

O16.221
50c

D. Winton Thomas

The Society for Old Testament Study

BOOK LIST

1954



PRINTED FOR PRIVATE CIRCULATION

University College of North Wales

Ex Libris



Professor Winton Thomas

Marc Dosbart

Class Mark

Rhif

Accession No.

Periodicals

SOC

274873



301100 07657258

h
s
o
e
r-
s
s.

g

=

The Society for Old Testament Study

BOOK LIST, 1954

I have once more to thank all those who have collaborated with me in the preparation of this Book List. There are first of all the members of the panel appointed by the Society to write the notices. In addition I have had to call on the services of some others, both in England and abroad, for occasional help, and to these I am especially grateful. Further, Mr. S. Roberts, Deputy Librarian of Manchester University Library, and Mr. L. Galpin, a member of the staff of the same library, have helped me in a variety of ways, and especially with the published prices of a number of the books. Wherever it is known, the price has been added, but for various reasons this has not always been possible.

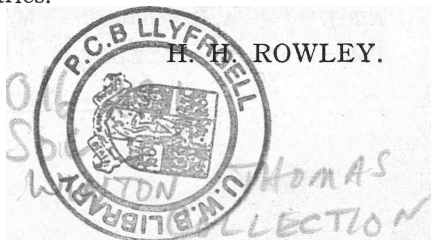
I have not been able to get access to some of the books I should have liked to include, and the incompleteness of the Book List is greater than I desired. I can only assure the members of the Society that I have endeavoured to make it as complete and as up-to-date as possible. For the notices on Israeli books I am largely indebted to Dr. I. L. Seeligmann. Israeli publishers, with very rare exceptions, are unwilling to send review copies of their books, and efforts to buy their books in this country are often unsuccessful.

The placing of books in the appropriate sections is sometimes arbitrary, since they could be assigned to more than one with reasonable justification. For any errors I have made in this or in other respects, I offer my apologies. Titles to which an asterisk (*) is prefixed are recommended for inclusion in school libraries.

MANCHESTER UNIVERSITY.

H. H. ROWLEY.

274873



Subject Index

	Page
General	3
Educational	16
Archaeology and Epigraphy	17
History and Geography	22
Text and Versions	25
Exegesis and Modern Translations	30
Literary Criticism and Introduction (including History of Interpretation, Canon, and Special Studies)	44
Law, Religion and Theology	56
The Life and Thought of the Neighbouring People	76
The Dead Sea Scrolls	81
Apocrypha and Post-Biblical Judaism	83
Philology and Grammar	92
Books received too late for notice	97
Index	98

G.W.A.	=	G. W. Anderson	W.D.M.	=	W. D. McHardy
D.R.Ap-T.	=	D. R. Ap-Thomas	T.W.M.	=	T. W. Manson
J.M.T.B.	=	J. M. T. Barton	J.M.	=	J. Mauchline
W.B.	=	W. Baumgartner	L.A.P.	=	L. A. Poore
M.B.	=	M. Black	N.W.P.	=	N. W. Porteous
S.G.F.B.	=	S. G. F. Brandon	O.S.R.	=	O. S. Rankin
L.H.B.	=	L. H. Brockington	H.R.	=	H. Ringgren
F.F.B.	=	F. F. Bruce	B.J.R.	=	B. J. Roberts
D.D.	=	D. Daube	H.H.R.	=	H. H. Rowley
G.R.D.	=	G. R. Driver	J.N.S.	=	J. N. Schofield
O.E.	=	O. Eissfeldt	I.L.S.	=	I. L. Seeligmann
I.E.	=	I. Engnell	N.H.S.	=	N. H. Snaith
J.G.	=	J. Gray	J.L.T.	=	J. L. Teicher
H.St.J.H.	=	H. St. J. Hart	T.W.T.	=	T. W. Thacker
A.S.H.	=	A. S. Herbert	D.W.T.	=	D. Winton Thomas
A.R.J.	=	A. R. Johnson	M.W.	=	M. Wallenstein
R.J.L.	=	R. J. Loewe	P.R.W.	=	P. R. Weis

GENERAL

(ALT, A.): *Geschichte und Altes Testament*. (Beiträge zur historischen Theologie, No. 16.) 1953. Pp. 224. (Mohr, Tübingen. Price : DM. 36, or bound, DM. 39.60.)

Members of the Society will be interested in this Festschrift presented to our latest Honorary Member, Professor Alt, on his seventieth birthday. It consists of ten essays and a bibliography of his writings. All the essays are in German with the exception of Albright's on Dedan, in which it is argued that the name as the designation of a tribe is a thousand years older than the earliest Biblical allusion. Eissfeldt writes on Psalm lxxx, arguing for a probable date between 727 and 724 B.C. Elliger examines in detail part of Ezekiel's description of the Temple, and essays a plan, while Rost examines the passage treating of Noah as a vinegrower (Gen. ix. 18 ff.). Baumgärtel writes on the study of the Old Testament in the light of the New, repudiating typology but insisting that the meaning of the Old Testament as *Heilsgeschichte* cannot be fully perceived without the New Testament. Zimmerli has the second longest essay on 'Ich bin Jahwe', while the longest is by Edel on some correspondence of Rameses II dealing with his matrimonial alliances. Noth has a study of Proper Names in Mari and Israel, and Galling deals with the god Carmel (on whom Eissfeldt also has a study noted elsewhere in this *Book List*). While some of these go beyond the boundaries of the Old Testament all are of interest to Old Testament students. Von Rad's study lies more within the field of the New Testament, and is devoted to the *Vorgeschichte* of the form of 1 Cor. xiii. 4-7, with particular reference to the *Testaments*. The bibliography was prepared by K. H. Mann. H.H.R.

DE BOER, P. A. H. (ed. by): *Oudtestamentische Studiën*, Deel X. 1954. Pp. 256. (Brill, Leiden. Price : (Subscription) Fl. 17.50, (separately) Fl. 29.00.)

The Dutch Old Testament Society has added another volume to this series after an interval of rather more than two years. This volume contains three articles in English and three in French. First, those in English. L. A. Snijders of Zwolle contributes a long and detailed study of the word *zār*. The article occupies rather more than half the volume. The English is not always easy to understand. There are six occurrences of a root *zwr-zvr* (*squeeze*), but the writer is mainly concerned with the true *zwr* root (*deviate, go away from, be far from*). In the main the contrast is between *zārim* and 'holy'. This contrast governs the use of the word as describing foreign nations, strange gods, non-priestly Israelites, and even the instances in Proverbs. The discussion of the relation between *zār* and *nokri* (unknown) is of especial value. J. Simons of Leiden has a thirty-page article on the structure and meaning of the Table of Nations in Gen. x. There are three blocks: Egyptian, Fertile Crescent, outer belt. Put is Libya. Chr. H. W. Brekelmans of Oudenbosch denies that Ex. xviii

supports the theory of the Kenite origin of Yahwism. Lastly, the three French articles. J. van der Ploeg discusses the origin and nature of the *šoter*. The name was introduced in the time of the kingdoms. They were secondary officials in general. A. van den Born of Achterveld discusses certain place names: Magog, Gibeah and Gibeon. Finally, the editor deals with the meaning of the root *qwh*. The article is notable for its full use of the renderings of the ancient versions. He finds, behind the alleged three distinct roots, a common fundamental idea of 'cohesion, consistency, firmness'.

N.H.S.

BÖHL, F. M. TH. DE LIAGRE: *Opera minora: Studies en bijdragen op assyriologisch en oudtestamentisch terrein*. 1953. Pp. xvi+570. (J. B. Wolters, Groningen. Price: Kr. 30.00.)

This handsome volume is an unusual kind of Festschrift, presented to the distinguished Leiden orientalist. It contains twenty-seven of his own occasional publications (with some revision), seven in Dutch, nineteen in German, and one in English, some of which have previously been noticed in earlier issues of this *Book List*. Professor Beek contributes a brief biographical introduction; and there is a well-arranged bibliography of Professor Böhl's works. The Old Testament essays reprinted are: 'Het ontstaan en de geschiedkundige waarde van Oudtestamentische verhalen', 'Wortspiele im Alten Testament', 'Das Zeitalter Abrahams', 'Priester und Prophet', 'Prophetentum und stellvertretendes Leiden in Assyrien und Israel', 'Missions- und Erwählungsgedanke in Alt-Israel', 'Die Juden im Urteil der griechischen und römischen Schriftsteller'; and the Assyriological part of the collection is also full of valuable material for the Alttestamentler, e.g., the essay on the New Year festival in Babylon and Israel, and the study of Hammurabi and his time. Altogether a most valuable collection. G.W.A.

(DOLD, A.): *Colligere Fragmenta: Festschrift Alban Dold zum 70. Geburtstag*, ed. by B. Fisher and V. Fiala. (Beiheft, Texte u. Arbeiten.) 1952. Pp. xx+296. (Erzabtei, Beuron in Hohenzollern. Price: 50s. 0d.)

It is only fitting that a special Beiheft should celebrate the long association of Dold, a Beuron Benedictine, with the series to which he has contributed so many volumes, beginning with the first of all in 1917. This volume, to which thirty scholars have contributed, does not contain a large number of papers that would specially interest an *Alttestamentler*. There is, however, a valuable study of the Septuagintal text used by Jerome in his incomplete commentary on Jeremiah. This is by J. Ziegler, the editor of the great Göttingen Septuagint, and emphasizes as specially significant a long list of special readings that cannot be traced to any existing Greek translation and appear to be the commentator's own free rendering. M. Stenzel writes on the Vulgate text of Habakkuk, and A. Vaccari, in a stimulating paper on the variants "ipse" or "ipsa" in the Latin of Gen. iii. 15, stresses the need of keeping

an eye on the commentaries of ancient writers if one wishes to be certain of their choice of text. F. Stummer comments on the difficult Latin reading of Sir. xxi. 10 : " Via peccantium complanata lapidibus," and refers to the German proverb, familiar in its English form : " Der Weg zur Hölle ist mit guten Vorsätzen gepflastert." R. Weber discusses the faulty reading in Ps. lxxviii. (MT. lxxix.) 10 : " Vindica sanguinem servorum tuorum qui effusus est." J. Eschweiler's attractive article on the illustrated psalter preserved at Stuttgart has unfortunately lost a page or so owing to an error in printing. Three of the 318 illustrations are reproduced by way of pictorial supplement to the text. J.M.T.B.

(DORNSEIFF, F.) : *Festschrift Franz Dornseiff*, ed. by H. Kusch. 1953. Pp. 384. (Veb Bibliographisches Institut, Leipzig. Price : DM. 20.00.)

In this *Festschrift* to celebrate the 65th birthday of the Leipzig scholar, Professor Franz Dornseiff, four articles concern the Bible student ; M. Lambertz on the genealogies of Mt. i. and Lk. iii. ; H. Sasse, ' Sacra Scriptura '—Augustine's teaching on Inspiration ; E. Seidl on legal phraseology of the ancient Egyptians, mainly court and civil law ; and H. Bardtke on paragraph division in DSIa. The last-mentioned is the only one with direct interest in the Old Testament. The author examines seriatim the paragraphs in the scroll, comparing them with those of BH 2 and 3, a few Genizah fragments, *Codex Petropolitanus*, the three Great Codices of LXX (S, B and A) and the Ambrosian Peshitta. He concludes that two-thirds of the open paragraphs in the scroll belong to the tradition found elsewhere, but c. 120 closed paragraphs reflect a now extinct tradition and/or the theological needs of the sect. The Massoretic order shows a tendency to combine the shorter paragraphs of the pre-Jamnia text-forms. It is to be noted, however, that DSIB and a vast number of Genizah fragments of Isaiah were not available for comparison.

B.J.R.

' *Enšiklōpēdyā Mikrā'īth. Encyclopaedia Biblica, Thesaurus rerum biblicarum alphabetico ordine digestus* edd. Institutum Bialik et Museum Antiquitatum ad Universitatem Hebraicam Hierosolytanam pertinetes. Vol. II. 1954. Pp. xxx+cols. 952. (Bialik Foundation, Jerusalem.)

More than three years after the publication of the first volume of the fine Biblical Encyclopaedia in Hebrew, there appears the second one. It contains the letters *Beth* up to *Zain* inclusive, and it is even more bulky than the first one. For a general characterization the reader may be referred to the notice on Vol. I in this *Book List* (1951, pp. 6 f.). Since the publication of Vol. I two members of the Editorial Board, Professors Cassuto and Sukenik, have passed away. Of the fifty-four contributors to this volume more than twenty are new, among them W. F. Albright (*Byblos*), H. Frankfort (*Religions of the Ancient Near East*), H. L. Ginsberg (*Daniel*), L. Oppenheim (*Babel*).

Whoever writes a note of a few lines on a book like this must of necessity fail to do justice to a large number of shorter and longer articles which form a veritable storehouse of information, based on the latest research (*Hellenism*) and into which have been worked many wholly original views (*Gath-Gittaim, Chronicles*). Once more the remarkable breadth of outlook has to be praised.

The contents of this volume are particularly varied. The lack of unity in approach is even more noticeable than is generally the case in an Encyclopaedia. Cassuto contributed twenty-five items, inter alia *Genesis, Leviticus, Numbers, Deuteronomy*. As a matter of fact one reads here in concise form the conservative and slightly apologetic Introduction to the Pentateuch which the author had in mind, but which it was not granted him to write. The extended article *Religion of Israel* has been done by J. Kaufmann, entirely according to the spirit of his *magnum opus* enlarged by a few paragraphs on the exilic and post-exilic periods. To the same field belong the items : *Election, World-picture, Knowledge of God, Anthropomorphism, Divine Revelation*. By far the most voluminous article is that on *Building* (1) materials and technique, (2) dwelling houses, (3) fortification from before the Hyksos up to the post-exilic period, by S. Yeivin who has also contributed many interesting historical and geographical articles (*Benjamin, Gad, Dan, Zebulun, David*). The general impression is that the archaeological, geographical and historical questions have been very thoroughly dealt with, even more so than the literary ones. Perhaps this impression is partly due to the splendid illustrations which are not only extremely well-produced (*Babel, Beth Sh'an, Byblos, Tel Halaf, Hellenism*) but also chosen with exceptional taste and at times of a surprising originality (*Pectoralia, Cattle*).
I.L.S.

FRIEDRICH, G. (ed. by) : *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Lieferungen 12 and 13. 1953. Pp. 64 per part. (W. Kohlhammer, Stuttgart. Subscription Price : DM. 4.60 per part.)

Lieferung 12 (pp. 705-768) contains the New Testament part of the article *païs Theou* by Jeremias, the article *parabolē*, which has a discussion by Hauck of *māshāl* in the Old Testament and Judaism and of *parabolē* in the LXX, and the article *paradeisos* by Jeremias.

Lieferung 13 (pp. 769-832) contains the article *parakaleō* and *parahlēsis* by Stählin which includes sections by other authors on various Old Testament matters, and the article *parithenōs* by Delling which has a balanced discussion of Isaiah vii. 14.

N.W.P.

HAAG, H., ed. by (with the collaboration of A. van den Born and others) : *Bibel-Lexikon*, Part 4. 1953. Cols. 613-868. (Benziger Verlag, Einsiedeln, Zürich and Cologne. Subscription price : Swiss Fr./DM. 11.00 per part.)

The subjects in this fourth issue run from 'Gottesknecht' to 'Judas-kommunion'. Continuing a long and informative

article on the Suffering Servant from the previous issue by J. Fischer, the volume contains articles on Isaiah, Jeremiah, the Jahwist, Jesus Christ, the Johannine literature and Jericho and Jerusalem, the last two incorporating the latest results of archaeological research. The articles are well documented to date and the archaeological articles well illustrated. J.G.

HAAG, H., ed. by (with the collaboration of A. van den Born and others)
Bibel-Lexikon, 5. Lieferung. 1954. Cols. 869-1092. (Benziger Verlag, Einsiedeln, Zürich and Cologne. Price : Fr./DM. 11.00.)

This excellent brief Bible Dictionary has not appeared at the rate that was first planned, but the present issue brings the work half way to its conclusion. The articles in this part run from *Jude* to *Matthäusevangelium*. The information in all is up-to-date, though necessarily very compressed. It is a pity that we have no comparable handbook in English that can be called up-to-date. H.H.R.

Hebrew Union College Annual XXIV. 1952-53. Pp. 274+84. (Cincinnati. Price : \$3.00.)

This volume, which is dedicated to Leo Baeck on the occasion of his eightieth birthday, contains several articles—there are ten in all—which are of interest to O.T. students. J. Morgenstern holds that Is. lv. 6-13 and lviii. 1-12 were addresses delivered in some synagogue on some Yom Kippur. The former passage belongs to the first half of the fourth century B.C., and the latter to the last half, perhaps the last quarter, of the same century. The evolution of Yom Kippur, within which each of these two passages may be precisely fixed, is carefully traced, with special reference to Lev. xvi, the primary stratum of which is dated in the third quarter of the fifth century B.C., and to Num. xxix. 7-11 and Lev. xxiii. 26-32. Interesting textual and philological notes are contributed by J. Reider and M. Tsevat. B. Maisler thinks that Harosheth of the Peoples was the name of an entire region or district closely related to Galilee of the Peoples, and not of a town in south western Galilee (el-Hârîṭīyye or Tell 'Amr). Harosheth was originally an appellative referring to the hilly and wooded (Heb. *horesh* "wood") country of northern Palestine. H. A. Fine examines the chronological sequence of the legal and business documents of the Middle-Assyrian period. Not the least valuable feature of the volume is the index to volumes i-xxiii of the *Annual* which is provided. D.W.T.

HOLWERDA, B. (the late) : . . . *Begonnen hebbende van Mozes* . . . 1953. Pp. 118. (D. H. Littooi, Terneuzen. Price : Fl. 6.00.)

Professor Holwerda died whilst still in his thirties, a grand man and a true scholar. His brother has edited this volume of his literary remains, and we welcome it for Professor Holwerda's sake, and for its own sake. The volume consists of four studies, all in Dutch. The first is his 1949 rectorial address, entitled 'The place which the Lord shall choose'. He does

not find any reference here to the centralization of the cult in the time of Josiah. The second study is an exegesis of Amos iii. 3-8, and this is followed by studies on 'The Priest-king in the Old Testament' and 'The holy-history (Heils-historie) in preaching'. The author's attitude is conservative, but by no means obscurantist.

N.H.S.

(KAPLAN, M. M.): *Mordecai M. Kaplan Jubilee Volume*, ed by M. Davis. Two parts. 1953. Pp. viii+550 (English Section), Pp. x+288 (Hebrew Section). (The Jewish Theological Seminary of America, New York. Price: \$25.00.)

Twenty-four authors in the English section, and seventeen in the Hebrew, have gathered together in this congratulatory homage to Prof. M. M. Kaplan of the Jewish Theological Seminary of America, on the occasion of his seventieth birthday. Biblical studies are well represented. R. Gordis offers in the English section a complete translation of the Song of Songs, with philological notes and an introduction in which he discusses previous interpretations and submits his own. He argues that the book is not a literary unity, but an anthology of secular lyrical songs which express 'a wide gamut of the emotions' of love, or are connected with wedding ceremonies and married life. They are separated in age as widely as the tenth century B.C. (chap. iii refers to King Solomon's marriage) and the Persian Period. The departures from MT are few, mostly a matter of punctuation or a change of a single letter. More often a new meaning is given to Hebrew words as, for example, in i. 4b, which is translated: 'We shall inhale thy love rather than wine; As fine wine do they love thee'. In vi. 12 Tur-Sinai's emendation is accepted with a slight modification, and in viii. 2, *telammedeni* is replaced by *we'el heder horathi*. No reference is made to the interesting study by W. Heffening, 'Zur Geschichte der Hochzeitsgebräuche im Islam' in *Beiträge zur Arabistik, Semitistik und Islamwissenschaft*, ed. by R. Hartmann and H. Scheel, Leipzig, 1944. H. L. Ginsberg offers in *Gleanings in First Isaiah* emendations, new interpretations and reconstructions of MT, and discusses the dependence of Zeph. ii. 4-11 on Is. xi. 14. N. Glueck contends that Deut. xxiii. 8-9 express the universalistic sentiments of Trito-Isaiah in 'purposed contrast' to verses 2-7; but suggests at the same time that 'Edomites and Egyptians' may refer to 'Judaized Idumaeans' and 'such Jews as those at Elephantine' respectively. Leo. L. Honor deals rather perfunctorily with *The Role of Memory in Biblical History*; and I. Efros explains in *Prophecy, Wisdom and Apocalypse* how the line of development from rational transcendentalization of God to mystical unity with the Deity is reflected in the emergence of Wisdom and Apocalyptic literature. Boaz Cohen discusses the *Letter and Spirit in Jewish and Roman Law* with special reference to Paul. J. Gordin offers an English translation of the First Chapter of 'Abhoth de R. Nathan. In the Hebrew section, J. Klausner suggests that Jeremiah is not mentioned in

'Kings' because their author, writing c. 560 B.C., considered the prophet a Quisling and traitor to the national cause. J. Schaechter from Israel submits symptomatically that the right approach to the study of the Bible is that of the 'existentialist' inspired by Kierkegaard. N. H. Tur-Sinai (Torczyner) explains difficult phrases in '*Abhoth de R. Nathan*' and throws light on the term *parush* (Pharisee).

J.L.T.

LOTH, B. and MICHEL, A. : *Dictionnaire de Théologie Catholique : Tables Générales*. Fasc. ii : Arbitrage—Cajétan. 1953. Cols. 241-496. (Letouzey & Ané, Paris. Price : 22s. 3d.)

Now that the great *Dictionnaire de théologie catholique* has been, for some years, complete in its fifteen volumes, it has proved an excellent idea to provide tables that give references to the parts of the work that deal with various aspects of the same subject. Thus the article in these tables entitled "Augustin" spreads its references, additional bibliography and other information over nearly sixteen columns of small type. The opportunity has also been taken to supplement the earlier articles which, as so many of them are not less than fifty years old, are often more than a little out of date. The present fascicle does not contain many headings of interest to students of the Old Testament, who may, however, usefully consult the following articles : Arbres, Arche d'alliance, Assyro-Babylonien, Astarté, Astres, Astruc, Baal, Babylone (et la Bible), Balaam, Baruch and Cabale.

J.M.T.B.

(MORGENSTERN, J.) : *An Index to Biblical Passages cited in the Writings of Julian Morgenstern*. 1953. Pp. viii+136. (Hebrew Union College, Cincinnati, and Jewish Institute of Religion, New York.)

The greater part of the writings of Dr. Morgenstern have appeared without index, since they are published in journals, even though they are sometimes reprinted in book form (as his *Amos Studies*). Many of his articles are longer than some books, and as deserving of index to enable scholars to locate the many original ideas which Dr. Morgenstern has propounded. In 1937 an Index to the Scriptural references in his writings was prepared by two of his students and published by the Hebrew Union College. This covered 36 articles and books, and it has been of frequent use to the present writer. Now an enlarged edition, covering 68 publications has been issued by the Trustees, the index to the publications which have appeared since the first edition being separately given after the re-production of the pages of the former issue. It would be a very great boon if a subject index of his writings could also be prepared to complete the usefulness of this Index. H.H.R.

(PEDERSEN, J.) : *Studia orientalia Ioanni Pedersen septuagenario a.d. VII Id. Nov. anno MCMLIII a collegis discipulis amicis dicata*. 1953. Pp. xx+390. (Einar Munksgaard, Copenhagen. Price : Kr. 40.)

The essays in this volume cover an unusually wide field in oriental subjects and also in the history of religion. It must

suffice here to mention those which have direct or incidental reference to Old Testament or Semitic studies. A. Alt discusses the meaning of the Ugaritic term *škn*. The late A. Bentzen writes on the canonization of Canticles. R. Edelman contributes a note on the Arabic versions of the Pentateuch. O. Eissfeldt sums up the evidence for the significance of the sea in the Bible. I. Engnell considers the possible cultic background of a phrase in Ps. i. A. Goetze discusses negatives in Ugaritic. E. Hammershaimb writes on Ezekiel's view of the monarchy. H. Ingholt discusses views on the meaning of the surname Iscariot, and offers a new suggestion. T. Jacobsen writes on the textile industry at Ur under Ibbi-Sîn. P. Kahle communicates information about the Samaritan Abisha' scroll. J. Laessøe considers the relation of literacy and oral tradition in Mesopotamia. F. Løkkegaard debates problems relating to Ugaritic religion. S. Mowinkel examines the metre and text of Ps. viii. E. Nielsen discusses the place of ox and ass in Hebrew life and religion. S. Pallis surveys the history of Babylon from 538 to 93 B.C. H. H. Rowley (in a contribution which expresses the honour in which Professor Pedersen is held in our Society) re-examines the evidence for the family and tribe of Menelaus, and the nature of the abomination of desolation. G. Widengren discusses ritual emasculation in Semitic religion. The essays are all in English, French, or German; and the volume is a fitting tribute to the range of Professor Pedersen's learning and influence.

G.W.A.

ROBERT, A. (ed. by): *Dictionnaire de la Bible: Supplément* fasc. xxvi. (Loi Israélite—Mandéisme). 1953. Cols. 513-768. (Letouzey & Ané, Paris. Price: 22s. 3d.)

Unlike the fascicle immediately preceding it, the present, most recent, addition to the *Supplément* is not strong in articles of interest to an *Alttestamentler*. H. Cazelles concludes his useful summary on Israelite Law, but, as it happens, some part of this is concerned with the Law as found in the New Testament; A. Lefèvre contributes a short introduction to First and Second Maccabees; R. de Vaux writes on Macpelah (with special reference to the later history of the Haram at Hebron) and on Mambre; and R. Pautrel devotes about seven columns to the problems of the book of Malachi. There is also a long article, divided between three authors, under the general heading of "Magie", in which Sumero-Accadian magic is discussed by J. Largement, Egyptian magic by A. Massart, and magic in the Bible by A. Lefèvre. R. T. O'Callaghan's immensely learned article (cols. 627-704) on the Madaba mosaic, should also be mentioned. For some people the most stimulating contribution will be J. Bonsirven's fourteen-column study of the character and work of Alfred Loisy, who died at a great age in 1940, and is now largely forgotten.

J.M.T.B.

(SCHMITZ, O.): *Verbum Dei Manet in Aeternum: Eine Festschrift für Prof. D. Otto Schmitz*, ed. by W. Foerster. 1953. Pp. 148. (Luther Verlag, Witten-Ruhr. Price: DM. 4.80.)

Two of the eleven contributors have written on the Old Testament. 'Der Begriff "Geschichte" bei Deuterocesaja' is by Karl Elliger. The kernel of this article is that 'ēṣāh, 'ōrah mišpāl and derek teḥānōt (Isa. xl. 13 f.) all refer not to the Creation but to History as a divine teleological process. Johannes Herrmann, "'und wenn es köstlich gewesen ist": Eine Untersuchung zu Ps. 90, 10' is more a disquisition on the implications of Luther's rendering than on the M.T. The remaining papers in this Festschrift are on New Testament subjects. D.R.Ap-T.

(SCHREINER, H.): *Dienst unter dem Wort: eine Festgabe für Professor D. Dr. Helmuth Schreiner zum 60. Geburtstag*. 1953. Pp. 350. (C. Bertelsmann, Gütersloh. Price: DM. 9.50.)

This volume contains a large number of essays on various subjects presented to the professor of Practical Theology in the University of Münster. Those of particular interest to students of the Old Testament are as follows: 'Der 103. Psalm' by Joh. Herrmann; 'Dämonie und Krankheit im Lichte der Erlösung' by Paul Jacobs; 'Die Botschaft des Alten Testaments' by Alfred Jepsen; 'Das Menschenbild des Alten Testaments' by Wilhelm Rudolph. N.W.P.

Semitica (Cahiers publiés par l'Institut d'Études Sémitiques de l'Université de Paris) IV. 1951-1952. Pp. 94. (Maisonneuve, Paris. Price: Fr. 760.)

Of the ten articles contained in this issue, those which will most interest students of the Old Testament are A. Caquot's discussion of an Aramaic inscription from Hatra, which provides the first epigraphic evidence for a goddess Šgl, whose connection with the Hebrew šēgāl remains, however, obscure; J. Cantineau's proposed solutions to a number of problems concerning comparative phonetics and phonology in Semitic; and A. Dupont-Sommer's treatment of the relationship between the *Testament of Levi* (xvii-xviii) and the sect known from the Zadokite fragments and the Dead Sea manuscripts—the "seven priests" in ch. xvii refer to the Hasmonean dynasty from Judas to Aristobulus II; the crime and the punishment for it in the same chapter are the persecution of the Master of Justice by Aristobulus II and the capture of Jerusalem by Pompey in 63 B.C. respectively; and the "new priest" in ch. xviii is the Master of Justice himself, who after his death inaugurates the messianic priesthood. Of the other articles mention may be made of J. M. Sola Sole's study of two neo-Punic inscriptions from Ibiza, one of which contains the first known reference to a deity Rešeph Melqarth, and of G. Boyer's discussion of the method employed by jurists in the working out and exposition of their subject in ancient Mesopotamia. D.W.T.

(STARR, J.): *The Joshua Starr Memorial Volume: Studies in History and Philology*. (Jewish Social Studies, Publications No. 5.) 1953. Pp. viii+262. (Conference on Jewish Relations, New York. Price: \$5.00.)

Joshua Starr died by his own decision at the age of 42 in 1949. He had already published a long series of books, pamphlets, articles and reviews, which are listed in a Bibliography in the present volume. His friends have commemorated his life and work by a volume of studies which contains nineteen essays, in addition to a short obituary article. Only three of the articles are in the field of Old Testament studies, and none of these is directly on the Old Testament itself. Cyrus Gordon offers a study of 'Stratification of Society in Hammurabi's Code'; Joseph Finkel 'An Interpretation of an Ugaritic Viticultural Poem', in which an example of *double entendre* is found in some difficult lines near the beginning of SS, from which the author proceeds to the examination of some examples or near-examples in the Old Testament; and Ralph Marcus offers an original theory as the origin of 'The Name *Makkabaiois*' which he connects with the noun *miḳwah* = *source of hope*. The remaining articles touch a wide range of subjects, some Islamic but most dealing with aspects of later Jewish history. H.H.R.

Studia theologica cura ordinum theologorum Scandinavicornum edita, Vol. VI, Fasc. i. 1952/53. Pp. 78. (C. W. K. Gleerup, Lund. Price: Kr. 8, or Kr. 12 annually.)

The only O.T. article in this fascicle is an important study by the young Danish scholar E. Nielsen of the problem of the righteous and the wicked in Habakkuk. He argues that the book (which he treats as a unity) has a cultic background but also a specific historical reference to the deposition and deportation of Jehoahaz (*haṣṣaddik*, the righteous, legitimate ruler) and the accession of Jehoiakim, the usurper (*harasha*). The remaining articles are: a linguistic examination by B. Reicke of Col. ii. 23; a discussion of *panegyris* in Heb. xii. 22 by C. Spicq; and an interpretation of Kierkegaard's *The Works of Love* by V. Lindström. G.W.A.

Studia iheologica cura ordinum theologorum Scandinavicornum edita, Vol. VI, Fasc. ii. 1952/53. Pp. 100. (Gleerup, Lund. Price: Swedish crowns 8.)

In the sole Old Testament article in this fascicle J. Lindblom returns to the question, 'Gibt es eine Eschatologie bei den alttestamentlichen Propheten?' He maintains that there is; though not in the same sense as in Jewish and Christian apocalyptic and Christian theology. It is characterized not by the thought of the end of the world or of history, but by that of a new age. In this sense he traces the eschatology of a universal judgement back to Isaiah, and that of national restoration to Hosea. He finds the eschatology of universal restoration for the most part in passages of exilic or post-exilic date, with Deutero-Isaiah as its clearest exponent. L. Richter

writes on Karl Jaspers and Christian theology ; A. Ehrhardt on ' Let the dead bury their dead ' ; and W. Nauck on the use of ' salt ' as a metaphor in the New Testament. G.W.A.

Supplements to Vetus Testamentum. Vol. i. Congress Volume, Copenhagen 1953. Pp. xvi+230. (Brill, Leiden. Price : Fr. 18.)

This important volume, which contains the papers written for the first Congress of the International Organization of O.T. Scholars, held in Copenhagen in August, 1953, is at the same time a Memorial to Professor Aage Bentzen. A short *In Memoriam* is contributed by E. Hammershaimb, and there is a bibliography of Professor Bentzen's writings, and also a photograph of him.

E. Auerbach stresses the importance of recognizing that a large part of the O.T. has been worked over, and that it is all too easy to build up a picture of Israel's history on the basis of this working over, when it is the traditions and accounts in the more original sources which should claim first attention. M. Bič regards the book of Obadiah as a liturgical enthronement oracle, earlier than Amos, in which Edom represents the primæval enemy who is slain by Yahweh. G. R. Driver takes up the question of the debt which Hebrew poetic diction may owe to Aramaic, and discusses, with numerous illustrations, the difficult problem of determining what may properly be termed "Aramaisms" in the O.T. A. Dupont-Sommer surveys the new material, notably from Ur, Mari and Ras Shamra, which is available for the study of the beginnings of the history of the Aramaeans, which can now be traced back as far as the beginning of the second millennium B.C. B. Gemser shows that motive clauses (e.g., in Ex. xx. 7, xxii. 20, Lev. xxiv. 22) are a peculiarity of O.T. Law, and touches on the connection between wisdom and legal practice. A. R. Johnson suggests that the primary meaning of *ga'al* is "cover, protect", to which use should also be traced back *ga'al* denoting "defilement". J. Lindblom argues that Gen. xlix was composed by a prophet during the period David was king in Judah and resided in Hebron ; the meaning of verse 10 is that the kingdom established in Judah through the election of David will be extended to comprise the northern tribes, of which Shiloh is the representative.

S. Mowinckel holds that Taxo (the Latin form of the Greek *taxon* "the Orderer") in *Ass. Mos.* ix. is a translation of the Hebrew *mehogeq*, the word which is used of the leader of the sect of the Damascus Covenanters, within whose circle the *Ass. Mos.* originated. J. Muilenburg contributes a general survey, with many examples, of the phenomenon of repetition in ancient Hebrew literature as a major feature of Hebrew rhetoric and style. A. Parrot shows how fresh light has been thrown on a number of O.T. passages (e.g., Ex. xx. 24 ff., Jud. vi. 25, 1 Sam. vii. 6) by the excavation of altars and temples at Mari. G. von Rad illustrates how the Joseph stories reflect an ideal of education which was in vogue in the days of the early monarchy and which is met with in the

book of Proverbs and in Egyptian wisdom literature. T. H. Robinson surveys the more important contributions which have been made to the study of Hebrew poetic form, with particular reference to the principles laid down by Lowth. I. L. Seeligmann points out that, if the Midrashim are examined critically, their contribution to O.T. study is seen to be considerable; they contain, for example, ancient traditions of which the O.T. knows nothing. R. de Vaux, who contributes some reflections on the state of Pentateuchal criticism to-day, upholds the documentary theory in its essentials, but less positively and with some reservations.

Th.C. Vriezen thinks that the term eschatology can rightly be applied to the prophetic expectation of salvation, and he makes suggestions as to the main periods which must be distinguished if the data regarding eschatology are to be surveyed soundly and objectively.

D.W.T.

Svensk Exegetisk Årsbok, XVII, ed. by G. Lindeskog. 1952. Pp. 164. (Wretmans Boktryckeri A.-B., Uppsala. Price: Kr. 10.)

This issue was dedicated to the late Professor Fridrichsen (founder and first editor of the periodical) on the occasion of his sixty-fifth birthday. Publication has been delayed; and some material has had to be held over for inclusion in the next issue. Only one contribution deals directly with the O.T., that by H. Ringgren on 'the cup of wrath'. This is an interesting study of the relevant material in the O.T. in the light of external parallels, leading to these conclusions: that intoxication is a chaos-motif belonging to the New Year festival and the Tammuz cult, and associated with the humiliation of the king and with judgement upon enemies; and that the allied idea of the cup of destiny may reflect ritual practice in connexion with the fixing of the fate. The remaining articles are on N.T. subjects: E. Sjöberg on Mt. vi. 22 f.; E. Percy on the Messianic secret in Mark; B. Reicke on Jesus and the Jews in Mark; G. Lindeskog on the development of terminology in the N.T.; H. Riesenfeld on the *pericope de adultera* in early Christian tradition; H. Sahlin on Chassidism and the N.T. portrait of Christ. There is also a survey by the editor of recent work on the N.T., and a note by J. Lindblom on the work of the Swedish Theological Institute in Jerusalem.

G.W.A.

Talanta Quinque: Commentationes in honorem Ilmari Salomies, Eino Sormunen, E. G. Gulin, Rafael Gyllenberg, G. O. Rosenqvist. 1953. (Otava, Helsinki.)

This *Festschrift* dedicated to the five bishops or professors of theology mentioned in the title, who all of them celebrated their 60th birthday in 1953, contains articles in Finnish and Swedish from all branches of theology. The O.T. articles are five: A. Lauha writes on the role of the cult in modern O.T. research; J. Lindblom on history and eschatology in the prophets; A. F. Puukko has called his contribution 'Where was Paradise situated?'; H. Ringgren comments on the Benediction of Num. vi, and I. Soisalon-Soininen has a brief article on the language of the LXX.

H.R.

THOMSEN, P. : *Die Palästina-Literatur : eine internationale Bibliographie in systematischer Ordnung mit Autoren- und Sachregister*, Vol. vi, Lieferung 1. 1953. Pp. xvi+288. (Akademie Verlag, Berlin. Price : DM. 28.40.)

After a long interval this invaluable Bibliography has resumed its survey of books and articles dealing with the Holy Land. Volume vi will deal with the literature of the years 1935-44, and this first part deals with general and historical publications, leaving archaeology, geography, topography, and present-day Palestine to be dealt with in subsequent issues. The material has been assembled by Dr. Peter Thomsen, who compiled the previous volumes, but the work has been seen through the press by F. Maass and L. Rost, who will now take over the continuation of this bibliography. Not only are books and articles bearing on the study of Palestinian life and culture from the earliest times included here, but copious references to reviews of the books which are listed. As a bibliographical tool this work is indispensable to all scholars in our field, as its predecessors have been. To the patient labours of Dr. Thomsen through so many years his colleagues owe a heavy debt, and to his successors in this arduous task they accord a welcome.

H.H.R.

TOGAN, Z. V. (ed. by) : *Proceedings of the Twenty-second Congress of Orientalists*. Vol. i. 1953. Pp. 234. (Osman Yalçın Matbaası, Istanbul. Price : \$5.00.)

This volume, which is illustrated, gives general information concerning the activities of the Congress of Orientalists which was held at Istanbul in 1951. It contains lists of committees, delegates and members ; accounts of the meetings held, both general and sectional, with brief summaries of papers read ; the resolutions which were approved ; and descriptions of the excursions and exhibitions which were arranged in connection with the Congress. It can be obtained from Teknik Kitabevi, Mimar Vedat Sok. Nr. 19, Sirkeci, Istanbul, or from E. J. Brill, Leiden. Vol. ii, which will contain the actual texts or summaries of the communications accepted, will be published later.

D.W.T.

Transactions of the Glasgow University Oriental Society, vol. xiv, Years 1950-52, edited by C. J. Mullo Weir. 1953. Pp. iv+68. (Glasgow University. Price : 12s. 6d.)

This volume contains seven papers and some brief communications. J. Bowman presents the theory that a lost astrological work of Apollonius of Tyana has been preserved in Arabic. W. I. Jones describes and discusses a South Arabian inscription found near Muqairas in the East Aden Protectorate. H. C. Thomson carefully examines the meaning of 'āshām in the Old Testament and finds that in its ritual use it carries the idea of substitution, and especially in Isa. liii. 10. J. Wood offers an interesting study of a Syriac MS in the BM., described by W. Wright as 'a sort of Syriac Masora'. J. Paterson writes

on the psalms and the cult, dealing more particularly with some views of von Rad and Weiser. J. Gray examines some Ras Shamra texts dealing with the conflict of the god with the unruly waters as the background of some Biblical references. In one of the communications A. C. Kennedy advances the theory that the Phoenicians already used the letters of the alphabet as numerals before the Greeks borrowed them and that the Greeks used them as numerals before they used them for spelling words. This theory seems very doubtful indeed. The remaining papers lie outside the scope of the *Book List*.
H.H.R.

EDUCATIONAL

CLELAND, W. P. : *The Cross-roads of History*. (Pathfinder Series, No. 1.) 1950. Pp. 96. (Religious Education Press, Wallington, Surrey. Price : Boards 4s., Limp Cloth : 3s.)

This volume is written by a Senior Secondary School teacher of considerable practical experience. Strictly it is a background book for the New Testament, but it contains many details of Old Testament developments, historical and religious, and is highly to be recommended for use in middle forms of Grammar Schools and upper classes in Secondary Modern Schools.
N.H.S.

HUMPHREYS, AGNES : *From Abraham to Solomon*. 1954. Pp. 140. (S.C.M. Press, London. Price : 6s. 0d.)

This little book, written by a teacher of Scripture, is designed for lower forms. It selects some of the salient incidents of the Biblical story and either recounts them simply or presents them in brief plays for the children to act. Each lesson is followed by well-chosen questions, designed to bring out the purpose and meaning of the story, or to encourage the children to get into the spirit of the story by themselves writing short plays. The authoress is acquainted with modern work, but the main emphasis is on the contents of the Bible. There are occasional anachronisms, as when Abraham desires his descendants to be true 'sons of Israel', but the book seems to be excellently designed for its purpose.
H.H.R.

THOMSON, R. W. : *How the English Bible Grew*. 1953. Pp. 64. (Religious Education Press, Wallington, Surrey. Price : 2s. 6d.)

This is the fourth volume of a useful series of school text-books devoted to the story of Christianity in England. This story of the chief English versions of the Bible, from Caedmon to the American Standard Revised Version, is told in eight chapters, simply and briefly, yet with sufficient detail and human interest to hold the attention of any intelligent child in a Modern Secondary School. The book is well written and well produced.
L.A.P.

ARCHAEOLOGY AND EPIGRAPHY

- *ALBRIGHT, W. F. : *Archaeology and the Religion of Israel*. 3rd ed. 1953. Pp. xii+246. (Johns Hopkins Press, Baltimore, and Geoffrey Cumberlege, London. Price : \$3.50 or 28s. 0d.)

This third edition of Professor Albright's well-known work (on which cf. *Book List*, 1946, p. 38, 1948, p. 11), has been photographically reproduced from the second, but seventy-four additional notes have been added at the end, adding greatly to its value and supplying references to much recent literature. Unfortunately it has not been possible to supply references to these additional notes in the Index. No living scholar can write on this subject with wider knowledge than Professor Albright, or with more authority. H.H.R.

- BRAIDWOOD, R. J. : *The Near East and the Foundations for Civilization*. 1952. Pp. 44. (Eugene, Oregon. Price : 8s. 0d.)

In the Condon Lectures Professor Braidwood presents a synthesis of his researches in the archaeology of pre- and proto-historic Iraq and the adjoining area. Those familiar with this early stage of archaeology will be interested to note departures from orthodox theories. The domestication of plants and animals, for instance, is stated to be due not to concentration in oases and river valleys as the result of desiccation at the end of the Pleistocene age. Newer evidence is said to indicate a rise rather than a decrease in rainfall. The Persian Gulf, again, did not once extend as far North as Baghdad but has both advanced and receded periodically. He follows Redfield as against Childe in believing that technology and economics were secondary to social development in determining cultural progress. It is to be somewhat regretted that the writer did not integrate his evidence with that now available for neolithic sites in Palestine and Egypt. J.G.

- DUNAND, M. : *De L'Amanus au Sinai, Sites et Monuments*, with Preface by M. Chiha. 1953. Pp. 240+Map. (Imprimerie Catholique, Beyrouth.)

Well written, beautifully illustrated and excellently produced account of the lands of Syria and Palestine and their ancient monuments. It provides a good introduction to the country for those who have not visited it and a useful pleasant reminder for those who have. J.N.S.

- FIGULLA, H. H. and MARTIN, W. J. : *Ur Excavation Texts V* (Letters and Documents of the Old Babylonian Period). 1953. Pp. 80 and CXLII Pl. (British Museum and University Museum, University of Pennsylvania. Price : 84s. 0d.)

This volume includes 883 texts from the Old Babylonian period at Ur. These comprise private letters, legal and economic documents relative to daily life in Mesopotamia, and five royal documents. Each tablet is carefully transcribed and the contents summarized. The work is prefaced by a very useful classified catalogue of the tablets and their provenance in the excavations and their present location is also noted. J.G.

HARDING, G. L. : *Four Tomb Groups from Jordan*. (Palestine Exploration Fund Annual VI.) 1953. Pp. xii+76+7 Plates. (P.E.F., London. Price : 15s. 0d.)

Lankester Harding here describes the finding of four tombs, at El Husn, Amman, Madeba and Amman respectively, together with their contents. The plates at the end illustrate the contents, and there are several hundred drawings of objects, particularly of pottery, given in the book. B. S. J. Isserlin writes notes on the finds in the first three groups, and Miss O. Tufnell on those in the fourth, which is the tomb of Adoni Nur. It is believed that this is the first time it has been possible to assign a tomb found on either side of the Jordan to a definite person. Adoni Nur's seal describes him as 'servant of Ammi Nadab'. This is believed to be the person named in Ashurbanipal's lists as ruler of Amman. In this case he was a contemporary of Manasseh and the date can be closely determined. Three seals found in this tomb are commented on by G. R. Driver. (Adoni Nur's name is misspelt in the transcription of his seal.) The bowls in this tomb are said to be of better quality than any products of Judah throughout the monarchy. The other tombs are of the Early Bronze, Middle Bronze and Early Iron ages, and have yielded no inscribed objects.

H.H.R.

KAPELRUD, A. S. : *Ras Shamra-funnene og det Gamle Testament*. 1953. Pp. 96. (J. G. Tanum, Oslo. Price : Norwegian Kr. 5.50.)

An excellent, brief, up-to-date account in Norwegian of the Ras Shamra discoveries, intended primarily for the non-specialist. The greater part of the book is devoted to the religious content of the texts, and particularly to the evidence about Baal and El. (Kapelrud differs from Eissfeldt in holding that, at the period from which the texts come, El had lost something of the leading position which he had previously held in the pantheon.) The whole presentation is admirably clear ; and the comparison with the O.T. material is balanced and suggestive. The book is a revised form of lectures delivered in the University of Oslo in 1951.

G.W.A.

LAMING, A. (ed. by) : *La Découverte du Passé*. 1952. Pp. 258. (Picard, Paris. Price : Fr. 1900.)

This is an account of recent progress in archaeological method valuable at once for the beginner and for the more experienced field archaeologist in so far as a team of specialists describe such recent developments as aerial reconnaissance, electromagnetic detection, dating fossilized bones by fluoride content, and radiocarbon dating. In articles on new methods of studying pottery, metals, and prehistoric flora and fauna we are made aware of the increasing dependence of the field archaeologist on the laboratory work of the scientist.

J.G.

MONTET, P. : *Les Énigmes de Tanis*. 1952. Pp. 170. (Payot, Paris.
Price : Fr. 700.)

The author presents a comprehensive account of the latest developments in the excavation of Šan el Ḥagar arranged according to the various features examined, e.g. temple precincts of the Pharaohs from the XIXth to the XXIst Dynasties, buildings, tombs, foundation-deposits, and gods. One of the main problems is set by the re-use of older materials, statues not excepted. The work is of first-rate value for field archaeologists. For O.T. scholarship there is practically nothing of direct interest except a short résumé of the evidence that Šan el Ḥagar is the old Hyksos capital Avaris, Pi-Ramesses (Ramses of Exodus), and later Tanis-Zoan. J.G.

MOORHOUSE, A. C. : *The Triumph of the Alphabet. A History of Writing*. 1953. Pp. xiii+223. (Henry Schuman, New York.
Price : \$3.50.)

Mr. Moorhouse has provided a concise account of the origin and development of writing, intended for those with no previous acquaintance with the subject. He deals in a number of chapters with its form, the decipherment of unknown languages, pre-alphabetic and alphabetic scripts, the extension of the alphabet, the function and influence of writing, and the spread of literacy. The author cannot have knowledge at first hand of all the subjects treated but he seems, where a reviewer can check him, to be substantially right, even though occasional slips (e.g. in the discussion of the Semitic alphabet) or omissions (e.g. the names of Bauer and Dhorme in connection with the decipherment of the Ugaritic script) of slight importance can be detected; and some chapters, notably those of general import, are somewhat scrappy. The book, however, may be safely recommended to teachers and others who want a clear introduction to a fascinating subject. G.R.D.

The New Nippur Excavations. 1951. (Bulletin of University Museum, Pennsylvania.) Pp. 40. (University Museum, University of Pennsylvania, Philadelphia.)

In this bulletin D. McCown presents a broad sketch of a season's work at Nippur, specifically on the temple of Enlil (five levels) and on the Scribal Quarter. He is apparently endeavouring to interest a wide public both in this bulletin and in the forthcoming official publication, 'a new type of archaeological book, not, as in the past, one written by specialists for other specialists.' . . . but 'the story of man's growth at Nippur so that all may look into the past to understand the present better.' F. R. Steele writes of cuneiform tablets and their significance in general and on the season's find at Nippur in particular ('nearly 800 fragments covering a span of over 2000 years'). He summarily classifies these according to date and subject-matter. S. N. Kramer translates and comments upon a Sumerian hymn to Nanshe as illustrating

the ancient Sumerian conception of social justice, another Sumerian tablet describing the young scribe's training and exercise, and another reporting a murder-trial about 1850 B.C.
J.G.

NORTH, R. : *Stratigraphia Palestinae*. 1954. Pp. 54. (Pontificium Institutum Biblicum, Rome. Price : Lire 250.)

This, the author's lectures (in Latin) on Palestinian archaeology in the Pontifical Biblical Institute, is an excellent summary of the subject to date and a useful introduction to the technicalities thereof. He broadly and clearly characterizes the various strata from the Arab Period (including the Crusades) to the Palaeolithic Age, selecting type sites for more detailed study. Controversy is always avoided, though the writer is always aware of all controversial issues and the relevant bibliography. There is for all periods a good selective bibliography including recent publications and older works which tend now to be overlooked.
J.G.

PARROT, A. : *Archéologie Mésopotamienne*. Vol. 2. 1953. Pp. 470. (Michel, Paris. Price : Fr. 1380.)

A very useful and compact account of the technique and problems of Mesopotamian archaeology in the series *Sciences d'Aujourd'hui* edited by André George. It is well illustrated and has a good selected bibliography. The first 100 pages contain an account of the organization and conduct of an expedition, and the remainder of the book gives a full account of the stratification at Assyrian sites and discusses problems of chronology and the reasons for accepting the chronology proposed by S. Smith in 1940. The first volume of this work was noticed in the *Book List* 1947, p. 11.
J.N.S.

PARROT, A. : *La Tour de Babel*. (Cahiers d'Archéologie Biblique Vol. 2). 1953. Pp. 58. (Price : Swiss Fr. 3.75.)

Ninive et l'Ancien Testament. (Cahiers d'Archéologie Biblique Vol. 3). 1953. Pp. 76. (Price : Swiss Fr. 4.00.) (Delachaux and Niestlé, Neuchâtel and Paris.)

The former of these works consists of four chapters presenting the written evidence from inscriptions, the O.T., and travellers ; the evidence from archaeology ; representation in art ; the religious and theological significance of the tower story. The second book gives an account of the excavations at Nineveh ; Assyrian inscriptions and O.T. evidence ; the fall of Nineveh ; and a comparative chronological table from Tiglath-pileser I to the end of the Assyrian Empire. Both books are excellent small volumes from one who is both a good archaeologist and an O.T. scholar ; they are also well illustrated.
J.N.S.

SELLERS, O. R. and BARAMKI, D.C. : *A Roman-Byzantine Burial Cave in Northern Palestine* (B.A.S.O.R. Supplementary Studies, Nos. 15-16). 1953. Pp. 56. (A.S.O.R., Newhaven, Conn. Price : \$1.50.)

An account of two weeks' excavation by the American School in Jerusalem in January, 1949, of a cave with three burial chambers at Silet edh-Dhabr near Samaria. Each chamber had 10 horizontal burial shafts, and in the cave itself were seven silos. Sherds, lamps, coins, bone and metal objects from the 1st. to 7th. cent. A.D. and a pagan Roman limestone bust are described ; 25 pages are given to a study of lamps. J.N.S.

TUFNELL, OLGA : *Lachish III : The Iron Age*. 2 vols. 1953. Pp. 438 (vol. 1). Pp. 8+130 plates (vol. 2). (O.U.P. Price : 168s. 0d.)

Two previous volumes have been issued in 1938 and 1940 and there is a concluding volume to come on the Bronze Age finds. This volume deals mainly with the Iron Age from 1200 B.C. to the conquest by Alexander. It is divided into four parts—History and Archaeology ; The City ; The Cemeteries ; The Objects. There is an excellent bibliography of the Lachish Ostraca ; also a chapter by Dr. Diringen on Early Hebrew Inscriptions and another by Dr. Margaret Murray on Hieroglyphic and Ornamental Seals. The volume provides a very important contribution to the whole field of Palestinian archaeology and is a worthy tribute to the encouragement given to Biblical research by the late Sir Charles Marston. J.N.S.

VINCENT, L. H. and STEVE, A. M. : *Jérusalem de l'Ancien Testament*. 1st part. *Archéologie de la Ville*. 1954. Pp. xii+372. (Gabalda, Paris. Price : with a separate album of 100 plates, 210s. 0d.)

This magnificent volume, representing a great part of the life-work of one who has spent sixty-three years in the study of Palestinian archaeology, is the continuation of a slim work, the first fascicle of *Jérusalem antique*, that made its appearance in 1912 and was devoted to the topography of Jerusalem. In this later volume there is no direct return to topography. The subject throughout is archaeology, and this is the first of two volumes. It is concerned with the archaeology of the city properly so-called, and the second volume will be the long-awaited treatment of the Haram. There are thirteen chapters in the present volume. The first provides a general discussion on the site, with special reference to the accounts found in Josephus. The second deals with the expansion of the city and the existing walls. Chapters III-V discuss, in turn, the three ancient walls, and Ch. VI, mordantly entitled "Autour d'un rempart mouvant," says all that need be said about recent attempts to find substitutes for the ordinarily accepted line of the third wall (that of Herod Agrippa I). Chapters VII and VIII deal, respectively, with the fortresses of the Acra and of the Antonia. Apropos of the second, Vincent still identifies the court of the Antonia with the

praetorium of Pilate, a position that has been severely criticized by P. Benoit in his article : " Préttoire, Lithostroton et Gabbatha " (*Revue Biblique*, Oct., 1952, pp. 531-550). Ch. IX, on Palaces, includes pages on Herod's palace, the Hasmonean palace, and the three palaces associated with the royal family of Adiabene. Ch. X is concerned with the walls of Jerusalem as described by Nehemiah. Chapters XI and XII, on the water system of ancient Jerusalem, repeat in some measure Ch. IV, II of *Jérusalem antique*, on the Ophel tunnel and its identification with the *šinnor*. Lastly, chapter XIII, on the cemeteries, has sections on the royal tombs, on the necropolis in the royal period, on the monuments of the Kedron valley, and on the tomb of Helen of Adiabene, misnamed by de Saulcy " The Tomb of the Kings ". The plates, as always, are a joy. J.M.T.B.

HISTORY AND GEOGRAPHY

ALT, A. : *Kleine Schriften zur Geschichte des Volkes Israel*, Vol. 1. 1953. Pp. xii + 358. (C. H. Beck, München. Price : DM. 26 bound.)

This first volume of collected essays covers aspects of Israel's history from the earliest times up to and including the period of the settlement. All but two of the studies have already appeared in journals, several of them being very well known, and they are now happily published in more accessible form. Together they make important contributions to our knowledge of the beginnings of Israel. The range of the author's knowledge and interest is indicated by the titles : Der Gott der Väter ; Die Wallfahrt von Sichem nach Bethel ; Die Landnahme der Israeliten in Palästina ; Erwägungen über die Landnahme der Israeliten in Palästina ; Josua ; Das system der Stammesgrenzen im Buche Josua ; Emitter und Moabiter ; Ägyptische Tempel in Palästina und die Landnahme der Philister ; Syrien und Palästina im Onomastikon des Amenope ; Zur Geschichte von Beth-sean 1500-1000 v. Chr. ; Megiddo im Übergang vom Kanaanäischen zum Israelitischen Zeitalter ; Meros ; Die Ursprünge des Israelitischen Rechts ; Das Verbot des Diebstahls im Dekalog ; Zur Talions-formal ; Gedanken über das Königtum Jahwes. Their value is increased by the full use that is made, not only of the Old Testament itself, but also of inscriptions and other archaeological material with which the author is well acquainted. The penetrating scholarship behind the essays makes them useful prolegomena to the study of Israel's history. L.H.B.

ALT, A. : *Kleine Schriften zur Geschichte des Volkes Israel*, Vol. 2. 1953. Pp. 476. (C. H. Beck, München.)

The essays collected in this second volume cover a range of topics from the history of Israel during the Monarchy and the post-Exilic Period. Some are geographical studies, the extent of David's kingdom, the divisions of Solomon's time, the territorial significance of Sennacherib's invasion, the districts of Judaea in the time of Josiah, the Judaeian and Samaritan border, problems of Galilean geography. Others

are ethnographical, such as the part played by Samaria in the beginnings of Judaism, Israel's neighbours in Nehemiah's time. Two of the essays, that on the place of origin of Deuteronomy, and that on Fortresses and Levitical cities in Judaea are printed for the first time. In the essay on Deuteronomy Alt argues for a northern provenance sometime between 722 and 621. L.H.B.

KAUFMANN, Y. : *The Biblical Account of the Conquest of Palestine*, translated from Hebrew by M. Dagut. 1953. Pp. viii+98. (Magnes Press, Jerusalem.)

In this work Professor Kaufmann offers a critical examination of current views, and especially of the views of Alt and Noth, and to a lesser degree of Mowinkel. He will have none of the theory of a Deuteronomistic Historical Work, and claims that Joshua and Judges present an unreal, utopian view of the land of Israel which is very early. The utopian view on which they are based preceded the Conquest. The stories of conquest are all ancient, and Judges is held to be a continuation of the book of Joshua. The date of the compilation of the book of Joshua is placed at about the time of Dan's migration to the north. The translator has done his work well, and the English reads smoothly, if vigorously. The reviewer is doubtful if the literary-critical view here presented will win wide acceptance, though there are many acute observations which deserve to be considered. H.H.R.

ORLINSKY, H. M. : *Ancient Israel*. 1954. Pp. xiv+194. (Cornell University Press, Ithaca, N.Y. Price : \$1.75 paper ; \$2.50 cloth.)

This is a brief sketch of the History of Israel down to the Persian period by a well-known scholar, who is widely acquainted with modern work but who writes simply and without elaborate documentation. At the end there is a good bibliography, both for more general readers who desire to pursue the study further, and for more advanced readers. Five maps are interspersed in the volume. The whole is excellently balanced and it offers a reliable summary. H.H.R.

PRESS, I. : *A Topographical-historical Encyclopaedia of Palestine*. (In Hebrew, title and preface also in English.) 3 vols. 1946, 1948, 1952. Pp. xc+176, x+266, xxxii+234. (Rubin Mass, Jerusalem.)

This book provides evidence of the lively and enthusiastic interest displayed in the young State of Israel in the topography of the country. In it I. Press, one of the oldest of the experts in Palestinology, attempts quite on his own to compose a topographical encyclopaedia for all the hundreds of years of Israel's history. The book is of value for the scholar as well as for the educated reader, though it is for the second category in particular that the Introduction is intended. This covers a very wide scope. It contains (1) a short but inclusive summary of the history of Palestine from the Stone Age up to the close of the British Mandate, (2) a very valuable and instructive

survey (based on the comparison of sources) on the changes in the boundaries of the country throughout the ages and finally (3) an explanation of geographical terms from all the different periods (Hebrew, Greek, Roman and Arabic) with their origin and character and the conclusions to be drawn from them.

The same combination of historical data and actual fact characterises the many entries in the body of the work. The third volume, which appeared after the establishment of the State of Israel, devotes special attention to the recent development of the country. So far three volumes have been published containing all the material from the letter *Aleph* to the letter *Samekh* inclusive. In the final work of five volumes (all of which have been completed in manuscript) there will be a total of about 8,000 entries among which the newly established Kibbutzim and villages will appear side by side with the names known to us from the Bible, Josephus, Christian and Arab sources. Under every entry the writer provides a summary of the philological, historical, and geographical problems centred around the name, accompanied always by a survey of the research into the problem. Whenever possible the entry concludes with a complete list of references for the appearance of the name in the early sources and in the writings of the Middle Ages. The writer does not confine himself to stating the opinions of other scholars. Not infrequently he expresses his own views on the identification of places and other similar subjects.

It is obvious, of course, that such an inclusive work by a single author, even though started upon several years ago and corrected, revised, and improved from time to time, cannot always penetrate to the depths of the critical problems and consider them in all their details. In the Biblical field, for instance, the writer does not always successfully cover all the material and the literature in its many branches. Nevertheless this is a useful and efficient encyclopaedia and the maps and photographs included enhance its value.

I.L.S.

REIFENBERG, A. : *Israel's History in Coins from the Maccabees to the Roman Conquest*. 1953. Pp. 46 (of which over twenty are plates). (East & West Library, Horovitz Ltd., London. Price : 10s. 6d.)

Here Dr. Reifenberg, the well known authority on Ancient Jewish Coins presents enlarged and useful photographs of many familiar Jewish, and of a few Roman, coins of historical interest. He ranges from John Hyrcanus to the suppression by Hadrian of the Second Revolt. A brief essay precedes the plates. It is perhaps always doubtful how far it is any use for the specialist to take the public into his confidence even in books written expressly for their benefit. Nevertheless one could wish that the author had allowed his public to know how very doubtful and speculative are some of the identifications of objects exhibited on Jewish coins, and, above all, had devoted some of the large areas of empty space to a better

system of defining the illustrated coins (for which the rubric on page 19 is inadequate) with cross references for all the Jewish coins either to his own *Ancient Jewish Coins* (second ed. Jerusalem 1947) or to the London catalogue of Hill. On p. 10, fourth line from end, for *fig. 6* read *fig. 9*. Whatever the legend on the reverse of the coin, presumably a denarius(?), illustrated as figures 30 and 31, it has not been accurately transcribed, and a more representative coin would be more suitable for a popular book. The reason for the position of the Short Chronology on pp. 44, 45 is perhaps only known to the publisher. The statement in it under A.D. 97 about Nerva and the Jewish tax is misleading. H.St.J.H.

VILNAY, Z. : *Ha'arez Bammiqra* (in Hebrew). 1954. Pp. 60. (Tur-Israel, Jerusalem.)

This book, written by a scholar who has literally "walked through the land in the length of it and in the breadth of it", comprises a comprehensive description of Palestine in the Biblical era. Passages of the Bible in which names of places occur are reproduced in full, to which are added copious notes seeking to identify these names. Here use is made of their Arabic equivalents as well as of archaeological data. The author avails himself also of the various translations of the Bible, amongst them being the LXX, Vulgate, the Peshitta and the Targums. Talmudical material is also drawn upon. The book is well produced and includes 79 maps and illustrations. We are promised another book—*Madhrikkh 'Erez Isra'el*—in which a detailed bibliography bearing on the present work will be given. M.W.

TEXT AND VERSIONS

AIURA, T. : *A Study of the Old Testament Quotations in First Clement*. (Annual Studies, vol. 1 ; Department of Theology Series, No. 1.) 1953. Pp. 16. (Kwansei Gakuin University, Nishinomiya-shi, Japan.)

Here is the first fruits of a new venture in Japan, and especially welcome on that ground alone. This monograph by Dr. Aiura is a textual study with the exegesis of the quotations and Clement's use of them reserved for a further study. After a short summary of previous work by Hatch and Swete, the author proceeds. Clement quotes the Psalms most often, beyond doubt he used the Septuagint, Codex A, always as proof texts and often allegorically. Two special points emerge. He omits the last three verses of Ps. li (M.T.) ; Dr. Aiura inclines to the belief that these verses were not in Clement's text. Also, the quotation from Ezek. xviii, 30 is strangely distorted : have we here evidence of the 'two books' which Josephus mentions ? The scope of the monograph is limited, but we welcome it as the forerunner of other studies to come. N.H.S.

Biblia Sacra iuxta Latinam Vulgatam Versionem ad codicum fidei . . edita. X. Liber Psalmorum ex recensione St. Hieronymi cum Praefationibus et Epistula ad Sunniam et Fretelam. 1953. Pp. xvi+300. (Romae typis polyglottis Vaticanis. Price : Lire 4,000.)

This tenth volume of the Vulgate Old Testament, the work of the monks of St. Jerome's Monastery in Rome, may be said, with all due qualifications, to be one of the less interesting volumes of the series. It is prepared with great care and, as usual, gives a wonderful conspectus of the intricate manuscript tradition, but (an important factor for those accustomed to use the Gallican Psalter in the Sixto-Clementine edition) it contains remarkably few (if any) significant variants, and the collation of about a hundred pages with the breviary text of this Psalter goes to show that, in all but a few instances, the texts are all but identical. In some of the earlier volumes one has detected some interesting variants, duly marked with a double " sword " sign wherever the archetype is corrupt and has demanded correction from later MSS, but here there are certainly not more than half a dozen, and none of these can be said to be exciting. In Ps. xxxiv. 26 (*Judica Domine, nocentes me*, at p. 103) " magna " is accepted with the Hebrew LXX and SC against " maligna " in many other codices, and in Ps. xxxvi. 14 (*Noli aemulari* at p. 106) " deiciant " is restored with the LXX and the *Psalterium Romanum* against " decipiant " of the archetype, here clearly in error. Among other variants noted are (Ps. xvii. 18, at p. 70) " confirmati " for the Sixto-Clementine's " confortati ", and (Ps. xxvii. 3, at p. 88) " perdidideris " for the S-C. " perdas ". There are, of course, numerous minute variants in spelling and in minor words such as conjunctions, but, on the whole, the main value of this edition is that it gives the textual evidence for a Psalter that, until recently, was almost everywhere used in the Latin rite, though, since 1945, it has been in some measure supplanted by the new edition prepared by the Biblical Institute and authorized for use in public and private recitation.

J.M.T.B.

CLARK, K. W. (Director) : *Checklist of Manuscripts in the Libraries of the Greek and Armenian Patriarchates in Jerusalem. Microfilmed for the Library of Congress, 1949-50.* 1953. Pp. xi+44. (Photoduplication Service, Library of Congress, Washington. Price : 50 cents.)

This is a companion to the *Checklist of Manuscripts in St. Catherine's Monastery, Mount Sinai*, noticed in the *Book List* (1953), p. 3. As in the earlier list, many of the MSS recorded as available on microfilm are biblical or contain commentaries on Scripture, and the languages represented include Greek, Arabic, Syriac, Georgian, Slavonic, Ethiopic, Latin, Armenian, Persian, Turkish and Russian. Many illuminations from MSS are also entered in the list, a generous selection of them being recorded on 4 x 5 in. film. Re-productions of the 1030 MSS and 1187 illuminations thus photographically copied by the American School of Oriental Research may be purchased from the Photoduplication Service of the Library of Congress, and

a debt of gratitude is owed to those who have made accessible this valuable source-material, and particularly to Dr. Clark, director of the photographic expedition, who has now with the help of Mrs. Clark produced this useful index of the material.

W.D.M.

The Second Book of Moses called Exodus—Book of the Migration. 1953. Pp. xxviii+54. *The Third Book of Moses called Leviticus—Book of the Levites.* 1953. Pp. ii+40. translated by the Commission for the Revision of the Old Testament, appointed by the Hungarian Bible Council of the Evangelical Churches. (Press Department of the General Convent of the Reformed Church in Hungary, Budapest.)

This second instalment of the trial edition of a new Revised Hungarian Old Testament maintains the pattern and standard of the first (see *Book List*, 1952, p. 31). The Exodus volume has an introduction repeated in English and German, in which the editor, Prof. Pákozdy, illustrates by examples the method adopted in the translation, the design of the explanatory notes and the scope of the reference system.

P.R.W.

GARD, D. H. : *The Exegetical Method of the Greek Translator of the Book of Job.* (J. B. L. Monograph Series, No. viii.) 1952. Pp. vi+108. (Society of Biblical Literature, Philadelphia, Pa. Price : \$1.50.)

In this lithoprinted volume a disciple of H. S. Gehman undertakes a study of the LXX deviations from the M.T. in the book of Job, with a view to discovering how far they rest on a divergent text and how far they arise from principles of interpretation. He gives a large number of classified examples, quoting the Hebrew and the Greek text, and leading to the conclusion that for theological and pietistic reasons expressions which were not regarded as edifying were toned down, while anthropomorphisms were frequently avoided—though not systematically eliminated—and anything that appeared to detract from the character of God was modified. In addition, the author finds that many of the omissions from the Greek text as compared with the Hebrew may be explained as due to the same causes. He is persuaded that the Vorlage which lies behind the LXX differed but little from the M.T.

H.H.R.

Hebrew Bible : Jerusalem edition. Corrected on the basis of the Masora of Ben Asher by Moshe David Cassuto. 1953. Pp. 1444. (Magnes Press : Jerusalem.)

This edition of the Hebrew Bible is tragedy almost unrelieved. It is not a newly printed edition, but a photographic reproduction of the 1908 Ginsburg Bible, with corrections made on the basis of notes left by the late Professor Cassuto. It is regrettable that his name is associated with the way in which this has been done, because it can scarcely be thought that he would have approved of the procedure of the publishers. The choice of the Ginsburg text is strange, because he was scarcely *persona grata* with orthodox Jewry, and further his edition suffers from a fundamental weakness in that he was influenced by the number of manuscripts which supported any particular

variant, irrespective of their relative value. This weakness therefore tends to be perpetuated in the present edition. Further confusion is caused by the fact that Cassuto made his notes on the basis of the Letteris edition. The technical work of publishing is also unfortunate. The pages contain an irregular number of lines to the page, varying from 27 to 29, and where there are the same number of lines on opposite pages, there is often one line overlapping at the top of one page, and another line overlapping at the bottom of the opposite page. On pp. 626-7 the overlap amounts to $2\frac{1}{2}$ lines, and on these particular pages the lines are not horizontal, a feature which occurs with lamentable frequency. This lack of care makes the volume itself look strange, hurried and undignified. In addition the binding is weak : my copy has already come to pieces. There are new mistakes in lines which have been reset. The small circles which indicate the footnotes in the Ginsburg edition have been erased, but sometimes a vowel has gone as well. It is a great pity that the publishers have destroyed the effectiveness of Cassuto's work by their subsequent policy.

N.H.S.

ROBINSON, H. W. (ed. by) : *The Bible in its Ancient and English Versions*. 2nd ed. 1954. Pp. viii+350. (Oxford University Press. Price : 21s. 0d.)

This new edition of a work first published in 1940 (cf. *Book List*, 1946, p. 22) is reprinted lithographically from the original edition, but with the addition of a ten page appendix on the Dead Sea Scrolls by W. D. McHardy, and with the revision of the bibliography at the end, and eight plates of illustrations. It is curious that the Index has not been revised to include references to the appendix. In the appendix Professor McHardy has given a short account of the finds in the neighbourhood of the Dead Sea, so far as they were known at the time of his writing, together with a rapid survey of the variety of views on them which have been advanced. Professor McHardy advises caution in accepting any of the views, whether on the date of the documents, the date of the deposit in the cave, or the nature of the sect.

H.H.R.

SCARPAT, G. : *Il Liber Psalmorum e il Psalterium Gallicanum*. 1950. Pp. 46. (Editrice Libreria "Paideia", Arona. Price : 4s. 0d.)

The publication in 1945, of the new version of the Psalms made by the Professors of the Roman Biblical Institute has stimulated many students to assess the comparative value of that work when tested, line by line, with the Gallican Psalter, hitherto in use for many centuries in most churches and communities of the Latin Rite. In this booklet the author makes a careful comparison, wholly from the point of view of language, between the two versions, with some help from Zorell's *Psalterium ex hebraico Latinum*, first issued in 1929 (2nd ed., revised 1939). By way of appendix the first sixteen verses of Ps. xxxiv (Heb. xxxv) are printed according to the new version and the Gallicanum.

J.M.T.B.

SOISALON-SOININEN, I. : *Vanhan Testamentin alkuteksti* (Suomen Eksegeettisen Seuran julkaisuja 10). 1953. Pp. 92. (Otava, Helsinki.)

This is a very good introduction to the problems concerning "the original text of the O.T." The author sets out with a description of the printed editions and the extant manuscripts and works his way back to the work of the Massoretes and the pre-massoretic text, which is treated with special reference to the Septuagint problem and the Dead Sea scrolls. Different opinions are discussed with sound judgement. Against Kahle the author holds that the variations of the LXX text are due to a rather free transmission of one single translation. The massoretic text is considered to be the best text available to us, although it is not altogether free from minor errors.

H.R.

Vetus Latina. Die Reste der altlateinischen Bibel—herausg. von der Erzabtei Beuron. Vol. II, Fasc. iii. 1953. Pp. 289-448. (Herder, Freiburg. Price : DM. 30.)

The present fascicle of the magnificent edition of the Old Latin version of the Old Testament being edited by the monks of Beuron contains Genesis xxvii. 23—xliii. 22 and exhibits the same admirable qualities as the preceding fascicles.

G.R.D.

WEBER, R. : *Le Psautier Romain et les autres anciens Psautiers Latins* : Edition critique. (Collectanea Biblica, Vol. x.) 1953. Pp. xxiv+410. (Abbaye Saint-Jérôme, Via de Torre Rossa, Rome. Price : Lire 2,500.)

Weber, who edited in this series of Collectanea in 1945 the Old Latin of II Chronicles, has here produced the first critical edition of the so-called Roman Psalter, which is still in use for the recitation of the Office in St. Peter's, Rome. Until recent times it was commonly alleged that this was St. Jerome's first revision of the Old Latin, but, as a result of the work of the late Donatien de Bruyne, this view is now contested, though, as Weber remarks, the fact that Jerome certainly knew and used this Psalter renders de Bruyne's arguments somewhat less forceful. Here we have more than the text of the Psalterium Romanum, since the editor has very usefully provided in a right-hand column accompanying the main text the variants of the other Old Latin psalters, notably the Milanese and the Mozarabic. The final pages (359-410) offer, as did Allgeier's excellent *Altlateinischen Psalterien*, an *index verborum* intended to serve as a sort of concordance to assist the comparison of the various texts. The printing is a beautiful example of the work of the Vatican Press.

J.M.T.B.

EXEGESIS AND MODERN TRANSLATIONS

BALDI, D. : *Giosuè* (La Sacra Bibbia, ed. by S. Garofalo). 1952. Pp. xiv+178 (with 7 maps and 5 pages of photographs). (Marietti, Turin. Price : Lire 950.)

Another of the smaller commentaries in the *Sacra Bibbia* series is interesting, first and foremost, because it makes full use of Abel's second volume of *La Géographie de la Palestine* to establish more securely than was always possible in the past the situation and characteristics of the numerous place-names furnished by the book of Joshua. True, this is not the first work of a semi-popular character to show dependence upon Abel. The French commentary by A. Gelin in t. III of *La Sainte Bible*, edited by Pirot and Clamer is equally indebted to Abel, and is, in general, similar in character to Baldi's work, though it lacks the full geographical index, which is so commendable a feature of the Italian volume. This index gives, in three columns, first the biblical name, then the references to the text, and, finally, the modern Arab name, where this can be identified. The first column contains approximately 440 place-names, and is quite invaluable for any student of Joshua. The introductory pages, which discuss the literary and critical problems concerning the book, and its historical and religious value, are not greatly different in their content and findings from those in the French commentary.

J.M.T.B.

La Sainte Bible de Jérusalem. Les Livres de Samuel, by R. de Vaux. 1953. Pp. 240. (Price : Fr. 660.) *Habaquq, Abdias, Joël*, by J. Trinquet. 1953. Pp. 92. (Price : Fr. 270.) *L'Ecclesiastique*, by J. Duesberg and P. Auvray. 1953. Pp. 218. (Price : Fr. 600.) (Les Éditions du Cerf, Paris.)

For previous volumes in the series, see *Book Lists*, 1949, p. 27 ; 1950, pp. 25, 40 ; 1951, p. 33 ; 1952, pp. 27, 28 ; 1953, p. 34. As before, the commentary is brief and useful, whilst the translation is careful and distinctly helpful. The two strands in 1 Samuel are recognised, and they may be documents or traditions, but they certainly show the 'constants' of Pentateuchal analysis. The long history which begins with 2 Sam. ix is by an eye-witness, probably either Ahimaaz or Abiathar. The date of the earlier strands is the first hundred years of the monarchy, but the final editing is under Deuteronomistic influence, though this is less marked than in Judges and Kings. Habakkuk is dated just after 600 B.C. ; the origin may well be liturgical, and the author inclines to the authenticity of the last chapter. The introduction to this book is particularly up-to-date, and full reference is made to the Dead Sea scrolls. Obadiah is composite. Vv. 1-7, 10-14, 15cd belong to 550-450 B.C., and the rest ca. 450 B.C. Joel has two distinct elements, both between 400 and 350 B.C. As for Ecclesiasticus, the author himself was at work ca. 190 B.C., and his grandson, the translator, was active ca. 117 B.C. The discussions of the contents of the book and their influence is compact and good.

N.H.S.

BONKAMP, B. : *Die Psalmen nach dem hebräischen Grundtext*. 1949. Pp. 634. (Wilhelm Visarius, Freiburg i. Br. Price : DM. 28.)

The introduction is almost entirely occupied with a discussion of the 'Davidic' psalms and a defence of the rejection of most of them from the Davidic age. The translation is based on the Massoretic text, emended where felt by the translator to be necessary. The translation reads well and deviations from the Hebrew are indicated in footnotes. After each psalm there follows a commentary in essay form.

The author's main interest would seem to have been to attempt to determine the historical background of individual psalms and to allocate as many as possible to the time of Josiah and the finding of the Book of Deuteronomy. He ascribes Ps. xviii to Josiah, xix, xx, xxi to Hilkiah the priest, and lxxii to the priest Uriah who lived in the time of Ahaz. Where background and authorship are determined the commentary on the psalm is of full length, but in other cases the commentary is often little more than a paraphrase of the psalm, xxiii is a notable example.

Fuller recognition should have been paid to the work of other scholars.
L.H.B.

BÜCKERS, H. : *Die Bücher Esdras, Nehemias, Tobias, Judith und Esther*. (Die Heilige Schrift für das Leben erklärt, Band IV/2. Herders Bibelkommentar.) 1953. Pp. viii+400. (Herder, Freiburg. Price : DM.21.)

This expository commentary follows the plan of the same author's previous volume on Chronicles (see *Book List*, 1953), though the requirements of sound historical judgement are less easy to reconcile with the conclusions necessitated by the author's confession. *Ezra-Nehemiah* is given a consistently high historical rating; *Esther* suffers from a few 'kleinen Unebenheiten und Übertreibungen'. *Tobit* is an 'Idealbild' of a biblical family, but has an historical kernel; and so has *Judith*, which is tentatively assigned to the reign of Artaxerxes III. The exposition is generally sound and helpful.

D.R.Ap-T.

BULLOUGH, S. : *Obadiah, Micah, Zephaniah, Haggai and Zechariah*. (The Westminster Version of the Sacred Scriptures.) 1953. Pp. lxx+132. (St. Catherine Press, London. Price : 18s. 0d.)

After some years' interval, a further volume of the Westminster Version, edited by Father Lattey, has made its welcome appearance. The Introduction consists of a brief note on Hebrew Metrical Forms, another on the principles of textual criticism adopted in the volume, a bibliographical note, and the separate introductions to each of the five Minor Prophets treated here. The book of Micah is held to be a unity, and—more surprisingly—similarly with the book of Zechariah. Micah is credited with the authorship of the poem which stands also in Isaiah ii. The new translation of the text of the five books then follows. Here there is no indication to the reader when the Hebrew is being emended, either on

the basis of the versions or conjecturally. The notes on the five books are collected together at the end of the volume. These show acquaintance with a good deal of modern work, including Professor G. R. Driver's scattered notes, and will be found very useful. The commentary is of the verse by verse kind, the divisions of the books being indicated by headings inserted in the translation.
H.H.R.

BUTTRICK, G. A. (ed. by) : *The Interpreter's Bible, Volume II (Leviticus-Samuel)*. 1953. Pp. 1176. (Abingdon-Cokesbury Press, New York and Nashville. Price : \$8.75.)

The plan of the Interpreter's Bible is now well-known. The present volume maintains the high standard of those which have preceded it. The work on *Leviticus* by Nathaniel Micklem is concerned less with a literary study of the book than with its significance for the development of Hebrew worship, and shows insight and understanding. John Marsh gives a brief introduction to, and a competent exegesis of, *Numbers*, while G. E. Wright's introduction to *Deuteronomy* is very well written and emphasizes the value of it as an exposition of the faith of Israel. Wright associates the code of Deuteronomy with the reformation of Josiah, believes that "the Deuteronomic tradition stems ultimately from the Shechem sanctuary" and says that "it is not improbable that the book rests on the tradition of an actual address of Moses before his death." In his work on *Joshua*, John Bright accepts the view of Noth that the book is to be regarded as part of the Deuteronomy-Kings literary complex and not to be interpreted in terms of a Hexateuchal problem. He takes full account of recent investigation and of archaeological evidences, as is done by Jacob M. Myers in his treatment of *Judges*, which is recognized to be a compilation from old literary sources and from oral traditions, with a Deuteronomic editing. The small amount of space available for the Book of *Ruth* is competently used by Louise Pettibone Smith, and the volume concludes with the careful and scholarly work of George B. Caird on *Samuel*.
J.M.

CLAMER, A. (ed. by) : *La Sainte Bible, texte latin et traduction française d'après les textes originaux avec un commentaire exégétique et théologique*. Tome I, 1re partie. *Genèse*. 1953. Pp. 530. (Letouzey & Ané, Paris. Price : Fr. 1225.)

Other volumes of this series have already been noticed in the *Book Lists* for 1948, 1950 and 1951. This volume is by the general editor himself. The French translation is based upon the Masoretic text but incorporates such improvements as the editor thinks desirable. The brief textual notes justify these renderings and are very much to the point. The volume begins with a general introduction to the whole of the Pentateuch giving a competent survey of Pentateuchal criticism and taking note of the Scandinavian approach to the problem and also of the modern tendency to divide J into earlier and

later strata. J is ascribed to the time of Solomon and E to some time between Elijah and the written prophets. The editor's own point of view stands out clearly in his assessment of the historical and religious value of the Pentateuch. There then follows an introduction to the Book of Genesis very largely rehearsing what has already been said and applying it to Genesis. The Patriarchal narratives are to be read as the stories of individuals. Gen. xiv is described as "une des plus anciennes traditions que nous ait conservées la Genèse" (p. 261).

In matters of exegesis also the conservative and spiritual approach shows itself clearly. Man in the image of God (i. 26) is not to be interpreted by v.3 (Seth in the image of Adam) but in a spiritual sense: "c'est donc par l'intelligence, l'autorité, la domination que l'homme créé à l'image de Dieu lui ressemblera" (p. 113). In general, the commentary is full and critical and seems likely to take its place as one of the best in the series to which it belongs.

L.H.B.

DAVIDSON, F., STIBBS, A. M. and KEVAN, E. F., (ed. by): *The New Bible Commentary*. 1953. Pp. 1200. (The Inter-Varsity Fellowship, London. Price: 35s. 0d.)

This commentary is obviously designed, in the main, for readers who have no knowledge of the Biblical languages, and no awareness of the purposes of Biblical scholarship. It is unfortunate, however, that some of the contributors themselves appear to be unaware of scholarly work that has been done over the last 25 years. There are notable exceptions; e.g., the commentary on Judges (F. F. Bruce), where textual difficulties are recognized and the reader is helped with good emendations. Bruce has also a brief, but useful, article on the Poetry of the Old Testament, The Fourfold Gospel (in which there is an admirable article on the Synoptic Problem), Acts of the Apostles, and Thessalonians. The scholarly treatment of Proverbs, Ezekiel and Hosea may also be noted. Elsewhere difficulties are recognized, but, apparently in the interests of a preconceived theory, 'explained away', as in the argument for the unity of Isaiah (W. Fitch) and Zechariah (G. N. M. Collins). Jonah (D. W. B. Robinson) is dated 793-753 B.C. and is a factual record, the material in chap. i. being derived mainly from the sailors. The introduction to the Psalter (L. S. M'Caw) shows a knowledge of recent study, but no use is made of this in the commentary. There appears some inconsistency in condemning 'the so-called documentary theory' in an article which speaks of pre-Mosaic 'Documents', 'small additions and perhaps slight emendations', and dates the Pentateuch in the early days of the Monarchy (G. Ch. Aalders). The commentary on Genesis contains useful homiletical material (E. F. Kevan), but no justification is offered for identifying the angel in Gen. xviii with the Second Person of the Trinity. Daniel (E. J. Young) 'is a product of the Exile and was written by Daniel himself' and 'while

there is nothing in the Aramaic usage of Daniel which in itself would preclude Danielic authorship...it is quite possible that the Aramaic...is simply a working-over or modernising' of the original. Chapter v is 'noteworthy for its accuracy'. The article on Revelation and Inspiration (D. Lamont), though brief, is admirable for its insight and devotional spirit.

A.S.H.

DEDEN, D.: *De Kleine Profeten : Osee, Joel, Amos, Abdias, Jonas, Micheas*. (De Boeken van het Oude Testament : Deel XII, Boek I-VI.) 1953. Pp. 234. (J. J. Romen & Zonen, Roermond en Maaseik. Price : Fl. 8.70.)

The series is in twelve sections and will extend to nearly 5,000 pages. It is by a group of Dutch Roman Catholic scholars (see *Book List*, 1953, p. 30). Each of the six books here treated has an introduction, the editor's own translation, his exegesis with a summary of accepted emendations to the text. Dr. Deden follows the main lines of the more liberal Roman scholars. Hosea's activity was between 750 and 737 B.C. The woman of the first three chapters is Gomer throughout, and the chapters are an allegory of God's dealings with Israel. The author allows a late date of Joel, arguing from dependence and style. Amos dates from the time of Jeroboam II, Obadiah ca. 586 B.C., Jonah is a story of the 5th century directed against the exclusiveness of Ezra-Nehemiah. Micah is eighth century, but from ch iv. onwards, the sections are difficult to date and must each be considered separately.

N.H.S.

DITTMANN, W.: *Die Auslegung der Urgeschichte (Genesis 1-3) im Neuen Testament*. Microfilm. 1953. Pp. xvi+256. (Vandenhoeck and Ruprecht, Göttingen. Price : DM. 16.50.)

The first 89 pages of this study are of interest to Old Testament scholars : they set out in comparatively full detail the manner in which Philo, Josephus and the early Rabbinic authorities read and understood the first three chapters of Genesis. It is rightly held that the interpretation current in contemporary Judaism was the basis for the use made of the creation story in the New Testament. The author devotes much of this early part to Philo and has a useful discussion of the tension between Hebrew and Greek in Philo's exposition. He also shows in a masterly way the difficulties which contemporary Rabbinism faced in their exegesis. (The film is somewhat marred by typing errors and cramped Greek manuscript.)

L.H.B.

FREY, H.: *Das Buch der Gegenwart Gottes unter seiner Gemeinde. Kapitel 25-40 des zweiten Buches Mose*. (Die Botschaft des Alten Testaments. Erläuterungen alttestamentlicher Schriften. 6, 11.) 1953. Pp. 200. (Calwer Verlag, Stuttgart. Price : DM. 9.80.)

The book forms the second part of the discussion of chs. xix-xl of Exodus by the same author and contains his comments on the last fifteen chapters of the book in the symbolic-allegorical-typological manner which is now becoming fairly well established. Though the Higher-critical position is not

referred to, some of its main findings seem to satisfy the author, for, e.g., he finds that chs. xxv-xxx, xxxii-xxxiv, and xxxv-xl are sufficiently distinctive to deserve special treatment. Occasional notice is taken of standard commentaries, such as Holzinger, Beer, von Rad; and the Massoretic text is sometimes emended for translation according to the Versions. The weight of the interpretation attaches to the symbolic meaning of the text; in the first instance the historical symbolism is described, and this, in turn, becomes a basis for theological and Christological allusions. In the main, these turn on such items as the Kingship of God, His plan of salvation, the response of the community, Christ as fulfilment of the cultic offices and their various symbolisms. Though the book suffers from the very obvious dangers which always accompany typology, there are a number of very interesting and shrewd observations which are worth while pondering over.

B.J.R.

GALBIATI, E. and PIAZZA, A. : *Pagine difficili del Antico Testamento*. 2nd ed., 1952. Pp. 346. (Bevilacqua & Solari, Genoa. Price : Lire 700.)

This is an attempt to survey, largely from an apologetic point-of-view, passages and topics in the Bible that are, for one reason or another, specially thorny. The authors provide, under eleven main divisions, a discussion of the existence of literary types (Fr. *genres littéraires*) in the Bible; historicity and the *genres*: the biblical account of creation and science; original sin; the exegesis of Genesis i-iii. and ecclesiastical tradition; the Old Testament and pre-history; the Old Testament and history; miracles in the Old Testament; morality and the Old Testament; and (finally) messianism. Adequate references are made to existing literature, and the whole work appears to be competent and well-informed.

J.M.T.B.

VAN GELDEREN, C. and GISPEN, W. H. : *Hosea* (Commentaar op het Oude Testament.) 1953. Pp. 426. (J. H. Kok, Kampen. Price : Fl. 15.75.)

When Professor van Gelderen, of the Free University of Amsterdam, died suddenly in 1945, Professor Gispén completed two commentaries which he left unfinished. One was the third part of a commentary on Kings, which was published in 1947, (*Book List*, 1948, p. 26). The other is a comprehensive commentary on Hosea, completed as long ago as 1950, but now published. It is part of a series under the general editorship of Professors Aalders, Gispén and Ridderbos. The point of view of the authors is conservative, and they are firmly against literary criticism. Emendations to the text are accepted where they are essential, but the authors maintain the whole book to be by Hosea, and to suggest anything else is *puur willekeur* (arbitrariness). Nevertheless, the discussions are full and detailed, the translations are scholarly and accurate, and the linguistic scholarship leaves nothing to be desired.

N.H.S.

GOSLINGA, C. J. : *Het Boek der Richteren, Ruth. Deel I : Richteren, i-xii. 1951. Pp. 202. Deel II : Richteren, xiii-xxi : Ruth. 1952. Pp. 168.* (Kok, Kampen. Prices : Fl. 4.95 and Fl. 4.75.)

For details of the series of which these two volumes (second printing) form a part, see note on Dr. Noordtzijs' Ezra-Nehemiah (p. 39). As in the other volumes of the series, there is a new translation, section by section with substantial comments interspaced. The critical position is conservative, and the date of the entrance into Canaan is taken to be 1387 B.C. Fifty pages of the second volume are devoted to the Book of Ruth, which is allocated to the time of the kingdoms. It is not a work of fiction, neither is it a mixture of truth and invention. N.H.S.

†VOR DER HAKE, J. A. (ed. by) : *Commentaar op de Heilige Schrift. Fascs. 1-13. 1952. Pp. 64 per fasc. (Uitgeverij H. J. Paris, Amsterdam. Price : Fl. 3.00 per fasc.)*

This is a one-volume Commentary on the Bible for Dutch readers, having much the same scope as several well-known one-volume Commentaries in English. The first hundred pages or so contain introductory articles on the Bible in general and the O.T. in particular; then come commentaries on the individual books of the O.T. The O.T. part of the work is now complete, ending on p. 763. The fact that the fourteen contributors include such scholars as Vriezen, Edelkoort, Böhl and Gemser (and De Zwaan and Van Unnik for the N.T.) guarantees the standard of the work. It is intended chiefly for the Christian laity of the Netherlands, and it seems admirably suited to its purpose. F.F.B.

HANSON, A. and M. : *The Book of Job. (Torch Bible Commentaries.) 1953. Pp. 118. (S.C.M. Press, London. Price : 7s. 6d.)*

This is the ninth volume of the series, and the general pattern is followed with introduction and commentary. There is more emphasis on the theme than on critical questions, though these latter are outlined adequately. The critical position is normal. The writer takes over the ancient legend of Job, rewrites the story in traditional folklore style, and adds his own poetic work. The Elihu speeches, the Wisdom chapter, and the two beasts of chapter xl and xli are later interpolations. The theme is the problem of innocent suffering, but more especially the status of man before God. This is seen to be justification by faith and not self-vindication, and thus the link with the New Testament receives additional emphasis. The authors are on the staff of the Andhra Union Theological College, Dornakal, and are to be congratulated on what will prove to be one of the best volumes in the series. N.H.S.

HERTZBERG, H. W. : *Die Bücher Josua, Richter, Ruth*. (Das Alte Testament Deutsch, 9.) 1953. Pp. 284. (Vandenhoeck & Ruprecht, Göttingen. Price : DM. 9.40 ; bound : 11.40.)

For previous volumes in this series, see *Book List*, 1952, p. 37 and *Book List*, 1953, p. 41. The introduction is kept down to a minimum, so that as much space as possible is devoted to interpretation and exegesis. The Joshua literary problem is dealt with on the basis of the work of Alt and Noth. Judges is in a Deuteronomic setting, and Ruth is 'neighbour' to Jonah.
N.H.S.

KASHER, M. M. : *Encyclopedia of Biblical Interpretation. Genesis* : vol. 1. (Translated under the editorship of Rabbi Dr. H. Freedman.) 1953. Pp. xxi+262. (American Biblical Encyclopedia Society, New York. Price : \$6.50.)

Rabbi Menahem Kasher has compiled, in Hebrew, a massive collection of Rabbinical sayings on the Torah (*Torah Shelemah*) which is in process of publication, and the present *Encyclopedia*, of which vol. 1 goes as far as Gen. vi. 8, is an anthology in English of the Hebrew version, translated by a number of Jewish scholars. The text of Genesis, taken as a rule from the AJV, is accompanied by a brief commentary by Kasher, and the 'sayings' are arranged according to subject matter to accompany the verses. The series must be really invaluable to Jews, and to the non-Jew it is of considerable interest, for not only is it good to know what the Sages of Israel had to say about various passages, but also it is important that we thereby discover something of the general Rabbinic approach to Scripture. An Appendix to the volume, contributed by the author and others, contains four excursions on the following topics : the concept of time in Biblical and Post-Biblical Literature ; the atom in Jewish sources ; creation and the theory of evolution ; creation and human brotherhood ; but they might appear to many readers to be somewhat ingenuous. There is a useful list of 'sources of the commentary' at the end of the book, giving the full name, date, and chief characteristic of the authors quoted.
B.J.R.

KETTER, P. : *Die Königsbücher*. (Die Heilige Schrift für das Leben erklärt. Band III/2. Herders Bibelkommentar.) 1953. Pp. x+334. (Herder, Freiburg. Price : DM. 17.50.)

This sequel to the same author's volume on *Samuel* (1940) was ready for print before his death in 1950, and follows broadly the same plan as others in the series. A paragraphed translation from the Hebrew is followed by mainly exegetical comment based on careful scholarship. The book is not as homiletic in tone as some in the same series, but should fulfil its object admirably.
D.R.Ap-T.

LAETSCH, T. : *Jeremiah (Bible Commentary)*. 1952. Pp. 412. (Concordia Publishing House, Saint Louis, Missouri. Price : \$5.00.)

The book gives a translation, grammatical notes and a running commentary on Jeremiah. It is conservative in its treatment, although not belligerently so. The literary unity of the book is assumed rather than discussed, and rarely are the textual difficulties recognised. The grammatical notes are almost useless, and at times misleading to anyone who reads Jeremiah in Hebrew ; and it is difficult to imagine that they can have value to one who reads only the English text. Where the text is most difficult, no comment is given, e.g. ii. 34 ; v. 26 ; x. 17, etc. A commentary which proposes to ignore such points should not appear to offer grammatical notes. Sometimes the exegetical comments seem pointless, e.g. xxx. 24, ' The end is in Biblical language the opposite of the beginning.' Once these serious limitations of the commentary are recognised it may be possible to appreciate its warm piety. Even here, however, it would surely have proved helpful for the ordinary reader of the Bible to have been told something more of the great Biblical words, Covenant, hesed, righteousness, knowledge. Surely also it would be better to recognise boldly, rather than to ignore, the religious difficulties of such passages as iv. 10 ; xviii. 21-23 ; xlviii. 10 b. A.S.H.

LOEWE, R. : *Herbert of Bosham's Commentary on Jerome's Hebrew Psalter*. (Offprint from *Biblica* xxxiv.) 1953. Pp. 94. (Pontificio Istituto Biblico, Rome.)

The Commentary was found in St. Paul's Cathedral Library, and Miss Smalley has already noted its importance in *Recherches de Théologie*, xviii, 1951. A study of the commentary shows that Herbert was acquainted with Aramaic, and was perhaps the most competent Hebraist of the Western Church from the time of Jerome to the late 15th century. He had access to Jewish sources, especially Rashi and apparently the Targum, in his studies of the text. In another article (*Transactions of the Jewish Historical Society of England*, xvii, 1953, ' The Mediaeval Christian Hebraists of England '), Mr. Loewe says of him, ' The Rabbinate clearly lost an ornament when Providence decreed that Herbert of Bosham should be born to be a light unto the gentiles.'

In discussing the Commentary, detailed examination is given to the Prologue and Psalms xcix and xc. These are quoted in full, and the discussion which follows indicates especially Herbert's dependence on Jewish sources. A.S.H.

NELIS, J. T. : *Daniel*. (De Boeken van het Oude Testament : Deel XI, Book II.) 1954. Pp. 134. (Romen & Zonen, Roermond en Maaseik. Price : Fl. 5.78, or by subscription Fl. 5.10.)

This is the latest volume in the series by the group of Dutch Roman Catholic scholars who have been active under the general editorship of Professors Grossouw, van der Ploeg, and van Dodewaard. It conforms to the general pattern detailed elsewhere. There are fourteen pages of introduction, ending

with a useful list of the dates of Babylonian, Median, Persian Seleucid and Ptolemaic kings. The four kingdoms are Assyria, Media, Persia and Macedon. The author summarizes previous discussions concerning the two sections of Daniel (i-vi and vii-xii) and concerning the two languages. He concludes with Dr. Rowley's suggestions of a progressive publication of stories in Aramaic, the later of which were translated into Hebrew for the more educated, with finally the introduction similarly translated. In the discussion of section I (Chs. i-vi), the chief feature is the possible connection with the Dan-El of the Ras Shamra tablets. In the discussion of section II, we find an account of the development and meaning of Apocalyptic, closing with a study of the message of the book, the new age involving the triumph of the Most High God over 'Satan' of the second century B.C. N.H.S.

NOORDTJIZ, A.: *De Boeken Ezra en Nehemia*. 1951. Pp. 279. (Kok, Kampen. Price: Fl. 5.90.)

This volume (a second printing) by Dr. Noordtjiz is one of a series of short Bible commentaries (Korte Verklaring der Heilige Schrift) published by the Dutch Reformed professors of the Free University of Amsterdam and the Kampen Theological Seminary. The exegesis is therefore governed by the belief in the unity of the Bible. The series is a popular parallel to a more technical series under the same general editorship, of which the first volume (Leviticus) appeared in 1948, (See *Book List*, 1949, p. 21). For the popular commentary on Leviticus in the present series, see *Book List*, 1951, p. 37, and for the first volume on Proverbs, see *Book List*, 1953, p. 37. Here also the editor has provided a new translation, section by section, with each section followed by a useful commentary in which due weight is given to the historical setting. Dr. Noordtjiz takes the view that Ezra's arrival in Jerusalem is to be dated 458/7 B.C., and Nehemiah's 445/4 B.C. The argument here is not as full as it might be, and van Hoonacker's theory of a 398 B.C. date for Ezra is rejected to a large extent on the unlikelihood of Ezra having visited Jerusalem during Nehemiah's first visit, an item of the original theory which has long since been abandoned by advocates of the later date. N.H.S.

NOTH, M.: *Das Buch Josua*, 2nd edition, 1953. (Handbuch zum Alten Testament, 7.) Pp. 152. (Mohr, Tübingen. Price: DM. 13.00, Bound, DM. 15.50.)

The first edition was noted in the *Book List*, 1938, p. 6. This second edition has been expanded, and, in parts, modified especially in the light of Noth's *Überlieferungsgeschichtlichen Studien I* (1943) and *Überlieferungsgeschichte des Pentateuch* (1948); it is dedicated to 'Harold H. Rowley . . . in Dankbarkeit und Verehrung'.

The historical and geographical notes are but little affected by the progress of knowledge in the intervening period : the two maps are re-produced with the addition of two locations and one alteration in Map I. The changes in the 2nd edition are mainly in terms of literary criticism. Thus the treatment of xiii-xxi. 42 remains substantially the same as that of the first edition.

Joshua is essentially a Deuteronomic work from beginning to end. There are some additions reflecting the style and interests of the Priestly writer, but they are merely additions. The Deuteronomic work proceeded in two stages. The book was a part of a great Deuteronomic history and is not continuous with the Pentateuchal narratives. Use has been made of aetiological traditions and war stories which were gathered at the sanctuaries, especially Gilgal, were originally local in interest and not temporally related, but were made to refer to all Israel under the leadership of Joshua. The material in this fixed form was used by the Deuteronomist.

The same difference in type indicates the basic material of the book and the secondary material ; and the alterations are considerable. Some passages receive greater attention, e.g. v. 13-15. In the account of Jericho and Ai, use has been made of von Rad's *Der Heilige Krieg im alten Israel*. A criticism must be offered about the way in which the running commentary is separated from the text. Thus, the comments on x. 1-43 follow at the end of x. 43 for some seven pages. Yet on each alternate page appears some part of the text of xi. 1-xii. 6, and even the right hand side has the heading appropriate to the text and not to the commentary. The book is obviously of the greatest importance.

A.S.H.

VAN DER PLOEG, J. : *Prediker*. (De Boeken van het Oude Testament ; Deel VIII, Book II.). 1953. Pp. 72. (J. J. Romen & Zonen, Roermond en Maaseik. Price : Fl. 3.06 ; Subscription price : Fl. 2.70.)

This commentary follows the general pattern of the series, with introduction, the author's own translation and exegesis of the text. The standard is well maintained, both in translation and exegesis. The editor dates Ecclesiastes in the third century B.C. Passing reference is made to Greek philosophical writings, but no emphasis is laid upon them. The original pessimism is relieved by pious interpolations. It is natural, since the series is a Roman Catholic venture, that more attention is paid to Roman than to Protestant writers.

N.H.S.

PRIERO, G. : *Tobia* (La Sacra Bibbia, ed. by S. Garofalo). 1953. Pp. 148. (Marietti, Turin. Price : Lire 650.)

This, though one of the smaller commentaries in the series, is an excellent example of the work at its best. As might be

expected, the element of textual reconstruction is prominent, and the decision was taken to follow the readings of the Vatican MSS, examined directly in the light of the two uncials (B and A) that represent it. The critical apparatus is, however, on a generous scale, while falling far short of the very full discussion provided by D. C. Simpson in his edition of Tobit for Charles's *Apocrypha*. The version differs from that provided by A. Vaccari for his rendering in *La Sacra Bibbia* (III, *Libri storici* 2. pp. 231-67) which, rightly described as "condotto con mano maestra", follows the Sinaitic recension. For the Vulgate text the editor has wisely decided to stress the relation between this and the Old Latin by marking readings proper to the Vulgate in italics. The introduction contains useful chapters on the original language of Tobit and the principal versions, as well as a discussion of the book's history, which, after weighing the various opinions, concludes that it is historical in its main lines. A short section on the liturgical use of the book points to the extensive citation of Tobit in the service-books of the Western Rite, no information being given about the Eastern churches. The commentary, if compressed, is well informed and helpful.

J.M.T.B.

PUUKKO, A. F.: *Raamattun selitysteos*. II. *Vanhan Testamentin historiakirjat* (=A Commentary on the Bible. II. The historical books of the O.T.) 1953. Pp. 394. (Werner Söderström Oy, Helsinki-Porvoo.)

This commentary series, of which the first volume was mentioned in this *Book List*, 1953, p. 40, is intended for the general reader. It gives the text in the new Finnish translation at the top of each page with a running commentary below. In accordance with the general scope of the work, textual problems are rarely discussed, the explanations being mainly geographical, archaeological and historical. The author's purpose is above all to explain the facts, not to give a theological interpretation of the text. His attitude towards the texts is that of literary criticism, and questions of history of tradition are not touched upon. The archaeological evidence might perhaps have been utilized a little more, but as a whole the work gives much useful information to those who want substantial knowledge of the facts and places mentioned in the historical books of the O.T.

H.R.

VON RAD, G.: *Das Erste Buch Mose, Genesis Kapitel 25, 19-50, 26.* (Das Alte Testament Deutsch, Vol. 4.) 1953. Pp. 164. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 5.40, or Subscription price: DM. 4.50.)

This concludes the translation and commentary of the book of Genesis in this series. The earlier parts have been noticed in previous *Book Lists* (1950, p. 40; 1952, p. 36). J.N.S.

RICHARDSON, A. : *Genesis I-XI. Introduction and Commentary.* (Torch Bible Commentaries.) 1953. Pp. 134. (S.C.M. Press. Ltd., London. Price : 7s. 6d.)

This book admirably fulfils the aim of its series, to bring out the theological value of the text for the present day reader. There is always the danger of re-opening the door to obscurantism when we "discover" in the O.T. our own developed theology, with supporting quotations from the N.T., but Richardson is conspicuously fair to his text while, at the same time, making the book feel actual throughout. Ten short chapters of general introduction to the book take up thirty pages, and the commentary proper treats the text in twelve sections.

D.R.Ap-T.

RIDDERBOS, J. : *De Kleine Profeten. Deel I : Hosea, Joel, Amos.* 1952. Pp. 260. *Deel II : Obadja tot Zephania.* 1949. Pp. 201. (Kok, Kampen. Price : Fl. 5.90 each.)

For details of the series of which these two volumes (second printing) form a part, see note on Dr. Noordtzijs' *Ezra-Nehemiah* (p. 39). The position is orthodox throughout. Hosea is dated ca. 740 B.C. The problem of the relation to each other of chapters i-iii is solved on the basis of saying that the first chapter is realistic, the second figurative, and the third visionary. Chapters i-iii date from the time of Jeroboam II ; iv-vi. 3 from soon after the fall of the House of Jehu ; vi. 4-xi. 11 from Pekah to king Hoshea. The editor dates the first section of Joel during the time of Joash, with chapter iii as probably a later addition. Amos was active at approximately the same time as Hosea, but probably a little earlier. In the second volume, Obadiah is ca. 586 B.C. The editor finds the idea that the Book of Jonah is a fictitious narrative in all ways going against the grain. He emphasizes Jonah as a type of Christ. A large part of the volume is devoted to Micah, to whom the whole of the book is assigned, with chapters iii-v later than vi-vii. Nahum is associated with the fall of Nineveh (612 B.C.), Habakkuk with the first days following 586 B.C., and Zephaniah with the Scythian invasion early in the reign of Josiah.

N.H.S.

RINALDI, G. : *Le Lamentazioni.* 1953. Pp. 56. (Marietti, Turin. Price : Lire 200.)

Not a great deal is to be said about this pleasant little edition of Lamentations, which provides a very brief introduction, a translation based on the Hebrew, some summaries of the content of the chapters, and a compressed commentary. The author, who has already made similar renderings of Daniel, the Minor Prophets and the books of Maccabees, dedicates it to his students of the University of the Sacred Heart, Milan, who have taught him so much by their enquiries. Three pages of "Note critiche e filologiche" discuss the variant readings of the versions.

J.M.T.B.

ROBINSON, T. H., and HORST, F. : *Die Zwölf Kleinen Propheten.* (Handbuch zum Alten Testament, I. Reihe, 14.) 2nd ed. 1954. Pp. x+276. (Mohr, Tübingen. Price : DM. 19.80 unbound, 22.60 bound.)

This second edition of the commentary on the Minor Prophets in Eissfeldt's Handbuch contains only a few pages more than the previous edition, and the translation is reproduced unchanged. Nevertheless there has been a substantial revision, more particularly in the philological and textual notes, and some modifications in the translation have been inserted in the notes. Needless to say DSH has been used for the commentary on Habakkuk. Moreover throughout the work the bibliographies have been brought up to date. Owners of the earlier edition should not count this edition a superfluity, for it is an indispensable tool for the study of the Minor Prophets.

H.H.R.

SCHNEIDER, H. : *Das Buch Daniel. Das Buch der Klagelieder. Das Buch Baruch.* (Herder's Bibelkommentar, IX, 2.) 1954. Pp. x+166. (Herder, Freiburg im Breisgau. Price : DM. 9.00, or 11.50 bound ; by subscription DM. 7.40 or 9.80 bound.)

The usual features of this series are found here. There is a new translation, followed by a short commentary designed less for scholars than for the general reader. The introductions to the books are very brief and do not enter into critical questions. In the commentary on Daniel it is recognized that the climax of several chapters fell primarily in the time of Antiochus IV, but by compenetration they are held to have also a fulfilment not yet realized. In chapter ii, the four kingdoms are Nebuchadnezzar, Belshazzar, the Medo-Persian, the Macedonian; while in chapter vii we are offered the Neo-Babylonian, the Medo-Persian, Alexander, and the Macedonian. Darius the Mede is identified with Astyages. The deuterocanonical parts of the book are naturally included, as this is a Roman Catholic commentary. The poems of Lamentations are thought perhaps to derive from Jeremiah. As with other volumes of this series, the commentary should prove useful to the readers for whom it is designed. Its author is clearly acquainted with scholarly work, but is never unmindful of his readers.

H.H.R.

SIMON, U. E. : *A Theology of Salvation : a commentary on Isaiah xl-lv.* 1953. Pp. x+266. (S.P.C.K., London. Price : 25s. 0d.)

This unusual and controversial commentary on the Second Isaiah is written in a style reminiscent of Barth's Commentary on the Epistle to the Romans and from a standpoint similar to C. C. Torrey's. Like Torrey, and by the use of similar critical methods, the author dissociates the prophecy from its traditional connection with Cyrus. Unlike Torrey, however, he interprets 'the Man from the East' not as Abraham but as the Messiah whose portrait is eventually painted as the Suffering Servant, Israel being called upon to celebrate the Servant's future appearance and atoning death here and now

in proleptic Messianic feasts. Babylon is interpreted typologically of the powers of this world which are hostile to God and the prophecy is held to be, through and through, non-exclusive and universalist. In line with recent critical opinion the Second Isaiah is regarded as a member of the Isaianic prophetic school and it is suggested that his work issued in the formation of *haburoth* which carried on the Messianic expectations of the great prophet. While it is admitted that the myth and ritual pattern of oriental religion is reflected in the language of the prophecy, it is cogently argued that a clear differentiation is intended between the cyclic rituals of the dying god cults and the historical salvation which Yahweh is bringing about through His Messiah.

There is much in the exegetical detail of this book, not to speak of its literary-historical thesis, about which there will be keen controversy. Whatever the issue of such controversy may be, it should be recognised that Mr. Simon's commentary shares with Torrey's great work a deep religious seriousness and represents a vital contribution to Biblical Theology. The insight shown in the following quotation is worth pondering "God's Being . . . cannot be known at all unless he communicates himself to man in acts of judging love. Messianic Salvation he appoints as the only valid plane on which theological understanding can operate." N.W.P.

UBACH, B. : *La Biblia, versió dels textos originals i commentari*. Vol. V. I i II de Samuel. 1952. Pp. 344. (Monastery of Montserrat. Price : \$7.00.)

The great Montserrat edition of the Bible, in which the Vulgate text is printed with a translation and a commentary in Catalan, pursues its course. It is, as usual, splendidly printed, and it is to be emphasized that the version is based on the Hebrew text, which is freely corrected wherever the editor considers this to be necessary. The commentary is always full and adequate, and on matters of special difficulty (such as the meaning of *šinnor* in 2 Sam. v. 8) reference is made to Vincent, Desnoyers and other authorities. It is to be hoped that sooner or later, an *editio minor* will be produced for the benefit of those who would like to have the Catalan translation in a less expensive form. J.M.T.B.

LITERARY CRITICISM AND INTRODUCTION

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

AALDERS, G.CH. : *Oud-Testamentische Kanoniek*. 1952. Pp. 416. (Kok, Kampen. Price : Fl. 18.50.)

This very well produced Introduction to the O.T., in Dutch, is written from Aalders's well-known standpoint of the inerrancy of Scripture, &c. After a prefatory chapter on his own aims and methods, the author provides one chapter on the canon of the O.T., and then deals with the books individually and as canonical groups, bibliographies being appended in each case.

The books of Isaiah and Zechariah are literary units ; the Pentateuch, though mainly Mosaic, was put together by someone later than Moses but there are no doublets or strands of narrative in it.

Though the arguments are so often headed into the dogmatically necessary pigeon-hole, the book is valuable for its presentation of all that can reasonably be adduced as argument for the author's views, and also for its wide acquaintance with, and quotation of, the relevant literature of all schools. Authors with whom Aalders disagrees are always treated with courtesy.

D.R.Ap-T.

- BEEK, M. A. :** *Wegen en Voetsporen van het Oude Testament.* 1953. Pp. 388. (W. Gaade N. V., Delft. Price : Fl. 9.60.)

This attractively printed and bound volume is designed to act as an 'Open Sesame' to the Old Testament. It is a popular introduction in Dutch, well-bound and printed, with forty pages of photographic illustrations, ranging from Egyptian frescoes to the Dead Sea Scrolls, the cave, the jars, and the Isaiah roll. The book is in eighty-six sections, each section dealt with in a lively and interesting way. For example, the book of Ruth is dealt with as a novelette, and Saul's concubine, Rizpah, is described as Israel's Antigone. N.H.S.

- BOCCACCIO, P. and BERARDI, G. :** *Servus Jahweh.* 1950. Pp. 32. (Catholic Book Agency, Rome. Price : Lire 300.)

This booklet is a modern "Walton's Polyglott" for the Servant Songs, printing the M.T. and the corresponding LXX, Peshitta, Vulgate, Targum Jonathan, and versions in seven modern languages. It will be useful for students who do not wish to go beyond the vulgar text of each version. The textual notes provided at the end are very short and in Italian. The variants of Aquila, Theodotion and Symmachus are given, however, and the main variations of A, S, and B are recorded for the LXX. The New Testament citations of the Songs are also listed. The printing has been carefully done, and all texts are vocalized.

D.R.Ap-T.

- BRUNO, A. :** *Jesaja : Eine rhythmische und textkritische Untersuchung.* 1953. Pp. 254.

Die Bücher Genesis-Exodus : Eine rhythmische Untersuchung. 1953. Pp.328. (Almqvist & Wiksells, Stockholm. Price : Swedish Kr. 30.00 each.)

Dr. Arvid Bruno, former principal of one of the colleges of Sigtuna in Sweden, now about 75 years old, has with admirable energy continued to devote close attention to the rhythmic-metrical problems of the O.T., earlier demonstrated in his works *Der Rhythmus der alttestamentlichen Dichtung* (1930) and *Das hebräische Epos* (1935). The two new books form the first parts of a larger work comprising "most of the

books of the O.T.", evidently to appear successively and rapidly. (Next announced is the Book of Jeremiah.)

The author's admittedly bad literary-critical starting point of the thirties in matters of textual criticism has now, he tells us, been radically changed owing to the principles laid down by H. S. Nyberg in his *Studien zum Hoseabuche* (1935), thanks to which "ein Wanderer in unsicherem Moorland plötzlich festen Boden unter den Füßen fühlte" (*Isa.*, p. 10). Undoubtedly this means a great improvement, as is to be seen from the vigorous reduction of emendations. But there are still too many of them *metri causa*, and as Dr. Bruno himself admits he really breaks in a definite way the text-critical principles of Nyberg, sacrificing them on the altar of metrics. In these matters the author is endowed with a very special understanding thanks to which he is able to feel and reproduce as poetry also the epic parts of Gen. and Exod. Thus he gives a poetic-rhythmical translation in German of the whole of Gen. except Chs. v, x, and xxxvi, and of Exod. except the law material.

Dr. Bruno's conception of the metrical principles is hardly inferior to that of many others but probably few will follow him in their application. In the work on *Isa.* there is a short commentary (pp. 243-354), in the work on Gen.-Exod. a shorter one (pp. 312-327), both consisting chiefly of metrical and text-critical discussions. Recent literature is seldom referred to, and it may be more than a coincidence that the reader meets with misprints like Burrow, (*Isa.*, p. 10), and Eissenfeldt, (ib., p. 256). While feeling the greatest admiration for the author's scholarly fervour and with full understanding for what his researches mean to himself as the elixir of life, the reviewer is sorry to be constrained to state that, owing to the subjectivity of the attitude (more or less inherent in the metrical method itself) Dr. Bruno's in themselves very interesting metrical researches are not of the importance for textual criticism which he himself—like most metrical specialists—opines. (Dr. Bruno's books are dealt with in detail by the reviewer, in English, in the next volume of the *Svensk Exegetisk Årsbok*, to appear at the end of 1954.) I.E.

CHOURAQUI, A. : *Le Cantique des Cantiques*. 1953. Pp. 112. (Desclée de Brouwer, Bruges. Price : Belgian Fr. 45.)

This French translation of the Song of Songs is by a Jewish scholar, A. Chouraqui, with an introduction by a Catholic scholar, R. P. Lucien. The latter is concerned to encourage readers to accept the book as allegory and urges that it gives utterance to "the pre-eminence of the love of God for his people and the joy of the latter in knowing that it is beloved of God" (p. 25). The translation is straightforward and betrays nothing of the allegorical interpretation. L.H.B.

COPPENS, J. : *Chronique d'Ancien Testament. Le problème de l'Hexateuque.* (Analecta Lovaniensia Biblica et Orientalia, 2nd series, No. 38.) 1953. Pp. 21. (Publications Universitaires de Louvain, and Desclée de Brouwer, Bruges and Paris. Price : Belgian Fr. 30.)

In this study we are given a review of recent Pentateuchal Criticism and its continuation into Joshua-Judges, a good deal of which has been critical of the evolutionary hypotheses of the Wellhausen school. It is observed that much recent Catholic scholarship, in its examination of the Pentateuch, is akin to the views of van Hoonacker. A distinction is drawn between the historical and the literary problems. To Moses must be attributed the monotheistic faith, the revelation of the Divine Name and the Decalogue. Literary analysis will distinguish the familiar strata, and they are seen as amplifications of the initial legislation of Moses, the Decalogue. The first four books should be considered apart from Deuteronomy—Judges. The nucleus of the Tetrateuch has been amplified in priestly circles down to post-exilic times. The date of the Deuteronomic work is difficult to assess, although it appears to have been known in the 7th century B.C. One result of recent study is to make evident the greatness of Moses as the dominating influence in all the strata, although not the actual writer of the whole Pentateuch.

The material is presented with a clarity of expression and a precision which characterises the work of Canon Coppens. A.S.H.

CRIPPS, R. S. : *Two British Interpreters of the Old Testament : Robert Lowth (1710-1787) and Samuel Lee (1783-1852).* (Reprinted from the Bulletin of the John Rylands Library, vol. 35, No. 2, March, 1953.) 1953. Pp. 20. (Manchester University Press and The John Rylands Library, Manchester. Price : 2s. 0d.)

Mr. Cripps began the reading upon which this paper is based with a concern for the application of Old Testament studies to contemporary needs and problems. The resultant study introduces the subject by showing how Lowth in the 18th. century and Lee in the 19th. sought to apply their critical work on the Old Testament to the life of their times. The paper does much more than this, however, for it gives much biographical detail concerning the two scholars and interesting examples of their exegetical and textual work. The paper is here printed as it was read with the result that the reader sometimes misses the full force of what Mr. Cripps has to say. A little careful rewording would have been an advantage.

L.H.B.

DANIEL, R. T. : *How to Study the Psalms : Based on an Exposition of Twelve Favorite Psalms.* 1953. Pp. 272. (Revell, Westwood, N.J. Price : \$3.00.)

Dr. Daniel, who is an Associate Member of our Society, offers to Ministers and general readers a simple devotional and exegetical treatment of Psalms i, viii, xv, xix, xxxiii, xxxii, xl, xlv, li, xc, xci, and ciii. No questions of reading are

discussed and the English Version is the unquestioned basis of the exposition. The commentary is verse by verse, and there is an Introduction on Hebrew Poetry and a concluding chapter on the teachings of the selected psalms. Psalm xix is held to be a unity and Psalm li to be a Davidic psalm later adapted for use in worship. Psalm xc is held to reflect the experiences of the Hebrews near the end of the wilderness wanderings, while Psalm xlvii is held to spring from the deliverance from Sennacherib. Dr. Daniel takes no account of recent work which concentrates on the cultic background and uses of the psalms.

H.H.R.

DIEM, H.: *Das Problem des Schriftkanons*. (Theol. Studien herausg. von Karl Barth. Heft 32.) 1952. Pp. 24. (Evangelischer Verlag A. G., Zollikon, Zürich. Price: Swiss Fr. 2.10.)

This lecture confines itself to the theological problem of the authority of the canon of scripture for the Protestant Christian. The O.T. is nowhere specifically discussed. Diem would base the claim to canonicity for any passage on the general testimony of the rest of scripture, the possibility of preaching it, and the consensus of the church.

D.R.Ap-T.

EHRENBERG, H.: *Hiob der Existentialist*. 1952. Pp. 70. (Lambert Schneider, Heidelberg. Price: DM. 3.50.)

This is not so much a study of the book of Job, as a representation of the teaching of the book in existentialist terms to meet the condition of 19th. and 20th. century man. The existentialism is not that of Heidegger or Sartre, but approximates to that of Marcel. It is presented in two parts, Dialogues 1 and 2, and 3-5. The climax of Job is seen to be chapter xix. Elihu is accorded a considerable importance. The book is offered under the conviction that 'unsere Zeit ist Hiob-reif geworden.' The Dramatis Personae are: Job, Everyman (the older generation, 'ohne einen endgiltigen geistigen Charakter'), the Reader (present-day youth 'mit dem unbestechlichen Willen zur Entschiedenheit'), and the spirit of Elihu. The voice of God is heard, or half-heard, through Job.

A.S.H.

FEUILLET, A.: *Le Cantique des Cantiques: étude de théologie biblique et réflexions sur une méthode d'exégèse*. (Collection "Lectio divina". No. 10.) 1953. Pp. 258. (Editions du Cerf, Paris. Price: Fr. 580.)

The chief aim of this work is to draw attention to what the author believes to be one of the greatest revelations of divine love in the Bible, and also to justify the method of parallelisms—literary, historical and theological—for exegetical purposes. The prophetic figure of the marriage of Yahweh and Israel is in the forefront of the discussion, and an important place is given to indications as to the mentality of the post-exilic Jewish community which are to be found in contemporary

prophetical writings. The author's conclusion is that the Song can only be rightly understood if it is interpreted allegorically. His work owes much to A. Robert's *Le Cantique des Cantiques* (1951). The Song, which is thought to be a literary unity, consisting of five distinct poems (i.5-ii.7, ii. 8-iii. 5, iii. 6-v. 1, v. 2-vi. 3, vi. 4-viii. 3) is assigned to the middle of the fifth century B.C. It tells of Yahweh's love for his wife Israel, of her faithlessness, of her suffering in exile, and of her restoration. The mentality of the author of the Song was that of the prophets, and he was well versed in prophetical literature. Without the prophets, more especially the Second Isaiah, the Song cannot be understood. Examples of the author's interpretations are—in i. 5 the wife, Israel, is "black" because she laboured in exile beneath the burning sun (cp. Lam. iv. 7f.); in i. 6 "my mother's children" are the Chaldaeans, and "mine own vineyard" is Palestine; in ii. 15 "the little foxes" are the enemies of Israel in Palestine, viz., the Samaritans, Ammonites, etc.; iii. 6 relates to the arrival at Jerusalem of a company of returning exiles in 538 B.C. (cp. Is. lii. 8f.); and in iv. 8 "the lions' dens" and "the mountains of the leopards" denote the captivity (cp. Jer. iv. 7, v. 6, l. 17). D.W.T.

GOITEIN, S. D. : *Two Essays on the Book of Jeremiah (Shtē massoth 'al sēpher Yirmiyyah)*. ('Iyyunim for teachers series, 13.) 1953. Pp. 39. (Department of Youth 'Aliyah, Education Department, Jerusalem.)

These two essays are intended for the upper forms of schools, and will therefore perhaps interest teachers of Scripture. In the first, entitled *The Arraignment of Jeremiah*, Prof. Goitein makes the point that Jeremiah recognised the jurisdiction of his judges, and that there is no trace in chap. xxvi of the idea, prominent in later Judaism, Christianity, and Islam, that to do a prophet to death is more reprehensible than the murder of a common man (p. 13). The second essay discusses *Jeremiah's Attitude to Babylon*. The Hebrew is lucid, but the intending reader will be spared the waste of some energy and time if he is warned to make a mark that line 2 on p. 6 should in fact be line 2 on p. 7. R.J.L.

GORDIS, R. : *The Song of Songs : a Study, Modern Translation and Commentary*. (Texts and Studies of the Jewish Theological Seminary of America, No. 20.) 1954. Pp. xii+108. (Jewish Theological Seminary of America, New York. Price : \$2.50.)

The major part of this work consists of a new translation of the Song of Songs, each separate poem, according to the translator's division of the book, being given a separate short introduction. The translation is preceded by a brief but valuable Introduction to the whole book, and followed by notes. In the notes a knowledge of Hebrew is presupposed, and Hebrew type is freely used. The Introduction offers a rapid sketch of the history of interpretation, with special reference to the cultic theory, which is rejected, and the

literal interpretation as a collection of love songs, which is adopted by the author. Dr. Gordis thinks that iii. 6-11 is a royal wedding song going back to the reign of Solomon. He denies any unity of authorship or date in the collection, and maintains that it contains material which spans five centuries. The whole forms a valuable commentary which will be studied with profit by future students, whatever their view of the date and authorship, or literary *genre*, of this most disputed book. H.H.R.

JEPSEN, A.: *Die Quellen des Königsbuches*. 1953. Pp. 118+2. (Niemeyer, Halle. Price : DM. 12.30.)

This is a new attempt to analyse the material of the book of Kings into sources and redactional material, and to distinguish the purposes which governed the minds of the authors and redactors. Part I is devoted to analysis ; Part II to a consideration of the sources and redactions ; and Part III to an estimation of the distinctive character of Israelite historiography. At the end of the book, two pages are added, setting out the results of the analysis in schematic form.

The early sources are seen to be : a synchronistic chronicle of the kings of Israel and Judah (S), and annals of these kings (A). These have been edited by priests of the Jerusalem shrine, early in the exilic period, preparing for a return from Exile (R.I) ; then by the 'nebiistic' or deuteronomic school (R.II), which interprets Israel's history in terms of the Exodus tradition. The origin of this work is found in the Benjamite clan, in Palestine, during the Exile. The third redaction is of Levitical origin (R.III) ; it is not considerable, but is to be found especially in 1 Kings xii. 31-xiii. 34 ; 2 Kings xvii. 24-33, 41 ; xiii. 16-20. This redaction comes from the late 6th century. While the analysis may seem over-nice at times, it is a valuable contribution to the study of Kings. The closing section, with its comparison of Israelite and contemporary historiography, makes clear the distinctive quality of the Old Testament material, where alone there is an attempt to see the inner relationship of events in terms of the revelation committed to Israel. This feature marks both the early sources and the later redactions. A.S.H.

KORNFELD, W.: *Studien zum Heiligkeitgesetz*. 1952. Pp. 158. (Herder, Vienna. Price : S. 53.)

The first half of this work is a study of the Code of Holiness along the lines of the now familiar "formgeschichtliche" approach to the legal codes of the Old Testament. The second half is devoted to the content and social context of those laws which deal with breach of marriage and proscribed sexual relations, and, in the nature of the case, is of a more anthropological character. The author pays due attention throughout to the comparative material which is available, in particular, from the ancient Near East, and on the whole he offers in this monograph a selection from his studies in this field which is of so constructive a kind that one is led to hope that still more may find its way into print. A.R.J.

KUHL, C. : *Die Entstehung des Alten Testaments*. (Sammlung Dalp, Band 26.) 1953. Pp. 408. (Francke Verlag, Bern, and Lehnen Verlag, München. Price : Swiss Fr. 10.80.)

This introduction to the O.T. is written in such a way that non-Hebraists may read easily. The opening chapter discusses the authority, Canon, criticism and literary character of the O.T. and the subsequent chapters discuss the several books in the order of the Hebrew Bible. The critical and historical problems are honestly faced and discussed, with full recognition of recent literature, and throughout the book the author has maintained a high level of religious understanding. The notes, which are assembled at the end of the book (pp. 341-386) contain a full bibliography and enable the author to dispense with references to modern scholars in the body of the book.

L.H.B.

MARGOLIS, M. L. : *La Formation de la Bible Hébraïque*, French Tr. by M. Liber. 1953. Pp. 100.) Librairie d'Amerique et d'Orient, Adrien-Maisonneuve, Paris. Price : Fr. 360.)

An authorized translation of the well-known and highly commendable little handbook, *The Hebrew Scriptures in the Making* by the late Septuagint expert, Professor Margolis, which was first published in 1922, and reprinted in 1943 and 1948. The translation is clear and readable, and even the absence of an index, as is supplied in the original, is not embarrassing. In a short preface the translator narrates the story of the book's first appearance, and tells something of the author's eminence.

As the book seems to have escaped notice in the *Book List*, a brief indication of its contents may be made here. It is an introductory study to the tri-partite Hebrew canon. The orthodox ('traditional') view is outlined, as is also the Critical ('untraditional'), and the author's standpoint, not altogether coinciding with either, is that all three sections grew contemporaneously but independently. The exclusion of Apocrypha represents the supremacy of Pharisaism.

B.J.R.

MORIARTY, F. L. : *Foreword to the Old Testament Books*. 1954. Pp. x+115+3 Maps. (Weston College Press, Weston, Mass. Price : \$1.00.)

This is an excellent brief Introduction, written by a Roman Catholic, and therefore including the Deutero-canonical books. Its standpoint is cautiously critical. Daniel is dated in the second century. Deutero-Isaiah and Trito-Isaiah are recognized, but the whole of Isaiah i-xxxix appear to be attributed to Isaiah. The four main Pentateuchal sources are recognized. Ruth is dated in the seventh century, and the Chronicler about 400 B.C. There is no indication that the book of Job contains secondary elements. Several pages at the end contain a Glossary of terms which are explained for the reader.

H.H.R.

NIELSEN, E. : *Oral Tradition : a Modern Problem in Old Testament Introduction*, with a Foreword by H. H. Rowley. (Studies in Biblical Theology, No. 11.) 1954. Pp. 102. (S.C.M. Press, London. Price : 7s. 0d.)

This eminently useful little book by a young Danish scholar is an expanded version of three articles which appeared in *Dansk Teologisk Tidsskrift*. It is probably the best introduction (from the traditio-historical side) to the much-debated subject with which it deals. The book begins with an admirable survey of recent literature, showing how the Scandinavian traditio-historical approach differs from earlier estimates of oral tradition. The writer then discusses the general character of oral tradition in the ancient world, and the interplay between oral and written tradition. In the third chapter he investigates the evidence for the use of both methods in ancient Israel. Finally he considers the bearing of *Jeremiah* xxxvi on the whole question, and applies the method to *Micah* iv, v, and *Genesis* vi-ix. The furnishing of such actual examples of the method is one of the chief merits of this study. Notice is also taken (*passim*) of some of the criticisms which have been made of the theories here supported. More might perhaps have been said on this head; and an additional chapter, summing up and answering such objections, would have enhanced the value of this commendable work. G.W.A.

NOTH, M. : *Das Geschichtsverständnis der alttestamentlichen Apokalyptik*. (Arbeitsgemeinschaft für Forschung des Landes Nordrhein-Westfalen. Heft 21.) 1954. Pp. 26. (Westdeutscher Verlag, Köln und Opladen. Price : DM. 2.20.)

This brief study is concerned with the interpretation of the vision of the statue in Daniel ii and that of the four beasts in Daniel vii. The four metals of the former, which originally signified four world epochs, and the four grotesque beasts of the latter, which to some extent have their counterparts in the plastic art and in the murals of ancient Mesopotamia, were by the second century B.C. well-known traditional symbols, and are used by the writer of these visions to represent a cycle of four (*die runde Vierzahl*) kingdoms, which are spoken of, sometimes as successive, and sometimes as contemporaneous, a cycle which is about to be completed in his day, because the time allotted to the fourth, Greece, is now short and God's rule is about to be established. Noth seeks to show that Old Testament Apocalyptic used traditional symbols but emptied them of their original significance, and that it interprets history, not "as a movement advancing steadily to a climax", but "as a series of changeeful manifestations of power until God intervenes". What gives to world history, according to Old Testament Apocalyptic, its final unity and its meaning, is its opposition to God's rule. J.M.

- *PATERSON, J. : *The Book that is Alive : Studies on the Old Testament Life and Thought as set forth by the Hebrew Sages.* 1954. Pp. xii+196. (Scribner, New York. Price : \$3.50.)

Professor Paterson's books on the prophets and the psalms have now been followed by an equally good book on the Wisdom literature, written for a wide circle of readers. There is an introductory chapter on the vitality that marks Hebrew thought and speech, and another on the growth of the Canon. The books of Proverbs, Job and Ecclesiastes are then treated, rather in a general expository way than along lines of Higher Criticism, though the whole rests on sound scholarly work. There is a chapter on the didactic psalms, dealing especially with the growth of faith in a worthwhile afterlife. The treatment of the varieties of fool in Proverbs is particularly good, and the whole book is well written. H.H.R.

- RENDTORFF, R. : *Die Gesetze in der Priesterschrift. Eine gattungsgeschichtliche Untersuchung.* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments. N.F. 44. Heft. Der ganzen Reihe, 62. Heft.) 1954. Pp. vi+80. (Vandenhoeck & Ruprecht, Göttingen. Price : DM. 6.80.)

This short but thorough-going and useful analysis of parts of the Priestly Code on form-critical lines is in keeping with the basic principles of this approach as laid down by Alt, von Rad and Rabast, and by way of a qualified amplification of Begrich's thesis in *Werden und Wesen*. The analysis is limited in the first instance to Lev. vi-vii, xi-xv, and then extended to some Law-writing interspersed in P narrative material, Ex. xii, Lev. xvi, Num. v, vi, xix. Rendtorff's conclusions are that Begrich's Priestly *Da'at* (instructions regarding the cult) contains a sub-section which deals with ritual and which is intended for public recital. The actual *Da'at*, he continues, reflects in its literary forms, those processes by which it may be possible to reconstruct their evolution, and the author thinks that in this way a new approach is opened out for the study of cult and ritual in the Pentateuch. As a *Vorarbeit* to this end, the present volume is distinctly promising. The book closes with a bibliography, and a short slip containing errata is included.

B.J.R.

- *ROBINSON, T. H. : *The Old Testament : A Conspectus.* (The Colet Library of Modern Christian Thought and Teaching.) 1953. Pp. 168. (Duckworth, London. Price : 8s. 6d.)

True to its name, it gives a rapid survey of the contents of the Old Testament by one who is well fitted to do so with authority. Indications of date, authorship and historical setting are given as the summary proceeds. Brevity has meant that sometimes, as with Joel, books receive scantier treatment than they deserve. L.H.B.

ROWLEY, H. H. : *The Book of Ezekiel in Modern Study*. (Reprinted from *Bulletin of the John Rylands Library*, vol. 36, No. 1, September, 1953.) Pp. 46. (Manchester University Press and The John Rylands Library, Manchester. Price : 3s. 6d.)

This article concentrates on three interrelated questions : the unity of the book of Ezekiel, the date of its composition, and the place where the prophet exercised his ministry. After a detailed survey and judicious appraisal of answers which have been given to these questions during this century, and more particularly since the publication of Hölscher's work on Ezekiel in 1924, Rowley gives his own reasoned conclusion that the contents of the book are in the main from Ezekiel himself (secondary elements being relatively few), that Ezekiel's prophetic ministry was carried on wholly in Babylon in the years preceding and following the fall of Jerusalem, and that his oracles were compiled and edited, as were the three other great prophetic collections, in the fifth or fourth century B.C. Due weight is given to the strong impression of a single personality throughout the book, and there are some interesting remarks on the prophet's psychology. Over and above the value of the text of the article itself, tribute must be paid to the bibliographical value of the characteristically wealthy documentation presented in the footnotes.

F.F.B.

SNAITH, N. H. : *Mercy and Sacrifice : A Study of the Book of Hosea*. 1953. Pp. 126. (S.C.M. Press, London. Price : 7s. 6d.)

In this characteristic study of Hosea Dr. Snaith expresses decided views on a number of much discussed issues. He thinks it probable that Hosea was the first of the canonical prophets, slightly antedating Amos. He also thinks he was the first non-cultic and non-ecstatic prophet, who spoke by direct Divine inspiration. It is very doubtful if these clear-cut lines of division can be made. On the marriage of Hosea he holds that Gomer was a pure woman at the time of her marriage who afterwards sank, and chapter iii he holds to be a late inauthentic composition which may be ignored in the discussion of the question (on p. 29 there is a curious inversion in the passage dealing with the prophetic literary types). He favours the extreme school on the prophetic attitude to sacrifice, though he allows that Hosea may not have condemned it absolutely. Although the reviewer is less certain on all these questions he finds Dr. Snaith's book to be important and valuable, and to contain many good things, and to offer a welcome exposition of the prophetic view of the essence of religion. The selective inclusion of Proper Names in the Index does not seem to follow any principle.

H.H.R.

STEINMANN, J. : *Le Prophète Ézéchiél et les débuts de l'exil*. (Lectio Divina, No. 13.) 1953. Pp. 324. (Les Éditions du Cerf, Paris. Price : Fr. 870.)

Here we are given a translation of the whole book of Ezekiel, but completely rearranged, partly in accordance with the

chronological order of the prophecies. and partly (as in the cases of prophetic symbolism) by some other principle. The author follows in the main Bertholet's view of the prophet's career, though he does not argue the case for this. He thinks he prophesied in Palestine until 585 and then in Babylonia. In a brief introduction recent views on Ezekiel are incompletely and rather cursorily surveyed. Brief textual notes justify textual emendations and a short paragraph of commentary follows each translated passage. The following passages are classed as secondary oracles : xxvii. 3a, 9b-25, xxxi. 10-18, xxxii. 28-32, xxiv. 19-23, xxvi. 19-21, xxviii. 20-23, xxix. 9b-16, xxx. 1-19, xxxii. 9-16, xxxvi. 13f., 37 f., xxviii. 24, 25 f., xxix. 21, xxxiv. 25-30, xvi. 44-62, xliii. 10-17, 18-27, xl. 38-43, xlv. 26-31, xlv. 18-20, xlv. 1-3, 8-10, xlvii. 22 f., and the Gog oracles, while x. 6-17, 20-22 is held to be the work of an editor. The book is believed to have been prepared in part during the period of the exile, but to have been subsequently added to. There are two useful chapters on Ezekiel as man, prophet, author and poet, and as priest and theologian. H.H.R.

WESTERMANN, C. : *Das Loben Gottes in den Psalmen*. 1953. Pp. 124. (Evangelische Verlagsanstalt, Berlin. Price : DM. 6.50.)

The greater part of this work is devoted to an analysis of the literary forms of the Psalms (complete with tables) of so painstaking a kind that one is left regretting that so much industry should yield so little that seems rewarding to the patient reader. The author's main thesis appears to be that the *Sitz im Leben* of the Psalms as literary types must be found in some vague urge to praise God for the experience of His intervention in history, and that any further attempt to define the *Sitz im Leben* with greater precision (e.g. in terms of the cultus) is comparatively worthless. This may help one to read the Psalter more devotionally ; but to the reviewer, who wishes that he could say that he himself was so helped, it seems to be a counsel of despair for those who seek to read the Psalter with increased understanding. A.R.J.

YOUNG, E. J. : *An Introduction to the Old Testament*. 1953. Pp. 414. (Tyndale Press, London. Price : 18s. 6d.)

The fourth printing of this book (whose first edition was reviewed in the *Book List*, 1951, p. 52), has now been marketed in an English edition at a substantially lower price than its American counterpart. The author's learning is considerable, and he has a wide acquaintance with views which he does not share. He is always courteous, and usually fair, to those with whom he disagrees. His own positions are conservative in the extreme. Esther is regarded as strictly historical, and the Song of Songs is held to be of Solomonic authorship. Even the ascriptions of psalms to David are held to be authentic. While the reviewer differs widely from the author's positions, he regards this as the best conservative Introduction now available in English. H.H.R.

LAW, RELIGION AND THEOLOGY

ASENSIO, F.: *Yahweh y su Pueblo: contenido teológico en la historia bíblica de la elección*. (Analecta Gregoriana, Vol. lviii, sect. A, No. 8.) 1953. Pp. 254. (Gregorian University, Rome. Price: 26s. 0d.)

The author rightly asserts in his preface that the history of the chosen nation presents many facets, and some of these are considered in the present treatise. After a first chapter on the passage from universalism to election, further chapters consider divine election in the patriarchal history and in the Mosaic dispensation. A fourth chapter is concerned with the various aspects of the presence of Yahweh, and a fifth studies Yahweh, the land and the people of the land. A final chapter entitled "Trayectoria de una fórmula" treats of the continuity of the election principle, the Messianic aspect, the restoration of the elect people after the exile, and the prophetic succession that ends with Zechariah. The bibliography seems to be reasonably full; some use is made of Rowley's *Biblical Doctrine of Election*. A good deal of Hebrew type is used for quotations and key-words; it is unfortunate that the pointing is not invariably very clear. The book is an admirably lucid statement by a scholar whose *Misericordia et Veritas* has already proved his competence in such studies. J.M.T.B.

BRIGHT, J.: *The Kingdom of God: The Biblical Concept and its Meaning for the Church*. 1953. Pp. 288. (Abingdon-Cokesbury Press, New York and Nashville. Price: \$3.75.)

The author is Professor of Hebrew at Union Theological Seminary, Richmond, Va., and a former pupil of W. F. Albright, to whom the book is dedicated and the influence of whose teaching is evident. The development of the idea of the kingdom of God is traced throughout the O.T. from Moses onwards, with emphasis on the Davidic achievement and expectation, the Isaianic remnant, Jeremiah's new covenant and supremely on the Servant of Yahweh. Bright regards the 'fluid' interpretation of the Servant passages as the only one that does justice to the evidence, and finds their fulfilment in Jesus and the Church. His book is not intended to be a contribution to O.T. scholarship, although it is soundly based on such scholarship; he addresses himself in the main to the Christian Church to-day, with more particular reference to the religious situation in America. In this regard he shows himself a true son of the prophets. Among points of O.T. interest are his tracing Israel's monotheism, with the covenant-idea, the decalogue and aniconic worship, back to Moses; his view that Isa. xl-lxvi is substantially a unity (Isa. lxi. 1-3; lxii. 1, 6 f., are reckoned along with the Servant songs); his identification (following Gressmann) of the four beasts of Dan. vii. 3 ff. with the four parts into which Alexander's empire was divided. The reviewer notes with sympathy that Bright confesses himself unable to keep his mind made upon the chronological relation of Ezra and Nehemiah. F.F.B.

BUCK, F. : *Die Liebe Gottes beim Propheten Osee*. 1953. Pp. vi+86. Tipografia Pio X, Rome. Price : Lire 900.)

This pamphlet contains two revised chapters of a doctoral dissertation submitted to the Biblical Faculty of the Pontifical Institute. An Index of Contents to the complete dissertation is provided, by which it appears that there are seven chapters in all, together with an introduction and an epilogue. The two chapters here printed deal respectively with 'The Presentation of the Marriage-Relationship between Yahweh and Israel' and 'The Qualities of God's Love according to Hosea'. Fr. Buck (rightly) takes quite literally the account of Hosea's marriage to Gomer and her unfaithfulness to him—an experience which gave him an unprecedented insight into the love of God for His people. Certain limitations in Hosea's viewpoint are admitted—e.g. he does not envisage God's love for the individual or His love for other nations than Israel. But Fr. Buck insists that Hosea is distinctively and pre-eminently a preacher of Yahweh's love—a love which is not exhausted in the divine election but persists even when the elect are unfaithful and will not be content short of ultimate redemption. Even the wrath and judgement of Yahweh subserve the final purposes of His love. F.F.B.

CARPENTER, S. C. : *Priest and Prophet*. 1953. Pp. 16. (S.P.C.K., London. Price : 2s. 0d.)

As a popular lecture which purports to examine the functions of priest and prophet in the Old Testament and relate them to those of the Christian ministry to-day, this pamphlet will probably enable the reader to while away a few minutes quite pleasantly; but its value for students of the Old Testament may be gauged by the claim that "our scholars now place the prophets in close association with the cultus. And that not only 'the other prophets', but the reform-prophets." A.R.J.

CHURCH, BROOKE P. : *The Private Lives of the Prophets and the Times in Which They Lived*. 1953. Pp. 246. (Rinehart & Company, New York. Price : \$3.00.)

The book seeks to present in popular and 'acceptable' form, the teaching of the prophets Amos, Hosea, Isaiah, Jeremiah, Ezekiel (Ezekial in the publisher's 'blurb'), Second Isaiah, together with details, largely imaginary, of their private lives. The standpoint of the authoress will be recognised from the statement that the prophets 'did not look into the future. They were preachers and reformers . . . men like you and me, the "commentators" of antiquity'. After a brief survey of the prophetic movement from Moses' day, in which anything remotely supernatural is explained away, each of the prophets is discussed at some length. The 'sermons' of Amos are concerned with Justice, not Mercy. 'If Amos had a family, one imagines that it was run on the lines of a Puritan

household of the 17th century. Certainly a man with a one-track mind and no sense of humour would not make a genial husband and father.' Hosea 'added to Yahweh the quality of love,' and 'preferred to stay at home, perhaps to read a book or study.' The crisis in Jeremiah's life is associated with a tragic love affair from which he never recovered; the violent prayers of ix. 18 ff., and xii. 1 ff. were the immediate outcome. Deutero-Isaiah is dated 425-400 B.C., and the prophet produced his 27 philosophical poems 'in a garden or on a roof' in Judaea. He was the spokesman of a group which 'met and talked over the great questions of the day.'

The question remains: How could such men as are described in this book have been in any way responsible for the stimulus and strength which the people of God have received from them down to the present day? A.S.H.

CLOSEN, G. E.: *Clefs pour la Sainte Écriture*, French Tr. by R. Avice, with a Foreword by J. Décarreaux. 1954. Pp. 312. (Beyaert, Bruges. Price: Belgian Fr. 115.)

The German text of this book was issued in 1939 and reviewed in the *Book List*, in 1946 (p. 40). It consists of 22 chapters in which Old Testament passages are examined. The author is acquainted with the work of scholarship, but he writes for a wide public, with a practical and theological aim. The book falls into three sections dealing with the world of the patriarchs, some passages in the prophets, and a number of psalms. Throughout the author is concerned to show how the Old Testament points on to the New, and his choice of passages is determined by this interest—e.g. the sacrifice of Isaac, the Servant Songs, the New Covenant, the Messianic psalms, the Son of Man in Daniel. The author is conservative critically, especially on the date of Daniel, but his primary interest is not critical but expository. H.H.R.

CRiado, R.: *La investigación sobre el valor del nombre divino en el Antiguo Testamento*. (Estudios Ecclesiásticos, Vol. 26.) 1952. Pp. 313-352 and 435-452. (Reprinted from Estudios Ecclesiásticos, Madrid.)

The present brochure of some sixty pages in all is not, it must be emphasized, a full-sized treatise on the meaning or import of the divine name in the Old Testament. It is no more than the introduction to the author's thesis on this subject, and is in the main a summary of the positions adopted by the scholars who have preceded Criado in discussing this important matter. His own views are reserved for treatment in the thesis proper. From this introductory section one can gather that, in the author's opinion, O. Grether in his *Name und Wort Gottes im Alten Testament* has given us "la más penetrante monografía sobre *sem Yahwe*" (p. 435), and that W. Eichrodt may be regarded as Grether's "continuator" ("Eichrodt resume confuerza propia los resultados de Grether . . ." (p. 446)). Criado seems to have taken pains to state fairly the views of those whose works he summarizes, but his own philological and doctrinal handling of the issues will be better seen in the major part of the thesis, which is still, apparently, unpublished.

J.M.T.B.

DAVIES, G. HENTON : *The Approach to the Old Testament*. 1953. Pp. 24. (Carey Kingsgate Press, London. Price : 1s. 6d.)

This is Professor Henton Davies's Inaugural Lecture, delivered in May in the University of Durham. It suggests that the true approach to the Old Testament must always include a recognition of the total context of the life of the people of God to whom these words were given. The location of Palestine brought Israel within the political movements, culture and religion of many peoples and empires and much 'was assimilated. Yet there is also a distinctive quality which arises from Israel's monotheistic faith and sense of history. Finally, the Old Testament must be interpreted in the light of its fulfilment in the New. Throughout the Bible the theme of 'the Tabernacling Presence' claims man's worship.

A.S.H.

DRONKERT, K. : *De Molochdienst in het Oude Testament* (with a summary in English). 1953. Pp. 150. (Drukkerij "Luctor et Emergo", Leiden. Price : Fl. 7.50.)

This work offers a full study of the Old Testament and external evidence on the worship of 'Moloch', defending the traditional view that Moloch is the name of a deity, and in particular rejecting the view of Eissfeldt. The author is apparently unaware of Eissfeldt's paper read to our Society, and published in *PEQ* in 1947, or some of his statements would have been modified. He defends the MT pointing on the ground that it finds support in the LXX and in Acts vii. 43, though it is hard to see how MT can be a Proper Name, since it has the definite article. While its conclusions are sometimes less secure than the author appears to suppose, his work has real value for its assembly and discussion of the evidence, and future students of the question will be glad to make use of it.

H.H.R.

EHRLICH, E. L. : *Der Traum im Alten Testament*. (Beihefte zur Zeitschrift für die Alttestamentliche Wissenschaft, 73.) 1953. Pp. viii+180. (Alfred Töpelmann, Berlin. Price : DM. 20.00.)

The reader is here offered an examination of all those passages in the Old Testament which have a bearing on the subject of dreams, the material being dealt with in terms of incubation, dreams which need to be interpreted, dreams which convey a direct message from God, dreams as a medium of revelation, the use of dreams in similes, and, finally, the deliberate rejection of dreams as a valid means of revelation. The author pays due attention to questions of literary criticism, and adds, for full measure, reproductions of the Old Testament narratives in the work of Josephus, the Midrashim and the Koran. He also includes a certain amount of comparative material of varying worth from the cultures of the ancient world, the so-called "primitives" of our own day, general folklore and modern psychology. The chief value of the work, however, is to be found in the careful way in which the author has marshalled the Old Testament data.

A.R.J.

EICHRODT, W. : *Krisis der Gemeinschaft in Israel*. Rektoratsrede gehalten an der Jahresfeier der Universität Basel am 27. November, 1953. (Basler Universitätsreden 33. Heft.) 1953. Pp. 22. (Verlag Helbing & Lichtenhahn, Basel. Price : Swiss Fr. 2.50.)

This lecture by one of the world's leading scholars in the field of O.T. Theology will receive careful study and would be still more welcome in an expanded form. Very briefly the thesis is that Ezekiel was not a rabid individualist but called individuals into a new community based on a law whose sanction is in the hearts and minds of men. Chapters xl—xlviii, and also the humanly restored Davidic kingdom, are regarded as the work of an epigone.

D.R.Ap-T.

EISSFELDT, O. : *Der Gott Karmel*. (Sitzungsb. d. deutschen Akademie d. Wissenschaften, Berlin.) 1953. Pp. 48, Ill. 9 on Pl. VI+sketch-map of Syria/Palestine. (Akademie-Verlag, Berlin. Price : DM. 4.)

This monograph on the existence and identity of a god Carmel worshipped on Mt. Carmel apparently had its origin in the discovery described by Avi-Yonah (*Israel Exploration Journal*, ii, 1952), of a stone foot dedicated to Zeus Heliopoleites Carmelos. It covers therefore some of the same ground as Galling's contribution to the *Alt Festschrift*, which is briefly reviewed in a postscript. Most of Eissfeldt's arguments appear to be incontrovertible in the light of the supporting evidence adduced ; he also maintains the substantial unity of 1 Kgs. xvi. 29-xix. 18 against both Alt and Gunkel. In Elijah's day he considers it probable that the god Carmel was identified with the Tyrian Baal-Shamem, or possibly Melcart.

D.R.Ap-T.

ELLISON, H. L. : *The Centrality of the Messianic Idea for the Old Testament*. 1953. Pp. 24.

WENHAM, J. W. : *Our Lord's View of the Old Testament*. 1953. Pp. 32.

MURRAY, J. : *The Covenant of Grace*. 1954. Pp. 32. (Tyndale Press, London. Price : 1s. 6d. each.)

These are the Tyndale Lectures for 1953 on the Old Testament, the New Testament and Biblical Theology respectively. While Mr. Ellison's is a relatively slight treatment of its theme, due to the conditions of its delivery, it rests on a good acquaintance with modern literature, and treats of the main messianic categories of the Old Testament. It is supplied with notes at the end and references to a number of works. Mr. Wenham's lecture shows that Jesus treated the Old Testament stories as history, and that he accepted the Old Testament as authoritative and inspired. That inspiration is described as verbal, but the lecturer did not deal with the contradictions in the Old Testament, presumably because they did not arise in the references of Jesus. But they are of importance for the conclusions the lecturer wished his hearers to draw. Mr. Murray's lecture is an excellent, though necessarily brief, study of the meaning of 'covenant' in the Old Testament

and in the New, both of covenant as between man and man and covenant as between God and man. This lecture has some footnotes and references to literature. It is a pity that the Tyndale lectures do not provide for some much more profound and fundamental treatment of these great subjects. H.H.R.

ELLUL, J. : *L'Homme et l'Argent (Nova et Vetera)*. 1954. Pp. 220. (Delachaux et Niestlé, Neuchâtel. Price : Swiss Fr. 5.50.)

About one fifth of this book is devoted to the subject of wealth in the Old Testament, and it is argued that whereas riches are regarded as a blessing—in contrast to the New Testament where riches are condemned and personified as Mammon and set over against God—the rich stand often condemned. Some righteous rich figure in the Old Testament, such as Abraham, Solomon and Job, but the temptations of riches are perceived and men who fall into them are denounced. The author is concerned primarily with the world of to-day and the teaching on money which should be given to children.

H.H.R.

ELWERT, M. : *Die Grundhaltung des Frommen gegen Gott, nach den Zeugnissen des Alten Testaments*. Microfilm. 1952. Pp. vii + 166. (Vandenhoeck and Ruprecht, Göttingen. Price : DM. 10.40.)

Discusses the attitude of men to God ; their faith built upon experience of God's Grace, their fear, humility, obedience, trust and prayerful dependence. The foreword says that the book is an expanded form of a prize essay written first in 1936-37 and this is borne out by its form and style. There seems to have been a long interval between writing and publication : the bibliography has a note to the effect that it was prepared before the publication (in 1939) of Teil 3 of Eichrodt's *Theologie des Alten Testaments*. (The typescript shows many corrections and other blemishes.)

L.H.B.

FOHRER, G. : *Die symbolischen Handlungen der Propheten*. 1953. Pp. 107. (Zwingli-Verlag, Zürich. Price : Swiss Fr. 12.00.)

This is an examination of prophetic symbolism in the light of magic and symbolic acts in the religion of other ancient peoples. In the first part of the book the author examines each recorded symbol individually and adduces parallels to it from non-Israelite religions. Some of the parallels appear rather far-fetched and seem to have little or no bearing on the Biblical act. The author then goes on to discuss whether the symbols were actually performed by the prophets, and then, assuming that to be so, whether the prophet was fully conscious as he performed them. The answer in both cases is affirmative, and the book closes with an assessment of the relation of the prophetic symbols to the written words of the prophets on the one hand, and to the power of God on the other. We may be grateful to Fohrer for the material he has here brought together, but could wish that more constructive use had been made of it to demonstrate the uniqueness of the prophetic life and acts.

L.H.B.

FRIDRICHSEN, A. (and other members of Uppsala University) : *The Root of the Vine : Essays in Biblical Theology*, with an Introduction by A. G. Hebert. 1953. Pp. 160. (Dacre Press, Westminster. Price : 16s. 0d.)

This work contains the following essays, some at least of which have appeared elsewhere (in whole or in part) in Swedish : 'The Theology of Creation in the Old and New Testaments' (G. Lindeskog) ; 'The Idea of God's People in the Bible' (G. A. Danell) ; 'Jesus, St. John and St. Paul' (A. Fridrichsen) ; 'The Called and the Chosen' (K. Stendahl) ; 'The New Exodus of Salvation according to St. Paul' (H. Sahlin) ; 'The Ministry in the New Testament' (H. Riesenfeld) ; 'A Synopsis of Early Christian Preaching' (B. Reicke). The volume provides a useful and illuminating sample of the work done by the late Professor Fridrichsen and the circle of younger scholars who owe so much to his inspiration. Though the essays are chiefly on the New Testament, the typological approach involves considerable discussion of the Old Testament material, on which the contributions of Lindeskog and Danell bear most directly. G.W.A.

GELIN, A. : *Les Pauvres de Yahvé*. (Témoins de Dieu, No. 14.) 1953. Pp. 182. (Les Éditions du Cerf, Paris. Price : Fr. 300.)

In the first chapter the author looks at the Old Testament attitude to poverty, which regards it as something improper among the people of God, though the poor may be condemned with the wicked. The oppression of the poor by the rich, however, is an offence against Yahweh. Then the poor in the literature from Zephaniah to the Psalmists are studied, leading on to the consideration of the poor as a spiritual community of righteous persons. This leads on to the poor in the inter-testamental literature, and in particular in the Qumran scrolls, and then on to the New Testament. A short chapter is devoted to the Messiah of the 'poor', found in Isa. liii and in some psalms. The whole forms a useful, if brief, summary. H.H.R.

GISPEN, W. H. : *De Christus in het Oude Testament* (Exegetica : Oude- en Nieuw-testamentische Studiën, 1.) 1952. Pp. 60+4. (van Keulen, Delft. Price : Fl. 3.50.)

This, the first of a new series of monographs on biblical subjects, is an examination, from a conservative standpoint, of the relation between the Old and New Testaments. The writer discusses the meaning of the imposition of hands in ritual practice, the various types of sacrifice, the fourth Servant Song, the idea of the presence of God with men, and certain passages in Proverbs, Psalms, and the narrative books. In varying ways, the work of Christ is found to be fore-shadowed in these passages. Account is taken of recent non-fundamentalist work on the same theme ; but the choice of passages and the approach to them represent the author's own standpoint, which many will find difficult to accept. G.W.A.

GROSS, H. : *Weltherrschaft als religiöse Idee im Alten Testament*. (Bonner Biblische Beiträge, No. 6.) 1953. Pp. 158. (Hanstein, Bonn. Price : DM. 18.00.)

In this careful and well-documented study the author examines the idea of world dominion in the Old Testament and its relation to foreign influence. He rejects the idea that it is a late or borrowed notion, and finds that it is religiously born in Israel. Its foundation is in the thought of God as Lord and Judge of the world, and as the final Controller of the destinies of men, Whose lordship may be exercised through His people or through His representative—the king or the Messiah, whether the latter be thought of as David redivivus, the Suffering Servant, or the Son of Man. There was always a tension in thought between the world that is and the ideal world that is to be, and the roots of eschatology are therefore held to have been early. Innumerable much-debated points arise in the course of the discussion, and the volume offers a valuable contribution to the debate.

H.H.R.

HÜBSCHER, A. : *Die grosse Weissagung*. 1952. Pp. 256. (Heimeran Verlag, Munich. Price : DM. 14.50.)

This work traces the prophecy of a *Heilszeit* under a great and just Prince, following war and other trouble, from Biblical times to the present time, with the citation of the most important texts and 26 pages of notes. The Biblical beginnings are seen too simply and uniformly, but the value of the treatment of the further development is greatly enhanced by the rich documentation.

W.B.

JOHNSON, D. : *The Christian and His Bible*. 1953. Pp. 144. (InterVarsity Fellowship. Price : 6s. 0d.)

A vigorous statement of his position by an uncompromising fundamentalist which will appeal to those who share his point of view and will be interesting to those who wish to understand it. This *Book List* is not the place for theological controversy but it may be pointed out that the author is scarcely just to many Biblical critics when he attributes their opposition to his view of inspiration to their 'philosophical viewpoint and pre-supposition—whether it be a Hegelian philosophy of history or evolutionary materialism in one of its several forms'. He is less than charitable when he speaks of 'close practical association between a true acceptance of the Bible and (a man's) ethical attainment' and somewhat disingenuous when he refers to 'small discrepancies of detail in the Old Testament'. The 'Brief History of the Documentary Theory of the Pentateuch', which is acknowledged to be a summary of a book by E. J. Young and is given in an appendix, does not suggest any very profound or accurate acquaintance with the difficulties which Mr. Johnson dismisses so lightly. But at least he virtually gives away much of his case on pp. 101-2 where he alludes to moral difficulties. Dr. W. J. Martin's interpretation of Exodus vi. 3, referred to on p. 92, while ingenious, is unnatural and improbable. Mr. Johnson has interesting

things to say in defence of the view that revelation is given to us in the form of propositions which can be used as proof-texts for Biblical Theology. He makes no real attempt, however, to meet the objections to this view. N.W.P.

KNIGHT, G. A. F. : *A Biblical Approach to the Trinity*. (Scottish Journal of Theology Occasional Papers No. 1.) 1953. Pp. 78. (Oliver and Boyd, Edinburgh and London. Price : 6s.)

This is the first of a new series, and it will certainly stir up theological thought. The theme is that the true theology of the Old Testament has been buried for centuries because the categories of the theologians have been Greek rather than Hebrew. If God chose Israel, He also chose their thought-forms and their language. It is strange that none of the great classical statements of the Faith have included the declaration that God is love. Plurality in unity is at the basis of Hebrew thought. God's "Glory" is to God what man's body is to man. The body and the soul are not antagonistic. Both are the man, either together or singly. There is an anthropomorphism which is sound, and in this the author finds the Old Testament basis of the Christian doctrine of the Trinity. Curiously, Dr. Aubrey Johnson's monograph, *The One and the Many in the Israelite Conception of God* is not mentioned (1946 *Book List*, p. 46). N.H.S.

KÖHLER, L. : *Der Hebräische Mensch*. 1953. Pp. 182. (Mohr, Tübingen. Price : DM. 9.00.)

This delightful and inimitable little book is one of the best things which Professor Köhler has given us. It is in form a series of lectures delivered in Tübingen on the Hebrew man and represents an attempt to discover what he looked like, how he lived his daily life and what he thought and felt about it all. The evidence of archaeology is used to supplement that of the Old Testament itself and the whole book sparkles with flashes of insight. The author has an eye which sees unexpected things and enables others to see and enjoy them too. One learns, for example, that what is usually called leprosy in the Old Testament is not leprosy, what is the effect on the Hebrew of the fact that he was likely to become a great-grandfather at a comparatively early age (!), what a Hebrew childhood was like and how boys were educated in the school of life. There is an extremely interesting account of the *sod*, which was the men's forum for talk and discussion, and of the way in which proverbial literature developed from such talk. The fear of the uncanny in Hebrew life is discussed. It is shown how strong a hold tradition had and yet how on occasion a Hebrew could take an individual line and stand quite alone. At the end there is an important discussion of the way in which Israel's reverence for tradition enabled its distinctive life to survive foreign influence.

For good measure an appendix to the volume gives a welcome reprint of Professor Köhler's notable lecture 'Die Hebräische Rechtsgemeinde' originally delivered in 1931. N.W.P.

KÖHLER, L. : *Theologie des Alten Testaments*. 1953. Pp. xi+256. (Mohr, Tübingen. Price : DM. 16.00.)

A third edition of one of the outstanding Old Testament Theologies of recent times. The book is substantially the same as the first edition, but the opportunity has been taken to introduce changes here and there and especially in the notes where references will be found to recent literature. N.W.P.

KRAUS, H. J. : *Gottesdienst in Israel : Studien zur Geschichte des Laubhüttenfestes* (Beiträge zur evangelischen Theologie 19). 1954. Pp. 132. (Chr. Kaiser Verlag, München. Price : DM. 8.25.)

The greater part of this work represents an attempt to trace the history of the Feast of Tabernacles from early times down to the post-exilic period. The important "formgeschichtliche" studies of Alt, von Rad and Noth enable the author to emphasize in this connexion the cultic setting of the Sinaitic tradition as preserved in the formal and seasonal worship of the Israelite confederation of twelve tribes, and this in turn provides the setting for a restatement of Kraus's own theory of the subsequent history of this festival in association with the Jerusalem Temple as given in his monograph, *Die Königsherrschaft Gottes im Alten Testament* (*Book List*, 1952, pp. 54 f.). The last few pages of the work contain some rather sketchy notes on the relation of the canonical prophets to the cultus and the distinctive elements in Old Testament worship, particularly its emphasis on God's activity in history. Like its predecessor, this monograph is written in an attractive style which holds the attention of the reader, and it may be welcomed, not merely for the author's racy presentation of his own views (which remain untenable so far as the reviewer is concerned), but also for the part which it may play for the beginner as a simple introduction to the views of the above-mentioned scholars. A.R.J.

KÜHNER, H. C. : *Ein Gang durchs Alte Testament*. (Schriften für Gemeindeglieder.) 1953. Pp. 48. (Zwingli Verlag, Zürich. Price : Swiss Fr. 2.80.)

A rapid sketch in five chapters of what a Christian should expect to find in the Old Testament and of the bearing it has on his Christian faith. The intention of the booklet is to show that the Old Testament is relevant for the ordinary Christian as well as the theological student. The treatment is too slight to be critically thoroughgoing and has led inevitably to generalizations such as this : "Das Opfer ist ein Gnadengeschenk Gottes an den Menschen und nicht umgekehrt" (p. 38). L.H.B.

LINDESKOG, G. : *Studien zum Neutestamentlichen Schöpfungsgedanken*, Vol. 1. 1952. Pp. 302. (A. B. Lundequistska Bokhandeln, Uppsala, and Otto Harrassowitz, Wiesbaden. Price : Swedish Kr. 22.00.)

A little over half of this first volume is of special interest to Old Testament scholars. 83 pages are devoted to the Old Testament, 50 to the Apocrypha and Pseudepigrapha and 27 to Philo. The review of Old Testament ideas naturally

anticipates what is going to be discussed in the later parts concerning the New Testament. Within the limits thus set the review is useful and suggestive. A distinction is drawn between the mythological idea of creation found in isolated references and allusions and the monotheistic conception with its two classic statements in Genesis i. and ii. Emphasis is laid on the idea of the creative word, the place of man in the created order, the election of Israel and the expectation of a new creation. The work on the intertestamental period is somewhat less satisfactory, probably on account of the large area to be covered. In the main the author has collected quotations which continue the line of thought set out in his Old Testament survey.
L.H.B.

LLOYD-JONES, D. M. : *From Fear to Faith*. 1953. Pp. 76. (InterVarsity Fellowship, London. Price : 2s. 6d.)

These "Studies in the Book of Habakkuk" (as the sub-title says), by a well-known London preacher, appear to be a series of sermons recast in literary form, and are examples of a kind of expository preaching which ought to be commoner than it is. Dr. Lloyd-Jones (who has not a little of the true prophetic genius himself) views Habakkuk against his contemporary background towards the end of the seventh century B.C., and then applies his message effectively to the present generation in the western world. When, on p. 42, he rightly mentions *fore-telling* as an essential element in Biblical prophecy, he adds "The critics, again, object to that"; he means, of course, *some* critics.
F.F.B.

MATTUCK, I. I. : *The Thought of the Prophets*. 1953. Pp. 176. (George Allen and Unwin, London. Price : 9s. 6d.)

This volume is one of a series, *Ethical and Religious Classics of East and West*, designed, according to the General Introduction, "to place the chief ethical and religious masterpieces . . . within easy reach of the intelligent reader who is not necessarily an expert." Rabbi Mattuck has written a book on the prophets that achieves this end. In a series of 12 short chapters he reviews the thought of the prophets bringing out their moral emphasis, their concern for God's full control of history and their insistence that a full personal and communal life depends upon communion with God. The studies are based on a thorough knowledge of the contents of the prophetic writings and a full appreciation of modern criticism. The book is well suited for study group or Bible class work.
L.H.B.

MONRO, MARGARET R. *Thinking about Genesis*. 1953. Pp. xxviii + 222. (Longmans, Green & Co., London. Price : 11s. 0d.)

The authoress of this book is a convert to Catholicism, who writes with an understandable enthusiasm for the superiority of Catholic scholarship, though this is a little inappropriate in a day when there is more co-operation in Biblical studies

than formerly. She rejects the 'critical' view of the Pentateuch, after a very superficial examination, but commends the view of Engnell, and appears to suggest that this is the Catholic *tertium quid*, which is neither fundamentalism nor critical orthodoxy. This appropriation of a view with an admittedly Protestant paternity is paralleled by the proud claim of Catholic paternity, in Astruc and Simon, for the view which is rejected as an unsatisfactory Protestant view. All this is regrettable propaganda. There is much in the book, however, which is admirable to instruct simple readers in the religious and moral values of the early stories in Genesis, and to illustrate the way in which archaeology has shown how the patriarchal stories fit well into the known background of the times in which they are set. H.H.R.

MOWINCKEL, S.: *Religion und Kultus*, German Tr. by Albrecht Schauer. 1953. Pp. 164. (Vandenhoeck & Ruprecht, Göttingen. Price : DM. 9.80.)

The Norwegian edition of this book appeared in 1950 (see *Book List*, 1951, p. 61). Many minor changes and additions have been made in this German translation, particularly in the first half of the book. The section on uncleanness, sin, and purification has been transferred to follow the discussion of the creative drama of the cult. A section on religious experience has been inserted near the end. There are some additional references and other modifications in the notes; and a very brief general bibliography is appended. It is thus an improved form of this excellent manual which is now made available for a wider circle of readers. G.W.A.

MOWINCKEL, S.: *Zum israelitischen Neujahr und zur Deutung der Thronbesteigungspsalmen*. (Avhandlinger utgitt av Det Norske Videnskaps-Akademi i Oslo. II. Hist.-Filos. Klasse 1952. No. 2.) 1952. Pp. 68. (Jacob Dybwad, Oslo. Price : Kr. 6.00.)

In this important publication the author replies to a number of criticisms of his interpretation of Israel's autumnal festival as celebrated in Jerusalem in terms of Yahweh's annual enthronement as King, particularly (a) Aalen's denial that the Old Testament offers any evidence for the idea of a New Year, in *Die Begriffe 'Licht' und 'Finsternis' im Alten Testament, im Spätjudentum und im Rabbinismus*, 1951 (*Book List*, 1952, p. 47), and (b) Snaith's attempt to prove that the Enthronement Psalms were primarily psalms for the Sabbath, in *Studies in the Psalter*, 1934 (*Book List*, 1935, p. 11), and in *The Jewish New Year Festival*, 1947, (*Book List*, 1948, pp. 50 f.). A.R.J.

MULDER, E. S.: *Die Teologie van die Jesaja-Apokalipse*. 1954. Pp. viii+126. (J. B. Wolters, Groningen & Djakarta.)

This study of Is. xxiv-xxvii, written in Afrikaans by a pupil of Gemser and Vriezen, was presented for the theological doctorate at Groningen University. More than half the

dissertation is devoted to a translation of these four chapters, with verse-by-verse notes on language, text and exegesis. Dr. Mulder draws on the latest sources of information, such as DSIa for the text and Ugaritic for the language and imagery. Then comes a comparative study of the vocabulary and style of the four chapters (which are considered to form a literary unit). The apocalyptist—a member of the circle of Isaiah's disciples (which must have persisted for centuries)—was acquainted with all the other component parts of our book of Isaiah. The "city of chaos" is Dibon of Moab; in making Moab the typical enemy of Yahweh and His people the apocalyptist stands in long line of tradition which can be traced from the Balaam oracles through Jeremiah to Daniel and Ben Sira. He himself flourished c. 270 B.C., shortly before the closing of the prophetic canon, when prophecy was passing over to apocalyptic. Special attention is paid to the themes of resurrection and judgement in the apocalypse. In xxvi. 19 we have the completely new conception of a resurrection of individuals from death; the background of this conception is found in some of the most distinctive elements of Hebrew revelation (e.g. the doctrine of God as the living God, the expectation of His coming kingdom, and the ideas of covenant and election). The doctrine of divine judgement takes a variety of forms, representing various strands of O.T. thought: "the eschatology of the apocalypse shows the transition from 'actualizing' to 'dualistic' eschatology" (p. 121).

F.F.B.

PATTERSON, C. H. : *The Philosophy of the Old Testament*. 1953. Pp. 558. (The Ronald Press Company, New York. Price : \$5.00.)

This book from the pen of the professor of philosophy of the university of Nebraska is clearly written and well documented. By the term 'Philosophy' the author has in mind the world-view that is implied in the different O.T. writings since each has its own understanding of the nature of the universe. In fact, however, as he says in the preface, what he attempts to do is to present the significant ideas expressed by the various O.T. writers. Occasionally a manifestly philosophic interest shines through with welcome light as when in dealing with Deutero-Isaiah (xlvi. 8-9) the relation of the divine foreknowledge to human freedom is discussed and the prophet's assertion that Yahweh knows what will happen in human affairs is equated with belief in the individual's moral responsibility. Dr. Patterson presents us with a useful preliminary study of the history of the religion of Israel as well as with a modern critical study of the biblical books such as the general Introductions to the O.T. provide. There is an excellent chapter on the methods of the study of the O.T. where the authoritative, the allegorical, the so-called detached and finally the scientific method are discussed and evaluated. The work of the great pioneers of O.T. investigation is most interestingly told. A description of the Canaanite background

of the religion of Israel and of the inner and outer transformation of the life of the Hebrews worked by their passing from the nomadic to the agricultural mode of existence, provides very competently what the student of Hebrew literature requires to know of Hebrew beginnings. A useful chapter follows on the early laws of the Hebrews. In the section dealing with the prophetic books we note that the works of Jeremiah, Ezekiel and Deutero-Isaiah together with the problems which, under modern research, these books have raised receive remarkably clear and, within limits, thorough treatment. The writer gives very acceptable descriptions of the historical situations in which the prophetic works arose. Considerable scope (40 pages) is given to an account of the apocryphal and pseudepigraphical books.
O.S.R.

PIDOUX, G. : *L'Homme dans l'Ancien Testament*. 1953. Pp. 76. (Delachaux & Niestlé, Neuchâtel and Paris. Price : Swiss Fr. 4.)

This booklet is No. 32 in the publishers' series of *Cahiers Théologiques* : the author holds a chair in Lausanne University. Here we have a useful introduction to Old Testament anthropology based largely on the works of Pedersen, Wheeler Robinson, and Aubrey Johnson. Five chapters deal respectively with (1) 'The fundamental ideas : soul, flesh, spirit' ; (2) 'Man's body' ; (3) 'Thought' ; (4) 'Life' ; (5) 'Man's world'. In a short epilogue the author insists that, while some aspects of Hebrew anthropology may be considered outmoded nowadays, its monistic interpretation of the human personality has as its corollary a sense of moral responsibility which men to-day sorely need to regain.
F.F.B.

VAN DER PLOEG, J. : *De Kerk en Israël*. 1954. Pp. 80. (N.V. Gooi & Sticht, Hilversum.)

In this book on the relation between the Christian Church and Israel the Nijmegen professor deals for the most part with questions which do not fall within the limits of Old Testament studies. The first chapter, however, contains a brief discussion of the meaning and purpose of God's electing the people of Israel and entering into covenant-relation with them.
F.F.B.

RIGAUX, B. (ed. by) : *L'Attente du Messie*. 1954. Pp. 190. (Desclée de Brouwer, Paris. Price : 23s. 6d.)

This symposium on the messianic hope, by participants in the fourth session of Journées Bibliques de Louvain, has a special interest for our Society in that the volume is presented to Professor Coppens, whose portrait appears as a frontispiece. Three out of the nine essays are by Professor Coppens himself ; other contributors (apart from the editor) are L. Cerfaux, R. de Langhe, V. de Leeuw, A. Descamps and J. Gible. The Bishop of Namur contributes a foreword. Of special interest for O.T. students are Coppens's short reviews of the

thesis of Mowinckel's *Han Som Kommer* and his study of the Immanuel prophecy of Isa. vii. 14-16; De Leeuw's essay on the Servant of Yahweh, in whom he sees a royal rather than a prophetic figure; and Gibley's essay on the idea of a prophet-Messiah, in which he pays special attention to the rôle of the Teacher of Righteousness among the New Covenanters. The essays go some way in the direction of prolegomena to a Biblical theology of messianism. While the royal and prophetic elements in the messianic hope are studied, it would have been good had something been included on the priestly element. On p. 161 reference is made to Torrey's work on the Aramaic substratum of the gospels as having been done "en Angleterre"; unfortunately for us, England must decline this honour.
F.F.B.

ROWLEY, H. H. : *The Unity of the Bible*. 1953. Pp. x+202. (Carey Kingsgate Press Ltd., London. Price : 15s. 0d.)

Professor Rowley's latest book presents in published form the W. T. Whitley Lectures delivered at Regent's Park and Rawdon Colleges, and the Julius Brown Gay Lectures delivered at the Southern Baptist Seminary, Louisville, Kentucky, in 1951 and 1952. The exposition of his subject proceeds from a consideration of 'Unity in Diversity', 'The Law and the Prophets', and 'God and Man', to 'The Fulfilment of Promise', 'The Cross', and 'The Christian Sacraments'. The last three chapters are perhaps the most important part of the book; they show that the author, in addition to being a front-rank O.T. scholar, is no mean Christian theologian. It is the first three chapters, however, that come properly within the purview of our Society. The O.T. is approached and interpreted theologically, but along more satisfactory lines than the allegorical and typological methods of Vischer, Hebert and Phythian-Adams. We are already familiar with Rowley's views on the authority of Biblical revelation, the principle of divine election, the Mosaic origin of the decalogue, the prophetic attitude to sacrifice, the mission of the Suffering Servant, the indispensable character of the O.T. as part of the Christian canon, and so forth; these are developed here in a consecutive and integrated fashion so as to lead on to their N.T. consummation. The treatment has in view a wider circle of readers than Rowley's more technical studies; but the book is provided with the scholarly apparatus of up-to-date bibliographical and other notes which we have come to expect from him.
F.F.B.

SAUBER, K. R. : *Die Abstraktion im Israelitischen Recht*. (Inaugural-dissertation der Juristischen Fakultät der Friedrich-Alexanders-Universität zu Erlangen.) (Microfilm made from typescript.) 1950. Pp. 51+iv. (Vandenhoeck & Ruprecht, Göttingen. Price : DM. 6.20.)

The author contends that the 'casuistically' formulated provisions of the O.T. ('if' followed by detailed facts, and the legal consequences in the main clause), like the Code of

Hammurabi, the Assyrian and the Hittite collections, are generalized decisions of cases that actually occurred. The generalization involves little abstraction, the facts still including much that is inessential. The nucleus of these 'casuistic' provisions was borrowed from neighbouring civilizations. The native law of Israel, on the other hand, i.e. the apodictically formulated and the priestly provisions, shows a higher degree of abstraction than any other Oriental legal system. Many of the apodictic provisions originally were moral norms. Moral norms and priestly regulations are of a general character everywhere, but it was only in Israel, with its all-pervasive religion, that they were made part of the law in the proper sense. Only the bipartite apodictic provisions (facts followed by *môih yâmāih*) are narrow; they were judgements of the court of the Israelite amphictyonies. This is a work of exceptional promise; its author is endowed with a powerful intellect, fine scholarship, a wealth of ideas and excellent judgement. To M. David's argument that the parallels between the 'casuistic' Mishpatim and the Code of Hammurabi point neither to borrowing nor to a common source because similar social conditions produce similar law, Dr. Sauber replies that borrowing also takes place primarily where conditions are similar; the possibility of dependence, therefore, cannot be ruled out on this ground.

D.D.

SCHMITT, E. : *Leben in den Weisheitsbüchern Job, Sprüche und Jesus Sirach*. (Freiburger Theologische Studien, LXVI. Heft.) 1954. Pp. xvi+208. (Herder, Freiburg. Price : DM. 12.50.)

The significance of the idea of life in the Wisdom literature makes this an important study. The early pages are devoted to a study of the key words, live, life, breath, spirit, *nephesh*, heart, flesh, days and duration. This is followed by a chapter on the O.T. conception of life and its dependence on the 'living' God. The rest of the book discusses the ways in which the Wisdom Books develop and intensify the general conception of life; in doing this the author notes the different metaphors that are used and the variety of ideas that go hand in hand with 'life'. Of special interest is the conclusion that in at least two of the three books there may be found a belief in eternal life, notably in Prov. iii. 18, the 'tree of life' passage, (pp. 91f.) and Job xix. 25 ff. (pp. 173 ff.). L.H.B.

SEYNAEVE, J. : *Cardinal Newman's Doctrine of Holy Scripture according to his published works and previously unedited manuscripts*. (Universitas Catholica Lovaniensis. Dissertationes ad gradum magistri in Facultate Theologica vel in Facultate Juris Canonici consequendum conscriptae.) 1953. Pp. xxviii+408+160*. (Blackwell, Oxford. Price : 63s. 0d. (paper covers) ; 70s. 0d. (cloth)).

This work is a study of Newman's scriptural teaching as a whole, and, of the hitherto unpublished manuscripts printed in the appendix to the book, perhaps the most interesting is a twenty-five page treatise "On the Connection in Doctrine

and Statement of the Books of the Apocrypha with the New Testament", which belongs to some unknown date in his Anglican period. Seynaeve in the main body of the work is chiefly concerned with Newman's teaching on the inspiration of Scripture and on the science of hermeneutics. There is an illuminating introductory chapter on the historical and doctrinal setting of Newman's biblical doctrine. Then follow the four chapters of the first part (Inspiration) which discuss respectively the problem of inspiration in Newman's life and work; his teaching as an Anglican; his teaching as found in some newly published papers written between 1861 and 1863; and his teaching as it appears in the two articles (published respectively, both in 1884, in the *Nineteenth Century* and in a brochure issued by Burns & Oates), which belong to the last decade of his long life. The second part (Hermeneutics) has likewise four chapters, which deal with his first principles as an exegete; the unity of the "divine economy" and the harmony between the Old and the New Testaments; the different meanings (or senses) of Holy Scripture; and the ideal of the Christian exegete. This is a really fine piece of work and, apart from the detailed treatment of inspiration and hermeneutics, is a much-needed guide to Newman's biblical writings as a whole. The author's courageous decision to prepare his book in English has been fully justified. Though Newman's work has been frequently translated, nothing can take the place of his own sensitive and matchless English, on which an American Free Churchman has written: "He is like the best French prose writers in expressing his thought with such naturalness and apparent ease that, without thinking of style, we receive exactly the impression which he means to convey" (W. J. Long, *English Literature*, p. 557).
J.M.T.B.

SPADAFORA, F.: *Collettivismo e Individualismo nel Vecchio Testamento*. (Quaderni Esegnetici, 2.) 1953. Pp. xxiv+398. (Istituto Padano di Arti Grafiche, Rovigo. Price: Lire 2,000.)

The author of this competent and rewarding book is already well known to readers of Italian works on Holy Scripture by reason of his commentary on Ezekiel in the *Sacra Bibbia* series edited by S. Garofalo. (Cf. *Book List*, 1950, p. 11.) He himself is the editor of the *Quaderni Esegnetici* in which this volume is published. The main purpose of the work is to supply an answer to the question: Is it true, as some critics claim, that the religion of Israel was collectivist) in so far as the relation to Yahweh was that of a community as a whole) in pre-exilic times and became individualistic after the exile? Spadafora's answer is a most decided negative, since, on his showing, both the collectivist and the individualist aspects of religion are found through Israel's history. Whatever view may be taken of the merits of his case, there can be no mistaking the thorough and rigorous examination that he makes of the available evidence. His main chapters are concerned with the principle of solidarity as it is found throughout the Old Testament; with collectivism in the

Old Testament (with special emphasis on the Sinaitic pact) ; and with individual religion in the same books. A final chapter studies the teaching of Jeremiah and Ezekiel on these points. It is a little disconcerting that foreign works are sometimes quoted in the original languages, but more often translated, on which issue it may be noted that the Roman Biblical Institute requires a sufficient knowledge of English, French and German as a necessary qualification for all its graduates. The bibliography is extensive, but a number of English and some German works (e.g. Procksch : *Theologie des A.T.*) seem to have escaped the author's notice. J.M.T.B.

TRESMONTANT, C. : *Essai sur la pensée hébraïque* (Lectio Divina 12). 1953. Pp. 172. (Les Éditions du Cerf, Paris. Price : Fr. 450.)

Although the author of this monograph on Hebrew thinking makes it clear that he is writing from a Roman Catholic standpoint, it has much in common with recent Protestant work in the same field ; and to anyone who appreciates the way in which the Bible is dominated by the thought of man's ceaseless struggle for " life ", it is no matter for surprise that this work has been influenced in large measure by the thought of Bergson. The writer makes skilful use of Greek forms of thought to point the contrast with what the Bible has to say about the act of creation, the creative activity of time, the use of symbolism, the Hebrew conception of man with its avoidance of dichotomy, the distinctive conception of *rûach*, the practical implication of intelligence which is so characteristic of the Old Testament, and the emphasis on the intellectual aspect of faith which comes to the fore in the New Testament ; and if the reader who is interested in the Bible as Scripture bears in mind that this is an essay of a tentative kind, and that as a result he should not be too impatient of generalizations based on a somewhat indiscriminate use of the Biblical data, he will find much here to arouse his interest and, indeed, guide his own thinking along constructive lines. A.R.J.

VOLLBORN, V. : *Studien zum Zeitverständnis des Alten Testaments*. (Microfilm made from typescript.) 1951. Pp. 272. (Vandenhoeck and Ruprecht, Göttingen. Price : DM. 16.40.)

This discussion of the Hebrew understanding of time and its significance for exegesis opens with a factual examination of the words for time. Much the same conclusions are arrived at as those of Orelli and emphasis is given to the fact that the Hebrews were interested only in the content of time, especially in relation to the present. This latter fact, namely, the representation of any event in time as though it were here and now, a fact of present time, is expanded in the remainder of the book (pp. 138-272).

To illustrate his point the author draws mainly on the Book of Deuteronomy and shows how the Israelites of a subsequent generation are spoken to as though it were they whom God had delivered from Egypt, tested in the desert and led into

Canaan. Use is also made of Hertzberg's work on the 'Nachgeschichte' of Old Testament literature. The book ends with an affirmation that God is outside the time sequence and can gather all events into a timeless unity.

There are one or two omissions of important passages in the examination of the words for time, but perhaps the least convincing part of the book is the application of the thesis to the Hebrew tense system. Philological arguments are here left completely aside and the tense usage is regarded as dependent on the conception of time as of something relevant only for the present.

L.H.B.

VRIEZEN, TH.C. : *Die Erwählung Israels nach dem Alten Testament*. (Abhandlungen zur Theologie des Alten und Neuen Testaments, No. 24.) 1953. Pp. 116. (Zwingli-Verlag, Zürich. Price : Swiss Fr. 12.50.)

An interesting short study of a central theme. After a preliminary discussion of the theological importance of the subject to-day, the author examines the various uses of the root BĤR, and offers an exegetical discussion of the relevant passages. By avoiding the wider sense often given to the doctrine, and by confining himself largely to the idea of choice, he presents election as 'a Deuteronomic theologoumenon', which is given wider and deeper application in Isaiah xl-lxvi in relation to the love of God, and in the later literature is modified in the direction of BDL. Two chapters are devoted to the relation of election to allied ideas, and to the thought of the divine rejection. Valuable for its discussion of the Old Testament material, and for the theological relation between the two Testaments.

G.W.A.

WEBER, M. : *Ancient Judaism*, translated and edited by H. H. Gerth and D. Martindale. 1952. Pp. xxviii+484. (Free Press, Glencoe, Ill., and Allen & Unwin, London. Price : \$6.00 or 45s. 0d.)

As the publishers state, this book is not a history of the Jews in the ordinary sense, but 'the incredible mind of Max Weber focused on the source of a history'. The author died in 1920, and now at length his work has appeared in English. Its main interest is in the social, cultural and religious ideas and practices of Israel. This does not mean, however, that it is in any sense a Theology of the Old Testament. Some of its chapters are on themes dealt with in Pedersen's *Israel*, though they are very differently treated and the plan of the book as a whole is quite other. Whereas Pedersen tried to get into the soul of Israel and see her institutions and practices with her eyes, Weber looks from afar on them. He is the acute observer, rather than the sympathetic exponent we find in Pedersen. Nevertheless, as a penetrating study of many sides of Israelite thought and practice his book will have a lasting value. The social structure and laws of Israel, her priesthood, cult and ethics, and her relations with the surrounding peoples and cultures are all studied. Naturally no use has been made of the great expansion of our knowledge since Weber died. There is a supplement on the Pharisees and on the Essenes, who are so much discussed to-day.

H.H.R.

WELCH, A. C. : *Prophet and Priest in Old Israel*. 1953. Pp. 160. (Basil Blackwell, Oxford. Price : 10s. 6d.)

This is a reprint of the book published in 1936, cf. *Book List*, 1937, p. 13. It presents the inter-relation of prophetic word and priestly cultus and ritual and protests against the too violent opposition which earlier scholars had thought to find between prophet and priest. It is no disparagement of the book to say that much that would have appeared new in 1936, would now be accepted without question. Had the book been written to-day, more attention would have been given to the 'cult prophets', and the argument would have been strengthened. The book is the product of fine scholarship and of a spirit sensitive to the life of the worshipping community. It should be read by all theological students and by those who are teaching Scripture in schools. A.S.H.

YERKES, R. K. : *Sacrifice in Greek and Roman Religions and early Judaism*. (The Hale Lectures.) 1952. Pp. 268. (Scribner, New York, and Black, London. Price : \$3.50 or 18s. 0d.)

The cover designates this book as setting forth the meaning of sacrifice in the ancient religions that formed the milieu in which Christianity had its rise and as being "the most thorough contribution available on the subject". This claim is certainly substantiated. These Hale Lectures of Dr. Yerkes are a most patient, valuable and welcome investigation of a theme of high importance, and of not a little misunderstanding, in the history of religion. This book demands in its unhurried analysis of terms and of patterns of the sacrificial cult in Greek, Roman and Jewish religious practice the reader's undivided attention which it amply rewards. Dr. Yerkes provides in ch. viii a useful examination of rites in which an animal was wholly eaten by the worshippers, namely, the Athenian Bouphonia, the Magnesian Bull festival, an Arabian rite which continued until historic times, a Moslem parallel and finally the Jewish Passover. We thus have a fairly wide field for comparing conceptions of sacrifice in one of its aspects viz. that of the common meal. Of the Passover (p. 86) the author says that this feast like other feasts of its kind "probably antedated any concept of personal deity". In a chapter on the "Greek Thusia—Greek cults and Greek Religion" the lecturer shows that the ritual pattern, well established before the days of Homer, was preserved through many centuries, becoming common to the different city-states. The student will especially appreciate the care with which the religious vocabulary associated with sacrifice is treated and subjected as far as possible to definition e.g. *thusia*, *thuein*, *eucharistia*, *hiereuein*, *hilaskesthai*, *atonement*, *kipper* (purification), *kippur*, etc. etc. Some views of the author may here briefly be noted. The act of the killing of the victim is not part of the sacrifice proper but was the last act of the preparation for the sacrifice (cf. p. 135). Sacrifices are not for the removal of sin, cultic or moral. "He who is 'in sin'

cannot sacrifice : he is taboo until he is properly purified, usually by a blood rite of some kind which removes his sins ". The author is forced later, or would appear to be forced, to modify this view somewhat when he proceeds to consider the *chattāth* and *'āshām* offerings, which are not merely purificatory rites removing dis-qualifications such as unwitting error and taboo but involve the burning of parts of the victim upon the altar, that is, they have the character also of being sacrifices.

O.S.R.

THE LIFE AND THOUGHT OF THE NEIGHBOURING PEOPLE

BELL, H. IDRIS : *Cults and Creeds in Graeco-Roman Egypt*. (Liverpool Monographs in Archaeology and Oriental Studies.) 1953. Pp. 117. (University Press, Liverpool. Price : 15s. 0d.)

While the last two of the four Forwood Lectures for 1952 demand less notice here as they discuss the preparation for Christianity in Egypt and the Christian triumph, the other two are of importance for Old Testament studies because they deal with the pagan religions represented in Ptolemaic Egypt and with the Jewish communities there and the relations between the Jews and the other inhabitants of the country. This well-documented book provides a useful and illuminating survey, which is especially valuable because the evidence adduced is based mainly on papyri selected and interpreted by a leading papyrologist.

W.D.M.

BERGMANN, E. : *Codex Hammurabi*. Textus primigenius, 3rd ed. 1953. Pp. 52. (Pontificio Istituto Biblico, Rome. Price : 20s. 0d.)

This is a fresh edition of Dr. Deimel's well known autographed copy of the text of the Code of Hammurabi, copied for scholastic purposes. The somewhat unsatisfactory drawing of the sun-god Shamash receiving the homage of Hammurabi has been omitted from the beginning, and copies of the text of four new fragments (K 10,778, Rm. 2,388, T 8,321, BE 35,271) are added; but the tablet in the Museum at Istanbul (Ni. 2,553 + 2,565) does not yet appear. The addition of the conventional number of the sections between the columns of the text is also a gain, which all students of the Code will appreciate.

G.R.D.

BERTHOLET, A. : *Grundformen der Erscheinungswelt der Gottesverehrung*. 1953. Pp. 68. (J. C. B. Mohr (Paul Siebeck), Tübingen, Price : DM. 3.40.)

The late Professor Bertholet, a distinguished Honorary Member of the Society, left behind, partly prepared for publication, the text of a lecture delivered before the University of Basel; the task of preparation has been completed by his friend, Professor J. Hempel. It would appear that Professor Bertholet had intended to make the published version of his lecture into a kind of *Wegweiser* to the well-known *Lehrbuch der Religionsgeschichte* and *Religionsgeschichtlichen Lesebuch*, which he had

edited and to which he had contributed. To the *Alttestamentler* the present work will be chiefly useful as a brief compendium of comparative material illustrating the main aspects of religious phenomenology. An evolutionary pattern is tacitly assumed in the presentation of this material, so that the origins of religion appear to lie in a primitive concept of dynamism and in the basic thesis of R. Otto's *Das Heilige* and therefrom develop the practices and institutions characteristic of religious cultus. There is nothing notably new in this survey, although the attention of English-speaking students may be drawn to the interesting instances of divination taken from the *Handwörterbuch des Deutschen Aberglaubens* (Berlin, 1927 ff.) ; there are also some strange omissions, e.g. no reference is made to the now comparatively abundant evidence of the religious beliefs of Palaeolithic Man, and the question of ritual as a basic factor in the generation of religious concept is not discussed. S.G.F.B.

- *CONTENAU, G. : *Everyday Life in Babylon and Assyria*, translated by K. R. and A. R. Maxwell-Hyslop. 1954. Pp. xvi+324. (Arnold, London. Price : 25s. 0d.)

The author, who is a well-known orientalist, author of the extensive *Manuel d'archéologie orientale*, and innumerable other works, gives here an excellent account of Mesopotamian civilization in the period 700-530 B.C. This limited period is chosen because adequate sources of knowledge for this period exist, and it has a unity which does not belong to the whole period of known Babylonian and Assyrian history. The life of the home and of business, food and fashion, and a variety of other details, the life of the king, the thought and religion of the people, are all treated here in a lively and interesting way that will enlighten the non-specialist. The translation is most readable, and the translators have gone to a lot of trouble to supply it with an abundance of illustrations. While, as the translators note, there will not be agreement on all points amongst scholars, the book will serve an excellent purpose in making these ancient peoples live in a real way for its readers, who will gain much background knowledge for the study of the Bible. There is also a useful bibliography. H.H.R.

- FALKENSTEIN, A. and VON SODEN, W. : *Sumerische und Akkadische Hymnen und Gebete*. 1953. Pp. 424 and 12 Plates. (Artemis Verlag, Zürich and Stuttgart. Price : Swiss Fr. 17.50.)

We are indebted to the two best German-speaking Sumerian and Akkadian scholars for this rich and fine selection, which includes many little known texts of the lyrical prayers of Mesopotamia. It contains a reliable translation of the several poems, with short notes, and an excellent literary-historical introduction, which discusses the various *Gattungen*, the language, style, arrangement, religious content, and the relation to the Hebrew psalms. The work is invaluable to the Old Testament scholar. W.B.

HALDAR, A. : *Det babyloniska skapelseepoet enûma eliš översatt och förklarad*. 1952. Pp. 90+12 plates. (Hugo Geber's Förlag, Stockholm. Price : 23s. 6d.)

Dr. Haldar has done Swedish readers a service by providing the first complete translation into their language of the Babylonian Creation Epic. In a brief introduction, he describes the texts and editions, summarizes the contents of the epic, and gives some account of its religious significance. The translation itself is clearly set out ; but the reader would have been helped still further if the lines had been numbered. There are twenty pages of concise, up-to-date comments on the text, and a good selection of illustrations. The work is based on first-hand examination of the British Museum tablets.

G.W.A.

HINTZE, F. : *Mitteilungen des Instituts für Orientforschung* (Deutsche Akademie der Wissenschaften zu Berlin) I, Heft 1. 1953. Pp. 188. (Akademie-Verlag, Berlin. Price : DM. 18.)

These "communications" which are to appear yearly in one volume consisting of up to four parts deal with the whole Orient, i.e. beside the Near East also Central and East Asia. In the sphere of the Near East the present number contains, in addition to four articles on Egyptology, three essays, namely : Franz Köcher, 'Der babylonische GöttertYPentext' (pp. 57-107 : Copy of the Berlin tablet VAT 15,606+13,991+13,992+13,995+14,358 with Transcription, translation and comments on the "GöttertYPentext" offered in this tablet and other fragments); Gerhard Rudolf Meyer, 'Zwei neue Kizzuwatna-Verträge' (pp. 108-124 : Transcription, translation and comments on the Akkadian text supplemented by two newly found fragments. KUB XXXIV, No. 1 and the appreciation of the Hittite Berlin Text published by H. Otten in KUB XXXVI Bo. 9,251); Heinrich Otten, 'Ein kanaanäischer Mythos aus Bogazköy' (pp. 125-150 : The Berlin Hittite texts Bo. 1,556, Bo. 2,567 and Bo. 3,273, which were published in KUB XXXVI, call the divinities Elkunirsa = 'el qoneh 'ereš, and Asertu = 'ašera, and show thereby the influence of Canaanite mythology upon the Hittites).

O.E.

KEES, H. : *Das Priestertum im ägyptischen Staat vom neuen Reich bis zur Spätzeit*. (Probleme der Ägyptologie Vol. 1.) 1953. Pp. xii+324. (Brill, Leiden and Cologne. Price : Fl. 35.)

This book deals with the organisation and structure of the Egyptian priesthood from Dyn. XVIII onwards. The history of many of the great priestly families is also traced. The author has produced a work of great value to students of Egyptian history and religion. The genealogies and lists will be specially helpful.

T.W.T.

KIENITZ, F. K. : *Die politische Geschichte Ägyptens vom 7. bis zum 4. Jahrhundert vor der Zeitwende*. 1953. Pp. xii+233. (Akademie-Verlag, Berlin. Price : DM. 27.00.)

This period of Egyptian history is of special interest to Old Testament scholars and in Dr. Kienitz's book they will now have a thoroughly reliable and able summary of the results of modern research and archaeological discoveries in Egypt. It may be warmly recommended. T.W.T.

LEIPOLDT, J. & MORENZ, S. : *Heilige Schriften : Betrachtungen zur Religionsgeschichte der antiken Mittelmeerwelt*. 1953. Pp. 218 and 13 Plates. (Harrassowitz, Leipzig. Price : DM. 11.)

The joint authors offer here a historical sketch of the origin and development of that section of East-Mediterranean literature which reckoned as 'Holy Writ'. Egypt, Israel, Greece, also Christianity and Islam are included.

Among the subjects dealt with are bibliolatriy, public and private reading, and problems of translation and translators (LXX especially). There seems to be little startlingly new, but the material is attractively presented with subject and citation indexes and an appendix of thirteen monochrome plates. D.R.Ap-T.

MERCER, S. A. B. : *The Pyramid Texts in Translation and Commentary*. 4 vols. 1952. Pp. xiv+320, ii+528, ii+428, iv+328+6 plates and 1 map. (Longmans, Green and Co., New York, London and Toronto. Price : 240s. 0d.)

This is a work of outstanding importance for students of the religions of the Ancient Near East. For the first time all Pyramid Texts so far discovered have been translated into a modern language and a full commentary on them provided. Hitherto we have had to rely on the inadequate French translations of Speleers (published over 20 years ago and which could not therefore contain the new texts from the pyramids of Neit and Pepi II) and upon the brilliant, but incomplete, *Übersetzung und Kommentar zu den altägyptischen Pyramidentexten* by Sethe. The first volume of Professor Mercer's work comprises the translation of the texts, the second and third contain the analysis and commentary. The fourth volume contains 26 excursuses and the indexes. These excursuses are by Professor Mercer himself and seven other American, French, German and Belgian experts on Egyptian religion.

The archaic language and orthography of the Pyramid Texts make them the most difficult of all Egyptian Texts to translate and understand, and inevitably no egyptologist would find himself in complete agreement with the author's renderings and comments. But whatever minor inaccuracies there may be in the translation, the non-specialist will get an excellent idea of the style and content of this important body of texts.

We owe a deep debt of gratitude to the veteran Canadian egyptologist for what he has given us and for his courage in tackling so immense an undertaking. He modestly claims no more for his work than that it should be an interim translation and commentary.
T.W.T.

MOSCATI, S. : *Geschichte und Kultur der semitischen Völker, Eine Einführung*. 1953. Pp. 214+32 plates and 4 maps. (W. Kohlhammer Verlag, Stuttgart. Price : DM. 4.80.)

This is a translation into German of Professor Moscati's *Storia e Civiltà dei Semiti*, which was published in 1949 (it received a brief notice in the *Book List*, 1950, p. 76). It is, however, much more than merely a translation. It may indeed justly be regarded as a new work. It brings up to date the account of ancient Semitic civilisation which was given in the earlier volume. It includes, for example, references to more recent discoveries, such as those at 'Ain Feshkha, Karatepe, Eziongeber and Sakkara ; the section on the O.T. has been expanded ; the bibliography has been revised ; and a largely different selection of plates has been made. The book, which is intended as an introductory manual, contains a wealth of interesting information, accurately presented, concerning the history of the Semites, their language, literatures, religions, laws and art. Careful scholarship has gone into the writing of it, and the layman, for whom it is written, will find that it will serve him well.
D.W.T.

VAN SELMS, A. : *Marriage and Family Life in Ugaritic Literature*. (Pretoria Oriental Series, vol. I.) 1954. Pp. 164. (Luzac, London. Price : 20s. 0d.)

This is a careful study of marriage, the family, death and inheritance at Ugarit, mainly as reflected in the epic texts, in the light of a wide acquaintance with the voluminous literature on the Ugaritic texts, and issued under all reserve, since it rests largely on the inference that current customs are projected into the stories of the gods. A number of customs which do not figure elsewhere in our surviving literature of the ancient Near East are found here, and the author reaches the conclusion that two different forms of marriage, an older and a younger, are reflected here. He is never dogmatic on disputed points, and in his text or in the extensive footnotes indicates with fairness views other than those which he follows.
H.H.R.

WIDENGREN, G. : *Religionens värld. Religionsfenomenologiska studier och översikter*. (Second, revised, and enlarged edition.) 1953. Pp. 534. (Svenska Kyrkans Diakonistyrelses Bokförlag, Stockholm. Price : Paper covers, Sw. crowns 25 ; bound Sw. crowns 29.)

The first edition of this book appeared in 1945 (see *Book List*, 1946). The plan of the present edition differs little from it ; but the author has made a large number of minor additions and modifications (chiefly in references to literature), and has inserted one or two longer sections, thus adding to the value of a very stimulating work.
G.W.A.

THE DEAD SEA SCROLLS

- COPPENS, J. : *Les Documents du Désert de Juda et les Origines du Christianisme*. (Analecta Lovaniensia Biblica et Orientalia. Sér. 11, fasc. 39.) 1953. Pp. 18. (Extrait des *Cahiers du Libre Examen*, 1953, Pp. 23-39. Price : Belgian Fr. 20.)

Professor Coppens reviews the similarities between the Dead Sea Scrolls and the New Testament, and finds them, on the whole, spurious. Points of contact are not with Jesus and the Kerygma but with Pauline and Johannine writings, and even here there are no traces of mutual dependence but both reflect the use of the Old Testament and certain Apocryphal writings. Coincidences are fortuitous, and of secondary importance, for they indicate nothing more than two parallel and roughly contemporary movements, and in all essential matters each goes its own way. B.J.R.

- ELLIGER, K. : *Studien zum Habakuk-Kommentar vom Toten Meer*. (Beiträge zur historischen Theologie, 15.) 1953. Pp. xiii+302+supplement. (J. C. B. Mohr (Paul Siebeck), Tübingen. Price : DM. 39.60.)

Professor Elliger, who wrote the commentary on Habakkuk in the *Alte Testament Deutsch* series, has followed it up with a detailed and comprehensive treatment of the Habakkuk scroll—the first full discussion of any of the Dead Sea scrolls to be published. The text of the scroll, including conjectural reconstructions of cols. I and II and other lacunae, is examined for its relationship to the MT of Habakkuk, and its contributions to the study of orthography and pronunciation. The language and style of the interpretation, and the hermeneutics are discussed in detail, and the whole scroll is translated and annotated. Two final chapters deal with the historical background and theological content, and an appendix raises the issues of more recent publications. The bibliography of some 100 items lists the works which deal particularly with DSH, and the supplement gives a Hebrew transcript of the text, which, apart from conjectural reconstructions, diverges from that of Brownlee in as many as 15 places, not always, however, convincingly. The reviewer will not be misunderstood when he says that the outcome of this massive work is not sensational, for its value lies in its detailed scrutiny of the text, its competent survey of current debates, its lucid presentation of problems, and its balanced, sensible conclusions. B.J.R.

- VAN 'T LAND, F. A. W., and VAN DER WOUDE, A. S. : *De Habakuk-rol van 'Ain Fašha*, with a Foreword by Th.C. Vriezen. (Semietische Teksten met Vertaling, No. 1.) 1954. Pp. 32. (Van Gorcum, Assen. Price : Fl. 1.90.)

With this little publication a new series under the editorship of Professors Hospers and Vriezen makes its beginning. It contains no general introduction to the Scroll, but has the

printed Hebrew text and the Dutch translation on opposite pages, with brief notes on both pages beneath. The authors have used all the major discussions of this scroll, but have prepared an edition designed for the use of students. The notes are linguistic and textual, and do not discuss questions of historical interpretation, or the date of the work. The Kittim are identified with the Romans, but there is no attempt to identify the Teacher of Righteousness, or other persons referred to, but on the much discussed XI 6, the view of Dupont-Sommer is followed, but with a query. The whole is excellently suited to the readers for whom it is designed.

H.H.R.

ROBERTS, B. J. : *The Dead Sea Scrolls and the Old Testament Scriptures*. (Reprinted from *Bulletin of the John Rylands Library*, vol. 36, No. 1, September, 1953.) Pp. 22. (Manchester University Press and The John Rylands Library, Manchester. Price : 2s. 6d.)

The author deals with two subjects : (1) the Biblical exegesis favoured by the "New Covenanters"; (2) the character of their Biblical text. Their exegesis is quite different from the *pilpulism* of the Mishna and the allegorizing method of Philo ; it presents closer affinities with the New Testament use of the Old Testament, which has been studied afresh of late by T. W. Manson and C. H. Dodd. It is, moreover, characteristically apocalyptic exegesis (found, for example, in Daniel), in which earlier prophetic oracles (whether "unfulfilled" or already fulfilled) are interpreted as having explicit reference to persons and events in the apocalypticist's own day. Roberts is reserved about the historic occasion of the sectarian works found among the Scrolls ; but when he says that the case for identifying the sect with Essenes, Ebionites, Karaites or Sadducees "can be presented more or less plausibly", it might be added that the case for some of these identifications is much less plausible than for others. That they were an apocalyptic sect, however, radically divergent from orthodox Judaism, is shown by their acceptance of the Pseudepigrapha. As for their Biblical texts, these (despite "freak readings" in DSIa) are evidence for a pre-Massoretic Hebrew text in substantial agreement with our MT. "The text which we know as the Massoretic is probably very much older than the Massoretic period, and was accepted by Palestinian Jews of all shades of belief and custom".

F.F.B.

VERMÈS, G. : *Les Manuscrits du Désert de Juda*. 1953. Pp. 216. (Desclée & Cie, Tournai. Price : Fr. 600.)

Father Vermès surveys with notable success the vast field of study presented by the Dead Sea (or, now, Qumrân) scrolls, and the more recent discoveries connected with them. In Part I of the book, over eighty literary documents are classified according to content, provenance, ownership, and, where available, edition. The story of the various discoveries, and problems related to the age of the manuscripts are outlined.

Various theories concerning the date and identity of the party are carefully discussed, and the author presents his own conclusions, that they were Essenes in the Early Roman period, with readiness for possible objections. Some of the main religious and theological aspects are presented, though in this part of the work less notice is taken of the available discussions and divergent views. Part 2 of the book provides annotated translation of all published texts, including the Damascus Document, and, in an appendix, two Murabba'at documents, with commentaries. The bibliography, conveniently sub-divided into sections on editions, translations, introductions, archaeology, philology, historical and literary studies, doctrinal problems, is mainly helpful for items of French and Jewish provenance. B.J.R.

APOCRYPHA AND POST-BIBLICAL JUDAISM

ALBECK, H. : *The six Divisions of the Mishnah*, vocalized by H. Yalon : Seder Mo'ed, 1952, pp. xxviii+516 ; Seder Neziqin, 1953, pp. viii+506. (Mossad Bialik, Jerusalem, and Dvir, Tel Aviv.)

Bialik, the greatest poet of the Hebrew Revival, threw open the treasure house of Jewish legend to his people in his Anthology on the Aggadah. It was also a constant dream of his to make the treasures of the Halakah available as well, in a popular edition of the Mishnah with a short commentary, but before his death in 1934 only one small volume was issued—Seder Zeraim. Now after years of preparation, Bialik's programme is being carried out, but in a form far superior to the humble beginnings envisaged by its author. The publication of eight volumes is contemplated in the course of four years. One volume will be devoted to each of the six divisions of the Mishnah, one will be an introduction covering the history of Oral Tradition and of the formation of the Mishnah, and the final volume will deal with all the *Realia* which appear in the Mishnah or the existence of which the Mishnah tacitly assumes.

A unique value—especially to the Biblical scholar and to the research student in Semitic Languages—attaches to this edition due to the entirely new vocalization of the text by H. Yalon, the distinguished grammarian and philologist. From the eighteenth century until to-day the vocalization of the Mishnah and of Hebrew liturgical texts has always been done on the basis of the rules formulated by the Massoretes of Tiberias in connection with the text of the Bible. Nevertheless, there were always those who claimed that the grammar and pronunciation of the Hebrew of the Mishnah are in no way based upon the rules formulated by the Tiberias Massoretes for Biblical Hebrew and many texts discovered in the Cairo Genizah have lent added support to this view. In this edition Yalon has attempted to vocalize the Mishnah according to the original pronunciation of Rabbinical Hebrew. In this undertaking he has drawn on two sources : (1) Traditions in the reading of the Mishnah which have survived with most

extraordinary persistence in various Jewish congregations—Ashkenazic, Sephardic, Yemenite, Babylonian, Moroccan and others (the question here is whether Yalon has taken sufficiently into account the corrupting influence on the various congregations in their readings of the Mishnah, of the accepted pronunciation of the Hebrew spoken by them to-day). (2) a careful comparison of ancient manuscripts and printed texts. The results of Yalon's work give evidence of considerable thought and independence of judgement. In certain cases he has been able to arrive at a decision in accordance with a consistent system but in others the extremely varied nature of the material and the difficulties of coming to a conclusion have obliged him to be more eclectic.

As to the Commentary : each tractate is preceded by a survey of all the Biblical references involved and then comes an introduction to the subject matters of the tractate and its principal problems. The commentary itself falls into two divisions. Under the text of the Mishnah (the careful punctuation of which is almost a commentary in itself) is printed a short explanation. It is obvious that much work has been put into this but it is faithful in spirit to the classic commentaries and follows in their steps. (In this section of his work Prof. Albeck has been able to use drafts, made by his assistants.) In addition to this each volume is provided with an inclusive appendix (in Seder Mo'ed 111 pages, in Seder Nezîqîn 102, in close print) in which Albeck dwells particularly on critical problems and controversial points. Both commentary and appendix reveal a masterly command both of Talmudic sources of all kinds (the Apocryphal books, Philo, Josephus, etc. included) as well as the extensive research, mediaeval and modern, in these fields. I.L.S.

ALLON, G. : *History of the Jews in Palestine during the Mishnaic-Talmudic period* (in Hebrew). 1953. Pp. xii+382. (Ha-Qibbuz ha-meuḥad, Tel Aviv.)

The book contains the lectures on the Early Talmudic period given by the late G. Allon in the Hebrew University. This first volume covers the period from the destruction of the Second Temple (70 C.E.) to the eve of the revolt of Bar Kochba (132 C.E.). The author, highly gifted both as a scholar and as an academic teacher, passed away in 1950 in his 49th year. The lectures have been reconstructed partly from Allon's own notes and partly from those of his students. It is obvious that the book has not taken the form that the author himself would have chosen for it. The concentration of the material, the titles of chapters, the place references show a certain lack of accuracy and even the quotations and the statements of facts are not entirely free from mistakes.

Nevertheless, despite its imperfections of form, this book which was awarded the State of Israel Prize for Humanities for 1953 makes a very deep impression. In the Introduction the writer expresses his view that the destruction of the State and of the Second Temple does not constitute the direct

opening of the period of the Diaspora. Instead Allon sees the Talmudic period as a period of transition both from the point of view of the position of the country during those hundreds of years and also from the point of view of the degree of autonomy, which the Jewish people enjoyed at the time. (In view of the reservations with which this theory has met in some Israeli reviews, the present reviewer would like to express his concurrence with Allon's opinion. He believes that the thousand years between 586 B.C.E. up to approximately 500 C.E. comprise one long united period in the history of the Jewish people, a period of the unfolding of four great transitory processes.)

The arrangement of the materials in the lectures themselves is partly on a chronological, partly on a topical basis. Rabbi Jochanan ben Zakkai and Rabbi Gamaliel II stand out as central figures. The various chapters deal among other things with the effects of the destruction of the Temple on the national conscience, the position of Judaea in the Roman Empire, Roman military and civil rule, density of population and emigration, branches of agriculture and their products, industry and trade, forms of autonomy and internal rule, the Sanhedrin (its nature and legislative authority), the Halakah as the expression of national life as well as its inspiration, Judaism making its stand against rising Christianity, the situation in the country and the state of mind of the people on the eve of the Bar Kochba revolt.

The book abounds in brilliant and original views and even those to whom these views are not always acceptable cannot but feel a sincere admiration for the writer's masterly control of the sources (as well as the researches on the subjects dealt with) and for his genius in bringing together slight data scattered throughout the wide literature of the time, Talmudic, classical and Christian, inscriptions, papyri and archaeological discoveries. He has a special talent for hearing in the sayings of the Aggadah and Halakah echoes of the life of the time, national, social, and spiritual, but it is in his ability to identify himself heart and soul with the world he is describing that he is particularly gifted.

This book, therefore, represents an achievement of exceptionally high value and the loss of its author is much to be lamented.

I.L.S.

**The Apocrypha* (King James Version), with an Introduction by R. H. Pfeiffer. 1954. Pp. xl+296. (Harpers, New York. Price : \$2.)

This edition of the Apocrypha in the Authorized Version has a very useful Introduction by Professor Pfeiffer, which is packed with information, not a little of which is not easily accessible elsewhere. There is first of all a general section, giving in brief the history of the Apocrypha in the Canon, and then a short special introduction to each of the books. Many who would not tackle so large a book as Pfeiffer's *History of New Testament Times* will find much instruction here.

H.H.R.

BLACKMAN, P. : *Mishnayoth*. Vol. III. *Order Nashim*. Pointed Hebrew text, Introductions, Translations, Notes, Supplement, Appendix, Indexes. 1953. Pp. 518. (Mishna Press, London. Price : 40s. 0d.)

The third volume of this edition and translation of the *Mishnah* follows the pattern of the previous two (see *Book List*, 1953, p. 74). The translation, excessively literal and inelegant, is not always accurate. *Nedarim* I, 3 : 'imra' is 'ram', not 'lamb' or 'sheep'; 'book-case' for *tebhah* (*Ned* V, 5) is odd; and in *Kethuboth* IX, 1 ; " If this be so, why did he state to her in writing ' I will have no claim whatever to thy property ', so that if she sold it or gave it away her act should be valid ?" the question-mark should come (here and in the Hebrew text) after the word ' property '.

J.L.T.

BLOCH, J. : *On the Apocalyptic in Judaism*. (Jewish Quarterly Review Monograph Series, Number II.) 1953. Pp. 154. (Dropsie College, Philadelphia. Price : \$2.75.)

This is a study of the rise and development of Jewish apocalyptic writings, their influence upon other forms of literature, their main conceptions and place in Judaism. The author gives a well balanced and just appreciation of apocalyptic, safeguarding it against one-sided views and short-sighted judgements which would restrict or unduly minimize the influence of its thought. It is clearly indicated that within Judaism there were circles that could not be expected to be entirely sympathetic to apocalyptic works. The Pharisees had reason to fear that the empty and even dangerous dreams of such works might jeopardise the political future of the Jewish community in its relationship to the Roman Power. The editor of the Mishna who has omitted from it all reference to apocalyptic ideas except in a very small passage in a single tractate may be suspected of having been unsusceptible to the religious notions to which he pays so little attention. Besides this, after the two great disastrous wars of 61-70 and 132-135 (Bar Kokba) had extinguished every hope of freedom in Judaism, that literature, wherein the political-religious hopes of Israel had attained its highest expression, virtually came to an abrupt end. Many apocalyptic works no doubt disappeared from this date. But to write the word *finis* over this whole school of thought and writing would be definitely to misread the evidence. It is here that the value of Mr. Bloch's work is to be perceived. The influence of apocalyptic did not come to an end. Its fruits were yet to be gathered; for in an abundant literature throughout three centuries it had left a legacy to posterity. The author shows how apocalyptic conceptions survive not only in the Church Fathers but also in the early writings of rabbis and how from Haggadic sources the men who compiled the Talmud and Midrashim brought together the apocalyptic teachings of the sages. Also the under-current of this type of thought is apparent in much of medieval Jewish theology and kabbalistic

teachings. The conceptions of the apocalyptic literature are not described or discussed in any systematic fashion but the author illumines some of them with useful comments. The book is well printed and its thought and style clear. O.S.R.

BONSIRVEN, J. : *La Bible Apocryphe, en Marge de L' Ancien Testament.* (Textes pour l'Histoire Sacrée.) 1953. Pp. 336. (Librairie Arthème Fayard, Paris. Price : Fr. 500.)

Contains extracts from the books which are collected in Charles's volume of Pseudepigrapha with the exception of The Martyrdom of Isaiah, Pirke Aboth and Ahiqar and the addition of The Ascension of Isaiah and the sectarian documents from the Dead Sea Scrolls. Each extract is prefaced by brief remarks concerning date and origin and where passages are omitted a précis is given. The translation into French is sometimes the editor's own and sometimes taken from established French translations. L.H.B.

DANCY, J. C. : *A Commentary on I Maccabees.* 1954. Pp. viii + 206 + 1 Map. (Blackwell, Oxford. Price : 18s. 0d.)

This volume contains a full Introduction with a bibliography (pp. 1-54), followed by a commentary which assumes that the student has the R.V. open before him. Two line maps are provided : the Near East in Hellenistic times, and Palestine in the 2nd century B.C. The work shows wide reading of the relevant literature, coupled with close study of the text and an independent judgement. The commentary is terse and selective : no space is occupied in explaining the obvious ; and genuine difficulties are fairly tackled. Though the commentary is primarily on I Macc., the relevant passages from II Macc. are regularly cited, and, where necessary, commented on. Considerable use is made of the evidence of coins. The commentator has had in mind the needs of students, who have to " do " I Macc. for examination purposes ; to them it will be a present help. And students of longer standing and maturer years will consult it with profit. T.W.M.

HADAS, M. : *The Third and Fourth Books of the Maccabees.* 1953. Pp. 248. (Harper & Brothers, New York, for Dropsie College, Philadelphia. Price : \$4.00.)

Professor Moses Hadas has translated and edited Third and Fourth Maccabees, to form the third volume in the *Jewish Apocryphal Literature* series, sponsored by Dropsie College. Like its predecessors, the volume is well bound and excellently presented. It contains a full introduction to each book, and the Greek Text (after Rahlfs) and the editor's new translation on opposite pages, with careful and informative footnotes where necessary. Third Maccabees is dated 25-24 B.C., when a new crisis occurred in the civic status of Egyptian Jewry. The writer was a Jew of Alexandria who followed the pattern of Greek romance with perhaps a substratum of truth in his story of a census of two centuries before his time. Possibly the book is intended as a corrective of the Esther story.

The date of Fourth Maccabees is given as the reign of Caligula (37-41 A.D.). The writer was thoroughly Hellenistic in literary style and thought, so that the book had a great vogue among early Christian writers. The theme of the book is The Sovereignty of Reason, a title given to the work in early days, and the martyrdom of the heroes is treated as an illustration of this theme. The homiletical value of the book was recognised in early Christian times, and the present volume enhances its value in this respect. N.H.S.

HOENIG, S. B. : *The Great Sanhedrin*. 1953. Pp. xviii+310. (Bloch Publishing Co., New York. Price : \$5.00.)

There is assembled here a useful mass of material from Greek, as well as Jewish sources, relative to the study of the Sanhedrin. According to Hoenig the Sanhedrin was established in 141 B.C., the year in which the independence of the Jewish nation was proclaimed and the priesthood conferred upon Simon. Simon the Just is identified with Simon the Hasmonean. The two leaders of the Sanhedrin, the Nasi and the Ab Bet Din, are said to be the leaders of the two parties in the Sanhedrin, conservative and liberal (not Sadducee and Pharisee). Rabbinic sources are freely used. The terms Great Sanhedrin and Bet Din ha-Gadol are used indiscriminately and the reader has to make a quick mental equation at each change. It is difficult, at times, to understand exactly what the author does think about the functions of the Sanhedrin. On page 23 we read : " the Bet Din ha-Gadol possessed functions of a religious and judicial nature. It devoted itself purely to interpreting the Law " and on page 85 : " The Great Sanhedrin was more legislative than judicial. Nevertheless its main function was to probe into the constitutionality of the law ". L.H.B.

DE JONGE, M. : *The Testaments of the Twelve Patriarchs*, with an introduction by T. W. Manson. 1953. Pp. 184. (Van Gorcum, Assen, and Manchester University Press. Price : 18s. 0d.)

This Dutch dissertation challenges current views on the *Testaments* very radically. It maintains, after a careful study of the evidence, that there is no adequate reason to suppose that the Testaments are a Jewish work with Christian interpolations. Instead, the author argues that they are a Christian work, which made use of older Jewish material. He would date the work about A.D. 200, and thinks it is of importance for the understanding of Christian thought at that time. The report that fragments of the Testaments have been found at Qumran (cf. *B.A.S.O.R.*, February, 1953, p. 2) does not augur well for the theory, though until we know more of the texts found and the evidences of the date of deposit that accompanied them, it would be premature to pronounce judgement. It may well be that Dr. de Jonge's arguments will be used to throw light on the Qumran finds. His work is in any case careful and thorough, and Professor Manson declares it the best introduction to the study of the *Testaments*. H.H.R.

MANSON, T. W. : *The Servant-Messiah : a Study of the Public Ministry of Jesus*. 1953. Pp. 104. (Cambridge University Press. Price : 10s. 6d.)

The importance of this book is not to be measured by its size and anyone concerned about the subject with which it deals would be well advised to read it. The larger part of the book discusses matters which are not the special interest of this *Book List*. It is otherwise with the first chapter which seeks to describe the Messianic hope as Jews entertained it about the beginning of the Christian era, 'the hope of restoring on a higher level the unity of national life which had been broken at the Exile.' Dr. Manson points for evidence to the apocalypses and to the first chapter of St. Luke's Gospel. His enquiry leads him to discuss the origin of the sects of the Sadducees and the Pharisees, the Messianic expectation of the latter being expressed very fully in the Psalms of Solomon. There is a most useful comparison of the characteristics and tenets of the two sects and, contrary to the view usually held, it is suggested that the name Sadducee has nothing to do with Zadok—the Sadducees emerge in history only after there were hardly any Zadokite priests and in any case the Sadducees were not all priests—but represents a semitizing of the Greek *sundikoi*, while the name Pharisee was a nickname meaning 'Persians', applied to the sect because of the alleged Zoroastrian origin of some of its beliefs, which was later 'furnished with an edifying etymology' and interpreted as 'separated'. The second chapter gives a very penetrating account of the ministry of John the Baptist who struck a deadly blow against the Messianic expectation with which large elements in Judaism reached the beginning of the new era. N.W.P.

MARCUS, R. : *Philo Supplement* (to Loeb Classical Library) : I. *Questions and Answers on Genesis* : II. *Questions and Answers on Exodus*, translated from the ancient Armenian version of the original Greek. 1953. Pp. 552 and 308. (W. Heinemann Ltd., London, and Harvard University Press, Cambridge, Mass. Price 15s. 0d. or \$3.00 each.)

Philo's writings which have been divided into ten volumes in the 'Loeb Classical Library' edition now receive two supplementary volumes translating the author's work on Genesis and Exodus. All but a small portion of the Greek original has been lost and it is from the Armenian version that the Jewish philosopher's comments on the first two books of the Law have been re-discovered. This version appears to have been made in the fifth century and it is mainly upon three MSS. of this, all of the 13th century, that Dr. Marcus bases his translation, also making use of Aucher's Latin translation of the Armenian version (1826). In his preface the translator commends the Armenian language as felicitous in reproduction of the Greek idiom and states that the Armenian version has shown itself accurate in those places where it can be checked. In the 'Questions and Answers' the reader is given

a very clear view of Philo's method of interpreting scripture, proceeding from the literal to forms of the allegorical. Of much theological interest is his note on Gen. ii. 7 contrasting the 'moulded' man with the man made "in accordance with the image of God" (Gen. i. 26). Vol. II on Exodus has a most useful index which gives the passages where every significant term occurs and the content of meaning given to it. O.S.R.

SEGAL, M. H. : *Sefer ben Sira ha-Shalem* (The complete Book of Ben Sira), with Introduction, Commentary, and Indices, illustrated with facsimiles (in Hebrew). 1953. Pp. xvi+72+374. (Mossad Bialik, Jerusalem.)

This is a valuable work of high quality into which Prof. M. H. Segal has incorporated the results of several years of research. His interest in Ben Sira is concentrated mainly in the Hebrew remnants of the book. True, he includes his commentary on the remaining chapters as well, but those appear in the form of his own reconstruction (based on the Greek version and occasionally on the Syriac) of the supposedly original Hebrew text of those parts.

The detailed Introduction is notable for the care shown in the construction and classification. It is divided into seven chapters comprising 93 sections. The first chapter is concerned with the personality of Ben Sira and the period in which he lived. Here Segal gives reasons for his acceptance of the view of Jewish tradition that Ben Sira's name was Simon. In the second chapter, dealing with the work itself, Segal divides the book on a new basis (differing from the classification of Smend and Peters) into eight pericopes. The chapters of the book, which are numbered here according to the Hebrew manuscripts instead of according to the Greek, are also divided into verses anew, in keeping with the form of the Biblical proverb. The third chapter is devoted to the form of Ben Sira's writings. The section on the language is interesting, but in the sections on the style there is a notable drawback in the complete failure to consider the modern approach of *Formgeschichte*. The first chapter considers the teachings of Ben Sira. The writer gives a good account of Ben Sira's ethical and religious outlook, though it would have been desirable here to dwell more carefully on the problem of the Hellenistic elements which seem to have found expression in Ben Sira's views despite himself. The fifth chapter dealing with the history of the book is an important one. It is rich in material from the quotations from Ben Sira in the Talmud and the Midrashim. A finer differentiation between the different formulas of introduction of these quotations, between the liberal reproductions and freer renderings, might have offered a better understanding of the semi-canonical character of the book. Segal has an interesting theory that the Amoraim in Babylon in the fifth century made use of a collection of extracts from Ben Sira together with other books. In the sixth chapter an account of the discovering of the Hebrew fragments of the book is accompanied by a detailed description

and study of the five Hebrew manuscripts. (The fixing of their dates by Dr. S. Birnbaum is printed in the list of corrections and additions.) Chapter seven gives a consideration of the Hebrew, Greek and Syriac versions and is an interesting study in the comparative criticism of texts.

In the Commentary the book is divided into its organic sections. Immediately after each section appear textual corrections and a detailed philological Commentary. The Commentary has its own value, quite independent of the Commentaries already in existence. It is rather a pity however that the writer, though not entirely neglecting the ideas expressed, is after all more concerned to explain section and verse than to provide a historical conception of the topics of the text. I.L.S.

STEINMANN, J.: *Lecture de Judith*. 1953. Pp. 136. (Gabalda, Paris. Price : Fr. 300.)

This is a delightful little volume of notes in exposition of the book of Judith. Judith is not an historical romance, M. Steinmann points out, for a romance of this sort must be careful to recognise certain facts of history while Judith presents a tissue of anachronisms that must be deliberate. The events it describes have been placed by critics at various periods between 650 B.C. and A.D. 118 but the writing's orbit of thought is apocalyptic and its vision is *au-dessus du temps*. Its geography also, to which Scripture has contributed place-names, is largely fanciful. The most important city from the point of view of the narrative is Bethulia but it is quite unknown outside the book. What complex of ideas this city represents in the mind of the author must be left to M. Steinmann's readers to consider. The story of Judith moves on to its climax, the victory of the God of Israel over the "Assyrian" armies. The divine victory initiated by Judith is depicted with worthy reserve and restraint. It was no moral objection arising from the assassination of Holophernes which excluded Judith from the canon of scripture but, according to M. Steinmann, the book's almost evangelical universalism which praises the conversion of Achior the Ammonite and his admission to the congregation of Israel. O.S.R.

VAILLANT, A.: *Le Livre des Secrets d'Hénoch : Texte Slave et Traduction Française*. (Textes publiés par l'Institut d' Études slaves, IV.) 1952. Pp. xxvi+128. (Institut d'Études Slaves, Paris. Price : Fr. 1,630.)

A fresh critical investigation of the *Book of the Secrets of Enoch* by an expert in Slavonic studies has long been urgently needed, for the pioneer (and unfinished) work of Sokolov and the German and English editions of Bonwetsch and Morfill (on which Charles's editions were based) leave much to be desired in the way of critical scholarship. In his now published *Lektüre* on II Enoch, M. A. Vaillant, *Directeur d'Études* of the *Ecole Pratique des Hautes Études*, has produced a new edition

of the Slavonic text (based, however, on already published MSS.), with introduction, parallel French translation and copious textual and philological notes. The results, if not unfamiliar to Slavonic experts, spring a complete surprise on the student of apocalyptic literature who knows no Slavonic and who has been brought up on the views of R. H. Charles. In spite of the authority of Sokolov and Morfill (and the consentient opinion of Charles) to the contrary, M. Vaillant comes to the same conclusion as Nathaniel Schmidt that the shorter form of the book is alone ancient (the longer 'original' version is in fact the product of the fantasy of 15th and 16th century Slavonic redactors). The short 10th century apocalypse has preserved a lost ancient *Christian* Book of Enoch known to Origen (hitherto no one has doubted that we had to do with a Jewish apocalypse). II Enoch represented a Jewish-Christian (and Hellenistic) development of the ancient Jewish Enoch tradition (I Enoch) (its eight beatitudes are suspiciously Mt.'s, and its rewriting of the legend of the miraculous birth of Noah in I Enoch owes not a little to the Christian birth-stories). M. Vaillant has confined his task mainly to placing a critical text with notes and a literal translation at the disposal of the experts in apocalyptic literature : but he has committed himself at the same time to a judgement of the essential character of the original work on which expert opinion may be found to differ (like much in the older 'Jewish' Enoch some may feel that we have to do with a typical product of a syncretistic Enoch 'cult', Jewish inspired, but possibly borrowing from Christian—as from other—traditions). M.B.

PHILOLOGY AND GRAMMAR

DRIVER, G. R. : *Aramaic Documents of the Fifth Century B.C. Transcribed and edited with Translation and Notes, with help from a Typescript by E. Mittwoch, W. B. Henning, H. J. Polotsky, and F. Rosenthal.* 1954. Pp. xii+60, with 24 plates. (Geoffrey Cumberlege, Clarendon Press, Oxford. Price : 84s. 0d.)

The Aramaic leather documents, from an unknown Egyptian site, which are published in this beautifully produced folio volume for the first time, formed part of the archives of 'Aršam, who was satrap of Egypt in the reign of Darius II. This 'Aršam is to be identified with 'Aršam mentioned in Neo-Babylonian texts, and also with the person of the same name in the Elephantine papyri. The Greek historians Ctesias and Polyaeus also refer to him. None of the documents is dated, but the editor concludes that they were written during the three years 411/10-408 B.C. They were written during 'Aršam's absence from Egypt, and were dispatched either from Susa or Babylon. They consist of instructions issued by 'Aršam and other Persian officers of high rank to subordinate Persian administrative officers in Egypt, and they deal in the main with the administration of the domain-lands in Egypt held by highly placed Persian officers and with the

difficulties arising out of the mutual relations of the local officers of the administration to one another and to the subject population. Three letters are of a different character. One is concerned with a commission for a sculptor to make equestrian statues; another contains instructions for expediting an officer on a journey and supplying him with provisions; while the third conveys thanks for the dispatch of a cloak and some hides. Thirteen complete letters are included in the volume, with fragments of a number of others. A historical introduction deals with the discovery of the letters, writing on leather, the contents of the collection (the leather bag in which the documents were found is unique), the subject matter of the letters, their order, date, place of origin and language, the persons mentioned in them, and offices in the Persian administration. An appendix is devoted to the Neo-Babylonian, Elephantine, and Greek testimony concerning 'Aršam, and a glossary of Aramaic words is supplied. A wealth of most valuable philological and linguistic material is contained in the notes, and the plates are magnificent, the degree of legibility achieved by the infra-red process of photography being truly remarkable. The publication of this editio princeps is a highly important event in the history of Aramaic studies. Its excellence marks it out as a major work of scholarship, upon which all future study of these texts must be based.

D.W.T.

JENNI, E.: *Das Wort 'ölām im Alten Testament*. 1953. Pp. 88. (Alfred Töpelmann, Berlin. Price: Swiss Fr. 3.00 from the author, Kirchweg 9, Binningen, Switzerland.)

This is a reproduction of the author's article under the same title in *Zeitschrift für die Alttestamentliche Wissenschaft* lxiv (1952), and lxv (1953). It offers a careful survey of the use of the term 'ölām in the Old Testament with due regard to its etymology and the comparative material in the epigraphic texts; and if it contains little that is new, it is a welcome thing to have one's general impressions confirmed by a painstaking study of this kind. Altogether the work may be regarded as a useful contribution to current discussion of the treatment of time in the Bible.

A.R.J.

KÖHLER, L. and BAUMGARTNER, W.: *Lexicon in Veteris Testamenti Libros* (fasc. XV—XVIII). 1953. Pp. 897-1,138+lxviii. (Brill, Leiden. Price: 5s. 6d. each part, except the last, which is 13s. 6d., with binding case.)

It is a pleasure to welcome another four parts of this dictionary issued during the current year and bringing the whole work to completion; thus making it indispensable to all serious study of the Old Testament. The Aramaic portion, which is by Baumgartner, is equally well done with the Hebrew part, and both authors have done a real service to scholarship.

G.R.D.

KRAELING, E. G. : *The Brooklyn Museum Aramaic Papyri : New Documents of the Fifth Century B.C. from the Jewish Colony at Elephantine*. 1953. Pp. xvi+320+plates. (Yale University Press, New Haven for The Brooklyn Museum, and Geoffrey Cumberlege, London. Price : \$10.00 or 80s. 0d.)

Here is published for the first time a collection of Aramaic papyri acquired by the Egyptologist, C. E. Wilbour, in 1893 but unknown until it was bequeathed by Wilbour's daughter to Brooklyn Museum in 1947. It consists of nine complete rolls, eight of which preserved their original cords and seals, besides a large number of fragments. They are now published as seventeen texts, transcribed into square characters, each text being furnished with an introduction, a translation and full notes. Twenty-three excellent plates are given and there are indexes of words and proper names. The editor prefixes a valuable introduction consisting of ten chapters in which he discusses various themes arising from previous recoveries of Egyptian Aramaic documents and shows the bearing of the newly published texts on such problems as the location of the Jewish Temple at Elephantine. All students of the Old Testament ought to have access to this important and handsome publication, and it is to be hoped that Dr. Kraeling will put us further in his debt by producing an edition of his texts suitable for classroom use. W.D.M.

KUTSCHER, E. J. : *Meḡqarim ba-'Aramith ha-Geliliṯ* (in Hebrew, with English Summary). 1952. Pp. 68. (Reprinted from *Tarbiz*, vol. XXI-XXIII, Jerusalem.)

This collection of articles deals with problems of Galilean Aramaic, namely with the Aramaic parts of the Yerushalmi, the various Midrashim, Targ. "Jonathan", etc. G. Dalman's *Grammatik des jüd.-pal. Aramäisch* is now somewhat out of date and embodies some shortcomings, the chief amongst them being the faulty texts he has made use of—texts on which various Babylonian linguistic forms have been grafted by European Jews who were mainly acquainted with the Babylonian Talmud and with the Targ. Onkelos on the Pentateuch. The pruning of some of these graftings is attempted by the author who makes use in the main of Cairo Genizah MSS. In the last section, which has a bearing on the Judean Scrolls, the variations in the pharyngals in the Galilean Aramaic during the first centuries C.E. are dealt with. M.W.

MOLDENKE, H. N. and A. L. : *Plants of the Bible*. 1952. Pp. 328. (Chronica Botanica Company, Waltham, Mass. Price : 60s. 0d.)

This volume, written by the Curator and Administrator of The Herbarium, New York Botanical Garden, with the assistance of his wife, is intended as a résumé of present day knowledge of the botany of the Bible (O.T., N.T., Apocrypha). The main part of it consists of a discussion of 231 different botanical terms to which reference is made in the Bible. Myths, superstitions and legends about the plants in question find a place in it. There is a bibliography of 605 items, an

index of all Biblical verses referred to, and a very full general index. Numerous illustrations and plates are provided. Many interesting identifications are proposed—e.g., *beke'im* in 2 Sam. v. 23f. are Euphrates aspens; *harul* in Zeph. ii. 9 and Job xxx. 7 is possibly the acanthus plant, but in Prov. xxiv. 31 it is the charlock; and *tappuah* is the apricot. On a large part of this work only a botanist can pass judgement. O.T. students, however, will not infrequently be astonished at what they read. For example, of the Ussher chronology, which is here adopted for the dating of Biblical occurrences, it is said—"we realize that modern Biblical scholars do not place complete reliance on this old chronology"; the M.T. "may have been written between the 6th and 8th centuries A.D.", after which time "it was copied and re-copied by lonely monks"; and the Vulgate is "thought to date to the second century". Such statements would seem to suggest that, while the volume is one which the O.T. student who is curious about Biblical botany will wish to consult, he will do well to use it with care. D.W.T.

ROSCH-PINNAH, E. : *Hebräisch ein uraltes Hieroglyphensystem*. N.D. Pp. xii + 200. (Verlag Transocean and Palestine Ltd., Tel-Aviv. Price : 40s. 6d.)

This book is not worthy of serious attention. Starting from the fact that the Hebrew letters are derived from representations of objects, the author seeks to explain Hebrew words in the light of the original forms of the letters that compose them. Thus the word spelt '*aleph mēm*' comes to mean "mother" because it is the mother who gives water (*mēm*) to the ox ('*aleph*), and '*b*' means "father" because it is the father to whom the ox ('*aleph*) and the house (*bēth*) belong! T.W.T.

ROSSELL, W. H. : *A Handbook of Aramaic Magical Texts*. (Shelton Semitic Series, No. 2.) 1953. Pp. 154. (Silver Book Shop, Astoria 6, New Jersey, U.S.A. Price : \$3.00.)

This Handbook contains a convenient selection, numbering 30, of Aramaic magic bowls from Iraq, with a sketch of their grammar and a glossary. Students of this somewhat recondite subject will find it a trustworthy guide; but a regret may be expressed that no single bowl is reproduced in facsimile (which can now be easily done by means of a Görtz-lens) to give readers a sample of the script. The book is in typescript, excellently executed and mechanically reproduced; and the pages are bound together by metallic clips. G.R.D.

ROUSSEL, L. : *La racine sémantique vue de l'hébreu*. 1953. Pp. 62. (Presses Universitaires de France, Paris. Price : Fr. 250.)

This work is a brief catalogue of Hebrew roots drawn up to show that this was originally bi-consonantal, a fact that has been long recognized. The work is, however, amateurish; the author uses a new system of transliteration which can only madden the reader, no reference is made to the handful

of primitive roots (describing human relationships and various natural objects) which really provide the proof of this fact, and a number of words appear, like members of a stage-army, in several different categories.
G.R.D.

SEGAL, J. B. : *The Diacritical Point and the Accents in Syriac*. (London Oriental Series, vol. 2.) 1953. Pp. 180. (G. Cumberlege, O.U.P., London. Price : 45s. 0d.)

In this work Dr. Segal, lecturer in Modern Hebrew at the School of Oriental and African Studies, devotes, after a general introduction, four chapters to the study of the diacritical point up to the thirteenth cent., and four to the study of the accents in Syriac up to the same period. There is an appendix of vowel diagrams, and five plates with descriptions are added. A useful bibliography and five indexes complete the work. This forms an admirable collection of material gleaned from manuscripts and native grammarians and treated in a scholarly manner, and, although the subject will not attract many students, the teacher of Syriac will do well to have this work available for reference.
W.D.M.

SNIJDERS, L. A. : *The Meaning of zār in the Old Testament*. 1953. Pp. viii + 154. (Brill, Leiden.)

This is a doctoral dissertation by a pupil of Professor de Boer, which is reprinted in *Oudtestamentische Studiën*, vol. x, and reviewed elsewhere in this issue of the *Book List* (p. 3). A few errata which remain uncorrected in *O.T.S.* are here corrected in an errata slip.
H.H.R.

BOOKS RECEIVED TOO LATE FOR NOTICE

- BARDTKE, H. : *Die Handschriftenfunde am Toten Meer*. 2nd edition. (Evangelische Haupt-Bibelgesellschaft, Berlin.)
- DANBY, H. : *The Code of Maimonides, Book Ten, The Book of Cleanness*. Translated from the Hebrew. (Yale Judaica Series, vol. VIII.) (Yale University Press, New Haven.)
- DE FRAINE, J. : *L'aspect religieuse de la royauté israélite*. (Analecta Biblica. No. 3.) (Pontificio Istituto Biblico, Rome.)
- GEMSER, B. : *Hebreeuse Spraakkuns*. (Van Schaik, Pretoria.)
- JEAN, C. F. : *Six Campagnes de Fouilles à Mari, 1933-1939*. (Cahiers de la Nouvelle Revue Théologique IX.) (Casterman, Tournai and Paris.)
- RABIN, C. : *The Zadokite Documents*. (Clarendon Press, Oxford.)
- ROBINSON, T. H. : *Prophecy and the Prophets in Ancient Israel*. 2nd edition. (Duckworth's Theology Series, No. 28.) (Duckworth, London.)
- VERCOUTTER, J. : *Essai sur les relations entre Egyptiens et Préhellènes*. (L'Orient Ancien illustré, No. 6.) (A. Maisonneuve, Paris.)
- BIBLE COMMENTARY : (Seventh-day Adventist, vol. I. Genesis to Deuteronomy.) (Review and Herald Publishing Association, Washington.)
- BULL, N. J. : *The Rise of the Prophets*. (Senior Lessons, vol. VI.) (The Religious Education Press, Ltd., Wallington, Surrey.)
- CARLIER, A. : *La Chronologie des rois de Juda et d'Israël*. (Paris.)
- RABIN, C. : *The Zadokite Documents*. (Oxford University Press, London.)
- ROBINSON, T. H. : *Job and his friends*. (Student Christian Movement Press, London.)
- WRIGHT, G. E. : *The Biblical Doctrine of Man in Society*. (Ecumenical Biblical Studies, No. 2.) (Student Christian Movement Press, London.)
- ZIEGLER, J. (ed. by) : *Septuaginta*. (Vetus Testamentum Graecum, vol. XVI, Part 2. Susanna, Daniel, Bel et Draco.) (Vandenhoeck & Ruprecht, Göttingen.)

Index of Authors

	PAGE		PAGE
AALDERS, G. CH.	44	DAGUT, M.	23
AIURA, T.	25	DANCY, J. C.	87
ALBECK, H.	83	DANIEL, R. T.	47
ALBRIGHT, W. F.	17	DAVIDSON, F.	33
ALLON, G.	84	DAVIES, G. HENTON	59
ALT, A.	3, 22	DAVIS, M.	8
<i>Apocrypha, The (King James Version)</i>	85	DÉCARREAUX, J.	58
ASENSIO, F.	56	DEDEN, D.	34
AUVRAY, P.	30	DIEM, H.	48
AVICE, R.	58	DITTMANN, W.	34
BALDI, D.	30	DOLD, A.	4
BARAMKI, D. C.	21	DORNSEIFF, F.	5
BAUMGARTNER, W.	93	DRIVER, G. R.	92
BEEK, M. A.	45	DRONKERT, K.	59
BELL, H. I.	76	DUESBERG, J.	30
BERARDI, G.	45	DUNAND, M.	17
BERGMANN, E.	76	EHRENBERG, H.	48
BERTHOLET, A.	76	EHRLICH, E. L.	59
<i>Bible, La Sainte (Jérusalem)</i>	30	EICHRODT, W.	60
<i>Biblia Sacra iuxta Latinam Vulgatam Versionem</i>	26	EISSFELDT, O.	60
BLACKMAN, P.	86	ELLIGER, K.	81
BLOCH, J.	86	ELLISON, H. L.	60
BOCCACCIO, P.	45	ELLUL, J.	61
DE BOER, P. A. H.	3	ELWERT, M.	61
BÖHL, F. M. TH.	4	<i>Encyclopaedia Biblica (Jerusalem)</i>	5
BONKAMP, B.	31	<i>Exodus (Hungarian Bible)</i>	27
BONSIRVEN, J.	87	FALKENSTEIN, A.	77
VAN DEN BORN, A.	6, 7	FEUILLET, A.	48
BRAIDWOOD, R. J.	17	FIALA, V.	4
BRIGHT, J.	56	FIGULLA, H. H.	17
BRUNO, A.	45	FISHER, B.	4
BUCK, F.	57	FOERSTER, W.	11
BÜCKERS, H.	31	FOHRER, G.	61
BULLOUGH, S.	31	FREEDMAN, H.	37
BUTTRICK, G. A.	32	FREY, H.	34
CARPENTER, S. C.	57	FRIDRICHSEN, A.	62
CASSUTO, M. D.	27	FRIEDRICH, G.	6
CHIHA, M.	17	GALBIATI, E.	35
CHOURAQUI, A.	46	GARD, D. H.	27
CHURCH, BROOKE P.	57	GAROFALO, S.	30
CLAMER, A.	32	VAN GELDEREN, C.	35
CLARK, K. W.	26	GELIN, A.	62
CLELAND, W. P.	16	GERTH, H. H.	74
CLOSEN, G. E.	58	GISPEN, W. H.	35, 62
CONTENAU, G.	77	GOITEIN, S. D.	49
COPPENS, J.	47, 81	GORDIS, R.	49
CRiado, R.	58	GOSLINGA, C. J.	36
CRIPPS, R. S.	47	GROSS, H.	63
		GULIN, E. G.	14

	PAGE		PAGE
GYLLENBERG, R.	14	LOTH, B.	9
HAAG, H.	6, 7	MANSON, T. W.	88, 89
HADAS, M.	87	MARCUS, R.	89
VOR DER HAKE, J. A.	36	MARGOLIS, M. L.	51
HALDAR, A.	78	MARTIN, W. J.	17
HANSON, A.	36	MARTINDALE, D.	74
HANSON, M.	36	MATTUCK, I. I.	66
HARDING, G. L.	18	MAXWELL-HYSLOP,	
HEBERT, A. G.	62	K. R. and A. R.	77
<i>Hebrew Bible (Jerusalem</i>		MERCER, S. A. B.	79
<i>edition)</i>	27	MICHEL, A.	9
<i>Hebrew Union College Annual</i>	7	MITTWOCH, E.	92
HENNING, W. B.	92	MOLDENKE, H. N. and A. L.	94
HERTZBERG, H. W.	37	MONRO, MARGARET R.	66
HINTZE, F.	78	MONTET, P.	19
HOENIG, S. B.	88	MOORHOUSE, A. C.	19
HOLWERDA, B.	7	MORENZ, S.	79
HORST, F.	43	MORGENSTERN, J.	9
HÜBSCHER, A.	63	MORIARTY, F. L.	51
HUMPHREYS, AGNES	16	MOSCATI, S.	80
<i>Interpreter's Bible</i>	32	MOWINCKEL, S.	67
JENNI, E.	93	MULDER, E. S.	67
JEPSEN, A.	50	MURRAY, J.	60
JOHNSON, D.	63	NELIS, J. T.	38
DE JONGE, M.	88	NIELSEN, E.	52
KAPELRUD, A. S.	18	<i>Nippur Excavations, The</i>	
KAPLAN, M. M.	8	<i>New</i>	19
KASHER, M. M.	37	NOORDTJIJ, A.	39
KAUFMANN, Y.	23	NORTH, R.	20
KEES, H.	78	NOTH, M.	39, 52
KETTER, P.	37	ORLINSKY, H. M.	23
KEVAN, E. F.	33	PARROT, A.	20
KIENITZ, F. K.	79	PATERSON, J.	53
KITTEL, G.	6	PATTERSON, C. H.	68
KNIGHT, G. A. F.	64	PEDERSEN, J.	9
KÖHLER, L.	64, 65, 93	PFEIFFER, R. H.	85
KORNFELD, W.	50	PIAZZA, A.	35
KRAELING, E. G.	94	PIDOUX, G.	69
KRAUS, H. J.	65	VAN DER PLOEG, J.	40, 69
KUHL, C.	51	POLOTSKY, H. J.	92
KÜHNER, H. C.	65	PRESS, I.	23
KUSCH, H.	5	PRIERO, G.	40
KUTSCHER, E. J.	94	PUUKKÓ, A. F.	41
LAETSCH, T.	38	VON RAD, G.	41
LAMING, A.	18	REIFENBERG, A.	24
VAN 'T LAND, F. A. W.	81	RENDTORFF, R.	53
LEIPOLDT, J.	79	RICHARDSON, A.	42
<i>Leviticus (Hungarian Bible)</i>	27	RIDDERBOS, J.	42
LIBER, M.	51	RIGAUX, B.	69
LINDESKOG, G.	14, 65	RINALDI, G.	42
LLOYD-JONES, D. M.	66	ROBERT, A.	10
LOEWE, R.	38	ROBERTS, B. J.	82

	PAGE		PAGE
ROBINSON, H. W.	28	<i>Studia theologica</i>	12
ROBINSON, T. H.	43, 53	<i>Svensk exegetisk årsbok</i>	14
ROSCH-PINNAH, E.	95	<i>Talenta Quinque</i>	14
ROSENQVIST, G. O.	14	THOMSEN, P.	15
ROSENTHAL, F.	92	THOMSON, R. W.	16
ROSSELL, W. H.	95	TOGAN, Z. V.	15
ROUSSEL, L.	95	<i>Transactions of Glasgow</i>	
ROWLEY, H. H.	52, 54, 70	<i>Oriental Society</i>	15
SALOMIES, I.	14	TRESMONTANT, C.	73
SAUBER, K. R.	70	TRINQUET, J.	30
SCARPAT, G.	28	TUFNELL, OLGA	21
SCHAUER, A.	67	UBACH, B.	44
SCHMITT, E.	71	VAILLANT, A.	91
SCHMITZ O.	11	DE VAUX, R.	30
SCHNEIDER H.	43	VERMÈS, G.	82
SCHREINER, H.	11	<i>Vetus Latina</i>	29
SEGAL, J. B.	96	<i>Vetus Testamentum (Supple-</i>	
SEGAL, M. H.	90	<i>ments to)</i>	13
SELLERS, O. R.	21	VILNAY, Z.	25
VAN SELMS, A.	80	VINCENT, L. H.	21
<i>Semitica</i>	11	VOLLBORN, V.	73
SEYNAEVE, J.	71	VRIEZEN, TH. C.	74, 81
SIMON, U. E.	43	WEBER, M.	74
SNAITH, N. H.	54	WEBER, R.	29
SNIJDERS, L. A.	96	WEIR, C. J. MULLO	15
VON SODEN, W.	77	WELCH, A. C.	75
SOISALON-SOININEN, I.	29	WENHAM, J. W.	60
SORMUNEN, E.	14	WESTERMANN, C.	55
SPADAFORA, F.	72	WIDENGREN, G.	80
STARR, J.	12	VAN DER WOUDE, A. S.	81
STEINMANN, J.	54, 91	YALON, H.	83
STEVE, A. M.	21	YERKES, R. K.	75
STIBBS, A. M.	33	YOUNG, E. J.	55

One Copy of the Book List is supplied free to all members of the Society. Additional copies may be obtained on application to D. R. Ap-Thomas, Esq., Llansadwrn, Menai Bridge, Anglesey, price 6s. 0d. or \$1.

A limited number of copies are available for non-members of the Society at the same price. In the case of remittances from U.S.A. residents dollar bills are preferred to avoid the clearance charges on foreign cheques.

A few copies of the following recent issues are available and may be obtained from D. R. Ap-Thomas, Esq., so long as supplies last, at the following prices :-

1952 5s. 0d. or 85 cents.

1953 5s. 0d. or 85 cents.

Copies of 'A Short History of the Society for Old Testament Study' may be obtained from D. R. Ap-Thomas, Esq., price 1s. 0d.

Review copies of books for the Book List should be sent to the Editor, Prof. H. H. Rowley, The University, Manchester.

Price : 6s. 0d. or \$1.