

THE SOCIETY FOR
OLD TESTAMENT
STUDY

BOOK LIST

1978

Printed for the Society

The Society for Old Testament Study

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One copy of the *Book List* is supplied free to all members of the Society. Additional copies may be obtained on application to the Reverend J. R. Duckworth, St Lawrence's, 109 Main Road, Sidcup, Kent DA14 6ND, England, price £2.75 or \$6.00 post free.

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Copies of the issues from 1966 to 1977 inclusive are available; these may be obtained from the Reverend J. R. Duckworth.

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

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PREFACE

Once again I desire to express my sincere thanks to all who have assisted me in the production of this *Book List*: to Professors E. Hammershaimb, L. O. Torres and K. K. Sacon for reviews of books in Danish, Spanish and Japanese respectively; to Drs S. C. Reif and J. F. A. Sawyer for advice on books in modern Hebrew as well as for reviews of books in that language; to the Printer and his Staff; to Mrs Doreen Moore and Mrs Angela Meek for devoted secretarial work and to Mrs Gwen Jones for assistance with the correction of the proofs and the preparation of the index; to the publishers for sending review copies; and to members of the Society who have contributed reviews and made suggestions.

It should be noted that dissertations are not necessarily available for purchase either from the university concerned or from booksellers unless the name of a publisher (whether a University Press or other) is indicated. The original dissertation can normally be consulted in the university library where it was presented, and may in some but not in all cases be borrowed through the Inter-Library Loan service.

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)

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

AMMASSARI, A.: *La Religione dei Patriarchi. Studi Biblici*. 1976. Pp. 305. (Pontificia Università Urbaniana, Città Nuova Editrice, Rome. Price: Lire 4,500)

The title of this volume is rather misleading. It is, in fact, comprised of seven studies on the O.T., of exegesis and history of religious thought, bound together by unity of experience and method. By far the longest study is a historical exegesis of Ps. 132 which closes with several pages of bibliography. Two other psalms (23 and 22) are examined, as well as Jeremiah's prophecy against Babylon (Jer. 50–51). The remaining two articles deal with Observations on the History of the Text, and The Religion of the Patriarchs. The author concludes by saying that historical exegesis of texts transmitted and translated over three thousand years is neither easy nor without risk. Nevertheless it is a worthwhile method of procedure.

J. R. DUCKWORTH

Annuaire de l'Ecole Pratique des Hautes Etudes. V^e Section — Sciences Religieuses. Tome LXXXIII (1974–1975). 1977. Pp. 397. (Ecole Pratique des Hautes Etudes, Paris. Supplied free to libraries and centres of research)

This annual Report provides a useful survey of work, both archaeological and literary, undertaken under French auspices in the field of the study of religions. The section most relevant to O.T. scholarship is that on 'Religions des Sémites occidentaux' (pp. 153–59), in which H. Cazelles and E.-M. Laperrousaz report on work done at the school in lectures and seminars on problems of the early chapters of Deuteronomy and on the Ugaritic myth of Baal and Anat. Under 'Judaïsme talmudique et rabbinique' (pp. 161–67) C. Touati describes work done on the Talmudic treatise Megilla, the *Responsa* of the Geonim, and the *Hypothetica* of Philo. There are also reports on 'Religion assyro-babylonienne' (D. Arnaud), 'Religions hittite et asiatique' (E. Laroche), 'Religions de l'Iran ancien' (P. Gignoux) and 'Judaïsme médiéval' (G. Vajda). The report on ancient Egyptian religion expected from J. Yoyotte did not materialize.

R. N. WHYBRAY

BAUER, J. B. and MARBÖCK, J. (ed.): *Memoria Jerusalem. Freundesgabe Franz Sauer zum 70. Geburtstag*. 1977. Pp. 238. (Akademische Druck- u. Verlagsanstalt, Graz, Austria).

This volume of essays begins with a brief outline of Professor F. Sauer's career and an appreciation of his academic contribution. Of the twelve articles, four are directly connected with the O.T. G. Molin in 'Das Motiv vom Chaoskampf im alten Orient und in den Traditionen Jerusalems und Israels' shows that chaos conflict does not belong to Israel's belief. A very detailed attempt to solve the textual difficulties of Isa. 35:8–10 is offered by F. D. Hubmann, 'Der "Weg" zum Zion'. H. Eising in 'Das Menschenleben im Buch Ijob' shows that the author of Job portrays man from a human-earthly point of view. J. B. Bauer in 'Zions Flüsse. Ps 45 (46), 5' offers an examination of this text and then discusses its patristic interpretations. The other articles are: J. Marböck, 'Das Gebet um die Rettung Zions Sir 36, 1–22 (G: 33, 1–13a; 36, 16b–22) im Zusammenhang der Geschichtsschau Ben Siras'; F. Zehrer, 'Gedanken zum Jerusalem-Motiv im Lukasevangelium'; P. Trummer, 'Die Bedeutung

Jerusalems für die ntl. Chronologie'; F. Leilinger, 'Das himmlische Jerusalem. Untersuchungen zur Bildersprache der Johannesapokalypse und des Hebräerbriefs'; K. Jaroš, 'Grabungen unter der Erlöserkirche in Jerusalem'; C. Schedl, 'Änderung der Gebetsrichtung (Qiblah) von Jerusalem nach Mekkah'; P. Harnoncourt, '“Jerusalem” in den Liedern des neuen Gesangbuches GOTTESLOB'; W. Gruber, 'Jerusalem — Wegzeichen der Hoffnung'. The volume concludes with a list of Professor Sauer's publications.

E. R. ROWLANDS

BEN-YOSEPH, Y., HAREEL, M., GEVARYAHU, H. and COHEN, A.: *Halus uma'aš. The Abraham I. Katsh Jubilee Volume*. 1975. Pp. 302 (Hebrew), 127 (English). (Avuka Press, Tel Aviv)

These forty-one studies, three quarters of them in Hebrew, the rest in English, presented to the President of Dropsie University on his sixty-fifth birthday, are mainly on contemporary Jewish subjects, but some will interest O.T. specialists. Professor Katsh himself contributes three fascinating studies in English on the status and influence of Biblical Hebrew in modern literature and education. A section in Hebrew on 'Biblical Studies' consists of essays by Y. Bazaq on *bet ha-sohar*, R. Aharoni on Gog and Magog, Y. Ben-Yoseph on wine and the vine, H. Gevaryahu on Elijah and Avraham Katsh himself on the spiritual meaning of the word *'ebed* (especially in Isaiah 40–55).

J. F. A. SAWYER

BERGERHOF, K., DIETRICH, M. and LORETZ, O. (ed.): *Ugarit-Forschungen. Internationales Jahrbuch für die Altertumskunde Syrien-Palästinas*, 8. 1976 (1977). Pp. iv, 506. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 160.00)

Most of the 50 articles in this volume are of interest to O.T. scholars, but only those concerned directly with the O.T. are listed here. Y. Avishur writes on stylistic features in Phoenician inscriptions and the O.T.; M. Dijkstra on Pss. 24:4 and 73:1; M. Görg on the Hivites; B. Pelzl on the tabernacle in Exod. 25 ff. O. Loretz discusses a number of subjects: Gen. 16:11; Exod. 4:14; Isa. 1; 3:24; 8:1 and 33:8, and 14:12–15; Ezek. 28:1–19; Pss. 8 and 67; Job 3:3–26; and *hophshi*. He also discusses, with M. Dietrich and J. Sanmartín, Prov. 26:23; and the Rephaim. T. Veijola writes on *he'id*; M. Weinfeld on the loyalty oath in the ancient Near East; and N. Wyatt on atonement theology in Ugarit and Israel. Seven books on the O.T. are reviewed. The volume has the usual valuable indexes.

J. A. EMERTON

BLANK, S. H.: *Prophetic Thought. Essays and Addresses*. With a Foreword by Samuel Sandmel (Jewish Perspectives, 2). 1977. Pp. x, 167, portrait. (Hebrew Union College Press, Cincinnati. Price: \$12.50)

This collection of papers by a 'spiritual giant' (Samuel Sandmel's summing-up in the Foreword) covers a wide range in time of origin and scope. The Bibliography of Blank's writings, from 1920 to 1976, indicates the author's growth in the cause of liberal Judaism; but the O.T. always remains prominent and the prophets never cease to provoke the author to fresh ways of understanding. There are some fine pieces here on prophetic authority and Jeremiah in particular, but also articles on Job 31

and on Psalm 73, reprinted from well-known journals. These essays on biblical themes are followed by addresses delivered on special occasions. They give the authentic flavour of the standing of Reform Judaism in the United States. One address begins: 'I am looking for a text. I am tempted to talk about the state of the world. But no; I look at the world and I decide: You shall be my text.' In this elegant edition Sheldon Blank becomes his own text and his friends will be grateful.

U. E. SIMON

BLANK, S. H. and WEISBERG, D. B. (ed.): *Hebrew Union College Annual*. Centennial Issue. Vol. XLVI. 1975. Pp. 1-508 (English), 510-32 (Hebrew), index of authors (1-29), portrait of Isaac Mayer Wise. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$15.00)

This is a special volume to salute the Hebrew Union College — Jewish Institute of Religion in its centennial year. We are reminded that the Hebrew Union College was founded by Isaac Mayer Wise, whose portrait is reproduced at the beginning of the volume. All the 22 articles (21 in English and one in Hebrew) are full of interest. S. Greengus, 'Sisterhood Adoption at Nuzi and the "Wife-Sister" in Genesis', argues that there is no evidence in favour of a sister-wife at Nuzi, and so 'no Nuzian basis for assuming the presence of a sister-wife tradition in the patriarchal narratives'. In 'Of Patriarch and Puns: Joseph at the Fountain, Jacob at the Ford', S. Gevirtz produces evidence for the existence of a geo-political pun in Gen. 49:22 and 32:23-33. H. C. Brichto, 'The case of the *Sofa* and a reconsideration of Biblical "Law"', defends the unity of Num. 5:11-31, and concludes that this passage is not to be regarded as law, but is an example of casuistic formulation. A very convincing case for the vocalization of *molek* and *'aşoret*, and against the view that *ba'al* became *bošet* in proper names, is advanced by M. Tsevat in 'Ishbosheth and Congeners: The Names and their Study'. Stimulating and interesting comments are offered by H. M. Orlinsky in 'The Septuagint as Holy Writ and the Philosophy of the Translators'. Two articles contribute to Targum study: 'The Extant Sources of the Fragmentary Targum to the Pentateuch' (M. L. Klein) and 'The Targum to Ezekiel' (S. H. Levey). Challenging observations are made by J. A. Holstein in 'Max Weber and Biblical Scholarship'. Students of the N.T. will find informative material in 'Beth Din, Boulé, Sanhedrin: A Tragedy of Errors' (E. Rivkin) and 'Chronomessianism: The timing of Messianic Movements and the Calendar of Sabbatical Cycles' (B. Z. Wacholder). In the first of these a strong case is made for differentiating between the Sanhedrin in the Gospels and Acts and the Sanhedrin of the Tractate *Sanhedrin*, which really describes the Beth Din. The remaining articles are: 'A Critical Edition of Palestinian Talmud Tractate Rosh Hashana, Chapter One' (E. A. Goldman), '*Dina D'malchuta* Delimited' (S. Atlas), '*Trop and Tropus*, Etymology and History' (E. Werner), 'Birth Dogmas and Philosophic Religious Faith: A Philosophic Inquiry' (A. J. Reines), 'The Persecution of the Jews of Isfahan under Shāh 'Abbas II (1642-1666)' (E. Spicehandler), 'Jewish Studies at Universities: An early project' (S. W. Bason), 'The Dimensions of Samuel Adler's religious view of the world' (G. Greenberg), 'Martin Buber and Psychotherapy' (R. L. Katz), 'Humane insights of the Rabbis particularly with respect to the Holocaust. A chapter in the history of the Halakhah' (A. Guttman), 'The History of Hebrew *Plene* Spelling: From Antiquity to Haskalah' (W. Weinberg), and 'The Impact of Israeli Hebrew on the Neo-Aramaic Dialect of the Kurdish Jews of Zakho: A Case of Language Shift' (Y. Sabar).

E. R. ROWLANDS

GENERAL

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band II. Lieferung 7 (Spalte 769–896). 1976. Lieferung 8 (Spalte 897–1024). 1976. (Kohlhammer, Stuttgart. Sub. price per lieferung: DM. 18.00)

Fasc. 7 contains fifteen articles or parts of articles of which four are of major importance. R. North's article on *ḥādās*, begun in fasc. 5/6, discusses at some length, *inter alia*, *ḥōdeš* and moon-cults; A. Jepsen's article on *ḥāzāh* and its cognates is notable for its treatment of some aspects of prophecy; K. Koch on *ḥāṭā'* and Ringgren on *ḥāyāh* (completed in fasc. 8) offer authoritative surveys. Perhaps rather too much space (eleven columns) is given to *ḥ^azīr*, 'pig' (Botterweck). H. D. Preuss on *ḥwh* distinguishes two roots, accepting the view that *ḥīstah^awāh* is derived from *ḥwh* and not from *šhh*; A. S. Kapelrud on *ḥawwāh*, 'Eve', discusses possible derivations of this name and concludes that it is related to *ḥwh/ḥyh*, 'live'. The theological importance of *ḥōl*, 'sand' (Kapelrud), *ḥōmāh* (with *gāḏēr*), 'wall' (W.T. in der Smitten), *ḥūs*, 'be grieved, pity' (S. Wagner) and *ḥūš*, 'hasten' (K. M. Beyse) seems insufficient to justify their inclusion.

By far the most extensive article in fasc. 8, which contains seventeen complete articles and ends with the first part of an article on *ḥāmā* by G. Wallis, is that on *ḥākām* and its cognates (columns 920–44), mainly by H.-P. Müller, with a section on terms for wisdom in ancient Egypt by H. J. Krause. It gives a very full survey of usages and scholarly views and is preceded by a bibliography of some seventy items. The articles on *ḥālāh* (K. Seybold) and *ḥālam* (including *ḥ^alōm*) (M. Ottosson, with sections on Egyptian and Mesopotamian terms and concepts by J. Bergman and G. J. Botterweck respectively) are also especially noteworthy, as is that by W. Dommershausen on *ḥālāl* I (including *ḥōl* and *ḥālil*). Dommershausen is also the author of the article on *ḥālāl* II, 'pierce, bore'. C. Barth's article on *ḥālay* also includes *motnayim*, *yāreḥ* and *kesel*; *ḥ^alāšim* is treated separately by V. Hamp. The fascicle contains a number of shorter articles whose theological significance is not always apparent. R. N. WHYBRAY

BRAULIK, G. (ed.): *Studien zum Pentateuch Walter Kornfeld zum 60. Geburtstag*. 1977. Pp. 272 including 1 plate. (Herder, Vienna. Price: Sch. 278)

This volume in honour of the Professor of O.T. in the Catholic Faculty of Theology at Vienna, who is now the President of the International Organization for the Study of the Old Testament, contains a photograph of him but not the expected list of his publications. There are thirteen articles in German, and two in French. E. Kutsch defends the unity of Gen. 2–3 (apart from 2:10–14), and maintains that for most of it J was dependent on no source. H. Grosse examines Gen. 15. H. Cazelles surveys evidence for source analysis in Exodus. K. and U. Schubert discuss representations of the rescue of the infant Moses from the water in early and medieval Jewish and early Christian art. J. Schreiner argues that Exod. 12:21–23 is the work of the redactor responsible for JE, whose linking of the passover to the feast of unleavened bread was used by the Deuteronomistic school. P. Grelot considers the chronology of the Samaritan and LXX reading in Exod. 12:34 (= 12:40), which is also attested in other texts. N. Lohfink challenges the theory that the beginning of the Decalogue betrays Deuteronomistic influence. F. Dexinger studies the Samaritan addition after Exod. 20:17. G. Sauer considers the relation of Israel's festivals to faith in Yahweh. N. Füglistler discusses the meaning of

Lev. 17:11. G. Braulik maintains that Deut. 4:5-8 must be acquitted of the charge of legalism if it is seen in its historical context. W. Zimmerli examines references to prophets in the Pentateuch. J. Scharbert discusses marriage terminology in the legal parts of the Pentateuch and the different terminology used in Ezra, Nehemiah and Chronicles. J. Gamberoni writes about the 'Law of Moses' in Tobit. H. Haag reviews the problem of typological exegesis and argues that, while typology has a very limited validity, it is better to avoid the term. There is an index of biblical references.

J. A. EMERTON

*CHILDS, B. S.: *Old Testament Books for Pastor and Teacher*. 1977. Pp. 120. (Westminster Press, Philadelphia. Price: \$3.95)

This guidebook is intended as a general aid for students and teachers to the literature available on the O.T. It deals with the main areas of study and research, listing the works available, including dictionaries and encyclopedias, and commenting briefly on their character and content. It concludes with a list of commentaries on the books of the O.T. furnished with some guidance as to their age and usefulness. This book ought certainly to be made available in theological libraries as a very helpful guide.

R. E. CLEMENTS

COPPENS, J. (ed.): *La notion biblique de Dieu. Le Dieu de la Bible et le Dieu des philosophes* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, 41). 1976. Pp. 519, frontispiece. (Duculot, Gembloux; Leuven University Press. Price: B.Fr. 1,100)

This volume contains the text of the papers read at the twenty-fifth in the series of *Journées Bibliques* at Louvain and begins with a long catena of jubilee addresses and surveys of the history of the *Journées*, some in French and others in Flemish (pp. 21-60). The twenty-three academic papers which follow, of which thirteen are in French, three in German and seven in English, are divided into three sections: God in the O.T., God in the N.T., and the God of the Bible and the God of the Philosophers. The papers in German and English are provided with brief summaries in French. The papers are a somewhat mixed bag: while they all have some bearing on the main theme of the volume, their contents range from the general survey to the particular point. Of the ten papers on the O.T. (pp. 63-228) the first two — J. Coppens (French) on God in the O.T. and H. Cazelles (French) on the God of the Yahwist and Elohist — are mainly surveys of the present state of scholarship. On the other hand J. Lust (English, but with numerous printing errors) discusses Elijah at Mount Horeb and particularly the phrase *qōl d'māmā daqqā*, which he renders by 'a roaring and thunderous voice'. N. Lohfink (German) discovers two strands in Deuteronomy which mark a progress from henotheism towards monotheism; W. Zimmerli (German) offers a survey of God in the teaching of the prophets; P. R. Ackroyd (English) in 'God and People in the Chronicler's Presentation of Ezra' suggests that the Chronicler's theology was not as static and complacent as has sometimes been supposed. Coppens in a second brief article considers the idea of sin against God alone mainly in connection with Ps. 51:6. A. Barucq (French) on God in the O.T. wisdom literature argues against an over-schematic view of the development of wisdom thought from the pragmatic to the theological. M. Gilbert and M. Delcor (both in French) offer solid accounts of the

knowledge of God in the Book of Wisdom and of the God of the apocalyp-
tists respectively.

The N.T. section (pp. 231–398) contains many interesting contributions but little of direct interest to the O.T. specialist. The final section, however (pp. 401–50), contains three articles of which two — A. Gesché on the God of the Bible and speculative theology (French) and J. van der Veken, ‘Can the True God be the God of one Book?’ — are of interest to theologians of the O.T. The volume concludes with a vast bibliography (pp. 451–501) in which the items are arranged under eight main headings but not otherwise in any kind of order, and an index of authors.

R. N. WHYBRAY

CZEGLÉDY, K. and TÖKEL, F. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxxi, fasc. 1 (pp. 1–146), fasc. 2 (pp. 147–278). 1977. (Akadémiai Kiadó, Budapest. Price: \$32.00 per volume)

There is nothing about the O.T. in these fascicles, but A. Scheiber writes about some later Hebrew texts, and T. Iványi about Classical Arabic consonants.

J. A. EMERTON

DONNER, H., HANHART, R. and SMEND, R. (ed.): *Beiträge zur Alttestamentlichen Theologie. Festschrift für Walther Zimmerli zum 70. Geburtstag*. 1977. Pp. 580, portrait. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 98.00)

In this handsome volume presented to Professor Zimmerli on his 70th birthday the tributes of an impressive array of scholars, European, North American and British, are collected. Of the 40 contributions to O.T. theology in the volume fourteen are on prophecy and the prophetic literature (appropriately, two on Ezekiel), one on the patriarchal narratives, three on Deuteronomy, two on the books of Samuel, two on Psalms, one on Proverbs, one on Job, and one on apocalyptic. Eight are concerned with more general theological topics, five deal particularly with language and grammar, and an essay on an aspect of this-worldliness in the O.T. (eating and drinking) is matched by another on an aspect of this-worldliness in the N.T. (household codes). The only British contributor (Professor Barr) has written an interesting article on the Hebrew word *b^{erit}*.

W. MCKANE

‘*Enṣiklopēdyā Miḵrā’īth. Encyclopaedia Biblica. Thesaurus Rerum Biblicalium Alphabetico Ordine Digestus*. Edd. Institutum Bialik et Museum Antiquitatum ad Universitatem Hebraicam Hierosolymitanam Pertinens. Tomus Septimus. *Qaath ad Shlishia*. (Hebrew). 1976. Pp. xxvi, 720. (The Bialik Institute, Jerusalem. Price: Isr. £140)

The first two volumes of this encyclopaedia were noted in the *Book List* (B.L. 1951, p. 6 (= *Eleven Years*, p. 301) and B.L. 1954, p. 5 (= *Eleven Years*, p. 542)), but the subsequent volumes (published in 1958, 1962, 1968 and 1971) appear to have been overlooked. It is chastening to reflect on the fact that the five volumes originally intended were once offered at an advance price of IL 26.00! The seventh volume maintains the high standards of scholarship and presentation established by its predecessors, with extensive bibliographies and many apt illustrations and

maps. It contains major articles on Burial, Qoheleth, Cyprus, Sacrifice, Medicine, Sabbath, Sumer and Judge; among shorter articles one on Biblical Concordances is worthy of note. As before there is particular strength in the coverage of historical and archaeological topics, where the articles often present the most up-to-date summary available. The sometimes unfamiliar treatment of O.T. religion and literature is also frequently illuminating. Throughout the bibliographies provide a most valuable guide not only to the subjects themselves but to the progress of Biblical scholarship in Israel. An eighth and final volume will contain the remaining articles and indexes to the whole work.

G. I. DAVIES

FABRY, H. J. (ed.): *Bausteine biblischer Theologie. Festgabe für G. Johannes Botterweck zum 60. Geburtstag dargebracht von seinen Schülern* (Bonner Biblische Beiträge, 50). 1977. Pp. 369. (Peter Hanstein Verlag, Bonn. Price: DM. 86.00 (cloth); 58.50 (paper))

I. Johag examines the use of *ṭōb* in the O.T. and in ancient Near Eastern treaties and covenants, M. Görg discusses the possibility of determining the etymology of Hebrew words by examining their use as loan words in Egyptian with *b^eriṭ* as an example, H. Madl considers the tradition history of *šā'al bē'loḥīm* | *Yhwh* with reference to the Yahweh war, B. Beck studies the use of *bāṭaḥ* — 'trust', H. J. Fabry traces the development of *sōd* as a heavenly and ecclesiological term in the ancient Near East, the O.T. and Qumran, G. Giesen analyses the semantic field of *šb'* — 'swear'. R. Kümpel suggests a pre- and post-Israelite history for Gen. 18 and argues that this text became a paradigm in the O.T. for encounters with God, P. Laaf discusses the history of the festival of Weeks, R. P. Merendino reconstructs the tradition history of Deut. 6, R. Kilian argues that from the outset Isaiah's message caused hardening (Isa. 6:9 ff. is not a back-projection), J. P. Floss tests the Rössler/Richter word-order theory of Hebrew verbs with reference to Isa. 24, F. J. Helfmeyer and I. Cardellini consider respectively Isa. 26:19 and Hab. 4:1-3, H. F. Fuhs reconstructs the tradition history of Amos 1:1, W. T. in der Smitten considers the MT and LXX of Hab. 2:4, K. Gouders expounds the significance of the Exodus for the O.T. concept of salvation, P. Jöcken denies that Habakkuk was a cultic prophet, F. J. Stendebach summarizes O.T. material on the nature of man, and G. Habets commends '*eschatologisches*' as a term to describe a future act of God seen as a recapitulation or renewal of a past event. The depth and variety of these research essays will surely give pleasure to Professor Botterweck, and provide further stimulus to many scholars.

J. W. ROGERSON

FEUILLET, A.: *Etudes d'exégèse et de théologie biblique. Ancien Testament*. 1975. Pp. 523. (Gabalda, Paris. Price: Fr. 120.00)

This is the first of a series of volumes containing reprints of a selection of the author's publications which originally appeared in journals and encyclopaedias. The author is perhaps better known as a N.T. specialist, but this volume, entirely devoted to the O.T., shows the breadth of his interests. Of the ten items in the volume, the first, which reproduces his introduction to the book of Isaiah from the *Supplément au Dictionnaire de la Bible*, is by far the most extensive (pp. 21-201). The other articles comprise an introduction to the book of Jonah from the same source, three articles on the Song of Songs, two further articles on Isaiah — one

on the 'messianic prophecies' in chapters 7, 9 and 11 and the 'Servant Songs' and one on 19:16-25 — one on Pss. 47, 93, 96-99, understood eschatologically as 'Psalms of the Reign of God', one on the Son of Man in Daniel and one (in Latin with a French summary) written as a preparatory paper for the Second Vatican Council on the so-called mariological prophecies in the O.T. The dates of composition range from 1947 to 1971 and there has been no updating either of contents or of bibliography. But the volume is an example of sober, well-informed Catholic exegesis whose tendency to emphasize the eschatological dimension of the O.T. and its role as a basis for N.T. exegesis and Christian theology is not allowed to outweigh the need for objective critical judgement.

R. N. WHYBRAY

FRIEDRICH, G. (ed.): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band x (*Register*). Lieferungen 6-8, 9-11, 12-14. 1976-1977. Pp. 192 for each triple Lieferung. (Kohlhammer, Stuttgart. Price: DM. 54.00 for each triple Lieferung)

The Index Volume (see *B.L.* 1977, p. 12, and 1978, p. 16 for the English Index Volume) seems now to be complete but for one final Lieferung. The final bound volume is, therefore, not yet available. The contents so far are as follows: Lieff. 6-8: index of German words completed; O.T. references begun; Lieff. 9-11: O.T. references completed; references to Apocrypha, Pseudepigrapha, and Qumran; N.T. references begun; Lieff. 12-14: N.T. references almost completed.

N. W. PORTEOUS

GALLING, K. (ed.): *Biblisches Reallexikon (BRL²)*. 2., neugestaltete Auflage (H.A.T., Erste Reihe, Band 1). 1977. Pp. xvi, 388, 93 illustrations, 2 folding maps. (Mohr, Tübingen. Price: DM. 96.00)

The first edition of the *Biblisches Reallexikon* appeared in 1937. In the intervening years archaeology has made a valuable contribution to our knowledge of the Near East. This entirely new edition has been produced in order to incorporate this new information. Those acquainted with the first edition will be aware of the wide variety of topics covered, and the field of study is much too extensive for an attempt to be made to assess any of the articles in a short review. *BRL²* commences with *Ackerwirtschaft* and ends with *Ziegel*. Each article is well documented, and at the end of each there is an up-to-date bibliography. The very exhaustive index at the end of the volume will prove helpful. The volume is beautifully produced, and Prof. Galling and his team of workers are to be congratulated for providing us with such a comprehensive volume.

E. R. ROWLANDS

HYLDAHL, N. and NIELSEN, E. (ed.): *Hilsen til Noack. Fra kolleger og medarbejdere til Bent Noack på 60-årsdagen d. 22. august 1975*. 1975. Pp. 244. (Gad, Copenhagen. Price: D.Kr. 120.00)

This *Festschrift* for Bent Noack, Professor of N.T. exegesis at the University of Copenhagen from 1955 to 1977, contains sixteen articles on biblical subjects together with a bibliography and a *tabula gratulatoria*. The articles on the O.T. are as follows: J. H. Grønbeek, 'Om forholdet mellem historie og eskatologi hos de klassiske profeter' ('On the relation

between history and eschatology in the classical prophets'), S. Holm-Nielsen, 'Gammeltestamentlig exegese som teologisk disiplin' ('O.T. exegesis as a theological discipline'), B. Mogensen, 'Profeterne, kulten og visdommen' ('Prophets, cult and wisdom'), E. Nielsen, '“Du må ikke binde munden til på en okse, når den tærsker”' ('“Thou shalt not muzzle the ox when he treadeth out the corn”'), B. Otzen, 'Gammeltestamentlig visdoms litteratur og dualistisk tænkning i Senjødedommen' ('O.T. wisdom literature and dualistic thinking in Judaism'), and B. Salomonsen, 'Rabbi Išma'el som exeget' ('Rabbi Išma'el as exegete').

E. HAMMERSHAIMB

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Vol. 23 (1976/7). Pp. xiv, 398. (Patmos Verlag, Düsseldorf. Price: DM. 128.00)

The reviewer's privately purchased copy of this hitherto indispensable review of articles, but (with a few exceptions) not books on biblical and related subjects was sent to him by a reputable British bookseller together with a bill for £33.40. It may well be that this is one of the reasons for the decision of the Catholic Biblical Association of America to launch in 1978 their new publication *Old Testament Abstracts*, supplementing their already well established *New Testament Abstracts*. From 1978, therefore, O.T. scholars should be able to obtain information about all significant publications in their field, both articles and books, by purchasing this *Book List* together with *Old Testament Abstracts*, at a total cost of something like £11 or \$17. This is a point well worth bearing in mind. Meanwhile the *I.Z.B.G.* continues to provide an exhaustive survey of biblical periodical literature with a total of 2,928 entries. Coverage of books (mainly general works) continues to be minimal and erratic: for example, this *Book List* is now mentioned (no. 2,816), but not the Botterweck-Ringgren *T.W.A.T.*

R. N. WHYBRAY

JAROŠ, K.: *Shechem. Eine archäologische und religionsgeschichtliche Studie mit besonderer Berücksichtigung von Jos 24* (Orbis Biblicus et Orientalis, 11). 1976. Pp. 280 including 89 pages of maps, plans and plates. (Universitätsverlag Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: DM. 48.00)

Both Shechem itself and the account in Jos. 24 have been important features in the 'Amphictyony Theory'. Now, when this theory is being questioned more and more, the method of approach in this book will perhaps do much towards solving some of the problems surrounding the traditions relating to the early history of Israel. The author first considers Shechem from an archaeological viewpoint, sifting the evidence from both the German and American excavations. He then examines Shechem as it occurs in biblical texts and extra-biblical texts. After this he considers the evidence collectively, seeking further developments and the interpretation of results. Finally he looks at Jos. 24:1-28, giving a short survey of the methods of approach used (Formgeschichte etc.) in studying the chapter. All the classic methods are used in his archaeological and religious-historical approach which, he claims, is often a corrective for other methods. This method could be of help in the dating of biblical traditions.

J. R. DUCKWORTH

JONES, G. H. (ed.): *Efrydiau Beiblaidd Bangor II. Cyfrol Deyrnged i Dafydd R. Ap-Thomas*. 1977. Pp. xvi, 178. (Gwasg John Penry, Abertawe, Wales. Price: £2.95)

This Welsh *Festschrift* in honour of D. R. Ap-Thomas, and the second volume from Bangor in the series of corporate studies on Biblical topics, contains a preface by the editor, a foreword by Thomas Parry, a list of D. R. Ap-Thomas's publications and nine substantial articles, seven of which are directly concerned with various aspects of O.T. studies. In a short review of this kind, one can do no more than list the relevant contents in translation: G. Henton Davies, 'Priestly Symbolism'; G. H. Jones, 'The Exodus, Sinai and Canaan'; Elwyn R. Rowlands, 'The Wisdom Literature of the Old Testament'; Gareth Ll. Jones, 'The Origins of Apocalyptic'; Bleddyn J. Roberts, 'Qumran and the Bible'; Max Wilcox, 'Early Jewish Biblical Exegesis and Palestinian Targums of the Pentateuch'; R. Tudur Jones, 'The Study of the Old Testament in Wales, 1860-1890'. This second volume maintains the high standard of the first and is to be welcomed as an important tool in the hands of students studying the Bible and Theology through the medium of Welsh.

I. BLYTHIN

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica, Scandinavian Journal of Theology*, Vol. 31, no. 1. 1977. Pp. 1-64. (Universitetsforlaget, Oslo. Sub. price per volume: N.Kr. 70; \$14.00; DM. 35.00)

The only O.T. article in this issue is by R. P. Carroll on 'The Aniconic God and the Cult of Images', which ranges rather widely over the problems of images and their use and non-use; it offers no clear answers, but a number of interesting reflections, as well as others which are less substantial. Two articles on Matthew's Gospel and one on Anselm complete the issue.

P. R. ACKROYD

KITTEL, G. and FRIEDRICH, G. (ed.): *Theological Dictionary of the New Testament*. Translated by G. W. Bromiley. Volume x. *Index Volume*, compiled by Ronald E. Pitkin. 1976. Pp. 661. (Eerdmans, Grand Rapids, Michigan; distributed in the United Kingdom by S.C.M. Press, London. Price: \$20.50; £12.50)

On this English translation of *T.W.N.T.* see the note on volume ix in *B.L.* 1975, p. 11. With the exception of the final section, an essay by G. Friedrich entitled 'Pre-history of the Theological Dictionary of the New Testament' (pp. 613-61), which is a translation by G. W. Bromiley of the introductory essay to the German index volume (see *B.L.* 1977, pp. 12 f.), this volume appears, as far as can be ascertained from a comparison with the still incomplete German index volume (see *B.L.* 1977, p. 12; 1978, p. 14) and from the compiler's own preface, to have been compiled by R. E. Pitkin independently of the latter. It comprises indices of English keywords, Greek keywords and Hebrew and Aramaic words (pp. 13-87), an index of biblical references (O.T., Apocrypha, N.T.) (pp. 89-592), a list of contributors and co-workers with references to their individual contributions (pp. 593-612) and the essay by Friedrich referred to above. The index of English keywords, 'based primarily on usage in the King James and Revised Standard versions of the New Testament' (p. 13), is sufficiently comprehensive to be useful when the Dictionary is consulted from a thematic rather than a lexical standpoint, and will also serve to some extent as a system of cross-references.

R. N. WHYBRAY

KRAUSE, G. and MÜLLER, G. (ed.): *Theologische Realenzyklopädie (TRE)*. Band I. Lief. 1-3 (Vorwort; *Aaron-Agypten*). 1976-77. Pp. ix, 1-480. Lief. 5 (*Afrika-Agende*, Register). 1977. Pp. 641-803. Band II. Lief. 1/2 (*Agende-Altar*). 1977. Pp. 1-320. Lief. 3/4 (*Altar-Analogie*). 1977. Pp. 321-640. *Abkürzungsverzeichnis*, zusammengestellt von Siegfried Schwertner. 1976. Pp. xviii, 398. (De Gruyter, Berlin. Sub. price: DM. 38.00 per single Lieferung; DM. 76.00 per double Lieferung (*Abkürzungsverzeichnis* included))

The publication of this new theological encyclopaedia, which will comprise 25 volumes, is a major event. In the *Vorwort* C. H. Ratschow explains the need for a successor to the *Realenzyklopädie für Protestantische Theologie und Kirche* after 70 years, and the ways in which the new work will differ from the old. It will reflect the changed theological atmosphere, and will be both international and oecumenical. Each volume will contain five Lieferungen, and publication is expected at the rate of six Lieferungen each year.

The following articles and parts of articles will be of particular interest to readers of the *Book List*: 'Aaron/Aaronitisches Priestertum' (A. Cody on O.T., M. Brocke on Judaism); 'Abraham' (in four parts; R. Martin-Achard on the O.T.; K. Berger on Judaism and the N.T.); 'Adam' (four parts; O. Betz on O.T., N.T. and Gnosticism; P. Schäfer on Judaism); 'Ägypten' (including sections on Egyptian religion, Egypt and Israel, and Judaism in Egypt) (J. Bergman); three short articles on 'Ahab', 'Ahas' and 'Ahia von Silo' (G. Fohrer) and similarly short articles on 'Albright, William Foxwell', 'Alt, Albrecht' (M. Weippert) and 'Akiba ben Josef' (J. Neusner); a substantial article on Alexandria (history, C. D. G. Müller; Judaism in Alexandria, H.-F. Weiss); 'Amen', a long article including short sections on Amen in the O.T. (J. Jeremias) and Amen in Judaism and Christianity to the fourth century A.D. (G. Krause); 'Ammon und Israel', a substantial article by J. R. Bartlett; 'Amos/Amosbuch' (L. Markert); 'Amt/Ämter/Amtsverständnis', including sections on the O.T. (D. Michel) and Judaism (C. Thoma). The main articles provide a full bibliography, and each volume will conclude with volume indices of biblical references, general indices, and a list of contributors. The first batch of Lieferungen is accompanied by a free bound *Abkürzungsverzeichnis* for the whole work, giving a seemingly exhaustive list of journals, series, dictionaries and other works of reference (398 pages) in addition to the usual abbreviations of biblical, rabbinic and non-canonical books. We look forward to the regular appearance of future parts of this extremely important work. Band I, Lief. 4 has not yet been received.

R. N. WHYBRAY

MACRAE, G. (ed.): *Society of Biblical Literature 1976 Seminar Papers* (S.B.L. Seminar Papers Series, 10). 1976. Pp. viii, 480. (Scholars Press, Missoula, Montana. Price: \$4.00)

Several papers in this volume witness to the diversity and creativity of current American O.T. scholarship. D. Jobling offers a 'low-key' structuralist study of the role of Jonathan in 1 Samuel; G. E. Mendenhall on 'Migration Theories vs. Culture Change' and N.K. Gottwald on 'The Asiatic Mode of Production' exploit sociological theory to underpin their well-known views, while S. B. Parker studies 'Revolution in Northern Israel' in the light of the sociology of revolution. R. E. Longacre applies the linguistic method of 'discourse structure' to Gen. 6-9, with some provocative results. Hermeneutical questions are interestingly opened up

by J. G. Janzen on 'Metaphor and Reality in Hosea 11'. R. D. Nelson usefully surveys recent trends on dynastic promises in Dtr, D. Pardee lists extant Hebrew letters of the seventh century B.C. to second century A.D., and J. M. Halligan discusses 'The Role of the Peasant in the Amarna Period'. Many of these papers may not be published elsewhere, so libraries should take these volumes regularly.

D. J. A. CLINES

MARROW, S. B.: *Basic Tools of Biblical Exegesis. A Student's Manual* (Subsidia Biblica, 2). 1976. Pp. 91. (Biblical Institute Press, Rome. Price: Lire 3,500; \$4.40)

Marrow organizes his material under the following headings: Bibliographical Sources, Texts and Versions, Grammars, Lexica, Dictionaries, Concordances, Apocrypha and Pseudepigrapha, Subsidiary Material. There are often useful hints on how to make the most of a particular volume, and even, in the case of W. R. Farmer's *Synopticon*, on how to do without it. Important reviews and translations into other languages are sometimes noted. The compiler himself expresses awareness of the way in which a work of this sort quickly becomes dated. Thus the second edition of the Stuttgart Vulgate (1975) probably appeared too late for inclusion; on the other hand, the misinformation regarding this *Book List* on page 23 is not so excusable.

R. P. GORDON

Ministerio y Carisma. Homenaje a Monseñor García Lahiguera (Anales Valentinus, número extraordinario). 1975. Pp. 341. (Facultad de Teología San Vicente Ferrer, Moncada, Valencia. Price: Pts 450)

This *Festschrift* contains a collection of essays comprising a variety of subjects: N.T. exegesis, history of exegesis, historical theology. Only two of the essays are of interest to the O.T. scholar: the one by Ramón Robres, 'San Juan de Ribera. Two unpublished Commentaries on the Song of Songs', and Vincente Hernández Catalá's 'Initiation Themes in the Book of Jonah'. Most interesting was the latter article where the book of Jonah is interpreted from the standpoint of a historian of religion.

L. O. TORRES

PLEVNIK, J. (ed.): *Word and Spirit. Essays in Honor of David Michael Stanley, S.J. on his 60th Birthday*. 1975. Pp. xxi, 419, portrait. (Regis College Press, Toronto. Price: \$7.50)

A collection of nine essays by members of the College faculty. Two are on the O.T. (110 pages): The Composition of Deut. 9:1-10:11; Prayer in the O.T. In addition there are three on the N.T. (New Teaching with Power (Mark 1:27); Jesus and the Paraclete in John's Gospel; The Parousia as Implication of Christ's Resurrection (1 Thess. 4:13-18)); one on Gregory of Nazianzus and the Logos doctrine; and three on systematic theology (The Power of the Scriptures; Prolegomenon to a Theology of Sacrifice; and Grace as the Mystery of God's Abundance). The volume also contains an account of the life of Fr Stanley and a list of his publications but no index.

J. N. SCHOFIELD

POSNER, R. and TA-SHEMA, I. (ed.): *The Hebrew Book. An Historical Survey*. Foreword by Dr Jacob Rothschild. 1975. Pp. (10), 230, numerous figures and illustrations, some in colour. (Keter Publishing House, Jerusalem. Price: \$30.00)

Literacy has always been so central to the traditions of the 'people of the Book' that this study, published 500 years after the first dated Hebrew book, inevitably constitutes a microcosm of Jewish history. Consisting of *Encyclopaedia Judaica* articles, complemented by a useful chapter on Hebrew bibliography as a modern science and a feast of new illustrations, the volume traces the development from ancient inscriptions, through sacred scrolls and medieval manuscripts, to printed books, paying attention to technical as well as literary matters. Particularly welcome is the information about important collections of Hebrew manuscripts and incunabula which is more clearly presented than in the *EJ*. Like the latter, this attractive book will not only acquaint the modern Jew with his heritage but will also be valuable to the general scholarly community. The Nash Papyrus (p. 4) should be credited to Cambridge University Library, not Sukenik, and the correct classmark for figure 27 is T-S NS 324.130.

S. C. REIF

RIESENFELD, H. (ed.): *Svensk exegetisk årsbok*, 41–42. 1976–77. Pp. 234, portrait. (Gleerup, Lund. Price: Sw.Kr. 60.00)

The Uppsala Exegetical Society has dedicated this impressive double number to our distinguished Honorary Member, Professor Helmer Ringgren. Unless otherwise indicated below, the articles are all in Swedish, Danish, or Norwegian. G. Ahlström writes on history and myth in Judges 5:18 ff. In discussing the problem of translating Psalm 23 into Swedish, B. Albrektson provides a perceptive commentary on it. J. Bergman contributes a wide-ranging study (principally religio-historical but partly biblical) of the 'Two Ways' motif (German). R. A. Carlson re-examines Gen. 1:1–2:3 as emphasizing the requirement that God's people should be holy. S. Erlandsson considers some examples of *waw explicativum*. G. Gerleman offers comments on the terminology of blindness in the O.T. (German). R. Gyllenberg discusses the structure of the Fourth Gospel in the light of its silence about Jesus's entry into Jerusalem. L. Hartman considers 1 Enoch 10:16–11:2 as an early example of Jewish exegesis (English). S. Hidal seeks to establish the significance of 'Cush', 'Cushi', and 'Cushan' in the O.T. (English). S. Holm-Nielsen subjects the difficult problems of translation and interpretation in Eccles 3:11 to fresh examination. K.-J. Illman reopens the question whether Psalm 73 is cultic or didactic and reaches a mediating conclusion. B. Johnson examines the MT of the beginning of 1 Samuel in the light of the Qumran evidence and LXX (English). A. S. Kapelrud discusses the problem of doubt and faith in the Laments and in Deutero-Isaiah. T. N. D. Mettinger contributes a study of structure and meaning in 2 Sam. 23:1–7 (English). Under the title 'Homo faber — sapientia dei', E. Nielsen examines some features of Job 28 and Proverbs 8. M. Ottosson discusses the structures of Temple and Palace in Jerusalem and Beth Shan. H. Riesenfeld proceeds from the problem of translating 'sons' or 'children' of God to an exegetical and theological study of the term. M. Saebø surveys the problem of structure in an O.T. theology. K.-G. Sandelin writes on tradition and revelation in some Wisdom texts. I. Soisalon-Soininen sets

forth renderings of the Hebrew construct relationship in the Greek Pentateuch (German). G. Widengren argues that the theme of the gathering of the dispersed was borrowed by Israel from Mesopotamia (English).

G. W. ANDERSON

RUNNING, L. G. and FREEDMAN, D. N.: *William Foxwell Albright. A Twentieth-Century Genius*. 1975. Pp. 447, portrait. (The Two Continents Publishing Group; Morgan Press, New York. Price: \$15.00)

This is a lengthy act of homage, compiled from newspaper cuttings, the taped reminiscences of Albright's friends and disciples, and back numbers of BASOR (see pp. 436-37!). This material could have been the basis for a more critical and disciplined book one third the length. Albright is here idolized. Apart from a quotation from a doctorate thesis on Albright there is no serious attempt to show the development of his thought or the value of his contribution to archaeological or biblical study. For example, the circumstances of the publication of *From the Stone Age to Christianity* and the praise Albright got for it are recorded. The comment that the book was 'a kind of *apologia pro vita sua*' is quoted with approval, but not examined. Albright's other books are similarly treated; indeed, the index does not even bother to mention them. Persons and *personalia* fill every page; it is distressing to find, amid so much adulation, that three out of the five references to the late Professor Sir Godfrey Driver are disparaging. But this is a verbose and tedious chronicle which does not penetrate far enough into Albright's mind to satisfy the student.

J. R. BARTLETT

SÁNCHEZ BOSCH, J. and CRUELLS VIÑAS, A.: *La Biblia en el libro español*. 1977. Pp. xx, 199. (Instituto Nacional del libro español, Barcelona. Price: Pts 150)

A classified bibliography of books on the Bible in Spanish.

J. BARR

SCHLATTER, T., GUTBROD, K. and KÜCKLICH, R. (ed.): *Calwer Bibellexikon* in fünfter Bearbeitung. Dritte Auflage 1973 (reprinted 1977). Sp. 1480, 65 illustrations and 14 maps in text, 48 photographs and 16 maps in colour. (Calwer Verlag, Stuttgart. Price: DM. 56.00)

The most recent edition of this work to be noted in the *Book List* was the fifth of 1961 (*B.L.* 1962, p. 15 (*Decade*, p. 325)), which was warmly welcomed by the reviewer, G. W. Anderson. When it was reprinted in 1967 it underwent further expansion and improvements, and it is this expanded edition which was reprinted in 1973 and again in 1977. It has about 30 columns more than the 1961 edition, the result of the enlargement and updating of many articles and the addition of some new ones, together with some additional bibliography. It also contains a large number of photographs of Palestine, including some taken by M. Noth and H. Bardtke. In addition the small maps in the text have been supplemented by an appendix containing 16 maps in colour taken from the Wright-Filson *Smaller Bible Atlas*. Although a further updated edition may soon be called for, these improvements have ensured that this work remains one of the very best of its kind now available.

R. N. WHYBRAY

Seisho ni okeru Kotoba to Denshō (Words and Traditions in the Bible) (Annual of the Japanese Biblical Institute; Seisho-Gaku Ronshū, 12). 1977. Pp. 203. (Yamamoto Shoten, Tokyo. Price: ¥2,000)

Four articles are related to the O.T. 'Problems of the apodictic law in recent Old Testament studies' (K. K. Sacon), a critical survey, points out the need to overcome the confusion in the usage of the term and to re-examine Alt's original intention. 'A tradition-history of Num. 20:1-13' (F. Kohata) detects three stages of transformational development within P, based on a self-conscious application of the method of transformational grammar. 'A memorandum concerning "fear of God" in Qohelet' (T. Nishimura), a rather strict application of the semiology of R. Barth to the world of Qohelet, suggests that the concept should be classified not as an old revelation-code but as a new connotation-code. 'On the songs of the "foe from the north" in Jeremiah' (T. Odazima) arranges the reconstructed six songs (4:15-17a, 19-21; 4:5-8; 4:13; 4:29-31; 6:1-5; 6:22b-26) according to the direction from north to south and takes their formal feature of lament following attack as a disclosure of a private nature made when Jeremiah withdrew from public life at the time of Josiah's extension of his power from south to north.

K. K. SACON

SEKINE, M.: *Kyūyaku-Seisho-Gaku to tomo ni* (Living with Old Testament Studies). 2 vols. Pp. 227, 219. (Yamamoto Shoten, Tokyo. Price: ¥1,400 each)

The twenty-one articles and five reviews written by the author between 1969 and 1976 (together with one written in 1964) are now collected in two volumes. Subjects and themes cover a wide range. Six essays, including a translation of his study on the north-west Semitic languages published in *JSS* 18, 1973, may be classified as linguistic study, three, among them his study on Josiah's reform from *VT* 22, 1972, as sociological study based on Weber's methodology, and five as studies of Israelite thought and history of thought. The author's methodology is shown most clearly in 'Linguistic, literary and sociological studies' (1976), where he proposes, on the one hand, to re-think literary-critical study on the analogy of the modern linguistic concept of levels and to understand a literary stratum as the product of the thought of a social stratum confronting a particular historical situation. An example is seen in his article on Elisha (*AJBI* 1, 1975).

K. K. SACON

SHEPHERD, M. H., Jr: *The Psalms in Christian Worship. A Practical Guide*. 1976. Pp. 128. (Augsburg Publishing House, Minneapolis. Price: \$3.95)

This concise but comprehensive survey begins with a simple account of the formal structure of Hebrew poetry, psalm types, the structure and growth of the Psalter and its use in the Temple and the Synagogue. The three remaining chapters deal with aspects of the main theme: Psalmody in the Church's Liturgy (including a brief reference to the Reformation and to metrical psalmody); Psalmody in the Daily Offices; and the Renewal of Psalmody Today. There are 13 pages of notes, 4 of classified general bibliography and 7 listing musical settings. It is an excellent, compact introduction to the subject; but perhaps metrical psalmody could have been given more space. A reference to the important and attractive work of Millar Patrick would have been welcome.

G. W. ANDERSON

SMEND, R. (ed.): *Alttestamentliche Beiträge (Evangelische Theologie, 37. Jahrgang, Heft 3)*. 1977. Pp. 209–304. (Kaiser Verlag, Munich. Price: DM. 10.00 (annual sub. DM. 49.00))

This special issue of the journal *Evangelische Theologie*, devoted entirely to O.T. subjects, contains six essays of which all but one are in the nature of extended review-essays of specific themes. H. Seebass writes on the Promise to the Patriarchs, with special reference to C. Westermann's recent study of this subject. L. Schmidt writes on the Yahwist and H. Klein on the Elohist in the light of recent Pentateuchal criticism. W. H. Schmidt reviews work on Isaiah in a study of the unity of the prophet's preaching. H. W. Wolff writes on Obadiah and H.-P. Müller covers a number of recent studies relating to the book of Job. Altogether the collection is a most useful one.

R. E. CLEMENTS

Studii Biblici Franciscani Liber Annuus XXVI. 1976. Pp. 340 + 1–80 (figs and plates), other figs in text. (Franciscan Printing Press, Jerusalem. Price: \$15.00)

This volume contains, apart from news and information about the activities of the *Studium Biblicum*, nine articles: two in Spanish, four in Italian, two in English and one in French. It is dominated by a long article (pp. 31–120) in Spanish by L. Díez Merino on references to crucifixion in intertestamental literature and the N.T. The various terms used are fully discussed. The apparent contradiction in the literature regarding the authority given by the Romans to the Jews to condemn to death is explained either as referring to different Jewish parties or as showing that the Romans did not always consistently apply their own regulations. Articles by E. Testa in Italian on Judaeo-Christian beliefs about the location of hell and purgatory and by M. Piccirillo in Italian describing a LB II tomb found at Mafraq in Jordan are also of interest to *Book List* readers. Otherwise the volume is devoted mainly to the archaeology of later periods. Among the illustrations one cannot forbear to mention the magnificent mosaics in the Church of Moses the Prophet on Mount Nebo.

R. N. WHYBRAY

ULLENDORFF, E.: *Is Biblical Hebrew a Language? Studies in Semitic Languages and Civilizations*. 1977. Pp. xiii, 394, 9 plates. (Harrassowitz, Wiesbaden. Price: DM. 96.00)

The impressive wide range and the profundity of Professor Ullendorff's scholarship are well brought out in this useful collection of articles and reviews, grouped under four headings, Hebrew and Old Testament, Ugaritic, Semitics, and Ethiopia. The first section contains reprints of the following: 'Is Biblical Hebrew a Language?', 'C'est de l'hébreu pour moi!', 'Old Testament Languages', 'The knowledge of languages in the Old Testament', 'The construction of Noah's Ark', 'The Greek letters of the Copper Scroll', 'Thought categories in the Hebrew Bible', 'Modern Hebrew as a subject of linguistic investigation', and reviews of Barr's *Comparative Philology* and Steiner's *After Babel*. The value of the book is greatly enhanced by the provision of a series of detailed indices.

S. P. BROCK

VANEL, A. (ed.): *L'Ancien Testament: approches et lectures. Des procédures de travail à la théologie* (Le Point Théologique, 24), 1977. Pp. 207. (Beauchesne, Paris. Price: Fr. 24.00)

Almost all the essays in this volume are by theological students at the Institut Catholique in Paris who studied Pentateuchal questions as a group under the direction of Professor J. Briend. As Professor A. Vanel points out in the preface, their aim is to promote a fuller understanding of the theological meaning of the O.T.; but their immediate concern is with critical methodology as a means to that end. Most of the contributors are convinced structuralists, and four of the essays are primarily essays in structural exegesis: a purely theoretical essay entitled 'Carré logique et carré sémiotique' (F. Bousquet) and three studies of passages in Genesis: 'Que se passe-t-il en Genèse 18?' (J. P. Klein), 'Le combat de Jacob (Gen. 32: 23-33)' (X. Durand) and 'une lecture de Genèse 22' (A. Galy). All these leave the present reviewer wondering precisely what the exercise has contributed to his understanding of the texts in question. Other methods, however, are also represented in the volume, as their titles indicate: 'Parole de Dieu et prophètes d'Amos à Ezéchiel' (J. L. Blaquart), 'Du rituel sacrificiel au sacrifice biblique' (X. Durand) (in which gift and communion are seen as the two basic types of Israelite sacrifice); 'Le sacrifice d'Abraham (Gen. 22)' (O. Sarda) (a second study of that chapter which considers its various levels of interpretation); and finally the two most stimulating of all the contributions: 'Un repas d'alliance? Lecture d'Ex 24,1-2,9-11' (D. Doré) in which it is argued that this episode was originally simply the account of an invitation to a meal without covenantal connotations; and 'Le Décalogue. Des sources d'un Droit à l'origine du peuple de Dieu' (D. Sentucq) in which the Decalogue is understood as a document composed to meet the needs of the newly formed nation of Israel, summarizing general legal principles already implicit in earlier clan customs. The quality of the contributions is uneven, but there is some interesting material here.

R. N. WHYBRAY

VAN DER WOUDE, A. S. (ed.): *Instruction and Interpretation. Studies in Hebrew Language, Palestinian Archaeology and Biblical Exegesis. Papers read at the Joint British-Dutch Old Testament Conference held at Louvain, 1976* (Oudtestamentische Studiën, xx), 1977. Pp. 129. (Brill, Leiden. Price: Fl. 68.00)

This is a very mixed bag. H. A. Brongers attempts to distinguish different types of 'Fasting in Israel in Biblical and Post-Biblical Times'. F. F. Bruce looks for 'The Oldest Greek Version of Daniel' and J. A. Emerton investigates once more 'The Etymology of *hištaḥ^awāh*', both with inconclusive results. C. H. J. de Geus in 'Kadesh Barnea: Some Geographical and Historical Remarks' commits himself a little more: 'There is no convincing reason why Kadesh Barnea should not be identified with *Ain Qdeis*' (p. 66). J. W. Rogerson in 'The Old Testament View of Nature: Some Preliminary Questions' offers a characteristically refreshing challenge to accepted ideas: 'in the matter of the experience of the natural world, the difference between the Old Testament experience and modern experience has been exaggerated' (p. 68). A. Schoors in 'Isaiah, the Minister of Royal Anointment?' assembles somewhat scanty clues to suggest that 'Isaiah appears to be a court prophet, a late successor to Nathan' (p. 107), charged with the function of anointing Judaeans kings on their accession. A. S. van der Woude in 'The Book of Nahum: A Letter Written in Exile' argues that the problems of the book of Nahum are

soluble only on the assumption that Nahum was a northern Israelite who 'belonged to the exiles who lived in Assyria' and that the book is 'a letter written in exile . . . to encourage the depressed branch of the Lord's people still dwelling in the promised land' (p. 124). There is good material in this volume; but, now that many libraries are no longer automatically subscribing wholesale to series of this kind, one wonders how much there is to be said for publishing such small collections of articles at two or three times the price of the average fascicle in the standard journals.

R. N. WHYBRAY

2. ARCHAEOLOGY AND EPIGRAPHY

AHARONI, Y.: *Investigations at Lachish. The Sanctuary and the Residency. (Lachish V)* (Tel Aviv University Publications of the Institute of Archaeology, 4). 1975. Pp. xi, 114, 63 plates. (Gateway Publishers, Tel Aviv. Price: \$29.50)

Excavations were made in 1966 and 1968 to examine the supposed similarity in plan of the 'Solar Shrine' found by J. Starkey and the Arad shrine Aharoni unearthed. The Solar Shrine, here called Temple 106, is re-dated to c. 200 B.C. and another structure (R/Q/S 15/16 of *Lachish III* 146-49) is considered its predecessor. Trenches were cut to search for remains of earlier shrines in the area. To the west were found walls and a street of Stratum III, a terrace of Stratum IV, and beneath that a small room with benches containing a *massebah*, a stone altar, and pottery incense burners like those of Megiddo. Charred olive wood is thought to have been an *asherah*. A small terraced area nearby is called a high place. Here is claimed to be evidence for 'a tradition of Israelite-Yahwistic worship at Lachish from the very inception of its Israelite settlement until . . . the first half of the 2nd century' B.C. Further studies assign the Residency to the Assyrian period, argue for the destruction of Stratum III by Sennacherib (A. F. Rainey, supporting Aharoni), examine Judah's political status under Assyria, with comment on Manasseh's captivity (M. Elat), and describe the objects found. This is a provocative report, demanding careful evaluation of the historical and religious claims interwoven in the presentation of primary archaeological evidence.

A. R. MILLARD

AMIRAN, R. with BECK, P. and ZEVLUN, U.: *Ancient Pottery of the Holy Land from its Beginnings in the Neolithic Period to the End of the Iron Age*. 1970. Pp. 306, 349 photographs, 101 sketch-plates, 1 colour plate, endmaps. (Rutgers University Press, New Brunswick, N.J. Price: \$20.00)

The original Hebrew edition (*B.L.* 1964, p. 18; *Decade*, p. 486) was a landmark in the descriptive use of Hebrew in this field. Now, thanks to its publication — and in an improved form — as the first of a series of translations of Israeli archaeological works accepted by this press, its qualities as a lasting contribution to its specialized subject can be appreciated by a much wider circle. Its inclusiveness and standardized drawings will ensure its continued usefulness for many years, although, like all such books, it can never reflect the latest knowledge in all areas. If Franken's new methodology is accepted, some radical reappraisal will become

necessary across the board. Meanwhile the conventional method is here excellently portrayed, and a word of appreciation of the skill of the translators, Mrs I. Pommerantz and Mrs M. Man, is certainly in order.

D. R. AP-THOMAS

BURNEY, C.: *From Village to Empire. An Introduction to Near Eastern Archaeology*. 1977. Pp. 224, Date Chart, 32 colour plates, 164 black and white illustrations. (Phaidon Press, Oxford. Price: £7.95 (cloth); £5.95 (paper))

Seven chapters make up this survey: 1 describes the Neolithic Revolution in the Near East, 2 and 3 the first empires of Babylonia, 4 the Chalcolithic and Bronze Ages in the Levant, 5 the same eras in Anatolia and Iran, 6 the age of the Assyrian Empire, 7 the time from the fall of Assyria until the advent of Cyrus. The author ranges from Troy to Susa, and occasionally further afield. Famous sites and discoveries are set in their contexts, and balanced by accounts of lesser-known areas (notably Urartu and Iran, where the author has worked). Palestine, naturally, occupies a small proportion of the whole, but is not ignored. Unlike some archaeologists, the author makes use of textual sources to build a fuller picture than the artefacts alone supply. Text and pictures combine to make this a fine introduction to the field. Although obviously compressed, and in some parts rather superficial, it well achieves the author's aim of presenting the wide variety of discoveries which is essential before theories of cultural or national development are propounded. All O.T. students ought to have such knowledge as a background to the history of Israel, and this volume will serve to introduce them to it.

A. R. MILLARD

COOGAN, M. D.: *West Semitic Personal Names in the Murašû Documents* (Harvard Semitic Monographs, 7). 1976. Pp. xiii, 142. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$5.60 (members \$4.00))

A full-scale study of the West Semitic names found on more than 600 published tablets from the archives of the house of Murašû (discovered in 1893 at Nippur) has not been undertaken before. After a short Introduction (ch. i) the author in ch. ii isolates the West Semitic names and offers a complete list of them. Ch. iii is a lexical study of the theophorous, and ch. iv of the non-theophorous, elements in these names. Ch. v deals with grammatical matters (orthography, phonology, morphology and syntax). Ch. vi examines the genealogical data contained in the documents and attempts to see the names in a larger onomastic context. This monograph is of considerable interest for biblical onomastic research, for the study of the early Diaspora, and for the advancement of our knowledge of Neo-Babylonian scribal techniques.

P. WERNBERG-MØLLER

DIETRICH, M., LORETZ, O. and SANMARTIN, J.: *Die keilalphabetischen Texte aus Ugarit. Einschliesslich der keilalphabetischen Texte ausserhalb Ugarits. Teil 1. Transkription* (A.O.A.T., 24). 1976. Pp. xix, 507. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 115.00)

This is an electronically produced edition of all the alphabetic cuneiform tablets found at Ugarit between 1929 and 1971 (many of them published here for the first time) by French excavators under the direction of

C. F. A. Schaeffer who has written a preface to the work. The alphabetic cuneiform tablets discovered in 1972 will be published separately in *Ugaritica VII* by Professor Caquot. After a careful re-examination of the originals (wherever this was possible) a large number of new readings is proposed, though no indication is given of where they differ from earlier readings. The texts are grouped according to contents, and it is to be hoped that the numbering proposed here will be adopted by scholars in the future (Herdner's arrangement of the first 25 texts has been preserved). This new edition is bound to become an indispensable tool. A second volume will contain copies of the hitherto unpublished texts, and photographs of all the texts; a new Ugaritic dictionary based on the readings published here will also appear before long, followed by translations of the major texts with extensive commentaries. The entire project is financially supported by the *Deutsche Forschungsgemeinschaft* which also made it possible to secure the help of Dr Sanmartin who assisted in the preparation of the texts for publication.

P. WERNBERG-MØLLER

DRIVER, G. R.: *Semitic Writing from Pictograph to Alphabet* (The Schweich Lectures of the British Academy, 1944). Newly revised edition, edited by S. A. Hopkins. 1976. Pp. xviii, 276, 109 figs, 66 plates. (Oxford University Press for the British Academy. Price: £12.00)

Because Driver did not revise this work after 1967 (see p. vi), the last exciting decade of research into ancient Semitic writing, culminating in the recent discoveries at Deir Allah and Ibla, is not documented here. Even so it is fascinating to read how Driver's darting mind related the previous decade's work to almost every section of this book, which was last revised in 1954. (On the first edition (1948) see *B.L.* 1949, p. 10 (*Eleven Years*, p. 173); on the 1954 edition see *B.L.* 1955, p. 16 (*Eleven Years*, p. 649)). He did not change the main text but considerably expanded the notes. Now hidden there in small print are his thoughts about perennial questions like why people wrote from right to left (pp. 229-31), and whether the names of the Hebrew letters really describe their shape (pp. 260-62). Here too are his reactions to the discovery of the important Ugaritic-Akkadian 'bilingual alphabet' (pp. 262-66) and the writing boards from Nimrud (pp. 225-27). The earlier notes on the acrostic Psalms 9-10 have been considerably expanded (pp. 275 f.) and his new translation of Job 31:35-37 (cf. NEB) is explained (pp. 206 f.). It may be annoying to have references with inadequate bibliographical information (the year of publication is hardly ever noted) and to have to read among the footnotes the outlines of whole new sections of his arguments, but seldom does one see such a brilliant amalgam of epigraphy, archaeology, philology and exegesis. The proofs of the volume were corrected by Driver before his death and they were seen through the final stages of publication by the editor.

M. E. J. RICHARDSON

FINLEY, M. I. (ed.): *Atlas of Classical Archaeology*. 1977. Pp. 256, numerous maps, plans and illustrations. (Chatto & Windus, London. Price: £8.50)

This is more a gazetteer than an atlas and, being a generously illustrated non-technical volume dealing with an area stretching from Iberia to Bactria and Britain to Egypt, it is necessarily very selective. Ninety-eight pictorially interesting sites each have a succinct word-picture, a plan

and at least one photograph. In Palestine the places described and illustrated in nine pages by G. W. Bowersock of Harvard are Gerasa, Caesarea, Jerusalem, Masada, Petra and Avdat. The book gives an interesting overall sketch of the spread of classical civilization over some 1,500 years, and the references to further reading on each site treated will enable the reader to deepen his knowledge.

D. R. AP-THOMAS

FLEMING, S.: *Dating in Archaeology. A Guide to Scientific Techniques*. 1976. Pp. 272, numerous figures and plates. (J. M. Dent & Sons, London. Price: £8.95)

The establishing of absolute chronology is of obvious importance in reconstructing the past and this book outlines the various techniques by which such chronology may be achieved. The author has 'sought to direct the general reader's attention to the pith of each dating technique and then make him aware of the complications and limitations researchers in each field have encountered'. This is a good book, clearly written, well and copiously illustrated. An opening chapter explains context stratigraphy and region-to-region linkage, going on to show how relative chronology can be translated into absolute chronology. There is also an interesting chapter on the application of new scientific techniques to art history. A good bibliography provides for those who wish to go further into this important subject. This book will be useful not only to the archaeologist but to all whose subjects or interests involve the past and its chronology.

J. R. DUCKWORTH

FREEDMAN, D. N. (ed.): *Ancient Synagogue Excavations at Khirbet Shema', Upper Galilee, Israel, 1970-1972* (Annual of the American Schools of Oriental Research, Vol. 42). 1976. Pp. xxvii, 297 including numerous figs. and plans and 176 pages of plates and 64 of photographs. (Duke University Press for the A.S.O.R. Price: \$27.95 (members \$20.00))

This excellently produced site report gives the results of three seasons of excavation at Khirbet Shema', about 10 km west of Safed in Upper Galilee. The earliest occupation dates from Hasmonean times, but it was not until the late third century A.D. (Stratum III) that sufficient numbers had settled at the site to require the building of a place of worship: Synagogue I. It had a short history but a second synagogue was built with the same basic ground plan (Stratum IV). This in turn was destroyed in the earthquake of A.D. 419 which brought to an end the life of the community. After a slow start village life did pick up somewhat but faded out completely in the Arab period. Strata III and IV have thrown fresh light on the development of synagogue building, and the work done at this site has given us a glimpse of life in the period during which the Palestinian Talmud was being born. Its importance can not be gainsaid.

J. R. DUCKWORTH

GRAYSON, A. K. (ed.): *Assyrian Royal Inscriptions. Part 2. From Tiglath-pileser I to Ashur-nasir-apli II* (Records of the Ancient Near East, Vol. II, Part 2). 1976. Pp. xix, 211. (Harrassowitz, Wiesbaden. Price: DM. 84.00)

Part 1, published in 1972, translated earlier texts; here we reach the end of the Middle Assyrian period with Tiglath-pileser I's marches to Lebanon and skirmishes with Aramaeans, the dark age contemporary

with David and Solomon, and the rise of the New Assyrian empire which was to make its power felt by the Hebrews. Grayson gives readable and reliable renderings of all but the most fragmentary inscriptions of each king, with introductory notes telling provenance, material, present location, and previous publication for each. Footnotes justify certain translations. The continuity of style over two, three, or more centuries, noted at several junctures, is an important detail for literary criticism, both in Assyrian studies and further afield. Since 1927 D. D. Luckenbill's *Ancient Records of Assyria* has been the standard collection. When Grayson's work is complete it will replace Luckenbill, both by its more up-to-date understanding of the language, and by inclusion of more recent discoveries. It is a welcome source-book for all students of the ancient Near East.

A. R. MILLARD

GUTMANN, J. (ed.): *The Temple of Solomon. Archaeological Fact and Medieval Tradition in Christian, Islamic and Jewish Art* (Religion and the Arts, 3). 1976. Pp. x, 198, including 39 plates. (Scholars Press, Missoula, Montana for the American Academy of Religion and the Society of Biblical Literature. Price: \$6.00 (cloth); \$4.50 (paper) (sub. \$5.00 and \$3.50))

Of these five papers the first in particular will interest students of the O.T. J. Ouellette, in 'The basic structure of Solomon's temple and archaeological research' (pp. 3-20, plates 1-6) comments on three problems in academic attempts to reconstruct Solomon's temple. (1) The question of the written sources and their value is briefly raised. (2) The 'hasty parallels' drawn between Solomon's temple and other sanctuaries, particularly at Arad and Hazor, are criticized; it is allowed that the Tell Tainat building presents a fairly close parallel. (3) Ouellette discusses the relationship of the pillars Jachin and Boaz to the *ulam*, arguing (cf. his articles in *RB* 76 (1969), pp. 365-78 and *BIJS* 2 (1974), pp. 99-102) that the pillars were not free-standing in front of the building but were part of the porch as in the *bît hilâni* type of portico and as at Tell Tainat. Ouellette points also to Arad where 'two stone bases were found flanking the entrance to the *hekhal*, in that part of the courtyard which served in lieu of an *ulam*'. (For something similar at Buseirah see *Levant* 9 (1977) 5 f.). This is a useful and well documented essay.

J. R. BARTLETT

HAAS, W. (ed.): *Writing Without Letters* (Mont Follick series, 4). 1976. Pp. viii, 216, numerous figures and tables. (Manchester University Press. Price: £4.50)

This book sets out to survey systems of pictographic and non alphabetic writing and to consider classifications and typologies for writing systems in general. E. Pulgram's primary concern is the evolution of writing-systems; W. C. Brice surveys the characteristic features of non-phonetic writing; E. Grumach criticizes severely the widely accepted reading of the Linear B tablets; J. Barr discusses the problems connected with the reading of texts written without vowels; M. A. French analyses the Chinese system of writing. The editor contributes a final essay in which he examines the various options for writing and proposes a comprehensive typology. Professor Barr's article is, of course, of particular interest to students of Hebrew.

P. WERNBERG-MÖLLER

HOFTIJZER, J. and VAN DER KOOIJ, G.: *Aramaic Texts from Deir 'Alla* (Documenta et Monumenta Orientis Antiqui, xix). 1976. Pp. xii, 324, 33 plates (8 in colour), 5 figures. (Brill, Leiden. Price: Fl. 184.00)

In 1967 Dutch excavators unearthed fragments of plaster bearing an inscription in black and red ink. H. J. Franken describes the discovery, and dates the find about 700 B.C. After painstaking conservation of the plaster, which may have coated a stele, van der Kooij has made a minute study of each letter or trace of ink, and of the script, which he presents here. On the basis of that work, Hoftijzer gives a first edition of the text. Although very fragmentary it will excite interest for years; it reports a prophecy given by Balaam son of Beor, announcing doom on the inattentive from the hands of a goddess *šgr* (known from Ugarit and in Punic). Other deities named are El, Ashtar, *šdyn* gods (compared with Job 19:29), and *šr*'' (perhaps a sacred gate). The last is named on a stone inscribed '*bnšr*''', probably a weight rather than a sacred stone as implied by Franken, and on a jar (*zy šr*'''). The language is apparently an early Aramaic dialect with distinctive features: there occur a Niph'al theme, 'waw consecutive' with 'imperfective' verbs in past sense, the emphatic noun ending only once. This is a lavish first edition of a major document.

A. R. MILLARD

KITCHEN, K. A.: *The Bible in its World. The Bible and Archaeology Today*. 1977. Pp. 168, 3 maps. (Paternoster Press, Exeter. Price: £2.20)

Much detailed information, full notes and bibliography show the author's knowledge of archaeological background to the biblical period. The book is heavily weighted to the earlier periods, including 20 pages on Ebla — usefully done, putting aspects of the discoveries there in perspective. But, as in Kitchen's earlier writings, it is tragic to see the misuse of archaeological information, the jibes at critical scholarship, and the specious way in which difficult evidence is circumvented. The author's presupposition, never explicitly stated, that the Bible must be true, makes him confident that the incompleteness of archaeological evidence always leaves room for new discoveries which will confirm. He has no understanding of the significance of the evolution of the biblical material in a religious community. This is typical material for the confirmation of already held fundamentalist views.

P. R. ACKROYD

LANDES, G. M. (ed.): *Report on Archaeological work at Šuwwānet eth-Thaniya, Tananir, and Khirbet Minha (Munhata)* (Bulletin of the American Schools of Oriental Research Supplemental Studies, 21). 1975. Pp. vii, 117, numerous figures and plates. (Scholars Press, Missoula, Montana, for the A.S.O.R. Price: \$10.00 (members \$6.00))

Three unrelated excavations are here reported in detail. *Šuwwānet eth-Thaniya* is an eroded tell 2.8 km north of modern Jericho. Six small trenches revealed a first century A.D. cistern and coin, some scrappy remains of two phases of Iron III dwellings, and evidence of late Chalcolithic occupation. Landes notes that there is nothing to suggest that this site was ancient Gilgal. R. G. Boling's 'Excavations at Tananir 1968' adds substantially to our knowledge of the Mt Gerizim site interpreted by Welter and Sellin as a sanctuary. Re-excavation shows that the site contains an earlier building, B, in two phases (1650–1625, 1625–1600 B.C.),

and building A, also in two phases (c. 1600–1550, 1550–1543 B.C.). The report, detailed and well illustrated, is nevertheless not always easy to follow, and questions remain unanswered (e.g., the relationship of wall 166 to the foundations of wall 502). Clear diagrams of the different phases would help the reader. Though the evidence is not overwhelming, Boling accepts the sanctuary interpretation and the similarity with the Amman building; but see V. Fritz, *ZDPV* 87 (1971) 140–52. There is no discussion of the relationship of this building to the site of Shechem, 300 metres away. The third report describes three collective burials of MB IIB, c. 1750–1700 B.C., in the northern Jordan valley, and argues that those buried were from a semi-nomadic group entering Palestine from the north, preserving their older burial practice of exposing the dead and later depositing skulls and long bones in a common grave.

J. R. BARTLETT

LAPERROUSAZ, E.-M.: *Qoumrân. L'établissement essénien des bords de la Mer Morte. Histoire et archéologie du site*. 1976. Pp. xiii, 270, 2 photographs, 2 maps, 37 figures, 6 plans. (Picard, Paris. Price: Fr. 120.00)

The author, an archaeologist and 'qoumranologue' who participated in the 1954 season of excavations, offers a systematic description and evaluation of the Qumran finds. The data are in general reproduced directly from R. de Vaux's preliminary reports and his Schweich Lectures, but are here and there interpreted in the light of Laperrousaz's own theories. Two of these require special mention. Firstly, he suggests that the evacuation of the Qumran site at the end of Period IB occurred in 67–63 B.C. and its reoccupation during the reign of Herod the Great. According to common opinion the first event is to be dated to 31 B.C. (Judaean earthquake) and the second to the time of Archelaus. Secondly, he attributes the deposits of animal bones discovered among the ruins to two attacks on the establishment during feast-days in 63 B.C. and A.D. 68. Neither of these theses appears to demand immediate assent. It should also be noted that the author understands the Copper Scrolls as a list of treasures hidden during the Bar Kokhba revolution. On page 229 we are told that the dating of the sect's persecution to the time of Pompey is adopted today by the majority of specialists. This may be true of the circles of the Dupont-Sommer school, but certainly does not apply to international scholarship.

G. VERMES

LAPP, P. W. and N. L. (ed.): *Discoveries in the Wādī ed-Dâliyyeh* (Annual of the American Schools of Oriental Research, xli). 1974. Pp. xi, 106, plates 102. (American Schools of Oriental Research, Cambridge, Massachusetts. Price: \$10.50 (members, \$7.00))

In 1963–64 the late Paul Lapp excavated two remote caves in the Jordan valley where Bedouin had found Aramaic papyri. This is the account of work carried out in very trying conditions, compiled by Nancy Lapp with the aid of 16 other experts. Pottery and objects of MB I, Iron, Persian and Roman periods show that the caves served as temporary shelters at many times. Most important are the relics of refugees presumed to be fleeing from Alexander's attack on Samaria. F. M. Cross describes the Aramaic legal deeds and their historical significance, but publishes only the four minute pieces found by Lapp's team, the major documents recovered beforehand being reserved for a separate

volume. Cross also publishes eleven Persian and Greek seal impressions, one seal of Sanballat's son, and some fourth century coins. Precisely dated local Aramaic scripts are a boon to palaeographers, perhaps leading to higher dates for some Qumran manuscripts. Pottery includes the first closely dated fourth century group (studied by Nancy Lapp), and there are unique examples of fine white linen, wool, and embroidery of the same date, together with a unique leather shoe more at home in Saxon England, plant and animal remains. W. G. Dever discusses the Middle Bronze pottery in the light of other finds, while the objects of the Second Revolt period are compared with pieces from the Dead Sea region. This is a notable contribution, though a patchwork of materials.

A. R. MILLARD

LEMAIRE, A.: *Inscriptions Hébraïques. Tome 1. Les Ostraca. Introduction, Traduction, Commentaire* (Littératures Anciennes du Proche Orient). 1977. Pp. 301, 11 figs. (Les Editions du Cerf, Paris, and the Centre National de la Recherche Scientifique. Price: Fr. 127.00)

Criticizing Donner/Röllig and Gibson as incomplete and too succinct in commentary, Lemaire claims complete coverage (except where no whole word can be read). Three big collections are handled separately (the Samarian 1910 finds, Lachish, Arad) with full topographical and historical discussion and good bibliographies, helped by several maps and plans, and a positive evaluation of the Samarian ostraca for the administrative life of the northern kingdom is suggested. Particularly valuable is the full discussion of the value of the recently discovered Arad ostraca on commercial matters. Among the remaining texts are several recent additions: three ostraca from Beersheba (post-1969), one from Ramat Rahel (1959-60), and one from Khirbet El-Meshash (1974). Claims for complete coverage are supported by 77 ostraca from Samaria (Donner/Röllig 5, Gibson 20), 18 from Lachish (Donner/Röllig 8, Gibson 11) and 32 from Arad (Gibson 4) — but where are the Galilean finds from Hazor and the Gibeon jar-handles? Transliterated texts are not given — only a French translation, but the bibliography is excellent, and Lemaire's aim to relate the texts to the topography, history and administrative practice of Israel and Judah is usefully and commendably fulfilled.

J. G. SNAITH

MCCARTER, P. K., Jr: *The Antiquity of the Greek Alphabet and the Early Phoenician Scripts* (Harvard Semitic Monographs, 9). 1975. Pp. xiii, 139, including 6 charts. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$6.00)

This doctoral thesis examines the origin of the Greek alphabet in the light of recent work on North-West Semitic, and particularly Phoenician, epigraphy, following the views of Albright and Cross. Although some of the standard arguments based upon individual letter-forms are shown to be untenable, the commonly given date of c. 800 B.C. for the Greek adoption of the alphabet is upheld. McCarter insists that the letters of any text should be examined as a series rather than in isolation; but the material is so meagre that this is more desirable than practicable. Some Greek letter-forms and positions appear to reflect fashions current in Canaan before 1000 B.C., a phenomenon which led J. Naveh to argue for

Greek borrowing at that date or earlier. His suggestion is treated sympathetically, but his evidence is found to imply possible early experiments by the Greeks rather than outright adoption at so early a date. All the texts are described and some bibliographical references added. Six charts collect the letters of Phoenician (tenth to eighth centuries) and early Greek texts. It must be said that McCarter's claim to be able to date early Phoenician texts to within a generation cannot be upheld.

A. R. MILLARD

MAGNUSSON, M.: *BC. The Archaeology of the Bible Lands*. With drawings and maps by Shirley Felts. 1977. Pp. 239, numerous maps and illustrations, many in colour. (Bodley Head, London and B.B.C. Publications, London. Price: £6.50)

MILLARD, A. R.: *The Bible BC: What can Archaeology Prove?* 1977. Pp. 48, 11 illustrations, 1 time-chart, 1 map. (Inter-Varsity Press, Leicester. Price: 50p)

Millard's pamphlet is a hastily commissioned coastguard cutter firing a shot across the bows of the privateer, captained by Magnus Magnusson, of the popular television series. It is too short to do much more than present briefly the conservative case in defence of the biblical narrative; but it does indicate to the reader that some iconoclastic 'conclusions' are more confident than the evidence warrants, and define the real role of biblical archaeology.

Magnusson, in his 'book from the film', has the enviable resources of the B.B.C. cameramen to add sparkle to his narrative. He popularizes in episodic fashion many of the facts — and fancies — long known to biblical scholars, but which take such a long time to get any further. Popular reaction to his necessarily secondhand conclusions will unfortunately owe more to the reader's childhood memories than to mature understanding of the meaning of biblical narrative, whose real significance is never, or rarely, allowed to show through. Blank acceptance of sometimes intentionally provocative assertions would be as wrong as flat rejection of them; they ought to lead to further reading such as is provided for in the balanced bibliography.

D. R. AP-THOMAS

NEGBI, O.: *Canaanite Gods in Metal. An Archaeological Study of Ancient Syro-Palestinian Figurines* (Publications of the Institute of Archaeology, 5). 1976. Pp. xxv, 192 with 150 figs. and 64 plates. (Tel Aviv University Institute of Archaeology. Price: \$25.00 (cloth); \$20.00 (paper))

This is an important study, especially for those interested in the Canaanite background to the cult of early Israel. Negbi divides Canaanite metal figurines and plaques into types and plots them according to archaeological context and geographical distribution. The difficulty of discovering the former for much of the material is sadly apparent, and Negbi is often forced to proceed by stylistic comparison. But he concludes that the figurines and plaques usually portray deities; that the MB material reveals the worship of a war god and a fertility goddess at Tell Judeideh, Jezzini, Ras Shamra, Byblos and Megiddo, and of a fertility goddess at Nahariya and Gezer (the foundation of whose high place dates to MB II A, against Dever's MB II C); and that in LB Canaan there is evidence for the worship of two pairs of deities, (1) a smiting god and a fertility

goddess (= Baal and Anat), and (2) a kingly and queenly pair (= El and Asherah), at Ras Shamra, Byblos and Hazor. At Lachish there is slight evidence for the first pair, at Bethshean more evidence for the second than the first. At Kāmid el-Lōz and Tell Abu Hawam only male deities were worshipped; at Megiddo, too, the smiting and the kingly gods are evidenced for LB, but not the goddesses (which contrasts with the MB period in which figurines of the fertility goddess outnumbered those of her consort). At Hazor Negbi finds evidence that the first Israelite settlers adopted the cult of the Canaanite enthroned god. Negbi connects evidence of the smiting and the enthroned god in Cyprus in the twelfth century, and of the smiting god further west in the early first millennium, with the beginnings of Phoenician colonization. Line drawings accompany and clarify the text; plates follow it. Not every object is portrayed, but a catalogue describes each object and gives a reference to the original publication. This book will stimulate further study of Canaanite iconography and religion.

J. R. BARTLETT

NEGEV, A.: *The Inscriptions of Wadi Haggag, Sinai* (Qedem, Monographs of the Institute of Archaeology, the Hebrew University of Jerusalem, 6). 1977. Pp. 100, including 4 plates, 2 maps, 267 figs., 5 illustrations. (The Israel Exploration Society, Jerusalem. Price: \$18.00)

This volume collects together 267 inscriptions from Wadi Haggag, some Aramaic but mainly Greek: some, already published in *Corpus Inscriptionum Semiticarum*, are reprinted here, but most are new. The inscriptions are printed in the original script, translated into English and accompanied by surprisingly readable photographs. Sometimes the standard of English language and typing is poor (cf. 'wether' for 'whether', 'Grek' once for 'Greek' and, oddly, the 'gulph of Elath'), but the author had to produce the typescript himself and duly apologises for errors. All texts have photographs of originals and, though all are brief, are accompanied by detailed comments. A short introduction sketches previous investigations of the area. After the texts seven pages of observations and conclusions summarise important aspects of Nabataean graffiti and of the history and topography of Christian and Jewish pilgrimage to Mount Sinai, with references to Christian monasticism. There are full indices and notes. Renate Rosenthal adds remarks on pottery together with photographs.

J. G. SNAITH

REVELL, E. J.: *Hebrew Texts with Palestinian Vocalization* (Near and Middle East Series, 7). 1970. Pp. x, 205, with 23 plates. (University of Toronto Press. Price: \$12.50)

The purpose of this monograph is to classify the pointing of all known non-biblical Hebrew texts with Palestinian vocalization, including seven discovered by M. Dietrich and thirty found by Revell himself in the Taylor-Schechter Collection of the Cambridge University Library. Because of the importance of classification of this relatively large amount of material, the publication of new texts has been subordinated to it. One text is published here as an example of each type of vocalization, and there are photographs of a portion of each published text. In an introduction Revell sets out his basic assumptions and principles, and in subsequent chapters provides a list of all the texts, describes the contents of the texts

for the first time, and deals in detail with eleven different types of vocalization which, he believes, record the existence of two major divisions or dialect groups of Palestinian Hebrew, each of which was written and pronounced in a number of different ways. Such a detailed analysis of a large number of MSS (with a view to providing a firm basis for grammatical study) has never been attempted before, and this book constitutes an important contribution to a complex field of study.

P. WERNBERG-MØLLER

TESTA, E., MANCINI, I., and PICCIRILLO, M. (ed.): *Studia Hierosolymitana in onore del P. Bellarmino Bagatti. I. Studi archeologici* (Studium Biblicum Franciscanum, Collectio Maior, 22). 1976. Pp. 381, 26 plates (some in colour), numerous figs. and photos, portrait. (Franciscan Printing Press, Jerusalem. Price: \$20.00)

For vol. II, *Studi esegetici*, see *B.L.* 1977, p. 20. Vol. I, after the Bibliography of Fr Bagatti's writings, contains 15 archaeological papers — 8 in Italian, 4 in French, 2 in Spanish and 1 in English — of which four deal with pre-N.T. times. A. Niccacci, 'Nuovi Scarabei Hyksos', describes and illustrates 317 scarabs from the collections of Fr Kloetzli and the Museum of the Flagellation, including 7 examples found in Jerusalem. F. Manna, 'Quelques poids et pesons du musée de la Flagellation', includes weights as early as Hellenistic times, selected for their epigraphic or iconic interest. P. Benoit, 'Où en est la question du "troisième mur"?' in a penetrating analysis of the pros and cons of each alternative, hesitantly chooses 'both/and'. In 'An Essene Quarter on Mount Zion?' B. Pixner argues that the early church lived as very close neighbours indeed of the Essenes on the S.-W. Hill. E. Testa, 'Il Golgota, porto della quiete', seeks to show how the Jewish Christians of Jerusalem transformed the historical Golgotha into a mystic representation of the soul's haven; but this, like the remaining articles in this fine tribute to an eminent scholar, lies somewhat outside the proper scope of the *Book List*.

D. R. AP-THOMAS

YADIN, Y.: *Hazor. Wiederentdeckung der Zitadelle König Salomos*. Translated by Maria Poelchau. 1976. Pp. 279, many illustrations, some in colour, and maps. (Hoffmann and Campe, Hamburg. Price: DM. 39.80; \$10.00)

On the original English edition see *B.L.* 1976, p. 25. This very prompt translation is in identical format and with the same excellent illustrations. With its ebullient though maybe over-simplistic biblicism it should appeal strongly to a wide popular audience.

D. R. AP-THOMAS

ZORI, N.: *The Land of Issachar. Archaeological Survey* (Hebrew). 1977. Pp. (6), 164, 36 plates, numerous drawings, 1 folding map. (Israel Exploration Society, Jerusalem. Price: Isr. £80.00)

Some two hundred and eleven archaeological sites have been surveyed, occurring in two main concentrations in the Gilboa region between Jenin and Beth Shean, and in the Tabor region to the east of the Afulah-Nazareth road. All periods are represented, but the periods beginning with Iron II and thereafter show the greatest density of occupation. This is especially so in the Byzantine Period. There is ample illustration of

diagnostic material by both line drawings and by photographs. This type of archaeological survey is of great value and usefulness since it complements the material obtained by more exhaustive excavation of individual sites and therefore helps to give an overall picture of settlement patterns during the various archaeological and historical periods.

J. R. DUCKWORTH

3. HISTORY AND GEOGRAPHY

AVI-YONAH, M.: *Jerusalem the Holy*. 1976. Pp. 24 and 130 pp. of photographs. (Schocken Books, New York. Price: \$10.00)

A sketch of Jerusalem's history and significance by Professor Avi-Yonah (14 pp. with 22 illustrations from coins, seals etc.) is followed by a chronological table of events in Jerusalem to 1967 (5 pp.) by Louis Williams, who has also provided the book with generous captions. The remainder is photographs, mostly by Werner Braun and about a fifth in colour. The religious life in present Jerusalem — Jewish, Christian, Muslim — is seen in the long perspective of tradition. This popular book, about 8 × 7 inches, affords a pleasant tour for the armchair traveller and a preparation or memento for the intrepid visitor.

J. H. EATON

BABA, K.: *Zoku Me de miru Seisho no Sekai* (Views of the Biblical World. A Supplement). 1977. Pp. 350, 8 maps, 58 illustrations. (Business Research, Osaka. Price: ¥7,800)

This is a supplement to the author's previous book (see *B.L.* 1976, p. 26). Part I contains an account of the daily life of the biblical period with some illustrations. Part II contains 230 photographs in colour of five Near Eastern countries outside Israel, and of daily life. Part III consists of notes and comments on the photographs with many further illustrations.

K. K. SACON

BÄCHLI, O.: *Amphiktyonie im Alten Testament. Forschungsgeschichtliche Studie zur Hypothese von Martin Noth* (Theologische Zeitschrift, Sonderband VI). 1977. Pp. XII, 192. (Friedrich Reinhardt Verlag, Basel. Price: S.Fr. 54.00)

This clear and systematic work provides a comprehensive treatment of the various reactions to Noth's theory of the Israelite twelve-tribe system. In addition, it makes two particularly useful contributions. Firstly, a valuable sketch of the classical amphiktyony; the lack of fresh treatment of this subject in most criticisms of Noth is a serious weakness in those discussions. Secondly, Bächli emphasizes that the classical amphiktyony was proposed as an *analogy* by which Israel in the period of the Judges might be understood. So the discussion should revolve not around the possible existence of an Israelite amphiktyony but around the possible existence of an Israelite institution analogous to the classical amphiktyony. This point is particularly relevant to those criticisms of Noth based on cultural and chronological separation of Israel and the classical world. Though coming to no definite conclusion on the problem, the author thus provides helpful orientation for future discussion.

A. D. H. MAYES

BALY, D.: *Seisho no Rekishi-Chiri*. Translated by Y. H. Sacon and Y. Nambu. 1977. Pp. x, 298, 74 maps and diagrams, endpaper maps, 61 photographs. (Sogen-sha, Osaka. Price: ¥3,500)

This is a Japanese translation of the author's *The Geography of the Bible*, 1974 (B.L. 1975, p. 30).

K. K. SACON

EDWARDS, I. E. S., GADD, C. J., HAMMOND, N. G. L., and SOLLBERGER, E. (ed.): *The Cambridge Ancient History. Plates to Volumes I and II*. New edition. 1977. Pp. xlii, 181 plates. (Cambridge University Press. Price: £7.50)

The companion to the two volumes revised and published as four (see B.L. 1971, p. 19; 1972, p. 19 (*Bible Bibliog.*, pp. 295, 363); 1974, p. 18; 1976, p. 27). The cross-references to the plates appear in footnotes in the four volumes; each plate carries cross-references to the text or, where appropriate, to the indexes. The prefatory pages list the plates with their sources, divided with the headings of the individual chapters, though without the chapter numbers. The division has gone astray on pp. xvi-xvii, where the heading 'Babylonia c. 2120-1800 B.C.' should appear before pl. 48. Most plates include more than one photograph; they are of exemplary clarity but many lack any indications of size. A serviceable collection, covering the whole range of the volumes.

P. R. ACKROYD

ESCOBAR, J.: *Tecoa*. 1976. Pp. 65, numerous illustrations. (Franciscan Printing Press, Jerusalem. Price: \$2.00)

This short guide, in Italian, falls into two parts. The first covers the geographical situation of Tekoa and biblical and later references, discussing all the O.T. passages briefly. The second deals with the archaeological remains, but virtually everything here is of later than biblical periods. It is a well-prepared little book, of which the most useful element is the very full bibliography (pp. 8-14). Another volume from the same publishers, P. Compagnoni, *Il Deserto di Giuda* (1975. Pp. 113 with 116 plates. Price: \$7.00) is concerned entirely with monasticism in that area.

P. R. ACKROYD

*HARKNESS, G. and KRAFT, F.: *Biblical Background to the Middle East Conflict*. 1976. Pp. 208. (Abingdon Press, Nashville. Price: \$7.95)

The late Dr Harkness gives in this uncompleted work a competent and condensed account of the history of Israel. O.T. specialists will not find anything new or remarkable in these pages which are obviously meant for the lay public. The title is somewhat misleading, for the author does not, and probably cannot, connect Biblical history and the Israeli-Arab conflict, except by loose implication. Even Kraft's factual resumé of post-Biblical events, which includes a short history of Jerusalem, can hardly be regarded as a guide to the infinite complexity of the problem, but only as an expression of moderation. RE teachers may find the tone beneficial.

U. E. SIMON

HAYES, J. H. and MILLER, J. M.: *Israelite and Judaeon History* (Old Testament Library). 1977. Pp. xxxi, 736, 9 maps. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £15.00; \$25.00)

An impressive team of scholars from America, Europe and Israel have contributed to this monumental work of reference. The volume is not intended as another reconstruction of the history of Israelite and Judaeon history but rather as a handbook that can be used alongside the standard histories. After an opening chapter surveying the history of the study of Israelite and Judaeon history from earliest times to the present day, the main periods of the history are treated in ten chapters: the Patriarchal traditions, the Joseph and Moses narratives, the Israelite occupation of Canaan, the period of the Judges and the rise of the monarchy, the Davidic-Solomonic kingdom, the separate states of Israel and Judah, Judah and the Exile, the Persian period, the Hellenistic and Maccabean periods and the Roman era. The brief given to the contributors, each a specialist in his field, was: (i) to evaluate the written and archaeological evidence pertinent to the period; (ii) to survey the historical issues which have emerged from scholarly discussions; (iii) to reconstruct as much of the historical outline of the period as possible. The result is a comprehensive and authoritative work that is enhanced by full bibliographies at the beginning of each section, a general bibliography, useful indices and nine maps.

The production of a composite work covering such an extensive period is not without its difficulties, as the editors have realized. The chapters dealing with the early period have to devote attention to problems of source material, whereas those dealing with the later period are more concerned with the reconstruction of the history. On the whole a good balance has been achieved but the survey of Pentateuchal criticism and the study of parallels in Near Eastern narrative has been overplayed in the chapter on Joseph and Moses. This volume will obviously become a necessary tool for students and teachers of the O.T., and provide both alike with a substantial amount of reliable information.

G. H. JONES

ISHIDA, T.: *The Royal Dynasties in Ancient Israel. A Study on the Formation and Development of Royal-Dynastic Ideology* (B.Z.A.W., 142). 1977. Pp. xii, 211. (De Gruyter, Berlin. Price: DM. 82.00)

The author rejects the view that the monarch was elected in some parts of the ancient Near East. Israelite monarchy was unique in that it was established in the face of resistance and owed its inauguration to political pressures. Anti-monarchist arguments are early rather than late and were silenced by the time of David and Solomon. The story of Gideon's refusal to accept hereditary kingship is not part of the original Gideon cycle but is anti-Abimelech polemic: in order to dissociate Gideon from the kingship of Abimelech he was represented as having been offered hereditary kingship but as having rejected it. Abimelech in fact probably usurped a kingship which Gideon had exercised; and the answer attributed to Gideon is to be attached to the anti-monarchical party at the time of the inauguration of Saul's kingship. The ideology of Davidic kingship was directed principally towards making David's rule acceptable to the northern tribes. The book is well organized, and the clarity of expression deserves special praise. It is not highly original, but its value will be enhanced by the extensive indices.

W. MCKANE

JAROŠ, K., SWEDIK, G. and LEIMLEHNER, M.: *Ägypten und Vorderasien. Eine kleine Chronographie bis zum Auftreten Alexander des Grossen*. 1976. Pp. 206, including 45 illustrations and maps. (Veritas-Verlag, Linz; KBW Verlag, Stuttgart. Price: DM. 14.50)

This potted history of the ancient Near East is intended for theological students wishing to familiarize themselves with the area as quickly and as painlessly as possible. Israel receives more attention than would normally be expected in this kind of survey, but the historical imbalance is offset by the greater usefulness of the book for its intended readership. The summarizing of dynasties and epochs in single paragraphs sometimes results in over-simplification to the point of distortion (as in the treatment of Mitanni). Occasional gaffes, as the confusion of Iahdun-Lim with Iasmah-Adad on p. 37, inspire less than total confidence in the writers' command of their material; English-speaking students will find a more thorough and independent review of the same period in *Ancient Iraq* (Pelican, 1964), by Georges Roux.

R. P. GORDON

KEGLER, J.: *Politisches Geschehen und theologisches Verstehen. Zum Geschichtsverständnis in der frühen israelitischen Königszeit* (Calwer Theologische Monographien, A/8). 1977. Pp. 407. (Calwer Verlag, Stuttgart. Price: DM. 44.00)

The declared aim of this closely-written monograph is to make some contribution towards clarifying the problems underlying the history and tradition of the early Israelite monarchy. After outlining his method of approach and defining his terms, the author goes on to consider the political events at the beginning of the monarchy (c. 1000–925). He examines the texts in 1 Sam. which deal with the establishment of the monarchy and the Saul tradition. He then studies in depth the literary complex 2 Sam. 9–20; 1 Kings 1. The military exploits of both Saul and David in the establishment and expansion of power are given detailed treatment and there is a short section on the problem of 'Holy Wars'. The final section considers the understanding of political history and Kegler points out that the texts analysed make up only one part of the O.T.'s utterances on political history. Some sixty pages of notes and a twenty-page bibliography finish off a substantial contribution to the present theological discussion concerning Israel's early history.

J. R. DUCKWORTH

MALAMAT, A.: *Conquest of Canaan: Israelite Conduct of War According to Biblical Tradition* (reprinted from *Encyclopaedia Judaica Year Book* 1975/6). 1977. Pp. 166–82, 1 map, 4 illustrations. (Privately printed; available from the author, Hebrew University, Jerusalem)

Although pp. 168–69 are missing from the review copy, the author's approach is clear. It is acknowledged that the biblical tradition has been subject to a number of influences in its transmission, but the chief interest lies elsewhere. The author follows the biblical tradition more or less as it now stands in order to describe the tactics used by Israel in its settlement: intelligence operations, logistics (in this context Gilgal is to be seen not as the *Haftpunkt* of various conquest traditions, but as the operational base and springboard into the interior; its strategic significance explains

its central importance in the tradition), and methods of warfare. Illuminating reference is made to parallels to these methods in classical sources. It is good to see the author's approach, already known perhaps especially from his earlier treatment of the Gideon tradition, now applied to the settlement stories.

A. D. H. MAYES

MALAMAT, A. (ed.): *Sources for Early Biblical History: The Second Millennium B.C. In Hebrew Translation*. 1977. Third revised edition. Pp. xi, 217. (Hebrew University Students' Printing and Publishing House, Jerusalem)

This useful teaching aid (see *B.L.* 1965, p. 17 (*Decade*, p. 569); *B.L.* 1971, p. 55 (*Bible Bibliog.*, p. 372)) has now been updated by revision and addition. The latter includes four Mari letters relating to women and prophecy, an account tablet naming Hašor, and the text of the statue of Idrimi.

D. J. WISEMAN

DE MICELI, J.: *Thoutmosis II, Pharaon de l'Exode. Nouveaux instruments pour le calcul du temps: chronologie de la XVIIIe dynastie et du temps de l'Exode*. 1974. Pp. 114, 12 plates. (Les Editions du Livre, Tulle, France. Price: Fr. 20.00)

This work contains a general account of calendaric data and of the old Egyptian calendar. It then essays to add up biblical figures from 587 B.C. (using Oppert's Assyrian dates of ninety years ago) to 'fix' the date of the Exodus at 1496 B.C. As the author pays no attention to any other data, or to any of the major modern studies of Egyptian and Near-Eastern chronology (not even with regard to the 18th Dynasty, which he briefly studies), the whole attempt is foredoomed to failure.

K. A. KITCHEN

NOTH, M.: *Storia d'Israele* (Biblioteca di cultura religiosa, 25). Translated by G. Odasso. 1975. Pp. 578, 1 map. (Paideia Editrice, Brescia. Price: Lire 8,500)

A straight translation of the 2nd (1954) edition of Noth's great *Geschichte Israels* (see *B.L.* 1951, p. 26; 1955, p. 23 (*Eleven Years*, pp. 321, 656); English translation, *B.L.* 1958, p. 16; 1960, p. 14 (*Decade*, pp. 92, 194)). The bibliography remains unaltered, even preserving a misspelling ('Autorship') found in the original German. Is there a real need for such a translation so long after the publication of the original?

P. R. ACKROYD

RUPPRECHT, K.: *Der Tempel von Jerusalem. Gründung Salomos oder jebusitisches Erbe?* (B.Z.A.W., 144). 1977. Pp. x, 109. (De Gruyter, Berlin. Price: DM. 48.00)

Scholars have long assumed that when David made Jerusalem the central cult site of Israel and Solomon built a temple there a substantial legacy of Jebusite faith and practice was introduced into Israel. The site of the temple itself has been regarded as that of an earlier Jebusite shrine. Rupprecht gives this thesis a thorough critical examination by looking at

the major passages dealing with the founding of the temple, particularly 2 Sam. 24 and 1 Kings 5:15–9:9, and then retrospectively back to 2 Sam. 6 f., the bringing of the Ark into Jerusalem. In a cautiously argued thesis he maintains that the temple site was originally that of a Jebusite temple, and that the Ark had at first been housed in this. The biblical narratives have a markedly apologetic interest in disguising this fact and in emphasizing that Solomon founded the temple. By the time of the Chronicler this line of defence was no longer necessary, and a new interest emerged in claiming David as the cult-founder of Jerusalem. This is a careful and constructive essay which avoids the over-speculative enthusiasm which has often marred studies in this area.

R. E. CLEMENTS

SALOMON, A.: *David und Jerusalem. Ein Reiseführer den die Bibel schrieb*. 1976. Pp. 159, 24 colour plates, numerous figures. (Aussaat Verlag, Wuppertal. Price: DM. 29.80)

This book is a kind of traveller's guide but with a difference in that the centre-point is King David, shown both in his greatness and with his limitations. David's city serves as backdrop, and the book takes the form of a journey through Jerusalem. Places of historical interest become scenes illustrating the story of David, with the biblical text providing the Sitz im Leben which evokes the author's comments. There is a short review of Jerusalem's history with significant dates mentioned, and a useful little section giving information about the various forms and venues of public transport. Black and white drawings and some coloured plates as well as several maps finish off this unusual and interesting travel guide.

J. R. DUCKWORTH

SCHAEFFER, F. A.: *Josua — Gott will retten. Die biblische Heilsgeschichte geht weiter*. 1977. Pp. 182. (R. Brockhaus Verlag, Wuppertal; Haus der Bibel, Geneva. Price: DM. 16.80)

This is a translation of *Joshua and the Flow of Biblical History*, noted in *B.L.* 1976, p. 30.

R. N. WHYBRAY

SMITH, G. A.: *The Historical Geography of the Holy Land*. With an introduction by H. H. Rowley (Fontana Library of Theology and Philosophy). 1968. Pp. 512. (Fontana Library; Collins, London. Price: £1.50)

The reprinting of the paperback edition of this classic work (see *B.L.* 1967, p. 18; *Bible Bibliog.*, p. 18) testifies to its continuing and deserved popularity. It remains unrivalled as an introduction to the land, even though for many details reference must now be made to more recent works.

G. I. DAVIES

DE VAUX, R.: *Isuraeru Kodai-shi*. Translated by T. Nishimura. 1977. Pp. 984 including charts and one map. (Nippon Kirisuto-Kyōdan Shuppankyoku, Tokyo. Price: ¥13,000)

This is a Japanese translation of Père de Vaux's *Histoire Ancienne d'Israël: Des Origines à l'Installation en Canaan*, 1971 (*B.L.* 1973, p. 18; *Bible Bibliog.*, p. 440).

K. K. SACON

4. TEXT AND VERSIONS

ABERBACH, M. and GROSSFELD, B.: *Targum Onqelos on Genesis 49. Translation and Analytical Commentary* (Aramaic Studies, 1). 1976. Pp. xiv, 84. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$4.50 (members \$3.00))

The authors give a translation and fairly extensive commentary, based largely on midrashic sources. As such this will certainly be a volume which students will find helpful. The materials, however, are not treated very critically: no attempt is made to discuss the relationship of TO to the Palestinian Targum texts in this chapter, and the references to MT and LXX are a little naïve, and occasionally misleading. There is an index of sources quoted.

S. P. BROCK

Biblia Hebraica Stuttgartensia. Editio funditus renovata. Ed. K. Elliger et W. Rudolph. Fasc. 5. *Liber Samuelis*, praeparavit P. A. H. de Boer. 1976. Pp. xi, 114. Fasc. 13. *Megilloth*, praeparaverunt Th. H. Robinson, F. Horst, F. Maass. 1975. Pp. x, 52. Fasc. 14. *Daniel Esra Nehemia*, praeparaverunt W. Baumgartner, W. Rudolph. 1976. Pp. x, 78. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 6.50 each fascicle)

These three fascicles complete the series of this new edition. (See previous notices in *B.L.* 1969, p. 16; 1970, p. 23; 1972, p. 21; 1973, p. 19 (*Bible Bibliog.*, pp. 142, 213, 365, 441); 1974, p. 23; 1975, p. 34; 1976, p. 30; 1977, p. 35.) As the edition has progressed, the disparity between the various editors in their handling of evidence and in the construction of their apparatuses has become increasingly evident. *Samuel* presents the evidence (including valuable Qumran material) but carefully refrains from suggesting what ought to be read, avoiding even retroversions into Hebrew from Greek. This will make the apparatus too difficult for most students, an unfortunate result in a book widely used for beginners. *Canticles* (Horst) emphasizes Geniza evidence. Baumgartner's *Daniel* includes in its apparatus much that is explanatory matter rather than textual evidence; the abbreviated Latin of the explanations will be unintelligible to many students. Much as the new edition will be valued, it remains a great misfortune that almost all the editors were men of a substantially older generation in their textual conceptions. For an interesting and sympathetic review of the discussion see now D. Kellermann in *Z.D.M.G. Supplement III*, 1 (1977), pp. 128–38.

J. BARR

DE BRUIJN, C. C. (ed.): *Corpus Sacrae Scripturae Neerlandicae Medii Aevi*. Series Maior, Tom. I, Vetus Testamentum. Pars prima: *Genesis — IV Regum*. 1977. Pp. xvii, 512. (Brill, Leiden. Price: Fl. 120.00)

The editor, who is well known through many studies and editions of the early Dutch translations of the Bible, summarizes in the Introduction the history of translations and compilations of the Vulgate. MSS from the fifteenth century in the British Museum have been chosen as the basic text for this edition. It is argued that the translators were in close contact with a Carthusian convent in Herne near Brussels, and with the

Ruusbroec-circle in the northern Netherlands. An anonymous author has added glosses borrowed from exegetical and lexicographical sources. These are written with small characters and inserted into the columns. Together with prologues to some passages they are of interest to the Bible student. This very well produced edition may be compared with editions and re-editions of medieval translations elsewhere: Forshall and Madden's edition of the Lollard Bible (1850), Negrioni's re-edition of the Bible (Venice 1882-87) and others.

P. A. H. DE BOER

HYVÄRINEN, K.: *Die Übersetzung von Aquila* (Coniectanea Biblica: Old Testament Series, 10). 1977. Pp. 124. (Gleerup, Lund. Price: S.Kr. 30.00)

After a very sketchy introduction the main part of this book is devoted to a study of the translation technique of Aquila (some of the chief surviving texts of Aquila, from the Cairo Geniza and the Milan palimpsest, are printed out for convenience — not always accurately in the case of the former). The most original part of the work is on syntax; cross-references to Reider's *Prolegomena* would have been helpful. The final section looks at the LXX of Ecclesiastes, attributed by Barthélemy to Aquila (Hyvärinen questions this), and the hexaplaric plus at 3 Reigns 14:1-10. The book ends with some comments on the Hebrew text underlying Aquila — a topic on which Reider remains much more informative. I have noticed a number of inaccuracies in references, and the Hebrew and Greek quotations tiresomely do not always correspond in detail. It is ironic that the meticulous Aquila should so often have been ill-served in this sort of way by modern students of him. There is an index of passages quoted.

S. P. BROCK

LEVINE, E.: *The Aramaic Version of Jonah*. 1975. Pp. 117. (Jerusalem Academic Press, Jerusalem. Price: \$10.95)

The format is basically introduction — text — translation — commentary, and the whole is marked by a commendable thoroughness. Problems connected with the origin of the Targum to the Prophets, and of the Targum to Jonah in particular, are discussed in the introduction. Levine's own text of the Aramaic Jonah is based on Vatican MS. Urbinates Ebr. 1; ten other MSS and texts are cited in the apparatus. There are a few strange turns of expression in the translation of ch. 2:4-7, but otherwise the effort here achieves its purpose. The critical commentary gives a very full account of the relevant versional and rabbinic data. Jonah is one of the least productive books as far as Targumic nuggets are concerned and this probably explains Levine's tendency to build theories on slender foundations. Does the Targum really play down the miraculous in Jonah in response to the resurrection significance attached to the prophet in early Christian thinking? It is hard to see how the translation of ch. 4:8b as 'It is better that I die than that I live' is an example of Jewish spoiling of a Christian proof-text. See RSV! One must also question the assertion that this Targum is influenced by the Yom Kippur liturgy. The features which are said to support this conclusion are largely commonplace Targumisms.

R. P. GORDON

LEVINE, E.: *The Aramaic Version of Lamentations*. 1976. Pp. 203. (Hermion Press, New York. Price: \$14.95)

The author has already edited the Targum to Ruth and Jonah (see *B.L.* 1975, p. 37; 1978, p. 42); the present volume is a useful addition to the series. The base text is the Vatican MS. Urb. 1 (dated 1294), and thirteen other MSS are examined in the critical apparatus (although Dr Levine does not claim to have produced a complete critical edition). We are given a translation into English and interesting notes with wide references to Midrashic literature. There are a number of misprints, but none is likely to mislead the reader.

J. B. SEGAL

LUND, S. and FOSTER, J. A.: *Variant Versions of Targumic Traditions within Codex Neofiti 1* (S.B.L. Aramaic Studies, 2). 1977. Pp. xii, 174. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature. Price: \$4.50 (members \$3.00))

A considerable proportion of the book is given over to the reproduction, in text and translation, of Neofiti marginalia, especially for those verses with 'undoubted multiple marginal variants'. This, it is hoped, will enable others to initiate research into the complex problems presented by the marginalia. The main conclusion of the present volume is that two sets of variants can be distinguished within the marginalia, and that these can be shown, on textual and linguistic grounds, to be related to the Fragment-Targum and Pseudo-Jonathan respectively. The peculiar problems associated with the main text of Neofiti in Gen. 1:1-3:4 and Dt. 29:17(18)-34:12 are also aired; these sections are seen as conflation of several distinct recensions. The conclusions seem to be well-founded, and hints as to the direction in which future research could profitably be conducted may be gleaned along the way. Pp. 1-10 offer an excellent introduction to the Pentateuchal Targums and would be ideal for students wanting a succinct statement of the issues as currently understood. A token reference to the similar marginalia in the Reuchlinianus text of the Targum to the Prophets would have been welcome.

R. P. GORDON

MAORI, Y.: *The Peshitta Version of the Pentateuch in its Relation to the Sources of Jewish Exegesis*. 1975. Pp. 308 (Hebrew), xxii (English summary). (The Hebrew University, Jerusalem)

In this Hebrew University doctoral dissertation prepared under the supervision of Goshen-Gottstein, Maori argues that the Peshitta Pentateuch is Jewish in origin. This thesis is by no means new — it has been maintained already by Perles, Baumstark, Kahle and others — but Maori offers the fullest defence of it to date; he is also one of the few scholars to have paid adequate attention to the formidable methodological problems involved in the inquiry. The analysis is painstaking and often penetrating: note, for example, the suggestion that the Peshitta's rendering of Gen. 35:22 reflects the Rabbinic rules regarding the forbidden Targumim (m.Meg. 4:10). Maori rejects the view that the Peshitta is directly descended from any extant Jewish Targum; rather he regards the Targumim and the Peshitta as 'gemelli' which draw on a common Jewish exegetical tradition. It is perhaps a pity that in this otherwise solid and valuable study more is not said about the possible date of the Peshitta Pentateuch, or about the historical conditions under which Syriac Christianity might have come to adopt a Jewish version.

P. S. ALEXANDER

MULDER, M. J.: *De targum op het Hooglied. Inleiding, vertaling en korte verklaring* (Exegetica, Nieuwe reeks, Vierde deel). 1975. Pp. 128. (Bolland, Amsterdam. Price: Fl. 16.90)

Melamed's text, with Lagarde for collateral, serves as the basis of this study of the Targum to Canticles. In the introduction a discussion of the Targums in general leads into more specific treatment of the special characteristics and problems of Tg Cant. In particular, there is a chapter on the allegorical methods of Tg Cant. in comparison with other rabbinical and Christian approaches. The seventh century A.D. is regarded as the *terminus ante quem* for the composition of Tg Cant. The notes in the *verklaring* are not so informative as those in the eagerly-awaited study of Tg Cant. by Raphael Loewe, but they are competent none-the-less.

R. P. GORDON

PAPER, H. H.: *A Judeo-Persian Book of Job* (The Israel Academy of Sciences and Humanities, Proceedings vol. v, no. 12). 1976. Pp. 53. (Israel Academy of Sciences and Humanities, Jerusalem. Price: Isr. £21.00)

Paper's edition of the oldest manuscript of the Judeo-Persian Penta-teuch was noted in *B.L.* 1974, p. 27. Here he publishes a fifteenth (?) century manuscript of Job, complete apart from 1:1-17 and 1:21-2:7. The introduction tables certain linguistic forms and the treatment of K/Q, but investigation on other points, such as the relationship to other Judeo-Persian texts and to the Hebrew (and perhaps Targum and Sa'adya?), is left to the future.

S. P. BROCK

(*Peshiṭta*): *The Old Testament in Syriac According to the Peshiṭta Version*, edited on behalf of the International Organization for the Study of the Old Testament by the Peshiṭta Institute, Leiden. Part 1, fasc. 1: *Preface* (P. A. H. de Boer), *Genesis* (based on material collected and studied by T. Jansma, prepared by the Peshiṭta Institute) and *Exodus* (prepared by M. D. Koster). 1977. Pp. xiv, xlii, 219. (Brill, Leiden. Price: Fl. 140.00)

Over the years several details of editorial method have been altered, and the present volume contains the general preface setting out the new rules; these represent some further modifications of the principles followed in the previous fascicle (*Kings*, *B.L.* 1977, p. 38), such as the omission of the *elenchus omissionum*. A few small anomalies of practice remain: while errors of 7al are rightly corrected in the text, many of its orthographic idiosyncracies are left (the apparatus and introduction no longer list such information). It is in Gen. and Exod. that 5bl (not always alone) exhibits a text at variance in many details with the mainstream tradition. Barnes held that it represented a later revision based on MT, but his pupil Pinkerton considered 5bl to preserve the earlier text, and it is Pinkerton's view that Koster upholds in his important monograph, *The Peshiṭta of Exodus* (Assen, 1977). This edition thus makes available (in the apparatus) the readings of this oldest text form of the Syriac for the first time. All who are concerned with textual studies will be grateful to the General Editor, the editors, and the staff of the Peshiṭta Institute for this invaluable tool.

S. P. BROCK

REVELL, E. J.: *Biblical Texts with Palestinian Pointing and their Accents* (Masoretic Studies, 4). 1977. Pp. xiv, 265. (Scholars Press, Missoula, Montana. Price: \$4.50 (members \$3.00))

After giving an exhaustive list of biblical MSS with Palestinian pointing Dr Revell, using the standard Tiberian accent system as a basis and grouping the MSS according to certain distinguishing characteristics, describes the accent signs in these documents and their use, and discusses the relation of the Palestinian accentuation to the Tiberian, as well as its development. The problem of accent signs and stress position in Palestinian Hebrew is dealt with in an appendix. A number of indices and a bibliography complete the work. Revell argues, against Kahle, that the accent signs were intended to indicate stress position, and that the Palestinian tradition, like Samaritan Hebrew, was influenced by a linguistic environment in which it had become unusual to stress the final syllable of a word. Both systems were used for a variety of forms of a single Western stream of tradition. The accent signs were probably developed from hand signs, and similar developments may have taken place in Greek culture, resulting in a certain similarity between the accent signs and the musical motifs which they represented in both cultures.

P. WERNBERG-MØLLER

Scrolls from Qumrân Cave 1. The Great Isaiah Scroll, The Order of the Community, The Pesher to Habakkuk. Black and White Photographs by John C. Trever. Edited by Frank M. Cross, David N. Freedman and James A. Sanders. 1974. Pp. 82, including 71 plates. (The Albright Institute of Archaeological Research, A.S.O.R., and the Shrine of the Book, Jerusalem. Price: \$6.00 (members of A.S.O.R., \$4.00))

The present publication (see *B.L.* 1975, p. 38 for the original publication) is intended for students and is more within their financial reach. The plates are on plain — but good — paper, and the text is just as clear as in the more sumptuous publication. The Introduction by F. M. Cross is practically identical, but the account of the first photographs by J. C. Trever is omitted.

B. J. ROBERTS

(*Vulgate*): *Novae Concordantiae Bibliorum Sacrorum Iuxta Vulgatam Versionem Critice Editam, quas digessit Bonifatius Fischer OSB.* 5 volumes. 1977. Pp. xvii, 5699. (Frommann-Holzboog Verlag, Stuttgart. Price: DM. 400.00 per volume)

This concordance, which represents a great advance on earlier concordances of the Vulgate, is based on the two-volume edition published by the Württembergische Bibelanstalt in 1975 (*B.L.* 1977, p. 35). The apocryphal books in the appendix of that edition are also included, and the variants of its apparatus are incorporated. To keep down size, 22 of the words most frequently occurring are omitted (e.g. *ad, non, qui* — though *a, ab, nec quis* are included). There is a short preface in Latin, German, French and English. The work is clearly set out and easy to use.

S. P. BROCK

WEVERS, J. W. (ed.): *Septuaginta. Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis Editum.* Vol. III. 2: *Deuteronomium.* 1977. Pp. 397. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 178.00)

This edition follows the plan of the Genesis volume (*B.L.* 1975, pp. 39–40), with a comparatively short introduction, leaving detailed

discussion of the textual history for a separate volume (forthcoming). As in the Genesis volume, there are two appendices, one devoted to orthographical and grammatical points, the other listing differences in the apparatus from Brooke-McLean. Wevers has been able to use the two first century B.C. papyri, 847 and 848 (not yet fully published), and the important new Syrohexapla manuscript of the Pentateuch (the statement on p. 35 that this is unpublished is no longer correct: a photographic edition by Vööbus appeared in 1975; see *B.L.* 1976, p. 40). All scholars will be grateful to Wevers and the staff of the Göttingen LXX-Unternehmen for another volume of this indispensable series.

S. P. BROCK

WÜRTHWEIN, E.: *Kyūyaku-Seisho no Honmon-Kenkyū* (The Text of the Old Testament). Translated by G. Nabetani. 1977. Pp. 294, 48 plates. (Seibun-sha, Tokyo. Price: ¥6,000)

This is a Japanese translation of the author's *Der Text des Alten Testaments*. It is regrettable that it was made from the third edition (1965) rather than from the fourth edition of 1973 (see *B.L.* 1974, p. 28).

K. K. SACON

ZIEGLER, J.: *Septuaginta. Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis Editum*. Vol. xv: *Ieremias, Baruch, Threni, Epistula Ieremiae*. 2., durchgesehene Auflage. 1976. Pp. 504. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 99.00 (cloth), DM. 92.00 (paper))

This is evidently a straight reprint of the 1957 edition (see *B.L.* 1957, p. 28), without any alterations. Thus, for example, papyri containing parts of Jeremiah that have been published subsequently (804, 817, 837, 984, 986) are not incorporated.

S. P. BROCK

5. EXEGESIS AND MODERN TRANSLATIONS

*ACKROYD, P. R.: *The Second Book of Samuel* (The Cambridge Bible Commentary on the N.E.B.). 1977. Pp. xii, 247 including three maps and one plan. (Cambridge University Press. Price: £8.00 (cloth); £3.25 (paper))

This is the sequel to the author's commentary on 1 Samuel in the same series (see *B.L.* 1972, p. 23; *Bible Bibliog.*, p. 367). The Introduction is partly repeated from the previous volume but contains new sections on the particular themes and purpose of 2 Samuel. The final section on 'The Message of the Book', which is also new, will provide a stimulus to theological thinking about the O.T. The two volumes are excellent examples of the kind of commentary envisaged for the series, of which the author is one of the General Editors.

R. N. WHYBRAY

ALLEN, L. C.: *The Books of Joel, Obadiah, Jonah and Micah* (The New International Commentary on the Old Testament). 1976. Pp. 427. (Eerdmans, Grand Rapids; Hodder & Stoughton, London. Price: \$9.95; £5.25)

Both general reader and student will find this commentary useful, with its readable style to attract the former, and its detailed footnotes to introduce the latter to the intricacies of translation and textual criticism, and to a wide range of scholarly literature. Literary and theological questions are discussed concisely but thoroughly in the introduction to each book. Joel and Obadiah are regarded, not as liturgical compositions themselves, but as strongly influenced by cultic forms. Dr Allen favours a late sixth century date for Joel, and sets Obadiah earlier in the immediate post-exilic period. Jonah, 'an important contribution to the prolegomena of a theology of mission', he associates with the wisdom movement. The approach to Micah is conservative. Only 4:1-4, 6-8; 7:8-20 are denied to Micah himself, the last belonging to the final editing of the book for use in temple worship in the early post-exilic period. G. I. EMMERSON

The Amplified Bible. 1974. Pp. (8), 1076, 407. (Zondervan, Grand Rapids. Distributed in Great Britain by Marshall, Morgan and Scott, London. Price: £7.95)

This Bible, first published in its complete form in 1965, is really a Bible with commentary in which the exegesis mainly takes the form of explanatory expansions of a modernized version of the A.V. Many of these expansions (e.g. Job 12:2, 'No doubt you are the (only wise) people (in the world)') will make the Bible easier to read for the partly educated, though it will not help them to appreciate the style of the biblical writers. There are also some footnotes, all of a conservative nature: for example the footnotes to the book of Jonah seek to defend the literal interpretation of the biblical statements about Jonah's experience in the fish and the size of the city of Nineveh.

R. N. WHYBRAY

ARCHER, G. L., Jr (ed.): *Jerome's Commentary on Daniel*. 1977. Pp. 189. (Baker Book House, Grand Rapids, Michigan. Price: \$3.95)

This is an unchanged reprint in paperback of the original edition of 1958 (*B.L.* 1959, p. 15; *Decade*, p. 151). It consists of a new translation of Jerome's commentary from the Migne edition (rather oddly referred to as 'Migné') and of the footnotes to that edition.

R. N. WHYBRAY

ARENHOEVEL, D.: *Erinnerung an die Väter. Genesis 12-50* (Stuttgarter Kleiner Kommentar, AT 2). 1976. Pp. 191. (KBW Verlag, Stuttgart. Price: DM. 12.80)

Arenhoevel here completes his commentary on Genesis (cf. *B.L.* 1977, p. 42). The first part of the book deals with 11:10 (*sic!*)-36:43, the second with the Joseph story, and the different characters of the two sections are well brought out. Within the severe limits of space imposed by the series this is an admirably clear introduction to the story of the patriarchs and the conclusions of recent scholarship concerning the way in which the material was transmitted.

R. J. COGGINS

BEAUCAMP, E.: *Le Psautier. Ps. 1-72* (Sources Bibliques). 1976. Pp. viii, 114 (translation), 332. (Librairie Lecoffre, J. Gabalda, Paris. Price: Fr. 148.00)

The aim of this work is neither to make a fresh contribution to the exegesis of the Psalms nor to popularize its results, but to help the interested public to read the psalms with profit and to share in the prayer of Israel (p. i). Pss. 1-72 are translated into French, and the translator keeps as close as he can to the received Hebrew text, although he allows himself to emend when necessary. Then comes the commentary, which lists the principal textual problems in a way intelligible to the non-specialist, and discusses the subject matter. There is a brief bibliography for each psalm and a general bibliography at the end of the book. This work fulfils its purpose admirably.

J. A. EMERTON

BIRNBAUM, P. (ed.): *The Concise Jewish Bible. A New Translation Designed for Easy Reading and Comprehension*. 1976. Pp. 234. (Sanhedrin Press, New York. Price: \$7.95 (cloth); \$3.95 (paper))

The passages have been selected with readers of various ages and tastes in mind, to whet the appetite for more. The extracts are short. Of the Psalms, for example, thirty-one are included, most in abbreviated form. The translation is clear and readable. Explanatory comment is confined to brief introductory remarks relating to the Masoretic text and the ancient versions, and a short note summarizing the contents of each biblical book. The text runs continuously without chapter and verse notation, and, for the most part, there is no indication of where a new section within a particular book commences. In the prophetic books especially, where the occasional juxtaposition of widely divergent passages might possibly confuse the reader, some such indication, by spacing at least, would have been an advantage.

G. I. EMMERSON

BUBER, M. and ROSENZWEIG, F.: *Die fünf Bücher der Weisung* (Die Schrift verdeutscht, 1). 9., durchgesehene Auflage. 1976. Pp. 582. *Die Schriftwerke* (Die Schrift verdeutscht, 4). 4., verbesserte Auflage. 1976. Pp. 701. (Lambert Schneider, Heidelberg. Price: DM. 46.00 each volume)

These two volumes, *Torah* and *Kethuvim*, represent exactly one half of the *magnum opus*, the last improved edition of revisions made since 1954. Each volume also contains a brief supplement which recapitulates the story of the origins of this enterprise and the principles governing the translation. I can only plead with the readers of the *Book List* to get hold of this incredible achievement. Buber's controlling principle is clear: God speaks to man, and man must *hear* the Word. Hence a new style has to be found which remains true to the original, renders every word with semantic honesty (e.g. *tsedeq* is truth, more than justice-righteousness), retains harshness of structure, yields to urbanity and wit, combines classical diction with contemporary feeling (but never jargon). The result is a timeless monument of language which reflects all the tensions and nuances of time. The O.T. specialist will select the *cruces interpretum* and will be handsomely rewarded. For example, the famous passage in Exod. 3.14 ff. stands out with transcendental brightness and receives its own comment in the Supplement on p. 28, justifying the consistent rendering of YHWH as HE throughout the whole O.T. Job must be regarded as a special case, as it is by Buber himself. The Satan is the

Hinderer. The inscription in ch. 19 is engraved with iron pen in lead on rock in the knowledge that 'the Redeemer lives and will stand upon the dust as the late arrival so that Job, with his skin, this thing there, torn to shreds, will yet from his flesh contemplate God'. This incomparable work deserves such an inscription.

U. E. SIMON

The Companion Bible being the Authorized Version of 1611 with Structures and Critical and Explanatory Notes with 198 Appendixes. 1974 (reprint). Pp. xi, 1914, 227 (appendixes). (Samuel Bagster, London. Price: £9.95)

It is difficult to understand what purpose is served by the reprinting unchanged of this voluminous work which was no doubt a useful compendium in its day. The publishers, as is their wont, do not reveal the date of its original publication, but internal evidence — e.g. a reference to a 'recent letter' by Sir Charles Warren (appendixes, p. 101) — suggests that it was many, many years ago.

R. N. WHYBRAY

CRAIGIE, P. C.: *The Book of Deuteronomy* (The New International Commentary on the Old Testament). 1976. Pp. 424. (Hodder and Stoughton, London; Eerdmans, Grand Rapids. Price: £5.75; \$10.95)

This is an elaborate and carefully studied apology for an extremely conservative viewpoint. Deuteronomy is essentially Mosaic and its final composition is related to Joshua's renewal of the covenant at Shechem (Josh. 8). It is a covenant document more closely related to the second millennium treaties than to those of the first. It must therefore have been regularly used at covenant renewal ceremonies and was originally kept in the ark. Its history between the conquest and the seventh century is obscure, but its reappearance in the reign of Josiah exerted a strong influence on Jeremiah and his circle and sparked off a tradition of history writing that culminated in the compilation of the great D-history. The laws do not presuppose an already existing society, but rather reveal lofty aspirations, for they are largely theoretical in character. Deut. 12 contains no demand for centralization; it neither prohibits nor permits sanctuaries other than the all-important ark-sanctuary. The early dating is supported in the commentary by frequent reference to parallels with Egyptian rather than Palestinian culture.

J. W. MCKAY

Davids Salmer (Det gamle Testamente i ny oversættelse). 1977. Pp. 286. (P. Haase & Son, Copenhagen for the Danske Bibelselskab. Price: D.Kr. 36.60)

This new translation of the Psalms was instigated by the Danish Bible Society. In 1975 a commission was appointed, consisting of four members of the Theological Faculty of the University of Aarhus and four members of the Theological Faculty of the University of Copenhagen. This commission completed its intensive work within two years. Out of consideration for the church tradition, the designation 'Psalms of David' has been retained, but in doing so no stand is taken as to the correctness of this designation. Deference to Danish Bible tradition and its relationship to the N.T. is the reason for naming God 'The Lord' rather than 'Jahwe'. *Biblia Hebraica Stuttgartensia*, 1969, has been used as the basis

for the translation. Textual emendations have been limited to a minimum. The language used in the translation is modern without being commonplace. It is to be hoped that this translation of the Psalms will be followed by a new translation of the entire O.T. The authorized translation of 1931 is in need of a replacement.

E. HAMMERSHAIMB

FREY, H.: *Das Buch des Werbens Gottes um seine Kirche. Der Prophet Hosea*. Dritte, unveränderte Auflage (Die Botschaft des Alten Testaments, 23/II). 1976. Pp. xvi, 318. (Calwer Verlag, Stuttgart. Price: DM. 18.00)

This is a second reprint of the book originally published in 1957 and noted in *B.L.* 1958, p. 21 (*Decade*, p. 97), unaltered except for a few additional lines of bibliography which were added to the first reprint (date unknown to the reviewer) and include works up to 1960.

R. N. WHYBRAY

GERSTENBERGER, E., JUTZLER, K. and BOECKER, H. J.: *Psalmen in der Sprache unserer Zeit. Der Psalter und die Klagelieder eingeleitet, übersetzt und erklärt*. 1976. Pp. 256. (Neukirchener Verlag, Neukirchen-Vluyn; Benziger Verlag, Einsiedeln. Price: DM. 12.00)

In H. W. Wolff's words this book builds a bridge between the distant voices of the past and the uncomprehending ear of our own world. The three collaborators have achieved an astonishing harmony of diction without sinking into the morass of a vulgar common denominator of daily speech. Both format and style avoid archaisms without yielding to modernistic tendencies and flat reductionism. YHWH, one is glad to note, is not Yahweh but HERR (*sic!*). *Cruces interpretum*, far from being evaded, are used intelligently to acquaint the reader with problems of kingship (adoption in Ps. 2; 'god-like' in Ps. 45) and eschatological perspectives. The brief introductory and exegetical notes and a glossary of key-words give access to the scholarly evidence behind the rendering, which differs quite remarkably from Buber's *Buch der Preisungen* (see *B.L.* 1977, p. 43). It cannot match the work of that genius, but complements it with different nuances and emphases. There is an earthy smell about this translation which derives from the form-critical expertise and an awareness of life, environment and usage. I should be sorry to be deprived of either — heaven or earth.

U. E. SIMON

*GOWAN, D. E.: *The Triumph of Faith in Habakkuk*. 1976. Pp. 94. (John Knox Press, Atlanta. Price: \$5.95)

This is an excellent example of a popular exposition of one of the lesser known parts of the O.T. It is based on a careful and well-informed study of the text, presented in Gowan's own translation, and is concerned to expound the essential contents of Habakkuk's message to the general reader without too much technical detail. The book is studied against the background of biblical theology as a whole. This work is warmly commended to teachers and preachers, who will appreciate the writer's attempt to relate the study both to his pastoral experience and to the problems of the modern world.

A. GELSTON

GUTBROD, K.: *Das Buch vom König. Das erste Buch Samuel* (Die Botschaft des Alten Testaments, 11, 1). (1956). 1975. Pp. viii, 256. (Calwer Verlag, Stuttgart. Price: DM. 18.00)

This volume in a familiar series has reached its fourth reprint, but has not previously been noted in *B.L.* (For an earlier volume in the series, see *B.L.* 1974, p. 32.) There is little of detailed textual commentary here, but much of general exegesis. The recognition of patterns in the structure of the work is proper, though there is some degree of artificiality in the presentation, and some evasion of difficult critical problems.

P. R. ACKROYD

HAAG, E.: *Das Buch Jeremia. Teil II* (Geistliche Schriftlesung, 5/2). 1977. Pp. 304. (Patmos Verlag, Düsseldorf. Price: DM. 19.80)

In his second volume Haag completes his task of discovering the deep structural affinities between the book of Jeremiah and the religion of the N.T. (cf. *B.L.* 1976, p. 36).

W. MCKANE

IRWIN, W. H.: *Isaiah 28-33. Translation with Philological Notes* (Biblica et Orientalia, 30). 1977. Pp. xvii, 211. (Biblical Institute Press, Rome. Price: Lire 9,200; \$11.50)

The fact that this is a doctoral dissertation at the Pontifical Biblical Institute prepared under the supervision of Professor M. J. Dahood will make plain its general character: it is an attempt to use theories concerning comparative North-West Semitic philology to explain the text of the Hebrew Bible. After an inadequate introduction of five pages, the author goes through the selected chapters of Isaiah giving a translation, a transliteration of the Hebrew text (in which the division of consonants and the vocalization are frequently emended), and notes on the language. The first appendix outlines the grammar of Isaiah 28-33, and the second lists pairs of parallel words with Ugaritic analogies. There are also a selective bibliography, and full indexes of authors, subjects, words (Hebrew, Ugaritic, and other languages), and references to biblical, Ugaritic, and other texts.

J. A. EMERTON

KIDNER, D.: *A Time to Mourn and a Time to Dance: Ecclesiastes and the Way of the World* (The Bible Speaks Today). 1976. Pp. 110. (InterVarsity Press, Leicester. Price: £1.45)

After a short introduction Kidner covers Ecclesiastes in a running expository commentary with summaries at key points. The negative trend of earlier chapters is seen to lead to a positive conclusion. Conflicts of viewpoint, readily acknowledged, are attributed to the discursive style of the book rather than to editorial additions. Kidner cites ancient non-Hebraic texts where necessary (i.e. the Mesopotamian dialogue between master and slave, and the Babylonian Theodicy), but omits detailed assessment of foreign influence (rightly in a popular book). The considerable knowledge behind this book is expounded in the attractive style of Kidner's earlier books. He shows considerable wit in printing the 'epitaph of every philosopher' in 7:23 f. in the shape of a funerary urn! This excellent popular introduction to a little known book is useful to scholars as exposition of much background reading; but the bibliography contains only books in English, and there is no index.

J. G. SNAITH

KIENE, P. F.: *Das Heiligtum Gottes in der Wüste Sinai. Eine Darstellung nach dem Bericht der Bibel veranschaulicht nach einem Modell.* 1976. Pp. 159, including 32 pages of illustrations in colour. (Christliche Verlagsgesellschaft, Dillenburg. Price: DM. 34.00)

The treatment of the tabernacle chapters in Exodus given here is homiletic and Christological throughout, and no attempt is made to discuss literary-critical or historical problems. The illustrations are of a scale model of the tabernacle and provide a vivid and detailed impression of what the Biblical description entails in visual terms.

G. I. DAVIES

*KNIGHT, G. A. F.: *Theology as Narration. A Commentary on the Book of Exodus.* 1976. Pp. xiv, 209. (Handsel Press, Edinburgh; Eerdmans, Grand Rapids. Price: £5.00; \$4.95)

This is a fresh and stimulating commentary on the book of Exodus, which bypasses many of the accepted conventions of format. Hence it says little about the text, or the source divisions, and regards the final author/redactor as Ex. Whilst particular verses and sections are noted, the treatment is essentially thematic, with extended discussion of several major features, including the ideas of God, covenant, grace, miracle and magic. It is written with a real consciousness of the Jewish as well as the Christian interest in the book, so that the author cites freely from both traditions. The result is a worthwhile attempt to get away from simply repeating what is in other commentaries, and leads to a readable book which could be of considerable help to teachers and ministers.

R. E. CLEMENTS

KRINETZKI, G.: *Von Samuel bis David. Die Bücher Samuel* (Stuttgarter Kleiner Kommentar, AT 6). 1976. Pp. 56. (KBW Verlag, Stuttgart. Price: DM. 5.80)

MEYER, I.: *Gedeutete Vergangenheit. Die Bücher der Könige. Die Bücher der Chronik* (Stuttgarter Kleiner Kommentar, AT 7). 1976. Pp. 140. (KBW Verlag, Stuttgart. Price: DM. 8.80)

For other volumes in this series see *B.L.* 1975, p. 47; 1976, pp. 35, 36, 38; 1977, pp. 42, 43, 44, 52, 115. The usual pattern is followed in the present volumes: an introduction followed by short commentary on shorter or longer sections. In the commentary on Kings and Chronicles this is supplemented by short discussions of the theology of each of these books. The attitude adopted is a critical one: the books are treated as part of the deuteronomistic historical work (which Meyer does not accept to be the work of a single author), which has incorporated older records: official annals and lists, prophetic narratives, poems etc. However, there is no discussion of alternative possibilities within the critical approach; so, for example, Alt is followed unquestioningly on the form of the Davidic monarchy and the place of Jerusalem within the kingdom. Yet, for their clarity of presentation and for the amount of information which they compress, the commentaries form excellent introductions.

A. D. H. MAYES

LAMPARTER, H.: *Der Aufruf zum Gehorsam: Das fünfte Buch Mose* (Die Botschaft des Alten Testaments, 9). 1977. Pp. 178. (Calwer Verlag, Stuttgart. Price: DM. 18.00)

A short introduction deals very briefly with the origin and composition of Deuteronomy and culminates in a statement of its central concern. A passage by passage translation and commentary follows in which the exegesis is guided by the understanding of Deuteronomy as a 'Summons to Obedience'. A useful addition to commentaries on Deuteronomy.

E. W. NICHOLSON

MAIER, G.: *Der Prophet Jona* (Wuppertaler Studienbibel). 1976. Pp. 109. (R. Brockhaus Verlag, Wuppertal. Price: DM. 18.80 (cloth); DM. 12.80 (paper))

In the introduction the author examines the arguments which have been advanced in favour of a late date for the book of Jonah, but these he finds inconclusive. He then produces his reasons for assuming that the book is to be placed in the eighth century B.C. and identifies the prophet with the Jonah of 2 Kings 14:25. This point of view is also followed in the commentary on the text, though a great deal of interesting material is to be found in the comments. A very full Bibliography is supplied at the end of the commentary.

E. R. ROWLANDS

MAILLOT, A. and LELIEVRE, A.: *Actualité de Michée. Un grand 'petit prophète'*. 1976. Pp. 143. (Editions Labor et Fides, Geneva. Price: S.Fr. 24.00)

As the title implies, this is a practical commentary on Micah, which is more concerned with allowing the prophet's words to address a present situation than with discussion of detailed problems of interpretation. The authors (who have previously collaborated on a three-volume commentary on the Psalms) spare themselves some intricate discussions by taking the MT as their basis (with the medieval rabbis elucidating some of its difficulties) and by assuming an 8th-century date for almost the whole collection. The latter assumption is held to be justified by echoes of the liturgy in many of the 'doubtful' oracles (cf. Vuilleumier's commentary). The application of the sayings to the modern world is judicious, and based throughout on an attempt to enter into the world of the prophet himself.

G. I. DAVIES

*MASON, R.: *The Books of Haggai, Zechariah and Malachi* (The Cambridge Bible Commentary on the N.E.B.). 1977. Pp. xii, 168. (Cambridge University Press. Price: £7.50 (cloth); £3.30 (paper))

It is not easy to write a commentary on these books for the readership for whom this series is intended, and within the necessary limitations the reader is given a lucid and well-informed guide. On disputed questions the evidence for different viewpoints is set out and attention is drawn to its limitations. Succinct information is provided about historical and cultic backgrounds, form-critical questions, and the handling of prophetic oracles in tradition. In particular it is suggested that the material in Zechariah 9-14 may emanate from a group who preserved and interpreted the oracles of Zechariah, and who in time may have become a sect, in some ways anticipating the Qumran community.

A. GELSTON

*MAY, H. G. and METZGER, B. M. (ed.): *The New Oxford Annotated Bible with the Apocrypha (Revised Standard Version). An Ecumenical Study Bible*. Expanded edition, 1977. Pp. xxviii, 1,564, xxiv, 334, with 14 maps, and indexes. (Oxford University Press, New York. Price: \$15.95)

To the *New Oxford Annotated Bible with the Apocrypha* of 1973 (see *B.L.* 1975, p. 47) have been added 3 and 4 Maccabees and Psalm 151. As the Foreword points out, this completes the canon of the Septuagint version which is in use among Orthodox Churches. Thus this edition can serve as a common Bible for Protestant, Roman Catholic, and Eastern Orthodox readers alike. Appropriate annotations have been included with the extra text, plus a chart of titles given to the books of Ezra and Nehemiah. This further dimension enhances the already considerable usefulness of the Annotated Bible for purposes of study (both private and professional) and teaching.

E. B. MELLOR

NOTH, M.: *Esodo. Traduzione e commento*. Italian translation by G. Cecchi, edited by G. Odasso (Antico Testamento, 5). 1977. Pp. 348. (Paideia Editrice, Brescia. Price: Lire 8,000)

For the series, see *B.L.* 1977, p. 54; for the original German edition, *B.L.* 1960, p. 21 (*Decade*, p. 201); for the English translation, *B.L.* 1962, p. 30 (*Decade*, p. 340). The translation is made from the fourth German edition, published in 1968, but there appears to be no updating from the original edition, and there is no bibliography to this volume in any of its forms. It provides, as is well known, a serviceable commentary.

P. R. ACKROYD

NOTH, M.: *Leviticus. A Commentary*. Revised Translation (The Old Testament Library). 1977. Pp. 208. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £7.50; \$10.00)

The German original was published in 1962 in the ATD series (see *B.L.* 1963, p. 26; *Decade*, p. 420). This revised translation is much improved (see *B.L.* 1965, p. 28; *Decade*, p. 580) and should make this useful commentary a reliable guide, even though it is not able to comment on more recent technical discussions on sacrifice in Israel.

D. R. AP-THOMAS

PRICE, W. K.: *The Prophet Joel and the Day of the Lord*. Foreword by John F. Walvoord. 1976. Pp. 122. (Moody Press, Chicago. Price: \$3.95)

The approach of this book is governed by a millennial theology, and its main interest is to interpret Joel in the light of modern Zionism and to map out a detailed eschatological programme. There are a few useful exegetical details, and some preachers will find homiletic material they can use, but this book has little to offer to the serious historical study of Joel. Joel is dated to the ninth century B.C.

A. GELSTON

The Psalms. A New Translation for Worship. 1977. Pp. 254. (Collins, London, in co-operation with Church Information Office. Price: Text only, cloth £2.50, paper £1.25; text pointed for singing to Anglican chant, in boards £1.95, limp £1.25)

MACINTOSH, A. A.: *The Psalms. A New Translation for Worship. Notes on the Text.* 1977. Pp. 58. (Collins and C.I.O. Supplied free)

'It lacks the dignity of the Prayer Book', the statement that so often frustrates any attempt to introduce modern, more readily comprehensible language to church worship, is one that none but the excessively bigoted and insensitive could possibly apply to this new translation of the Psalter. It flows smoothly, is easily intelligible and yet possesses a majesty well suited to the many cathedrals in which it will doubtless be used. The translators are to be congratulated for achieving so fine a balance. Though the work was undertaken for the Church of England Liturgical Commission, the panel comprising eight Hebraists and one English scholar, all but one of them Cambridge men, included members of the Roman Catholic, United Reformed and Methodist churches. A short introduction describes their aims and methods in some detail. It is to be hoped that the churches will not be slow to adopt this new translation.

The *Notes* are 'designed to give some account of the differences between the new translation and that of Miles Coverdale in the Book of Common Prayer', but occasional reference is also made to other translations, particularly the *Revised Psalter* and the N.E.B. Although it is assumed that the readers are not Hebraists, the commentator's main concern is to compare the old and the new in the light of the Hebrew text and the Versions. This should prove a most useful complementary volume.

J. W. MCKAY

The Psalms. Translated by Peter Levi with an introduction by Nicholas de Lange (Penguin Classics). 1976. Pp. xxvii, 239. (Penguin Books, Harmondsworth, Middlesex. Price: 95p)

This is a translation without commentary or notes. There are also no verse numbers, no indications of book division and no titles. But there is a brief introductory chapter on the structure, history, interpretation and theology of the Psalms outlining some of the conclusions of modern scholarship. The translation runs smoothly for the most part, though the odd expression jars (e.g., Ps. 19: 'Day utters to day', no object expressed). O.T. students will find the uniform use of the title 'God' annoying — the translator believes 'the Lord' is an outmoded title. Although it is intended 'not to substitute without necessity new English phrases for what is old and well-loved' (p. xi), the familiar 'green pastures' of Ps. 23 have become 'meadows of young grass' and the *Venite* (Ps. 95) now bids us 'shout to the mountain of our freedom'. This is not a book that students will find useful, not is it likely to appeal to Churchmen who are already well provided with good modern translations. Indeed one wonders to whom it will appeal apart from collectors of Penguin Classics.

J. W. MCKAY

*ROGERSON, J. W. and MCKAY, J. W.: I. *Psalms 1-50*. II. *Psalms 51-100*. III. *Psalms 101-150* (The Cambridge Bible Commentary on the N.E.B.). 1977. Pp. xi, 243; xi, 236; xi, 193. (Cambridge University Press. Price: £8.50, £8.50, £7.90 (cloth); £3.20, £3.20, £2.95 (paper))

These three volumes cover the Psalter with the usual format of the series, the N.E.B. being printed in convenient portions, followed by

general and particular comments. The Introduction of fourteen pages is reprinted in each volume, and each volume has its own index. The writers frequently stress the uncertainties of interpretation, especially with regard to the original setting of a psalm. Diverse views are mentioned and sometimes said to be 'equally possible'. There is a certain coolness towards ritual interpretations, apparently in the interests of spiritual evaluation (cf. on Ps. 24). In general, this commentary's careful and cautious approach will be widely welcomed and will fulfil its purpose.

J. H. EATON

RUDOLPH, W.: *Haggai — Sacharia 1-8 — Sacharia 9-14 — Maleachi. Mit einer Zeittafel von A. Jepsen* (Kommentar zum Alten Testament, XIII, 4). 1976. Pp. 315. (Gerd Mohn, Gütersloh. Price: DM. 100.00)

This volume completes the commentary on the Twelve (see *B.L.* 1967, p. 25; 1973, p. 28 (*Bible Bibliog.*, pp. 25, 450); 1977, p. 50 for previous volumes). It is a splendid achievement. This is commentary in the old style: thorough textual and philological notes, detailed exegesis, a wealth of bibliography, and succinct summarizing statements on the prophetic message of each book. Of particular interest is the delineation of Haggai as an 'apologia' for the prophet, an attempt at grappling with the unusual nature of this little compilation. The subdivision of Zech. 9-14 into three units also offers an independent line of thought on this difficult section. The detailed comments provide a wealth of information which shows both judicious critique of previous work and independence of judgement on the many problems which these texts raise.

P. R. ACKROYD

Ruth. Een vertaling om voor te lezen. 1974. Pp. 26.

Jona. Een vertaling om voor te lezen. 1977. Pp. 18. (Nederlands Bijbelgenootschap; Katholieke Bijbelstichting. Price: Fl. 3.50 each)

The aim of this Dutch translation by an ecumenical group is to produce a version which, when read aloud, will convey something of the form and sound of the original Hebrew. The translation is accompanied by notes on difficult Hebrew words and phrases.

J. W. ROGERSON

SPURGEON, C. H.: *Great Verses from the Psalms. Selections from The Treasury of David.* Edited by N. Hillyer. 1976. Pp. viii, 267. (Marshall, Morgan and Scott, London; Zondervan, Grand Rapids. Price: £5.50; \$8.95)

The Treasury of David was published in seven volumes between 1869 and 1885 and Benjamin Jowett then compared it with the works of Calvin, Luther and Paul. His estimate was perhaps a little extravagant, but the fact that this commentary on the Psalms has of its kind been unrivalled for a century and is still re-edited today tells its own tale. Hillyer's edition contains some of the best of Spurgeon's comments on individual Psalm verses arranged in the form of devotional readings, and should prove a welcome addition to any preacher's library.

J. W. MCKAY

WESTERMANN, C.: *Das Buch Jesaja Kapitel 40–66 übersetzt und erklärt* (A.T.D., 19). 3., durchgesehene Auflage. 1976. Pp. 342. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 30.00 (cloth), DM. 24.00 (paper))

This is a straightforward reprint of the first edition published in 1966 (see *B.L.* 1967, p. 28 (*Bible Bibliog.*, p. 28) and, on the English translation, *B.L.* 1970, p. 37 (*Bible Bibliog.*, p. 227)) apart from the addition of a half-page of additional bibliography comprising fourteen items published between 1966 and 1976, but taking no note of such works as A. Schoors, *I am God Your Saviour*, 1973 (see *B.L.* 1974, p. 59) and E. Kutsch, *Sein Leben und Tod — unser Heil*, 1967 (see *B.L.* 1968, p. 36 (*Bible Bibliog.*, p. 90)). It is to be hoped that Professor Westermann will find time before long, despite his immense labours on his Genesis commentary, to prepare a revised edition of this work which will carry forward the very lively current debate on the problems and interpretation of these chapters.

R. N. WHYBRAY

WEVERS, J. W.: *Ezekiel* (New Century Bible). 2nd edn. 1976. Pp. x, 243. (Oliphants, London. Price: £5.95)

This is a reprint of the original (1969) edition, reviewed in *B.L.* 1971, p. 34 (*Decade*, p. 310). The only difference is that the RSV text is no longer printed, and that the page references in the Index have been altered to correspond with a book thus shortened by 110 pages! It is good to have it available again, but one could wish that at least the bibliography had been brought up to date.

A. GELSTON

WILDBERGER, H.: *Jesaja* (Biblicher Kommentar, Altes Testament, x, 10). 1977. Pp. 737–816. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.80)

This fascicle (see *B.L.* 1977, p. 54, for the previous one) completes the commentary on 19:16–25, discusses 21:1–10 (a prophecy about Babylon from the time of Nabonidus), 21:11–12 (Dumah — possibly the reign of Nabonidus), and 21:13–17 (the peoples of Dedan and Kedar — verses 13–15 are from a similar date, but verses 16–17 are later), and begins the commentary on 22:1–14 (immediately after Sennacherib's campaign). Special attention may be drawn to the brief summary of the history of Dumah and other places in Arabia from the eighth to the sixth century B.C. and the accompanying map on pp. 790 ff. J. A. EMERTON

WOLFF, H. W.: *A Commentary on the Books of the Prophets Joel and Amos*. Translated by W. Janzen, S. D. McBride, Jr and C. A. Muenchow (Hermeneia). 1977. Pp. xxiv, 392. (Fortress Press, Philadelphia; distributed in Great Britain by S.C.M. Press, London. Price: \$22.95; £15.00)

This is a translation of the second edition (1975) of Wolff's *Dodekapheton 2: Joel und Amos* (Biblicher Kommentar A.T. xiv/2). For reviews of the fascicles of the first German edition see *B.L.* 1964, p. 43 (*Decade*, p. 511); 1968, p. 30; 1970, p. 38; 1971, p. 35 (*Bible Bibliog.*, pp. 84, 228, 311). It has been prepared on the same lines as the Hermeneia

edition of Wolff's commentary on Hosea (*B.L.* 1975, p. 53). The English biblical text is a new translation, incorporating all Wolff's text-critical decisions. Portions of Mur. 12 and 5QAm are reproduced on the endpapers and on p. v. The appearance of this major commentary in English is greatly to be welcomed.

A. GELSTON

WÜRTHWEIN, E.: *Die Bücher der Könige. I. Könige 1–16* (ATD, 11/1). 1977. Pp. xv, 204. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 24.00 (cloth), DM. 18.00 (paper) (sub. DM. 20.40; DM. 15.30))

This is the first volume of a two-volume commentary on the Books of Kings. The greater part by far deals with the time of Solomon (I Kings 1–11). Chs 1 and 2 are given separate treatment ending with a comment on the historical content. The rest of the section is taken up with Solomon's reign. A shorter second section deals with the Divided Kingdom down as far as (but excluding) the entry on to the scene of Elijah. The biblical text is included in the commentary with the various components identified: the pre-deuteronomic in bold type, the deuteronomic in italics, the post-deuteronomic in ordinary type. Both text and accompanying commentary are treated according to self-contained units rather than by chapter. Epilogues are appended to some sections and there is the occasional excursus on some point, e.g. on 'Old and Young' in 12:6 ff. The lay-out is clear, the approach interesting and the commentary readable.

J. R. DUCKWORTH

ZIMMERLI, W.: *I. Mose 12–25. Abraham* (Zürcher Bibelkommentare AT, 1.2). 1976. Pp. 150. (Theologischer Verlag, Zurich. Price: S.Fr. 18.00; DM. 18.00)

This volume forms a continuation of Zimmerli's commentary on Genesis 1–11 which was originally published in 1943 (see *B.L.* 1946, p. 35 (*Eleven Years*, p. 35); a second edition was issued in 1957, and a third in 1967; see *B.L.* 1968, p. 30 (*Bible Bibliog.*, p. 84)). Its character is identical with that of the earlier volume, and the remarks made in *B.L.* 1968 are still applicable. Here it must suffice to say that Professor Zimmerli has provided a commentary of real value which offers both a detailed exegesis of the individual elements within the Abraham narrative and a fine appreciation of its overall purpose.

M. A. KNIBB

6. LITERARY CRITICISM AND INTRODUCTION

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

ALONSO SCHÖKEL, L. and others: *Narrative Structures in the Book of Judith* (Protocol of the Eleventh Colloquy of the Center for Hermeneutical Studies in Hellenistic and Modern Culture, Berkeley, California). 1975. Pp. 72. (Center for Hermeneutical Studies . . . , Berkeley, California. Price: \$3.00)

A recognized master of O.T. literary studies analyses in some twenty pages some aspects (irony, character etc.) of the narrative art of Judith ('structures' is somewhat misleading). Short responses by seven scholars, including folklorists and literary critics, occupy a further twenty pages,

and Alonso Schökel replies to them. The last twenty pages are an apparently verbatim transcript of the ensuing colloquy, which was perhaps not worth preserving for all time in this form. A final page of amusing and disturbing aphorisms on Biblical scholarship by Alonso Schökel concludes this helpful addition to the still meagre corpus of studies of the O.T. as literature.

D. J. A. CLINES

ANDERSEN, F. I. and FORBES, A. D.: *Eight Minor Prophets. A Linguistic Concordance* (The Computer Bible, 10). 1976. Pp. xii, 612. (Biblical Research Associates, Wooster, Ohio. Price: \$20.50)

With the publication of this volume all twelve Minor Prophets are now available in computerized concordances, though unfortunately review copies of the previous two volumes were requested from the publishers too late to be available for review in this *Book List*. They are F. I. Andersen and A. D. Forbes, *A Linguistic Concordance of Ruth and Jonah. Hebrew Vocabulary and Idiom* (vol. 9) and Y. T. Radday, *A Critical Concordance of Haggai, Zechariah, Malachi* (vol. 4). The latter is now out of print but said to be reprinting. For a description of the procedures adopted in the series and an explanation of the organization of the material it will be necessary to consult the introduction to the *Concordance of Ruth and Jonah*. The format of the present volume is larger and clearer than some earlier computer printouts in the series, and the arrangement of the material in 32 morphological and syntactic 'families' will make certain types of Biblical research very much easier.

J. F. A. SAWYER

ARCHER, G. L., Jr: *A Survey of Old Testament Introduction*. Revised edition. 1976. Pp. 528. (Moody Press, Chicago. Price: \$7.95)

The original edition of this work appeared in 1964 (not noted in *B.L.*). It is intended for students with no previous training in O.T. criticism, and for ministers. The author describes his viewpoint as 'conservative and evangelical'. It would be more accurate to call it uncompromising literalism. The contributions of modern scholarship to critical questions are discussed, but in an entirely negative fashion. The book has two sections: General Introduction, largely devoted to a rebuttal of the documentary hypothesis and of Wellhausen in particular, and Special Introduction, where the author's theological standpoint leads to a serious imbalance in the treatment of individual O.T. books, whereby Daniel and Jonah receive far greater attention than the brief pages allotted to Jeremiah and Ezekiel.

G. I. EMMERSON

AUFFRET, P.: *The Literary Structure of Psalm 2*. Translated by D. J. A. Clines (J.S.O.T. Supplement Series, 3). 1977. Pp. 41. (Department of Biblical Studies, University of Sheffield. Price: 65p; \$1.00)

Psalm 2 is analysed on different levels (verse structure, section formation and the structure of the whole), and according to different criteria. For example, verse 1 contains a chiasmus or concentric symmetry (abc. cba) when analysed according to content, and a crossed symmetry if the consonants are taken into consideration (*lm.rg.gy/lm.gy.rq*, allowing for some omissions). Again in analysing the sections, different sigla are used, ab for half verses and AB for complete verses; thus in verses 4-6 a concentric symmetry is found (ab.BA = 4a, 4b, 5, 6). The psalm as a whole

betrays two schemata, a parallel symmetry (I/III, II/IV) and a concentric symmetry (I/IV, II/III). His analysis leads the author to suggest a parallel construction for Psalms 1 and 2. This kind of analysis is presumably undertaken on the supposition that the psalm was deliberately constructed in this way, and that, therefore, the analysis gives us a better understanding of it. After reading this detailed analysis the present reviewer remains unconvinced on both points.

G. H. JONES

BEAUCHAMP, P.: *L'un et l'autre Testament. Essai de lecture* (Collection 'Parole de Dieu'). 1976. Pp. 320 including 6 diagrams. (Editions du Seuil, Paris. Price: Fr. 65.00)

A study of the O.T. as a whole, informed by modern French ideas of language, of text and context, of the nature of reading. The atmosphere is well conveyed by a sentence on p. 276: 'Le livre, comme la rivière, est un chemin qui marche et emporte son espace avec lui'. The diagrams (pp. 301-306) suggest a degree of schematization that the texts will hardly accept. But the essence of this, contrary to much of our Anglo-Saxon empirical tradition, is the high and honourable value accorded to the concepts 'book' and 'reading'.

J. BARR

BEEBE, H. K.: *The Old Testament. An Introduction to its Literary, Historical and Religious Traditions*. 1970. Pp. xvii, 505, numerous illustrations. (Dickenson Publishing Co., Belmont, California. Price: \$10.75)

It appears that this is 'a complete and unabridged photo-offset reproduction of the original casebound text'. The present format has been adopted in order to reduce the selling price, and all readers will be grateful for this. Though this is an Introduction to the O.T. it does not follow the pattern usually found in such books. The author explains that his aim is 'to explore the literary growth of the Old Testament documents in the order in which they were written, from their earliest expressions through to their final stages'. There are a brief treatment of the abiding values of the O.T., a short discussion of the geography of Palestine, and a clear assessment of oral tradition and types of early poetry. But the main sections outline the historical background and place the individual books in their proper setting. This is a refreshing and stimulating treatment. A very full bibliography is supplied, though there are some outstanding omissions.

E. R. ROWLANDS

BIRCH, B. C.: *The Rise of the Israelite Monarchy: the Growth and Development of 1 Samuel 7-15* (S.B.L. Dissertation Series, 27). 1976. Pp. xi, 170. (Scholars Press, Missoula, Montana for the S.B.L. Price: \$6.00 (members \$4.00))

A brief introduction outlining previous work in this area is followed by a detailed traditio-historical analysis of 1 Sam. 7-15. This leads to the conclusion that three main stages of development can be traced: as well as a number of genuinely old traditions and a final Deuteronomistic editing, an intermediate editorial stage is discernible which should probably be located in northern prophetic circles in the late eighth century. There is no index, but a full bibliography completes a work which (whether or not its main thesis is accepted) provides many useful insights into the development of these chapters.

R. J. COGGINS

BLANCH, S.: *For All Mankind. A New Approach to the Old Testament*. Second edition revised and enlarged. 1977. Pp. viii, 120 with 1 map. (The Bible Reading Fellowship, London; John Murray, London. Price: £1.95 (cloth); 95p (paper))

The first edition of this book was reviewed in *B.L.* 1977, p. 56. No changes have been made in the text for this second edition, but the appendices have been re-arranged, the author's introduction has been expanded and a map of the Middle East has been added as a frontispiece to the book.

J. ROBINSON

BROWN, C. (ed.): *History, Criticism and Faith. Four Exploratory Studies*. 1976. Pp. 224 + 9 unnumbered pages of indexes. (Inter-Varsity Press, Leicester. Price: £2.95)

Two sections of this volume are devoted to the N.T. (by F. F. Bruce and R. T. France), one to doctrine ('History and the Believer', by the editor). The first study (pp. 13-75), by G. J. Wenham, has the title 'History and the O.T.' It is clear that this is directed to the 'conservative' believer, partly at least to reconcile him to the idea that biblical criticism has come to stay. The main topic of history and faith, discussed in the first section with extensive quotation from von Rad, Bright and de Vaux, gets left rather in the air, as Wenham moves over to describe and on the whole to minimize the effects of various types of biblical criticism. What he does not do is handle his basic presupposition, expressed in varied form, that the Bible is inspired 'in a real sense'. Anxiety that there should be some historical basis discoverable for what appears to be presented as history tends to make him rather more sympathetic with de Vaux's firmly stated belief in inspiration — without making it clear that de Vaux's historical reconstruction of the Exodus period is in fact very radical. The question of why it matters that there should be a historical foundation is never really grasped.

P. R. ACKROYD

BÜHLER, W. and M.: *Die Bibel Verstehen. Ein Arbeitsbuch zu G. Lohfink, 'Jetzt verstehe ich die Bibel'*. 1976. Pp. 132. (KBW Verlag, Stuttgart. Price: DM. 18.00)

This is a handbook for leaders of adult education or parochial instruction groups, suggesting how a course of nine sessions may be planned, using Lohfink's book (see *B.L.* 1975, p. 64) as a basis. It is a useful aid, and will be particularly helpful to inexperienced leaders.

A. GELSTON

BÜHLMANN, W.: *Vom rechten Reden und Schweigen. Studien zu Proverbien 10-31* (Orbis Biblicus et Orientalis, 12). 1976. Pp. 371. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: DM. 56.00)

This doctoral dissertation is mainly devoted to a detailed analysis of those sayings in Prov. 10-29 which speak of the importance and value of 'right' speech (references to 'right silence' being comparatively few) in order to determine the role played by this notion in Israelite life. The similarities with non-Israelite, especially Egyptian, material are recognized but not

treated in detail. The main conclusions add little to our knowledge of the subject, although it is useful to have the matter set out systematically. Where the author expresses an opinion on a controversial issue — e.g. in giving some credence to the theory of *Sippenweisheit* — his arguments are not always adequately set out. The very detailed exegesis of some seventy sayings is however of some interest. The author has a high regard for the Hebrew text, and frequently defends it against emendation by means of unusual analyses of syntactical structure. Although some of his arguments are rather forced, those concerned with the elucidation of some of the more difficult texts in Proverbs will find these discussions useful.

R. N. WHYBRAY

CHRISTENSEN, D. L.: *Transformations of the War Oracle in Old Testament Prophecy* (Harvard Dissertations in Religion, 3). 1975. Pp. xii, 305. (Scholars Press, Missoula, Montana for the Harvard Theological Review. Price: \$6.00 (sub. \$4.00))

In recent years the importance of the prophetic oracles against foreign nations has been increasingly recognized. This work is a welcome presentation of the subject, whose particular strength lies in form-critical analysis. As the title suggests, the author sees this type of oracle against the background of Holy War. But he also recognizes the influence of cultic poetry on it and traces some important developments away from the original patterns. Special attention is devoted to the examples in Amos and Jeremiah, and the contributions of this genre to the development of prophecy about Israel are also noted. An incidental point of interest is the series of detailed 'prosodic-textual' studies of Amos 1–2, Pss. 60 and 83, Num. 24:15–24, Zeph. 2, parts of Obadiah and Nahum, Jer. 46–51 and other shorter passages, though the author's unquestioning reliance on the orthographical and metrical theories of F. M. Cross frequently leaves him open to criticism. The practice of emendation *metri causa* appears to be enjoying an undeserved new lease of life. There is a useful bibliography and a review of earlier work (including substantial unpublished material), but no index.

G. I. DAVIES

CLINES, D. J. A.: *I, He, We, and They. A Literary Approach to Isaiah 53* (J.S.O.T. Supplement Series, 1). 1976. Pp. 65. (The Journal for the Study of the Old Testament, Department of Biblical Studies, University of Sheffield. Price: £1.25)

The author avoids the title 'Fourth Servant Song', but the textual material under scrutiny extends from 52:13 to the end of ch. 53. After a translation with notes, Clines proceeds to rescue this 'casualty of historical-critical scholarship' by pinpointing the real enigmas of the prophecy, by exploring the poetic dimensions of the concealed identity of the Servant, and by carrying out a very thorough analysis of the rhetoric. There is a refreshing approach to well known problems which utilizes the framework of the tentative 'new hermeneutics', showing how this text is not concerned with 'information' but with the creation of a 'language-event'. This is an enterprising monograph which augurs well for the Sheffield series, whose reprographic format keeps the price down and stimulates scholarly work which would otherwise not be published. My copy contained a dud page (18), and I cannot help deploring the use of transliterated Hebrew when the new method of production could just as easily give us the proper script.

U. E. SIMON

COATS, G. W. and LONG, B. O. (ed.): *Canon and Authority. Essays in Old Testament Religion and Theology*. 1977. Pp. xvi, 190. (Fortress Press, Philadelphia. Price: \$13.50)

The unifying factor in these ten essays is 'a developing consensus that the canonical form of the Old Testament has an integrity of its own, is worth fresh study and possesses a validity for modern faith'. Part One, entitled 'Stages in the formation of canon', deals with questions of prophetic authority (B. O. Long, J. A. Sanders), the prophetic canon (R. E. Clements, G. M. Tucker) and the significance of Amos 7:9-17 for our understanding of the process of canonization (P. R. Ackroyd). Part Two, 'Aspects of canonical hermeneutics', contains studies of Exodus 32-34 (G. W. Coats), the Book of the Covenant (P. D. Hanson), the Priestly Creation story (B. W. Anderson) and *lo' 'ašibennu* in Amos 1 and 2 (R. Knierim), as well as a useful survey of recent work on the Wisdom literature (W. S. Townner). This is an interesting volume, focussing as it does on important recent trends in O.T. scholarship; but it is odd that, in a book dedicated to the meaning of the final form of the text of the O.T., ancient and medieval Jewish and Christian exegetical traditions have been for the most part completely ignored.

J. F. A. SAWYER

COLLADO BERTOMEU, V.: *Escatologías de los Profetas: estudio literario comparativo*. 1972. Pp. 336. (Institución San Jerónimo, Valencia)

A study of the eschatologies (plural) of the prophets, with an emphasis on themes, literary motifs, structures, and the search for a 'visión unificadora' which underlies them. Tables at the end collect the formulaic material used.

J. BARR

CORTÈS, E.: *Los Discursos de Adiós de GN 49 a JN 13-17* (Colectanea San Paciano, 23). 1976. Pp. 549. (Facultad de Teología de Barcelona; Editorial Herder, Barcelona. Price: Pts. 1,200)

This book is a revised edition of a doctoral dissertation written under Professor Le Déaut and defended in 1972 at the Pontifical Biblical Institute in Rome. It is a scholarly study of the literary genre — farewell discourse — running through the O.T., the apocryphal literature, the targumic literature, and the N.T. After thorough analysis, the author concludes that this literary genre is — *grosso modo* — characteristic of the intertestamental literature and not of the O.T. (with the exception of Tobit). At the end of an undoubtedly laborious undertaking, one wonders whether it is methodologically justifiable to start out with too narrow a definition of the literary genre, 'farewell discourse', and then to proceed to exclude the discourses which do not fit into the definition.

L. O. TORRES

CROSSAN, J. D.: *The Dark Interval. Towards a Theology of Story*. 1975. Pp. 134. (Argus Communications, Niles, Illinois. Price: \$1.95)

This engaging, fresh, and thoroughly readable book, though not directly about the O.T., can be warmly recommended to the O.T. scholar who is suspicious or frightened of structuralism or 'story' theology. What was once 'world-view' has become, through the influence of the language (Heidegger, Wittgenstein, etc.) movement and the structuralist (Greimas,

Barthes) school, 'story'. 'Story' takes five chief forms: *myth*, which establishes 'world'; *apologue*, which defends the 'world' of myth; *action*, which portrays world in movement; *satire*, which attacks world; and *parable*, which subverts world. Crossan concentrates on the parabolic story, which can be either acted or spoken (Ruth and Jonah are his two O.T. examples). Parable reverses the hearer's expectations, challenging his world-view. Many insights in this short paperback could be fruitfully applied to O.T. studies.

D. J. A. CLINES

CULLEY, R. C. (ed.): *Oral Tradition and Old Testament Studies* (*Semeia*, 5). 1976. Pp. vii, 163. (Society of Biblical Literature; Scholars Press, Missoula, Montana. Price: \$3.00 (sub. price for numbers 5-7, \$7.00))

In this issue of *Semeia*, devoted entirely to oral tradition, R. C. Culley reviews recent discussion, R. B. Coote questions the relevance of South-slavic oral literature studies to O.T. poetry, and Susan Wittig proffers methodological observations on the process of generation of oral literature. Critical responses by A. B. Lord and R. E. Whitaker follow, while W. J. Urbrock attempts to identify by analysis of formulaic material in Job an earlier traditional song-cycle. J. van Seters argues that certain formulaic and traditional material is more probably due to literary influence than to oral composition, but D. M. Gunn responds that the boundaries between 'oral' and 'written' are more fluid than is commonly assumed. Perhaps most significant in its implications is B. O. Long's unpretentious 'Recent Field Studies in Oral Literature and the Question of *Sitz im Leben*', arguing persuasively that the correspondence of a given form to a given *Sitz* assumed by traditional O.T. form-critical work is simplistic and untenable.

D. J. A. CLINES

CUNCHILLOS, J. L.: *Estudio del Salmo 29*. 1976. Pp. 307. (Institución San Jerónimo, Valencia)

A thorough study of the Psalm in question, including philology, form, internal structure, metre and poetic structure, a lengthy discussion of the phrase *qōl YHWH* and another (much shorter) on the relations between 'El-Baal-Yahweh and Israel.

J. BARR

DIEDRICH, F.: *Die Anspielungen auf die Jakob-Tradition in Hosea 12, 1-13, 3. Ein literaturwissenschaftlicher Beitrag zur Exegese früher Prophetentexte* (Forschung zur Bibel, 27). 1977. Pp. 548. (Echter Verlag, Würzburg. Price: DM. 48.00)

The dangers of subjectivity and arbitrariness in biblical exegesis are well known. This study of Hos. 12:1-13:3 sets out to apply and where necessary to modify the methods advocated by W. Richter (*Exegese als Literaturwissenschaft*, 1971. See *B.L.* 1973, p. 41; *Bible Bibliog.*, p. 463), aimed at a solidly-founded understanding of the text, its elements and forms and its development, to enable a proper theological exegesis to be deduced. The detailed examination of the passage in accordance with each type of approach — textual, literary, form-critical (including meticulous stylistic and structural analysis), Gattung, tradition, composition and redaction — provides an immense amount of discussion of every

element. The concluding theological exposition is brief, incorporating warnings of the danger of importing alien and inappropriate ideas into the understanding of a biblical text. But the whole leaves the doubt whether indeed such a degree of objectivity as is desired can be attained, and whether, in the concentration on precision of method, appreciation of a less mathematical kind may not be totally lost.

P. R. ACKROYD

DONNER, H.: *Die literarische Gestalt der alttestamentlichen Josephsgeschichte* (S.H.A.W., Phil.-hist. Klasse, 1976, 2). 1976. Pp. 50. (Carl Winter Universitätsverlag, Heidelberg. Price: DM. 24.00)

This is an attempt to face the consequences for Pentateuchal criticism of von Rad's characterization of the 'Joseph Story' (Gen. 37-50) as an independent 'nouvelle' quite different from the patriarchal sagas which precede it. While agreeing with von Rad's judgement the author correctly observes that his view is incompatible with the opinion that these chapters were mainly composed from J and E; and his own analysis confirms that these 'sources' are not to be found there. But he does not accept the views of those who reject the Documentary Hypothesis altogether: the Joseph Story is a special case. J and E originally had their own accounts of the migration of Jacob and his sons to Egypt, but these were discarded by the 'Yahwistic redactor' (R^{JE}) in favour of the present 'Joseph Story' (already in existence), though traces of the J account are still to be found in 41:50-52; 46:1-5; 48; and 50:23-25. This is a well-argued attempt to combine von Rad's insights with the Documentary Hypothesis and will be of particular interest to those who still put their faith in the Wellhausen dogma.

R. N. WHYBRAY

EICHENBERGER, W. and WENDLAND, H.: *Deutsche Bibeln vor Luther. Die Buchkunst der achtzehn deutschen Bibeln zwischen 1466 und 1522*. 1977. Pp. 160; 22 coloured and 208 black and white illustrations. (Friedrich Wittig Verlag, Hamburg. Price: DM. 88.00)

It is well to be reminded that eighteen editions of the German Bible preceded Martin Luther's translation, and that many of them were lavishly illustrated. This collection of illustrations from the Mentelin Bibel 1466 to the Halberstädter Bibel 1522 indicates one way in which the ground was prepared for Luther's translation to become a people's Bible.

A. S. HERBERT

FOHRER, G.: *Einleitung in das Alte Testament*. Begründet von E. Sellin. 11. durchgesehen und erweiterte Auflage. 1969. Pp. 598. (Quelle & Meyer, Heidelberg. Price: DM. 46.00)

The tenth edition — that is, the first by Fohrer — of this important and valuable work was reviewed in *B.L.* 1967, p. 36 (*Bible Bibliog.*, p. 36). Only minor changes have been made to the text in the eleventh edition which was not noted in the *Book List* on its first appearance in 1969 and which is now made available (1977) in limp covers; but there are 22 pages of additional bibliography, which is more extensive than the 'Bibliographical Supplement' of the English translation (see *B.L.* 1969, p. 42 and 1970, p. 47; *Bible Bibliog.*, pp. 168, 237).

J. A. EMERTON

FOHRER, G.: *Die Propheten des Alten Testaments*. Band 6. *Die Propheten seit dem 4. Jahrhundert*. 1976. Pp. 134. (Gerd Mohn, Gütersloh. Price: DM. 28.00)

This is the sixth instalment of Professor Fohrer's seven-volume exposition of the prophetic writings (cf. *B.L.* 1975, p. 56; 1976, p. 50; 1977, p. 63). The fourth century is represented by three prophetic works — Joel, Zech. 9–11 and Zech. 12–14 — and the author's treatment of them — his division of the works into units and his views on their authenticity — is basically the same as in his *Introduction to the Old Testament* (E.T., 1970). The second half of the present volume deals with: the words of unknown prophets taken from the books of Amos, Jeremiah, Isaiah, Deutero-Isaiah, Joel, Zephaniah and Zechariah; psalms which contain words of prophets (Pss. 60; 86; 110; 45; 50; 81; 82; 95); and references to prophetic figures in early Judaism, especially the allusions made by Josephus in his *Jewish Wars* and *Antiquities*. The next volume in this series will see the completion of Professor Fohrer's onerous project.

G. H. JONES

FOHRER, G.: *Die Propheten des Alten Testaments*. Band 7. *Prophetenerzählungen*. 1977. Pp. 195. (Gerd Mohn, Gütersloh. Price: DM. 42.00)

The completion of this series (earlier volumes being noticed in *B.L.* 1975, p. 56; 1976, p. 50; 1977, p. 63; 1978, above) provides a remarkably convenient summary of Fohrer's understanding of the prophetic literature. This last volume is the most distinctive. It contains, along with a short introduction to the earlier material, a careful analysis of the prophetic material in Kings and Chronicles, and a comprehensive and valuable treatment of the Elijah and Elisha traditions, of the historical Isaiah tradition and the prophetic narratives in Jeremiah (26; 19:1 — 20:6; 36; 35; 27 f.; 29; 34:1–7, 8–22; 32:1, 7–15, 16–44; 37:3–21; 38:24–28a; 38:1–13; 39:15–18; 38:28b; 39:1–14; 40:1–6; 42:1 — 43:13; 44, treated in this order). It ends with the book of Jonah, and a list of the texts which have been selected for comment in all seven volumes. The value of this volume lies in the assembling and organization of related prophetic narratives.

D. R. JONES

GOLDMANN, C.: *Ursprungssituationen Biblischen Glaubens. Eine Einführung in das Alte Testament für die religionspädagogische Praxis*. 2., neubearbeitete Auflage. 1976. Pp. 134. (Vandenhoeck & Ruprecht, Göttingen and Benziger Verlag, Zurich. Price: DM. 16.80)

In this new edition of the work noted in *B.L.* 1972, p. 37 (*Bible Bibliog.*, p. 381) some sections have been slightly expanded and the footnotes and bibliography have been brought up to date. The demand for a second edition is an indication of the usefulness of the book for teachers of religious education.

G. H. JONES

HARWELL, C. W. and McDONALD, D. (ed.): *The Bible. A Literary Survey*. 1975. Pp. xvi, 289, frontispiece. (Bobbs-Merrill, Indianapolis. Price: \$8.65)

This rather misleadingly entitled book is nothing but a reproduction of the AV/KJV text of some of the more 'literary' parts of the Bible,

including thirteen books in their entirety, together with sketchy introductions of a quite conventional nature, and occasional footnotes explaining difficult passages by quoting RSV, NEB and other renderings. No doubt designed for college courses on the Bible in English, this publication can hardly be as valuable as an annotated edition of the RSV or JB — along with (if one insists on its literary worth) the AV.

D. J. A. CLINES

HÖFFKEN, P.: *Untersuchungen zu den Begründungselementen der Völkerorakel des Alten Testaments*. 1977. Pp. 635. (Dissertation, University of Bonn)

This 1975 dissertation is reproduced from typescript but not issued by a publisher. As the title indicates, it is a study of those parts of the oracles against foreign nations that give a reason for judgement. After a survey of previous work on the subject, the relevant passages are examined. An attempt is made to estimate the dates of the different reasons: more general condemnations are relatively late; insults against Yahweh or Israel are older; political or military offences are older still. The reasons are not closely connected with the tradition about the law or with wisdom, but rather with Yahweh's gift of the land to Israel, with the kingdom (this was probably very common in the pre-literary stage), with the cult, and with international treaties and attempts to justify going to war. There is also a theological evaluation. The dissertation has excursions on prophecies concerned with war at Mari, and on the Egyptian execration texts. There is a bibliography.

J. A. EMERTON

HOLLADAY, W. L.: *The Architecture of Jeremiah 1–20*. 1976. Pp. 204. (Bucknell University Press, Lewisburg; Associated University Presses, London. Price: \$13.50; £6.50)

This is another essay in 'rhetorical criticism' following on that of Lundbom (*B.L.*, 1976, pp. 56 f.), and the device of *inclusio* is also a prominent feature of Holladay's method. Thus on the supposition that 20:18 is an allusion to 1:5 (not a new idea) it is described as the 'great inclusio' of the architecture of Jer. 1–20. In the section consisting of chapters 11–20, 16:1–9 (a supplementary call which picks up the primary call in chapter 1) and 20:14–18 (the final confession which resumes earlier confessional material in the section 11–20) are described as the two 'integrating oracles' (p. 21) in 11–20. The logic of rhetorical criticism is one of unlimited possibilities, and the perplexity which the writer of this notice expressed in connection with Lundbom is in no way abated by the appearance of this new book. Rhetorical criticism may be admired for its suggestiveness and ingenuity, but it will not satisfy those who demand a critical method with arguments sufficiently hard to be capable of falsification. To be left in a logical position where 'repetitions, parallels and contrasts' (p. 21) might possibly have the structural significance which is attached to them, but, on the other hand, might equally well not have this significance is intolerable.

W. MCKANE

HOSSFELD, F.: *Untersuchungen zu Komposition und Theologie des Ezechielbuches* (Forschung zur Bibel, 20). 1977. Pp. 590. (Echter Verlag, Würzburg. Price: DM. 48.00)

The challenge of recent form-critical and traditio-historical studies of Ezekiel is here taken up with enthusiasm, in an attempt to achieve a more

refined analysis. The detailed work begun by Zimmerli is developed in order to establish a relative chronology and to discover connections between the prophet Ezekiel and extra-Ezekiel sections. By means of redaction criticism the author sketches the development of the book from the basic text to the final compilation, seeing the growth of the book as a complex process. He concludes that we can go back to Ezekiel *in actu* — he stood in the tradition of the classical prophets, announced 'judgment' and 'salvation', addressed those in exile and those who remained behind, and had a special position as a prophet in exile. But his work was continued by others; there were six revisions within this multilayered process. This work needs to be studied in conjunction with Zimmerli's commentary and the studies of H. Simian (*B.L.* 1975, p. 74) and J. Garscha (*B.L.* 1977, p. 64).

G. H. JONES

ILLMAN, K.-J.: *Leitwort — Tendenz — Synthese. Programm und Praxis in der Exegese Martin Bubers* (Meddelanden från Stiftelsens för Åbo Akademi Forskningsinstitut, 2). 1975. Pp. 308. (Åbo Akademi, Åbo, Finland. Price: Mkk. 46.60)

Many have gained new ideas and fresh insights from Buber's exegesis of the O.T. without being convinced by the approach on which they were based. In a careful study, K.-J. Illman suggests that in spite of Buber's views on oral tradition and literary criticism (views in which he anticipated the Uppsala school in some respects), the guiding principles of his exegesis were dialogue with the divine, and the theocratic socio-religious community. These principles often led him to subjective conclusions which were then justified by his literary methods. These methods receive special consideration, and the author argues that while ostensibly analytical, they tended in practice to be synthetic, as in the case of the *Leitwort* which demonstrated the unity of passages often by exploiting the sort of repetitions which other scholars regarded as evidence for source division. The book is a useful contribution to the history of interpretation, and relevant to the current interest in literary approaches to the Bible.

J. W. ROGERSON

ILLMAN, K.-J.: *Thema und Tradition in den Asaf-Psalmen* (Publications of the Research Institute of the Åbo Akademi Foundation, 13). 1976. Pp. 81. (Åbo Akademi Forskningsinstitut, Åbo, Finland. Price: Mkk. 20.00)

This admirably produced little study examines the psalms headed *I'e'asap* (50; 73–83) to see what they may have in common as regards themes and tradition, and what may (and may not) then be concluded about the Asaphite circle. The results are slight but of value.

J. H. EATON

JEREMIAS, C.: *Die Nachtgesichte des Sacharja. Untersuchungen zu ihrer Stellung im Zusammenhang der Visionsberichte im Alten Testament und zu ihrem Bildmaterial* (F.R.L.A.N.T., 117). 1977. Pp. 248. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 48.00 (cloth); DM. 42.00 (paper))

The sub-title discloses the main area of interest in this useful study. The structure of the vision complex and the precise delineation of the forms of the visions — which leads to a better argument for the separation

out of 3:1-7 than is often given — lead on into a characterization of these visions in comparison with older prophetic material and with Daniel. The often stated description of these visions as providing a transition from prophecy to apocalyptic is here carefully worked out, and leads to a soundly based appraisal of their nature and significance. Jeremias appears not to know the very different views of P. D. Hanson in his *Dawn of Apocalyptic* (1975 — see *B.L.* 1976, p. 51); it would be useful to have his comments on the latter's rather negative view of Zechariah.

P. R. ACKROYD

KAPELRUD, A. S.: *Job og hans problem — i fortid og i dag*. 1976. Pp. 80. (Land og Kirke, Gyldendal Norsk Forlag, Oslo. Price: N. Kr. 29.50)

The main part of this book consists of lectures delivered to students in the historical-philosophical faculties in the Universities of Bergen and Oslo, in which are discussed in general terms the content and composition of Job, its background and presuppositions, and the presentation and treatment of the problem with which the book deals. To these are appended five meditations on specific texts in Job, which were addressed to theological students in Oslo. The book opens with a short chapter, originally written as an introduction to the 'Job Suite' for organ by Egil Hovland. The concluding chapter, on the book of Job and art, is reprinted from the *Festschrift* presented to the same musician. The work well exemplifies Professor Kapelrud's skill as a popular expositor.

G. W. ANDERSON

KATSH, A. I.: *The Biblical Heritage of American Democracy*. 1977. Pp. ix, 246, 17 illustrations, 1 map. (Ktav, New York. Price: \$15.00)

Despite its showy title, chosen to make the most of the commercial opportunities presented by the American bicentenary, this is a learned but very readable study, full of fascinating detailed illustration, of the ways in which the O.T. (which is what 'biblical' means in this case) has exercised a formative influence on various aspects of American life, especially in the spheres of language, literature, politics, the constitution, the legal system, and social attitudes. There is an introductory chapter on 'The Impact of the Hebrew Bible on Western Civilization' and also a chapter on the history of Hebrew and O.T. studies in North America. The author is Distinguished Research Professor of Hebraica at Dropsie University.

R. N. WHYBRAY

KEEL, O. and WINTER, U.: *Vögel als Boten* (Orbis Biblicus et Orientalis, 14). 1977. Pp. 164, with 43 text-figures. (Universitätsverlag, Freiburg and Vandenhoeck & Ruprecht, Göttingen. Price: DM. 32.00)

Struck by the role of birds released as symbolic messengers of royal accessions and triumphs in ancient Egypt (cf. ch. v), Keel interprets the dove with gilt and silvered pinions in Ps. 68:11-13 (Heb. 12-14) in the light of this custom: as a symbol of YHWH's victory for Israel (ch. i). His colleague Winter (ch. ii) tries to connect Ps. 56 (heading) with ancient Near-Eastern iconographic data for a goddess with doves. For birds as direction-finders (as in Gen. 8:6-12), Keel cites various Near and Far Eastern sources (ch. iii), and then (ch. iv) attempts to find some background to the tell-tale bird of Eccl. 10:20. The best part of the work is that on Egypt and Ps. 68, soberly done whether it convinces or not.

K. A. KITCHEN

KILIAN, R.: *Il Sacrificio di Isacco. Storia della tradizione di Gen. 22* (Studi Biblici, 36). 1976. Pp. 160. (Paideia Editrice, Brescia. Price: Lire 2,500)

This is a translation into Italian of a work that appeared originally in German. It was reviewed in *B.L.* 1972, p. 39 (*Bible Bibliog.*, p. 383).

J. R. DUCKWORTH

LEVENSON, J. D.: *The Theology of the Program of Restoration of Ezekiel 40-48* (Harvard Semitic Monographs, 10). 1976. Pp. x, 176. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$5.60 (sub. \$4.00))

This Harvard doctoral dissertation examines the eschatological hopes expressed in Ezekiel's programme of restoration (chs 40-48). It begins by examining the mixture of mythological, cultic and historical traditions which underlie the programme and which give to it a marked complexity. In the replacing of the *melek* by the *nāši* Levenson detects a transition to a type of theocratic ideology in which the messianic hope had been altered, but had not altogether lost its place. This is then followed by a broader study of the nature of the theocratic community envisaged in the programme and the way in which this was taken up and used as a basic plan for the restoration of Jewish life after the exile. The study is a useful pointer to the period and to the ideas and experiences through which prophecy gave place to a more radical eschatological hope in one direction and the conception of a priestly theocracy on the other.

R. E. CLEMENTS

MARKERT, L.: *Struktur und Bezeichnung des Scheltworts* (B.Z.A.W., 140). 1977. Pp. xii, 330. (De Gruyter, Berlin. Price: DM. 112.00)

This dissertation examines the alleged distinction between 'threat' and 'reproach' in prophetic form criticism and seeks to establish objective stylistic criteria. The study is based on a sample of material from Amos, which may be open to the criticisms of being too narrow and arbitrary. Within the sample only one genuine 'reproach' (*Scheltwort*) is found (6:12). The commonest form is that of the *begründete Unheilsankündigung*, in which the close syntactical connection of the two elements argues against a combination of separate forms. Elements of 'reproach' often occur in the *Begründung*, but this does not constitute a formal *Scheltwort*. A wider corollary is the questioning of the concepts of prophets as teachers or accusers; neither educational nor forensic categories are primary in prophecy. The writer acknowledges the provisional and experimental nature of this study. With this proviso it is a useful contribution to the further clarification of prophetic forms of speech.

A. GELSTON

MELCHERT, J.: *Jeremia als Nachricht. Prophetische Texte im Religionsunterricht — Reflexionen und Unterrichtsplanungen*. 1977. Pp. 168. (Patmos Verlag, Düsseldorf. Price: DM. 15.00)

A textbook for schools. O.T. exegesis is brought into dialogue with modern communications theory. The first two chapters concern Jeremiah's life, specifically his sufferings, as itself God's witness to Israel. A third

chapter describes the teaching method employed and this is followed by selected material from the book of Jeremiah arranged into six teaching units and accompanied by commentary and suggestions. Many 'visual aids' are provided. A valuable source of ideas for teachers of 'R.I.'.

E. W. NICHOLSON

MEYER, I.: *Jeremia und die falschen Propheten* (Orbis Biblicus et Orientalis, 13). 1977. Pp. 155. (Universitätsverlag, Freiburg, Switzerland; Vandenhoeck & Ruprecht, Göttingen. Price: DM. 28.00)

Returning to the theme of Jeremiah and the false prophets (cf. *B.L.* 1975, pp. 60 f.), the author explores it further by means of a study of selected passages. He argues that the element of conflict between prophet and prophet was not a traditional feature of the prophetic scene but arose out of the special conditions of Jeremiah's prophetic activity. This element was then developed and systematized in exilic conditions as part of a tendency to equate all the opposition encountered by Jeremiah with prophetic opposition: this was part of the Deuteronomic search for a theological explanation of the fall of Jerusalem and the exile. The author's studies have impressed on him the complicated literary history of the book of Jeremiah. He has discovered that the units are short, that long, original unities should not be readily assumed and that the redactional processes are complicated. This critical position, which also characterizes some other recent work on Jeremiah, manifests a new interest in discerning the re-use of Jeremianic themes and their application to theological problems felt to be pressing in an exilic context.

W. MCKANE

MICHAUD, R.: *L'histoire de Joseph, le Makirite (Genèse 37-50)* (Lire la Bible, 45). 1976. Pp. 153 including 7 sketchmaps. (Editions du Cerf, Paris. Price: Fr. 32.00)

The author argues that the historical Joseph was a hero of the central Palestinian 'tribe' of Machir (of the 'sons of Israel' rather than of Jacob) which was forced into slavery and taken to Egypt during the New Kingdom and subsequently participated in the 'flight' (as distinct from the earlier 'expulsion') from Egypt under Moses in the thirteenth century B.C. The story of Joseph in Gen. 37-50 is the result of a long process by which a saga about a Machirite hero was combined with various Palestinian and Egyptian legends to form an important element in the traditions of northern Israel. This was transformed into a 'historical novel' by J and subsequently reworked by E. The argument draws extensively on the views of R. de Vaux (*Histoire Ancienne d'Israël*) and earlier scholars such as Gressmann, but is presented in a rather dogmatic manner. It suffers from a confusion of purpose: as a volume in a series intended for beginners it fails — in spite of a breathless introductory section which discusses *inter alia* the Hyksos, Gen. 34, the Hurrians, the Amarna Revolution and the Amarna Letters — to present a balanced view of the historical and literary problems, while it lacks the detailed discussion needed for the presentation of a scholarly thesis. It also contains some confusing statements, e.g. that 'after the death of Solomon in 931 the north (Israel) broke away from the south (Jacob)' (p. 17).

R. N. WHYBRAY

MILLAR, W. R.: *Isaiah 24-27 and the Origin of Apocalyptic* (Harvard Semitic Monograph Series, 11). 1976. Pp. xii, 125. (Scholars Press, Missoula, Montana, for the Harvard Semitic Museum. Price: \$5.40 (sub. \$4.00))

Recent Harvard studies on the development of apocalyptic are now carried a stage further. Millar subjects Isaiah 24-27 to detailed textual, prosodic and thematic analysis, and detects themes of threat, combat, victory and feast, to be found in many O.T. Psalms and as far back as the Ugaritic literature. But the closest links are with Isaiah 40-55, and the conclusion is reached that the 'proto-apocalyptic' nucleus of these chapters dates from the sixth century B.C., with 26:11-27:6 a little later. At times the suggested analysis of typological development is too neat to be entirely convincing, but this is an interesting study, not least because it is in such marked contrast with the view taken of these chapters in much contemporary German scholarship.

R. J. COGGINS

MORRIS, P. M. K. and JAMES, E.: *A Critical Word Book of Leviticus, Numbers, Deuteronomy* (The Computer Bible, 8). 1975. Pp. xvii, 209. (Scholars Press, Missoula, Montana for Biblical Research Associates. Price: \$14.00)

This is in effect an introductory volume to a new computer programme by means of which the entire Massoretic Text, as printed in the B.F.B.S. edition (including all instances of Kethibh/Qere), will eventually be machine-readable. The advantage of this project over earlier attempts to 'put the Bible on tape' is due to the sophisticated pre-editing of the text in such a way as to make it possible to process and present all manner of morphological, syntactic and lexical features in any given text both swiftly and clearly. The volume includes thirty sample listings — for example, all *nun energicum* forms in Deuteronomy, and all words in the accusative not marked by 'et' in Deuteronomy — with context. The information obtained from three scannings (on Waw Consecutive, sentence (verse) length and all verbs in Deuteronomy) is presented in graph form. The accurate checking of imaginative hypotheses on grammar, syntax, meaning, style, authorship and many other subjects need now be no longer tedious or time-consuming. The magnetic tapes are available on request from the publishers.

J. F. A. SAWYER

NAVONE, J.: *Towards a Theology of Story*. 1977. Pp. 156. (St Paul Publications, Slough. Price: £3.25)

This contribution to the voguish genre of 'theology as story' regrettably promises more than it delivers. Its central section purports to be on Biblical 'travel stories' (of which the Exodus, the Christ story, and Acts are apparently the prime examples), but lacks any analysis of such stories or even any helpful definition of what is meant by 'story'. The book is loosely structured, and is rich in psychological and general theological assertions, some illuminating and others banal, and in quotations from a wide variety of contemporary literary critics, theologians, and psychologists. At least the range of authors cited illustrates the ramifications of the subject, and the bibliography forms an excellent guide to the field.

D. J. A. CLINES

NORIN, S. I. L.: *Er spaltete das Meer. Die Auszugsüberlieferung in Psalmen und Kult des alten Israel* (Coniectanea Biblica, O.T. Series, 9). 1977. Pp. xiv, 235. (Gleerup, Lund. Price: S.Kr. 38.00)

In this study of the Exodus traditions, the author finds the poetic roots in Egyptian and Semitic syncretism relating to the region of Lake Sirbonis. In this connection he gives an interesting study of terms such as 'Rahab' and 'Tehom'. This poetic material was used in an early Aaronic cult, but it was only as a result of the Deuteronomist's work that it came to be linked with Passover and Unleavened Bread. Although the author's arguments are not all convincing (e.g. when he links Ps. 29 with Exodus psalmody), this is a noteworthy contribution affecting a large range of topics.

J. H. EATON

OTZEN, B.: *Israeliterne i Palaestina: Det gamle Israels historie, religion og litteratur*. 1977. Pp. 350. (Gad, Copenhagen. Price: D. Kr. 180.00)

This book provides material for a comprehensive introductory course on the O.T. The history of Israel is used as the framework of the presentation; and at suitable points there are sections on the literature (one of these, including an account of the three main historical compilations, appropriately serves as an opening chapter) and on the history of the religion. The whole work is lucidly and sensibly written and should admirably serve its purpose, not least by the way in which some of the most important chapters are specifically related to the relevant biblical passages. Some of the most notable extra-biblical sources are set out in an appendix. There is also a simple chronological table and a useful list of modern works for further study.

G. W. ANDERSON

PERDUE, L. G.: *Wisdom and Cult. A Critical Analysis of the Views of Cult in the Wisdom Literatures of Israel and the Ancient Near East* (S.B.L. Dissertation Series, 30). 1977. Pp. xiii, 390. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$4.20 (members \$3.00))

Perdue's examination embraces Egyptian and Mesopotamian wisdom literature, Proverbs, Job, Koheleth, Sirach and Wisdom of Solomon. Within the Psalter he makes a distinction between didactic poems and wisdom psalms. His general conclusion is that the wise men are not hostile to the cult, although he detects a view of cultic activity which accords with their distinctive approach to all segments of reality. Among the motives for the participation of the wise in the cult he cites the desire to praise God, the concern to have access to a benevolent order, and a regard for weaker members of the community of whom the cult was the upholder. In certain respects their attitude to the cult was critical and above all they reacted against the dichotomy of cult and life. Wise men may have been authors of wisdom psalms, and borrowings from cultic literature are to be found in the antithesis of *rāṣōn* and *tō'ebāh*, in the opposition of love for Lady Wisdom with sexual love and fertility rites, and in the extraction of *'ašerē* from its original connections with blessing and curse.

W. MCKANE

PESCH, R.: *Leggere criticamente la Bibbia*. Translated by F. Canobbio. 1973. Pp. 109. (Morcelliana Editrice, Brescia. Price: Lire 1,500)

This is a translation of *Die Bibel kritisch lesen* (Walter-Verlag, Olten and Freiburg im Breisgau, 1970). It is a gentle dissuasive against fundamentalism, which after three general chapters concentrates on N.T. examples.

R. MURRAY

PITT-RIVERS, J.: *The Fate of Shechem, or the Politics of Sex. Essays in the Anthropology of the Mediterranean* (Cambridge Studies in Social Anthropology, 19). 1977. Pp. xiii, 193. (Cambridge University Press. Price: £6.95)

The title of this book is derived from that of the final chapter which will interest and enlighten students of the Book of Genesis in general and of chapter 34 in particular. It is essentially concerned with the relationship between the story of Dinah and Shechem and the practice of endogamy which was arrived at, so the author argues, via the earlier nomadic practice of sexual hospitality, i.e. the practice of offering a temporary wife to the stranger while he remained with his hosts. An inverted form of this type of hospitality is to be discerned in the wife-sister stories of Abraham and Isaac with which the story of Dinah is to be compared and contrasted. Here the stance is not conciliatory but aggressive, and Simeon and Levi attempt to establish political dominance by *denying* their own women to outsiders and *possessing* their women. Treated in this manner as neither pure myth nor pure history, the account in Gen. 34 reflects the transition in Israelite social history from a nomadic to a sedentary life-style and the change from the notion of marriage as a means of exchange to that of marriage as a political strategy exhibiting the ideas of honour and shame.

I. BLYTHIN

PREUSS, H. D.: *Deuterocesaja. Eine Einführung in seine Botschaft*. 1976. Pp. 121. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 16.50)

This will be a useful introduction for beginners, though in some ways rather unbalanced. A brief critical and theological survey is followed by translation with commentary (covering about one half of the book) on selected passages: 40:1-8, 12-31; 41:21-29; 43:1-7; 44:24-45:8; 52:13-53:12, interspersed with excursions on important themes. The commentary part is well done and the passages well selected as far as they go, but the virtual ignoring of chapters 49-55 — apparently because Preuss believes that they have been subjected to a greater degree of later editing than chapters 40-48 — is odd. On the other hand, while the author's own views on various subjects are clearly stated, alternative views are very fairly summarized. The bibliography of 174 items is particularly well chosen and contains some recent items which might otherwise have remained unknown to most readers.

R. N. WHYBRAY

RADDAY, Y. T.: *An Analytical Concordance to the Book of Isaiah* (The Computer Bible, 2). 1975. Pp. xvi, 212. (Scholars Press, Missoula, Montana for Biblical Research Associates. Price: \$14.00)

The work of Yehuda Radday on the authorship of the Book of Isaiah is well known (see *B.L.* 1975, p. 68), and this volume is no more

than a complete computer print-out of grammatical and semantic information about every one of the 17,000 words that occur in the book of Isaiah, arranged alphabetically. One interesting feature is the allocation of each word to its 'semantic group': Cult, Society, War, Nature etc. Part Two is a Subconcordance of Hebrew Verbs.

J. F. A. SAWYER

RADDAY, Y. T., LEB, G. M. and NATZITZ, L.: *An Analytical Keyword-in-context Concordance to the Book of Judges* (The Computer Bible, 11). 1977. Pp. x, 258. (Biblical Research Associates, Wooster, Ohio. Price: \$14.00)

The main part of the Judges concordance lists all words alphabetically, centred in the middle of the page with six preceding and six following words of the context on either side. Grammatical information on each item is given in the left hand margin. Part Two is a Verb Root List, and Part Three consists of two appendices, one listing all words in decreasing order of frequency, the other presenting a one-page frequency profile based on percentages. This volume is exactly half the size of volume 2 in the series and twice as difficult to read. One cannot but make unfavourable comparisons with volume 10 in the series (see p. 59 above).

J. F. A. SAWYER

RAEDER, S.: *Grammatica Theologica. Studien zu Luthers Operationes in Psalms* (Beiträge zur Historischen Theologie, 51). 1977. Pp. vi, 362. (Mohr, Tübingen. Price: DM. 98.00)

This is the third volume of a trilogy on Luther's use of the Hebrew O.T. (cf. *B.L.* 1968, p. 19; *Bible Bibliog.*, p. 73). The author discusses first the hermeneutical function of Hebrew in Luther's earlier work and (in much greater detail) in the *Operationes*, showing the advance in his thought, explaining his view of the *one* sense of Scripture, and defining his attitude to the LXX, the Vulgate, and the Kabbala. He then demonstrates in detail the influence of Hebrew on Luther's expositions of Psalms 5, 14, and 17. This is followed by an examination of the way in which Luther's understanding of biblical words for thinking, acting, and power is affected by his knowledge of Hebrew. In an appendix there are summaries of Luther's treatment of Psalms 1-22. Clearly this magisterial work will be indispensable for all serious study of Luther's thought and of Reformation biblical exegesis. It will also have a wider use for all who are concerned with the general problems of the interpretation of the Scriptures.

G. W. ANDERSON

REITERER, F. V.: *Gerechtigkeit als Heil. šdq bei Deuteronesaja. Aussage und Vergleich der alttestamentlichen Tradition*. 1976. Pp. 226. (Akademische Druck- u. Verlagsanstalt, Graz, Austria. Price: Sch. 250)

This is an example of what may become a new generation of word-studies, influenced by recent work in linguistics and not least by Barr's strictures on older methodologies. It is assumed that there is no such thing as the intrinsic meaning of *šdq*, and consequently there is no study of the root. The aim is to determine what *šdq* is intended to do in context, what sort of words are used in connection with it and what are the limits of the semantic fields thus established, and so to identify groups of usage.

To this end the usage is studied and analysed, with intricate tables, not only in Isa. 40–55 but also in other parts of the O.T. In all this, various and sometimes disputable critical positions have to be assumed. In Deutero-Isaiah two main fields are found, that of the technical vocabulary of judgement and that of the divine action in history. When compared with the earlier literature, Deutero-Isaiah does not reflect the social-ethical usage, but finds the historical field to his purpose in expressing the divine liberation from exile and the restoration. On the other hand his emphasis on *šdq* for the nations seems to be new. This is a thorough investigation, useful also for its many *excursus* on the usage of associated words.

D. R. JONES

RENDTORFF, R.: *Das Überlieferungsgeschichtliche Problem des Pentateuch* (B.Z.A.W., 147). 1977. Pp. viii, 177. (De Gruyter, Berlin. Price: DM. 78.00; \$32.50)

Rendtorff's main thesis is that the 'larger units' which the Pentateuch comprises (the *Urgeschichte*, the patriarchal history, the Moses-exodus complex, etc.) developed independently of each other as self-contained works and that the Pentateuch is the result of the linking together of these already formed 'larger units'. He illustrates his thesis with a detailed study of the patriarchal history. The now traditional documentary hypothesis, with its view of continuous literary sources, such as J, spanning the Pentateuch, must be abandoned. Rendtorff supports his thesis by showing the serious disagreements among scholars not only about how many alleged documents the Pentateuch comprises but also about the detailed contents of such sources. This is a work of major importance, as stimulating as it is challenging.

E. W. NICHOLSON

*RHYMER, J. and BULLEN, A.: *Companion to the Good News Old Testament (Today's English Version)* (Fontana Books). 1976. Pp. 214. (Collins, London. Price: 95p)

The general reader is here given a very elementary guide to the O.T. as a whole and to each of its books (including the Apocrypha). It makes attractive reading, though sometimes at the cost of offering a dubious interpretation as the one and only view (e.g. Nahum as exultation after the fall of Nineveh).

J. H. EATON

ROBERTSON, D.: *The Old Testament and the Literary Critic* (Guides to Biblical Scholarship, O.T. Guides, 7). 1977. Pp. viii, 87. (Fortress Press, Philadelphia. Price: \$3.25)

Less a 'Guide to Biblical Scholarship' already extant and more a foretaste of work to be done, Robertson's book deserves a warm welcome. Its opening chapter on 'The Bible as Literature' is a superb theoretical statement, which should be required reading for scholars and students alike. The remaining four chapters are in a different class: idiosyncratic, provocative, not to say aggravating. Exodus 1–15 is compared unfavourably with the *Bacchae*; Job is one huge irony, and God is proved a tyrant; Psalm 90 induces a spirit of calm not by its content (and certainly not by its truth) so much as by its form. But it does no one any harm to have his prejudices shaken, and Robertson freely admits that the Bible as literature is not as powerful as the Bible as Scripture. The author's own prejudices about what counts as 'good' or 'great' in literature should also be opened up for questioning.

D. J. A. CLINES

SAVOCA, G.: *Un Profeta interroga la storia* (Aloisiana, 11). 1976. Pp. 214. (Herder, Rome. Price: Lire 6,000)

This is a study of Ezechiel and of a theology of history which is to be found in his utterances. After defining his theme and looking at the biblical vision of history in general, the author, in the first part of the work, turns to an exegesis of texts to establish the structure of the concept of history. This concept is made more precise in the 'judgements' against the Palestinian Jews. Further determinations on the concept are to be found in the judgements against the Jews in Exile, whilst a more universal view of the concept of history is to be found in the judgements against the pagan nations. Part two consists of a synthesis of Ezechiel's ideas on the subject. Ezechiel's vision of history is not derived simply from the moral principle of divine justice inherent in human events but is a real plan of salvation which the God of Israel began with the ancestors of the nation and which he continued down the centuries.

J. R. DUCKWORTH

SAWYER, J. F. A.: *From Moses to Patmos. New Perspectives in Old Testament Study*. 1977. Pp. ix, 150. (S.P.C.K., London. Price: £3.50)

Dr Sawyer's aim, familiar from his articles, is to interpret the O.T. in its final form ('the form in which it has been most influential in the history of Judaism and Christianity'), recognizing its importance as a part of ongoing religious traditions — Judaism, Christianity and (in a different sense) Islam. He contrasts his own interpretations with familiar approaches of the historical critical method, fully recognizing the value of the latter provided that it is not thought to be the only allowable way of approaching the text. His results can be described broadly under three headings. First, re-interpretation of the O.T. within the O.T., as in his exposition of the deuteronomistic 'kerygma'; second, the interpretation of books as unities, e.g. Isaiah 1–66; and third, interpretations in the light of Judaism and the N.T., e.g. the figure of Wisdom, and the Temple. Although many of the interpretations are not in themselves new, the author has presented a case for a broader approach to the O.T. which deserves careful attention, especially in colleges and schools.

J. W. ROGERSON

SCHMID, H. H.: *Der sogenannte Jahwist. Beobachtungen und Fragen zur Pentateuchforschung*. 1976. Pp. 194. (Theologischer Verlag, Zurich. Price: S.Fr. 22.00; DM. 22.00)

Proponents of a late date for Pentateuchal material usually assigned to J will find powerful support in this book. Through a treatment of selected passages of J, including the call of Moses, the plague story, and others, the author puts forward convincing arguments against dating them to the time of Solomon and in favour of a date at the end of the pre-exilic period, in a time well after the rise of classical prophecy and in a circle close to that from which the deuteronomistic-deuteronomistic literature has come. The author has drawn together a number of earlier individual studies (for example, Perlitt on the Sinai pericope) and has added his own insights to show that J is a comprehensive theological redaction and interpretation of older material, which cannot be earlier than classical prophecy. The book has most important consequences both for Pentateuchal criticism and for the history of Israelite faith.

A. D. H. MAYES

SCHONEVELD, J.: *The Bible in Israeli Education. A Study of Approaches to the Hebrew Bible and its Teaching in Israeli Educational Literature*. 1976. Pp. ix, 294. (Van Gorcum, Assen. Price: Fl. 49.50)

This careful work by a Dutch Christian theologian is more than a pedagogical study. Part I examines how and why the political/theological/secularist positions of the different factions in Israel have viewed the study of the Bible (Tanakh) as a pivotal subject of the curriculum from the earliest days of the Zionist movement to the present time. The examination of the various attitudes in Israeli education to this central subject in official curricula mirrors the diverse Jewish aspirations in respect of self-understanding, national independence and self-determination. Part II is an anthology illustrating how certain selected passages of the Bible have been treated by scholars in their writings on education. There are an index, a glossary of Hebrew terms and a bibliography of works in Hebrew as well as in English and other European languages.

C. ALDER

SEIDL, T.: *Texte und Einheiten in Jeremia 27–29. Literaturwissenschaftliche Studie, 1 Teil* (Arbeiten zu Text und Sprache im Alten Testament, 2). 1977. Pp. x, 160. (Eos Verlag, St Ottilien for the Catholic Faculty of the University of Munich. Pric DM. 28.00)

In this volume literary-critical problems of Jer. 27–29 are investigated; a further volume will deal with form-critical matters. Such intensive specialization is perhaps an irreversible trend in O.T. studies, but it may be questioned whether it is really a process of dividing and conquering, or whether it is becoming an interest so narrow that it is incompatible with the well-rounded interpretation of an O.T. book. Seidl's book is forbidding, but he is right in his contention that there is no short cut to the solution of the problems of the composition of Jeremiah and the demarcation of its literary unities. There is nothing wrong with the literary-critical method provided that it is remembered that the ultimate objective is not to establish an 'original text' but to describe and explain the processes of growth which produced our extant text. Briefly, Seidl argues that chapter 27 was an independent unity, but that there are repetitions and inconcinnities which have to be separated from the original. The editorial elements in chapter 28 are particularly associated with the establishing of literary connections between chapters 27 and 28. Chapter 29 is composed of six originally independent unities now joined together by subsequent processes intended to make of 27–29 a single composition.

W. MCKANE

SMELIK, K. A. D.: *Saul, de voorstelling van Israels eerste koning in de Masoretische tekst van het Oude Testament*. 1977. Pp. x, 293. (Drukkerij en Uitgeverij P.E.T., Amsterdam. Price: Fl. 30.00)

In this Amsterdam thesis, supervised by Professors Beek and Deurloo, 1 Sam. 9–31 is understood as a single original story composed in the Babylonian exile by a group of authors — in part by two groups — who were of one mind and who aimed at presenting a paradigm of ideal kingship. 'The' prophetic message from the time of Israel's kings was their guiding principle. Irregularity in the text, conflicting views, contrasts in similar stories and improbabilities are understood as different expressions of nevertheless like-minded authors. Smelik concurs with the theory that the Masoretic text does not contain a single word too much. A

comparison with the character of ancient historiography elucidates the character of the related texts. This work is to be followed by a treatment of the picture of Saul in rabbinic and Christian sources. Though many will doubtless question the propositions underlying this thesis, the book possesses undeniable qualities. The prospect that the ancient versions and (I hope) the Qumran fragments will also be treated in its sequel and of an eventual re-examination of the background of the stories, together with a growing insight into the factor of fortuity of the masoretic textform, may lead to a revision of several passages. The two studies together will certainly make a valuable contribution to our knowledge of the genesis of the Biblical text as illustrated by the stories about Saul.

P. A. H. DE BOER

SPYKERBOER, H. C.: *The Structure and Composition of Deutero-Isaiah with Special Reference to the Polemics Against Idolatry*. 1976. Pp. vi, 242. (Rijksuniversiteit te Groningen. Distributed by T. Wever, Franeker, The Netherlands. Price: Fl. 32.50)

The title of this doctoral thesis accurately describes its theme. After a survey of recent studies on the composition of chs. 40–55 and especially of the different approaches of Muilenburg and Westermann, the passages attacking idolatry (40:18–20; 41:(6–) 7; 44:9–20; 46:5–7) are used to illustrate the problem of continuity versus atomization. Each of these passages is held to be integral to both its proximate and remote contexts. The investigation is then extended to the whole of the work, which is found to be 'not a collection of . . . oral utterances, but primarily a literary work' setting forth 'one continuous message' (p. 188). This is an interesting contribution partly along the lines pioneered by Muilenburg. The form-critic may question whether the analyses of themes and vocabulary give sufficient weight to the possibility of intelligent editorial composition; and the possibility of a later imitation of Deutero-Isaiah's style might also be raised (e.g. with regard to 44:9–20). The work concludes with a summary in Dutch (pp. 234 f.) and with a bibliography (pp. 237–40) which is rather meagre for a doctoral thesis. There are no indices.

R. N. WHYBRAY

STUART, D. K.: *Studies in Early Hebrew Meter* (Harvard Semitic Monograph Series, 13). 1976. Pp. viii, 245. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$6.00 (sub. \$4.00))

This book, which has been written under the influence of F. M. Cross, begins with a brief survey of theories of Hebrew metre, defends the theory that the number of syllables in a line was of decisive importance in early times, and discusses problems of textual criticism and the vocalization of early Hebrew. Three passages of Ugaritic poetry and a number of early Hebrew poems are examined, and it is shown how the text, emended when necessary, can be analysed into couplets and triplets of lines with the same number of syllables. There are also a table setting out the scansion of the biblical passages, which were discussed previously, according to different theories of metre, then the text of a Babylonian poem in which syllabic metre may be found, and finally a bibliography.

J. A. EMERTON

TENGSTRÖM, S.: *Die Hexateuchzählung. Eine literaturgeschichtliche Studie* (Coniectanea Biblica, O.T. Series, 7). 1976. Pp. 187. (Gleerup, Lund. Price: Sw.Kr. 51.00)

This is not a study of the whole Hexateuchal narrative, although the author includes at the end a list of the passages which he believes to belong to the earliest written version of the story of Israel's origins. He finds traditional source-criticism unconvincing and prefers to think, like several other scholars at the present time, of an original nucleus amplified by a series of redactors: not even P existed as an independent source. At the same time form-critical analysis has obscured the structure of the epic as a whole, and Tengström seeks to recover this by giving special attention to its beginning (Gen. 11:27–13:18) and end (Jos. 24*), in both of which Shechem plays an important role. This latter point is further explored in the long central part of the book, and Tengström concludes that the original narrative (which did not include the Sinai-pericope) was composed c. 1050 B.C. near Shechem. A final chapter investigates the promises to the patriarchs, which are seen as the theme of the whole work. This is a useful if not entirely original study, and deserves attention, not least for the methodological issues which it raises.

G. I. DAVIES

VEIJOLA, T.: *Das Königtum in der Beurteilung der deuteronomistischen Historiographie: eine redaktionsgeschichtliche Untersuchung* (Annales Academiae Scientiarum Fennicae, Series B, 198). 1977. Pp. 147. (Academia Scientiarum Fennica, Helsinki. Price: Mkk. 50.00)

The attitude towards kingship in the Deuteronomic History is not uniform. A clear distinction must be drawn between the attitude of the Deuteronomic Historian proper (DtrG) and that of a later Deuteronomic Nomistic redactor (DtrN). The former had a relatively unproblematic relation to kingship, whilst for the latter it was a highly suspect institution. Key passages are thoroughly discussed. This is an important contribution to an old and knotty problem.

E. W. NICHOLSON

WARMUTH, G.: *Das Mahnwort. Seine Bedeutung für die Verkündigung der vorexilischen Propheten Amos, Hosea, Micha, Jesaja und Jeremia* (Beiträge zur Biblischen Exegese und Theologie, 1). 1976. Pp. 259. (P. Lang, Frankfurt; H. Lang, Berne. Price: S.Fr. 30.00)

This Kiel dissertation seeks by an analysis of form and content to understand the significance of 'exhortations' in the preaching of the pre-exilic prophets. The author notes a tension between two views of these exhortations: one interpreting them as offering the possibility of salvation and the other demanding an interpretation that does not extract them from their context within the prophetic preaching of judgement. His own analysis leads him to define their function, whether the context be positive (*Heil*) or negative (*Unheil*), as announcing the future; they presuppose throughout that this has been determined by Yahweh. In the context of judgement they merely confirm and give a reason for the coming judgement; they do not aim at averting it, nor do they serve as a final warning in the hope of a last-minute change of behaviour. In the context of salvation, the exhortation does not present the conditions of salvation; the new beginning to follow judgement is determined, and they merely point the way to be taken at that new beginning. In both contexts their aim is to

actualize in the present a pre-determined future. However, in the hands of redactors and glossators exhortations were re-interpreted as invitations to take a decision in an open situation in which there was still an opportunity to choose between *Heil* and *Unheil*. This is an interesting, clearly presented and well documented study.

G. H. JONES

WEIMAR, P.: *Untersuchungen zur Redaktionsgeschichte des Pentateuch* (B.Z.A.W., 146). 1977. Pp. x, 183. (De Gruyter, Berlin. Price: DM. 82.00)

This volume is a very serious attempt to understand the composition of the Pentateuch. The documentary theory is not ignored, but the author believes that further research is required in order to understand the way in which the material has been collected and used by the redactors. To demonstrate this approach the three accounts of the passing off of the wife as a sister in Gen. 12:10–20; 20; 26:1–11 are examined. Then Gen. 2:4b–4:26 and 6:1–11:9 are subjected to a similar scrutiny in an attempt to find the pre-priestly material. This is a very detailed study, and worthy of serious consideration.

E. R. ROWLANDS

WESTERMANN, C.: *Der Aufbau des Buches Hiob*. Mit einer Einführung in die neuere Hiobforschung von Jürgen Kegler. 2., erweiterte Auflage (Calwer Theologische Monographien, Reihe A (Bibelwissenschaft), 6). 1977. Pp. 149. (Calwer Verlag, Stuttgart. Price: DM. 28.00)

This book first appeared in 1956 and was given a welcome by J. Mauchline (*B.L.* 1957, p. 40; *Decade*, p. 40) at a time when an existentialist approach to Scripture was still relatively new. Terms like *Daseinsvorgang* to stage the drama of Job are now commonplace. However, Westermann's work is by no means dated since his insistence on the dramatization of the Lament proceeds soberly in order to clarify the overall structure of the book. In his new preface he hopes that this second edition will further the debate on the language of the Lament as it refers to the self, to friends and enemies, and to God. Westermann excludes the fragmentary chs. 24–27 and the Elihu speeches from the grand edifice. J. Kegler adds a useful summary of the main lines of Job scholarship since 1956 under headings of form-critical, literary, traditio-historical, history of religion, and theological interpretations, followed by the briefest indication of therapeutical and political (Jung, Bloch) and non-biblical attempts at understanding.

U. E. SIMON

WESTERMANN, C.: *Lob und Klage in den Psalmen*. 1977. Pp. 212. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 22.00)

In this volume appear four contributions of Westermann on the Psalms: (1) *Das Loben Gottes in den Psalmen* (see *B.L.* 1954, p. 55 (*Eleven Years*, p. 592), and *B.L.* 1966, p. 41 (*Decade*, p. 661) on the E.T. *The Praise of God in the Psalms*); (2) 'Struktur und Geschichte der Klage im A.T.' from *Z.A.W.* 1954; (3) 'Vergegenwärtigung der Geschichte in den Psalmen' from *Festschrift Karl Kupisch*, 1963; (4) 'Zur Sammlung des Psalters' from *Theologia Viatorum*, 1962. All three articles had already been collected in *Theologische Bücherei* 24, 1964. None of the four pieces

has been revised, *Das Loben Gottes* being taken from the fourth edition of 1968. The author's contributions on the Psalms are substantial and widely esteemed. If his understanding of the pre-exilic cult is strangely inhibited, he undoubtedly contributes valuable insights into the nature of praise and lament.

J. H. EATON

WILLIAMSON, H. G. M.: *Israel in the Books of Chronicles*. 1977. Pp. xi, 170. (Cambridge University Press. Price: £7.50)

An important book, challenging widely held views and making good use of a substantial range of literature. The first part, on the supposed unity of Chronicles and Ezra-Nehemiah, building perhaps too closely on the work of S. Japhet, rightly shows the degree to which unity is a hypothesis; his alternative is less secure, not least because the problems of source material are insufficiently examined. The second part is a clear exposition, based on the theme of 'Israel', of the Chronicler's theological position. I find this conciliatory outlook continued in the basic material in Ezra-Nehemiah, with an awareness of the problems of both exclusivism and inclusivism. The narrower view is dominant in the Nehemiah source, the inclusion of which shifted the centre of gravity of the whole work. But there is much here to promote better understanding of the Persian period.

P. R. ACKROYD

WILSON, R. R.: *Genealogy and History in the Biblical World* (Yale Near Eastern Researches, 7). 1977. Pp. xv, 222. (Yale University Press, New Haven and London. Price: \$17.50; £12.60)

The first of the chapters of this revised Yale Ph.D. thesis summarizes knowledge of oral genealogies obtained within the last century, primarily from African and Arab tribal societies. The second chapter presents ancient Near Eastern material, mainly Mesopotamian, against this background, and the final chapter similarly considers Hebrew genealogies, in Genesis especially. The Mesopotamian material, coming from an urban and literate society, yields least to this approach, and both inaccuracies and incompletenesses mar the account. The Hebrew texts are more pertinent and, though they have been much studied before, this new approach is helpful, and particularly suggestive for Gen. 36.

W. G. LAMBERT

WISEMAN, P. J.: *Clues to Creation in Genesis*. Foreword by D. J. Wiseman. 1977. Pp. viii, 232. (Marshall, Morgan and Scott, London. Price: £2.95)

Two studies — 'Ancient Records and the Structure of Genesis' and 'Creation Revealed in Six Days' — first published separately in 1936 and 1946 respectively are here brought together with three appendices: 'Scripture references to Creation', 'The "Wisdom" and "Word" of God', and 'Other ancient accounts of Creation'. The recurrent phrase 'These are the generations of' is treated as a colophon to tablets edited by Moses, and the 'six days' are not the period of Creation but of its revelation to man by God. This is a useful book offering an alternative to the Wellhausen documentary hypothesis and backed by much firsthand archaeological knowledge.

J. N. SCHOFIELD

ZIEGLER, J. (ed.): *Eusebius Werke*. Neunter Band. *Der Jesajakommen-tar* (Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte), 1975. Pp. LI, 475. (Akademie-Verlag, Berlin. Price: M. 98.00)

A very thorough edition, with introduction, of the commentary discovered in a Florentine MS in 1932, and of which previously only fragments were known. It leans heavily on the work of Origen, and quotes the Hexaplaric text of the Greek Bible.

N. R. M. DE LANGE

7. LAW, RELIGION AND THEOLOGY

ACKROYD, P. R.: *Doors of Perception. A Guide to Reading the Psalms*. Foreword by the Archbishop of Canterbury. 1978. Pp. 95. (Faith Press, Leighton Buzzard. Price: £1.00)

This little book, the Archbishop of Canterbury's Lent Book for 1978, seeks to prepare the reader for the intelligent devotional use of the Psalms. It will serve the highly educated reader admirably, though others will find it too difficult. Without either sacrificing or obtruding the scholar's critical stance, the author selects those aspects of psalm study which must be grasped for intelligent reading to be possible. The titles of the final chapters, 'Theology through the Psalms' and 'The Nourishing of Religious Life', indicate the main aims of the book. It concludes with a note on modern translations and suggestions for further reading.

R. N. WHYBRAY

BAKER, D. L.: *Two Testaments, One Bible. A Study of Some Modern Solutions to the Theological Problem of the Relationship between the Old and New Testaments*. 1976. Pp. 554. (Inter-Varsity Press, Leicester. Price: £4.95)

This richly-documented doctoral thesis appears to offer full coverage of study of the relationship between the two Testaments in non-Catholic scholarship. Part One includes useful material on the history of discussion up to the present century; in the rest of the book, attention is mainly given to modern figures whose work is especially significant in relation to this problem, including Bultmann, Baumgärtel, Vischer, von Rad, and Vriezen; but many other scholars are also reviewed. The author is mainly concerned to present the various solutions, and is sparing and cautious in making his own assessment; he shows his hand most fully in a useful section on typology (pp. 251-70). Full bibliographies are inserted at appropriate points in the text in addition to the classified main bibliography which precedes the indexes.

C. J. A. HICKLING

*BALY, A. D.: *God and History in the Old Testament. The Encounter with the Absolutely Other in Ancient Israel*. 1976. Pp. 234. (Harper & Row, New York. Price: \$6.95)

In a general introductory course at Kenyon College, Gambier, Ohio, the author was concerned to include consideration of what 'God' meant in Israelite experience and also to build on the views and reactions of the diverse members of his class. The categories of 'the Absolutely Other' and

'Reality' served to reach beyond the conventional associations of 'God'. The resultant text is a broad introduction to the O.T. with an emphasis on theology and applicability to our own times. It is a clear and stimulating course, and all the better for the author's skill in envisaging the physical setting of O.T. life.

J. H. EATON

BARR, J.: *The Bible in the Modern World*. Second impression. 1977. Pp. xii, 193. (S.C.M. Press, London. Price: £2.50)

This important work was extensively reviewed in the *Book List* (1974, p. 65) on its first appearance in 1973. Its re-appearance in paperback form will enable it to be read by a wider audience and is greatly to be welcomed.

R. N. WHYBRAY

BARR, J.: *Fundamentalism*. 1977. Pp. ix, 379. (S.C.M. Press, London. Price: £3.95)

Starting from the difficult problem of defining fundamentalism, and of delineating its relation to conservative evangelicalism and the like, Professor Barr embarks upon a comprehensive examination of its nature and implications and of the arguments, offensive and defensive, of its adherents. He maintains that 'the core of fundamentalism resides not in the Bible but in a particular kind of religion', and holds that the main element in this is the religious experience of the Evangelical revivals. After expounding this briefly, he proceeds to describe the attitude of fundamentalists to the Bible, to biblical criticism, to modern science, and to theology. At various points in his treatment, he discusses the relationship of fundamentalism to the Churches and touches on its own development. Argument apart, there is a wealth of information in this well documented book. Nevertheless, as one would expect from the author, it is argument that predominates, particularly in the handling of fundamentalist attacks on critical scholarship. Some readers will doubtless differ strongly from Professor Barr; but the book ought to be studied by all who have to teach the Bible. It sheds light not only on fundamentalism, but on the nature of criticism.

G. W. ANDERSON

BARSOITI, D.: *Ruth. La Parole et l'Esprit*. Traduit de l'italien par E. de Solms. 1977. Pp. 183. (Editions Téqui, Paris. Price: Fr. 27.00)

Two works are included, both broadly on the theme 'God speaks to men'. The first is a meditation on the spiritual implications of the book of Ruth, chapter by chapter, with the biblical text given in full; the second concerns the general question of biblical interpretation and the inter-relationship of the O.T. and N.T.

G. I. EMMERSON

BAUR, J. (ed.): *Zum Thema Menschenrechte. Theologische Versuche und Entwürfe*. 1977. Pp. 112. (Calwer Verlag, Stuttgart. Price: DM. 13.80)

There are four essays in this slim volume dealing with the subject of human rights from a theological perspective, and with reference to the history of the Church. The first, by C. Westermann, deals with the O.T.

and offers a brief but perceptive survey of the O.T. material on the subject. The other essays cover the N.T. and the understanding of the theme in the history of the Church. The editor contributes an overall systematic assessment.

R. E. CLEMENTS

BECKER, J.: *Messiaserwartung im Alten Testament* (Stuttgarter Bibel-Studien, 83). 1977. Pp. 94. (KBW Verlag, Stuttgart. Price: DM. 12.80)

This brief but comprehensive survey moves from the presumed anti-monarchic attitude of early Israel to the establishment of the Davidic dynasty (there is held to be a historical core to the Nathan oracle), with discussions of the Yahwist's references to that dynasty and of sacral kingship. From the disruption of the kingdom the author then traces the development of the hope of restoration and of a future king, dealing with the Deuteronomic History, the Prophets, the Zerubbabel episode, and various reactions in the post-exilic period. The whole treatment, which is compact and balanced, is related to the N.T. in opening and closing chapters.

G. W. ANDERSON

DE BENEDETTI, P.: *La Chiamata di Samuele e altre letture bibliche*. 1976. Pp. 110. (Morcelliana Editrice, Brescia. Price: Lire 2,400)

The author, who describes himself as a Jewish Christian, offers a series of short, simple meditations on O.T. incidents or texts, sometimes drawing on the rabbis in his exposition.

C. J. A. HICKLING

BERRIGAN, D.: *A Book of Parables*. 1977. Pp. x, 149. (The Seabury Press, New York. Price: \$7.95)

The well-known protester and eloquent Jesuit has composed sixteen meditations to articulate his innermost feelings. In these he sides with the poor against oppression. His utopian approach is apocalyptic rather than prophetic. These Parables are by no means *meshalim* but rather thinly disguised denunciations hung somewhat arbitrarily on pegs taken out of context. The O.T. connection is accordingly slight. The hysterical tone and the American idiom go against the genius of Biblical story-telling for which angry aphorisms provide no substitute.

U. E. SIMON

BOECKER, H. J.: *Frau und Mann. Einige Texte des Alten Testaments zu einem aktuellen Thema* (Erbauliche Reden, 6). 1977. Pp. 20. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 2.80)

This is one of a series of booklets designed for church discussion groups and the like, offering a theological reflection upon some contemporary issue. Here Boecker expounds a series of texts (especially Gen. 2:18-25) to show that the commonly held view of the O.T. as anti-feminist is inadequate, and stresses that the role of the two sexes must always be seen as complementary.

R. J. COGGINS

BOECKER, H. J.: *Recht und Gesetz im Alten Testament und im Alten Orient* (Neukirchener Studienbücher, 10). 1976. Pp. 206. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 24.00)

This book is not to any significant extent a comparative study of O.T. and ancient oriental law. Discussion of the latter is limited to short essays, amounting to about 54 out of the 170 pages of text, on **origins**, ancient oriental law before Hammurabi, Mesopotamia during the period of Hammurabi, and selected aspects of Hammurabi's Code. These are not brought into relation with the O.T. sections and could be excised without appreciable effect on the latter. Embedded in the chapter 'Der Codex Hammurabi' are some excursions on topics in O.T. law, but these seem to appear here only because they are recalled by topics in Hammurabi's Code; comparative treatment scarcely goes beyond noting in general terms that there are differences. With this clarification of what the book is not, it may be wholeheartedly recommended for what it is. The major part, on O.T. law, is largely a literary-critical and in part theological discussion of the Book of the Covenant, Deuteronomy and the Holiness Code. It breaks little new ground, but gives a good succinct summary of the main hypotheses and the present state of the question in relation to the principal issues.

H. W. F. SAGGS

BRIGHT, J.: *Covenant and Promise. The Prophetic Understanding of the Future in Pre-exilic Israel*. 1976. Pp. 207. (Westminster Press, Philadelphia; S.C.M. Press, London. Price: \$10.00; £5.75)

This book is an expanded form of the Thomas White Currie Lectures delivered at Austin Presbyterian Theological Seminary, Texas, in 1971. The author's purpose is to show how the conflict between Jeremiah and his contemporaries about the nation's future had its roots in the divergent theologies embodied in the patriarchal and Davidic covenants, and in the Sinai covenant. He traces the influence of these traditions on O.T. literature of the eighth and seventh centuries, attributing to the eighth century prophets the beginnings of Israelite eschatology, which he defines broadly as the consummation of the divine purpose within history. His familiar arguments for an early date for the covenant treaty form, and for the existence of a tribal league of some kind are maintained. The book concludes by stressing the importance of both patterns of covenant for Israel as for the Christian church. A useful guide for students or clergy.

G. I. EMMERSON

BRUEGGEMANN, W.: *The Land. Place as Gift, Promise, and Challenge in Biblical Faith* (Overtures to Biblical Theology). 1977. Pp. xviii, 203. (Fortress Press, Philadelphia. Price: \$5.50)

The series, of which this is the first volume, is intended to provide an outlet for new studies of the place of the Bible in theology. In this book the author finds a fresh theological perspective in that 'primary category of faith' which is God's commitment to the land and his promise of the land to his people. The Bible is considered as Israel's reflection on the land from this point of view. Israel's experience is of being in a land which is never fully given and never quite secured. This land is to be treated as gift, not as possession for Israel's exploitation. It is when the latter takes place that

life in the land is endangered. The bulk of the book is composed of exegesis of biblical texts on this basis. In addition, attention is constantly drawn to parallel problems of rootlessness and hunger for land which the author sees as a significant element in contemporary culture.

A. D. H. MAYES

BRUEGGEMANN, W.: *Living Toward a Vision. Biblical Reflections on Shalom*. 1976. Pp. 201. (United Church Press, Philadelphia. Price: \$4.95)

These reflections, originally presented at various Church conferences, are intended to stimulate and direct Christian thinking and effort towards some realization of the vision comprehended in the biblical use of the term *shalom*, generally interpreted as 'a sense of personal wholeness in a community of justice and caring that addresses itself to the needs of all humanity and all creation' (p. 185). Several aspects of society, politics, the Church and individual Christian living are viewed in the light of this concept, or rather analysed as with a spectroscope, for the chapters are like a series of spectrograms, wide-ranging and full of colour. This is primarily a work for clergy and students of applied theology, and of its kind seems quite valuable.

J. W. MCKAY

BUIS, P.: *La Notion d'Alliance dans l'Ancien Testament* (Lectio Divina, 88). 1976. Pp. 213. (Editions du Cerf, Paris. Price: Fr. 38.00)

The concept of covenant in the O.T. has received a great deal of attention in recent years, with important studies by E. Kutsch, L. Perlitt and G. E. Mendenhall all making distinctive contributions and posing fresh challenges. This study by P. Buis is both a survey of the work of these scholars, a critique of it, and a fresh attempt at a new synthesis. It offers a careful exegesis of the major relevant O.T. texts, together with six extracts from the Near Eastern treaties which have frequently been adduced as relevant parallels. The approach overall is conservative and seeks to find a synthesis of the different views and approaches. This is rather too much so to be very convincing, but the volume makes a useful effort at surveying opinions.

R. E. CLEMENTS

CARLISLE, T. J.: *Journey with Job*. 1976. Pp. 94, 9 line drawings. (Eerdmans, Grand Rapids. Price: \$2.25)

The author has published poems in prominent magazines on biblical subjects, and this book provides a sort of versified commentary on the transcendental paradoxes of Job. Whether such a popularization serves a legitimate purpose is difficult to judge. Clichés abound: 'Job's catalog of civic virtues'; 'the god who manipulates' etc., but they are employed in a genuine attempt to communicate the sacred to the secular. Poor poetry, good intentions. The drawings are fruitful.

U. E. SIMON

CHOLEWINSKI, A.: *Heiligkeitgesetz und Deuteronomium. Eine vergleichende Studie* (Analecta Biblica, 66). 1976. Pp. xxvii, 350. (Biblical Institute Press, Rome. Price: Lire 16,500; \$20.50)

This valuable and original work, a dissertation directed by N. Lohfink, who has himself made such an important contribution to the study of Deuteronomy, is a constructive comparison of the prescriptions of the Holiness Code (H) with the rulings of Deuteronomy. This is a highly complex task, since it must take account of the long process of redactional growth of H. The stipulations of Deut. also are not homogeneous but the result of an extended activity. Cholewinski's basic conclusions can be set out, though this can scarcely do justice to the valuable literary comparisons on which they are based. The authors of the various redactions of H (H1-H5, with a comprehensive redaction HG) were Jerusalem priests exiled in Babylon who worked in conscious criticism of rulings laid down by Deut., whose reform they regarded as having gone too far, particularly in the desacralization of the cultic life of old Israel. Hence the basic tenor of H is conservative, priestly and concerned to modify and re-state the Deuteronomic legislation. The connections of this movement with the Deuteronomic History, the Priestly School and the late exilic and early post-exilic periods are all touched upon. This study sets the period of the restoration of the cult in post-exilic Israel in a fresh and intriguing light.

R. E. CLEMENTS

CHRIST, H.: *Blutvergiessen im Alten Testament. Der gewaltsame Tod des Menschen untersucht am hebräischen Wort dām* (Theologische Dissertationen der Universität Basel, xii). 1977. Pp. 236. (Friedrich Reinhardt Kommissionsverlag, Basel. Price: S Fr. 29.80)

A careful study of 'shed blood', especially with reference to violent human death, excluding warfare but concentrating on areas where problems of justice, the responsibility of man and the rule of God arise. There are 55 pages of numbered notes, 20 pages of bibliography and an index of Biblical passages.

J. N. SCHOFIELD

COLPE, C. (ed.): *Die Diskussion um das "Heilige"* (Wege der Forschung, 305). 1977. Pp. xxv, 500. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 83.00)

This is a most interesting collection of material published over the last 100 years from Moriz Heyne's article on 'Heilig' in Grimm's *Deutsches Wörterbuch* (1877) to the editor's seventeen-page introduction (1977). Two of the essays are translated from English: parts of Nathan Söderblom's *ERE* article on 'Holiness' (1933) and H. W. Bailey's *BSOAS* article on the Iranian term *spanta- (1933/35); and two from French: excerpts from J. Chelhod, *Structures du sacré chez les Arabes* (1964) and from E. Benveniste, *Le vocabulaire des institutions indo-européennes*, vol. II (1969). Of special interest to readers of the *Book List* is Anton Fridrichsen's study of *Hagios-Qadoš* in Jewish Greek Literature (1916), and it is illuminating to have in one volume Wilhelm Wundt on 'Die Tabugebote' (1906), Rudolf Otto's critique of Wundt (1932) and four studies on Otto's *Das Heilige*. Colpe's references in the introduction to Eliade, Mary Douglas, Paul Ricoeur and others bring the discussion up to date and make it a valuable contribution to modern anthropology, sociology, philosophy and *Religionswissenschaft*.

J. F. A. SAWYER

COPPENS, J.: *De Oud- en Intertestamentische verwachting van een eschatologische heilsmiddelaar. Haar realisatie in het wordende Christendom. Avec un résumé et des compléments en français. Mededelingen van de Koninklijke Academie voor Wetenschappen, Letteren en Schone Kunsten van België, Klasse der Letteren xxxvii (1975), 3, 1975. Pp. 55. (Koninklijke Academie voor Wetenschappen, Belgium. Price: B.Fr. 270)*

The author examines passages including Pss. 2:6-8; 72:17; 110:1-3; Isa. 7:10-17; 9:1-6; 11:1-5, the 'Servant Songs' and Daniel 7. Already in the pre-exilic period, there were hopes for the coming of an ideal ruler. However, prophecy from the sixth century looked for a coming prophetic figure, as in the 'Servant Songs'. Another post-exilic development was in terms of the Son of Man, a concept which overlapped in some respects with the Suffering Servant. The N.T. is the first set of documents to combine all three strands. In the French supplement, recent N.T. discussions of the subject are reviewed.

J. W. ROGERSON

DAVIDSON, A. B.: *The Theology of the Old Testament*. 1976 (reprint of 1904 edition). Pp. 553. (T. & T. Clark, Edinburgh. Price: £4.00)

The reprinting of A. B. Davidson's posthumous *Theology* in a paperback edition prompts the question whether this has been done in the interests of the history of interpretation, or because the book is still thought to be of value for modern readers. In fact, it has stood the passing of the years remarkably well, and although a modern reader cannot help noticing how little is said about some subjects, for example, creation and 'wisdom', the book certainly has more than antiquarian interest. This is probably because it concentrates on the content of the O.T., organized under sensible headings and characterized throughout by sensitivity and common sense. It is well known that, had the author lived, he would have adopted a more historical approach to his book; but it is arguable that the more descriptive form in which it appeared has contributed to its continuing value, and helped it to a new lease of life.

J. W. ROGERSON

FELDMAN, E.: *Biblical and Post-Biblical Defilement and Mourning: Law as Theology* (Library of Jewish Law and Ethics). 1977. Pp. xx, 196. (Yeshiva University Press and Ktav, New York. Price: \$12.50)

Written in the tradition of David Hoffmann and Samson Raphael Hirsch, this book is a welcome attempt to seek the theology implicit in the minutiae of *halakhic* regulation, and to do so in dialogue with comparative and anthropological approaches. The author concentrates upon *tum'ah*, especially such as results from death; the laws of mourning; and the rabbinic funeral lament. The key factor in *tum'ah* is seen as estrangement from God, such as is produced by death; the mourner, through his contact with death, is placed in the position of a symbolic excommunicant. God thus appears as the 'God of Life' and 'the dead are divorced from God because they are outside His province and His cult' (p. 139). Nevertheless, 'He rules death and life (but) consciously withdraws from death and separates Himself from it' (p. 29). The reader may well ask how this relates to the history of Jewish thought on the afterlife. Dr Feldman's book should give rise to lively debate.

B. S. JACKSON

FRÖR, H.: *Ich will von Gott erzählen wie von einem Menschen, den ich liebe* (Kaiser Traktate, 28). 1977. Pp. 75. (Kaiser Verlag, Munich. Price: DM. 8.50)

This tract retells the biblical story from God's standpoint, giving an imaginative account of God's thoughts, attitudes and reactions to the ongoing course of biblical events from the first creation to God's new creation inaugurated by the resurrection of Jesus Christ. The tract is apparently intended to arouse interest in bible reading, and is not concerned with critical questions.

G. H. BOOBYER

FÜGLISTER, N.: *Il valore salvifico della pasqua* (Supplementi al Grande Lessico del Nuovo Testamento, 2). Translated by V. Cremona and A. Bastianelli. 1976. Pp. 377. (Paideia Editrice, Brescia. Price: Lire 12,000)

This is a translation of *Die Heilsbedeutung des Pascha* (Kösel-Verlag, Munich, 1963). It is an essay in 'Biblical Theology' of a type more characteristic of the 1950s. After a glance at the N.T. references to Passover it very briefly surveys the O.T. and early Jewish texts and sketches a theory of historical development. The following sections survey the material elements involved in the *Seder*, the terminology used and the 'soteriological' themes which the author obtains from his material. The style is somewhat scholastic and the treatment is geared to the N.T. soteriological synthesis which forms the last part of the work.

R. MURRAY

GERSTENBERGER, E. S. and SCHRAGE, W.: *Leiden* (Kohlhammer-Taschenbücher, 1004: Biblische Konfrontationen). 1977. Pp. 238. (Kohlhammer, Stuttgart. Price: DM. 14.00)

The series expounds Old and New Testament experience of the abiding problems of human existence. For the present theme of 'Suffering' there is first a survey of O.T. experience of bereavement, sickness, violence, fear, failure; attention then turns to the meaning found in such sufferings, to the struggle with them which wins a way to hope. The discussion of the N.T. especially treats the relevance found in Christ's sufferings, and the final sections examine the practical measures of sympathy, works of mercy and healing, prayer and intercession. The book is scholarly and thorough but not technical. On the front cover, for 'Gerhard Gerstenberger' read 'Erhard Gerstenberger'.

J. H. EATON

GESE, H.: *Zur biblischen Theologie. Alttestamentliche Vorträge* (Beiträge zur Evangelischen Theologie, 78). 1977. Pp. 239. (Kaiser Verlag, Munich. Price: DM. 32.50)

This volume consists of eight essays stressing the unity of O.T. and N.T. The first is introductory, the next six deal with basic problems of biblical theology, and the final essay goes beyond theology into hermeneutics. The subjects dealt with are: death in the O.T.; eternal life understood as relationship with God; Law (both from Sinai and from Zion) as revelation of divine will and essence; atonement as incorporation of the individual and the world with the Highest; the origin of the Last Supper — not Passover but Toda —; the Messiah as the mediator between God and man; a study of John 1:1–18 as an example of the relationship between the O.T. and N.T.; the world-picture of the ancient thought-world of the Bible; and the faith of modern man. A well-written and thought-provoking book.

J. N. SCHOFIELD

GÖRG, M.: *Gott-König-Reden in Israel und Ägypten* (B.W.A.N.T., 105). 1975. Pp. 295. (Kohlhammer, Stuttgart. Price: DM. 49.00)

This work studies three O.T. passages in which a king and the Deity address one another, two of which have already been compared with the Egyptian *Königsnovelle* (royal romance). Each is subjected to a text-critical study, an examination of the literary structure and style and a form-critical analysis. Parallel materials from Egyptian sources are adduced and also discussed form-critically. First, 1 Kings 3:1-15 is compared with the Sphinx Stela of Tuthmosis IV and both similarities and important theological differences in the Hebrew 'dedication'-formula are pointed out. Next, 1 Kings 9:1-9 (in conjunction with ch. 8, especially verses 12 f., described as a 'hymnisches Preislied', unique in the O.T.) is compared with the Great Harris Papyrus. Finally, comparison is made between 2 Sam. 7:8-29 and the 'Blessing of Ptah', the inscription of Sethos I in the Redesiye temple and other texts. Görg shows that these O.T. passages were indeed influenced by Egyptian prototypes — not merely the *Königsnovelle*, but also other genres. Valuable insights are gained by contrasting Hebrew and Egyptian concepts of kingship. Görg sees two waves of Egyptian influence, Solomonic or immediately post-Solomonic and Josianic and immediately post-Josianic. This is a stimulating book. It is a pity that its appearance is marred by carelessly drawn hieroglyphs.

R. J. WILLIAMS

GOWAN, D. E.: *Bridge between the Testaments. A Reappraisal of Judaism from the Exile to the Birth of Christianity* (Pittsburgh Theological Monograph Series, 14). 1976. Pp. xx, 514. (Pickwick Press, Pittsburgh. Price: \$9.95)

This is not a monograph in the usual sense of the term. Instead it is a really first-rate textbook, intended primarily for undergraduate students but containing many insights that their teachers will value. Its five sections deal with the history, diversity of life styles (a phrase used to avoid the question-begging 'sects'), institutions, literature and theological strata of post-exilic Judaism, with special emphasis on the last centuries B.C. and the beginning of the Christian era. There are maps, charts, illustrations and a glossary, together with full bibliographies, but regrettably no index of biblical and other literature. Some mis-spellings are a cause of minor irritation, but in important matters this can be recommended without reserve as a readable and very judicious introduction to a difficult period.

R. J. COGGINS

GROSS, H.: *Kernfragen des Alten Testaments. Praktische Einführungen* (Schlüssel zur Bibel). 1977. Pp. 167. (Pustet Verlag, Regensburg. Price: DM. 17.80)

Six of these nine short studies are republished from journals, some not easily available. The author has chosen topics of theological importance, such as the Creation stories, messianic figures, angels, the Ten Commandments, cultic 'remembrance'. After brief reference to critical questions, he seeks (with the preacher in mind) to establish their import for today. Inevitably, there are questionable interpretations, but all these scholarly studies are of interest.

J. H. EATON

GUARDINI, R.: *Sapienza dei Salmi*. Translated by G. Frumento. 1976. Pp. 206. (Morcelliana Editrice, Brescia. Price: Lire 4,800)

This is a translation of *Weisheit der Psalmen* (Werkbund Verlag, Würzburg, 1973). Fourteen psalms are selected as texts for meditations on various aspects of God and the life of faith. Not a study of Wisdom themes in the Psalter, it regards the O.T. context from a 'democratized' standpoint leading to a Christian and theological interpretation.

R. MURRAY

GUNNEWEG, A. H. J.: *Vom Verstehen des Alten Testaments. Eine Hermeneutik* (A. T. D. Ergänzungsreihe: Grundrisse zum Alten Testament, 5). 1977. Pp. 220. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 22.00 (sub. DM. 19.80))

This book may be strongly recommended to anyone interested in the history of the interpretation of the O.T. It is written with admirable clarity and with a praiseworthy sense of what is relevant to the understanding of the ongoing debate. The author admittedly shows a German tendency to confine himself mainly to the work of German scholars and to ignore important work done by others. This has its value, since the polarization of thought dear to the German heart enables issues to be discussed as if in a debating society; but it is not the only way of reaching the truth. Especially valuable are the judicious discussions of law and covenant, of the concept of *Heilsgeschichte*, of the rejection by men such as Bultmann and Baumgärtel of the canonical status of the O.T. and of the linking of the O.T. and N.T. by the concepts of promise and fulfilment and of typology. A good case is made for refusing to look for a single key to the problem of the relation between the two Testaments. The author tries to hold the balance between treating the Bible as a continuous history and the existential approach of scholars like Bultmann. He even demonstrates the value of the interpretation of the O.T. by N.T. writers, while rejecting much of the detail as unacceptable today. This book would repay translation.

N. W. PORTEOUS

HAAG, H.: *Gott und Mensch in den Psalmen* (Theologische Meditationen, 28). 1972. Pp. 72. (Benziger Verlag, Einsiedeln. Price: DM. 28.00)

This little book is exactly what its title and the series title suggest it ought to be. An introductory chapter on the variety of prayer and worship materials in the Psalter is followed by 'theological meditations' on three aspects of Israelite worship — praise, penitence and confident hope — based on a study of Pss. 96, 51 and 27. The work is intended as an aid to prayer by introducing the reader to the riches of the psalmists' prayers and praises.

J. W. MCKAY

HEATON, E. W.: *The Old Testament Prophets*. New and Revised Edition. 1977. Pp. vii, 178. (Darton, Longman & Todd, London. Price: £2.95)

This book first appeared in 1949 as *His Servants the Prophets* (B.L. 1950, p. 57; *Eleven Years*, p. 274) and was reissued in revised form under the present title in 1958 (B.L. 1959, p. 27; *Decade*, p. 163), and again in

paperback in 1961 (*B.L.* 1962, p. 46; *Decade*, p. 356). It has now been extensively revised, particularly in the exposition of the prophetic teaching and in the inclusion of a discussion of Daniel and the rise of apocalyptic. There is an extensive and handily classified bibliography. This new edition should serve its readers even better than the earlier ones — and that is saying a great deal.

G. W. ANDERSON

HERBERG, W.: *Faith Enacted as History: Essays in Biblical Theology*. Edited with an Introduction by Bernhard W. Anderson. 1976. Pp. 281, portrait. (Westminster Press, Philadelphia. Price: \$12.00)

This is an astonishing book. It contains a selection of the vast literary output of the late Will Herberg, for a number of years Professor of Judaic Studies and Social Philosophy at Drew University. The significance of Herberg as a thinker is well brought out in the Introduction. Herberg's affinity on the Jewish side is especially with Rosenzweig and Buber and on the Christian side with Reinhold Niebuhr. No-one interested in the relation between Judaism and Christianity today can afford to ignore this book which opens up exciting possibilities for inter-faith dialogue. The Biblical theologian will be stimulated by the exposition of *Heilsgeschichte* as 'faith enacted as history' in which it is maintained that an element of facticity is essential. There is an illuminating and controversial analysis of the unity and difference of Judaism and Christianity, while a penetrating light is cast on such themes as hermeneutics, the historical and myth. Upon much in the volume of general theological concern it would be irrelevant to comment. The writing throughout is of admirable clarity and the range of competence is extraordinary.

N. W. PORTEOUS

HERRMANN, S.: *Zeit und Geschichte* (Kohlhammer-Taschenbücher, 1002: Biblische Konfrontationen). 1977. Pp. 167. (Kohlhammer, Stuttgart. Price: DM. 10.00)

Here Herrmann, historian of the O.T., turns to the wider theological and philosophical questions involved in the enterprise. He discusses the materials and methods which are the historian's tools, the problem of a historical interpretation written from the standpoint of faith, the light thrown by philosophy (apparently without awareness of Collingwood), the possibility of a theology of history in relation to *Heilsgeschichte*. There is an excursus on time in Egypt, Greece and the O.T. and N.T.; an exposition of von Rad on the pentateuchal traditions and Noth on the deuteronomistic history; and a final emphasis on the presence of God seen in Israel's existence and climactically in Jesus, as the distinctive key offered by the Scriptures to world history. The scope of this little book is immense, but it is pleasing that an O.T. scholar should venture into fields where he is liable to evoke criticism as a trespasser and equally boldly handle interdisciplinary questions from the vantage point of Christian belief without compromise of critical principle. Indeed his interpretation of history is designed to permit just that.

D. R. JONES

INCH, M. A.: *Understanding Bible Prophecy*. 1977. Pp. vii, 151. (Harper & Row, New York & London. Price: \$3.95; £1.95)

This is a very slight treatment of a range of biblical material interspersed with numerous personal anecdotes. The O.T. content is minimal.

G. I. EMMERSON

JAESCHKE, W.: *Die Suche nach den eschatologischen Wurzeln der Geschichtsphilosophie. Eine historische Kritik der Säkularisierungsthese* (Beiträge zur Evangelischen Theologie, 76). 1976. Pp. 349. (Kaiser Verlag, Munich. Price: DM. 46.50)

The aim of this interesting but complex book, which ranges from Irenaeus through Origen and Lessing to Hegel, is to examine the thesis that modern 'philosophy of history' has its roots in the biblical view of history, and that in our own times it has been secularized. Fifty-four pages are devoted to the O.T. and 26 to Jewish apocalyptic. In the O.T. section, subjects discussed include eschatology, *Heilsgeschichte*, promise and fulfilment, myth, and linear versus cyclic views of time. Although the author concludes that O.T. studies presuppose rather than illuminate the modern 'philosophy of history', he makes many valuable distinctions in his treatment of the O.T., and indicates that in the areas he has treated the state of the discussion is far from satisfactory.

J. W. ROGERSON

JOB, J.: *Where is my Father? Studies in the Book of Job*. 1977. Pp. 128. (Epworth Press, London. Price: £1.50)

As befits his name, the author of this book is more concerned with the dilemma confronting the sufferer and his counsellors than with literary problems, though these are certainly not overlooked. His presuppositions are confessedly conservative, but his scholarship is not uncritical and his insights are often profound. The work is basically an analysis of attitudes found in Job to a number of questions of perennial interest: Satan, serious illness and death, personal righteousness, depression, the intellectual problem of suffering, the infidelity of earthly friends, human and divine wisdom, the hope of restoration. Each subject is studied first in its O.T. setting, then in the light of the N.T. and thirdly for its contemporary relevance. This is primarily a book for pastors, and as such is to be thoroughly recommended.

J. W. MCKAY

KAISER, O. and LOHSE, E.: *Tod und Leben* (Kohlhammer Taschenbücher, 1001: Biblische Konfrontationen). 1977. Pp. 160. (Kohlhammer, Stuttgart. Price: DM. 10.00)

This is the sort of book, scholarly but not academic, dealing with one of the major themes of biblical theology, likely to commend itself to the man in the pew as well as to the student and pastor. It makes clear the understanding of death and life in the O.T. and Apocrypha that culminates in the belief in the 'resurrection of the body'. A new dimension is added by the resurrection of Jesus, after which we can speak of 'new life in Christ'. In that light not only can death be viewed with greater confidence but also life itself is given a deeper meaning and significance. This is a book that ought to be made available in English. Incidentally, the publishers are to be congratulated on the excellence of the binding of this paperback.

R. S. FOSTER

KAUFMANN, Y.: *History of the Religion of Israel*. Vol. iv. *From the Babylonian Captivity to the End of Prophecy*. Translated by C. W. Efraymon. 1977. Pp. xiv, 726. (Ktav, New York; Hebrew University, Jerusalem; Institute of Jewish Studies, Dallas, Texas. Price: \$25.00)

The publishers of the original work (on earlier partial translations see *B.L.* 1961, p. 48 (*Decade*, p. 286); 1972, pp. 54, 55 (*Bible Bibliog.*,

pp. 398, 399) say that 'it is considered by many to be the greatest work of biblical scholarship in our time'. Volume iv is in itself something of a *magnum opus*. It offers deep Jewish insights into the most formative period of Israel's history, not least into the Servant Songs. It tends, however, to make unsupported declarations, e.g. 'the tendency to exaggerate the influence of the prophets is one of the basic errors of the biblical criticism' (p. 22); 'the opinion' — new to the reviewer — 'that the political struggle in Israel in the time of Jehoiachin and Zedekiah was a contest between paganism and monotheism is an invention of Christian theologians' (pp. 18 f.). Kaufmann denies that Jewish monotheism is the result of a development: Deutero-Isaiah is 'not the creator of universalist monotheism, nor of the vision of the turning of the gentiles from idolatry' (p. 81). These convictions colour Kaufmann's understanding of the literature of this period and make him somewhat insensitive to what other biblical scholars are saying. In enthusiasm, however, he is matched only by Charles Cutler Torrey at his best.

R. S. FOSTER

KNIGHT, D. A. (ed.): *Tradition and Theology in the Old Testament*. 1977. Pp. xiv, 336. (Fortress Press, Philadelphia; S.P.C.K., London. Price: \$16.95; £10.50)

The thirteen essays put together here represent a varied range of insights, all more or less loosely reflecting the way in which tradition-historical research has provided new stimulus to O.T. theology. The names of most of the authors will already be very familiar to most readers: W. Harrelson, H. Ringgren, R. Smend, W. Zimmerli, A. S. Kapelrud, R. Lapointe, O. H. Steck, P. R. Ackroyd, J. L. Crenshaw, R. B. Laurin, M. Fishbane and H. Gese. The editor also contributes an introductory note as well as an extensive essay on the theme 'Revelation and Tradition'. As a stimulus to some fresh lines of thought about the subject of O.T. theology there are some interesting and thought-provoking essays. The broadening out of the subject to take fuller account of the actual literary form of the O.T., and of the importance of the concept and form of the canon, are greatly to be welcomed. At the same time, in spite of a considerable measure of agreement about general method in these essays, there is little indication that any consensus is near about the way in which tradition may be seen to function theologically.

R. E. CLEMENTS

KUSKE, M.: *The Old Testament as the Book of Christ. An Appraisal of Bonhoeffer's Interpretation*. Translated by S. T. Kimbrough. 1976. Pp. xxiii, 173. (Westminster Press, Philadelphia. Price: \$12.95)

Eberhard Bethge, the author of the biography of Bonhoeffer, says that Kuske's book (of which the original German edition was not noted in the *Book List*) 'will remain on the very short list of the most serious books about Bonhoeffer'. It is based on a dissertation and not always felicitously translated, and is difficult to read. But it throws light on Bonhoeffer's development as an expositor of the O.T. from the time of the Church struggle in Germany to the end of his life. He was influenced by Barth and Vischer, disagreed with Baumgärtel and Bultmann on the one hand and with van Ruler on the other, and inclined in some respects towards the views of von Rad, Zimmerli and Wolff. He took a positive attitude towards the O.T. with its this-worldly concept of 'blessing'. It is not Christian, he maintained, to pass too quickly to the N.T.: 'we

live in the penultimate and believe the ultimate'. In view of the conditions under which he was writing latterly, it is not surprising that his thought is sometimes inconclusive and contradictory. In his own rather odd way he was fighting for the retention of the O.T. and for that, for all their reservations, scholars should be grateful.

N. W. PORTEOUS

LABUSCHAGNE, C. J.: *Wat zegt de bijbel in GODS naam? Nieuwe bijbeluitleg en modern godsgeloof*. 1977. Pp. 122. (Uitgeverij Boekencentrum, The Hague Price: Fl. 14.90)

A serious and charmingly written exposition of the real values of modern biblical scholarship in its relation to belief, presented as a challenge to the avoiding of the issues, and the oversimplified understandings of what scholarship seeks to do and has achieved. Problems of fundamentalism, of interpretation, of the nature of inspiration, of the variety of theological approaches to the Bible, are handled here with sympathy and depth in straightforward terms. A chapter is devoted to ancient Israel's understanding of God, and another to the nature of divine speech. A very useful compact volume for its purpose. It is the first of a planned three-volume series: the second is to be on the origins, nature and use of the Bible, the third on contemporary theological issues.

P. R. ACKROYD

LAPIDE, P.: *Auferstehung. Ein jüdisches Glaubenserlebnis*. 1977. Pp. 95. (Calwer Verlag, Stuttgart; Kösel-Verlag, Munich. Price: DM. 9.80)

In this attractively presented monograph Lapide studies Jewish views on the subject of resurrection from the Bible to the present day, with special emphasis on the rabbinic literature and Maimonides. It is a thoughtful and thought-provoking contribution to a better understanding between Jews and Christians.

N. R. M. DE LANGE

LAUBACH, F.: *Krankheit und Heilung in biblischer Sicht*. 1976. Pp. 48. (Bundes-Verlag, Witten; Brockhaus Verlag, Wuppertal. Price: DM. 2.95)

This is a very useful discussion of the right and wrong uses of the biblical treatment of sickness and healing. But it is mainly concerned with the N.T.; and readers who are looking for an adequate exposition of the O.T. aspect of the matter will not find it here in the four pages specifically devoted to the O.T.

R. N. WHYBRAY

LOHFINK, N.: *Unsere grossen Wörter. Das Alte Testament zu Themen dieser Jahre*. 1977. Pp. 253. (Herder, Freiburg im Breisgau. Price: DM. 29.80)

This collection of fifteen essays seeks to show the relevance of the O.T. to present day problems by relating some of its themes to some of our own 'key-words', both theological, such as 'people of God', 'Heilsgeschichte' and 'liberation', and more general, such as 'unity', 'power', 'growth', 'leisure' and 'violence'. The theme seems at times far removed from the subject and the link severely strained: for example, 'unity' leads to a discussion of 'The unity of Israel and Judah as a historical reality and

a theological motif in the O.T.', and under 'violence' we have 'The sin of all men and the sin of the Elect according to the priestly writing of the O.T.'. Nevertheless there is here a sound attempt to make the O.T. speak to our time. By keeping the *applicatio* to a minimum, and concentrating on the *interpretatio*, Professor Lohfink cannot be charged with the shallowness that is so characteristic of many works with a homiletic interest.

G. H. JONES

LUTHER, M.: *Von wahrer und falscher Frömmigkeit. Auslegungen des 5. und 22. Psalms* (Calwer Luther-Ausgabe, 8). 1977. Pp. 256. (Siebenstern Taschenbuch Verlag, Munich (Gerd Mohn, Gütersloh). Price: DM. 7.80)

This is an unchanged reprint of the 1967 edition of a German translation of Luther's lectures on two psalms. His Psalm 5 comes from the middle years (1518/19) between the 95 Theses and his excommunication, and Psalm 22 mainly from the eve of the Diet of Worms in 1521, but completed in his 'captivity' in the Wartburg. These lectures, with their strong polemics against the Roman system, will probably be of more interest today to the Church historian than to the O.T. scholar, though they remain invaluable, of course, as contributions to the Christian interpretation of the Psalter. For Luther, as for the Church, Ps. 22 is *Christi Leidenspsalm* and one of the most prophetic passages in the O.T. The lectures have been carefully annotated and usefully supplemented with introductory, historical and interpretative essays. J. W. MCKAY

MERTON, T.: *On the Psalms*. 1977. Pp. 32. (Sheldon Press, London. Price: 65p)

This is a reprint of Merton's essay *The Psalms are our Prayer*, published by Burns Oates, London in 1957. It is a brief commendation of the Psalter as a prayer book.

R. MURRAY

MEYERS, C. L.: *The Tabernacle Menorah. A Synthetic Study of a Symbol from the Biblical Cult* (A.S.O.R. Dissertation Series, 2). 1976. Pp. xvii, 243, 67 figs. (Scholars Press, Missoula, Montana for the American Schools of Oriental Research. Price: \$7.00 (cloth); \$6.00 (paper) (members, \$5.00 and \$4.00))

The tabernacle *menorah* (Exod. 25:31 ff.; Num. 8:4) is a symbol which has points of contact with Egyptian/Mesopotamian/Canaanite/Aegean motifs but is 'grounded in the corporate experience of Israel' (p. 190). It is a stylized tree or plant with all the associations of 'life' and 'fertility'. In the O.T. this tree-life concept 'underwent a transformation that enabled it to supersede such notions but at the same time to retain all the potency contained therein. . . . It existed as part of a symbolic structure whereby Israel and/or her Messianic ruler would exist securely at the center' (p. 156). There is no evidence that the *menorah* existed in the Solomonic Temple, though if it did its 'arborescent motif' would have been played down and the 'light motif' intensified. The Priestly traditions exhibit a sort of archaeological interest in it. After the cessation of the central cult it became part of 'the everyday symbolic vocabulary of the people'. Its survival 'represents a continuity theme . . . ; but it is a continuity in change and never a survival of the original meaning itself but only of the meaning as it is recharged to fit the moment' (p. 188).

R. S. FOSTER

OTWELL, J. H.: *And Sarah Laughed. The Status of Women in the Old Testament*. 1977. Pp. 222. (Westminster Press, Philadelphia. Price: \$7.95)

The author reappraises the O.T. evidence for the status of women both in the family and in the community. Differentiation between the sexes applied, he argues, to function, not to status. The rarity of women in positions of leadership in ancient Israel was due not to repression but to their primary role as child bearers. Evidence of women's full participation in cultic worship is adduced. From priestly functions alone she was excluded. But it was in her supreme role as co-worker with God in the creation and sustaining of the people of God that she found her true dignity. A final chapter comments briefly on the significance of the female personification of cities and nations, and of Wisdom. G. I. EMMERSON

PHILLIPS, A.: *God B.C.* With a Foreword by the Bishop of London. 1977. Pp. xiv, 96. (Oxford University Press, London. Price: £2.50 (cloth); 95p (paper))

This is a popular book — it was the Bishop of London's Lent Book for 1977 — whose purpose is 'to present the essential "gospel" of the O.T.'. That gospel is the O.T. understanding of the being of God. Dr Phillips sees that understanding expressed in the experience of pre-exilic Israel, then affirmed and modified first in the experience of post-exilic Israel and then once more in Jesus of Nazareth. The book has many interesting insights but it imposes a pattern upon the O.T. rather than drawing one out from it and in doing so inevitably to a degree distorts and oversimplifies the evidence. J. ROBINSON

POLZIN, R. and ROBERTSON, D. (ed.): *Studies in the Book of Job* (Semeia, 7). 1977. Pp. v, 154. (Society of Biblical Literature; Scholars Press, Missoula, Montana. Price: \$3.00)

Eight scholars bring their varied expertise to the debate on the book of Job and deploy their gifts of insight and humour to its central problems. What are the form, purpose and impact of this monumental drama? Are we spectators of tragedy or comedy, or both? Is this a trial — of Man, or God, or Satan? W. Whedbee pleads vigorously for Christopher Fry's dictum that Job emerges as 'the great reservoir of comedy'. It is interesting to observe how the unlikely candidates, such as Kafka, now join the 'comic' evaluation in the broadest sense. However, Whedbee's case should be patiently heard, as here in the contribution by Robertson, whose response accepts comedy in the sense of absurdity ('Elihu is obviously a fool and anticipates Yahweh's bombastic manner'). L. Alonso Schökel has a fine analysis of what kind of drama we are invited to watch — namely, a bilateral lawsuit. J. L. Crenshaw in his response opposes and develops this theme, with the notion of 'two acts running concurrently and performed on different stages'. J. J. Miles' piece, 'The Gaggling of Job, or the Comedy of Religious Exhaustion', ranges over a wide field (Arnold, Bellow), asking the question 'What is to be done?' This is a radical and most readable variation on Jobian themes, as sad as it is entertaining, followed by Polzin's reply which digs deeply into the issue of how to recover the past and 'to survive'. If this volume is typical of Semeia as an experimental journal for biblical criticism one must clap one's hands with all one's might. It is a rare delight to find critical intelligence and humorous inventiveness so happily married. The book of Job never fails to find such lovers. U. E. SIMON

RAITT, T. M.: *A Theology of Exile: Judgement/Deliverance in Jeremiah and Ezekiel*. 1977. Pp. x, 271. (Fortress Press, Philadelphia. Price: \$15.95)

Raitt provides a detailed examination of the movement from a predominating message of doom to a dominant emphasis on salvation in the preaching of Jeremiah and Ezekiel, a movement described as the most dramatic in the history of Israelite religion. The author offers 'not primarily a form-critical study but an inquiry which uses form-critical methodology to understand more adequately a limited but crucial period in the history of Israelite religion What we learn by form criticism about this segment of the development of Israelite religion we believe will have rich implications for theological understanding in our own time'. The volume does not make easy reading but merits persistence.

E. W. NICHOLSON

SANDFUCHS, W. (ed.): *Die 10 Gebote. Elf Beiträge zu den Zehn Geboten*. 1976. Pp. 164. (Echter Verlag, Würzburg. Price: DM. 16.80)

The Ten Commandments were chosen by the Catholic Radio service for eleven programmes to be broadcast to a wide public. Their response to these lectures showed how unknown and relevant the Decalogue has become in our taxing times. Each contributor spoke from within his own expertise, be it as a biblical and theological teacher or as a moralist or sociologist. Every speaker steers a careful course of instruction between authoritarian fundamentalism and liberal relativism, since these extreme positions no longer carry conviction. The tone is optimistic, realistic, affirmative of life and its possibilities. Despite the constant pressure of Marxist ideology and an awareness of economic influences these writers refuse to submit to a total secularization of sacred orders and customs. Family and community should thrive in a law-abiding society. Thus the fifth commandment is interpreted typically as an injunction for and towards the good life and a denial of abortion, suicide, and ecological pollution. The traditional dialectic of promise and fulfilment carries this series of expositions to a judicious Christian conclusion.

U. E. SIMON

SAPP, S.: *Sexuality, the Bible, and Science*. 1977. Pp. xi, 140. (Fortress Press, Philadelphia. Price: \$8.25)

The first two chapters (pp. 1-36) consider human sexuality in the light of Israel's Creation stories, laws and prophetic teaching (especially that in Hosea). The contents of Canticles conclude this section. This is followed by two chapters on the N.T. development. The biblical material is then related to the findings of biology, anthropology and psychology on this theme. Creation as the work of Yahweh, and not as the product of divine procreation, and the creation of man in God's image and likeness, with command and blessing, is fundamental. Man, male and female, is responsible and can respond to his Creator. So Israel's laws regard sexual relationships with great seriousness. Hosea can see the marriage relationship as illustration of the Yahweh/Israel relationship. Canticles, not an allegory, celebrates the man/woman relationship as the fulfilment of the divine purpose.

A. S. HERBERT

SAUER, E.: *Das Morgenrot der Welterlösung. Ein Gang durch die alttestamentliche Offenbarungsgeschichte*. Reprinted 1976. Pp. 237. (R. Brockhaus Verlag, Wuppertal. Price: DM. 14.80)

This is an unchanged reprint of the fifth (1949) edition, of which an English translation, *The Dawn of World Redemption*, is now available as a paperback. The original work was published in 1937 and presented in semi-popular form the older type of *Heilsgeschichte* theology of the O.T. developed by Bengel and Franz Delitzsch. Since it completely bypasses historical and critical questions and wholly subordinates the O.T. to the N.T., it will be interesting to most users of the *Book List* only as a relic of an earlier type of O.T. interpretation, albeit one which appears still to have a considerable popular following. More than half the text is based on the book of Genesis.

G. I. DAVIES

SCHENKER, A.: *Das Abendmahl Jesu als Brennpunkt des Alten Testaments. Begegnung zwischen den beiden Testamenten — eine bibeltheologische Skizze* (Biblische Beiträge, 13). 1977. Pp. 158. (Verlag Schweizerisches Katholisches Bibelwerk, Freiburg, Switzerland. Price: S.Fr. 18.00)

This essay in biblical theology relates the two Testaments closely to each other and by a kind of *communicatio idiomatum* finds the essential teaching of the O.T. focussed in the N.T. Eucharist. The Eucharist is seen as bringing together and fulfilling a great variety of O.T. motifs — the grain, wine and oil as the produce of the promised land, bread in the wilderness and water from the rock, many instances of table fellowship (including Abraham's hospitality in Gen. 18), the passover, the covenant, the cup of salvation, one for many, and so forth.

F. F. BRUCE

SCHOENEICH, D. (ed.): *Altes Testament heute gesagt. Jüdische und christliche Predigten der Gegenwart*. 1977. Pp. 142. (Gerd Mohn, Gütersloh. Price: DM. 16.80)

This collection of sermons on twelve O.T. passages is unusual. On each text a Jewish and a Christian sermon are juxtaposed, the contributors including Louis Jacobs, Helmut Gollwitzer, and Dorothee Sölle. The conception arose from visits of young people from the editor's German Protestant church to a Reform synagogue in London and the Jewish-Christian dialogue that ensued. Albert Friedlander in a preface remarks that Jewish preaching is essentially teaching that speaks *for* the congregation, while Christian preaching is basically proclamation *to* the congregation. This distinction is only partially borne out by the contents, and if it is true it is unfortunate; should not every text have its own hermeneutic? Most rewarding to observe was the freedom the rabbi has to enrich his exposition with the insights of pre-critical authors, a freedom not yet (re)gained by the Christian contributors.

D. J. A CLINES

SCHÜNGEL-STRAUMANN, H.: *Decalogo e comandamenti di Dio*. Translated by Raimondo Riva (Studi Biblici, 42). 1977. Pp. 155. (Paideia Editrice, Brescia. Price: Lire 3,000)

This is an Italian translation of the author's *Der Dekalog — Gottes Gebote?* (B.L. 1975, p. 72).

R. N. WHYBRAY

SEILHAMER, F. H.: *Prophets and Prophecy. Seven Key Messengers*. 1977. Pp. x, 85. (Fortress Press, Philadelphia. Price: \$2.95)

This is a lively account, designed for the layman for devotional purposes, of the messages of Moses, the eighth century prophets, Jeremiah and Ezekiel, in their historical setting. It is regrettable that some of the linguistic information is misleading.

G. I. EMMERSON

SHEEHAN, J. F. X.: *Let the People Cry Amen! An Enquiry into the Oral History of the Old Testament*. 1977. Pp. vi, 200. (Paulist Press, New York. Price: \$7.95 (cloth); \$5.95 (paper))

Fr Sheehan has published an earlier work entitled *The Threshing Floor* (B.L. 1973, p. 49 (*Bible Bibliog.*, p. 471)) in a somewhat similar vein. The form is that of a semi-popular presentation of a number of leading O.T. themes, largely chosen on account of their currency in modern discussion. So here the concerns are with the patriarchal tradition, the origin of monotheism, sacral kingship and the Servant ideology. The main ideas are not new, and, in spite of the subtitle, contain very little of relevance to the discussion about the oral history of the O.T. literature. The style and idiom of the presentation are very distinctive, and, if this is found helpful, then the work can clearly serve a purpose in widening the discussion of some issues of current study. The tendency throughout, however, is to simplify to the point of caricature.

R. E. CLEMENTS

STRADLING, L. E.: *Praying the Psalms*. 1977. Pp. vii, 119. (S.P.C.K., London; Fortress Press, Philadelphia. Price: £1.50; \$3.50)

Bishop Stradling uses twenty-six psalms (including Ps. 136) to initiate meditation and prayer. Quotations are mainly from Coverdale and RSV. He adds a select bibliography of varied commentaries, and modern versions of the text.

A. S. HERBERT

TROMPF, G. W. (ed.): *Prophets of Melanesia*. 1977. Pp. 274. (Published by, and obtainable from, The Institute of Papua New Guinea Studies, P.O. Box 1432, Boroko, CP., Papua New Guinea. Price: 4 Kina (about A. \$4.80))

Six studies and an introduction, published from typescript, and primarily concerned with Melanesia, nevertheless include a number of wider comments on the description and classification of prophets and prophetic phenomena. The final essay is by K. W. Carley, 'Prophets New and Old', and carries through a short but useful comparison of biblical and Melanesian material. Of particular interest for its anthropological evidence.

P. R. ACKROYD

VIGANÒ, L.: *Nomi e titoli di YHWH alla luce del semitico del Nord-ovest* (Biblica et Orientalia, 31). 1976. Pp. xix, 247. (Biblical Institute Press, Rome. Price: Lire 8,500; \$10.60)

This Pontifical Biblical Institute dissertation supervised by Professor M. Dahood is an attempt to uncover various names and appellatives of Semitic divinities which are attributes of Yahweh in the Bible. Six chapters examine the following: the title Yahweh El; titles expressing the 'majesty', 'eternity', 'justice', 'goodness', and 'wisdom' of Yahweh. Viganò is well acquainted with the Ugaritic texts and makes frequent use of them. He leans heavily on the works of Dahood — many of the texts dealt with are from the psalms. It is difficult to believe that all of Viganò's suggestions will stand close scrutiny and the test of time. However, a number of his suggestions are very interesting and deserve serious consideration. The work is provided with good indexes:

K. J. CATHCART

WESTERMANN, C.: *L'Antico Testamento e Gesù Cristo* (Studi Biblici, 40). 1976. Pp. 68. (Paideia Editrice, Brescia. Price: Lire 2,000)

This is a translation of the second edition (1973) of the author's *Das Alte Testament und Jesus Christus*, of which the first edition (1968) was noted in *B.L.* 1969, p. 53 (*Bible Bibliog.*, p. 179). This edition is somewhat longer than the original edition, but the presentation is basically unchanged. There are no notes and no bibliography.

R. N. WHYBRAY

YOUNG, N.: *Creator, Creation and Faith*. 1976. Pp. 219. (Westminster Press, Philadelphia. Price: \$8.50)

This essay by the professor of Systematic Theology at Queen's College, Melbourne considers the doctrine of creation in relation to nature, ecology and theologies of liberation. A central section discusses the approaches of Barth, Tillich, Bultmann and Moltmann, while the first section of over 50 pages sets out from O.T. material about creation, 'fall' and new creation. Although the author does not claim to provide original exegesis, his treatment is suggestive, and he argues strongly against scholars who restrict the significance of creation in the O.T. to history. This can only lead to a view of the natural order from which God is excluded. Although the reviewer found the final chapter 'Living in the created world' disappointing, this is a book which successfully combines biblical studies with Systematic Theology. It should prove to be of benefit to undergraduates in both fields.

J. W. ROGERSON

ZEDDA, S.: *L'escatologia biblica*. Vol. 1: *Antico Testamento e Vangeli Sinottici* (Esegesi Biblica, 6). 1972. Pp. 438. (Paideia Editrice, Brescia. Price: Lire 6,000)

The first 125 pages explain in a semi-popularizing way the main topics — covenant, kingship, Day of the Lord, resurrection, and so on — which are held here to relate to the eschatology of the O.T. The author relies largely on relatively recent Catholic scholarship, mainly French. The conclusions are decidedly conservative but seem broadly unexceptionable.

C. J. A. HICKLING

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

ALSTER, B.: *The Instructions of Suruppak. A Sumerian Proverb Collection* (Mesopotamia, 2). 1974. Pp. 167. (Akademisk Forlag, Copenhagen. Price: D.Kr. 80.00)

ALSTER, B.: *Studies in Sumerian Proverbs* (Mesopotamia, 3). 1975. Pp. 157. (Akademisk Forlag, Copenhagen. Price: D.Kr. 75.00)

The first of these volumes offers a critical edition of the oldest surviving collection of proverbs, in that the earliest fragments date from the middle of the Third Millennium B.C. The proverbs are addressed by Suruppak to Ziusudra, his son, elsewhere known as the flood hero. While the notes presume knowledge of Sumerian and Akkadian, the translation makes the material available to all. This is a thoroughly competent edition, but the problems of Sumerian are such that the translation must not be taken as final. The second volume is a structural study of this proverb collection, using techniques which could be applied to proverbs in other languages also and only occasionally requiring knowledge of Sumerian. Both volumes will be of considerable interest to those working on the Hebrew Proverbs.

W. G. LAMBERT

ANDRAE, W.: *Das wiedererstandene Assur*. 2., durchgesehene und erweiterte Auflage hrsg. von Barthel Hrouda. 1977. Pp. 339, 255 illustrations. (C. H. Beck, Munich. Price: DM. 35.00)

Walter Andrae, excavator of Assur, was one of the outstanding Mesopotamian archaeologists. This, the final account of his work between 1903 and 1914, has been a standard work since its publication in 1938, and the new edition is much to be welcomed. The first part is an account of life in Assur in 688 B.C., seen through the eyes of a fictional spy. The second part, longer and less popular, is a diachronic description of the evidence, mainly archaeological, on Assur from its beginnings to the Parthian period. The new edition is of smaller format than the original but more pleasing in appearance. The plates have been moved from the end and are now placed within the text pages. Dr Hrouda's textual changes, which take into account Andrae's notes for a proposed revised edition, are minimal. Corrections and updating are supplied by footnotes grouped in a new third part. The only adverse change noted is the excessive reduction of the plan of Assur (opposite p. 292), which makes it virtually useless. Whilst the main importance of this book is to Assyriologists, O.T. scholars will find that the first part provides a useful overall view of the Assyrian way of life at the time that Assyrian influence in Palestine was at its height.

H. W. F. SAGGS

ATTRIDGE, H. W. and ODEN, R. A.: *The Syrian Goddess (Dea Syria) Attributed to Lucian* (Texts and Translations, 9. Graeco-Roman Religion Series, 1). 1976. Pp. 61. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$2.80 (members \$2.00))

Lucian, if he really was the author, wrote this fascinating description of Syrian religion in a highly stylized Greek, which prompted Harmon to translate it (in the Loeb edition) into a kind of neo-Chaucerian English.

This new translation swings along with only a few recalcitrant archaisms and will surely bring the text to the attention of a wider public. Today, with the knowledge of Greek declining, it is important for texts like this to be readily available and understandable in translation. It is more convenient now to have a temple entrance described as about 100 feet high rather than 'wel a 100 fadmes of largenesse' (§28), and when an ecstatic assembly is described with words like 'for whan the floyten and perfourmen here rytes, that folye sone entreth into manye, and manye ther ben that camen for to seen and thanne wroghten in thilke manere' (§51) many a reader will be so taken up with the quaintness of the English that they will not hear the echo of 'Is Saul also among the prophets?'. The book is simply what it claims to be, a text and translation; the introduction is brief but has now been supplemented by the publication of Oden's dissertation on Lucian (see p. 109 below).

M. E. J. RICHARDSON

BAGNALL, R. S.: *The Administration of the Ptolemaic Possessions outside Egypt* (Columbia Studies in the Classical Tradition, 4). 1976. Pp. xvi, 286, 3 maps. (Brill, Leiden. Price: Fl. 68.00)

The Ptolemaic Empire at its greatest extent included much more than Egypt: on the west it embraced Cyrenaica, to the north-east Coele-Syria, and farther afield Cyprus, Crete, parts of Asia Minor and even of the Aegean world. The organization of Ptolemaic Egypt is fairly well known; here the administration of the non-Egyptian territories is studied, the main sources (in addition to the contemporary literature) being coins, inscriptions and papyri. To O.T. students the administration of Coele-Syria before it was taken over by the Seleucids in 200 B.C. is of special interest: the evidence of the Zenon papyri is familiar to many, but other evidence is adduced here. One question studied is the boundary between the Ptolemaic and Seleucid realms in the third century: the line of the Eleutheros river was the boundary on the west, but farther inland it fluctuated, with Damascus, for example, changing hands more than once. The role of Tobias, responsible to Ptolemy II for the military settlers of his area of Transjordan, is discussed; so is the date of Joseph son of Tobias, but arguments for fixing his tax-collecting career more precisely within the second half of the third century are pronounced inconclusive.

F. F. BRUCE

BITTEL, K.: *Die Hethiter. Die Kunst Anatoliens vom Ende des 3. bis zum Anfang des 1. Jahrtausends vor Christus* (Universum der Kunst, 24). 1976. Pp. iv, 363, 346 illustrations including 96 in colour, 28 plans and 5 maps. (C. H. Beck, Munich. Price: DM. 148.00)

This is not the expensive coffee-table book, but a serious scholarly treatise on Anatolian art by a well known expert, abundantly and finely illustrated. It does not presume on previous knowledge but introduces the area and its succeeding cultures so that the art is explained in its context. Thus it forms an excellent introduction for those who are not Anatolian experts. It goes down to the Neo-Hittites, the Phrygians, and Tabal (Ezekiel's Tubal) of the early First Millennium B.C. Much of this art is of religious content and as such of interest to O.T. scholars.

W. G. LAMBERT

CAGNI, L.: *The Poem of Erra* (Sources and Monographs: Sources from the Ancient Near East, Vol. 1, fasc. 3). 1977. Pp. 61. (Undena Publications, Malibu, California. Price: \$5.20)

This text, commonly referred to as the Erra Epic, is the last major Babylonian epic that has come down to us, and this is the first English translation of it in a sufficiently complete form to be intelligible. Three of its five tablets are now complete. This publication is based on the author's critical edition in Italian of 1969 and gives an introduction and translation with explanatory notes on facing pages. In content and style this epic differs widely from *Creation* and *Gilgamesh*, being a theological interpretation of historical events. It is much closer to O.T. thought than the other Babylonian epics, and it has even been suggested that Ezekiel had read it! It certainly merits careful study by O.T. scholars. The English rendering is owed to a person who apparently knew no Akkadian, and this was then touched up by an English-speaking Assyriologist. The result generally fails to bring out anything of the literary greatness of the original and a few passages are almost meaningless.

W. G. LAMBERT

DORIA, C. and LENOWITZ, H.: *Origins. Creation Texts from the Ancient Mediterranean*. 1976. Pp. xxiv, 356. (Anchor Books, New York). Price: \$4.95 (paper). AMS Press, New York. Price: \$12.50 (cloth)

Cosmogonies from Egyptian, Akkadian, Hebrew, Hittite, Greek and Latin sources are presented here 'not as theology, but as mythopoeia . . . with neither the conventions of prosody nor of theology to impede our recognition of ancient sources'. The translations, set out as 'modern' poetry, are sometimes bald and striking, sometimes incomprehensible. Unwarranted and unjustified interpretations produce 'The gods said, the gods liked, they made' in Gen. 1 (dated c. 550-450 B.C., a time when final vowels of plural verbs were certainly written in Hebrew), and 'Yahweh of the gods' in Gen. 2. While up-to-date in some respects (Tablet v of *Enuma elish* is presented), in others recent work is overlooked (e.g. Marduk still creates and destroys a cloth by his word in *Enuma elish* III, not a star). It is useful to have scattered Greek texts from Classical and Hellenistic authors (Aristophanes, Alcman, Berossos, and others), from Orphic and Gnostic writings, from Enoch and Sepher Yetzira, and from Jewish magical papyri collected. However, many of the pieces are shorn of their contexts, some relevant compositions are omitted (e.g. the Myth of Dunnu), and no Sumerian stories are included at all. This chrestomathy is no substitute for the traditional, but accurate and intelligible renderings of *ANET*, 3rd edn (1969).

A. R. MILLARD

DRIJVERS, H. J. W.: *The Religion of Palmyra* (Iconography of Religions, xv, 15). 1976. Pp. xii, 37, 80 plates. (Brill, Leiden, for the Institute of Religious Iconography, State University, Groningen. Price: Fl. 54.00)

This book gives a brief outline of the history of Palmyra, of excavation there and of previous research on Palmyra's religion, and a note on the art of Palmyra, before turning to its main purpose, a study of the iconographical evidence for Palmyra's religion. The text describes the sculptures and reliefs from the temples of Bel, Ba'alshamên and Nebo, from Palmyra's western quarter, from Palmyrene villages and from the Palmyrene settlement at Dura-Europos, all dating from the first three

centuries A.D. Almost every relief discussed is illustrated with a clear plate, and every plate is given a full bibliography. Drijvers does not, however, cover the *tesserae* and their symbols, or the funerary reliefs and portraits (for his reasons, see pp. 5-7). This is a carefully compiled source book of importance, and of great interest to students of the Syrian and Arab background to the religion of biblical Palestine.

J. R. BARTLETT

GELB, I. J.: *Thoughts about Ibla: A Preliminary Evaluation, March 1977* (Syro-Mesopotamian Studies, Vol. 1, Issue 1). 1977. Pp. 30. (Undena Publications, Malibu, California. Price: \$2.35)

This article begins a new series of articles and monographs published separately at low cost. The series, for which subscriptions can be taken out, covers Syro-Mesopotamian matters from late prehistory to the First Millennium B.C. This article offers a sober preliminary evaluation of the sensational finds of cuneiform tablets from the site commonly written Ebla. It concentrates on the writing system and language, and for the former knowledge of Sumerian is necessarily presumed. The evidence for the Semitic language can be followed with knowledge of Hebrew. The author is very well qualified for his task, and this is a useful antidote to the sometimes rash and premature conclusions which have appeared in magazines and newspapers.

W. G. LAMBERT

GURNEY, O. R.: *Some Aspects of Hittite Religion* (The Schweich Lectures of the British Academy 1976). 1977. Pp. viii, 80, 8 plates. (Oxford University Press for the British Academy. Price: £6.00)

Before speaking about aspects of Hittite religion the author devotes an opening chapter to its gods. However, he describes the pantheon diachronically in its historical development rather than in its fully developed form as seen in texts of the later Empire. In the remaining two chapters on Cult and on Magic Rituals he discusses two matters where a connection with the O.T. seems well-established: the *maṣṣēbā* as a cult object (though he rejects the equation of the Hittite *iṣtananas* with the *ashērā*), and the scapegoat ritual. Other matters of interesting relationship are also mentioned, e.g. the significance of the West Semitic custom of killing an animal seen in the light of the ritual of Zarpia blood functions. It is largely in the field of religion that such connections as have been established between the Hittites and the Hebrews belong, and the author has done biblical scholars a service in selecting aspects of Hittite religion where there have been recent and less well-known developments.

J. R. DUCKWORTH

HELTZER, M.: *The Rural Community in Ancient Ugarit*. 1976. Pp. x, 120. (Reichert Verlag, Wiesbaden. Price: DM. 32.00)

In this book all the Akkadian and Ugaritic texts from Ras Shamra important for understanding social organization within the villages are presented, but no attempt has been made to compare their content either with that of the Alalakh Tablets or with the picture of Israelite village life as recorded in the Bible. Some unusual translations need to be more fully explained (e.g. 'for the duration of his life' for *ana dārīti arkānašu* instead

of the expected 'for ever thereafter', p. 48), and the textual information hardly justifies some of the conclusions. The strength of this book lies in the detailed tables it provides listing the names of the villages and the amount of their contributions to state revenue. In this respect it will amplify earlier work in this field by A. F. Rainey and M. Liverani.

M. E. J. RICHARDSON

KITCHEN, K. A.: *Ancient Orient and Old Testament*. 1975. Pp. xii, 191. (Inter-Varsity Press, Downers Grove, Illinois. Price: \$4.95; £2.25)

This is an unchanged reprint in paperback of the book published in 1966 and noted in *B.L.* 1967, p. 43 (*Bible Bibliog.*, p. 43). Neither in O.T. nor in oriental studies has time stood still during the past decade, and it is a pity that the opportunity has not been taken to bring text and notes up to date. For example, the statement on p. 112 that 'the literary-critical theories of the composition of the Pentateuch . . . which were elaborated . . . in the late nineteenth and early twentieth centuries are still dominant in Old Testament studies today', which implies that recent critical scholarship is deficient in new ideas, needs considerable modification in the light of what has been written since in the Pentateuchal field. With regard to the discussions of the parallels between patriarchal and Mesopotamian customs (e.g. pp. 51 f., 153-56) the reappraisals of the data by T. L. Thompson and J. van Seters (see *B.L.* 1975, p. 76; 1976, p. 62) will have appeared too late for account to have been taken of them here; but in view of such developments a revised edition of the book would seem to be called for if the present state of critical study of the O.T. is to be accurately described.

R. N. WHYBRAY

LARSEN, M. T.: *The Old Assyrian City-State and its Colonies* (Mesopotamia: Copenhagen Studies in Assyriology, 4). 1976. Pp. 404. (Akademisk Forlag, Copenhagen. Price: D.Kr. 160.00)

An important and perceptive study of Assyria in the nineteenth century B.C. Whereas Israelite society is known almost exclusively from a literary tradition, Assyria of this time is mainly known from some 3,000 legal, commercial and administrative documents from a trading colony. From them the author reconstructs so far as possible the social institutions: e.g. the state god was 'king' while the ruler had a different title, and an assembly and 'elders' (not necessarily old men) played an important part in government. The picture built up will stimulate thought on the parallel Israelite institutions and even raise the question of possible connections, while the author's cautious technique of using his sources is exemplary.

W. G. LAMBERT

LEHMANN, J.: *The Hittites. People of a Thousand Gods*. Translated by J. Maxwell Brownjohn. 1977. Pp. 317, 20 plates. (Collins, London. Price: £5.75)

This is a journalistic ragbag. Inter alia, it is explained that 'Arabs are as much Semites as Jews'; we are given the statistics of the Gortyn Code in Crete and of the Anatolian salt lake Tuz Gölü; we are provided with a thumbnail biography of Hugo Winckler; and we are offered a chat on the

terms Stone Age, Bronze Age, Iron Age. Another chat on Rudolf Otto's *Das Heilige* arrives at the conclusion that 'Christianity brings the Stone Age closer'. There are six pages (pp. 103-109) on radiocarbon dating and pollen analysis, with a hotch-potch of information on pottery, phosphates in the soil, and the use of the magnometer. We learn also the dress conventions for visiting the holy place at Hebron and even the Turkish word for 'bed-bugs'. The pages up to p. 93 are presumably intended to set the scene, pp. 97-179 are popularized scraps unconnected with the Hittites picked out from Mellaart's *Çatal Hüyük*, and the remainder of the text (pp. 183-290) contains snippets of information about the Hittites. There are some chronological tables, a random bibliography, and an index. The photographs are interesting and technically good, and do mainly concern the Hittites. Anyone interested in the Hittites would do far better to read O. R. Gurney's *The Hittites* (Penguin, 1952), which is not mentioned in the bibliography.

H. W. F. SAGGS

MAYER, W.: *Untersuchungen zur Formensprache der babylonischen "Gebetsbeschwörungen"* (Studia Pohl: Series Maior, 5). 1976. Pp. xvi, 576. (Biblical Institute Press, Rome. Price: Lire 14,500; \$18.00)

This is a large Münster thesis with little or no change. It studies certain categories of Akkadian prayers through their language and certainly advances understanding of them. Much of the Akkadian is translated, but by no means all. The author is well informed and capable, but the work shows signs of the pressures on thesis writers. However, O.T. scholars interested in parallels to the Psalms will consult it with profit.

W. G. LAMBERT

DE MICELI, J.: *Thoutmosis II, Pharaon de l'Exode. Nouveaux instruments pour le calcul du temps: chronologie de la XVIII^e Dynastie et du temps de l'Exil*. 1974. Pp. 114, 12 plates. (Les Editions du Livre, Tulle, Corrèze, France. Price: Fr. 20.00)

This work contains a general account of calendaric data and of the old Egyptian calendar. It then essays to add up biblical figures from 587 B.C. (using Oppert's Assyrian dates of ninety years ago) to 'fix' the date of the Exodus at 1496 B.C. As no attention whatever is given, even for the Eighteenth Dynasty, whose history is briefly sketched, to any other data or to any of the major modern studies of Egyptian and Near-Eastern chronology, the whole attempt is foredoomed to failure.

K. A. KITCHEN

NIBBI, A.: *The Sea Peoples and Egypt*. 1975. Pp. xiv, 161, 16 plates, 20 figs. (Noyes Press, Park Ridge, New Jersey. Price: \$18.00)

This study, a fuller development of Miss Nibbi's earlier *The Sea Peoples: A Re-examination of the Egyptian Sources* (privately published, 1972), examines the textual and pictorial evidence for the generally accepted view that the 'Sea Peoples' indicated in that evidence were maritime invaders. She comes to the conclusion, carefully and tentatively expounded, that these 'Sea Peoples' were in reality Egypt's traditional 'Asiatic' enemies, associated especially with the eastern Delta area which only later

became part of Egypt. The consequences of this view for O.T. study are not here drawn out at all, but the conclusions point to the need for a re-examination of the evidence adduced from outside Egypt. Whatever the outcome, the questions raised here are of a fundamental kind which must be taken seriously into account.

P. R. ACKROYD

OBERHUBER, K. (ed.): *Das Gilgamesch-Epos* (Wege der Forschung, 215). 1977. Pp. xxvi, 445. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 76.00 (sub. DM. 49.00))

The interpretation of the Gilgamesh Epic from 1903 to 1964 is fascinatingly illustrated by the twenty essays gathered here. They range from those which view the hero as a deity, astral, solar, or other (H. Zimmern, O. Weber, P. Jensen, S. Mowinckel) through an analysis of the poem as a hymn to friendship (G. B. Ruggia, G. Furlani) and comparisons with the Odyssey (A. Ungnad) to studies that follow the epic's growth from separate Sumerian stories to trace its themes (F. M. T. Böhl, J. J. Stamm), ending with comments translated from A. L. Oppenheim's *Ancient Mesopotamia* (1964). In his foreword the Editor notes important criticisms of the more extreme ideas, and mentions other valuable studies (e.g. by S. N. Kramer, A. Heidel). He contributes a survey of the Sumerian and Akkadian stories and tabulates the history of the work. (It should be noted that the volume does not contain a translation of the Gilgamesh Epic.) This collection displays fashions in understanding the Epic, and progress made. It also reveals the ease with which scholars have followed fanciful suggestions through unbalanced exposition of ancient texts. The emphasis of all the essays lies on the Gilgamesh Epic as an outstanding piece of literature; the question of historical bases in the light of current knowledge is not discussed.

A. R. MILLARD

ODEN, R. A., Jr: *Studies in Lucian's De Dea Syria* (Harvard Semitic Monographs, 15). 1977. Pp. x, 181. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$6.00 (members \$4.00))

Three separate studies form the framework of this book. The disputed question whether the work is really from the pen of Lucian is fully discussed and Oden is convinced that it is genuinely Lucianic and that he has written in a deliberately unusual satirical style. The second chapter is devoted to the identification of the Syrian goddess Atargatis with the deity described here as Hera; the wider problems of general Greek descriptions of Semitic deities are not ignored in this section. Finally there is a detailed examination of the obscure object of worship described as *Sēmēion* in section 33 of the work. Many other questions must be raised about this ancient work in the light of the Ras Shamra discoveries which Garstang's book (1913) could not broach; but this publication, which began life as a dissertation supervised by F. M. Cross, is an excellent step forward.

M. E. J. RICHARDSON

PARROT, A., CHEHAB, M. H. and MOSCATI, S.: *Les Phéniciens; L'expansion phénicienne; Carthage* (Collection 'L'Univers des Formes', 5). 1975. Pp. 314, including numerous photographs (many in colour), maps and charts. (Gallimard, Paris. Price: Fr. 235.00)

As the title of the series indicates this is an account not of the Phoenicians and their history but of Phoenician and Punic art and architecture.

As a collection of photographs it is sumptuous and probably unrivalled. The text which accompanies these is however on the whole disappointing despite the prestigious names of its authors. André Parrot, who contributes the first and shortest section (pp. 3–20), 'L'ambivalence phénicienne' (apparently a reference to the fact that such rough seafaring men should have invented the alphabet), writes generalities in the current French grand style à la Malraux. M. H. Chéhab ('Les Phéniciens en Proche-Orient', pp. 23–142), who begins with the questionable statement that the geographical situation of the Phoenicians determined their history and art forms more than is the case with any other ancient Near Eastern people, discusses Phoenician art but mainly in a historical vacuum. He takes an endearing delight in pointing out details where his native Phoenician traditions succeeded in making some small contribution to art forms which were almost entirely derivative. Professor Moscati ('Les Phéniciens en Occident', pp. 143–257) pays much more attention to the historical background of Phoenician expansion and decline. Text and illustrations are admirably co-ordinated throughout the volume for rapid reference. The volume concludes with useful architectural and site plans, comparative chronological tables, and a useful 'Dictionnaire-Index'.

R. N. WHYBRAY

SASSON, J. M. (ed.): *The Treatment of Criminals in the Ancient Near East* (Offprint from *Journal of the Economic and Social History of the Orient*, 20), 1977. Pp. iii, 126. (Brill, Leiden. Price: Fl. 32.00)

A useful symposium on an interesting topic, but of disparate papers. D. Lorton on Egypt (63 pages) gives detailed summaries or full citation of the evidence up to but unfortunately not beyond the New Kingdom. He stays very close to the texts, providing little intellectual framework or synthesis. J. Renger in thirteen pages on the Old Babylonian period supplies mainly synthesis based on the law codes, on the unproven assumption that city courts applied such justice. T. Frymer (twelve pages) cites a Sumerian hymn about the river ordeal and prison (in a temple) as a cure for criminal characters, but does not ask how far this reflects actual practice. J. Sasson on Mari (24 competent pages) finds kings and governors acting autocratically and ad hoc in the letters. K. Riemschneider adequately summarizes the evidence of early Anatolia (thirteen pages).

W. G. LAMBERT

SEUX, M.-J.: *Hymnes et Prières aux Dieux de Babylonie et d'Assyrie* (Littératures Anciennes du Proche-Orient, 8), 1976. Pp. 558. (Les Editions du Cerf, Paris, in collaboration with the Centre National de la Recherche Scientifique. Price: Fr. 144.00)

H. Gunkel's *Einleitung in die Psalmen* (1933) used Babylonian hymns and prayers as a starting point in determining the types of Hebrew psalms. Here is a wide selection of the texts currently available in Akkadian clearly and reliably translated, with supporting notes and a brief introduction. Some hymns are known as isolated pieces, many belong to larger rituals, which are not given here, as do the prayers. In some cases one psalm is found in different contexts, put to different uses (e.g. p. 220); in others the type of psalm seems to be incongruous with its ancient classification (e.g. pp. 169, 186). Within single compositions style may vary, and persons shift (e.g. pp. 39 f., 16, 144 n. 11). While many are

tedious arrangements of pious phrases, there are also outstanding examples of Akkadian poetry. They express deep religious feeling in confession of unwitting sin, expressions of penitence or of gratitude, and real fear of evil omens and spectres. This is an invaluable collection as a source for the practice of Babylonian religion and for comparison with Israelite psalmody.

A. R. MILLARD

SOYEZ, B.: *Byblos et la Fête des Adonies* (Etudes Préliminaires aux Religions Orientales dans l'Empire Romain, 60). 1977. Pp. ix, 94, including 12 figures and 15 plates. (Brill, Leiden. Price: Fl. 76.00)

Both archaeological discoveries and literary evidence (such as Lucian's *De Dea Syria* 6–9) are drawn on in this detailed discussion of the cult at Byblos in the Hellenistic and Roman periods. Soyez concludes that the pantheon at Byblos was dominated by a male-female dyad, Adonis and Astarte, whose rites were modelled on those of the Egyptian pair, Osiris and Isis. Though the author is prone to flights of fancy, she has made a significant contribution to her subject. For Biblical scholars the value of her work lies in its presentation and analysis of material which can (with proper caution) be made to illuminate earlier Canaanite religion and to supplement the Ugaritic sources.

P. S. ALEXANDER

SPENCE, L.: *Myths and Legends of Babylonia and Assyria*. 1975. Reprint of 1916 edition. Pp. 412, 40 plates. (Gale Research Company, Detroit. Price: \$15.00)

While this was a comprehensive, sound and clearly written popular account in 1916, it is now so out-of-date that it cannot be recommended, despite the lack of any single volume to replace it.

W. G. LAMBERT

TEIXIDOR, J.: *The Pagan God. Popular Religion in the Greco-Roman Near East*. 1977. Pp. xii, 192, 2 maps, 1 plan. (Princeton University Press. Price: \$10.00)

The singular 'god' in the title is not merely to be construed as the generic singular. This monograph begins with a general account of popular religion in the Greco-Roman Near East, then looks more particularly at (a) Phoenician and Syrian deities, (b) deities of North Arabia (with special reference to the Nabataeans) and (c) the supreme god of Palmyra, and concludes with a look at some aspects of pagan religiosity (e.g. faded mythology at Edessa and elsewhere, and the use of theophorous names among the Semites). While monotheism in the strict sense (as in Isa. 40–55) is not to be found in the areas examined, yet there is a manifest trend towards a practical monotheism, the recognition of 'a supreme god who was alone in possessing a power that excelled any other divine power' (p. 162). This 'lord of heaven' is regularly equated with the Greek Zeus. Students of the O.T. will be reminded of 'ēl 'ēlyōn, of the Carmel cult and of Antiochus iv's *ba'al šāmīn*; students of the N.T. may find an analogy between the 'unknown god' at Athens and the anonymous god of Palmyra. Teixidor's study, based on inscriptional evidence, is authoritative and informative.

F. F. BRUCE

9. APOCRYPHA AND POST-BIBLICAL STUDIES

AMÉLINEAU, E.: *Pistis Sophia. Ouvrage gnostique de Valentin traduit du copte en français avec une introduction*. 1975. Pp. xxxii, 204. (Archè, Milan. Price: Fr. 65.00)

BASSET, R.: *La sagesse de Sibylle* (Les apocryphes éthiopiens traduits en français, x). 1976. Pp. 87. (Archè, Milan. Price: Fr. 24.00)

Amélineau's translation of *Pistis Sophia*, believed by him to be a Valentinian work, was originally published in 1895, while Basset's translation of the prophecy known in its Ethiopic form as the Wisdom of the Sibyl appeared in 1900. The latter, not to be confused with the Sibylline Oracles, exists not merely in an Ethiopic version, but also in Arabic and Karshuni versions, and is related to the prophecy of the Tiburtine Sibyl which survives in Latin; in addition to his translation of the Ethiopic version, Basset provides translations of the Arabic and Latin versions in a series of appendices. While it is no doubt useful to have these two editions available once more, it is to be regretted that no attempt was made to bring either work up to date by the addition of a new introduction, and this is particularly so in the case of Amélineau's *Pistis Sophia*.

M. A. KNIBB

ATTRIDGE, H. W.: *The Interpretation of Biblical History in the Antiquitates Judaicae of Flavius Josephus* (Harvard Dissertations in Religion, 7). 1976. Pp. 205. (Scholars Press, Missoula, Montana for the Harvard Theological Review. Price: \$6.00 (sub. \$4.00))

In a highly promising Ph.D. thesis, Attridge surveys and analyses the theological motives underlying the presentation of biblical history in Josephus's *Antiquities*, with the result that this study offers not only a deeper understanding of Josephan historiography, but also a valuable insight into Jewish religion in the Graeco-Roman period. The two main doctrinal themes are said to be the role of divine providence in Israel's history and the moral relevance of the scriptural past. Josephus retells the biblical story in a personal manner, allowing the accounts to be coloured by his own experience, and thus presents a 'positive and creative' narration. Through the categories of the classical environment he successfully proclaims 'the enduring values of . . . tradition and the lessons to be learned from . . . history'.

G. VERMES

BEATTIE, D. R. G.: *Jewish Exegesis of the Book of Ruth* (Journal for the Study of the Old Testament Supplement Series, 2). 1977. Pp. xii, 251. (Department of Biblical Studies, University of Sheffield. Price: £2.95; \$5.95)

The development of Jewish interpretation of the Book of Ruth, from the ancient versions, through classic Rabbinic midrash, to the beginnings of 'scientific' exegesis in the Middle Ages, is traced in this monograph. A number of medieval commentaries on Ruth — by Salmon b. Yeroḥam, Rashi, an 'Anonymous Rabbi', Abraham ibn Ezra, and David Kimḥi — are translated. The approach is, on the whole, workmanlike. Since the history of interpretation can help to clarify what are the central issues in any Biblical text, this work will provide valuable material for the Bible exegete. In some important respects, however, it is superficial. Beattie is

too prone to treat his sources in isolation; he does not discuss adequately the historical factors which influenced their exegetical stance. He ought, for example, to have said much more about Karaite attitudes to Scripture in his introductory remarks to the commentary of Salmon b. Yeroham. He also ignores the scholarly literature on the history of Jewish Bible exegesis: it is curious to see a discussion of aggadic midrash which makes no reference to the work of Heinemann, Bloch or Vermes.

P. S. ALEXANDER

BERGER, K.: *Die Auferstehung des Propheten und die Erhöhung des Menschensohnes. Traditionsgeschichtliche Untersuchungen des Geschickes Jesu in frühchristlichen Texten* (Studien zur Umwelt des Neuen Testaments, 13). 1976. Pp. 650. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 98.00)

In the first and longer section of this monumental if discursive work the author assembles more than 20 'counterparts' (*Seitenstücke*) to Rev. 11:3–13 from non-canonical early Christian texts in which he thinks (p. 81) that beliefs current in Jewish apocalyptic survive. He claims to have established that the resurrection of two martyr- or prophetic figures was expected, and suggests (pp. 125–41) that these ideas contributed to the formulation of belief in the resurrection of Jesus. The second section investigates the canonical resurrection-appearances in the light of a wide range of comparable material, including some passages in Jewish apocalyptic. Both the texts selected and the detailed form-critical discussion of them will be of great interest to students of apocalyptic. C. J. A. HICKLING

BERGER, K.: *Die Griechische Daniel-Diegeese. Eine altkirchliche Apokalypse. Text, Übersetzung und Kommentar* (Studia Post-Biblica, 27). 1976. Pp. xxiii, 163. (Brill, Leiden. Price: Fl. 80.00)

The early medieval Greek apocalypse of which a critical edition, with text and commentary, is here presented, has been preserved in two recensions — a longer one found in two late medieval codices belonging respectively to the Bodleian and to the library of the Medical Faculty at Montpellier, and a shorter one found in a 14–15th century codex in the Marcian Library in Venice. The apocalypse exhibits the pattern established in Daniel 11: the history of the Arab siege of Byzantium in A.D. 716–717 and its sequel to the coronation of Charlemagne (A.D. 800) is related in predictive terms and followed by a forecast of the rise and overthrow of Antichrist and the last judgement.

F. F. BRUCE

BOUSSET, W.: *Jüdisch-Christlicher Schulbetrieb in Alexandria und Rom. Literarische Untersuchungen zu Philo und Clemens von Alexandria, Justin und Irenäus*. 1975 (reprint of 1915 edition). Pp. viii, 319. (Olms, Hildesheim. Price: DM. 48.00)

A straightforward reprint of Bousset's classic (and misleadingly entitled) work, in which he attempts to set Philo and Clement in a scholarly tradition by isolating earlier material incorporated in their writings. Irenaeus, Justin and other early Christian authors are discussed in far briefer compass.

N. R. M. DE LANGE

BRAUDE, W. G. and KAPSTEIN, I. J.: *Pesikta de-Rab Kahana (R. Kahana's Compilation of Discourses for Sabbaths and Festal Days)* (Littman Library of Jewish Civilization). 1975. Pp. lvii, 593. (Routledge and Kegan Paul, London. Price: £7.00)

Braude's reputation as a translator was established by his renderings of *Pesikta Rabbati* and *Midrash Tehillim*. In collaboration with the emeritus professor of English at Brown University he has once again produced an accurate and idiomatic version of a classic midrashic text. The notes elucidate detailed points of obscurity, cite variant readings and explain Biblical allusions. The analytical summaries which precede each *piska* concentrate on its religious ideas. The substantial introduction is memorable for its discussion of the literary aspects of the work. This is the first complete rendering of this text into English. It opens up to the reader who does not have easy access to the original important examples of early Palestinian Jewish sermon-style. It will be welcomed even by Rabbinic experts as providing a suggestive reading of what can be at times obscure Hebrew.

P. S. ALEXANDER

BREITENSTEIN, U.: *Beobachtungen zu Sprache, Stil und Gedankengut des Vierten Makkabäerbuchs*. 1976. Pp. 212. (Schwabe Verlag, Basel & Stuttgart. Price: S.Fr. 30.00; DM. 30.00)

The greater part of this dissertation is devoted to a careful analysis of the literary features of 4 Maccabees. The first chapter is concerned with vocabulary and shows the weaknesses of those theories which posit direct literary dependence on known sources. The second, on syntax, pays particular attention to the 'atticising' tendencies in the book; the third, on figurative language, brings out the wide range of rhetorical devices used. The last chapter deals with 'philosophy' and concludes that, far from any direct link with particular philosophical schools, 4 Maccabees should not strictly be regarded as philosophical at all. Basically its praise of reason is a reflection of faithfulness to the Law. Unusually, and somewhat incidentally, provenance and date are understood as a Jewish community in Antioch in the second century A.D. The book is completed by two short excursions (one on vocabulary features, the other a criticism of Deissmann's German translation of 4 Maccabees) and a full bibliography. The lack of any index in a work of this nature, with many detailed references and comparisons, may seriously limit its usefulness.

R. J. COGGINS

BROX, N. (ed.): *Pseudepigraphie in der heidnischen und jüdisch-christlichen Antike* (Wege der Forschung, 484). 1977. Pp. vi, 342. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 68.00)

This work brings together (with an introduction by the editor) fifteen essays or articles on various aspects of pseudepigraphy which have appeared elsewhere between 1891 and 1973. Those which originally appeared in French or English have been translated into German. The psychological motives and ethical evaluations of pseudonymity in classical, Jewish and early Christian literature come under review. The contribution most directly relevant to O.T. study is a German version of L. H. Brockington's article 'The Problem of Pseudonymity' which was contributed to *JTS* NS 4 (1953), pp. 15-22.

F. F. BRUCE

BÜCHLER, A.: *Die Tobladen und die Oniaden im II Makkabäerbuche und in der verwandten jüdisch-hellenistischen Literatur*. 1975 (1899). Pp. 398. (Olms, Hildesheim. Price: DM. 59.80)

Büchler's detailed analysis of the various accounts of Jewish history during the third and second centuries B.C. was a pioneering work in the modern study of this material. Its three sections deal with what is known of the Tobiards, the Egyptian Jews and their temple at Leontopolis, and the sources of II Maccabees. Though much of the detailed reconstruction is no longer tenable it remains a formative study. To that extent its reissue is welcome. It must nevertheless be said that several points will limit its usefulness: the detailed rebuttal of other contemporary views now long forgotten, the extremely complex style, the lack of any index or detailed table of contents, and the absence of any modern introduction to orientate the reader.

R. J. COGGINS

CHARLESWORTH, J. H. (assisted by DYKERS, P.): *The Pseudepigrapha and Modern Research* (Septuagint and Cognate Studies, 7). 1976. Pp. xiv, 245. (Scholars Press, Missoula, Montana for the Society of Biblical Literature. Price: \$4.50 (members \$3.00))

The main purpose of this very useful volume is to provide a bibliography (largely restricted to the years 1960–1975) of publications which deal with the Jewish pseudepigrapha. The term is understood here in a fairly broad sense to include not only the pseudepigrapha themselves, but also the writings which are directly or indirectly related to them, and in all some one hundred different works are treated. For each of these — in addition to the actual bibliography — the editor has supplied a short introduction (with references to standard text-editions and translations) and a note on known work in progress. There are also bibliographies of general works dealing with the pseudepigrapha, and a survey of the various editions and translations of these writings which are currently being published, or are in preparation, throughout the world.

M. A. KNIBB

CLIFFORD, R. J. (ed.): *The Catholic Biblical Quarterly. Special Issue on Apocalyptic Literature* (C.B.Q. xxxix:3, July, 1977). Pp. 307–456. (The Catholic Biblical Association of America, Washington, D.C. Price: \$2.50)

The six articles on apocalyptic literature which form this special issue of the C.B.Q. are each very different in character, although three are concerned with the Book of Revelation. J. J. Collins discusses the use of pseudonymity and of *ex eventu* prophecies in a defence of the view that 'the Apocalypse is an apocalypse', E. S. Fiorenza analyses the composition of Revelation from a structuralist viewpoint, and A. Y. Collins, in a critique of the arguments of H.-D. Betz, considers with reference to Rev. 16:4–7 the way in which extra-Jewish traditions have influenced the formation of the apocalyptic writings. In the remaining articles G. W. E. Nickelsburg offers a form-critical study of 1 Enoch 92–105, P. Perkins examines the form and content of the gnostic Apocalypse of Adam, and A. J. Saldarini surveys the use of apocalyptic themes in the Mishna and Tosepta.

M. A. KNIBB

COHEN, A.: *Everyman's Talmud*. Introduction by Boaz Cohen. 1975. Pp. xli, 403. (Schocken Books, New York. Price: \$6.95)

This is not a handbook on the talmudic literature like Oesterley and Box's *Short Survey* (1920), Mielzinger's *Introduction* (1925) or Strack's *Einleitung* (see p. 134 below), but rather an introduction to the world of talmudic thought. It is a summary of the teachings of the Talmud on God and Man, social, moral and physical life, folk-lore, criminal and civil law, and the life of the world to come. As the title indicates it is a guidebook for the general reader and contains quotations not only from the Talmud itself but also from the early Jewish literature related to the Talmud.

H. KOSMALA

CULLMANN, O.: *Le milieu johannique. Etude sur l'origine de l'évangile de Jean. Sa place dans le Judaïsme tardif, dans le cercle des disciples de Jésus et dans le Christianisme primitif* (Collection 'Le Monde de la Bible'). 1976. Pp. 155. (Delachaux & Niestlé, Neuchâtel. Price: S.Fr. 29.00)

The original German edition of this work, *Der johanneische Kreis*, appeared in 1975 (see *B.L.* 1976, p. 85). The English translation was noted in *B.L.* 1977, p. 100.

G. I. EMMERSON

DAVIES, P. R.: *IQM, The War Scroll from Qumran. Its Structure and History* (Biblica et Orientalia, 32). 1977. Pp. 131. (Biblical Institute Press, Rome. Price: Lire 5,600; \$7.00)

This is Dr Davies's St Andrews thesis, published with assistance from the University of Sheffield. In importance it ranks with the commentaries of Yadin, van der Ploeg and Jongeling; as a structural study it makes a more coherent and convincing case than any previous work. Holding the original view that col. I is redactional, Davies studies in turn the sections which have already been recognized as originally separate: cols II-IX, which include elements from a Maccabaeen military manual; cols XIV, XV-XIX, containing material from the later second century B.C.; cols X-XIV, containing hymns on war themes of various origin; and finally he presents his view of what he identifies as redactional material, especially col. I, by which a Qumran author welded the whole together in function of the sect's expectation of an imminent eschatological conflict, in the first part of the first century A.D. The whole case is ably argued and even if the redaction-historical reconstruction were to call for modification, the structural analysis must remain of permanent value.

R. MURRAY

DEISSMANN, G. A.: *Bibelstudien. Beiträge, zumeist aus den Papyri und Inschriften, zur Geschichte der Sprache, des Schrifttums und der Religion des hellenistischen Judentums und des Urchristentums*. 1977. (Reprint of 1895 edition.) Pp. xii, 297, 1 plate. (Olms, Hildesheim. Price: DM. 42.80)

These studies contain pioneer work on the language of the LXX and N.T., adducing the evidence of the Greek magical papyri, and include the author's well known essay on Greek transcriptions of the Tetragrammaton. It is a pity that the supplementary *Neue Bibelstudien* of 1897 have not been appended (the two collections were made into one volume in the English translation of 1901).

B. LINDARS

DELCOR, M.: *Mito y Tradición en la literatura apocalíptica*. 1977. Pp. 149. (Institución San Jerónimo; Ediciones Cristiandad, Madrid)

A general aperçu of apocalyptic in Spanish by a well known scholar. There are five chapters: introduction, origin and development of apocalyptic, the God of the apocalypticists, the fall of the angels and the birth of the giants, mythology and apocalyptic. A thorough survey in a small space, which testifies to the vitality of recent study in Spain. J. BARR

DIMITROVSKY, H. Z. (ed.): *Exploring the Talmud*. Vol. 1: *Education*. 1976. Pp. xxvii, 377. (Ktav, New York. Price: \$25.00)

This is the first of a projected series of six anthologies of reprinted articles which will supplement material already available on Talmudic law and theology by dealing with education, history and social sciences, folklore, philology, traditional and scientific study, and bibliography. It contains a perceptive introduction and 27 articles, from three generations of scholars, covering the educational theory and practice of Talmudic Judaism and the 'education-obsessed' Rabbinic community which preserved its traditions. The highlights of the selection made from recent work are two delightfully readable essays by Judah Goldin (*Studies in the History of Religions* 21 and *Traditio* 21), three solid and informative articles by Moshe Aberbach (Israel Brodie *Festschrift*, *JQR* 52 and *HUCA* 37) and a thought-provoking and well-argued piece by Jacob Neusner (*SHR* 14). Unfortunately, the photolithography is not always satisfactory, both original and present paginations are retained, notes have been omitted from one article, and the sources noted of only half the essays.

S. C. REIF

DOMMERSHAUSEN, W.: *Die Umwelt Jesu. Politik und Kultur in neutestamentlicher Zeit* (Theologisches Seminar). 1977. Pp. 136. (Herder, Freiburg i. Br. Price: DM. 14.80)

A very cursory history of Palestine from 539 B.C. to A.D. 100, in which Qumran receives one page, is followed by economic, sociological and religious information on the same scale. The bibliographies at the head of each section are useful, though the one on 'Jewish parties' omits all reference to Neusner.

C. J. A. HICKLING

DOTAN, A.: *Ben Asher's Creed. A Study of the History of the Controversy* (Masoretic Studies, 3). 1977. Pp. 132. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature and the International Organization for Masoretic Studies. Price: \$4.50 (members \$3.00))

Scholars have differed about Aaron ben Moses Ben-Asher's religious affiliation since 1860 when Pinsker made the startling assertion that this Masorete, whose Hebrew Bible text was approved by Maimonides and became Jewry's standard version, had been a Karaite. Although Hebrew articles published twenty years ago by the author (*Sinai* 41) and Moses Zucker (*Tarbiz* 27) argued strongly and independently against this view, it is still found in Kahle's *The Cairo Geniza* and Ben-Hayyim's article in *Encyclopaedia Judaica* (4, 465-67). Dotan has therefore issued this

updated and translated version of his original article with the aim of definitively establishing Ben-Asher as a Rabbanite. His systematic rebuttal of each opposing argument is sufficiently impressive to turn opinion his way but his claim that the Karaite Ben-Asher at whom Saadya's *Essa Meshali* was aimed is identifiable as Samuel ben Asher, known as Abū al-Ṭayyib al-Jabali, is less likely to win universal acceptance. S. C. REIF

GASTER, T. H.: *The Dead Sea Scriptures in English Translation with Introduction and Notes*. Third edition revised and enlarged. 1976. Pp. xvi, 580. (Anchor Press/Doubleday, New York. Price: \$3.50)

Gaster adds twenty-four texts to this new edition of his English rendering of the Scrolls. (For a review of the first edition, see *B.L.* 1957, p. 65; *Decade*, p. 65.) Gaster's work will inevitably be compared with Vermes's *Dead Sea Scrolls in English*, an augmented edition of which appeared in 1975. Gaster's approach is more elaborate than Vermes's, but in the end it is less helpful. His interpretation is rather obtrusive: he introduces too many of his own headings into the texts, and his attempt to classify the Scrolls according to an over-detailed, abstract schema leads him to cut in two the Manual of Discipline, cols 1-ix being presented on pp. 44-65, and cols x-xi on pp. 136-43. He is not completely successful in bringing the reader face to face with the documents which were actually discovered. None the less the translation and notes are suggestive, and the analytical index to the Scrolls is useful.

P. S. ALEXANDER

GEORGE, A. and GRELOT, P. (ed.): *Introduction à la Bible*. Edition nouvelle. Tome III: *Introduction critique au Nouveau Testament*. Vol. 1: *Au seuil de l'ère chrétienne*. 1976. Pp. 268. (Desclée, Tournai & Paris. Price: B.Fr. 540)

This is a further volume in the set of four designed to replace the two volume *Introduction* originally edited by A. Robert and A. Feuillet (see *B.L.* 1958, p. 29; *Decade*, p. 105). An earlier volume in this new edition was reviewed in *B.L.* 1976, p. 48. The present volume, dealing with the background to the N.T., includes much of interest to O.T. students, especially the contributions on the Jewish world on the eve of the Christian era. There is a good contribution by J. Carmignac on 'Les esséniens et la Communauté de Qumrân'; 19 pages are devoted to them as against 6 to the Pharisees and 2 to the Sadducees (both by R. Le Déaut). P. Grelot contributes a section on the pseudepigrapha of Palestinian Judaism.

F. F. BRUCE

GINZBERG, L.: *An Unknown Jewish Sect*. Foreword by Eli Ginzberg (Moreshet Series, 1). 1977. Pp. xix, 457. (The Jewish Theological Seminary of America. Distributed by Ktav, New York. Price: \$25.00)

This work contains a series of studies on the Cairo Geniza fragments of the Damascus Document which Schechter published in 1910. Problems of language, date, origin, doctrine and halakhah are all discussed in detail. Ginzberg concluded that the Damascus Document emanated from a sect, distinct from the Pharisees, Sadducees and Essenes, which came into being around 76-67 B.C. Seven of the chapters are translated from Ginzberg's *Eine Unbekannte Jüdische Sekte* (1922); the remaining three were

taken from a German manuscript which was still not published at his death in 1953. Apart from some notes by H. L. Ginsberg and Saul Lieberman, the work is essentially as Ginzberg left it in the 1920s. Though it must be read carefully in the light of subsequent Scrolls research and the current debate on the dating of Rabbinic materials, it remains one of the most learned and detailed analyses of any writing of the Dead Sea sect.

P. S. ALEXANDER

GOLDSTEIN, J. A.: *I Maccabees. A New Translation with Introduction and Commentary* (Anchor Bible, 41). 1976. Pp. xxiii, 592, including 15 maps. (Doubleday, New York. Price: \$9.00)

This is a work of scholarly originality. The author guides the reader through all the Maccabean mazes, and if the translation sometimes seems free it is in fact precise, and misses none of the nuances. Major theses are presented with erudition and common sense. 1 Mac. is pro-Hasmonean, and uses as source material T. Moses, Enoch 85–90, Dan. 7–12, Hasmonean oral tradition and written documents (all authentic), a Gentile history of the Seleucids, and a Hebrew/Aramaic work, the 'De Mortibus Persecutorum' (DMP). This last, together with a supposed work by Onias IV, forms the basis of Jason's work, summarized in 2 Mac. which is an anti-Hasmonean reply to 1 Mac. A major feature is Goldstein's readiness to see the author of 1 Mac., and sometimes even his heroes, reading events in the light of O.T. prophecy. There are few surprises in the chronology set out on pp. 161 ff. Antiochus plundered the temple once, after his first Egyptian campaign in 169 B.C.; Nicanor's death is put in 161 B.C., not 160. The Akra is located on the site of the later Antonia, which makes good geographical sense. The most interesting suggestion of all is that Antiochus IV should be seen not as a Hellenizer but as a Romanizer, and this insight is used to explain the notorious problems of 'the Antiochenes-in-Jerusalem' and of Antiochus' treatment of the Jewish religion. The author and publishers deserve our congratulations and thanks for this major contribution to Maccabean studies.

J. R. BARTLETT

GRÖZINGER, K.-E.: *Ich bin der Herr, dein Gott. Eine rabbinische Homilie zum Ersten Gebot (PesR 20)* (Frankfurter Judäistische Studien, 2). 1976. Pp. 306. (H. Lang, Berne; P. Lang, Frankfurt. Price: S.Fr. 52.00)

This Frankfurt-am-Main dissertation, reproduced from typescript, has its origins in Arnold Goldberg's Jewish studies seminar and demonstrates the importance of his project for the study of the rabbinic homily in general and *Pesiqta Rabbathi* in particular. Although Braude's translation and commentary have proved useful the need has remained for a comprehensive study of this medieval midrash which treats of its text and exegesis, its origins and function, and its place in midrashic literature and the evolution of Jewish religious ideas. This volume, covering the distinctive chapter on *Mattan Torah*, is a competent first contribution towards meeting the need. It comprises a Hebrew text transcribed from MS. Casanata 3324 with a critical apparatus, a translation, and an extensive commentary which utilizes traditio-historical and form-critical methods to explain aggadic themes as they occur in this chapter and in the wider context and to analyse the structure of the homily in which they are contained.

S. C. REIF

GUTTMANN, A.: *Studies in Rabbinic Judaism*. 1976. Pp. xvii, 282. (Ktav, New York. Price: \$15.00)

Alexander Guttman served for many years as Professor of Talmud and Rabbinics at the Hebrew Union College, Cincinnati. Here he collects sixteen papers (spanning the years 1941–1975), eight of which originally appeared in *HUCA*. Several deal with rabbinic views on contemporary problems, but the focus of the collection is on antiquity. Of most interest to readers of the *Book List* will be the treatments of the anonymous mishnah; tractate *Abot*; the end of the 'Houses'; the rabbinic view of the Pharisees; Akiba; Judah I; miracles; the end of the sacrificial cult; and the status of Jerusalem in Tannaitic law. The papers are not up-dated, nor is there an index.

B. S. JACKSON

HAMERTON-KELLY, R. G. and SCROGGS, R. (ed.): *Jews, Greeks and Christians. Religious Cultures in Late Antiquity. Essays in Honor of William David Davies* (Studies in Judaism in Late Antiquity, 21). 1976. Pp. xix, 320, with portrait and separate *tabula gratulatoria*. (Brill, Leiden. Price: Fl. 80.00)

Most of these essays will interest readers of the *Book List*. E. P. Sanders adds to a résumé of his recent book on Palestinian Judaism the evidence for 'covenantal nomism' in Hellenistic Judaism. R. G. Hamerton-Kelly shows Philo to be 'equally at home in the Hellenistic and Jewish conventions of exposition'. Matthew Black claims Dan. 7 and the Enoch parallels as 'prophetic commissions of Israel'. G. B. Caird gives classified lists of the Septuagint translators' use of homœophony. J. Neusner expounds and illustrates the use of critical historical method in study of the Talmud, and E. E. Urbach attempts to show the importance of history for the halakhic tradition. J. L. Martyn discusses Jewish traditions about the return of Elijah in his essay on early christology, and the Judaizers opposed in early Christianity are the subjects of essays by C. K. Barrett and E. Schweizer.

C. J. A. HICKLING

HAMMERSHAIMB, E., MUNCK, J., NOACK, B. and SEIDELIN, P. (ed.): *De gammeltestamentlige Pseudepigrapher i oversættelse med indledning og noter*. 8. hæfte. 1976. Pp. 827–959. (G. E. C. Gad, Copenhagen. Price: D.Kr. 70.00)

Earlier fascicles of this work have been noticed in *B.L.* as follows: 1. and 2. in *B.L.* 1957, p. 71 (*Decade*, p. 71), 3. in *B.L.* 1959, p. 42 (*Decade*, p. 178), 4. in *B.L.* 1964, p. 76 (*Decade*, p. 544), 5. in *B.L.* 1971, p. 63 (*Bible Bibliog.*, p. 339), and 6. in *B.L.* 1973, p. 59 (*Bible Bibliog.*, p. 481). The seventh fascicle, which was published in 1974, was not mentioned in *B.L.* It contains Test. xii Patriarchs (B. Otzen) and 2 Enoch (A. Bugge and E. Hammershaimb). The present concluding fascicle contains the Syriac Apocalypse of Baruch (P. Seidelin) and The Rest of the Words of Baruch (E. Hammershaimb), together with comprehensive indexes to the entire work and a list of corrections and minor additions. The series of eight fascicles will now form two volumes, for which there are provided title pages and tables of contents and a brief general introduction on the O.T. Canon and the Apocrypha and Pseudepigrapha. The enterprise was originally planned shortly after the end of the Second World War. Those who have successfully brought it to completion are to be congratulated on their achievement.

G. W. ANDERSON

HEINEMANN, J.: *Prayer in the Talmud. Forms and Patterns* (Studia Judaica, 9). 1977. Pp. x, 320. (De Gruyter, Berlin. Price: DM. 98.00)

This is a translation (by R. S. Sarason), extensively revised by the author, of a book of similar title which first appeared in Hebrew in 1964. It is the first thoroughgoing attempt to apply the methods of form-criticism to post-biblical Jewish prayer. Biblical prayers are mentioned in passing, and prayers in the Temple are discussed at some length. It is a fascinating and wide-ranging book, and contains many examples (some of which are reproduced in Hebrew in two appendixes). There are also a glossary, selected bibliography, and full indexes.

N. R. M. DE LANGE

HEINEMANN, J. and PETUCHOWSKI, J. J. (ed.): *Literature of the Synagogue. Edited with Introduction and Notes* (Library of Jewish Studies). 1975. Pp. x, 292. (Behrman House, New York. Price: \$12.50)

The basic elements of the post-Biblical liturgical expression of the Jews, though often of interest to Bible scholars, are not easily understood and there is little available guidance in English. This anthology of forty translated and annotated texts characteristic of Rabbinic prayer, homily (both by Heinemann) and liturgical poetry (Petuchowski), compiled by scholars who have made important contributions to the scientific study of these subjects and accompanied by brief but sound introductions to each of these, will therefore be welcome to those requiring a general insight into Jewish liturgical practice. Heinemann's translations, adapted from standard English versions (including the 'Singer's Prayer-book' which surprisingly receives no acknowledgement) and commissioned from individuals, contain some inconsistencies, particularly in the use of archaic English, while Petuchowski's renderings, two-thirds of which are his own, are admirable as long as he steers clear of the daunting task of composing English poetry to correspond to the *piyyuṭim*.

S. C. REIF

HENGEL, M.: *Crucifixion in the Ancient World and the Folly of the Message of the Cross*. 1977. Pp. xii, 99. (S.C.M. Press, London. Price: £2.25)

Why was the apostolic preaching of a crucified Christ a *skandalon* to the Jews? In this work, which is a substantially expanded version of his article '*Mors turpissima crucis*: Die Kreuzigung in der antiken Welt und die "Torheit" des "Wortes vom Kreuz"', published in 1976 in the Käse-mann Festschrift *Rechtfertigung* (see *B.L.* 1977, p. 80), Martin Hengel agrees that Deut. 21:23 made it highly offensive to them, but his investigation shows how much the nature and widespread employment of crucifixion contributed to the offensiveness. Crucifixion was in itself acutely horrible. Moreover, its use mainly for slaves and common criminals of the lower social classes added to its degrading nature. Hengel accepts Y. Yadin's view that in the Hellenistic-Hasmonean period Jews themselves crucified as a punishment for high treason; but most of the book is a learned and fully documented review of the extensive use of crucifixion as a death penalty among Gentile nations from ancient times.

G. H. BOOBYER

HENGEL, M.: *Die Zeloten. Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 n. Chr.* 2., verbesserte und erweiterte Auflage (Arbeiten zur Geschichte des Antiken Judentums und der Urchristentums, 1). 1976. Pp. xvi, 489. (Brill, Leiden. Price: Fl. 160.00)

The 1961 edition of *Die Zeloten* was described in *B.L.* (1962, p. 71; *Decade*, p. 381) as a 'careful and thorough work' which 'has considerably advanced our knowledge of first century Judaism'. Meanwhile Hengel has become a leading authority in the Hellenistic-Jewish field, and this revised edition of his doctoral thesis is most welcome. It takes into account not only the relevant literature published during the intervening years (and the Masada excavations), but is further enriched by an additional chapter on Zealots and *Sicarii*, in which, in reply to his critics, he maintains that the Jewish revolutionary movement possessed a single ideological basis from A.D. 6 to 70. The volume contains an enlarged bibliography and over fifty pages of various indices.

G. VERMES

JACKSON, F. J. F.: *Josephus and the Jews. The Religion and History of the Jews as Explained by Flavius Josephus.* 1977. Pp. xvi, 299. (Baker Book House, Grand Rapids. Price: \$4.95)

This is an unrevised reprint of a work published in 1930. As a systematic presentation of Josephus's writings, Foakes Jackson's study is not without value, but in many respects it is a period piece and some of its presuppositions and judgements should be taken with a large pinch of salt. The two-page new introduction by C. F. Pfeiffer is not very helpful: his only formal warning concerns the author's view of scriptural inspiration which certain readers are thought to find 'less than adequate'. There are many other points in the book where a caveat would not have been out of place: e.g. the comparison between first century Zealots and Zionists of the 1920s; the assertion that after Bar Kokhba the Jews generally ceased to expect the Messiah; and the cliché that 'the Jew with his intense nationalism tended to an increasingly rigid legalism', etc.

G. VERMES

JENKINS, F.: *The Old Testament in the Book of Revelation.* Foreword by Homer Hailey. 1976. Pp. 151. (Baker Book House, Grand Rapids. Price: \$3.95)

This is a paperback edition of a book published in 1972. Although the author finds no O.T. passage explicitly cited in the book of Revelation, he detects very frequent use of O.T. allusions, images and symbols throughout, and therefore argues that any interpretation of the book which fails to take full account of these will be in error. He writes from a conservative evangelical standpoint, but makes use of a wide variety of relevant scholarly work.

G. H. BOOBYER

DE LANGE, N. R. M.: *Origen and the Jews. Studies in Jewish-Christian Relations in Third-Century Palestine* (University of Cambridge Oriental Publications, 25). 1976. Pp. x, 240. (Cambridge University Press. Price: £8.00)

Based on an Oxford doctoral thesis (1970), this well written and carefully documented work seeks to estimate Origen's knowledge of Jewish exegesis, beliefs and practice, judiciously discusses the problem

of his sources, and evaluates him as a textual scholar, exegete and controversialist. The immediate value of the book for O.T. studies is concentrated in chs 5, 'The Bible and Bible-Study', 9, 'The Interpretation of Scripture', and 10, 'Origen and the Aggadah', but the whole work is important as presenting the first great exegete among the Church Fathers in his context, an age when, despite irritations, the Church and the Synagogue still consciously shared far more than either later often cared to admit. De Lange's gracious irenicism and perfect control of his sources make this work both a mine of information and a model.

R. MURRAY

LEIMAN, S. Z.: *The Canonization of Hebrew Scripture. The Talmudic and Midrashic Evidence* (Transactions of the Connecticut Academy of Arts and Sciences, 47). 1976. Pp. 234. (Archon Books, Shoe String Press, Hamden, Connecticut. Obtainable from Pandemic Ltd., London. Price: \$17.50)

This important fresh review of all the evidence concerning the making of the O.T. canon has at its centre a full examination — including all the texts in the original and translation — of the Talmudic and Midrashic evidence. This is carefully organized and provides much valuable elucidating comment; its precise delineation of the Jamnia evidence will, we may hope, place that much over-used 'Council' in its rightful context in future discussions. The shorter exposition of biblical and extra-biblical evidence raises many important points, though its conclusions appear in some respects to be open to much further questioning. The final chapter both suggests the unacceptability of much that is normally assumed about the canon and puts forward a tentative alternative view. Here again it is the clarity with which the evidence is presented — particularly in the defining of 'canonical' and 'inspired' and their relationship — that the primary value lies. This is a work which will be indispensable to any further discussions in this area. Full footnotes and bibliography, as well as indexes of passages and names, are supplied.

P. R. ACKROYD

LÖHR, M.: *Bildung aus dem Glauben: Beiträge zum Verständnis der Lehrreden des Buches Jesus Sirach*. 1975. Pp. 159. (Dissertation, University of Bonn)

This doctoral dissertation agrees generally with Middendorp (*B.L.* 1974, p. 88) that Ben Sira brings together Jewish and Greek thought, but bases arguments on purpose behind the literary structure rather than on Middendorp's literary parallels. After a useful summary of previous views he analyses the *Lehrreden* of the book, noting their careful structure. The structure and argument of the text thus dictate their own 'practical theology'. Contrast is drawn between apocalyptic's negative and Sira's optimistic world-views. Wisdom is claimed to be synonymous with law and the cosmic order. 'The wise' are a class of men whose ranks Sira would expand so that all may enjoy salvation in using God's world rightly. Greek and Hebrew manuscripts are used intelligently, and excellent footnotes refer widely to Egyptian, Mesopotamian and Greek philosophical (especially Stoic) texts. But — alas! — no index of authors, subjects or biblical passages, which makes the book difficult to use.

J. G. SNAITH

LOHSE, E.: *Umwelt des Neuen Testaments* (Grundrisse zum Neuen Testament, 1). 3. Auflage. 1977. Pp. 224, 2 maps, 2 tables. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 16.80)

The English translation of Lohse's *Umwelt des Neuen Testaments*, made from the second German edition, was reviewed in *B.L.* 1977, p. 106, although the first and second German editions (1971, 1974) were not themselves noticed. A number of additions and corrections have been incorporated into this third German edition, but no changes of a substantial nature have been made.

M. A. KNIBB

LONA, H. E.: *Abraham in Johannes 8. Ein Beitrag zur Methodenfrage* (Europäische Hochschulschriften, Reihe xxiii/65). 1976. Pp. 459. (Herbert Lang, Berne; Peter Lang, Frankfurt. Price: S.Fr. 78.00)

This dissertation reviews contemporary discussion of method in exegesis, moving fairly quickly from familiar problems such as the relation of history and hermeneutics to the new literary approaches, including generative poetics (especially Güttgemann's work), semiotics and structuralism. An illustrative analysis of successive 'traditional' critical standpoints for the exegesis of John 8 is followed by the author's own extended interpretation in terms of semiotics; his claim that the older and newer methods 'converge' does not seem to be borne out by the markedly greater enthusiasm of this last section. Pp. 254-368 offer detailed and useful material on the interpretation of Abraham in Jewish literature and the N.T.

C. J. A. HICKLING

Lowy, S.: *The Principles of Samaritan Bible Exegesis* (Studia Post-Biblica, 28). 1977. Pp. xiv, 544. (Brill, Leiden. Price: Fl. 148.00)

Modern interest in different hermeneutical methods ensures a welcome for Dr Lowy's long-awaited study of Samaritan exegesis. Part I deals with previous works in the field, mostly from the last century; Part II sets out the theories which have guided the Samaritans in their exegesis, with a careful consideration of what their 'literalism' has implied in practice and a rejection of the widely-held view of their dependence on Muslim or Christian sources; Part III gives numerous illustrations of these principles put into practice throughout Samaritan history, with special emphasis on the way in which grammatical and exegetical handling of the text are often interwoven. There is much here that will repay detailed study by those concerned with Samaritana or with varied types of biblical exegesis, and it is therefore a great pity that the editorial work on the volume has been so slipshod. There is much repetition, inconsistency of references, and literally hundreds of misprints — blemishes which detract from the value of a pioneering study.

R. J. COGGINS

LUCCHESI, E.: *L'usage de Philon dans l'œuvre exégétique de Saint Ambroise* (Arbeiten zur Literatur und Geschichte des hellenistischen Judentums, 9). 1977. Pp. 140. (Brill, Leiden. Price: Fl. 40.00)

This is a thesis done with P. Barthélemy at Fribourg. Its scope is clearly stated by its title and subtitle, 'Une "Quellenforschung" relative aux commentaires d'Ambroise sur la Genèse'. The clear and well-argued chapters successively study the history of the textual tradition of Philo,

the exegetical method of Ambrose, his value for knowledge of the text of Philo, his intermediary sources (Origen and Simplicianus) and the respects in which the Armenian and Old Latin traditions are surpassed by Ambrose's witness to the text of Philo. An appendix presents a new proposal concerning the arrangement of the Philonian corpus.

R. MURRAY

MARTIN, F.: *Le livre d'Hénoch traduit sur le texte éthiopien*. 1975 (1906). Pp. CLII, 319. (Archè, Milan. Price: Fr. 130.00)

This is a photographic reprint (without any additional material) of the French translation of the Ethiopic Enoch by F. Martin which was first published in 1906. Since that time the evidence for the text of Enoch has been considerably increased by important Ethiopic and Greek manuscript discoveries, not to mention the Dead Sea Aramaic fragments, and Martin's work is now somewhat out of date. Although not without value in its day, it is difficult to see why it has been reprinted. M. A. KNIBB

MARTIN, R. A.: *Syntactical and Critical Concordance to the Greek Text of Baruch and the Epistle of Jeremiah* (The Computer Bible, 12). 1977. Pp. xiii, 89. (Biblical Research Associates, Wooster, Ohio. Price: \$12.00)

Once every Greek word in the text of Baruch and the Epistle of Jeremiah (Göttingen edition, ed. J. Ziegler) has been analysed and read into a computer, the task of compiling such a concordance is extremely simple. Part I contains computer print-outs, in very small but quite clear type, of lists of nouns (arranged according to case), prepositions, adjectives (A. preceding and B. following the noun qualified) and so on. The remaining four parts consist of a Frequency Profile (in percentages), a Word Frequency List, a Forward Key Word in Context Concordance and a Forward Index and Word Count. The corpus is divided provisionally, on grammatical criteria, into four sections: Baruch 1:1-3:8; 3:9-4:4; 4:5-5:9; Ep. Jer.

J. F. A. SAWYER

MOORE, C. A.: *Daniel, Esther and Jeremiah. The Additions. A New Translation with Introduction and Commentary* (Anchor Bible, 44). 1977. Pp. xxx, 374, 13 illustrations. (Doubleday, New York. Price: \$12.00)

This commentary follows the established format of the series, with the addition of an introduction which attempts to show that there is a measure of unity within the very disparate material commented upon. The Additions to Daniel stem from a Semitic original (more than one in the case of Susanna, in view of the differences between LXX and Theodotion). Of the Additions to Esther, four were originally in a Semitic language, two were Greek compositions. These well-established conclusions are now supported by the application of syntax criticism. The author's translation of Hebrew Esther (see *B.L.* 1974, p. 36) is included to supply a context to the Additions. The introduction to Baruch (which can only be described as an 'addition to Jeremiah' for the purpose of the series title) is justifiably cautious as to both date and circumstances of origin. The translations throughout are lively and idiomatic, the comments full with abundant cross-references. As a whole the book is very repetitious; but what seems tiresome when a volume is read through for the purpose of a review may prove to be a blessing when it is used as a commentary on any of its parts.

R. J. COGGINS

NEUSNER, J.: *Between Time and Eternity. The Essentials of Judaism*. 1975. Pp. xi, 196. (Dickenson Publishing Co., Encino, California. Price: \$6.50)

The book is in three chapters: the first studies responses to the destruction of the temple in 70 and the birth of Rabbinic Judaism; the second sets out the beliefs and attitudes of Rabbinic Judaism; the third turns to modern times and considers the failure of Liberal Judaism and Zionism to meet the needs of the post-holocaust situation. Comparing the modern destruction with the ancient, Neusner argues that Rabbinic Judaism can fulfil the same role now as then, in endowing everyday life with meaning outside the turmoil of history. This final message is evidently intended for Jews, but the book is written throughout with the non-Jewish reader in mind. It will be read with interest by all students of Judaism, and it contains an unusually lucid exposition of the aims and methods of the rabbinic literature, including biblical exegesis, which forms an excellent introduction to these texts.

N. R. M. DE LANGE

NEUSNER, J.: *A History of the Mishnaic Law of Purities* (S.J.L.A., 6). Parts xv–xxii. 8 vols. Pp. xviii, 183; xviii, 229; xviii, 236; xviii, 218; xxii, 233; xvi, 253; xxiv, 359; xxvi, 314. (Brill, Leiden. Price: Part xv, Fl. 88.00; Parts xvi–xx, Fl. 96.00 each; Part xxi, Fl. 128; Part xxii, Fl. 120.00)

Within three years of its inception, Neusner's monumental study of the order of Purities in the Mishnah and Tosefta is now complete (for the earlier volumes see *B.L.* 1975, p. 105; 1976, p. 94; 1977, p. 107). Parts xv and xvi provide a commentary and a literary analysis to *Niddah*. Part xvii is devoted to *Makhshirin*; xviii to *Zabim*; xix to *Tebul Yom* and *Yadayim*; and xx to *Uqṣin*. They are characterized by the same painstaking attention to detail as the previous sections. The last two volumes furnish the general introduction to the whole under the titles, 'The Redaction and Formulation of the Order of Purities' and 'The Mishnaic System of Uncleaness'. In these final parts, which may be understood, though not fully appreciated, without the preceding twenty volumes, we find a literary and form-critical examination of the constitution of the various units from the *seder* down to the individual *mishnayyoth*. Neusner argues that the Mishnah does not proceed in a random style, but by means of 'deliberate and highly disciplined, conventional and recurring syntactical constructions'. The redactors of the work, viz. the Tannaim of the period between A.D. 170 and 200, did not simply juxtapose materials originating in earlier times, but passed the whole collection through the mould of a single type of formulation and internal organization. In the last volume the author sets out to sketch the history of the purity ideas centred on the triple concept of source of uncleaness, domain of uncleaness and mode of purification, comparing the Mishnaic synthesis to the priestly (biblical) and Essene systems. He summarizes his findings as follows: 'We may state with certainty that the ideational structure of Mishnah comes into being some time before the turn of the first century A.D. . . . The system of uncleaness is structurally parallel . . . with the Essene one . . . well formed by about 100 B.C.E. . . . The document itself as we know it is the work of the final generation . . . The redactors certainly draw upon a rich corpus of ideas associated — I think in the main reliably — with the names of authorities from the turn of the first century onwards If Mishnah begins in a sect (Pharisaism) not unlike the Essene commune at Qumran, it comes to fruition . . . in the life of Israel as a whole

The historical context of the development of the tradition for Purities has been defined as far as internal evidence permits. What remains is the work of examining the first five orders . . . and, obviously, of . . . improving what has begun here' (xxii, pp. 8-9).

In addition to literary and historical observations, Neusner advances also significant religious comments. 'The history of the Mishnaic law of purities is the story of . . . how rational meanings are discerned in irrational compulsions and of how mindful system is imposed upon chaotic phobia' (xxi, p. xii). 'With the ultimate statement of Mishnah, the Order of Purities comes to an end. (Apart from *Niddah*, none of the tractates is enlarged on in either Talmud.) But other Orders go forward . . . each one, but ours is heavy with the promise of the sanctification of ordinary life . . . Commonplaces are to be shaped into a sacred structure held together by hope . . . The house of Israel endures in time, in inner relationships of Israelite life in the fields and streets, and the hope refuses to die' (xxii, p. 303). Perhaps the greatest compliment one can pay to this *magnum opus* is that it continuously compels the reader to think, and think afresh.

G. VERMES

NEUSNER, J. (ed.): *Understanding Jewish Theology. Classic Issues and Modern Perspectives*. 1973. Pp. x, 280. (Ktav, New York. Price: \$10.00)

This volume contains an illuminating anthology of texts excerpted from the writings of leading Jewish thinkers such as Schechter, Kaplan, Herschel, and Fackenheim. The extracts deal with three of the central themes of Judaism — 'the nature of God, the character of Torah, and the meaning of the life and history of Israel, the Jewish people'. Many of the basic ideas of classic Rabbinic thought are illuminated. The work is intended primarily for college students, but it deserves a wider public. It would acquaint Christian scholars with the vigorous, on-going tradition of theologizing within Judaism, and help them to understand Judaism's distinctive way of interpreting and utilizing the religious ideas of the O.T.

P. S. ALEXANDER

NICKELSBURG, G. W. E., Jr (ed.): *Studies on the Testament of Abraham* (Septuagint and Cognate Studies, 6). 1976. Pp. x, 340. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature. Price: \$4.50 (members \$3.00))

The second part of 1972 *Proceedings* (Septuagint and Cognate Studies 2), which was noticed in *B.L.* 1974, p. 26, contained four papers on the Testament of Abraham, and these are here republished in a slightly revised form as the nucleus of a much larger collection of articles on T. Abr. The collection falls into two roughly equal halves. Part One (with articles by Nickelsburg, F. Schmidt, R. A. Martin, and R. A. Kraft) is largely concerned with the problem of the relationship between the long and the short recensions, but there are also two articles by A. B. Kolenkow on the literary genre of T. Abr. and its angelology. The theme of Part Two is 'Parallel Traditions'. D. J. Harrington surveys the references to Abraham in Jubilees, the Genesis Apocryphon, Pseudo-Philo's Biblical Antiquities, Philo's de Abrahamo, and Josephus' Antiquities, and R. B. Ward does the same for the N.T. S. E. Lowenstamm examines parallels to T. Abr. in Jewish texts concerning the Death of Moses, while parallels in fragments of a Coptic Enoch Apocryphon and in the Coptic Apocalypse of

Paul are discussed by B. A. Pearson and G. MacRae respectively. These last two articles both contain translations of the texts discussed, and Pearson's article also contains an edition of the Coptic fragments. In a final article Nickelsburg attempts to sum up the state of the argument, and there are two appendices which provide translations of the Slavonic version of T. Abr. (by D. S. Cooper and H. B. Weber) and of the Coptic version (by G. MacRae). An interesting collection, but one which raises as many questions (particularly about method) as it answers.

M. A. KNIBB

OPPENHEIMER, A.: *The 'Am Ha-Aretz. A Study in the Social History of the Jewish People in the Hellenistic-Roman Period.* Translated from the Hebrew by I. H. Levine (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums, 8). 1977. Pp. x, 261. (Brill, Leiden. Price: Fl. 80.00)

Oppenheimer distinguishes two basic meanings in the Rabbinic use of the expression 'am ha-aretz: 'am ha-aretz le-mitzvot and 'am ha-aretz la-Torah. The former sense originated in the Second Temple period, when the term was applied to ordinary people who did not observe ritual purity and tithing with the scrupulosity of the Pharisaic *haverim*. The latter sense arose after the destruction of the Temple when the term was used to denote also those Jews, ignorant of Rabbinic Torah, whose company was shunned by the *talmidei hakhamim*. According to Oppenheimer, a more lenient attitude towards the 'ammei ha-aretz emerged in the early Amoraic period, when the Sages began to realize that an 'am ha-aretz was capable of meritorious actions. This well-argued work marks a definite advance on the earlier studies of Büchler and Zeitlin. One interesting conclusion which Oppenheimer reaches is that there is no solid evidence for the commonly drawn distinction between the religious rigour of Judaeans Jews and the laxity of the Galileans in the first few centuries of the current era.

P. S. ALEXANDER

PERROT, C.: *La lecture de la Bible dans la Synagogue. Les anciennes lectures palestiniennes du Shabbat et des fêtes* (Publications de l'Institut de Recherche et d'Histoire des Textes, Section biblique et massorétique: Collection Massorah, Série 1, no. 2). 1973. Pp. x, 300. (Gerstenberg, Hildesheim. Price: DM. 96.00)

This is a considerable work of erudition, the fruit of seventeen years' labour (1954–71), and it contains most of the available information about the Palestinian tradition of reading the Torah and Prophets (including information from Qumran and the Cairo Genizah). The book is in two parts, the first dealing with the cycle of Sabbath readings and their *haftaroth*, the second with the special readings for the festivals. The inevitable wealth of detail (there are several lists of readings) is bewildering, but there are certain threads which run through the book. The author sets himself certain questions at the outset, and attempts to answer them, without, however, imposing solutions where none is possible. He permits himself a commendable vagueness in his conclusions. He dates the introduction of a continuous cycle of Torah-readings and the festival readings after the destruction of the Temple; earlier than that, he argues for a series of discontinuous readings based on a seven-year programme. As he points out, research of this kind is valuable not only for students of the history of biblical texts and of the liturgy, but especially for those interested in early Jewish and Christian exegesis and homiletics.

N. R. M. DE LANGE

PETUCHOWSKI, J. J.: *Beten im Judentum*. (KBW Verlag, Stuttgart. 1976. Pp. 123. Price: DM. 14.80)

This booklet is a translation — extended by inclusion of illustrative citation — of the author's *Understanding Jewish Prayer* (New York, 1972). Since its avowed aim is to explain theological and halakhic concepts as transmitted to the modern Jew through the Jewish liturgy, its contents do not fall directly within the purview of this *Book List*: but the chapter on prayer in Hebrew or another vernacular may be of use to students of the O.T. concerned to understand the Jewish view of Hebrew as simultaneously ethnic identity-symbol and something more, the significance of which can scarcely be expressed without resort to the language of myth.

R. LOEWE

PORTON, G. G.: *The Traditions of Rabbi Ishmael*. Part Two. *Exegetical Comments in Tannaitic Collections* (S.J.L.A., XIX). 1977. Pp. xii, 213 (Brill, Leiden. Price: Fl. 64.00)

Part One of the author's four-volume project was noted in *B.L.* 1977, p. 110. Part Two studies the exegetical traditions attributed to R. Ishmael, as found in Mishnah-Tosefta and the Tannaitic midrashim 'to ascertain the methods, content, and presuppositions of Ishmael's exegetical comments as found in these collections and the manner in which the remarks were preserved, collected, and transmitted'. The texts translated and commented upon thus include the famous 'Baraita of R. Ishmael' (Sifra Ia-Ib; Porton ii. 63-65), which lists the thirteen methods of *halakhic* interpretation of the Bible. Porton suggests that the Baraita is composite, and that Ishmael's own exegeses reveal knowledge of at most five of these *middoth*. 'It is unclear if during the Tannaitic period there was any clear distinction between the methods of Ishmael and those of 'Aqiba. With the passing of time a difference was perceived, or invented.' The remaining parts of this study are awaited with interest. B. S. JACKSON

*POSNER, R., KAPLON, U. and COHEN, S. (ed.): *Jewish Liturgy. Prayer and Synagogue Service Throughout the Ages*. 1975. Pp. 278, many plates, including 28 in colour. (Keter Publishing House, Jerusalem. Price: \$20.00)

This is a further 'spin-off' from the *Encyclopedia Judaica* — not, in this instance, a straight reprint of the articles on a single topic, but drawing on these and particularly on the *Encyclopedia's* very rich collection of pictures. Although from a glance through the index this reviewer straightway learned several facts hitherto unknown to him, the volume is not a reference book. If it is reprinted, a single page of bibliographical guidance to the basic works, both in Hebrew and other languages, would be a valuable addition. As it stands, it is an excellent collection for school pupils doing a 'project' (save that it does all the work for them), and can provide schoolteachers and popular lecturers with profuse illustrative material. The student reading theology and in need of help for the background to Christianity will learn far more from use of the *Encyclopedia Judaica* itself. That is possibly an argument against including this book in college libraries if they already have the *Encyclopedia*; but it would be silly to suggest that they boycott it if they do not.

R. LOEWE

PRIMUS, C.: *Aqiva's Contribution to the Law of Zera'im* (S.J.L.A., xxii). 1977. Pp. xv, 210. (Brill, Leiden. Price: Fl. 56.00)

A further product of the Brown graduate seminar, this book investigates the legal rulings on agricultural topics attributed to Aqiva and found in Mishnah-Tosefta, the *halakhic midrashim*, and the Talmudim, the primary focus being on the earliest stratum (M-T). Though excluding *Berakhot*, the author studies approximately one-sixth of the Aqivan traditions in this stratum. His literary conclusions — to be read alongside those of Neusner on Eliezer and Porton on Ishmael — are predominantly negative: he finds no evidence to support the view that Aqiva was responsible for a proto-Mishnah, which with additions by later generations was ultimately to form the basis of Judah I's compilation; nor does he discover the forms in which Aqiva's traditions circulated prior to incorporation in M-T (where, for the most part, they are first attested). On the other hand, he identifies two main areas of Aqivan concern: the fixing of boundaries, the definition of domains in time and space; and the efficacy of intention.

B. S. JACKSON

RABINOVITZ, Z. M.: *The Oldest Forms of Rabbinic Midrashim according to Geniza Manuscripts*. 1976. Pp. 323, 4 plates. (The Chaim Rosenberg School of Jewish Studies, Tel Aviv University)

Insufficient attention has lately been paid to the midrashic field by Genizah researchers so that this competent study by a senior scholar is particularly welcome. The texts of 37 fragments are transcribed, most of them for the first time, and, dating as they generally do from the eleventh and twelfth centuries A.D., these provide important new evidence for the early textual development of a variety of halakhic and aggadic midrashim, some of them not previously known. The editor has provided each text with an introductory description, a critical apparatus and very full notes. Making extensive use of the latest research into rabbinic manuscripts he discusses the idiosyncrasies of each fragment, taking particular note of linguistic phenomena as well as dealing with some codicological technicalities. The manner in which such studies reveal the serious shortcomings of the later printed editions is further testimony, if any is needed, to the importance of primary manuscript research.

S. C. REIF

RHOADS, D. M.: *Israel in Revolution, 6–74 C.E. A Political History Based on the Writings of Josephus*. 1976. Pp. viii, 199, date chart, 2 maps. (Fortress Press, Philadelphia. Price: \$9.95 (cloth); \$5.95 (paper))

In a well researched and fully documented survey, the author re-examines the history of the 'Jewish Revolution' on the basis of the information supplied by Josephus. Adopting the theory advanced by M. Smith and others that Judas the Galilean did not found a sect proper, he considers organized Jewish rebellion to have arisen only after Agrippa's death in A.D. 44, and more especially in the 50s and 60s. Resistance was provoked then not only by the outrages committed by the Roman procurators, but primarily by general discontent among the lower classes over political, social and economic conditions. These motives, linked to a deep-seated religious aspiration for freedom, resulted in a war which had a broad popular support. This is a possible reading of a complex series of evidence.

G. VERMES

ROSENBLATT, S.: *The Interpretation of the Bible in the Tosefta* (The Jewish Quarterly Review Monograph Series, 4). 1974. Pp. 24. (Dropsie University, Philadelphia. Price: \$4.00)

The author here presents a supplement to his 1935 monograph, *The Interpretation of the Bible in the Tosefta*. Part One lists in alphabetical sequence 259 words with their Biblical references and the meaning assigned to them in the Tosefta. Separate entries are provided where the same term receives different interpretations according to its Biblical context. Part Two comments briefly on the Tosefta's understanding of a variety of grammatical forms and a number of particles. The notes do not go beyond the citation and quotation of Tosefta passages. As for more general issues, the author is content to state that 'there is no essential difference between the Bible exegesis of the *Tosefta* and that of the *Mishnah*'. Students of both rabbinic lexicography and rabbinic hermeneutics will find the word-list a convenient first step in investigating any item — though not to the exclusion of Kasovsky's 6-volume concordance.

B. S. JACKSON

ROST, L.: *Judaism Outside the Hebrew Canon. An Introduction to the Documents*. Translated by D. E. Green. 1976. Pp. 205. (Abingdon Press, Nashville. Price: \$16.95 (cloth); \$5.95 (paper))

This is an English translation of the work reviewed in *B.L.* 1972, p. 76 (*Bible Bibliog.*, p. 420). A short Supplementary Bibliography has been added, and a few minor alterations and corrections made in the existing bibliographies, but otherwise the German text has been translated exactly as it stood. This can only be regretted because, as indicated in the earlier review, the treatment of some books is unsatisfactory and the information provided quite out of date.

M. A. KNIBB

SAFRAI, S. and STERN, M. (ed.): *The Jewish People in the First Century. Historical Geography, Social, Cultural and Religious Life and Institutions*. Vol. 2 (Compendia Rerum Iudaicarum ad Novum Testamentum. Section 1/2). 1976. Pp. x, 561–1283. (Van Gorcum, Assen; Fortress Press, Philadelphia. Price: Fl. 125.00; \$32.50)

Volume 1 of this work, published in 1974, was given a qualified welcome in *B.L.* 1975, pp. 109–110. Our main criticisms were that it showed a lack of clarity in planning, an unevenness in the contributions, and, in several chapters, very poor English. Volume 2 is definitely an improvement on the first instalment, though some of the weaknesses have still not been altogether eliminated. The best sections are those dealing with first century Jewish society and the portrait of the Jew in classical literature (Stern). Other commendable essays of academic attainment sketch economic life in Palestine and in the Diaspora (S. Applebaum); the Jewish languages, Hebrew, Aramaic and Greek (C. Rabin and G. Müssies); art and architecture (G. Foerster) and the Jewish calendar (M. D. Herr). The five chapters contributed by Safrai, 'Home and Family', 'Religion in Everyday Life' (the yearly festivals also come under this heading), 'Temple', 'Synagogue' and 'Education' are argely expository, offering an elementary account of the information contained in rabbinic literature (*Mishnah*, *Tosefta*, *Talmud*) without any attempt to explain how these sources reflect the life of the Jews in the first century A.D. All in all, there is much to learn in these pages, and the various indexes (pp. 1160–1279) facilitate considerably the consultation of both volumes of Section 1.

G. VERMES

SALOMONSEN, B. (ed.): *Die Tosefta. Seder IV: Nezikin 3: Sanhedrin-Makkot*. Mit Beiträgen von Karl Heinrich Rengstorf (Rabbinische Texte, Erste Reihe, Band IV, 3). 1976. Pp. VIII, 347. (Kohlhammer, Stuttgart. Price: DM. 248.00)

The value of the present volume to the English reader lies primarily in the commentary, since *Sanhedrin* was translated by Danby in *Tractate Sanhedrin Mishnah and Tosefta*. Indeed, the commentary is almost unique in its judicious combination of relevant source citation (extending from Bible to Maimonides), philological comment, historical analysis, and reference to modern secondary literature. Praise is due not only to the authors but also to the printer. The subject matter is primarily criminal law, procedure, and jurisdiction, but there are many passages of wider import, which make the book essential for any serious student of early rabbinics. In many ways the approaches of Lieberman (*Tosefta Kifshuta*), Neusner (*History of the Mishnaic Law of Purities*), and Professor Rengstorf's series are complementary. One hopes that between them complete coverage of the *Tosefta* will be achieved before too long. Then a new start will be possible on the problems of the tannaitic period.

B. S. JACKSON

SANDERS, E. P.: *Paul and Palestinian Judaism. A Comparison of Patterns of Religion*. 1977. Pp. xviii, 627. (S.C.M. Press, London; Fortress Press, Philadelphia. Price: £15.00; \$25.00)

The purpose of this well considered book is to correct the view, frequently held by N.T. scholars, that Judaism in the time of Christ was a religion of justification by works, leading either to despair or to intolerable pride. The greater part of the book is devoted to study of the Jewish sources (Tannaitic literature, Dead Sea Scrolls, Apocrypha and Pseudepigrapha), and can be warmly recommended as an important contribution to the understanding of Jewish religion in this period. The author's chief target is German Lutheran scholarship, which he maintains has not only grievously misrepresented Judaism, but has also misunderstood Paul.

B. LINDARS

SCHLATTER, A.: *Geschichte Israels von Alexander dem Grossen bis Hadrian*. Third edition, 1977. With an Introduction by Leopold Goppelt. Pp. 454. (Calwer Verlag, Stuttgart. Price: DM. 45.00)

Schlatter's work, first published in 1925, differed from the other great studies of inter-testamental Judaism published early this century in being less a work of reference than a series of vignettes of different aspects of Jewish history and literature, the first half of the book dealing with the Greek period, the second with the Roman. The character of the book is such that there is extensive reference to ancient authors, both Jewish and Gentile, but virtually none to contemporary scholarly discussion. More recent discoveries inevitably render parts of the book out of date, and its main interest may lie in the wealth of material from ancient sources and in its testimony to the interests of an independent and remarkably wide-ranging scholar.

R. J. COGGINS

SCHRECKENBERG, H.: *Rezeptionsgeschichtliche und textkritische Untersuchungen zu Flavius Josephus* (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums, 10). 1977. Pp. vii, 185. (Brill, Leiden. Price: Fl. 52.00)

The author, to whom we already owe an excellent Josephus bibliography (*B.L.* 1970, p. 81; *Bible Bibliog.*, p. 271) and a study of the Josephus tradition in antiquity and the Middle Ages (*B.L.* 1974, p. 91), continues his important investigations, the ultimate aim of which is a new critical edition of the whole corpus of Josephus. In the first part of the present monograph (pp. 5–70) he pursues his researches into the literary after-life of Josephus in oriental (Syriac and Arabic), Greek, Latin, Hebrew (Josippon, Yarahmeel, etc.) and other writings. The second section (pp. 71–181) is devoted to textual criticism with comments partly based on manuscript evidence, partly on conjectures. A valuable appendix (pp. 174–181) lists all the classical sources cited by Josephus.

G. VERMES

SCHÜPPHAUS, J.: *Die Psalmen Salomos. Ein Zeugnis Jerusalemer Theologie und Frömmigkeit in der Mitte des vorchristlichen Jahrhunderts* (Arbeiten zur Literatur und Geschichte des Hellenistischen Judentums, 7). 1977. Pp. xii, 163. (Brill, Leiden. Price: Fl. 64.00)

This Bonn *Habilitationsschrift* begins with a survey of previous scholarly work on the Psalms of Solomon and proceeds to a commentary on the individual psalms (whose text is not printed), with a view to establishing their formal characteristics, historical background and theological emphases. Schüpphaus accepts the view that the psalms are the reaction of a first-century B.C. Pharisaic party to Pompey's capture of Jerusalem. His distinctive thesis is that the collection betrays two distinct stages of development: individual psalms (1/2, 8, 17 and parts of others), with their urgent appeal to God for help, reflect the immediate aftermath of the events of 63 B.C., whereas the collection as a whole reflects, by its historical and theological development, especially the stress on divine justice, the standpoint of a slightly later period. The argument is well-sustained, though one is at times sceptical whether such precision is possible in view of the limits of our knowledge of the history of the period.

R. J. COGGINS

SLINGERLAND, H. D.: *The Testaments of the Twelve Patriarchs. A Critical History of Research* (Society of Biblical Literature, Monograph Series, 21). 1977. Pp. x, 122. (Scholars Press, Missoula, Montana, for the Society of Biblical Literature. Price: \$6.00 (cloth); \$4.50 (paper) (members \$5.00 and \$3.50))

This is the revised version of a Union Theological Seminary dissertation. The first six chapters provide a summary of research on the Testaments from Robert Grosseteste to the present day, while in the final chapter the author analyses the methods and presuppositions of this research and offers his own conclusions. He argues that by their very nature the methods of research that have been applied to the problem of the origins of the Testaments cannot lead to any certain results, and that it is more helpful to consider this document as bearing witness to the life and thought of *both* a Jewish *and* a Christian community. He does not, however, attempt to solve the question whether we are to think of a

Jewish Testaments, or merely of Jewish traditions incorporated into the Testaments; he regards it as more important to determine the nature of the Christian group which redacted or composed this work. The summary of research is valuable, but needs for the early period to be supplemented by the article by H. J. de Jonge (see *B.L.* 1977, p. 105). In a book of this nature it is particularly to be regretted that there is no index.

M. A. KNIBB

SPERBER, D.: *Roman Palestine, 200–400. Money and Prices* (Bar-Ilan Studies in Near Eastern Languages and Culture). 1974. Pp. 331. (Bar-Ilan University, Ramat-Gan. Price: Isr. £42.00; \$15.00)

This work originated in a doctoral thesis produced under the direction of S. Stein and A. D. Momigliano. As it investigates the coinage and economics of Roman Palestine in the Amoraic period, its subject-matter falls well outside the area of O.T. study. The evidence of rabbinical material from the Amoraic period is freely utilized and related to numismatic and other contemporary evidence, including all the available information about Diocletian's currency reform of the year 301; the result is a contribution of major importance for the economic history of the Roman Empire and not merely of Palestine.

F. F. BRUCE

STRACK, H. L.: *Einleitung in Talmud und Midrasch*. Sechste Auflage mit einem Vorwort und einem bibliographischen Anhang von Günter Stemmer (Beck'sche Elementarbücher). 1976. Pp. xv, 246. (C. H. Beck Verlag, Munich. Price: DM. 22.00)

The fifth edition was prepared by Strack himself, and appeared in 1920. Stemmer merely adds a selective bibliography up to 1975 (pp. 235–246). A closer approach to a sixth edition is the 1931 JPSA translation, based on a copy of the fifth edition revised by the author (and reprinted by Meridian Books since 1959). The German editions have the advantage of footnotes integrated into the text or on the page; in the translation they are relegated to the back. But the new German edition presents a new hazard: in this reviewer's copy fasc. 2 (pp. 17–32) is bound upside down and back to front. There is now reason to hope that no further 'editions' of Strack will be needed before the present print is exhausted.

B. S. JACKSON

VANDERKAM, J. C.: *Textual and Historical Studies in the Book of Jubilees* (Harvard Semitic Monographs, 14). 1977. Pp. xv, 307. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$6.00 (members \$4.00))

There are three chapters. The first is concerned with the textual transmission of Jubilees. Detailed comparison of the available fragments, especially those from Qumran, leads to the conclusion that the Ethiopic tradition, especially MS B, forms a remarkably reliable witness to the early history of the book despite its own late date. The second starts from F. M. Cross' theory of local texts, and concludes, on the basis of extensive lists of variants, that Jubilees displays a text of an originally Palestinian type. The third is concerned with dating the original form of the book. Palaeographical data, historical allusions and the relation of Jubilees to

other Qumran material all argue for a date in the 150s B.C. The work is based on careful and detailed research, and only equally detailed analysis will establish the validity or otherwise of all its conclusions; but one can say that the argument is clear and well organized. There is a full bibliography, but no index.

R. J. COGGINS

DE VAUX, R. and MILIK, J. T., with contributions by J. W. B. BARNS and J. CARSWELL: *Qumrân Grotte 4*. Vol. II. I. *Archéologie*. II. *Tefillin, Mezuzot et Targums (4Q128-4Q157)* (Discoveries in the Judaean Desert, VI). 1977. Pp. xi, 93, 28 plates and 14 figure drawings. (Clarendon Press, Oxford. Price: £12.50)

Father de Vaux, in five short chapters, gives an account of the discovery of Cave 4, describes the cave, its history and contents, and the work on the texts found there. J. Carswell contributes an article on fastenings on the Qumran MSS, and J. W. B. Barns writes a note on 'papyrus fibre pattern'. The Hebrew and Aramaic texts (phylacteries, *mēzûzôth*, and three small, badly damaged fragments from targums to Leviticus and Job) are edited by J. T. Milik, with additional notes by M. M. Kasher on the Leviticus fragment. The biblical Hebrew texts are interesting from a text-critical point of view. This is the second volume of texts found in Cave 4. The first was published in 1968 (see *B.L.* 1969, p. 57; *Bible Bibliog.*, p. 183). The long delay in the publication of the second volume is an indication of the difficulty in editing these texts, but the political upheavals of the 1960's also contributed to the delay. Father P. Benoit, in the preface, expresses the hope that subsequent volumes of the Cave 4 material will appear rather more rapidly.

P. WERNBERG-MØLLER

VERMES, G.: *The Dead Sea Scrolls (Qumran in Perspective)*. With the collaboration of Pamela Vermes. 1977. Pp. 238. (Collins, London. Price: £4.00)

This excellent survey offers a synthesis of thirty years of Qumran research. Vermes is a complete master of his theme and writes with lucidity and sanity for both the general educated public and the specialist. The chapters are entitled: Discoveries in the Judaean Desert (an account not only of the Qumran scrolls, but also of the Masada, Khirbet Mird and Bar Kokhba manuscripts); Authenticity and Dating of the Scrolls; The Qumran Library (an analysis of the sectarian documents text by text); Life and Institutions of the Sect; Identification of the Community; History of the Sect; The Religious Ideas and Ideals of the Community; Qumran and Biblical Studies (the text of the O.T.; the Pseudepigrapha; the N.T.). A judiciously selected bibliography is given for each topic. Despite the continued spate of writing on the Scrolls, it is hard to find balanced, comprehensive, up-to-date material: this work will surely become the standard introduction to the subject in English.

P. S. ALEXANDER

WACHOLDER, B. Z.: *Essays on Jewish Chronology and Chronography*. 1976. Pp. xvii, 257. (Ktav, New York. Price: \$15.00)

Eight papers, published originally between 1963 and 1975, are here reprinted without change. Among them is a discussion of the problem of synchronising the sabbatical cycle in antiquity with our calendar; it

concludes with a table of sabbatical years from 518/9 B.C. to A.D. 440/1. There is also an excellent account of the Triennial Cycle of Scripture readings used in the ancient Palestinian synagogues. The essay on the 'Visibility of the New Moon in Cuneiform and Rabbinic Sources' (written in collaboration with D. B. Weisberg) traces the post-exilic Jewish lunisolar calendar and the Rabbinic methods of intercalation back to Babylonian practice. In 'Chronomessianism' Wacholder attempts to show that in the few centuries before and after the turn of the eras sabbatical years were times of heightened messianic expectation. Least convincing is his study of the date of the Mekilta de-Rabbi Ishmael: in it he advances the novel theory that the Mekilta is not (as academic orthodoxy states) a Tannaitic work, but a seventh or eighth century pseudepigraph. All the articles in this volume merit close attention; the Biblical scholar will find much in them of fundamental importance.

P. S. ALEXANDER

WAHL, O. (ed.): *Apocalypsis Esdrae. Apocalypsis Sedrach. Visio Beati Esdrae* (Pseudepigrapha Veteris Testamenti Graece, iv). 1977. Pp. x, 61. (Brill, Leiden. Price: Fl. 36.00)

This volume is devoted to three little known but closely related writings all directly or indirectly dependent on 4 Ezra. All three have been published before, but in the case of two of them Wahl has been able to use evidence not available to the original editors. The new evidence for the Vision of Ezra is particularly interesting. This work, which is known only in Latin, was edited by Mercati in 1901 on the basis of a single Vatican ms, but Wahl has used two further witnesses: a codex from Linz, and a ms of the *Magnum Legendarium Austriacum* which includes the Vision. The text of this third witness was published by A. Mussafia in 1871, but this was largely unknown, and Wahl's attention was drawn to it only in the final stages of the preparation of his work. Its importance lies in the fact that it shows affinities with both the Vatican and the Linz mss (which differ markedly from one another), and Wahl sees the need for further study of the textual problems. For the Greek Apocalypse of Ezra he has had at his disposal not only the ms used by Tischendorf in his edition of 1866 (Paris, Bibl. Nat., gr. 929), but also a second Paris ms (gr. 390). However, the two mss have a similar text. Finally, in the case of the Apocalypse of Sedrach Wahl has included the homily on love which was largely omitted by James in his edition of 1896.

M. A. KNIBB

WEBER, F.: *Jüdische Theologie auf Grund des Talmud und verwandter Schriften gemeinfasslich dargestellt*. Herausgegeben von Franz Delitzsch und Georg Schnedermann. 1975. Pp. XL, 427. (Olms, Hildesheim. Price: DM. 74.00)

This book first appeared in 1880 under the title *System der altsynagogalen palästinischen Theologie* and again in 1886 under the title *Die Lehren des Talmud*. In 1897 a second improved edition was published under the title *Jüdische Theologie auf Grund des Talmud und verwandter Schriften*. The present edition is a verbatim reprint of that last edition. The book was the first modern treatment of Jewish theology in German and held its place until Billerbeck published his voluminous Commentary of the N.T. The change in the title of Weber's book is not insignificant, although the contents remained the same, because the Jews, unlike the Christians, have no systematic theology. Nevertheless the material of the

book, written for the Christian student, had to be put into some kind of systematic order to enable him to find his way through the maze of Jewish religious thought and to see the differences between the two religions. The book is divided into two parts: the first deals with the basic principle of the Tora and nomism, the second with the specific religious teachings (theological, cosmological, soteriological, eschatological) laid down in the Talmud and the Jewish writings outside the O.T.

H. KOSMALA

ZAHAVY, T.: *The Traditions of Eleazar Ben Azariah* (Brown Judaic Studies, 2). 1977. Pp. xv, 365. (Scholars Press, Missoula, Montana for Brown University. Price: \$7.50 (members \$5.00))

Following the pattern set by J. Neusner in *Eliezer Ben Hyrcanus. The Tradition and the Man* (B.L. 1975, pp. 104–105), several Ph.D. theses at Brown University are consecrated to rabbinic personalities. Zahavy's study of Eleazar ben Azariah entails a lengthy reproduction (in English translation) of the halakhic and haggadic traditions associated with him, each extract being accompanied by interpretative comments. Next, this raw material is subjected to form-critical and traditio-critical analyses from which emerges the substance of Eleazar's legal and theological doctrine. The author's final assessment of this rival of Gamaliel I is something of an anticlimax: 'an interesting but minor figure'.

G. VERMES

10. PHILOLOGY AND GRAMMAR

BARTHELEMY, D. and TARGARONA, J.: *Liste der schwachen hebräischen Verben / Liste des verbes faibles de l'hébreu*. 1971. Pp. 41. (Verlag Schweizerisches Katholisches Bibelwerk, Freiburg, Switzerland. Price: S.Fr. 2.80)

This ingenious beginners' tool is designed to facilitate the use of a Hebrew dictionary. It lists all weak verbs arranged according to their surviving root letters: thus under Gimel we find *g'(h)*, *gbh*, *(n)gd*, *gd(d)*, etc. All attested stems are noted with the number of occurrences of each in brackets, or, where there is only one occurrence, with the Biblical reference. The work is based on Mandelkern's concordance, supplemented by occasional references to Gesenius-Buhl¹⁷.

J. F. A. SAWYER

BRAYMANN, M. M.: *Studies in Semitic Philology* (Studies in Semitic Languages and Linguistics, vi). 1977. Pp. xi, 597. (Brill, Leiden. Price: Fl. 96.00)

Most of the 52 articles in this collection have been published before, but they have, when necessary, been revised and translated into English. The first part (pp. 1–205) is concerned with 'Phonological and Morphological Studies' (15 articles) on such matters as 'The Vowel *i* as an Auxiliary Vowel' and 'Some Aspects of the Development of Semitic Diphthongs', and the second with 'Syntactic and Semantic Studies' such as 'Genetic Aspects of the Genitive in the Semitic Languages' and 'The Root *hwy* "to be", a Proto-Semitic Verb'. The second part includes one exegetical study: a discussion of Gen. 2:24 in the light of an Iraqi lullaby in Arabic. There is no index.

J. A. EMERTON

CALLENDER, J. B.: *Middle Egyptian* (Afroasiatic Dialects — Ancient Egyptian, ed. W. Leslau and T. G. Penchoen, vol. 2). 1975. Pp. v, 143. (Undena Publications, Malibu, California. Price: \$10.00)

The purpose of this book is not to serve as a textbook for learning the classical phase of ancient Egyptian, but to present Middle Egyptian 'for a general linguistic audience, familiar with current approaches and terminology', and incorporating the work on Egyptian verbs and syntax by Polotsky and others. This is faithfully done, by and large. Occasionally, the author intrudes his personal speculations without adequate notice of their nature, as if they were *Gemeingut* (which they are not). As this work (unconsciously!) makes clear, the faddish 'current terminology' of today is at times manifestly unsuited to the description of Egyptian.

K. A. KITCHEN

GRANDE, B. M.: *Introduction to the Comparative Study of the Semitic Languages*. 1972. Pp. 442. (U.S.S.R. Academy of Sciences; Oriental Institute, Moscow State University. Price: R. 3.26)

A brief introduction is devoted to the meaning of 'Semitic', 'Semitic-Hamitic', 'Proto-Semitic' and 'Common Semitic' as linguistic terms, and to the problem of linguistic borrowing within the Semitic language group. A survey of the Semitic languages follows, which gives considerably more space to Hebrew and Aramaic than to any other group. The main part of the book deals systematically and comprehensively with phonology and morphology. The emphasis is on comparison of attested forms rather than on reconstruction of protosemitic forms, and the starting-point is normally Arabic (Grande is himself an Arabist). An appendix contains brief but practical grammatical outlines of Akkadian, Hebrew, Syriac, Arabic and Ethiopic, with sample texts, transcription, translation and commentary. There are an eight-page bibliography containing references to recent Russian works, and an elaborate table of contents, but no index. This is a substantial piece of work which will no doubt encourage specialists in one Semitic language to study others, and non-specialists or beginners to persevere in their Semitic studies whatever may be their own field.

J. F. A. SAWYER

GROSS, W.: *Verbform + Funktion. wayyiqtol für die Gegenwart? Ein Beitrag zur Syntax poetischer althebräischer Schriften* (Münchener Universitätsschriften, Fachbereich Kath. Theologie. Arbeiten zu Text und Sprache im Alten Testament, 1). 1977. Pp. viii, 189. (Eos Verlag, St Ottilien. Price: DM. 28.00)

This work, which is a revised form of a *Habilitationsschrift* at Munich University in 1975, discusses whether the *waw* consecutive with the imperfect can be used of the present. It makes use of the distinction between the uses of the verb in individual and general senses (the terms are explained on pp. 4–5). After an introduction and a summary of previous work on the subject, there is an examination of the various uses of the *waw* consecutive with the imperfect that have been understood by many to refer to the present. It is argued that this form of the verb is normally used of individual actions in the past, and can also be used in a perfective sense. It can be used of the present in a general sense only in certain

circumstances, and not in an individual sense except with certain types of verb (e.g. verbs denoting mental or emotional states). There are a bibliography, and indexes of biblical references and of names of scholars and subjects. This is not an easy book to read, but it is a substantial contribution to the study of the Hebrew verbal system.

J. A. EMERTON

HOFTIJZER, J.: *Verbale Vragen. Rede uitgesproken bij de aanvaarding van het ambt van gewoon hoogleraar in het Hebreeuws, de Israëlitische Oudheden en het Ugaritisch aan de Rijksuniversiteit te Leiden op 10 Mei 1974*. 1974. Pp. 37. (Brill, Leiden. Price: Fl. 5.00)

Professor Hoftijzer's inaugural lecture concentrates on the Hebrew verbal system. He suggests that future research should regard Hebrew verbs as 'dependent', i.e., as depending for their function on the presence or absence of elements such as conjunctions and interrogative or negative words; also, that verbs may occur in fixed combinations with other elements.

J. W. ROGERSON

JONES, G. H. and AP-THOMAS, D. R.: *Gramadeg Hebreaeg y Beibl* (Cyfres Beibl a Chrefydd; 1). 1976. Pp. vii, 164. (University of Wales Press, Cardiff. Price: £2.00)

There has been a long established tradition of Hebrew studies in the University of Wales. But until the publication of this Hebrew Grammar no serious attempt had been made to provide the Welsh speaking student with a standard Grammar of Biblical Hebrew. This volume offers clear and very full guidance to the student, and each exercise is related to the material which has been discussed. There are a few minor errors, but these do not detract from the usefulness of this Hebrew Grammar to the Welsh speaking student.

E. R. ROWLANDS

KOPF, L.: *Studies in Arabic and Hebrew Lexicography*. Edited by M. H. Goshen-Gottstein with the assistance of S. Assif. 1976. Pp. 261 (English and German), 195 (Hebrew), portrait. (Magnes Press, Jerusalem. Price: \$30.00)

The work of Kopf is of the first importance for all concerned in the use of Arabic evidence in Hebrew lexicography, but his major work, his Hebrew University dissertation, was never made available to the scholarly public. This volume assembles six articles in English and German, two of them originally published in *Vetus Testamentum* and therefore quite accessible. It also contains three chapters of Kopf's dissertation, printed in Hebrew with only minor changes; these are considered to contain his most important findings. Warm thanks are due to Professor Goshen-Gottstein for his initiative in promoting this work and for his valuable introduction.

J. BARR

KRAŠOVEC, J.: *Der Merismus im Biblisch-Hebräischen und Nordwestsemitischen* (Biblica et Orientalia, 33). 1977. Pp. xvi, 184. (Biblical Institute Press, Rome. Price: Lire 8,000; \$10.00)

This is a dissertation (1976) by a pupil of M. J. Dahood at the Pontifical Biblical Institute. After a bibliography, the introduction defines merismus, and discusses some methodological principles, the possibilities

and limits of this work, and parallelism and the Massoretic Text. The first part ('Synthetisch-analytische Behandlung nach wichtigeren Kategorien') contains a chapter on words for heaven and earth, and another on living beings (god or gods and man, leader or king and ordinary man, widow and orphan and related terms, men and animals, and large and small animals). These words are examined in the O.T., the Ugaritic texts, and North-West Semitic inscriptions. The second part ('Meristische Wortpaare und Wortgruppen in alphabetischer Ordnung mit Stellenangaben') collects 272 groups of words. There is a chapter giving general conclusions, and indexes of scholars' names and of biblical and non-biblical texts. A valuable piece of work.

J. A. EMERTON

LETTINGA, J. P.: *Grammatica van het bijbels Hebreeuws*. Eighth, fully revised edition. 1976. Pp. xi, 200.

LETTINGA, J. P.: *Hulpboek bij de Grammatica van het bijbels Hebreeuws*. Sixth, fully revised edition. 1976. Pp. viii, 90 + 23 of paradigms. (Brill, Leiden. Price: Fl. 49.00 for the two vols.)

This is a descendant (see *Grammatica*, p. ix) of the work of J. Nat reviewed in these pages by H. H. Rowley in 1947 (*Eleven Years*, p. 103); the earliest version appeared in 1936. The grammar is of the systematic type, going through the script, phonology, morphology and syntax element by element. Exercises, reading passages and vocabularies are all in the companion volume, the *Hulpboek*. The approach is more systematic than in most modern teaching grammars. Detail is considerable, terminology is traditional, and all in all the grammar is a very solid and scholarly piece of work, usable by the advanced student after the original learning process is complete. Dutch students must be gluttons for hard work.

J. BARR

POLZIN, R.: *Late Biblical Hebrew. Towards an Historical Typology of Biblical Hebrew Prose* (Harvard Semitic Monographs, 12). 1976. Pp. xii, 170. (Scholars Press, Missoula, Montana for the Harvard Semitic Museum. Price: \$6.00 (members \$4.00))

In this interesting study Dr Polzin attempts to analyse the Priestly Document (P) and to characterize the typological nature of its language by linguistic means alone. He rejects Ryssel's theory that P represents the earliest strand of literary Hebrew and argues, on grounds of methodology, against Giesebrecht who, in his attempt to prove a late date for P, concentrated on vocabulary. His concern is to place the language of P (i.e. its grammar and syntax rather than its vocabulary) in relation to classical biblical Hebrew on the one hand, and Late Biblical Hebrew on the other, the former being exemplified in JE, Deuteronomy and the Court History, and the latter in the non-synoptic parts of Chronicles, Ezra and the non-memoir parts of Nehemiah. The language of P emerges as typologically later than classical biblical Hebrew but earlier than that of the Chronicler. Polzin owes much to Kropat's work on the language of the Chronicler (BZAW, 1909), but holds that Kropat was wrong not to distinguish between the synoptic and the non-synoptic parts of Chronicles, and unjustified in ascribing many features of Late Biblical Hebrew automatically to Aramaic influence.

P. WERNBERG-MØLLER

SAWYER, J. F. A.: *A Modern Introduction to Biblical Hebrew*. Re-printed with minor corrections, 1976. Pp. 217. (Oriel Press, Stocksfield. Price: £4.00)

See the review by James Barr on the first printing (*B.L.* 1977, p. 118). The need for a second printing of the book so soon after the first is an indication of the interest which has been aroused by it. The author has used this opportunity to correct some minor errors (though not the one pointed out by Barr on p. 157), and also to add a useful Index of Biblical Passages Discussed.

R. N. WHYBRAY

SCHNEIDER, W.: *Übungsbuch für den Hebräisch-Unterricht*. 1976. Pp. vii, 122. (Claudius Verlag, Munich. Price: DM. 24.00)

The exercises devised to accompany Schneider's impressive grammar (see *B.L.* 1976, p. 106) contain signs of real progress towards a new and enlightened method of teaching Biblical Hebrew. The emphasis throughout is on analysing actual Biblical sentences grammatically, syntactically and semantically. Exercises include grouping vocabulary items in *Wortfelder*, identifying pronoun subjects and objects in verb forms, discussing the function of particles, and pointing, but no translating into Hebrew. Vocabulary lists, Tables and Indices are contained in a thirty-page insert.

J. F. A. SAWYER

WILLIAMS, N. D.: *A Lexicon for the Poetical Books*. 1977. Pp. 135. (Williams & Watrous, Irving, Texas. Price: \$4.95)

This is a simple lexicon providing students with basic information to help them in reading texts. It is not intended for exegetical purposes. For each book or individual psalm words with fewer than seventy occurrences throughout the O.T. are collected, the more frequent listed alphabetically first, the others noted verse by verse. Statistics of word frequency are included. An appendix contains the more common words. The book of Ecclesiastes is included, but not Lamentations. The arrangement is simple and clear. The book should prove adequate for its purpose.

G. I. EMMERSON

11. ADDITIONAL NOTES ON SCHOOL TEXTBOOKS

*DOBSON, J. H.: *A Guide to the Book of Exodus* (Theological Education Fund Study Guides, 13). 1977. Pp. xiv, 201, 1 map, 21 photographs. (S.P.C.K., London. Price: £2.95)

This volume maintains the high standard of other O.T. works in the same series (cf. *B.L.* 1977, p. 82), which aims to provide text-books suited for use by theological teachers in countries where English is a second language. The format is that of a biblical commentary for school-children, each section ending with questions and suggestions for further study. The literary and historical exegesis is thorough, though fairly conservative, but the author's primary purpose is to direct the reader's attention elsewhere, to matters of theological and pastoral interest, which he achieves by frequent allusions to Christian teaching and to the social, moral and religious problems of contemporary society. This Guide, like its companion O.T. volumes, will doubtless be as much appreciated by teachers and ministers in this country as abroad.

J. W. MCKAY

HÜRLIMANN, J. and HUONDER, V.: *Einer hat etwas zu sagen. Berufung und Auftrag des Propheten Jesaja* (Arbeitsheft für Schüler, 106). 1977. Schülerheft, pp. 27; Lehrerheft, pp. 32. (Walter Verlag, Olten, Switzerland. Price: S.Fr. 4.50 the set)

This is one of the modules prepared by a Swiss Institute for Religious Education, and is intended for children in their seventh to ninth school year. The teacher's booklet is divided into three sections, the longest containing background material on Isaiah and his work, and the other two suggestions about didactic concepts and the preparation of lessons. The corresponding booklet for pupils contains photographs, biblical quotations in modern translation, questions, suggestions for practical work and an endeavour to relate the Bible to contemporary situations. The series will be of interest to teachers engaged in preparing similar modules, but its use in non-German speaking schools is impracticable without a translation for pupils.

G. H. JONES

*LINK, M.: *These Stones Will Shout. A New Voice for the Old Testament*. 1975. Pp. 228, over 120 illustrations. (Argus Communications, Niles, Illinois. Price: \$5.95; £3.00)

The Jesuit author has composed a serious narrative to excite the unheeding adolescent into a realization of what the O.T. means to mankind. He does this not only by dramatizing relevant archaeological discoveries and passages from the Bible, but also by quoting many excerpts from books, magazines, plays and journals; illustrations, too, have been well chosen. It should give quite a fillip to the R.I. class, and may well lead some on, as the author hopes and has planned, to more detailed study.

D. R. AP-THOMAS

*RATTEY, B. K.: *A Short History of the Hebrews from the Patriarchs to Herod the Great*. Third edition, revised by P. M. Bonyon. 1976. Pp. 144. (Oxford University Press, London. Price: 95p)

It was a surprise to find this very old and traditionally conceived work (it was first published in 1931; on the second edition of 1964 see *B.L.* 1965, p. 19; *Decade*, p. 571) making a re-appearance, even between cheerful new covers. The reviser's Preface explains the reason: it has been virtually rewritten and 'updated' with the examination and linguistic needs of overseas students in mind. The approach is still fairly rigid, not made less so by suggestions for notes at the end of each chapter. But there are good references and succinct information, and it could be a useful reinforcement in teaching any of the historically based 'O' level syllabuses.

E. B. MELLOR

ROGERS, J. P.: *A Silhouette of the Bible, being 160 Key Passages with Notes*. 1976. Pp. 160. (Published by the author, Bedales School, Petersfield, Hampshire. Price: £2.25)

Of the 160 'key passages' only 54 relate to the O.T. and Apocrypha, which necessarily limits this book's usefulness for O.T. studies in Religious Education. However, it is clearly set out, with succinct notes printed opposite each passage; it refers to a wide range of material, the indexing is

ingenious, suggesting a variety of approaches, and it does not claim to be more than an introduction to fuller study. Its defects are a certain coyness of phrase here and there (e.g. on Samson: 'Ruth is infinitely preferable to this oaf!') — which prompts the reader to wonder why this 'Tarzan with a fatal weakness for women' was included in the selection and Ruth omitted); an over-use of exclamation marks (there is surely no need for a textbook to read like a letter from Queen Victoria); and a tendency to generalizations which would be hard to avoid in such a short work. Like so much privately published material, it probably needs the author to do justice to it in school, though his 'perhaps it would be healthily handled by the English Departments, for it is an academic work and not a pietistic instrument' will in any case hardly commend him to the R. E. specialist. Religious Education departments are quite capable of being healthy, academic and truly educational.

E. B. MELLOR

*UNSTEAD, R. J.: *Living in Ancient Egypt*. 1977. Pp. 43. (A. & C. Black, London. Price: £1.45)

Strictly speaking part of a History series this, by virtue of covering the period of the New Kingdom, could be used by younger secondary pupils as background for religious education, either alone or as part of integrated studies. It is lavishly illustrated with line drawings by Ron Stenberg, and gives clear, well arranged information, but it is still expensive for a book of its type, and would be viable as a work of reference rather than as a class textbook.

E. B. MELLOR

WATSON, D. C. C.: *Myths and Miracles. A New Approach to Genesis 1-11*. 1976. Pp. 119, numerous drawings. (H. E. Walter, Worthing. Price: £1.50)

The general outlook of this book is summed up in the note on the introductory page: 'Throughout this book the word "myth" is used to mean *a widespread but mistaken idea, a popular fallacy*' (author's italics), 'except in Chs. 2 and 9, where the difference is noted'. Predictably, in Chapters 2 and 9 alternative meanings of 'myth' are given short shrift; the book, written from an ultra-conservative point of view, declaredly sets out to argue the historicity of the Creation and Flood stories, and throws in a number of dogmatic moral and sociological statements for good measure. Theologically by its extreme attitude it can do nothing but harm to the reputation of conservative thinking; educationally it is bad because it abounds with highly controversial ideas without giving any encouragement for discussion, or for serious consideration of other points of view. In his introduction Mr Watson goes as far as to say that outlooks other than his own should be mentioned — but that they are 'mutually exclusive theories believed by different groups of intelligent and educated people'. The teacher may find all this of some interest, but it is certainly not a book to be used in the classroom.

E. B. MELLOR

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