

**THE SOCIETY FOR
OLD TESTAMENT
STUDY**

BOOK LIST

1977

Printed for the Society

The Society for Old Testament Study

BOOK LIST
1977

Printed for the Society

© THE SOCIETY FOR OLD TESTAMENT STUDY 1977

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

Contents

	Page
Preface	5
1. General	7
2. Archaeology and Epigraphy	21
3. History and Geography	28
4. Text and Versions	35
5. Exegesis and Modern Translations	41
6. Literary Criticism and Introduction (including History of Interpretation, Canon, and Special Studies)	55
7. Law, Religion and Theology	77
8. The Life and Thought of the Surrounding Peoples	90
9. Apocrypha and Post-Biblical Studies	99
10. Philology and Grammar	116
11. School Textbooks	119
Books received too late for notice	121
Index of Authors	127

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 1966 to 1976 inclusive are available; 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

PREFACE

It is a pleasant task once again to thank all those who have made this issue of the *Book List* possible. In addition to members of the Society who have responded to my requests for reviews or information, Professor L. Alonso Schökel of the Pontifical Biblical Institute in Rome has been joined by Fr L. O. Torres, formerly of the same Institute but now on the staff of Fordham University, as a reviewer of books in Spanish; and Professors M. Bič of Prague and K. K. Sacon of Tokyo have again sent reviews of books from eastern Europe and Japan respectively. I am indebted to Mr G. Morrison of the Oriental Institute at Oxford for a review on the history of Zoroastrianism (p. 92) and to Dr V. R. Switsur of the Radio-carbon Dating Research Laboratory at Cambridge for a review of a book on that subject (p. 28). Dr J. F. A. Sawyer, a regular reviewer, has also been of great assistance in the selection of books for review from catalogues sent by Israeli publishers and booksellers. Thanks are due to a large number of publishers for their readiness to provide review copies of their publications. Mrs Doreen Moore has efficiently undertaken the secretarial labours, my wife has again helped with the reading of the proofs and the preparation of the index, and Mr C. N. Francis of Blackwells has supplied bibliographical information.

I should like to express my especial thanks to the Printer Mr A. S. Maney, to whom the Society has been indebted in various ways for many years. In particular, his advice during these years of economic difficulty has been especially valuable, and the greatly improved appearance of the *Book List* since 1976 is due to his suggestions. Thanks are also due to his excellent Staff.

It is not customary to review articles from journals in these pages, but it is a pleasure to welcome the appearance of

a new journal whose interests coincide wholly with those of the *Book List: The Journal for the Study of the Old Testament*, of which the first issue became available at the end of 1976, and which may be ordered from the Department of Biblical Studies, The University of Sheffield, Sheffield S10 2TN, England at the price of £4.50 for the first unit of three issues. Further information and prices in foreign currencies may be obtained from the same address.

It is perhaps necessary to state once more that every effort is made to discover the prices of books reviewed, and that if no price is given it is because these efforts have been unsuccessful or because—in the case only of a very few unpublished dissertations—the work is not for general sale.

The following abbreviations are employed:

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

Finally it should be noted that books marked with an asterisk (*) are considered particularly suitable for inclusion in school libraries.

R. N. WHYBRAY

THE UNIVERSITY
HULL

1. GENERAL

ATTAL, R.: *A Bibliography of the Writings of Prof. Shelomo Dov Goitein*. 1975. Pp. 70 (Hebrew), xxxii (English), two portraits. (Israel Oriental Society and the Institute of Asian and African Studies, The Hebrew University, Jerusalem)

In a remarkable professional life extending over more than fifty years in three countries of domicile, Professor Goitein has not only distinguished himself in both Islamic and Jewish studies, using each subject to enrich the other, but has also achieved much as man of letters, Bible teacher, educationalist and Zionist pioneer. In recent years he has breathed life into the dry documentary material from the Cairo Genizah and, as a charming and conscientious pedagogue, has trained a school to continue his work. This volume is one of the tributes he has earned. The list of 548 scholarly publications, including reviews, is supplemented by Richard Ettinghausen's English foreword, David Ayalon's Hebrew assessment of Goitein's work, and the master's own delightful paper *The Life Story of a Scholar*. Hava Lazarus-Yafeh's preface and the general index appear in both English and Hebrew and the book reviews are listed again under authors' names.

S. C. REIF

BAR-TANA, A.: *Genesis of Jewish Thought*. (Hebrew.) 1973. Pp. 259. (Teachers' Union in Israel (Otsar Hamoreh), Tel-Aviv. Price: Isr. £23.00)

This is an anthology of Jewish writings on the topics of creation, man, the Sabbath, divine foreknowledge, election and human freedom. The texts chosen range from Philo through the rabbinic literature, medieval commentators and philosophers, to the modern critical interpretation of the Bible. With regard to the latter, matters such as the source division of Gen. 1-3 are explained, and then subjected to the criticisms of Cassuto, Segal and Tur-Sinai. In addition to the chosen texts, there are brief introductions and a full index.

J. W. ROGERSON

BARTEL, R., ACKERMAN, J. S. and WARSHAW, T. S. (ed.): *Biblical Images in Literature. The Bible in Literature Courses*. 1975. Pp. 383. (Abingdon Press, Nashville. Price: \$9.95)

This book has grown out of five years of a summer institute programme at Indiana University devoted to the study of the Bible in Literature. Fiction, poetry, and drama, whether they re-tell, adapt, or allude to Biblical themes, provide a huge catchment area. The various contributions are uneven both in size and scope of analysis. There is something here for everybody, and the teacher of English and American literature will be specially grateful for information rather than criticism in depth. Thus Shakespeare's use of scripture is just a summary of quotations and the reader must not expect any definitive survey. The selection of the material is openly arbitrary and the pieces are assembled like a mosaic. The O.T. specialist can easily locate the incidents of after-life which Hebrew passages enjoy in Western literature. Not surprisingly, Job (after Macleish's J.B.) looms larger than most. Essays on Kafka and Camus are interesting for themselves. A very mixed bag, but well worth it.

U. E. SIMON

BAUER, J. B. (ed.): *Encyclopedia of Biblical Theology*. New edition, 1976. Pp. xxxiii, 1141. (Sheed and Ward, London. Price: £9.50)

This is a limp-backed edition in one volume of the three-volume work published in 1970 (see *B.L.* 1971, p. 5; *Bible Bibliog.*, p. 281). It was translated from the third edition of the German original (for the second German edition see *B.L.* 1963, p. 3; *Decade*, p. 183). In spite of some deficiencies noted in earlier reviews, this remains the most useful one-volume work of its kind.

D. J. A. CLINES

BICKERMAN, E. J.: *Studies in Jewish and Christian History*. Part I (Arbeiten zur Geschichte des Antiken Judentums und des Urchristentums, ix/1). 1976. Pp. viii, 288. (Brill, Leiden. Price: Fl. 110.00)

Professor Bickerman's decision to make these essays more easily available was a happy one, as although most of them first appeared shortly after World War II they contain much of lasting interest, being firmly grounded in the author's classical learning. This is particularly true of his discussions of the term *berith* and of the Cyrus edict in Ezra 1:2-4 from the point of view of ancient legal history. The essay on Jonah is a mine of information on the history of the interpretation of that book. Of the remaining seven essays, which deal with Septuagintal topics, two in particular ('Some Notes on the Transmission of the Septuagint' and 'The Septuagint as a Translation') are important surveys of their subjects. The value of all the essays is enhanced by the author's revision of them for their republication. Two further volumes are planned, to include respectively *Judaica* and *Christiana* (with some more general studies).

G. I. DAVIES

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band II. Lieferung 5/6 (Spalte 513-768). 1975. (Kohlhammer, Stuttgart. Price: DM. 36.00)

This double fascicle contains thirty-four articles, beginning with the conclusion of *zābah* and concluding with the first part of *hādaš*. With the possible exception of *zā'ap*, which could have been dealt with under *'ānap*, they have been well chosen. The most extensive treatment is given to *zābah* (including *zebah* but not *mizbēah*) (J. Bergman, H. Ringgren and H. Lang), *zākar* (H. Eising), *zā'aq/šā'aq* (G. F. Hasel), *zāqēn* (J. Conrad), *z^erōa'* (F. J. Helfmeyer), *zāra'* (H. D. Preuss) and *haq* (B. Kedar-Kopfstein). Shorter articles of importance include *z^ebūl* (J. Gamberoni), *zūr/zār* (with a cross-reference to *nkr*) (L. A. Snijders), *zāmar* (including *zāmūr*, *zīmrah* and *mizmōr*) (C. Barth), *zānāh* (S. Erlandsson), *hābar* (H. Cazelles) and *hādal* (D. N. Freedman and J. Lundbom). The article on *hādaš* (*hōdeš*) will clearly be of major importance. Four roots *hbl* are distinguished, though with some hesitation: i as in *hebel*, 'rope', *hōbēl*, 'sailor' (H.-J. Fabry); ii as in *h^ebōl*, *h^ebōlāh*, 'pledge' (H. A. Hoffner); iii 'be corrupt', 'ruin' (Gamberoni); iv 'be pregnant' (Fabry). There is no article on *z^emān*.

R. N. WHYBRAY

BOWMAN, J., and THOMPSON, J. A. (ed.): *Abr-Nahrain XVI (1975-1976)*. 1976. Pp. iv, 118. (Brill, Leiden. Price: Fl. 62.00)

This issue offers an interestingly wide selection to the orientalist. Three articles are Far-eastern: 'Islam in China to 1800: A Bibliographical

Guide', by D. D. Leslie; 'New Light on Indo-Persian Relations during Shah Jehan's Reign', by R. Islam; and 'A Legend attached to Calif Omar and its Chinese Basis', by S. Mahdihassan. Coming nearer, J. Fellman writes on 'The Amharic Consonant System'; S. A. A. Rizvi on 'The Political Thought of Shah Wali Allah'; A. M. Johnson on 'Philip the Evangelist and the Gospel of John'; and V. A. Clark on 'Irrigation Terminology in the Sabaean Inscriptions'. The 'List of Higher Degree Theses accepted by the Department of Middle Eastern Studies' by P. D. Singleton has its particular usefulness; but the only direct contribution to O.T. studies is N. Weeks, 'Mari, Nuzi and the Patriarchs', which subjects the oft-cited parallels to the latter narratives to a searching criticism, with somewhat pessimistic results.

D. R. AP-THOMAS

BROWN, C. (ed.): *The New International Dictionary of New Testament Theology*. Vol. 2: *G-Pre*. 1976. Pp. 1023. (Paternoster Press, Exeter. Price: £18.00)

The first volume of this dictionary was noted in *B.L.* 1976, p. 10. This second volume continues in the same style, representing both a translation of the German original and a modification of it. The arrangement, as already noted, is in English alphabetical order; O.T. and intertestamental material (as well as classical Greek) is included. The first two volumes are separately indexed; volume 3, due at the end of 1977, will include a combined index to the whole work. Its usefulness, particularly to preachers and teachers, remains clear.

P. R. ACKROYD

CAMPBELL, E. F., Jr. and BOLING, R. G. (ed.): *In Memoriam: Essays in Honor of George Ernest Wright* (B.A.S.O.R. 220, 221 (December, 1975; February, 1976)). 2 fascicles. 1976. Portrait, pp. 1-82, 15 figures; pp. 84-164, 26 figures. (A.S.O.R. and Scholars Press, Missoula, Montana. Sub. price: \$15.00 annually for 4 fascicles; individual numbers available)

These two fascicles of the *Bulletin of the American Schools of Oriental Research*, though appearing as ordinary numbers, have been paginated consecutively and together form a memorial volume to the late G. E. Wright, composed by his colleagues and pupils. They are preceded by a tribute by D. N. Freedman. In order to represent the range of Professor Wright's interests only nine of the contributions are concerned with biblical archaeology and kindred themes. Apart from the archaeological studies (M. D. Coogan on 'A Cemetery from the Persian Period at Tell el-Hesi', R. B. Coote on 'The Kition Bowl', L. T. Geraty on 'The Khirbet el-Kom Bilingual Ostrakon', C. Graesser, Jr. on 'The Seal of Elijah', E. M. Meyers on Galilean regionalism, E. E. Platt on 'Triangular Jewelry Plaques', J. D. Purvis on 'The Paleography of the Samaritan Inscription from Thessalonica', J. D. Seger on the gold hoard from Gezer and L. E. Stager on 'Farming in the Judean Desert during the Iron Age') the two most outstanding contributions in the opinion of the present reviewer are R. Polzin's penetrating critique of Martin Noth's *A History of Pentateuchal Traditions* and J. J. Collins' 'Jewish Apocalyptic against its Hellenistic Near Eastern Environment', in which the author argues that 'the manner in which apocalyptic developed Israelite traditions is closely paralleled by developments in other traditions in the Hellenistic Near East' (p. 34). In addition J. S. Ackerman and V. W. Rabe discuss the origins of prophecy and P. K. McCarter a verse in Obadiah; R. A. Bennett, J. S. Kselman and J. J. M. Roberts particular psalms, R. J. Clifford Daniel 10-12, W. H.

GENERAL

Shea David's lament in 2 Sam. 1, D. Stuart near eastern parallels to the Day of Yahweh, H. O. Forshey and C. E. L'Heureux the phrases *nah^olat yhw^h* and *y^elîdê hârâpâ'* respectively, D. J. Harrington Pseudo-Philo's biblical geography and W. Janzen 'God as Warrior and Lord'. Some of the contributions show signs of hasty composition or lack of originality, but taken as a whole this collection is worth serious study.

R. N. WHYBRAY

CARMON, E. (ed.): *Heger veiyun. Studies in Judaism*. (Hebrew). 1976. Pp. xii, 266. (University of Haifa. Price: Isr. £45.00)

This important collection of twenty essays contains nine of direct interest to students of the O.T. and post-biblical Judaism. M. Ayali suggests how Deut. 23:25-6 could apply both to a hired worker and to any person; I. Eldar (Adler) maintains that Tiberio-Palestinian vocalisation was a later phase of the Palestinian system, Tiberian signs replacing Palestinian signs without adopting the Tiberian pronunciation; M. Ben-Asher examines over a hundred pairs of words which occur in masculine and feminine form but which are almost identical in meaning (e.g. *šdq/šdqh*), but he finds no general rules which cover their use; Z. Weisman discusses the text and translation of Judg. 5:29a; Y. Zakovitch denies that Judg. 15:20 and 16:31 indicate that chapter 16 is a later addition to the Samson cycle; A. Tal (Rosenthal) argues that *šll* in Judg. 7:13 has the sense 'to be dry'; B. Margalit contends that there was once an ancient Israelite epic describing the wilderness wanderings and the conquest of Canaan, of which fragments survive chiefly in Hab. 3:3-15, Deut. 33:2 and Judg. 5:4-5, and which underlies the concept of the Day of the Lord; B. Kedar-Kopfstein discusses the interpretations of difficult words in Jerome's *Psalterium iuxta hebraeos*; C. Rabin suggests etymologies for thirty-nine Hebrew words based upon comparison with the Cushitic sub-group of the Hamitic languages, including *nābî'* - 'ear' (thus the prophet may be one who hears) and *kōhēn* - 'to love'. Of the remaining essays, four deal with genre or folklore studies.

J. W. ROGERSON

CARROLL, R. P. (ed.): *Transactions of the Glasgow University Oriental Society*. Vol. xxv, 1973-4. 1976. Pp. iv, 102. (Glasgow University Oriental Society. Price: £2.50)

This volume of *TGUOS* is dedicated to Professor Mauchline, formerly President of the Society. Of the seven papers six are on O.T. topics: R. P. Carroll applies dissonance theory as set out in social psychology to the question of unfulfilled prophecy with special relation to Jer. 26; P. W. Coxon suggests that the use of Greek names for musical instruments in Dan. 3 is not in itself conclusive evidence for the late date of the work; R. Davidson, in a paper also read to S.O.T.S., questions the general critical consensus that Jer. 10:1-16 is dependent on Isa. 40-55; R. P. Gordon pursues further his study of the LXX addition to 1 Kings 12:24; W. Gottlieb re-appraises the range of meanings of *nephesh* in the Hebrew Bible; N. Wyatt examines the roles played by 'Aṭtar in biblical and other ancient texts. This is an interesting and useful collection, marred only by an irritatingly large number of misprints.

R. J. COGGINS

CASSUTO, U.: *Biblical and Oriental Studies*. Vol. II. *Bible and Ancient Oriental Texts*. 1975. Pp. ix, 286. (Magnes Press, Hebrew University, Jerusalem. Price: \$15.00)

This collection of essays is the second of two volumes comprising articles by the late Professor Cassuto on the Bible, Ugaritic writings and other ancient oriental texts (for vol. I, see *B.L.* 1975, p. 10). Although the translator, Israel Abrahams, did not live to see this volume through the press, all the work prior to the preparation of the manuscript for publication had been completed by him, and after his death two articles, originally published in English, were added, making a total of sixteen, all of them of the greatest interest to biblical scholars and Orientalists although many of them were published more than thirty years ago. The contents fall into three parts: part one consists of four articles on aspects of biblical literature (Habakkuk ch. 3 and the Ras Shamra texts; biblical and Canaanite literature; parallel words in Hebrew and Ugaritic; the Israelite epic). Part two is devoted to nine detailed and penetrating studies of Ugaritic mythological texts; and part three contains articles on the Gezer Calendar, the Lachish Ostraca, and the God of the Elephantine Jews. Ugaritic texts are quoted according to Virolleaud's symbols, but a comparative table with Gordon's and Herdner's symbols is provided, and indices of texts and authors to both volumes conclude the work.

P. WERNBERG-MØLLER

CHOURAQUI, A.: *Die Hebräer: Geschichte und Kultur zur Zeit der Könige und Propheten*. Translated by E. Profos-Sulzer. 1975. Pp. 287. (Philipp Reclam jun., Stuttgart. Price: DM. 24.80)

Yet a different title has been devised for the German version of this book (for a review of the English version see *B.L.* 1976, p. 11); this latest one is an improvement on its predecessors in that it more closely reflects the content of the book. Apart from this and a new introduction no obvious changes have been made.

A. D. H. MAYES

CRIM, K., BAILEY, L. R., Sr and FURNISH, V. P. (ed.): *The Interpreter's Dictionary of the Bible. An Illustrated Encyclopedia. Supplementary Volume*. 1976. Pp. xxv, 998 and 8 maps. (Abingdon Press, Nashville. Price: \$17.95; set of 5 vols.: \$74.50)

It is the measure of recent advances in Biblical scholarship that such an extensive supplement should appear only fourteen years after the first publication of the *Dictionary*. The general style, format and aims are the same as those of the original four volumes, but the range of interest has been increased by the addition of new articles on topics not formerly handled. Many old entries have been updated and new bibliographical materials included, whilst others have been expanded with additional information where the original was thought deficient. Archaeological knowledge is an obvious, major area of supplementation, but revised or new articles are also found on the whole range of Biblical studies. Roman Catholic scholars and a larger number of Israeli writers have contributed to this supplement, enhancing it considerably by their scholarship and bestowing on it a greater ecumenical and international flavour. This volume is a welcome addition to a work that is already 'a valuable source of reference for Old Testament scholars' (*B.L.* 1964, p. 6; *Decade*, p. 474).

J. W. MCKAY

DELCOR, M.: *Religion d'Israël et Proche Orient Ancien. Des Phéniciens aux Esséniens*. 1976. Pp. x, 454, 20 illustrations, 2 maps. (Brill, Leiden. Price: Fl. 96.00)

Twenty-four articles (twenty in French, two each in English and German) contributed by Professor Delcor to various journals and Festschriften between 1962 and 1974 are here photographically reproduced. The title may mislead: this is not, as might be supposed, a history or even primarily a study of Israel's religion, but such unity as the volume contains is given by its concern to establish the place of the biblical world in relation to its surroundings. The subjects dealt with are: Semitic epigraphy, Astarte, Hebrew lexicography, textual criticism and the ancient versions, the pseudepigrapha, Qumran, historical geography, and the history of religion. Many of the articles are otherwise difficult of access, and the collection is both welcome in itself and an impressive testimony to the range of Professor Delcor's expertise.

R. J. COGGINS

FLANAGAN, J. W. and ROBINSON, A. W. (ed.): *No Famine in the Land. Studies in Honor of John L. McKenzie*. 1975. Pp. xii, 349, portraits. (Scholars Press, Missoula, Montana for the Institute of Antiquity and Christianity, Claremont, California. Price: \$7.00 (members \$5.00))

Among the twenty-one contributions, which include personalia and bibliography, there are seven on O.T. subjects, namely: D. N. Freedman, 'The Aaronic Benediction (Numbers 6:24-6)', E. Bellefontaine, 'The Curses of Deuteronomy 27: Their Relationship to the Prohibitives', G. E. Mendenhall, 'Samuel's "Broken Rib", Deuteronomy 32', J. Blenkinsopp, 'The Quest of the Historical Saul', J. W. Flanagan, 'Judah in All Israel', R. E. Murphy, 'Wisdom and Yahwism', and B. Vawter, 'Prophecy and the Redactional Question'. Altogether a worthy Festschrift for a distinguished biblical scholar and theologian.

D. R. AP-THOMAS

FRANCIS, F. O. (ed.): *Biblical Literature: 1974 Proceedings*. 1974. Pp. 67. (American Academy of Religion, Florida. Price: \$2.00)

Of the five papers in this collection, three are on O.T. subjects: D. Patrick, 'Collective Address in Deuteronomical Law', P. W. Hollenbach, 'The Constitution of Human Community in Two Ancient Civilizations' and A. G. Karp, 'A Comparative Analysis of Stylistic Embellishment in the Speeches of Hosea and Joel'. The 'two ancient civilizations' in the second of these papers are Babylonian and Israelite; the 'social theory' which is assumed in the former finds expression in the Creation Epic, while that assumed in the latter finds expression in the Exodus Recital.

A. S. HERBERT

FRIEDRICH, G. (ed.): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band x (Register). Lieferungen 1-5. 1974-6. Pp. 64 in each Lieferung. (Kohlhammer, Stuttgart. Price: DM. 14.00 for each Lieferung)

The huge undertaking of the Kittel-Friedrich *Wörterbuch zum Neuen Testament* has at last reached the Index Volume of which five Lieferungen are now available. Lief. 1 begins with a long introduction by Friedrich which deals first with the Complutensian Polyglott and the knowledge of Greek at the time of the Reformation (Melancthon,

Erasmus and Reuchlin). The production of theological dictionaries of N. T. Greek up to and after H. Cremer and until Kittel is surveyed and there is a critical discussion of the present position (including a reference to James Barr on p. 51). There follows a list of abbreviations which is continued into Lief. 2. In this and the following Lieferungen will be found a list of authors and other collaborators, indices of Greek, Hebrew and Aramaic words and the first part of the index of German words.

N. W. PORTEOUS

GOLDIN, J. (ed.): *The Jewish Expression*. 1976. Pp. xxiv, 470. (Yale University Press, New Haven. Price: \$17.50 (cloth); \$5.95 (paper))

This collection of nineteen reprinted essays, first published by Bantam in 1970, is now reissued in a larger format, minus Scholem's paper on 'Jews and Germans'. Scholars interested exclusively in the O.T. will find E. A. Speiser's 'The Biblical Idea of History in its Common Near Eastern Setting' (*IEJ* vii/4) and Moshe Greenberg's 'Some Postulates of Biblical Criminal Law' (*Yehezkel Kaufmann Jubilee Volume*) particularly relevant and thought-provoking. Those who either specialize in the post-Biblical, medieval and modern areas or simply wish to venture beyond the Hebrew Bible will welcome the renewed availability of samples of the profound scholarship of Schechter, Ginzberg and Wolfson, as well as of the doyens of contemporary Jewish learning, S. Lieberman and Gershom Scholem. The essays occasionally betray their age but, as indicated in the perceptive introduction, they provide such accurate insights into the essence of the Jewish tradition that they will always repay careful reading.

S. C. REIF

GORDIS, R.: *The Word and the Book. Studies in Biblical Language and Literature*. 1976. Pp. xvi, 388 (English), 48 (Hebrew). (Ktav, New York. Price: \$25.00)

This volume reproduces articles from various sources more technical than the earlier *The Bible Text in the Making* (1971; see *B.L.* 1973, p. 21 (*Bible Bibliog.*, p. 443)). An introduction on methodology in biblical exegesis precedes articles on Masoretic origins with reference to Rabbinic and Qumran literature, customary law in Ruth, prophetic midrash, the paradise myth, studies in Psalm 9-10, and corporate personality in Job. Another section includes notes on rhetorical interrogatives, general conditional sentences, the asseverative *kaph* in Hebrew and Ugaritic, the relationship of Biblical and Rabbinic Hebrew, and the effects of primitive thought on language. Five essays discuss Aramaic and Phoenician theories on Qohelet. There are five lexical notes with ten exegetical notes on different parts of the O.T. Written in Hebrew are studies on Jonah ben Amittai, rhetorical usages in Biblical Hebrew, biblical compared with rabbinic language, and more textual notes. A number of useful articles are collected with welcome stress on Gordis' favourite, Qohelet.

J. G. SNAITH

HARMATTA, J. and KOMORÓCZY, G. (ed.): *Wirtschaft und Gesellschaft im alten Vorderasien* (Acta Antiqua Academiae Scientiarum Hungaricae Tom. xxii/1-4, 1974). 1976. Pp. 540. (Akadémiai Kiadó, Budapest. Price: £18.40)

Papers primarily devoted to socio-economic studies yet ranging from Sumerian folk-literature and oral poetry to a criticism of the supposed early evidence for cremation of the dead (E. Gaál) and the politics of Seleucus Nicator. Of special interest for biblical studies will be the articles on slavery (I. M. Diakonoff); the re-examination of the Megiddo conflict in 609 B.C. (A. Malamat); *marzeah* as a social institution; and land-tenure in Palestine in the early first millennium B.C. (I. Schiffmann).

D. J. WISEMAN

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Vol. 22 (1975/6). Pp. xiii, 384. (Patmos-Verlag, Düsseldorf. Price: DM. 120.00)

With 2,749 entries, this issue is slightly smaller than its immediate predecessor. It is as admirable as ever in its coverage of periodical literature and in its clear classification and indexing. One wonders, however — since no editorial explanations of policy are ever given — about the principles on which the increasing number of whole books — collected essays, Introductions, commentaries, monographs etc. — are selected for inclusion. These now number several hundreds, grouped mainly in the later sections of the work. Since there is no attempt to be comprehensive with regard to these items, the usefulness of this feature for purposes of reference is not great.

R. N. WHYBRAY

JENNI, E. and WESTERMANN, C. (ed.): *Theologisches Handwörterbuch zum Alten Testament (THAT)*. Band II. 1976. Pp. xi, 1-602. (Kaiser Verlag, Munich; Theologischer Verlag, Zurich. Price: DM. 82.00; S.Fr. 86.90 (sub. DM. 74.00; S.Fr. 78.40))

This second volume, which begins with *nē'ūm*, completes the work of which the first volume was noted in *B.L.* 1972, p. 10 (*Bible Bibliog.*, p. 354). It has been printed on thicker paper and is therefore bulkier although the number of pages amounts to only two thirds of the first volume. A slip has been inserted listing the *errata* found in the first volume. In conformity with the policy noted in the earlier review the words treated have been selected for their supposed theological content and not for their significance as religious phenomena: consequently there are no articles on words such as *nēšāmāh*, *sukkāh* (*sukkōt*) or *'ōlāh*. Some of the words chosen for treatment, such as *sēper*, *'ayin* ('eye') and *'ir*, may be judged by the reader to have less theological significance than some which have not been included, e.g. *'ēšāh*. The practice of mixing together roots — under which the various cognates are to be found — and words (pointed) sometimes leads to confusion. There is a table at the end of the volume listing with references all Hebrew and Aramaic words cited in the work, and this to some extent helps the reader who wants information about words not treated separately, but not always so, since the information given often proves to be extremely scanty. The work concludes with the following appendices: 1. Statistical tables giving the frequency of occurrence of every word in the Hebrew Bible (not alphabetically but in the order of frequency!), the number of words in each O.T. book, the frequency of

hapax legomena in each book and so on. It is difficult to discern the usefulness of some of these. 2. The lists of Hebrew and Aramaic words referred to above (the alphabetical arrangement of these follows a system of transliteration which is very confusing). 3. A useful German index of words and subjects. 4. An index of authors cited.

Apart from the considerable defects of organization and arrangement referred to above, this work will in general, despite the very high quality of many of its articles, be of considerably less value as a reference work to most O.T. scholars and students than Botterweck and Ringgren's *TWAT* (see p. 8). It is however a very good illustration of the fact that it is impossible in practice to separate the theology of the O.T. from the study of its religion.

R. N. WHYBRAY

JOEL, I.: *Index of Articles on Jewish Subjects*. Vol. 10 (1975–6, with additions to 1966–74). 1976. Pp. xv, 150. (The Jewish National and University Library Press, Jerusalem. Price: \$16.00)

This well-organized work, which appears annually but has in past years only occasionally been made available for review in this *Book List* (see *B.L.* 1971, p. 11; 1972, p. 11 (*Bible Bibliog.*, pp. 287, 355)), is issued by the editorial board of the bibliographical quarterly *Kirjath Sepher*. It covers the whole range of Jewish subjects, including O.T., Apocrypha and Dead Sea Scrolls, Talmud and Midrash, and the Archaeology of Israel. The O.T. section is particularly full and has subsections on Text and Massorah, Translations, Religion, History, Geography, Language, and the Ancient Near East and the O.T. Entries are annotated if their contents are not clear from their titles. There are some curious omissions from the list of periodicals cited, notably the *Journal of Semitic Studies* and the *Journal of Jewish Studies*. The special value of the work lies in its record of Hebrew articles, which tend to be neglected in other Bible bibliographies.

P. S. ALEXANDER

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica, Scandinavian Journal of Theology*, Vol. 29, no. 2. 1975. Pp. 113–30. Vol. 30, nos. 1 and 2. 1976. Pp. 1–161. (Universitetsforlaget, Oslo. Sub. price per volume: N.Kr. 60.00; \$12.00; DM. 35.00)

The only O.T. article in Vol. 29, no. 2 is the completion of M. R. Hauge's study entitled 'The Struggle of the Blessed in Estrangement' (pp. 113–46). This is hardly clearer than its first part (cf. *B.L.* 1976, p. 15) and the oddities of its style and language make it very difficult to know what it is really about. It appears to be endeavouring, by reading between the lines, to discover how the patriarchal narratives have been used to reflect the needs of the community in the early exilic period, the themes of promise, of land, of loss and restoration pointing to such a situation. J. D. M. Derrett contributes a study of 'Midrash in the N.T.: The Origin of Luke 22: 67–8', which concerns the handling of O.T. material in this passage (pp. 147–56). The one O.T. article in Vol. 30 is by R. P. Carroll on 'A Non-Cogent Argument in Jeremiah's Oracles against the Prophets' (pp. 43–57), in which he discusses the problems of truth and falsity in the validating of the prophetic message and suggests the degree to which uncertainty about that validity must bring about the decline of the institution: a perceptive discussion in line with some other of Carroll's studies.

P. R. ACKROYD

KNUTSSON, B. (ed.): *Annual of the Swedish Theological Institute*, x. 1976. Pp. xii, 153. (Brill, Leiden. Price: Fl. 64.00)

The Swedish Institute in Jerusalem now enters upon its second quarter-century; its *Annual* first appeared in 1962. The present volume worthily upholds the reputation of both. It begins with a sketch by the editor/director of the Institute's history and that of its first director. This sketch is followed by S. Ben-Chorin's 'Jesus und Paulus in jüdischer Sicht', originally given as a course of lectures. N. G. Cohen writes on 'Asinaeus and Anilaus: Additional Comments to Josephus' *Antiquities of the Jews*'. S. Holm-Nielsen's 'The Book of Ecclesiastes and the Interpretation of it in Jewish and Christian Theology' had also previously been given as lectures. P. E. Lapide in 'Two Famous Rabbis' gives a sympathetic comparison of the teachings of Jesus of Nazareth and Israel of Mezbibezh ('Besht'). P. Steensgaard's 'Erwägungen zum Problem Evangelium und Paränese bei Paulus' is also marginal for O.T. studies, but S. Talmon and M. Fishbane, in a joint paper on 'The Structuring of Biblical Books: Studies in the Book of Ezekiel' seek to establish the why and wherefore of the biblical text in its present literary form with particular reference to two passages, first Ezek. 13 within the context of Ezek. 12:21-14:11, and second, Ezek. 40-43.

D. R. AP-THOMAS

LIGETI, L. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxx, fasc. 1 (pp. 1-152), fasc. 2 (pp. 153-266), fasc. 3 (pp. 267-401). 1976. (Akadémiai Kiadó, Budapest. Price: \$32.00 per volume)

There is nothing about the O.T. in the volume, but there is an article by A. Scheiber about a poem of Salomon ben Nahum Al-Baradani, and two book reviews.

J. A. EMERTON

Loven en Geloven. Opstellen van collega's en medewerkers aangeboden aan Prof. Dr. Nic. H. Ridderbos. 1975. Pp. 307, portrait. (Ton Bolland, Amsterdam. Price: Fl. 35.00)

This Festschrift was presented to N. H. Ridderbos to mark the 25th anniversary of his appointment to the O.T. chair in the Free University of Amsterdam. After a personal appreciation by members of his family, there are sixteen scholarly papers (three in English, one in German, the rest in Dutch), a bibliography and a *tabula gratulatoria*. In view of Professor Ridderbos's studies in the Psalter, several of the papers deal with passages from this book. N. A. Schuman discerns a 'wisdom' motif in Ps. 7, with its exposition of the righteous law that one who digs a pit for another will fall into it himself. A. S. van der Woude undertakes, by judicious emendation, to make Ps. 45:11-18 more intelligible. M. J. Mulder examines the problems of Ps. 49:15f. W. A. M. Beuken studies 'God's presence in Salem' celebrated in Ps. 76. C. Houtman relates the joyful song of the 'trees of the wood' (or tundra of the wilderness) in Ps. 96:12b to the Creator's verdict of 'very good' on all his work. B. J. Oosterhoff writes on the praise of God in Ps. 118, and J. P. M. van der Ploeg considers the main problems of Ps. 133, including the problem of the dew of Hermon falling on the mountains of Zion. Subjects treated by other contributors include the historicity and faith of Abraham, exegetical problems in Deutero-Isaiah, and Egyptian piety in the age of the Ramesides.

F. F. BRUCE

MATSUNAGA, K. and OKANO, M. (ed.): *Seiyō Seishin no Genryū to Tenkai* (Sources and Development of the Western Spirit) (Festschrift Tateo Kanda). 1976. Pp. 212, iv. (Pediraviumu-kai, Tokyo. Price: ¥2,000)

Among eight essays mostly by the former students of Dr Kanda of the International Christian University, K. Namiki's work on the images of Amos is related to the O.T. field. This is an original contribution to the study of the literary production of the prophecies of Amos. Rejecting such theses as that of the rational interpretation of irrational experience, he attempts to establish Amos' world of thinking by means of an analysis of the metaphors and images used in the judgement words. K. K. SACON

MEYER, E.: *Geschichte des Altertums*. 5 Bände in 8 Bänden. 1976. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 548.00 the set)

Although a copy has not been made available for review and some of the bibliographical details cannot be supplied, this republication by photographic reproduction of the last edition, edited by H. E. Stier and completed about twenty years ago, of Eduard Meyer's great *Geschichte des Altertums* deserves to be mentioned here. Each of the eight parts (i/1, *Einleitung, Elemente der Anthropologie*; i/2, *Die ältesten geschichtlichen Völker und Kulturen bis zum 16. Jahrhundert*; ii/1, *Die Zeit der ägyptischen Grossmacht*; ii/2, *Der Orient vom zwölften bis zur Mitte des achten Jahrhunderts*; iii, *Der Ausgang der altorientalischen Geschichte und der Aufstieg des Abendlandes bis zu den Perserkriegen*; iv/1, *Das Perserreich und die Griechen bis zum Vorabend des Peloponnesischen Krieges*; iv/2, *Der Ausgang der griechischen Geschichte*; v, *Das Perserreich und die Griechen. Der Ausgang der griechischen Geschichte 404 bis 350 v. Chr.*) is available separately.

R. N. WHYBRAY

NOBER, P. (ed.): *Elenchus Bibliographicus Biblicus*. Vols. LIV (1973) and LV (1974). Each volume in two separate parts: pp. i-xxviii, 1-420; 421-911; i-xxxii, 1-464; 465-947. (Biblical Institute Press, Rome. Sub. price: Lire 10,800, \$18.00 (1973); Lire 14,400, \$24.00 (1974))

The 1972 issue of this indispensable bibliographical work was not received and so not noted in the *Book List*; but the latest two issues (the 1974 issue was printed in November 1975) have now come to hand. For a description of the work see the *Book List* from 1966 onwards. The number of entries has now risen to 10,662 and 10,470 respectively; the price also has, inevitably, continued to rise. With vol. LV is distributed a separate *Supplement* of 23 pages dedicated to Fr Peter Nober, S.J., the originator of the *Elenchus* in its present form, on the completion of twenty-five years of his editorship. This contains a photograph of Fr Nober and tributes from the Superior General of the Society of Jesus, and Professors M. H. Goshen-Gottstein, W. Zimmerli and B. Rigaux. It also contains an account by M. Dykmans of the various bibliographies produced by members of the Order, including an account of the history of the *Elenchus*. All who are engaged in biblical research of any kind will wish to add their own tributes to Fr Nober for his remarkable achievement, and to wish him well in the continuation of his labours.

R. N. WHYBRAY

RIESENFELD, H. (ed.): *Svensk exegetisk årsbok*, XL. 1975. Pp. 150. (Gleerup, Lund. Price: Sw.Cr. 33.00)

Like its predecessor, this issue contains three articles which are of direct interest to the *Alttestamentler*. A. S. Kapelrud discusses in Norwegian subjects of current interest in the relationship between the Ras Shamra texts and the O.T.: Yahweh as a victorious warrior (with particular reference to the views of F. M. Cross and P. D. Miller), and the connections between Yahweh and El. In an article in Swedish, entitled 'Recension and Tradition', B. Albrektson re-examines commonly held views of the standardization of the consonantal text of the O.T. in the light of the rabbinic evidence and of the Murabba'at and Qumran texts, arguing that the process was more protracted and less methodical than is generally assumed. E. Hammershaimb presents in Danish an extensive survey of parables and other figurative writing in the O.T. pseudepigrapha. There are also articles by B. Gerhardsson (on the 'hermeneutical programme' in Matt. 22:37-40) and A. Johansson (on hermeneutics and preaching), an obituary notice of J. Lindblom by G. Gerleman, and some 40 pages of reviews.

G. W. ANDERSON

SEKINE, M. and SATAKE, A. (ed.): *Annual of the Japanese Biblical Institute*. Vol. II. 1976. Pp. 184. (Yamamoto Shoten, Tokyo. Price: \$10.00)

The second volume of this *Annual* (see *B.L.* 1976, p. 17 for comments on the inaugural volume) contains nine articles of which five are on O.T. subjects, three on N.T., and one on Gnosticism. Six are in English and three in German. S. Nomoto (German, pp. 3-27) reconsiders the three wife/sister stories in Genesis and argues that that in ch. 26 is the closest to an original 'ethnologische Sage', those in chs. 12 and 20 having been adapted to the theological purposes of J and E respectively. K. Namiki (English, pp. 29-59) finds evidence of a later origin of the twelve-tribe lists in the O.T. than that proposed by Noth, with a consequent further weakening of the amphictyony hypothesis. T. Koizumi (English, pp. 61-78) attempts to solve the problems in the accounts of the battle of Mount Gilboa (1 Sam. 29 - 2 Sam. 1), suggesting that this was an attack by an over-confident Saul against the Canaanite cities of Esdraelon which failed when the latter called upon Philistine assistance. I. Matsuda (English, pp. 79-99) examines the relationships between Hebrew verbs denoting love/hate, using the methods of modern linguistics. K. Nakazawa, in an article in English originally read as a paper at the Edinburgh Congress in 1974, proposes the reading *b^eda'at mašdiq*, 'by knowing the Vindicator', for *b^eda'iō yašdiq* in Isa. 53:11. The quality of these O.T. contributions remains high.

R. N. WHYBRAY

Shnaton. An Annual for Biblical and Ancient Near Eastern Studies, I. 1975. Pp. 260 (Hebrew), xxvii (English). (Israel Bible Company; M. Newman Publishing House, Jerusalem and Tel Aviv. Price: Isr. £90.00)

The reputations of the editors of this new journal, J. C. Greenfield and M. Weinfeld, give an assurance of the quality of the material which it will include. In the first issue Y. Avishur argues that Prov. 3 shows Phoenician influence; Z. Ben-Barak claims that Deut. 17:14-20 is dependent on Jer. 22:13-17; J. Blau contributes some philological notes on the Bible

based on Judaeo-Arabic; M. Fishbane discusses various uses of Hebrew 'ôth, and makes some interesting suggestions about the interpretation of Gen. 15, Exod. 3-4 and Isa. 7; H. Hakkak treats some liturgical aspects of 1QS; A. Hurvitz illustrates his principles for detecting late Aramaisms in a discussion of Ruth 4:7; S. E. Loewenstamm returns to the analysis of the Exodus plague-narratives in the light of recent studies; J. Naveh publishes Aramaic ostraca from Tel Beersheba (published in English in *Beersheba I* (ed. Aharoni), pp. 79-82); B. Oded continues his studies of Assyrian relations with Phoenicia; M. Parnas examines uses of 'edûth and 'edôth against the background of treaty terminology; H. Reviv analyses the social category *šābū namē* of the Alalakh IV texts; N. Sarna relates the Tannaitic lists of biblical books to ancient scribal practices; E. Tov presents an annotated reconstruction of the Hebrew *Vorlage* of the LXX of Jer. 27; M. Weinfeld writes on the Ancient Near Eastern 'oath of loyalty' and appends a Hebrew translation, with notes, of the Vassal Treaties of Esarhaddon; Z. Weisman deduces from stylistic parallels that Jeremiah was influenced by Amos, but also that the Dtr. redactor of Amos knew the Jeremiah tradition; R. Weiss discusses variants from the MT in the *Vorlage* of 11QTgJob; and Y. Zakovitch finds the motif of Noah's sacrifice in Judg. 13 to be borrowed from Judg. 6. M. Weinfeld, as editor, adds comments on some of the articles. All of them are in Hebrew, with English summaries: the cause of international biblical scholarship would surely have been better served if the reverse procedure had been adopted.

G. I. DAVIES

Society of Biblical Literature 1975 Seminar Papers. 2 vols. 1975. Pp. v, 221; v, 264. (Society of Biblical Literature and Scholars Press, Missoula, Montana. Price: \$2.50 each)

These volumes are similar to those for 1974 reviewed in *B.L.* 1976, p. 18. Although the volumes are larger, there is less of direct interest to the O.T. scholar. Only seven of the nineteen contributions in vol. 1 are on O.T. topics, though two others concern Qumran and Josephus, while nothing in vol. 2 bears on the O.T. Of the seven directly relevant contributions, two (D. Patrick and R. W. Uitti) consider the legal provision for Israel's underprivileged, and one (N. K. Gottwald and F. S. Frick) the social world of ancient Israel; one (D. L. Petersen) is devoted to a form-critical analysis of the Oracles against the Nations, two consider Psalms (J. K. Kuntz on Ps. 9-10 and J. M. Bullard on Ps. 139), and one (M. J. Buss and others) sets out tentative theses for biblical hermeneutics.

A. GELSTON

Studies in the History of the Jewish People and the Land of Israel. Vol. 1 (in memory of S. Avneri), ed. by A. Gilboa and others. 1970. Pp. 285. (Hebrew with English summaries.) Vol. 2, ed. by B. Oded and others. 1972. Pp. 321. (Hebrew with English summaries.) Vol. 3, ed. by B. Oded and others. 1974. (Hebrew with English summaries.) (University of Haifa Press. Price: Isr. £30.00; 35.00; 40.00)

The first three volumes of *Mehqarim* contain some interesting material, ranging from Ugaritica to studies in modern Israeli politics. Volume 1 has an article by B. Oded on the 'Settlement of the tribe of Reuben in Transjordan'. U. Rappaport writes on the date of the Letter of Aristeas, and A. Grabois on twelfth-century Christian Hebraists in Paris and their relations

with Jewish sages of their day. In volume 2 H. Reviv writes on the 'Mary-annu' at Alalakh and Ugarit, and B. Oded on the campaigns of Adadnirari III. A. Malamat argues that the name of Israel's king mentioned on the Tell el Rimah stele should be read *Iu-á-su* not *Ia-á-su*, and S. Applebaum considers various aspects of the Bar Kokhba revolt. Volume 3 has two short articles on Ugaritica by M. Heltzer and H. Reviv, and one by B. Oded on relations between the city-states of Phoenicia and Assyria under Esarhaddon and Ashurbanipal. B. Bar-Kochva analyses Polybius' account of the Battle of Panium, U. Rappaport argues that *heber ha-yehudim* on Hasmonaeen coins refers to the Jewish people, and A. Kasher examines Manetho's motives in propagating libellous traditions about the origin of the Jews. As a bonus, Volume 2 contains U. Rappaport's excellent bibliography of works on Jewish history in the Hellenistic and Roman periods, covering the years 1946–70, arranged thematically and fully indexed.

J. F. A. SAWYER

Studii Biblici Franciscani Liber Annuus XXV. 1975. Pp. 289, 70 plates. (Franciscan Printing Press, Jerusalem. Price: \$12.00)

Of the sixteen contributions in various languages (Italian, French, English, German, Latin) in this issue of the *Liber Annuus* the following are of interest to readers of the *Book List*. A. Spijkerman writes in English on coins of the first to third centuries A.D. from Gerasa; D. Cox on 'Inspired Radicals. The Prophets of the Eight (*sic*) Century'; B. Talatinian in Italian on the peoples of ancient Armenia; E. Testa in Italian on Isa. 7–12; S. Loffreda in Italian on second century B.C. to first century A.D. pottery from Karm er Ras near Cana of Galilee, and M. Piccirillo in Italian on an Iron Age I tomb at Madaba. All the archaeological articles are well illustrated.

R. N. WHYBRAY

TESTA, E., MANCINI, I. and PICCIRILLO, M. (ed.): *Studia Hierosolymitana. In onore di P. Bellarmino Bagatti*. II. *Studi esegetici* (Studii Biblici Franciscani Collectio Maior, 23). 1976. Pp. 346, portrait. (Franciscan Printing Press, Jerusalem. Price: \$15.00)

The 'exegetical studies' in this second volume of a work honouring Fr Bagatti, the director for many years of Franciscan archaeological and theological activities and publications in Palestine, on his seventieth birthday, embrace not only O.T. and N.T. but also Jewish and Christian writings of much later periods. Of the twenty-four contributions — seventeen in Italian, five in French and two in English — eight will be of particular interest to readers of the *Book List*. In the O.T. field the Psalms have pride of place with three contributions: R. Tournay (French) on Ps. 76:11, S. Cavalletti (Italian) on Ps. 23 in midrashic and liturgical tradition, and E. Beaucamp (French) on Ps. 73, which he sees rather as a post-exilic liturgical individual profession of faith than as a 'problem psalm' in the wisdom tradition. In addition B. Pennacchini (Italian) discusses the interpretation of Gen. 38:9, M. Dahood (English) continues his exploration of 'the breakup of stereotyped phrases in Hebrew', L. Viganò (Italian) in 'EL e BAAL ad Ugarit' points to two conflicting religious traditions in that city, M. Tagliacozzo (Italian) discusses the

origin and development of synagogue liturgies, and M. del Vermè (Italian) the reasons for the practice of community of goods at Qumran. This collection of studies as a whole offers a good sample of the exegetical — as distinct from the archaeological — side of Franciscan scholarly activities in Palestine to which Fr Bagatti has consecrated so much of his life.

R. N. WHYBRAY

Types of Leadership in the Biblical Period. A Study Conference in Honour of the Eighty-Fifth Birthday of David Ben-Gurion, held 15 December 1971. (Hebrew.) 1973. Pp. 68. (The Israel Academy of Sciences and Humanities, Jerusalem. Price: Isr. £21.00)

After a brief introduction by B. Z. Dinur on the personality and achievements of Ben-Gurion, this very interesting little volume contains four short papers by distinguished Israeli scholars. A. Malamat discusses the concept of 'charismatic leadership' in relation to the period of the Judges. B. Mazar writes on kingship, and B. Uffenheimer on the political activities and ideals of the pre-exilic prophets. E. Urbach completes the Festschrift with a survey of rabbinic attitudes to the kings and prophets of Israel.

J. F. A. SAWYER

2. ARCHAEOLOGY AND EPIGRAPHY

AHARONI, Y.: *Ketuvot 'Arad*. 1975. Pp. 6 + 221. (The Bialik Institute and The Israel Exploration Society, Jerusalem. Price: \$15.00)

The late excavator here presents for the first time the whole of the Hebrew texts from Arad: 88 ink written ostraca, 16 notes scratched on pots, and five seal stones. Eighteen ostraca form the archive of Eliashib. Some of the longer texts allude to Edom, various places in Judah, and the 'house of Yahweh'; but many are poorly preserved. The majority of the ostraca deal with administrative affairs. These writings tell us more about scribal habits in Judah, and they will also make a notable contribution to Hebrew syntax and idiom. One text may be a writing exercise: it contains the words 'I became king' and 'king of Egypt'. Stratigraphical dating, according to the excavator, places 32 ostraca in the eighth century B.C., eleven in the ninth and six in the tenth, the remainder belonging to the last years of Judah. Each text is presented in facsimile and collotype in square Hebrew transcription, and restored as pointed Hebrew and discussed line by line. Seven charts (with some inaccuracies) illustrate the palaeographical aspect. All words and names are indexed, among them several hitherto unknown names, some compounded with Yah. A concluding chapter considers the contribution of the texts as a whole, the place of Arad, and its shrine. Supplementary chapters contain J. Naveh's study of 85 Aramaic ostraca from the Achaemenid era, B. Lifshitz's edition of two Greek ostraca of the first or second centuries A.D., and M. Shirun's edition of five Arabic ostraca and graffiti of the ninth century A.D.

A. R. MILLARD

AVIGAD, N.: *Archaeological Discoveries in the Jewish Quarter of Jerusalem. Second Temple Period*. Israel Museum Catalogue 144. 1976. Pp. 23 (Hebrew), 26 (English), 30 plates (2 coloured), 20 figures. (Israel Exploration Society and the Israel Museum. Price: \$5.00)

Although only the catalogue of an exhibition, this short sketch of the mainly domestic archaeology of the former Jewish Quarter summarizes and illustrates the unique discoveries made in Josephus's 'Upper City' over the last six years. The site was definitely part of the walled city (the *Mishneh*?) during the later monarchy but after that there is an apparent gap until the Maccabees.

D. R. AP-THOMAS

AVIGAD, N.: *Bullae and Seals from a Post-Exilic Judean Archive* (Qedem: Monographs of the Institute of Archaeology, Hebrew University of Jerusalem, 4). 1976. Pp. 52 (Hebrew), 36 (English), plates 15, figures 18. (Hebrew University of Jerusalem; Israel Exploration Society. Price: \$15.00)

The chance discovery of more than 70 clay bullae and two seal stones somewhere near Jerusalem sheds new light on Judah in the late sixth century B.C. Of the 14 seals represented seven carry personal names only (none of them a scribe), three simply state 'Yehud', two follow Yehud with a personal name, and two name Elnathan as governor (*phw*'), one of these belonging to his maidservant (*'mh*). Avigad compares previously known jar stamps either combining Yehud with personal names or placing 'governor' after personal names. The new texts seem to favour the reading 'governor' rather than 'potter' (*phr*') as maintained by F. M. Cross, although the form presents a problem of morphology. As a result the names of Elnathan, Yeho'ezer, and Ahzai are to be listed as governors of Judah between Zerubbabel and Nehemiah. The stamped jars, Avigad claims, held taxes exacted by these Persian appointed Jewish officers from the people of Judah, as Neh. 5:15 describes. The administration of the period is discussed in detail, with reference to other sources. All the seals are illustrated by drawings and photographs, and the technical study of the scripts by charts. This is a small but important discovery, clearly presented.

A. R. MILLARD

AVI-YONAH, M. (ed.): *Encyclopedia of Archaeological Excavations in the Holy Land*. Vol. 1. *A — D*. 1975. Pp. 1–341. Vol. 2. *E — Je*. 1976. Pp. 342–650. Each with numerous illustrations (some in colour), plans, figures and chronological tables. (Oxford University Press, London. Price: £8.50; £9.00)

These first two volumes of a four-volume translation of an original two-volume dictionary published in Hebrew cover the sites from Abu Ghosh to Jerusalem alphabetically. Not only does this work describe and analyse all the sites excavated in Palestine over the last hundred years or so, but it does this in a way that is very readable and interesting, especially for the non-archaeologist. And though the articles are in no way site reports, nevertheless the professional archaeologist should find here material that is of value. The articles are amply illustrated, and the numerous maps and plans are clear and easily read. Each article has a bibliography of the site appended. For some of the sites this is the first time description in any detail has appeared in English. The article on Tel Erani (El-'Areini) (once erroneously thought to be biblical Gath) is

probably the best presentation of that site's evidence so far published. There is also an interesting article on churches. Chronological tables finish off what is, in its way, a rather monumental and wholly useful work.

J. R. DUCKWORTH

BIETAK, M.: *Tell el-Dab'a II* (Österreichische Akademie der Wissenschaften, Denkschriften der Gesamtakademie, iv; Untersuchungen der Zweigstelle Kairo des Österreichischen Archäologischen Instituts, i). 1975. Pp. 236, 47 plates, 45 figures and album of 4 folding plans. (Verlag der Österreichischen Akademie der Wissenschaften, Vienna. Price: DM. 200.00)

This volume, the first of the definitive reports on the Austrian excavations of 1966-9 in the Egyptian East Delta, is of exceptional importance. Firstly it makes an entirely new contribution to our knowledge of the geography of the Delta in antiquity by its exposition of methods of determining ancient courses of the Nile-branches and channels at various periods from the third millennium B.C. to Graeco-Roman times. Secondly it presents a thorough discussion of the twin sites of Tell Dab'a and Qantir, surveying the remains known from both the Austrian and many earlier finds, their geographical significance and their correlation with ancient settlements known from Egyptian and other records. Tell Dab'a is thus almost certainly the site of the Hyksos settlement of Avaris, while its nearby northern neighbour, Qantir, is definitely to be identified with Pi-Ramessé, biblical Raamses, the Delta capital of Ramesses II, confirming the views of Hamza, Habachi, Hayes and van Seters. The Ramesside stonework at Tanis is all re-used, none *in situ*; it is therefore to be hoped that Tanis will henceforth cease to be identified with Raamses/Avaris in O.T. textbooks: all the factors of ancient geography, modern survey and proper assessment of archaeological remains speak clearly against Tanis and for Tell Dab'a - Qantir.

K. A. KITCHEN

FRANKEN, H. J.: *In Search of the Jericho Potters. Ceramics from the Iron Age and the Neolithicum* (North Holland Ceramic Studies in Archaeology, I). 1974. Pp. 217, 12 charts, 28 figures. (North Holland, Amsterdam; Elsevier, New York. Price: \$20.95; Fl. 50.00)

This advanced study of the seventh-century pottery and some of the neolithic ceramics from the Kenyon excavations at Jericho follows the methods of technological analysis advocated in the author's *Excavations at Tell Deir 'Allā* (B.L. 1970, p. 16; *Bible Bibliog.*, p. 206), and elsewhere. As further studies of this type become available it should be possible for the expert to deduce more and more about the potters not only of Jericho but of Palestine in general and so to fill out their historical and cultural background.

D. R. AP-THOMAS

ISELL, C. D.: *Corpus of the Aramaic Incantation Bowls* (S.B.L. Dissertation Series, 17). 1975. Pp. xiv, 200. (Society of Biblical Literature and Scholars Press, Missoula, Montana. Price: \$4.20 (members \$3.00))

Many of the 'incantation bowls' in Aramaic have texts that are difficult to decipher and interpret; however well-known its editor, the rendering of each text must be carefully checked against the original. There is no evidence that this has been done in the present 'Corpus'. In

the Introduction we are told that some corrections have been inserted, but the present reviewer was unable to locate them. The seventy-four texts in the 'Corpus' are not identified. This volume presents dangers for the unwary student; it cannot be recommended.

J. B. SEGAL

JONES, E.: *Discoveries and Documents. An Introduction to the Archaeology of the Old Testament*. 1974. Pp. vi, 122, 7 illustrations, 4 maps and plans. (Epworth Press, London. Price: £1.50)

This book gives brief accounts of the twenty archaeological literary finds which are, in the opinion of the author, closest to the O.T. and have most to offer in its interpretation. Each find is described and a summary is given, with some quotation, of its contents. This book is shorter and simpler than other available books which deal with the same subject matter. It should prove a valuable introduction for those who need a plain guide.

J. ROBINSON

KOCHAVI, M. and BECK, P.: *Aphek-Antipatris 1972-1973. Preliminary Report*. 1976. Pp. 68, pl. 13, figs. 29, sketchmap. (Tel Aviv University Institute of Archaeology. Price: \$4.00)

This report is reprinted from *Tel Aviv* 2 (1975). Tell Ras el-Ayin is situated on the ancient *via maris* near the debouchement of the river Yarkon from the hills of Judah. The discovery of LB and Iron Age occupancy here now removes earlier objections to its identification with biblical Aphek. The larger part of this preliminary report provides a conventional typological description of the range of pottery from the extensive MB IIA strata dug. Further excavation may reveal more of the apparently much more limited area of Israelite occupation.

D. R. AP-THOMAS

LAPP, P. W.: *The Tale of the Tell. Archaeological Studies*. Edited by Nancy L. Lapp (Pittsburgh Theological Monograph Series, 5). 1975. Pp. xii, 148. (Pickwick Press, Pittsburgh. Price: \$6.50)

This work consists of three original chapters by the late Paul Lapp describing the work of the archaeologist: how the archaeologist sets about his task, from choosing a tell through the logistics of an excavation including funding, staffing, digging method, and staff orientation, with a chapter on dating the discoveries. At the end of this chapter is a section on Palestine's Chronological Structure completed by the editor. Chapter iv is a reprint of an article from the *Biblical Archaeologist* surveying the archaeological possibilities and accomplishments in Palestine up to 1964. The remaining chapters are selective, non-technical reports of seven excavations directed by Paul Lapp between 1961 and 1968, taken from published articles and Newsletters, chosen as illustrative examples of points made in the opening three chapters. An interesting and non-technical book which should prove useful to the non-specialist.

J. R. DUCKWORTH

MAGNANINI, P.: *Le Iscrizioni Fenicie dell'Oriente*. 1973. Pp. iii, 242. (Istituto di Studi del Vicino Oriente, Rome)

This is a handy loose-leaf collection of the Phoenician inscriptions of the Near East, arranged geographically (Phoenicia, Asia Minor, Egypt, Cyprus, and Greece; for the western Mediterranean there is a more detailed work by M. G. G. Amadasi, 1967). Seals and coins are listed separately. For each entry there is: brief description, bibliography (giving *editio princeps*, cross reference to Donner-Röllig (where applicable) and sometimes other important studies), text in Hebrew characters, and Italian translation; notes are minimal. There is a glossary, followed by indices of personal names, deities and place names.

S. P. BROCK

MAZAR, B.: *Beth She'arim. Report on the Excavations during 1936–1940*. Vol. I. *Catacombs 1–4*. 1973. Pp. x, 228, Plates xxxvi, figs. 29, plans 9, endmaps. Price: \$30.00

SCHWABE, M. and LIFSHITZ, B.: *Beth She'arim*. Vol. II. *The Greek Inscriptions*. 1974. Pp. xvi, 231, Plates vii, figs. 20, endmaps. Price: \$30.00

AVIGAD, N.: *Beth She'arim*. Vol. III. *Report on the Excavations during 1953–1958. Catacombs 12–23*. 1976. Pp. viii, 289, Plates lxxiv, figs. 131, endmaps. Price: \$30.00 (Rutgers University Press, New Brunswick, N.J., for the Israel Exploration Society and the Institute of Archaeology, Hebrew University, Jerusalem)

These handsome volumes are straight translations from the Hebrew editions: vol. I, 2nd edn. 1957 (see *B.L.* 1958, p. 13; *Decade*, p. 89); vol. II, 1967; vol. III, 1971 (see *B.L.* 1973, p. 14; *Bible Bibliog.*, p. 436). The 1936–40 excavations of this erstwhile rabbinic centre, with its large and famous necropolis, are reported in vol. I; and the second, concluding series 1953–8 in vol. III. The inscriptions, reliefs and material remains found shed considerable light on many aspects of second/third century Jewish life in the Levant during an otherwise not too well attested period. It is good to have all this material — especially the Hebrew, Greek and Palmyrene inscriptions — made more accessible to a wider circle, even though much of the epigraphic material has already appeared elsewhere.

D. R. AP-THOMAS

MESHORER, Y.: *Nabataean Coins* (Qedem: Monographs of the Institute of Archaeology, Hebrew University of Jerusalem, 3). 1975. Pp. 112, 8 plates. (Hebrew University of Jerusalem. Price: \$15.00)

This important work gathers the evidence from coin collections and published scholarship for the history of Nabataean coinage. The different coin types are fully catalogued and illustrated photographically. The catalogue describes the coin, its date, the die(s) known, the weight and diameter, the location of the specimens and the place of publication. Meshorer has new suggestions about, e.g., Tyrian influence on Obodas II's coins, the *het* and circle on coins of Malichus I and Obodas III, the attribution of small silver coins bearing the letters *het* and *shin* previously attributed to Aretas IV and Shuqailat, the purpose of bronze coinage in Aretas IV's years 6–13 and 24, and the *slm* coins of Aretas IV. He argues that a significant number of coins have been wrongly identified or attributed;

particularly important are his catalogue no. 12, nos. 40–5 (now attributed to Syllaesus), and no. 95 (the last appearance of Ḥuldu in year 24 of Aretas IV). This book is indispensable for future work on the economic and political history of Nabataea.

J. R. BARTLETT

*MOOREY, P. R. S.: *Biblical Lands. The Making of the Past*. 1975. Pp. 151, over 800 illustrations, many in colour. (Elsevier-Phaidon, London. Price: £3.95)

This is a most attractive glossy volume presenting a sketch of biblical archaeology — historical and geographical — plus a chapter each on the Phoenicians and the Persian Empire as well as on Canaan proper and on Israel and Judah. Four 'Visual Stories' give a vivid representation of the salient features of Hazor, pottery, Solomon's Temple and Persepolis. Finally there is a select list of recent books and an eclectic glossary of some 150 archaeological terms and personal names from Amphora to Ziggurat and from Albright to Zeus. To be highly recommended for its sound, popular appeal.

D. R. AP-THOMAS

PRITCHARD, J. B. (ed.): *The Ancient Near East. Volume II. A New Anthology of Texts and Pictures*. 1975. Pp. xviii, 251, 110 illus. (Princeton University Press. Price: \$9.50; £5.55 (cloth); \$3.95 (paper))

This volume is a sequel to *The Ancient Near East: An Anthology of Texts and Pictures*, for which see *B.L.* 1960, p. 10 (*Decade*, p. 190). It contains a selection from the additional texts and pictures contained in the 3rd edition of *ANET* and the 2nd edition of *ANEP*. The introductions and notes to the texts have been abbreviated, or, sometimes, omitted; but cross references to the corresponding texts in *ANET* are given in the margin, and the list of illustrations contains cross references to *ANEP*, where more detailed information may be found. The volume is excellent value and, together with its predecessor, will be extremely helpful to students for whom the larger volumes would provide an *embarras de richesses*. The complete collection of the additional material in the latest editions of *ANET* and *ANEP* was published in *The Ancient Near East: Supplementary Texts and Pictures relating to the Old Testament*, which was reviewed in *B.L.* 1971, p. 18 (*Bible Bibliog.*, p. 294).

G. W. ANDERSON

Qadmoniot (Quarterly for the Antiquities of Eretz-Israel and Bible Lands). Edited by Y. Yadin. Vols. vii and viii (1974–5), nos. 25–32. 1976. Pp. 1–132, 1–136, numerous illustrations. (Israel Exploration Society, Jerusalem. Price: \$8.00)

Volumes vii and viii of this journal are here published in book form as a single volume. Historical and archaeological material is gathered from all periods in Israel and neighbouring countries; this notice will cover only those contributions which deal with the O.T. and earlier periods. The volume is well produced with excellent maps, diagrams and photographs, but unfortunately without an index. Full bibliographies are usually, but not always, given at the end of each article.

D. Bar-Yosef describes the prehistoric Natufian culture in Israel. Y. Tsafir examines Judaean desert forts of Second Temple times (with an exceptionally good bibliography) and presents an introduction to the Jericho of that time, to which E. Netzer appends an account of the

Hasmonaean and Herodian palaces there. Tsafirir also notes a cave of the Bar Kokhba period near 'Ain 'Arrub. A. Negev covers Petra and the Nabataeans with a good bibliography and account of excavations. E. Netzer writes on the Hasmonaean foundation and Herodian expansion of Cyprus, a site near Jericho. G. Barkai, A. Mazar and A. Klonen describe the northern cemetery of Jerusalem in First Temple times, and Z. Yeivin notes Israelite towers on Khirbet Maḥrouq dating from the ninth century B.C. Caesarea is dealt with in several articles: the Roman inscriptions on the aqueduct by J. Olami and J. Ringel, the gardens by Y. Porat, and a mosaic pavement by A. Siegelmann. A. Segal writes on the Herodium and the Mausoleum of Augustus. A seal-impression of a 'servant' of king Hezekiah is edited by R. Hestrin and N. Dayagi; N. Avigad presents two priestly seals, P. Bar-Adon a Hebrew inscription of the Judaeen monarchy from the Judaeen desert, and D. Barag an inscription from the border of Israel and Egypt c. A.D. 233. J. B. Segal writes on the archaeology of Edessa and J. C. Greenfield on some of the Aramaic letters from Hermopolis. Other subjects touched on include an ancient synagogue from Rehob, an Egyptian relief in Sinai from Old Kingdom times, Hattuša (the capital of the Hittite Empire), a chalcolithic work-station in Sinai, a bronze statue of Hadrian, discoveries at Chuge-Mish on the edge of the Iranian highlands five thousand years old, and burial customs in the North-East Nile delta. In addition there are many book reviews, and several references to and appreciations of the late M. Avi-Yonah; we would add our own appreciation of his work to those of Y. Yadin, B. Mazar and Y. Tsafirir.

J. G. SNAITH

THOMPSON, T. L.: *The Settlement of Sinai and the Negev in the Bronze Age* (Beihefte zum Tübinger Atlas des Vorderen Orients, Reihe B (Geisteswissenschaften), Nr. 8). 1975. Pp. xi, 210. (Reichert Verlag, Wiesbaden. Price: DM. 28.00)

Dr Thompson has prepared this volume to accompany three maps which are to appear in the *Tübinger Atlas des Vorderen Orients* and will indicate patterns of settlement and economic activity in the region during the Bronze Age. The main part (pp. 33–175) comprises a 'Site List', in which are catalogued over 800 sites found in the surveys of Glueck, Rothenberg and others (but not those found by E. Oren). In each case a map reference, a brief description and, where appropriate, bibliographical information are given. An introductory essay offers an interpretation of the data, which must, as Dr Thompson is well aware, remain provisional in many respects, in view of the large areas which have still not been fully surveyed, particularly in Central Sinai. The work concludes with a series of indices and a general bibliography. It will be an invaluable work of reference, and is a fine illustration of the profit to be derived from interaction between archaeological and geographical studies. Two further volumes are promised, to deal with Bronze Age remains in Syria, Lebanon, Palestine and Transjordan.

G. I. DAVIES

VALLA, F. R.: *Le Natoufien: une culture préhistorique en Palestine* (Cahiers de la Revue Biblique, 15). 1975. Pp. 133, 2 plates. (Gabalda, Paris. Price: Fr. 110.00)

In this study of an important prehistoric culture the author gathers together material from scattered sources and synthesizes it under headings referring to various subjects: fauna, man, burials, flint industry, art, etc.

Several maps and line drawings illustrate the text. There is also a chapter on the history of the interpretations of the Natufian. In his conclusion the author points out that solutions to questions yet outstanding are still far from formulated. A full and detailed bibliography closes a work that should prove useful to those interested in this stage of Palestine's prehistory.

J. R. DUCKWORTH

WATKINS, T. (ed.): *Radiocarbon: Calibration and Prehistory*. 1975. Pp. vi, 147, 38 figs., 61 tables. (Edinburgh University Press. Price: £3.50)

The book gives the substance of lectures delivered to a lay audience at the University of Edinburgh on 9 March 1974. It describes the then state of the art, which has been somewhat superseded by the statistical work of R. M. Clark (*Antiquity* 49 (1975), p. 251). Following expert descriptions of principles of radiocarbon analysis and dendrochronological measurements necessary for the calibration, later chapters reflect succinctly the views of the calibration users on its significance for their particular interests. The lengthy final chapter, about one half of the book, contains tables and figures explaining how calibration of an individual radiocarbon date may be effected, using several possible methods from original workers. Whilst most authors are content with the effects of calibration, within present limits, it is pointed out that in the very important region of the Middle East, especially in Egyptian and Aegean areas, the calibration tends to produce dates consistently earlier than expected by other chronologies. More precise work is still needed for this region.

V. R. SWITSUR

YADIN, Y. (ed): *Jerusalem Revealed. Archaeology in the Holy City 1968-1974*. 1976. Pp. viii, 140, with 4 colour plates, 11 maps, numerous black and white illustrations. (Yale University Press, New Haven and London; Israel Exploration Society. Price: \$15.00; £9.30)

This is the same book as was published in Jerusalem in 1975 (see *B.L.* 1976, p. 26). Additional to that edition are a bibliography (p. 137), an index and a note of some errata. The list of maps has been corrected to include three not noted in the previous printing.

P. R. ACKROYD

3. HISTORY AND GEOGRAPHY

AUERBACH, E.: *Moses*. Translated and edited by R. A. Barclay and I. O. Lehman with annotations by I. O. Lehman. 1975. Pp. 253. (Wayne State University Press, Detroit. Price: \$13.95)

The original German edition (1953) was reviewed in *B.L.* 1953, p. 24; *Eleven Years*, p. 477. The translation has been long in preparation, and one may ask whether it is useful to produce it 22 years later. The answer must depend on various considerations. In its scholarship, the book is inevitably somewhat dated, though the notes have been substantially updated by Lehman and provide valuable bibliographical data. Its broad acceptance of critical methods makes its investigation of the problem of historicity in the Mosaic traditions a valuable one, particularly as it represents a perceptive Jewish viewpoint. In its flair and sensitivity it

resembles the recent studies by D. Daiches (*B.L.* 1976, p. 26); in both cases a primarily non-biblical scholar offers an appraisal of biblical material. If at many points Auerbach offers solutions which are not adequately based — his conclusions regarding Moses' religious ideas are a case in point, since his oversimple assumption of monotheism clearly will not do — his handling of literary sections, his perception of problems of interpretation, and the suggestions which are set out on every page challenge accepted views and invite rethinking. The careful investigation of Kadesh and its significance, for example, well repays attention. The translation is smooth and readable, a tribute to the care which has been devoted to its production.

P. R. ACKROYD

AVI-YONAH, M.: *Gazetteer of Roman Palestine* (Qedem: Monographs of the Institute of Archaeology, The Hebrew University of Jerusalem, 5). 1976. Pp. 112, including 8 maps. (The Israel Exploration Society, Jerusalem. Price: \$18.00)

This study has been edited posthumously by Y. Tsafrir. It is based on material partly included in the original Hebrew edition of the author's *Historical Geography of Palestine* (1949), but only part of which appeared in the English version: *The Holy Land from the Persian to the Arab Conquest* (1966; see *B.L.* 1968, p. 14; *Bible Bibliog.*, p. 68). Each of more than 900 sites listed has its name in Greek, Latin or Semitic original form (the last often reconstructed), a note of historical, archaeological or geographical details, followed by references to (1) ancient sources, and (2) modern literature. The material is, of course, very compressed. The identifications are used on the maps. The editor points out that since only one identification is given for each site, some are of low probability, and no alternatives are discussed. He also indicates that the bibliographical references are incomplete. These points reduce the value of the work and suggest that at some stage a revision will be very desirable. In the meantime a wealth of information is provided for the Graeco-Roman period.

P. R. ACKROYD

*BRUCE, F. F.: *Israel and the Nations: from the Exodus to the Fall of the Second Temple* (Mount Radford Reprints, 15). 1975. Pp. 254, 36 illustrations and 3 maps. (Paternoster Press, Exeter. Price: £1.80)

The first edition of this book was reviewed in *B.L.* 1964, p. 24 (*Decade*, p. 492). The second edition, of which this is an unchanged reprint in paperback, was reviewed in *B.L.* 1970, p. 19 (*Bible Bibliog.*, p. 209). It is good to welcome a re-issue of an excellent textbook.

A. GELSTON

COMAY, J.: *The Hebrew Kings*. 1976. Pp. viii, 168, many illustrations. (Weidenfeld and Nicolson, London. Price: £6.00)

The story of four centuries, from the anointing of Israel's first king to the fall of Jerusalem and its last monarch, is told in popular narrative style. In outline, the events narrated follow the sources used, which are the Books of Samuel and Kings with some supplementation from the Books of Chronicles. The re-telling is lively and convincing; it has the constant support of the author's knowledge and use of scholarly research and archaeological evidence. The volume is handsomely produced, contains sixteen pages of illustrations, and has Rembrandt's *David's Reconciliation with Absalom* reproduced on the jacket.

G. H. JONES

DONNER, H.: *Einführung in die biblische Landes- und Altertumskunde*. 1976. Pp. vii, 127. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 27.00)

This introduction to the historical geography of the Bible has the rare quality of combining successfully accuracy of scholarship with elegant simplicity of presentation. A detailed bibliography of various resources (pictorial included) is followed by a chapter explaining the geology, land-formation, climate, flora and fauna of Palestine. The second major section describes methods of research in historical geography and results for pre-historic, Canaanite, Israelite, Persian, and Hellenistic-Roman periods. A clear text is made even clearer by simple diagrams, and the historical survey of the political geography is a *tour de force*. Each section is followed by a selective yet full bibliography. This is altogether excellent, and deserves prompt translation into English for the benefit of students.

J. R. BARTLETT

ELLISON, H. L.: *From Babylon to Bethlehem. The Jewish People from the Exile to the Messiah*. Pp. viii, 136. (Paternoster Press, Exeter. Price: £1.80)

Eighteen short chapters make up a clear outline of the main historical and religious developments of Judaism from the exile to the beginning of the Christian era. The conservative standpoint is shown by the high degree of historicity afforded to Esther and the non-use of Isaiah 40–66 and Daniel at those periods to which they are assigned by critical scholars, but it is noteworthy that the order of Ezra and Nehemiah is regarded as an open question and Ecclesiastes is accepted as a late work. This will be a useful textbook for the non-specialist.

R. J. COGGINS

*FRANK, H. T.: *Discovering the Biblical World*. 1975. Pp. 277, many illustrations (some in colour), 50 maps, time chart and index. (Hodder and Stoughton, London; Hammond Incorporated, Maplewood, N.J. Price: £6.95; \$16.95)

In 19 chapters, Professor Frank presents the biblical story in its geographical and historical setting. He makes good use of the archaeological discoveries, in some of which he has himself been involved, especially to note the living conditions of the people whose artifacts have been discovered. The Time Chart is in five columns so that Palestinian history is related to that of Egypt, Mesopotamia and Persia, Anatolia and Syria, Greece and Rome. The book can be warmly commended to teachers and students as well as to the general reader.

A. S. HERBERT

GARSIEL, M.: *The Kingdom of David. Studies in History and Inquiries in Historiography*. (Hebrew.) 1975. Pp. 220. (Don Publishing House and the Israel Society for Biblical Research, Tel Aviv)

The reign of David from the death of Saul to the succession of Solomon is reconstructed, with particular attention to the organization of David's forces and his military strategy. The reconstructed history is then compared with its presentation in the biblical narrative, so as to show the purpose of the latter. 2 Sam. 9–20 and 1 Kings 1–2, held to be written by Nathan or one of his followers, is the remains of a larger

writing which was concerned with punishment and reward in the lives of David, Joab and others. The aim of the author of the books of Samuel was to judge the effect of the moral and religious outlook of Israel's leaders on their success or failure as leaders, while the author of the books of Kings was particularly concerned with the centralization of the cult. These aims explain why the books of Samuel and Kings have only a selection of Nathan's account, and how the authors used what they selected. Garsiel continues a recent discussion among writers in modern Hebrew as to how far the story of David and Bathsheba can be interpreted as simply a piece of literature. His view is that it can only be understood in the light of a concrete historical situation. Full account is taken throughout the book of standard and recent discussions of the Succession Narrative.

J. W. ROGERSON

DE GEUS, C. H. J.: *The Tribes of Israel. An Investigation into some of the Presuppositions of Martin Noth's Amphictyony Hypothesis* (Studia Semitica Neerlandica, 18). 1976. Pp. xii, 258. (Van Gorcum, Assen. Price: Fl. 68.00)

The thesis that there was an Israelite amphictyony in the period of the Judges has increasingly run into criticism in recent years. De Geus's study is the most thorough examination of the hypothesis up to now, and a bold attempt to present an alternative to it. It contains a detailed survey of the history of the hypothesis and a critique of the arguments of Martin Noth, with whose name it is most closely associated; but its most original section is that in which De Geus attempts to establish a new picture of the rise of early Israel. He rejects the idea that a tribe existed as a rounded and functional entity, or that a system of twelve such tribes could function as a viable political structure. Rather the tribe represents an idealised entity, and the picture of twelve such tribes was an idealised picture of the past, created when Israel was already a monarchical state. The basic social unit was the clan, and the tribes were more amorphous geographical entities. There never was a secular tribe of Levi. In the tribal system the number 'twelve' simply means 'all', and, as a people, Israel did not arise out of the gradual sedentarization of a nomadic community. Its unity was based on the *connubium* of a single social system. There is much material for further thought and discussion in this well-presented volume.

R. E. CLEMENTS

GROLLENBERG, L. H.: *Kleiner Bildatlas zur Bibel* (Gütersloher Taschenbücher, 100). 1975. Pp. 192, 161 photographs, 9 illus., 10 maps. (Gerd Mohn, Gütersloh. Price: DM. 9.80)

This work is not a condensation of Grollenberg's sumptuous *Atlas van de Bijbel*, for which see *B.L.* 1955, p. 21 (*Eleven Years*, p. 654), 1956, p. 17 (*Eleven Years*, p. 724), 1957, p. 24 (*Decade*, p. 24), but a German rendering of *Kleine Atlas van de Bijbel*, published by Elsevier of Amsterdam, which appears not to have been noticed in *B.L.*, but cf. *B.L.* 1960, p. 13 (*Decade*, p. 193). It might be described as an illustrated introduction to the Bible (principally the O.T.), with the emphasis on geography and archaeology. In spite of the reduced format, the maps (which are all in black and white) and most of the illustrations are reasonably clear, some remarkably so. The text, which is admirably lucid and concise, is supplemented by valuable chronological tables, examples of hieroglyphic and cuneiform writing, lists of MSS, and other summarizing sections. Altogether, an excellent compendium.

G. W. ANDERSON

GROSHEIDE, H. H.: *Deernis met haar puin* (Kamper Cahiers, 27). Pp. 62. (Kok, Kampen. Price: Fl. 13.95)

This is an instructive survey of the problems regarding the city of Jerusalem in the second half of the fifth century B.C. The author writes for the common reader but his treatment of the texts, in particular that of Nehemiah, and the discussion with archaeologists and historians are also useful for the scholarly world. There are extensive notes added to each chapter. The title, borrowed from Ps. 102:5, would be more suitable as a motto.

P. A. H. DEBOER

JONES, A. H.: *Bronze Age Civilization: The Philistines and the Danites*. 1975. Pp. vii, 182. (Public Affairs Press, Washington, D.C. Price: \$6.00)

Here indeed is 'a reappraisal of the entire subject' of the Philistines (C. H. Gordon in the Foreword). Pride of place is given to a new etymology for the name 'Philistine' which is said to be a combination of the Greek *phylē*, 'tribe', and *Histie*, the Ionian form of *Hestia*, 'goddess of the hearth'. The Danaus legend is regarded as historical inasmuch as it represents a migration of Semites from Lower Egypt to the Aegean area in the early second millennium. Some Danaans encountered Indo-Europeans on the island of Euboea, in the region of Histiaea. Together with other devotees of *Histie/Hestia* from Thessaly they became known as 'the tribes of *Histie*', i.e. Philistines. Other Danaans retained their name (which was actually given to them in Greece in recognition of their expert knowledge of hydrology) and by a remarkable series of events found themselves in the Israelite league — the tribe of Dan. The section on the Danaans' journey to Canaan is indeed as speculative as most of the remainder of the book. Jones does stay very long on Delos, which is particularly unfortunate since he shows no awareness that he should be in Cilicia with Laroche (*Syria* 35, 1958, pp. 263–75) studying onomastic evidence as to the location of the Danuna.

R. P. GORDON

MCCULLOUGH, W. S.: *The History and Literature of the Palestinian Jews from Cyrus to Herod, 550 B.C. to 4 B.C.* 1975. Pp. xii, 252, 2 maps. (University of Toronto Press. Price: \$15.00; £9.75)

The presentation of a brief general survey of the history and literature of the Jews in the last five centuries B.C. is an unenviable task. Restrictions have to be accepted (such as the elimination of Babylonian and Egyptian Jews from the discussion), and the treatment has to be drastically curtailed (like disposing of the religious ideas of the Dead Sea Scrolls in just over two pages). However, brevity is not necessarily to be equated with inadequacy, and the eleven chapters of this book — divided into three sections, the late Babylonian and Persian periods, the Hellenistic Age and the beginning of Roman rule, and Literature, 200–4 B.C. — provide a sound general survey of the period. The clarity of presentation and the discretionary use of sources (although regrettably this work was completed before the English translation of Hengel's monumental work became available) make this a useful handbook for any student coming to study this period for the first time.

G. H. JONES

MILLER, J. M.: *The Old Testament and the Historian* (Guides to Biblical Scholarship, O.T. Series). 1976. Pp. viii, 87. (Fortress Press, Philadelphia; S.P.C.K., London. Price: \$2.95; £2.25)

The author briefly describes the sources available for historical reconstruction and the historian's use of those sources. Current attitudes to the biblical and extra-biblical materials may be characterized as critical, positivist and relativist. At least the first two of these characteristics Miller then illustrates by a treatment of the history of the Omride period and by a study of the excavations at Sebastiyeh. The importance of interpretation in using both biblical and non-biblical material is constantly stressed, and the faulty historical reconstructions which result from inadequate interpretation are pointed out. Although the third characteristic of the historian's approach — the recognition of the provisional nature of his conclusions as being shaped by the presuppositions of his age — is less developed than one might have hoped, the book admirably succeeds in providing a reliable guide to the methods of historical scholarship.

A. D. H. MAYES

NAOR, M.: *HamMiqra weHaaretz (The Bible and the Land). A Geographical Commentary on the Old Testament with an Atlas to the Bible, in three volumes.* Vol. I. *The Pentateuch.* Vol. II. *The Former Prophets.* 1952-4. Pp. 207, 383. (Otsar Hamoreh, The Hebrew Teachers' Union in Israel, Tel Aviv. Price: Isr. £15.00; Isr. £20.00)

The author prepared these volumes to provide Israeli schoolteachers with a conservative geographical interpretation of the Hebrew Bible. (A third volume was planned to cover the Latter Prophets.) The comments are limited to expressions with a geographical aspect, but this is understood in a wide sense which permits for example some remarks on Gen. 1. The sources drawn on range from Josephus and Eusebius through the medieval commentators to a limited circle of modern scholars, mostly Israeli. Topographical and archaeological evidence is frequently referred to, and it appears from the Preface that it was one of the late Professor Aharoni's earliest contributions to historical geography to assist Dr Naor in such matters. But there are few surprises, and most of the information included is more conveniently accessible in other reference works, such as *I.D.B.* and Aharoni's *Land of the Bible*, which have also been able to take account of more recent research.

G. I. DAVIES

PETROZZI, M. T.: *Il Monte Tabor e Dintorni* (Luoghi Santi della Palestina). 1976. Pp. 467, 117 figures, maps and plans. (Franciscan Printing Press, Jerusalem. Price: \$6.00)

A popular guide-book in Italian to the Mount Tabor region and its environs. Divided into three sections, the book deals first of all with the Transfiguration, then gives a chronological account of Mount Tabor throughout history, and finally describes places of interest in the Esdraelon Valley. The maps and plans are good but some of the photographs have not reproduced very clearly. The book is well researched and contains a very full bibliography and an analytical index.

J. R. DUCKWORTH

IN DER SMITTEN, W. T.: *Einführung in die alttestamentliche Geschichte Israels* (Europäische Hochschulschriften, xxiii/67). 1976. Pp. 76. (Herbert Lang, Berne; Peter Lang, Frankfurt. Price: S.Fr. 18.00; DM. 18.00)

The 19 essays in this book offer a survey of the history of Israel from pre-historic times to the Roman period. Some of the essays are very short, and the aim is to note the most important events and comment on the most significant points. As the treatment is so brief, it would be of great value if the author had provided a guide for further reading.

E. R. ROWLANDS

*Vos, H. F.: *Beginnings in Biblical Geography*. 1973. Pp. 126, 12 maps. (Moody Press, Chicago. Price: \$1.95)

This is a brief introductory description of eleven 'bible lands' — Mesopotamia, Palestine, Egypt, Phoenicia, Syria, Iran, Cyprus, Asia Minor, Greece, Malta, Italy — viewed in conservative fashion 'in order of their appearance in the biblical narrative'. The clearly written text concentrates on untechnical description of the physical geography and needs the support of much better maps. But most first year students could read it with advantage.

J. R. BARTLETT

WRIGHT, G. E. and FILSON, F. V.: *Kleiner Historischer Bibelatlas*, edited by T. Schlatter. 5th printing, 1974. Pp. 13, 16 maps, 5 sketchmaps. (Calwer Verlag, Stuttgart. Price: DM. 3.90)

The maps in this fifth German reprint are still those of the *Westminster Smaller Bible Atlas* (1947), supplied with German letterpress, and three contour sections from Guthe's *Bibelatlas*. It is a handy and attractive but very basic Bible Atlas, now over thirty years old in essence.

D. R. AP-THOMAS

WÜST, M.: *Untersuchungen zu den siedlungsgeographischen Texten des Alten Testaments. I. Ostjordanland* (Beihefte zum Tübinger Atlas des vorderen Orients: Reihe B (Geisteswissenschaften), 9). 1975. Pp. ix, 259, 4 tables, 4 maps. (Reichert Verlag, Wiesbaden. Price: DM. 36.00)

Wüst argues that O.T. traditions of *Landnahme* and *Landverteilung* in Transjordan result from a succession of redactional additions to P. The earliest account of Sihon lies in Num. 21:27–30, and of Og (already joined with Sihon) in Josh. 12:2–4. Machir, originally from Cisjordan, became Transjordanian (Num. 32:29) when Gilead in Num. 26:29 became falsely identified with the Transjordanian Gilead. Jair (from Judg. 10:3) was given Manassite ancestry (Num. 32:41), and Nobah (from Judg. 8:11) put in the same context (Num. 32:42). So developed 'half-Manasseh'. Num. 32:1, 16a, 37f. reveal Reuben's basic connection with Jazer and the Heshbon region; Num. 32:34 centres Gad on Dibon. Josh. 13:15–28, 32 combines a territory description (16, 26), a Transjordanian itinerary (17–20, 27) and material (25) from Num. 32:1 and Judg. 11:23, giving an unreal picture of Reuben's and Gad's settlement areas. Num. 32 and Josh. 13 are late insertions, prefixing Cisjordanian settlement accounts with Transjordanian. As reliable basic tradition, Wüst isolates material about Jazer (Num. 21:24; 32:1, 16), Heshbon as Reuben's centre and Dibon as Gad's (Num. 32:37, 34), and the Transjordanian itinerary. Redactional activity is thus emphasized at the expense of the quest for pre-literary tradition. This analysis is important for commentators and for historians of Transjordan.

J. R. BARTLETT

4. TEXT AND VERSIONS

ALAND, K.: *Repertorium der Griechischen Christlichen Papyri. I. Biblische Papyri. Altes Testament, Neues Testament, Varia, Apokryphen* (Patristische Texte und Studien, 18). 1976. Pp. xiv, 473. (De Gruyter, Berlin. Price: DM. 158.00)

Professor Aland defends the inclusion of LXX papyri (including Qumran!) in a Christian *Repertorium* and few will be disposed to disagree with him. Present location, appropriate sigla and suggested datings head the description of each papyrus or fragment. Where there is no consensus as to the date of a text all significant authorities are represented. Contents, place of origin (where known), information on papyrological and scribal features are treated as appropriate. Particular attention is paid to the ways in which the *nomina sacra* are handled. Finally the relevant literature is listed — editions and then studies of a more general type. The bibliographical information for some N.T. texts especially is daunting and will presumably be the chief value of the work as far as many of its users are concerned.

R. P. GORDON

Biblia Hebraica Stuttgartensia. Editio Funditus Renovata. Ed. K. Elliger and W. Rudolph. Fasc. 12. *Iob et Proverbia*, praeparaverunt G. Gerleman et J. Fichtner. 1974. Pp. x, 93. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 5.80)

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

J. G. SNAITH

Biblia Sacra Iuxta Vulgatam Versionem. Ed. by R. Weber, with the assistance of B. Fischer, J. Gribomont, H. F. D. Sparks, W. Thiele. 2 vols (*Genesis-Psalms*; *Proverbia-Apocalypsis, Appendix*). 2nd edn. 1975. Pp. xxxi, 1980. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 68.00)

The first edition of this work was reviewed in *B.L.* 1971, p. 21; *Bible Bibliog.*, p. 297. A number of minor corrections have been made in the second edition, and use has been made of the volumes on Isaiah (1969) and on Jeremiah with Lamentations and Baruch (1972) in the big Roman critical edition.

J. A. EMERTON

CROSS, F. M. and TALMON, S. (ed.): *Qumran and the History of the Biblical Text*. 1975. Pp. 415. (Harvard University Press, Cambridge, Massachusetts and London. Price: \$16.50, £11.25 (cloth); \$5.95, £4.10 (paper))

This volume contains a selection of 17 articles (except for three, they have all appeared elsewhere and are reprinted here without change) on various aspects of O.T. textual history, in the light of the Qumran finds. The editors themselves contribute between them a grand total of eight articles, and the other authors are M. H. Goshen-Gottstein, J. Ziegler, D. Barthélemy, W. F. Albright, D. N. Freedman, P. W. Skehan, E. Tov, and J. A. Sanders. There are survey articles of a general nature, as well as contributions of a more specialized kind. All the articles, except for two, are in English.

P. WERNBERG-MØLLER

DÍEZ MERINO, L.: *La biblia babilónica*. 1975. Pp. xi, 327. (Printed privately by Imprenta-Offset 'Varona', Madrid)

This is a catalogue, arranged book by book, of all the known fragments of biblical manuscripts in Hebrew and Aramaic with Babylonian vocalization (under each book, 'simple', 'complex' and Masorah are listed separately). The entries give: contents, the number allotted by Kahle/Yeivin, present location and shelf number, Yeivin's linguistic classification, bibliographical details, characteristics, and language. There is also a long introduction (100 pp.), outlining the history of the study of the Babylonian tradition. This will prove an invaluable reference work, and it is set out with admirable clarity.

S. P. BROCK

GINSBURG, C. D.: *The Massorah Compiled from Manuscripts Alphabetically and Lexically Arranged. With a Prolegomenon, Analytical Table of Contents and Lists of Identified Sources and Parallels by Aron Dotan* (The Library of Biblical Studies). 1975. Vol. i. Pp. xxxix, 758. Vol. ii. Pp. xvi, 830. Vol. iii. Pp. xvi, 383. Vol. iv. Pp. ix, 546. (Ktav, New York. Price: \$300.00 the set)

The four volumes of this massive work, of which the first three contain collections of Massoretic material and the fourth notes in English, were originally published in 1880, 1883, 1885 and 1905 respectively. The new edition reprints Ginsburg's work unchanged, and also additional matter by A. Dotan of Tel-Aviv University. The Prolegomenon gives a brief outline of Ginsburg's life and work, and discusses in greater detail his contribution to Massoretic studies. Dotan recognises weaknesses in his work, especially in mixing together material from different sources without stating the places of origin. Nevertheless, he defends him against some criticisms and points out the value of his work, particularly 'material that was published according to one single source and did not undergo any compilation' (pp. xxx-xxx1). 'With all its shortcomings, it contains very considerable material for the scientific study of the Masora' (p. xxxiii) — and Dotan has added greatly to the value of the material by compiling a list of identified sources. The publication of this work by Ktav is most welcome to scholars of the Hebrew Bible.

J. A. EMERTON

GOODING, D. W.: *Relics of Ancient Exegesis. A Study of the Miscellanies in 3 Reigns 2* (S.O.T.S. Monograph Series, 4). 1976. Pp. viii, 132. (Cambridge University Press. Price: £5.80)

In the LXX version of I Kings there feature (between verses 35 and 36, and 46 and 47, of ch. 2) two blocks of material without counterpart in MT at those points. This book provides a detailed analysis of these two passages, and convincingly shows their secondary character. Gooding further argues that they do not belong to the original Greek translation of the book (this does not seem so certain to me), and that they arose at an early date from a rabbinic school with knowledge of both Greek and Hebrew text traditions.

S. P. BROCK

KRAFT, R. A. (ed.): *Septuagintal Lexicography* (Septuagint and Cognate Studies, 1). Revised edition, 1975. Pp. 183. (Scholars Press, Missoula, Montana for the International Organization for Septuagint and Cognate Studies and the S.B.L. Seminar on Lexicography. Price: \$2.80 (members \$2.00))

See *B.L.* 1974, p. 26; the 'revised' edition appears to contain no material alterations, but some articles have apparently been re-photographed with a different page size, perhaps in order to improve the rather untidy appearance of the original edition.

J. BARR

LEONE, A.: *L'evoluzione della Scrittura nei papiri greci del Vecchio Testamento* (Studia et Textus, 5). 1975. Pp. 48, 7 plates. (Papyrologica Castroctaviana, Barcelona. Available from the Biblical Institute Press, Rome. Price: Lire 2,000; \$3.35)

In this concentrated, well documented monograph, Miss Leone has undertaken the arduous and technically difficult task of outlining the development of letter forms in Greek O.T. papyri (including documents from Qumran Cave VII) from the beginning of the second century B.C. until the end of the seventh century A.D. — a period of about a thousand years. She discusses the relative dates of biblical papyri, arranges them chronologically, and traces the transition from the 'biblical uncial' to the 'biblical majuscule', which, according to her, took place towards the end of the third century A.D. and coincided with the triumph of Christianity in the West. Use is made here, of course, of biblical as well as profane documents, and Miss Leone employs the term 'biblical uncial' in the narrow sense of a relatively autonomous script which developed already before the beginning of the Christian era and preceded the emergence of 'biblical majuscule' in the fourth century. A small, but important book for papyrologists.

P. WERNBERG-MØLLER

MARTIN, R. A.: *Syntactical Evidence of Semitic Sources in Greek Documents* (Septuagint and Cognate Studies, 3). 1974. Pp. vi, 165. (S.B.L. and Scholars Press, Missoula, Montana. Price: \$2.80; members \$2.00)

Martin here expands — and to great profit — two previously published studies in which he sought to establish reliable criteria for distinguishing between original (i.e. non-translation) and translation Greek. The answer, he claims, lies in the frequency or infrequency of common syntactical features of the language, and he works with seventeen of these. This involves him in a mass of statistics, graphs and tables. The text analysed is Acts 1:1–15:35, and the conclusion is that sixteen units reflect a Semitic original. Martin does not attempt to relate his findings to those of others like Wilcox who have pursued the same objective by different routes. Comparison will be fruitful, as a cursory glance indicates; this is helped by the fact that the translation Greek units are in many cases no more than eight or nine verses in length, and also because there is a certain objectivity about Martin's work which is perhaps not possible in other approaches.

R. P. GORDON

MUÑOZ LEON, D.: *Dios-Palabra. Memrá en los targumim del Pentateuco* (Institución San Jerónimo, 4). 1974. Pp. 757. (Institución San Jerónimo, Granada. Price: Pts. 1,100)

This volume constitutes a major study of the term Memra in the Palestinian targumim (adumbrated in Diez Macho's edition of Neofiti

Leviticus, pp. 70*–73*). The first part gives a panoramic view of the use of the term in Neofiti and the other targumim; the second, a survey of earlier views; the third, a detailed study of the principal texts (pp. 143–524); the fourth, an attempt at dating; and the fifth, a theological synthesis. Annexes and appendices provide useful tabulations, and 12 excursuses are promised for a second volume (in the press), entitled ‘La Gloria de la Shekinā en los targumim del Pentateuco’ (this, in turn, is to be followed by another on St John’s Gospel). The author sees the usage as a development of the interest in the creative Logos in Hellenistic Judaism, and dates the origins of the targumic use of the term to between A.D. 90 and 150 (a similar context, but a rather earlier date, is proposed in a forthcoming work by R. Haywood). ‘Memra’ is definitely not to be understood as a separate hypostasis; rather, its function is essentially anti-anthropomorphic, in contexts of divine activity.

S. P. BROCK

(*Peshitta*): *The Old Testament in Syriac according to the Peshitta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshitta Institute of the University of Leiden (ed. by H. Gottlieb in collaboration with E. Hammershaimb). Part II, fasc. 4 (*Kings*). 1976. Pp. cxxi, 160. (Brill, Leiden. Price: Fl. 180.00)

Several modifications in editorial policy have been put into practice in the present fascicule of the Leiden Peshitta. In order to reduce the size of the apparatus, manuscripts are listed by groupings, and certain types of variants (virtually all those in manuscripts later than 12al) have been excluded from the second (main) apparatus altogether; most of these variants will be found listed and helpfully classified in the introduction, either under the descriptions of individual manuscripts or in the lists of different types of errors common to several manuscripts. Certain information relating to the later history of Syriac orthography is now no longer given at all, but a record of this is kept at the Peshitta Institute. In general this change of policy means that the main apparatus contains only variants that are textually important, and for most readers this will constitute an advantage. There is also a greater flexibility over the use of 7al as the basic text (which is to be welcomed), and the punctuation has been simplified (the omission of the dot over the 3 f.s. suffix and the *pe*al part. is regrettable).

S. P. BROCK

Preliminary and Interim Report on the Hebrew Old Testament Text Project (Compte rendu préliminaire et provisoire sur le travail d'analyse textuelle de l'Ancien Testament hébreu). 1976. Pp. xxxii, 317. (United Bible Societies; Alliance Biblique Universelle, London. Price: £4.40)

This is the preliminary report of an international committee of scholars on a project designed to help translators of the O.T. when they are faced with textual problems noted in the N.E.B., the R.S.V., the Jerusalem Bible in French, and the revised Luther Bible in German. The introduction describes the aims and methods of the project, and the rest of the book sets out for each verse discussed the different readings, the issues involved, and the recommended translation. Much useful information has been collected, and sound judgement and common sense are usually displayed. Implausible judgements are found only rarely — for example, in the suggestion that the problematic words in Gen. 49:10 are best translated ‘Shiloh comes’, because the son of Judah of whose name ‘the traditional

spelling is Shelah . . . is seen as the father of the inhabitants of Shiloh'. This work will be most useful to translators and others interested in the text of the Hebrew Bible. The introduction and the notes are given in both English and French, and the book is reproduced from typescript.

J. A. EMERTON

SIEGEL, J. P.: *The Severus Scroll and IQIsa^a* (Masoretic Studies, 2). 1975. Pp. xiv, 108, 2 plates. (International Organization for Masoretic Studies (I.O.M.S.) and the Society of Biblical Literature; Scholars Press, Missoula, Montana. Price: \$2.80 (members \$2.00))

The thesis of this monograph is that the Isaiah Scroll from Qumran and the so-called Severus Scroll — both of them 'vulgar' texts — date from the time before a single scribal *halakha* became operative. Lists of the 32 variant readings of the (no longer extant) Severus Torah Scroll are preserved in various medieval sources, and Dr Siegel shows that, after the manuscript had been transferred to Rome, a number of these variants survived in oral tradition and were introduced into the earliest strata of *midrash*; R. Meir, the eminent second century scholar, also knew about them. In a separate chapter the history of the Severus Scroll is traced. The lists of variants are given in an appendix and a bibliography concludes the work.

P. WERNBERG-MØLLER

STRELCYN, S.: *Catalogue des manuscrits éthiopiens de l'Accademia Nazionale dei Lincei. Fonds Conti Rossini et Fonds Caetani 209, 375, 376, 377, 378* (Indici e sussidi bibliografici della Biblioteca, 9). 1976. Pp. xv, 396, 11 plates. (Accademia Nazionale dei Lincei, Rome. Price: Lire 25,000)

This is an excellent catalogue of the (primarily Ethiopic) manuscripts in the collection of the late Carlo Conti Rossini. However, the collection contains little or nothing of interest to the O.T. scholar. M. A. KNIBB

Tov, E.: *The Septuagint Translation of Jeremiah and Baruch: a Discussion of an Early Revision of the LXX of Jeremiah 29–52 and Baruch 1:1–3:8* (Harvard Semitic Monographs, 8). 1976. Pp. xi, 199. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$5.60)

Thackeray held that the differences between the two halves of LXX Jer. (1–28, 29–52) imply that two separate translators had undertaken the work. The present book, which grew out of the author's doctoral dissertation, argues that the evidence is better explained on the basis of another hypothesis: Jer. a' alone preserves the original Greek translation, while Jer. b' (together with Bar. 1–3:8) represents a revision of the original translation that is now lost for that part of the book. This revision dates perhaps from the first century B.C. If Tov's hypothesis is correct (which seems to be likely), it has some interesting implications (brought out in his final chapter) for the history of the transmission of the Bible at the turn of the Christian era. The book is a model of clarity and of sound methodological principles.

S. P. BROCK

VENETZ, H.-J.: *Die Quinta des Psalteriums: ein Beitrag zur Septuaginta- und Hexaplaforschung* (Publications de l'Institut de Recherche et d'Histoire de Textes, Collection Massorah, Série 1, no 2). 1974. Pp. xxi, 195. (Gerstenberg, Hildesheim. Price: DM. 72.00)

Origen knew of an anonymous version of the Psalms, generally referred to as Quinta, which he placed in the seventh column of the hexapla psalter; this survives in part, notably in the Milan palimpsest (see *B.L.* 1970, p. 25 (*Bible Bibliog.*, p. 215)). Older scholars assumed that the seventh column of the hexapla contained the same version in other books as well, but Barthélemy argued that the 'Quinta' of the Dodekapropheton was really a Greek version based on Jerome's Vulgate, and that the real Quinta was to be found in the Naḥal Ḥever Dodekapropheton. This would mean that the Quinta of the psalter was in fact another member of the so-called *kaige* group. Venetz, by means of a careful study of the translation usage of the Quinta psalter, finds Barthélemy's hypothesis valid. The corpus of material available for the study of this intriguing first century recension is thus considerably extended, and Venetz has isolated a number of new characteristics. There is no index.

S. P. BROCK

VÖÖBUS, A.: *The Pentateuch in the Version of the Syro-Hexapla. A Fac-Simile Edition of a Midyat MS. Discovered 1964* (Corpus Scriptorum Christianorum Orientalium, Vol. 369; Subsidia 45). 1975. Pp. 48, 281 plates. (Secrétariat du Corpus SCO, Louvain)

The loss of Masius' manuscript of the first half of the Syrohexapla O.T. has meant that there are many gaps in our knowledge of the Syrohexapla text of this part of the Bible (a list is given by Baars: see *B.L.* 1970, pp. 22 f. (*Bible Bibliog.*, pp. 212 f.)). Several of these gaps in the Pentateuch are now filled by Vööbus' important discovery in south-eastern Turkey of the manuscript (dated 1204) published here photographically (the MS is now in the U.S.A.). The portions preserved are: Gen. 32:9 — Exod. 22:30; Exod. 23:26 — 29:40; Exod. 30:18 — Lev. 20:14; Lev. 21:9 — 26:46; Num. 1:3 — 6:7; Num. 7:7 — 13:3; Num. 14:23 — Deut. 32:25. The introduction gives a general survey of the Syrohexapla, and a description of the Midyat manuscript. This is a work of great importance for LXX studies, although only those who are well equipped with Syriac will be in a position to use it.

S. P. BROCK

WINTER, M. M.: *A Concordance to the Peshitta Version of Ben Sira* (Monographs of the Peshitta Institute, Leiden, 2). 1976. Pp. ix, 656. (Brill, Leiden. Price: Fl. 96.00)

The Peshitta O.T. is ill supplied with concordances and word lists: one or the other (mostly partial) exists for Judges (Lazarus, 1901), Kings (Rosenwasser, 1905), Jeremiah (Freifelder, 1956), Psalms (Tehen, 1897) and Qohelet (Strothmann, 1973). While the Syriac of Ben Sira indeed features in the Hebrew indices of Smend (1907) and Barthélemy-Rickenbacher (1973; see *B.L.* 1974, pp. 82–3), Winter's carefully planned concordance is far more ambitious: the entries are classified after the pattern of Mandelkern's Concordance, and are written out in full in estrangelo, and Hebrew equivalents (where available) are given. The textual basis is 7al (ed. Ceriani) and 7h3 (ed. de Lagarde). Rather than being listed

separately (which might have been preferable), proper names are incorporated. Fr Winter's painstaking labour will serve a number of different interests: it will of course be an essential tool for the study of Ben Sira itself; but his work will also be of great interest for the study of Syriac language and syntax, while editors of Syriac texts will be saved much time in identifying citations from this much quoted book.

S. P. BROCK

5. EXEGESIS AND MODERN TRANSLATIONS

ALONSO SCHÖKEL, L. and MATEOS, J. (ed.): *Nueva Biblia Española (NBE)*. 1975. Pp. 1981, 4 maps. (Ediciones Cristiandad, Madrid. Price: Pts. 1,000)

The new Spanish Bible can rightly be called new since it differs in character from other previous translations into Spanish and, to some extent, from translations into other modern languages. Its originality consists in its attempt to capture the Hebrew and Greek idioms with all their force and beauty and to render them in the corresponding Spanish equivalent. The effect is a translation of the highest literary quality which at the same time observes the philological and exegetical rigour demanded by modern biblical scholarship. Although it is a work of collaboration, the editors have assured us a carefully unified style, depending naturally on the diverse literary genres of the biblical books themselves. The O.T. with exegetical notes by Professor Alonso Schökel began to be published in 1965 in the series *Los Libros Sagrados* (see *B.L.* 1972, p. 28; 1973, p. 26 (*Bible Bibliog.*, pp. 373, 448) and 1977, p. 47). The N.T. with explanatory notes by Professor Mateos was published as a separate volume in 1974. Several printing devices have been used to facilitate reading and comprehension: headings to introduce different sections; italics to show what Chronicles copies from Kings; 2 Sam. 14 has been printed in dramatic form. The volume closes with a biblical-theological glossary of important terms in the O.T. and N.T. Nowadays no one interested in biblical studies can overlook the contributions of modern linguistics and stylistics. The *NBE* precisely takes literary study seriously.

L. O. TORRES

ANDERSEN, F. I.: *Job. An Introduction and Commentary* (Tyndale Old Testament Commentaries). 1976. Pp. 294. (Inter-Varsity Press, London and Downer's Grove, Illinois. Price: £3.75, \$7.95 (cloth); £2.95 (paper))

This work must rank among the finest commentaries on Job among the many published recently. Andersen blends objective information with religious and literary insights, and combines a simple style of presentation with the vast spectrum of colour which his subject demands. He clearly states his Christian position of faith, which must affect his interpretation of the mediator and the vexed question of a personal vindication after death. Thus the argument on 19:23–27 proceeds with a certain dogmatic firmness which by no means suppresses the ambiguities inherent in the text. Similarly the author looks at the NEB with a critical eye free from bias. By allowing for seven stages in the making of the book Andersen prepares the uninitiated reader for an intelligent reading of the whole. Naturally the expert will find points of disagreement — e.g. praise for the epilogue, the happy outcome — and the newcomer may not always be able to place Dhorme *et al.* in the proper context. But taking it all in all, there could hardly be a better opening up of the gigantic themes to a new generation, since the details lead up to the single vision of God.

U. E. SIMON

ARENHOEVEL, D.: *Ur-Geschichte. Genesis 1-11* (Stuttgarter Kleiner Kommentar, AT 1). 1973. Pp. 88. (KBW Verlag, Stuttgart. Price: DM. 7.80)

FENZ, A. K.: *Und dennoch siegt Gott. Daniel 1-14* (Stuttgarter Kleiner Kommentar, AT 13). 1973. Pp. 51. (KBW Verlag, Stuttgart. Price: DM. 4.80)

The general nature of this excellent series of short commentaries by Catholic authors was outlined in *B.L.* 1975, p. 47. Here Arenhoevel, who seems to be a master of *haute vulgarisation*, sets out very clearly the problems of Gen. 1-11, with the main emphasis on chs. 1-3 and the character of mythical language. The work was first published in 1970 but not then noticed in the *Book List*. Fenz on Daniel (including the deuterocanonical sections) is very brief, but he contrives to elucidate the main themes of the book with an indication of the chief historical and literary problems and of the book's abiding theological value.

R. J. COGGINS

BARSOTTI, D.: *Tobie*. Traduit de l'italien par E. de Solms. 1975. Pp. 158. (Editions Téqui, Paris. Price: Fr. 18.00)

The title of the original Italian edition of this book gives an accurate description of its character: *Meditazione sul libro di Tobia*. A French translation of the LXX text of each chapter of Tobit is followed by a meditation which, although somewhat inclined to over-interpret the text in the attempt to discover spiritual lessons, is nevertheless based on sound scholarship.

R. N. WHYBRAY

BAUM, A.: *Worte der Skepsis — Lieder der Liebe. Prediger — Hohes Lied* (Stuttgarter Kleiner Kommentar, AT 21). 1971. Pp. 52. (KBW Verlag, Stuttgart. Price: DM. 5.80)

This is one of the earlier volumes of this excellent series of short commentaries for the layman (see *B.L.* 1975, p. 47; 1976, pp. 35, 36, 38), not previously noted in the *Book List*. Each of these two books — Ecclesiastes and the Song of Songs — is provided with a short introduction and a running commentary (the text is not given); Song of Songs has in addition a short concluding section on the meaning of the book. Into the few pages at her disposal the author has packed an amazing amount of information based on up-to-date scholarship. Ecclesiastes is interpreted positively rather than negatively and as a genuine product of native Israelite wisdom thinking. The book is attributed to a single author apart from 1:2-11 and 12:9-14. The Song of Songs is treated with equal competence and erudition. The spiritualizing approach is rejected in favour of the literal one; the author's failure to be entirely convincing in her attempt to commend the religious value of the book to the modern Christian (or Jewish) reader places her firmly in the ranks of the best modern critical commentators.

R. N. WHYBRAY

The Book of Amos (Translator's Old Testament). Pp. 42 (unnumbered). (The British and Foreign Bible Society, London. Price: £1.50)

This, the first in the O.T. series, follows the pattern of *The Translator's New Testament* published in 1973. For the benefit of translators who use English as a second language, it offers a new translation in simple vocabulary and uncomplicated sentence structures, but the effect is only to

highlight the directness of the prophet's address in a refreshing and commendable way. The notes and glossary, whilst intended primarily to assist the work of translation, include discussion of alternative readings, elucidation of ancient beliefs and customs and interpretation of theological terminology. This work should therefore prove a useful aid not only to translators, but to any student of the book of Amos. It is the intention of the B.F.B.S. to publish similar studies on Genesis, Exodus, Deuteronomy, Psalms, Proverbs, Isaiah, Jeremiah and the Minor Prophets, but until the demand can be assessed, these, like the present volume, are being produced in loosely bound A4 xerox-copy.

J. W. McKAY

BRAULIK, G.: *Das Testament des Mose: Das Buch Deuteronomium* (Stuttgarter Kleiner Kommentar, AT 4). 1976. Pp. 84. (KBW Verlag, Stuttgart. Price: DM. 7.80)

In the format and brevity established for this series, this commentary comprises a brief introduction to Deuteronomy followed by commentary on each of the major divisions of the book. It will prove useful as a concise and elementary introduction to Deuteronomy.

E. W. NICHOLSON

BRENZ, J.: *Der Prediger Salomo. Faksimile-Neudruck der ersten Ausgabe Hagenau 1528 mit einer Einleitung von Martin Brecht*. 1970. Pp. xxx, 224. (Friedrich Frommann Verlag, Stuttgart-Bad Canstatt. Price: DM. 48.00)

This is a photographic reproduction of the first Protestant exposition of Ecclesiastes. Johann Brenz (1499-1570) was a follower of Luther; in his later years he was minister in the collegiate church of Stuttgart and distinguished himself chiefly as a preacher. His exposition of Ecclesiastes is thoroughly homiletic, and this reprint contributes more to the study of Reformation theology than to O.T. exegesis.

F. F. BRUCE

BUBER, M.: *Das Buch der Preisungen*. 1975. Pp. 209. (Verlag Lambert Schneider, Heidelberg. Price: DM. 19.80)

The Buber-Rosenzweig translation of the Scriptures is now known as one of the great linguistic, religious, and cultural achievements in the West. This handy and beautiful edition of the Psalms (revised in 1958, but printed in 1975) manifests its treasures not only by looking and reading, but also by chanting and listening. These songs of praise are truly fresh and miraculous, as Hermann Hesse comments. A little pamphlet, included here, explains Buber's principles; his discussion of *chesed*, *zedek*, and *emet* on the one hand, and the negative terms *awen*, *shav*, *hebel* on the other, is a guide to all potential translators. He pleads for consistency and sensitivity. There is no special excursus on what may well be considered his greatest triumph: YHWH is not given as LORD, nor as Yahweh, nor as Name, but simply and most effectively by the pronoun: He, His, Him, Thou. One wonders if this immensely successful rendering could also work in English and at last resolve the notorious impasse of the divine Name. Even those only a little familiar with the German language ought to get hold of this jewel.

U. E. SIMON

*COGGINS, R. J.: *The First and Second Books of the Chronicles* (The Cambridge Bible Commentary on the N.E.B.). 1976. Pp. x, 314, 1 map, 2 plans. (Cambridge University Press. Price: £7.95 (cloth); £3.50 (paper))

*COGGINS, R. J.: *The Books of Ezra and Nehemiah* (The Cambridge Bible Commentary on the N.E.B.). 1976. Pp. xi, 150, 1 map. (Cambridge University Press. Price: £4.50 (cloth); £2.25 (paper))

These two commentaries are to be commended for their lucid exegesis and discriminating textual comment. The theological purpose of the Biblical writers is discussed, and the Chronicler's concern with the needs of his contemporaries is seen as the key to his selection, arrangement and use of earlier traditions.

The second commentary is marked by a balanced discussion of the date of Ezra and Nehemiah, and of problems of composition. Here too the commentator stresses that these books are not to be viewed primarily as history, but are concerned with the continuity of the people of God.

G. I. EMMERSON

COLLINS, S.: *Courage and Submission. A Study of Ruth and Esther*. 1975. Pp. 94. (Regal Books of G/L Publications, Glendale, California. Price \$1.45)

This is a devotional work in the form of a Bible commentary for laymen which should prove particularly useful to leaders of parish study groups.

J. W. MCKAY

DOMMERSHAUSEN, W.: *Der Engel, die Frauen, das Heil. Tobias — Ester — Judit* (Stuttgarter Kleiner Kommentar, AT 17). 1970. Pp. 38. (KBW Verlag, Stuttgart. Price: DM. 4.80)

On this series see *B.L.* 1975, p. 47; 1976, pp. 35, 36, 38; 1977, pp. 42, 52, 115. These tiny commentaries are a miracle of compression. The four pages of introduction to Tobit succeed in dealing informatively with its canonical status and history, date (probably third century B.C.), author, place of writing (probably the eastern Diaspora), original language (Hebrew or Aramaic), text and textual history, literary type (*Novelle*, with admixtures of other genres), literary models and other influences, and theological message (God's providential guidance of the righteous Israelite). The introductions to the other two books are of a similar nature. Esther is regarded as having affinities with the wisdom literature and is, in spite of appearances, a religious book. (The Greek additions are referred to in the introduction but no commentary on them is given.) Judith is probably a work of the Maccabaeen period, and shows some signs of the influence of apocalyptic. In the commentaries the text is taken section by section and the minimum information necessary for the understanding of the books is provided.

R. N. WHYBRAY

EWING, W. B.: *Job: a Vision of God*. 1976. Pp. xii, 178. (Seabury Press, New York. Price: \$8.95)

This is not a commentary, but 'an essay on the meaning of Job' presenting an accompaniment to the drama of the original. An introductory chapter sets out the place of wisdom in ancient Israel and the conclusion suggests parallels to the theological standpoint of Job both in the N.T.

and in the dilemma of contemporary theistic belief. There are three appendices (textual problems, chs. 24–27, and the beginnings of wisdom in Israel) and a bibliography of works in English. Not much here is new, but this is a well-written study expounding the issue of true faith as exemplified in Job.

R. J. COGGINS

Geschichten von Königen in Israel (Elementar Bibel, Teil 3). Ausgewählt und in einfache Sprache gefasst von Anneliese Pokrandt. Gestaltet und illustriert von Reinhard Herrmann. 1975. Pp. 88, numerous coloured illustrations in text. (Verlag Ernst Kaufmann, Lahr; Kösel-Verlag, Munich. Price: DM. 10.80 (cloth), 6.80 (paper))

Selected episodes (including, but by no means confined to, the usual familiar ones) from the period from the birth of Samuel until Solomon's dedication of the temple are retold in simple language, accompanied by appropriate illustrations.

A. D. H. MAYES

GISPEN, W. H.: *Genesis, vertaald en verklaard*. 1. *Genesis 1:1 — 11:26*. 1974. Pp. 392. (Kok, Kampen. Price: Fl. 64.75)

The plan of this commentary is similar to that of the author's volumes on Leviticus and Numbers. Dr Gispén, Emeritus Professor of the Free University in Amsterdam, shows the extent of his reading. His references are circumstantial and the discussion ample. Sometimes one would have preferred to have a fuller exposition of the author's own opinion rather than references to a mass of literature of secondary importance. The absence of footnotes is irritating, and it is a pity that the printer did not take advantage of small print for less important items. The author takes the Massoretic Text as canonical 'Holy Scripture'. Less attention is paid to text-critical matters than to questions of syntax. But the book is a useful contribution to the history of the exegesis of this so often studied part of the Bible.

P. A. H. DEBOER

**Good News Bible. Today's English Version*. 1976. Pp. xiv, 931, 361, 12 maps, numerous line drawings. (The United Bible Societies, London; Collins/Fontana, London. Price: £2.95 (cloth); £1.50 (paper))

Some parts of the O.T. section of this translation were noted briefly in *B.L.* 1973, p. 30 (*Bible Bibliog.*, p. 452). This is the completed work in its English edition, containing O.T. and N.T. but not the Apocrypha. A sampling of the translation shows much that is attractive, easy phraseology, naturalness of language. In the endeavour to make the meaning clear, there is a good deal of paraphrase. This often means the choice of particular interpretations, though alternatives are provided in footnotes with references also to the versions. Thus Amos 7:14 has 'I am not the kind of prophet who prophesies for pay'. Poetry is often rendered with smoothness and ease; but a random check shows, for example, the decision (unless there is a printing error) to render the two clauses of Job 3:16 by the single line 'or sleeping like a still-born child'. A word-list of technical terms is valuable; an index of subjects and important names is convenient. A chronological table is provided. Conventional maps are distributed through the volume. The line drawings are sometimes expressive, sometimes comic and sometimes 'twee'.

P. R. ACKROYD

GORDIS, R.: *Megillat Esther. The Masoretic Hebrew Text with Introduction, New Translation and Commentary*. 1972, 1974. Pp. 101. (The Rabbinical Assembly, New York. Distributed by Ktav, New York. Price: \$1.75)

Professor Gordis has produced an attractive and useful commentary on the book of Esther. In the introduction he discusses 'the historicity of the book, its religious significance, its literary character, and the role it has played in Jewish life and art'. The Hebrew text is taken from the Magnes Press edition of the Hebrew Bible. The translation is clear and well produced, and the notes, though initially intended for the general reader, are informative and now and again discuss important points of interpretation. Professor Gordis states that the work is designed for 'the home, school, and synagogue', but all biblical scholars will find the edition informative and useful. As an appendix the Ma'ariv Service for Purim is included.

E. R. ROWLANDS

*HAMMER, R. J.: *The Book of Daniel* (The Cambridge Bible Commentary on the N.E.B.). 1976. Pp. xii, 127, 1 map. (Cambridge University Press. Price: £4.95 (cloth); £2.20 (paper))

The beginning of the Maccabaeae period is seen as the historical and religious setting for the biblical book. Canon Hammer writes a brief note on apocalyptic writing and its theological significance. One could have wished for a more extended treatment of some of the 'visions', e.g. ch. 7. Again 12:4 N.E.B. is not the only possible translation, even with the usual emendation. The 'puzzle of the language' remains a puzzle with the tentative suggestion that the Hebrew is a translation of an original Aramaic. The commentary closes with an eloquent passage on the message of the book.

A. S. HERBERT

JACQUET, L.: *Les Psaumes et le cœur de l'homme. Etude textuelle, littéraire et doctrinale*. Vol. 1. 1975. Pp. 832. (Duculot, Gembloux. Price: B.Fr. 1,450)

This is the first volume of a primarily theological commentary on the Psalms. A substantial introduction (pp. 67-197) covers questions of form, text and general matters of exegesis, with the main emphasis on meaning and use. This is preceded by a substantial bibliography (pp. 31-65). The remainder of the volume is devoted to Book 1 of the Psalter. An original translation for each psalm is supplied with general and detailed notes. This is followed by discussion of Christian interpretation, N.T. and liturgical use, and a concluding prayer or comment to each psalm. The primarily devotional commentary contains a wealth of information and comparative texts, and makes use of a wide range of material for the discussion of meaning.

P. R. ACKROYD

LACOQUE, A.: *Le Livre de Daniel*. Préface de Paul Ricoeur (Commentaire de l'Ancien Testament, xvb). 1976. Pp. 188. (Delachaux et Niestlé, Neuchâtel and Paris. Price: S.Fr. 39.00 (unbound); 49.00 (paperback))

This French commentary on the Book of Daniel is of outstanding quality. Textual matters receive thorough treatment. In the interpretation frequent use is made of Rabbinic evidence as well as of the more familiar

intertestamental literature and of up-to-date evidence from Qumran. The author is familiar with all the recent commentaries on Daniel and draws upon them, while showing a welcome independence of judgement and a refreshing originality. There is much here to interest, as well as to challenge, the specialist. The treatment of the question of the 'Son of man' in chapter 7 and, as the author argues, of the related problem of the identity of the mysterious angelic figure described at the beginning of chapter 10 is especially worthy of consideration. The author shows his skill in his handling of the tangled history which forms the background and setting of the Book of Daniel. What he has to say on the question of resurrection is noteworthy. This book is an indispensable addition to the literature of its subject.

N. W. PORTEOUS

Los Libros Sagrados. 4/1. Crónicas, Esdras, Nehemías. Traducción de Luis Alonso Schökel, José Luis Sicre, Manuel Iglesias González. Introducciones y comentarios de Luis Alonso Schökel. 1976. Pp. 302. (Ediciones Cristiandad, Madrid. Price: Pts. 250)

Los Libros Sagrados. 4/2. Macabeos. Traducción de Luis Alonso Schökel, José Luis Sicre, Manuel Iglesias González. Introducciones y comentarios de Luis Alonso Schökel. 1976. Pp. 238. (Ediciones Cristiandad, Madrid. Price: Pts. 250)

This series (on which see also *B.L.* 1972, p. 28 (*Bible Bibliog.*, p. 372) and *B.L.* 1973, p. 26 (*Bible Bibliog.*, p. 448)) reproduces the translation of the *Nueva Biblia Española* (NBE) (see p. 41 above), but includes more extensive introductions and running commentary in the form of notes to the text. The commentaries attempt to place the text in its historical context and to point out its theological implications, including those of interest to a modern reader. In explaining I-II Maccabees, the commentator adopts a critical stance regarding the accuracy of the historical information provided by this work alone. In his view, other sources contemporary with the Maccabees must be taken into account in order to come to a more adequate understanding of that complex period. The commentary ends with an interesting appendix on the literary style of II Maccabees.

L. O. TORRES

Los Libros Sagrados. 17. Eclesiastés y Sabiduría. Traducción de Luis Alonso Schökel y Eduardo Zurro. Revisión de José María Valverde. Introducciones y comentarios de Luis Alonso Schökel. 1974. Pp. 208. (Ediciones Cristiandad, Madrid. Price: Pts. 175)

Los Libros Sagrados. 18. Daniel, Baruc, Carta de Jeremías, Lamentaciones. Traducción de Luis Alonso Schökel, Manuel Iglesias González, Juan Mateos, José Luz Ojeda. Introducciones, comentarios y apéndice de Luis Alonso Schökel. 1976. Pp. 235. (Ediciones Cristiandad, Madrid. Price: Pts. 200)

The publication of these two volumes concludes the series of O.T. commentaries of the *Nueva Biblia Española* (NBE) (see p. 41 above). Professor Alonso Schökel rightly deserves to be congratulated for directing the work of translation and in particular, for offering concise but valuable introductions and running commentaries. Two interpretations worth noting are proposed in the commentary on the book of Wisdom. Contrary to the title of the book, the central theme is not wisdom, but justice. Thus

its appropriate thematic title could be: 'To Those Who Govern: On Justice'. A second original view is that the opposite of wisdom is idolatry. Since to be wise is to think rightly of God, not to be wise, that is, to falsify the divinity, would be idolatry. Besides placing each biblical book in its historical and theological context, the commentaries abound with notes on the literary and stylistic quality of the biblical text. For instance, the literary value of the poems comprising the book of Lamentations is clearly brought out. This is complemented by an appendix which studies the poetical rhythm in Lamentations and in Hebrew poetry in general.

L. O. TORRES

MAYS, J. L.: *Micah. A Commentary* (Old Testament Library). 1976. Pp. xii, 169. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £5.75; \$10.95)

The major interest in this commentary is the tracing of the literary evolution of the book. A minimal amount (found only in chapters 1-3) is attributed to Micah himself; this has been supplemented at a number of later periods (the Babylonian crisis, the exile, and the early post-exilic period). The whole is the product of prophetic activity. Micah himself probably prophesied immediately before Sennacherib's invasion. The book is divided into two major sections (1-5; 6-7), but there is no discussion of Willis' thesis that the earlier part divides after chapter 2 rather than after chapter 3. As is usual in this series textual matters are for the most part noted very briefly in the form of footnotes to the translation. It is unfortunate that the work was completed before Rudolph's commentary was available, but it is certainly the most useful commentary on Micah in English and will be of value both to the scholar and to the informed layman.

A. GELSTON

MORRIS, H. M.: *The Genesis Record. A Scientific and Devotional Commentary on the Book of Beginnings*. 1976. Pp. xiv, 17-716. (Baker Book House, Grand Rapids. Price: \$12.95)

The author is convinced that 'the first eleven chapters of Genesis are as truly historical as the remaining thirty-nine'. With J. C. Whitcomb he wrote *The Genesis Flood* (1961; *B.L.* 1962, p. 20; *Decade*, p. 330) maintaining a universal, catastrophic Flood which introduced the present geophysical conditions. With fossils and geological strata resulting largely from the Flood, the commentary can treat the ante-diluvian world as quite different from ours. Occasional notes show an awareness of ancient Near Eastern materials, but little use is made of them. At some points there is no advance over antiquated nineteenth century views. Genesis depends on written sources which may go as far back as Adam and were brought together by Moses. Apart from the author's introduction of physical questions, the work is mostly straightforward homiletic exposition with heavy Christian emphasis.

A. R. MILLARD

Parole et Esprit du Psautier Chrétien. 1976. Pp. 470. (Editions Téqui, Paris. Price: Fr. 42.00)

On the first two parts of this work see *B.L.* 1976, p. 40. Part III now presents principles and an exegetical commentary designed to assist a Christian use of the whole Psalter on traditional patristic and monastic lines. The Introduction by Dom Claude Jean-Nesmy presents the work's

underlying textual, hermeneutical and theological principles. Though these are distinct from fundamentalism in that a delicate literary sense is active throughout, the viewpoint is one of conscious reaction against seeking the context and intentions of the original psalmists: the *sensus plenior* theory is urged without hesitation and every possible passage is to be understood messianically or christologically. Form-critical study and the quest for the O.T. *Sitz im Leben* are repeatedly dismissed as 'historicism' or 'archaïsme' and represented as matters on which no scholars agree. Neither the original temple nor the king is allowed any place; the royal psalms are immediately and only messianic. Though the commentary and excursuses contain much that is illuminating, the refusal to allow a Christian reading to include a level of awareness of Jesus' own ancestors at worship has a seriously unbalancing effect on the work's own christological stance. Nevertheless the whole project is of great interest and value; a Part IV is promised which is to summarize lines of exegesis from medieval to modern times.

R. MURRAY

VAN DER PLOEG, J. P. M.: *Psalmen uit de grondtekst vertaald en uitgelegd* (De Boeken van het Oude Testament, VII B, fascs. 4 and 5). 1975. Pp. 456, 510. (Romen, Bussum; available at Govi en Sticht, Hilversum)

The first two fascicles (see *B.L.* 1974, p. 38) appeared in 1971 and 1972, the last three in 1973 and 1975. They are all of the same high standard. The author gives special attention to the precise meaning of the poetical terms. He is a master of the vast literature but he keeps his work readable. Next to other qualities may be mentioned Professor van der Ploeg's first hand knowledge of the Qumran material, and last but not least his congeniality with the piety of the poems. A monumental work of scholarship worthy to be translated into one of the modern languages.

P. A. H. DEBOER

*PORTER, J. R.: *Leviticus* (The Cambridge Bible Commentary on the N.E.B.). 1976. Pp. x, 232. (Cambridge University Press. Price: £5.95 (cloth); £2.95 (paper))

This commentary provides a clear and helpful discussion of the complex process by which material of diverse and often ancient origin has been drawn together by the priestly writers to serve the needs of the post-exilic community. There is sympathetic discussion of elements in Leviticus which seem alien to the modern reader, and a salutary warning against making too sharp a distinction between priestly and prophetic theology. Beside the general introduction there are useful brief introductions to the major complexes of the book.

G. I. EMMERSON

Psautier Chrétien avec bref commentaire spirituel. 1975. Pp. 502. (Editions Téqui, Paris. Price: Fr. 15.00)

A pocket edition of the translation reviewed in *B.L.* 1976, p. 40 (see also *B.L.* 1977, p. 48), with an introduction on its devotional use and brief aids to meditation before and after each psalm, similar to those by J. Gélinau in the pocket *Psautier de la Bible de Jérusalem* (Paris, 1961).

R. MURRAY

REDPATH, A.: *Faith for the Times. Studies in the Prophecy of Isaiah Chapters 40–66. Part II. The Plan of Salvation*. 1975. Pp. 127. (Pickering & Inglis, London. Price: £1.60)

For the general character of this homiletical commentary see the note on Part I (*B.L.* 1975, p. 49). Of this volume covering chapters 49–54 almost half is devoted to an exposition of chapter 53 as referring to Jesus Christ. The degree of objectivity attained by the author may be illustrated by the unqualified statement on pages 11 f. that after the Jews returned from Babylon 'they ultimately became religiously a race of Pharisees and legalists without love or compassion for others'.

R. N. WHYBRAY

*ROBINSON, J.: *The Second Book of Kings* (The Cambridge Bible Commentary on the N.E.B.). 1976. Pp. xii, 256 including 5 maps, 1 time chart. (Cambridge University Press. Price: £8.25 (cloth); £3.50 (paper))

This volume completes the two-volume commentary on Kings of which the first, published in 1972 at much less than half the price for the same number of pages, was noted in *B.L.* 1973, p. 27 (*Bible Bibliog.*, p. 449). The introduction, though in some respects inevitably repeating some of the material in the introduction to the earlier volume — e.g. on the earlier history of Israel and on the purpose of the Deuteronomists — is a fresh composition concerned to make it possible for this second volume to be used independently of the first while emphasizing the unity of the books of Kings as well as their place within the larger Deuteronomic History. This volume contains a final section on 'the message of the book'. The 'note on further reading' from the first volume has been usefully expanded. This book will amply fulfil its purpose.

R. N. WHYBRAY

ROWLEY, H. H.: *Job* (New Century Bible). Preface by R. E. Clements. 1976. Pp. xix, 281. (Oliphants, London. Price: £6.95)

This reprint of the 1970 edition appears in the new format which dispenses with the text. As noted in the review in *B.L.* 1971, p. 31 (*Bible Bibliog.*, p. 307), this work, typical of Rowley's style, suffers not a little from disjointedness. The virtue of the somewhat old-fashioned compilation of names, notes, cross-references lies not in interpretation but in the yielding of information. The exegetical options are left open, which is not a bad thing seeing that much water (linguistic, exegetical) has flowed beneath the bridges of Job.

U. E. SIMON

RUDOLPH, W.: *Micha — Nahum — Habakuk — Zephania* (Kommentar zum Alten Testament, XIII, 3). 1975. Pp. 317, *Zeittafel* by A. Jepsen. (Gerd Mohn, Gütersloh. Price: DM. 100.00 (sub. DM. 88.00))

Rudolph's commentaries on the Minor Prophets continue to appear at frequent intervals, witnessing to the industry of an outstanding contributor to this field (see *B.L.* 1967, p. 25; 1973, p. 28 (*Bible Bibliog.*, pp. 25, 450)). The present volume covers books where much recent exegesis has been inclined to see strong influence from the cult, regarding Nahum and Habakkuk in particular as prophetic liturgies. Rudolph dismisses such views as erroneous, and in the case of Micah also he regards the attempts to trace extensive borrowings from the cult as greatly exaggerated. Throughout the commentary we are given a careful treatment marked by incisive and clear comment. Micah's prophecies are all interpreted within the framework of Hezekiah's reign, and Rudolph divides the book into three sections: 1–2; 3–5; 6–7, each section beginning with threats and ending with promises. Much is not from Micah, although in this respect

Rudolph is more cautious than many other commentators. Nahum is placed rather earlier than usual in the mid-seventh century B.C., possibly in Manasseh's reign. The widely held view that Habakkuk was a cult prophet is firmly rejected, and Zephaniah is placed c. 630 B.C., before the time of Josiah's reform and some time before the fall of Nineveh. Rudolph is never afraid to go his own way, and his main approach fits into no particular school of interpretation. The work is certainly of the highest standard and will be valued in O.T. studies for a long time to come.

R. E. CLEMENTS

RUPPERT, L.: *Das Buch Genesis*. Teil I. Kap 1–25, 18 (Geistliche Schriftlesung, 6/1). 1976. Pp. 275. (Patmos Verlag, Düsseldorf. Price: DM. 19.80)

This commentary contains a brief introduction to the book of Genesis, and in it attention is given to the nature of the narratives, together with a brief statement on the sources which have been used. For the commentary proper, the text of Genesis 1:1 — 25:18 is given in full and divided and arranged according to the sources. The notes are on the whole theological in nature, but the background of the various accounts is well documented.

E. R. ROWLANDS

The Song of Songs. Translated by Peter Jay with an introduction by David Goldstein and illustrations by Nikos Stavroulakis. 1975. Pp. 65 (unnumbered), 10 woodcut illustrations. (Anvil Press Poetry, London. Price: £2.50)

This translation of the Song of Songs is by the classicist Peter Jay, who has been influenced by the style of Ezra Pound's work on the love poetry of ancient Egypt. He has also had the advice of Rabbi Dr Goldstein who contributes a brief but useful introduction. The translation is attractive and is accompanied by some excellent woodcuts by Nikos Stavroulakis, lecturer in Byzantine art history at the University of Tel Aviv.

E. J. TINSLEY

Starý zákon, překlad s výkladem: 9. Žalmy (The Old Testament, translation with commentary: 9. Psalms). 1975. Pp. 560 with one illustration. (Kalich, Prague. Price: Kčs 45)

Žalmy, ekumenický překlad (Psalms, an oecumenical translation). 1976. Pp. 311 with an Introduction to the Psalms and 7 drawings of old musical instruments. (Biblické dílo — The Bible Work, Prague. Price: Kčs 20)

The first book is a further volume of the Czech commentary series noted several times in the previous volumes of the *B.L.* from 1969, lastly in *B.L.* 1976, p. 41. Like the former volumes, this offers a new translation of the Bible text in modern Czech, accompanied by an apparatus criticus with all differences in the Septuagint and the Vulgate and the most important in other old Versions, further by concordance references and a commentary striving to find the 'Sitz im Leben' of each Psalm in the religious life of Israel. The translators had in view the differing use of the Psalms in various liturgies.

The second book offers the same text of the Psalms as in the commentary series noted above, but with some adjustments and corrections. Because the commentary series is out of print, it was necessary to issue this second edition, but without the commentary.

M. BIČ

STEINER, R.: *Neue Bibelübersetzungen vorgestellt, verglichen und gewertet*. 1975. Pp. 143. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 16.00)

A member of the commission revising the Luther Bible discusses recent translations of the Bible into German, and the issues raised by them. More space is devoted to N.T. translations than to O.T. versions, but the following renderings of the O.T. are considered: Revised Luther Bible, Zurich Bible, Jerusalem Bible, and a translation of Psalms and Lamentations entitled *Psalmen in der Sprache unserer Zeit* (1972). Where appropriate, translations of the Apocrypha are also considered. The author is strongly critical of the translation theories of E. A. Nida as presented in the N.T. version *Die Gute Nachricht*, and his preference is clearly for translations which strive for literal accuracy rather than dynamic equivalence. Granted this position, he considers the Revised Luther Bible of 1970 to be the best German translation of the O.T. J. W. ROGERSON

STROBEL, A.: *Trauer um Jerusalem. Jeremia — Klagelieder — Baruch* (Stuttgarter Kleiner Kommentar, AT 11). 1973. Pp. 124. (KBW Verlag, Stuttgart. Price: DM. 6.40)

BECKER, J.: *Der priesterliche Prophet. Das Buch Ezechiel* (Stuttgarter Kleiner Kommentar, 2 vols. AT 12/1 and 12/2). 1971. Pp. 1–64; 65–110. (KBW Verlag, Stuttgart. Price: DM. 8.40)

BECK, E.: *Gottes Traum: Eine menschliche Welt. Hosea — Amos — Micha* (Stuttgarter Kleiner Kommentar, AT 14). 1972. Pp. 95. (KBW Verlag, Stuttgart. Price: DM. 7.80)

Previous volumes have been reviewed in *B.L.* 1975, p. 47 and 1976, p. 35, 36, 38, 41. Strobel's exposition of Jeremiah is based on five main periods of the prophet's activity. In some passages the exposition is reduced to a sentence or two, and the passages discussed are not quoted, with the exception of 1:4–10 and 1:17–19. Lamentations and the Book of Baruch are also included. Becker's work on Ezekiel is shorter, and one fails to see why it was necessary to divide it into two volumes. The exposition, however, is clear and to the point. Beck deals with three prophetic works by giving a brief introduction followed by a section by section commentary, which is generally clear and sound. Like previous volumes, the conclusions of present-day scholarship are assumed as a basis rather than debated, and the aim is to produce a general running commentary on the content of the books. On the whole this is effectively done in the present contributions to the series.

G. H. JONES

*STURDY, J.: *Numbers* (The Cambridge Bible Commentary on the N.E.B.). 1976. Pp. x, 252, 3 maps. (Cambridge University Press. Price: £7.50 (cloth); £2.95 (paper))

The author is to be congratulated on the way he has tackled the enormous task of producing a commentary on the book of Numbers, and that in a way that will be meaningful to the general reader. The introduction, though brief, is clear and informative. The commentary section is full of useful information and introduces the reader to the results of modern scholarship.

E. R. ROWLANDS

Traduction Œcuménique de la Bible (TOB). Edition Intégrale. Ancien Testament. 1975. Pp. 2262, 9 maps, some in colour. (Editions du Cerf and Les Bergers et les Mages, Paris. Price: Fr. 170.00)

The last few years have seen a spate of new translations of the Bible into French. Some of these — those by Chouraqui and Osty — have not been noted in this *Book List* owing to the refusal or failure of the publishers to make review copies available. This translation of the O.T. and Apocrypha/Deutero-canonical books — the N.T. volume appeared three years previously — is, like the *Common Bible* in English, the result of full collaboration between Roman Catholic and non-Roman Catholic scholars, and the list of collaborators contains the names of virtually every French-speaking biblical scholar of standing known to the reviewer. Like the *Bible de Jérusalem (BJ)* this is a commentary as well as a translation, and a fuller one. An interesting feature is that the order of the O.T. books is that of the Hebrew Bible. Introductions are provided to the Bible (pp. 9–12) and the O.T. (pp. 13–27) in general (the latter covering geography, history of Israel and the ancient Near East, canon, text and principles of interpretation), to each main section (Pentateuch, prophetic books, Writings, Deutero-canonical books) and to each book. Concluding tables and indices include a chronological table and a useful index of subjects treated in the notes, and are followed by nine maps. The introductions and notes (commentary) represent the best contemporary scholarship. The style is more colloquial than that of *BJ*. The translation adheres closely to MT, but ancient variants and textual problems are referred to in the notes. The divine name is rendered by 'le Seigneur', not by 'Yahvé' as in *BJ*. The less familiar proper names approximate more closely to the Hebrew forms than in earlier translations: e.g. Beçalel, Oholiav. This is an admirable achievement which will make a notable contribution both to ecumenical understanding and to the dissemination of reliable critical and theological knowledge of the O.T.

R. N. WHYBRAY

VOGEL, D. W.: *The Psalms for Worship Today*. 1974. Pp. 176. (Concordia Publishing House, St. Louis. Price: \$6.00)

This is an attempt to present an arrangement of the Psalms, using the text of *Today's English Version*, in a form suited to the needs of contemporary worship. Though due care has been taken to honour the findings of contemporary scholarship, this work will be of interest to liturgists rather than O.T. interpreters.

J. W. MCKAY

WEINFELD, M.: *Sepher B'reshit*. (Hebrew). 1975. Pp. (9), 319, 20 illustrations, 2 maps. (Gordon, Tel Aviv. Price: Isr. £30.00)

This commentary treats Genesis rather differently from most commentaries in English. There is no apparatus criticus and little textual criticism, although many Accadian words are referred to, and Ullendorff's suggested *qānīm* 'reeds' for *qinnīm* 'nests' in 6:14 is approved. The author accepts documentary source-criticism, but, with Kaufmann, believes in a pre-Deuteronomic 'P'. Parallels in language are seen between Moses saving Israel and Abraham saving mankind. The volume is illustrated with maps and also with pictures of objects found in recent excavations. Particularly valuable is the detailed attention given to links with ancient Babylonian literature: among the many instances cited, parallels and disagreements between the Flood story and the Epic of Gilgamesh are carefully noted. As expected in material from Israel, there is also much botanical and geographical information, which emphasizes the near-Eastern provenance.

J. G. SNAITH

WEISER, A.: *Giobbe. Traduzione e Commento*. Text translated by F. Montagnini. Commentary translated by G. Casanova (Antico Testamento, 13). 1975. Pp. 414. (Paideia, Brescia. Price: Lire 7,000)

This is, as far as the present reviewer is aware, the first to appear of what will be, according to the plan given at the beginning of the volume, a complete Italian translation of the twenty-five volumes of the *Das Alte Testament* series of commentaries (though no specific reference to that series by name is made). This commentary on Job is translated from the sixth and most recent (1974) German edition of Weiser's *Das Buch Hiob*. The first German edition (1951) was reviewed in *B.L.* 1952, p. 37 (*Eleven Years*, p. 408), and the fifth, revised edition (1968) in *B.L.* 1968, p. 29 (*Bible Bibliog.*, p. 83). The bibliography has been further updated to some extent, the latest item being dated 1973, but there is no mention of, e.g., H. H. Rowley's commentary (1970), the most recent commentaries listed being those of S. Terrien and G. Fohrer (both 1963). There is also no mention of J. L'Évêque's monumental *Job et son Dieu* (1970). The Italian translation closely follows Weiser's German translation, and his notes to the text also appear in Italian translation. The whole project is a tribute to the reputation of German scholarship, and will be of great service to Italian students and the interested Italian reading public.

R. N. WHYBRAY

WILDBERGER, H.: *Jesaja* (Biblischer Kommentar, Altes Testament, x, 9). 1976. Pp. 657-736. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.80)

This fascicle (see *B.L.* 1976, p. 43, for the previous one) completes the commentary on 17:1-11, and discusses the following passages: (a) 17:12-14 (Isaianic, and not eschatological); (b) 18:1-7 (verses 1, 2, 4, 5, and 6a are Isaianic); and (c) 19:1-15 (verses 1b-4 and 11-14 are Isaianic). Finally, the discussion of 19:16-25 is begun.

J. A. EMERTON

VAN DER WOUDE, A. S.: *Micha* (De Prediking van het Oude Testament). 1976. Pp. 268 + 13 of notes and 10 of indexes. (Callenbach, Nijkerk. Price: Fl. 65.00)

In this well written commentary the author distinguishes three parts in the book of Micah: (a) 1:2-16, a condemnation of Lachish, Samaria and Jerusalem; (b) ch. 2-5, argumentative speeches by the prophet and his opponents; (c) ch. 6-7, prophecies against Israel by an earlier prophet. Ch. 2:11c-13; 4:1-9, 11-13; 5:4-5, 7-14 are considered to be words of the opponents. The prophet who speaks in ch. 6-7 was active in the north during the reigns of Jotham and Ahaz. The superscription of the book is a deuteronomistic revision of the heading of the 'original' book of Micah, ch. 1-5: the deuteronomistic redactor credits Micah of Moresheth with the prophecies of the earlier prophet. The author uses the name 'Deutero-Micah' for ch. 6-7: why not 'Proto-Micah'? The paragraphs describing the religious meaning of the book for our time seem to suppose a remarkable consistency in theology for pericopes so different in date, circumstances and meaning. This is however a fresh attempt to explain differences and discrepancies in the language, meaning and date of the prophetic sayings of the book of Micah.

P. A. H. DEBOER

6. LITERARY CRITICISM AND INTRODUCTION

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

ADAM, G., KAISER, O. and KÜMMEL, W. G.: *Einführung in die exegetischen Methoden*. 5., neubearbeitete Auflage (Studium Theologie, 1). 1975. Pp. 128. (Kaiser Verlag, Munich. Price: DM. 12.80)

This compact volume is intended as a guide for students in their study of the biblical literature. O. Kaiser outlines the various disciplines which are essential for the student of the O.T., including the study of text, form, literary and redaction criticism, and also semantics. W. G. Kümmel offers similar guidance to the student of the N.T. In the last section G. Adam guides the student in the method of arranging and classifying the material for his studies.

E. R. ROWLANDS

ALLENBACH, J. and others: *Biblia Patristica. Index des citations et allusions dans la littérature patristique*. 1. *Des Origines à Clément d'Alexandrie et Tertullien*. 1975. Pp. 546. (Centre National de la Recherche Scientifique, Paris. Price: Fr. 120.00)

This is the first volume of a project to list all the biblical citations and allusions in Christian patristic literature, Greek, Latin and oriental. Based on wide collaboration (e.g. with the Vetus Latina Institut) and a new reading of the texts, with careful and controlled attention to allusions, and arranged with the aid of modern equipment, the list goes through all the books of the Bible (O.T. in Hebrew order, followed by other books in LXX order) verse by verse, with patristic references in fixed order of writers and works, listed by writer, work, book and chapter, and cited by page and line of standard modern editions. The entries do not distinguish between full comment, mere citation and allusion, nor do they evaluate the importance of citations. The value of the work lies especially in the help it will give in the initial stages of research into early Christian exegesis.

R. MURRAY

ARENHOEVEL, D.: *Das fremde Buch. Eine Einführung in das Alte Testament* (Stuttgarter Kleiner Kommentar AT, 23). 2 volumes. 1971. Pp. 1-46; 49-98. (KBW Verlag, Stuttgart. Price: DM. 7.80)

These two small volumes are intended for the general reader with no previous knowledge of the O.T. With extreme simplicity they introduce him to the uses of textual, literary and form criticism, and underline the positive contributions of biblical scholarship to modern man's understanding of the Scriptures.

G. I. EMMERSON

BERG, W.: *Die sogenannten Hymnenfragmente im Amosbuch* (Europäische Hochschulschriften, Series 23, Vol. 45). 1974. Pp. vii, 356. (H. Lang, Berne; P. Lang, Frankfurt. Price: S.Fr. 43.70)

This dissertation provides a meticulous, if rather laborious, examination of Amos 4:13; 5:8-9; 9:5-6 under the headings of *Text-, Literar-, Form-, Gattungs-, Redaktions- and Kompositionskritik*, before overall questions of interpretation and origin are considered. Its structure consciously reflects the attention devoted to exegetical methodology in Germany in recent years. In most sections a separate 'Forschungsbericht' precedes the author's own analysis of the problems. His conclusion is that these

verses are not, as others have thought, doxologies or fragments of hymns, but rather 'confessions' (*Bekenntnisse*) of Yahweh as Creator, either to be pronounced by the community as a way of escaping Yahweh's judgement (4:13; 5:8(9)), or expressing the personal faith of an individual redactor (9:5-6). They were added in the exilic or post-exilic period, in circumstances which Berg cannot adequately specify. The idea that such similar passages served different purposes in the final form of the book is not likely, and a fully satisfactory explanation of them remains to be found.

G. I. DAVIES

*BLAIR, E. P.: *Abingdon Bible Handbook*. 1975. Pp. 511, 4 full page maps in colour, 12 colour plates, text figures and maps. (Abingdon Press, Nashville: New York. Price: \$15.95)

A concise, readable guide to the biblical literature, designed for the layman. Part I provides general information about the Bible, its main characteristics and translations, and ways of approach to its study and interpretation. Part II provides brief introductions to all the books of the Bible (including the Apocrypha), sometimes rather out of proportion (Isaiah and Hosea, for example, each get four pages). The introductions are followed by a series of sections on background — text, archaeology, history, weights and measures etc. Part III is concerned with the 'Bible and faith and life', providing some brief studies of themes, directed largely towards contemporary Christian interpretation. Within its limits, it is usefully done, and by providing both lists of further reading, advice on how to begin to read the biblical material, and clearly stated indications of the limits of such a volume, the reader is encouraged to go further.

P. R. ACKROYD

*BLANCH, S.: *For All Mankind. A Book about the Old Testament and about Us*. 1976. Pp. 121. (Bible Reading Fellowship, London. Price: 75p)

This book, by the Archbishop of York, is a beginner's guide to the O.T. In fifteen brief chapters the reader is taken on a rapid tour through most of its books. Their historical and literary background is outlined but no help is given with the ideas and thought forms of the O.T. This is a big limitation but, on the other hand, the enthusiasm and sparkle of the author, which come through clearly in the writing, make this an excellent first book for the layman.

J. ROBINSON

BÖHMER, S.: *Heimkehr und neuer Bund. Studien zu Jeremia 30-31* (Göttinger Theologische Arbeiten, 5). 1976. Pp. 160. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 22.00)

A brief review of earlier scholarship (pp. 11-20) introduces an analysis of the expectation of salvation in Jeremiah, distinguishing early and late 'genuine' sayings and 'non-genuine' material. On the basis of this an attempt is made to distinguish the 'genuine' material of chs 30-31, describing the content and nature of the whole section and its structure and redaction. The theological characteristics of these chapters are briefly assessed. As an appendix, in view of the importance of 'covenant' themes, there is a short survey (p. 89-109) of the covenant formula in the O.T. Full notes, bibliography and index of passages are provided. This is a valuable study, but the attempt to distinguish 'genuine' sayings of Jeremiah and to build upon

this leaves many problems unresolved. The major section on chs 30–31 (pp. 47–88) could better have stood on its own as a study of the nature of these chapters; the picking out of isolated sayings from the remainder of the book in the preliminary discussion leaves on one side questions of structure and of total significance, without which the salvation material can hardly be appreciated.

P. R. ACKROYD

BRAULIK, G.: *Psalm 40 und der Gottesknecht* (Forschung zur Bibel, 18). 1975. Pp. xvii, 337. (Echter Verlag, Würzburg. Price: DM. 48.00)

Ps. 40 is here given the treatment for a Habilitationsschrift in the Catholic faculty at Vienna. This covers history of interpretation, text and translation, literary and poetic analysis, relation to other texts, and use in the Epistle to the Hebrews. Ps. 40A is said to depend on Trito-Isaiah and shortly to ante-date the resumption of sacrifice in 515. An individual was giving thanks before a synagogue of *'anawim*. Soon, in the same period and circle, a redactor joined on Ps. 70 (=40B) with additions. Though these views are not fresh, the work provides useful details, not least bibliography.

J. H. EATON

BRIN, G.: *Studies in the Book of Ezekiel*. (Hebrew.) 1975. Pp. 235. (University of Haifa; Hakibbutz Hameuchad, Tel-Aviv. Price: \$2.75)

Six major sections deal with the following aspects of the book: 1. Citations: these are generally authentic, being actual quotations, or sayings expressed in Ezekiel's distinctive style (citation is a distinctive element of this style). 2. The notion of prophecy and of a prophet. Ezekiel's distinctive view of his prophetic role is summed up in the phrase 'son of man', which denotes his lowly status in relation to the overwhelmingly transcendent God. 3. Divine recompense, with attention to chs 3, 12, 18 and 33. 4. Terms for people and land, including Jerusalem (the place abandoned by God), Judah, terms for the exile such as 'people of the land', various uses of the term 'Israel'. 5. Ezekiel's presentation of history, especially in chs 16, 20 and 23. The theme of redemption is an integral part of this presentation, and the idea of redemption is present in Ezekiel before the destruction of Jerusalem. 6. The nations and their lands: the nations symbolize enmity and evil, and their coming to know God will be effected primarily by the redemption of Israel. All these discussions take place with full reference to the relevant scholarly literature.

J. W. ROGERSON

CALLOUD, J.: *Structural Analysis of Narrative*. Translated by D. Patte (Semeia Supplements, 4). 1976. Pp. xv, 108. (Fortress Press, Philadelphia; Scholars Press, Missoula, Montana. Price: \$3.95)

A good example of the sort of analysis of texts being developed under the leadership of the distinguished linguist A. J. Greimas of Paris, with a helpful preface by the translator. The biblical text used for illustration is the story of the temptation of Jesus. Some will find this a profoundly suggestive new approach; to others it will be unintelligible gobbledygook.

J. BARR

CANCIK, H.: *Grundzüge der hethitischen und alttestamentlichen Geschichtsschreibung* (Abhandlungen des Deutschen Palästinaver eins). 1976. Pp. xiv, 250. (Otto Harrassowitz, Wiesbaden. Price: DM. 68.00)

This is a study of Hittite and O.T. historiography from a stylistic point of view in a Near Eastern context. The attempt is made to define the various literary devices whereby a text is composed and integrated. For Hittite the historical texts of Mursilis II are expounded, and these suited the author's purpose well. The handling of the O.T. is scrappy. Apparently the author had a classical training, and one suspects that he does not appreciate the subtleties of Semitic syntax. Also he depends too much on secondary sources. Whatever limitations in Near Eastern matters are apparent, this is valuable in pointing the way to a fuller use of stylistics in O.T. study.

W. G. LAMBERT

CLEMENTS, R. E.: *A Century of Old Testament Study*. 1976. Pp. viii, 152. (Lutterworth Press, Guildford and London; Westminster Press, Philadelphia. Price: £2.60; \$4.95)

Dr Clements has taken six areas of O.T. study (Pentateuch, Historical Books, Prophets, Psalms, Wisdom Literature, Theology) and outlined the outstanding contributions in these since 1870. He is thus able to characterize in a general way the work of Wellhausen, Gunkel, Duhm, Mowinckel, von Rad etc. Writing fairly and clearly, he provides valuable orientation for undergraduates and others.

J. H. EATON

COATS, G. W.: *From Canaan to Egypt. Structural and Theological Context for the Joseph Story* (C.B.Q. Monograph Series, 4). 1976. Pp. ix, 101. (Catholic Biblical Association, Washington, D.C. Price: \$2.50)

A detailed analysis of the structure of the 'Joseph Story' — defined as Gen. 37:1 — 47:27 with the omission of 38; 47:13–26 and a few minor expansions and glosses — shows it to be a literary masterpiece, neither the result of the combination of two separate literary sources nor a substantial expansion of an earlier such source. It was composed, possibly by the Yahwist himself, expressly in order to form a bridge between the patriarchal and exodus traditions: this function is intrinsic to its basic plot, the removal of Jacob and his sons from Canaan to Egypt. It also performs didactic and theological functions, illuminating family relationships, setting out the characteristics of the ideal administrator, and pointing to the hidden guidance of God and the fulfilment of the divine promises. It is not simply a wisdom story therefore, although it contains wisdom elements. Some problems — such as the apparent inconsistency in the portrayal of the character of Joseph — remain inadequately explained; but the study faces up to all the questions raised in recent discussion and makes an important contribution to our understanding of these chapters.

R. N. WHYBRAY

CRENSHAW, J. L.: *Hymnic Affirmation of Divine Justice: The Doxologies of Amos and Related Texts in the Old Testament* (S.B.L. Dissertation Series, 24). 1975. Pp. xii, 178. (Scholars Press, Missoula, Montana, for the S.B.L. Price: \$4.20 (members \$3.00))

This work was originally presented as a dissertation in 1964, and has been updated by the addition of a postscript commenting on literature on the doxologies in Amos published since that date. There is detailed discussion of the relation of the doxologies to their context, of textual

problems, and of their probable life setting. The author inclines to an exilic or early post-exilic dating. Their form he attributes to the influence of the earlier prophetic rib, and regards their function as the affirmation in the midst of crisis of confidence in the justice of God.

G. I. EMMERSON

CRENSHAW, J. L. (ed.): *Studies in Ancient Israelite Wisdom. Selected with a Prolegomenon*. 1976. Pp. xvii, 494. (Ktav, New York. Price: \$25.00)

The majority of the twenty-seven articles in this collection were published in the 1960s. Three are more recent (Crenshaw, 1970; Skehan and Williams, 1971) and the remainder first appeared in the thirties, the forties and the fifties, the earliest in 1933 (Zimmerli). Four are translated from German into English for the first time. Both Jewish and Christian scholars are represented and those whose work is given most prominence are Crenshaw (2 articles), Gemser (2), von Rad (2), Scott (2) and Zimmerli (2). British scholarship is represented by R. N. Whybray's article on 'Proverbs viii and its Supposed Prototypes' which was first published in *Vetus Testamentum* in 1965. Pfeiffer's name and the source of his article have been omitted on page xii. It is a great convenience to have this range of articles on ancient Israelite wisdom gathered together and to have Crenshaw's account of the course which has been taken by research and his estimate of what still remains to be done. The cost of the book, however, is so steep and the element of newness in it so slight that it cannot have a very high priority for those who must select their purchases carefully.

W. MCKANE

CROSS, F. M., Jr and FREEDMAN, D. N.: *Studies in Ancient Yahwistic Poetry* (S.B.L. Dissertation Series, 21). 1975. Pp. vii, 191. (Scholars Press, Missoula, Montana. Price: \$4.20 (members \$3.00))

This is the second of two joint doctoral dissertations prepared under the supervision of W. F. Albright at Johns Hopkins University. The first, *Early Hebrew Orthography*, was published in 1952 (see *B.L.* 1953, p. 81; *Eleven Years*, p. 534). The second dissertation, published a quarter of a century after it was submitted, begins with an introduction on early Hebrew poetry in general (and the Song of Deborah, and David's Lament over Saul and Jonathan in particular), and then examines the Song of Miriam (Exodus 15), the Blessing of Jacob (Genesis 49), the Blessing of Moses (Deuteronomy 33), and a Royal Song of Thanksgiving (2 Samuel 22 = Psalm 18); there are also a table setting out the evidence for the use of the conjunction at the beginning of cola, and a bibliography. The approach of the authors to early Hebrew poetry is now well known as a result of their many publications, and their thinking has developed since this dissertation was first written. However, it is useful to be able to read it in its original form, and also to have a brief 'Postscriptum' in which the authors describe how their work has progressed in recent years, and a list of their recent publications. This is an important work for the study of ancient Hebrew poetry, and also for the understanding of the contribution to the subject made by two influential scholars.

J. A. EMERTON

CROSSAN, J. D. (ed.): *Semeia 4. Paul Ricoeur on Biblical Hermeneutics*. 1975. Pp. v, 148. (Society of Biblical Literature. Distributed by Scholars Press, Missoula, Montana. Price: \$3.00; subscription rates available)

For the general character of *Semeia* as a series, see *B.L.* 1976, p. 49. This number contains an introduction to Ricoeur's work by Loretta Dornisch (pp. 1–19), a selected bibliography of his writings, also prepared by her (pp. 23–26), and a substantial essay (in English) by Ricoeur entitled 'Biblical Hermeneutics'. This well displays the author's close relations with literary criticism and structuralism, and also with philosophy and theology. Explicit reference to the Bible is almost only to the parables of the N.T., and there is practically nothing directly about the O.T.

J. BARR

CULLEY, R. C.: *Studies in the Structure of Hebrew Narrative* (*Semeia Supplements*). 1976. Pp. vi, 122. (Fortress Press, Philadelphia; Scholars Press, Missoula, Montana. Price: \$3.95)

In the first of these three studies, Culley takes examples from Bahamian, African and Hungarian folklore and considers the nature of oral prose with particular reference to the question of stability and flexibility in its creation and transmission. The second is an examination of nine 'stock scenes' from the O.T.: e.g. 'At the well' (Gen. 24:10–14; 29:1–14; Exod. 2:15–21); 'An opportunity to kill the king' (1 Sam. 23:14–24:23; 26:1–25); 'Guests are insulted' (Gen. 19:4–11; Judg. 19:22–25). In the third, the author looks for structural patterns in fourteen 'miracle stories' (e.g. 2 Kings 2:19–22; Num. 11:1–3; Gen. 4:1–16), selected for their shortness and freedom from 'marks which might indicate a combination of sources'. Although the studies 'have a measure of independence', their cumulative effect is to demonstrate, convincingly and refreshingly, that there is much more to O.T. narrative style than is generally appreciated. A sensitive treatment of the Hebrew text and a balanced attitude to contemporary scholarship make this an excellent introduction to a very difficult but increasingly successful approach to the O.T.

J. F. A. SAWYER

CUSTANCE, A. C.: *Noah's Three Sons. Human History in Three Dimensions* (*The Doorway Papers*, Vol. 1). 1975. Pp. 368. (Zondervan, Grand Rapids, Michigan. Price: \$8.95)

The author underpins his eccentric fundamentalism with a wide selection of authoritative quotations which may impress some readers. However, one's credulity and interest are stretched to breaking point in this case. Noah's three sons not only symbolize but actually start off the three divisions of the human race. Anthropology based upon this Noachic genealogy of Genesis ch. 10, preceded by the 'curse' in ch. 9, leads to the kind of historiography which brings Biblical interpretation into disrepute. Dr Custance, who will publish further studies on this theme, is a convinced Christian and modestly aware of other and hostile views. But his courtesy and sincerity, coupled with immense knowledge in specific fields, cannot induce one to swallow the whole. He has given us a monument to almost forgotten sectarian hypotheses.

U. E. SIMON

DIETRICH, W.: *Jesaja und die Politik* (Beiträge zur evangelischen Theologie, 74). 1976. Pp. 328. (Kaiser Verlag, Munich. Price: DM. 45.00)

This Göttingen *Habilitationsschrift* begins with a study of Isaiah's political declarations, which constitute two thirds of the material attributed to him. Utterances on domestic policy are to be distinguished from those on foreign policy, the latter again differing in content according to their chronological setting. Attention is given to the traditio-historical background of some passages and to the analysis of others by redaction critics. The final chapter underlines the theological significance of the material. After an examination of the past and the future in Isaiah's message, the relationship between politics and faith is set out in a number of formulations: God's plans and men's plans, the will of God and political reality, the Word of God and the voice of man, God's covenant and man's welfare, God's action and political action. This is a thorough and comprehensive discussion of an important theme. It concludes with an attempt to present formulations relevant to present-day discussions in the Church on 'Religion and Politics'.

G. H. JONES

DIETRICH, W.: *Wort und Wahrheit. Studien zur Interpretation alttestamentlicher Texte*. 1976. Pp. 67. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 8.80)

The first part of this book examines the methods employed to arrive at a proper understanding of the O.T. text. After a brief treatment of the historical-critical method, it then considers the theological interpretation. It concludes that both methods have to be weighed against one another, and finally have to be brought into harmony. It also asks to what extent can a historical-materialistic estimate agree with the analysis of the historical documents. With this last point in mind, the second part discusses a novel by Stefan Heyms, '*König David Bericht*', which appears to be an attempt to look at biblical material from a Marxist position.

E. R. ROWLANDS

EATON, J. H.: *Kingship and the Psalms* (Studies in Biblical Theology, Second Series, 32). 1976. Pp. xii, 227. (S.C.M Press, London. Price: £5.00)

For those already familiar with the author's commentary on the Psalms (see *B.L.* 1968, p. 22; *Bible Bibliog.*, p. 76), this book contains no great surprises, but it does provide the much needed detailed treatment of matters that could not be so extensively handled there. With Mowinckel and Birkeland the author believes that a fairly large number of psalms were composed for use by the king (about 64 psalms are discussed in detail). He locates some of these in an autumn festival which featured 'a lively drama of humiliation and glorification' after the pattern discerned by Johnson; others he regards as royal prayers for guidance or for use in national crises such as war or famine. In his last chapter he draws a useful portrait of the royal office as ideally painted in these psalms, highlighting the king's close relationship with God, his privileged status as the recipient of divine favour and his responsibility as chief cultic minister, intercessor and God's witness to the world. Though many will doubtless question the presuppositions underlying such extensive royal interpretation, no future student of the Psalms can afford to neglect this carefully studied and lucidly expressed thesis.

J. W. MCKAY

*EDWARDS, D. L.: *A Key to the Old Testament*. 1976. Pp. 282, 13 illustrations (8 in colour), 2 maps. (Collins, London. Price: £4.95)

David Edwards is well-known for his work in other theological areas, but has previously on his own confession neglected the O.T. Now he has come to appreciate its significance and has written this attractively presented study. Eleven chapters bring out the main historical, literary and theological issues, and show that the author, though disclaiming originality of scholarship, has read widely and profitably. This would make an ideal starting-point for the intelligent reader wishing to explore the O.T. for the first time.

R. J. COGGINS

EISSFELDT, O.: *Einleitung in das Alte Testament unter Einschluss der Apokryphen und Pseudepigraphen sowie der apokryphen- und pseudepigraphenartigen Qumrân-Schriften. Entstehungsgeschichte des Alten Testaments*. 4. Auflage. 1976. Pp. xvi, 1130. (Mohr, Tübingen. Price: DM. 98.00)

This fourth edition of the most comprehensive of Introductions to the O.T. is an unaltered reprint of the third edition, published in 1964 (*B.L.* 1964, p. 45 (*Decade*, p. 513); on the second edition (1956) see *B.L.* 1957, p. 36 (*Decade*, p. 36)). While its reprinting will be welcomed by German readers, the English translation by P. R. Ackroyd published in 1965 (*B.L.* 1966, p. 34 (*Decade*, p. 654)), which was based on the third edition, still remains more useful than the German, since the latter does not include the additional bibliography provided by Professor Ackroyd. Although the practice of adding further bibliography to successive editions of works whose text must remain unaltered because of the death of the author ultimately becomes pointless, Eissfeldt's *Einleitung* is a work of such stature that the publishers ought before long to decide whether to appoint an editor to produce an up-to-date edition in the manner of Sellin-Rost-Fohrer or to leave the work permanently untouched, to be consulted together with later works on the subject. Perhaps in simply reprinting the third edition they have already made up their minds. Certainly their decision to do this at a greatly increased price is a sign that there is still a demand for the work as it stands.

R. N. WHYBRAY

FAIRBAIRN, P.: *Prophecy Viewed in Respect to its Distinctive Nature, its Special Function, and Proper Interpretation* (Religious Heritage Library). 1976, reprint of 1865 edn. Pp. vii, 530. (Baker Book House, Grand Rapids, Michigan. Price: \$12.95)

This is a reprint, with no editorial comment or alteration, of the second edition of a book first published in 1856. In that year Patrick Fairbairn (1805–1874) relinquished his Divinity Chair at the Aberdeen Free Church College to become Principal of the Free Church College in Glasgow. Already as a biblical commentator and author of a two-volume study on typology, he had earned the reputation of a systematic and laborious scholar who, whilst he moved freely in the world of German scholarship, cautiously held to his Free Church, evangelical views. The work is as the man. His *Prophecy* is a laborious apology for a conservative, typological interpretation of O.T. and N.T. prophecy and apocalyptic, upholding these scriptures as the trustworthy Word of God to the Christian Church. Few are likely to read it in preference to a modern work. Its main value today lies in showing how different were the presuppositions of biblical scholarship in that bygone age, and in illustrating the background against which men like W. Robertson Smith emerged. This is the second volume in the Religious Heritage Library (cf. *B.L.* 1976, p. 33 f.).

J. W. MCKAY

FIELDS, W. W.: *Unformed and Unfilled*. 1976. Pp. xvii, 245. (Presbyterian and Reformed Publishing Company, Nutley, N.J. Price: \$4.95)

The author, who takes his stand on the total inerrancy of Scripture, rejects the so-called 'gap theory' and other theories which attempt to reconcile scientific evidence about the great antiquity of the earth with the biblical chronology, and argues that, on the contrary, there is good scientific evidence for the earth's being only a few thousand years old.

R. N. WHYBRAY

FLOSS, J. P.: *Jahwe Dienen — Göttern Dienen. Terminologische, literarische und semantische Untersuchung einer theologischen Aussage zum Gottesverhältnis im Alten Testament* (Bonner Biblische Beiträge, 45). 1975. Pp. xxiv, 589. (Peter Hanstein Verlag, Cologne and Bonn. Price: DM. 132.00 (cloth); 122.00 (paper))

This is a massive study with a single goal — the elucidation of the distinctively religious usage of the verb 'abad and of closely related terms. As a lexicographical and semantic study it is made more than usually complex by the frequency with which the words studied occur and by the need to distinguish them from ordinary secular usage. This in itself is a substantial task, and Floss has carried it through with exemplary care, paying full attention to questions of context in the light of modern criticism of some lexicographical research. Since a special place in the use of the term is occupied by the Deuteronomic literature, this section calls for careful handling. Floss distinguishes between the use of the term as an intrinsic and original part of a passage and that where it may be credited to a later editor or redactor. The many stages in the development of the Deuteronomic movement are thus fully taken into account. The work is replete with lists, tables and appendices showing clearly the patterns of usage and making it a useful tool of reference. Floss seeks a basic evaluation of the very nature of O.T. religion; it seems doubtful whether more than some aspects of this can be brought to the surface by a study of this kind. But the attention to matters of context has assured a valuable treatment of many key passages. This is a study to consult, through which it is easy to find one's way because of its careful plan.

R. E. CLEMENTS

FOHRER, G.: *Die Propheten des Alten Testaments*. Band 4. *Die Propheten um die Mitte des 6. Jahrhunderts*. 1975. Pp. 159. Band 5. *Die Propheten des ausgehenden 6. und des 5. Jahrhunderts*. 1976. Pp. 182. (Gerd Mohn, Gütersloh. Price: DM. 28.00; 32.00)

These two further volumes in the series reviewed in *B.L.* 1975, p. 56 and 1976, p. 50 continue with the object and method already noted. Volume 4 begins with the words of unknown prophets, firstly against the nations (mostly those in Jer. 46–51, although passages from Isa., Zeph. and Ezek. are included) and secondly against Judah and Israel (mostly from Jer. 30–31, but with some from Amos and Ezek.). In the second half of this volume Fohrer turns to Deutero-Isaiah, but with the omission of passages coming from eschatological circles (42:8–9; 45:18–19; 48:1–11; 51:11–16; 52:1–6) or wisdom circles (40:18–20; 41:7; 44:9–20; 46:5–8). After discussing some passages in the tradition of Deutero-Isaiah (notably Isa. 34–35; 60–62), volume 5 concentrates on Haggai and Zechariah and on works by unknown prophets belonging to the end of the 6th (Malachi) and the 5th centuries (miscellaneous sections including comments on earlier prophetic words, the section Mic. 4–5 and sections dealing with the End Time).

G. H. JONES

FOKKELMAN, J. P.: *Narrative Art in Genesis. Specimens of Stylistic and Structural Analysis* (Studia Semitica Neerlandica, 17). 1975. Pp. 244. (Van Gorcum, Assen. Price: Fl. 79.50)

After an eight-page introduction in which the author explains his synchronic approach to the text of the Hebrew Bible, as opposed to the predominantly diachronic emphasis of most modern scholarship, he devotes Part I to an analysis of two 'small literary units' (Gen. 11:1-9 and 28:10-22). This reveals stylistic and structural features, e.g. an example of 'sound chiasmus' in Gen. 11:3-7 (*niḇ^enā X nāb^elā*). In Part II he examines the overall structural unity of the 'Story of Jacob' (Gen. 25:19-34; 27-33; 35), and identifies in its fifteen scenes numerous examples of symmetry, parallelism and deliberate allusiveness (e.g. Hebron called *Qiryat Ha'arba* at the moment when the 'family-quartet' Abraham, Isaac, Jacob and Esau were finally united). The two chapters 26 and 34, in which Jacob is not the main character, have been inserted with perfect symmetry into the cycle about Jacob to bring it into the broader perspective of the book of Genesis and the Hexateuch. Fokkelman draws mainly on the pioneering work of M. Weiss and L. Alonso Schökel, and although not all his conclusions are equally convincing, this is the kind of study that reminds us how much is still to be discovered about the meaning of the Biblical text.

J. F. A. SAWYER

GARSCHA, J.: *Studien zum Ezechielbuch. Eine redaktionskritische Untersuchung von Ez. 1-39* (Europäische Hochschulschriften, 23/23). 1974. Pp. x, 324. (Herbert Lang, Berne; Peter Lang, Frankfurt. Price: S.Fr. 45.60)

Recent years have seen the emergence of a surprising uniformity in the criticism of Ezekiel, with the major commentaries of Fohrer, Eichrodt and Zimmerli. All of these scholars have accepted that some evidence of later elaboration and development of Ezekiel's prophecies can be traced in the book; Garscha seeks to carry this recognition to far more radical conclusions. He detects four main strata: (i) material composed by the author of the book; (ii) sayings from the prophet himself; (iii) editing by a 'Deutero-Ezekiel'; and (iv) sacral-legal material. Other material has been worked into this, including the lament over the fall of Tyre and some wisdom sayings. The existing uniformity of style and structure in the book is mainly due to 'Deutero-Ezekiel'. A great deal less of the book is therefore ascribed to Ezekiel than most recent commentators have accepted, though Garscha is able to build upon some earlier insights. The work is an important one, even though it appears to return to the more radical conclusions first intimated by G. Hölscher. Many of its points will undoubtedly require fresh attention.

R. E. CLEMENTS

GUTZKE, M. G.: *Plain Talk on Genesis*. 1975. Pp. 143. (Zondervan, Grand Rapids, Michigan. Price: \$2.95)

In the Preface the author emphasizes that he accepts the Bible 'as it is written'. And it is this conservative approach which underlies the twenty-three talks or sermons on the contents of the book of Genesis. The contribution of literary criticism is ignored, and it is obvious that the author has no sympathy with the work of the critical scholars who are described as people who have handled the Bible 'in such a way as to stop the water coming into the well'.

E. R. ROWLANDS

HABETS, G. N. M.: *Die Grosse Jesaja-Apokalypse (Jes 24–27). Ein Beitrag zur Theologie des Alten Testaments* (Dissertation, Kath.-theol. Fakultät, Bonn). 1974. Pp. 474. (University of Bonn)

This doctoral dissertation, accepted by the Catholic Theological Faculty at the University of Bonn and now reproduced from the typescript, begins with a detailed analysis of the 'Isaianic Apocalypse'. Passages that differ in form and content (prophetic proclamations, songs, prayers and theological meditations) have been brought into literary alignment because of their future perspective. Dr Habets then examines the theological content of their central theme under the headings of Judgement and Salvation. The final chapter seeks to place the Apocalypse in its correct setting within O.T. eschatological thought. God's salvation is not a heightening of his previous work, nor a renewal, but is a definitive new beginning. We are, therefore, justified in using here the term 'eschatology', for the section is nearer in thought to the 'eschatology' of Daniel than to 'eschatological' passages like Ezek. 38–39, Joel and Zech. 14. It can be dated in the first decades of the third century B.C.

G. H. JONES

HAYES, J. H.: *Understanding the Psalms*. 1976. Pp. 128. (Judson Press, Valley Forge. Price: \$4.50)

A general introduction affirms the connection between the Psalms and Israelite worship, which consisted of daily, weekly and seasonal annual celebrations as well as those connected with the king. The six main chapters, which discuss the main types of Psalms in the context of their usage within services of individual and public worship, offer a well-balanced analysis of the structure of several examples as well as a sound description of the occasions on which they were used. Dr Hayes' volume will serve as a most useful introduction for those beginning their studies of Psalms, and will lay a firm foundation for further and more detailed study of individual Psalms.

G. H. JONES

HERRMANN, S.: *Ursprung und Funktion der Prophetie im alten Israel* (Rheinisch-Westfälische Akademie der Wissenschaften. Geisteswissenschaften: Vorträge G208). 1976. Pp. 63. (Westdeutscher Verlag, Wiesbaden. Price: DM. 19.00)

In these two lectures given in Düsseldorf in 1974 Professor Herrmann takes a fresh look at some of the difficult questions surrounding the origin and function of Israelite prophecy. In the first lecture he considers the sources of our information about prophecy in Israel and its immediate surroundings and how to interpret the evidence. Greek and Hebrew words for prophet, the Hebrew for 'seer', as well as prophecy in Mari, Byblos and Hamath are examined. The second lecture, in an attempt to get at its essence, looks at prophecy in its historical and religio-historical context and underlines the significance of some factors that were prominent in Arabic, Syrian and Palestinian civilizations. These two lectures and their substantial documentation provide a sound summary of the available material as well as an interesting approach in an area which has been so frequently examined.

G. H. JONES

HUBER, F.: *Jahwe, Juda und die anderen Völker beim Propheten Jesaja* (B.Z.A.W., 137). 1976. Pp. xii, 251. (De Gruyter, Berlin. Price: DM. 98.00)

In a dissertation of unusual clarity, Huber investigates the sayings of Isaiah about non-Israelite nations. The judicious conclusions are based on

a thorough exegesis of the relevant passages. The sayings are classified into three groups, in which the nations appear respectively as arbitrarily threatening, potentially helpful, or instruments of Yahweh's judgement against Judah. Isaiah's guiding interest is shown to be Judah's relationship to Yahweh. This ought to be one of trust and loyalty, and when this is so she is assured of divine help against threats from other nations. But when Judah puts her trust in foreign alliances, this is tantamount to apostasy from Yahweh and inevitably leads to her downfall. While Isaiah sometimes supports the argument with political assessments of other nations, his basic approach is theological. There is always room for disagreement over details, but this will surely become the classic treatment of this subject.

A. GELSTON

JAGERSMA, H.: "... *ten derden dage* ...". 1976. Pp. 32. (Kok, Kampen. Price: Fl. 7.50)

This inaugural lecture delivered to the Protestant theological faculty in Brussels discusses the O.T. background to the N.T. statement that the Resurrection occurred 'on the third day'. Particular attention is paid to Gen. 1:13; 22:4 and Exod. 19:11, 16, and the phrase is seen to mark a decisive event which can bring either judgement or salvation and freedom to the people of God.

J. W. ROGERSON

KAISER, O.: *Einleitung in das Alte Testament. Eine Einführung in ihre Ergebnisse und Probleme*. 3rd edition. 1975. Pp. 401. (Gerd Mohn, Gütersloh. Price: DM. 44.00)

The third edition of this excellent introduction includes substantial alterations and improvements by comparison with the second edition. Most of these were included in the English translation, but there are some further (mostly minor) alterations made since. J. V. M. STURDY

KAPELRUD, A. S.: *Forelesninger over Exodus 19–20*. 1975. Pp. 102. (Universitetsforlaget, Oslo. Price: N.Kr. 29.50)

This work consists of an introduction to and notes on a passage of the Hebrew text of Exodus which is prescribed for theological students at the University of Oslo. The introduction examines the relationship of Exodus to the Pentateuch, of chapters 19–20 to the structure of Exodus, and of the Decalogue in ch. 20 to the so-called Ritual Decalogue and to the Deuteronomic form of the 'Ethical Decalogue'; it also discusses questions of source criticism, form criticism, and tradition history, and the parallels in Hittite vassal treaties and other similar ancient Near Eastern documents. The author follows in the main the source analysis presented by Mowinckel in *GTMMM* and adopts a generally positive attitude to the same scholar's view of the cultic connections of the Decalogue. Against Noth and von Rad, he agrees with Beyerlin on the original unity of the Exodus and Settlement themes with that of Sinai. The exegetical notes provide the kind of help which the student needs and include a considerable amount of general discussion, e.g., of the Sabbath. The photographically reproduced typescript is at times difficult to read; but the material is excellent and well adapted to the author's intended readers.

G. W. ANDERSON

KIDA, K.: *Isuraeru Yogensha no Shokumu to Bungaku* (The Israelite Prophetic Office and Literature). 1976. Pp. 268. (Nippon Kirisutokyodan Shuppankyoku, Tokyo. Price: ¥2,600)

This work on the rise of the genre of the prophetic literature in Amos was originally a doctoral dissertation submitted to the University of Munich in 1973, and is the culmination of the author's prolonged studies in Amos and related areas. After a short survey of the history of the study of the subject, the author attempts to prove the existence of the office of the charismatic representatives of Israel (Samuel, Elijah, etc.) and the supporting social groups throughout the monarchy, whose chief concern was the fate of the whole of Israel. It was this office and not that of *nabi*, ecstasies or cultic personnel, which was consciously taken up by Amos. Part II propounds the theses, first that Amos' prophetic activities from intercession to admonitions and finally to absolute judgement correspond to the chief concerns of the office of the people's representatives of the amphictyonic tradition and secondly that they constitute the ground for the rise of the prophetic literature.

K. K. SACON

KRENTZ, E.: *The Historical-Critical Method*. 1976. Pp. 96. (S.P.C.K., London. Price: £1.95)

This is the English edition of the book reviewed in *B.L.* 1976, p. 55.

R. N. WHYBRAY

KURYŁOWICZ, J.: *Metrik und Sprachgeschichte* (Prace Językoznawcze, 83). 1975. Pp. 254. (Polska Akademia Nauk, Wrocław and Warsaw. Price: Złoty 80.00)

This is a highly technical study in general metrics whose chief interest for O.T. scholars is a section on Hebrew metrics (pp. 215–25) which uses Ps. 44 as its main example. The author seeks to show how the grammatical and phonetic characteristics of a language are used in the construction of the metrical line both with regard to its 'autonomy' and its inner variations or compensations. In the poetry of biblical Hebrew the phenomenon of the construct state is seen as playing a major role in metrical structure.

R. N. WHYBRAY

LICHT, J.: *Testing in the Hebrew Scriptures and in Post-biblical Judaism*. (Hebrew.) 1973. Pp. 94. (Magnes Press, Jerusalem. Price: \$25.00)

The author traces the development of the notion of testing from the O.T. through post-biblical texts to the Talmud. The use of the verbal stems *nsh* and *bhn* (and of the word *msrp* in Daniel and the Qumran writings) is discussed, and passages or texts which receive special attention are Gen. 22, parts of Job, Judith, Jubilees and Ben Sira. It is argued that the O.T. idea that God tests man is an indication that the biblical writers had not formulated any doctrine of divine omniscience; God did not know whether a person tested would be faithful. Further, the idea that a man could test God was not necessarily regarded as outrageous in the biblical period. Later interpretation approached the matter differently, and God's testing of man became a way of perfecting or demonstrating the faithfulness of the person tested. Finally, testing began to have the sense of temptation to sin.

J. W. ROGERSON

LOERSCH, S.: *Il Deuteronomio e le sue interpretazioni*. Edizione italiana a cura di Felice Montagnini (Studi Biblici, 25). 1973. Pp. 150. (Paideia Editrice, Brescia. Price: Lire 2,000)

The original German edition was reviewed in *B.L.* 1968, p. 37 (*Bible Bibliog.*, p. 91).

K. J. CATHCART

LOHFINK, N.: *La promessa della terra come giuramento. Studio su Gen. 15*. Edizione italiana a cura di Felice Montagnini (Studi Biblici, 30). 1975. Pp. 162. (Paideia Editrice, Brescia. Price: Lire 2,500)

A translation of Lohfink's *Die Landverheissung als Eid. Eine Studie zu Gn 15* (Stuttgarter Bibelstudien, 28, KBW Verlag, Stuttgart, 1967), a very useful monograph on the 'covenant with the fathers'. For Lohfink, Gen. 15 contains the oldest tradition of this particular 'covenant'. The work is instructive as an example of how methodological issues should be treated.

K. J. CATHCART

LORETZ, O.: *Das Ende der Inspirations-Theologie: Chancen eines Neubeginns*. Band II: *Dokumente* (Stuttgarter Biblische Beiträge). 1976. Pp. 325. (KBW Verlag, Stuttgart. Price: DM. 76.00 (DM. 120.00 the set of two vols.))

The volume of documents promised as sequel to the first volume (*B.L.*, 1976, p. 56). The texts run from the Council of Florence to Vatican II; Kepler and astronomy appear at one end, Loisy (at considerable length) at the other. The texts are photographically reproduced in their original languages, sizes and types; none is English. General theology, rather than O.T. studies.

J. BARR

LUBKOLL, H.-G. and WIESNET, E.: *Getting to Know Your Bible*. Translated from the German by David L. Scheidt. 1976. Pp. 64, 14 plates. (Fortress Press, Philadelphia. Price: \$1.95)

This little book for beginners concentrates on ways to approach the study of the Old and New Testaments rather than on giving concrete information. Its effectiveness is somewhat marred by a number of oversimplified and therefore misleading assertions caused no doubt by the need for brevity. Too much is attempted in too few pages.

R. N. WHYBRAY

LUKE, K.: *Studies on the Book of Genesis*. 1975. Pp. vii, 258. (Pontifical Institute of Theology and Philosophy, Alwaye, India. Price: Rs. 20.00)

A collection of fifteen article-length studies on topics like The Curse of Noah, Isaac's Blessing, Jacob's Wrestling at Penuel, this work lays no claim to originality, but is addressed to students and clergy who are not O.T. specialists. The author is at home in comparative Semitic material and contemporary scholarly literature (there are 83 pages of notes), and scholars will find some useful references and comparisons. The book is interestingly written and should serve its purpose well of deepening appreciation of the value of critical study for the understanding of the O.T.

D. J. A. CLINES

MAGONET, J.: *Form and Meaning. Studies in Literary Techniques in the Book of Jonah* (Beiträge zur Biblischen Exegese und Theologie, 2). 1976. Pp. 169. (H. Lang, Berne; P. Lang, Frankfurt. Price: S.Fr. 30.00)

This is Rabbi Magonet's Heidelberg thesis, supervised by Professor Rendtorff. Though not the first to approach the exegesis of Jonah through literary analysis in the past few years, Magonet's study goes deeper and produces more positive results; its sound method makes it a model of this kind of approach. The chapters analyse in turn the vocabulary (especially the repetition of verbs), the Psalm in its context, the structure of the chapters and of the whole, the quotations from earlier biblical literature and the interwoven themes of the book, these latter under the headings of Ambiguities, Anticipations and Polarities — Knowledge of God/Disobedience, Particularism/Universalism, Traditional Teaching/New Experience and The Power of God/The Freedom of Man. The arguments for the integration of the Psalm in its place (and the explanation of the features which have seemed to make it not fit) are particularly impressive. The account of the echoes or quotations may strike some as over-subtle and as turning Jonah too far towards midrash, but Magonet makes a very interesting case.

R. MURRAY

MELAMMED, E. Z.: *Bible Commentators. Their Ways and Methods* (Publications of the Perry Foundation for Biblical Research). (Hebrew.) 2 vols. 1975. Pp. 1–514, 515–1058. (Magnes Press, The Hebrew University, Jerusalem. Price: \$30.00)

Professor Melammed has provided us, in this very substantial work, with seven studies in traditional Jewish exegesis, covering the classical rabbinic literature, the Targums (some of them), Rashi, Rashbam, Ibn Ezra, Kimhi and Nahmanides. After a few pages of introduction, in which a little historical background is sketched in, each study concentrates on actual examples and aims at identifying characteristic methods, aims and interests. Particular emphasis is placed on the question of dependence, such as that of Rashbam and Nahmanides on Rashi, and conclusions are mainly concerned with the relative trustworthiness of each. There is no reference to modern critical scholarship, but six indices, including an Index of Biblical Passages and an Index of Words and Phrases, facilitate access to an important, but to the novice bewildering, area of O.T. study.

J. F. A. SAWYER

MELUGIN, R. F.: *The Formation of Isaiah 40–55* (B.Z.A.W., 141). 1976. Pp. x, 186. (De Gruyter, Berlin. Price: DM. 68.00)

The author of this discussion of the relationship of the parts to the whole in Deutero-Isaiah uses the insights of both form criticism and the 'rhetorical criticism' of Muilenburg while criticizing both approaches. Muilenburg, he believes, 'passed over form criticism too lightly' (p. 10): these chapters are to be seen not as a series of long, elaborate poems in which the poet has made use of traditional forms of speech simply as literary motifs; they are a collection of short pericopes ('genre units') which can be clearly identified and were originally independent — though these 'genres' are mainly new ones which the prophet himself created by fusing together and transforming the older traditional ones. It was a later 'collector' who arranged them in their present order on a 'kerygmatic' (= 'theological'?) principle. This is not therefore a mechanical arrangement based on 'catchwords' (Mowinkel), nor does it depend on content

or on a progression of thought: the link is that of theologically significant imagery. This hypothesis has much in common with that of Muilenburg, but it differs from the latter in that it is applied not to the construction of 'strophes' but to the arrangement of distinct and smaller 'genre units'. As the author himself admits, the last word on the composition of Isa. 40-55 has yet to be written, and indeed complete certainty is probably not attainable. Meanwhile this detailed analysis of every section of the book in relation to its context shows a real grasp of the problems and should be read by serious students of the subject.

R. N. WHYBRAY

MÜLLER-SCHWEFE, H.-R.: *I dieci comandamenti spiegati per il nostro tempo*. Traduzione italiana di Gianfranco Forza (Biblioteca minima di cultura religiosa, 25). 1975. Pp. 115. (Paideia Editrice, Brescia. Price: Lire 1,500)

The original German edition of this book was reviewed in *B.L.* 1975, p. 85.

K. J. CATHCART

NEUMANN, P. H. A. (ed.): *Zur neueren Psalmenforschung* (Wege der Forschung, 192). 1976. Pp. vi, 484. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 86.00)

Sixteen past contributions to psalm-study are here collected and where necessary translated into German, the whole being prefaced by a brief orientation: Gunkel's essay 'Die Psalmen' from *Reden und Aufsätze* (1913), H. Schmidt's review of Mowinckel's *Psalmenstudien II* (1924), essays of G. R. Driver and A. M. Blackman on Babylonian and Egyptian comparisons (1926), articles by H. Schmidt on the 'prayer of the accused' (1927), Galling on 'Der Beichtspiegel' (1929), von Rad on the Royal Psalms (1940), Widengren on Ps. 110 (1941, from Swedish), N. H. Tur-Sinai on the Psalms' literary character (1950), N. H. Ridderbos on Psalms and cult (1950, from Dutch), Mowinckel on Ugarit and psalm exegesis (1955) and on Psalms and Wisdom (1955), D. Michel on the 'Enthronement' Psalms (1956), Meir Weiss relating the Psalms (especially Ps. 46) to general literary appreciation (1961), Westermann on prayer in the Psalms (1973), and an extract from the introduction in A. Falkenstein and W. von Soden's book of Sumerian and Akkadian hymns and prayers (1953). A handsome and convenient volume.

J. H. EATON

NIDA, E. A.: *Language Structure and Translation*. Essays Selected and Introduced by Anwar S. Dil. 1975. Pp. xiv, 283. (Stanford University Press, California. Price: \$10.00)

This is a useful collection of twelve essays, published in various books and journals between 1958 and 1974, by a very distinguished linguistic theorist, who is also the Executive Secretary for Translations of the American Bible Society. It is in three sections: 1. Semantic Structure and Translational Equivalence; 2. Language and Communication; 3. Linguistics, Christian Missions and Biblical Scholarship. However wide the theoretical and terminological gap between these lucid studies and the majority of works reviewed in this Booklist, they offer good modern theory in a convenient form, copiously illustrated with examples from the Biblical languages and packed with references to the more inaccessible contemporary literature on the subject.

J. F. A. SAWYER

OLMO LETE, G. DEL: *La vocación del líder en el antiguo Israel. Morfología de los relatos bíblicos de vocación* (Bibliotheca Salmanticensis III: Estudios 2). 1973. Pp. 9, 467. (Institución San Jerónimo, Universidad Pontificia, Salamanca. Price: Pts. 500)

As the subtitle indicates, this is a Gunkel-like study of 'call-narratives' in the O.T. The author assembles inductively a number of passages and on the basis of their common and distinctive features shows how they exemplify a single basic pattern with variations. An Introduction (pp. 9-50) presents the results of the investigation up to the present. This is followed by a detailed analysis of the passages in four groups: 1. narratives of the call of leaders: Abraham (Gen. 12), Moses (J and E, Exod. 2; 4; P, Exod. 6), Joshua (Josh. 1), Gideon (Judg. 6). 2. Atypical prophetic call-narratives: Samuel (1 Sam. 3), Elijah (1 Kings 19), Elisha (2 Kings 2), Amos (Amos 7), Hosea (Hos. 1; 3). 3. Typical prophetic call-narratives: Isaiah, Jeremiah, Ezekiel. 4. Poetical prophetic call-narratives: Deutero-Isaiah (Isa. 40), the 'Servant' (Isa. 42; 49), Trito-Isaiah (Isa. 61). Finally comes a literary (form-historical) and theological synthesis (pp. 367-420). There are indices of authors, biblical references, grammatical phenomena, and words and phrases (Hebrew and Ugaritic). The work has been carried out with great rigour and takes into account all the important scholarly discussions; the exposition is detailed, not to say meticulous, yet without loss of clarity. This is a fundamental work which will be a necessary point of reference for all future study of the subject.

L. ALONSO SCHÖKEL

PAIREIRA, B. A.: *The Call to Conversion in Ezekiel. Exegesis and Biblical Theology*. 1975. Pp. 66. (Pontificia Universitas Gregoriana, Facultas Theologiae, Rome. Price: Lire 2,000)

This is an extract from a doctoral dissertation submitted at the Gregorian University of Rome, the fuller publication of which is promised for the future. It consists of a detailed study of Ezekiel's call to his fellow-exiles to return (Heb. *šûb*) to Yahweh, and in particular of Ezek. 14:1-8; 18:30b-32 and 33:1-9. Pareira sees this appeal both as a summons to turn away from sin and as a call to the exiles to await the coming saving action of God by which he will restore them as his people. This extract is somewhat sketchy, but the overall work promises to be a valuable addition to the study of the theme of repentance in the prophetic literature, especially in relation to the turning point marked by the Babylonian exile.

R. E. CLEMENTS

PATTE, D.: *What is Structural Exegesis?* (Guides to Biblical Scholarship, New Testament Series). 1976. Pp. vi, 90. (Fortress Press, Philadelphia. Price: \$2.95)

Several Guides to Biblical Scholarship in the O.T. Series have already been reviewed in the *Book List* (see most recently *B.L.* 1976, p. 55). Although the present volume is in the N.T. Series, it should be of some interest to O.T. scholars since structural exegesis, a relative newcomer on the scene of Biblical scholarship, is already making its mark on O.T. interpretation and no comparable introductory handbook on the subject has yet been written specifically for students of the O.T. The book does not, however, make easy reading. This is largely because the method carries with it a whole new range of strange, technical jargon and a fair amount of

mathematical formulation. But should the reader persevere to the end without being swamped by it all, he ought to emerge with some understanding of the aims and methods of the discipline, together with an appreciation of its relation to the more established forms of Biblical criticism in vogue at the present time.

J. W. MCKAY

PREUSS, H. D.: *Altes Testament. Teil 2. Vom Ende des Staates Juda bis zum Ausgang des Alten Testaments (Taschen-Tutor)*. (Vandenhoeck & Ruprecht, Göttingen. 1976. Price: DM. 17.50)

Printed on both sides, these 130 cards of postcard size cover the history and literature of the post-exilic period and provide a very useful tool both for individual students and for groups. The problems are pinpointed, and the themes to be examined clearly delineated. Particularly useful are the sectional references to relevant bibliographical material throughout, as well as the questions for 'self-examination' and for group discussion. This work offers an outline study of the post-exilic period, but also indicates how the outline might be filled out. The final cards bring the student to a consideration of critical method and hermeneutics.

R. S. FOSTER

DE PURY, A.: *Promesse divine et légende culturelle dans le cycle de Jacob. Genèse 28 et les traditions patriarcales*. 2 vols. 1975. Pp. 721. (Gabalda, Paris. Price: Fr. 295.00)

The author examines the divine promises made to the patriarchs in Gen. 12-13 and more especially in Gen. 28. Against the view that such promises are the work of the Yahwist he maintains (a) that they were already in the pre-J tradition, (b) that J's main theological concern is with the persistence of the divine plan of salvation in spite of human folly, (c) that Gen. 28 is not an isolated pericope but an integral part of the Jacob cycle, (d) that a clan of 'sons of Jacob' which had periodically visited Bethel believed that a divine promise had been made there to their ancestor. The method is literary and form-critical, but the author is aware of the approaches of scholars such as Propp and Greimas to narrative analysis, and employs their results where appropriate. The book is extremely well documented. It is inevitable that a work like this should take for granted quite respectable positions, such as the existence of E, which others will feel are now open to question. However, this is a highly competent and important piece of scholarship.

J. W. ROGERSON

RAPAPORT, I.: *The Hebrew Word Shem and Its Original Meaning: The Bearing of Akkadian Philology on Biblical Interpretation*. 1976. Pp. 110, portrait of author. (Hawthorn Press, Melbourne, Australia. Price: A.\$8.50)

On the analogy of its Akkadian cognate some occurrences of the Hebrew *shēm* are given the meaning 'offspring'. There is discussion of about ten O.T. passages in the light of this 'discovery'; a short article would have sufficed if it had been necessary. Do not be misled by the subtitle. On the question as to whether BH *shēm* may mean 'offspring' see already S. R. Driver on *Samuel* (2nd ed.), 1913, p. 19.

R. P. GORDON

RITSCHL, D. and JONES, H. O.: "*Story*" als Rohmaterial der Theologie (Theologische Existenz Heute, 192). 1976. Pp. 75. (Kaiser Verlag, Munich. Price: DM. 10.80)

The two essays here offer a lucid and important critique of the movement known as 'narrative theology', which affirms that the story is the most, or perhaps the only, appropriate way of doing theology. Ritschl carefully analyses the concept of 'story', emphasizes the significance of other language forms, defines the functions of stories, and concludes that story can constitute only the 'raw material' for theology, and not theology's proper form of expression. Jones, whose essay appears in English in a shortened form in *SJT* 29 (1976), concerns himself particularly with the thesis of J. A. Wharton that the O.T. is essentially story; he finds that position defective from the point of view of the nature of history. Some discussion of practitioners of autobiography as theology (Sam Keen, Harvey Cox) and of the 'biblical theology' view of theology as 'recital' (G. E. Wright) would also have been helpful.

D. J. A. CLINES

RYKEN, L.: *The Literature of the Bible*. 1974. Pp. 368, 18 illustrations. (Zondervan Publishing House, Michigan. Price: \$7.95)

Ryken's work, directed mainly to the college student, is to be welcomed as a token of the reviving interest in literary approaches to the Bible. It is productive for the scholar too to watch a professor of English literature bypassing our usual form-critical categories and discussing the Exodus story as 'anti-epic', Job as 'comedy', Psalm 1 and Isaiah 53 as 'encomia'. As with much good literary criticism, his comments often seem obvious enough once they have been made, but that may only be because they bring to the surface insights crowded out by the technicalities of our discipline. Three-quarters of the book are devoted to the O.T. Its straightforward manner, neither brilliant nor stolid, but free of the studied obscurities of more *avant-garde* literary critics, would make this a valuable antidote to the excessively historical-critical orientation of many undergraduate courses on the O.T. Unfortunately Ryken ignores traditional Biblical criticism; a marriage of the literary and the *wissenschaftlich* might prove even more productive.

D. J. A. CLINES

SCHAEFFER, F. A.: *Genesis in Raum und Zeit. Der Anfang der biblischen Geschichte und seine Bedeutung für unser Welt- und Menschenbild*. 1976. Pp. 128. (Brockhaus Verlag, Wuppertal; Haus der Bibel, Geneva. Price: DM. 13.80)

The first eleven chapters of Genesis are interpreted from a theological point of view. The approach is extremely conservative, and no real account is taken of the sources which underlie the narratives. As a matter of fact great effort is made to illustrate the historicity of the biblical account.

E. R. ROWLANDS

SCHMIDT, L.: "*De Deo*". *Studien zur Literarkritik und Theologie des Buches Jona, des Gesprächs zwischen Abraham und Jahwe in Gen. xviii 22ff. und Hi. i* (B.Z.A.W., 143). 1976. Pp. 198. (De Gruyter, Berlin. Price: DM. 88.00)

The major part of this study is taken up with a fresh examination of the book of Jonah in which the author departs from the near unanimity of recent scholarship in seeing two quite distinct literary strands in it, apart from the certain separation of the psalm of ch. 2. The basic narrative is marked by its use of the divine name *elohim* and the secondary stratum by

the use of the name Yahweh. Neither strand was concerned with the relationship of God, or of the Jews, to heathen nations, but rather with a question about God himself. The theme is that of the divine mercy towards his creatures, brought out the more strongly in the secondary stratum. The remainder of the study is taken up with an examination of the same theme in two other O.T. passages: Gen. 18:22-33 and Job 1. The author's main purpose is to bring together some of the basic O.T. reflections about the nature of God as he is in himself, rather than in relation to the Jewish nation. Such concerns are traced to the post-exilic period and in particular to the broad influence of Wisdom circles, where the nationalistic limitations of Jewish reflection on God began to be overcome.

R. E. CLEMENTS

SCHNEIDER, G. and SCHULTE, W.: *Einführung in das Alte Testament* (Gott Kommt, II/I). 4., erweiterte Auflage. 1976. Pp. 217, 10 maps, 55 illustrations including 8 in colour. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 14.50)

This is a school textbook in which full use has been made of latest historical, literary and theological work on the O.T. The different sections are constantly related to appropriate biblical texts, and the exegesis of these is guided through helpful comments and questions for discussion. A considerable amount of excellent material is presented in a clear though inevitably condensed form.

A. D. H. MAYES

SOGGIN, J. A.: *Introduction to the Old Testament. From its Origins to the Closing of the Alexandrian Canon*. Translated by John Bowden (O.T. Library). 1976. Pp. 510 including a chronological table. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £9.50; \$16.50)

This is substantially an English translation of the second Italian edition reviewed immediately below, though the author has taken the opportunity to bring some sections more thoroughly up to date and to correct some errors. Only in the chapter on Deutero-Isaiah is there any major rewriting. The bibliography has been completely revised for English readers by R. J. Coggins. The translator and publishers are to be congratulated on bringing out so quickly an English version of a work which will take its place among the most useful books on this subject.

R. N. WHYBRAY

SOGGIN, J. A.: *Introduzione all'Antico Testamento. Dalle origini alla chiusura del Canone Alessandrino. Con appendici sulle iscrizioni palestinesi della prima metà del I millennio a.C. e sui reperti manoscritti dei primi secoli dopo l'esilio* (Biblioteca di Cultura Religiosa, 14). Seconda edizione riveduta ed aggiornata. 1974. Pp. 666. (Paideia Editrice, Brescia. Price: Lire 8,000)

In 1968/9 Soggin published the first edition of this Introduction in two volumes (Vol. 2 only reviewed in *B.L.* 1972, p. 47; *Bible Bibliog.*, p. 391). This new edition in one volume has been thoroughly revised and enlarged. Not only have the bibliographies been brought up to date, but the section on the Pentateuch has been extensively rewritten to take account of more recent studies, and useful introductions have been provided for the sections on prophetic and wisdom literature. The final section deals with the books not admitted into the Hebrew O.T. but accepted in the Alexandrine canon. Designed for non-specialists, it is a 'popular' introduction in the best sense and an excellent tool for both students and laymen which

would merit translation into English. (See the review immediately above. Ed.) Although one might quibble over some points here and there, Soggin has carefully considered the work of other scholars and his conclusions are basically sound and discriminating. A valuable feature of the work is provided by the two appendices which discuss the extra-biblical texts (ostraca, papyri and inscriptions) in Hebrew, Aramaic and Moabite which throw light on the O.T.

R. J. WILLIAMS

STACEY, D.: *Interpreting the Bible* (Issues in Religious Studies). 1976. Pp. v, 120. (Sheldon Press, London. Price: £1.60)

At the beginning of his biblical studies the student needs to take into account the cultural background and aims of the writers and traditionists, but also his own and other interpreters' presuppositions. What is meant by the unity, inspiration and authority of the Bible and in what way is it relevant to the life of the Church? In seventeen brief chapters Dr Stacey discusses these matters lucidly and with sympathy.

A. S. HERBERT

TESTA, E.: *Dall'Egitto a Canaan. Le chiamate di Dio alla libertà* (Collectio Assisiensis, 10). 1975. Pp. XLVIII, 328. (Studio Teologico 'Porziuncola', Assisi. Price: Lire 7,000)

This volume is a fresh assault on the problem of the Exodus and Conquest. Testa begins by showing how the biblical editor combined and simplified his divergent sources to produce the story of a single exodus under Moses followed by Joshua's invasion of Palestine. Tracing the variant traditions, he seeks the reasons for the redactor's fictitious account in which the original differences are reconciled, and emphasizes the contrived literary structure of the resulting work. The purpose was clearly theological, since the editor viewed the Exodus story as a figure of Israel's slavery to sin and subsequent liberation through the Law and the divine promises. The J, E and P sources suggest several 'descents' into Egypt and at least two 'exoduses', as well as many phases of the invasion of Palestine spread over a long period. Testa attempts to relate these traditions to known historical facts. He argues for two exodus events: one in the fifteenth century under Joseph during the reigns of Hatshepsut and Thutmose III and the other in the thirteenth century under Merneptah c. 1229. The author has taken account of almost everything written on the subject. There is room, however, to question some of his assertions. For instance, it is startling to find him ascribing the Egyptian Prophecy of Neferti to the reign of Thutmose I (pp. 57-9) without adducing adequate reasons, especially since he uses it as an important piece of evidence.

R. J. WILLIAMS

VOSBERG, L.: *Studien zum Reden vom Schöpfer in den Psalmen* (Beiträge zur Evangelischen Theologie, 69). 1975. Pp. 123. (Kaiser Verlag, Munich. Price: DM. 17.00)

The author studies psalms which set God's work as Creator in relation to his work in history. Pss. 74, 89, 102 are treated as initiating this combination in the period of the Exile, and Pss. 33, 95, 115, 124, 135, 136, 147, 148 as continuing the development after the Exile. Thus, in periods of crisis for faith in Yahweh's salvation in history, the worshippers are seen to have been heartened by praise of him as Creator. The dating of these psalms, however, seems too dubious to build much on supposed relations to historical circumstances, and the study lacks appreciation of the theme of Creation in pre-exilic psalmody.

J. H. EATON

WATTERS, W. R.: *Formula Criticism and the Poetry of the Old Testament* (B.Z.A.W., 138). 1976. Pp. xvi, 227. (De Gruyter, Berlin. Price: DM. 92.00)

The author coins the term 'formula criticism' to include studies both of formulaic language (e.g. Culley) and of word pairs. It is uncertain whether a great deal is to be gained from connecting these elements, since they appear to differ both formally and functionally. The greater part of the work, however, is devoted to word pairs; here the author examines all the word pairs in Isaiah, Job, and Lamentations and finds that word pairs that are not repeated are twice as common as those that are repeated. Since most of the repeated pairs can be explained as obvious or coincidental, Watters believes that his study accords greater creativity to Hebrew poets than theories of traditional or oral composition allow. The categories within which this conclusion is reached are very much open to question, but the book makes some contribution to our knowledge of the word pair device.

D. J. A. CLINES

WESTERMANN, C.: *Genesis 12-50* (Erträge der Forschung, 48). 1975. Pp. xxvii, 126. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 27.00)

In this book Professor Westermann prepares the way for the continuation of his *Biblischer Kommentar* on Genesis. Commentaries and relevant literature are noted, the latter being lucidly summarized and classified. The historical conditions of the ancient Near East as they relate to the Patriarchal narratives are briefly noted and a final section is devoted to the religion of the Patriarchs. Since the *Kommentar* will presumably not be complete for some years, this book will be particularly useful.

A. S. HERBERT

WESTERMANN, C.: *Die Verheissungen an die Väter. Studien zur Vätergeschichte* (F.R.L.A.N.T., 116). 1976. Pp. 171. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 38.00 (cloth); 28.00 (paper))

The first part of the book — 'Arten der Erzählung in der Genesis' — appeared in 1964 in the author's *Forschung am Alten Testament* (see *B.L.* 1966, p. 11; *Decade*, p. 631). In it the author attempts a precise classification of the Genesis stories, taking the motif of promise as starting point. The second part of the book discusses the several different types of promise and attempts to trace their origin and history. Only three promises may go back to the time of the patriarchs: the promise of a son, the promise of the presence of God, and the promise of fresh pasture. The other promises (e.g. of many descendants, of blessing, of land) originated after settlement and function in the context of connecting the patriarchal period with the history of the people. The book also includes valuable surveys of research, and deals briefly with some Ugaritic parallels.

A. D. H. MAYES

WOLFF, C.: *Jeremia im Frühjudentum und Urchristentum* (Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur, 118). 1976. Pp. xxiii, 264. (Akademie Verlag, Berlin. Price: M. 54.00)

This is an enquiry into the use of the book of Jeremiah by post-exilic and post-biblical Jewish authors and by early Christian writers. Its scholarship is impressive and its results, which the author modestly describes as 'negative', clearly stated. It appears that Jeremiah was less utilized than the Psalms or Isaiah, although interest in it was reawakened by the fall of Jerusalem in A.D. 70. Wolff supposes that this is accounted

for by the affinity between the historical disaster through which Jeremiah lived and the new tribulation into which the Jews had been ushered. This rediscovery is attested in Jewish literature in Syriac Baruch, the Paralipomena of Jeremiah, and Josephus; and, in Christian literature, in the Apocalypse (17 f.), Matthew (2:17; 17:9 f.) and Hebrews (8:8-12; 10:16 f.). There is little evidence of an interest in Jeremiah in apocryphal or pseudepigraphical works, but the prediction of restoration after seventy years, which is taken up by 2 Chron. 36:20-22, is reinterpreted in Dan. 9:2, 24-27. The Hodayot betray a knowledge of Jeremiah's confessions and their context. Wolff's view that the 'New Covenant' concepts at Qumran and in the accounts of the Last Supper are uninfluenced by Jeremiah will be of interest to N.T. scholars. This influence is detected in the N.T. only in Hebrews.

W. MCKANE

ZUBER, B.: *Vier Studien zu den Ursprüngen Israels. Die Sinaifrage und Probleme der Volks- und Traditionsbildung* (Orbis Biblicus et Orientalis, 9). 1976. Pp. 152, 12 illustrations, maps and plans. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck and Ruprecht, Göttingen. Price: S.Fr. 22.00)

In the first two of these essays Zuber examines in detail the identification of Mount Sinai with the volcano Hala'l-Bedr and the Arabian interpretation of the wilderness itineraries, advocated by J. Koenig both in a series of articles and later in a book (cf. *B.L.* 1975, pp. 26-7). In both cases he is able to show that Koenig's interpretation of the evidence is not the only possible one, and he very usefully presents evidence which indicates that volcanic phenomena may have been current much further north than is usually supposed, in Transjordan and Southern Syria, though conclusive proof is still lacking. The third and fourth essays deal with more general topics: the nature of oral tradition as it emerges from modern fieldwork and study of the Icelandic sagas, and the implications of this for the study of Israel's early traditions; and some problematic aspects of the customary contrast between nomadic and settled existence. These are all important studies for those engaged in research on Israel's traditions about her origins.

G. I. DAVIES

7. LAW, RELIGION AND THEOLOGY

ANTHONY, Brother: *The Bread of God*. With a Foreword by J. D. M. Derrett. 1975. Pp. xvi, 280. (Vantage Press, New York. Price \$7.95)

Meditations of idiosyncratic tone, though incorporating long biblical catenae, are printed opposite notes which draw with eccentric erudition on intertestamental and rabbinic literature as well as the O.T. The author, a Carmelite hermit, appears to have treated the Midrash Rabbah not only as one of his sources but also, in some sense, as a model.

C. J. A. HICKLING

BARR, J.: *Jewish Apocalyptic in Recent Scholarly Study* (Reprinted from the *Bulletin of the John Rylands University Library of Manchester*, Vol. 58, No. 1, 1975). Pp. 9-35. (The John Rylands University Library of Manchester. Price: 75p)

This lecture provides a clear survey of developments in the study of apocalyptic since R. H. Charles; comments on the problem of defining

the genre and on the causes of the recent revival of interest therein; and draws out some of the characteristic differences between German and English studies in the area. Written with Barr's customary incisiveness, this would be an ideal introduction for one beginning the study of apocalyptic.

R. J. COGGINS

BARROIS, G. A.: *The Face of Christ in the Old Testament*. 1974. Pp. 172. (St. Vladimir's Seminary Press, New York. Price: \$4.50)

This Roman Catholic author insists that the O.T. and the N.T. are to be read 'in their totality, as the privileged organ and vehicle of divine revelation'. Read thus under the Spirit's inspiration, with the help of allegorical and typological interpretation, and subject to the guidance of the Fathers and the tradition of the Church, the O.T. speaks with the voice of the pre-existent Logos-Christ, and its text foreshadows the incarnate Christ of the N.T. Dr Barrois's book is scholarly, but those who cannot accept its underlying exegetical methodology are likely to find much of the argument unconvincing.

G. H. BOOBYER

BLACKWOOD, A. W.: *Preaching from Samuel*. 1975. Pp. 256. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95)

This paperback edition of a work that appeared in 1946 is concerned with the practical uses of Biblical material for the preacher, and concentrates on the two books of Samuel. An exposition of the first seventeen chapters of 1 Samuel is followed by a treatment of other chapters selected because they touch on vital issues. The expositor's method is well illustrated by his choice of titles, such as 'The Church in a pagan country' for 1 Sam. 5 and 'The temptation of middle age' for 2 Sam. 11. Because of the homiletic nature of the work, it has not been found necessary to up-date the list of books for further study.

G. H. JONES

BRUCE, F. F.: *Zwei Testamente — eine Offenbarung. Die Entfaltung alttestamentlicher Themen im Neuen Testament*. 1972. Pp. 142. (R. Brockhaus Verlag, Wuppertal. Price: DM. 11.80)

This is a German translation of F. F. Bruce's *This is That*, published in 1968 by the Paternoster Press and reviewed in *B.L.* 1970, p. 61 (*Bible Bibliog.*, p. 251).

R. N. WHYBRAY

CLAVIER, H.: *Les variétés de la pensée biblique et le problème de son unité. Esquisse d'une théologie de la Bible sur les textes originaux et dans leur contexte historique* (Supplements to Novum Testamentum, 43). 1976. Pp. xiv, 424. (Brill, Leiden. Price: Fl. 152.00; for subscribers to Nov. Test. Fl. 124.00)

Part I of this book deals with archaic elements in the content of the Bible and surveys its mystical, prophetic and cultic currents of thought. Part II asks whether any measure of unity is discernible in these diverse streams of biblical writing. While conceding that strictly speaking there is not 'une théologie, mais des théologies dans la Bible', the author finds justification for Augustine's epigram: 'Novum Testamentum in Vetere Testamento latet; Vetus Testamentum in Novo Testamento patet' — especially so in some aspects of O.T. prophecy. H. Clavier was first appointed to a biblical Chair at Montpellier in 1924, so behind this notable publication lie over fifty years of research, teaching and writing. The book makes

a substantial contribution to the discussion of biblical theology; and the text is amplified throughout with extensive footnotes which supply an enormous amount of bibliographical, biographical, historical and exegetical information.

G. H. BOOBYER

CUNCHILLOS, J. L.: *Cuando los ángeles eran dioses* (Bibliotheca Salmanticensis, xiv. Estudios 12). 1976. Pp. 197. (Universidad Pontificia, Salamanca)

This is a study of *bn il(m)* in Ugaritic and its possible interpretations, with detailed examination of the texts, making the claim that the literal rather than the figurative sense of 'son(s) of El' is primary, and that the concept existed prior to the intrusion of Baal, *bn dgn*. The study traces the changes in the pantheon and in the position of Mot produced by the appearance of Baal. The relation of this to the O.T. texts is then examined with particular attention to Deut. 32:8, 43; Ps. 29; Gen. 6:1-4, suggesting the degree of comparability to the entrance of Yahweh into the pantheon and his eventual supremacy. There is much valuable detailed comment in these two main chapters (pp. 47-151). The conclusion (pp. 155-62) draws out general points, covering the biblical period rather sketchily and considering the development of angelology. A clear concentration on the main themes and attention to such crucial passages as Ps. 82 and Dan. 10 could have strengthened this.

P. R. ACKROYD

DAVIES, W. D.: *The Gospel and the Land. Early Christianity and Jewish Territorial Doctrine*. 1974. Pp. xiv, 521, 1 map. (University of California Press, in association with the Catherine and Lady Grace James Foundation of Wales. Price: \$15.00; £10.50)

It is the first of the two major divisions ('The Land in Israelite Religion and Judaism', pp. 3-158) which will be of interest to *B.L.* readers, though many will be well-advised to make use of the ample indices if they are to extract full benefit from this encyclopaedic work. O.T. topics include 'The Land in the Hexateuch' and 'The Land in the Prophets', and there are sections dealing with 'The Land in Extra-Biblical Sources'. Two appendices deal with the relationship between Judaism and Christianity, there is 'A Note on *The Territorial Imperative*' by Robert Ardrey, and Günter Stemberger contributes a final appendix entitled 'Galilee—Land of Salvation?'.

R. P. GORDON

FORD, D. W. C.: *New Preaching from the Old Testament*. 1976. Pp. x, 107. (Mowbray, London and Oxford. Price: £2.25)

This is a collection of twenty-six sermon outlines based upon texts taken from the O.T. It provides some useful material for preachers, and the outlines which set out to interpret O.T. personalities do so with sympathy and insight. However, there are too many ready-made outlines hung upon the texts: eisegesis rather than exegesis. This is disappointing since Prebendary Ford pleads for more O.T. expository preaching. The weakness here is that these sermons never come to terms with the O.T. itself as a theological entity and so have little help to offer in dealing with it.

J. ROBINSON

FRIEDRICH, J., PÖHLMANN, W., and STUHLMACHER, P. (ed.): *Rechtfertigung. Festschrift für Ernst Käsemann zum 70. Geburtstag*. 1976. Pp. viii, 650, portrait. (Mohr, Tübingen; Vandenhoeck & Ruprecht, Göttingen. Price: DM. 108.00)

This volume, compiled in honour of one of the most distinguished N.T. scholars of our day, is naturally devoted for the most part to N.T. studies. But there are several studies in the O.T. and the intertestamental background of the N.T. doctrine of justification which call for notice here. W. Zimmerli considers 'O.T. prophecy and apocalyptic on the way to the "justification of the ungodly"' and finds the O.T. message caught up and fulfilled in the words about 'a ransom for many' in Mark 10:45. H. H. Schmid relates the doctrine to the creation theme (pointing out that for Käsemann himself *iustificatio impii*, *creatio ex nihilo* and *resurrectio mortuorum* are near-synonyms): the justification of the ungodly is no ideal process but the concrete action of God in the concrete reality of the world. K. Koch expounds the transformation of the Hebrew idea of divine righteousness into three distinct concepts in Aramaic thought (as evidenced by the Isaiah targum), corresponding to the roots *zky*, *šdq* and *qšʔ*, and argues that a pre-targumic life-setting for this threefold distinction must be sought. O. Betz examines the doctrine of justification at Qumran. H. Gese relates the doctrine to the new understanding of law set forth in the *Todafrömmigkeit* of Ps. 50. Paul's allegorical use of the story of Abraham, Sarah and Hagar, together with his new application of Isa. 54:1, is studied by C. K. Barrett; and J. Blank supplies some further thoughts on Paul's understanding of the O.T. scriptures. F. F. BRUCE

GOWAN, D. E.: *When Man Becomes God. Humanism and Hybris in the Old Testament*. 1975. Pp. xiii, 201. (Pickwick Press, Pittsburgh. Price: \$5.95)

The author's declared aim is to bridge the gap which too often exists between exegesis and homiletics by providing 'a study of a biblical theme which moves from the technical work of exegesis to theological affirmations, and in places to the border-line of homiletics'. A brief survey of relevant literature from Egypt, Mesopotamia, Ugarit and Greece is the prelude to discussion of the O.T. concept of man. A study of the Hebrew vocabulary of pride is followed by detailed examination, with form critical analysis and translation, of four O.T. passages, Isa. 14:1-21, Ezek. 28:1-19, Ezek. 31 and Dan. 4. The writer concludes that the biblical perspective of man in relation to God avoids both false optimism and false pessimism, and that not individual man but the state is envisaged as capable of hybris. An attempt is made in an excursus to clarify the diverse uses of the term 'myth'.

G. I. EMMERSON

GREEN, A. R. W.: *The Role of Human Sacrifice in the Ancient Near East* (A.S.O.R. Dissertation Series, 1). 1975. Pp. xvi, 383. (Scholars Press, Missoula, Montana for the A.S.O.R. Price: \$5.60 (sub. \$4.00))

The author examines the evidence for human sacrifice provided by texts, seals and archaeological remains from Mesopotamia, Egypt, Syria-Palestine and the Indus Valley. He seeks to establish the types of human sacrifice, to discover their meaning in their cultural and historical contexts, and to draw conclusions about underlying 'patterns' or spread of practices by diffusion and migration. Topics discussed include new year and seasonal fertility rites, 'foundation sacrifices', Gen. 22, Judg. 11:30-40, 1 Sam. 15, 2 Sam. 21 and the 'Moloch' sacrifices. The evidence is assessed

with great caution, and in full recognition of the dangers of using inadequate cultural models to interpret data that has yet to be fully understood. Although the reviewer is not competent to judge the accuracy of many of the technical discussions, he is impressed by the author's general handling of very difficult problems. O.T. scholars will find the following conclusions of interest: there is no evidence in the ancient Near East of human sacrifice in connection with fertility or rejuvenation rites. In Israel, it is probable that human sacrifice was regarded as acceptable to Yahweh in the post-settlement period, and although it was condemned by the prophets, the practice was continued or revived in later Israel, especially in times of crisis, in order to propitiate Yahweh or other gods and to ward off disaster.

J. W. ROGERSON

HARROP, G. G.: *Elijah Speaks Today. The Long Road into Naboth's Vineyard*. 1975. Pp. 175. (Abingdon Press, Nashville and New York. Price: \$4.95)

A stimulating popular study of the use of the O.T. in contemporary Christian preaching. After an adequate though unpretentious introduction to questions about the historical Elijah, the book warms up with three delightfully witty examples of the (mis)uses 1 Kings 21 can suffer when pressed into the service of different preachers' presuppositions. A one-act play on the Naboth theme has its moments, but it does not quite come off, and it causes one to question what is gained by 'contemporising' the O.T. thus. Harrop seeks 'dynamic analogies' between the O.T. texts and the present, but is his hermeneutic not ultimately a mechanistic one (the Bible as 'tool')? – note his final chapter: 'Can the Modern Christian Preacher Speak through the Ancient Hebrew Prophets?' (not vice versa!).

D. J. A. CLINES

HENNINGER, J.: *Les Fêtes de Printemps chez les Sémites et la Pâque Israélite* (Etudes Bibliques). 1975. Pp. xii, 241. (Gabalda, Paris. Price: Fr. 125.00)

Research into the origin and significance of Passover, demanding constant reference to comparative materials, has hitherto been hampered by the lack of a good source book, but this study by a scholar already well known for his work in the field of Arabian anthropology and religion goes a long way to supplying that need. Here we find a very fully documented review of the spring rituals of modern and pre-Islamic Arabian nomads, a comparison of these with the seasonal festivals of Arabian agriculturalists, a discussion of Passover and other Israelite festivals in the light of the Arabian materials, a survey of related Semitic evidence from Syria, Phoenicia, Canaan, Mesopotamia and S. Arabia, and finally a brief glance at spring rites among nomadic peoples in Africa and North and Central Asia. O.T. scholars confronted by the present confusing array of theories about Passover will do well to observe the author's contention that it shows more affinity with the spring rites of nomadic shepherds, especially in Arabia, than with the spring (New Year) festivals of sedentary peoples.

J. W. MCKAY

*HINSON, D. F.: *Old Testament Introduction 3. Theology of the Old Testament* (Theological Education Fund Study Guides, 15). 1976. Pp. xv, 176. (S.P.C.K., London. Price: £2.50)

This is the final volume in a series of three O.T. introductions, the others being on history and literature respectively (see *B.L.* 1974, p. 20 and *B.L.* 1975, p. 60). Bearing in mind that these works are intended to provide textbooks suitable for use by theological teachers in countries where English is a second language, and that they are therefore more likely to prove useful in schools and colleges than in universities, the standard of this volume, as of the others, is excellent. The approach is traditional (but not conservative) and thematic, as a glance at the chapter headings will show, e.g. God, Man, Salvation, but the perspective is historical. The general thesis is that what happened in O.T. times was a preparation for the coming of Christ; hence the last chapter deals with the use of the O.T. in the New. The author's aim is to provide an overall view of the O.T. and to encourage students to search the scriptures for themselves with the aid of a concordance and a Bible dictionary: hence each study section ends with a series of questions and topics for further investigation. There is a strong emphasis on modern relevance. All three volumes in this series could be as highly recommended for use in classroom and parish teaching in this country as abroad.

J. W. MCKAY

KAHN, J. H.: *Job's Illness. Loss, Grief and Integration. A Psychological Interpretation*. 1975. Pp. lxiv, 166, 7 illustrations. (Pergamon Press, Oxford. Price: £7.00)

A professional psychiatrist here explores a lifetime's belief that the book of Job can be explained psychologically. The N.E.B. text of Job is printed in full; there is little philology, though the author shows himself aware of translation difficulties. His knowledge of psychiatry is shown in the bibliography, and he notes many kinds of imagery typical of nervous disorder. The collapsed group therapy of Job's friends is restored by Elihu, whose contribution is all-important. Many points of language are paralleled in Freudian metaphors. The inclusion of William Blake's illustration shows the broad basis of the book, which refers to Richard Burton's 'Anatomy of Melancholy' (1621) and Kafka. Literary imagery and friends' advice coincide neatly with clinical descriptions of the premonitory state, obsessional neurosis and paranoia. The book contains a lifetime's reflections on Job from a professional knowledge not usually connected with biblical scholarship; it refreshes and stimulates.

J. G. SNAITH

KOCH, R.: *Il Peccato nel Vecchio Testamento. La rottura dell'Alleanza* (Teologia Morale Oggi, 7). 1974. Pp. 207. (Edizioni Paoline, Rome. Price: Lire 2,000)

In this work, which appears to be a new version of an earlier work by the same author with a similar title, *Le péché dans l'Ancien Testament ou la rupture de l'alliance* (Rome, 1965-6; not noted in the *Book List*), the principal words for 'sin' in the Hebrew Bible are reviewed briefly, but with careful regard to context. Breaking of the Covenant is found to be fundamental in the significance of all of them. The author then discusses the nature of sin in the O.T. (disobedience and pride are central ideas), its origin (Adam is a representative figure whose sin was essentially a breach of covenant), its consequences, the means of forgiveness, and the question of individual and corporate responsibility. 'Cover' is firmly excluded from the meaning of *kipper*, which, in the light of the cognate

Accadian term, basically means 'purify'. Seven pages devoted to Isa. 53 lead into a coda on the N.T. Limits of space and intended readership restrict discussions which contain some points of interest.

C. J. A. HICKLING

KÖHLER, L.: *Der hebräische Mensch. Eine Skizze. Mit einem Anhang: Die hebräische Rechtsgemeinde.* 1976. Pp. 180. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 42.00)

This little book has enjoyed a deserved reputation since its first publication by J. C. B. Mohr of Tübingen in 1953 (see *B.L.* 1954, p. 64; *Eleven Years*, p. 601), and an English translation by P. R. Ackroyd under the title *Hebrew Man* was published by the S.C.M. Press in 1956 (see *B.L.* 1957, p. 48; *Decade*, p. 48). This reprinting of the original edition is therefore to be welcomed. A paperback edition of the English translation is available (price: £1.25).

R. N. WHYBRAY

LEMANN, A.: *Histoire complète de l'idée messianique chez le peuple d'Israël.* Pp. 471, 3 illustrations. 1974. Reprint of 1909 edition. (Socii Sancti Michaelis, Ghent. Price: B.Fr. 220)

No doubt there are many works of exegesis originally published early this century whose re-issue would be welcome; this is not one of them. A great variety of O.T. passages is regarded as messianic and forced into an elaborate Catholic doctrinal system, with no consideration of any critical viewpoint and with not infrequent anti-semitic overtones. The excellence of so much contemporary Catholic biblical scholarship makes this reminder of another world an unhappy one.

R. J. COGGINS

LUCK, U.: *Welterfahrung und Glaube als Grundproblem biblischer Theologie* (Theologische Existenz Heute, 191). 1976. Pp. 40. (Kaiser Verlag, Munich. Price: DM. 5.50)

This is a brief but significant essay on a problem which faces the Biblical theologian, viz. the current tendency to turn away from Biblical exposition to the humanistic sciences which seem more related to reality as encountered in experience of the world than preoccupation with middle of the road traditional belief as found in the Old and New Testaments. It is argued that the increasing interest shown in apocalyptic, customarily treated as a marginal feature of the Bible, is symptomatic of the growing conviction that faith must look to the future for the resolution of the contradictions of life. The importance of the wisdom literature in this connection is emphasized. Not surprisingly the names of scholars like Ebeling, Pannenberg, Moltmann and Koch figure in the discussion and this will indicate the line of country traversed.

N. W. PORTEOUS

McKEATING, H.: *God and the Future. The Prophecies of the Past and the Choices of Today.* 1974. Pp. 128. (S.C.M. Press, London. Price: 60p). 1975. Pp. 94. (Judson Press, Valley Forge. Price: \$3.50)

Here is a highly readable and lucid exposition of O.T. and N.T. teaching about the future (eschatology in the broadest sense of the term) written in language and pictures that modern man can easily appreciate and with the emphasis on contemporary relevance. It is one of the most balanced works of its kind, losing nothing of the urgency of the apocalypticist, yet retaining all the practical concern of the politician. It will probably appeal more to the preacher than to the student, partly because it contains so many excellent sermon-illustrations.

J. W. MCKAY

METTINGER, T. N. D.: *King and Messiah. The Civil and Sacral Legitimation of the Israelite Kings* (Coniectanea Biblica, O.T. Series, 8). 1976. Pp. 342. (Gleerup, Lund. Price: Sw.Cr. 110.00)

This is a comprehensive study of ancient Israel's understanding of the status and role of its kings. There are chapters on the part played by the people in their appointment, the 'royal covenant', divine designation, the term *nāgīd*, the origin and meaning of anointing, the royal 'charisma', divine 'sonship' and the Davidic covenant. The book very properly begins with a detailed analysis of all the relevant biblical sources, paying special attention to the question of their dates. In the main section a reconstruction is attempted of the changes which took place in the understanding of the status and role of the kings in both kingdoms in the course of Israel's history. This historical approach is one of the most important features of the book, though since the reconstruction necessarily builds on the frequently controversial conclusions of the author about the dates of the sources, it may be judged to be somewhat vulnerable in this respect. But this is a stimulating attempt to break new ground, and is full of new insights which demand serious consideration.

R. N. WHYBRAY

MILGROM, J.: *Cult and Conscience. The ASHAM and the Priestly Doctrine of Repentance* (S.J.L.A., 18). 1976. Pp. xiii, 173. (Brill, Leiden. Price: Fl. 64.00)

This work offers a specialized and technical study of O.T. sacrificial terms, *āshām* in particular, but also *ḥattāt* and others. The biblical texts used, mostly from Leviticus, are carefully examined, and are enlightened by evidence from Hittite and Babylonian texts, as well as by rabbinical and other later comment. *āshām* is defined as 'reparation offering', but it is Milgrom's translation of the verbal form that opens up fresh insights into the Priestly understanding of repentance and sacrifice. 'If *šm*, "feel guilt", is the scarlet thread that courses through the texts on expiatory sacrifice', he writes, 'then every case of expiation by sacrifice must presuppose the repentance of the worshipper, a postulate that also informs rabbinic tradition'. Indeed, he argues, using the *āshām* case of Lev. 5:20 ff./Num. 5:6-8, 'the Priestly code postulates a new category of jurisprudence: repentance as a factor in the mitigation of divine retribution'. This book points a way towards a more sensitive appraisal of Priestly ascetic theology.

R. S. FOSTER

OLSEN, B. D.: *The Veil was Rent and I Saw . . . !* 1969. Pp. xii, 209. (Exposition Press, Hicksville, New York. Price: \$8.50)

Described on the dust-jacket as 'an enlightening approach to the mystery teachings of eschatology through biblical interpretation', this volume impresses as the statement of a personal creed, and as an example of this *genre* is restrained. But there is little of value here for the technical scholar.

I. BLYTHIN

OTTO, E.: *Das Mazzotfest in Gilgal* (B.W.A.N.T., 107). 1975. Pp. 420. (Kohlhammer, Stuttgart. Price: DM. 69.00)

This study investigates the traditions associated with the sanctuary of Gilgal in early Israel. On the basis of a detailed study of Josh. 3-6 it is concluded that the festival of Unleavened Bread at Gilgal was the setting for a cultic 'actualisation' of Israel's settlement in the territory west of Jordan. In a further section it is argued that Ex. 20:23; 23:12, 14-19,

20–33; 34:9a, 10, 11b, 12–28; Deut. 7 reflect a 'settlement-covenant' tradition which also had its original setting at Gilgal. In a final section the influence of Gilgal on the development of pre-monarchical Israel and on the early monarchy under Saul is discussed. This section also includes an investigation of the concept of the Ark in the Gilgal traditions and of the significance of the number twelve in these traditions for the number of the tribes in the early period.

E. W. NICHOLSON

PARKE-TAYLOR, G. H.: *Yahweh: the Divine Name in the Bible*. 1975. Pp. ix, 134. (Wilfred Laurier University Press, Waterloo, Ontario. Price: \$6.50 (cloth); \$4.00 (paper))

This book is a well-informed survey of scholarly work on the name Yahweh, and it includes such subjects as the Kenite hypothesis, the religion of the patriarchs, Mosaic Yahwism and the etymology of the tetragrammaton, and the use of the name in Judaism and Christianity. There are a bibliography, and indexes of biblical references, authors, and subjects. Readers will not find here new theories about the tetragrammaton, but the book is a useful guide to the subject.

J. A. EMERTON

PENNA, A.: *Amore nella Bibbia* (Teologia Biblica, I). 1972. Pp. 169. (Paideia Editrice, Brescia. Price: Lire 1,600)

About a quarter of this book, originally written as a dictionary article, is devoted to the O.T. The Hebrew and LXX vocabulary judged (fairly generously) to be relevant is briefly discussed; comments are offered on the O.T. documentation of human and divine love and that of men for God; and, reviewing the material collected, the author traces some evolution of these concepts down to the post-exilic period, and also finds God's love for men a characteristic theme of the prophets, while men's love for God is especially to be found in the Wisdom literature (a suggestion which will cause some surprise). Deuteronomy and Song of Songs (taken to be intentionally allegorical) receive special attention. There is a short and oddly selective bibliography.

C. J. A. HICKLING

RINGGREN, H.: *Isuraeru Shūkyō-shi* (History of Israelite Religion). Translated by S. Arai. 1976. Pp. 399, 115 pages of indices, including 1 map and 1 plate. (Kyōbunkwan, Tokyo. Price: ¥5,600)

This is a Japanese translation of the author's *Israelitische Religion* (B.L. 1964, p. 64; *Decade*, p. 532) with the corrections and additions which were incorporated into the revised English edition (B.L. 1967, p. 42; *Bible Bibliog.*, p. 42).

K. K. SACON

*ROGERSON, J. W.: *The Supernatural in the Old Testament* (Interpreting the Bible). 1976. Pp. 66. (Lutterworth Press, Guildford and London. Price: £1.90)

Dr Rogerson here deploys his erudition in the fields of anthropology, mythology, and folklore, to help the teacher, the preacher, and the interested layman, who are uncertain about the truth and meaning of passages in the O.T. which speak of the operation of the supernatural in the natural and historical orders. In an introductory section he clears the ground by discussions of the meaning of miracle, myth, folklore and the like, by an examination of the types of tradition and source material

involved, and by a brief consideration of the historicity of miracle narratives. The main part of the book contains a balanced and sensible discussion of nineteen specific passages, ranging from the Creation to the Fiery Furnace. The Exodus and Wilderness narratives and the Elijah-Elisha cycles each provide several examples. Finally, material is provided to enable individuals or groups to put into practice the principles which Dr Rogerson has expounded and exemplified. This book should do much to dispel ignorance and to stimulate intelligent thought about parts of the O.T. which often perplex or repel the non-specialist reader. It would be a useful addition to school libraries.

G. W. ANDERSON

ROSE, M.: *Der Ausschliesslichkeitsanspruch Jahwes. Deuteronomische Schultheologie und Volksfrömmigkeit in der späten Königszeit* (B.W.A.N.T., 106). 1975. Pp. ix, 289. (Kohlhammer Verlag, Stuttgart. Price: DM. 49.00)

The religion of 'the man in the street' has been neglected in the study of Israelite religion, and this attempt to compare one aspect of it with the corresponding features of Deuteronomic preaching is most welcome. The Deuteronomic material is separated into various strata, but Rose is clearly most interested in the years following Josiah's reform, to which his evidence for popular religion relates. From personal names in inscriptions he argues that Yahweh's supremacy was unchallenged after 621, and he suggests that the evidence of fertility rituals in passages like Jer. 44 and the Asherah-figurines found at many Judaeon sites indicates only that in popular religion the area of fertility and family life had still not been effectively appropriated for Yahweh. This task remained to be accomplished by Deuteronomic preaching in the exilic period. Although the evidence is often difficult to interpret with certainty, it is to be hoped that similar comparisons will be undertaken on other topics.

G. I. DAVIES

ROWLEY, H. H.: *Worship in Ancient Israel. Its Forms and Meaning. Edward Cadbury Lectures delivered in the University of Birmingham*. 1976. Pp. xv, 307. (S.P.C.K., London. Price: £3.50)

This paperback reprint is unaltered from the original publication except in price (42s. in hard covers in 1967!); see *B.L.* 1968, p. 55 (*Bible Bibliog.*, p. 109).

J. W. MCKAY

SAEBØ, M. (ed.): *Så sier kirkens Herre. Med det gamle testamente på prekestolen* (Gammelttestamentlig Bibliotek, 4). 1976. Pp. 248. (Land og Kirke, Gyldendal Norsk Forlag, Oslo. Price: N.Kr. 69.50)

This collection of essays, under the general title, 'Thus saith the Church's Lord', is concerned with the relationship between scientific study of the O.T. and its use in the Church. The nine essays are in three groups. The first of these is historical: I. Ellingsen surveys the history of the use of the O.T. in Christian worship; J. Gossner sketches the development of critical study of the O.T. over the past half century; H. Faehn examines the Norwegian Church's new lectionary cycle. In the second group, which is concerned with principles and method, M. Saebø considers the reasons for the use of the O.T. in Christian preaching; J. O. Ulstein considers how the O.T. should be used in Christian preaching; and K. W. Weyde discusses the relationship of Church and Synagogue. The third group is concerned

with specific parts of the O.T.: H. S. Kvanvig writes on the problem of history in the books of Moses and its relation to preaching; T. Bjerkholt expounds the message of the prophets; and M. Alsvik deals with the Psalter. The volume contains a useful classified bibliography and a glossary of technical terms.

G. W. ANDERSON

SCHILLEBEECKX, E.: *Marriage. Human Reality and Saving Mystery*. Translated by N. D. Smith. 1976. Pp. xxxii, 416. (Sheed and Ward, London. Price: £4.25)

This is a reprint of a work first published in 1965. The author's thesis that 'marriage is a secular reality which has entered salvation' is demonstrated by a study of marriage in the Bible and in the history of the Church. Almost a quarter of the book is concerned with the O.T. Starting from a consideration of how the secular nature of marriage and sexuality is affirmed in the creation stories and in the Song of Solomon, the author then discusses marriage as a prophetic medium through which Israel's relationship to God was expressed, which in its turn revealed to men new depths of meaning in marriage. There are two short chapters on the O.T. ethos of marriage and its solemnization. Occasionally more seems to be based on problematic Hebrew texts than their obscurity warrants.

G. I. EMMERSON

*SCHMELING, W. A.: *Creation Versus Evolution? Not Really!* 1976. Pp. 120, many illustrations. (Clayton Publishing House, St Louis, Missouri. Price: \$3.75)

This book is an exposition of Genesis 1 and 2 meant for secondary school pupils and students, to explain that when the Genesis narratives are properly understood as theology they are not in conflict with the findings of science. The writing is popular and supported by many line drawings. Teachers dealing with the science versus religion controversy should find it useful to put into the hands of their pupils.

J. ROBINSON

SLACK, K.: *New Light on Old Songs. Studies in the Psalms in the Light of the New Translations*. 1975. Pp. 116. (S.C.M Press, London. Price: 80p)

In a study of 20 psalms the author achieves some very profound insights into the faith of the psalmists and demonstrates the great riches that their ancient songs hold for modern man. The style is lucid and persuasive. This is an SCM Book Club publication and so does not purport to be a work of academic scholarship, but future psalm-commentators would do well to take note of it and it should certainly be regarded as essential reading for all clergy and lay readers/preachers.

J. W. MCKAY

IN DER SMITTEN, W. T.: *Gottesherrschaft und Gemeinde. Beobachtungen an Frühformen eines jüdischen Nationalismus in der Spätzeit des Alten Testaments* (Europäische Hochschulschriften, 23/42). 1976. Pp. 117. (H. Lang, Berne; P. Lang, Frankfurt. Price: S.Fr. 28.00)

This is a useful appraisal of the nationalism debate, exemplified by Nehemiah and Ezra, from the time of the Second Temple to that of the Maccabees and beyond. If Nehemiah may be regarded as a turning point

in the development of nationalism, Ezra brings together the trends of 'Zionism' and of 'theocratic ideals', preparing the people for a future in terms of the centrality of the *Torah*. As the political and cultural changes of the ancient Near East affected the fortunes of the Jewish people apocalyptic conceptions assumed increasing importance. Both trends continued through the end of the Jewish state in Roman times, but it was the experience within the Diaspora, lacking the national(istic) conception of the Second Temple, that developed the self-concept of a people without a country. A further book is promised, dealing with the questions unanswered in this present one.

R. S. FOSTER

VON STIETENCRON, H. (ed.): *Der Name Gottes* (Patmos-Paperbacks). 1975. Pp. 260. (Patmos Verlag, Düsseldorf. Price: DM. 28.80)

A series of essays deals with the name of God in various religious contexts, the O.T. being handled by H. Gese (pp. 75-89). General essays deal with the wider aspects of the subject within the study of religion, in relation to philosophical and theological concepts. The inclusion of an essay on ancient Egypt but not of one on Mesopotamia or Ugarit is odd. The O.T. essay covers familiar ground, clearly and concisely. The treatment of the YHWH form, with no reference to its appearance in proper names and the questions raised by this, is rather sketchy. More might have been made of the themes of the non-naming of God, of namelessness, and of plurality of names, which find more substantial coverage in others of the studies. Transliteration of Hebrew is shaky at times.

P. R. ACKROYD

UFFENHEIMER, B.: *Ancient Prophecy in Israel*. (Hebrew.) (Publications of the Perry Foundation for Biblical Research in the Hebrew University of Jerusalem). 1973. Pp. 13 (English summary), 348, xiii. (Magnes Press, Jerusalem. Price: Isr. £50.00)

This is a substantial history of pre-classical prophecy, in which the continuing influence of Y. Kaufmann and M. Buber on the one hand and Ancient Near Eastern studies on the other are clearly apparent. In a most useful and detailed discussion of the evidence for prophetic activity among Israel's neighbours (pp. 1-52) the author argues that only at Mari can any true antecedents for Israelite prophecy be found, and he attributes this connection to the mediation of the patriarchs. In the remaining chapters the history of the prophetic movement is traced from Moses to Elisha: in passing some wider issues of Israelite religion are explored, such as the nature of the Sinai covenant, though here the appeal to parallels between Exodus and the Hittite treaties as indicating an early origin for the idea of Yahweh's kingship over Israel begs some important questions. In general this is a most useful contribution to the study of the early prophetic tradition.

G. I. DAVIES

WALKER, R.: *Lebenszeichen des Glaubens. 50 biblische Betrachtungen*. 1976. Pp. 94. (Calwer Verlag, Stuttgart. Price: DM. 11.80)

O.T. texts form the basis for only five of these devotional meditations, which are apparently intended primarily for young people.

G. I. DAVIES

WESTERMANN, C.: *Mille ans et un jour. L'histoire d'Israël, miroir de notre temps* (Lire la Bible, 41). 1975. Pp. 358. (Les Editions du Cerf, Paris. Price: Fr. 44.00)

This French translation of Westermann's *Tausend Jahre und ein Tag* (originally published in 1957 but not noted in *B.L.*) is from the German edition of 1965. The English translation, from the second German edition of 1959, was reviewed in *B.L.* 1962, p. 57 (*Decade*, p. 367), and the Czech translation in *B.L.* 1973, p. 46 (*Bible Bibliog.*, p. 468). G. I. EMMERSON

WIESEL, E.: *Célébration biblique*. 1975. Pp. 199. (Editions du Seuil, Paris. Price: Fr. 25.00)

Wiesel is probably the most distinguished survivor of Auschwitz. Liberated as a youth he arrived at length in France and continues to write in French as a token of gratitude, though he works and lectures in the United States. His rediscovery of Biblical themes stems from his experience and the indelible impact of the holocaust. In the present volume he probes the mystery of the beginning through Adam and the miracle of survival through Abraham and Isaac; and Cain, Abel, Jacob, Joseph, Moses, and Job act out their typological role in the divine-human encounter. Wiesel deliberately eschews Christian exegesis, though he is, of course, in a dialectical relation with it; this enables him to draw fully and even aggressively upon the vast storehouse of the Jewish tradition. The Midrashim seem often in this context simplistic, but their naïvety makes a distinctive contribution to Wiesel's built-in torment and doubt. The title of the book is thus given an unexpected kind of vindication, since there are not many who would *celebrate* the truth of the Bible with the aid of legendary matter and esoteric disputes. In a sense, the bizarre and the rational converge in Jewish exegesis, and it is Wiesel's great achievement to blend these strands with a modern awareness of the after-life of genocide and total despair. Tears and laughter accompany this wonderful exploration.

U. E. SIMON

WITTCHOW, H.: *Gott bietet Schach — und es gibt kein Remis. Jona, unser Zeitgenosse* (Linienbuch, 21). 1971. Pp. 36. (R. Brockhaus Verlag, Wuppertal. Price: DM. 2.50)

This is a popular exposition of the Book of Jonah by a Lecturer in Politics and Education directed at the contemporary social and religious scene. It concentrates primarily on the earlier part of the book, the account of Jonah's disobedience and flight, and uses this as a picture of contemporary man's attempts to evade his responsibilities. It is brief, pointed and well presented, raising interesting points for group discussion.

R. E. CLEMENTS

ZIMMERLI, W.: *Grundriss der alttestamentlichen Theologie* (Theologische Wissenschaft, 3). Second edition, revised and expanded. 1975. Pp. 230. (Kohlhammer, Stuttgart. Price: DM. 25.00)

The first edition of this useful volume was reviewed in *B.L.* 1973, p. 51 (*Bible Bibliog.*, p. 473). The new edition is updated and has been usefully extended with a section on the theology of the Chronicler and the chapter on apocalyptic rewritten. Its value is thereby increased; we may hope for an English translation.

P. R. ACKROYD

ZIMMERLI, W.: *The Old Testament and the World*. Translated by J. J. Scullion. 1976. Pp. 172. (S.P.C.K., London; John Knox Press, Richmond, Virginia. Price: £4.95; \$8.50)

This translation of *Die Weltlichkeit des Alten Testaments*, 1971 (B.L. 1972, p. 62; *Bible Bibliog.*, p. 406) allows English readers to share the insights and clarity of expression characteristic of Professor Zimmerli and will be widely welcomed.

J. N. SCHOFIELD

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

ASSMANN, J.: *Zeit und Ewigkeit im alten Ägypten. Ein Beitrag zur Geschichte der Ewigkeit* (Abhandlungen der Heidelberger Akademie der Wissenschaften, Phil.-hist. Klasse, 1975/1). 1975. Pp. 71. (Carl Winter Universitätsverlag, Heidelberg. Price: DM. 36.00)

This extremely dense monograph falls into two sections. The subject is complicated by the existence of two words in Egyptian — *nḥh* and *dt* — customarily translated 'eternity', 'for ever', 'everlasting', etc. The first, 'Systematic Part' is divided into six subsections: I. Time either side of death's divide: the contrast of the human life-span in this world with the apparently endless and boundless span ('eternity') in the other world. II. Time and the world: Assmann nuances Horning's view of *nḥh* and *dt* as the life-span of the created cosmos. III. Continuity (stressed by Egyptians to offset periodic crises for the cosmos, rather than an 'end of the world' concept). IV. Unending time: e.g. the Egyptian idea of 'creation' as differentiation from an *unicum*; the *ouroboros*. V. Eternity as cosmogonic energy: eternity maintains the cyclic elements of time; *nḥh* and *dt* include not only all that exists but also what or who creates it. VI. Twin aspects of 'eternity': the problem of distinction between *nḥh* and *dt*. The main view, with which Assmann agrees, is that *nḥh* is the everlasting rhythm of cyclic change, while *dt* is the eternal duration of the finished and unchanging. In the second, 'Historical Part', Assmann detects a change in the attitudes of solar theology, e.g. from magical efficacy to thanksgiving as seen in hymns on solar triumph. Such changes, in which older tradition was utilized, came about in the Amarna and Ramesside periods. In texts analogous with Ps. 90, deity is seen as the ruler of time, pre-viewing all eternity.

K. A. KITCHEN

BAR-KOCHVA, B.: *The Seleucid Army: Organization and Tactics in the Great Campaigns* (Cambridge Classical Studies). 1976. Pp. xii, 306, 17 maps, one pull-out plan. (Cambridge University Press. Price: £5.50)

This revised doctoral thesis is well documented, organized and written. Part I discusses the numbers, resources, organization, command and training of the Seleucid armies. The Seleucids held their empire by settling soldiers, mostly Europeans, in conquered territories; they solved the consequent problem of keeping far-flung settlements loyal to the empire, it is argued, by filling the ranks of the crack troops with the sons of the military settlers. Part II combines topographical and literary evidence to reconstruct some important Seleucid battles. There was more to Seleucid tactics than elephants and phalanxes, but inventiveness and flexibility in

the field were often offset by poor discipline and weak leadership. Particularly interesting are the reconstructions of 'the march to Beith-Zacharia' (1 Macc. 6:28-46), based on Josephus' note (*B.J.* 1.41) that the armies met 'where the road narrows', and of Bacchides' campaign in 1 Macc. 9; 'Messaloth in Arbela' (v. 2) becomes 'the routes of Bêt-êl Mountain', and 'Mount Azotus' (v. 15) becomes *ashdôt ha-Hâr*, understood as the eastern slopes of the Judaean mountains. The whole campaign thus takes place in the Ramallah region. Bar-Kochva finally argues that the Maccabaeen forces (at least after 164 B.C.) were much more professional than is usually assumed, perhaps with the help of diaspora Jews with military experience. (1 and 2 Macc. played down Maccabaeen military skill *ad maiorem gloriam Dei*.) This is a valuable study.

J. R. BARTLETT

BATTO, B. F.: *Studies on Women at Mari* (Johns Hopkins Near Eastern Studies). 1974. Pp. xiv, 162. (The Johns Hopkins University Press, Baltimore and London. Price: \$10.00; £6.50)

This is a revised Johns Hopkins doctoral thesis, stimulated by the volume of Mari women's correspondence, of which only the cuneiform has so far appeared. Though the occasional interpretation might not be acceptable, this is generally a competent if uninspired statement of the position of women in Mari, especially in government and religion. In places it was necessary to sketch the position of men also to provide the contrast, and perhaps a study of society in general would have been more satisfactory, if less modish. O.T. scholars may wish to make comparisons with Israelite society.

W. G. LAMBERT

BERGERHOF, K., DIETRICH, M. and LORETZ, O.: *Ugarit-Forschungen* (Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas, Band 7). 1975. Pp. vi, 655, 4 plates. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 185.00)

This annual collection of Ugaritic studies grows bigger every year and must now be considered the largest single source for suggested parallels between Ugaritic literature and the Hebrew Bible; there are references to every book except Esther. It does not however, serve as a review of Ugaritic scholarship in a given year because the editors have included far too many short notes and observations instead of more fully developed essays, and they have declined to classify the papers they have chosen to publish according to their content. In the effort to select those articles which are of greatest interest to him the reader may be forgiven for thinking that subjects like Linear A, Old Assyrian texts and perhaps even El-Amarna Akkadian, which are not of primary interest for the Ugaritic scholar, should have yielded space to more archaeological investigations and contributions from the Italian and French schools of Ugaritic research. The considerable number of articles and book reviews written by the editors themselves dominate the other contributions.

M. E. J. RICHARDSON

BIERBRIER, M. L.: *The Late New Kingdom in Egypt (c. 1300-664 B.C.). A Genealogical and Chronological Investigation*. 1975. Pp. xvi, 160. (Aris & Phillips, Warminster, Wilts. Price: £7.50)

In this doctoral dissertation dealing with the chronology and prosopography of the nineteenth to the twenty-fifth Dynasties, the author supplements and on occasion corrects Kitchen's *The Third Intermediate Period*

(*B.L.* 1974, p. 79). By careful study of a number of interrelated genealogies he has computed the probable length of reign of the rulers under whom they lived, using a generation count. This will make possible a more precise chronology of later Egyptian history. As a result, the balance has shifted decisively in favour of 1290 or even 1279 B.C. as the accession date of Ramesses II.

R. J. WILLIAMS

BLACKER, C. and LOEWE, M. (ed.): *Ancient Cosmologies*. 1975. Pp. 270, 32 plates on 16 pages. (Allen and Unwin, London. Price: £5.95)

Of most interest to *B.L.* readers will be the contributions on the Egyptian (J. M. Plumley), Sumero-Babylonian (W. G. Lambert) and Jewish (Rabbi Louis Jacobs) cosmologies. Other chapters deal with Chinese, Indian, Islamic, Scandinavian and Greek cosmological concepts, and there is a concluding essay entitled 'The European Heritage' (P. Grierson). It is a pity that there are no footnotes (e.g. with specific references to ancient sources) in the studies by Plumley and Lambert, though notes for further reading are appended in both cases. The plates are as helpful as they are unpretentious. Surprisingly little was achieved by the Babylonians in the cosmological realm; Lambert attributes this to the preoccupation of 'city theology' with theogony and the like. Rabbi Jacobs' survey extends from Biblical times to virtually the present day. His study bears out his claim that it is 'preferable . . . to speak not so much of Jewish cosmology as of cosmologies that have been entertained by Jews'.

R. P. GORDON

BOYCE, M.: *A History of Zoroastrianism*. Vol. 1 (*Handbuch der Orientalistik*, ed. by B. Spuler. Erste Abteilung, Achter Band, Erster Abschnitt, Lieferung 2, Heft 2A). 1975. Pp. xvi, 347. (Brill, Leiden. Price: Fl. 98.00)

The History of Zoroastrianism of which this is the first volume aims to gain perspective for assessing recent developments in Zoroastrianism whilst marshalling the evidence for earlier epochs. The volume deals in three parts with the pagan background, Zoroaster and his teachings, and the prehistoric period of the faith. Small wonder that Protestant Christians in the late eighteenth century (p. ix) and, without doubt, early Christians in Iran — for an account of whose relationship with Zoroastrianism we look forward to a later volume — looked askance not only at refinements of ritual but at a faith in which the idea of love is not, to say the least, obtrusive. In keeping with the sober atmosphere of her subject, Professor Boyce writes apologetically but with clinical and learned scholarship. Her initial volume will be welcomed by many who have long awaited a modern study of this kind and who will not be unmindful of the effort it must be costing the author to produce a history of this comprehensive nature.

G. MORRISON

COLLON, D.: *The Seal Impressions from Tell Atchana/Alalakh* (A.O.A.T., 27). 1975. Pp. xxii, 217, 75 plates. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 130.00)

A good example of how a careful art and archaeological study of 237 seals, impressions and their related texts can help in the understanding of a north Syrian city and its documents which have afforded comparisons with the O.T. (e.g. D. Winton Thomas (ed.), *Archaeology and O.T. Study*

(1967), pp. 119–135). In general this confirms the chronology proposed in the *Cambridge Ancient History* I/1 (1970), pp. 229–231; II/1 (1973), pp. 32–36. The identification of deities and art motifs provides a useful, if indirect, comparison with Canaanite and Hebrew studies.

D. J. WISEMAN

CRAIGIE, P. C. (ed.): *Ugaritic Studies 1972–1976*. Reprint of the ‘Newsletter for Ugaritic Studies’ No. 1 (1972) — No. 10 (1976). 1976. Pp. iii, 63. (Canadian Society of Biblical Studies and S.B.L.)

Dr Craigie began circulating his *Newsletter* in April 1972, when he announced the formation of an Ugaritic Section of the Canadian Society for Biblical Studies, and two or three issues have appeared every year since then. They provide informal information about unpublished conference communications and theses, as well as bibliographical references for published Ugaritic research. It is a pity that only the briefest of summaries are given for the more important articles and usually no summary at all, while to repeat the contents of such a well circulated journal as *Ugarit Forschungen* without giving any guidance towards the more seminal articles in a particular volume seems unnecessary. A bibliography like this could well select those areas of research which are being intensively studied and indicate where new work needs to be done; then it will be welcomed as much more than an informal companion to the comprehensive bibliographies of Bergerhof, Dietrich and Loretz (see p. 91 above). The editor welcomes additional names for the mailing list and it seems likely that future issues will be more frequent in their appearance.

M. E. J. RICHARDSON

The address of the editor, Dr P. C. Craigie, is Religious Studies, Faculty of Humanities, The University of Calgary, 2920 24 Ave. N.W., Calgary, T2N 1N4, Canada.

DRIVER, G. R. and MILES, J. C.: *The Assyrian Laws. Reprint of the Edition Oxford 1935 with Supplementary Additions and Corrections by G. R. Driver*. 1975. Pp. xxx, 534. (Scientia Verlag, Aalen, Germany. Price: DM. 105.00)

This reprint is identical with the original edition of 1935 (which has been the standard edition of the Middle Assyrian laws since its publication) except for the title page and six pages (xxv–xxx) of ‘Supplementary Additions and Corrections’, not noted in the Table of Contents. The now quite unacceptable ‘Table of Dates of Legal Documents in the Near East’ (xx–xxi) is regrettably reproduced unaltered (with only the error in Hammurabi’s date referred to briefly in the ‘Supplementary . . . Corrections’), even though minor adjustments in the column of dates would have made it usable. The most important single work on the Middle Assyrian laws published since 1935 is G. Cardascia, *Les Lois Assyriennes* (Paris, 1969; see *B.L.* 1974, p. 76). The supplementary pages take account of this at a few points but ignore it at others where significantly improved understanding has been achieved (e.g., Cardascia on A §4, line 51; A §28, line 3; B §8, line 16 and §9, line 26; B §19). Some use has also been made of A. L. Oppenheim *et al.*, *The Assyrian Dictionary* (1956–) and W. von Soden, *Akkadisches Handwörterbuch* (1958–), although the abbreviations used for these (and some other works cited) are not added to the

original list of abbreviations. This work, if employed in conjunction with Cardascia's new annotated French translation, will continue to provide the best available basis for the study of the Middle Assyrian laws.

H. W. F. SAGGS

EICHLER, B. L. (ed.): *Kramer Anniversary Volume. Cuneiform Studies in Honor of Samuel Noah Kramer* (A.O.A.T., 25). 1976. Pp. xvi, 473, Plates xx, portraits. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 185.00)

Forty-seven pupils and colleagues have combined to honour the well-known American editor and interpreter of Sumerian literature on his seventy-seventh birthday. Kramer is portrayed physically by a sequence of nine photographs, and scholastically by T. Jacobsen's sketch of his achievements. Editions and discussions of Sumerian texts naturally occupy most space, with treatments of long-known pieces (e.g. T. Jacobsen's study of the Stele of Vultures) and publication of new ones. Among the latter no fewer than nine papers are devoted to hymns and prayers. In his essay, W. W. Hallo compares Hezekiah's psalm (Isa. 38), written on a stele according to some, with certain Sumerian letter-prayers which he argues were originally linked with monuments, and in one case at least composed for a sick king. J. J. A. van Dijk explores Sumerian cosmogony with the aid of a new text, with glances at West Semitic and Greek traditions, while two passages of the Babylonian *Enuma Elish* are re-interpreted by M. Held. Re-interpretation is also attempted by H. Hoffner of the command of Enki-Ea to the Babylonian Noah to build his Ark, and by the late J. J. Finkelstein of Old Babylonian documents concerning adoption. What was thought to be a case of caesarian section is shown not to be so, with clear examples of the dangers inherent in the use of a single source. G. Buccellati provides a paper 'Towards a Formal Typology of Akkadian Similes', with select examples, that will interest Hebraists. In an appendix he considers the 'topos' of prophetic reluctance in the face of divine vocation from Mesopotamian and O.T. sources. Other contributions include G. R. Castellino on the structure of the Shamash Hymn, W. G. Lambert's presentation of fragments of literary catalogues, and W. von Soden's notes on the Adapa legend. A. J. Sachs emphasizes the longevity of Sumerian concepts with his edition of 'The Latest Datable Cuneiform Tablets', astronomical almanacs of the first century A.D. Although primarily an Assyriological volume, there are many items here that can reward the O.T. reader.

A. R. MILLARD

GIUDIERI, R. (ed.): *Divination et Rationalité*. 1974. Pp. 319. (Editions du Seuil, Paris. Price: Fr. 45.00)

This work contains sections on China, Greece, Rome, a contemporary Central African people, and ancient Mesopotamia. An introductory essay gives a general review of the problems and contributions, explaining that the purpose of the work is twofold — to examine the techniques of divination procedures and the logic of interpretation of the data; and to examine the place and function of divination in particular societies. The longest contribution, and the only one of immediate relevance to O.T. studies, comprises 124 pages on the Mesopotamian material by Professor J. Bottéro.

The descriptive section constitutes a first-rate up-to-date compendium of the data on Mesopotamian divination (in the widest sense, including ecstatic prophecy), with valuable orientation upon the ancient social

context and bibliographical guidance. Of particular value to the O.T. scholar is an authoritative discussion of the place of the Mari and Sargonid oracles in Mesopotamian culture, with their peripheral nature emphasized. A clear distinction is established between 'divination inspirée', in which 'c'est la divinité qui parle et l'homme n'est qu'un canal', and the 'divination déductive' predominant in Mesopotamia, in which 'c'est l'homme qui découvre et déchiffre "la vérité" que le dieu a placée dans le présage' (p. 137, n. 1). In the section on origin and function, Bottéro develops the thesis that the basis of the 'science' of divination was closely related to the originally pictographic nature of Mesopotamian writing, which enshrined the concept that particular signs connoted particular meanings. In conclusion, having shown that divination in Mesopotamia involved systematic collection of data, abstraction, analysis and deduction, he argues that this was the first step towards the development of scientific method which underlay subsequent developments in Greece. The latter point at least, though argued with Bottéro's usual acuteness, remains speculative.

H. W. F. SAGGS

GOEDICKE, H.: *The Report of Wenamun* (Johns Hopkins Near Eastern Studies). 1975. Pp. vii, 192. (Johns Hopkins University Press, Baltimore and London. Price: \$12.00)

The Report of Wenamun is an Egyptian hieratic papyrus of c. 1000 B.C., famous for its picture of affairs along the Phoenician coast and of Egypto-Phoenician relations in the last years of Ramesses XI (c. 1075 B.C.), as seen through the eyes of Wenamun, an Egyptian envoy in quest of cedar for a new state barque of the god Amun of Thebes. In this volume, Professor Goedicke offers a new translation with paragraph-by-paragraph linguistic and general commentary, and a connected translation. The whole is preceded by a brief introduction and followed by Conclusions (less startling than its author thinks). The translation usefully supplements previous versions, without replacing them; not every novelty will survive scrutiny, while earlier assumptions on details are usefully queried. This work should be used in conjunction with other treatments of the text.

K. A. KITCHEN

GRAYSON, A. K.: *Assyrian and Babylonian Chronicles* (Texts from Cuneiform Sources, 5). 1975. Pp. xvi, 300, 26 plates. (J. J. Augustin, Locust Valley, New York. Price: \$35.00)

Babylonian chronicles are well-known to O.T. scholars through the monographs of C. J. Gadd (*The Fall of Nineveh*, 1923) and D. J. Wiseman (*Chronicles of Chaldaean Kings*, 1956). The extent of the chronicle texts surviving from Babylonia is only revealed in this first comprehensive edition. In introductory chapters the styles and contents are explored and the texts grouped accordingly. The Babylonian Chronicle proper, it is argued, had 'a running account of all important events affecting Babylonia' as its source, an account that was identical with the 'astronomical diaries' retailing natural phenomena and historical and economic information. Whilst detailed entries were available from c. 747 B.C. onwards — the latest chronicle concerns Seleucus III — there were some records referring to much earlier ages. The Babylonian Chronicle tells of kings and wars, politics and some religious affairs; other chronicles collect, for purposes unknown to us, bizarre occurrences, religious celebrations or other

happenings, using the same source in different ways. This important Assyriological work is relevant for the background to O.T. studies, but especially for questions of method and sources in Hebrew history writing, a product of the same general environment. It will long be the standard work.

A. R. MILLARD

GRAYSON, A. K.: *Babylonian Historical-Literary Texts* (Toronto Semitic Texts and Studies, 3). 1975. Pp. xvi, 111. (University of Toronto Press. Price: \$17.50)

In ancient Mesopotamia history was recorded in three ways particularly: in royal inscriptions, in concise chronicles, and in literary epics. The last are least known, and this book offers the fragmentary remains of a number of hitherto unknown examples. Also a new predictive text is given, dubbed The Dynastic Prophecy. It describes as if in the future the dynasties of Babylon from Late Assyrian times to Alexander the Great and beyond. It is generally similar to parts of Daniel. This is a reliable work, with brief introductions and other material to explain the texts. Translations make it usable for O.T. scholars unfamiliar with Akkadian.

W. G. LAMBERT

JACOBSEN, T.: *The Treasures of Darkness. A History of Mesopotamian Religion*. 1976. Pp. iv, 273, 8 plates. (Yale University Press, New Haven and London. Price: \$15.00; £10.80)

T. Jacobsen who, as is well known, writes with the premise that Sumerian religion arose from the conviction that numinous power was immanent in every phenomenon, here presents his thesis in comprehensive form, with extracts from numerous freshly translated texts. The concepts dominant in each millennium are identified and the gods characterized for each: Providers in the fourth, Rulers in the third, Parents in the second. Dumuzi (Tammuz) is representative of the earliest phase, although knowledge is derived from texts only extant in early second millennium copies. So long a retrojection has dangers; for the third millennium the Old Babylonian texts may be safer witnesses. So An is seen as Authority, Enlil as Force, Ishkur as the Rainstorm, Enki as Cunning, and Inanna-Ishtar as 'all woman and of infinite variety'. The same period attests the rise of personal religion. In this stage particularly Mesopotamian influence reached Egypt and supplied the background for Israelite thought. A contrast is however drawn with Israel where alone the relationship of God with each man became the national model. Viewing the numinous as parent is the peak of Mesopotamian religion. Special chapters are devoted to *Enuma elish* and *Gilgamesh*. *Enuma elish* is a view of the world ordered by divine will and ruled by gods who 'act understandably'. *Gilgamesh* is 'a story about growing up'. This book is a very personal appreciation. While some ideas are over-stressed, there is here a wealth of insight.

A. R. MILLARD

LLOYD, A. B.: *Herodotus. Book II. Introduction* (Etudes Préliminaires aux Religions Orientales dans l'Empire Romain, 43). 1975. Pp. xv, 194. (Brill, Leiden. Price: Fl. 64.00)

Herodotus Book II gives the famous account of Herodotus' visit to Egypt in the mid-fifth century B.C. In this study there are five chapters: 'The Greeks in Egypt from the Bronze Age to the Time of Herodotus',

'Herodotus' Travels in Egypt', 'Sources', 'Herodotus' Attitudes and Intellectual Affinities', and 'Chronology'. There are no indices or bibliography. The opening chapter is no perfunctory exercise, taking up almost a third of the volume. So far as Herodotus is concerned it is the analysis of his sources which receives most attention. The author writes as a classicist, but he has delved deeply into the relevant Egyptian material, just as a definitive study of Book II requires.

R. P. GORDON

MORENZ, S.: *Religion und Geschichte des alten Ägypten. Gesammelte Aufsätze*. Edited by Elke Blumenthal, S. Herrmann and Angela Onasch. 1975. Pp. 652, portrait, 29 illustrations. (Hermann Böhlau Nachfolger, Weimar; Böhlau Verlag, Cologne. Price: M. 115.00; DM. 115.00)

Morenz was a distinguished scholar whose main works — on ancient Egyptian religion — showed originality of viewpoint based soundly on first-hand documentation. This volume, which begins with a preface on Morenz's work by Herrmann, conveniently gathers from very scattered sources 44 of his papers, some of which are of monograph length. After an item on the structure and nature of ancient oriental history, 18 papers (Part I) are entirely on Egyptology. Of potential interest are (*inter alia*) those on a 'Naturlehre' and on Egyptian word-play. The seven papers in Part III concern mainly Coptic Egypt; one is on Egyptology's place in scholarship. Of greater direct interest to O.T. scholars are a number of papers in Part II (*Ägypten und seiner Umwelt*): on Egyptian literature and the outside world, the rise of 'book religion', 'Eilebeute', Egyptian and Davidic royal titularies (refuted in more recent study), Egyptian and Israelite wisdom literature (including Sirach), and Egyptian traces in the LXX. There are also notes on Dan. 7:7 f. and on 'fiery coals upon the head'. Other papers concern Egypt and the Graeco-Roman world. A detailed index of texts cited, biblical and non-biblical, and of a few objects mentioned closes this useful collection.

K. A. KITCHEN

SCHRETTER, M. K.: *Alter Orient und Hellas. Fragen der Beeinflussung griechischen Gedankengutes aus altorientalischen Quellen, dargestellt an den Göttern Nergal, Rescheph, Apollon* (Innsbrucker Beiträge zur Kulturwissenschaft, Sonderheft 33). 1974. Pp. 254. (Amoe, Innsbruck. Price: Ö.Sch. 320.00)

This revised Innsbruck thesis deals with three gods who were identified in the ancient world. For Nergal and Resheph facts are assiduously collected, but the author tries to prove that Apollo had a Near Eastern origin, and that many of his traditional attributes refer to aspects shared with Nergal and Resheph. Great philological learning is displayed over a wide range of fields, but others must say whether his points about Apollo are tenable or not. His Assyriology is usually sound (apart from an absurd etymology of the name Odysseus on p. 13), and his treatment of Resheph is thorough and sober. This part will interest O.T. scholars.

W. G. LAMBERT

STROBEL, A.: *Der spätbronzezeitliche Seevölkersturm. Ein Forschungsüberblick mit Folgerungen zur biblischen Exodusthematik* (B.Z.A.W., 145). 1976. Pp. xi, 291. (De Gruyter, Berlin. Price: DM. 98.00)

Problems of survival resulting from widespread famine towards the end of the Late Bronze Age probably lie behind the movements of the Sea Peoples with their attendant upheavals. These events gave rise to traditions of origins in which the theme of a wandering or of an exodus is

a prominent feature. Strobel has brought together all the relevant documentary sources in order to give a clear and comprehensive picture of the activities of the Sea Peoples throughout the Ancient Near East and of their religion and culture, and to treat afresh the problem of their origins. The last few pages of the book provide an all too brief survey of the results of the study for the biblical story of the Exodus. Here it is shown that although the biblical account contains many unparalleled elements, in its general structure it was decisively influenced by similar extra-biblical stories such as those dealing with legendary heroes and with divine leadership in the granting of land.

A. D. H. MAYES

WARREN, P.: *The Aegean Civilizations* (The Making of the Past). 1975. Pp. 152, with 177 illustrations, 148 in colour. (Elsevier-Phaidon, London. Price: £3.95)

The illustrations alone would ensure that this book is value for money. There are six chapters and four 'visual stories'. The chapters are entitled: The Discovery of the Bronze Age, Civilization in the Aegean Bronze Age, Early Farmers and Metalworkers (6000–2000 B.C.), The First Palaces of Crete and Urban Life in the Aegean (2000–1600 B.C.), The Great Age of Minoan Crete (1700–1100 B.C.), The Mycenaeans and the End of the Bronze Age (1600–1100 B.C.). The tombs of Mycenae, the settlement at Myrtos, the palace of Minos and the volcanic island of Thera are the subjects of the 'visual stories'. The first chapter goes into considerable detail about the work of Schliemann and Evans; conversely, the name of Cyrus Gordon is not so much as mentioned in connection with the Minoans and Linear A ('script and language are undeciphered', p. 144).

R. P. GORDON

WOHLSTEIN, H.: *The Sky-God An-Anu*. 1976. Pp. 186. (Paul A. Stroock, Jericho, New York. Price: \$17.50)

This rather partial survey of references to the head of the Mesopotamian pantheon in Sumerian-Akkadian literature has numerous errors and omissions in its spellings and personal interpretations.

D. J. WISEMAN

ZIMMERN, H.: *Beiträge zur Kenntnis der babylonischen Religion* (Assyriologische Bibliothek, 12). 1975. Reprint of 1901 edition. Pp. xii, 266 and 79 plates in line. (J. C. Hinrichs, Leipzig; Zentralantiquariat der DDR, Leipzig. Price: M. 120.00)

This unchanged reprint offers first the incantation series Shurpu, which is now replaced by the edition of E. Reiner (Archiv für Orientforschung, Beiheft 11, 1958, Graz). But the second part, ritual prescriptions for various magical rites, is still needed, and it is a testimony to Zimmern's greatness as an editor that it is still usable. It is a basic source for knowledge of Babylonian religion.

W. G. LAMBERT

9. APOCRYPHA AND POST-BIBLICAL STUDIES

AVI-YONAH, M.: *The Jews of Palestine. A Political History from the Bar Kokhba War to the Arab Conquest* (Blackwell's Classical Studies). 1976. Pp. xviii, 286, 3 maps, 2 diagrams. (Blackwell, Oxford. Price: £8.00)

This is a translation, with revisions and additions, of the author's *Geschichte der Juden im Zeitalter des Talmud* (1962) (see B.L. 1964, p. 73; *Decade*, p. 541). In contrast to Smallwood's approach (see p. 111 below), Avi-Yonah lays welcome emphasis on the structure of Jewish society, on the religious ideas of the Jews and their attitude to Gentiles, on economics and on demography. He is also at home in early Rabbinic literature, though he is inclined to treat it too uncritically. For example, he quotes R. Isaac (? Nappaha's) statement that the sons of Jacob took double their money when they went the second time to Egypt (Gen 43:12) because 'prices might have risen in the meantime' (Gen. R. 91, 11), as evidence for 'rapid inflation' in third century Palestine (p. 103). O.T. scholars should note the sections on Jewish-Christian relations, on Origen's and Eusebius' views of Judaism, and on the development of Jewish messianic hopes. Though the overall impression of the work is spoiled by occasional journalese, its clarity will make it the standard textbook on its subject in English. It is especially valuable for its coverage of the period from Constantine to the Arab Conquest, on which little is readily available.

P. S. ALEXANDER

BRUCE, F. F.: *New Testament History* (Nelson's Library of Theology). 1969. Pp. xiii, 434. (Nelson, London. Price: £3.50)

This work, not hitherto noticed in the *Book List*, covers a period from Herod to the early second century A.D. The first eleven chapters deal under the conventional headings with the Jewish background to the N.T. Thereafter, three chapters are devoted to the life of Jesus, and Christian beginnings and the career of Paul are narrated in heavy dependence on Acts. The N.T. sources are used on robustly conservative assumptions. Predictably, the writer is authoritative and clear throughout in all that concerns the political and cultural history of the Empire, and introduces in this connection well-chosen and sometimes unfamiliar illustrative material.

C. J. A. HICKLING

BRUCE, F. F.: *Zeitgeschichte des Neuen Testaments. Teil II. Von Jerusalem bis Rom*. 1976. Pp. 271. (R. Brockhaus Verlag, Wuppertal. Price: DM. 27.80)

This is a translation of the second half (from 'The Primitive Jerusalem Church') of the author's *New Testament History* (see above). There has been no updating of notes or bibliography.

C. J. A. HICKLING

BULL, R. J. and HOLLAND, D. L. (ed.): *Caesarea Maritima*. Vol. 1, ed. C. T. Fritsch: *Studies in the History of Caesarea Maritima* (B.A.S.O.R. Supplemental Studies, 19). 1975. Pp. 122. (Scholars Press, Missoula, Montana, for A.S.O.R. Price: \$10.00; members, \$6.00)

This is the first volume of a projected three volume study of Caesarea. In brief compass it sets out the literary evidence for the city's history from the pre-Herodian period (when it was still Strato's Tower) down to the

Crusades. The chapters are by different hands and overlap rather too much. O.T. scholars should note the fine essay by Glanville Downey on 'Caesarea and the Christian Church', and I. M. Levey's piece, 'Caesarea and the Jews'. These provide background to Origen and the Hexapla. This work should be compared with L.I. Levine's *Caesarea under Roman Rule* (S.J.L.A., 7, 1975), noted in *B.L.* 1976, p. 91. P. S. ALEXANDER

CROWN, A. D.: *The Abisha Scroll of the Samaritans* (Reprinted from the *Bulletin of the John Rylands University Library of Manchester*, Vol. 58, No. 1, 1975). Pp. 36-65. (The John Rylands University Library of Manchester. Price: 70p)

A fresh survey of the palaeographic and structural evidence for the nature and date of the Abisha scroll is welcome. Crown rejects the views of Gaster and Castro, and links the scroll with the important Samaritan developments of the mid-fourteenth century A.D. It was scarcely feasible in a publication of this kind to include illustrations or detailed appendices, but their absence means that this survey will be most useful to those with access to earlier discussions, where such material is available.

R. J. COGGINS

CULLMANN, O.: *The Johannine Circle. Its Place in Judaism, among the Disciples of Jesus and in Early Christianity. A Study in the Origin of the Gospel of John* (New Testament Library). 1976. Pp. viii, 124. (S.C.M. Press, London; Abingdon Press, New York and Nashville. Price: £3.50)

This is a very readable translation by J. Bowden of the author's *Der johanneische Kreis* (see *B.L.*, 1976, p. 85).

C. J. A. HICKLING

DANIELOU, J.: *Les manuscrits de la Mer Morte, et les origines du christianisme*. Nouvelle édition revue et augmentée ('Livre de Vie', 121). 1974. Pp. 120. (Editions de l'Orante, Paris. Price: Fr. 9.00)

This is a new paperback edition of the work published under the same title in 1957, reviewed in *B.L.* 1958, p. 45 (*Decade*, p. 121). It has been updated by reference to the advance in Qumran studies since that date, but lacks the eight plates of the original edition.

G. I. EMMERSON

LE DEAUT, R., JAUBERT, A. and HRUBY, K.: *Le Judaïsme* (Dictionnaire de Spiritualité). 1975. Pp. x, 170. (Beauchesne, Paris. Price: Fr. 18.00)

Multum in parvo. This pocket-book reprints the article on Judaism from the *Dictionnaire de Spiritualité*, vol. 8, 1974, cols. 1488-1564. Profusely documented with bibliographical guides (up to date, some recent works in Hebrew: but references to articles in the new *Encyclopaedia Judaica* would have been a valuable bonus), and well illustrated by quotations, it is divided into three sections: 1. History (Le Déaut) up to talmudic times; 2. Basic religious themes (A. Jaubert and Le Déaut); and 3. The Realm of Torah (Hruby), the latter surveying the material again from a slightly different angle and carrying the story forward through Kabbalah and Hasidim to (more sketchily) other nineteenth century movements and so to the post-Hitler situation and the re-establishment of Israel. The work is commendably objective (I notice one possible lapse on p. 85) and positive in its appreciation of the positive values of Judaism. One senses

something of the official Catholic reserve in face of a re-established Israel; but Hruby's conclusion shows his awareness that despite the secular political basis of Zionist thought and achievement, Israel as the leading Jewish community is a *locus* in which Jewish spirituality has the opportunity and obligation of reassessing itself and reorganizing itself, even though the historical tension within which it must operate is (albeit transformed) as powerful as ever.

R. J. LOEWE

DERENBOURG, J.: *Essai sur l'histoire et la géographie de la Palestine d'après les Thalmuds et les autres sources rabbiniques*. 1975 (reprint of 1867 edition). Pp. iv, 486. (Gerstenberg, Hildesheim. Price: DM. 88.00)

Joseph Derenbourg (1811–1895), a famous French Hebraist and orientalist, set out over a century ago to write a comprehensive study of the history and geography of Palestine from the sixth century B.C. to the middle of the second century A.D. He intended to publish two volumes but only the first of these actually appeared. In his reconstruction of Jewish history from Cyrus to Hadrian, Derenbourg made full use of rabbinic references to events and personalities. Although he employed these texts indiscriminately without probing into their reliability, the material incorporated by him into the present essay provides a valuable basis for a more critical evaluation of the Talmud as a source of Jewish history between the end of the Babylonian exile and the Bar Kokhba war.

G. VERMES

DEY, L. K. K.: *The Intermediary World and Patterns of Perfection in Philo and Hebrews* (S.B.L. Dissertation Series, 25). 1975. Pp. vii, 239. (Scholars Press for S.B.L., Missoula, Montana. Price: \$4.20 (members \$3.00))

The 'intermediary world' between God and man in Philo and comparable literature is constituted by entities described as angels, the logos, heavenly man, wisdom, etc. — synonymous titles in large measure, accompanied by interchangeability of function. O.T. persons like Moses, Aaron, Levi and Melchizedek are reinterpreted in terms of these intermediaries. The intermediaries mediate an inferior revelation and secondary religious status; the higher level or 'perfection' is marked by direct, unmediated access to God and participation in the primary gifts, such as were enjoyed by the O.T. persons named. But when they in turn mediated their experience to others, the latter received it in a form that was somehow diluted.

F. F. BRUCE

FABRY, H.-J.: *Die Wurzel šûb in der Qumran-Literatur. Zur Semantik eines Grundbegriffes* (Bonner Biblische Beiträge, 46). 1975. Pp. 365. (Peter Hanstein Verlag, Cologne and Bonn. Price: DM. 82.00 (cloth); DM. 74.00 (paper))

This dissertation is devoted to a close examination of the entire semantic range of the root *šûb* in the Qumran documents. The work is more than a supplement to the monograph by W. L. Holladay (1958) which is confined to the O.T. material (see *B.L.*, 1959, p. 43 (*Decade*, p. 179)). Dr Fabry's study is philological and exegetical rather than linguistic, and has much to offer towards a better understanding of the nature of the Qumran community and its theology. The author is fully aware of the

limitations of etymological investigations and stresses the importance of close contextual scrutiny when determining the meanings of words. Nevertheless it is a point of major importance throughout his book that the root meaning of Hebr *šāḥ* is to be found in East Semitic (Sumerian *šāḥ* 'to turn'), that the Hebrew root is unrelated to Egyptian *wšb* 'to answer', and that the verb basically implies a movement without *Richtungsbestimmung*. The many nuances in the use of the root in Qumran literature are here determined (as far as this is possible) through detailed exegesis and well-documented discussion; and the usefulness of the book is enhanced by a number of indices and tables. The author hopes to publish a further study containing all the relevant comparative material from the cognate languages.

P. WERNBERG-MØLLER

FIORENZA, E. S. (ed.): *Aspects of Religious Propaganda in Judaism and Early Christianity* (University of Notre Dame Center for the Study of Judaism and Christianity in Antiquity, Number 2). 1976. Pp. ix, 195. (University of Notre Dame Press, Notre Dame, Indiana and London. Price: \$12.95; £9.75)

This is a collection of interesting and thought-provoking essays, first presented as lectures to a seminar at Notre Dame. The contributors are the editor, D. Georgi, W. A. Meeks, L. H. Feldman, H. D. Betz, J. Goldin and P. J. Achtemeier. Feldman studies Josephus' portrayal of Solomon, setting it in its apologetic context.

N. R. M. DELANGE

FITZMYER, J. A.: *The Dead Sea Scrolls. Major Publications and Tools for Study* (Sources for Biblical Study, 8). 1975. Pp. xiv, 171. (Society of Biblical Literature and Scholars Press, Missoula, Montana. Price: \$4.20; sub. \$3.00)

Of the many study aids for the Dead Sea Scrolls this is one of the most useful. Its central feature is a list, cave by cave, of the published manuscripts from Qumran, Masada, Murabba'at, Naḥal Hever, Naḥal Še'elim, Naḥal Mishmar and Ḥirbet Mird, with brief annotation, where necessary, as to their content. A selection of secondary literature is given, classified under various heads, e.g. Bibliographies, Concordances and Dictionaries, Major Scrolls, Some Topics of Dead Sea Scroll Study, History of the Qumran Community. The choice of literature is, on the whole, judicious, but the bibliography for the history of the community (p. 138) is not adequate. Of great value to O.T. scholars is the list of all the Biblical texts from Qumran, arranged by Biblical chapter and verse; this includes not only the Biblical manuscripts, but also the lemmata and quotations in the non-Biblical scrolls.

P. S. ALEXANDER

GUNDRY, R. H.: *SŌMA in Biblical Theology. With Emphasis on Pauline Anthropology* (Society for New Testament Studies Monograph Series, 29). 1976. Pp. xii, 267. (Cambridge University Press. Price: £9.50)

It is commonly agreed that Paul shares with other biblical writers a whole view of man, in contrast with the devaluation of man's physical aspects in Greek thought. But it is more questionable, though still widely accepted, that the word *sōma* may denote the whole man, a 'person', even to the extent of emphasizing his spiritual aspects. This book demonstrates the misuse of language involved in this view. O.T. scholars will be interested in the analysis of the LXX evidence, and the argument that body and soul are always distinguished in the O.T. concept of man.

B. LINDARS

HARRIS, H. A.: *Greek Athletics and the Jews*. Edited by I. M. Barton and A. J. Brothers (*Trivium Special Publications*, 3). 1976. Pp. vi, 124, 4 plates, portrait. (University of Wales Press, Cardiff. Price: £4.00)

This posthumously published work by the late Professor of Classics in St. David's College, Lampeter argues that the Jewish attitude to Greek athletics in the Hellenistic and Roman periods was not so uniformly negative as is often supposed. If the establishment of a gymnasium at Jerusalem is deplored in 2 Macc. 4:9 ff., the same passage shows how warmly it was welcomed by many Jews in the city, even of the priestly families. By far the greatest amount of evidence adduced in this volume comes from the writings of Philo, whose copious and accurate use of the technical terminology of the games suggests no hostility towards them but rather a keen interest.

F. F. BRUCE

HENGEL, M.: *Juden, Griechen und Barbaren. Aspekte der Hellenisierung des Judentums in vorchristlicher Zeit* (Stuttgarter Bibel-Studien, 76). 1976. Pp. 187, 3 tables, 3 maps. (KBW Verlag, Stuttgart. Price: DM. 18.00)

There are three chapters. The first describes the history of the Jewish community in Palestine from Alexander to Antiochus the Great. It is a clear outline, though we are reminded again of the many gaps in our knowledge of this period. The second chapter considers the various meanings of 'Hellenisation', as a phenomenon with social, philosophical and literary aspects as well as its religious implications. Finally the evidence concerning relations between Judaism and Hellenism both in the Diaspora and in Palestine is set out. The whole provides a balanced treatment of a complex set of problems. This is a complement to Hengel's earlier work, *Judentum und Hellenismus* (B.L. 1970, p. 75 (*Bible Bibliog.* p. 265); 1975, p. 99) rather than a summary of it, but there is a considerable overlap in the material treated. An English version is to appear in the *Cambridge History of Judaism*.

R. J. COGGINS

HENGEL, M.: *The Son of God. The Origin of Christology and the History of Jewish-Hellenistic Religion*. Translated by John Bowden. 1976. Pp. xii, 100. (S.C.M. Press, London; Fortress Press, Philadelphia. Price: £1.95; \$3.75)

This is an English translation of *Der Sohn Gottes*, published in 1975 by J. C. B. Mohr of Tübingen and reviewed in B.L. 1976, p. 89.

R. N. WHYBRAY

HILHORST, A.: *Sémitismes et Latinismes dans le Pasteur d'Hermas* (Graecitas Christianorum Primaeva, 5). 1976. Pp. xxiii, 208. (Dekker & Van de Vegt, Nijmegen. Price: Fl. 75.00)

That part of the monograph which deals with Semitisms in the Greek of Hermas will be of interest to readers of the *Book List*. The author shows clearly enough that students who have argued that Hermas must have been a Jewish Christian have followed a false trail. The Semitisms in the *Shepherd* of Hermas are comparable to 'Semitisms' in Bunyan's *Pilgrim's Progress*: both writers were soaked in a version of the scriptures in which the Hebrew idiom clearly showed through. All the Semitisms in Hermas are simply explicable as Septuagintalisms.

F. F. BRUCE

HIRSH, Z.: *Netivey Hachaim*. 1976. Pp. 211. (Otsar Hamoreh, Tel Aviv. Price: Isr. £20.00)

In this short guide to contemporary Jewish belief and practice, Rabbi Hirsch aims to summarize both the law and the spirit of his religion. This he does with remarkable lucidity and comprehensiveness in six short chapters, from the giving of the Torah on Sinai to the special problems associated with the Land of Israel.

J. F. A. SAWYER

HORTON, F. L., Jr.: *The Melchizedek Tradition. A Critical Examination of the Sources to the Fifth Century A.D. and in the Epistle to the Hebrews* (S.N.T.S. Monograph Series, 30). 1976. Pp. xi, 192. (Cambridge University Press. Price: £9.00; \$21.50)

This book, based on the author's dissertation, attempts to place the figure of Melchizedek in Hebrews within an exegetical tradition. The other sources discussed are the O.T. (Genesis 14:18–20; Ps. 110:4), Philo, Josephus, Qumran (Genesis Apocryphon and 11QMelch) and various patristic, rabbinic and gnostic texts. The results hardly justify the pretentious title 'The Melchizedek Tradition', although the quest is not without interest. The prominence accorded to Melchizedek in the post-biblical sources is attributed to the circumstance of his being the first priest mentioned in the Bible, a not unexpected conclusion. The discussion of the sources is in general full and competent, but neither profound nor particularly original, and there are some curious lapses (e.g. Didymus is twice described (pp. 88, 105) as Origen's *secretary*, apparently a translation of Jerome's *sectatorem eius*!).

N. R. M. DELANGE

ISAACS, M. E.: *The Concept of Spirit. A Study of Pneuma in Hellenistic Judaism and its Bearing on the New Testament* (Heythrop Monographs, 1). 1976. Pp. x, 185. (Heythrop College, London. Price: £3.50)

Based on the author's Oxford D.Phil. thesis, this work is valuable to the student of the LXX and of Hellenistic Judaism especially for its first half. After a useful methodological introduction on how Hellenistic Judaism should be defined, Dr Isaacs surveys the occurrences of *pneuma* in the LXX and then the use of *pneuma* in all the relevant literature, in connection with the nature of God and that of man, and with the relationship between God and the world, concluding with a discussion of the question 'Is *pneuma* one concept?' Throughout Dr Isaacs shows her thorough mastery of the material, especially in Philo. All this is put to good use in the slightly longer and centrally important Part II, 'Spirit in the New Testament'. The work includes some valuable tables illuminating both parts and a full bibliography.

R. MURRAY

ISSER, S. J.: *The Dositheans. A Samaritan Sect in Late Antiquity* (S.J.L.A., 17). 1976. Pp. x, 223. (Brill, Leiden. Price: Fl. 60.00)

This impressively thorough and methodical book tackles the uncertainties and contradictions in the ancient references to Dositheus and the Dositheans. The various Greek, Latin, Aramaic and Arabic sources (of which the original texts are set out in an appendix) are studied in terms of literary traditions, a sensible approach which yields useful results, by clearing away a lot of dead wood. Dositheus himself is dated in the first century A.D., and associated with a Pharisaic tendency in Samaritanism.

N. R. M. DELANGE

DE JONGE, M.: *The Testaments of the Twelve Patriarchs. A Study of their Text, Composition and Origin*. Second Edition (Theologische Bibliothek, 27). 1976. Pp. 184. (Van Gorcum, Assen. Price: Fl. 43.00)

The original publication of this monograph in 1953 (see *B.L.* 1954, p. 88; *Eleven Years*, p. 625) marked a significant turning point in the study of the *Testaments*, and despite everything that has since been written on the subject, not least by de Jonge himself, it is still fundamentally important. For this second edition a new preface has been added, and some minor mistakes corrected.

M. A. KNIIB

DE JONGE, M. (ed.): *Studies on the Testaments of the Twelve Patriarchs. Text and Interpretation* (Studia in Veteris Testamenti Pseudepigrapha, 3). 1975. Pp. ix, 329. (Brill, Leiden. Price: Fl. 96.00)

Professor M. de Jonge is well known for his work on the composition of the Testaments of the Twelve Patriarchs and for an *editio minima*, as he described it, of the Greek text. With the assistance of other scholars he has been engaged for a number of years in the preparation of an *editio maior*, and this important volume of studies is intended both to complement the *editio maior* and to set out de Jonge's considered views on the problems of composition. It is impossible here to do more than note the contents. In the first part of the volume H. J. de Jonge writes on the history of the study of the Testaments from Roger Bacon to Richard Simon. In the second part there are eleven articles by H. J. de Jonge, H. W. Hollander, M. de Jonge, H. E. Gaylord, Jr, and T. Korteweg on various aspects of the textual history of the Testaments. In the third part there are four articles by M. de Jonge and one by T. Korteweg on the composition and interpretation of the Testaments. Several of the articles have been reproduced photomechanically from other publications.

M. A. KNIIB

JONGELING, B., LABUSCHAGNE, C. J. and VAN DER WOUDE, A. S.: *Aramaic Texts from Qumran with Translations and Annotations*. Vol. I (Semitic Study Series, N.S., iv). 1976. Pp. x, 131. (Brill, Leiden. Price: Fl. 28.00)

This volume is intended as an Aramaic-English counterpart to Lohse's *Die Texte aus Qumran: Hebräisch und Deutsch* (1964), and the texts in question are the Job Targum (11QtgJob), the Genesis Apocryphon, and Nabonidus' Prayer. Presentation is simple — the work is directed to students and non-specialists — and no attempt is made to distinguish between certain and uncertain readings. Matters of text and interpretation are handled in quite ample footnotes. In the case of 11QtgJob the notes occasionally supplement the *editio princeps* (as col. xxx, l. 4 on *hzyt*); on the other hand, Sokoloff on col. xxxvi, l. 6 (*lkwš*) has been disregarded without just cause.

R. P. GORDON

Kyūyaku Giten III (The Old Testament Pseudepigrapha, 3) (The Apocrypha and Pseudepigrapha of the Bible, Vol. 5). 1976. Pp. 508. (Kyōbunkwan, Tokyo. Price: ¥3,500)

This is the final volume of the O.T. Pseudepigrapha portion of the series edited by the Japanese Biblical Institute (see *B.L.* 1976, p. 90), and includes the Odes and Psalms of Solomon (translated by K. Goto from the text edited by Rahlfs), the Syriac Apocalypse of Baruch (T. Muraoka from Ceriani, Kmoskó and Charles), iv Ezra (S. and A. Yagi from Vulgata, Stuttgart) and T. XII Patriarchs (K. Oikawa and K. Toki from Charles).

K. K. SACON

LAPIDE, P.: *Hebräisch in den Kirchen* (Forschungen zum jüdisch-christlichen Dialog, 1). 1976. Pp. 231. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 48.00)

Gollwitzer does not exaggerate in his Foreword when he comments on the amazing measure of information and the highly moving and unprecedented nature of this contribution to Christian-Jewish relations. For the O.T. scholar the interest may perhaps be only peripheral; nevertheless the impact of Hebrew can no more be divorced from Biblical than from Mishnaic and Israeli Hebrew. Lapidé gives a masterly survey not only of medieval and post-Reformation attempts to Christianize Judaism, but also of the rise of modern Hebrew studies among Christian scholars such as Delitzsch and Dalman. I only regret the omission of any reference to the pioneering work of the Jewish-Christian Anglican, P. P. Levertoff. The climax of Lapidé's work, however, comes with the *Christiana Neo-Hebraica* in the State of Israel: the Hebraisation of credal, liturgical and ecclesiastical terms, not to mention renewed attempts to render the O.T. in the modern Hebrew.

U. E. SIMON

LEMANN, A. and J.: *Valeur de l'assemblée qui prononça la peine de mort contre Jésus Christ*. 1975 (reprint of 1876 edition). Pp. xii, 103. (Socii Sancti Michaelis, Ghent)

This pamphlet written by two French priests, Jewish converts to Roman Catholicism, has little academic value but will interest students of nineteenth century religious sociology. The two abbés held the Sanhedrin to be the 'grand coupable' that 'led astray the people of Israel'. Pope Pius IX, in a letter dated 11 February 1877, conveyed to the authors his apostolic benediction for their ardent zeal, by which 'judaicam gentem convertere ad catholicam veritatem contenditis'. Since the booklet is part of a series called 'Terug ter Waarheid' (Back to Truth), it would seem that the mentality of the 1870s still lives on in odd corners of Christendom.

G. VERMES

LOHSE, E.: *The New Testament Environment* (New Testament Library). Translated by J. E. Steely. 1976. Pp. 296, 2 maps, 2 charts. (S.C.M. Press, London; Abingdon Press, New York and Nashville. Price: £6.00; \$12.95 (cloth); \$6.95 (paper))

This is a straightforward introduction to the world of the N.T., written at a simple level, but in a very clear style; the German original was published in 1974. The first part is concerned with the Jewish environment, both in Palestine and in the Diaspora. In three chapters the author surveys Jewish history from the Exile to Bar Cochba, gives an account of religious movements and parties in the N.T. period, and describes Jewish belief and practice at that time. The second part is concerned with the Roman world at large. Here the author deals with Roman life and institutions, and with popular religion and philosophy. In a final chapter there is a very useful introduction to gnosticism. One valuable feature which distinguishes this book from many similar works is that the author constantly relates his discussion to the evidence of the N.T. itself. Taken as a whole the account is very reliable and helpful, but occasionally the degree of simplification has meant that the discussion has become slightly misleading.

M. A. KNIBB

MIHALY, E.: *A Song to Creation. A Dialogue with a Text*. 1975. Pp. 108. (Hebrew Union College Press, Cincinnati. Price: \$6.00)

This is a delightful little *jeu d'esprit*, based upon mature rabbinic scholarship and providing in an appendix the essential scholarly references to — and citations of translations of — the source-material. It is not intended as a technical introduction to midrashic literature, but succeeds remarkably in conveying its spirit, by an imaginative filling-out of the discussions in the early schools in which some specimens of rabbinic exegesis of Gen. 1:1 were formulated. The beginner who spends hours laboriously preparing a few lines of midrash and wonders if it merits the effort, and those who must needs come to it through the necessarily arid English translations, should complement their address to the linguistic technique by reading this little book; for Professor Mihaly conveys in it most effectively a deep understanding of the existential function through which the midrash maintains the dynamic quality of the scriptural message.

R. J. LOEWE

MILIK, J. T. (ed.): *The Books of Enoch. Aramaic Fragments of Qumrân Cave 4*. With the collaboration of Matthew Black. 1976. Pp. xv, 439, 32 plates. (Clarendon Press: Oxford University Press. Price: £30.00)

An extremely rich and complicated edition of the relevant Qumran texts, with preface, elaborate introduction, texts in Hebrew characters (including wide-ranging reconstructions) with translation, notes and information about spelling and grammar for each copy, 'diplomatic transcription' in which the reconstructions are (not entirely) left out and which for some reason does not extend to the Astronomical Book and the Book of Giants, various additional lists and excursuses, glossaries involving Aramaic, Greek and Ethiopic, indices and plates, plus maps of Enoch's world and tables of his calendrical system etc. This very learned and imaginative work will long be standard. The main thing of which the reader must beware is the extremely great extent to which the texts as printed consist of reconstructions: the marking with square brackets is hardly emphatic enough to make this clear.

J. BARR

NEUSNER, J.: *A History of the Mishnaic Law of Purities* (S.J.L.A., 6). Parts VII–XIV. 1975, 1976. 8 vols. Pp. xv, 231; xvii, 292; xv, 272; xxi, 254; xvi, 246; xiv, 230; xvi, 226; xvii, 235. (Brill, Leiden. Price: Parts VII, X–XIV, Fl. 96.00 each; Parts VIII and IX, Fl. 108.00 each)

Professor Neusner's comprehensive exposition of Tannaitic purity laws (see *B.L.* 1975, p. 105; 1976, p. 94 on the earlier parts) continues at a relentless pace: fourteen of the twenty-two projected volumes appeared between 1974 and 1976, and the whole series is expected to be complete within the next two years. Part VII gives a commentary on *Nega'im* according to *Sifra*; Part VIII examines the literary and historical problems raised by this tractate. *Parah*, *Tohoroth* and *Mikwa'oth* are presented in two volumes each (translation with commentary — literary and historical problems). Parts VIII–XIII include also corrections, observations, glosses and other appendices by J. Oulette, R. S. Sarason, M. Smith and R. M. Johnston. Part IX marks the author's promotion to the rank of 'The Ungerleider Distinguished Scholar of Judaic Studies', proof of the high appreciation in which Neusner's work is held by Brown University.

G. VERMES

NEUSNER, J.: *Talmudic Judaism in Sasanian Babylonia. Essays and Studies* (S.J.L.A., 14). 1976. Pp. xi, 187. (Brill, Leiden. Price: Fl. 80.00)

The themes of this useful collection are the methodology of early rabbinics; the nature of the rabbinate; and the Iranian setting. Eight of the ten papers are revised reprints: 'The Babylonian Talmud as a Historical Document' (*Conservative Judaism*, 1970); 'Archaeology and the Study of Babylonian Judaism' (Glueck Festschrift, 1970); 'The Religious Uses of History: First-Century Palestine and Third-Century Babylonia' (*History and Theory*, 1966); 'The Rabbi as a Holy Man' (*Numen*, 1969); 'The Ritual of "Being a Rabbi"' (*Numen*, 1970); 'The Rabbi and the Magus' (*History of Religions*, 1966); 'The Rabbi and the Jewish Community' (Goodenough Memorial Vol., 1968); 'Babylonian Jewry and Shapur II's Persecution of Christianity from 339-379' (*HUCA*, 1972). Two important papers are published here for the first time: 'The Rabbi and the Exilarch: Politics and Theology', and 'How much Iranian in Jewish Babylonia?' (to which B. M. Bokser contributes an Appendix on 'Talmudic Names of the Iranian Festivals'). The range and penetration of Professor Neusner's scholarship are amply demonstrated by this book.

B. S. JACKSON

NICKELSBURG, G. W. E., Jr. (ed.): *Studies on the Testament of Joseph* (Septuagint and Cognate Studies, 5). 1975. Pp. viii, 153. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$2.80 (members \$2.00))

This interesting collection of working papers was prepared for a meeting of the SBL Pseudepigrapha Group. In an Introduction the editor attempts to draw out some of the issues raised by the other papers. R. I. Pervo offers a critique of the view of Braun that T. Jos. 3-9 is to be understood in terms of popular romance and argues that it is homiletic material. W. Harrelson analyses the theme of patient love in T. Jos. 10:5-20:6. A. B. Kolenkow argues on the basis of structure for the unity of T. Jos., and the unity of the Testament is also maintained by H. W. Hollander in a very long and detailed paper. Hollander (a pupil of de Jonge) argues that 1:3(4)-2:6 is an individual thanksgiving which serves as an introduction to both halves of the Testament, but his main concern is with the ethical character of Joseph in T. Jos. and in T. XII P. as a whole. R. A. Martin presents statistical evidence to support the view that the Greek text of T. Jos. goes back to a Semitic *Vorlage*, and M. de Jonge and T. Korteweg provide a short note on the text of T. Jos. in the *editio maior* being prepared by de Jonge. The remaining four papers (by D. J. Harrington, E. W. Smith, Jr, B. Geller, and J. D. Purvis) are concerned with traditions about Joseph in related material (Pseudo-Philo, Philo; Joseph and Asenath, Josephus; the Tannaitic Midrashim; Samaritan traditions).

M. A. KNIBB

OLSTHOORN, M. K.: *The Jewish Background and the Synoptic Setting of Mt 6, 25-33 and Lk 12, 22-31* (Studium Biblicum Franciscanum, Analecta 10). 1975. Pp. 88, pull-out table. (Franciscan Printing Press, Jerusalem. Price: \$2.50)

This is a study of the setting and background of the two gospel sayings about the carefree birds of the air and lilies of the field — carefree, because God feeds the former and clothes the latter. The Matthean form is held to be similar in intention to the saying of the more or less contemporary R. Joshua b. Hananiah: 'He who takes the words of the Torah to

heart will be free from . . . the anxieties of hunger . . . and anxieties of the yoke of flesh and blood' (Aboth de RN 20, 1). The general emphasis of the sayings has a Wisdom background, as may be indicated by the reference to 'Solomon in all his glory'.

F. F. BRUCE

PANCARO, S.: *The Law in the Fourth Gospel. The Torah and the Gospel, Moses and Jesus, Judaism and Christianity, according to John* (Supplements to Novum Testamentum, 42). 1975. Pp. xvii, 571. (Brill, Leiden. Price: Fl. 128.00)

The argument of this substantial thesis is that the Law is the hermeneutical key to the debate between Jesus and the Jews throughout the Fourth Gospel. Writing after the triumph of the Pharisees following the fall of Jerusalem, and faced with the measures which led to the introduction of the Birkath ha-Minim, John represents the conflict of the Jewish Church and the Synagogue concerning the authority of Jesus to set aside the Law (e.g. of the Sabbath) and the claim that he has this authority because he is the Son of God (cf. the Synoptic trial narratives). Not only the basic positions of the debate, but quasi-technical phrases such as *to thelēma [tou theou] poiein*, *to ergon (ta erga) tou theou poiein*, *tērein ton logon (tous logous)*, and *tērein tas entolas* belong to the 'nomistic termini' of Judaism, as well as the Wisdom symbols of water, the bread of life, etc. This is documented from the O.T., Qumran, Pseudepigrapha and Rabbinic texts. An important and impressive contribution.

B. LINDARS

PATTE, D.: *Early Jewish Hermeneutic in Palestine* (S.B.L. Dissertation Series, 22). 1975. Pp. xiii, 344. (Society of Biblical Literature and Scholars Press, Missoula, Montana. Price: \$4.20 (members \$3.00))

This study, reproduced from a Th.D. dissertation presented to Chicago Theological Seminary in 1971, constitutes a comparative analysis of the approaches to Scripture adopted by 'early Rabbinic Judaism, . . . the Apocalyptists and the Covenanters of Qumran' and how they relate to the general theological outlook of these groups. Basing himself largely on secondary sources and taking little account of the researches of the last decade, the author succeeds in outlining a few similarities and distinctions and, perhaps, in indicating the dangers of drawing simple parallels with the N.T. His treatment of the Apocalyptists as a sect, his insufficiently critical approach to the origins of Rabbinic Judaism and the many errors in bibliographical details, English expression and transcribed Hebrew (e.g. 'Talmudoth', 'Giddushim' and 'Ma'amed') are, however, disturbing, while his fondness for quasi-philosophical differentiations of terminology (e.g. 'significance' and 'signification') is simply tiresome and confusing.

S. C. REIF

PAUL, A.: *Ecrits de Qumran et sectes juives aux premiers siècles de l'Islam*. 1969. Pp. 193. (Letouzey et Ané, Paris, for the Centre National de la Recherche Scientifique. Price: Fr. 50.00)

The bulk of this study is taken up with a detailed analysis of the thought of 'Anan b. David, Binyamin al-Nahawandi and Daniel al-Qumisi. Paul argues that Daniel al-Qumisi marks a new departure in the development of Karaism, and he finds a correlation between his new ideas and the Damascus Document: for example, both al-Qumisi and the Damascus Document use the term *moreh sedeq*; both speak of two Messiahs; both forbid the eating of the blood of fish. He suggests that the Damascus Document must have been one of the 'books in Hebrew

characters' found c. A.D. 800 in a cave 'near Jericho', according to the now famous letter of Timothy I (d. 823), the Nestorian Patriarch of Seleucia-Baghdad; it was taken up to Jerusalem and was being copied and studied there when the first Karaite immigrants arrived c. 840-50. There are few new ideas in this work, but it presents its case with a new thoroughness. For the Biblical scholar it is of interest not simply as an appendix to Dead Sea Scrolls studies, but also for its bearing on the question whether the Massoretes were Karaites, and for the light it throws on a movement which had a profound influence on Jewish Bible exegesis.

P. S. ALEXANDER

*POLLACK, A. I. and LAWRENCE, J.: *Cup of Life. A Short History of Post-Biblical Judaism*. Foreword by Donald Coggan. 1976. Pp. vii, 187. (S.P.C.K., London. Price: £2.95)

This is a popular history of post-biblical Judaism, written by the former Publications Officer (a Christian) and the former Education Officer (a Jew) of the Council of Christians and Jews with mainly non-Jewish readers in mind. The presentation of Judaism is simple and sympathetic and the volume deserves to be warmly recommended for use in schools. Also, whereas the book by the Abbés Lémann and its papal preface (reviewed on p. 106) reflect the mentality of the nineteenth century, the Foreword by the Archbishop of Canterbury has a genuine twentieth century sound: 'We who are Christians have much to be ashamed of as we consider the treatment meted out by "Christians" to Jews down the centuries. It is a sorry story, and repentance is called for.' G. VERMES

PORTON, G. G.: *The Traditions of Rabbi Ishmael*. Part 1. *The Non-Exegetical Materials* (S.J.L.A., 19). 1976. Pp. xiii, 229. (Brill, Leiden. Price: Fl. 64.00)

Dr Porton here carries forward the work of the Brown seminar on early rabbinics with the first of four volumes providing a comprehensive study of the traditions attributed to or involving R. Ishmael. He uses the literary-historical techniques made familiar by his teacher, Professor Jacob Neusner (the immediate model being the latter's *Eliezer ben Hyrcanus*), neatly summarising his objects thus: 'We are concerned with every aspect of a given lemma: its meaning, its form, its transmission, and its value as an historical datum'. The present volume comprises individual analysis of the 'non-exegetical materials', but the introductory chapter already adumbrates some interesting conclusions, e.g. that Ishmael's work was transmitted largely by tradents of the school of R. Akiba, and is expressed in formulaary patterns characteristic of the latter; and that the topical distribution of the preserved corpus suggests a random sample. Porton's work is a valuable contribution to a major collective enterprise, and its results must ultimately be assessed in the light of those of his colleagues.

B. S. JACKSON

RENGSTORF, K. H. (ed.): *A Complete Concordance to Flavius Josephus*. Vol. II. E.-K. 1975. Pp. 549. (Brill, Leiden. Price: Fl. 580.00)

The second part (*ean — kōphos*) of this monumental concordance follows the principles laid down in the preface to volume I (see *B.L.* 1974, p. 90). The typography is impeccable and the work promises to be an indispensable research tool. Two years ago I remarked on the price of volume I: about £100. Volume II will sell at about £140, but the increase is not the publishers' fault as the Dutch price for both parts is the same.

G. VERMES

SCHIFFMAN, L. H.: *The Halakhah at Qumran* (S.J.L.A., 16). 1975. Pp. xii, 170. (Brill, Leiden. Price: Fl. 64.00)

The legal side of Qumran thought has been rather neglected, and to date there has been no good comprehensive treatment of the halakhah of the community. Schiffman's work goes some way towards filling this gap: though he concentrates on annotating the Sabbath code (particularly Damascus Document 10:14–11:18), his broader aim is to present a paradigm analysis which can be applied to the rest of the legal material. His approach is comparative, and he draws on a wide range of halakhic sources — the Talmud, Philo, the Apocrypha, and even the writings of the Samaritans, the Karaites and the Falashas. He discusses the derivation of halakhah at Qumran and the halakhic terminology of the Scrolls. This is a workmanlike monograph, but it is open to criticism on the ground that Schiffman tends to treat the Qumran texts as a homogeneous legal corpus; he does not allow enough for legal development, not only from text to text, but even within a single passage. This failure leads him in the end to the dubious conclusion that after twenty-five years of Qumran research, the identity of the Qumran sect is still 'unknown'.

P. S. ALEXANDER

SCHMIDT, J. M.: *Die jüdische Apokalypik. Die Geschichte ihrer Erforschung von den Anfängen bis zu den Textfunden von Qumran*. 2., durchgesehene Auflage. 1976. Pp. xxix, 343. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 38.00)

This paperback edition is a corrected reprint of the 1969 edition reviewed in *B.L.* 1970, p. 54 (*Bible Bibliog.*, p. 244) with the addition of a new preface, in which the author refers to works on the apocalyptic literature published since the first edition, takes issue with some criticisms of it, and refers to the possibility of the eventual publication of an expanded edition which would, among other things, deal more fully with the apocalyptic features in the teaching of Jesus, early Palestinian Christianity, and Paul.

R. N. WHYBRAY

SMALLWOOD, E. M.: *The Jews under Roman Rule. From Pompey to Diocletian* (S.J.L.A., 20). 1976. Pp. 595, 3 maps. (Brill, Leiden. Price: Fl. 276.00)

This is a general history of the Jews, but its ultimate aim is to investigate Rome's treatment of the Jews as a minority within their empire. The author concludes that, on a long view, it was not so bad: through all Rome's dealings with the Jews 'runs the thread of toleration and protection of Judaism as a religion'. The work is well written and shows a mastery of both the primary Greek and Latin sources and the secondary literature; but its approach is rather dated: there is too much emphasis on political events in a narrow sense, while the inner life of the Jewish communities is not adequately portrayed. The work is also rather unbalanced: the first 180 years occupy 389 pages, the second 180 are covered in 150. The difference is due not just to the better documentation of the earlier period, but also to the fact that the author does not handle Rabbinic sources competently. Finally, her good judgement sometimes deserts her, as when she is tempted by Morton Smith's suggestion (an *obiter dictum* apparently) that the Zealots' mass-suicide at Masada is a fiction of Josephus (p. 338). This history should be compared with that of Avi-Yonah (see p. 99 above).

P. S. ALEXANDER

SMITH, R. W.: *The Art of Rhetoric in Alexandria. Its Theory and Practice in the Ancient World*. 1974. Pp. xii, 168. (M. Nijhoff, The Hague. Price: Fl. 29.00)

Smith sets out to 'profile the theory and practice of oral discourse in Alexandria' from 330 B.C. to A.D. 400, by 'describing the scene as either contemporaries or later scholars perceive it, or as the papyri now suggest'. Despite some good points, the work is amateur: a man who can translate the Greek *Pros Demean* as 'On behalf of Demeas' (p. 66) or who thinks that Stephen's speech in Acts 7 was delivered 'some decades' before Philo's *Legatio* (p. 53) is not up to the demands of his subject.

P. S. ALEXANDER

STEINSALTZ, A.: *The Essential Talmud*. Translated from the Hebrew by Chaya Galai. 1976. Pp. vi, 296. (Weidenfeld and Nicolson, London. Price: £6.75)

This is a popular introduction to the Talmud, in which the author has compressed a wide range of material into thirty-five lively chapters. Part One traces the history of the Talmud from the mists of Biblical and Second Commonwealth obscurity to modern printed editions. Part Two describes the Talmud's structure and content, including brief sketches of many areas of law. Part Three is devoted to method, commencing with a sketchy account of the hermeneutical principles and concluding with aspects of the Talmud's role. The quality of the chapters is variable; while sensitive to some of the concerns of modern scholarship, the author elsewhere takes an uncritical attitude. Nevertheless, the book provides stimulating reading for the intelligent layman.

B. S. JACKSON

STONE, M. E. (ed.): *The Armenian Version of the Testament of Joseph. Introduction, Critical Edition, and Translation* (Texts and Translations, 6; Pseudepigrapha Series, 5). 1975. Pp. viii, 57. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$2.80 (members \$2.00))

Tov, E. (ed.): *The Book of Baruch also called I Baruch (Greek and Hebrew). Edited, Reconstructed and Translated* (Texts and Translations, 8; Pseudepigrapha Series, 6). 1975. Pp. vi, 51. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$2.80 (members \$2.00))

Interest in the Armenian version of the Testaments of the Twelve Patriarchs has increased considerably over the past few years as part of the general concern with the text of this important pseudepigraph. Amongst the small number of scholars who have contributed to our knowledge of this version M. E. Stone has played a significant part, and his publications include an edition of the Testament of Levi. Here he provides an edition (with apparatus) of the Armenian version of the Testament of Joseph. The text is based on a thirteenth century MS., Erevan, Matenadaran 1500, and the editor has very helpfully produced an English translation not only of his text, but also of his apparatus. The short introduction offers a useful guide to recent studies in what for most scholars must inevitably be an unfamiliar area. Tov's edition of the Book of Baruch has grown out of one of the chapters of his doctoral dissertation. Its main purpose is to present a reconstruction of the Hebrew original of that part of Baruch (1:1-3:8)

for which composition in Hebrew seems almost certain. He has also reproduced the complete Greek text of Baruch from Ziegler's edition and has provided an English translation; for 1:1-3:8 this is based on his reconstructed Hebrew text, and for 3:9-5:9 on Ziegler's Greek.

M. A. KNIBB

STYLIANOPOULOS, T.: *Justin Martyr and the Mosaic Law* (S.B.L. Dissertation Series, 20). 1975. Pp. viii, 204. (Society of Biblical Literature and Scholars Press, Missoula, Montana. Price: \$4.20 (members \$3.00))

The author argues ingeniously that Justin's *Dialogue* is addressed largely, though not exclusively, to a Jewish audience. This throws into relief the discussion of the validity of the ritual law, which Justin sees as a temporary legislation aimed at combating the 'hardheartedness' of the Jews. The *Dialogue* is a crucial witness to the emergence of a distinctive Christian attitude to Judaism, and this book is a very useful contribution to its study.

N. R. M. DELANGE

SVEDLUND, G.: *The Aramaic Portions of the Pesiqta de Rab Kahana According to MS Marshall Or.24, the Oldest Known Manuscript of the Pesiqta de Rab Kahana* (Acta Universitatis Upsaliensis, Studia Semitica Upsaliensia, 2). 1974. Pp. xviii, 153, 5. (The University of Uppsala; distributed by Almqvist & Wiksell, Stockholm. Price: Sw.Cr. 53.00)

This work will be of interest to serious 'Aramaïsants'. After a useful linguistic analysis of Palestinian Aramaic, the writer concludes that the Aramaic portions of the *Pesiqta de Rab Kahana* were composed and redacted in Palestine and that their language bears closest (but not complete) similarity to that of the Palestinian Talmud. We are given a translation of the text in English and notes, though the latter lose in value because the Aramaic original is not itself included in the volume. There is a convenient list of loan words among the appendices, and also a select bibliography.

J. B. SEGAL

TALMAGE, F. E.: *David Kimhi. The Man and the Commentaries* (Harvard Judaic Monographs, 1). 1975. Pp. viii, 236. (Harvard University Press, Cambridge, Mass. Price: \$10.00; £6.80)

Judaism has so successfully contrived to sink the personal identities of its leading scholars in their literary works that any attempt such as this to portray the man and his background, as well as his scholarly achievements, is welcome. By a skilful use of a variety of indirectly relevant sources, a romantic English style which only occasionally seems affected, and intelligent guesswork, a plausible picture of Kimhi's early life emerges in the first third of the book. In the remainder the treatment is more conventional, moving from the personal and chronological to the literary and thematic, and an impressive mass of material is exploited to convey Kimhi's concept of *peshat* and its theological by-products. The translation of so many of Kimhi's remarks and the general insights into medieval Jewish Bible commentary are commendable, but a less disjunctive effect could have been achieved by the relegation of some matter to the footnotes.

S. C. REIF

URBACH, E. E.: *The Sages. Their Concepts and Beliefs*. Translated from the Hebrew by Israel Abrahams. 2 vols. 1975. Pp. xxii, 1-692; 693-1076. (Magnes Press, Jerusalem. Price: \$30.00)

Urbach's prodigious work of scholarship has already been widely acclaimed by Hebrew readers and this translation, produced with his collaboration, will ensure its recognition as a classic by a much wider readership. Taking care 'to avoid fanciful conjectures and unfounded explanations', one of the world's leading Talmudists subjects a vast array of Talmudic/Midrashic sources, and some non-Rabbinic material, to text-critical and historical elucidation to present, not a history of all aspects of Judaism in the period, but a specialized account of the development of Tannaitic and Amoraic ideas on a selection of key religious issues. Some will question the considerable degree of credibility accorded to the Rabbinic sources dealing with the events and personalities of the late Second Temple period, and others will look in vain for an evaluation of works published since the first edition, but this masterly treatment will not easily or quickly be surpassed.

S. C. REIF

WALTER, N.: *Fragmente jüdisch-hellenistischer Historiker* (Jüdische Schriften aus hellenistisch-römischer Zeit, 1/2). 1976. Pp. 89-164. (Gerd Mohn, Gütersloh. Price: DM. 36.00 (sub. DM. 32.00))

HABICHT, C.: 2. *Makkabäerbuch* (J.S.H.R.Z., 1/3). 1976. Pp. 165-286. (Gerd Mohn, Gütersloh. Price: DM. 54.00 (sub. DM. 48.00))

BRANDENBURGER, E.: *Himmelfahrt Moses*. MÜLLER, U. B.: *Die griechische Esra-Apokalypse*. KLIJN, A. F. J.: *Die syrische Baruch-Apokalypse* (J.S.H.R.Z., v/2). 1976. Pp. 57-192. (Gerd Mohn, Gütersloh. Price: DM. 60.00 (sub. DM. 54.00))

The fascicles of this important new German translation of the apocrypha and pseudepigrapha continue to appear steadily; for a description see *B.L.* 1975, pp. 94 f., and for other fascicles see *B.L.* 1974, p. 82 and *B.L.* 1976, pp. 87 f. In fasc. 1/2 Walter provides a short general introduction to the fragments of Jewish-Hellenistic literature and deals with those authors who can be described as historians (Eupolemus, Theophilus, Philo the elder, Cleodemus Malchus, Artapanus, Pseudo-Eupolemus, and Pseudo-Hecataeus); his treatment of the exegetical writers has already appeared in fasc. III/2. Habicht (fasc. 1/3) writes very clearly and helpfully on the literary and historical problems of 2 Maccabees and makes some interesting observations on the documents in chapter 11; his translation is based on Hanhart's text, but he diverges from Hanhart in a fair number of passages which he lists in an appendix. Fasc. v/2 contains three apocalyptic writings. Brandenburg questions the common identification of the Assumption of Moses with the work known as the Testament of Moses. Müller argues for the view that the Greek Apocalypse of Ezra is a Christian revision of an originally Jewish writing; 4:5-5:5(6) and 3:11-15 belong to the Christian revision, not the original work. Klijn presents a workmanlike edition of the Syriac Apocalypse of Baruch, although one might have wished, in the case of a writing as important as this, for rather more by way of exegetical comment than we are offered.

M. A. KNIBB

WEINGREEN, J.: *From Bible to Mishna*. 1976. Pp. xii, 164. (Manchester University Press. Price: £7.50)

This book presents a collection of revised studies which have already appeared elsewhere in recent years. An additional concluding article links

them together under a common heading and a common object, namely to show the continuity of tradition from biblical times to the rabbinical era, both in thought and in language. Considering the predominantly legal nature of the mishnaic traditions, the author is concerned mainly with legal texts, less with historical narratives and other haggadic transmissions. He demonstrates his view in particular by investigating the character and tenets of the book of Deuteronomy. He calls the Deuteronomic legislator a 'proto-rabbinic type', and the fifth part of the Pentateuch a 'proto-Mishna'. Professor Weingreen's book may be small, but it is an important publication even in its present jigsaw-like form. The conservative O.T. scholar will have to revise some of his orthodox views: he cannot dispense with a closer study of rabbinic thought.

H. KOSMALA

WILKEN, R. L. (ed.): *Aspects of Wisdom in Judaism and Early Christianity*. 1975 (1976). Pp. xxii, 218. (University of Notre Dame Press, Notre Dame, Indiana and London. Price: \$13.95; £9.80)

The seven essays collected here were originally presented at a seminar on wisdom in late antiquity, and their main concern is with the first two centuries of the common era. Of greatest interest to the student of the Hebrew Bible will be J. Laporte, 'Philo in the Tradition of Biblical Wisdom Literature'. The other papers in an interesting collection, though related to much recent O.T. study, will be of more direct concern to students of the N.T., Rabbinics, or early Christianity.

R. J. COGGINS

YUNG, P.: *Alphabetische Liste aller gelehrten Juden und Jüdinnen, Patriarchen, Propheten und berühmten Rabbinen, vom Anfange der Welt bis auf unsere Zeiten, nebst einer kurzen Beschreibung ihres Lebens und ihrer Werke*. 1976 (reprint of the Leipzig 1817 edition). Pp. xiv, 442. (Gerstenberg, Hildesheim. Price: DM. 78.00)

This charming book belongs to the nineteenth century literature associated with the struggle for Jewish civil rights in enlightened Europe. The author admired the initiatives of such liberals as Abbé Grégoire and Christian Dohm but was dissatisfied with the argument which, by excusing Jewish cultural shortcomings, acknowledged their existence. He preferred to demonstrate Jewish intellectual achievement and its potential value to society by sketching biographies of about two thousand outstanding Jews from Abraham to Mendelssohn. Nothing appears to be known of Yung, and the assumption of his Jewishness made in Volkmar Eichstädt's *Bibliographie* seems questionable. Apparently deriving his information from Christian bibliographers and translated Jewish works, he compiled this first German work of its kind with remarkably few omissions and before the development of *Wissenschaft des Judentums*. His descriptions of Biblical characters now appear particularly outdated and primitive and the reproduction is justifiable only as a literary curiosity. Shunami lists a 1973 facsimile in his *Supplement*.

S. C. REIF

ZIENER, G.: *Der Weg zum Leben: Gerechtigkeit und Weisheit. Das Buch der Weisheit* (Stuttgarter Kleiner Kommentar, AT 20). 1970. Pp. 35. (KBW Verlag, Stuttgart. Price: DM. 4.80)

In this useful little commentary for the general reader on the Wisdom of Solomon, twenty-five pages of commentary are preceded by nine of

introduction and followed by a one-page exposition of the spiritual value of the book. The introduction, after a brief account of the wisdom literature of the ancient near east and the place of Israelite wisdom literature within it, gives a useful assessment of the influence of Hellenism on Judaism and also has sections on the book's doctrine of eternal life and its relationship to the O.T.

R. N. WHYBRAY

10. PHILOLOGY AND GRAMMAR

BLAU, J.: *A Grammar of Biblical Hebrew* (Porta Linguarum Orientalium, N.S. 12). 1976. Pp. x, 209. (Harrassowitz, Wiesbaden. Price: DM. 68.00)

This work offers accounts of Biblical Hebrew's writing and phonetics (38 pp.), morphology (41 pp.), and syntax (34 pp.); then there are paradigms (25 pp.), a 'Short Bibliography' of 227 items, exercises (20 pp.), the text of Gen. 37-45 and Jonah furnished with references to earlier paragraphs, word-lists, but no index. This outline indicates that the work is intended for beginners, albeit very serious and scholarly ones. Hebraists will be interested in this new treatment, but may feel with me that the problems of presentation have not been solved. The explanations are often based on other matters still to be explained, and the effect is generally heavy and obscure; and, after all, some curious features of the language (such as Waw Consecutive) are not illumined.

J. H. EATON

BOBZIN, H.: *Die 'Tempora' im Hiobdialog*. 1974. Pp. xx, 517. (Dissertation, Philipps-Universität, Marburg/Lahn)

For those with the courage to wade through this long, badly printed book, there are discussions of the 'tenses' of the verbs in chapters 3-42 of Job. Bobzin uses the terms *Ḥameṭ* and *Mare'* ('hebraized' forms of Akk. *ḥamṭu* and *marû*), a procedure explained in part I of the book which examines the problems of the Hebrew tense system. The author has insisted on the use of Hebrew, Syriac, Arabic, and Greek scripts rather than a system of transliteration. The typescript from which the book has been reproduced was so badly prepared that there are quite a number of blank spaces where someone has forgotten to type or write in the appropriate word or words. In other places, corrections have been written in by hand in an untidy fashion. Many pages are appalling to look at.

K. J. CATHCART

EWALD, H. and DUKES, L.: *Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des Alten Testaments 1-111*. Reprographischer Nachdruck der Ausgabe Stuttgart 1844. 1976. 3 Teile in einem Band. Pp. xxiv, 160; viii, 199; iii, 206. (Gerstenberg, Hildesheim. Price: DM. 110.00)

This is a reprint of a well known work. In vol. I Ewald gives extracts from and annotated translations of Arabic works on biblical questions by Saadia, Judah ibn Quraish, Ḥayyuj and others. In vol. II Dukes surveys and annotates extracts from works in Hebrew translation by these and many other contemporary philologists. In vol. III Dukes publishes with notes the full Hebrew text (according to a Munich MS.) of the grammatical works

by Ḥayyuj on the weak and geminative verbs, and on pointing. Neither the fact that much work has been done since 1844 (e.g. by W. Bacher) in this field, nor the somewhat polemical nature of the opening essay by Ewald on 'the present state of Old Testament scholarship' can detract from the lasting value of these pioneering studies in the works of early Jewish Bible translators, grammarians and exegetes. There is a large amount of philological material here which is of the greatest interest to the serious student of biblical language and literature.

P. WERNBERG-MØLLER

FINLEY, H. E. and ISBELL, C. D.: *Biblical Hebrew. A Beginner's Manual*. 1975. Pp. 213. (Baker Book House, Grand Rapids, Michigan. Price: \$8.50)

This large typewritten manual and the tape that is made to accompany it evolved from a project begun in 1968 at Nazarene Theological Seminary in Kansas City, Missouri. The authors claim that after completing this volume a student will have learned the basic elements of grammar, syntax and word inflection, will have seen approximately 500 vocabulary words and will have read chapters 22–27 (226 verses!) of Genesis. Their general approach and terminology, apart from idiosyncrasies such as 'glottal click' and 'Pe-laryngael (*sic!*) verbs', are traditional; but in order to show how 'learning Hebrew can be exciting', some Modern Hebrew has been introduced. This applies to the pronunciation advocated by the authors, the cursive script and the occasional use of unpointed Hebrew; but it has also influenced the grammatical analysis, for example in the case of the active participle (p. 103) and the infinitive construct (p. 98). There are no English to Hebrew translation exercises, but plenty of 'contrived sentences' in Hebrew to practise on, including some that are not entirely convincing (e.g. *liq'ṭi 'et-habbegadim hazzeqenim* on p. 95).

J. F. A. SAWYER

KAUFMAN, S. A.: *The Akkadian Influences on Aramaic* (The Oriental Institute of the University of Chicago Assyriological Studies, 19). 1974. Pp. xviii, 196. (University of Chicago Press. Price: \$6.50)

This work represents a long overdue review of the pioneering work of H. Zimmern. In ch. 1 the problems of method are discussed: definition and nomenclature of dialects, principles for assessing evidence for borrowing, and the problems of Akkadian-West Semitic contact. Ch. 2 fills nearly half the book, with a list of Akkadian words considered to be borrowed in any dialect of Aramaic. Ch. 3 reviews 'non-lexical influences': phonological, morphological and syntactical. In ch. 4 the data are submitted to a critical analysis, letting through less than has sometimes been alleged. Conclusions are then summarized and a quantitative analysis of the lexical data is schematically presented. While the work deserves the gratitude of Aramaists and could not be wished less rigorously critical, it is a pity that room could not have been found for brief indications of cultural context. For example, the final analysis gives only eleven Akkadian words under 'Religion' as borrowed in Aramaic, whereas a number of other words (in the lexical list) are significant divine titles in Syriac, often with a similar prehistory in Akkadian. Kaufman could not take into account all the material listed by J. A. Fitzmyer in NTS 20 (1974), and presumably the Ebla discoveries will necessitate a reassessment of all hypotheses about early West Semitic. Nevertheless the present work will greatly assist future study in the areas which it serves.

R. MURRAY

KUTSCHER, E. Y.: *Studies in Galilean Aramaic* (Bar-Ilan Studies in Near Eastern Languages and Culture). 1976. Pp. x, 114. (Bar-Ilan University, Ramat-Gan. Price: Isr. £35.00; \$15.00)

This is a translation, by M. Sokoloff, of Kutscher's important articles on Galilean Aramaic (GA) which appeared in *Tarbiz* 1950-2. Sokoloff has also included nine pages of additional annotations made by Kutscher himself, and he has updated the bibliographical material. The three chapters deal with: the problem of GA, the importance of Vat. Heb. 30 as a source for GA, and clarifications of specific grammatical points. The work is well indexed.

S. P. BROCK

SAWYER, J. F. A.: *A Modern Introduction to Biblical Hebrew*. 1976. pp. xiv, 216. (Oriel Press, Stocksfield. Price: £4.00)

This grammar for beginners contains many unusual and original features. Chapters begin with biblical verses, which are then explained, and in this sense the method is 'inductive'. Many elements, commonly loaded upon the beginner, are left to a later stage. Thus appendices take care of matters like phonology; here also is found a section on semantics and one on the history of the Hebrew language. Indexes of prefixes and suffixes are also supplied. Traditional terms are often avoided, but there will be doubt whether the new ones ('pregenitive' for 'construct', 'prefix conjugation' for 'imperfect', etc.) will be accepted. Much will depend on the question how willing other teachers of Hebrew are to follow the patterns here offered. A first priority in future editions must be to remove some factual errors, mainly in pointing: cf. forms of the plural of 'eben 'stone', p. 196; of 'bayit 'house', p. 198; *d'ebarekh* wrongly twice, pp. 157, 160; *hinnennu* p. 52 is wrong for the sense 'behold him', and must be first person plural, or else the form should be otherwise. The copy received for review tended to disintegrate after some weeks of constant use.

J. BARR

SEGERT, S.: *Altaramäische Grammatik mit Bibliographie, Chrestomathie und Glossar*. 1975. Pp. 555, one map. (VEB Verlag Enzyklopädie, Leipzig. Price: M. 78.00)

This valuable grammar covers almost all the Aramaic dialects of the first millennium B.C. (i.e. including Biblical Aramaic, but excluding Palmyrene and Nabatean), the term 'Altaramäisch' being understood in a much wider sense than it is in Degen's work of the same title (see *B.L.* 1970, p. 82 (*Bible Bibliog.*, p. 272)), which covers only the ninth to the seventh century B.C. (Segert's 'Früharamäisch'). The grammar is essentially descriptive and not historical, although where helpful a few comments of a historical nature are included. A particularly welcome feature is the comparatively large proportion of space allotted to syntax (pp. 318-445). Although the writing of the grammar was essentially completed in 1965, some additions were made in the light of the Hermopolis papyri (published 1966), and the bibliography covers up to 1973. The chrestomathy (pp. 468-519), besides a wide selection of papyri and ostraca, includes texts of Daniel from Qumran and Geniza manuscripts, the latter with Babylonian vocalization.

S. P. BROCK

SEGERT, S.: *A Grammar of Phoenician and Punic*. 1976. Pp. 330. (Verlag C. H. Beck, Munich. Price: DM. 116.00)

It is surprising to realise that for Phoenician there has been no *Grammar* in English except that by Z. S. Harris (1936) which was really an

essay in linguistic description. What Segert has done is to provide a short synopsis of the language to enable the beginner to approach texts and later to use the standard reference work by J. Friedrich and W. Röhlig (1970). Although the work is short it is not at all incomplete, for he has included in his anthology not only texts written in the Phoenician alphabet but also some in Roman, Greek and syllabic scripts. The clipped style and the extremely systematic enumeration of the paragraphs (which often consist of only one sentence) may well deter some readers, and inconsistencies which are apparent in recurring translations will annoy them, but with careful work the Hebraist will discover through this book a new world of Phoenician literature which is often of considerable importance for understanding the Bible and not readily available in an English translation.

M. E. J. RICHARDSON

TAL (ROSENTHAL), A.: *The Language of the Targum of the Former Prophets and its Position within the Aramaic Dialects* (Texts and Studies in the Hebrew Language and Related Subjects, 1). 1975. Pp. xii (English), xxxii, 235 (Hebrew). (Tel-Aviv University. Price: Isr. £35.00; \$10.00)

A substantial study, the subject of which is made clear by the title. The emphasis is on the common elements between the language of the Targum and Old Aramaic. The work is mostly done through a study of vocabulary, under the (surely questionable) assumption that 'this sphere is more stable than others and an alien linguistic environment was likely to have limited influence over it' (English, p. viii). Claims about a 'super-dialectal' Aramaic, which preceded the dialects of the third and fourth centuries, seem hardly to have sufficient grounding; and some of the arguments are wooden and indiscriminating — for instance when (pp. 183 ff.) it is claimed that Greek words used in the Targum are all words witnessed to much earlier, as if the appearance of *nosos* 'disease' in the Iliad or of *stratēgos* in Archilochus argued that a Targum that used these same words could not be late! But as a whole the work is a solid assemblage of the material.

J. BARR

WILLIAMS, R. J.: *Hebrew Syntax. An Outline*. Second edition. 1976. Pp. x, 122. (University Press, Toronto. Price: \$4.50; £3.45)

The first edition of this work was reviewed in *B.L.* 1970, p. 85 (*Bible Bibliog.*, p. 275). In this second edition translations of all the Hebrew examples have been provided. Account has been taken of some recent studies and a subject index has been added. Altogether it is a most useful work and warmly recommended.

K. J. CATHCART

11. ADDITIONAL NOTES ON SCHOOL TEXTBOOKS

BERKELEY, J. P.: *Knowing the Old Testament*. 1974 (1954). Pp. 171. (Judson Press, Valley Forge, U.S.A. Price: \$2.00)

This is apparently an unchanged reprint of the original edition (not reviewed in *B.L.*). It gives a simple introduction to the books and theology of the O.T. In view of its strong Christian commitment and devotional

character it is suited to use in a Sunday School or church context rather than in ordinary schools. The presentation is clear and practical, and suggestions for classroom activities are given, but no maps or illustrations are included.

G. I. DAVIES

*GARRETT JONES, J.: *Faiths of the World*. 1976. Pp. vi, 78. (Holmes McDougall, Edinburgh. Price: £1.30)

As its title indicates, this book is of limited use in specific O.T. teaching. The section on Judaism, is, however, concisely informative, and makes more use of the Scriptures than is usual in such brief surveys.

E. B. MELLOR

Books received too Late for Notice

- AMIRAN, R.: *Ancient Pottery of the Holy Land*. 1970. (Rutgers University Press, New Brunswick)
- AMMASSARI, A.: *La religione dei Patriarchi*. 1976. (Pontificia Universitas Urbaniana, Città Nuova Editrice, Rome)
- ANDERSEN, F. I. and FORBES, A. D.: *Eight Minor Prophets. A Linguistic Concordance* (The Computer Bible, 10). 1976. (Biblical Research Associates, Ohio)
- ARCHER, G. L., JR.: *A Survey of Old Testament Introduction*. Revised edition. 1976. (Moody Press, Chicago)
- ATTRIDGE, H. W. and ODEN, R. A. (ed.): *The Syrian Goddess (De Dea Syria)* (SBL Texts and Translations, 9). 1976. (Scholars Press, Missoula, Montana for the S.B.L.)
- BAKER, D. L.: *Two Testaments, One Bible*. 1976. (Inter-Varsity Press, Leicester)
- BALY, A. D.: *God and History in the Old Testament*. 1976. (Harper & Row, New York)
- BERGER, K.: *Die griechische Daniel-Diegeese* (Studia Post-Biblica, 27). 1976. (Brill, Leiden)
- BLANCH, S.: *For All Mankind*. Second edition revised and enlarged. 1977. (The Bible Reading Fellowship, London; John Murray, London)
- BLANK, S. H. and WEISBERG, D. B. (ed.): *Hebrew Union College Annual*. Vol. XLVI (Centennial Issue). 1975. (Hebrew Union College — Jewish Institute of Religion, Cincinnati)
- BOECKER, H. J.: *Recht und Gesetz im Alten Testament und im Alten Orient*. 1976. (Neukirchener Verlag, Neukirchen-Vluyn)
- BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band II, Lief. 7. 1976. (Kohlhammer, Stuttgart)
- BRIGHT, J.: *Covenant and Promise*. 1976. (Westminster Press, Philadelphia; S.C.M. Press, London)
- CALLENDER, J. B.: *Middle Egyptian*. 1975. (Undena Publications, Malibu, California)
- CHRISTENSEN, D. L.: *Transformation of the War Oracle in Old Testament Prophecy* (Harvard Dissertations in Religion, 3). 1975. (Scholars Press, Missoula, Montana for the Harvard Theological Review)
- CLINES, D. J. A.: *I, He, We and They. A Literary Approach to Isaiah 53* (JSOT Suppl. Series, 1). 1976. (Department of Biblical Studies, University of Sheffield)
- COHEN, A.: *Everyman's Talmud*. 1975. (Schocken Books, New York)
- COOGAN, M. D.: *West Semitic Personal Names in the Murašu Documents* (Harvard Semitic Monographs, 7). 1976. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum)
- COPPENS, J.: *De Oud- en Intertestamentische Verwachting van een Eschatologische Heilsmiddelaar* (Mededelingen van de Koninklijke Academie voor Wetenschappen . . . xxxvii, 3). 1975. (Koninklijke Academie voor Wetenschappen, Belgium)

- COPPENS, J. (ed.): *La notion biblique de Dieu* (Bibl. Ephem. Theol. Lov., 41). 1976. (Duculot, Gembloux; Leuven University Press)
- CULLEY, R. C. (ed.): *Oral Tradition and Old Testament Studies (Semeia, 5)*. 1976. (Society of Biblical Literature; Scholars Press, Missoula, Montana)
- DIETRICH, M., LORETZ, O. and SANMARTIN, J.: *Die keilalphabetischen Texte aus Ugarit* (AOAT, 24). 1976. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn)
- DONNER, H.: *Die literarische Gestalt der alttestamentlichen Josephsgeschichte* (SHAW, Phil.-hist. Klasse, 1976/2). 1976. (Carl Winter Universitätsverlag, Heidelberg)
- FINLEY, M. I. (ed.): *Atlas of Classical Archaeology*. 1977. (Chatto & Windus, London)
- FLEMING, S.: *Dating in Archaeology*. 1976. (Dent, London)
- FOHRER, G.: *Die Propheten des Alten Testaments*. Band 6. *Die Propheten seit dem 4. Jahrhundert*. 1976. (Gerd Mohn, Gütersloh)
- GERSTENBERGER, E., JUTZLER, K. and BOECKER, H. J.: *Psalmen in der Sprache unserer Zeit*. 1976. (Neukirchener Verlag, Neukirchen-Vluyn)
- GINZBERG, L.: *An Unknown Jewish Sect* (Moreseth Series, 1). 1976. (The Jewish Theological Society of America; Ktav, New York)
- GÖRG, M.: *Gott-König-Reden in Israel und Ägypten* (BWANT, 105). 1975. (Kohlhammer, Stuttgart)
- GOWAN, D. E.: *Bridge Between the Testaments* (Pittsburgh Theological Monograph Series, 14). 1976. (Pickwick Press, Pittsburgh)
- GOWAN, D. E.: *The Triumph of Faith in Habakkuk*. 1976. (John Knox Press, Atlanta)
- GROSS, W.: *Verbform und Funktion. Wayyiqtol für die Gegenwart?* (Münchener Universitäts-Schriften, Arbeiten zu Text und Sprache im Alten Testament, 1). 1976. (Eos Verlag, St Ottilien, Germany)
- GROZINGER, K.-E.: *Ich bin der Herr, dein Gott* (Frankfurter Judaistische Studien, 2). 1976. (H. Lang, Berne; P. Lang, Frankfurt)
- HAAS, W. (ed.): *Writing without Letters*. 1976. (Manchester University Press)
- HAMERTON-KELLY, R. and SCROGGS, R. (ed.): *Jews, Greeks and Christians. Essays in Honor of William David Davies* (SJLA, 21). 1976. (Brill, Leiden)
- HAMMERSHAIMB, E., MUNCK, J., NOACK, B. and SEIDELIN, P. (ed.): *De gammeltestamentlige Pseudepigrapher i oversættelse med indledning og noter, 8 fasc.* 1976. (Gad, Copenhagen)
- HEINEMANN, J. and PETUCHOWSKI, J. J. (ed.): *Literature of the Synagogue* (Library of Jewish Studies). 1975. (Behrman House, New York)
- HOFTIJZER, J. and VAN DER KOOIJ, G.: *Aramaic Texts from Deir 'Alla* (Documenta et Monumenta Orientis Antiqui, 19). 1976. (Brill, Leiden)
- HOSSFELD, F. L.: *Untersuchungen zu Komposition und Theologie des Ezechielbuches* (Forschung zur Bibel, 20). 1977. (Echter Verlag, Würzburg)
- HUGHES, P. E.: *Interpreting Prophecy*. 1976. (Eerdmans, Grand Rapids)

- ILLMAN, K.-J.: *Thema und Tradition in den Asaf-Psalmen* (Publications of the Research Institute of the Åbo Akademi Foundation, 13). 1976. (Åbo Akademi Forskningsinstitut, Åbo, Finland)
- JAESCHKE, W.: *Die Suche nach den eschatologischen Wurzeln der Geschichtsphilosophie* (Beiträge zur Evangelische Theologie, 76). 1976. (Kaiser Verlag, Munich)
- JENKINS, F.: *The Old Testament in the Book of Revelation*. 1976. (Baker Book House, Grand Rapids)
- KIDNER, D.: *A Time to Mourn, and a Time to Dance. Ecclesiastes and the Way of the World*. 1976. (Inter-Varsity Press, Leicester)
- KILIAN, R.: *Il sacrificio di Isacco* (Studi Biblici, 36). 1976. (Paideia Editrice, Brescia)
- KITTEL, G. and FRIEDRICH, G. (ed.): *Theological Dictionary of the New Testament*. Vol. x (Index). 1976. (Eerdmans, Grand Rapids)
- DELANGE, N. R. M.: *Origen and the Jews* (University of Cambridge Oriental Publications, 25). 1977. (Cambridge University Press)
- LAPP, P. W. and N.: *Discoveries in Wadi Daliyeh* (AASOR, 41). 1974. (American Schools of Oriental Research, Ann Arbor, Michigan)
- LEIMAN, S. Z.: *The Canonization of Hebrew Scripture. The Talmudic and Midrashic Evidence* (Transactions of the Connecticut Academy of Arts and Sciences, vol. 47). 1976. (The Shoe String Press, Hamden, Conn.)
- LEVENSON, J. D.: *Theology of the Program of Restoration of Ezekiel 40-48* (Harvard Semitic Monograph Series, 10). 1976. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum)
- LEVINE, E.: *The Aramaic Version of Jonah*. 1975. (Academic Press, Jerusalem)
- LÖHR, M.: *Bildung aus dem Glauben. Beiträge zum Verständnis der Lehreden des Buches Jesus Sirach*. 1975. (Dissertation, University of Bonn)
- LONA, H. E.: *Abraham in Johannes 8* (Europäische Hochschulschriften, xxiii/65). 1976. (H. Lang, Berne; P. Lang, Frankfurt)
- MAIER, G.: *Der Prophet Jona* (Wuppertaler Studienbibel). 1976. (Brockhaus Verlag, Wuppertal)
- MAILLOT, A. and LELIEVRE, A.: *Actualité de Michée*. 1976. (Labor et Fides, Geneva)
- Ministerio y Carisma. Homenaje a Monseñor García Lahiguera* (Annales Valentinos, numero extraordinario). 1975. (Facultad de Teología San Vicente Ferrer, Moncada, Valencia)
- MORRIS, M. K. and JAMES, E.: *A Critical Word Book of Leviticus, Numbers, Deuteronomy* (The Computer Bible, vol. 8). 1975. (Scholars Press, Missoula, Montana; Biblical Research Associates)
- NEUSNER, J.: *A History of the Mishnaic Law of Purities*. Part xv. *Niddah* (Commentary) (SJLA, 6). 1976. (Brill, Leiden)
- NOTH, M.: *Storia d'Israele* (Biblioteca di Cultura Religiosa, 25). 1975. (Paideia Editrice, Brescia)
- Novae Concordantiae Bibliorum Sacrorum Iuxta Vulgatam Versionem critice editam*. Tomus 1, fasc. 1: A-C. 1977. (Frommann-Holzboog Verlag, Stuttgart)

- PHILLIPS, A.: *God B.C.* 1977. (Oxford University Press)
- PLEVNIK, J. (ed.): *Word and Spirit. Essays in Honor of David Michael Stanley, S. J.* 1975. (Regis College Press, Toronto)
- POSNER, R. and others (ed.): *The Hebrew Book. An Historical Survey.* 1975. (Keter Publishing House, Jerusalem)
- PREUSS, H. D.: *Deuterocesaja. Eine Einführung in seine Botschaft.* 1976. (Neukirchener Verlag, Neukirchen-Vluyn)
- PRICE, W. K.: *The Prophet Joel and the Day of the Lord.* 1976. (Moody Press, Chicago)
- The Psalms. Translated by Peter Levi with an Introduction by Nicholas de Lange* (Penguin Classics). 1976. (Penguin Books, Harmondsworth, Middlesex)
- RABINOVITZ, Z. M.: *Ginzé Midrash. The Oldest Forms of Rabbinic Midrashim according to Geniza Manuscripts.* 1976. (The Chaim Rosenberg School of Jewish Studies, University of Tel-Aviv)
- RADDAY, Y. T.: *An Analytical Linguistic Concordance to the Book of Isaiah* (The Computer Bible, vol. 2). 1975. (Scholars Press, Missoula, Montana for Biblical Research Associates)
- RATTEY, B. K.: *A Short History of the Hebrews from the Patriarchs to Herod the Great.* 3rd edition revised by P. M. Binyon. 1976. (Oxford University Press)
- RENDTORFF, R.: *Das überlieferungsgeschichtliche Problem des Pentateuch* (BZAW, 147). 1977. (De Gruyter, Berlin)
- RHOADS, D. M.: *Israel in Revolution 6–74 C.E. A Political History Based on the Writings of Josephus.* 1976. (Fortress Press, Philadelphia)
- ROST, L.: *Judaism Outside the Hebrew Canon.* 1976. (Abingdon Press, Nashville)
- RUDOLPH, W.: *Haggai — Sacharja 1–8 — Sacharja 9–14 — Maleachi* (KAT XIII, 4). 1976. (Gerd Mohn, Gütersloh)
- RUPPRECHT, K.: *Der Tempel von Jerusalem. Gründung Salomos oder jebusitisches Erbe?* 1977. (De Gruyter, Berlin)
- SAFRAI, S. and STERN, M. (ed.): *The Jewish People in the First Century.* Vol. 2 (Compendia Rerum Iudicarum ad Novum Testamentum, 1/2). 1976. (Van Gorcum, Assen; Fortress Press, Philadelphia)
- SANDFUCHS, W.: *Die Zehn Gebote.* 1976. (Echter Verlag, Würzburg)
- SAUER, E.: *Die Morgenrot der Welterlösung. Ein Gang durch die alttestamentliche Offenbarungsgeschichte.* 6. Auflage. 1976. (Brockhaus Verlag, Wuppertal; Brunnen-Verlag, Basel)
- SCHMID, H. H.: *Der sogenannte Jahwist. Beobachtungen und Fragen zur Pentateuchforschung.* 1976. (Theologischer Verlag, Zurich)
- SCHONEVELD, J.: *The Bible in Israeli Education.* 1976. (Van Gorcum, Assen)
- Scrolls from Qumran Cave I. From Photographs by John C. Trever.* 1974. (The Albright Institute of Archaeological Research and the Shrine of the Book, Jerusalem)
- SPERBER, D.: *Roman Palestine 200–400. Money and Prices* (Bar-Ilan Studies in Near Eastern Languages and Culture). 1974. (Bar-Ilan University, Ramat-Gan, Israel)
- STRADLING, L. E.: *Praying the Psalms.* 1977. (S.P.C.K., London)

- TENGSTRÖM, S.: *Die Hexateuch Erzählung. Eine literaturgeschichtliche Studie* (Coniectanea Biblica, OT Series, 7). 1976. (Gleerup, Lund)
- UNSTEAD, R. J.: *Living in Ancient Egypt*. 1977. (A. & C. Black, London)
- WACHOLDER, B. Z.: *Essays on Jewish Chronology and Chronography*. 1976. (Ktav, New York)
- WARMUTH, G.: *Das Mahnwort. Seine Bedeutung für die Verkündigung der vorexilischen Propheten* (Beiträge zur Biblischen Exegese und Theologie, 1). 1976. (H. Lang, Berne; P. Lang, Frankfurt)
- WEVERS, J. W.: *Ezekiel* (New Century Bible). 2nd edition. 1976. (Oliphants, London)
- YOUNG, N.: *Creator, Creation and Faith*. 1976. (Westminster Press, Philadelphia)
- ZEDDA, S.: *L'escatologia biblica*. Vol. 1. *Antico Testamento e Vangeli Sinottici* (Esegesi Biblica, 6). 1972. (Paideia Editrice, Brescia)
- ZIMMERLI, W.: *I. Mose 12-25: Abraham* (Zürcher Bibelkommentare AT, 1.2). 1976. (Theologischer Verlag, Zurich)

Index of Authors

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

	PAGE		PAGE
<i>Abingdon Bible Handbook</i>	56	BARCLAY, R. A.	28
ABRAHAMS, I.	11	BARKAI, G.	27
<i>Abr-Nahrain</i>	8	BAR-KOCHVA, B.	20, 90
ACHTEMEIER, P. J.	102	BARR, J.	77
ACKERMAN, J. S.	7, 9	BARRETT, C. K.	80
ACKROYD, P. R.	62	BARROIS, G. A.	78
<i>Acta Orientalia</i>	16	BARSOTTI, D.	42
ADAM, G.	55	BAR-TANA, A.	7
ADLER, I.	10	BARTEL, R.	7
AHARONI, Y.	21	BARTH, C.	8
ALAND, K.	35	BARTHELEMY, D.	35
ALBREKTSON, B.	18	BARTON, I. M.	103
ALBRIGHT, W. F.	35	BAR-YOSEF, D.	26
ALLENBACH, J.	55	BATTO, B. F.	91
ALONSO SCHÖKEL, L.	41, 47	BAUER, J. B.	8
ALSVIK, M.	87	BAUM, A.	42
AMIRAN, R.	121	BEAUCAMP, E.	20
AMMASSARI, A.	121	BECK, E.	52
<i>The Ancient Near East</i>	26	BECK, P.	24
ANDERSEN, F. I.	41, 121	BECKER, J.	52
<i>Annual of the Japanese Biblical Institute</i>	18	BELLEFONTAINE, E.	12
ANTHONY, Brother	77	BEN-ASHER, M.	10
APPLEBAUM, S.	20	BEN-BARAK, Z.	18
ARCHER, G. L., Jr	121	BEN-CHORIN, S.	16
ARDREY, R.	79	BENNETT, R. A.	9
ARENHOEVEL, D.	42, 55	BERG, W.	55
ASSMANN, J.	90	BERGER, K.	121
<i>A.S.T.I.</i>	16	BERGERHOF, K.	91
ATTAL, R.	7	BERGMAN, J.	8
ATTRIDGE, H. W.	121	BERKELEY, J. P.	119
AUERBACH, E.	28	BETZ, H. D.	102
AVIGAD, N.	22, 25, 27	BETZ, O.	80
AVISHUR, Y.	18	BEUKEN, W. A. M.	16
AVI-YONAH, M.	22, 29, 99	<i>B.H.S.</i>	35
AVNERI, S.	19	<i>Biblia Patristica</i>	55
AYALI, M.	10	<i>Biblia Sacra iuxta Vulgatam Versionem</i>	35
AYALON, D.	7	<i>Biblical Literature: 1974 Proceedings</i>	12
BAGATTI, B.	20, 21	BICKERMAN, E. J.	8
BAILEY, L. R.	11	BIERBRIER, M. L.	91
BAKER, D. L.	121	BIETAK, M.	23
BALY, A. D.	121	BINYON, P. M.	124
BAR-ADON, P.	27	BJERKHOLT, T.	87
BARAG, D.	27	BLACK, M.	107
		BLACKER, C.	92

	PAGE		PAGE
BLACKMAN, A. M.	70	COGGINS, R. J.	44, 74
BLACKWOOD, A. W.	78	COHEN, A.	121
BLAIR, E. P.	56	COHEN, N. G.	16
BLANCH, S.	56, 121	COLLINS, J. J.	9
BLANK, J.	80	COLLINS, S.	44
BLANK, S. H.	121	COLLON, D.	92
BLAU, J.	18, 116	COMAY, J.	29
BLENKINSOPP, J.	12	CONRAD, J.	8
BLUMENTHAL, E.	97	COOGAN, M. D.	9, 121
BOBZIN, H.	116	COOTE, R. B.	9
BOECKER, H. J.	121, 122	COPPENS, J.	121, 122
BÖHMER, S.	56	COX, D.	20
BOKSER, B. M.	108	COXON, P. W.	10
BOLING, R. G.	9	CRAIGIE, P. C.	93
<i>The Book of Amos</i>	42	CRENSHAW, J. L.	58, 59
BOTTERO, J.	94	CRIM, K.	11
BOTTERWECK, G. J.	8, 121	CROSS, F. M., Jr	35, 59
BOWMAN, J.	8	CROSSAN, J. D.	60
BOYCE, M.	92	CROWN, A. D.	100
BRANDENBURGER, E.	114	CULLEY, R. C.	60, 122
BRAULIK, G.	43, 57	CULLMANN, O.	100
BRECHT, M.	43	CUNCHILLOS, J. L.	79
BRENZ, J.	43	CUSTANCE, A. C.	60
BRIGHT, J.	121		
BRIN, G.	57		
BROTHERS, A. J.	103	DAHOO, M. J.	20
BROWN, C.	9	DANIELOU, J.	100
BRUCE, F. F.	29, 78, 99	DAVIDSON, R.	10
BUBER, M.	43	DAVIES, W. D.	79, 122
BUCCELLATI, G.	94	DAYAGI, N.	27
BULL, R. J.	99	LE DEAUT, R.	100
BULLARD, J. M.	19	DELCOR, M.	12
BUSS, M. J.	19	DERENBOURG, J.	101
		DERRETT, J. D. M.	15, 77
		DEY, L. K. K.	101
CALLENDER, J. B.	121	DIAKONOFF, I. M.	14
CALLOUD, J.	57	DIETRICH, M.	91, 122
CAMPBELL, E. F., Jr	9	DIETRICH, W.	61
CANCIK, H.	58	DÍEZ MERINO, L.	36
CARMON, E.	10	VAN DIJK, J. J. A.	94
CARROLL, R. P.	10, 15	DIL, A. S.	70
CASSUTO, U.	11	DINUR, B. Z.	21
CASTELLINO, G. R.	94	DOMMERSHAUSEN, W.	44
CAVALLETTI, S.	20	DONNER, H.	30, 122
CAZELLES, H.	8	DORNISCH, L.	60
CHOURAQUI, A.	11	DOTAN, A.	36
CHRISTENSEN, D. L.	121	DOWNNEY, G.	100
CLARK, V. A.	9	DRIVER, G. R.	70, 93
CLAVIER, H.	78	DUKES, L.	116
CLEMENTS, R. E.	50, 58	DYKMANS, M.	17
CLIFFORD, R. J.	9		
CLINES, D. J. A.	121		
COATS, G. W.	58	EATON, J. H.	61
COGGAN, D.	110	EDWARDS, D. L.	62

INDEX

129

	PAGE		PAGE
EICHLER, B. L.	94	GAMBERONI, J.	8
EISING, H.	8	GARRETT JONES, J.	120
EISSFELDT, O.	62	GARSCHA, J.	64
ELDAR, I.	10	GARSIEL, M.	30
<i>Elenchus Bibliographicus</i>		GAYLORD, H. E., Jr	105
<i>Biblicus</i>	17	GELLER, B.	108
ELLIGER, K.	35	GEMSER, B.	59
ELLINGSEN, I.	86	GEORGI, D.	102
ELLISON, H. L.	30	GERATY, L. T.	9
ERLANDSSON, S.	8	GERHARDSSON, B.	18
ETTINGHAUSEN, R.	7	GERLEMAN, G.	18, 35
EWALD, H.	116	GERSTENBERGER, E.	122
EWING, W. B.	44	<i>Geschichten von Königen</i>	
		<i>in Israel</i>	45
		GESE, H.	80, 88
		DE GEUS, C. H. J.	31
FABRY, H.-J.	8, 101	GILBOA, A.	19
FAEHN, H.	86	GINSBURG, C. D.	36
FAIRBAIRN, P.	62	GINZBERG, L.	13, 122
FALKENSTEIN, A.	70	GISPEN, W. H.	45
FELDMAN, L. H.	102	GIUDIERI, R.	94
FELLMAN, J.	9	GOEDICKE, H.	95
FENZ, A. K.	42	GOITEIN, S. D.	7
FICHTNER, J.	35	GOLDIN, J.	13, 102
FIELDS, W. W.	63	GOLDSTEIN, D.	51
FILSON, F. V.	34	GOLLWITZER, H.	106
FINKELSTEIN, J. J.	94	GONZÁLEZ, M. I.	47
FINLEY, H. E.	117	GOODING, D. W.	36
FINLEY, M. I.	122	<i>Good News Bible</i>	45
FIorenza, E. S.	102	GORDIS, R.	13, 46
FISCHER, B.	35	GORDON, C. H.	32
FISHBANE, M.	16, 19	GORDON, R. P.	10
FITZMYER, J. A.	102	GÖRG, M.	122
FLANAGAN, J. W.	12	GOSHEN-GOTTSTEIN, M. H.	17, 35
FLEMING, S.	122	GOSSNER, J.	86
FLOSS, J. P.	63	GOTO, K.	105
FOHRER, G.	63, 122	GOTTLIEB, H.	38
FOKKELMAN, J. P.	64	GOTTLIEB, W.	10
FORBES, A. D.	121	GOTTWALD, N. K.	19
FORD, D. W. C.	79	GOWAN, D. E.	80, 122
FORSHEY, H. O.	10	GRABOIS, A.	19
FRANCIS, F. O.	12	GRAESSER, C., Jr	9
FRANK, H. T.	30	GRAYSON, A. K.	95, 96
FRANKEN, H. J.	23	GREEN, A. R. W.	80
FREEDMAN, D. N.	8, 9, 12, 35, 59	GREENBERG, M.	13
FRICK, F. S.	19	GREENFIELD, J. C.	18, 27
FRIEDRICH, G.	12, 123	GRIBOMONT, J.	35
FRIEDRICH, J.	80	GRIERSON, P.	92
FRI TSCH, C. T.	99	GROLLENBERG, L. H.	31
FURNISH, V. P.	11	GROSHEIDE, H. H.	32
		GROSS, W.	122
		GROZINGER, K.-E.	122
		GUNDRY, R. H.	102
GAÁL, E.	14	GUNKEL, H.	70
GALLING, K.	70	GUTZKE, M. G.	64

	PAGE		PAGE
HAAS, W.	122	JACOBS, L.	92
HABETS, G. N. M.	65	JACOBSEN, T.	94, 96
HABICHT, C.	114	JACQUET, L.	46
HAKKAK, H.	19	JAESCHKE, W.	123
HALLO, W. W.	94	JAGERSMA, H.	66
HAMERTON-KELLY, R.	122	JAMES, E.	123
HAMMER, R. J.	46	JANZEN, W.	10
HAMMERSHAIMB, E.	18, 38, 122	JAUBERT, A.	100
HARMATTA, J.	14	JAY, P.	51
HARRELSO, W.	108	JEAN-NESMY, C.	48
HARRINGTON, D. J.	10, 108	JENKINS, F.	123
HARRIS, H. A.	103	JENNI, E.	14
HARROP, G. G.	81	JEPSEN, A.	50
HASEL, G. F.	8	JERVELL, J.	15
HAUGE, M. R.	15	JOEL, I.	15
HAYES, J. H.	65	JOHANSSON, A.	18
HEINEMANN, J.	122	JOHNSON, A. M.	9
HELD, M.	94	JOHNSTON, R. M.	107
HELFMEYER, F. J.	8	JONES, A. H.	32
HELTZER, M.	20	JONES, E.	24
HENGEL, M.	103	JONES, H. O.	73
HENNINGER, J.	81	DE JONGE, H. J.	105
HERRMANN, R.	45	DE JONGE, M.	105, 108
HERRMANN, S.	65, 97	JONGELING, B.	105
HESTRIN, R.	27	JUTZLER, K.	122
HILHORST, A.	103		
HINSON, D. F.	82		
HIRSH, Z.	104		
HOFFNER, H.	94	KAHN, J. H.	82
HOFFNER, H. A.	8	KAISER, O.	55, 66
HOFTIJZER, J.	122	KANDA, T.	17
HOLLAND, D. L.	99	KAPELRUD, A. S.	15, 18, 66
HOLLANDER, H. W.	105, 108	KARP, A. G.	12
HOLLENBACH, P. W.	12	KÄSEMANN, E.	80
HOLM-NIELSEN, S.	16	KASHER, A.	20
HORTON, F. L., Jr	104	KAUFMAN, S. A.	117
HOSSFELD, F. L.	122	KEDAR-KOPFSTEIN, B.	8, 10
HOUTMAN, C.	16	KIDA, K.	67
HRUBY, K.	100	KIDNER, D.	123
HUBER, F.	65	KILIAN, R.	123
H.U.C.A.	121	KITTEL, G.	12, 123
HUGHES, P. E.	122	KLIJN, A. F. J.	114
HURVITZ, A.	19	KLONEN, A.	27
		KNUTSSON, B.	16
ILLMAN, K.-J.	123	KOCH, K.	80
<i>Index of Articles on</i>		KOCH, R.	82
<i>Jewish Subjects</i>	15	KOCHAVI, M.	24
<i>The Interpreter's Dictionary</i>		KÖHLER, L.	83
<i>of the Bible</i>	11	KOIZUMI, T.	18
ISAACS, M. E.	104	KOLENKOW, A. B.	108
ISBELL, C. D.	23, 117	KOMORÓCZY, G.	14
ISLAM, R.	9	VAN DER KOOIJ, G.	122
ISSER, S. J.	104	KORTEWEG, T.	105, 108
<i>I.Z.B.G.</i>	14	KRAFT, R. A.	37
		KRAMER, S. N.	94

INDEX

131

	PAGE		PAGE
KRENTZ, E.	67	MCCARTER, P. K.	9
KSELMAN, J. S.	9	MCCULLOUGH, W. S.	32
KÜMMEL, W. G.	55	MCKEATING, H.	83
KUNTZ, J. K.	19	MCKENZIE, J. L.	12
KURYLOWICZ, J.	67	MAGNANINI, P.	25
KUTSCHER, E. Y.	118	MAGONET, J.	69
KVANVIG, H. S.	87	MAHDIHASSAN, S.	9
<i>Kyūyaku Giten</i>	105	MAIER, G.	123
		MAILLOT, A.	123
		MALAMAT, A.	14, 20, 21
		MANCINI, I.	20
LABUSCHAGNE, C. J.	105	MARGALIT, B.	10
LACOCQUE, A.	46	MARTIN, R. A.	37, 108
LAMBERT, W. G.	92, 94	MATEOS, J.	41, 47
LANG, H.	8	MATSUDA, I.	18
DELANGE, N. R. M.	123, 124	MATSUNAGA, K.	17
LAPIDE, P. E.	16, 106	MAUCHLINE, J.	10
LAPORTE, J.	115	MAYS, J. L.	48
LAPP, N. L.	24, 123	MAZAR, A.	27
LAPP, P. W.	24, 123	MAZAR, B.	21, 25, 27
LAWRENCE, J.	110	MECKS, W. A.	102
LAZARUS-YAFEH, H.	7	MELAMMED, E. Z.	69
LEHMAN, I. O.	28	MELUGIN, R. F.	69
LEIMAN, S. Z.	123	MENDENHALL, G. E.	12
LELIEVRE, A.	123	MESHORER, Y.	25
LEMAN, A.	83, 106	METTINGER, T. N. D.	84
LEMANN, J.	106	MEYER, E.	17
LEONE, A.	37	MEYERS, E. M.	9
LESLIE, D. D.	9	MICHEL, D.	70
LEVENSON, J. D.	123	MIHALY, E.	107
LEVEY, I. M.	100	MILES, J. C.	93
LEVI, P.	124	MILGROM, J.	84
LEVINE, E.	123	MILIK, J. T.	107
L'HEUREUX, C. E.	10	MILLER, J. M.	33
<i>Los Libros Sagrados</i>	47	MILLER, P. D.	18
LICHT, J.	67	<i>Ministerio y Carisma</i>	123
LIEBERMAN, S.	13	MONTAGNINI, F.	54
LIFSHTITZ, B.	21, 25	MOOREY, P. R. S.	26
LIGETI, L.	16	MORENZ, S.	97
LLOYD, A. B.	96	MORRIS, H. M.	48
LOERSCH, S.	68	MORRIS, M. K.	123
LOEWE, M.	92	MOWINCKEL, S.	70
LOEWENSTAMM, S. E.	19	MULDER, M. J.	16
LOFFREDA, S.	20	MÜLLER, U. B.	114
LOHFINK, N.	68	MÜLLER-SCHWEFE, H.-R.	70
LÖHR, M.	123	MUNCK, J.	122
LOHSE, E.	106	MUÑOZ LEON, D.	37
LONA, H. E.	123	MURAOKA, T.	105
LORETZ, O.	68, 91, 122	MURPHY, R. E.	12
<i>Loven en Geloven</i>	16		
LUBKOLL, H.-G.	68		
LUCK, U.	83	NAKAZAWA, K.	18
LUKE, K.	68	NAMIKI, K.	17, 18
LUNDBOM, J.	8	NAOR, M.	33
LUZ OJEDA, J.	47		

	PAGE		PAGE
NAVEH, J.	19, 21	VAN DER PLOEG, J. P. M.	16, 49
NEGEV, A.	27	PLUMLEY, J. M.	92
NETZER, E.	26, 27	PÖHLMANN, W.	80
NEUMANN, P. H. A.	70	POKRANDT, A.	45
NEUSNER, J.	107, 108, 123	POLLACK, A. I.	110
<i>The New International</i>		POLZIN, R.	9
<i>Dictionary of New</i>		PORAT, Y.	27
<i>Testament Theology</i>	9	PORTER, J. R.	49
NICKELSBURG, G. W. E., Jr	108	PORTON, G. G.	110
NIDA, E. A.	70	POSNER, R.	124
NOACK, B.	122	<i>Preliminary and Interim</i>	
NOBER, P.	17	<i>Report on the Hebrew Old</i>	
NOMOTO, S.	18	<i>Testament Text Project</i>	38
NOTH, M.	123	PREUSS, H. D.	8, 72, 124
<i>Novae Concordantiae Bibliorum</i>		PRICE, W. K.	124
<i>Sacrorum iuxta Vulgatam</i>		PRITCHARD, J. B.	26
<i>Versionem</i>	123	<i>The Psalms</i>	124
<i>Nueva Biblia Española</i>	41, 47	<i>Psautier Chrétien avec bref</i>	
		<i>commentaire spirituel</i>	49
		PURVIS, J. D.	9, 108
		DE PURY, A.	72
ODED, B.	19, 20		
ODEN, R. A.	121	<i>Qadmoniot</i>	26
OIKAWA, K.	105		
OKANO, M.	17		
OLAMI, J.	27		
OLMO LETE, G. DEL	71		
OLSEN, B. D.	84	RABE, V. W.	9
OLSTHOORN, M. K.	108	RABIN, C.	10
ONASCH, A.	97	RABINOVITZ, Z. M.	124
OOSTERHOFF, B. J.	16	VON RAD, G.	59, 70
OTTO, E.	84	RADDAY, Y. T.	124
OULETTE, J.	107	RAPAPORT, I.	72
		RAPPAPORT, U.	19, 20
PANCARO, S.	109	RATTEY, B. K.	124
PAIREIRA, B. A.	71	REDPATH, A.	50
PARKE-TAYLOR, G. H.	85	RENDTORFF, R.	124
PARNAS, M.	19	RENGSTORF, K. H.	110
<i>Parole et Esprit du</i>		REVIV, H.	19, 20
<i>Psautier Chrétien</i>	48	RHOADS, D. M.	124
PATRICK, D.	12, 19	RICOEUR, P.	46, 60
PATTE, D.	57, 71, 109	RIDDERBOS, N. H.	16, 70
PAUL, A.	109	RIESENFELD, H.	18
PENNA, A.	85	RIGAUX, B.	17
PENNACCHINI, B.	20	RINGEL, J.	27
PERVO, R. I.	108	RINGGREN, H.	8, 85, 121
<i>Peshitta</i>	38	RITSCHL, D.	73
PETERSEN, D. L.	19	RIZVI, S. A. A.	9
PETROZZI, M. T.	33	ROBERTS, J. J. M.	9
PETUCHOWSKI, J. J.	122	ROBINSON, A. W.	12
PFEIFFER, R. H.	59	ROBINSON, J.	50
PHILLIPS, A.	124	ROGERSON, J. W.	85
PICCIRILLO, M.	20	ROSE, M.	86
PLATT, E. E.	9	ROSENTHAL, A.	10, 119
PLEVNIK, J.	124	ROST, L.	124
		ROWLEY, H. H.	50, 86

INDEX

133

	PAGE		PAGE
RUDOLPH, W.	35, 50, 124	SMITH, E. W., Jr	108
RUPPERT, L.	51	SMITH, M.	107
RUPPRECHT, K.	124	SMITH, R. W.	112
RYKEN, L.	73	IN DER SMITTEN, W. T.	34, 87
		SNIJERS, L. A.	8
		VON SODEN, W.	70, 94
SACHS, A. J.	94	SOGGIN, J. A.	74
SAEBØ, M.	86	SOKOLOFF, M.	118
SAFRAI, S.	124	<i>The Song of Songs</i>	51
SANDERS, J. A.	35	SPARKS, H. F. D.	35
SANDFUCHS, W.	124	SPEISER, E. A.	13
SANMARTIN, J.	122	SPERBER, D.	124
SARASON, R. S.	107	SPIJKERMAN, A.	20
SARNA, N.	19	SPULER, B.	92
SATAKE, A.	18	STACEY, D.	75
SAUER, E.	124	STAGER, L. E.	9
SAWYER, J. F. A.	118	STANLEY, D. M.	124
<i>S.B.L. 1975 Seminar Papers</i>	19	<i>Starý zákon</i>	51
SCHAEFFER, F. A.	73	STEENSGAARD, P.	16
SCHECHTER, S.	13	STEINER, R.	52
SCHIEBER, A.	16	STEINSALTZ, A.	112
SCHIFFMAN, L. H.	111	STEMBERGER, G.	79
SCHIFFMANN, I.	14	STERN, M.	124
SCHILLEBEECKX, E.	87	STIER, H. E.	17
SCHMELING, W. A.	87	VON STIETENCRON, H.	88
SCHMID, H. H.	80, 124	STONE, M. E.	112
SCHMIDT, H.	70	STRADLING, L. E.	124
SCHMIDT, J. M.	111	STRELCYN, S.	39
SCHMIDT, L.	73	STROBEL, A.	52, 97
SCHNEIDER, G.	74	STUART, D.	10
SCHOLEM, G.	13	<i>Studia Hierosolymitana</i>	20
SCHONEVELD, J.	124	<i>Studia Theologica</i>	15
SCHRETTER, M. K.	97	<i>Studies in the History of</i>	
SCHULTE, W.	74	<i>the Jewish People and</i>	
SCHUMAN, N. A.	16	<i>the Land of Israel</i>	19
SCHWABE, M.	25	<i>Studii Biblici Franciscani</i>	
SCOTT, R. B. Y.	59	<i>Liber Annuus</i>	20
SCROGGS, R.	122	STUHLMACHER, P.	80
<i>Scrolls from Qumran Cave I</i>	124	STURDY, J.	52
SEGAL, A.	27	STYLIANOPOULOS, T.	113
SEGAL, J. B.	27	SVEDLUND, G.	113
SEGER, J. D.	9	<i>Svensk exegetisk årsbok</i>	18
SEGERT, S.	118		
SEIDELIN, P.	122		
SEKINE, M.	18	TAGLIACCOZZO, M.	20
SHEA, W. H.	9, 10	TAL, A.	10, 119
SHIRUN, M.	21	TALATINIAN, B.	20
<i>Shnaton</i>	18	TALMAGE, F. E.	113
SICRE, J. L.	47	TALMON, S.	16, 35
SIEGEL, J. P.	39	TENGSTRÖM, S.	125
SIEGELMANN, A.	27	TESTA, E.	20, 75
SINGLETON, P. D.	9	<i>T.G.U.O.S.</i>	10
SKEHAN, P. W.	35, 59	<i>T.H.A.T.</i>	14
SLACK, K.	87	<i>Theological Dictionary of</i>	
SMALLWOOD, E. M.	111	<i>the New Testament</i>	123

	PAGE		PAGE
THIELE, W.	35	WEINFELD, M.	18, 19, 53
THOMPSON, J. A.	8	WEINGREEN, J.	114
THOMPSON, T. L.	27	WEISBERG, D. B.	121
TOKI, K.	105	WEISER, A.	54
TOURNAY, R.	20	WEISMAN, Z.	10, 19
TOV, E.	19, 35, 39, 112	WEISS, M.	70
<i>Traduction Œcuménique</i>		WEISS, R.	19
<i>de la Bible (TOB)</i>	53	WESTERMANN, C.	14, 70, 76, 89
TREVER, J. C.	124	WEVERS, J. W.	125
TSAFRI, Y.	26, 27, 29	WEYDE, K. W.	86
TUR-SINAI, N. H.	70	WHYBRAY, R. N.	59
<i>T.W.A.T.</i>	8, 121	WIDENGREN, G.	70
<i>T.W.N.T.</i>	12	WIESEL, E.	89
<i>Types of Leadership in</i>		WIESNET, E.	68
<i>the Biblical Period</i>	21	WILDBERGER, H.	54
		WILKEN, R. L.	115
UFFENHEIMER, B.	21, 88	WILLIAMS, J. G.	59
UITTI, R. W.	19	WILLIAMS, R. J.	119
ULSTEIN, J. O.	86	WINTER, M. M.	40
UNSTEAD, R. J.	125	WITTCHOW, H.	89
URBACH, E. E.	21, 114	WOHLSTEIN, H.	98
		WOLFF, C.	76
VALLA, F. R.	27	WOLFSON, H. A.	13
VALVERDE, J. M.	47	VAN DER WOUDE, A. S.	16, 54, 105
VAWTER, B.	12	WRIGHT, G. E.	9, 34
VENETZ, H.-J.	40	WÜST, M.	34
DEL VERMÈ, M.	21	WYATT, N.	10
VIGANÒ, L.	20		
VOGEL, D. W.	53	YADIN, Y.	26, 27, 28
VÖÖBUS, A.	40	YAGI, A.	105
VOS, H. F.	34	YAGI, S.	105
VOSBERG, L.	75	YEIVIN, Z.	27
		YOUNG, N.	125
		YUNG, P.	115
WACHOLDER, B. Z.	125		
WALKER, R.	88	ZAKOVITCH, Y.	10, 19
WALTER, N.	114	<i>Zalmy, ekumenický překlad</i>	51
WARMUTH, G.	125	ZEDDA, S.	125
WARREN, P.	98	ZIEGLER, J.	35
WARSHAW, T. S.	7	ZIENER, G.	115
WATKINS, T.	28	ZIMMERLI, W.	17, 59, 80, 89, 90, 125
WATTERS, W. R.	76	ZIMMERN, H.	98
WEBER, R.	35	ZUBER, B.	77
WEEKS, N.	9	ZURRO, E.	47

The Society for Old Testament Study is a British Society for Old Testament scholars. Candidates for membership, which is not confined to British subjects, must be nominated by two members of the Society. Residents of the British Isles are normally admitted to ordinary membership and non-residents to associate membership. All correspondence concerning domestic affairs of the Society should be sent to:

**The Reverend Dr J. W. Rogerson
The University of Durham
Department of Theology
Abbey House, Palace Green
Durham**

