

THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1973

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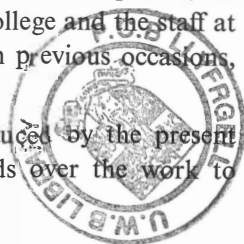
BOOK LIST 1973

This issue of the *Book List* follows the pattern of previous issues. Books marked with an asterisk (*) are considered to be particularly suitable for inclusion in school libraries.

The names of those who have provided reviews for this List are noted on p. 4, and the editor wishes to record his thanks to all those who have been willing to undertake reviewing and to submit to the necessary restrictions of the *List*. He is also indebted to those who have drawn his attention to books which might otherwise have been missed. Professor M. Bič of Prague has again given his assistance in providing information about books from eastern Europe. The editor is also grateful for help from Dr. L. Alonso Schökel, and Professor E. Hammershaimb of Aarhus for Scandinavia. Nor should the publishers be forgotten, for their continued and valued support in sending books which are relevant to the *List* and in responding to requests made to them.

The editor continues to be indebted to his colleagues at King's College, Professor U. E. Simon, Mr. M. A. Knibb and the Revd. R. J. Coggins, for their willingness to review books at short notice and so help to keep the *List* up to date. And thanks are due also to Miss Jean Kemble whose secretarial work reduces so many of the anxieties of editing and who carries much of the burden of obtaining books and bibliographical information, and all of the burden of posting to reviewers. The Library staff at King's College and the staff at B. H. Blackwell, Oxford, have also, as on previous occasions, been generous in their support.

This is the seventh *Book List* produced by the present editor, and with its completion, he hands over the work to



his successor, the Revd. Dr. R. N. Whybray of the University of Hull, whose full address appears on the back cover of this issue. It is a matter of great satisfaction to the present editor that the next years of the *Book List* will be in such competent hands, and he wishes to express his gratitude to Dr. Whybray for his willingness to take on the work. He may be sure of the support of those whose co-operation has made the task during these seven years a duty undertaken with much pleasure and gain in knowledge and understanding. The good wishes of all those who use the *List* will be with Dr. Whybray.

PETER R. ACKROYD

KING'S COLLEGE
LONDON

Note: Prices are given wherever possible: in some instances only an equivalent price in sterling is available to the editor.

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ABBREVIATIONS

P.R.A.	= P. R. Ackroyd	W.G.L.	= W. G. Lambert
L.A.S.	= L. Alonso Schökel	W.McK.	= W. McKane
G.W.A.	= G. W. Anderson	J.M.	= J. Mauchline
D.R.Ap-T.	= D. R. Ap-Thomas	E.B.M.	= E. B. Mellor
J.B.	= J. Barr	A.R.M.	= A. R. Millard
J.R.B.	= J. R. Bartlett	R.M.	= R. Murray
J.M.T.B.	= J. M. T. Barton	E.W.N.	= E. W. Nicholson
M.B.	= M. Bič	A.C.J.P.	= A. C. J. Phillips
S.P.B.	= S. P. Brock	L.A.P.	= L. A. Poore
L.H.B.	= L. H. Brockington	N.W.P.	= N. W. Porteous
F.F.B.	= F. F. Bruce	J.R.P.	= J. R. Porter
E.G.C.	= E. G. Clarke	M.E.J.R.	= M. E. J. Richardson
R.E.C.	= R. E. Clements	B.J.R.	= B. J. Roberts
R.J.C.	= R. J. Coggins	J.R.	= J. Robinson
R.D.	= R. Davidson	J.W.R.	= J. W. Rogerson
G.R.D.	= G. R. Driver	E.R.R.	= E. R. Rowlands
J.H.E.	= J. H. Eaton	J.F.A.S.	= J. F. A. Sawyer
J.A.E.	= J. A. Emerton	U.E.S.	= U. E. Simon
E.H.	= E. Hammershaimb	J.S.	= J. Snaith
A.S.H.	= A. S. Herbert	E.J.T.	= E. J. Tinsley
C.J.A.H.	= C. J. A. Hickling	E.U.	= E. Ullendorff
D.R.J.	= D. R. Jones	G.V.	= G. Vermes
M.A.K.	= M. A. Knibb	M.P.W.	= M. P. Weitzman
H.K.	= H. Kosmala	R.N.W.	= R. N. Whybray

GENERAL

BERLIN, C. (ed.): *Studies in Jewish Bibliography, History and Literature in honour of I. E. Krieg*. 1971. Pp. 587, 139. (Ktav Publishing House, New York. Price: \$25)

This Festschrift contains 35 contributions in English and 8 in Hebrew by Jewish scholars in America, Europe, and Israel on medieval rabbinic and a few modern topics. No doubt the student of Judaism will be richly rewarded by the great variety of offerings. There are, however, only few articles in this collection which concern or touch upon the O.T. We mention an article on 'The Rebellions during the Reign of David' by M. A. Cohen, a short study on 'The Order of the Books' of the Bible by N. M. Sarna, a bibliographical note on 'Rashi's Commentary on the Pentateuch and on the Five Scrolls, 1538' by M. Schmelzer, and another note on 'A Suggested Source for Some of the Substitute Names for YHWH' by F. Zimmermann. The Hebrew section does not contain any article relevant to the O.T. H.K.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band 1. Lieferung 5 (Spalte 513–640). 1972. (W. Kohlhammer, Stuttgart. Sub. price: DM. 16)

This fascicle (cf. *B.L.* 1972, p. 5) begins with the final part of the article on *bādād* and ends with the first part of that on *bākāh*. The article on *bō* includes a treatment of *'ātā*, and that on *bzz* also deals with *šālāl*. By far the largest amount of space is given to *bō* (H. D. Preuss); one may doubt whether the ubiquity of this word in the Old Testament, which ensures its presence in a variety of religious and theological contexts, really confers on the word itself a theological significance proportionate to the length of the article. The long article on *bēhēmā* arouses similar doubts. Other major articles include those on *bāhar* (mainly by H. Seebass), *bāṭaḥ* (A. Jepsen), *bin* (H. Ringgren) and *bayit* (H. A. Hoffner). In the last of these it is disappointing that significant place-names like Bethel and Bethlehem receive no individual treatment. As in earlier fascicles the back cover has an index of subjects covered in the fascicle; presumably a subject-index to the whole work will eventually be provided.

R.N.W.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band 1. Lieferung 6/7 (Spalte 641–896). 1972. (W. Kohlhammer, Stuttgart. Sub. price: DM. 32)

This double fascicle runs from *bākāh* to *gēbūl*, and no word of theological importance appears to have been omitted. There is, probably wisely, some flexibility in the presentation of the material: for example under *b'r* (H. Ringgren) all roots having this spelling are taken together, whereas *bāsār*, 'flesh' (N. P. Bratsiotis) is treated separately from the article on *bśr* (*biššēr*) (O. Schilling). *bēn*, *ben-'ādām* and *bat* have each a separate article. Again, of possibly the two most important articles, *b'erit* was entrusted to a single author (M. Weinfeld), while *bārā'* is divided between four, enabling more specialist treatment of such aspects as the Egyptian (J. Bergman) and Mesopotamian (H. Ringgren) backgrounds. The quality of the contributions remains high, and the bibliography well chosen within the limits of space.

R.N.W.

BOWMAN, J. (ed.): *Abr-Nahrain XII, 1971-72*. Pp. viii, 117, pl. iv. 1972. (E. J. Brill, Leiden. Price: Fl. 32)

Nine of the twelve contributions were read as papers at the XXVIIIth International Congress of Orientalists at Canberra. The appeal is more to the Arabist than to the O.T. scholar. A. Dotan in 'Vowel shift in Phoenician and Punic' deals with the *a* to *o* phenomenon, and A. Vööbus gives a summary of the 'Discovery of important Syriac MSS on the canons of the Ecumenical Councils' treated more fully in his book.

D.R.Ap-T.

CAQUOT, A. and PHILONENKO, M. (ed.): *Hommages à André Dupont-Sommer*. 1971. Pp. xiii, 559. (Librairie d'Amérique et d'Orient, Adrien-Maisonneuve, Paris. Price: Fr. 260)

If the literary genre of *Festschriften* has to continue to exist, then the present one dedicated to A. Dupont-Sommer is an excellent one by any standard. It is sub-divided into six sections dealing with the history of the Ancient Orient and Semitic epigraphy, Linguistics, Biblical studies, Qumran studies, Judaism during the Roman period, and Karaism — followed by a list of D-S's publications. Most contributions are of central interest to Semitists and O.T. scholars alike. There are two significant posthumous articles by the deeply lamented D. Winton Thomas and by the brilliant R. de Vaux. It is not clear to me why Sir Godfrey Driver is so often misrepresented as Geoffrey (p. ix).

E.U.

Cesty k pramenům/Biblická archeologie a literární kritika (The Ways of approach to the sources / Biblical Archaeology and Literary Criticism), translated by M. Freiová and others. 1971. Pp. 225. (Vyšehrad, Prague. Price: Kčs. 21)

This volume contains three translations. First, there is W. F. Albright's *Recent Discoveries in Bible Lands* (originally published as a supplement to R. Young, *Analytical Concordance* 1936, revised 1955; and separately in 1956; *B.L.* 1957, p. 15; *Decade*, p. 15), *Poznatky starozákonní archeologie*, pp. 15-119. Second, J. Steinmann, *La critique devant la Bible*, translated from the German version: *Die literarische und historische Kritik des biblischen Textes*, by J. Myslivec and J. Sokol (*Literární a historická kritika biblických textů*), pp. 121-205. Third, K. Schubert, *Problém historického výkladu* ('The Problem of historical interpretation') pp. 207-25, from the German *Kerygma und Geschichte*. The aim of the volume is to make a wider circle of readers acquainted with the results of modern biblical scholarship, and so to help them to penetrate more deeply into the biblical message.

M.B.

EISSFELDT, O.: *Kleine Schriften zum Alten Testament*. Herausgegeben von K.-M. Beyse und H.-J. Zobel, n.d. (1972?). Pp. 482. (Evangelische Verlagsanstalt, Berlin)

This volume contains an excellent selection of studies from the first four volumes of Eissfeldt's *Kleine Schriften*, and three which will presumably be included in the fifth volume (viz., 'Die Lade Jahwes in Geschichtserzählung, Sage, und Lied', 'Israels Religion und die

Religionen seiner Umwelt', and 'Der kanaanäische El als Geber der den israelitischen Erzväter geltenden Nachkommenschaft und Landbesitzverheissungen'). The criterion for the selection of these essays out of the entire corpus has been their direct bearing on O.T. study. They are arranged in five groups: exegetical (12 essays), those dealing with questions of introduction (4), historical (3), those on theology and the history of religion (14), and biographical (3). For notices of the volumes of *Kleine Schriften* see *Book Lists* 1962, p. 5 (*Decade*, p. 315), 1964, p. 7 (*Decade*, p. 475), 1967, p. 5, and 1969, p. 4.

G.W.A.

FRIEDRICH, G. (ed.): *Theologisches Wörterbuch zum Neuen Testament* (begun by G. Kittel). Band ix. Lieferungen 5–9. 1971–2. Each pp. 64. (Kohlhammer, Stuttgart. Sub. price: Each Lieferung DM. 8.80 up to No. 7, then raised to DM. 9.50. There will probably be two more Lieferungen to complete Vol. ix and the whole work)

Lieferung 5 continues *physis* with section on usage in LXX to Josephus (H. Köster). *Phōnē* and cognates. *Qōl* in O.T., in Palestinian Judaism, in Rabbinic writings and in Hellenistic Judaism. On p. 299 note on Aramaic *sumphonyah*. *Symphonia* in O.T. and in Judaism. (O. Betz). *Phōs* and cognates. The word-group in O.T. 'ōr, ma'ōr; nēh, nōgah, nagoah, nahar, yapha': in Judaism, Qumran and Rabbinic writings. Important for Gnosis (H. Conzelmann).

Lieferung 6. *Chairō* and cognates. O.T. *samah*, *haḏah*, etc. Judaism, Rabbinic writings and Philo. *Charis*. In LXX usually translated by *hēn*. Section on *hanan* and cognates. Also *hesed* (W. Zimmerli). *Hanan* and *Hesed* in Judaism, Qumran, Testaments of Twelve Patriarchs and Rabbinic Writings and representation in LXX and N.T. (H. Conzelmann).

Lieferung 7. *Charis* continued. *Charisma* in LXX; sometimes represented by *hesed* in Judaism. *Eucharisteō* and cognates. *Eucharistia* translated by *tōdah* (H. Conzelmann). *Cheir* and cognates; *yad* in O.T. and Post-Biblical Judaism. Especially 'the hand of God' (E. Lohse). *Cherubin*. *Kerūbim* in O.T. and Post-Biblical Judaism (E. Lohse). *Chēra*. Section on 'widow in O.T.' (G. Stählin).

Double-Lieferung 8/9, *Chēra* continued. *Chilias* / *chilioi*; correspondences in O.T. and Judaism (E. Lohse). *chōikos*. O.T. 'apar. (W. Schweitzer). *Chrēstos* and cognates; LXX and Jewish literature (K. Weiss). *Chrīō*, *christos* and cognates; *mašah* and *mašiah* in O.T. Anointing of king, etc. (F. Hesse). *mašiah* in late Judaism, in Apocrypha and in Pseudepigrapha (A. S. Van der Woude and M. de Jonge), in Qumran and Rabbinic writings (A. S. Van der Woude), in Philo and Josephus (M. de Jonge). *Christus* in N.T. (W. Grundmann). *Chronos* begins (G. Delling).

N.W.P.

GUTMAN, J. (ed.): *No Graven Images, Studies in art and the Hebrew Bible*. 1971. Pp. lxiii, 599. (Ktav Publishing House, New York. Price: \$25)

This volume is a very valuable collection of articles (some illustrated) on various aspects of religion and art (Jewish and early Christian) which have appeared mostly in American and continental journals, some of them not easily obtainable. The editor contributes a number of articles on Jewish art including 'The "second commandment" and the image in Judaism' which provides a much-needed corrective

to the still common assumption that Judaism has been uniformly hostile to the visual arts. Other important contributions are by I. Abrahams, 'The Decalogue in Art'; H. Riesenfeld, 'The Resurrection in Ezekiel XXXVII and in the Dura-Europos paintings'; W. Stechow 'Jacob blessing the sons of Joseph from early Christian times to Rembrandt'; C.-O. Nordström 'The water miracles of Moses in Jewish legend and Byzantine art'; K. Weitzmann 'The question of the influence of Jewish pictorial sources in Old Testament illustration'; and A. Werner on the Jerusalem windows of the Jewish painter Chagall. This book is of first importance to Jewish and Christian scholars interested in the art and iconography of their religious traditions.

E.J.T.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete.
Vol. 18. (1971-2). 1972. Pp. xiv, 445. (Patmos Verlag, Düsseldorf.
Price: DM. 96)

The increase in this issue to over 3,000 items, covering both Old and New Testaments, is an indication both of the growth in biblical studies and of the measure of completeness attained in this essential bibliographical aid.

P.R.A.

KAPELRUD, A. S. and JERVELL, J. (ed.): *Studia Theologica*, Scandinavian Journal of Theology, Vol. 26, no. 1. 1972. Pp. 1-61. (Universitetsforlaget, Oslo. Subscription price: N.Kr. 60, \$10)

There are two N.T. articles in this fascicle and one O.T.: J. T. Willis, 'Cultic elements in the story of Samuel's birth and education' (pp. 33-61), an interesting study of various approaches which have been made to 1 Sam. 1-3 and of the problems of interpreting this material, both with reference to its content and in relation to what precedes and follows. There is much useful comment and footnotes rich in suggestions and bibliographical information.

P.R.A.

KOCH, K. (ed.): *Um das Prinzip der Vergeltung in Religion und Recht des Alten Testaments.* (Wege der Forschung, Band cxxv.) 1972. Pp. xiv, 458. (Wissenschaftliche Buchgesellschaft Darmstadt. Price: DM. 55.20)

This collection of essays on the theme of retribution in the O.T. published severally between the years 1931 and 1961 offers a valuable aid to students of its thought. The Editor is Professor Koch of Hamburg and, in addition to himself, the authors whose work is reprinted in the book are J. Gunkel, J. Pedersen, K. H. Fahlgren, F. Horst, H. Gese, W. Preiser (a lawyer), J. Scharbert, J. Weismann, A. Alt and H. Graf Reventlow. An introduction by Koch makes clear the purpose of the publication which is to introduce readers to an extended debate on a subject of considerable theological importance. Until about a generation ago it was assumed that the concept of divine retribution was characteristic of the O.T., though after Wellhausen there was some doubt as to when it became dominant. Then, especially in Scandinavia, the view was put forward by Pedersen, Mowinckel and Fahlgren that a series of ethical terms in Hebrew expressed both cause and consequence and that one should recognize the presence of a synthetic view of life in the O.T. according

to which wickedness had an inevitable consequence in the nature of things and did not require a retributory act from outside. This order of human existence was under God's supervision, as it owed its creation to him. Von Rad accepted this view of things and today it is strongly represented in this book by Horst, Scharbert, Gese and Reventlow. The general impression left on one reader is that the method of the Procrustes bed is unsuitable for dealing with O.T. thought. Volumes similar to this on other themes would be useful.

N.W.P.

NEUSNER, J. (ed.): *Religions in Antiquity: Essays in Memory of Erwin Ramsdell Goodenough*. (Studies in the History of Religions: Supplements to Numen, xiv). 1968 (reprinted 1970). Pp. x, 688 and a portrait. (E. J. Brill, Leiden. Price: Fl. 94)

The variety and interest of this collection of essays in memory of E. R. Goodenough is a fitting indication of the importance for the study of Judaism of Goodenough's writings, and particularly of the stimulus provided by his *Jewish Symbols in the Greco-Roman Period*. The thirty articles in the collection are divided into four groups (Biblical studies; Apocrypha and Pseudepigrapha; History of Judaism; Symbolism and History of Religions), and of these the following deal directly with O.T. topics: B. A. Levine, 'On the Presence of God in Biblical Religion'; W. Harrelson, 'The Celebration of the Feast of Booths according to Zech. 14:16-21'; H. S. May, 'Psalm 118: The Song of the Citadel'. Otherwise, while the majority of the articles should prove of general interest to O.T. scholars, they are of much greater relevance to scholars concerned with the N.T., with Judaism and with the History of Religions. In addition to the above the volume contains three appreciations of Goodenough, an article by him (with A. T. Kraabel) entitled 'Paul and the Hellenization of Christianity', a bibliography of Goodenough's writings (compiled by Kraabel), and biblical and general indices.

M.A.K.

NOBER, P., S.J.: *Elenchus Bibliographicus Biblicus*, Vol. 52. 1971. Pp. xx, 781. (Biblical Institute Press, Rome. Sub. price: Lire 9,000)

Readers of this *Book List* are already familiar with the invaluable bibliographical aid provided in this annual *Elenchus*, of which the 1971 issue follows the familiar pattern. It is not the least of its values that it contains many references to reviews, giving ready access to critical assessments of books, and that it includes notes of dissertations. Father Nober again deserves the gratitude and praise of the scholarly world.

P.R.A.

REUMANN, J. (ed.): *Understanding the Sacred Text. Essays in Honor of Morton S. Enslin on the Hebrew Bible and Christian Beginnings*. 1972. Pp. 256, 1 plate. (Judson Press, Valley Forge, Pa. Price: \$15)

Five essays in this *Festschrift* are devoted to the Hebrew Scriptures; eight to the Gospels and Christian Origins. There is a biographical note and a select bibliography of Enslin's writings. S. Sandmel, 'The Ancient Mind and Ours', continues his concern with what he regards as the haggadic quality of much biblical material — often

with a sound antidote to the pedestrian ways of commentators. B. S. Childs, 'Midrash and the O.T.', continues the related investigation of this helpful descriptive category for the understanding of re-interpretation. H. M. Orlinsky, 'Nationalism-Universalism in the Book of Jeremiah', provides a further, somewhat one-sided, corrective to oversimple universalistic interpretations. W. F. Stinespring, 'Some Remarks on the N.E.B.', compares this translation's handling of certain grammatical and syntactical usages which he has elsewhere discussed in other modern versions. J. B. Pritchard, 'Sarepta in History and Tradition', gathers the references, biblical and non-biblical, to this coastal city. The O.T. part of the volume thus provides some useful and stimulating contributions.

P.R.A.

RIESENFELD, H. (ed.): *Svensk exegetisk årsbok*, xxxvi, 1971 (1972). Pp. 192, 6 figs. (C. W. K. Gleerup, Lund. Price: Sw. Kr. 20)

This excellent issue begins with three articles on O.T. themes. In 'The Background of Joshua iii-v', J. R. Porter presents an interpretation of these chapters in cultic terms, as reflecting a pre-Israelite spring New Year festival at Gilgal. S. Erlandsson contributes an investigation of the historical background of Isa. 11:10-16, in which he argues that the historical and geographical allusions in the pericope are best explained in terms of the Assyrian campaigns and deportations at the end of the eighth century. M. Ottoson's article, 'Hexagrammet och pentagrammet i främreorientalisk kontext', is a well documented account of the archaeological and palaeographic evidence for the use in ancient times of the shield of David and the seal of Solomon, as seen in the light of ancient Near Eastern astral symbolism. The remaining major articles deal with inter-testamental and New Testament subjects. M. de Jonge surveys recent studies on the Testaments of the Twelve Patriarchs. J. Neusner writes on the Rabbinic traditions about the Pharisees before A.D. 70. B. Gerhardsson discusses Matt. 6:1-6, 16-21. J. Hjärpe examines Arabic parallels to the *logion* about 'pearls before swine'. L. Hartmann considers the significance for early Christology of baptism in the name of Jesus. Among the other items in the issue is an obituary of Père Roland de Vaux by L.-M. Dewailly. All the articles mentioned are in Swedish, except those by Porter and de Jonge, which are in English.

G.W.A.

SAEBØ, M. (ed.): *Israel, kirken og verden*. Nordisk teologikonferanse Utstein kloster 1971. 1972. Pp. 230. (Forlaget Land og Kirke, Oslo. Price: N.Kr. 40)

Theologians from Denmark, Finland, Norway, and Sweden participated in the conference at Utstein Prionzin, Norway, of which this book is the record. As the title indicates, the theme of the conference was the relationship between Israel, the Church, and the world. After a brief foreword of welcome by O. Hagesaether, Bishop of Stavanger, the scope and intention of the discussion are indicated in a prefatory survey by the editor. Three papers treat of the O.T.: B. Albrektson writes on the election of Israel and Israel as the people of God; B. Johnson discusses prophecy and fulfilment; and M. Saebø summarizes what the O.T. says about Israel's future. Two N.T. essays are devoted to the presentation of the fulfilment of the promises

and of Israel's future in the Gospels (S. Aalen), and Paul (N. A. Dahl). The essays by S. Granild on the people of Israel and the land, and by R. Prenter on the people of Israel and worship treat the O.T. and N.T. material consecutively and comparatively. G. Hedenquist's paper on the people of Israel and the state is concerned with the contemporary situation. A. Torm writes on the relations between Church and Synagogue. G. Lindeskog contributes a documented study of discussions between Christians and Jews since 1913. The volume includes biographical data about the contributors and a select bibliography.

G.W.A.

SANDMEL, S. (ed.): *Hebrew Union College Annual*. XLII. 1971. Pp. 278 + 23 in Hebrew. (Hebrew Union College, Cincinnati)

The first 94 pages of the volume are allocated to 'Bibliography of Holy Land Sites' (E. K. Vogel). Sites are listed in alphabetical order, and for each one there is a comprehensive bibliography, drawing attention to articles discussing the excavations which have been undertaken at each site. The bibliography will be of great assistance in the tracing of articles in various journals and books. The view that the golden calves erected by Jeroboam I were intended to be variations upon the cherubim, pedestals upon which the invisible Yahweh rode, is challenged in 'The Golden Calf' (L. R. Bailey). The argument may not convince every reader, yet the article is worthy of careful study. 'Esther 9:29-32: The genesis of a late addition' (S. E. Loewenstamm) demonstrates the complex process which underlies the composition of this section of Esther. In 'The oldest Greek Text of Deuteronomy' (G. Howard), it is argued that, as far as Deuteronomy is concerned, the Codex Alexandrinus (A) preserves a more ancient form of text than Codex Vaticanus (B). 'Studies in Hebrew Verb Formation' (J. Blau) examines the Hebrew cohortative and its Semitic correspondence, the origin of the *pôlel*/*pô'el* themes of 'ayin waw/*yodh* and double 'ayin verbs, and the original vocalization of the perfect of Hebrew *pi'el* and *hiph'il*. Two articles are of interest to the Qumran specialist, namely, 'The employment of Palaeo-Hebrew characters for the divine names at Qumran in the light of Tannaitic sources' (J. P. Siegel), and 'The Qumran Hebrew original of Ben Sira's concluding acrostic on Wisdom' (I. Rabinowitz). The article 'Liability for mere intention in early Jewish Law' (B. S. Jackson) contains, together with other interesting material, a very full discussion of the interpretation of the tenth commandment. The use of the computer for Semitic studies is discussed in 'Transliteration and a "Computer-Compatible" Semitic Alphabet' (E. A. Goldman, H. D. Uriel Smith, R. D. Tanenbaum). The other articles in this volume are 'Are there fictitious Baraitot in the Babylonian Talmud?' (L. Jacobs); 'Visibility of the New Moon in Cuneiform and Rabbinic Sources' (Ben Z. Wacholder and D. B. Weisberg); 'Longevity, the Rainbow, and Immanuel of Rome' (D. Goldstein). The article in Hebrew by M. Pelli deals with the work of Saul Berlin.

E.R.R.

SCHWAB, M.: *Index of Articles Relative to Jewish History and Literature Published in Periodicals, from 1665 to 1900* (Augmented Edition). 1971. Pp. xvi, 539, 409-613. (Ktav Publishing House, New York. Price: \$39.50)

This volume contains a reprint of Schwab's *Répertoire des Articles* in the form in which it finally appeared in print in 1923, together

with the two indices (subjects and Hebrew words) as they were originally lithographed from the author's handwritten manuscript in 1900. B. Wachstein's list of corrections is also included, and an introduction and edited list of abbreviations are by Z. Szajkowski. The *Répertoire* itself is arranged alphabetically by authors and, besides demonstrating the fact that before the twentieth century few scholars devoted much time to articles other than book-reviews, it gives easy access to a less familiar side of the work of scholars whose influence on, and enduring importance for, modern research are nowadays coming to be increasingly recognized.

J.F.A.S.

SPIEGEL, Y. (ed.): *Psychoanalytische Interpretationen biblischer Texte*. 1972. Pp. 274. (Chr. Kaiser Verlag, Munich. Price: DM. 35)

The volume contains 21 contributions ranging in date from 1916 to 1968 by 20 different writers, with an introductory essay and a bibliography supplied by the editor. Both this essay and the contribution by H. Harsch ('Psychological interpretation of biblical texts?') invite by their questioning approach the attention of biblical scholars to the need to understand what has been written by those trained in psychoanalysis on questions of biblical interpretation. It is an area in which it has been all too easy for biblical scholars to dismiss what has been written, and it is proper that there should be a reminder of both the seriousness of the discussion and of its recognized limits. Most of the essays are directed to O.T. problems, though wider questions are raised; the range includes sacrifice, atonement, dreams, the Samson saga, sabbath, prophetic consecration, the crossing of the sea. There is clearly much to be derived from a serious study of an area inevitably somewhat unfamiliar, since most of the publications have appeared originally in journals and books devoted to psychoanalysis and related fields. The strong Jewish contribution is noteworthy. All the contributions appear here in German; nine were originally published in English.

P.R.A.

Studies in the Religion of Ancient Israel (Supplements to *Vetus Testamentum*, Vol. xxiii). 1972. Pp. 181. (E. J. Brill, Leiden. Price: Fl. 54)

The articles assembled here are varied. H. Ringgren issues a somewhat discursive but salutary warning on the difficulties inherent in the attempt to discover parallels between the religion of Israel and her neighbours. J. A. Soggin offers a study of the monarchy, particularly of its origin and the syncretistic features it embodied, concluding that it was therefore only when the monarchy perished that it could become transformed into a messianic hope. P. A. H. de Boer has two essays; on the *lehem pānīm* which he translates 'facial bread' and thinks originally indicated a loaf stamped with the face of Yahweh; and on *rēah nīhōah* and the idea of 'God's fragrance'. W. Zimmerli seeks to analyse the *proprium* of prophecy in the Old Testament and finds it in the inexorable application of the covenant demand of Yahweh to the great historical catastrophes, leading to the recognition that Israel's standing is not in her own righteousness, despite the promise of blessing (J) and of the divine Presence (P), but in the mercy of God. D. J. McCarthy studies *berit*-making in the Deuteronomistic history, finds that the picture is by no means uniform, and concludes that the translation 'covenant' may stand.

There is a substantial study of the Passover Sacrifice by M. Haran, weighing up the relation between the narrative of the passover in Egypt and the ritual provisions of the pentateuchal sources, and the connection between the passover offering and the temple. H. D. Preuss, in an important study, asks whether the specific Yahweh faith exerted any decisive influence on the old wisdom tradition of Israel, and finds that the expressions used in that tradition do not go beyond those of analogous texts in near eastern wisdom generally. He finds his thesis confirmed by an examination of the expression 'the fear of Yahweh', which means wisdom implemented, and is not in itself a sign of the specific Yahweh faith. R. B. Y. Scott takes up the same problem, as raised by von Rad who sees a religious depth in the old wisdom, and W. McKane who distinguishes within Proverbs between the empirical wisdom concerned with education for government, and Yahweh piety. He comes down on the side of McKane and develops his distinction further. The final essay is P. R. Ackroyd's study of the theme of the Temple vessels as a theological pointer, valid independently of the question of historicity, by which the historians indicate the continuity, through disaster, of the people of God. Altogether a good collection.

D.R.J.

DE VAUX, R.: *The Bible and the Ancient Near East*. 1972. Pp. 284. (Darton, Longman and Todd, London. Price: £4.50)

There are fifteen articles in this book, chosen by Père de Vaux, from the twenty-eight included in his *Bible et Orient* (B.L. 1968, p. 10). The translation is by D. McHugh, and J. McHugh has occasionally added references to works in English in the footnotes and explanatory notes.

A.S.H.

WEVERS, J. W. and REDFORD, D. B. (ed.): *Studies on the Ancient Palestinian World presented to Professor F. V. Winnett on the occasion of his retirement 1 July 1971* (Toronto Semitic Texts and Studies, 2). 1972. Pp. xii, 171, pls. 7, plans and drawings 4. (University of Toronto Press; Oxford University Press, London. Price: £5)

This book contains a list of Professor Winnett's publications, and eleven essays in his honour, J. B. Pritchard discusses an incense burner from Tell es-Sa'idiyeh, W. L. Reed the history of Elealeh, and A. D. Tushingham three Byzantine tombstones from Dhiban. E. J. Revell argues that accent signs in biblical manuscripts with Palestinian pointing are used to mark stressed syllables. J. W. Wevers examines the textual affinities of the Arabic translation (one of at least four) of Genesis which is best represented in manuscript Arab 9 in the Bibliothèque Nationale and which was made from the LXX. R. J. Williams considers energetic verbal forms in Hebrew. W. S. McCullough surveys Israelite eschatology from Amos to Daniel. R. C. Culley discusses recent work on the historical reliability of oral tradition and its bearing on O.T. study. N. E. Wagner draws attention to the variety of opinion about the extent of the pentateuchal source J, and questions the view that J's portrayal of the patriarchs has its background in the time of David and Solomon. D. B. Redford, while doubting whether Solomon's system of court officials was based on an Egyptian model, argues that, directly or indirectly, his methods of taxation were. A. K. Grayson publishes and discusses an Accadian text of Sin-sharra-ishkun, one of the last kings of Assyria. There is no index.

J.A.E.

ARCHAEOLOGY AND EPIGRAPHY

AVIGAD, N.: *Beth She'arim III: The Archaeological Excavations during 1953-1958. The Catacombs 12-23*. 1971. Pp. xvi, 218, pl. LXXIV, figs. 131. (Israel Exploration Society, and Mosad Bialik, Jerusalem)

Apart from the title and contents pages and such words as Plan and Section on drawings, this volume is wholly in Hebrew — unlike vol. 1, 2nd edn, 1957, and vol. 2, 1957 (*B.L.* 1958, p. 13, *Decade*, p. 89). In addition to the catacombs in the title, catacomb 31 and a number of outside tombs from this large necropolis of pious Jewry are reported on. As the preliminary reports in *IEJ* 4-9 (1954-59), and the survey in *Antiquity and Survival* II (1957), showed, these catacombs and their contents shed considerable light on Jewish life in Palestine mainly, if not exclusively, between A.D. 200 and 350. D.R.Ap-T.

DEVER, W. G., LANCE, H. D., WRIGHT, G. E., and SHAFFER A., with a Preface by GLUECK, N.: *Gezer I: Preliminary Report of the 1964-66 Seasons*. (Annual of the Hebrew Union College Biblical and Archaeological School in Jerusalem, Vol. I). 1970. Pp. viii, 113, 24 pp. listings and drawings of pottery and objects, 25 pp. plates, 13 plans and sections in cover slip-case. (H.U.C. Biblical and Archaeological School, Jerusalem)

Many years of fruitful excavation have been spent at Tell Gezer by W. G. Dever and his team. Here we have the evidence on which other archaeologists can begin to evaluate the real significance of the site and test the conclusions put forward in more popular accounts. Gezer is a site of such importance that a full-scale excavation, such as this, with the latest techniques cannot fail to make an essential and significant contribution to our archaeological knowledge of this whole area, when published. Already every century from Herod back to the sixteenth century B.C. has been evidenced, and all workers in this field will need this well-produced technical report.

D.R.Ap-T.

DRIJVERS, H. J. W.: *Old-Syriac (Edesseean) Inscriptions* (Semitic Study Series, New Series, III). 1972. Pp. xviii, 117. (E. J. Brill, Leiden. Price: Fl. 26)

The editor's purpose has been to publish in one book all the Syriac inscriptions (67 in number, of which some have not been published before) from the first three centuries A.D. that have been found in or near Edessa; he has also included three inscriptions and a papyrus from Dura Europos, and four legends of coins. After a general introduction, each text is printed in Syriac type, together with a brief description and references to relevant literature, and there are indexes of names of people, deities, months, etc., and a glossary. It is a pity that a work written in English transcribes *yodh* by *j* rather than *y*, and that the strange form 'Edesseean' is employed, but these are minor defects. The publication of this collection of early Syriac texts is very welcome.

J.A.E.

*FRANK, H. T.: *An Archaeological Companion to the Bible*. 1972. Pp. 334, over 100 ill. and sketchmaps. (S.C.M. Press, London; Abingdon Press, Nashville. Price: £3.75, \$12.50)

This substantial volume succeeds very well in providing a sober, factual survey of archaeological discoveries relating to the Bible

which are woven into a chronologically arranged framework of history in eight main periods. The illustrations are functional rather than glossy, and the indexes of scripture references and names make the book easy to use. It can be warmly recommended for the general reader. (Its American title (1971) is *Bible, Archaeology and Faith*.)

D.R.Ap-T.

FREEDMAN, D. N. and GREENFIELD, J. C. (ed.): *New Directions in Biblical Archaeology*. (1969) 1971. Pp. xxiv, 211 with 57 illustrations. (Doubleday and Co. Inc., Garden City, New York. Price: \$2.15)

This collection of essays, whose original appearance in 1969 was not noted in the *Book List*, has now been issued in paperback; it contains thirteen studies, some of which have appeared elsewhere, though in some instances, as for example F. M. Cross's study of the Daliyeh papyri, they have been revised. It is a useful review of important recent work, e.g. at Ashdod and Arad, and in particular contains a group of studies of Qumran, including a bibliographical survey.

P.R.A.

*HARKER, R.: *Digging up the Bible Lands*, 1972. Pp. 126. (The Bodley Head, London. Price: £1.95)

This is one of the 'Bodley Head Archaeologies', a series edited by Magnus Magnusson and apparently intended for younger readers. The eight sites chosen — Ur, Babylon, Nineveh, Jericho, Jerusalem, En-gedi and Qumran — by no means cover all the Bible lands, but they relate to material from the Patriarchs to Bar Kokhba and to archaeological work from the 1830s to the 1960s. The author, a journalist, writes simply yet never patronisingly, and his enthusiasm and love for his subject compensate for an occasional lack of scholarly caution. Attractively produced, with line drawings and photographs, this book gives a fascinating introduction to archaeology and should encourage many of its readers to a deeper interest.

E.B.M.

*KENYON, K.: *Royal Cities of the Old Testament*. 1971. Pp. xii, 164. pl. 103, text figures 28. (Barrie and Jenkins, London. Price: £4)

This volume may be said to have developed from a lecture given on the same subject as the title on the occasion of the centenary of the Palestine Exploration Fund in 1965, and those who heard the lecture will be among the first to welcome this much fuller and well-illustrated exposition. It has all the advantages of being a carefully accurate but non-technical description of the results of archaeological work at Jerusalem, Samaria, Hazor and Megiddo (with other incidental matter) and of being a rounded discussion on a limited but very important area for biblical study. Essentially it covers only the period from David to the fall of Judah; it sheds much light on the relationship between buildings unearthed by excavation and the development of royal and other institutions. The whole is made vivid by the clear plates and figures in which, almost without exception, the points being made in the text can be immediately observed. (The exceptions are only in one or two of the plans which have numerals and signs not easy to pick out, and in one or two photographs of a more general

kind.) There are points on which an Old Testament scholar must disagree — 598 B.C. for Jerusalem's first fall is one, anachronistic references to the Samaritans another, occasional oversimplified use of the Chronicler's writings a third. But these are small points compared with the values which may be derived from such an excellent piece of scholarly popularisation.

P.R.A.

MAZAR, B.: *The Excavations in the Old City of Jerusalem near the Temple Mount: Preliminary Report of the Second and Third Seasons, 1969–1970*, together with BEN-DOV, M.: *The Omayyad Structures near the Temple Mount: Preliminary Report*. 1971. Pp. 44, pl. xxxii, figs. 20 with fold-out section and plan. (The Institute of Archaeology, Hebrew University, and The Israel Exploration Society, Jerusalem)

No preliminary report could be more attractively produced. The text has been most competently Englished by R. Grafman from articles which first appeared in *Eretz-Israel* 10 (1971), and the plates are marvels of clarity. The importance of the finds around the S.W. corner of the Haram deserves this treatment, and no account of Herod's Jerusalem and Temple, or of the magnificent later Omayyad interlude, will be adequate which does not now take account of these excavations and their sequel — whatever the final decision may be on matters of detail.

D.R.Ap-T.

HISTORY AND GEOGRAPHY

BIØRN, S.: *Lad os opbygge Jerusalems mure. Topografiske problemer i Nehemjabogen*. (Tekst og tolkning, 2). 1971. Pp. 100. (G.E.C. Gad, Copenhagen. Price: D.Kr. 20.70)

With a quotation from Neh. 2:17, as the title, the theme of the book is stated. The author first shows that an exegetic investigation of Neh. 2, 3 and 12, such as that undertaken by Millar Burrows, does not lead to any solution of the topographical problems. Only by combining the description of locations in the text with the results of archaeological investigations, is it possible to overcome the problems. He has therefore undertaken to examine all of the material which excavations in Jerusalem have brought to light up to the year 1968. He comes to the conclusion that Nehemiah's nocturnal investigations of the walls (Neh. 2:11–18) take place from 'the gate of the valley' southwards along the eastern slope of the Tyropoeon valley, and moving in a counterclockwise direction, he rides around towards the city's most southern point. At the eastern side he continues on foot to investigate the slope towards the Kidron valley, after which he turns back along the same way. — S.B. maintains that Jerusalem in Nehemiah's time lay on the small eastern hill between Kidron and Tyropoeon, and, as such, did not include the western hill. In a concluding note, he does, however, remark that some of his results must be modified because the archaeological finds of 1969ff. seem to indicate that in pre-exilic times, building occurred on the western hill. The book is well supplied with photographs, drawings, and maps.

E.H.

*BRIGHT, J.: *A History of Israel* (Old Testament Library). 2nd ed. 1972. Pp. 519, 16 plates. (S.C.M. Press, London. Price: £4)

The first edition of Bright's history was reviewed in the *B.L.* 1960, p. 12 (*Decade* p. 192), and the second edition adheres to the general scheme of the first. Corrections have been made and some sections have been rewritten (e.g. 'Patriarchal Customs Against the Background of the Second Millennium', pp. 71f. in the first edition and pp. 78f. in the second), but Bright has not shifted from his main positions and has reproduced the substance of his earlier conclusions. The work will continue to be a useful manual for students.

W.McK.

DALMAN, G.: *Jerusalem und sein Gelände, mit einer Einführung von Karl-Heinrich Rengstorf und mit Nachträgen auf Grund des Handexemplars von Peter Freimark*. 1972. Pp. xi, x, 402, 40 photos, 1 plan. (Georg Olms Verlag, Hildesheim and New York. Price: DM. 69.80)

Who in his senses would pay this price for an unrevised, forty-year-old, pocket-size description of Jerusalem and its surroundings? It is true that a list of Dalman's later annotations has been appended, but not even printer's errors listed in the original 1938 edition have been corrected; and though many of the 1918 German airforce photos are remarkably clear, considering their vintage and form of reproduction, there are now better ones available. The willing buyer must be one who values Dalman's thorough personal knowledge of the Jerusalem area at the turn of this century, before the old order changed, and who hopes perhaps to find here an overlooked clue to a still more ancient past amid the Arabic names so plentifully quoted.

D.R.Ap-T.

KUDLEK, M. and MICKLER, E. H. (ed.): *Solar and Lunar Eclipses of the Ancient Near East from 3000 B.C. to 0 with Maps* (Alter Orient und Altes Testament-Sonderreihe, Band 1). 1971. Pp. ix, 199. (Verlag Butzon & Kevelaer. Neukirchener Verlag des Erziehungsvereins Neukirchen-Vluyn. Price: DM. 80)

Eclipses referred to directly or indirectly in ancient texts, can be precisely dated, the time of day when they occurred, their magnitude and duration accurately computed, so that a convenient series of eclipse tables and maps for the ancient near east could obviously be a valuable reference book. With modern printing techniques and advances in astronomy it would not be hard to improve on the pioneering work of Oppolzer (1887) and Neugebauer (1931), and this Kudlek and Mickler have attempted to do. The main part of the book consists of 157 pages of computer output giving details of all solar eclipses observable at Persepolis, Babylon, Ninive, Hattusa, Jerusalem, Memphis and Thebes during selected periods appropriate to each, and all lunar eclipses observable at Babylon between 2970 B.C. and A.D. 58. A rather fuller and less abstruse introduction and a more congenial computer programme would have saved the non-specialist reader, for whom such a book is clearly intended, a great deal of trouble. There are 39 maps showing the computed tracks of totality or annularity of solar eclipses in the region, but again, although clearly and attractively presented, they would have been far easier to consult if year B.C. or A.D. were given instead of Julian Day Numbers (2nd April, 303 B.C. instead of JDN 1610843). There are several printing errors and infelicities in the English of the three-page introduction.

J.F.A.S.

MAZAR, B. (ed.): *The World History of the Jewish People*. Vol. III. *Judges* (World History of the Jewish People, First Series: Ancient Times). 1971. Pp. xviii, 366. (W. H. Allen, London. Price: £8.50)

The present book is a direct continuation, developing the same themes, of vol. II of this series, which was reviewed in *B.L.* 1972, p. 19, and it continues the high standards of its predecessor. It falls into three sections: the first deals with the history, society and religion of Canaan in the Egyptian New Kingdom period, the second with the exodus, the conquest and settlement of Palestine by the Israelites and the period of the Judges, and the third with Israelite society and culture in the pre-monarchical period. As with the preceding volume, there is great emphasis on the archaeological evidence, but the O.T. material itself also receives full discussion. A valuable feature of this series is that it makes available, for those who do not read modern Hebrew, the findings of some of the important scholarly work being published in Israel. As might be expected, the overall approach, although always sane and cautious, is generally 'conservative' and inevitably not everyone will agree with the reconstruction of such highly debatable subjects as e.g. the exodus and the work of Moses. On the other hand, the very full treatment of early Israelite society and institutions is of great value and it is perhaps not too much to say that this volume provides the best general survey at present available of the period with which it deals.

J.R.P.

ORLINSKY, H. M.: *Understanding the Bible through History and Archaeology*. 1972. Pp. ix, 292. (Ktav Publishing House, New York. Price: \$7.95)

The basic text of this book is that of Orlinsky's *Ancient Israel* (1954, see *B.L.* 1954, p. 23; 1955, p. 23; *Eleven Years*, pp. 560,656; 1960, see *B.L.* 1961, p. 22, *Decade* p. 260), with some few small modifications and updating of bibliographical material. But the difference in this presentation is that alongside the text of that survey of Israel's history there are printed the English and Hebrew texts of relevant passages. The reader is thus invited to consider the relationship between the account being given by a modern scholar and the texts which provide his most important primary source. In addition there is illustration by pictures and charts, and suggestions for further study. This is essentially designed as a work-book, and it has evident value. Its great risk — though this is one against which the reader is warned at the outset — is that it may be supposed that the accompanying texts are historical texts, whereas it is often clear that their significance lies in the interpretation they offer; and there are inevitably instances where, for example, the linking of a prophetic passage with a particular moment is open to question. But it does encourage the reader to consider the text and not to bypass references to it.

P.R.A.

DE VAUX, R.: *Histoire Ancienne d'Israël: Des Origines à l'Installation en Canaan* (Études Bibliques). 1971. Pp. 674. (J. Gabalda, Paris. Price: Fr. 100)

It is sad to think that this book represents de Vaux's final contribution to the study of the earliest period of Israelite history from the origins of Israel to the settlement in Canaan. It is the first of a projected

history of Israel in three volumes. Volume two would have carried the history as far as the end of the pre-exilic period — part of this will in due course be available — and volume three was to have dealt with the exilic and post-exilic periods up to the conquest of Syria-Palestine by Alexander the Great. Some of us are particularly grateful to Père de Vaux for having reinforced in volume one the field of study which he covered in a series of articles in *Revue Biblique* 53 (1946); 55 (1948); 62 (1965) and in articles published elsewhere. He sees himself as a mediator between Bright and Noth (p. 9), but this is not the impression which is gained from his earlier work on the patriarchal narratives. There he would seem to be nearer to Bright than to Noth, and, although this final, exhaustive consideration of the patriarchal narratives is marked by greater reserve, he is still a seeker after the historical patriarchs in a sense which does not apply to Noth.

W.McK.

YEIVIN, S.: *The Israelite Conquest of Canaan* (Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul, xxvii). 1971. Pp. xvii, 301. 12 maps. (Nederlands Historisch-Archaeologisch Instituut, Istanbul)

This is a very detailed exposition of evidence concerned with the period of conquest and settlement. The first part sets out the evidence, with an examination of biblical material, genealogical information, extra-biblical sources and archaeological evidence (pp. 1–68). The second part offers a synthesis, described as ‘a working hypothesis’ both on the entry and conquest and on the settlement (pp. 69–124). Appendices set out the tribal genealogies fully (pp. 126–233), and discuss other matters quite briefly. There is a wealth of information, and valuable reference to a very wide range of scholarly discussion. The tentative conclusion is of a conquest spread over about a century from the late fourteenth to late thirteenth century B.C. There are many points at which the author acknowledges the hypothetical nature of his reconstruction, but he endeavours to show its coherence. Questions inevitably arise in regard to the interpretation of the archaeological evidence, on so much of which there are markedly divergent views. The use of genealogical material without an adequate consideration of how far it may properly be employed in relation to history points to the need to consider the fuller investigation of this which has been undertaken by R. R. Wilson, *The Biblical Genealogies* (Diss. Yale, 1972). There is, however, much to stimulate discussion, and a full endeavour to deal with the complexity of the biblical material in this comprehensive work.

P.R.A.

TEXT AND VERSIONS

Biblia Hebraica Stuttgartensia. Editio Funditus Renovata. Ed. K. ELLIGER and W. RUDOLPH. Fasc. 4. *Josua et Judices*, praeparavit R. Meyer, 1972. Pp. x, 89. Fasc. 8. *Liber Jeremiae*, praeparavit W. Rudolph, 1970. Pp. x, 116. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 5.80 each)

These two further fascicles of *BHS* follow the same pattern as those which have already appeared. These were noted in *B.L.* 1969, p. 16 where the principles of this edition were set out and discussed; *B.L.* 1970, p. 23; and *B.L.* 1972, p. 21.

R.J.C.

DIRKSEN, P. B.: *The Transmission of the Text in the Peshiṭta Manuscripts of the Book of Judges* (Monographs of the Peshiṭta Institute Leiden, I). 1972. Pp. 112. (E. J. Brill, Leiden. Price: Fl. 28)

This monograph is intended to accompany the critical edition of the Peshiṭta on Judges, which is to be published presently by the Peshiṭta Institute. Much of the material to which this study refers is therefore not yet available; nevertheless, Dirksen has written in such a way that his arguments can largely be followed, even if their full implications will not be appreciated until the edition itself is published.

Nearly sixty MSS containing the Syriac Judges are listed and described. The investigation of the MS. inter-relations is conducted with a painstaking thoroughness that must be admired. The MSS are discussed in the following order: Ancient (i.e. the six oldest MSS, dating from cent. vi-ix, plus a few of their descendants), Western, Eastern, Massoretic. Some portions of the discussion will prove more helpful than others. For example, detailed figures and lists are given of the places in which each of the 'ancient' MSS agrees with another against the rest, and so on for all attested permutations; but how clear an impression does all this enable us to form of the actual historical relationships? Most of his material, however, is far more illuminating. The terms 'Western' and 'Eastern' just used refer to provenance rather than text, because it is one of Dirksen's most striking conclusions that, in Judges, western and eastern textual traditions distinct from each other do not exist — against findings in studies of Pesh. to Psalms, Isaiah and Wisdom, that two such distinct text-types could be identified. He considers it more appropriate to make a division between the 'ancient' MSS and the rest, which attest two different types of text, such that the older reading is sometimes preserved in the former, sometimes in the latter type (despite its relatively late attestation). These views are largely reminiscent of those of B. Albrektson in his study of Lamentations (1963).

While this study teaches us a great deal about the later history of the text, virtually nothing is said of the earlier stages (before cent. vi). Whatever views the author had formed — even if they had been somewhat speculative — on the history of the text in this earlier period, would surely have been well worth reading. I should also have liked to see some of the patristic evidence, and also more reference to the Hebrew, which to me seems central to a discussion of the Pesh. MSS. It is accepted today that relationship between MSS is proved not by agreement in readings as such, but by agreement in unauthentic readings; the Hebrew text is a valuable criterion for deciding which out of a set of rival readings is the oldest; greater attention to that criterion might well have uncovered more about the historical relations within the tradition. These few criticisms, however, might be perhaps more justly directed against the policy of the Peshiṭta Institute than against Dirksen himself, who is to be congratulated on a meticulously formulated and exceedingly valuable study.

M.P.W.

FERNANDEZ MARCOS, N. and SAENZ-BADILLOS, A.: *Anotaciones críticas al texto griego del Génesis*. 1972. Pp. 127 (Textos y Estudios 'Cardenal Cisneros', Madrid-Barcelona)

This is a useful and worthwhile contribution to LXX textual studies. The booklet contains three chapters: ch. I provides collations of

papyri and a selection of manuscripts not available to Brooke-McLean in their edition of 1906; the collations are given in full for Gen. 1–10, while for 11–50 only a selection of the more important variants are given. Ch. II studies the manuscript groupings, and ch. III the text of Genesis used by Theodoret.

S.P.B.

GORDIS, R.: *The Biblical Text in the Making. A Study of the Kethib-Qre.* Augmented edition with a *Prolegomenon* by R. Gordis. 1971. Pp. lvi, 219. (Ktav Publishing House, New York. Price: \$14.95)

The first edition of this work, 1937, was a significant contribution to the study of *K.-Q.*, and its re-issue, together with a lengthy article by the same author, is very welcome. The emphasis in the main part is on the history of the *K.-Q.*, with its pre-Akiba existence, and is reinforced in the *Prolegomenon* by means of criticisms of divergent views and by drawing further support from the Scrolls — both Murabba'at and Qumran.

B.J.R.

JACQUES, X.: *Index des mots apparentés dans la Septante* (Subsidia Biblica, 1). 1972. Pp. xiv, 233 (Biblical Institute Press, Rome. Price: Lire 4,500, \$7.50)

This will prove an invaluable tool for all who have a serious interest in the Septuagint (or, for that matter, the history of the Greek language in the Hellenistic period). The author, who has already provided a similar work for the Greek N.T., has in mind primarily those interested in studying the semantic fields of individual words or groups of words, but there are certainly many other uses to which this work can be put with great profit. A short but clear introduction sets out the principles and self-imposed limitations of the book. Words are listed in alphabetical order under their simplest form; thus, for example, the 40 words incorporating the element *dik-* are found listed under *dikē*. By a simple set of symbols the compiler indicates whether or not a word listed occurs in each of the four groups, Pentateuch, historical books, poetical / wisdom books, and prophets. The work has been compiled on the basis of Hatch-Redpath's *Concordance*, and so this means that words which only occur in the 'original' LXX of sections such as Kingdoms βγ and γδ are not included, since these feature only in the apparatus of the standard editions.

S.P.B.

(*Peshiṭta*): *The Old Testament in Syriac according to the Peshiṭta Version*, edited on behalf of the International Organization for the study of the Old Testament by the Peshiṭta Institute of the University of Leiden (ed. by P. A. H. de Boer and W. Baars). *General Preface*. 1972. Pp. xxiii, and part iv, fasc. vi (*Cantica sive Odae — Oratio Manasse — Psalmi Apocryphi — Psalmi Salomonis — Tobit — I (III) Ezrae.*) 1972. Pp. xvi, 35; vii, 9; x, 12; vi, 27; xiv, 55; xix, 53. (E. J. Brill, Leiden. Price: Fl. 96)

The sample edition of 1966 (see *B.L.* 1968, p. 18) has now been followed up by the first full section of the edition together with the general preface. The principles set out in the sample edition are here followed, the general preface providing a fuller and revised statement of these. The edition itself is divided up in its pagination into separate

sections for the various books covered in the volume. These have been edited by various scholars: H. Schneider (Canticles or Odes); W. Baars (Apocryphal Psalms — work undertaken to complete a beginning made by M. Noth before his death in 1968; and Psalms of Solomon); J. C. H. Lebram (Tobit); W. Baars and J. C. H. Lebram (1 (3) Esdras). The range of detailed information provided in this edition is indicated by the complexity of the preface in which the presentation of the text and apparatus is explained; but it represents an achievement of concision in making available so great a wealth of readings and in assessing them. Of the books here edited, Tobit alone appeared in the sample edition of 1966 and is here presented in a significantly revised form. The care devoted to this work and the skill of both the general editors and of the contributors make this publication a very notable achievement.

P.R.A.

SCHREINER, J. (ed.): *Wort, Lied und Gottesspruch. Beiträge zur Septuaginta* (Forschung zur Bibel, 1). 1972. Pp. 215. (Echter Verlag, Würzburg)

This is the first half of a two-volume *Festschrift* dedicated to the great Septuagint scholar J. Ziegler. As the sub-title implies it is almost entirely devoted to (very varied) aspects of the LXX (15 out of 19 contributions, ranging from a fine one on P. Bodmer 24 and Origen (D. Barthélemy) to the fate of Enoch in the LXX (A. Schmitt)). Articles which will have a rather wider interest include ones on creation in the LXX (G. Bertram), Rabbinic statements on the origins of the LXX (K. Müller), the list of officials in LXX 1 Kings 2:46h (M. Rehm), flesh, spirit and soul in the LXX Pentateuch (J. Scharbert), and the Philistines in the LXX (R. de Vaux). Those which fall outside Septuagint studies concern the role of oracular priests in the Semitic religions (M. Delcor), Israel in the Hellenistic period (R. Hanhart), Tobit (L. Ruppert), and a N.T. textual subject.

S.P.B.

STRACK, H. L.: *The Hebrew Bible — Latter Prophets, The Babylonian Codex of Petrograd. Edited with Preface and Critical Annotations. Prolegomenon* by P. Wernberg-Møller. (*The Library of Biblical Studies*. Ed. by H. M. Orlinsky.) First published 1876. 1971. Pp. xv, xix-xxii, 1-38, (1)-(8), 225. (Ktav Publishing House, New York, 1971)

Originally, and better-known under this title, *Prophetarum Posteriorum Codex Babylonicus Petropolitanus* appeared as a publication of first importance, but since that time its prestige has varied. Nevertheless, it is indispensable for the history of the text, and its secrets are still worth probing. The present edition, very well worth-while for the actual text, is still more valuable because of the fascinating account of the manuscript given in the *Prolegomenon*.

B.J.R.

TOY, E.: *ṭeksšim nibḥarim mi-tok ha-‘ibbudim šel targum ha-šib’im* (Selected Texts from the Revisions of the Septuagint). 1970. Pp. 28. (Internal Publication for students of the Hebrew University, Jerusalem. Price: Isr. £5.00)

Photostatically reproduced pages from works by Barthélemy, Ziegler, Gooding and others, most of them published during the last twenty years.

J.F.A.S.

Tov, E.: *ha-targumim ha-yavaniim voha-laṭīniim šel ha-miqra* (The Greek and Latin Translations of the Bible). 1971. Pp. 43. (Internal Publication for students of the Hebrew University, Jerusalem. Price: Isr. £4.00)

Photostatic reproductions of pages from original manuscripts and modern editions, as well as from Lagarde, Swete, Kahle and others. Relevant source material from post-classical and rabbinic literature is also given, some of it, like the Letter of Aristeas, in a modern Hebrew translation.

J.F.A.S.

WEISS, M. R.: *mi-ba'yot ha-nosaḥ šel ha-miqra* (Some problems concerning the Text of the Bible). 1972. Pp. 58. (Internal Publication for students of the University of Tel Aviv, Jerusalem. Price: Isr. £5.00)

Part I 'Parallel Texts' consists of five passages from II Sam. printed alongside the corresponding passages in I Chron. and Ps. 18. Part II contains photostatic reproductions of pages from two editions of the Samaritan Pentateuch in Hebrew script and comparisons with MT. Part III is devoted to the Qumran material and includes references to the work of Allegro, Skehan, Sanders, Cross and others, together with photostatic reproductions of six plates from *The Dead Sea Scrolls of St Mark's Monastery*.

J.F.A.S.

ZIEGLER, J.: *Sylloge. Gesammelte Aufsätze zur Septuaginta* (Mitteilungen des Septuaginta-Unternehmens, x). 1971. Pp. 678. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 86)

In the course of his admirable work in editing seven volumes of the Göttingen Septuagint, Professor Ziegler has produced a considerable number of detailed studies on, in particular, the transmission of the LXX. These, with the exceptions of his longer works on Isaiah (1934) and Jeremiah (1958), are all (28 in number) most usefully reprinted in the present volume, which also fittingly contains one companion article (on Ezekiel) by P. Katz. Alongside the running pagination, that of the original articles is also given, and Dr. P. Hugger has further added to the value of the book by providing an index of Greek words.

S.P.B.

EXEGESIS AND MODERN TRANSLATIONS

AUVRAY, P.: *Isaïe 1-39* (Sources Bibliques). 1972. Pp. 338. (J. Gabalda et Cie, Paris. Price: £8.40)

The form of this commentary is of the usual pattern. It begins with an Introduction containing brief notes on the text (MT, IQIsa, LXX), composition of the book, some notes on the life and times of Isaiah, and some notes on the main themes in these chapters. Then follow translation, textual comments, and exegetical comments. The translation is deliberately literal rather than dynamic in order to convey to the reader some awareness of the Hebrew modes of speech. The commentary contains some extended notes on features of particular importance, e.g. on 7:14 where the translation has 'jeune fille' and the note suggests 'demoiselle d'honneur' as a better equivalent. One could have wished for some discussion of the historical difficulties in Isa. 36-37. This is a useful commentary, especially for theological students.

A.S.H.

- *BALDWIN, J. G.: *Haggai Zechariah Malachi* (Tyndale Old Testament Commentaries). 1972. Pp. 253. (The Tyndale Press, London. Price: £1.20; paperback 95p)

Miss Baldwin has written a most useful Commentary, judiciously weighing the considerable critical work that has been done on these prophets in recent years. The conservative tendency in her judgment is always based on open discussion of the issues, and her knowledge of the literature is such that her book forms an invaluable pocket clearing-house for scholars. Inevitably it has a somewhat eclectic character. She takes on Lamarche's chiastic theory of the structure of Zech. 9-14, and one wonders what the readership of the series will make of this and much else of the scholarly apparatus. But her handling of the many difficulties in the way of the layman help to establish the author among the recognized interpreters of these prophets.

D.R.J.

- *BRIGHT, L. (ed.): *Scripture Discussion Commentary* 4. Prophets II, Ezekiel, Daniel, Minor Prophets, 1972. Pp. 284. (Sheed and Ward, London. Price: £1.15)

- *BRIGHT, L. (ed.): *Scripture Discussion Commentary* 5. Histories II, Joshua, 1 and 2 Chronicles, Ezra and Nehemiah, 1 and 2 Maccabees. 1972. Pp. 215. (Sheed and Ward, London. Price: £1.30)

- *BRIGHT, L. (ed.): *Scripture Discussion Commentary* 6. Psalms and Wisdom, Psalms, Job, Proverbs, Ecclesiastes, Sirach, Wisdom. 1972. Pp. 248. (Sheed and Ward, London. Price: £1.45)

These three volumes complete a series of O.T. commentaries written expressly to provoke intelligent and informed discussion, with special reference to life in the world and church of today. The authors are R.C., but their approach is not sectarian, and Sixth Formers in particular and adult study groups should find these volumes an aid to lively and profitable discussion.

L.A.P.

- *CLEMENTS, R. E.: *Exodus* (The Cambridge Bible Commentary on the N.E.B.). 1972. Pp. viii, 248. (Cambridge University Press. Price: £2.20 (cloth), 96p (paper))

This valuable addition to the Cambridge Bible Commentary presents a careful and instructive commentary on the meaning of the text, with particular reference to the use of the four main sources and the historical and religious background of the book.

L.A.P.

- *CUNLIFFE-JONES, H.: *Deuteronomy* (Torch Bible Paperbacks). Fifth Impression 1972. Pp. 192. (S.C.M. London. Price: 80p)

A paperback reprint of the earliest of the Torch Bible Commentaries, first published in 1951 (see *B.L.* 1952, p. 31; *Eleven Years*, p. 402).

E.B.M.

*DALE, A. T.: *Winding Quest; the Heart of the Old Testament in Plain English*. 1972. Pp. 432. (Oxford University Press. Price: £4 (cloth), £2 (paper))

This, like its N.T. predecessor 'New World', is a selection of material grouped around five central themes which, beginning with the institution of the Israelite monarchy, make sense for the reader by differentiating between story, history, poetry, etc. The author simplifies, paraphrases and occasionally, where explanation is deemed essential, enlarges on the text; most of the book is aimed at a reading age of twelve years but in the last two sections the vocabulary is widened without any obvious loss of intelligibility. Beautifully produced, with attractive art work, this book should go far towards achieving its declared aim of helping '... young people to read the Bible with pleasure and understanding'. The difficulty is of course the price; the hardback edition will be beyond the reach of the average school Religious Education department, and the paperback is unlikely to stand up to much hard usage.

E.B.M.

*DALE, A. T.: *The Bible in the Classroom*. 1972. Pp. 96. (Oxford University Press. Price: 75p)

A handbook to the author's 'New World' and 'Winding Quest', this is a much needed and refreshingly positive discussion of reasons for and methods of the use of biblical material in school.

E.B.M.

GIVATI, MEIR: *ha-sefer ha-ḥamiši; pirqe 'iyyun b'e-sefer d'avarim* (Deuteronomy: The Fifth Book of the Pentateuch). 1970. Pp. 124. (Otsar Hamoreh, Publishing House of the Teachers' Union in Israel, Tel Aviv)

This is a brief investigation of some problems concerning the Book of Deuteronomy, chiefly its unity and relationship to other law-codes. The author concentrates on the final form of the Pentateuch and supports his argument with tabulations of parallels (pp. 22-46), 'frequent expressions which have a distinctive meaning in Deuteronomy' (pp. 97-100) and a selection of quotations from mediaeval Jewish commentaries (pp. 86-96). The last 22 pages contain some practical suggestions on how to teach Deuteronomy in schools and colleges and a very brief bibliography.

J.F.A.S.

HILLERS, D. R.: *Lamentations* (The Anchor Bible, 7A). 1972. Pp. 116. (Doubleday and Company, Garden City, New York. Price: \$6)

This is a very useful addition to the Anchor Bible series. Critical questions are succinctly but judiciously discussed in the Introduction. The book is treated as an intelligible unity, though a wise agnosticism is expressed on questions of authorship and the precise theological *sitz im leben* of the poems. The translation is occasionally a somewhat uneasy coalition of the traditional and the colloquial (e.g. 1:5), but the commentary throughout is helpful both linguistically and theologically.

R.D.

KESSLER, W.: *Gottes Mitarbeiter am Wiederaufbau. Die Propheten Esra und Nehemiah* (Die Botschaft des Alten Testaments, 12, iv). 1971. Pp. 140. (Calwer Verlag, Stuttgart. Price: DM. 14.50)

A considerable proportion of the volumes in this popular commentary series has now appeared. The volume contains a sound translation of the text, with a very small number of notes on the text itself, and a commentary which is primarily directed towards the theological significance of the text for the contemporary situation. The titles of the volumes are clearly chosen with this in mind, though no justification appears to be produced for describing Ezra and Nehemiah as prophets. There is awareness of the literary and historical problems of the period, though these tend to be less taken into account in the commentary than is desirable. The volume concludes with a note on the later estimates of the two, curiously ignoring the Nehemiah tradition in 2 Macc. 1 and taking no account of Josephus; and a short study of the books' message. A useful but not very exciting volume.

P.R.A.

Los Libros Sagrados. Traducción y comentario de los libros del AT. Directores Luis Alonso Schökel, Juan Mateos y José María Valverde; introducciones, notas y comentarios de Luis Alonso Schökel. (Ediciones Cristiandad, Madrid). II. *Historia*, 3. *José, Jueces; Samuel; Reyes*. 1973. Pp. 274, 272, 288. (Price: 150 pts each part)

For details of this series, see *B.L.* 1972, p. 28.

L.A.S.

MAILLOT, A. AND LELIÈVRE, A.: *Les Psaumes. Traduction, notes et commentaires*. Deuxième édition entièrement revue, et mise à jour. Psaumes I à 50. 1972. Pp. 323. (Editions Labor et Fides, Genève. Price: £2.90; 3.60)

The first edition of this commentary appeared in 1961, and was reviewed in *B.L.* 1967, p. 24. The second edition follows the same pattern as the first, but the translation and the textual notes in the *apparatus criticus* have been revised. Additions have also been made to the general commentary.

E.R.R.

Pismo Święte Starego Testamentu, II.1; Księga Kapłańska / wstęp — przekład z oryginału — komentarz — ekskursy (*The Holy Scripture of the Old Testament, II, 1; Leviticus* / Introduction — Translation from the Original — Commentary — Excursuses) under the direction of Professor S. Łach, Counsellor of the Papal Bible Commission. 1970. Pp. 344. (Pallottinum, Poznań, Warsaw)

This particular volume on Leviticus (*Księga Kapłańska*) belongs to a commentary series planned on a large scale and produced by Catholic biblical scholars under the direction of Professor S. Łach. An extensive bibliography is offered first, beginning with the Church Fathers and leading up to the current state of research. This includes monographs and the like as well as commentaries (pp. 5–19). The translation of the biblical text itself is preceded by a detailed historical and critical introduction with excellent discussions of particular problems (pp. 21–112). The translation which follows is provided with a commentary in which particular attention is devoted to ideas which are of theological importance (pp. 113–290). The volume concludes with

special excursuses on atonement, sacrifice, sin etc. (pp. 291–331), together with indexes of names and subjects, as well as a list of Hebrew terms which are the subject of detailed discussion (pp. 332–41). The reviewer is aware that the volumes on Numbers *Księga Liczb* and Deuteronomy (*Księga Powtórzonego Prawa*) have appeared but these have not been available to him. The whole series is in active preparation. If the remaining volumes are of the same quality as this on Leviticus, there will be good reason to congratulate the editor, for this will be a work which has no parallel up to the present either in Poland or in the whole Slavonic language area.

M.B.

VON RAD, G.: *Das erste Buch Mose. Genesis* (Das Alte Testament Deutsch, Neues Göttinger Bibelwerk). 1972. Pp. 362. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 19.80; subscr. DM. 16.80)

German editions of this now standard and stimulating commentary have been noted in *B.L.* 1950, p. 40; 1952, p. 36; 1954, p. 41 (*Eleven Years*, pp. 257, 407, 578), the English translation of 1961 in *B.L.* 1962, p. 31 (*Decade*, p. 341) and the French translation in *B.L.* 1969, p. 25. This ninth German edition, bibliographically updated and revised in points of detail by the author, is published posthumously. It will long remain an indispensable tool for both scholar and preacher.

R.D.

VON RAD, G.: *Genesis: A Commentary* (The Old Testament Library). 3rd edition, 1972. Pp. 440. (S.C.M. Press, London. Price: £4)

This third edition of von Rad's commentary on Genesis is based on the ninth German edition, the last work which von Rad completed before his death. In the German edition von Rad extensively revised the introduction and the commentary on the early chapters of Genesis, but in general made only minor amendments to the commentary on the later chapters. The translation in this new English edition follows von Rad's revision in the case of the introduction and the commentary on chapters 1–11, and the text for these sections has been completely reset. Thereafter, however, in order to cut costs, only the kind of alterations possible in a photographic reproduction have been incorporated into the text. (For *B.L.* references, see preceding note).

M.A.K.

*ROBINSON, J.: *The First Book of Kings* (The Cambridge Bible Commentary on the N.E.B.). 1972. Pp. xi, 259. (Cambridge University Press. Price: £3.60 (cloth), £1.50 (paper))

*WHYBRAY, R. N.: *The Book of Proverbs* (The Cambridge Bible Commentary on the N.E.B.). 1972. Pp. x, 197. (Cambridge University Press. Price: £2.20, \$6.95 (cloth), £1.00 (paper))

These two additions to a valuable series fully maintain the high standard set by the introductory volumes, reviewed in *B.L.* 1972, p. 23. The introductions and commentary are brief and to the point, lucid and illuminating, and based on sound but unobtrusive scholarship.

L.A.P.

RUDOLPH, W.: *Joel. Amos. Obadja. Jona* (Kommentar zum Alten Testament, XIII.2). 1971. Pp. 384. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 98)

That W. Rudolph's skill and perceptiveness as a commentator is in no way diminished is well evidenced in this further volume from his pen on four of the Minor Prophets. The most important part of it is his interpretation of Amos, and here, as with his previous study of Hosea (*B.L.* 1967, p. 25), his divergences from the views of H. W. Wolff are marked. Rudolph regards far fewer passages as inauthentic than does Wolff, and he defends the substantial authenticity of the Tyre, Edom and Judah oracles in 1:9-12 and 2:4f., as well as the promises of 9:11-15. The doxologies he regards as used by Amos but not composed by him, so that very little of the book is regarded as not stemming directly from the prophet himself. Rudolph admits that there has been some redactional work, but does not regard this as sufficient to allow us to speak either of an Amos school, or of a substantial Deuteronomistic redaction (*pace* Wolff). On the question of Amos' background Rudolph rejects the idea that he ever functioned as a cultic prophet, or that his language is particularly cultic. On the other hand, whilst welcoming the changed emphasis in the attempt to see a strong influence upon the prophet from the old 'clan wisdom', Rudolph suggests that this too has been overdone. Of the other prophets Joel is regarded as a late pre-exilic composition, whilst the interpretations of Obadiah and Jonah follow more familiar critical lines. Undoubtedly this volume is a very lasting contribution to O.T. studies.

R.E.C.

SABOTTKA, L.: *Zephania, Versuch einer Neuübersetzung mit philologischem Kommentar* (Biblia et Orientalia, 25). 1972. Pp. xx, 177. (Biblical Institute Press, Rome. Price: Lire 3,900, \$6.50)

This work, which was prepared under the guidance of Fr M. J. Dahood, contains a translation of Zephaniah, a transliteration of the emended Hebrew text on which it is based, and philological and textual notes (and notes on some other subjects that interest the author). There are also a bibliography, and indexes of authors' names, subjects, Semitic words, and references to the Bible and other ancient Near Eastern writings. In his treatment of the Hebrew text, Sabottka makes extensive use of Dahood's theories, which he appears usually to accept wholeheartedly. Although he often refers (somewhat unsystematically) to the principal ancient versions, he neither gives a general description of their characteristics in Zephaniah nor even states which editions he has used.

J.A.E.

VAN SELMS, A.: *Jeremia*. Deel I. (de Predekking van het Oude Testament, ed. A. van Selms and A. S. van der Woude). 1972. Pp. 301. (G.F. Callenbach, Nijkerk. Price: Fl. 35)

Three volumes in this commentary series, including the two on Genesis also by van Selms, were noted in *B.L.* 1968, p. 27. The present volume contains the first half of the Jeremiah commentary, reaching the end of ch. 25. Like its predecessors, it is particularly directed towards the exposition of the O.T. in preaching; but this is grounded in a careful examination of the text and its interpretation in detail, each section being divided into detailed discussion, followed by a

literary analysis and by the preaching exposition. In addition there are eight excursuses, providing more detailed comment on various points.

It is the first of these excursuses which presents a theory concerning the MT and LXX forms of Jeremiah; it is postulated that Baruch, having written the second scroll (ch. 36) with its supplements, continued to add further material. In Egypt, before or after the death of his master, he prepared a 'fair copy' for the Babylonian Jewish community in which hope was held to lie; this was to be the basis of the MT. The rough copy remained in Egypt to provide the basis for the LXX. Subsequent modifications in both and some degree of assimilation may be observed. This theory is tested out in the individual sections of the commentary. It is an interesting if purely hypothetical way of arguing out the problem. Another excursus suggests that the Scythians were the 'enemy from the north', employed as mercenaries by the declining Assyrian power. Others deal with such matters as the literary presentation of the argument.

There is adequate reference to the literature; there is careful discussion of problem passages. The volume is dedicated to the Society for Old Testament Study. A useful contribution to the Jeremiah literature.

P.R.A.

SOGGIN, J. A.: *Joshua*. Translated by R. A. Wilson. 1972. Pp. xvii, 245. (S.C.M. Press, London. Price: £3.25)

The original French edition of this commentary was warmly welcomed in *B.L.* 1971, p. 32: the translator and publisher are to be congratulated on the speedy appearance of the English version. Opportunity has been taken to correct a number of slips and errors, although some still remain. Additions have also been made to the bibliographies and footnotes, but there is perhaps still inadequate notice of works in English, e.g. J. Gray's volume in the New Century Bible is not listed among the standard commentaries on pp. xv-xvi. The RSV text is reproduced, emended where necessary in the light of Soggin's own translation. In general, the English translation is clear, accurate and readable, but the exact nuances of the French are sometimes missed, e.g. on p. 81, 'fermante et renfermée' is not 'closing and reclosed' but 'closing (the way to those seeking to enter) and closed (to those wishing to go out).'

J.R.P.

*TAYLOR, K.: *The Living Bible Paraphrased. The Bible in everyday language for everyone*. 1971. Pp. 1436. (Hodder and Stoughton, London. Price: £1.00)

This is a single volume edition of paraphrases of biblical books which have been published in seven sections from 1962 to 1970 by Tyndale House Publishers. It is published with the name of one particular paraphraser, but it is made clear that the work underwent considerable revision with the advice of experts in Greek and Hebrew. One may welcome the deliberate use of the word 'paraphrase', since this makes it clear that there is recognized to be an element beyond what is more strictly defined as translation. Every translation, unless it is a mere crib, involves choice between alternatives, even if some of the alternatives appear (as they do here) in footnotes. The result is a fairly colloquial and attractively set out text, readable and convenient. It does not attempt to compete with recent new translations, but it offers many insights and suggestions.

P.R.A.

**Today's English Version* (Old Testament)

**Sing a New Song* 1972. Pp. 218 (Collins, Fontana paperback. Price: 20p)

**The Psalms for Modern Man*. 1970. Pp. 218 (American Bible Society. Price: 20c)

**'Tried and True'. Job for Modern Man*. 1971. Pp. 89 (American Bible Society)

The appearance of the first sections of the O.T. in this version, already known from the N.T. Good News for Modern Man, is of considerable interest. It is a new translation, not a revision; it attempts to put the text into simple and vigorous English. It is colloquial often without being cheap. It is often paraphrase rather than close translation; but then this is one of the functions of translation, if it is to convey a clear meaning to the reader. It invites reading and enjoyment.

P.R.A.

VERKUYL, G., et al.: *The Modern Language Bible. The New Berkeley Version in Modern English*. Revised edition, 1969 (4th printing 1971). Pp. viii, 944 (O.T.), 291 (N.T.). (Zondervan Publishing House, Grand Rapids, Michigan. Price: \$8.95)

This is a revision by a team of Conservative Evangelical scholars of the translation of the Bible made by the late G. Verkuyl, of which the N.T. first appeared in 1945, and the O.T. in 1959. The translation is in modern English, although some archaisms, such as 'ye' in Isa. 40:1, have been preserved. The attitude towards the text and meaning is very conservative, e.g. 'almāh in Isa. 7:14 is translated 'virgin'. Although a full commentary is not provided, there are numerous notes which comment on the text, and some of which have a homiletical character. For example, it is said of Ps. 13:1, 'David had lost his fellowship with God: time seemed so long!'; the note on Isa. 6:13 explains how turpentine is obtained from the terebinth; the second, third, and fourth kingdoms in Dan. 2 are identified with the Persian, Macedonian, and Roman empires; Zech. 11:5 is said to contain 'Greed, cruelty, and hypocrisy in one brief sentence'. The translators have recorded before many chapters the dates that they believe to be appropriate. The copy reviewed is a paperback.

J.A.E.

VUILLEUMIER, R. and KELLER, C.-A.: *Michée, Nahoum, Habacuc, Sophonie* (Commentaire de l'Ancien Testament, XIb.). 1971. Pp. 222. (Delachaux et Niestlé, Neuchâtel. Price: S.Fr. 42 (cloth), S.Fr. 36 (paper))

This beautifully printed commentary offers the text in French translation, a concise critical exegesis and ample footnotes of textual evidence and useful bibliography. Hebrew and Greek types are used and technical details are given with reasonable fullness. The Rabbinic commentators have been consulted. Micah is treated by Vuilleumier, the rest by Keller. The most distinctive position adopted is to date Nahum just after the fall of Thebes in 663. Almost all the prophecies are accepted as pre-exilic and the contribution of the festal tradition is recognized. This commentary will be regarded as standard reading on these difficult but rewarding prophets. (It can be affirmed that 'H. J. Eaton' and 'J. H. Eaton', whose opinions fortunately do not greatly diverge, are but manifestations of the present writer.)

J.H.E.

WIJNGAARDS, J.: *Deuteronomium* (De Boeken van het Oude Testament, Deel II/Boek III). 1971. Pp. 360. (J. J. Romen & Zonen, Roermond).

This commentary on Deuteronomy is prefaced with a comprehensive introduction discussing the origin and composition of the book, its relationship with the Deuteronomic history and with the Tetrateuch and the points of contact between it and other Old Testament books. The central body of Deuteronomy (5:1–28:68; 31:9–13; 32:1–43) is traced to a festival of covenant renewal involving a procession from Succoth to Shechem in the premonarchical period. The commentary itself is accompanied by a translation of the book. Each major division in Deuteronomy is discussed and then each individual passage is carefully analysed and explained. Though the author's views on the origin of the book will not appeal to everyone, this will prove a valuable addition to the already existing commentaries on Deuteronomy.

E.W.N.

WILDBERGER, H.: *Jesaja* (Biblischer Kommentar, Altes Testament, x, 6). 1972. Pp. i-viii, 401–95. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 65; subscr. DM. 58.50, for whole volume)

This fascicle (see *B.L.* 1971, p. 35, for the previous one) continues the commentary to the end of chapter 12, and contains the prefatory pages, the indexes of biblical references, names and subjects, and Hebrew words, and also a list of corrections for the first volume, which is now complete. Among much that is interesting, special attention may be drawn to the discussion of the description of the invader's march in 10:27–32, and the defence of the Isaianic authorship of 11:1–9.

J.A.E.

LITERARY CRITICISM AND INTRODUCTION

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

*ACKROYD, P. R.: *Exile and Restoration*. 1972. Pp. xv, 286. (S.C.M. Press, London. Price: £2)

This 'Study Edition' of the work first published in 1968 is unchanged save for a small number of verbal modifications in the text and some updating of the bibliographical references in the footnotes. For the original edition, see *B.L.* 1969, p. 28.

R.J.C.

ACKROYD, P. R.: *Israeli Logon Ka Hihis (Purana Niyam Kal) (The People of the Old Testament*. Hindi Transl. by C. W. David). Pp. xvi, 206. (Hindi Theological Literature Committee, Dehra Dun, U.P. Price: Rs. 6.00)

The translation is intended for the use of Indian theological students, based upon a revised text of the book, published in 1959 (*B.L.* 1959, p. 8; *Decade*, p. 144)

AHLSTRÖM, G. W.: *Joel and the Temple Cult of Jerusalem* (Supplements to *Vetus Testamentum*, xxi). 1971. Pp. xii, 151. (Brill, Leiden. Price: Fl. 60; sub. Fl. 52)

The main problems of the Book of Joel are covered in seven chapters. The book is considered a unity, reproducing the words of a cult-prophet around 500 B.C.; it is hardly a 'liturgy' but uses liturgical forms; prompted by a plague of locusts, Joel may have addressed the assembly at a festival, speaking before a day of penance (1.2-2.17) and after it (2.19-4.21). This useful examination of Joel should be read also for its treatment of wider issues, such as 'Aramaisms', the Day of the Lord, syncretism in the Second Temple and prophecy in the cult.

J.H.E.

ANDERSON, G. W.: *A Critical Introduction to the Old Testament* (Studies in Theology, 52). 1959; Seventh Impression, 1972. Pp. viii, 262. (Duckworth, London. Price: £1.25)

This Seventh Impression of Professor Anderson's well-known and valuable *Introduction* is a further paperback reprint of the original 1959 edition. The text remains unchanged, but the Bibliography has now been completely revised (see *B.L.* 1960, p. 24; *Decade*, p. 204; *B.L.* 1971, p. 36).

M.A.K.

ASHBY, G. W.: *Theodoret of Cyrrhus as Exegete of the Old Testament*. 1971. Pp. v, 173. (Publications Department, Rhodes University, Grahamstown. Price: R. 6.00)

The exegetical work and method of Theodoret (393 - c.466) is here surveyed as the most substantial extant example of Antiochene O.T. exegesis. Cyril of Alexandria is used as foil, Theodore of Mopsuestia (where possible) for comparison. It is a pity that the comparison did not include Ephrem, who exemplifies the same method in Syriac, and could help to show that Theodoret's tradition has not yet grown so far apart from the targumic and midrashic origins of Syrian exegesis; this is the cradle of the typological method which the author expounds well but somewhat drily.

R.M.

BARTHES, R., BOVON, F., LEENHARDT, F. J., MARTIN-ACHARD, R., STAROBINSKI, J.: *Analyse Structurale et Exégèse Biblique. Essais d'Interprétation* (Bibliothèque Théologique). 1971. Pp. 121. (Delachaux and Niestlé, Neuchâtel. Price: S.Fr. 22)

This book is the result of inter-disciplinary discussions arranged by the Protestant Faculty of the University of Geneva. Its intention is to stimulate discussion about the possibility of the use of structural analysis as an aid to biblical exegesis, and it consists of an introductory chapter and four essays, two on Gen. 32:23-33 and two on Mark 5:1-20. In the two O.T. essays the story of Jacob's wrestling with the 'angel' is first analysed by R. Barthes from the point of view of structural analysis and then, quite separately, subjected to a detailed study along the familiar lines of biblical exegesis by R. Martin-Achard. No conclusions are drawn: it is left to the reader to compare

the two methods and form his own judgement. This form of presentation is an interesting one which would have been more effective if the literary analysts had tried to avoid the mass of technical jargon which makes their contributions difficult to follow for the non-specialists, for whom the book is intended.

R.N.W.

BEAUCHAMP, P.: *Création et séparation: étude exégétique du chapitre premier de la Genèse*. 1969. Pp. 423. (Bibliothèque des sciences religieuses, Paris. Aubier Montaigne; Éditions du Cerf; Delachaux & Niestlé; Desclée De Brouwer. Price: Fr. 44.75)

Perhaps fitly to be described as the first major product of French structuralism to appear on the O.T. scene, this work is a fresh and highly original approach to the creation story. A very detailed exegesis is offered, enlivened after the structuralist manner with occasional diagrams. As the title implies, the aspect of separation is made central to the story, and surely rightly. This leads on to considerable discussion of the verbal expressions involved (ch. 3), to the general priestly mode of thought, as seen in documents like Chronicles (ch. 4), to other related cosmological texts (ch. 5), and to a final discussion of the literary genre and function of the Heptameron (ch. 6). The several papers given at the Uppsala congress testify to the interest likely to attach to this approach in coming years.

J.B.

BEYSE, K.-M.: *Serubbabel und die Königserwartungen der Propheten Haggai und Sacharja. Eine historische und traditionsgeschichtliche Untersuchung* (Aufsätze und Vorträge zur Theologie und Religionswissenschaft, 52). 1971. Pp. 108. (Evangelische Verlagsanstalt, Berlin. Price: DM. 13.50)

This short, carefully argued study examines the problems of the restoration period with a particular concern for the royal expectations associated with the figure of Zerubbabel. It therefore includes a consideration of the evidence of Ezra 1-6 alongside that of the prophetic books, and attempts an assessment of the person of Zerubbabel. The supposition that Zerubbabel died between the completion of the temple and its dedication appears somewhat farfetched. Of greater significance is the precise delineation of the character of those sections of the two prophetic books relevant to the theme, in which a careful distinction is made between the differing emphases of the two prophets. This is a study which sheds further light on a difficult period.

P.R.A.

BLENKINSOPP, J.: *Gibeon and Israel. The Role of Gibeon and the Gibeonites in the Political and Religious History of Early Israel* (S.O.T.S. Monograph Series, 2). 1972. Pp. xi, 152. (Cambridge University Press. Price: £3.60, \$11.50)

Considerable attention has recently been paid to Gibeon from the archaeological side, since the important excavations there of J. B. Pritchard. But there has been no traditio-historical study of Gibeon and its associated cities and population since Bruno's work of 1923. This monograph is therefore to be welcomed and will take its place alongside other similar investigations of sanctuaries, which have proved so fruitful for the reconstruction of Israel's early history and cult. Perhaps its most valuable contribution is the demonstration of

the close connection of the Gibeonites with, on the one hand, the Hurrians and, on the other, various groups within Israel: its most original suggestion is that the home of the ark, after its return from Philistia, was at Gibeon rather than at Kiriath-jearim and that Saul attempted to make Gibeon his capital. As the author himself recognizes, many of his hypotheses are inevitably highly speculative and not all are equally persuasive. Occasionally, the mass of detail makes it difficult to see what precisely is being said — e.g. in chapter 3, it is not clear whether the treaty of Josh. 9 is to be dated in the early part of the Amarna age or after its close. The bibliographical information is of great value but it is a pity that, in a book which the dust-jacket claims 'is likely to become a standard work of reference,' the General Index should be so incomplete, especially with regard to the authorities cited.

J.R.P.

CAZELLES, H.: *Écriture, Parole et Esprit: ou trois aspects de l'herméneutique biblique*. 1970. Pp. 176. (Desclée, Paris. Price: Fr. 19)

Fittingly dedicated to the memory of a theologian, an orientalist and a philosopher, this attractive little book covers wide fields of interest. A first part surveys the modern development of hermeneutics, giving special note to Heidegger, to the German theological and philosophical tradition, and to the Anglo-Saxon and French contributions. A second part is devoted to 'Hermeneutics and Life in the Spirit'; putting it in another way, it is about the comprehension of the Bible within the universe of today. The third part treats the various kinds of 'criticism' — textual, literary, historical and theological — involved in exegesis. Everywhere there is evidence of wide knowledge and good taste, and of an ability, rare among biblical specialists, to relate scholarship to the general currents of modern thought, including sociology, linguistics and structuralism. The place of the O.T. is constantly kept in mind.

J.B.

DEMARAY, D. E.: *Bible Study Source-Book*. 1972. Pp. xviii, 380. (Zondervan Publishing House, Grand Rapids, Michigan. Price: (paper) \$3.95)

This is a second printing of a book which was first published in 1964 as 'Cowman Handbook of the Bible'. It is a vade-mecum covering both the Old and New Testaments written from a strongly conservative viewpoint for the general reader. It deals with the canon, biblical manuscripts and English translations as well as giving a brief summary of each book of the Bible and a compendium of such background information as the author considers most useful to his readers. No attempt has been made to bring the book up to date for this second printing. In the section dealing with English translations there is no reference to the Jerusalem Bible or to the O.T. of the N.E.B. Some of the archaeological material is dated, and the description given of the current political situation in Jerusalem is that which existed before the six day war of 1967.

J.R.

DIEPOLD, P.: *Israels Land* (Beiträge zur Wissenschaft vom Alten und Neuen Testament, 95). 1972. Pp. 236. (W. Kohlhammer, Stuttgart. Price: DM. 37)

Diepold's thesis is essentially an enquiry into the fundamental character and development of the Deuteronomic theology as it can be

traced through the book of Deuteronomy, the Deuteronomic History and the Deuteronomic passages in the book of Jeremiah. The particular subject dealt with is the theological interpretation of Israel's land as Yahweh's gift and its loss through the removal of Judah into exile in Babylon on account of the people's disobedience to the law of the covenant. The whole enquiry pivots around the question of the extent to which the Deuteronomic movement maintained a hope of the people's return from exile, and especially the extent to which this is evident in the Deuteronomic History. Diepold sees a development in which the original Deuteronomy threatened the loss of the land as a punishment if Israel should prove disobedient and the Deuteronomic Historian(s) interpreted Judah's downfall as a confirmation of this. The prophet Jeremiah however had preached the hope of a return and this was subsequently taken up and developed by the Deuteronomic editors of his prophecies. Finally a redactor revised the Deuteronomic History to incorporate this element of hope. Altogether the thesis is very interesting and competently done.

R.E.C.

DIETRICH, W.: *Prophetie und Geschichte: Eine redaktionsgeschichtliche Untersuchung zum deuteronomistischen Geschichtswerk* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, Heft 108). 1972. Pp. 158. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 36 (cloth), DM. 32 (paper))

On the basis of a detailed analysis of a number of passages, taken mainly from the books of Kings, the author argues that there were three main stages in the composition of the Deuteronomic history. The first stage was the work of a historian (DtrG) who, it is maintained, composed his history shortly after 586 B.C. The second stage was the work of a redactor (DtrP) to whom the marked interest in prophecy which now permeates the literature in question is to be assigned. The third and final stage was carried out by an author designated by Dietrich as a 'nomistic' redactor (DtrN) who worked shortly after the rehabilitation of Jehoiachin, that is, about 560 B.C. This is a stimulating study, though one is left with the feeling that the analysis of the texts discussed is rather too refined to be credible.

E.W.N.

ELLUL, J.: *The Judgment of Jonah*. 1971. Pp. 103. (William B. Eerdmans, Michigan. Price: \$1.95)

This is a translation by G. W. Bromiley of the author's *Le Livre de Jonas* (Cahiers Bibliques de Foi et Vie, Paris, n.d.). The original has not been reviewed in *B.L.* The author observes the reference to 'the prophet Jonah' in the teaching of Jesus and recognizes the book as prophetic in the biblical sense. It portrays man in his relations with God and God in his dealings with man; as such it points forward to Christ. The historical and other improbabilities in the narrative are irrelevant to its message. The water and the fish are symbols of destruction. The psalm is integral to the book as an appeal to God from perdition and death. The 'sign' of Jonah is genuinely that of death and resurrection. The R.S.V. text is quoted before each section and followed by running commentary, mainly theological. The author is Professor of the History and Sociology of Institutions of the University of Bordeaux.

A.S.H.

DE LA FUENTE, O. G.: *La Búsqueda de Dios en el Antiguo Testamento*. 1971. Pp. 591. (Publicaciones de la Fundación Juan March, Guadarrama)

This erudite work quotes in the first lines of the introduction a sentence of the Jerusalem Bible that explains its purpose: 'In the O.T. this "seeking Yahweh" is an imperative necessity of man's religious life; in the New Testament the equivalent is "to seek the Kingdom" Mt. 6:33.' (*Jerusalem Bible*, E.V., p. 1483, on Amos 5:4, note d.) The first part is concerned with consulting God, and the phrase is traced through the Ancient East in Egypt, Assyria, Babylonia, Hittite religion, and Canaan, from which follow chapters on consultation of Yahweh by means of the priesthood, the technique of such consultation and seeking God by means of the prophets. The second part, on seeking God, contains chapters on impetorative prayer, the place of the psalms, and true and false consultation as illustrated in the prophetic books. One chapter is devoted entirely to consulting God as it is found in Chronicles. The author has evidently taken immense pains to illustrate his thesis, and more than twenty pages are devoted to a bibliography and a list of commentaries.

J.M.T.B.

FUSS, W.: *Die deuteronomistische Pentateuchredaktion in Exodus 3-17* (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft, 126). 1972. Pp. xii, 406. (Walter de Gruyter, Berlin. Price: DM. 98)

This study of Exod. 3-17 attempts a fresh literary-critical analysis of the earlier source material of the chapters which have usually been apportioned by scholars between J and E. Fuss argues that the J narrative from Judah and the E narrative from the Northern Kingdom were combined by a redactor of the Deuteronomistic school into a kind of 'harmony'. The work of this redactor, usually dubbed R^{JE}, is claimed to have been much more extensive and editorially more constructive than has previously been accepted. Fuss proceeds by way of detailed comparisons of vocabulary usage and literary style, basic concepts and general theological intention, familiar enough to literary-critical analysts. The basic idea of a more thoroughgoing redaction criticism is constructive enough, but the avid pursuit of analyses make it hard to trace the overall consequences of such an approach. Little is said about the overall goal of such a redaction, and no adequate consideration is given to the possibility that we are faced here with a series of redactions.

R.E.C.

GLASSER, E.: *Le Procès du Bonheur par Qohelet* (Lectio Divina, 61). 1970. Pp. 218. (Les Éditions du Cerf, Paris. Price: Fr. 24)

This volume offers a new translation of Ecclesiastes with a commentary, and is primarily addressed, like others in the series, to non-specialists. The author finds a certain progression of ideas in the arrangement of the main sections of the book, but less in the more detailed arrangement. He sees Qohelet as handicapped by the limitations of the Hebrew language in his attempt to formulate a philosophy of human life; this accounts to some extent for the occasional apparent contradictions of thought. Qohelet was a realist but not a pessimist: in spite of the precarious character of human life and the lack of any apparent interest on the part of God in rewarding men as they deserve, he taught that the fear of God was still worthwhile

and that life could and should be lived to the full. While it cannot be said that the author offers any radical new solution to the problems of Ecclesiastes, he has written a readable and witty study which ought not to be ignored.

R.N.W.

GRAY, G. B.: *The Forms of Hebrew Poetry considered with special reference to the criticism and interpretation of the Old Testament. Prolegomenon* by D. N. Freedman. 1972 (1915). Pp. lx, 303. (Ktav Publishing House, New York. Price: \$14.95)

It is not surprising that G. B. Gray's book on the Forms of Hebrew Poetry has again appeared in a verbatim reprint. It was first published in 1915 after a season of intensive metrical studies which began with Ed. Sievers' publications. The author does not deal so much with historical details of the metrical studies, but rather with the elements which create biblical Hebrew poetry. The book is divided into eight chapters. He restates the early fundamental discovery of parallelism by Bishop Lowth (1752) and then reviews the problems of rhythm, metre, and structure (forms of versification). In an important chapter (vi) he surveys critically the views of Sievers and Duhm in their bearing on text criticism and interpretation. In the last two chapters (vii and viii) he discusses some alphabetic poems. The author emphasizes that his studies deal mainly with the formal elements, for he realises that the study of them is relevant to the study of the O.T.; he is aware that Hebrew metre 'is a subject which still presents many obscurities and uncertainties' (p. 240). His cautioning is still valid today. Nearly sixty years have passed since and we are grateful to the editor for his *Prolegomenon* (50 pp.) in which he gives not only an introduction to the book, but also a survey of the study of Hebrew poetry since that date to which he adds a very useful bibliography. (The translation of Lowth's *De Sacra Poesi Hebraeorum* into English by G. Gregory appeared in London already in 1787, in the year of Lowth's death, not in 1835 as indicated on p. liv.)

H.K.

GRISPINO, J. A.: *The Bible Now!* 1971. Pp. ix, 138. (Fides Inc., Indiana. Price: \$1.25)

Ten short articles, seven reprinted from *Current Scripture Notes*, on topics relating to biblical scholarship and Catholic teaching. Written in a clear, straightforward and non-technical style, these might serve as a useful summary or introduction.

E.B.M.

HAAG, E.: *Der Mensch am Anfang. Die alttestamentliche Paradiesvorstellung nach Gn 2-3* (Trierer Theologische Studien, Band 24). 1970. Pp. vii, 209. (Paulinus-Verlag, Trier. Price: DM. 38)

This is a careful and detailed study of Gen. 2-3; Ezek. 28 and of the traditions which lie behind them. The author is particularly concerned to make the point that despite affinities with mythological themes which originated outside Israel, the theological content of these chapters is firmly based upon Israelite beliefs which are characteristic of the O.T. as a whole. The attempt to find points of comparison with O.T. material at every point is sometimes rather forced; but on the whole this is a worthwhile exercise. There is a useful bibliography.

R.N.W.

*HAYES, J. H.: *Introduction to the Bible*. 1970. Pp. xvi, 515. (Westminster Press, Philadelphia. Price: \$9.95)

This work is introduction in the popular, rather than *Einleitung* in the technical sense. After a brief section on the background to biblical study, including a consideration of the principles of biblical criticism, the main parts of the book give an introduction to the Old and New Testaments by means of a chronological outline which provides the structure within which the literature and its problems are discussed at appropriate points. There are many books of this kind, but this is one of the best of them, with a very fair and balanced presentation, clear style, and attractive illustrations. The least satisfactory part is the very sketchy presentation of the later O.T. period.

R.J.C.

(An English edition appeared in May 1973, published by S.P.C.K., London. Price: £2.95)

HENDRICKS, H. G.: *Elijah: Confrontation, Conflict and Crisis*. Pp. 64. 1972. (Moody Press, Chicago. Price: \$1)

This is a booklet of five good hot-gospel sermons fairly based on incidents in Elijah's life-story. It should be religiously helpful.

D.R.Ap-T.

JAGERSMA, H.: *Leviticus 19. Identiteit — Bevrijding — Gemeenschap* (Studia Semitica Neerlandica, 14). 1972. Pp. 165. (Assen: Van Gorcum & Comp. N.V. Price: Fl. 25)

This monograph in Dutch, with an eleven-page summary in English, consists of a detailed discussion of Lev. 19, which the author sees as a distinct unit within the 'Holiness Law'. After a brief survey of research into the 'Holiness Law' since 1877 and a new translation of this particular chapter, the main part of the book is made up of a form-critical analysis and a valuable exegesis of the material under discussion. From this, the writer concludes that the chapter is made up of three originally separate sections, each of which in turn was built up from other smaller independent collections, and which are linked with a wide range of other biblical traditions and material, so that it can even be asked whether Lev. 19 is not to be considered as a summary of the main ideas of the whole of the O.T. These sections were put together towards the end of the exilic period in circles where the hope of a speedy return was very strong, and together they form a kind of programme for the restored community, based on the three theological terms of the author's subtitle — the people's identity constituted by the command to be holy, the remembrance of the deliverance from Egypt, and the notion of the community. Even if many questions remain unanswered and the discussion seems sometimes over-subtle, this study is an important contribution to the increasingly common approach to Lev. as a work that can best be understood in the wide setting of the whole life of the post-exilic community.

J.R.P.

KLOPFENSTEIN, M. A.: *Scham und Schande nach dem Alten Testament: eine begriffsgeschichtliche Untersuchung zu den hebräischen Wurzeln bōš, klm und hpr* (Abhandlungen zur Theologie des Alten und Neuen Testaments, 62). 1972. Pp. 217. (Theologischer Verlag, Zurich. Price: DM. 27.00)

The title is self-explanatory: the study of a semantic field, investigated through separate treatments of the three roots named, plus an appendix on *qalā, qalôn* etc. The words have roots in different realms: *bōš* belongs to the sexual, *klm* (basically 'point to, indicate') is rather legal; *hpr* comes closer to the painful embarrassing effect of a bad social situation. Material from other Semitic languages is offered, thickly packed in small print. Considerable attention is given to Pedersen's ideas; the general conclusions are brief. A careful and solid study.

J.B.

KOCH, K.: *The Rediscovery of Apocryptic. A polemical work on a neglected area of biblical studies and its damaging effects on theology and philosophy* (Studies in Biblical Theology, Second Series, 22). Translated by M. Kohl. 1972. Pp. 160. (S.C.M. Press, London. Price: £2.25)

This is an English translation of the work reviewed in *B.L.* 1972, p. 55.

M.A.K.

*LACE, O. J. (ed.): *Understanding the Old Testament*. 1972. Pp. x, 191. (Cambridge University Press. Price: £2.20, paperback 96p)

*MELLOR, E. B. (ed.): *The Making of the Old Testament*. 1972. Pp. x, 214. (Cambridge University Press. Price: £2.20, paperback 96p)

These are two introductory volumes in the Cambridge Bible Commentary on the N.E.B. (See *B.L.* 1972, p. 23). In the first D. R. Ap-Thomas provides an illuminating and concise account of the geographical, archaeological and historical background of the O.T. and Apocrypha, and the editor, under the heading of 'The History and Religion of Israel', deals in an interesting and non-technical fashion with the life and thought of the peoples of the O.T.

The second book is a compendium dealing with the literature of the ancient Near East relevant to the study of the O.T., the literary forms of the O.T., the modern critical study of the O.T., the Apocrypha and Pseudepigrapha, the development of the canon, the relation of the modern English text to earlier versions, and the use of the O.T. by Jews and Christians.

L.A.P.

MCCARTHY, D. J.: *Old Testament Covenant. A Survey of Current Opinions*. 1972. Pp. viii, 112. (Basil Blackwell, Oxford, and John Knox Press, Richmond, Virginia. Price: £1.50, \$3.95)

Professor McCarthy's study is a survey of the intense concern with O.T. ideas and forms of covenant that has developed in the past fifteen years from comparisons with secular vassal treaties. The related philological questions and the covenant material in the various parts of the O.T. legal and prophetic literature are examined in separate sections. A survey is offered of the wide varieties of opinion about the historical and theological conclusions drawn from comparison with vassal treaties. Whilst being himself a cautious supporter

of the view that such treaties have decisively influenced O.T. patterns and ideas, McCarthy is very critical of the enthusiastic excesses of other scholars in this field. The survey and the bibliography are excellent as a guide and basis for further research, even though few questions are solved here.

R.E.C.

MARCOLINO, V.: *Das Alte Testament in der Heilsgeschichte. Untersuchung zum dogmatischen Verständnis des Alten Testaments als heilsgeschichtliche Periode nach Alexander von Hales* (Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters, N.F. Band 2). 1970. Pp. vii, 370. (Aschendorff, Münster, Westfalen. Price: DM. 58)

This elaborate study of the important place given to *Heilsgeschichte* in the thought of the thirteenth-century Franciscan theologian Alexander of Hales is interesting for the light it sheds on movements in Roman Catholic theology today. The influence of men like Bultmann, Cullmann and von Rad is obvious. Alexander of Hales was a disciple of Peter Lombard and owed something to Hugo of St. Victor. He held that *Heilsgeschichte* was God's *opus restaurationis* and represented an essential part of theology. It is instructive to see him facing up to the problem of the relation of the Old Testament to the New, safeguarding the unique contribution of the latter while claiming a significant place for the former. The author recognizes the danger of allegorical and anagogical interpretation of the O.T., but he pleads for a measure of pneumatic exegesis, if pure *historismus* is to be avoided.

N.W.P.

MÜLLER, M.: *Messias og 'Menneskesøn' i Daniels Bog, Første Enoksbog og Fjerde Ezrabog*. (Tekst og olkning, 3). 1972. Pp. 94. (G.E.C. Gad, Copenhagen. Price: D.Kr. 19)

In this study the author has undertaken to investigate various conceptions involved in the expression the Son of Man, partly from the canonical writings of O.T., and partly from the pseudepigraphical writings of 1 Enoch and 4 Ezra. He maintains that in Judaism there cannot be shown to have been a special complex of conceptions about the Son of Man, which can be differentiated from the conception of the Messiah, or which is from a different origin than the conception of the Messiah. He who appears as the Son of Man in Dan. 7, has his background in the Ras Shamra texts in the conception of Baal, who has assumed the power from El. In contrast to Dan. 7 the Son of Man in 1 Enoch is clearly conceived as an individual redeemer, not simply a symbol or collective idea. The foundation for 1 Enoch 37-71 is the expression 'as a Son of Man' in Dan. 7, but the expression should not be understood terminologically. In 4 Ezra 13, he interprets the 'man' as Messiah and concludes that the designation 'man' is a result of the author's making use of Dan. 7, which he interprets messianically. In the book's concluding chapter, he sketches an outline up to the N.T. use of the Son of Man. When used by Jesus it is the common Aramaic form of expression for the pronoun 'I'.

E.H.

NEHER, A.: *L'Essence du Prophétisme*. 1972. Pp. 322. (Calmann-Lévy, Paris. Price: Fr. 27)

This distinctively Jewish interpretation of the prophets first appeared in 1955 (see *B.L.*, 1956, p. 50; *Eleven Years*, p. 757) and has now been re-issued with only minor emendations. An English translation, *The Prophetic Existence*, published in 1969, has not been noticed in the *Book List*.

R.J.C.

NOTH, M.: *A History of Pentateuchal Traditions*. Trans. with an introduction by B. W. Anderson. 1972. Pp. xii, 296. (Prentice-Hall, Inc., Englewood Cliffs, N.J. Price: £6)

All teachers of the O.T. to English-speaking students will rejoice at the belated appearance in English of Martin Noth's epoch-making *Überlieferungsgeschichte des Pentateuch* (*B.L.* 1950, p. 45; *Eleven Years*, p. 262). The translation, which is excellently done as far as the reviewer is able to judge, is based on the original edition of 1948, and is preceded by an introduction by the translator entitled 'Martin Noth's Traditio-Historical Approach in the Context of Twentieth-Century Biblical Research' and by a short preface to the English edition, written by Noth himself in 1966.

R.N.W.

VON RAD, G.: *Wisdom in Israel*. Translated from the German by J. D. Martin. 1972. Pp. xiv, 330. (S.C.M. Press, London. Price: £3.75)

It is good to be able to welcome the early appearance of this English translation of von Rad's *Weisheit in Israel* (for which see *B.L.* 1972, p. 44).

M.A.K.

REISER, W.: *Eine Frau wie Ruth: Ein biblisches Buch wird aktuell*. 1972. Pp. 77. (Theologischer Verlag, Zürich. Price: DM. 7.80)

This is a book for the preacher and teacher. The biblical book offers insight and guidance for six problem-situations in the modern world: the mother-in-law / daughter-in-law relationship, mixed marriages, industry, immigrant labour, the man/woman relationship, human freedom and divine order.

A.S.H.

*RICHARDSON, A.: *Preface to Bible Study*. Revised Edition 1972. Pp. 128. (S.C.M. London. Price: 55p)

An up-to-date list of sources has been added to this useful and popular book (first published in 1943) but the text apparently remains unaltered; it is a pity that anachronisms, such as the reference to the Institute of Christian Education, could not have been removed.

E.B.M.

RICHTER, W.: *Exegese als Literaturwissenschaft. Entwurf einer alt-testamentlichen Literaturtheorie und Methodologie*. 1971. Pp. 211. (Vandenhoeck & Ruprecht, Göttingen und Zürich. Price: DM. 25)

The author brings to exegesis the norms of modern linguistics. In a dispassionate way he dismisses the traditional four methods of literary,

allegorical, moral, and anagogical approaches, and argues against a complementary explicit-implicit sense of scripture. Instead he formally classifies the O.T. as literature which can only be taken seriously if its component parts are subjected to objective methods of study. Presuppositions and models of the past are no help, except as a warning that a false method must bring useless results. Richter then examines in detail the structure and validity of the critical functions which we apply today. He distinguishes between *Form-* and *Gattungskritik*, and also regards *Redaktionskritik* as separate from *Traditionskritik*. Given the priority of *Literarkritik* Richter presents us with a clear-cut model of five ways. His particular concern is to investigate the interrelations, not only between these five ways but also as they emerge within each method in their application to a unit of the text. His treatment is theoretical, and it comes almost as a surprise that he disdains the last step in modern analysis, i.e. the reduction of units into codes which can be programmed into a computer.

One may ask whether Richter's confidence in planned methodology is not misplaced. Modern literary criticism is not always quite so distant from, and uninvolved in, the subject matter. Richter devotes his last chapter to what he calls 'exegesis immanent in the text', but it must be confessed that his abstractions (e.g. the meaningless distinction between *Inhalt* and *Gehalt*) darken the perspective. If this book is more than an academic exercise of great expertise and with an excellent bibliography, the prospect for exegesis must be bleak. It is a curious fact that biblical literature gains little from this treatment, whereas Homer, Virgil, Dante, Shakespeare and Goethe often appear to us in a new light. Richter's trouble, which frankly is sheer boredom, may yet help him and many others to press on to a methodology which is both scientific and creative. It should not be impossible.

U.E.S.

RICHTER, W.: *Die sogenannten vorprophetischen Berufsberichte. Eine literaturwissenschaftliche Studie zu 1 Sam. 9, 1–10, 16, Ex 3f. und Ri 6, 11b–17* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 101). 1970. Pp. 203. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 36 (cloth), DM. 31 (paper))

An analysis of the structure, form and literary history of these texts leads to the conclusion that they exemplify a standard form of call-narrative, which is also that of the call-narratives to be found in the canonical books of the prophets. The fact that this pattern is applied equally to the call of prophets and to that of military 'saviours' is taken as an indication that prophets were involved together with military leaders in the early days of the Holy War, which constitutes the *Sitz im Leben* of the literary type. These texts were composed and handed down at first in prophetic circles in the north, but the pattern later came to be applied to southern prophets as well. The thesis — which is to be supplemented by a further study of the call-narratives of the canonical prophets — is argued rigorously and minutely: this is not a book for the casual reader. Not all readers will be convinced that the pattern is too specific in its details to have developed independently in different circles; but the author's method of work is to be highly commended.

R.N.W.

SANDERS, J. A.: *Torah and Canon*. 1972. Pp. xx, 124. (Fortress Press, Philadelphia, Pa. Price: \$2.95)

The growth of interest in the understanding of the canon as a key concept in biblical study is usefully expressed in the initial essay in this volume, where the value of such study is related to theological interpretation in the contemporary situation. What follows in the survey of the literature is often illuminated by important insights into the nature of the O.T. material and into ways in which it may be interpreted; but there is a certain uneasy compromise between a popular book on the O.T., in which there are too many assumptions and unprovable assertions, and a scholarly discernment of a line along which further study may profitably be pursued. The combining of two different styles in the one volume could mean that this more important aspect will not be as clearly picked up as we could wish. The theme itself is of very great importance.

P.R.A.

SANDERS, P. S. (ed.): *Twentieth Century Interpretations of the Book of Job. A Collection of Critical Essays*. 1968. Pp. x, 118. (Prentice-Hall, Inc., Englewood Cliffs, N.J. Price: \$1.40)

The particular interest of this collection of essays is that it appears as one of a series of such collections devoted to literary works ranging from Shakespeare to T. S. Eliot. The editor has written a general introduction designed in the main to indicate to the student of literature the nature and problems of the book of Job, and he has then selected ten essays, including older studies by G. B. Gray and A. S. Peake, and others by such well-known writers as Gilbert Murray and A. J. Toynbee and a number by specialists in English literature and the like. The bringing together of such varied approaches is of particular interest at a time when there is a new urge for the study of the O.T. as literature.

P.R.A.

SAWYER, J. F. A.: *Semantics in Biblical Research* (Studies in Biblical Theology, Second Series, 24). 1972. Pp. xii, 146. (SCM Press, London. Price: £2.25)

In this important book, Dr Sawyer argues for the importance of semantic and other techniques known to modern Linguistics, in O.T. study. The reader is introduced to linguistic concepts such as context, semantic fields, synchronic description and transformational grammar, and the usefulness of these categories and procedures is illustrated with reference to the verb *hōšāa'* and its associated field. The linguistic position taken can be described generally as neo-Firthian, with dependence on writers such as Lyons. Dr Sawyer makes a strong case for the view that semantic techniques must play their part in the translation and interpretation of O.T. Hebrew. He also argues that whereas the teaching of biblical Hebrew is too often 'adorned with the Akkadian tense-system, the structure of Arabic nouns and a good deal of comparative semitic phonology', these things are by no means indispensable for a proper linguistic description of Hebrew. The book deserves the closest attention from all teachers and interpreters of the Hebrew O.T.

J.W.R.

SCOTT, R. B. Y.: *The Way of Wisdom*. 1972. Pp. 238. (Macmillan, London. Price: £1.30)

This work, noticed last year (see *B.L.* 1972, p. 46), is now also distributed in an English paperback edition. R.J.C.

SEYBOLD, K.: *Das davidische Königtum im Zeugnis der Propheten* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 107). 1972. Pp. 183. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 38 (cloth), DM. 34 (paper))

This is a well-ordered and thoroughly documented study of a subject often discussed; new insights into it are hard to come by. Justifiably the author maintains that the charismatic kingship of the house of David had its setting within the *Heilsgeschichte* tradition concerning the people Israel. The historical fact of the establishment of the Davidic empire was interpreted as authenticating the charisma on David and his house, a charisma which was not later lost because of the failure of any ruling member of that house. Prophets defined the nature and the responsibilities of such rule, temple ceremonies upheld it, and the division of the empire did not extinguish it. The author's review of the relevant evidence in the canonical prophets is judiciously done, but the absence of supporting evidence in, for example, Isa. 40-66 (only 55:1-5 is quoted), Joel and Malachi might have been noted at greater length as showing the effect which historical events can have on theological beliefs — although these beliefs may have a later renaissance. J.M.

SHAW, M. W.: *Studies in Revelation and the Bible*. 1971. Pp. 92. (Catholic Seminary, Indianapolis.)

Of the four main sections of this book, the first is on 'Revelation in the Ancient Near East' and the second on 'Covenant-Revelation in the Old Testament.' The remainder are concerned with the Fourth Gospel and the Pauline writings. The material in the first section covers familiar ground as it relates to Kingship, Priesthood, Prophecy and Wisdom, but one feels a need to have the word 'revelation' more carefully defined. The second section takes note of what various scholars have said on the covenants with Israel and David. A.S.H.

SMITH, MORTON: *Palestinian Parties and Politics that shaped the Old Testament* (Lectures on the History of Religions sponsored by the American Council of Learned Societies: New Series, no. 9). 1971. Pp. viii, 348. (Columbia University Press, New York and London. Price: £4.25)

Partisan spirit seems to be taken in this book to be the hermeneutical key to the O.T.; its origin and its transmission alike were guided by party loyalties. After a general introduction, there is a study of religious parties before 587, one of 'hellenization' (quotation marks are used by the author), and one of the survival of the syncretistic cult; there follow chapters surveying the history from Nebuchadnezzar to Nehemiah, in Nehemiah's time, and down to Antiochus Epiphanes. An appendix attacks Alt's account of the Samaritans. There are some interesting cross-references to developments in Greece. Regrettably, the tone used is sometimes cynical, flippant and contemptuous, and notably so in the depiction of Nehemiah. J.B.

STOLZ, F.: *Jahwes und Israels Kriege: Kriegstheorien und Kriegserfahrungen im Glauben des alten Israels* (Abhandlungen zur Theologie des Alten und Neuen Testaments, 60). 1972. Pp. 211. (Theologischer Verlag, Zürich. Price: DM. 29)

Stolz's nomenclature ('Yahweh's War', 'Israel's War') is connected with the circumstance that he does not employ the hypothesis of amphictyony, and envisages separate, tribal experiences of Yahweh as the one who leads and gives victory in war, rather than 'holy war' with an organizational coherence and established procedures. Nor does he accept that the Song of Miriam (Ex. 15:20 f.) is an archetypal experience of Yahweh as warrior to which all other experiences can be related. Instead of holding that 'holy war' is an amphictyonic activity he supposes that these discrete, tribal experiences of Yahweh as the one who gives effective help in war are a unifying force which promotes the formation of an Israelite consciousness.

His comprehensive review of texts leads him to the conclusion that the establishment of the Jerusalem cult and the concept of Yahweh as warrior consonant with its ideology mark a significant modification of the earlier beliefs and experiences which are traceable up to the time of Saul. In this earlier phase Yahweh as warrior is related to discrete historical events, while in Jerusalem (in the Psalms) the representation belongs to a cultic-cosmic framework, even if historical references are present. In the post-Jerusalem period the more the theory of 'Yahweh's war' is elaborated, the greater the distance between the theory and actual, historical attitudes, with the theorizing reaching its final stage in Deuteronomy.

W.McK.

VETTER, D.: *Jahwes Mit-Sein — ein Ausdruck des Segens*. 1971. Pp. 45 (Calwer Verlag, Stuttgart. Price: DM. 4.80)

The author examines the 103 occurrences in the O.T. of the formulae which express the divine presence with Israel or individual members of it, with the use of the words 'et' and 'im'. No difference in meaning is found between expressions using 'et' and those using 'im', and it is argued that in the contexts of the expressions, there is a close connection between the idea of the divine presence and the idea of blessing. The author thus concludes, following Westermann, that promises of the divine presence refer primarily to God's continual grace towards Israel, rather than to specific acts of grace.

J.W.R.

WEIDMANN, H.: *Die Patriarchen und ihre Religion im Licht der Forschung seit Julius Wellhausen* (Forschungen zur Religion und Literatur des Alten und Neuen Testaments, 94). 1968. Pp. 186. (Vandenhoeck & Ruprecht, Göttingen. Price: DM. 28 (cloth), DM. 24 (paper))

This is a dissertation by a young scholar whose death followed shortly after its acceptance by the University of Marburg. It is a careful critical survey of the field indicated by its title, but its usefulness is lessened by the fact that the author confined himself mainly, though not exclusively, to German scholarship. E. Würthwein explains in a preface that a final chapter on the contribution of archaeology, especially American, to the understanding of the patriarchs and their religion has been omitted because it was known that the author had intended to expand it before publication. This

amputation, together with the failure to take account of the work of such non-German scholars as de Vaux, gives the work something of the character of a torso, although its quality is excellent within its limits.

R.N.W.

WEINFELD, M.: *Deuteronomy and the Deuteronomistic School*. 1972. Pp. xviii, 467. (Clarendon Press, Oxford. Price: £9)

The thesis of this book is that 'deuteronomistic composition is the creation of scribal circles which began their literary project some time prior to the reign of Josiah and were still at work after the fall of Judah' (p. 9). An investigation of the style, literary methods, theology and didactic aims of Deuteronomy and the other writings of the 'deuteronomistic school' shows that the authors had access to and made use of a 'vast reservoir of literary material' whose influence upon them has led to a number of different theories about their identity, but which permits only one conclusion: that they belonged to the scribal class and held public office. The author reaches a number of other conclusions which will certainly arouse great interest and controversy, e.g. that the Deuteronomists 'paved the way for the synagogue' and that it was they who were the redactors of the Priestly document. This is a solid piece of work which deserves serious attention. Among its most interesting features are a discussion of Deuteronomistic 'humanism' and a detailed appendix on Deuteronomistic phraseology.

R.N.W.

WESTERMANN, C.: *Genesis 1-11* (Erträge der Forschung, Band 7). 1972. Pp. xxv, 108. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: £2.50)

This valuable study originated in the work of a seminar in Heidelberg, in which R. Albertz, E. Ruprecht, R. Ficker, and Frau Westermann participated. The work of literary-, form-, and traditio-criticism is summarised in seven main sections: Genesis 1-3, 4:2-16, the Genealogies, 6:1-4, the Flood, Noah the vine-grower and his sons, the Tower of Babel. These chapters of Genesis set before us not merely Israel's pre-history, but a theological understanding of all mankind under the curse. This is seen in the way in which both J and P have preserved and modified previously existing material. We are promised a further book on Gen. 12-50.

A.S.H.

WESTERMANN, C.: *Tisíc let a jeden den* (Tausend Jahre und ein Tag), translated by M. Šourek. 1972. Pp. 210. (Kalich, Prague. Price: Kčs. 25)

In this book, originally published in 1957, E.T. from 2nd ed. 1959, published in 1962, (*B.L.* 1962, p. 57; *Decade*, p. 367), Professor Westermann introduces the reader to the thousand year long history of the O.T. in order to point to the relevance of the O.T. message for modern man. At the end of that thousand years stands the one day, that of the crucifixion and resurrection of Christ. The translation has been amplified for the Czech reader by the addition of a few footnotes; some short passages which are concerned with purely German problems, have been omitted.

M.B.

ZENGER, E.: *Die Sinaitheophanie. Untersuchungen zum jahwistischen und elohistischen Geschichtswerk* (Forschung zur Bibel, 3). 1971. Pp. 304. (Echter Verlag Katholisches Bibelwerk, Würzburg. Price: DM. 24)

This study of the sources of the account of the Sinai theophany in Exodus 19–20, 24 and 32–34 pursues a distinctive and fresh approach by its emphasis on the extent and purpose of the work of redactors. Zenger accepts an analysis of the familiar J and E sources which he believes were redacted into a 'Jehovistic History work' in the reign of Hezekiah after the fall of the Northern kingdom. Into this two further additions were incorporated, Exod. 24:9–11 and the 'cultic' decalogue of Exod. 34: 11–26. This document then underwent two Deuteronomic redactions, the first interpreting the Sinai event in terms of the covenant theology of Deuteronomy and the second, after the exile, inserting the Book of the Covenant. The P material was then later added to this, and some further additions were also made.

The work is set out with exemplary clarity and with the greatest attention to the work of other scholars which is shown in useful synopses. The overall emphasis on redaction rather than upon the analysis of separate source documents is constructive, even though Zenger in no way minimises the importance of recognizing these early sources. He claims however, with some justice, that too often scholars have thought they have detected sources when in fact they were dealing with redaction.

R.E.C.

LAW, RELIGION AND THEOLOGY

CHARLEY, J.: *Fifty Key Words: The Bible*. 1971. Pp. 69. (John Knox Press, Richmond, Virginia and Lutterworth Press, London. Price: \$1.65, 60p)

The focus of interest of this biblical wordbook is the N.T. with only incidental reference to O.T. usage. About 500 words are devoted to each article and this brevity limits the usefulness of an otherwise competent book.

L.A.P.

FIELD, M. J.: *Angels and Ministers of Grace*. 1971. Pp. 135. (Longman, London. Price: £2)

This book is a study by an anthropologist who has observed some parallels between some of the biblical narratives and stories told in West Africa. Thus he sees the Lord to have been originally a human landlord, and the angels his land agents dealing with nomads seeking to settle. At a later stage the former two were regarded as supernatural beings. Moses 'seems to have used hallucinogenic fumes to help him hear the voice of his god.' Ezekiel too was under the influence of a drug! The treatment of the biblical material continues into the N.T.

A.S.H.

FOHRER, G.: *Theologische Grundstrukturen des Alten Testaments* (Theologische Bibliothek Töpelmann, 24). 1972. Pp. x, 276. (De Gruyter, Berlin, New York. Price: DM. 38)

This highly readable book of moderate proportions attempts the Everest of Old Testament studies, and if it does not reach the summit

will provide many lessons for future expeditions! After an initial glance at some hermeneutic problems (a weak section), the author spends the first third of the book in a mainly descriptive discussion of the Old Testament faith. The emergence of this faith is traced as an attitude to existence forged in dialectic with other attitudes to existence which are partly rejected and partly assimilated. The world of magic is given a role in this dialectic which many will think exaggerated. The central point of a theology of the Old Testament is identified in two conceptions, the sovereignty of God and the fellowship between God and man, regarded as the two foci of an ellipse. This centre is then seen as the impetus of a series of transformations, illustrated by the history of institutions like circumcision and the altar, and by the interpretation of traditions to be found notably in Genesis, the wisdom literature and prophecy. Next the developments of this faith are studied in the personal structure of belief, the relation of God to history and nature and the characteristic pattern of God's relation to man. The final section is a study of various applications of this faith, *inter alia* to politics (the duty of obedience and the right to rebel), social affairs and technocracy. This tends to be an effort to make direct application to modern life. It both ignores the necessity of another kind of dialectic (with Marxists, psychologists and sociologists) and jumps the hermeneutical problem. No doubt the kind of exercise carried out in this book ideally requires a sensitivity as finely tuned to systematic theology and contemporary attitudes to existence as to the faith of the Old Testament. Nevertheless a warm tribute to Fohrer for attempting a book which will completely satisfy few, but will help us all.

D.R.J.

GUNNEWEG, A. H. J., KAISER, O., RATCHOW, C. H., WÜRTHEIN, E.: *Der Gott der mitgeht. Alttestamentliche Predigten*. 1972. Pp. 141. (Gütersloher Verlagshaus Gerd Mohn, Gütersloh. Price: DM. 12.80)

This stimulating little volume of sermons on O.T. texts by a group of distinguished scholars is preceded by a thoughtful introductory essay on the contemporary relevance of the O.T. by Professor Otto Kaiser of Marburg. Understandably his thought reveals the influence of Bultmann's theology. The sermons themselves are very much to the point and are models of brevity.

N.W.P.

HUNTER, J. E.: *World in rebellion*. 1972. Pp. 142. (Moody Press, Chicago. Price: \$1.95)

The spirit of rebellion in human society is seen to be the product of satanic influence, beginning in Genesis 3. Evil is apparently triumphant but the divine power of salvation is available to those who wholeheartedly seek God. Illustrative material is drawn from O.T. and N.T. The book is informed with a warmly evangelical spirit.

A.S.H.

JACKSON, B. S.: *Theft in Early Jewish Law*. 1972. Pp. xviii, 316. (Clarendon Press, Oxford. Price: £5.50)

This study deals with the law of theft of property (theft of persons is not considered) from the earliest biblical times to the end of the Tannaitic period. After considering the principal biblical words used

for misappropriation of property, Jackson, first by examining the biblical material, and then its interpretation and elaboration in the post-biblical period, deals in turn with the biblical offences, the penalties, the means of self-help, and the procedures adopted for identifying the thief. He concludes his study with the suggestion that the more lenient Tannaitic law results from a desire to keep the offender outside Roman jurisdiction. Throughout the book, early Jewish law is compared with both other ancient Near Eastern law, as well as Greek and Roman practice. This is a valuable study which again emphasises that there is nothing abstract about early Jewish law, but that it had its origin and development in the everyday life situation of the people among whom it was practised. It can then only be studied as law.

A.C.J.P.

LAURIN, R. B. (ed.): *Contemporary Old Testament Theologians*. 1970. Pp. 223. (Marshall, Morgan and Scott, London. Price: £4.25)

The American edition of this useful collection of critical essays was noted in *B.L.* 1971, p. 50. It is now available also in this English edition.

P.R.A.

OIKONOMOU, E.: *He Phainomenologia tes Atheias kata ten Palaian Dia-theken*. 1972. Pp. 24. (Reprint from *Theologia*, Athens)

This inaugural lecture delivered in the University of Athens on 7 May 1971, addresses itself to the question: 'Is there a problem of atheism in the O.T.?' Not exactly a problem, but a phenomenon: 'atheism' in the O.T. stands over against the knowledge of God. As the pious man cultivates the knowledge of God, so the 'atheist' gives it no place in his life, and is therefore revealed as a *nabal*. Such 'atheism' manifests itself in putting God to the test in respect of his presence ('Is Yahweh among us or not?'), his power ('Can God furnish a table in the wilderness?') and man's claim to autonomy over against him ('you shall be as God').

F.F.B.

SHEEHAN, J. F. X., S.J.: *The Threshing Floor. An Interpretation of the Old Testament*. 1972. Pp. xii, 208. (Paulist Press, New York — Paramus — Toronto. Price: \$3.95)

Designed as a kind of first reader to O.T. studies, this book covers a wide range of themes and motifs from the O.T. literature as seen through the eyes of modern scholars. Most of the major theological themes appear, although the approach is selective and has been governed by a concern for general interest and relevance. There is plenty of apt illustration, perhaps rather too directly related to the American scene, but on the whole the book is very well done. It is attractively written, and is very alive theologically. It achieves very well its purpose of stimulating an intelligent interest.

R.E.C.

SIEGWALT, G.: *La Loi, chemin du Salut. Étude sur la signification de la loi de l'Ancien Testament* (Bibliothèque Théologique). 1971. Pp. 261. (Delachaux et Niestlé, Neuchâtel. Price: S.Fr. 51)

This is a re-examination of the view that the relationship between the Old and New Testaments is properly and adequately described in terms of the opposition between Law and Gospel. The author's conclusion is that in spite of apparent divergences and contradictions, the two Testaments are basically in agreement internally and with each other in rejecting a 'pharisaic' view of the Law and in understanding it as the consequence rather than the presupposition of the covenant between God and Israel, and so as a help towards salvation rather than as a burden. The treatment of the O.T. material at least is very generalized and hardly does justice to its complexity. The tortuous style makes this a wearisome book to read.

R.N.W.

VAWTER, B.: *Biblical Inspiration* (Theological Resources). 1972. Pp. xii, 195. (Westminster, Philadelphia, and Hutchinson, London. Price: \$9.95)

The origins, development, and varieties of the idea that God is the author of the Bible are traced from the implications of the formation of a canon, and the background and meaning of 2 Tim. 3:16, through the Fathers to Aquinas and on to Vatican 2, with a 19-page judicious survey of Protestant views up to the present. The author brings out the importance at an early period of the phenomenon of prophecy as a model for the concept of inspiration, and at a later point the gradual recognition by the Roman magisterium of the importance of literary types in interpreting inspiration. The closing chapter pleads for finding the revelatory value of the Bible in its relation to the community of faith, and the author does not disguise his regret towards much traditional doctrine about inspiration; but his work is scholarly and well-documented, with well-judged excursions into greater detail than the scale of the book permits overall. There is a full bibliography in addition to 8 pages of notes. This work is important for all those whose interests in any way relate to the history of the interpretation of the Bible.

C.J.A.H.

WENHAM, J. W.: *Christ and the Bible*. 1972. Pp. 206. (Tyndale Press, Intervarsity Press. Price £1.35 (cloth), 75p (paper))

This book, the first of a series of four, by the Warden of Latimer House, Oxford, is an able and vigorous plea, in the tradition of B. B. Warfield, for recognition of the verbal inspiration of the Bible. Christ accepted the O.T. without qualification as the Word of God. Christ was inerrant. Christ gave the Apostles their authority. They confirm Christ's view of the O.T. and their authority extends to the N.T. as well. Few concessions are made to meet modern objections and difficulties. In matters of history the Bible is, *ex hypothesi*, accurate from beginning to end, even in trifling details. So important is this that Zechariah the son of Barachiah is given three and a half pages. By those who are able to accept the author's *a priori* method of reasoning the book will be warmly welcomed and the promised sequel eagerly awaited.

N.W.P.

WILLIAMS, J. G.: *Ten Words of Freedom*. 1971. Pp. xiii, 226. (Fortress Press, Philadelphia. Price: \$4.95)

Professor Williams has had the idea to use the Ten Commandments as a starting point for expounding the Faith of Israel. Within this self-imposed brief, he manages to range widely from modern theism, and revelation, through the special features of the Exodus faith, to the practice of religion and modern ethical problems. The aim is not impossible and there are many good things in the book. But it had to be done superbly well to be successful. As it is, the book falls between all the stools! It fails to provide a satisfactory exposition of the Commandments; it offers no light on the problems they raise and shows no familiarity with recent books of importance. It contains too many inaccuracies to list here and altogether fails to control disparate discussions with adequate scholarly discipline. The design is too ambitious, requiring an immense expertise. The beginner will not be adequately helped and the scholar will be irritated. This is the premature birth of something potentially good.

D.R.J.

ZIMMERLI, W.: *Grundriss der alttestamentlichen Theologie* (Theologische Wissenschaft, 3). 1972. Pp. 223. (W. Kohlhammer, Stuttgart. Price: DM. 22)

A series of eighteen volumes is planned under the title 'Theologische Wissenschaft', with a subtitle which makes their purpose plain: 'Sammelwerk für Studium und Beruf'. Three of these are to be devoted to the O.T., the other two being R. Smend, *Entstehung des Alten Testaments*, and A. H. J. Gunneweg, *Geschichte Israels bis Bar Kochba*. Two volumes corresponding to Zimmerli and Smend are assigned to the N.T.

The excellence of Professor Zimmerli's volume is just what would be expected of him. It attempts no elaborate theory about O.T. theology, but, as befits a textbook, presents the material in a reasonable order — the nature of God as he reveals himself to Israel, the divine gifts to his people in well-being and charismatic leadership, the demands which he makes upon them, the nature of Israel's life in response. The final section is entitled 'Crisis and Hope' in which there is offered what is both an overall survey of Israel's religion and an examination of the relationship between belief and experience as these are presented in the primeval story, the narratives, the prophetic writings and apocalyptic, culminating in a brief statement on the 'Openness of O.T. proclamation'. Each of the many sections is full of careful survey and precise suggestions of interpretation. There are useful bibliographies, mainly of German works as would be expected in such a textbook. Somewhat surprising is the cursory attention devoted to the Chronicler, still so undervalued in O.T. theologies. The stress throughout is on positive evaluation, and on the understanding of O.T. theology as a subject for itself, without superficial linkages being made to N.T. themes. The result is much more than a students' handbook; it is a valuable, concise survey of the whole field.

P.R.A.

THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

CASSUTO, U.: *The Goddess Anath. Canaanite Epics of the Patriarchal Age. Texts, Hebrew Translation: Commentary and Introduction, translated from the Hebrew by Israel Abrahams.* 1971. Pp. xii, 194 with 1 frontispiece and 8 photographic plates. (Magnes Press, Jerusalem, the Hebrew University)

The late Professor U. Cassuto's *Hā-'Ēlā 'Anāth*, (1951; see *B.L.* 1952, p. 60, *Eleven Years*, p. 431. Reprints, 1953, 1958, 1965), has long been known to scholars as one of the best early attempts to bring together the chief pieces of the longest poem, that called 'Anat or Ba'al into a connected poem. Unfortunately, buried in the modern Hebrew jargon, very few English students or other interested people read it or even knew it. It contains a long introduction on the Ugaritic writings and their relationship to the Old Testament and on the Epic of Baal. This is followed by the text of Tablets V and VI in English transliteration and a translation into (as far as possible) biblical Hebrew; and each section is followed by notes, for the most part philological, with special reference to biblical words and phrases, customs and beliefs, and so on. Although still a pioneering work, it remains useful for scholars and invaluable for students, in spite of all recent discoveries. Dr. I. Abrahams, Emeritus Professor of Bible at Cape Town, has produced an excellent translation with which one can rarely disagree, as when he renders *qlm* 'swift ones' and *mhrm* 'fast ones', which now in ordinary English usage means young men who are 'keen on the girls'! May the words not mean 'skilled' (i.e. officers; cp. e.g. 'mhr young hero') and 'light' (i.e. private soldiers; cp. Bab *qallu* and Hebr. *qal* 'light-armed')? These are trivialities; what is important is that Cassuto's work retains its value, and that the translator has put all interested in the background of the O.T. in his debt for an outstanding contribution by making it accessible to everyone.

G.R.D.

FISHER, L. R. (ed.): *Ras Shamra Parallels. The Texts from Ugarit and the Hebrew Bible. Vol. I.* *Analecta Orientalia*, 49. 1972. Pp. xxiii, 537. (Pontificium Institutum Biblicum, Rome)

This is the first of three proposed volumes which will assemble the different types of comparison that have been drawn between the Hebrew Bible and Ugaritic literature. Most of this volume is taken up by a large chapter (ii) from M. J. Dahood, S.J., and it is the fullest statement he has so far made about the theory of fixed pairs of words in Hebrew and Ugaritic poetry. More than 600 such pairs are described here. A. Schoors has written Chapter i entitled 'Literary Phrases' and J. H. Sasson in Chapter iii discusses 124 common nouns which may be defined as animal, vegetable or mineral. The actual title, 'Flora, Fauna and Minerals' is more restricting but it is typical of the completeness of this work that words for a jar, milk, ointment and even the Kathirat are still discussed. The book appears to have been cursorily proof-read and so the well-planned indices should be used with care.

M.E.J.R.

HALDAR, A.: *Who were the Amorites?* (Monographs on the Ancient Near East, No. 1). 1971. Pp. viii, 93. (E. J. Brill, Leiden. Price: Fl. 25)

In this closely-argued, but not altogether convincing monograph, Haldar suggests that the Sumerian *mar.tu* and the Akkadian *amurru* refer to the 'westland' between the Euphrates and the Mediterranean and derive from the name of the city Mari which from the Babylonian-Assyrian standpoint was the gateway to the west. 'Amorite' is therefore a geographic, not linguistic or ethnic, term. Haldar discusses why early sites in Syria and Iraq were settled and abandoned; people moved when factors such as deforestation, erosion, volcanic activity or minor climatic fluctuations affected an area's water supply. The Amorites began to move from the 'westland' in the mid-third millennium B.C. They were never nomads, but became travelling traders. Descriptions of them as 'not knowing grain' and 'not having a house', indicate not Amorite nomadism but Sumerian scorn for foreign travellers and their ways. *adda/abum* ('chieftain'), *dāwidūm* (military leader), *gāiūm* (cp. Heb. *gōi*) and other such terms used of the Amorites do not necessarily suggest a nomadic organisation. The tradition of their mountain homes accords with settled, not nomadic origins, for the earliest settlements were on the mountain slopes where the rainfall was higher. The relationship between the historical and biblical Amorites is not fully explored. Haldar too easily accepts Albright's caravaneering Abraham (adding that the line between a large trading caravan and a military expedition was a narrow one), and too easily rejects Kenyon's view of the termination of EB at Jericho by Amorite tribally organized 'semi-nomadic pastoralists'. He argues for Amorite skill in metallurgy, which, if correct, might throw new light on the rise of the MB I (Kenyon: IIA Albright) civilization, which according to Kenyon was produced by the amalgamation of Amorites with a pre-existing, more civilized population, and according to de Vaux by the previous arrival of other groups (who destroyed the EB cities) from copper-producing Anatolia or the Caucasus. More needs to be said here.

J.R.B.

*HARRIS, J. R. (ed.): *The Legacy of Egypt*. 2nd ed. 1971. Pp. xii, 510. 24 plates. (Clarendon Press: Oxford University Press. Price: £2.50)

The first edition of this work, edited by S. R. K. Glanville in 1942, was reviewed in *B.L.* 1946, p. 4 (*Eleven Years*, p. 4). The second, completely revised, edition curiously makes no reference to the reasons for the very substantial differences in structure between the two editions. One chapter title they have in common is 'Egypt and Israel', in the earlier edition by W. O. E. Oesterley, here by R. J. Williams. This is clearly the centre of interest for O.T. scholars, and there is much both on administrative and on literary relationships. But in fact the chapter on 'Literature' by G. Posener contains a great deal which is equally relevant, and indeed there is considerable overlap, and some overlap too into the chapter on 'Language and Writing' by J. Czerny. C. H. Roberts writes again in the new edition on 'The Greek Papyri', an area in which there is much to add, and also of much interest to O.T. studies. R. A. Parker on 'The Calendars and Chronology' is another study of particular relevance. But the whole volume, like its predecessor, offers a very rich survey of material which is of interest for itself as well as for its points of contact with the O.T. world.

P.R.A.

HEIDENHEIM, M.: *Bibliotheca Samaritana*. 1971. Pp. lii, 98; xlviii, 230; xl, 212, 124. (Philo Press, Amsterdam. Price: Fl. 120)

The three sections of Heidenheim's *Bibliotheca Samaritana*, originally published in 1884, 1885 and 1896, are here republished as a single volume, but otherwise unchanged. The texts reproduced are the Samaritan Targum on Genesis; Samaritan liturgical texts (17 in all, some of them fragmentary); and the Memar Marqah. Each has an extended introduction and there is a German translation of Marqah. The more important of these texts are available in more recent and reliable editions — Heidenheim's editorial work was much criticised even in his own day — and it is not easy to see what useful purpose will be served by this reissue, which has no contemporary comment of any kind.

R.J.C.

DE MOOR, J. C.: *The Seasonal Pattern in the Ugaritic Myth of Ba'lu according to the Version of Ilmilku* (Alter Orient und Alten Testament, Bd. 16). 1971. Pp. x, 321. (Butzon & Bercker, Kevelaer, Neukirchen-Vluyn. Price: DM. 72. Subscription price: DM. 66)

*DE MOOR, J. C.: *New Year with Canaanites and Israelites*. 1972. Part One: *Description*. (Kampers Cahiers, No. 21). Pp. 31. Part Two: *The Canaanite Sources*. (Kampers Cahiers, No. 22). Pp. 35. (J. H. Kok, N.V., Kampen. Price: Fl. 5.50 each)

The Baal story from Ugarit is recorded on several clay tablets but the scribe has left no indication of their sequence. How to interpret frequent unknown words is thus complicated by the uncertainty of the context, and the writer in the larger work here noted has attempted to solve the problem in a rather unusual way. He has examined recent official records from meteorological offices to show that the monthly pattern of rain and drought, of wind and calm changes little from year to year. By isolating allusions to the weather in the story, he is able to suggest to which month a given incident would have referred. Although this often involves new translations which are dependent on far from certain philological comparisons, this new attempt to explain what these texts really signified for the worshippers is a very thorough piece of work. There are abundant biblical references which are carefully indexed, as are the citations from other ancient Near Eastern and Classical sources.

Some of these ideas are developed in a more popular style in two booklets concerned with when the New Year celebrations of ancient Palestine took place. The discussion in Part One is untidy with far too much material condensed into footnotes, but Part Two contains a convenient anthology of Canaanite texts about harvest festivals.

M.E.J.R.

ROBERTS, J. J. M.: *The Earliest Semitic Pantheon. A Study of the Semitic Deities Attested in Mesopotamia before Ur III*. 1972. Pp. xvii, 174. (The Johns Hopkins University Press, Baltimore and London. Price: £5.40)

The earliest attested Semitic language is Old Akkadian, known from the second half of the third millennium B.C. in Mesopotamia, and the oldest attested Semitic deities are known from the same sources. Semitic personal names form the bulk of the material, since Semitic

literary remains are almost non-existent for this period. The author of this revised Harvard thesis has systematically collected all the theophorous names and has presented them, each with translation, in an ordered list, with such conclusions as the names justify. This is a sound piece of fundamental research which O.T. scholars can use. However, it would be well to point out that the 'pantheon' referred to is already under Sumerian influence in some matters, such as the deified city, and the occurrence of some Amorite elements is another matter of interest.

W.G.L.

STARK, J. K.: *Personal Names in Palmyrene Inscriptions*, 1971. Pp. xx, 152. (Clarendon Press, Oxford. Price: £6)

Much work has recently been done on the Aramaic dialects in the Nabataean and Palmyrene inscriptions, notably by Cantineau (1930, 1932, 1935) and Rosenthal (1936); and all the words, apart from proper names, are included in Jean and Hoftijzer's *Dictionnaire des Inscriptions sémitiques de l'Ouest* (1965). Dr. Stark's work is a welcome addition to this list. Part I gives a complete (so far as one can see) catalogue of all known personal names, including those drawn from the Persian, Greek and Latin languages, with philological explanations of their meanings. It is, however, a pity that much is made needlessly obscure by transliteration. If Hebr.-Aram. fount had been used, he might have discovered the *T* (*Y*) *M* in such names as *T(y)m-Ba'al*, which he rightly interprets as having the same meaning as '*bd-B'l*' 'servant of Baal', comes from the same root as the Arab. *taymu(n)* 'slave' and *tīmatu(n)* 'sheep kept at home for milking and not let loose for pasturage' and that the Hebr. *tām* 'leading a settled life', a tent-dweller as distinct from one roaming the open country, is from the same root (Gen. 25:27; see N.E.B.); for Jacob, who survived Esau, was far from 'perfect' (R.V. marg.)! Appendices contain a number of improved readings, a list of Palmyrene names recently found at Dura-Europos, and also of Persian, Greek and Latin names adopted by Palmyrenes of either sex, as well as a concordance of modern works cited in the text (followed by a huge list of the abbreviations used for them). Finally the author adds on p. xvii a list of his transliterations of the Hebrew and Arabic and even Greek alphabets. The work indeed, as careful as it is thorough, will be indispensable not only to the narrow specialist in Palmyrene but also to all concerned with West-Semitic studies.

G.R.D.

WHITTAKER, R. E.: *A Concordance of the Ugaritic Literature*. 1972. Pp. vi, 660. (Harvard University Press, Cambridge, Mass. Price: \$27.50)

Every Ugaritic word that has so far been attested in published texts is cited in this concordance as well as some of those that are proposed restorations in damaged passages. They are cited together with the words that precede and follow them and most quotations consist of some twenty-five words in all. There should be no omissions for it has been compiled by computer. Since no attempt is made at translation, homographs are not distinguished, so that a careful analysis of entries like *l* is needed before utilizing this material for vocabulary investigations.

M.E.J.R.

QUMRAN STUDIES

VAN DER PLOEG, J. P. M. and VAN DER WOUDE, A. S.: *Le Targum de Job de la Grotte XI de Qumrân*. Edited and translated with the collaboration of B. Jongeling. 1971. Pp. viii, 131, including 16 pls. (Brill, Leiden. Price: Fl. 120)

Here at long last is the impatiently awaited edition of the alas! fragmentarily preserved text of the Targum on Job, ideally edited by scholars of international reputation. It contains a brief *avant-propos* thanking those who have aided the editors in any way, followed by a list of abbreviations and an introduction describing the discovery of the pieces by Beduin in 1956 in a cave situated about 4 kms. from the ruins at Qumran, the seriously damaged state of the document, the orthographic peculiarities of the scribe, the Aramaic dialect used and its relation to the Targumim already known with especial reference to its value as an interpretation of the original poem of Job. The text follows, the Aramaic version and a French translation facing one another on opposite pages with brief philological notes at the bottom of each, followed by a concordance of practically every word with references to the passages in which they occur; all this is followed by marvellously clear photographic plates of the grotto and its situation and of every piece of text however small. The fragments range from 1½ inches either way showing half a dozen words (some few even less than that) followed by eight pieces presenting whole lines and portions of the flanking columns; these all come from the lower part of the column but in no case preserve either top or bottom of the column. The skill shown by the editors in identifying every single piece and arranging them in their proper order according to the order of the Hebrew text is uncanny; for it is difficult to be absolutely sure of the identity of the work before the appearance of 'Bild[ad the Shuhite]' in col. ix, line 5 and of Job himself and '[Elihu the Buzite of the] family of Ram' in col. xx lines 6-7. The rest then runs on clearly enough, and the fragmentary earlier parts could each be fitted into its proper place with almost complete certainty. The translation and brief notes are admirable, and there is scarcely a word in either with which a reviewer can disagree or where he can find fault; but he may perhaps be allowed to call attention to the *kiy*-bird (Job 39:27) which has recently been identified as the '(Egyptian) vulture' (*P.E.Q.* 104 (1972) pp. 64-66) and is here represented by the Aramaic 'ôzâ 'black-eagle', as the editors render it (col. xxxiii, 9).

This is a beautifully produced volume, with text, translation, and illustrations spaciouly set out.

G.R.D.

ROSENBLOOM, J. R.: *The Dead Sea Isaiah Scroll: A Literary Analysis. A Comparison with the Masoretic Text and the Biblia Hebraica*. 1970. Pp. 88. (William B. Eerdmans, Grand Rapids, Michigan. Price: \$4.50)

This study examines the variants from M.T. in IQIsa., and suggests that usually the latter is a deliberate simplification to meet the needs of a particular audience. It is recognized, however, that in some instances the Scroll offers a better reading, e.g. 2:11; 8:2; 30:20. The number of variants that are noted is by no means complete, but the book will be helpful to those who are beginning their studies of textual criticism of the Hebrew text.

A.S.H.

TUINSTRA, E. W.: *Hermeneutische Aspecten van de Targum van Job uit Grot XI van Qumran*. 1970. Pp. 114. (Available from the Zendingshogeschool, Oegstgeest, Leiden, Holland. Price: Fl. 15)

This work, dealing with the hermeneutical aspects of the Job Targum, is a University of Groningen thesis prepared under the supervision of Dr. A. S. van der Woude. This is the first major discussion of the Job Targum and the author had access to all the material for the *editio princeps* which only appeared in 1971.

Dr. Tuinstra analyses in detail the text of the targum of Job found at Qumran. He compares the Qumran text with the Hebrew text, concluding that the minor deviations from the MT are the result of translation rather than of a different vorlage. The targumist approached the MT with a different point of view hence some modification: (1) greater emphasis on the sovereignty of God and the force of the creative word; (2) more stress on the judgement of the godless; (3) delineation of the character of Job not only as a righteous sufferer but also as one upon whom knowledge is bestowed and who acts as a special agent of God. Tuinstra argues that the Teacher of Righteousness may have acted as a model for the figure of Job in the targum. Other questions such as the relation of this targum to the LXX (both independent translations of the Hebrew), the Essene Community (possibly the targum stems from there), and whether this could be the targum ordered to be concealed by Gamaliel the elder (quite possibly it was), are competently discussed.

E.G.C.

APOCRYPHA AND POST-BIBLICAL STUDIES

CORRÉ, A. D.: *The Daughter of my People. Arabic and Hebrew Paraphrases of Jeremiah 8.13-9.23*. 1971. Pp. ix, 119. (E. J. Brill, Leiden. Price: Fl. 32)

The basic content is explained by the title. The texts are mediaeval midrashic expansions, somewhat in the mood of the Book of Lamentations. The main part is taken up by the Judaeo-Arabic texts, four versions being set in parallel columns, with notes and translations following; a comparable Hebrew version is added at the end. The introduction is rather scrappy. For O.T. studies, marginal; more significant for Judaeo-Arabic.

J.B.

DANCY, J. C. (ed.): *The Shorter Books of the Apocrypha* (The Cambridge Bible Commentary on the N.E.B.). 1972. Pp. 253. (Cambridge University Press. Price: £3.60 (cloth), £1.50 (paper))

This commentary follows the general lines established in this series (see pp. 24, 27 and *B.L.* 1972, p. 23). The editor writes on Tobit, Judith, Baruch and the Letter of Jeremiah, and the Prayer of Manasseh, while the additions to Esther are commented on by W. J. Fuerst, and those to Daniel by R. J. Hammer. It is many years since a commentary has appeared in English on any of these books, and this work will fulfil a useful purpose.

R.J.C.

FINKELSTEIN, L.: *Pharisaism in the Making*. 1972. Pp. xx, 459. (Ktav Publishing House, New York. Price: \$19.95)

This volume includes twelve papers originally published in five different journals between 1925 and 1969. In fact, except for two more general studies dated to 1958 and 1969, all the learned papers are more than thirty years old. Having been photo-mechanically reproduced, they are un-revised and reflect five distinct typographies. They are preceded by a new Introduction whose recurring theme is that the common claim of the articles, viz. the pre-Maccabaeon and partly pre-exilic origin of a substantial part of rabbinic literature, is more than ever valid today. Professor Finkelstein has argued this thesis explicitly in *New Light from the Prophets* (see *B.L.* 1972, p. 67) and now asserts that it is archaeologically confirmed by the Dead Sea Scrolls. The reviewer finds the less speculative papers on Jubilees and various liturgical topics of greater interest.

G.V.

FRANCE, R. T.: *Jesus and the Old Testament. His application of Old Testament passages to himself and his mission*. 1971. Pp. xii, 286. (Tyndale Press, London. Price: £2.75)

The author reviews, noting their relation to the MT and the LXX, the O.T. quotations and allusions attributed to Jesus in the synoptic gospels, and compares the emergent principles of interpretation (which include both the Messianic and the typological, the latter in relation to the Church and to Israel) with those of Qumran, the Pseudepigrapha, Rabbinic Judaism, and early Christianity, including the Fathers up to the fourth century. He concludes that a christological 'single coherent scheme' renders Jesus' use of the O.T. 'not only original' but 'revolutionary'. Isa. 53 is defended against recent criticism as the source of Jesus' self-understanding, and Dan. 7, for this author, contributed solely to the elements of authority and future glory in Jesus' conception of Messiahship. Many readers of this *Book List* will find the somewhat brief treatment of many passages less than convincing (the book is a partly popularized version of a doctoral thesis), and will be irritated by the blanket assumption of the historicity of Jesus' words as reported in the synoptic gospels. They will nevertheless find value in, especially, Dr France's analysis of the varying degrees of approximation in the gospel quotations and allusions to the MT and to the LXX and other versions, and his discussion of some of the passages dealt with from Zech. 9-14. The analysis of the alleged use of texts from the latter chapters in the Qumran material is particularly interesting.

C.J.A.H.

GOLDIN, J.: *The Song at the Sea, being a Commentary on a Commentary in Two Parts*. 1971. Pp. xxii, 290. (Yale University Press, New Haven and London. Price: \$10, £4.50)

The commentary on which this book is a commentary is that part of the midrash Mekhilta which is called Shirta, the ancient rabbinic word for word explanation of the 'Song of Moses at the Sea', Ex. 15:1-21. The present work is divided into two parts: (1) a general discussion of both the biblical text and the text of the midrash and (2) a translation of the midrash with a running commentary. The translation is new, the two older ones being the one in German by J. Winter and A. Wünsche with additions by L. Blau, 1909, and the

other in English by J. Z. Lauterbach accompanying his text edition, 1933–35 (both of them are translations of the whole Mekhilta). The theme itself, the redemption of Israel from Egyptian bondage, is many times recounted and referred to in the Bible. It has central significance for the Jewish religion (Siddur and Machzor) and is still today annually commemorated at Passover (Passover Haggadah). The book is well indexed (40 pages).

H.K.

HAMMERSHAIMB, E., MUNCK, J., NOACK, B., and SEIDELIN, P. (ed.): *De gammeltestamentlige Pseudepigrapher i oversættelse med indledning og noter*. 6. hæfte, 1972. Pp. 625–76. (Gad, Copenhagen; Cammermeyer, Oslo; Gleerup, Lund)

This appears to be only part of the planned last fascicle of the edition of the pseudepigrapha which has been appearing in Danish since 1953 (cf. *B.L.* 1971, p. 63 for references to previous fascicles). It contains introduction, translation and notes to 4 Maccabees (N. Hyldahl) and the Greek Apocalypse of Baruch (E. Hammershaimb). The introductions are short but adequate; notes include textual and general comments; and there are useful bibliographical lists.

P.R.A.

HOEHNER, H. W.: *Herod Antipas* (Society for New Testament Studies, Monograph Series 17). 1972. Pp. xvi, 440. (Cambridge University Press. Price: £7)

This is a careful, well-documented account of the life and reign of Herod Antipas. In the course of the discussion full and detailed notes are included, both in the text and in footnotes, on matters of critical importance, notably all references to Herod in the N.T. O.T. scholars will welcome the book as supplementing the story of the Herods, and as throwing some light on the Palestinian scene in the early years of the Christian era.

L.H.B.

JANSSEN, E.: *Das Gottesvolk und seine Geschichte. Geschichtsbild und Selbstverständnis im palästinensischen Schrifttum von Jesus Sirach bis Jehuda ha-Nasi*. 1971. Pp. 212. (Neukirchner Verlag, Neukirchen-Vluyn. Price: DM. 36)

The title of this study is somewhat ambiguous, but the subtitle describes its contents more adequately. The author surveys the understanding and interpretation of O.T. history during post-biblical times (200 B.C.–A.D. 200), that is, as it presents itself in the books of Ben Sira and 1 Macc., in the apocalyptic literature (Daniel, Eth. Enoch, Test. Levi, Apoc. of Abraham, 4 Ezra, Syr. Baruch), and in the Ass. Mosis, the Damascus Document and the early Rabbinic literature — always with a view to the self-understanding of Judaism among the various groups and prominent individuals. A bibliography is added to the book.

H.K.

DE JONGE, M. (ed.): *Testamenta XII Patriarchum edited according to Cambridge University Library MS Ff.1.24* (Pseudepigrapha veteris testamenti Graece, I). 2nd edition, 1970. Pp. xxii, 86. (E. J. Brill, Leiden. Price: Fl. 16)

The fact that there should so soon be a need for a second edition of this text of the *Testaments of the Twelve Patriarchs* is an indication of

the revival which has occurred in studies of the *Testaments*, a revival stimulated in no small part by the work of the editor himself. De Jonge is currently engaged in the production of a major new critical edition of the Greek text of the *Testaments*, and his purpose in the second edition of the present work (which he describes as an *editio minima*) remains, as before, to provide a working tool for the use of scholars to assist them in interpreting the confused mass of evidence in Charles' edition of the text. The major change in the second edition (the first, 1964, was not noticed in *B.L.*) is to be found in the introduction where de Jonge is able to provide fuller and more up-to-date information about the Greek, Armenian and Slavonic versions. In the text itself, which is a transcript of the manuscript which de Jonge regards as the best single witness, Cambridge MS Ff. 1.24, only minor corrections of mistakes have been made. (For the other volumes in this series see *B.L.* 1969, p. 60; 1972, p. 66.) M.A.K.

LEIPOLDT, J. and GRUNDMANN, W. (ed.): *Umwelt des Urchristentums*. Vol. I, *Darstellung des neutestamentlichen Zeitalters*. 2nd edition, 1967. Pp. 528. Vol. II, *Texte zum neutestamentlichen Zeitalter*. 1967. Pp. 426 and a separate map. Vol. III, *Bilder zum neutestamentlichen Zeitalter*. 1966. Pp. 274 (including 205 pages of plates). (Evangelische Verlagsanstalt, Berlin. Price: DM. 22, 23 and 25)

This three-volume work by a team of authors sets out to provide an account of the world in which Christianity had its beginnings. In the first volume H. Ristow writes on Roman history from the Gracchi to Domitian, G. Haufe on Greek popular religion and on the Mystery religions, G. Hansen on emperor worship and on Greek philosophy, W. Grundmann on Palestinian Judaism, H. Hegermann on Hellenistic Judaism and H.-M. Schenke on Gnosticism, while in a concluding chapter Grundmann discusses early Christianity in the context of the contemporary religious situation. The second volume provides a valuable selection of texts, chosen by the same writers, and arranged according to the chapter order of the first volume. In the final volume J. Leipoldt presents a series of pictures (with a commentary) which illustrate vividly the religious world of the Hellenistic and Roman periods, and form a fitting complement to the material contained in the earlier volumes. Though intended as a handbook, this useful work presents a mass of information at a serious level, and it would be good if something on the same scale were available in English.

M.A.K.

McNAMARA, M.: *Targum and Testament. Aramaic Paraphrases of the Hebrew Bible: A Light on the New Testament*. 1972. Pp. 227. (Irish University Press, Shannon. Price: £3)

Part One of this valuable introduction lucidly compresses a good deal of information not easily accessible to students about the literature and worship of the Judaism of the early Christian centuries, and in particular about the language, character and date of the targums. Part Two, in some measure presenting the exegetical findings of the author's *The New Testament and the Palestinian Targum to the Pentateuch* (1966. See *B.L.* 1968, p. 18) but adding new material as well as supplementing ground already covered, describes the theology of the targumists as it relates to the N.T. An appendix offers an introduction to all the extant targums, with a succinct

gazetteer to Neofiti. Judgements are cautious, though the writer's early dating of Targum Neofiti is briefly defended against the criticisms of Fitzmyer. The tenuous nature of our knowledge of the first-century synagogue lectionary is stressed. This work is indispensable for students of the Judaism of this period, of the N.T. in its relation to its Palestinian background, and of the history of the interpretation of the O.T. Its attractive presentation, both in style and format, is to be commended. One page each of Neofiti and Pseudo-Jonathan is reproduced, and there are indices. C.J.A.H.

LE MOYNE, J.: *Les Sadducéens* (Études Bibliques). 1972. Pp. 464. (Paris, Librairie Lecoffre, J. Gabalda et Cie)

The first part of the book is a thoroughgoing study of all the literary traditions relevant to the Sadducees — the New Testament, Josephus, Rabbinic literature — but in the end the conclusion is reached that it is all nebulous and uncertain and that even the name cannot be satisfactorily explained. The second part attempts, on the basis of the very slender evidence, to build up a picture of the Sadducees as a religious group, part priestly, part lay, of which the Boethusians formed an inner, or separate group, and which primarily held fast to the written law, but of necessity did develop some traditional law as occasion demanded.

L.H.B.

NEUSNER, J.: *Rabbinic Traditions about the Pharisees before 70*. 3 volumes. I. *The Masters*. II. *The Houses*. III. *Conclusions*. 1971. Pp. xvi, 419; xiv, 353; xvi, 427. (E. J. Brill, Leiden. Price: Fl. 88 each)

The literary prolificacy of Neusner is due to the quickness of his mind filled with novel ideas, to his almost compulsive working habits, and to his readiness to release his discoveries at once, without applying successive layers of polish. The three volumes under review are epoch-making. Not only is it the first time that modern form-critical and redaction-critical methods have been applied to large segments of rabbinic literature (the sayings of the early Pharisees from Simeon the Just to Simeon ben Gamaliel I and those ascribed to the Schools of Hillel and Shammai), but the last volume offers, in addition, a systematic presentation of rabbinic types or *Gattungen*, and of the most essential redactional patterns. Moreover, ch. xx entitled 'Verifications', attempts to devise a means to determine the historical *terminus ante quem* of the various traditions by discovering their earliest attestations. Some of Neusner's theses may be improved, but none of them must be ignored; neither can future Talmudic studies rate as academically respectable without confronting the findings of *Pharisees*.

Old and New Testament scholars are strongly advised to read the Bibliographical Reflections (vol. III, pp. 320–68). Most modern Jewish works come under the heading of 'Pseudo-critical studies', and the bulk of the essays on the Pharisees written by Christian authors qualify only as 'Theology in historical guise'. Very few escape unscathed, but among them are I. Lévi, E. Schürer and G. F. Moore.

G.V.

POTIN, J.: *La fête juive de la Pentecôte. Etude de textes liturgiques. Commentaire + Textes* (Lectio Divina, 65). 2 vols. 1971. Pp. 328, 79. (Éditions du Cerf, Paris. Price: Fr. 73)

The author sets out, in the footsteps of R. Le Déaut and his pioneering work, *La nuit pascale* (1963), to chart the Feast of Weeks in Jewish literature. The basis of the enquiry is the Palestinian Targumic version of Ex. 19–20. (The text of these two chapters, according to all the available manuscripts, constitutes vol. II.) Potin starts with an outline of contemporary views on the Targums followed by a full commentary on the Aramaic paraphrase of Ex. 19 and 20. In Part II, other O.T. texts (Dt. 16, Num. 28, Lev. 23, Ex. 24, Hab. 3, Ez. 1, Pss. 29, 68, 77, 18) connected with the same festival are analysed in their Targumic form. Finally, in Part III, the theological contents of the texts, and consequently the religious significance of Shavu'oth, are distinguished, and the N.T. account of Pentecost considered against them. Apart from a far too credulous attitude towards the over-all antiquity of the Targums, and an occasional uncritical acceptance of certain dogmas of academic orthodoxy (e.g. *Memra* as a 'habitual substitute' for YHWH), this book constitutes an interesting new approach to the study of the early post-biblical phase of one of the major liturgical feasts of Judaism.

G.V.

SANDMEL, S.: *Philo's Place in Judaism: A Study of Conceptions of Abraham in Jewish Literature* (Augmented Edition). 1972. Pp. xx, 232. (Ktav Publishing House, New York. Price: \$14.95)

This volume contains the fourth version of Professor Sandmel's doctoral thesis completed originally under the supervision of the late E. R. Goodenough. It first appeared in two separate instalments in *HUCA* 1954 and 1955, and was published in book form under the present title in 1956. The Ktav reprint includes an additional bibliographical note on Philonic research since 1956; a discussion, resulting in a negative judgement, of Philo's relation to Gnosticism; and a new subject index (compiled by D. P. Burrows). Thus the 'Augmented Edition', as sceptical as its predecessor concerning any substantial Palestinian influence on Philo, offers to scholars an improved, lively and controversial instrument of research.

G.V.

SANDMEL, S.: *The Several Israels and an Essay: Religion and Modern Man*. 1971. Pp. xii, 160. (Ktav Publishing House, New York. Price: \$6.95)

The author whose name is well-known among Christian theologians who concern themselves with the relationship between Judaism and Christianity has written a number of books on that subject from his personal Jewish point of view. The present volume contains four lectures delivered at Duke University on the name of Israel as applied to three different groups in history. (1) 'The Hebrew Israel', the name of the elect people of the O.T. At the end of this chapter he draws our attention to the conflict between the two principles of particularism and universalism and their practical bearing on the 'living situations for men'. He does not answer the 'burning questions' which arise here, but insists that 'we must keep them constantly before us'. (2) 'The Christian Israel' as the new spiritual Israel in contradistinction to the Israel of the flesh. He ends his description

with a consideration of the conflict between the 'authentic supernaturalism' of the Church and the 'authentic naturalism' of modern man who in his dedication to freedom is 'persuaded by values', not by 'authorized persons'. (3) 'The State of Israel': He describes briefly the facts and forces which led to the establishment of the new State. The author is a loyal American and as such a non-Zionist but is nevertheless 'also passionately concerned for the State of Israel'. As a universalist he is bound to take a critical view of the present situations within the State but he prefers not to be very explicit. (4) The last lecture introduces the quest for 'The True Israel' in our disunited modern world of nationalisms. The author finds the answer in the light of Isa. 49:6, 61:1, 2a, 58:6-10. An essay 'Religion and Modern Man' concludes the book.

H.K.

SCHÄFER, P.: *Die Vorstellung vom Heiligen Geist in der rabbinischen Literatur* (Studien zum Alten und Neuen Testament, xxviii). 1972. Pp. 186. (Kösel-Verlag, München. Price: DM. 55)

The author presents in this Freiburg i.B. D.Phil. thesis an extremely valuable survey of the whole rabbinic evidence relative to the 'spirit of holiness'. Successive chapters are devoted to prophecy, revelation, the cessation, the intermediary activity and the eschatological return of *ruah ha-qodesh*. Each individual passage is subjected to a brief literary, historical and doctrinal analysis so that, in addition to its contribution to an important subject of Jewish religious thought, the volume provided with a good index is also a useful work of reference. British readers may note the custom on the Continent of enabling promising young scholars in Hebraica and Judaica to study at the Hebrew University, and also the interesting fact that the publication of a thesis on rabbinic theology has been financed by the Volkswagen Foundation.

G.V.

The Study of Judaism. Bibliographical Essays (introduced by J. Neusner). 1972. Pp. 229. (Ktav Publishing House, New York. Price: \$12.50)

It should be noted that the title of this book is *The Study of Judaism* and that it does not deal with historical aspects of the Jewish people, except in its last two chapters (vii and viii), the one on (mainly) the American scene and the other on modern Anti-Semitism and the Holocaust. It is written by various American authors under special headings: Judaism in N.T. times, Rabbinic sources, Judaism on Christianity as well as Christianity on Judaism, and modern Jewish thought. These short essays are intended to be an introduction to the bibliographies which list many hundreds of works by Jewish and Christian authors. It is a recommendable vade-mecum for any student of Judaism, Jewish or Christian, for both beginners and advanced students.

H.K.

SUARÈS, C.: *The Song of Songs. The Canonical Song of Solomon Deciphered according to the Original Code of the Qabbala*. 1972. Pp. 161. (Shambala, Berkeley — Routledge & Kegan Paul, London. Price: £2.80)

The fact that the Song of Songs was declared canonical and holy led many commentators, Jewish and Christian, from that date down to our days to interpret it allegorically in every detail. The author of the

present publication, however, maintains that all interpretations so far, whether literal or allegorical, are quite beside the mark, and the title should read 'The Residue of Residues, or Quintessence of Quintessences'. He offers his own secret interpretation on the basis of his 'original code of the Qabbala' (the 'Autiot') and reveals the only true meaning of the Song. Unfortunately being 'obliged to use our language in order to make himself understood, he cannot offer the reader the truth of Genesis, but only images of that truth'. A most peculiar book.

H.K.

WEINREB, F.: *Die jüdischen Wurzeln des Matthäus-Evangeliums*. 1972. Pp. 216. (Origo Verlag, Zürich. Price: S.Fr. 16.80)

This is the first volume, reaching Mt. 4:16, of tape-recorded informal talks loosely related to the text of Mt., in which the Jewish author applies exegetical techniques from the Kabbalah — mainly gematria — to arrive at devotional reflections which are partly existentialist and partly neo-platonic in flavour.

C.J.A.H.

PHILOLOGY AND GRAMMAR

BANGE, L. A.: *A Study of the Use of Vowel-Letters in Alphabetic Consonantal Writing*. 1971. Pp. 4*, x, 141, iv. (Verlag UNI-Druck, Munich)

This book is the unrevised text of an Oxford D.Phil. thesis written under the supervision of Sir Godfrey Driver in 1961–62. Although ten years old, it has considerable value as it provides the only comprehensive counter to the views propounded in Cross and Freedman, *Early Hebrew Orthography* (1952). In summary, it is argued that all letters were full consonants before 1000 B.C., then followed a period when *he*, *waw*, and *yod* were used after accented vowels to indicate the final element of a diphthong (termed 'off-glides'), and *aleph* as a 'glottal stop after short accented vowels in final open syllables'. This function had weakened by about 600 B.C. when these letters began to be used in closed or unaccented open syllables as simple vowel-letters (as clearly in the Lachish Ostraca). The evidence produced from all early Phoenician, Aramaic, and Hebrew inscriptions appears to support the thesis, and, if sustained, aids interpretation of the Gezer Calendar, Siloam Inscription, and other texts. A similar development in South Arabian is noteworthy.

A.R.M.

FONTINOY, CH.: *Le duel dans les langues sémitiques* (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, Fascicule clxxix). 1969. Pp. xviii, 255. (Société d'Édition 'Les Belles Lettres', Paris. Price: Fr. 30)

A thorough investigation of the dual in the Semitic languages. After an introduction, which goes into general notions such as the psychology of number, there are two main parts. The first assembles the facts about the forms and the use of the dual in the main branches of the language family, including Egyptian and Coptic. The second reviews in a historical fashion the theories which have been constructed to account for these facts. An appendix considers the comparison with Indo-European, and conclusions are briefly drawn. A further future treatment of the Hebrew dual is promised (p. xi).

J.B.

ISSERLIN, B. S. J.: *A Hebrew Work-book for Beginners*. First Edition 1971. Pp. vi, 148. (Printed in the Photography Department, University of Leeds. Price: £1.25)

In this refreshing accessory to the existing grammars, with which it is intended to be used, emphasis is on speaking the language (Hebrew script is not introduced until Lesson 3) and on acquiring a 'feeling for style'. Although vocabulary is biblical and many biblical 'tags' are quoted (with an infectious bias towards *Qohelet* and *Šir ha-širim*), examples and exercises are slanted towards spoken Modern Hebrew. This marriage between ancient and modern certainly helps to make biblical Hebrew live, but inevitably runs into difficulties on occasion (e.g. in a discussion of 'The Present Participle Active'). The arrangement of vocabulary into 'semantic fields' (i.e. scenery, society, food and drink, etc.) is immediately appealing, and the whole book bears the stamp of Dr. Isserlin's charm and originality (e.g. 'disgruntled' is his example of a derived stem for which there is no corresponding Qal). It is perhaps a pity that more innovations were not thought necessary to bring Hebrew language-teaching up to date with some of the presuppositions alluded to in the Preface.

J.F.A.S.

ADDITIONAL NOTES ON SCHOOL TEXTBOOKS, ETC.

CAMPBELL, D. B. J.: *The Old Testament for Modern Readers*. 1972. Pp. viii, 136. (John Murray, London. Price: Library Edition £1.50; School Edition 70p)

This work is intended as an introduction for those who are beginning the study of the O.T. at the level of University qualifying examinations and the like. Though it is pleasantly written, and makes some useful points, it seems unlikely to achieve this aim satisfactorily. There are a number of errors and misleading inferences; it is difficult to see what principle has guided the arrangement of the material; and the lack of an index of references, and of any suggestions for further reading, seriously limits the book's usefulness.

R.J.C.

*DICKSON, K.: *An Introduction to the History and Religion of Israel from Abraham to the Early Days of Israel in the Promised Land*. 1970. Pp. 160 (including 4 maps). (Darton, Longman and Todd, London. Price: 70p.)

*DICKSON, K.: *An Introduction to the History and Religion of Israel: From Hezekiah to the Return from Exile*. 1969. Pp. 144 (including 3 maps). (Darton, Longman and Todd, London. Price: 70p.)

These two textbooks present a simple but not simplified exposition of the O.T. texts (in the R.S.V.) prescribed for the O-level examination in Bible Knowledge of the West African Examinations Council, and should serve their purpose admirably.

L.A.P.

*GAUBERT, H.: *The Bible in History. Volume 6. The Destruction of the Kingdom*. 1970. Pp. 212. (Darton, Longman and Todd, Ltd., London. Price: £1.40)

This volume is a lucidly written, well illustrated and generally reliable account of the period from the division of the kingdom until the end of the exile.

L.A.P.

PATSON, A. G.: *A Visual Old Testament*. Book Two: *From Abraham to the Division of the Kingdom*. 1972. Pp. 47. (The Religious Education Press, Oxford. Price: 35p)

The approach of this flexi-covered pictorial history is, like the style of the text, distinctly old-fashioned, and ignores recent educational developments.

L.A.P.

*THOMAS, J.: *Crown and Testimony*, 1972. Pp. 122.

*HOOD, G.: *Festivals*, 1972. Pp. 148.

(Man and Religion Series Part 4: The Old Testament Scene). (R.E.P./Pergamon Press, Oxford. Price: 60p each)

With all too few new books encouraging the use of the O.T. in schools, these two volumes are particularly welcome. *Crown and Testimony* takes the theme of kingship and examines it with relation first to Ancient Israel and her neighbours, then to questions concerning monarchy and authority in the contemporary world. At times the links with today seem rather strained; perhaps there is over-anxiety to show the relevance of a subject which can be fascinating for its own sake and within its ancient setting. This book will probably be of most use as resource material upon which teachers may draw for ideas which can be adapted to their own situations.

Festivals looks at the great festivals of the O.T. and the ancient Near East, examines some of their underlying assumptions, and sees how far these can be applied to festivals today. Perhaps this topic relates more easily to children's interests; certainly the author suggests a wide and attractive range of activities, making use of a variety of skills including dance and drama. There is also a useful bibliography. Both books are attractively produced and well written, with careful research underlying the necessarily simplified presentation of controversial material.

E.B.M.

Books received too Late for Notice

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