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THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
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Professor Winton Thomas

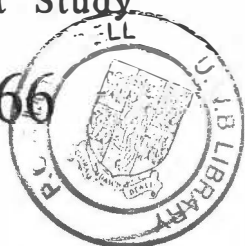
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The Society for Old Testament Study

BOOK LIST, 1966



In this, the tenth and last issue of the *Book List* to be produced under my editorship, the contents have been classified as in former years. It will, however, be found that several works might reasonably have been assigned to more than one section. Books suitable for inclusion in school libraries have been marked by an asterisk (*).

I should like to thank the members of the *Book List* Panel and the following other scholars who have contributed reviews to this issue: T. Aiura, M. Bič, H. Cazelles, A. Gelston, J. Macdonald, E. R. Rowlands, E. T. Ryder, J. F. A. Sawyer, R. de Vaux, and W. Zimmerli. Without the co-operation of these and other colleagues over the years my editorial burden would have been considerably heavier. I wish also to record my thanks to Mrs. E. S. K. Paterson for valuable secretarial help. The Printer and his staff have at all times rendered magnificent service. The high quality of their work is evident to all users of the *Book List*; and as Editor I am deeply grateful for their unfailing courtesy and co-operation. At various times my wife has undertaken much of the routine work. I am particularly indebted to her for many hours devoted to the preparation of the present issue for the Printer and to the reading of the proofs.

It has been a high, though arduous, honour to be responsible for this important part of the work of the Society for Old Testament Study. In thanking the Society for much encouragement and understanding, I also extend cordial good wishes to the new Editor, Professor P. R. Ackroyd.

G. W. ANDERSON.

NEW COLLEGE,
UNIVERSITY OF EDINBURGH.

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SOC

WINTON THOMAS
COLLECTION

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P.R.A.	= P. R. Ackroyd	A.R.J.	= A. R. Johnson
T.A.	= T. Aiura	J.Macd.	= J. Macdonald
G.W.A.	= G. W. Anderson	W.D.McH.	= W. D. McHardy
D.R.Ap-T.	= D. R. Ap-Thomas	J.M.	= J. Mauchline
J.M.T.B.	= J. M. T. Barton	L.A.P.	= L. A. Poore
M.B.	= M. Bič	N.W.P.	= N. W. Porteous
M.Bl.	= M. Black	B.J.R.	= B. J. Roberts
L.H.B.	= L. H. Brockington	E.R.R.	= E. R. Rowlands
F.F.B.	= F. F. Bruce	H.H.R.	= H. H. Rowley
M.Bu.	= M. Burdess	E.T.R.	= E. T. Ryder
H.C.	= H. Cazelles	J.F.A.S.	= J. F. A. Sawyer
R.E.C.	= R. E. Clements	J.N.S.	= J. N. Schofield
G.H.D.	= G. H. Davies	N.H.S.	= N. H. Snaith
G.R.D.	= G. R. Driver	S.S.	= S. Stein
J.A.E.	= J. A. Emerton	D.W.T.	= D. W. Thomas
A.G.	= A. Gelston	E.U.	= E. Ullendorff
J.G.	= J. Gray	R.deV.	= R. de Vaux
A.S.H.	= A. S. Herbert	M.W.	= M. Wallenstein
S.H.H.	= S. H. Hooke	W.Z.	= W. Zimmerli

GENERAL

ALBRIGHT, W F.: *History, Archaeology, and Christian Humanism*. 1964 (U.S.A.) and 1965 (U.K.). Pp. ix + 342. (McGraw-Hill Book Company, New York; A. & C. Black, London. Price: \$6.95 or 35s. 0d.).

This volume is the first of a series planned to collect together many of the shorter and lesser-known articles and reviews by this distinguished scholar. It contains fifteen studies ranging over a wide variety of topics from philosophical, historical, archaeological, and more strictly Biblical subjects. Many of them have not previously appeared in print; and all have been revised and brought up to date by the author. Of special interest to Old Testament scholars are the third essay which examines the place of the Old Testament in the history of thought, and the last two which particularly concern the author's intellectual development. One is headed 'Return to Biblical Theology', and the other is an autobiographical sketch. The whole forms a very stimulating collection.

R.E.C.

Annual of the Swedish Theological Institute, ed. by H. Kosmala in collaboration with G. Gerleman, G. Lindeskog, and H. S. Nyberg. Vol. III. 1964. Pp. 156. (E. J. Brill, Leiden. Price: Fl. 24).

Almost the entire contents of this volume are of direct interest to the *Alttestamentler*. J. Lindblom discusses afresh the meaning of the divine name as presented in Exod. iii. 14. E. Nielsen re-examines the early history of the Levites. Y. Yaron contributes a study of Ezek. xxviii. 1-19, its text, literary antecedents, and mythological colouring. A. S. Kapelrud reviews the evidence for the date of the Priestly Code, concluding that, apart from minor additions and modifications, it was complete before 550 B.C. H. Kosmala continues his study of 'Nachfolge und Nachahmung Gottes' (II 'Im jüdischen Denken'), and also contributes shorter articles on 'The Parable of the Unjust Steward in the light of Qumran' and 'Mot and the Vine: The Time of the Ugaritic Fertility Rite'. B. Noack offers some comments on Or. Sib. V.156-159. J. Sawyer writes on the Qumran reading of Isaiah vi. 13. W. Wirgin contributes some observations on A. Schalit's article in Vol. I of the *Annual* on Herod's family origin. The volume is dedicated to the late Professor Mowinckel, for whose 80th birthday it was intended.

G.W.A.

Bič, M. and SOUČEK, J. B. (ed. by): *Biblická Konkordance*, Parts 26 and 27 Učiniti-Vstáti. 1964-65. Pp. 80 each part. (Edice Kalich, Prague. Price: Kčs. 10.70 each).

This concordance to the Czech Bible, giving Hebrew and Greek equivalents in the Old Testament and Greek equivalents in the New Testament, is now within sight of the end, and should shortly be complete, giving to Czech readers a range of information greater than that of any other concordance known to the reviewer. Unhappily he is not a Czech reader. H.H.R.

BOWMAN, J. (ed. by): *Abr-Nahrain*. An Annual published by the Department of Semitic Studies, University of Melbourne, in association with the Department of Semitic Studies, University of Sydney. Vol. IV (1963-64). 1965. Pp. X + 112 incl. 6 plates. (E. J. Brill, Leiden. Price: Fl. 18).

This volume contains five articles of which four are of interest to Old Testament scholars. Professor Guillaume contributed his promised further (and, alas, final) article on Hebrew and Arabic Lexicography. D. Leslie discusses the Chinese-Hebrew Memorial Book from the K'aifeng synagogue (to be continued in a subsequent Annual) with six plates. A. Murtonen offers a Historico-Philological Survey of the main Dead Sea Scrolls and related Documents. A. D. Crown discusses 'Aposiopesis in the Old Testament and the Hebrew Conditional Oath'. He finds reason to doubt the occurrence of aposiopesis in the Old Testament.

A.S.H.

CAZELLES, H. & FEUILLET, A. (ed. by): *Dictionnaire de la Bible. Supplément*. Fasc. xl. (Pharisiens-Philistins). 1965. Tome VII, columns 1025-1248. (Letouzey & Ané, Paris).

In this number J. Le Moyne contributes a long article on the Pharisees, of which only three columns belong to the preceding part. B. Bagatti has a well illustrated account of Phasga or Mount Nebo. Maurice Dunand, the excavator of Byblos, has an authoritative study of Phoenicia. P. Benoit writes on Philemon, and J. Murphy-O'Connor on Philippians. M. L. and H. Ellenberger make a beginning with the Philistines, a study which, in this issue, deals with the archaeological data.

J.M.T.B.

DE BOER, P. A. H. (ed. by): *Oudtestamentische Studiën namens het Oudtestamentisch Werkgezelschap in Nederland*. Deel XIV. 1965. Pp. X + 422. (E. J. Brill, Leiden. Price: Fl. 65; by subscription, Fl. 40).

The present volume of the now well-known and highly esteemed *Studiën* appears on the occasion of the 25th anniversary year of the Netherlands Society for the Study of the Old Testament; and it is accompanied by a brief account of its work by Prof. P. A. H. de Boer (pp. vii-x) and Prof. Th. C. Vriezen (pp. 397-416), to which an index of articles from the beginning of the *Studiën* is appended. All will wish to congratulate the Society and the distinguished editor of the *Studiën* on all that they have achieved.

The present volume contains eighteen articles. Three are on grammatical points (Hoftijzer, Brongers, and Hartmann); two illustrate points in the Old Testament from Assyrian historical texts (Frankena, van Leeuwen); three deal with places of divine residence (Beek, Snijders, van den Born); one is geographical (Hulst); and one archaeological (Franken); two discuss texts (Baars, de Boer); two examine the problem of Psalms xvii and xl (van der Ploeg, Ridderbos); one discusses 'The Saints of the Most High' (Brekelmans); one collects references to the Edomite god Qaus (Vriezen); one discusses Ben-Sira (Koole); and one is devoted to the publication of a new text from Qumrân (van

der Woude). All are of high excellence, and to single out individual articles for praise is as superfluous as it is embarrassing. The attention of readers may however be drawn to one or two points of special interest: such are the new explanations of 'that dwelt in the bush' (Deut. xxxiii. 16; pp. 153-61), 'the king's entry without, turned he into the house of the LORD' (2 Kings xvi. 18; pp. 214-34), Solomon's poem at the dedication of the Temple (1 Kings viii. 12f.; pp. 235-44), and of 'the roll of the book' (Ps. xl. 7; p. 301) which is perhaps illustrated by two other passages which refer to the king's coronation (2 Kings xi. 12 = 2 Chron. xxiii. 11 and Ps. ii. 7). The remarkable text from Qumrân in which Melchizedek is raised to the rank of a heavenly being ('*ēlōhīm*') deserves special mention.

In conclusion, every article is well worth reading; but the Greek accents want checking here and there, and the English idiom is at times quite un-English!

G.R.D.

FICHTNER, J.: *Gottes Weisheit: Gesammelte Studien zum Alten Testament*, ed. by K. D. Fricke. (Arbeiten zur Theologie, II. Reihe, Band 3). 1965. Pp. 162. (Calwer Verlag, Stuttgart. Price: DM. 16).

Professor Fichtner, who died in 1962, was well known for his work on the Wisdom literature, to which several of the nine articles reprinted in this volume are devoted. The first shows how that literature moved away from a tendency to ignore history and its relation to Israel's faith, and maintains that the change was due partly to such men as Isaiah who, it is argued in a second paper, was a wise man in the technical sense before his call to be a prophet. Two other papers also discuss Isaiah's teaching. A study of the significance of Job for the preacher reveals Fichtner's interest in the place of the Old Testament in the Church, which also appears in an examination of the Christian use of the Psalms as prayers, and in a discussion of the reasons for the revision of Luther's rendering of the Old Testament together with a critical evaluation of Buber's translation. The remaining two essays are concerned with the concept of 'neighbour' in the Old Testament, in Judaism, and in the New Testament, and with the ways in which heathen practices in Israel were combated either by prohibition or by adaptation. K. D. Fricke, the editor of the collection, has written a brief account of Fichtner's work, and has compiled a list of his writings and an index of scriptural references.

J.A.E.

FRIEDRICH, G. (ed. by): *Theologisches Wörterbuch zum Neuen Testament*. (begun by G. Kittel). Band VIII, Lief. 1 and 2. 1965. Pp. 64 + 64. (Kohlhammer, Stuttgart. Price: DM. 5.80 each Lief.).

Lieferung 1 contains a long article by Grundmann on *tapeinos* and its cognates, the occurrences of which in the LXX are related to their Hebrew equivalents. There are sections on the idea of 'humility' in Judaism (in Qumrân, in Apocalyptic Judaism, and in Rabbinic Judaism, as well as in the New Testament). The treatment of *tasso* and its cognates by Delling is of less importance for Old Testament scholars. Of much

greater consequence is the article on *telos* and its cognates, also by Delling, though one would have expected a fuller discussion of the relevant Hebrew terms. This article is continued into Lieferung 2 in which there is an important section on *teleios* with reference to Hebrew equivalents. The article on *telônēs* by Michel is, of course, interesting for Palestinian history and economics. The article on *teras* by Rengstorf which will be continued in Lieferung 3 promises to be important theologically. N.W.P.

GALLING, K. (ed. by): *Die Religion in Geschichte und Gegenwart*, 3. Auflage, Registerband, bearbeitet von W. Werbeck. 1965. Cols. 1-1112. (J. C. B. Mohr, Tübingen. Price: £5 10s. 6d.).

This additional volume to *R.G.G.*³ consists of three parts: (a) an index of all the contributors and their contributions, with brief biographical entries and lists of their publications brought down to the beginning of 1964 (cols. 1-272); (b) a general index of persons and subjects discussed in the articles (cols. 273-1102); (c) a list of corrections (cols. 1103-1112). The whole is an invaluable adjunct to the main work; and much gratitude is due for the painstaking and patient labour which must have been devoted to it.

G.W.A.

GRINTZ, J. M. & LIVER, J. (ed. by): *Studies in the Bible*. Presented to Professor M. H. Segal by his Colleagues and Students. (Publications of the Israel Society for Biblical Research, Vol. XVII). 1964. Pp. in Hebrew 331; in English 63 + portrait on endpaper. (Kiryat Sepher, Jerusalem).

J. Liver's bibliography of the publications of Professor M. H. Segal forms the introduction to the volume under review. Some 130 items, consisting of books, articles, and important reviews, bear witness to the ability and energy of a scholar whose interests range over more than 3,000 years of Hebrew writings: Biblical and Mishnaic literature, the Dead Sea Scrolls, the Apocrypha (particularly the Hebrew text of Ben Sira), the Targumim, the history of Jewish exegesis from the Karaites to S. D. Luzzatto and beyond almost up to our day. English readers will know Prof. Segal best as the author of a widely used Grammar of Mishnaic Hebrew and as a lexicographer.

The Festschrift reflects the influence he has had on colleagues and students as well as the general affection in which he is held. The Hebrew section comprises twenty-five, the English four articles. Most of the essays deal with Biblical subjects: The Tabernacle: A Graded Taboo of Holiness (M. Haran); Judges, Chapter I (J. M. Grintz); Mice in the Cities of the Philistines (N. H. Tur-Sinai); The Opening of the Stories on the Reign of Solomon (Y. Kaufmann); The Speech of Rab-Shakeh on the Wall of Jerusalem (H. M. I. Gevanyahu); Isaiah IX, 5: A Study in Eschatology (B. Uffenheimer); The Sequence of Persian Kings in Ezra and Nehemiah (J. Liver); Eschatology in the Book of Malachi (E. Margalioth). In the English section D. Winton Thomas writes on *Nišṣabḥ* in Psalm XXXIX, 6, and G. R. Driver on Psalm CX: its Form, Meaning and Purpose. E. Z. Melamed, M. Z. Kadari and D. Leibel contribute, respectively

articles on: Artistic Devices in Biblical Poetry, The Syntax of the Infinitive Construct in Biblical Hebrew, and Collective Plural and Distributive Plural in Feminine Nouns. Comparisons of Biblical with Ancient Near Eastern literature and cognate fields of studies are dealt with by A. Malamat: Mari and the Bible; M. Tsevat: Assyriological Notes on the First Book of Samuel; E. Ullendorff: The knowledge of Languages in the Bible; Ch. Rabin: Hittite Words in Hebrew; and S. E. Loewenstamm: Notes on the Origin of some Biblical Figures of Speech. The English section has an article by C. H. Gordon: '*Aḥadhim* in the Sense of 'Pair' and its Counterparts in Ugaritic and Akkadian. As to the Apocrypha and the DSS, A. M. Habermann adds Notes on the Book of Ecclesiasticus, whilst J. Licht throws new light on Some Terms and Concepts of Ritual Purity in the Qumran Writings. Early Rabbinic literature is covered by S. Talmon: The Three Scrolls of the Law that were Found in the Temple Court; O. Komloss: Distinctive Features in the Targum of Psalms; L. Finkelstein: A Study in Early Halakhic Traditions; B. Z. Lurie: Exodus XII, 6 and its Rabbinical Interpretations. Masoretic Studies are represented by N. Allony: The Book of Sounds by Moshe ben Asher and, indirectly, by A. Mirsky, The Masorah and Medieval Hebrew Poetry. Professor J. B. Segal contributes an article on The Jews of North Mesopotamia before the Rise of the Islam to the Festschrift in honour of his father. The reviewer is certain that all members of the Society for Old Testament Study will want to associate themselves with the wish of the late Sir Leon Simon who concluded his Reminiscences of Professor M. H. Segal with the hope that he may be spared for many years to continue his scholarly work.

S.S.

(HERTZBERG, H.-W.): *Gottes Wort und Gottes Land*, ed. by H. Graf Reventlow. 1965. Pp. 228. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 28).

These studies were prepared for the 70th birthday of Professor Hertzberg who has since died, a fitting memorial to his interests, in particular in problems of exegesis and of the land of the Bible. All but one of the essays are on Old Testament subjects. Of these we may note Beyerlin's discussion of the origins of the parenthetic material in the Book of the Covenant; Eichrodt's of covenant and law and the relation of this to the problem of law and gospel. Eissfeldt examines the nature of two groups of Jacob narratives. Jepsen develops a discussion of *šedeq* and *š'dāqā* to consider the problem of divine-human relationships. Kuschke considers topographical and historical problems in the book of Joshua. Lehming has an interesting, perhaps too precise, discussion of the tent tradition. Pfeiffer examines the nature of Kohelet's faith. Reventlow finds in Deut. xii a basic apodictic law demanding the abolition of heathen sanctuaries. Rost examines the legal background to Gen. xii 10-20 and Rudolph discusses text and exegesis of Hos. iv. 15-19. Stoebe offers reflections on the problems of Old Testament theology and suggests greater unity of presentation in a threefold scheme—'origin, way, goal'. A list of Hertzberg's writings concludes the collection.

P.R.A.

MACDONALD, J. (ed. by): *The Annual of the Leeds University Oriental Society*, Vol. IV (1962-63). 1964. Pp. 156. (E. J. Brill, Leiden. Price: Fl. 36).

J. M. Allegro gives photographs, translations, and notes of fragments of two pseudepigraphical documents from Qumran. In 'Problems in Judges newly discussed', G. R. Driver offers notes on forty-three difficult passages. A. Guillaume in 'The Unity of the Book of Job' draws attention to the Hebraeo-Arabic vocabulary throughout the book. This is followed by an examination of Lamentations iv. 9 which is translated: 'More fortunate were they who died by the sword than those who wasted away from hunger; For they died quickly, having eaten their fill (Arab. *daqira*) of the fruits of the field'. J. S. Harris contributes a valuable article with twelve photographs on 'An Introduction to the Study of personal Ornaments of Precious, Semi-precious and Imitation Stones used throughout Biblical History'. Two other articles, though important, are less relevant to Old Testament Studies.

A.S.H.

MAYER, L. A.: *Bibliography of the Samaritans*, ed. by D. Broadribb. (Supplements to *Abr-Nahrain*. Vol. I). 1964. Pp. vi + 50. (E. J. Brill, Leiden. Price: Fl. 8).

One should expect a first comprehensive bibliography of the Samaritans to be of great value, and it is regrettable that this work should be marred by many printer's errors, editorial mistakes, omissions of works which should have been included, and particularly by the complete lack of classification. The entries include articles on pre-Exilic Samaria and travel works. There is no index. Anyone wishing data on a specific subject, e.g., history, theology, will have to read through all entries. Pp. 46-49 are devoted to publications in Hebrew and Arabic. Despite the faults, the work, if used with care, can be of service to specialists.

J.McD.

Mémorial du Cinquantenaire 1914-1964. (Travaux de l'Institut Catholique de Paris 10). 1964. Pp. 148 + 2 plates. (Bloud & Gay, Paris).

This fine and well printed volume is sponsored by the École des Langues Orientales Anciennes of the Paris Catholic Institute. The preface by its most distinguished student, Cardinal Tisserant, the present Cardinal Dean of the Sacred College, is full of interesting details about past professors, whose careers and bibliographies form the second division of the book. These lists include such well known names as Louis Delaporte, Étienne Drioton, René Graffin, and Sylvian Grébaut. The greater part of the volume is made up of articles, the first of which, by F. Graffin, gives a short history of the École. Other articles include those by J. Starcky on a Messianic text in the fourth cave at Qumran, K. Hruby on the survival of the Hebrew language in the post-exilic period, and Y. Moubarac on Christians and the Arabic language.

J.M.T.B.

NOBER, P.: *Elenchus Bibliographicus Biblicus*, vols. xlv, 1964 and xlvi, 1965. Pp. xii + 431 and xii + 630. (Pontificio Istituto Biblico, Rome).

The *Book List* does not review journals, but attention may be drawn to the bibliographical section of *Biblica*. Each issue contains about 100 pages of bibliography, arranged according to subject, and covering every side of Biblical study, with an author index at the end of the volume for the year. Titles of books and articles are listed, and the places where the reviews of volumes have appeared are noted, together with the names of the reviewers where given. In the 1964 volume there were 4197 items and in the 1965 volume 4911 items. There are no abstracts of contents of books or articles, as in *Internationale Zeitschriften-schau für Bibelwissenschaft und Grenzgebiete*, but the coverage is much wider, and anyone doing research on any Biblical subject will find it invaluable to consult this tool. The industry of Father Nober in compiling this bibliography is exemplary and he deserves the gratitude of all whom he serves so well.

H.H.R.

VON RAD, G.: *The Problem of the Hexateuch and other Essays*, trans by E. W. Trueman Dicken. 1966. Pp. xiv + 340 + portrait. (Oliver & Boyd, Edinburgh and London. Price 47s. 6d.).

This is an eminently readable translation of *Gesammelte Studien zum Alten Testament* (reviewed in *Book List* 1960, pp. 6 f.). There is one additional essay, entitled 'Some Aspects of the Old Testament World View' which appeared in *Evangelische Theologie*, 24, (1964). In it von Rad warns against the danger of 'looking at the theological problems of the Old Testament far too much from the one-sided standpoint of an historically conditioned theology'. He examines the way in which the Old Testament world-view is expressed in the prohibition of images, and proceeds to consider the relationship between that world-view (with its universalizing tendency) and Israel's particularizing understanding of history. The discussion is related particularly to Ps. xix; Job xxviii; Prov. xxviii; and Ecclus. xxiv. Principal Porteous contributes an introduction to the volume.

G.W.A.

RIESENFELD, H. (ed. by): *Svensk exegetisk årsbok*, xxviii-xxix (1963-64). 1964. Pp. 158 including portrait. (C. W. K. Gleerup, Lund. Price: Sw. kr. 15).

Only one of the articles in this double volume is directly concerned with the Old Testament: 'The Theology of the Biblical Creation Epic', by Professor M. Bič. The author seeks to show that in Gen. i. 1-vi. 4 there is a wealth of religious symbolism which is commonly overlooked; e.g., the 'ēd of ii. 6 is a destructive flood; the 'dust' of which man was formed is a symbol of the underworld; the garments provided for man by God are suggestive of priestly vestments, etc. The remaining articles are on New Testament subjects; and there is a brief section of reviews of recent literature. The volume also includes a portrait of the late Professor Engnell and a sympathetic appreciation of his work and personality by the editor.

G.W.A.

ROST, L.: *Das kleine Credo und andere Studien zum Alten Testament*. 1965. Pp. 266. (Quelle & Meyer, Heidelberg. Price: DM. 28).

The author warns his readers from the start that most of the present volume's contents is by no means new. In fact, only the title page has that distinction, and some of the essays date back to the early days of his teaching career. The chief example of this is the longest of all the papers, that on the line of succession to David's throne, which first appeared in 1926, while the contribution to the Procksch *Festschrift*, on the expressions for the Land and the People in the Old Testament, was printed in 1934. A recent (1958) essay 'Considerations regarding Burnt-offerings in Israel' leads the author in his preface to refer to R. de Vaux' *Les sacrifices de l'Ancien Testament*, published in 1964 and now available in English. Other essays are on primitive history, on Noah as a wine-grower, on Hosea iv, 14 ff., and on Zechariah iv and vii, and on the practice of varying the pasture-land of cattle in its relation to the ancient Israelite calendar. The copious notes provided, normally at the end of a paper, are among the many attractive features of this splendid collection. There is a full index of Bible texts, but no index of subjects or persons.

J.M.T.B.

ROWLEY, H. H.: *The Servant of the Lord and other Essays on the Old Testament*. 2nd edition, revised. 1965. Pp. xvi + 356. (Basil Blackwell, Oxford. Price: 50s. 0d.).

This volume, noticed in the *Book List* 1953, p. 62, (*Eleven Years*, p. 515) has long been accepted as offering authoritative studies in some central Old Testament topics and needs no further commendation. In this reprint of the eight essays the author has added material to the text and notes, bringing both sections up to date. The appearance of the book has been improved by the use of better paper and clearer type. All students of the Old Testament will be glad this work is once again in print.

W.D.McH.

WEISS, J. G. (ed. by): *Papers of the Institute of Jewish Studies, London*. Vol. I. 1964. Pp. 210. (Magnes Press, Jerusalem. Distributed in G.B., Commonwealth, and Europe by Oxford University Press. Price: 43s. 0d.).

The publication is intended for papers which are too long for the *Journal of Jewish Studies*, and too short for the monograph series, *Scripta Judaica*. The present volume contains four papers: E. E. Urbach: 'The Laws regarding slavery as a source for social history of the period of the Second Temple, the Mishnah and Talmud'; R. J. Zvi Werblowski: 'Faith, Hope and Trust, a study in the concept of Bittahon'; Raphael Loewe: 'The "plain" meaning of Scripture in early Jewish exegesis'; S. M. Stern: 'An unpublished Maqama by Al-Harizi'. All four papers are well written, with full annotation.

B.J.R.

WELLHAUSEN, J.: *Grundrisse zum Alten Testament*, ed. by Rudolf Smend (Theologische Bucherei, Neudrucke und Berichte aus dem 20. Jahrhundert, Band 27, Altes Testament). 1965. Pp. 138. (Chr. Kaiser Verlag, Munich. Price: DM. 9).

Both the publisher and the editor are to be congratulated on making available this collection of *scripta minora* by Wellhausen. The first item is a sketch of the history of Israel, which Wellhausen had privately printed in 1880 and which is now for the first time published in German. It corresponds to the first 9 sections of the article 'Israel' which was reprinted from the *Encyclopaedia Britannica* in the English translation of the *Prolegomena to the History of Israel*. This is followed by 'Israelitisch-jüdische Geschichte', from *Die Kultur der Gegenwart* I, 4. Two shorter studies round off the collection: the survey of the history of the study of the Old Testament which Wellhausen contributed to the 4th, 5th, and 6th editions of Bleek's *Einleitung in das Alte Testament*, and the appreciation of Ewald which Wellhausen wrote in the *Jubiläumsschrift* of the Göttingen Academy (1901).

G.W.A.

WESTERMANN, C.: *Forschung am alten Testament. Gesammelte Studien*. (Theologische Bucherei, Neudrucke und Berichte aus dem 20. Jahrhundert, 24). 1964. Pp. 359. (Chr. Kaiser Verlag, Munich Price: DM. 15.80).

Of the nine studies here published, two are new. The remainder are reprints and cover 'The Mari-Letters and Prophecy in Israel', 'The Relation of belief in Yahweh to non-Israelite religion', 'Hope in the Old Testament', a study of the Lament form, and three studies of the Psalms—one on the actualization of history, one on the collection of the psalms, and one on Ps. xc. The two new studies are substantial and important. The first deals with the Genesis narratives and contains ninety pages of close analysis and discussion of their types and their nature in an attempt to go beyond the limitations of older aetiological study and the 'historical' approaches of some American scholarship. The second is concerned with 'The Language and Structure of the prophecy of Deutero-Isaiah'; it analyses the forms of the material, after a review of recent studies, and in its setting out of the structure and content endeavours to show the relation between the prophet's use of the forms and the task which was his in a particular situation.

P.R.A.

WOLFF, H. W.: *Wegweisung. Gottes Wirken im Alten Testament*. Vorträge zum Bibelverständnis. 1965. Pp. 198. (Chr. Kaiser Verlag, Munich. Price: DM. 14.80).

This is an interesting volume of four groups of broadcast and popular lectures to student and other bodies, dealing with Bible questions: Israel and mankind, men before God, and God for us. These titles include studies in Biblical Criticism, Salvation-History and World History, Psalms, and a particularly sympathetic study of Hosea.

G.H.D.

EDUCATIONAL

- *ANDERSON, G. W.: *The History and Religion of Israel*. (The New Clarendon Bible, Old Testament, Vol. I). 1966. Pp. xii+210 incl. 2 maps and 21 ills. and chronological tables. (Oxford University Press, London. Price: 15s. 0d.).

This first volume of the Old Testament series of the New Clarendon Bible, appearing just thirty years after its predecessor in the original Clarendon Bible, reflects both contributions of scholarship and changes of standpoint of the intervening period. The chief changes are that history and religion are no longer treated separately, because they are inseparable, that the scope of the work is extended beyond Ezra to the Maccabaeen Revolt, that the RSV replaces the RV for Biblical quotations, and that for extra-Biblical texts frequent references are made to Winton-Thomas's *Documents from O.T. Times* and Pritchard's *The Ancient Near East*. The book is well planned and although the narrative is highly compressed it reads easily and reflects the author's mastery of his subject and sureness of judgement. This book will appeal not only to A level and S level candidates in the G.C.E. examinations but to students in Colleges of Education and in Theological Colleges and indeed to all who require a short, general but scholarly, reliable, up-to-date and attractive conspectus of the history and religion of Israel.

L.A.P.

- *HEATHCOTE, A. W.: *From the Exile to Herod the Great*. (The London Divinity Series, Book III, Old Testament). 1964. Pp. 140 including 2 maps + 3 plates. (James Clarke, London. Price: 7s. 0d.).

This textbook, intended for candidates for the G.C.E. examinations in Divinity, is carefully planned and simply and clearly written in seventeen short chapters. Within its limits it is a useful and accurate factual guide to the history and literature of the post-exilic period, though the Psalter receives only a passing mention.

L.A.P.

- *HEBERT, G.: *The Old Testament from Within*. Paperback Edition. 1965. Pp. 154. (Oxford University Press, London. Price: 7s. 6d.).

This new Oxford Paperback, written by the late Father Hebert for non-theological readers as a guide to the 'real issues of faith in the various stages of the Old Testament history' was first published in 1962 and reviewed in the *Book List* 1963, p. 12.

L.A.P.

- YATES, G. G.: *A Guide to the Old Testament*. 1965. Pp. 272 + 6 maps. (Epworth Press, London. Price: 25s. 0d.).

This book has been prepared as a textbook for Methodist lay preachers in training. It presents in straightforward form the assured results of modern study, and is thoroughly safe as a guide to the beginner who has no technical knowledge. The scheme is: as short an introduction to each chapter as possible, followed by the study of selected passages of the Bible itself. The title is exactly and admirably accurate. The volume covers

the Old Testament period; i.e., down to the Maccabean Revolt. It ends with a short outline of Old Testament Theology and test questions. Less than one fifth is devoted to exilic and post-exilic times.

N.H.S.

ARCHAEOLOGY AND EPIGRAPHY

Annual of the American Schools of Oriental Research, vols. XXXVI–XXXVII (1957–58), *The Excavations at Dibon (Dhibân) in Moab*, Part I: *The First Campaign*, 1950–51, by F. V. Winnett; Part II: *The Second Campaign*, 1952, by W. L. Reed. 1964. Pp. viii + 1–30 + 25 plates and pp. 37–80 + 73 plates. (American Schools of Oriental Research, New Haven. Price: \$7.50).

This double volume is devoted to reports on the excavations mainly in the S.E. corner of the mound, where the Mesha stele was found and in the tombs in the Wadi Dhiban. There seems no outstanding difficulty in identifying this six-acre site with Dibon, the significance of which is documentarily attested in the fourteenth or thirteenth centuries, the reign of Mesha (fl. 840) and the Byzantine period, and these occupation periods are attested in sherds from the Late Bronze Age, the tenth century and the second century to the Arab Age. It had been hoped to amplify by stratified excavation Glueck's general findings on the basis of surface exploration, but in the limited area excavated this could not be achieved, nor was the Mesha inscription supplemented. No significant building or fortification was discovered. Excavation in such provincial areas so far from the main highways west of the watershed in Western Palestine involves difficulties through lack of the full range of comparative material and promises limited results of generally local significance. The fact of the very substantial and significant Mesha inscription, however, might in this case justify the excavation of Dhiban.

J.G.

CAMPBELL, E. F., Jr., & FREEDMAN, D. N. (ed by): *The Biblical Archaeologist Reader*, vol. II, 1964. Pp. xx + 420 incl. 39 ills. + 7 figures + map. (Anchor Books, Doubleday, New York. Price: \$1.95 or 13s. 6d.).

There are here twenty-four articles reprinted from the *Quarterly Journal of the American Schools of Oriental Research*. There are three sections:

I. Cities and Lands of Israel's Neighbours, with articles on Mari, Nuzu, Ugarit, Edom, Philistines, Ammonites, Aram Naharaim, Frankincense and Myrrh, Arameans, and From Qarqar to Carchemish.

II. Reports of excavations in Palestine, at Hazor, Megiddo (two articles), Samaria, Shechem (three articles), and Lachish.

III. Cities of the New Testament Period—Antioch-on-Orontes, Ephesus (two articles), Laodicea, Athens, The Apostle Paul, and the Isthmian Games.

Some of the articles have been brought up to date, and the whole is a valuable collection, forming a useful companion to Vol. I.

J.N.S.

NOTH, M.: *The Old Testament World*, trans. by Victor I. Gruhn. 1966. Pp. xxii + 404 + 10 maps and ill. (Adam & Charles Black, London. Price: 48s. 0d.).

This English translation of the 4th edition of *Die Welt des Alten Testaments* will be most welcome to scholars and students of the Old Testament at all stages and particularly to the more advanced. Giving a very comprehensive survey of the whole Old Testament background, geographical, historical, and cultural with a section on archaeological methods and results, the work concludes with a valuable discussion of the transmission of the text and methods of textual criticism and an evaluation of the versions. The author reveals his familiarity with the topography and peasant life in Palestine in the best tradition of Dalman and Alt of the famous German Archaeological Institute in Jerusalem, with which, one hears with gratification, Professor Noth is again associated. In the translation there are certain inadvertencies, e.g., p. 79 'in post-Exilic times the Edomites pressed forward from the S. against Transjordan'. On p. 225, 'the grave of Jacob in the Kidron Valley' will not be readily understood as 'the tomb of James'. On p. 247, 'Desecration Texts' for 'Execration Texts' is an obvious, but unfortunate, slip in proof reading. There are other slips, but the translator is to be congratulated that there are so few which certainly do not impair his excellent presentation of an excellent work.

For reviews of earlier editions see *Book List* 1946, p. 16 (*Eleven Years*, p. 16); 1953, p. 46 (*Eleven Years*, p. 499); 1957, p. 19; 1963, p. 15.

J.G.

WRIGHT, G. E.: *Shechem. The Biography of a Biblical City*. (The Norton Lectures of the Southern Baptist Theological Seminary). 1965. Pp. xviii + 170 incl. Table of Archaeological Periods + 113 ill. (Gerald Duckworth, London. Price: 50s. 0d.).

In his excavation of Shechem after the earlier (and, by modern standards, destructive) work of Sellin and Welter, Professor Wright has undertaken a task which would have deterred many archaeologists, and if the earlier work complicated his task in the field, his detective work on the incomplete reports of Sellin, to which he conscientiously and patiently relates his own work, does not facilitate the reading of his book. The peculiar vicissitudes of the site, too, with its artificial fillings and levellings at various stages of its history, complicate the task for archaeologist and reader alike. Nevertheless in his study of the defences, the two gateways, the building on the acropolis, which, like Sellin (*pace* Welter) he interprets as a temple, and indeed that of Baal-berith, and a limited section of the lower part of the town, Professor Wright presents an intelligible picture related to the documentary history of Shechem both Biblical and extra-Biblical. His data and discussion of the Samaritan settlement and the schism are particularly valuable. The synthesis between the documentary and material evidence will occupy the critical faculties of those competent and interested in both fields, and Professor Wright's suggestions will be found as well informed as we have come to expect. There are useful appendices by the author's colleagues on specialized subjects, of which studies on

Shechem in the Amarna Tablets and the cuneiform Texts from Shechem will probably most interest Old Testament scholars.

J.G.

HISTORY AND GEOGRAPHY

The Cambridge Ancient History: Revised Edition of Volumes I and II. Greece, Crete and the Aegean Islands in the Early Bronze Age: by J. L. Caskey. Fasc. 24. Pp. 44. (Price: 6s. 0d.).

Elam and Western Persia: c. 1200-1000 B.C.: by René Labat. Fasc. 23. Pp. 32. (Price: 3s. 6d.).

We welcome the appearance of two more fascicles of the revised edition of the *C. A. H.* Of more immediate interest to Old Testament students will be René Labat's masterly account of the most brilliant period of the kingdom of Elam, 1200-1000 B.C. It was the period during which Elam was able to take advantage of the weakness of both Assyria and Babylon, and to establish mastery over the whole of Sumer and Akkad. Among the spoils of the victorious Elamite campaigns were the statues of Marduk and Nana, of Manishtusu, and the famous stele of Hammurabi. Professor Caskey deals with the intricate movements of population at the end of the Neolithic Period, which brought about the settlement of new elements in Crete, Greece, and the Aegean Islands. He records the significant finding of a cylinder seal impression upon a jar from Lerna III, a detail which suggests the presence of Mesopotamian influence or cultural contact. Sir Arthur Evans had already suggested that the presence of the bull cult in Crete pointed in the same direction.

Both these fascicles bear witness to the continuing high standard of scholarship maintained in the revision of the great Cambridge Ancient History.

S.H.H.

The Cambridge Ancient History: Revised Edition of Volumes I & II. The Struggle for the Domination of Syria (1400-1300 B.C.): by A. Goetze. Fasc. 37. Pp. 64. (Price: 6s. 0d.).

Anatolia in the Old Assyrian Period: by Hildegard Lewy. Fasc. 40. Pp. 28. (Price: 3s. 6d.).

Assyria and Babylonia c. 1200-1000 B.C.: by D. J. Wiseman. Fasc. 41. Pp. 48. (Cambridge University Press. Price: 6s. 0d.).

Assyria and Babylonia c. 1370-1300 B.C.: by C. J. Gadd. Fasc. 42. Pp. 36. (Price: 6s. 0d.).

The revision of the great work has taken a leap forward and we now have four new fascicles to engage our attention. The names of the authors range from the old and well-tryed to the younger generation, but all give us assurance of the highest quality of scholarship. We have first Professor Goetze's account of the tense struggle between Egypt and the Hittites for the mastery of Syria, together with the part played by the Mitanni and the Hurrians in that confused struggle. Our main source of information is the Tell el-Amarna Letters, which have been subjected to a fresh and thorough scrutiny by the author. Much fresh light is thrown on this fascinating period of history.

In fascicle 40 which will be c. XXIV of the new edition, Professor Hildegard Lewy deals with the part played by Anatolia in the Old Assyrian Period, ranging from the time of Sargon of Agade up to the end of the Assyrian occupation of Kultepe. Here the new material from Mari has been fully used by the author to illustrate this obscure period.

The period of the next fascicle, the history of Assyria and Babylonia during the two hundred years from 1200 to 1000 B.C. is one which Professor Wiseman has made his own by his work on the Babylonian Chronicles. Here one has only to compare the author's treatment of this period with that contained in the old edition to realise how much new light has accrued from recent studies, and how much is due to Professor Wiseman's own researches. This is a most interesting and important fascicle.

Lastly, in fascicle 42, Professor Gadd, to whom we already owe so much in this field, and whom age does not weary, takes up the story at the point where, as he says, the gloom which the previous disturbed centuries of internecine struggle had cast over the Near East is beginning to disperse. In his own lucid style he tells the story of the revival of the power of Assyria under Ashur-uballit and its consequences.

S.H.H.

The Cambridge Ancient History: Revised Edition of Volumes I & II. Palestine in the Time of the 19th Dynasty. (a) *The Exodus and Wanderings*: by Otto Eissfeldt. Fasc. 31. Pp. 32. (Price: 6s. 0d.).

The Hebrew Kingdom: by Otto Eissfeldt. Fasc. 32. Pp. 80. (Price: 8s. 6d.).

Here are two more fascicles of the rapidly advancing revision of the Cambridge Ancient History. These two will be specially welcome to Old Testament students as they are from the pen of the doyen of Old Testament studies, and deal with some of the most difficult problems in the history of Israel. Professor Eissfeldt is inclined to concede historicity to the figure of Abraham, but is doubtful about that of Jacob and Isaac. He gives a searching analysis of the early settlement in Canaan, and the Egyptian sojourn. He suggests that the Joseph tribes, together with a nucleus of Levi, constituted that part of the Hebrew people which went down into Egypt, and experienced the Exodus under the leadership of Moses the Levite. It is interesting to compare Eissfeldt's treatment of this part of Israel's history with that by Professor Rowley in his Schweich Lectures, *From Joseph to Joshua*. Professor Eissfeldt's account of the Hebrew Kingdom up to the split after the death of Solomon is marked by that breadth of learning and soundness of judgement which we have come to expect from him.

S.H.H.

HORAIN, C. M.: *L'identité des lieux de la Jordanie et de l'Arabie. Catalogue de 931 positions indiquant les correspondances entre les dénominations anciennes et modernes*. 1964. Pp. 71. (Gand, Chez l'auteur: Casa Nova, P.O. Box 4134, Jerusalem, Jordan).

The place names collected in the records of pilgrims and travellers from the Byzantine age until 1807 (Seetzen's journey) are arranged alphabetically and identified with those in use since

1857 (Tobler's journey). Some of the identifications are correct, some are uncertain or fanciful, and no proof is given. There is only one short note on the last page of the book, according to which the identifications thus obtained seem to convince the author that the descriptions of Sinai in the records of the early pilgrims (*Peregrinatio Sylviae*, *Petrus Diaconus*, and *L'Anonyme de Plaisance*) all refer to the place which is wrongly called Petra, while the Sinai Peninsula, itself wrongly named, is the Ethiopia of the Biblical texts. Such novel hypotheses call for more detailed demonstration.

R.deV.

LIVER, J. (ed. by): *The Military History of the Land of Israel in Biblical Times*. (Military Historical Library). 1965. Pp. 490 + 32 plates + many ills., maps and plans. ('Maarachoth', Israel Defence Forces Publishing House).

This volume, ably edited by Jacob Liver of the University of Tel Aviv, comprises thirty two studies, fifteen directly written as contributions to this volume and the remaining seventeen having already appeared, in a modified form, in various periodicals. The studies, composed by eminent scholars, amongst them Y. Aharoni, A. Malamat, B. Mazar, Y. Yadin, and S. Yeivin, deal with wars of three periods: (a) those which took place in Canaan before the Israelite Conquest; (b) in the Land of Israel from the Conquest to the Beginning of the Monarchy; (c) under the Monarchy. This is followed by a series of articles dealing with armies, weapons, and fortifications. The volume ends with a relevant epilogue by E. Galili and includes three detailed indexes, a great number of maps, illustrations, and plates.

M.W.

NEWMAN, M. L.: *The People of the Covenant. A Study of Israel from Moses to the Monarchy*. 1965. Pp. 208. (Carey Kingsgate Press, London. Price: 25s. 0d.).

This is an English reprint of the work published in the U.S.A. in 1962 under the same title. It was reviewed in *Book List* 1964, pp. 26 f.

G.R.D.

OLMSTEAD, A. T.: *History of Palestine and Syria to the Macedonian Conquest*. 1965. (reprint). Pp. xxxiv + 664 + frontispiece + 187 ills. + 18 maps and plans + maps on front end paper. (Baker Book House, Grand Rapids, Michigan. Price: \$9.95).

This is a photolithoprinted edition of the well known work originally published by Scribner's in 1931. The binding, though stout and serviceable, lacks the sumptuous appearance of the original. The format has been reduced; but the print is admirably clear. The transformation of what were originally photographic plates into ordinary illustrations has resulted in some loss of sharpness. But the volume remains a fine example of book production. In spite of all the water that has flowed under historical and archaeological bridges since 1931, the reappearance of this important work (even though it is without addition or alteration) is to be welcomed.

G.W.A.

ORLINSKY, H. M.: *The Challenge of Idolatry: The History and Tradition of Ancient Israel*. (in Japanese). 1961. Pp. vi + 245. (Kyobunkan, Tokyo. Price: Y. 400).

This is a Japanese edition of Dr. Orlinsky's book, *Ancient Israel*, reviewed in *Book List* 1954, p. 23 (*Eleven Years*, p. 560) and *Book List* 1961, p. 22. The translation was done by Prof. Masaki Kobayashi from the first edition, but he had access to the author's unpublished manuscript prepared for revision and made minor changes accordingly. There is a special preface to the Japanese edition by Dr. Orlinsky, whose life and work is introduced by the translator.

T.A.

TEXT AND VERSIONS

*AP-THOMAS, D. R.: *A Primer of Old Testament Text Criticism*. 1964. 2nd, revised edition. Pp. 50. (Basil Blackwell, Oxford. Price: 7s. 0d.).

This work, the first edition of which was reviewed in *Book List* 1948, p. 19 (*Eleven Years*, p. 129), is for students beginning the critical study of Hebrew texts. It contains all kinds of useful information about how the text has been transmitted: the canon, development of the script, how the vowel-system developed, how the text was standardized and what the Masoretes did, the kinds of errors that have crept into the text, and all the early versions. A useful, elementary book for the Old Testament class in schools and colleges.

N.H.S.

GOSHEN-GOTTSTEIN, M. H.: *The Book of Isaiah. Sample edition with Introduction*. (The Hebrew University Bible Project). 1965. Pp. 46 + 58 (in Hebrew). (Magnes Press, The Hebrew University, Jerusalem. Price: £4 10s. 0d.).

The text of four chapters of Isaiah (chs. ii, v, xi, and li) is printed in large type, reproducing the Aleppo codex, with the *massora magna* at the top of the page and *massora parva* on both side margins. The *apparatus criticus* is in four sections, which consist of: (I) The Versions, (II) The Scrolls from the Judean Desert and Rabbinic Literature, (III) Medieval Bible Manuscripts, and (IV) Spelling, vowels, and accents. The introductory matter, given in Hebrew and English, contains information which is relevant for the future use of the text as well as a presentation of the whole practice of textual criticism. The mass of information is formidable indeed, and supersedes any edition of the Hebrew Bible hitherto published. The work is contemporary both in its critical assessments and in the virtual absence of conjectural emendations. This precursor, therefore, is valuable *per se* and indispensable for the publication as a whole. It is a *must* for the Biblical scholar.

B.J.R.

MAY, H. G.: *Our English Bible in the Making: the Word of Life in Living Language*. Revised edition, 1965. Pp. 163. (Westminster Press, Philadelphia. Price: \$3.95).

The first edition of this book was issued in 1952 concurrently with the publication of the Revised Standard Version. In its revised form it takes into account the further Qumran texts which have been published, the New English Bible (New Testament), the Catholic edition of the RSV, the Confraternity Version, and other translations, such as those of Phillips. It also includes a new section on the reception the RSV had during its first ten years. All of this makes a good book better, and renews the usefulness which the original edition was recognized to have (see *Book List* 1953, p. 27; *Eleven Years*, p. 480).

H.H.R.

RAHLFS, A.: *Septuaginta-Studien I-III*. 2 Auflage. Vermehrt um einen unveröffentlichten Aufsatz und eine Bibliographie mit einem Nachruf von Walter Bauer. 1965. Pp. 16 + 688 + 1 portrait. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 38).

X

We certainly welcome the re-publication, photomechanically processed, of Rahlfs' *Septuaginta-Studien, I-III*, long since unattainable and of fundamental importance for all students of the Septuagint. The three works consist of: *Studies in the Books of Kings* (1904); *The text of the LXX-Psalter, with the appendix, Greek Psalter fragments from Upper Egypt copied by W. E. Crum*, (1907); and *Lucian's recension of the Books of Kings* (1911). In addition, there is published for the first time an article by Rahlfs on the Ethiopic version. Professor J. Jeremias supplies a Foreword, and an obituary on Rahlfs, by Walter Bauer (first published in 1935 in *N.G.G. Jahresbericht*), gives a clear assessment of Rahlfs' contribution. Finally, a bibliography of Rahlfs's works, assembled by K. Hasenfuss, cannot but be of great convenience to the expert.

B.J.R.

SOISALON-SOININEN, I.: *Die Infinitive in der Septuaginta*. (Suomalaisen Tiedeakatemia Toimituksia, Annales Academiae Scientiarum Fennicae. Ser. B. Tom. 132, 1). 1965. Pp. 230. (Helsinki. Suomalainen Tiedeakatemia).

X

This workmanlike examination of the LXX renderings of the Hebrew Infinitive Construct falls into two main sections. Firstly, various Hebrew Infinitives, alone and with prepositions, and the corresponding Greek renderings, are classified. A subsection deals with Greek Infinitives which are not present in Hebrew. Secondly, inner-Greek variations are considered as they are reflected in different manuscripts, and, again in subsections, the evidence of canonical and apocryphal books and of Aquila, Symmachus, and Theodotion is assessed. Incidentally, other fascinating problems are discussed, e.g., the relevance of the data for the hypothesis of different translators functioning in individual books, as in Jeremiah and Ezekiel. The author works cautiously; and possibly this is reflected in the rather negative conclusions of the book as a whole; but he shows how even leading scholars of the

past were too daring in presenting hypotheses on partial evidence. The book is to be highly commended for use by all Septuagint students.

B.J.R.

TALMON, S. (ed. by): *Textus. Annual of the Hebrew University Bible Project*. Vol. IV. 1964. Pp. 231 + 12 (Hebrew). (Magnes Press, The Hebrew University, Jerusalem. Price: 43s. 0d.).

This volume, dedicated to the late Professor Kahle, opens with a study by L. Lipschütz of Michael b. Uzziel's treatise (*Kitab al-Khilaf*) on the differences between Ben Asher and Ben Naphtali. G. E. Weil discusses some new fragments of the *Massora magna* of the Targum of the Pentateuch, and in a second contribution he opposes M. F. Martin's conclusion concerning the palaeographical character of Codex Neofiti 1. A. Dothan writes on the various stages in the transmission of the text of the chapter in *Diqduqe ha-Te'amim* which deal with the minor *ga'ya*, and on the evolution in the application of the minor *ga'ya*. G. R. Driver assembles further examples of abbreviations in the MT and in other texts. S. Talmon discusses aspects of the textual transmission of the Old Testament in the light of the Qumran manuscripts. P. Wernberg-Møller considers the contribution of the *Hodayot* to the textual criticism of the Old Testament and notes especially the comparatively large number of allusions to the book of Isaiah. B. Kedar-Kopfstein examines divergent Hebrew readings in Jerome's Isaiah, and concludes that in his time there existed more divergency in Hebrew Old Testament texts than is commonly supposed. Y. Ratzahbi rejects the Saadian authorship of the Arabic *tafsir* to the Song of Deborah. D. Flusser surveys all the ancient texts in which the seventh commandment precedes the sixth; both orders are well attested in the period of the Second Temple. M. H. Goshen-Gottstein lists fourteen fragments as yet unpublished of the Syrohexapla. A one-page report of the Bible Project 1960-64 is presented, and there are the usual short summaries in Hebrew of the articles.

D.W.T.

WEIL, G. E.: *Initiation à la massorah. L'introduction au Sépher Zikhronōt d'Élie Lévi*. 1964. Pp. XI + 86. (E. J. Brill, Leiden. Price: Fl. 8).

The major part of the book outlines the life story and work of Elias Levita, and the history of Massoretic development. Levita's period A.D. 1469/70 to 1541 were fateful years in the history of the textual transmission, what with the publications of the Bomberg press, the Babylonian Talmud, Levita's *Massoreth ha Massoreth*, and other works. The outline of the history of the Massorah is no less interesting, dwelling on the development of the grammarians, the Tiberian and Babylonian vocalizations, and the study of the earlier vocalic systems. The second part gives a translation of Levita's Introduction to *Sepher Zikhronōth*. The background for the present work is the larger study by Professor Weil, *Élie Lévi, humaniste et massorète*, Leiden, 1963; and its relevance for the projected fourth edition of *Biblia Hebraica* cannot be over-estimated.

B.J.R.

YADIN, Y.: *The Ben Sira Scroll from Masada*. With Introduction, Emendations and Commentary. (Trans. & Reprinted from *Eretz-Israel*, Vol. 8). 1965. Pp. 49 + 45 (Hebrew) + 9 plates. (The Israel Exploration Society and The Shrine of the Book, Jerusalem. Price: \$6.00).

Scholars will be very grateful to Yadin for the prompt and erudite edition of the twenty-six leather fragments found in Masada, comprising chapters xxxix; xxvii xliii; xxx of Ben Sira in the original Hebrew version, copied not later than 73 B.C. This copy of Ben Sira, which is the oldest of all MSS extant, confirms the view that the well-known MSS discovered in the Cairo Genizah, in spite of the many corruptions they embody, fundamentally represent the original Hebrew version. Yadin's scrutiny of the relationship which exists between the various Genizah MSS. themselves as well as between them and the *Vorlage* used by the Greek and the Syriac translators is of special importance.

M.W. .

ZIEGLER, J. (ed. by): *Sapientia Jesu Filii Sirach*. (Septuaginta. Vetus Testamentum Graecum, vol. XII, 2). 1965. Pp. 368. (Vandenhoeck & Ruprecht, Göttingen. Price: Paper, DM. 58, by subscription, DM. 50; cloth, DM. 62, by subscription, DM. 54).

The first fascicle of this volume (Wisdom of Solomon) was published in 1962 (cf. *Book List* 1963, p. 21), and with the appearance of the present volume we have an idea of the immense industry and success with which Professor Ziegler manages to fulfil his task. The Society takes this opportunity of greeting Professor Ziegler, and rejoicing in his recovery after a period of indifferent health.

The text of Ecclesiasticus is a well-known challenge to LXX specialists, and the editor has duly acknowledged the fact with characteristic humility. Detailed discussions are included in the 120 pages of introduction, and the editor's dependence on the earlier critical edition of Rahlfs (cf. p. 47) is explained.

One remarkable omission must be noted. There is no reference here to the Qumrân text of Ecclus. li. 13 ff. (cf. J. A. Sanders: *The Psalms Scroll of Qumrân Cave II*, reviewed elsewhere in the present *Book List*), and it is regrettable that two such standard works should have been produced under such conditions of mutual exclusiveness.

B.J.R.

EXEGESIS AND MODERN TRANSLATIONS

BRIGHT, J.: *Jeremiah*. Introduction, Translation, and Notes. (The Anchor Bible, 21). 1965. Pp. CXLIV + 372. (Doubleday, New York. Price: \$7.00).

The Introduction gives a brief but useful account of Israelite prophecy, the historical background of Jeremiah's ministry in which the traditional date is accepted, and a clear account of the 'types'—prophetic oracles in poetry, prose discourses, and biographical material, each of which has its own history of transmission. The oracles are mainly Jeremianic, the biographical material is from an intimate of the prophet (? Baruch); the prose while not the *ipsissima verba* of Jeremiah, represents his teaching as remembered by his followers. The translation seeks to convey

the equivalent effect, short of paraphrase, rather than a word-for-word rendering. 'Thou', etc., are retained for direct address to Yahweh. Perhaps a translator of i.17: 'Don't lose your nerve' could have found a modern equivalent for ix.2: 'They bent their tongue like a bow'. Of the foreign oracles, only those against Egypt and Philistia can confidently be assigned to Jeremiah. Textual and exegetical notes are attached to the translation. Use is made of the versions (mainly LXX) and conjecture. This will be a useful addition to the literature in English on Jeremiah.

A.S.H.

CUNLIFFE-JONES, H.: *Jeremiah*. Introduction and Commentary. (Torch Bible Paperbacks). 1965. Pp. 288. (S.C.M. Press, London. Price: 13s. 6d.).

This is an unchanged re-issue in paperback of the commentary which was first published in 1960 (See *Book List* 1961, p. 29).

R.E.C.

DAHOOD, M.: *Psalms I (1-50)*. Introduction, Translation, and Notes. (The Anchor Bible, 16). 1966. Pp. XLVI + 330. (Doubleday, New York. Price: \$6.00).

'The present work is not a commentary on the Psalms in the traditional sense of word' (p. XVII). Thus there is no systematic discussion of such questions as the form, subject-matter, purpose, and date of each psalm; and no attempt has been made to comment on every point of interest in the individual verses; moreover, many matters that would normally be discussed in the introduction have been postponed to the second volume. The primary purpose is, rather, to give 'a translation and philological commentary which utilizes the linguistic information offered by the Ras Shamra tablets' (p. XVII). Since 'A significant corollary of Ugaritic studies will be the devaluation of the ancient versions' (p. XXIV), little is said of them in the commentary. With indefatigable ingenuity and great enthusiasm, Fr. Dahood makes a large number of new suggestions; for example, he maintains (in this case, without the support of Ugaritic) that *sedek* and *sedeka* can mean 'meadow' and that, where this meaning is found in Ps. v.9, xxiii.3, xxxvi.11 and several other verses of the Old Testament, there is a reference to life after death, pictured as the Elysian Fields. Fr. Dahood's suggestions are often controversial and, as he himself says, 'To claim that the present application of this new information to the biblical text is judicious in every instance would be patently absurd' (p. XLII). The application of the method in a thoroughgoing, and even extreme, way to one book may be welcomed by students of the Old Testament, because it gives them the opportunity of judging how far it is successful. Yet it may be doubted whether *The Anchor Bible* was the right place to try out the experiment, since it is intended for 'the general reader with no special formal training in biblical studies' who will be unable to understand the philological notes and who may sometimes find it difficult to distinguish between views generally accepted by scholars and opinions held, as yet, only by Fr. Dahood.

J.A.E.

DENTAN, R. C.: *I & II Kings, I & II Chronicles*. (The Layman's Bible Commentaries). 1965. Pp. 156. (S.C.M. Press, London. Price: 6s. 0d.).

Within the scope of the series this is an admirable introduction to Kings and Chronicles, generally well informed in literary criticism and historical and archaeological background, none of the major problems being omitted, but nothing distracting from the presentation of the books according to the intention of the Deuteronomic and Priestly (Levitical) historians. Kings is presented rather in the style of paraphrase in a lucid fashion apt to engage the layman and less advanced student and presenting a wealth of expository information in the most unobtrusive fashion. In Chronicles the treatment is designedly less full, the writer noting more fully adaptations of matter common to Kings, with additions and omissions for which he notes the reasons. The difference between the two works is felicitously characterized: Kings is a news-reel with commentary; Chronicles scenes in stained glass.

J.G.

FÜGLISTER, N.: *Das Psalmengebet*. 1965. Pp. 168. (Kösel-Verlag, München. Price: DM. 9.80).

This is a series of seven lectures on the devotional use of the Psalms, its main theme being that the fact that they are poetry must never be lost sight of when they are read, recited, sung or otherwise used as prayer forms. To this end the author is not concerned with textual criticism or historical exegesis—he tends to set them aside as of very secondary significance—but urges the Christian user of the Psalms to try to identify himself with the mind and mood of the *divinely* inspired author and to accept the possibility that he may never be (nor does he need to be) able to give a meaning to every phrase in itself.

L.H.B.

GERLEMAN, G.: *Ruth/Das Hohelied*. (Biblicher Kommentar, Altes Testament, XVIII, 3). 1965. Pp. 121–235. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 11.55).

With this part the commentary on Ruth and the Song of Songs (see *Book List* 1962, pp. 27 f., and 1964, pp. 33 f.) is complete. We have here the commentary on Ca. ii. 8–viii. 14. As in all the volumes of the series a full-scale commentary is supplied, each section being given in an original German translation, with full textual notes, followed by a general discussion of the form and place of the section and a verse by verse exegetical commentary. A wide range of modern literature is drawn on, and the work is both up-to-date and indispensable to students of the Song. The individual poems are interpreted as love-songs, not all wedding-songs and not a connected succession. The view that Shulammite means Shunamite is rejected, and also that the name is connected with Solomon. Instead it is suggested that it is a passive participial form with feminine ending. In iii. 10 for 'paved with love' the reading 'laid with stones' is substituted and Driver's rendering 'upholstered with leather' is unmentioned.

H.H.R.

GOLDBERG, A. M.: *Genesis-Exodus*. (Die Heilige Schrift des Alten Testaments, Band I). 1964. Pp. 212. (Verlag Herder, Freiburg. Price: by subscription, DM. 19.80).

This is the first volume of a new translation of the Old Testament into German. The book is divided as follows: Genesis, Translation, pp. 15-102 followed by a brief Introduction to the Pentateuch and then to Genesis, pp. 103-112. Brief comments on Genesis, pp. 113-123. A similar pattern follows for Exodus. The work is therefore mainly a modern and readable translation with very brief comments.

G.H.D.

GORDIS, R.: *The Book of Job and Man. A Study of Job*. 1966. Pp. x+390. (The University of Chicago Press, Chicago and London. Price: 63s. 0d.).

This exposition of Job falls into two parts, the first containing sixteen studies on various problems in and aspects of the book (pp. 1-228) and the second a translation of the text with summaries of the contents of each section (pp. 229-306), followed by a list of abbreviations and notes explaining and justifying the translation, with ample references to current literature (pp. 307-366); and the whole work is brought to a conclusion with a bibliography and indices (pp. 367-389). The author shows a deep understanding of Hebrew modes of thought and expression and makes a number of very interesting suggestions. He is convinced of the unity of the whole poem but seems to press his case too far, e.g., in defending the authenticity of the hymn on Wisdom by arguing that it is a work of the author's early days and of the speeches of Elihu by ascribing them to the same author's old age (pp. 102-3, 110-15). His arguments, too, are not always logical, e.g., that the discovery of a fragment of the Hebrew Text of Qoheleth at Qumrân proves that the work was not originally written in the Aramaic language (p. 360); it proves nothing of the sort. The references to 'pages' and 'sheets' of the original Job (pp. 93, 102) are unhappy; for books in page-form were not invented till the Christian era. The translation reads extremely well, although some of the renderings will raise doubts: e.g., 'ōn, 'son' and šēlā 'wife' (p. 150), although one can easily see how they have been reached. Occasionally it is ungrammatical, e.g., in having 'he' where grammar requires 'him' (p. 113, l. 9 from bottom); and some of the expressions used in it are infelicitous, e.g., 'God speeches' for 'God's speeches' (*passim*), 'locales' (presumably an Americanism) and 'frightened limbs' (p. 240, l. 12). One very good point which the author makes is in drawing attention to the Hebrew habit of changing speakers without any introductory phrase to help the reader; for the failure to recognize this often puzzling practice has led to much needless emendation (see *Z.A.W.* LXXVIII 1-7). The author's outlook is Jewish, and this has enabled him to see much that others have missed; consequently the book, even though occasional blemishes may be noticed (and these may often be such only in the eyes of a hypercritical reviewer) is one which no student of Job ought to overlook.

G.R.D.

GRISPINO, J. A.: *The Old Testament of the Holy Bible in the Confraternity Edition*. 1965. Pp. xiii + 1802, incl. 23 maps, charts, and tables. (Guild Press, New York. Price: \$1.50).

This is a gallant attempt to produce the Old Testament in a paperback by making all possible use of the Confraternity Version sponsored by the Episcopal Committee of the Confraternity of Christian Doctrine. Of its 1802 pages rather less than a third (538) prints the Douay text; all the remainder is taken from the new version. The sections from Genesis to Ruth, Job to Sirach, and the prophetic books are from the Confraternity version. The portions from 1 Samuel to Esther, as well as 1 and 2 Machabees, follow the Douay. Grispino has added a good deal in the way of introductory matter and notes. There are a few maps and a sketch of the Hebrew idea of the world; also a 'tree of Jesse' that is no improvement on the one in Christchurch Priory, Hants. The print is small, but quite readable.

J.M.T.B.

HEATON, E. W.: *Daniel*. (Torch Bible Paperback). 1966. Pp. 252. (S.C.M. Press, London. Price: 12s. 6d.).

This is an unchanged reprint of the commentary which first appeared in 1956. See *Book List* 1956, p. 30; *Eleven Years*, p. 737.

R.E.C.

The Holy Bible, Revised Standard Version: Old and New Testaments together with the Apocrypha of the Old Testament. With an Introduction to the Apocrypha by H. H. Rowley. 1965. Pp. x + 1068 + xii + 212. (Thomas Nelson, Edinburgh. Price: 25s. 0d.).

It is convenient to have Old Testament, New Testament and Apocrypha in one volume of medium size. This has been achieved without sacrifice of legibility, for the print is clear and the paper not too thin. The system of indicating the stressed syllable in proper names has been extended to the Apocrypha. Professor Rowley contributes nine pages of introduction on the origin and significance of the Apocrypha, which will greatly help the general reader to understand the nature of the books, the light they shed on an important period of Jewish history, and their value for the study of both the Old and New Testaments.

W.D.McH.

KISSANE, E. J.: *The Book of Psalms translated from a critically revised Hebrew text with a commentary*. 1964 (reprint). Pp. xlv + 656. (Browne & Nolan, Dublin. Price: 55s. 0d.).

This work was originally published in two volumes in 1953 (see *Book List* 1953, pp. 37 f.; *Eleven Years*, pp. 490 f.) and 1954 (see *Book List* 1955, p. 34; *Eleven Years*, p. 667) respectively. Its reissue in one volume is to be welcomed, the more so since, notwithstanding inflation, it now costs five shillings less than before.

G.W.A.

KNIGHT, G. A. F.: *Deutero-Isaiah*. A Theological Commentary on Isaiah 40–55. 1965. Pp. 284. (Abingdon Press, New York and Nashville. Price: \$5.50).

The Prophet is seen as a 'theological giant' of the exilic period who insists 'that the living Word of the living God began to be united with the very flesh of God's son Israel at that specific period'. The book contains a translation, exegesis, and theological interpretation. The translation is vivid though at times somewhat free; one may question, for example, xl. 6: 'All flesh is grass, and lasts no longer than the wild flowers', which seems to miss the point of *hesedh*, as does the comment 'the *hesedh* of nature is to die'. The Servant Songs are not treated separately but as an integral part of the setting in which they are found. Thus the Servant is, throughout the chapters, Israel or the Israel that is to be. The book will be welcomed for its deeply religious and often eloquent theological interpretation and will meet the needs of the non-specialist. It should be read, as indeed the author suggests, alongside a critical commentary; a selected bibliography up to 1963 is added at the end of the book.

A.S.H.

KNIGHT, G. A. F.: *Ruth and Jonah: the Gospel in the Old Testament*. (Torch Bible Paperback). Revised ed. 1966. Pp. 94. (S.C.M. Press, London. Price: 6s. 6d.).

This is a reprint in paperback, with some minor revisions, of the commentary which first appeared in 1950. (See *Book List* 1951, p. 39; *Eleven Years*, p. 334).

R.E.C.

KNIGHT, G. A. F.: *Hosea: God's Love*. (Torch Bible Paperback). 1966. Pp. 128. (S.C.M. Press, London. Price: 7s. 6d.).

This is an unchanged reprint of the commentary which first appeared in 1960. (See *Book List* 1960, pp. 19 f.).

R.E.C.

MARSH, J.: *Amos and Micah*. Introduction and Commentary. (Torch Bible Paperbacks). 1965. Pp. 128. (S.C.M. Press, London. Price: 7s. 6d.).

This is an unchanged re-issue in paperback of the commentary which first appeared in 1959. (See *Book List* 1960, p. 21).

R.E.C.

MINN, H. R.: *The Servant Songs*. Excerpts from Isaiah 42–53. Introduction, Translation and Commentary. 1966. Pp. 34. (Presbyterian Bookroom, Christchurch, New Zealand. Price: 9s. 0d.).

In this brief exposition the Servant is treated as a fluid concept and so applicable to 'the person of the Mediator of salvation arising out of Israel'. The treatment of MT is conservative, though occasional references are made to DSI, notably at liii. 11 —'In consequence of his mortal suffering he will see light'; transliteration of Hebrew words is sometimes confusing; '*aleph*' and '*ayin*' are not reproduced except at liii. 8. Since this is a limited edition (475 copies) it may not be available in the Northern hemisphere.

A.S.H.

MYERS, J. M.: *I Chronicles*. Introduction, Translation, and Notes. (The Anchor Bible, 12). 1965. Pp. XCIV + 242. (Doubleday, N.Y. Price: \$6.00).

II Chronicles. (The Anchor Bible, 13). 1965. Pp. XXXVI + 270. (Doubleday, N.Y. Price: \$6.00).

It is a matter for satisfaction that the same author will be commenting on Ezra, Nehemiah in volume 14 of this series, and that the work of the Chronicler is thus being given unified treatment. But each volume is separate, although a much longer introduction is given in the first of these volumes, while the second provides as appendices a full analysis of the parallels to the text of both books and a set of genealogical tables. The substantial bibliography appears in both. As in other volumes of the series, the text is newly translated and it reads well. There are short, useful textual notes with many references to the literature, and sensible comments on the content. The rehabilitation of the Chronicler is here carried a stage further, and if the historical survey in the introduction is somewhat oversimplified, the appreciation of the Chronicler's theological position is a useful contribution to seeing his work for its own sake and not as a mere appendage to the earlier Old Testament historical books.

P.R.A.

MYERS, J. M.: *Ezra, Nehemiah*. Introduction, Translation, and Notes. (The Anchor Bible, 14). 1965. Pp. LXXXIV + 268. (Doubleday, New York. Price: \$6.00).

This excellent volume has a valuable introduction (which includes a good historical survey of the period from the beginning of the exile and a review of modern critical work on these books) followed by an original translation of the Hebrew and Aramaic text, accompanied by brief verse by verse notes and longer notes on each of the sections into which Professor Myers divides the books. Apart from the introduction the main value of the commentary lies in these longer notes. The authenticity of the Cyrus edict is recognised, Ezra is placed after Nehemiah but in the reign of Artaxerxes I, Ezra's lawbook is held to be the completed Pentateuch, and Ezra is held to have been the author of Chronicles-Ezra-Nehemiah and to have written circa 400 B.C. While the reviewer would not subscribe to all of these positions, he pays tribute to the careful study of all the many problems attaching to these books and to the author's acquaintance with recent literature as well as the older works, and welcomes this volume as the best available English commentary on these books.

H.H.R.

PLÖGER, O.: *Das Buch Daniel*. (Kommentar zum Alten Testament, Band XVIII). 1965. Pp. 184. (Gerd Mohn, Gütersloh. Price: DM. 28).

After a brief Introduction Plöger gives an original translation, with full linguistic and textual notes, and exegetical commentary and general discussion of each section. On critical problems the author accepts the unity of the book, with but short secondary

passages, apart from the prayer in ch. ix, and places its composition in the time of Antiochus IV. He finds no Messianic significance in the figure of the Son of Man, in whom he finds a representation of Israel. In the main the author presents his own interpretation of the book, with but little discussion of other views. In the reviewer's opinion the views presented are sound and reliable, and with few exceptions he shares them. In a commentary of this length he would have liked to see fuller discussion of some of the problems on which all critical scholars are not agreed.

H.H.R.

POPE, M. H.: *Job*. Introduction, Translation, and Notes. (The Anchor Bible). 1965. Pp. LXXXII + 294. (Doubleday, New York. Price: \$6.00).

Every additional help towards the understanding of the book of Job is to be welcomed. Though the series to which this volume belongs is aimed at the general reader, Professor Pope has produced a commentary which theological students will find very useful, especially for the full references to modern discoveries and recent writing. The introduction is restrained and cautious, the translation is characterized by the attempt to put over to the non-Hebraist the poetic features of the original, and the notes are a judicious mixture of exegesis and technical, mainly linguistic, comment. It is no reflection on the book to say that it supplements rather than displaces the older classic commentaries.

W.D.McH.

PORTBOUS, N. W.: *Daniel: a Commentary*. (The Old Testament Library). 1965. Pp. 174. (S.C.M. Press, London. Price: 30s. 0d.).

The German edition of this book was reviewed in the *Book List* 1963, p. 27. For this English edition the translation of RSV has been substituted for the author's original translation, with the indication of significant differences in notes. The outstanding value of this commentary was recognised in the earlier review. Its scholarship is beyond reproach, though it is not primarily concerned with the minutiae of literary or historical criticism. Above all it seeks to bring out the value of the book of Daniel for the reader today, and this it does in a most excellent way.

H.H.R.

RYLAARSDAM, J. C.: *Proverbs, Ecclesiastes, Song of Solomon*. (The Layman's Bible Commentaries). 1965. Pp. 160. (S.C.M. Press, London; John Knox Press, Richmond, Virginia; Ryerson Press, Toronto. Price: 6s. 0d.).

The value of this small commentary is disproportionate to its size. Not only does it fulfil the purpose of the series as 'a concise non-technical guide', but it provides much also to interest and stimulate the more advanced reader. Problems of introduction

are simply outlined with many a shrewd observation. Resourceful though unobtrusive scholarship characterizes the interpretation of the text and the application of its meaning to current situations. The distinctive emphases of each book are indicated with judgement and sensitivity, and the question of their relationship to each other is briefly considered.

E.T.R.

SCOTT, R. B. Y.: *Proverbs, Ecclesiastes*. Introduction, Translation, and Notes. (The Anchor Bible, 18). 1965. Pp. LIV + 258. (Doubleday, New York. Price: \$6.00).

In accordance with the pattern of *The Anchor Bible*, which 'is aimed at the general reader with no special formal training in biblical studies', this volume contains a new translation of Proverbs and Ecclesiastes with introductions and notes; the comments are usually brief, although important passages such as Prov. viii are discussed at greater length. There is also a general introduction which examines Israel's Wisdom literature as a whole and its relation to similar literatures of other countries. The book contains much that is valuable, but attention can here be drawn only to two points of interest. First, Prov. viii is thought to contain no more than a poetic personification of wisdom; *kanani* in verse 22 is rendered 'possessed', and the puzzling third word of verse 30 is pointed 'omen and understood to mean 'binding [all] together'. Secondly, although the introduction does not discuss in detail the unity of Ecclesiastes, Dr. Scott makes it plain there and in the notes that he regards it as substantially the work of one writer who sometimes quotes older proverbs; but the presence of occasional later additions is also recognized.

J.A.E.

SPEISER, E. A.: *Genesis*. Introduction, Translation, and Notes. (The Anchor Bible, 1). 1964. Pp. LXXVI + 378. (Doubleday, Garden City, New York. Price: \$6.00).

The freshness, grace, and vigour of the translation in this commentary are an index to the quality of the entire work. If all the volumes of the Anchor Bible prove to be in the same class of excellence, it will indeed be a notable series. In the introduction a brief sketch is given of the sources and of the antecedent tradition. The material is assigned to the three familiar main sources, J, E, P, but without either too precise analysis or further refinement into additional sources, though a 'Residue' is recognized which cannot be assigned to any of the three. J and E are held to be distinct sources, dependent on a prior oral tradition (T). P is held to be the work of a school whose activity lasted from early till post-exilic times. In both the introduction and the commentary, expert and judicious use is made of the extra-Biblical material, particularly the Hurrian. The commentary conveys a rich store of learning with great economy and clarity of language. The entire work is a masterpiece of interpretation and a fitting crown to the scholarly labours of its lamented author.

G.W.A.

WILDBERGER, H.: *Jesaja* (Biblicher Kommentar, Altes Testament, X, Lieferung 1). 1965. Pp. 1-80. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75).

The first fascicle of this commentary by Professor Wildberger of Zürich deals with Isa. i. 1-ii. 5. It is clearly written, balanced in judgement, and based on an extensive knowledge of the relevant literature. Among much that is interesting, several points deserve special mention. Dr. Wildberger holds, with many modern writers, that i. 2-3 shows affinities with vassal-treaties, and he does not rule out the possibility that it has a cultic background, though Isaiah is not therefore to be regarded as a cultic prophet. He also maintains that i. 11 ff. does not contain an absolute condemnation of sacrifice, and that ii. 2-5 is probably Isaianic. Old Testament scholars will look forward to further fascicles of this valuable commentary.

J.A.E.

WOLFF, H. W.: *Dodekapropheten, 1: Hosea*. (Biblicher Kommentar, Altes Testament. XIV, Lief. 1-3). Zweite, verbesserte und ergänzte Auflage. 1965. Pp. XXXII + 322. (Verlag der Buchhandlung des Erziehungsvereins, Neukirchen, Kr. Moers. Price: DM. 40.80).

The first edition of this commentary was reviewed in *Book List* 1957, p. 35; 1958, p. 24 and 1962, pp. 33 f. For this second edition numerous detailed revisions and improvements have been made and the bibliographies brought up to date.

R.E.C.

YOUNG, E. J.: *The Book of Isaiah*, Vol. i, Chapters i-xviii. (The New International Commentary on the Old Testament). 1965. Pp. xii + 534. (Eerdmans, Grand Rapids, Michigan. Price: \$7.95).

Professor Young is one of the ablest and best known of conservative writers on the Old Testament. The present volume is the first of three which will contain his commentary on Isaiah in the series of Old Testament commentaries, of which he is the General Editor. It contains an original translation of the text, and a very full verse by verse and phrase by phrase commentary, with many special notes in smaller type. The brevity of the introduction is in marked contrast with the fullness of the commentary. The author maintains the unity of the entire book of Isaiah and is conservative on textual questions. This does not mean that his work is without value for readers who do not share his approach. Professor Young is a scholar who is widely acquainted with views he does not share, and his work is a *vade mecum* of views which he accepts and rejects, and few will not learn from it or fail to find it valuable for consultation. There are three appendixes, one of which is devoted to a rejection of the theory of an Enthronement Festival in Israel in the various forms that have been proposed. A fine bibliography closes the volume.

H.H.R.

ZIMMERLI, W.: *Ezechiel*. (Biblicher Kommentar, Altes Testament, XIII, Lieferung 12). 1965. Pp. 899-978. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 7.75).

This fascicle begins with the closing sections of the treatment of xxxvii and ends with the first three pages of the bibliography and introduction to xl-xlvi. Thus the bulk of it is devoted to the difficult pericope on Gog. After a careful textual and structural analysis, the conclusion is reached that the earliest form of the pericope was xxxviii, 1-9 (with minor excisions); xxxix, 1-5, 17-20, and that this core of material has been expanded in such a way as to emphasize some features in it and add others. The antecedents of the pericope are traced in earlier prophecies about a foe from the north (in Jeremiah) and about the destruction of Israel's enemies and their weapons on the mountains of Israel, or more specifically on Mount Zion (in Isaiah). A survey of views about the identity of Gog ends with a cautious and qualified approval of the equation with Gyges, and thus of Magog with Lydia. On grounds of style and content Zimmerli is disposed to hold that the core of the pericope may have originated with Ezekiel himself. In its valuable surveys of earlier discussions and its painstaking and penetrating treatment of the text this fascicle is of the same high quality as those which have previously appeared and whets the appetite for what is still to come.

G.W.A.

LITERARY CRITICISM AND INTRODUCTION

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

ANDERSON, G. W.: *Enemies and Evildoers in the Book of Psalms*. (Reprinted from the Bulletin of the John Rylands Library, vol. 48, No. 1, Autumn, 1965). 1965. Pp. 18-29. (The John Rylands Library, Manchester. Price: 3s. 0d.).

In this Rylands lecture, adapted in part from lectures delivered last year in Sweden, Professor Anderson surveys certain modern interpretations of ancient Hebrew psalmody and some criticisms levelled against them. After a brief review of the work of Smend, Rahlfs, and Gunkel, Dr. Anderson devotes the greater part of his space to Mowinckel and his critics, particularly Mowinckel's own disciple, Harris Birkeland, whose researches had persuaded Mowinckel to modify his position. The study ends with a wise caution against inflexibility of approach and overstatement of results, and a hint that the lecturer will return to this theme of width of interpretation in studying enemies and evildoers in the Psalter.

W.D.McH.

BEYERLIN, W.: *Origins and History of the Oldest Sinaitic Traditions*, trans. by S. Rudman. 1965. Pp. xviii + 192. (Basil Blackwell, Oxford. Price: 37s. 6d.).

This book was originally published in German in 1961 and was reviewed in *Book List* 1962, p. 30. It was immediately recognized as a work of outstanding importance in the debate about Israel's historical and religious origins which centres round the views

of scholars like Noth and von Rad. S. Rudman has done a service by making this scholarly and indeed exciting book more widely available. Professor G. W. Anderson underlines its significance in a foreword.

N.W.P.

BLACKWOOD, A. S., Jr.: *Ezekiel. Prophecy of Hope*. 1965. Pp. 274. (Baker Book House, Grand Rapids, Michigan. Price: \$4.50).

This is a popular and lively book. After a foreword in which the author protests, and rightly, against the cavalier handling of the book in recent, especially American, scholarship, (H. H. Rowley's study in *B.J.R.L.*, September 1953, is not mentioned), the book is divided into two parts 'The Prophecy of Judgement' pp. 35-164 and 'The Prophecy of Hope' pp. 165-274. The author shows good knowledge of LXX and of the rabbinical and modern commentaries. The book stands beside, but does not replace, W. F. Lofthouse's study *Ezekiel, the Prophet of Reconstruction*, without Lofthouse's insight into the conception of idolatry, and without a proper understanding of Ezekiel's dumbness, which is here spiritually interpreted. The author appears to be aware of the textual, literary, and historical problems with which the book abounds; but inevitably the treatment is superficial, although he strikes a strongly religious note in his exposition.

G.H.D.

BOECKER, H. J.: *Redeformen des Rechtslebens im Alten Testament*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, Band 14). 1964. Pp. 182. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: cloth, D.M. 19.80; paper, D.M. 17.80).

This dissertation examines the stereotyped forms of speech used in Israelite legal proceedings. It distinguishes three major groups of formal speech making. The first took place before a lawsuit was actually established, raising an accusation that a crime had been committed, seeking to avert a court case on the part of the accused, and summoning a legal assembly. The second group were speeches made before an assembled court, pressing the accusation and making a defence against it. The third group concerned the conclusion of proceedings; the passing of sentence and consequences further to this. Boecker adds a fourth section dealing with speeches in civil proceedings concerning family and property laws. There are useful semantic notes on YKĦ, *hōšī'ā*, ZKR; and the study is particularly helpful in its examination of the use by the prophets of speech-forms rooted in Israel's legal practice.

R.E.C.

BRUNO, A.: *Alttestamentliche Texträtsel und Strophische Analyse*. Paralipomena zu den Büchern Genesis-Exodus, Josua, Richter, Samuel, Könige. Biographische Einleitung von Kurt Wilhelm. 1965. Pp. 232 + 1 portrait. (Almqvist & Wiksell, Stockholm. Price: Sw.Kr. 22).

The late Dr. Bruno's studies of the text of various books of the Old Testament have already been noticed in *Book List* 1954,

pp. 45 f. (*Eleven Years*, pp. 582 f.); 1955, p. 31 (*Eleven Years*, p. 664); 1956, p. 26 (*Eleven Years*, p. 733); and 1957, p. 29. The present volume consists of a collection of various passages, almost wholly in the prose narrative in German translation arranged so far as possible to indicate the rhythm of the original according to the principles applied by Dr. Bruno, who recognizes only one heavy beat in each word. The expansions to, and omissions from, the MT which he proposes in agreement with his somewhat mechanical principle, while occasionally feasible, are generally arbitrary, especially in narrative prose. Of the various emendations, conjectural and otherwise, some are quite feasible, but in the total want of notes their value is lost. J.G.

CARLSON, R. A.: *David, the Chosen King. A Traditio-Historical Approach to the Second Book of Samuel*, trans. by E. J. Sharpe and S. Rudman (notes). 1964. Pp. 304. (Almqvist & Wiksell, Uppsala. Price: Sw.Kr. 30).

The author of this book has provided us with a fine example of the traditio-historical approach to the Old Testament. In the introduction he gives a clear statement of the aims of this type of criticism. We are told that it 'includes the examination of the historical background of a particular tradition in its thematic, ideological and form-critical aspects, and its relation to that background'. Then the remainder of the book is an application of this method to the contents of 2 Samuel. In its present form this Biblical book is to be regarded as the work of the Deuteronomists. Their main aim in presenting the material was to bring the historical David into line with the ideal king as described in Deut. xvii. 14-20. Throughout this presentation can be detected the Deuteronomic emphasis upon obedience, disobedience, judgement, repentance, and deliverance. This is clearly brought out in Carlson's book under the headings given to the three main chapters, viz., (1) David under the blessing (a study of 2 Samuel ii-vii), (2) David under the curse (a study of 2 Samuel ix-xxiv), and (3) David and the hidden future. The text of 2 Samuel is carefully examined; and thus the book will prove valuable to the textual critic, as well as supplying a good example of traditio-historical criticism. E.R.R.

DONNER, H.: *Israel unter den Völkern. Die Stellung der klassischen Propheten des 8. Jahrhunderts v. Chr. zur Aussenpolitik der Könige von Israel und Juda. (Supplements to Vetus Testamentum, Vol. XI).* 1964. Pp. XII + 194 incl. XX tables. (E. J. Brill, Leiden. Price: Fl. 36).

The subtitle defines the purpose of this book. It is an examination of the reaction of the Hebrew prophets to the political situations in the life of the nation. This the author does by confining himself to the study of a definite period in the history of Israel and Judah, viz., that which extends from 735 B.C. to 701 B.C. A clear and accurate review of the main events is given, but most of the book is an examination of specific oracles from the works of the eighth-century prophets. The title of the first chapter is 'The Syro-Ephraimite war', and passages from Isaiah vii, viii, x, xvii and

Hosea v, viii are considered against this background. In the second chapter, passages from Isaiah ix-x (+ v. 25-30), xxviii; Hosea vii, ix, xi, xii, and Micah i., are discussed in relation to the fall of the kingdom of Ephraim and the conquest of Samaria. The years 721-711 B.C. are called a 'Decade of revolt', and are related to passages from Isaiah xiv and xx. In the fourth chapter attention is concentrated upon the short period 705-701 B.C., which is called 'The Last Rebellion'. Selections from Isaiah i, xviii, xxii, xxx, and xxxi are examined in the light of this historical setting. Then there follows another chapter called 'Miscellanea', where other passages from Isaiah and Hosea are studied, because they may be considered as related to the historical period under consideration.

To the Hebrew prophets, the events of 735-701 B.C. were more than episodes in the history of the expansion of the new Assyrian Empire. They perceive in them the character of 'world history', history which derives its meaning and significance from Yahweh, the God of Israel. Before offering his interpretation of a passage, the author submits the text to a careful examination. At the end of the book is appended the reconstructed Hebrew text of most of the passages which have been considered.

E.R.R.

DRIJVERS, P.: *The Psalms: Their Structure and Meaning*. 1965. Pp. xiv + 270. (Herder, Freiburg. Burns & Oates, London. Price: 30s. 0d.).

Beginning with an account of the Psalter as used in Christian liturgical prayer, the author provides the general reader with an account of the origin of the Psalter in the light of modern study. The various types of psalms are described, and they are related not only to their ancient life-setting in Israel's liturgy but also to their new life-setting in the Church's liturgy; thus the enthronement psalms find their fulfilment 'in the life of the Church, in the inner loving presence of God to men of faith, in his indwelling in those living temples that are the faithful, in his real presence in the Eucharist compared to which the ark was no more than a faint shadow' (p. 182).

F.F.B.

EISSFELDT, O.: *The Old Testament. An Introduction*, including the Apocrypha and Pseudepigrapha, and also the works of similar type from Qumran. The History of the Formation of the Old Testament, trans. by P. R. Ackroyd. 1965. Pp. xxiv + 862. (Basil Blackwell, Oxford. Price: 70s. 0d.).

The contents of an Introduction may be expected to reflect dominant contemporary scholarly interests in the field of study which it introduces, be they historical, literary, liturgical, religious, theological, or other, as well as to follow traditional procedures as may be considered appropriate. But, as Professor Eissfeldt remarks, many of these interests are pursued in separate studies and published in separate books today. He takes as his main subject the growth of the canon, the history of the text and the origin of the individual books—the last of these taking by far the largest place. The result is a book of comprehensive and genuine scholarship and of well-balanced judgement, written with clarity and grace. The bibliography of the German

edition is itself comprehensive, but Peter R. Ackroyd, who has provided this excellent English translation, has enhanced the value of this bibliography, especially for the English reader, by adding references to many recent publications in English. It can be said without hesitation that this introduction will hold a prominent place for many years to come.

A very minor point may be added. In future editions of the book it is hoped that in the Hebrew form of the titles of certain books and journals quoted in the Index of Abbreviations, the Hebrew letters may be made to 'toe the line'.

J.M.

GERLEMAN, G.: *Studien zu Esther*. (Biblische Studien, 48). 1966. Pp. 48. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 4.20).

The most striking feature of these short studies is the detailed comparison which Professor Gerleman makes between the narratives of Esther and of the Exodus. In matters of style, of personalities, and of narrative features he traces similarities, and if some of the parallels are rather fanciful, the overall impression is persuasive. He considers further the narrator's method and his language, and finally assesses, more positively than many scholars, the place of Esther in the canon. He describes the work as a secularised presentation of the Exodus theme, believing that the author 'knows nothing of divine guidance or divine intervention' (p. 29). It would appear appropriate to ask whether it is not rather true that the author expresses a conviction of divine providence in the whole narrative rather than in precise statement. The whole presentation offers easy and stimulating reading.

P.R.A.

GOOD, E. M.: *Irony in the Old Testament*. 1965. Pp. 256. (S.P.C.K., London. Price: 30s. 0d.).

The author first describes irony and then discusses the satiric irony of the Book of Jonah, the tragic irony of the life of Saul, various ironies in Genesis, the biting irony of Isaiah, the sardonic irony of Qoheleth and the ironies of the Book of Job. Although there is evidence of wide reading, and of great desire and effort to understand Old Testament irony in the light of Old Testament faith, the treatment tends to be superficial as perhaps befits the theme, and not always convincing.

G.H.D.

GOTTWALD, N. K.: *All the Kingdoms of the Earth*. Israelite Prophecy and International Relations in the Ancient Near East. 1964. Pp. xv + 448. (Harper & Row, New York. Price: \$7.00).

A welcome and fresh examination of prophetic political utterances especially those dealing with international relations. The book begins with a description of the background to prophetic activity of imperialism and international relations in the Ancient Near East. Then the author goes on to examine minutely all that the prophets said about Israel's contacts with the nations and her policies towards them. This part of the book shows not

only a wide acquaintance with recent literature but a sensitive understanding of the prophetic political consciousness. The book shows very clearly that the prophets were not conscious policy makers; they were interpreters of events in the light of their self-identification with God. International relations were shaped by God and not by men. In the prophecies of Second Isaiah Gottwald sees the prophet interpreting the rise of Cyrus, the Messianic leader, as the means of releasing Israel for her world-wide task not as the head of an empire but as priest to the world.

L.H.B.

GRANT, R. M.: *A Short History of the Interpretation of the Bible*. 1965. Pp. viii + 184. (A. & C. Black, London. Price: 21s. 0d.).

This is a revised edition of a work first published in U.S.A. in 1948 under the title *The Bible in the Church*; it was reviewed by A. R. Johnson in *Book List* 1949, p. 24, (*Eleven Years*, p. 187). The principal changes come at the beginning of the book, where the author's further study of the New Testament and early Church has led to some modification of his views, and at the end, where he finds it much more difficult to sum up the contemporary state of Biblical interpretation and predict its future course than he did in 1948.

F.F.B.

GRELOT, P.: *La Bible, Parole de Dieu*. Introduction théologique à l'étude de l'Écriture Sainte. (Bibliothèque de la Théologie Dogmatique — Series I — Vol. 5). 1965. Pp. XII + 418. (Desclee, Tournai. Price: B. Fr. 330).

Those who are familiar with Grelot's excellent contributions to the second volume of *Introduction à la Bible*, on the literary and historical background to the New Testament books, will be fully aware that he is an accurate writer with a fine gift of compression. The present book provides, first, a remarkably full account of the Bible as the Word of God, of the meaning of Biblical inspiration, and of the Canon of Scripture. The second part is concerned with interpretation and deals with the senses of Scripture, and in the chapter on Biblical hermeneutics has much to say on the literal sense and on the *sensus plenior*. Having read a quantity of books that cover the same ground, it seems clear to me that this is a vast improvement on the older manuals, and has the quality of clarity that pertains to all that is best in French literature. The three indexes (of authors, of subjects, and of Biblical texts) all appear to be exact and adequate.

J.M.T.B.

INGEBRAND, S.: *Bibeltolkningens problematik. En historisk översikt*. 1965. Pp. 260. (Diakonistyrelsens Bokförlag, Stockholm. Price: Sw.kr. 22).

This is a perceptive treatment of the history and the contemporary problems of Biblical interpretation. Though the bulk of the book is devoted to the historical survey, and an appropriate emphasis is laid on the importance of a historical perspective in

any attempt to interpret the Bible today, there is a useful discussion of the contemporary debate. A chapter is devoted to an exposition and critique of Bultmann's views, which have not met with ready acceptance in Sweden. Appropriately, there is also an appraisal of the views and continuing influence of the late Professor Fridrichsen. A brief closing chapter reviews outstanding contemporary problems.

G.W.A.

JEREMIAS, J.: *Theophanie, Die Geschichte einer alttestamentlichen Gattung*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, Band 10). 1965. Pp. VIII + 182. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: paper, DM. 18; cloth, DM. 21).

Jeremias begins with a detailed analysis of those texts which describe Yahweh's coming to his people in a theophany. He distinguishes two basic elements: the coming of Yahweh, usually associated with storm phenomena, and the confusion wrought in nature by this advent. This theophany is often connected with judgement upon the nations, but also, especially in the prophets, upon Israel. In a further section Jeremias then discusses analogous theophany descriptions from other Near Eastern literatures. He rejects the idea that in Israel the theophany tradition, as a whole, arose from the experience on Sinai, and also dismisses the view that its origin was in a regularly repeated cultic event. He finds the *Sitz im Leben* of the basic form in victory hymns of the pre-monarchic period, and traces distinct origins for each of the two basic elements. The 'confusion of nature' theme was borrowed from the surrounding nations, and the 'coming of Yahweh from his dwelling-place' arose from the unique encounter on Sinai. The victory hymns in which the theophany tradition grew up were used in the early cult, and the form was borrowed by the prophets. The conclusion does not appear convincing, particularly in its splintering of the basic tradition into two separate elements which had quite distinct origins. Both elements would appear to belong together. Nevertheless there is an immense amount of rewarding material and comment in this study, which is commendably clear and readable. It is better in its criticism of existing views than in its offer of a new one.

R.E.C.

KELLER, C-A.: *Découverte de l'Ancien Testament*. 1965. Pp. 106. (Semeur Vaudois, Lausanne).

This attractive little book consists of a collection of brief studies of nearly all the books of the Old Testament, originally published *seriatim* in the Swiss weekly, *Semeur Vaudois*. Professor Keller's aim is to bring out, first their literary quality, and then, and more particularly, the fact that this is an inspired literature, the word of the living God, reducing to a minimum 'considerations d'ordre purement scientifique'. Some of the studies are little gems, all are suggestive and stimulating. The sections on the Book of Proverbs (une petite bibliothèque de pédagogie) is particularly good, perhaps however exemplifying a tendency of the author to stress the humanistic element in the Old Testament

while, very slightly, deflating the prophetic element; but the book is full of meaty sayings and interesting judgements and is written with distinction and clarity of style.

M.Bu.

MARTIN-ACHARD, R.: *An Approach to the Old Testament*, trans. by J. C. G. Greig. 1965. Pp. x + 96, including 2 maps. (Oliver & Boyd, Edinburgh & London. Price: 15s. 0d.).

The French original of this book was reviewed in *Book List* 1963, p. 36. Its appearance in a competent English rendering is welcome. The bibliography has been recast to suit the needs of the English reader.

G.W.A.

NIELSEN, E.: *De ti bud: en traditionshistorisk skitse*. (Saertryk af Københavns universitets festskrift i anledning af Hans Majestaet Kongens fødselsdag 11. marts 1965). 1965. Pp. 138. (Copenhagen). = *Die Zehn Gebote: eine traditionsgeschichtliche Skizze*, trans. by H.-M. Junghans. (Acta Theologica Danica, Vol. VIII). 1965. Pp. 128. (Munksgaard, Copenhagen. Price: D.Kr. 40.00).

This valuable study of a subject which has been prominent in recent discussion is based on a course of lectures delivered at the Swedish Theological Institute in Jerusalem in 1962. Though the author has modestly described his book as a sketch and disclaims any pretensions to either exhaustive treatment or definitive solutions, anyone who follows his discussion of the related problems will have a clearer picture of the main trends in contemporary study of the Decalogue and of the issues at stake. The book demands a fuller review than is possible here; and it must suffice to indicate the main themes which the author examines. These are: the presumed ten-fold structure, its parallels, and the division into two tables; the textual and literary problems relating to the two forms of the Decalogue and the relation of these forms to their present literary settings; the form-critical problem and the question of the original form of the Decalogue; the traditio-historical problem (here it is interesting to note that the author maintains that parallels from Hittite formulas cannot legitimately be used to define the *original* situation of the Decalogue); and the region and circles from which the Decalogue emanated (priests and elders in the Northern Kingdom, possibly at Shechem, in the early period of the monarchy) and its subsequent history as a covenant document. This informative, suggestive, and balanced treatise merits close study.

G.W.A.

NYSTRÖM, S.: *Gamla Testamentet och förkunnelsen*. Prästmötesavhandling för Växjö stift. 1965. Pp. 134. (Svenska Kyrkans Diakonistyrelses Bokförlag, Stockholm. Price: Sw.Kr. 15).

Nearly thirty years ago the reviewer attended an illuminating course of lectures by Professor Lindblom on the Old Testament passages in the cycles of texts prescribed for use in the national Church of Sweden. The course was motivated by a desire to relate exegesis and homiletical practice. A similar desire has led Dr. Nyström (one of Lindblom's former students) to write

the book now under review. It falls into three parts: a historical sketch of the place of the Old Testament in the context of the liturgy, with special attention to Scandinavian Lutheranism; a survey of the history of Old Testament scholarship in relation to interpretation and preaching; and an examination of various forms of the theological interpretation of the Old Testament, with particular reference to allegorical, typological, and Christological interpretation. The value of the book lies in its factual character, its useful historical surveys, and its documentation.

G.W.A.

PERLITT, L.: *Vatke und Wellhausen. Geschichtsphilosophische Voraussetzungen und historiographische Motive für die Darstellung der Religion und Geschichte Israels durch Wilhelm Vatke und Julius Wellhausen.* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 94). 1965. Pp. X + 249. (Alfred Töpelmann, Berlin. Price: 77s. 0d.).

In recent times it has often been maintained (e.g., by Kraus and Pedersen) that in his presentation of the history of Israel Wellhausen was influenced by the philosophy of Hegel as mediated by Vatke. Perlitt provides a convincing demonstration that this view is untenable. He gives a careful characterization of the fundamental views on the philosophy of history held by Lessing, Herder, and Kant, and of their subsequent development, on the one hand in Hegel's system, and on the other hand in the historiography of Niebuhr, Ranke, and Mommsen (pp. 6-85). The central section of the book (pp. 86-152) is devoted to a detailed discussion of Vatke, whose hermeneutic approach is clearly expounded. The third section (pp. 153-243) is devoted to Wellhausen himself; and it is shown that his views were determined not by abstract theory but by sober examination of the text. The work is readable and carefully documented, and represents a contribution to our understanding of Vatke's approach to history as well as that of Wellhausen.

W.Z.

RICHTER, W.: *Die Bearbeitungen des 'Retterbuches' in der deuteronomischen Epoche.* (Bonner Biblische Beiträge, 21). 1964. Pp. XVIII + 148. (Peter Hanstein Verlag, Bonn. Price: DM. 38).

The findings of this careful and accurate analysis of the literary structure of the various editorial strands of Judges are briefly as follows; since the framework is found only in iii. 6-viii there existed a *Retterbuch* before that framework and the final Deuteronomic editor found framework and *Retterbuch* already put together. The 'specimen' story in iii. 7-12 is very close to the framework in phrasing but shows an advance in the thought of the framework, namely a movement towards purifying the religion. The writer of this specimen was dependent on the first introduction to the book of Deuteronomy and also on some of the Deuteronomic laws, and he probably re-edited the *Retterbuch*. The 'introductions' (ii. 6-iii. 6; x. 6-16) take this religious element a stage further and agree in outlook with the main Deuteronomic writer. The author of these re-edited the book as part of the Deuteronomic history. No writer on Judges will be able to afford to neglect this work.

L.H.B.

ROTH, W: M. W.: *Numerical Sayings in the Old Testament. A Form-Critical Study.* (Supplements to Vetus Testamentum, Vol. XIII). 1965. Pp. X + 104. (E. J. Brill, Leiden. Price: Fl. 24).

The work here noticed deals with the numerical saying (*middāh*), which plays so noticeable a part in the Old Testament. In the introduction, and again in the conclusion, the author deals with previous explanations of the origin and purpose of this practice; he then examines it under three main groups, with the appropriate sub-groups, namely Narrative Numerical Sayings, Reflective Numerical Sayings, and Hortative Numerical Sayings. To these he might have added Practical Numerical Devices, such as the decreasing numbers of the bullocks sacrificed as the days of the month increased (Numbers xxix. 17-34). In concluding he accepts the suggestion originally put forward by Alt, that the numerical sayings in Proverbs xxx. 15-31 are formulations of early Hebrew nature-wisdom of an encyclopaedic character; and he extends this explanation to embrace all such sayings. They are, in the author's view, a frame-pattern, i.e., a pattern which frames several items into a connected whole; its setting in life are those situations in human life when elementary items of information knowledge, or ethics, are to be grouped together as of equal importance. Briefly, whenever human reflection is at work by way of ordering and classifying, the pattern of the numerical saying offers itself as a form which most readily and adequately fixes the results of such reflection. Such sayings originated among, and were transmitted by, the wise men and the priests who were the guardians of both secular and sacred traditions. The matter is fully collected and clearly arranged by the author, and it is well illustrated from other literature, notably the Ugaritic poems.

G.R.D.

RUPPERT, L.: *Die Josephserzählung der Genesis.* Ein Beitrag zur Theologie der Pentateuchquellen. (Studien zum Alten und Neuen Testament, Band XI). Pp. 178. 1965. (Kösel-Verlag, München. Price: DM 38).

There are two basic assumptions which determine the starting-point for this study. The first is that the literary-critical approach to Pentateuchal study, in spite of the arguments adduced for J¹ and J², S, L, and other sources, is at least temporarily becalmed, and J, E, and P remain as generally acceptable, with no recognisable alternative in the offing. The second assumption is that the theological approach to the Bible today is a fruitful one and deserves to be pursued further. For that purpose the Joseph narratives in the Book of Genesis present an eminently suitable block of material because of their lengthy history of composition and editing.

After the introduction the book is divided into three parts. The first part gives a literary-critical and a theological analysis of all the Joseph narratives. The second part then considers the relation of these to Wisdom literature and shows that, if they originally came from that source, they are used in the J source to reveal Yahweh's guidance and salvation of undeserving Israel, so that the story of Joseph as a whole is to be interpreted as the hopeful prelude to the history of Israel. The editor of the passages from the source E sees the guidance given to Joseph

as the prelude to God's guidance of Moses in the Exodus and in the wilderness, and correlates Joseph in his work with King David in his rule of the united kingdom. On the other hand, the Joseph story in the document P is in extent negligible and is part and parcel of the Jacob story; and the burial of Jacob at Hebron is regarded as the prelude to the entrance of Israel into Canaan.

Such a theological interpretation of Joseph's life and career as is given here finds explicit support of course in the Genesis narratives themselves. This book works it out systematically and correlates the interpretation which it gives with that which is also found to be applied to the history of Israel as related in the Books of Joshua, Judges, and 1 and 2 Samuel. Thus the book implicitly establishes a principle, if not the principle, on which each Pentateuchal editor chose his narrative material and the aim with which he presented it; it is a tenable and well-argued theory.

J.M.

SCHMIDT, W. H.: *Die Schöpfungsgeschichte der Priesterschrift*. (Wissenschaftliche Monographien zum Alten und Neuen Testament. Band 17). 1964. Pp. 204. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: cloth, DM. 23.50; paper, DM. 19.50).

The author's investigation into the traditions that lie behind Gen. i. 1-ii. 4a opens with a review of the critical treatment of this section of Genesis from the eighteenth century to the present day. Ancient Near Eastern parallels to Gen. i (cosmological myths and hymnic and wisdom texts) are next surveyed, and certain Old Testament texts, canonical and non-canonical, are also compared. Then follows the main part of the book, which is concerned with the analysis of the text of the Priestly account of the creation, with special reference to its formal structure, and to the relationship between *Wortbericht* (God as subject speaking) and *Tatbericht* (God as subject acting), the eight acts of creation being treated *seriatim*. Finally, the problem of the *Urtext* is discussed, and the theological working over of the traditional material is examined. A full bibliography is supplied in addition to a wealth of valuable footnotes. This is an important book, well planned, and detailed and thorough in its discussion. The author's rejection of the view that in i. 1 *reshith* is in the construct state, and his preferred translation 'wind' for *ruach* in i. 2 may be noted.

D.W.T.

WESTERMANN, C.: *The Praise of God in the Psalms*, trans. by K. R. Crim. 1965. Pp. 172. (John Knox Press, Richmond, Virginia. Price: \$4.25).

The original German edition of this book was published by the Evangelische Verlagsanstalt, Berlin, in 1953, and was reviewed in *Book List* 1954, p. 55 (*Eleven Years*, p. 592). The present translation is based on the second edition (practically unaltered) which was published by Vandenhoeck & Ruprecht in 1961. The original *Sitz im Leben* of the book was the German Church struggle and the author's own experience of imprisonment; hence the element of devotional interpretation. At the more

technical level, the author rejects the cult-functional and cult-historical approach of Mowinckel and others, and holds the proper complement to Gunkel's work to be the carrying on of Gunkel's own methods. To this task the bulk of the book is devoted. The author recognizes two basic psalm categories: laments, and psalms of praise, the latter being divided into 'declarative' psalms of praise (those which acknowledge specific acts of God, and which, in fact correspond to what are usually called psalms of thanksgiving) and 'descriptive' psalms of praise (those which praise God for what He is and for His acts in general). The bulk of the book consists of detailed analyses of form and content.

G.W.A.

WHYBRAY, R. N.: *Wisdom in Proverbs: the Concept of Wisdom in Proverbs 1-9*. (Studies in Biblical Theology, No. 45). 1965. Pp. 120. (S.C.M. Press, London. Price: 13s. 6d.).

This book, which is based on an Oxford D.Phil. thesis, begins with a brief discussion of the Wisdom literature in general and some problems of Proverbs i-ix in particular. These chapters are then analysed, primarily on the ground of form, and an original ten discourses are separated from later material. The discourses are compared with Egyptian literature and some substantial resemblances are noted. The rest of the monograph examines the later material and maintains that it was added in two stages. In the first stage, which reflects a 'state of affairs' that 'corresponds to the period of the great pre-exilic prophets' (p. 105), additions were made in order to 'equate the words of the Wisdom teacher with a personified Wisdom, although 'no explicit mention is made . . . of the connexion of this Wisdom with God' (p. 92). The remedying of this defect was the purpose of the second stage, in the Persian period, when further additions were made, among them viii. 22-31. The monograph contains a discussion of the principal theories of the origin of the personification of Wisdom, including a detailed refutation of Albright's attempt to find a Canaanite background. This interesting and stimulating study concludes with a bibliography and indexes.

J.A.E.

WISEMAN, D. J., MITCHELL, T. C., JOYCE, R., MARTIN, W. J., KITCHEN, K. A.: *Notes on some Problems in the Book of Daniel*. 1965. Pp. 80. (The Tyndale Press, London. Price: 8s. 6d.).

Four articles are included in this book in which on historical and linguistic grounds reasons are offered for caution in accepting a second century date for the book of Daniel. The first by D. J. Wiseman tentatively suggests reasons for the view that 'Darius the Mede' could be another name used of Cyrus the Persian, and that the argument from silence is not adequate for rejecting the accuracy of Daniel i. 1. The second article discusses the translation of Daniel's musical instruments and suggests a possible sixth century date. The third, 'The Hebrew of Daniel' and the fourth, 'The Aramaic of Daniel', both argue for the possibility of a sixth century dating. Such a study is to be welcomed, so long as it does not cause the non-specialist to draw hasty conclusions.

A.S.H.

ZOBEL, H.-J.: *Stammesspruch und Geschichte*. Die Angaben der Stammessprüche von Gen. 49, DTN 33 und JDC 5 über die Politischen und kultischen Zustände im damaligen 'Israel'. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 95). 1965. Pp. XII + 163. (Verlag Alfred Töpelmann, Berlin. Price: DM. 34).

The conclusions reached in this scholarly and well-documented investigation are, on the whole, those which have been reached by other scholars; e.g., fluctuations and changes in the tribal groupings in Israel in the period 1400–1000 B.C. (as exemplified, for instance, in Simeon, Levi, Reuben, and Gad); the fact that one or two tribes in certain cases developed by stages into a tribal group whose leadership did not remain constantly with one tribe and the evidence for more than one tribal movement into Palestine (e.g., Naphtali and Zebulun in the north, Ephraim and Manasseh in the central area, etc.), so that some had no tradition of enslavement in Egypt or covenant-making with Yahweh at Sinai. But collateral with all the social and political adaptations involved in these tribal associations and tensions and in tribal relations with the resident Canaanites, there was a sacral factor which was active and of great importance; Tabor and Shiloh have significant places in this respect. Add to this, says the author, a Canaanite conception of kingship in the south, contrasted with the amphictyonic leadership of the north, election theology in the south and covenant theology in the north, and a varied pattern of tradition, belief, attitude, and practice is disclosed. Finally the book tries to show the persistence of some of these differentials as significant factors during the monarchic period in Israel.

J.M.

LAW, RELIGION, AND THEOLOGY

AMSLER, S.: *David, Roi et Messie*. La tradition davidique dans l'Ancien Testament. (Cahiers Théologiques 49). 1963. Pp. 80. (Delachaux & Niestlé, Neuchâtel).

The theme of this monograph is to demonstrate how the David of history developed into the Messianic figure. First of all attention is called to the portrait of David which is given in the early traditions about him, such as the story of the Ark (1 Sam. iv–vii. 1, and 2 Sam. vi. 1–15, 17–20a), the account of the ascension of David (2 Sam. vii. 11–20; 1 Kings i–ii), and 'the last words of David' (2 Sam. xxiii. 1–7). Then there follows a discussion on the way in which these ideas have been developed in the Psalms (especially the Royal Psalms), the Prophets, and the historical writers (the Deuteronomist and Chronicler). The arguments are presented with clarity and persuasion, and will stimulate further thinking upon this theme.

E.R.R.

BARR, J.: *Old and New in Interpretation*. A Study of the Two Testaments. (The Currie Lectures delivered at Austin Presbyterian Theological Seminary, Texas, February 1964). 1966. Pp. 216. (S.C.M. Press London. Price: 30s. 0d.).

This book continues the author's argument in *The Semantics of Biblical Language* (Book List 1962, p. 81), and develops and expands his article 'Revelation' in *H.D.B.*, rev. ed., p. 849. He

examines critically some of the recent studies in Old Testament theology, though neither van Imschoot nor Koehler are specifically discussed. He questions the centrality of the concept of history for that of revelation and indeed prefers a theology of the divine word to one based on divine action. Typology and allegory are sympathetically discussed; the presence of both in the New Testament is noted. In the chapter, 'Old and New Testaments in the Work of Salvation' he would argue for a Trinitarian rather than a Christological approach; salvation is founded in the juncture of Old and New. The Word became flesh in the Jewish humanity of the first century within the context of the scriptural heritage and interpretative processes of that time. Understanding of the Bible must come both from an appreciation of Biblical categories and from categories and concepts external to the Bible. Theology is not dependent on philosophy yet it must pay heed to philosophical discussion. The Bible belongs to the world, and not to the Church only. This is a valuable contribution to all who are engaged in the work of Old Testament hermeneutics. It will promote vigorous discussion and, no doubt, criticism. But it cannot be ignored.

A.S.H.

BLEEKER, C. J. (ed. by): *Initiation*. Contributions to the theme of the Study-Conference of the International Association for the History of Religions held at Strasbourg, September 17th to 22nd 1964. (Studies in the History of Religions (Supplements to *Numen*), X). 1965. Pp. VIII + 310. (E. J. Brill, Leiden. Price: Fl. 48).

The 28 articles contained in this volume, by scholars of many nationalities, range over a very wide field, both in space and in time. Professor Eliade opens the ball with a brilliant essay on the significance of Initiation in the modern world, and the Editor contributes a valuable essay on the general significance of Initiation. Professor Brandon deals with a theme near to his heart, the significance of Time in some ancient Initiatory Rituals. The only essay dealing directly with the Old Testament is by the French scholar A. Caquot who writes on Initiation in ancient Israel. Several essays are concerned with Baptism in the New Testament and in Qumran. Professor Widengren winds up the discussion with a characteristic essay summing up the results of the Conference. The book should be of great importance and interest to Old Testament scholars.

S.H.H.

BONHOEFFER, D.: *Creation and Temptation*. 1966. Pp. 128. (S.C.M. Press, London. Price: 10s. 6d.).

The first part of this book was originally published in 1937 as *Schöpfung und Fall* (Chr. Kaiser Verlag, München). A later edition published in 1955 was reviewed in *Book List* 1956, pp. 41 f. (*Eleven Years*, pp. 748 f.). Still later it appeared in English in 1959 (see *Book List* 1959, p. 16) and was reprinted in 1960 and 1962. It consists of a theological exposition of Genesis i-iii. The book now appears again, this time bound up with a study of temptation based on New Testament passages. Nothing written by Bonhoeffer is without interest; but what we are offered here is eisegesis rather than exegesis.

N.W.P.

CLEMENTS, R. E.: *God and Temple. The Idea of the Divine Presence in Ancient Israel*. 1965. Pp. xii + 1964. (Basil Blackwell, Oxford. Price: 25s. 0d.).

An interesting attempt to trace a development in the conception of Yahweh's presence in Israel as a unifying theme of the first importance for our understanding of the Bible. The main lines of this development are found (a) in the mythology associated with Solomon's Temple, which links Israel's possession of the Holy Land with Yahweh's dwelling-place on Mount Zion in terms of 'a "cultic" entitlement', (b) in the Deuteronomic Reform, which stresses, rather, the gift of the Holy Land as an historical event, and, correspondingly, replaces the earlier mythology of the Jerusalem Temple with a theology of the divine 'Name' as the means of accounting for Yahweh's presence in Israel, and (c) in the various attempts which were made in early Judaism to explain the continuing experience of Yahweh's presence despite the fall of the Temple and the disaster of the Exile. It is not surprising that the treatment of so vast a theme in so small a compass has led to many generalizations which the trained student of the Old Testament may well wish to question; but, if one is left with the strong impression that the author's argument is largely based upon a somewhat too ready acceptance of current theory, this in no way detracts from one's appreciation of his attempt to find a way through the maze of contemporary argument concerning the Old Testament, coupled as it is with evidence of wide reading, a certain independence of judgement, and a pleasingly clear style.

A.R.J.

COMBLIN, J.: *Le Christ dans l'Apocalypse*. (Bibliothèque de Théologie: Théologie biblique, Série III, Vol. 6). 1965. Pp. XII + 268. (Desclée, Paris and Tournai. Price: B.Fr. 290).

This is a scholarly and well-documented study of the various figures and titles under which Christ is portrayed in the Book of Revelation, in the light of their Old Testament and Intertestamental background. The figures and titles include the Lamb, the Servant, the Coming One, the Son of Man, the Word of God, Jesus Imperator, Wisdom, the Witness, the Messiah, the Living One. The great novelty of John's Apocalypse by contrast with Jewish apocalypses in general is its identification of the two figures of Son of Man and King Messiah in the person of Jesus, an identification made possible for John by his prior identification of Jesus with the Ebed Yahweh, who is both Son of Man and King Messiah. An interesting section of this study compares the biblical Son of Man with the *maskil* of 1QS, and suggests that Jesus' twofold fulfilment of the Son of Man ideal corresponds to the main functions predicted of the Qumran *maskil*. F.F.B.

DULIÈRE, W. L.: *De la Dyade à l'Unité par la Triade*. 1965. Pp. 560. (Adrien Maisonneuve, Paris).

This is a learned and ingenious, but unconvincing, book which argues that in the Biblical tradition man was originally androgynous and was created by a duality of gods, one male and one

female. Yahweh was later introduced as a third and ultimately became the sole deity. Evidence from Mesopotamia, Egypt, and Greece is introduced alongside statements from the Talmud and the Zohar, with abundant pictorial illustration from archaeological finds. Some remarkable equations of Hebrew words are proposed, and every word ending in *-aim*, *-on*, or *-an* is treated as a dual, and made to support ditheism — e.g., Jerusalem, Dagon, Nehushtan, Zion, Rephaim (with which Raiphan of LXX in Am. v. 26 is equated). Jeroboam I is held to have been a priest who was converted by tradition into a king, and is held to have set up two images in Bethel. Even the ox and the ass of the traditional pictures of the birth of Jesus are converted into a male and a female deity. Yahweh, Adrammelek, and Annamelek are treated as a trinity. It is a pity that so much learning was not devoted to a better cause. That pairs of deities were widely worshipped and may have been worshipped by Israelites under alien influence does not justify the reading of this everywhere into the Bible.

H.H.R.

FALK, Z. W.: *Hebrew Law in Biblical Times*. An Introduction. 1964. Pp. 180. (Wahrmann Books, Jerusalem, Israel. Price: \$3.60).

The author describes, apparently exhaustively, the provisions of Biblical Law under ten headings: I Source; II Tribe, nation, and state; III Administration of justice; IV Crime and punishment; V Things and contracts; VI Persons; VII Family; VIII Marriage and divorce; IX Children; X Succession. The provisions of the law are in each case succinctly set out and illustrated, where possible, by Babylonian and Assyrian and occasionally by Hittite law; and Rabbinical interpretations of Biblical law are often introduced. Thus far the book will be found useful to the student who wants a clear exposition of the facts; but its utility is impaired by the uncritical use of sources. In fact, his use of these is pre-critical; everything is taken at its face value. Sweeping statements, such as that Darius promulgated laws based on the Code of Hammu-rabi and that his legislation for Egypt was a restatement of the old native rules (pp. 54 f.) will surprise any reader tolerably well-informed on the subject of ancient law; both appear to be quite unjustified amplifications of or deductions from something that Diodorus Siculus said long afterwards. Some of the author's philological remarks are extremely dubious and his English idiom is apt to be strange.

G.R.D.

GUNNEWEG, A. H. J.: *Leviten und Priester*. Hauptlinien der Traditionsbildung und Geschichte des israelitisch-jüdischen Kultpersonals. (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, Heft 89). 1965. Pp. 226. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 24).

So much has been written about Israelite priests and Levites that there might appear little chance of any fresh ideas being advanced. Yet Dr. Gunneweg has succeeded in working out a new theory of the origin of the Levites in this monograph, which is based on a *Habilitationschrift* presented at Marburg in 1962. He maintains both that there was never a secular tribe of Levi and that the word

'Levite' does not mean 'priest'; rather, the Levites were originally something like a religious order. When a man became a Levite, he severed his legal connexion with his own tribe and lived as a *ger*. The proper function of the Levites was to teach, and not to perform priestly duties, but they later laid claim to the priesthood. Gunneweg discusses the early texts dealing with the Levites, and also those mentioning Aaron and Zadok and the groups of priests associated with their names. The second part of the book examines the changes brought about by Josiah's reformation and the developments in the later period. Among the many interesting views advanced, the treatment of Ezek. xlv deserves special mention: this chapter does not, it is argued, degrade the country Levites from the priesthood, but presupposes an already existent distinction between Levites and Zadokite priests and attempts further to depress the status of the former to the advantage of the latter. The theory proposed in this monograph has its weak points and is unlikely to win general acceptance; but it is good that widely-held opinions should be challenged and tested, and Gunneweg's discussion of many passages deserves careful consideration and may be read with profit. J.A.E.

HANSON, A. T.: *Jesus Christ in the Old Testament*. 1965. Pp. viii + 212. (S.P.C.K., London. Price: 30s. 0d.).

This is a study of Old Testament interpretation in the New Testament. Its main thesis is that the 'normative approach' of New Testament writers in interpreting the Old Testament so as to find Christ and the gospel there is not allegory nor yet typology (though typology is admittedly present) but what the author calls 'real presence'—i.e., the doctrine that Christ himself was personally active in the great events of Old Testament history. There is much in what he says; the LXX use of *Kyrios* to render Yahweh made it easy for Greek-speaking Christians to understand references to *Kyrios* as references to Jesus, whom they called *Kyrios*, and examples of this are not lacking in the NT. That Jesus was personally present with Israel at the Exodus and in the wilderness was believed by more than one New Testament writer. But Professor Hanson carries his thesis to extremes; despite his arguments to the contrary, the writer to the Hebrews does not identify Melchizedek with Jesus. If Melchizedek resembles the Son of God (Heb. vii. 3) and Jesus exercises his priesthood *after the order* of Melchizedek (Heb. v. 6, etc.), the relationship implied in these expressions excludes identity.

F.F.B.

HERMISSON, H.-J.: *Sprache und Ritus im altisraelitischen Kult: zur 'Spiritualisierung' der Kultbegriffe im Alten Testament*. (Wissenschaftliche Monographien zum Alten und Neuen Testament, Band 19). 1965. Pp. 166. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: paper, DM. 15.80; cloth, 18.30).

Anyone who has read von Rad's *Theology of the Old Testament* will recognize that the author of this interesting monograph is largely indebted to that scholar. There is a tendency in modern German theological circles to stress the importance of preaching,

and the 'Word' has come to have an almost sacramental significance. In this monograph the author has devoted special attention to the 'muthos', the spoken element in the ritual, and, connecting this with the 'word' of the prophet, has developed the theme of a gradual 'spiritualization' of the cult in Israel. He uses von Rad's conception of the Holy War to illustrate his theme, and, also following von Rad, would find the beginnings of the process in what he calls the *Aufklärung*, the 'enlightenment' of the Solomonic era. The age-old discussion of the attitude of the eighth-century prophets to the cult is worked over again in relation to the author's main thesis. The bibliography suggests that his reading has been entirely confined to the very considerable output of German Old Testament scholarship. W. B. Stevenson is the only British scholar honoured by inclusion.

S.H.H.

HEYDE, H.: *Kain, der erste Jahwe-Verehrer*. 1965. Pp. 44. (Calwer Verlag, Stuttgart. Price: DM. 4.80).

Is this the first time that Cain has been honoured by having a special monograph devoted to him? Heyde has made an interesting contribution, which provides, first, a translation and exegesis of Gen. iv. 1-16, with some discussion of the early material in the passage and of the original significance of the narrative. A second section compares the passage with other evidence from the Old Testament books, its most important pages being those on the origin of Yahweh-worship, for which, and for the connection with the Kenites, the author quotes von Rad's *Theologie des Alten Testaments*, I, 19; = E. T. I, 9, apropos of the 'almost inevitable conclusion' that the Midianites were worshippers of Yahweh before the 'Israelites' and that this can be said 'with quite a measure of probability' of the Kenites.

J.M.T.B.

JONES, E.: *The Triumph of Job*. 1966. Pp. 126. (S.C.M. Press, London. Price: 9s. 6d.).

It is often said that only the expert can write a book for beginners, and the master-hand is recognisable in this excellent introduction to the book of Job, with its lightly carried learning and its vigorous concentration on essentials.

The beginner, whether the student, dismayed to find how much there is of Job to be 'done' in a limited time, or the general reader, who knows that the book is a literary masterpiece but nevertheless finds it difficult to detect any movement of thought or any solution to what he regards as the main problem, will find here a lamp to his feet. A few crucial readings are discussed, a widely accepted rearrangement of chapter xxv-xxvii is suggested, and the speeches of Elihu and the hymn to Wisdom (independent but related to the main theme) are regarded as later additions, possibly from the same hand as the rest. The question as to the integrity of the Yahweh speeches is not even raised. The book of Job is not primarily concerned with the problem of suffering but with the character of man's relation to God. Hence the title.

The text, like that of Job itself, would seem to be liable to hazards of transmission and for some readers the meaning could be obscured by what is surely the printer's omission of the word 'no' on p. 76. There is a useful bibliography. M.Bu.

- DE JONGE, M.: *De toekomstverwachting in de Psalmen van Salomo*. (Openbare les gegeven bij de aanvaarding van het ambt van gewoon lector in de oud-christelijke en interestamentaire letterkunde aan de Rijksuniversiteit te Groningen op dinsdag 5 oktober 1965). 1965. Pp. 44. (E. J. Brill, Leiden. Price: Fl. 2).

In this inaugural lecture de Jonge emphasises the importance for New Testament studies of a critical reading of the later Jewish works of the intertestamental period with special reference to the Psalms of Solomon and the term 'the Anointed of the Lord' in xvii. 36 (cf. xviii. 6). He shows how present and future are knit together in the Psalmist's thought and that the 'Messiah' figure is very much subordinate to the sovereign power of God.

L.H.B.

- KÄHLER, M.: *Jesus und das Alte Testament*, bearbeitet und mit einer Einleitung versehen von Ernst Kähler. (Biblische Studien, Heft 45). 1965. Pp. 87. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 5.45).

This essay, first published in 1907, was (as the foreword by Ernst Kähler informs) the fruit of the author's long participation in the controversy about the Christian relevance of the Old Testament which raged in Germany in the 1890's and earlier years of the present century. There, as in this country, Biblical criticism occasioned agonizing reappraisals of long-cherished beliefs. The reappraisals were probably more agonizing in Germany than elsewhere because of the publicity given to such extremists as those of the *Babel und Bibel* school. Kähler's contribution consists of fifteen theses which are defended in the light of the questions then being asked; it must have helped many readers to see how the continued acceptance of the Old Testament as canonical scripture was perfectly compatible with acceptance of the findings of reasonable critical study.

F.F.B.

- KNIERIM, R.: *Die Hauptbegriffe für Sünde im Alten Testament*. 1965. Pp. 280. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 48).

A common way to attempt to understand what the Old Testament means by its words for *sin* is to search out their etymology and semantic range. This method, this book maintains, is necessary and valuable, but in itself insufficient. It is necessary also to examine each word for *sin* in the context in which it is used in order to discover the nuances of meaning which thus become known.

The stems which are investigated in this volume are HT' , $\text{PŠ}'$, and 'WH . The investigation is done in detail and with patient persistence. Sometimes such a term, as originally used, has no theological significance at all (e.g., HT' means originally to miss

or to fail); but sometimes a profane use of the term is found collateral with the theological one; always it is the second which predominates in the Old Testament. To make the various nuances or shades of meaning intelligible, a problem of hermeneutics is inevitably involved, for each has to be expressed in terms of the rootage of the word in its own environment; thus *ḥṭ'* can mean to commit a sin, but also to have a sense of guilt or shame because of the sin committed, so that the sinner is said to be worthy of death and to depend for life upon the self-giving and suffering of an agent able to *carry away* sin.

In some aspects of this investigation the criteria for judgement are very difficult to handle. The fact that in the rhythmic passages of the Old Testament two of the three terms here examined are sometimes used in parallel leads us to conclude that distinctive meanings of individual words may not always have been held clearly in the mind of Old Testament writers. But in spite of all difficulties this work is certainly the result of assiduous application and shows keen discernment in judgement.

J.M.

LAMPARTER, H.: *Das Psalmengebet in der Christengemeinde*. (Calwer Hefte zur Förderung biblischen Glaubens und christlichen Lebens, No. 75). 1965. Pp. 44. (Calwer Verlag, Stuttgart. Price: Dm. 2.50; by subscription, Dm. 2.10).

As its title indicates, this booklet has a homiletic purpose; it deals briefly with the place and form of congregational prayer and supports the argument for a fuller use of the Psalms in public and private prayer by quotations from the Psalter and references to the words and practice of Luther.

D.R.Ap-T.

LIPÍŃSKI, E.: *La royauté de Yahwé dans la poésie et le culte de l'ancien Israël*. (Verhandelingen van de Koninklijke Vlaamse Academie voor Wetenschappen, Letteren en Schone Kunsten van België. Klasse der Letteren, Jahrgang XXVII, Nr. 55). 1965. Pp. 560. (Paleis der Academiën — Hertogstraat 1, Brussel. Price: B.Fr. 1.000).

This is a most important contribution to the continuing debate on the Kingship of Yahweh. After a careful review of previous work on the subject, the author presents a detailed study of the three main psalms (xciii, xcvii, xcix) which begin *Yahweh mālāk*. He argues that the widely different contents and dates (e.g., Ps. xcvii is Maccabean, incorporating an older psalm from the Holy War) show that the common classification of 'Enthronement Psalms' is a fallacy. A fifth chapter reviews formulae of investiture, acclamation, homage, proclamation, and fidelity, concluding that *Yahweh mālāk* belongs to the category of proclamation. The final chapter traces the development of the Israelite conception of Yahweh's kingship from His early victories in the Holy War, through His cultic enthronement at the feast of Tabernacles in Jerusalem, to the eschatological expectation of His enthronement over the whole world. The bibliography covers 42 pages and the indices 45. The printing of Hebrew in transliteration throughout is unfortunate in a work directed primarily to scholars.

A.G.

MAIER, J.: *Das altisraelitische Ladeheiligtum*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 93). 1965. Pp. X + 88, incl. 2 tables. (Verlag Alfred Töpelmann, Berlin. Price: DM. 21).

This study of the significance and function of the ark in ancient Israel presents a viewpoint which disagrees at many points with currently accepted views. The ark is traced back to Shiloh, where it served as a symbol of the political organization of a number of tribes. These were less in number than the twelve tribes of the Israelite amphictyony. In David's time the ark was used by the king as a dynastic symbol expressing the political concept of a united Israel, as found in the title Yahweh Sebaoth. This is interpreted as Yahweh of the armies (of Israel and Judah). Not until it was set in the temple in Solomon's reign did the ark gain a predominantly cultic meaning. Deuteronomy reinterpreted the ark in order to divest it of its dynastic association, and to relate it to the Horeb covenant. In the Priestly Document the ark was regarded in retrospect as an item of cult furniture. Maier has many points of interest and some useful suggestions, although his literary criticism appears rather arbitrary and far from convincing. He has not said the final word about the ark but has produced a study which further research will need to take into consideration.

R.E.C.

MARQUARDT, F. W.: *Die Bedeutung der biblischen Landverheissungen für die Christen*. (Theologische Existenz Heute, No. 116). 1964. Pp. 56. (Chr. Kaiser Verlag, München. Price: DM. 3.80).

This is an enlarged form of a paper read to a study group on Jews and Christians at an assembly of the German Evangelical Church in 1964. There are three sections. The first shows how in the Old Testament emphasis tended to shift from the whole land to Mount Zion and Jerusalem as the dwelling place of God, and how *ṣedāqah* became an all-important qualification. The second section discusses the changing conceptions in the New Testament moving towards a recognition of Christ as the place of inheritance and to live 'in Christ' as the New Testament complement of *ṣedāqah*. The third calls for a more realistic study of the implications of both Testaments in view of the tension raised by the revival of 'Israel' and its occupation of Palestine.

L.H.B.

MILDENBERGER, F.: *Gottes Tat im Wort*. Erwägungen zur alttestamentlichen Hermeneutik als Frage nach der Einheit der Testamente. 1964. Pp. 148. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 19.80).

The author presents his discussion, holding on the one hand to the conviction that the Old Testament is Holy Scripture, and on the other hand to the recognition that its material must be studied with all the critical skill appropriate to ancient documents. The Old Testament writings express the faith of the community in Yahweh, as men were moved by the Spirit of God. Israel through its *traditio* of the historical activity of Yahweh became and was maintained as Israel. Through promise and fulfilment, even through Israel's failure (cf. Ezek. xxxvi. 16-28) God's actuality is to become manifest. Empirical Israel will become Israel as it identifies itself with its *traditio* of God's

historical acts. From this the line continues into the New Testament with its fulfilment of Israel in Christ. The claim of God can only be met by the Church as she acknowledges in the works of Jesus, the human expression of God's activity. This book might well be read alongside J. Barr: *Old and New in Interpretation* (reviewed above).

A.S.H.

MULDER, M. J.: *Kanaänitische Goden in het Oude Testament*. (Exegetica Oud- en Nieuw- Testamentische Studiën, 4 and 5). 1965. Pp. 112. (N.V. Voorheen van Keulen Periodieken, Den Haag. Price: Fl. 9).

This is a careful and competent study of all Old Testament references and allusions to the principal Canaanite gods and goddesses — El, Baal, Ashera, Astarte, Anat, Moloch, Mot, Dagon, Kamos (Chemosh), Hadad, Rimmon, Gad and Meni, and Resheph. In each case the author gives a clear statement of the nature of the god and his worship in Canaanite religion and elsewhere and then deals fully with Old Testament references to it, including proper names (of persons). He shows that the Old Testament dependence on Canaanite religion is not substantial and is powerfully outweighed by the uniqueness of Yahwism. It is a readable book which moves quickly through its well marshalled facts with a quick eye for the salient points. It is well documented and should prove an important study on the subject.

L.H.B.

VON RAD, G.: *Old Testament Theology*, trans. by D. M. G. Stalker. Vol. I The Theology of Israel's Historical Traditions. 1962. Pp. xii + 484. Vol. II. The Theology of Israel's Prophetic Traditions. 1965. Pp. xiv + 470. (Oliver and Boyd, Edinburgh and London. Price: each volume, 45s. 0d.).

With the publication of Vol. II the translation of this extremely important work is now available for English readers and Mr. Stalker is warmly to be congratulated on the accomplishment of what must have been no easy task. The original German edition was reviewed at some length in *Book List* 1958, pp. 37 f., 1961, pp. 51 f. Since then there has been much keen debate between those who accept and those who find difficulty with von Rad's point of view. In this connection it should be noted that the author has added a most interesting postscript at the end of Vol. II of the English edition in which he seeks to make clearer some of his fundamental convictions about the right way to handle the Biblical material. This will repay reading and re-reading and will undoubtedly stimulate further discussion about the relations between the Old Testament records and history.

N.W.P.

ROBERTS, B. J.: *Sôn am Achub. Ysgrifau ar Ddiwinyddiaeth yr Hen Destament*. 1965. Pp. 94. (Gwasg Prifysgol Cymru, Caerdydd. Pris: 10s. 6d.) (University of Wales Press, Cardiff. Price: 10s. 6d.).

Welsh readers will be indebted to Professor Roberts for introducing them to the emphasis on *Heilsgeschichte* which plays such

an important part in the treatment of the theology of the Old Testament. In a clear and stimulating way he demonstrates how this is proclaimed in the Creation narratives, the Worship of Israel, the Covenant Tradition, the Prophets (their words and acts), and also in the Wisdom and Apocalyptic Literature. It was the emphasis on Salvation History which stimulated the translation of the Old Testament into Greek, and the production of Apocryphal writings. The author also summarizes his own contributions to the study of the Massoretic text, and shows that the establishing and preserving of the Massoretic tradition are part of the Salvation History. The most important works on the theology of the Old Testament are evaluated, and also the author has his own original contributions to make. Among these can be mentioned his treatment of the term *Maskil* (interpreter) in the section on the Apocalyptic Literature and the Scrolls, and the emphasis upon the contributions of the Levites in producing the Massoretic element in the transmission of the text.

E.R.R.

ROWLEY, H. H.: *Apokalyptik: ihre Form und Bedeutung zur Biblischen Zeit*. Eine Studie über jüdische und christliche Apokalypsen vom Buch Daniel bis zur Geheimen Offenbarung, 3rd edition, trans. by I. and R. Pesch. 1965. Pp. 250. (Verlagsanstalt Benziger, Einsiedeln/Zürich.)

The third English edition of this invaluable work was reviewed in *Book List* 1964, p. 65. This rendering into German should extend still further the sphere of its usefulness.

G.W.A.

SCHARBERT, J.: *Heilsmittler im Alten Testament und im Alten Orient*. (*Quaestiones Disputatae*, Band 23/24). 1964. Pp. 346. (Herder Verlag, Freiburg. Price: DM. 26.80).

Intended originally as the second volume in a trilogy, dealing with the interconnection of individual and community in Old Testament theology (cf. *Book List* 1959, pp. 29 f.), this work, owing to the centrality of its subject in current theological discussion and the consequent desirability of its reaching a wider public, has instead been issued as a separate study in the present series. Although much consideration appropriately is here given to the sacral king, a necessary balance is preserved by attention also to other mediators such as the priest, the prophet, and those besides through whom weal or woe may befall their compatriots. In this widely ranging survey based upon extensive reading the author examines the rôle of the mediator, firstly among the peoples of the ancient Near East (Egyptian, Mesopotamian, Syro-Palestinian, and Hittite), and secondly within the various literary groupings of the Old Testament. A third and final section brings together his conclusions and includes a valuable summary, which clearly shows that what has been so carefully elaborated is but a necessary prolegomenon to a proper understanding of the function of the apostles and the other office-holders within the New Testament *ecclesia* as participation in the mediatorship of Christ.

E.T.R.

SCHARBERT, J.: *Die Propheten Israels bis 700 v. Chr.* 1965. Pp. 362, incl. 2 maps and 1 chronological table. (Verlag J. P. Bachem, Köln. Price: DM. 36).

This is a historical study of Israel's earliest prophets from Samuel to Micah, with emphasis on the contents of the prophecies, which are arranged in a chronological order. The result is a running commentary on the message of each prophet interspersed with sections on the history of the period. It is a pleasant book to read and can be recommended as a useful introduction to prophetic activity, particularly on the political side, and to prophetic teaching. The author is not always as critically objective as one would wish. Sometimes he appears to read too much into brief Biblical statements and sometimes to argue from silence. Because a song is attributed to Deborah it is assumed that she used to sing and dance on cultic occasions at Ramah and Bethel. Samuel, although leader of a group of ecstatic prophets, is not himself an ecstatic because it is said that Saul prophesied *before* Samuel (p. 43). Nathan is said to have had his visions usually at night. Again, there seems to be an over-emphasis on forms of prophetic utterance, so that because there is no set form of words to make his message a *Botenspruch* in 1 Kings xx. 22, the prophet is said to be speaking from his own mind. The story of Jonah is taken to be pre-exilic and to be comparable with the legends that attached themselves to Elijah and Elisha. The Messianic prophecies in Isaiah are treated as genuine and as applying to the birth of Hezekiah (vii. 14 included) in the first place, but also as prophesying the birth of Christ: 'Der Jesaja inspirierende Gottesgeist hat in einem tieferen Sinn bereits jene Erfüllung mitgemeint' (p. 236). Scharbert is aware of and discusses the problem of false prophets, but shows no awareness of any problem in this double application, to the present and to the indefinite future; he speaks confidently of a *sensus plenior*.

L.H.B.

SEIERSTAD, I. P.: *Die Offenbarungserlebnisse der Propheten Amos, Jesaja und Jeremia.* Eine Untersuchung der Erlebnisvorgänge unter besonderer Berücksichtigung ihrer Religiös-Sittlichen Art und Auswirkung. 2nd Edition. (The Norwegian Research Council for Science and the Humanities 1965 (Norges almenntjenesteforskningsråd) Section: A. 586-13T). 1965. Pp. 272. (Universitetsforlaget. Price: N.kr. 48.00).

This book was originally published in 1946 in the series S. N. V. A. O., and reviewed in *Book List* 1948, p. 49 (*Eleven Years*, p. 159). It is now reprinted with a foreword (including a reply to a criticism by Professor Lindblom) and a page of corrections. The importance of the work has been widely recognised, even by those who dissent from the author's views; and its republication is to be welcomed.

G.W.A.

SMART, J. D.: *The Old Testament in Dialogue with Modern Man.* 1964. Pp. 138. (The Westminster Press, Philadelphia. Price: \$3.50).

The intention of the book is to assist ministers and ordinands in the exposition of the Old Testament. The dialogue requires that

man hear the divine word of judgement and salvation and make response. Particular passages discussed are Genesis i (Creation), Genesis ii f., (Human Nature and Destiny), Genesis xxi, 1 Kings xviii, Jeremiah, especially chapters vii and xxvi, and Deutero-Isaiah. The Old Testament passages are seen as relating to the condition of man in the world to-day with particular reference to the Church. The book may be welcomed as an example of the way in which contemporary Biblical scholarship may help the preacher, and through him the congregation, to know the works and word of God.

A.S.H.

WOLFF, H. W.: *Studien zum Jonabuch*. (Biblische Studien, No. 47). 1965. Pp. 130. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn).

Hans Walter Wolff is already well known for his interest in the minor prophets. Here the exegete and the preacher are both in evidence for a compressed but most lucid study of Jonah. The usual introductory subjects are discussed in six chapters, and these are followed by a translation, which groups the material in five scenes. Last come three sermons, or sets of material for sermons, the first of which is entitled 'Jonas Freiheiten und die Freiheit Gottes'.

J.M.T.B.

ZIMMERLI, W.: *The Law and the Prophets. A Study of the Meaning of the Old Testament*, trans. by R. E. Clements. 1965. Pp. 102. (Basil Blackwell, Oxford. Price: 14s. 0d.).

This really excellent and flowing translation of the author's *Das Gesetz u. d. Propheten* (see *Book List* 1964, p. 68) does at least three things: it gives a brief historical résumé of its subject in the critical writings of some representative German scholars; it traces the influence of earlier Israelite law on the teaching of the main prophets, and the development of later law in consequence; and it brings out the positive abiding values of the Old Testament message and the need for a new Christian/Jewish dialogue. Professor Zimmerli's audience at Richmond, Va., will have enjoyed these lectures, and not least the clarification of what some of his colleagues have written about the law.

D.R.Ap-T.

ZIMMERLI, W. & JEREMIAS, J.: *The Servant of God*. (Studies in Biblical Theology, No. 20). 2nd revised edition, 1965. Pp. 126. (S.C.M. Press, London. Price: paper, 18s. 0d.).

For the first edition see *Book List* 1957, p. 59. Both authors have revised their respective sections, but changes in substance are mainly in Professor Jeremias's section. The witness of the Qumran literature is now mentioned, and there have been numerous improvements of wording. The bibliography has been revised, but the 1956 edition of C. R. North, *The Suffering Servant*, and V. de Leeuw, *De Ebed Jahweh-Prophetieën*, 1956 are not included. The addition of an Author Index is to be commended. This work will continue to be necessary for both Old and New Testament scholars.

D.R.Ap-T.

THE LIFE AND THOUGHT OF THE NEIGHBOURING PEOPLES

ASTOUR, M. C.: *Hellenosemitica: An Ethnic and Cultural Study in West Semitic Impact on Mycenaean Greece*. 1965. Pp. xx + 416 + 2 folding maps. (E. J. Brill, Leiden. Price: Fl. 45).

The author, a pupil of C. Virolleaud, describes his work as being, 'mutatis mutandis, . . . a posthumous vindication of Bérard's cause' defended in such works as *Les Phéniciens et l'Odyssée* (1927). Bérard took seriously the evidence for West Semitic influence on Greece in the heroic age, but his work was briefly dismissed by most of his fellow-classics, and was in any case impaired by his inadequate knowledge of Semitic languages or of pre-Phoenician Semitic literature. With the study of the Ugaritic texts and Cretan linear inscriptions (the latter study much less advanced than the former), the whole subject of 'Hellenosemitic' contacts has been reopened, notably by C. H. Gordon, who writes a foreword to this book. Astour deals with the Danaans-Danunians (whom he links with Dan/Danel), with Cadmus and the Cadmids, with Bellerophon and other Greco-Semitic healer-heroes (such as Jason, Cheiron, Asclepius), and with the evidence of archaeology and epigraphy. His arguments are not equally convincing: the Semitic origin of Cadmus may be taken as certain but one must beware of being over-impressed by such similarities as between Danaoi/Danuna and Dan/Danel/Dinah, or between Semele and Ugaritic *Šml*, the mother of eagles. Zeus's rescue of the unborn Dionysus from the womb of Semele is not a good parallel to Danel's recovery of undigested fragments of Aqhat from the stomach of *Šml*! Gordon's identification of the language of the Linear A inscriptions as Semitic is accepted, but until this identification is established (and a stronger case, *me judice*, can be made out for Luwian), it cannot be used as a basis for more far-reaching conclusions. Astour's book makes fascinating reading, and if used with proper scepticism will help to establish more certain positions on the relation between the Semitic and Hellenic worlds of the second millennium B.C.

F.F.B.

GRAY, J.: *The KRT Text in the Literature of Ras Shamra. A Social Myth of Ancient Canaan*. (Documenta et Monumenta Orientis Antiqui, V). 2nd, revised edition. 1964. Pp. xii + 88. (E. J. Brill, Leiden. Price: Fl. 20).

This widely appreciated work now appears in a second edition, more than a quarter longer than before and enriched by the recent publications of J. Nougayrol, G. R. Driver, and J. Aistleitner (but betraying no awareness of the latest views of C. Virolleaud as expressed in his *Légendes de Babylon et de Canaan*). The text has been not only extended but recast in ways indicated in the opening pages. He defines 'the major theme' with great precision as 'the legitimation of a later dynasty'. With the aid of felicitously selected texts he brings out the exact aim of the royal ideology — the maintenance of the stability of the social rather than of the natural order. The translation has been carefully revised. The commentary (pp. 31-79) is fuller

than that in the original edition; but in places a fuller documentation might have been supplied. It is unfortunate that on Reshef the publications of Caquot, Simpson, and Bresciani are not mentioned. But there can be no doubt that this second edition will be as warmly welcomed as the first and will be a valuable help for the Biblical scholar who, in interpreting the ancient narratives of the Pentateuch, needs sober works such as the volume under review bearing on the family and dynastic epics of Canaan.

H.C.

GRAY, J.: *The Legacy of Canaan. The Ras Shamra Texts and their relevance to the Old Testament*. (Supplements to Vetus Testamentum, Vol. V). Second, revised edition. 1965. Pp. XII + 348. (E. J. Brill, Leiden. Price: Fl. 52).

The first edition of this important work was noticed in the *Book List* for 1958, p. 42, and this new recension equally deserves the close attention of Old Testament scholars and Semitists alike. Professor Gray has adhered to the arrangement of the first edition, but the expanded bibliography testifies to the progress in Ugaritic studies during the past eight years. It is gratifying to record that this bibliographical material does not lie fallow in the author's card-index but has been worked into the revised text which has been enlarged by more than one hundred pages compared with its predecessor. Few points of importance have escaped the author's vigilance. The Ugaritic discoveries continue apace and constitute the most direct and valuable source for the documentary underpinning of the Old Testament.

E.U.

SAGGS, H. W. F.: *Everyday Life in Babylonia and Assyria*. 1965. Pp. 207 incl. 115 ills. (Batsford, London; Putnam's, New York. Price: 21s. 0d.).

This well-produced and well-illustrated book, sixth in the series, admirably fulfils its purpose of presenting, by emphasis on certain key points, an outline of Mesopotamian life from 3000 to 300 B.C. There are special chapters on Life at an Amorite Court, The Scribe, Warfare, Crafts and Industries, Law, and Assyrian religion in the seventh century. The book is popularly written, has a good index, and for each chapter a list of books and periodicals for further reading.

J.N.S.

SCHWANTES, S. J.: *A Short History of the Ancient Near East*. 1965. Pp. 192, incl. 3 chronological tables, 5 maps, and many ills. (Baker Book House, Grand Rapids, Michigan. Price: \$4.95).

This photolithoprinted book contains a rapid survey of the peoples of the Near East from the early Mesopotamian to the Israelite period. It provides a useful introduction for beginners in the subject. There are three synoptic chronological charts of the empires concerned, from 2850 to 609 B.C., together with a select bibliography and an index.

J.N.S.

VIROLLEAUD, C.: *Le Palais royal d'Ugarit. Tome V. Texts en cunéiformes alphabétiques des archives sud, sud-ouest et du petit palais.* (Mission de Ras Shamra, Tome XI, ed. by Schaeffer). 1965. Pp. 206. (Paris).

This work, dedicated to G. R. Driver, contains 172 more or less fragmentary texts. It needs to be noted that pp. 109–204 contain *addenda* and a second glossary. The texts vary greatly in content: mythological and liturgical fragments, letters, lists of royal servants and of men in different occupations, etc. The tablets found in an oven (thus bearing witness to the last hours of Ugarit) are arranged as numbers 59–113 and in the *addenda* as 158–170. There is a letter from the King of Tyre to the King of Ugarit, and a letter from the 'Sun' to Hammurapi, which are translations into Ugaritic, probably from Akkadian originals. New texts are expected to appear in *Ugaritica* V, increasing further the evidence at our disposal of the life and institutions of this west Semitic city, which must have closely resembled those of Jerusalem.

H.C.

THE DEAD SEA SCROLLS

AMUSIN, I. D.: *Nachodki u Mertvogo morja.* (= The Discoveries at the Dead Sea). 1964. Pp. 104. (Izdatel'stvo 'Nauka', Moskva. Price: 30 kopecks).

Since the author's book about the Dead Sea Manuscripts (*Book List* 1963, p. 60) has long been out of print, he has prepared this new account of them. The new book is written in a popular form, but is based on sound scholarship. It gives objective information about the sectarian library and about the organisation of the sect, and then follows the traces of Bar Kokhba's revolt. In an additional chapter it presents the findings of Samaritan papyri from the fourth century B.C. in the region of Jericho, and the excavations at Masada. It is a very good survey. In an appendix there is a survey of literature written in Russian about the Dead Sea discoveries.

M.B.

BURCHARD, C.: *Bibliographie zu den Handschriften vom Toten Meer, Band II.* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, No. 89). 1965. Pp. XX + 359. (Alfred Töpelmann, Berlin. Price: DM. 84).

In the former volume (see *Book List* 1958, p. 45) Dr. Burchard listed 1556 books and articles on the Scrolls, besides reviews of books. He has now continued his work with a further 2903 entries, with references to reviews in addition. The entries are alphabetically arranged under the authors' names, with separate lists of Greek and Hebrew entries. At the end of the volume the various texts which have been brought to light are listed and the publications in which they have appeared are indicated. Of the enormous labour that has gone into this volume every user will be immediately aware, and the quite fantastic list of journals which have been combed for entries will be found most impressive. The way of the bibliographer is hard and often thankless, but he makes the way much easier for others.

H.H.R.

CROSS, F. M. & OTHERS: *Scrolls from the Wilderness of the Dead Sea*. A guide to the exhibition, *The Dead Sea Scrolls of Jordan*, arranged by the Smithsonian Institution in co-operation with the Government of the Hashemite Kingdom of Jordan and the Palestine Archaeological Museum. 1965. Pp. 36 inc. 3 ill. and 19 plates with 2 plans inside covers. (The Trustees of the British Museum. Price: 3s. 0d.).

The bulk of this brochure consists of a description of the contents of the various Caves of Qumran, contributed by Professor F. M. Cross, and translations by various scholars of texts displayed in the exhibition, which consist mainly of Cave 4 material. The information is clear and relevant. An inset of four pages is supplied by the British Museum, and introduces supplementary items which have been added to the Jordanian collection, presumably to illuminate the main exhibition. Some of the items, however, might possibly result in confusing the ordinary visitor rather than helping him.

B.J.R.

DRIVER, G. R.: *The Judaean Scrolls. The Problem and a Solution*. 1965. Pp. xii + 624, incl. 1 map and table of dates. (Basil Blackwell, Oxford. Price: 70s. 0d.).

Nowhere else in the literature on the Scrolls is such a vast fund of knowledge and information presented as in this long awaited book. In ten sections, each with an average of six or seven sub-sections, every aspect of the study is treated and the discussion ranges from a rigorous scrutiny and condemnation of practically every theory already devised to the presentation of the author's own solution. Occasionally, scholars have come to the same general position as Professor Driver, but no one has been treading along his paths. The work is indeed a *tour de force*. The author describes the discovery of the Scrolls, and the contemporary party-formations in Judaism, and then tackles the contents of the Scrolls. The Sons of Zadok are associated ultimately with Balthusians in Egypt in the first century B.C., and their 'fourth philosophy'. By the first century A.D. they were back in Judaea, and able to withstand opposition by virtue of their fortifications in Qumran. As Roman attack became imminent, the more militarist elements became extremist and Zealot. The 'Rightful Teacher' is Menahem, who was murdered on Mount Ophel in A.D. 66. The identification of the Zadokite (ultimately Zealot) movement is further considered in the light of the Calendar, ciphers and cryptograms, literary devices, and fasts in the Scrolls. Finally, general questions of date, concealment in the caves, archaeology, palaeography, and of doctrines and customs, contacts with New Testament and other literatures are discussed.

The book is not likely to carry immediate conviction, especially to the specialists who are wedded to other interpretations, but no one will be able to refute its details without a second and even a third reading. And certainly no one can afford not to study the book very carefully.

B.J.R.

ROTH, C.: *The Dead Sea Scrolls: A New Historical Approach*. 1965. Pp. xx + 99. (W. W. Norton, New York. Price: \$4.50).

This is a reissue of the author's *The Historical Background of the Dead Sea Scrolls* (reviewed in *Book List* 1959, p. 40), with an enlarged introduction and three additional appendices, on 'The Era of the Habakkuk Commentary' (previously published in *Vetus Testamentum*, xi, 1961), 'The Zealots — a Jewish Religious Sect' (previously published in *Judaism*, viii, 1959), and 'The Characters of the Qumran Documents'. Dr. Roth is now less inclined to identify the Teacher of Righteousness, but claims that his view is rendered certain by the discovery at Masada of a document which quite indisputably came from the Qumran sect. Yadin is more cautious (cf. *Illustrated London News*, October 31st, 1964, p. 697), and it is hard to see why this new evidence is inconsistent with the view, published long before it was found, that the Qumran sect supported the rebels in the Roman war. After the destruction of the Qumran centre by the Romans, it would be natural for any Qumran sectaries who escaped to go to Masada, and to take with them such of their books as they could carry.

H.H.R.

SANDERS, J. A.: *The Psalms Scroll of Qumrân Cave 11 (11QP^a)*. (Discoveries in the Judean Desert of Jordan, IV). American Schools of Oriental Research; Palestine Archaeological Museum. 1965. Pp. xii + 100 + XVII plates. (Clarendon Press, Oxford. Price: 63s. 0d.).

The official publication of Qumran material keeps up with its timetable, and the contents of the present volume are particularly welcome, because they provide the text of the much vaunted Psalms texts of Cave 11. Whatever importance one might attach to the sectarian scrolls of Qumran, the texts are always insurpassable. In addition to Ps. cxix (9 columns, placed between Pss. cxxxii and cxxxv) there are fragments of some forty others. Of the non-Biblical material special mention must be made of the 'Syriac' non-canonical Psalms (one of them being the Hebrew text of the LXX Ps. cli with variants). All the texts are reproduced, transcribed, and translated, with full annotation. The introductory portions are workmanlike and interesting. The indexes are also helpful. The publication is worthy of the series, and we congratulate Professor Sanders on his achievement.

B.J.R.

VELLAS, B. M.: *Ek ton cheirotographon tes Nekras Thalasses: To Biblion tou Polemou ton Hyion tou Photos kata ton Hyion tou Skotous*. (Phrontisteriake Bibliotheke tes Palaias Diathekes, Teuchos IV). 1965. Pp. 92. (Athens).

This is a Greek translation of the War Scroll from Qumran with introduction and notes — the notes appearing on the lower half of each page beneath the translation. The compiler of the work, who is seen to have based it especially on Ezekiel xxxviii, xxxix, and on Daniel xi. 40–xii. 3, is held to have written it before the

Roman occupation of 63 B.C. Vellas agrees that the weapons and tactics described are Roman, but points out that Roman arms were familiar in Western Asia long before Pompey. The internal evidence of the work suggests to him a date in the second century B.C., after the Hasmonean rising and the onset of internal strife in the Seleucid kingdom. The Kittim of the Scroll, he thinks, are not the Romans only but all the enemies of Israel. If the weapons and tactics are Roman, however, it is relevant that they appear to be those of the Roman army of the first century B.C., not of the second century. Vellas is inclined to regard the contents of 1QM as a unity, but considers that the publication of the material from Cave 4 must be awaited before anything more certain is said.

F.F.B.

DE WAARD, J.: *A Comparative Study of the Old Testament Text in the Dead Sea Scrolls and in the New Testament*. (Studies on the Texts of the Desert of Judah, Volume IV.) 1965. Pp. vi + 101. (E. J. Brill, Leiden. Price: Fl. 25).

The author undertakes a comparative study of Old Testament quotations in the New Testament with Biblical texts from Qumran and with Biblical quotations in non-Biblical texts from Qumran. His most interesting conclusions relate to Biblical quotations in the speeches in Acts (e.g., Deuteronomy xviii. 18 f. in Acts iii. 22 f., Hab. i. 5 in Acts xiii. 41, and Amos ix. 11 in Acts xv. 16); he has added to the arguments (already very strong) against regarding these speeches as free compositions by the author of Acts.

F.F.B.

YADIN, Y.: *The Finds from the Bar Kokhba Period in the Cave of Letters*. (Judean Desert Studies). 1963. Pp. xx + 280 incl. 21 tables and 94 figures + 108 plates. (The Israel Exploration Society, Jerusalem. Price: \$20; £7 7s. 0d.).

X

This is the first of two volumes which will give the authentic account of the contents of the Cave of Letters discovered by the Israelis in 1953, and explored in 1960 and 1961. The cave is in the region of Engedi, and is one of two well-known sources of extremely important manuscripts from the Bar Kokhba period. The present volume consists of a detailed description of the excavation and of the vast horde of utensils and objects of all kinds discovered there. The second will provide the texts. The objects range from utensils used for ritual purposes to domestic items made of leather, wool, and linen, and provide both unique specimens and objects comparable with others found throughout the extent of the Roman Empire. The 108 Plates include some 24 colour reproductions and a textiles colour chart of 40 different shades. Of the 94 figures 4 consist of curves of infra-red spectrograms and provide a challenge to most Old Testament scholars. The superb production is financed by the 'Bar Kokhba Foundation' associated with the name of Mr. Charles Clore. The second volume is avidly awaited.

B.J.R.

APOCRYPHA AND POST-BIBLICAL JUDAISM

- *BELFORD, L.: *Introduction to Judaism*. (Libra Books). 1965. Pp. 128. (Darton, Longman & Todd, London. Price: 6s. 6d.).

The author has aimed at giving a thumbnail sketch of Judaism. It can be said without hesitation that he has succeeded admirably. His style is clear and succinct and he manages to cover some 3,000 years on about 130 pages. There are five chapters: God and the Covenant with Israel, the Foundations of Jewish Survival, including a survey on Mishnah and Talmud, The Making of Modern Judaism, containing brief introductions to mediaeval Jewish philosophy, Kabbalism, the Hasidim, the Reform Movement, Neo-orthodoxy, Conservative Judaism, and Zionism. The last two chapters deal with Observances and Ceremonies, and Questions about Judaism, such as what do Jews think of Jesus and of Christians; do they engage in missionary activities and how do they react to intermarriage? There are some minor errors concerning the attitude of Maimonides to 'unbelievers', Jewish or Gentile, *mezuzoth* at the doorposts of synagogues, the origin of the *Qaddish* and the small tractate *Gerim* which is described as a treatise of the *Gemara*, but none of these mars the excellence of the book which should serve very well indeed to meet the needs of Sixth-Formers and of the many who have only vague notions about the main tenets of Jewish faith and practice.

S.S.

- LESHEM, H.: *The Sabbath and Festivals of Israel in Halacha, Aggadah, History, Way of Life and Folklore*. Vol. I: Sabbath, New Year, Day of Atonement (sic), Sukkot, Hanukkah and Purim. Pp. 1-334. Vol. II: Passover, Independence (sic) day, Pentecost, The Three Mourning Weeks, Bibliography and Index. Pp. 335-704. 1965. ('N.I.V.', Tel-Aviv).

These two volumes of short essays, referring, as occasion presents itself, to Arabic and Qaraitic sources, are packed with ingenious notes and will interest mainly students of Judaism. Biblical scholars, however, may be interested in pp. 185-186; 228-233; 300-309; 387-390; 397-401; 507-510. The work contains a fine bibliography and three indexes.

M.W.

- METZGER, B. M. (ed. by): *The Oxford Annotated Apocrypha*. The Apocrypha of the Old Testament, Revised Standard Version, with introductions, comments, cross references, tables of chronology, and index. 1965. Pp. xxii + 298 + maps on endpapers. (Oxford University Press, New York. Price: 25s. 0d.).

This is a companion volume to the *Oxford Annotated Bible* (*Book List* 1963, p. 25), and is an equally good guide for those who want to see at a glance what the text is about. The notes, necessarily brief and therefore sometimes dogmatic, are adequate for the ordinary reader. The introduction, in five sections, is a straightforward statement of what the Apocrypha contains, how it has been received by different sections of the Church, and the influence it has exercised.

L.H.B.

SCHOLEM, G. G.: *On the Kabbalah and its Symbolism*, trans. by Ralph Manheim. 1965. Pp. vi + 216. (Routledge and Kegan Paul, London. Price: 30s. 0d.).

This volume is a translation of the author's *Zur Kabbala und ihrer Symbolik*, published in Zürich in 1960. It contains five essays: Religious Authority and Mysticism, The Meaning of the Torah in Jewish Mysticism, Kabbalah and Myth, Tradition and New Creation in the Ritual of the Kabbalists, and The Idea of the Golem. Only the first two articles have a more direct interest for *Alt-Testamentler*. Within the framework of a short notice it is impossible to do justice to the depth of scholarship and insight which confronts the reader on every page. There are important observations on the rarity of secular mysticism and its structural difference from religious mysticism. In spite of the recognised danger of 'uncontrolled and uncontrollable deviation from traditional authority' mystics appear to remain, on the whole, faithful to their denominational legacy. Kabbalists in particular continued to live according to the rules and laws of normative Judaism. In fact they added to, rather than detracted from, them and their ideas were expressed in commentaries on the Bible — or read into it. The distinction between the literal and the spiritual meaning of Scripture is traced back to Philo whose exegetical methods were taken over by the Church Fathers, the Christian Middle Ages and also by Islamic authors. The Kabbalists added the theosophico-mystical sense (*sod*) to the *peshaṭ*, aggadic and philosophico-allegorical interpretation. Scholem is inclined to assume, with Bacher, that the combination of these four levels of exegetic endeavour owes its appearance to the influence of contemporary Christian hermeneutics in Spain. Everybody interested in the wider aspects of mysticism will read the whole book with unabated attention. A useful index concludes the volume. The translation by Manheim is excellent.

S.S.

SCHRIRE, T.: *Hebrew Amulets*. 1966. Pp. xii + 180 incl. 53 plates. (Routledge & Kegan Paul, London. Price: 50s. 0d.).

This work is the result of a painstaking study of close upon a thousand amulets. It contains an introduction which deals, amongst other things, with typical Hebrew amulets reflecting beliefs and notions stemming from Kabbalistic and Hasidic lore. Amulets having a Judaeo-Arabic and Judaeo-Christian origin are also dealt with. *Shemoth* (names) of God, of angels, and of various Biblical passages which prevail in the amulets are given special attention. It is a pity that there is no consistency in the transliteration of Hebrew words.

M.W.

SIMPSON, W. W.: *Jewish Prayer and Worship: An Introduction for Christians*. 1965. Pp. 128. (S.C.M. Press, London. Price: 9s. 6d.).

This volume is described exactly in the title and sub-title. It is a sympathetic study of the modern Jewish prayer book (the first 66 pages), and for the rest an anthology of Synagogue prayers, and translations of Jewish synagogue and home hymns. The

volume fulfils its purpose admirably, and includes even the 'madrigal of numbers' found at the end of the Passover books — the one-to-thirteen hymn, and the glorious Pentecost hymn, 'Could we with ink the ocean fill'.

N.H.S.

PHILOLOGY AND GRAMMAR

BARNES, O. L.: *A New Approach to the Problem of the Hebrew Tenses and its Solution without Recourse to Waw-Consecutive*. Illustrated by New Translations of various O.T. passages with an Analysis of each Verb. 1965. Pp. v + 134 incl. 2 diagrams. (J. Thornton and Son, Oxford. Price: 10s. 0d.).

Mr. Barnes, whose study *The Song of Songs* was reviewed in *Book List* 1963, p. 21, now gives us in similar reproduced typescript his explanation of the Hebrew verbal system. Exemplifying his results by a translation and analysis of selected Old Testament passages he seeks to demonstrate that the Hebrew tenses 'mark the time of an action or state expressed by the Verb, and the completeness of the action or state at that time vividly viewed as NOW in course of fulfilment (Imperfect) or ALREADY FULFILLED before one's eyes (Perfect), even though the event or state realised may actually be in the Past or Future'. (p. 7). While Mr. Barnes's work might be characterized as description rather than explanation, it is to be welcomed as an ingenious attack on an old problem.

W.D.McH.

BLAU, J.: *The Emergence and Linguistic Background of Judaeo-Arabic*. A study of the origins of Middle Arabic. (*Scripta Judaica*. V). 1965. Pp. xx + 228. (Oxford University Press, London. Price: 75s. 0d.).

Dr. Blau, who is the author also of a *Grammar of Mediaeval Judaeo-Arabic* (Jerusalem, 1961), here examines the history and development of this dialect. The successive chapters discuss its emergence, its characteristic marks and phonetics, its various linguistic trends, its inconstancy and laxity of expression, its general and isolated patterns; and three appendices deal with the linguistic character of early Moslem 'Middle-Arabic', the integration of Hebrew elements in Judaeo-Arabic, and vestiges of *tanwin* in the modern Arabic dialects of the Bedouin. The author's conclusions are that Middle-Arabic dialects arose in the early years of the Arab conquests, and as a consequence of them, among the lower elements of the conquered urban population but that they rapidly penetrated the upper literate classes, that the Judaeo-Arabic dialect, used by Jews addressing their fellow Jews, was a language in its own right; that it was used in both religion and secular literature and was regarded by Jews themselves as a distinct literary language which also possessed its own literary tradition; and that, apart from the Hebrew scripts, it did not differ much from the Middle-Arabic dialects of their Moslem and Christian neighbours, though more vulgar than that of the Moslem texts and in this respect nearer to the Christian forms. Unlike these last, Judaeo-Arabic texts are not found

before the ninth century A.D., although Jews were probably among the first speakers of Middle-Arabic dialects; and dialectal variations can be detected in Judaeo-Arabic texts. Every peculiarity of the dialect here examined is discussed, in detail and with ample illustrations, within the historical framework of its development and within the light of the parallel dialects. The English is exceptionally good, being marred by scarcely a dozen solecisms, and other slips are commendably few. Altogether, the book is an admirable piece of work, which will be very useful to both Hebraists and Arabists who find themselves reading Judaeo-Arabic works, especially commentaries on the Old Testament and lexical compilations.

G.R.D.

DAHOOB, M.: *Ugaritic-Hebrew Philology*. Marginal Notes on Recent Publications. (Biblica et Orientalia (Sacra Scriptura Antiquitatibus Orientalibus Illustrata, 17). 1965. Pp. VIII + 90. (Pontifical Biblical Institute, Rome. Price: L. 1.200; \$2.00).

Father Dahood's monograph provides a most useful supplement to Gordon's new *Ugaritic Textbook* and carries bibliographical documentation beyond 1961 when Gordon's work was consigned to the printers. He follows Gordon's numbering, and students will find it convenient to consult the two works in conjunction. Dahood, who has collected copious notes on the grammar and lexicon of Ugaritic, provides a running commentary on all sections of Gordon's masterpiece. Meanwhile there are quite a few further marginalia that might be added to both books. After 37 years of discovery and research Ugaritology shows a vitality and productivity which are likely to grow for many more years.

E.U.

GORDON, C. H.: *Ugaritic Textbook*. Grammar, Texts in transliteration, Cuneiform selections, Glossary, Indices. (Analecta Orientalia 38). 1965. Pp. XVI + 548. (Pontificium Institutum Biblicum, Rome. Price: £11).

Gordon's Ugaritic *chef-d'oeuvre* has progressed from the slim *Ugaritic Grammar* in 1940 (*Book List* 1946, p. 59; *Eleven Years*, p. 59) by way of the 1947 *Handbook* (*Book List* 1948, p. 14; *Eleven Years*, p. 124) and the 1955 *Manual* (*Book List* 1956, p. 72; *Eleven Years*, p. 779) to this massive tome of 547 pages bearing eloquent testimony to the important developments in this field of study and to the author's scholarship and toil. The printing of this complex work has extended over four years, so that (apart from some additions entered in March 1965) it reflects the position as of 1961. Much progress has been achieved since then, and some of it has been embodied in Father Mitchell Dahood's *Ugaritic-Hebrew Philology*, Rome 1965 (reviewed above). All students of Ugaritic are once again profoundly indebted to Professor Gordon.

Scholars who already possess the *Ugaritic Manual* will wish to know to what extent the *Textbook* supersedes its predecessor. Apart from revisions throughout the book, the grammatical part

has been enlarged by some 35 pages, the texts in transliteration by some 60 pages (including the texts of *PRU V*), the cuneiform selections have been more than doubled, and some 700 entries have been added to the glossary. The indices have been much expanded and now include a most useful English-Ugaritic part. A select bibliography of some dimensions (beyond the rather summary bibliographical notes) would have been of great value to the student and would also have mitigated the long delay in the printing of the book by taking documentation up to 1965. However, any critical note must pale before so massive an achievement.

E.U.

GOSHEN-GOTTSTEIN, M. H.: *Hebrew and Semitic Languages. An Outline Introduction*. (In Hebrew). 1965. Pp. 28. (Devir, Tel Aviv).

Professor Goshen-Gottstein's three short articles on Aramaic, Biblical Hebrew, and the Semitic Languages, written for the *Lexicon Biblicum* (Tel Aviv, 1965), present simply and soberly the results of research there so far. Some readers will be disappointed to find that semantic problems are mentioned only as they affect questions of phonology and morphology (e.g. on p. 14). On the other hand, a brief reappraisal of the evidence for different dialects within Old Testament Hebrew (pp. 11 f.), and a tentative description of the Semitic language family based on a chronological framework (instead of the traditional geographical one) (p. 23), together with an interesting Semitic 'family tree' (p. 28), comparative tables, and up-to-date bibliographies at the end of each article, make one hope that a European translation will soon make these important little articles easily available outside Israel. The booklet ends with a plea for closer co-operation between Biblical scholars and linguists.

J.F.A.S.

HUFFMON, H. B.: *Amorite Personal Names in the Mari Texts*. A structural and lexical study. 1965. Pp. xvi + 304. (Johns Hopkins Press, Baltimore, Maryland, U.S.A. Price: \$7.50 or 60s. 0d.).

The work here reviewed is a study of the personal names of the Old-Babylonian period on the tablets from Mari. These have raised the number of such names from the relatively few which T. Bauer studied in his *Ostkanaanäer* (1926) to nearly 900, forming a homogeneous and easily recognized class, clearly distinguishable from those of pure Babylonian origin. They show great consistency in spelling and inflection, as also in their structural patterns, which makes them extraordinarily valuable for any attempt to reconstruct the 'Amorite' dialect. The author studies these names under six heads according as they consist of a single verbal element, a nominal sentence, a noun qualified by another in the genitive case, three elements, hypocoristic forms, and a single nominal element. He also gives a glossary of names, of the Amorite elements comprising them, and of the names of Mesopotamian gods included in them. The work is very carefully done (except that Aistleitner's name is misspelt throughout the

book) and offers a welcome summary of present knowledge of the Amorite language, even if some of the interpretations may well be doubted; but certainty is unobtainable where no context is available to control speculation.

G.R.D.

SCHOTTROFF, W.: *'Gedenken' im alten Orient und im Alten Testament. Die Wurzel zākar im semitischen Sprachkreis.* (Wissenschaftliche Monographien zum Alten und Neuen Testament, Band 15). 1964. Pp. X + 370. (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn. Price: DM. 59.50).

This volume contains the fullest treatment of the root *zkr* 'remember' and its derivatives which has ever been published, and is certain to establish itself as the standard work of reference on the subject. All the available material has been assembled and is thoroughly discussed. The first part is devoted to the etymology of *zkr*, and to its occurrence in Akkadian, Canaanite (Amarna Letter 228, Lachish ostrakon II, Phoenician inscriptions), Aramaic, and South Semitic (it is lacking in Ugaritic), and in Semitic proper names. The second part is concerned with the root as used of God and man in the Old Testament, with the derived stems of the verb, and with the nouns *zeker*, *zikkaron*, and *'azkarah*. There is a full bibliography and an index of passages in the Old Testament, and in non-canonical, including Qumran, literature. Of lexicographical interest is the separation of *zkr* 'remember' from *zkr* II (*zakar* 'male'), and the technical meaning 'protocol' given to *zikkaron* which is held to be of Aramaic origin.

D.W.T.

ULLENDORFF, E.: *The Challenge of Amharic.* 1965. Pp. 22. (School of Oriental and African Studies, University of London).

In this inaugural lecture of the first holder of the newly created Chair of Ethiopian Studies in the University of London, some of the main characteristics of Amharic, the official language of the Ethiopian Empire, and the difficulties which they present to western students, are admirably sketched. Among them are extreme brachylogy, the absence of indirect speech, abrupt changes of person, a tendency to concrete expressions, long periods, and inadequacy of punctuation. A literal translation of Amharic is often unintelligible. The Amharic verbal system is essentially Semitic in character, and fifty per cent of the vocabulary has a Semitic basis. The introduction of European loanwords into the language and its effect upon Amharic readers, and the services to the language which the establishment of an Amharic Language Academy might perform, are touched on. If Amharic is a difficult language, its attractiveness and charm amply reward the student of it. The challenge of Amharic is not only to linguists, but also to anthropologists, sociologists, and students of literature, to Semitists and Africanists alike. The lecture will be enjoyed by everyone who has an interest in language problems, both theoretical and practical.

D.W.T.

UNGNAD, A.: *Grammatik des Akkadischen*. (Völlig neubearbeitet von Lubor Matouš). 1964. Pp. xvi + 202. (Verlag C. H. Beck, München. Price: paper, DM. 28; cloth, DM. 32).

Ugnad's *Babylonisch-assyrische Grammatik* has proved its value as an introduction to Akkadian for forty years, and a warm welcome will be accorded to this fourth edition of it, which represents a completely fresh revision of the third edition in the light of present-day knowledge. The work of W. von Soden especially has made some rearrangement of the material necessary, particularly in the treatment of the structure of Akkadian syntax. References to important articles and monographs published since von Soden's *Grundriss* appeared in 1952 are included in the footnotes. This revised edition, which retains the economy and clarity of its predecessors, will ensure a prolonged period of usefulness for the grammar, and it may serve as an admirable introduction to von Soden's more advanced work.

D.W.T.

X WECHTER, P.: *Ibn Barūn's Arabic Works on Hebrew Grammar and Lexicography*. 1964. Pp. xvi + 236. (The Dropsie College for Hebrew and Cognate Learning, Philadelphia. Oxford University Press, London. Price: 60s. Od.).

The Spanish Jew Yishāq Abū Ibrāhīm Ibn Barūn, whose writings were known to and highly regarded by his contemporaries Moses Ibn Ezra and Judah Halevi, wrote in Arabic *The Book of Comparison between the Hebrew and the Arabic Languages* at the end of the eleventh century. It is extant in fragmentary form only. The first part of it comprises a comparative grammar, and the second an alphabetically arranged lexicon of Hebrew words which have Arabic equivalents. Hitherto scholars have had to rely upon the Russian translation of this work by the late P. K. Kokovtsov. Now comes this welcome complete translation of it by the late Dr. Wechter, who has added to it introductions and voluminous notes which display wide erudition. Ibn Barūn has much to contribute to Hebrew-Arabic study, and many of his Arabic etymologies and phrases deserve inclusion in an up-to-date Hebrew lexicon.

D.W.T.

WILENSKI, M. (ed. by): *Sepher-ha-Riqmah* (in Hebrew), 2 vols. 2nd ed. 1964. Vol. I, pp. 16 + 398; Vol. II, IV plates + pp. 399-736. (The Hebrew Language Academy, Jerusalem).

Jonah ibn Janah's *Kitab Al-Luma* (containing contributions to grammar proper, syntax, and Biblical hermeneutics, consultable even at the present day with great profit!), rendered into Hebrew by Yehudah ibn Tibbon who called it *Sepher ha-Riqmah*, was first edited by Michael Wilenski, collating four MSS of Tibbon's translation with the Arabic original. This edition is now very difficult to obtain. Moreover, since its appearance (Berlin 1929-31), Wilenski kept on adding copious notes in the margin of his private copy. Now, Wilenski's original edition along with these notes have been edited by David Tené in consultation with Zeev Ben-Hayyim. Scholars will be greatly indebted to them for having done their work so well and with so much erudition.

M.W.

Books received too Late for Notice

The Cambridge Ancient History: Revised Edition of Volumes I & II. (Cambridge University Press).

Anatolia: c. 1600-1380 B.C.: by O. R. Gurney.

Cyprus in the Neolithic and Bronze Age Periods: by H. W. Catling.

Greece and the Aegean Islands in the Middle Bronze Age: by John L. Caskey.

DUBARLE, A. M.: *Judith*, Vols. I & II. (Analecta Biblica 24). (Institut Biblique Pontifical, Rome).

ELLISON, H. L.: *Men Spake from God*. Studies in the Hebrew Prophets. (The Paternoster Press, Exeter, Devon).

GERSTENBERGER, E.: *Wesen und Herkunft des "apodiktischen Rechts"*. (Wissenschaftliche Monographien zum Alten und Neuen Testament 20). (Neukirchener Verlag des Erziehungsvereins, Neukirchen-Vluyn).

GLATZER, N. H.: *Anfänge des Judentums*. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh).

JACOB, E., KELLER, C.-A. & AMSLER, S.: *Osée, Joël, Amos, Abdias, Amos*. (Editions Delachaux & Niestlé, Neuchâtel).

KENYON, K. M.: *Amorites and Canaanites*. The Schweich Lectures of the British Academy 1963. (Published for the British Academy by Oxford University Press, London).

KITCHEN, K. A.: *Alter Orient und Altes Testament*. (R. Brockhaus Verlag, Wuppertal).

KRAUS, H.-J.: *Worship in Israel*. A Cultic History of the Old Testament, trans. by Geoffrey Buswell. (Basil Blackwell, Oxford).

LEANEY, A. R. C.: *The Rule of Qumran and its Meaning*. (S.C.M. Press, London).

RIESENFELD, H. (ed. by): *Svensk exegetisk årsbok*. XXX. (G. W. K. Gleerup, Lund, Sweden).

SCHREINER, J.: *Die Zehn Gebote im Leben des Gottesvolkes*. (Biblische Handbibliothek Band III). (Kösel-Verlag, München).

Studia Theologica, cura ordinum theologorum Scandinavicorum edita. Vol. 19, Fasc. 1-2. (Studia Theologica, Aarhus Universitet, Aarhus C. Denmark).

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Professor P. R. Ackroyd,
King's College,
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