

THE SOCIETY FOR
OLD TESTAMENT STUDY

BOOK LIST
1975

Printed for the Society

The Society for Old Testament Study is a British Society for Old Testament scholars. Candidates for membership must be nominated by two members of the Society. Non-British scholars are admitted to associate membership. Details of subscription and further particulars may be obtained from:

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The Society for Old Testament Study

BOOK LIST 1975

The general arrangement of this issue of the *Book List* remains unchanged. There are some slight changes in the way in which the bibliographical material is set out: no type of information previously included has been omitted, but in the interests of economy some of the better known series are now referred to by their initials, and names of publishers are given in a shortened form.

In addition to members of the Society who have contributed reviews, special thanks are due once again to other scholars who have kindly supplied reviews of books published in their parts of the world and also other useful information: Professors L. Alonso Schökel of Rome, M. Bič of Prague, E. Hammershaimb of Aarhus and K. K. Sacon of Tokyo. I am also indebted to Mrs Jean Howson for much of the day-to-day secretarial work, to my colleague Dr J. W. McKay and to my wife for help in various ways, and to the staff of the Brynmor Jones Library at the University of Hull and to Mr C. N. Francis of Blackwells for assistance with bibliographical details. Thanks are also due to Dr F. R. Stephenson of the Department of Physics at the University of Newcastle upon Tyne for his review on p. 67. The readiness of publishers to supply review copies of their publications is also greatly appreciated.

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

R. N. WHYBRAY

THE UNIVERSITY
HULL

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ABBREVIATIONS

P.R.A.	= P. R. Ackroyd	W.G.L.	= W. G. Lambert
L.A.S.	= L. Alonso Schökel	N.R.M.deL.	= N. R. M. de Lange
G.W.A.	= G. W. Anderson	B.L.	= B. Lindars
D.R.Ap-T.	= D. R. Ap-Thomas	R.J.L.	= R. J. Loewe
J.B.	= J. Barr	W.McK.	= W. McKane
J.R.B.	= J. R. Bartlett	J.W.M.	= J. W. McKay
M.B.	= M. Bič	J.M.	= J. Mauchline
I.B.	= I. Blythin	A.D.H.M.	= A. D. H. Mayes
P.A.H.deB.	= P. A. H. de Boer	E.B.M.	= E. B. Mellor
S.P.B.	= S. P. Brock	A.R.M.	= A. R. Millard
L.H.B.	= L. H. Brockington	R.M.	= R. Murray
F.F.B.	= F. F. Bruce	E.W.N.	= E. W. Nicholson
R.E.C.	= R. E. Clements	L.A.P.	= L. A. Poore
R.J.C.	= R. J. Coggins	N.W.P.	= N. W. Porteous
R.D.	= R. Davidson	J.R.P.	= J. R. Porter
G.I.D.	= G. I. Davies	M.E.J.R.	= M. E. J. Richardson
G.R.D.	= G. R. Driver	B.J.R.	= B. J. Roberts
J.H.E.	= J. H. Eaton	J.W.R.	= J. W. Rogerson
J.A.E.	= J. A. Emerton	E.R.R.	= E. R. Rowlands
G.I.E.	= G. I. Emmerson	K.K.S.	= K. K. Sacon
G.F.	= G. Farr	H.W.F.S.	= H. W. F. Saggs
A.G.	= A. Gelston	J.F.A.S.	= J. F. A. Sawyer
R.P.G.	= R. P. Gordon	J.N.S.	= J. N. Schofield
J.G.	= J. Gray	J.B.S.	= J. B. Segal
E.H.	= E. Hammershaimb	U.E.S.	= U. E. Simon
A.S.H.	= A. S. Herbert	F.R.S.	= F. R. Stephenson
C.J.A.H.	= C. J. A. Hickling	J.V.M.S.	= J. V. M. Sturdy
A.R.J.	= A. R. Johnson	E.J.T.	= E. J. Tinsley
D.R.J.	= D. R. Jones	E.U.	= E. Ullendorff
G.H.J.	= G. H. Jones	G.V.	= G. Vermes
K.A.K.	= K. A. Kitchen	P.W.-M.	= P. Wernberg-Møller
M.A.K.	= M. A. Knibb	R.N.W.	= R. N. Whybray
H.K.	= H. Kosmala	D.J.W.	= D. J. Wiseman

B.L. = *Book List*

Eleven Years = *Eleven Years of Bible Bibliography* (1957)

Decade = *A Decade of Bible Bibliography* (1967)

Bible Bibliog. = *Bible Bibliography 1967-1973: Old Testament* (1974) (see p. 5)

1. GENERAL

ACKROYD, P. R. (ed.): *Bible Bibliography 1967-73. Old Testament*. 1974 (1975). Pp. x, 505. (Blackwell, Oxford. Price: £10.00)

This useful volume, which reprints with a complete index the *Book Lists* published during the years of Professor Ackroyd's editorship, is the third of its kind. Its predecessors were *Eleven Years of Bible Bibliography* (1957) and *A Decade of Bible Bibliography* (1967), which covered the years 1946-56 and 1957-66 respectively.

R.N.W.

*ALEXANDER, D. and P. (ed.): *The Lion Handbook to the Bible*. 1973. Pp. 680, numerous maps, charts and photographs. (Lion Publishing, Berkhamsted. Price: £3.75)

*ALEXANDER, D. and P. (ed.): *Eerdmans' Handbook to the Bible*. 1973. Pp. 680, numerous maps, charts and photographs. (Eerdmans, Grand Rapids, Michigan. Price: \$12.95)

This handsomely produced volume is intended for the general reader, and is very good value for money. A great deal of factual information is presented clearly and attractively, and the illustrations are excellent. The O.T. receives its full share of space, and the archaeological material is particularly good. The standpoint of the book is conservative evangelical, and it is representative of the best scholarship of the school, but this will inevitably reduce its usefulness to many readers.

A.G.

*ANDERSON, G. W.: *The History and Religion of Israel* (The New Clarendon Bible, Old Testament, Vol. 1). 1974. Pp. xii, 210, with 2 maps and 21 illustrations and chronological tables. (Oxford University Press, London. Price: £1.25)

The reissuing of this volume (reviewed in *B.L.* 1966, p. 12; *Decade*, p. 632) in paper covers will ensure its continued usefulness and is to be welcomed.

J.W.M.

BEEK, M. A., KAMPMAN, A. A., NIJLAND, C., and RYCKMANS, J. (ed.): *Symbolae Biblicae et Mesopotamicae Francisco Mario Theodoro de Liagre Böhl dedicatae* (Studia Francisci Scholten Memoriae Dedicata, 4). 1973. Pp. viii, 416. (Brill, Leiden. Price: Fl. 250.00)

Of the forty-seven papers honouring one who has written much and stimulated more on the O.T. and the ancient Near East, seven are concerned with biblical exegesis: H. Bardtke on Psalms 1 and 2, M. A. Beek on Isa. 63:9 (Q^ere and K^ethib writings and rabbinic traditions), P. A. H. de Boer on Jer. 45:5 (the prophet's care for Baruch), H. A. Brongers on words for instability, J. Schoneveld on Exod. 22:1 and T. C. Vriezen on Gen. 12:1-7. O.T. interests are further fed by J. H. Hospers' observations on the teaching of biblical Hebrew as discussed in recent articles, and with his own conclusion that the sentence should be the starting point, and by J. P. M. van der Ploeg's publication of a fragment from Qumran containing Psalms

17 and 18 with secondary variants from MT. Two essays utilize the Epic of Atrahasis to illuminate Hebrew thought: A. van Selms on temporary adoration of one deity alone, as in Gen. 35:2 and Josh. 24:14, and W. von Soden on the creatureliness of the first men in Babylonian and Hebrew stories. Among the remaining articles G. Dossin discusses Amurru as a Canaanite deity and J. Zandee the Gnostic attitude to the O.T., while numerous studies publish new texts in Akkadian or Sumerian, or discuss known ones in those languages and in Hittite and Egyptian. H. J. Franken on ring-burnished bowls from seventh century Palestine, and K. Galling on the stance of certain Cypriot figures provide the archaeological representation.

A.R.M.

The Bible is for All. 1973. Pp. 190. (Collins, London for the World Catholic Federation for the Biblical Apostolate. Price: £1.95)

This symposium contains nine of the lectures given at the International Biblical-Pastoral Seminar held at Rocca di Papa in July 1971, under the auspices of the World Catholic Federation for the Biblical Apostolate. The lectures were delivered by scholars to non-specialists and are therefore popular in the best sense of the word. For our purpose special mention may be made of papers by E. A. Nida on Bible translating in today's world, by Fr W. M. Abbott on 'Common Bible' work today and tomorrow and by Fr Placid Murray on the Church's use of Scripture.

F.F.B.

BLANK, S. H. (ed.): *Hebrew Union College Annual*, XLIV. 1973. Pp. 283. (Hebrew Union College — Jewish Institute of Religion, Cincinnati. Price: \$10.00)

This volume contains ten articles, two of which are in Hebrew. 'Kin, Cult, Land and Afterlife' (H. C. Brichto) examines the O.T. evidence for the concept of immortality. 'The Dichotomy of Judaism during the Second Temple' (H. Mantel) offers interesting material for the study of the origin of the Pharisees and Sadducees. Students of the LXX will be interested in the contents of 'The "Aberrant" Text of Philo's Quotations reconsidered' (G. E. Howard). B. L. Luria discusses in Hebrew the priestly cities in the days of the Second Temple. The other articles are 'The Dialogue of Paganism with Judaism: Bar Cochba to Julian' (J. G. Gager), 'The uses of Sorites (*Climax*, *Gradatio*) in the Tannaitic Period' (H. A. Fischel), 'The Calendar of Sabbatical Cycles during the Second Temple and the early Rabbinic period' (B. Z. Wacholder), 'A Defense of David Qimhi' (S. C. Reif), 'Bershadski's *Be'en Matarah* (Without a Goal): A study of late nineteenth century characterization' (W. Cutter).

E.R.R.

BOERTIEN, M. and others: *Verkenningen in een Stroomgebied. Proeven van oudtestamentisch onderzoek ter gelegenheid van het afscheid van Prof. Dr. M. A. Beek van de Universiteit van Amsterdam*. 1974. Pp. ix, 147 with portrait. (Huisdrukkerij Universiteit van Amsterdam. Available from the Theologisch Instituut van de Universiteit van Amsterdam, Herengracht 514-16, Amsterdam. Price: Fl. 13.50)

This 'reconnaissance' comprises fourteen 'samples of O.T. research' by friends and pupils of M. A. Beek, published to mark his retirement

from the O.T. chair in the University of Amsterdam. Three are in English, one in French, the rest in Dutch. They include an essay by Professor Beek himself on exhausted themes and unfinished lines in O.T. research, reprinted from *Vox Theologica* for January 1968, in which he treats form criticism and oral tradition in the former category and the new methods of *Werkinterpretation* in the latter. These methods are applied in a paper by G. H. Cohn to three texts in the Megilloth. Other papers deal with the three sayings attributed to the men of the Great Synagogue (*Aboth* 1.1b), the contextual role of the story of Judah and Tamar, the place of Yahweh's appearance to Moses (Exod. 3), the first passover celebration in Canaan (Josh. 5:10 ff.), the various renderings of *derek hōl* in 1 Sam. 21:6, the structure of 2 Sam. 24, the relation between the verbs '*āsāh*, '*yāšar* and '*bārā*' in Deutero-Isaiah, the relation between 'Judah' in Isa. 48:1 and 'the holy city' in Isa. 48:2, the scope of the introductory words in Amos 1:2, the composition of Ps. 97, the meaning of *hayil* in Ruth and the 'wisdom' note in Esther. The *Festschrift* ends with a personal appreciation of her father by Mrs Lenie van Reijendam-Beek.

F.F.B.

BOTTERWECK, G. J. and RINGGREN, H. (ed.): *Theologisches Wörterbuch zum Alten Testament*. Band II. Lieferung 1 (Spalte 1-128). 1974. Lieferung 2 (Spalte 129-256). 1974. (Kohlhammer, Stuttgart. Sub. price: DM. 18.00 each)

Fasc. 1 of volume II, which begins with *gillūlim*, is dominated by the article on *dābar*, which is completed in fasc. 2 and is mainly concerned, after two relatively short specialist treatments of 'word' in Egyptian and Accadian, with the meanings and usages of the noun *dābār* (Schmidt) (cols. 89-135). Another important article is that of K. Seybold on *gāmal* and its cognates, a study which tends to support the views of Koch and other recent writers on the subject of 'retribution'. The length of the article by G. J. Botterweck on *gillāh* and other words denoting hair, beards, baldness, shaving etc. is too great for the theological importance of the subject; and of the remaining 12 articles some, such as *dōb*, 'bear', by A. Caquot, probably ought not to have been included at all. Fasc. 2 contains major articles on *dōd* (J. Sanmartin and Ascaso), *dāwid* (R. A. Carlson and H. Ringgren), *dōr* (D. N. Freedman and J. Lundbom) and *dal* (H.-J. Fabry), and the first part of an article on *dām* (B. Kedar-Kopfstein). There is no article on *degel* or on *dūm* and its cognates, although such words as *d^ebaš* and *delet* are included. The practice of signing articles only with surnames (or even abbreviations, e.g. Bo. for G. J. Botterweck) will prevent identification of some contributors (e.g. Schmidt!) by many readers, of whom the present reviewer is one, until the publication of the list of contributors at the end of the volume.

R.N.W.

BOWMAN, J. (ed.): *Abr-Nahrain XIV, 1973-1974*. 1974. Pp. viii, 137. (Brill, Leiden. Price: Fl. 48.00)

This issue contains one article relevant to the O.T., that by A. Murtonen, 'On the Interpretation of the Matres Lectionis in Biblical Hebrew' (pp. 66-121). Murtonen's painstaking research into textual minutiae of the MT is widely known and respected. This updating of his own previous work and comment on the significance of Samaritan

evidence is based on statistics included here and which few would care to compile personally. A scarcely expected side-result is support for the traditional role of Ezra as *rescriptor* of the Pentateuch. Henceforth this journal will appear biennially.

D.R.Ap-T.

BREAM, H. N., HEIM, R. D., and MOORE, C. A. (ed.): *A Light unto my Path. Old Testament Studies in Honor of Jacob M. Myers* (Gettysburg Theological Studies, iv). 1974. Pp. xxv, 529 with portrait. (Temple University Press, Philadelphia. Price: \$15.00)

Professor Myers must be heartened by this Festschrift of 33 articles many of which are substantial and important contributions. F. M. Cross has edited Albright's last article, a characteristic identification of 'The Lachish Cosmetic Burner', G. E. Wright expounds 'The Conquest Theme in the Bible', but since most of the articles were written in 1970, this cannot be his last work. No effort has been made to make the articles fit a pattern, but it is interesting to see how many of them are suggested by Myers' own interests, notably the significant essays on Ruth by E. F. Campbell and R. Gordis, on Judges by R. G. Boling, on Ecclesiastes by Bream and on Job (Chiasmus) by M. Dahood. Scholars will not be able to ignore K. Elliger on doublets (not to be interpreted as glosses), D. N. Freedman on 'Strophe and Meter in Exodus 15', H. S. Gehman on 'Septuagint Lexicography' and R. North weakening the case for independent source material in Chronicles. Of theological importance are H. L. Creager's essay on 'The Divine Image', G. M. Landes' 'The Creation Tradition in Proverbs 8. 22-31 and Genesis 1' and H.-E. von Waldow's 'Israel and her land'. Wisdom themes are of course a contemporary preoccupation and G. E. Mendenhall obliges with a stimulating (if occasionally arrogant) essay showing how Gen. 3 is a *mashal*. E. Achtemeier, R. E. Murphy and B. Vawter write, in various ways, on the authority of the O.T. E. D. Freed writes on the O.T. background of the Prologue of John and Moore on Mark 4:12 as irony in the manner of Micaiah. N. B. also D. R. Hillers on 'Syntax and Meter in Lamentations', H. B. Huffmon on Exod. 23.4-5, F. R. McCurley on the theory of a northern origin for Deuteronomy, F. L. Moriarty on the Word, M. Ota on 2 Sam. 7, J. A. Thompson summing up theories on the date of Joel and (good) F. H. Seilhamer on what the O.T. says to an age concerned with ecology and the environment. Other essays are by H. M. Buck, D. M. C. Englert, S. B. Frost, J. B. Renninger and J. C. Trever (on the deterioration of the Scrolls).

D.R.J.

BREKELMANS, C. (ed.): *Questions disputées d'Ancien Testament. Méthode et Théologie. XXIII^e session des Journées Bibliques de Louvain* (Bibliotheca Ephemeridum Theologicarum Lovaniensium, xxxiii). 1974. Pp. 202. (Louvain University Press; J. Duculot, Gembloux. Price: B. Fr. 600.00)

The meeting of the *Journées Bibliques de Louvain* held in August, 1972 focussed attention on three *questions disputées*. Scholars with differing views were invited to address the conference and their papers are here collected in three corresponding groups. The first is a discussion (in English) about the methods of philology and textual criticism. M. Dahood defends his philological methods and tries to show how Ugaritic and Phoenician can elucidate the meaning of Job 3; Isa.

14:30-1; 30:27; 33:2-3; 47:1. J. Barr offers some criticisms of Dahood's philology and exegesis and illustrates his arguments from Job 3:5, 8. His discussion of the form *šalmawet* is particularly valuable. J. F. A. Sawyer discusses the notion of 'original meaning' and pleads for consideration of 'the original meaning of the final form of the text'. The second group of essays deals with the covenant theme. E. Kutsch argues that *b'rit* means 'obligation', not 'covenant' (German). D. J. McCarthy presents a form-critical analysis of the accounts of the establishment of covenant relationships in Genesis (English). P. A. H. de Boer argues that the priestly editor's understanding of *b'rit* in Gen. 9:8-17 differs from its original meaning in the passage (French). L. Dequeker urges that God's promises to the patriarchs be read in the light of his pledge (*b'rit*) before Noah to preserve life on earth (English). From Lev. 26:3-45 P. Buis attempts to trace Israelite thinking about the future of the covenant in the seventh century B.C. (French). According to R. Martin-Achard the new covenant passage in Jer. 31:31-34 represents the prophet's answer to the failure of the deuteronomistic reform (French). Essays by H. D. Preuss (German) and J. Lévêque (French) on the place of the wisdom literature in a theology of the O.T. form the third and final component of the book. Both writers direct attention to Yahwistic emphases in the sapiential writings. This collection of essays makes a valuable contribution to biblical research.

J.W.M.

BUCCELLATI, G. (ed.): *Approaches to the Study of the Ancient Near East. A Volume of Studies offered to Ignace Jay Gelb on the Occasion of his Sixty-Fifth Birthday* (*Orientalia* N.S. 42, fasc. 1, 2). Pp. iv, 337, portrait and 2 plates. 1973. (Biblical Institute Press, Rome, and Undena Publications, Los Angeles. Price: Lire 7,000, \$10.00)

The majority of the contributions gathered here were written for Semitists, Assyriologists in particular, yet there is much that should be read by any interpreter of ancient texts. This reflects Gelb's concern, displayed in the bibliography, to explore the forces behind the texts, and the methods by which they should be studied. Two papers discuss aspects of Sumerian writing (M. Civil, R. D. Biggs), and one certain spellings in Akkadian that differ from the traditional, revealing useful linguistic data and overthrowing a long-accepted opinion (E. Reiner). Ten papers take up linguistic topics: J. B. Callender, writing on Egyptian, includes a résumé of leading linguistic schools. There follow, among others, J. Kurylowicz on 'Verbal Aspect in Semitic', D. O. Edzard on Moods in Akkadian, W. von Soden on Cohen's dictionary of Semitic roots, S. Gevirtz on phrases in Tyrian Amarna Letters and Canaanite style, M. Liverani on common themes of historical texts as a clue to understanding their context. Eight essays cover varied items such as Statistics in Archaeology (M. Kelly-Buccellati and E. S. Elster), the presence of Sumerians and Akkadians in Mesopotamia (J. S. Cooper), nomadism, town, and state (M. B. Rowton), marriage customs in the Hammurabi period (J. Renger). Finally stand five papers headed 'Philology' with J. A. Brinkman examining the Assyrian Kinglists, R. T. Hallock the lop-sided picture given by the Persepolis archives, A. L. Oppenheim identifying Hebrew-Aramaic *ma'a* as a unit of weight in late Babylonian texts, and H. H. Paper publishing a Judeo-Persian version of Ecclesiastes.

A.R.M.

CASSUTO, U.: *Biblical and Oriental Studies*. Vol. 1: *Bible*. 1973. Pp. ix, 309 with 3 plates. (Magnes Press, Hebrew University, Jerusalem; Oxford University Press, London. Price: £6.15)

The fourteen essays included in this volume are translations by Israel Abrahams of articles written by Professor Cassuto in Hebrew and Italian which have previously appeared in various journals and volumes. The titles are: 'The Sequence and Arrangements of the Biblical Sections', 'The Beginning of Historiography among the Israelites', 'The Episode of the Sons of God and the Daughters of Man (Genesis vi 1-4)', 'The Story of Tamar and Judah', 'The Song of Moses (Deuteronomy Chapter xxxii 1-43)', 'Deuteronomy Chapter xxiii and the New Year in Ancient Israel', 'Jerusalem in the Pentateuch', 'The Prophet Hosea and the Books of the Pentateuch', 'The Second Chapter of the Book of Hosea', 'On the Formal and Stylistic Relationship between Deuteronomy and other Biblical Writers', 'The Prophecies of Jeremiah concerning the Gentiles', 'The Arrangement of the Book of Ezekiel', 'Psalm lxviii', 'The Jewish Translation of the Bible into Latin and its Importance for the Study of the Greek and Aramaic Versions'. As an appendix is included 'a facsimile of the Book of Jonah, which is a first specimen of the new edition of the Hebrew Bible', prepared by the Hebrew University Press. There is also a register of the publications in which the articles originally appeared. Those who are interested in the work of Cassuto will find it convenient to have this volume of his essays. It is also announced that a second volume is in preparation, and that this will contain essays in which Biblical subjects are examined in the light of Ugaritic literature.

E.R.R.

CAZELLES, H. and FEUILLET, A. (ed.): *Supplément au Dictionnaire de la Bible*. Commencé par L. Pirot et A. Robert. Vol. viii. Fasc. 47. *Prophétisme-Providentissimus*. 1972. Cols. 1249-1475. Vol. ix. Fasc. 48. *Psaumes-Psychanalyse et Bible*. 1973. Cols. 1-256. (Letouzey & Ané, Paris. Price: Fr. 48.00 each)

The publication of the *Supplément* to the *Dictionnaire de la Bible* edited by F. Vigouroux 1895-1912 has been in progress since 1928. Fasc. 47 completes its eighth volume and fasc. 48 commences its ninth. Despite its modest title this is to all intents and purposes a major Bible dictionary in its own right: only one article (on proselytes) contents itself with a reference back to the earlier work and the provision of additional bibliography, on the grounds that the earlier article has retained its original value and authority. All the other articles are entirely new. The standard of the contributions is extremely high, the treatment full (the article on Proverbs covers 80 columns and that on the Psalms 214) and the bibliography impressive (the former article lists more than 120 modern works and the latter many hundreds). It is regrettable that this work has not been previously noted in the *Book List*.

Fasc. 47 begins with the continuation of the article by E. Cothenet on 'Prophétisme dans le Nouveau Testament', which includes some discussion of Qumran and of the Essenes. The articles more specifically relevant to the O.T. are: 'Prosélyte, prosélytisme' (P. Maon); 'Prostitution sacrée' (W. Kornfeld); 'Protosinaïtiques (Inscriptions)' (M. Szyner); 'Proverbes (Livre des)' (A. Barucq). The article 'Psaumes' occupies most of Fasc. 48. This is divided into 'Formes et

genres littéraires', by E. Lipiński (cols. 1-125) and 'Le Psautier' by E. Beaucamp with a final section on the Psalms in the Christian tradition by I. Saint-Arnaud (cols. 125-214). The volume concludes with shorter articles on 'Psaumes de Salomon' (M. Delcor); 'Pseudonymie' (J.-E. Ménard); and the first part of 'Psychanalyse et interprétation biblique' (A. Vergote).
R.N.W.

CORNFELD, G., and BOTTERWECK, G. J. (ed.): *dtv-Lexikon: Die Bibel und ihre Welt. Eine Enzyklopädie*. 6 volumes. 1972. Pp. 1590 (numbered consecutively throughout), 878 plates, 38 maps. (Deutscher Taschenbuch Verlag, Munich. Price: DM. 7.80 each volume)

This is a new and revised edition, in pocket-book form, of the two-volume encyclopaedia *Die Bibel und ihre Welt*, published at Gladbach in 1969, which in turn was a German version of the *Pictorial Biblical Encyclopaedia* edited by G. Cornfeld and published in English at Tel Aviv in 1964. The material is arranged in the form of alphabetical entries; the N.T. is not covered as thoroughly as the O.T. The fruits of up-to-date biblical scholarship are here presented to a wider reading public; the work is copiously illustrated. At the end of Vol. 6 there is a very full bibliography, topically classified, together with chronological tables and indices. Acknowledgement is made in the foreword of help given by a number of scholars, but names of individual authors of entries are not indicated.
F.F.B.

FAHD, T. (ed.): *Le feu dans le proche-orient antique. Actes du Colloque de Strasbourg* (Université des Sciences Humaines de Strasbourg. Travaux du Centre de Recherche sur le Proche Orient et la Grèce Antiques, 1). 1973. Pp. xi, 100. (Brill, Leiden. Price: Fl. 25.00)

With this volume the University of Strasbourg celebrates the centenary of the founding of its School of Oriental Studies and the fifth birthday of its new Centre for Near Eastern Research. Further volumes containing the results of colloquia and members' research are planned. This first volume deals with eight aspects of a very wide subject. Only two are specifically relevant for the O.T.: J.-G. Heintz, 'Le "feu dévorant"', and J. Koenig, 'Les indices volcaniques de l'ancienne littérature israélite'.
D.R.Ap-T.

FRIEDRICH, G. (ed.): *Theological Dictionary of the New Testament*. Translated and edited by G. W. Bromiley. Vol. ix. 1974. Pp. xi, 684. (S. C. M. Press, London; Eerdmans, Grand Rapids, Michigan. Price: £10.50; \$22.50)

The first volume of this translation of Kittel's *Theologisches Wörterbuch zum Neuen Testament*, begun in 1928 and edited since 1948 by G. Friedrich, was published in 1964. The translator, G. W. Bromiley, has worked with such rapidity that it has been possible to publish this final volume almost simultaneously with the publication of the German original. (Reviews of the German edition of this volume are to be found in *B.L.* 1970, p. 9; 1971, pp. 9-10; 1973, p. 7 (*Bible*

Bibliog., pp. 199, 285–6, 429); 1974, pp. 8–9.) This is a complete, unabridged translation carried out with the competence which we have come to expect of the distinguished translator. The number of pages is the same as in the original, though the pagination is not identical. Format and type are smaller but adequate. The availability of the whole (apart from the index volume, still awaited) in English will greatly extend the usefulness of this monumental work of scholarship.

R.N.W.

GESE, H.: *Vom Sinai zum Zion. Alttestamentliche Beiträge zur biblischen Theologie* (Beiträge zur evangelischen Theologie, 64). 1974. Pp. 258. (Chr. Kaiser Verlag, Munich. Price: DM. 36.00)

In response to requests from colleagues, pastors and students the author of this book has collected into one volume articles which have appeared in various journals and volumes. The unifying theme is the contribution to Biblical Theology, but the essays cover a fairly extensive field of O.T. studies. One essay considers the unity of Biblical Theology. Two essays are centred around the Sinai Tradition, one examining the tradition itself, the other the location of Sinai. In other essays such topics as 'The Decalogue', 'The historical thinking of the Ancient Near East and the Old Testament' and 'Covenant with David and the Election of Zion' are discussed. Attention is also given to the cult singers in the Second Temple, the division of the Psalter, Wisdom in Koheleth and Psalm 22 and the N.T. The last two essays are devoted to the Book of Zechariah, one dealing with its apocalyptic emphasis, and the other examining the meaning of the shepherds allegory in Chapter 11:4 ff. The main emphasis is theological and there is an honest attempt to understand the nature of the divine revelation.

E.R.R.

Hammershaimb 1904–1974. 1974. Pp. 129–249, portrait. (Brill, Leiden. Price: Fl. 28.00)

Vol. xxiv no. 2 of *Vetus Testamentum* took the form of a number of essays by distinguished O.T. specialists, mostly from Scandinavia, in honour of the seventieth birthday of the well-known Danish scholar, Erling Hammershaimb. The present volume is simply an offprint of this *Festschrift*, even to the pagination, but in hard-back and with a delightful photograph of Professor Hammershaimb. It consists of a Dedication by G. W. Anderson, followed by eleven essays, four in German and the rest in English, and five short notes, and concluding with a useful bibliography of Hammershaimb's writings by K. Jeppesen. The contributions are of a miscellaneous character, but a number of them deal with particular problems in the psalms and the prophetic books and there are two studies on Qoheleth. The range of topics covered reflects the remarkable width of Hammershaimb's own interests and writings but it is perhaps to be regretted that, even in a periodical devoted to the O.T., there is nothing in the field of Arabic and Islamic studies or on the O.T. pseudepigrapha, two areas in which this particular scholar has made several important contributions to learning.

J.R.P.

HARAN, M.: *t'equpot u-mos'edot ba-miqra. 'iyyunim historiim* (Ages and Institutions in the Bible). 1972. Pp. xviii, 366. (Am Oved Publishers, Tel Aviv)

In this attractive collection of 'historical studies', most of them published already elsewhere but revised in some cases radically, the 'Ages' referred to in the title are those of the patriarchs, the exodus and settlement, the united monarchy and the eighth-century B.C. prophets, and 'Institutions' denotes the festivals, the passover sacrifice, priests, levites and Solomonite temple personnel. Already Professor Haran has served his countrymen well by expounding for them in Hebrew some of the best of European and American scholarship, particularly on the subject of the composition of the biblical books. The present volume admirably illustrates how positive has been his contribution to the ongoing debates outside Israel as well, on several major O.T. issues. There are two useful indices.

J.F.A.S.

HOFFNER, H. A. JR. (ed): *Orient and Occident. Essays presented to C. H. Gordon on the Occasion of his Sixty-fifth Birthday* (Alter Orient und Altes Testament, 22). 1973. Pp. ix, 286, 3 plates, numerous text figures. (Butzon und Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 160.00)

A majority of the essays in this volume will be found directly or indirectly relevant to O.T. study. Y. Aharoni usefully draws together material on 'The Solomonite Temple, the Tabernacle and the Arad Sanctuary'; M. Dahood offers some further suggestions for explanations related to Ugaritic; L. R. Fisher writes rather slightly on 'The Patriarchal Cycles'; B. A. Levine on 'Later Sources on the *Netinim*' raises some important points of clarification (but makes no reference to J. Blenkinsopp, *Gibeon and Israel*, 1972); A. F. Rainey contributes to the understanding of 'zr, help; N. Sarna on Jer. 34 to the sabbatical year and Deut. 15; J. M. Sasson draws out cult practices indicated in Exod. 32; M. H. Silverman has an article on *waw* Consecutive which shows no knowledge of G. R. Driver; E. B. Smick elucidates Jordan = 'river' when it describes the 'river of Jericho'. D. R. Hillers, discussing the 'Bow of Aqhat', introduces important points regarding myth; D. Neiman discusses 'The Two Genealogies of Japhet' in Gen. 10. Social and legal questions are raised by H. A. Hoffner ('Incest, Sodomy and Bestiality'), E. M. Yamauchi ('Cultic Prostitution'), S. Segert (legal forms), E. R. Lacheman (estate adoption by women at Nuzi, relevant to Num. 27).

Of several archaeological contributions, those by M. C. Astour, G. F. Bass and Y. L. Holmes particularly raise points concerning trade in the eastern Mediterranean area. On other languages, there is one article each on Hurrian, Neo-Sumerian, and Nuzi texts at Philadelphia; of two on Egyptian, one sheds light on Hebrew *pr*, ? = shake. There is a useful index to Ugaritic passages in Gordon's *Ugaritic Textbook* by B. J. Beitzel; and one article on the *Qur'an*. There are indexes, but no bibliography of Gordon's writings, a list being available to 1962 in *Studia Mediterranea* (Brandeis, 1963).

P.R.A.

HOSPERS, J. H. (ed.): *A Basic Bibliography for the Study of the Semitic Languages*. Vol. II. 1974. Pp. xii, 108. (Brill, Leiden. Price: Fl. 28.00)

With the publication of this volume, devoted exclusively to the field of Arabic studies, the bibliography edited by Professor Hospers is complete (for a review of vol. I, see *B.L.* 1974, p. 10). This part of the work, although of great interest to Arabists, Islamists, and Semitists, contains little of direct interest to the O.T. scholar.

P.W.-M.

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. Vol. 19 (1972-3). 1973. Pp. xv, 447. (Patmos Verlag, Düsseldorf)

For a general description of this annual publication, each issue of which has for some years been regularly noted in the *Book List*, see *B.L.* 1968, p. 6 (*Bible Bibliog.*, p. 60). In this issue the number of monographs and other books included in addition to articles in periodicals has considerably increased; the principles on which the choice has been made is not always clear. The coverage of articles in periodicals is as complete as in previous issues, perhaps even more so: a substantial number of periodicals has been added to the list. This continues to be an indispensable tool for O.T. and N.T. scholars alike.

R.N.W.

KAPELRUD, A. S., and JERVELL, J. (ed.): *Studia Theologica*, Scandinavian Journal of Theology, Vol. 28, nos. 1, 2. 1974. Pp. 1-172. (Universitetsforlaget, Oslo. Subscr. price per part: N.Kr. 60.00, \$10.00, DM. 35.00)

Although none of the articles in this volume is on an O.T. theme, note may be made of H. Ringgren's study of change and continuity in the realm of religions which, in handling Egyptian and Indian religions and Islam by way of examples, provides comments which are relevant to the wider problems in which biblical religion is also involved.

P.R.A.

KNUTSSON, B. (ed.): *Annual of the Swedish Theological Institute, IX (Festschrift Hans Kosmala)*. 1974. Pp. 115. (Brill, Leiden. Price: Fl. 48.00)

The intention of this *Festschrift* and its fulfilment will be applauded by a wide circle. There is a short preface by Dr Bo Knutsson, successor of Dr Kosmala as Director of the S.T.I., and a brief appreciation of his life and work by Director B. Pernow, followed by a list of his writings; then eight of Dr Kosmala's Swedish friends — associates or former pupils — have written as follows. G. Gerleman: 'Bemerkungen zum Brautlied der Thomas-akten'; B. Johnson: 'Urim und Thummim als Alphabet'; J. Lindblom: 'Saul inter prophetas'; G. Lindeskoog: 'Autorität und Tradition im NT — einige Bemerkungen'; T. N. D. Mettinger: 'The Hebrew Verb System — a Survey of Recent Research'; H. S. Nyberg: 'Hiskias Danklied, Jes. 38, 9-20'; L. G. Rignell: 'Notes on the Peshitta of the Book of Job';

H. Ringgren: 'Some Observations on Style and Structure in the Isaiah Apocalypse'. Every article is a useful contribution on its topic and does deserved honour to its recipient.

D.R.Ap-T.

Kirisutokyō Gaku (Christian Studies). New Series, 15. 1974. Pp. 176 with 4 plates. (St Paul's (Rikkyō) University, Tokyo)

Seven essays and four reminiscences are dedicated to Professor Jun Ojima in commemoration of his retirement, two of which are related to the O.T. field. K. Nakazawa gives a critical review of the recent work of J. L. McKenzie, P.-E. Bonnard (*B.L.* 1974, p. 30), P.-E. Dion, A. S. Kapelrud, M. Dahood, Bo Reicke and E. J. Young (*B.L.* 1974, p. 42) on the Servant Songs, which is a kind of sequel to his previous essay (*B.L.* 1974, p. 5). H. Sadakata writes on the Song of the Sea and attempts to trace at least three stages of its tradition-history, in accordance with different motifs.

K.K.S.

LEON-DUFOUR, X. (ed.): *Dictionary of Biblical Theology*. New, revised edition. 1973. (Seabury Press, New York; Geoffrey Chapman, London. Price: \$17.50; £6.50)

The first English edition of this dictionary was welcomed in *B.L.* 1969, p. 7 (*Bible Bibliog.*, p. 133). Its value has been further enhanced by the revision of entries, the addition of some forty new articles and fuller cross-referencing.

R.D.

LIEBERMAN, S.: *Texts and Studies*. 1974. Pp. viii, 318. (Ktav, New York. Price: \$19.95)

This is a collection of articles and short pieces originally published between 1944 and 1973. Three are translated from Hebrew; two recent Hebrew articles are represented only by brief English summaries. Most of the articles are concerned with rabbinic Jewish history, religion and language. Professor Lieberman's encyclopaedic knowledge and brilliant handling of the rabbinic sources and his keen appreciation of the value of comparative Christian and pagan material render his work always valuable and interesting. The more cause for regret that this collection has been so clumsily thrown together. The articles have been simply reprinted with no attempt at correction, standardisation or cross-reference; some worthless material has been included and at least one major article is omitted; the list of abbreviations and the indices are wholly inadequate and full of misprints, and the one index which would have been really useful, an index of sources, is missing.

N.R.M.deL.

LIGET, L. (ed.): *Acta Orientalia Academiae Scientiarum Hungaricae*, xxvii, fasc. 1-3. 1973. Pp. 396. (Akadémiai Kiadó, Budapest. Price: \$24.00 each volume)

The articles which may interest the O.T. scholar are a discussion by M. Maróth of a passage in the Krt text (CTA 14. i. 7-21), and the publication (with three plates) by A. Scheiber of two Hebrew texts from the Cairo Geniza.

J.A.E.

LIVINGSTONE, E. A. (ed.): *Studia Evangelica, Vol. VI. Papers presented to the Fourth International Congress on New Testament Studies at Oxford, 1969* (Texte und Untersuchungen zur Geschichte der Altchristliche Literatur, 112). 1973. Pp. x, 676. (Akademie-Verlag, Berlin. Price: M. 86.00)

The following will interest readers of this *Book List*. J. C. Coppens finds two distinct concepts of the spiritual 'house' in the Qumran literature. J. D. M. Derrett finds in the rabbinic writings unsuspected light on the symbolism of the manger at Bethlehem. A. T. Hanson sees Job 14 and Ps. 118 utilized in the Lazarus story. A. Jaubert discusses Qumran and Philonic evidence for the sacred lot. A. R. C. Leaney offers new reflections on John and Qumran. J. I. H. McDonald adduces rabbinic parallels to 'receiving and entering the Kingdom'. H. R. Moehring investigates the extent and motivation of the rationalizing of miracles in Josephus. O. H. F. Seitz finds midrashic use of Ps. 80:17 and other texts in three key Marcan Son of Man sayings. D. H. van Daalen regards his new translation of Gen. 15:6 as the key to Paul's doctrine of justification. A. J. M. Wedderburn finds references to Gen. 2 and 3 in 1QH viii; and W. H. Wuellner detects Jewish homiletic technique in 1 Cor. 1:26-8.

C.J.A.H.

LOCKYER, H.: *All the Messianic Prophecies of the Bible. A Compendium of All the Prophecies in Scripture Concerning the Promised Messiah*. 1973. Pp. 528. (Zondervan, Grand Rapids, Michigan. Price: \$7.95)

This is an exhaustive collection and study by an uncompromising evangelical of Biblical materials that can in any way be regarded as prophetic of Christ, his ministry or his message. The discursive style will appeal to pastors rather than to academics. There are no indexes, but the arrangement is topical.

J.W.M.

MARCUS, D. (ed.): *The Gaster Festschrift* (Journal of the Ancient Near Eastern Society of Columbia University, 5, 1973). 1974. Pp. x, 453. (Columbia University, New York, Price: \$20.00)

Every issue of this journal contains articles of interest to O.T. scholars and this special volume is packed with them. As befits the scholar so well honoured here all 46 articles are of importance. A. Baumgarten writes on the Book of Ruth, C. Cohen on the 'widowed' city motif, Sir Godfrey Driver on affirmation by exclamatory negation, H. Cazelles on kingship, law and justice, H. Kosmala on *maškil*, and J. A. Sanders on the O.T. in 11Q Melchizedek. Historical studies include those by A. Malamat on Josiah's attack on Egyptian-held Megiddo, by K. A. Kitchen showing Taharqa as aged 21 in 701 B.C. during a single Assyrian campaign against Jerusalem and by J. Weingreen on the theory of the amphictyony. Morton Smith argues for the differences between the culture of Israel and that of her neighbours. Comparative Semitic studies are well represented by M. Dahood (Ugaritic, the breakup of stereotyped phrases), H. L. Ginsberg (Ugaritico-Phoenician), J. C. Greenfield (Aramaic and Mandaic bowls), E. L. Greenstein (initial *h* > ' in W. Semitic), M. Held ('pits') and M.

Weinfeld ('Rider of the Clouds'). B. S. J. Isserlin writes on the names of the LXX translators and for Rabbinic studies D. Daube (law of witnesses), W. D. David (Spirit in the Mekilta) and A. I. Katsch (unpublished Geniza Talmudic fragments). Comparative religion is the theme of J. L. Blau and C. J. Bleeker (significance of Light) and J. Bowman (word and worship), and of articles by B. Ulanov (mysticism) and R. J. Z. Werblowsky. Among studies in a wider ancient Near Eastern field R. D. Freedman argues for an original Hebrew *topos* in the birds released from the ark according to the Gilgamesh version. Altogether an essential volume for many aspects of O.T. research.

D.J.W.

*MILLER, M. S. and MILLER, J. L. (ed.): *Black's Bible Dictionary*. 8th edn. 1973. Pp. ix, 853, 18 maps. (A. & C. Black, London. Price: £6.25)

This work, first reviewed in *B.L.* 1953, p. 9 (*Eleven Years*, p. 462), has been more extensively revised than in the six previous editions and deserves the title '*The New Black's Bible Dictionary*', which is printed on the jacket. W. P. Anderson, in consultation with J. B. Pritchard, has brought the articles on archaeological sites up to date by including new sites, incorporating additional information, re-writing entirely some articles (e.g. 'Jerusalem') and adding short bibliographies. Knowledge gained from Biblical research has called for a revision of about a hundred of the historical and bibliographical articles on the O.T., which now, under the direction of R. W. Corney, are more precise. An attempt is also made to reflect our contemporary theological mood in the theological articles, which have been the responsibility of R. C. Dentan. Tables, maps and illustrations, many of them replacing older versions and reflecting the results of recent investigations, add to the dictionary's value. It is a reliable source of information for students of the Bible and is very reasonably priced.

G.H.J.

MINKNER, T. (ed.): *Moderne Graphik zum Alten Testament. Eine Materialsammlung*. 1973. Pp. 49, 42 plates. (Verlag Die Spur, Berlin. Price: DM. 20.00)

This volume is intended as a source book for those who wish to use illustrative material in teaching the O.T. The short introductory sections on the role of art in O.T. interpretation and the use of pictorial material in the class-room are very stimulating. One might have expected some reference to Rembrandt and Chagall as visual commentators on the O.T. This omission is perhaps because the editor has preferred to concentrate on twentieth-century German woodcuts. The illustrations are excellent and those of Franz Marc, Ernst Barlach and Emil Nolde are excellent examples of a profound feeling for O.T. narrative.

E.J.T.

ORLINSKY, H. M.: *Essays in Biblical Culture and Bible Translation*. 1974. Pp. xiv, 462. (Ktav, New York. Price: \$15.00)

To honour Professor Orlinsky on his sixty-fifth birthday, his former students have presented him with this volume of twenty-four of his

more popular essays. Most of the essays have appeared in various journals, but a few are published for the first time here. The book is divided into three sections: (a) Essays in Biblical Culture, viz., 'Teaching Bible in a Rabbinical School', 'Moses', 'The Seer-Priest and the Prophet in Ancient Israel', 'The Tribal System of Israel and related groups in the period of the Judges', 'Nationalism-Universalism and Internationalism in Ancient Israel', 'Nationalism-Universalism in the Book of Jeremiah', 'The destruction of the First Temple and the Babylonian Exile in the light of Archaeology', 'Where did Ezekiel receive the call to prophecy?', 'A covenant (of) People, A Light of Nations' — a problem in Biblical Theology, 'Who is the ideal Jew: The Biblical view', 'Whither Biblical Research?'. (b) Essays in Jewish Culture, viz., 'On Toynbee's use of the term "Syriac" for one of his civilizations', 'The story of Hanukkah — What really happened', 'The Dead Sea Scrolls and Mr Green', 'The Canonization of the Hebrew Bible and the exclusion of the Apocrypha', 'Jewish Biblical Scholarship in America', 'American stimulus and Jewish Response: A challenge to our youth'. (c) Essays in Bible Translation, viz., 'Wanted: A new English Translation of the Bible for the Jewish People', 'The Septuagint: The oldest Translation of the Bible', 'The Septuagint: A little known fact about the first translation of the Torah', 'The Hebrew Text and the Ancient Versions of the Old Testament', 'The New Jewish Version of the Torah: Toward a new Philosophy of Bible Translation', 'Yehoash's Yiddish Translation of the Bible', 'Jewish influences on Christian Translations of the Bible'. The volume reflects the wide range of interest of Professor Orlinsky, as well as his scholarly contribution.

E.R.R.

PÁLFY, M., MUNTAG, A., and SOLYMÁR, P.: *Az Ótestamentom világa (The World of the Old Testament)*. 1973. Pp. 366. (A Magyarországi evangélikus egyház Sajtóosztálya (Press Department of the Evangelical A. C. Church in Hungary, Budapest). Price: Ft. 100)

The purpose of this work is to give a compendium of knowledge concerning the world of the O.T. to students of theology as well as to interested laymen. The contents: 1. Geography and ethnography of Palestine. 2. Biblical Archaeology. 3. The Man of the O.T. 4. A History of Israel — with additional chronological tables, maps and illustrations.

M.B.

Photo-Guide to the Old Testament. Photographs and notes by D. Alexander. Introduction by D. J. Wiseman. 1973. Pp. 157, numerous photographs. (Lion Publishing, Berkhamsted, Herts. Price: £1.75)

This is a collection of photographs, accompanied by quotations from the R.S.V. and brief notes, designed to assist the general reader to understand the O.T. The text is written from a conservative point of view; the choice of photographs — e.g. of modern Arab bedouin to illustrate the daily life of the ancient Israelites — will unfortunately help in some cases to perpetuate some traditional misconceptions.

R.N.W.

VON RAD, G.: *Gottes Wirken in Israel. Vorträge zum Alten Testament*. Herausgegeben von O. H. Steck. 1974. Pp. 323. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 30.00)

This is an edited collection of previously published articles, lectures and other material from the pen of the late Gerhard von Rad, which displays the wide range of his interests, his scholarly integrity and characteristic spiritual vigour. It is not easy to discern the criteria which governed the formation of this heterogeneous collection, but one tends to forget such difficulties in the glow of the author's distinction. An engaging autobiographical note concludes the book.

I.B.

RAPCSÁNYI, L. (ed.): *A Biblia világa* (The World of the Bible). 1972. Pp. xvi, 316. ('Minerva', Budapest. Price: Ft. 50)

This interesting book offers a collection of twelve broadcast lectures given in 1971 by the best Hungarian scholars (Catholics, Jews, Protestants). (It has appeared in the meantime in a second edition.) From the contents: Hahn, I.: The Rise of the Bible and Its Significance for Culture; Félegyházi, J.: The Geography of Bible Lands and the Extension of Christianity; Komoróczy, G.: The Bible and the Ancient Near East; Scheiber, S.: Non-biblical Texts from Bible Times; Pákozdy, L. M.: The Legal Order in the Bible. The whole gives very good answers to all main questions concerning the Bible.

M.B.

RIESENFELD, H. (ed.): *Svensk exegetisk årsbok*, xxxix. 1974. Pp. 200. (Gleerup, Lund. Price: Sw.kr. 30.00)

Three articles in this issue bear directly on O.T. subjects. J. Gray writes (in English) on the origin and development of the idea of the Day of Yahweh, championing the view of Mowinckel against that of von Rad and insisting on the essential connection of the idea with the epiphany of Yahweh as King and as cosmic Victor in the autumn festival. In an article (in Swedish) on the call of Isaiah and the royal ritual, H. Cazelles examines the cultic background of Isaiah 6 and in particular the textual and exegetical problems of verse 13, arguing that the 'tenth' is Judah and the 'stock' or 'pillar' a symbol of the Davidic dynasty. B. Wiklander discusses (in Swedish) the meaning of *rabbim* in Dan. 8-12 against the background of general O.T. usage and occurrences of the term in Ecclesiasticus, arguing that in Dan. 8-12 it is, in the main, a technical term for the faithful Jewish community. In a study written primarily from the standpoint of the *Neutestamentler* but which is also relevant to the work of the *Alttestamentler*, H. Riesenfeld considers (in English) the question of criteria and valuations in biblical studies, looking briefly at literary, historical, and theological criticism, examining in some detail the idea of causality in historical research, and arguing that texts must be understood not in isolation but in their total contexts. The remaining articles are on N.T. subjects. E. Engdahl writes (in Swedish) about the parables of Jesus considered as language events, L. Hartman (in English) on 1 Cor. 2:1-5, B. Gerhardsson (in Swedish) on 1 Cor. 13, and H. D. Betz (in English) on spirit, freedom, and law in Galatians.

There are obituary notices (in Swedish) of H. Odeberg by H. Riesenfeld and of H. S. Nyberg by H. Ringgren, and also reviews of recent literature. In substance and quality this volume accords with the high standard set by previous issues of this distinguished annual.

G.W.A.

ROST, L.: *Studien zum Alten Testament* (BWANT, 101). 1974. Pp. 107. (Kohlhammer, Stuttgart. Price: DM. 36.00)

Most of the articles in this collection had already been published in *Festschriften*; but one appears here for the first time, and one had previously been available only in Japanese. The series in which the volume appears is one of which Rost himself had until recently been editor. Among the most important contributions are those on Law and Prophets, on *dibber* (a lexical study) and on Josiah's Passover. Rost's views, sometimes speculative, are always ingenious and worthy of attention.

J.V.M.S.

SEIERSTAD, I. P.: *Budskapet. Et utvalg av gammeltestamentlige artikler*. 1971. Pp. 208. (Universitetsforlaget, Oslo. Price: N.Kr. 49.00; \$10.00)

As the title indicates, this collection of studies reflects the 'message' of the O.T. It also reflects the author's special interest in prophecy and O.T. theology, and at some points his moderate conservative critical and theological standpoint. Two essays deal with the Decalogue: one a discussion whether the 'jealous God' theme was originally integral to the Decalogue; the other a consideration of the relationship of the individual and the group to God as reflected in Exod. 20:5b. Four have a bearing on various aspects of prophecy and the prophetic literature: the relationship between the revelatory experience and the formulation of the message of the canonical prophets; the religion of Jeremiah as personal communion with God; prophetic experience and obedience in Amos; the prophetic formula, 'Thus saith the Lord'. In two essays the author examines specific theological themes: the covenant in Gen. 15, and the righteousness of God in the O.T. The remaining two are more general in character: 'Our Relationship to the O.T., Practical and Theoretical', and 'The O.T. as Word of God', a review (in two parts) of the Norwegian edition (1938) of Mowinckel's book of that name. All the essays are in Norwegian.

G.W.A.

Seisho Gaku no saikin no Sho-Ronten (Some Points of Discussion in Recent Biblical Studies) (Seisho Gaku Ronshū, 10). 1974. Pp. 157. (Yamamoto Shoten, Tokyo. Price: ¥ 1,600)

The 1974 issue of the annual of the Japanese Biblical Institute includes an O.T. essay, which is T. Koizumi's argument for the existence of a fairly powerful kingdom of Saul, based on his interpretation of the war at Mt Gilboa and of the Samuel stories. There is also a study of the prophet in 1 Maccabees by K. Toki.

K.K.S.

Studies on Prophecy (Supplements to *Vetus Testamentum*, xxvi). 1974. Pp. vii, 169. (Brill, Leiden. Price: Fl. 48.00 (sub. Fl. 36.00))

A collection of twelve papers published separately because of shortage of space in the journal. D. Lys offers a complete analysis of the style of Isa. 5:1-7, concluding amongst other things that the 'I' is, to begin with, the prophet, identified with the vineyard, representing Israel whose beloved is God, but, after verses 3-5, God. A. Vanel seeks to identify Tabe'el of Isa. 7:6 with king Tubail (Tob'el) of Tyre. H.-P. Müller concentrates attention on the 'Denkschrift' in Isa. 6:1-8:18 in 30 pages of invaluable detailed comment. N. Schoville thinks that the oracles of Amos against Gaza, Tyre and Edom were oracles of Amos himself and that the *galut š'lemah* refers to a captivity of Israelites a century earlier. J. T. Willis argues that Mic. 7:7-20 is a unit, originating in N. Israel in the aftermath of the Syro-Ephraimite crisis, given a Judaeian application after Sennacherib's invasion and finally integrated with the rest of the book by Micah-disciples of whom Jeremiah may have been one. T. N. D. Mettinger interprets the *crux* in Isa. 40:20 as 'an image which is a prescribed offering'. N. L. Tidwell argues on metrical grounds that the LXX correctly identifies the servant in Isa. 42:1 as Israel. K. Seybold examines the motifs in the visions of Zechariah from the points of view of psychology, analogies, mode of communication and significance for the total composition. J. Swetnam finds the newness of Jeremiah's covenant prophecy not in the content but in the manner of presentation, i.e. copies of the Mosaic Law are to be made available wherever Israelites (synagogues) are to be found at the time of the return from the Exile. K.-D. Schunk disputes Fohrer's description of the post-exilic prophets as the eschatological prophets decisively distinguished in this respect from pre-exilic prophets. Schunk sees rather a new interpretation of old traditions seen particularly in the Day of the Lord, the remnant and Messiah. J. Lust interprets 'obot and *jidd'onim* as ghosts of dead fathers and the instruments representing them. A. Rose, reacting against the dominance of form-criticism, analyses didactic legenda and parables in 1-2 Kings from the standpoint of content and structure and concludes that they belong to a sophisticated stage of literary creation in the post-exilic period.

D.R.J.

WESTERMANN, C.: *Forschung am Alten Testament. Gesammelte Studien, Band II* (Theologische Bücherei, A.T., 55). 1974. Pp. 338. (Chr. Kaiser Verlag, Munich. Price: DM. 30.00)

Sixteen of Professor Westermann's essays have been collected by R. Albertz and E. Ruprecht and issued in this volume as a tribute on his sixty-fifth birthday. They were originally published in various journals and collections of essays between 1959 and 1974, three of them having previously appeared in English. The subjects illustrate Westermann's breadth of interest: two on hermeneutics, a variety of theological themes (creation, the lordship of God, sacral kingship), examination of particular words and literary forms, and a concluding essay on 'The Illusion of Atheism'. As the appended bibliography reminds us, Westermann is one of the most prolific of present-day O.T. scholars, and this collection is a useful cross-section of his work. A previous collection was published in 1964 (*B.L.*, 1966, p. 11; *Decade*, p. 631).

R.J.C.

VAN DER WOUDE, A. S. (ed.): *Language and Meaning. Studies in Hebrew Language and Biblical Exegesis* (Oudtestamentische Studiën, xix). 1974. Pp. 150. (Brill, Leiden. Price: Fl. 62.00)

The seven papers included here were read at the joint meeting of the Dutch and British Old Testament societies in January 1973. The Dutch society has increased our debt to it by including these papers in this series. J. Barr brings up to date the expression of his views on 'Etymology and the Old Testament', taking account of reaction to his previous publications. W. A. M. Beuken continues his researches into the Servant Songs with 'Isaiah liv: the Multiple Identity of the Person Addressed'. A. Gelston considers 'Kingship in the Book of Hosea', and J. C. L. Gibson comments on 'The Massoretes as Linguists'. C. J. Labuschagne, in 'The Tribes in the Blessing of Moses', argues that the sayings cannot properly be studied out of their present context. C. van Leeuwen in 'The Prophecy of the Yôm Yhwh in Amos v 18-20' rejects any necessarily eschatological significance for the phrase, though this may be found in the passage as a whole. Finally L. R. Wickham writes on 'The Sons of God and the Daughters of Men: Genesis vi 2 in Early Christian Exegesis'. The book has a scripture index and is a worthy addition to the series. D.R.Ap-T.

VAN DER WOUDE, A. S. (ed.): *Syntax and Meaning. Studies in Hebrew Syntax and Biblical Exegesis* (Oudtestamentische Studiën, xviii). 1973. Pp. 213. (Brill, Leiden, Price: Fl. 72.00 (sub. Fl. 56.00))

Five studies are devoted to syntax, all dealing with particles: C. J. Labuschagne (*hēn, hinnēh*); C. van Leeuwen (*'im*); M. J. Mulder (*ya'an*); H. A. Brongers (*l'ma'an*); B. Jongeling (*raq*). In each there is careful and detailed discussion of use and of philological evidence, and much is contributed to the understanding of the language and to the precise shade of meaning in particular passages. At a few points cross-references between the articles would have been useful. The presence of a biblical index in the volume is particularly to be commended since this enables the reader to check what passages are discussed. Two studies are on exegetical problems. L. Dequeker, 'The "Saints of the Most High" in Qumran and Daniel' is the longest in the book; it builds upon his earlier work in this field, and provides very careful analysis of a wide range of relevant passages and useful critique of alternative views. It is indispensable for both Daniel and Qumran. P. A. H. de Boer's 'The Son of God in the Old Testament' is an updated version of a paper published in Dutch in 1958; it contains some valuable comments, particularly in its critique of 'adoption' ideas in relation to kingship, though the recent article in *V.T.* by A. C. J. Phillips does not appear to have been used.

P.R.A.

ZIMMERLI, W.: *Studien zur alttestamentliche Theologie und Prophetie. Gesammelte Aufsätze II* (Theologische Bücherei, A. T., 51). 1974. Pp. 336. (Chr. Kaiser Verlag, Munich. Price: DM. 29.00)

An earlier volume of collected essays by W. Zimmerli appeared in 1963 under the title *Gottes Offenbarung* (B.L. 1964, p. 16; *Decade*, p. 484). This volume contains essays which for the most part have been published since then, mainly in *Festschriften* for various scholars,

but some in journals. One, on 'The Hidden Face of the Prophet Ezekiel', has not previously appeared in print, and the Rectoral Address given at the University of Göttingen in 1964 under the title 'What is Man?' will not have been widely accessible. An earlier essay on 'The Prophet in the Old Testament and in Islam' dates from 1943, and did not appear in the earlier collected volume. No less than three of the other essays are concerned directly with Ezekiel, and five more are related to questions of prophecy and religion in the exilic age. Two essays deal very directly with the problems concerning the nature of O.T. theology. The first, which appeared in the von Rad *Festschrift* of 1971, contains an extensive critique of that scholar's treatment of the subject. The other is devoted to the question of the form which such a theology should take. Two of the remaining essays are concerned with Isaiah, one on the prophet's message generally and the other on Isaiah and Hezekiah. Another essay deals with the relevance of prophecy for the O.T. understanding of God and one with the prohibition of images in the Bible. Two others concern the interconnection of certain psalms and the meaning of *hesed* in the Qumran writings. It is impossible to review adequately such a wide range of studies, but the pre-eminence of the author's scholarship is a guarantee of their exceptional quality and freshness.

R.E.C.

2. ARCHAEOLOGY AND EPIGRAPHY

ALBRIGHT, W. F.: *The Archaeology of Palestine and the Bible*. 3rd edition, with Foreword by G. E. Wright. 1974. Pp. 250. (American Schools of Oriental Research, Cambridge, Mass. Price: \$10.00)

This is the 'memorial edition' of a book first published in 1933. Ch.1 surveys Palestinian archaeology up to 1930. In ch. 2 Albright describes his first three campaigns at Tell Beit Mirsim (1926-30); his chapter on Debir in *AOTS* lowers some of the dates (e.g., for strata D and C). Ch. 3, 'The Bible in the light of archaeology', opposes a Wellhausenian view of O.T. history. Thus the 'poetic sagas' of the patriarchs do reflect (with some anachronisms) the period they purport to describe; Albright evidences the patriarchs' semi-nomadic way of life, the EB-MB existence of the cities of the plain, comparisons with customs from Nuzi, the archaic nature of Gen. 14, and so on. Monotheism had its origins in the monotheistic tendencies of the period c. 1500-1200 B.C. and in particular of the Aton movement in Egypt. Israel's settlement in Palestine took place rapidly at the end of the thirteenth century B.C. This book is an interesting reminder of a milestone passed 40 years ago, and is not the most obvious candidate among Albright's works for a 'memorial edition'.

J.R.B.

ALBRIGHT, W. F.: *Kōko Gaku to Isuraeru no Shūkyō* (Archaeology and the Religion of Israel). Translated by Y. Onodera. 1973. Pp. 378. (Nippon Kirisuto Kyōdan Shuppanyoku, Tokyo. Price: ¥ 2,400)

Albright's *Archaeology and the Religion of Israel* was first published in 1942 (see *B.L.* 1946, p. 38; *Eleven Years*, p. 38). The second and third editions were noted in *B.L.* 1948, p. 11 and 1954, p. 17 (*Eleven*

Years, pp. 121, 554) respectively, but not the subsequent editions. The present volume is a translation into Japanese of the fifth edition published in 1968.

K.K.S.

BERGER, P.-R.: *Die neubabylonischen Königsinschriften. Königsinschriften des ausgehenden babylonischen Reiches (626–539 a. Chr.)* (A.O.A.T., 4/1). 1973. Pp. viii, 395, 1 plate. (Verlag Butzon und Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 150.00)

In the first of three projected volumes the inscriptions of the Neo-Babylonian or Chaldean emperors are catalogued with every ascertainable detail. Transliterations and translations will follow in the second volume, commentary, indices and copies in the third. Before the catalogue are set chapters on the literary form of the texts, with some comparison of various stylistic patterns and their antecedents. While this is primarily a reference book for Assyriologists, O.T. scholars should be aware that it gives the most recent information on the texts of Nebuchadrezzar's dynasty. The vast quantity of building inscriptions compared with 'historical' reminds us how poorly documented is this era from the Babylonian side through the accidents of preservation and discovery. To be noted is the re-interpretation of the fragment telling of Nebuchadrezzar's campaign against Amasis of Egypt (given by A. L. Oppenheim in *ANET* 308b). The places named are not conquests but the homes of troops in the Babylonian army (pp. 6, 68).

A.R.M.

DEGEN, R., MÜLLER, W. W., RÖLLIG, W.: *Neue Ephemeris für Semitische Epigraphik*. Band 1. 1972. Pp. 144, with 16 plates and several text figures. (In Kommission bei Otto Harrassowitz, Wiesbaden. Price: DM. 68.00)

As its title indicates, this series aims to provide publication and discussion of Semitic texts other than literary in the manner of M. Lidzbarski's famous volumes. In the first issue W. Röllig comments upon three gravestones in Greek and Phoenician from Thessaly, one in Phoenician and one in Cypriot from Cyprus. R. Degen re-examines the Elephantine Papyrus P. Berol. 23.000 recently published by Z. Shunnar, the ostrakon CIS II 138 (= KAI 271), adding a table of the script of all the Elephantine ostraca, the incense altar from Lachish, and the Aramaic tablets from Tell Halaf — gaining slight improvements in their interpretation from old photographs newly available. The remainder of the volume contains seven studies by W. W. Müller publishing more South Arabian and early Ethiopic texts, and commenting upon others. Photographs of the texts concerned are supplied for all except the first paper.

A.R.M.

Eretz Shomron. The Thirtieth Archaeological Convention, Sept. 1972. Edited by J. Aviram. 1973. Pp. xx (English summaries), 164 (in Hebrew), 28 plates, 38 drawings. (Israel Exploration Society, Jerusalem. Price: Isr.£12.00)

These 17 papers were read at the above convention and include some important contributions: B. Mazar, 'The "Place of Shechem" — an

Israelite Sacred Area'; W. G. Dever, 'Excavations at Shechem and Mt Gerizim'; Y. Shiloh, 'The Camp at Shiloh'; S. Talmon, 'Biblical Tradition on the Early History of the Samaritans'; M. Avi-Yonah, 'The Samaritans in the Roman and Byzantine Periods'; Y. Aharoni, 'The Ten Thousands of Ephraim and the Thousands of Manasseh'; M. Harel, 'Ephraim among the Ephraimites among the Manassites'; Y. Yadin, 'The "House of Baal" in Samaria and in Judah'; H. Tadmor, 'On the History of Samaria in the Biblical Period'; N. Avigad, 'The Ivory House which Ahab Built'; M. Ben-Dov, 'Remains of a Synagogue at Kokhav-HaYarden and the Site of Grofina in Gilead'; H. Z. (J. W.) Hirschberg, 'Judah and Ephraim — a Conflict of Generations'; J. Prawer, 'R. Ashtori HaParhi, the First Jewish Geographer of Eretz-Yisrael'; Y. Karmon, 'The Samaria Mountains — Physiographical Structure and Road Network'; Y. Ben-Arieh, 'The Uniqueness of the Settlement in Samaria'; R. Zeevi, 'Security and Settlement in Samaria'; Z. Yeivin, (Israeli) 'Archaeological Activities in Samaria' (1967-72).

D.R.Ap-T.

GLUECK, N.: *The Other Side of the Jordan*. Second edition. 1970. Pp. xxii, 260 with 144 illustrations. (American Schools of Oriental Research, Cambridge, Mass. Price: \$7.50)

This is the second edition of a book published in 1940 (see *B.L.* 1946, p. 14; *Eleven Years*, p. 14). Nearly 20 photographs have been added, many details up-dated, some views changed. (1) Glueck's MB II — LB occupation gap becomes 'a serious decline in the history of permanent sedentary occupation'. The limited number of MB II and LB sites in Transjordan (cf. pp. 141 f., 146, 153 f., 178 f.) 'seem to have made no impression upon historical memory as recorded in the Bible' (p. 140), though the MB I (Abrahamic) 21st-19th centuries B.C. did leave their mark (e.g. Gen. 14). (2) The agricultural societies of Edom, Moab and Ammon appeared 'well before the beginning of the 13th century B.C.' rather than at its beginning (p. 157, 160; cf. 1st edn. p. 125), and the main period of their development extends to the 6th century B.C. Following the evidence of recent excavations, Glueck omits his earlier suggestion of a period of deterioration from the 8th century onwards. (3) Glueck recognises that the border fortresses of Edom and Moab may not date from the Mosaic period, but still argues (discussing adequately neither archaeological nor literary evidence) that Edom and Moab were strong enough to force the Israelites to make a detour. (4) The chapter on the excavation of Tell el-Kheleifeh has been rewritten (cf. *BA* 28 (1965), pp. 70-87). The relationship between Tell el-Kheleifeh, Ezion-geber, and Elath is still not entirely clear (cf. pp. 109 f., 124), and Rothenberg's suggestion that Ezion-geber was Jezirat Far'un is not mentioned. Tell el-Kheleifeh is no longer 'the Pittsburgh of Palestine' but 'a fortified industrial plant and storehouse and/or granary' (p. 113 f.). Mining and smelting in the Arabah were not limited (as some think) to the 11th and 12th centuries B.C. (p. 142), i.e. to pre-Solomonic times. Though not a comprehensive, scholarly history, this personal account of Glueck's work in Transjordan remains impressive.

J.R.B.

GUTMANN, J. (ed): *The Dura-Europos Synagogue: A Re-evaluation (1932-1972)* (Religion and the Arts, 1). 1973. Pp. 190, 17 illustrations. (American Academy of Religion; Society of Biblical Literature. Price: \$4.50 (members \$3.50))

This volume contains papers, given at the Los Angeles meeting of the International Congress of Learned Societies for the Study of Religion in September 1972, which seek to re-assess the significance of the discoveries at Dura-Europos. The most valuable contributions are by B. Goldman on 'The Dura Synagogue costumes and Parthian art'; A. Seager on 'The architecture of the Dura and Sardis synagogues'; and M. Avi-Yonah on 'Goodenough's evaluation of the Dura paintings: a critique'. There is also a useful note by the editor on the iconographical scheme at Dura.

E.J.T.

HESTRIN, R. and others: *Inscriptions Reveal. Documents from the time of the Bible, the Mishna and the Talmud*. Pp. 126 (English), 278 (Hebrew). Revised second edition. 1973. (Israel Museum, Jerusalem. Isr. £26.50)

This exhibition catalogue (no. 100) is certainly the best collection of Palestinian inscriptions available. From 1500 B.C. to 550 A.D. texts of all types are presented, a few Egyptian and Assyrian, one Ugaritic (the Tabor knife), several Greek, but mostly Hebrew and Aramaic, 269 in all. Every group of texts has a clear introduction, then the items are described individually, each given in translation, and the Hebrew and Aramaic ones transcribed into square script in the Hebrew section, too. Source references for each item are supplied in footnotes dividing the two halves of the book. Almost all objects are shown in very clear photographs, the exceptions being some unpublished pieces such as five of seventeen ostraca from Judaeon Arad which are, however, given in transcription and translation. The volume will be essential for teachers and students of Hebrew epigraphy, and it provides vital material for the study of Hebrew culture in general.

A.R.M.

HOFTIJZER, J.: *De Ontcijfering van Deir-'Alla-Teksten* (Oosters Genootschap in Nederland, 5). 1973. Pp. 30. (Brill, Leiden. Price: Fl. 4.00)

This is the text of a lecture delivered in January 1973 revealing the content of the inscription found during the 1967 excavations on fragments of plaster. The plaster once covered a stone stele, and the writing was painted upon it (cf. Deut. 27:2,3). Twelve groups of fragments have been pieced together, yielding several lines of Aramaic (or related dialect) dated to the seventh century B.C. The partly poetic narrative concerns the prophet Balaam, and the oracles he receives, then the reaction of his hearers. Although the texts are not yet available, Dr Hoftijzer here gives some idea of their content and relationship with biblical and other prophecy. His full publication of this outstanding discovery is expected.

A.R.M.

KOENIG, J.: *Le site de al-Jaw dans l'ancien pays de Madian*. 1971. Pp. 257. (Librairie Orientaliste Paul Geuthner, Paris. Price: £9.09)

The title of this book conceals its considerable interest for the O.T. scholar. The al-Jaw basin lies in the middle of the Arabian *harrat*,

about 50 miles north-west of al-'Ula. It contains the small volcano Hala'l-Bedr, which has been identified as the true site of Mount Sinai by A. Musil (in his initial report), W. J. Phythian-Adams and Koenig himself. Although mentioned by Doughty and Musil in their accounts of this region, the place has never been explored and described in detail by a competent observer. Koenig's book is based on photographs taken on his behalf by M. Lawrence Kale, and a chapter is devoted to establishing that they do indeed illustrate the area in question. Particular attention is given to *al-Maqbah*, a natural rock formation at the foot of Hala'l-Bedr which retained sacral associations until the present century. Koenig provides photographs and drawings of about thirty inscriptions, all brief and mostly Thamudic, scratched on these rocks or nearby. The most interesting is what Koenig calls 'la pièce archaïque'. This is a crude representation of two groups of figures surrounded by presumably religious symbols. Above them are the letters *b'lyn* in an Arabian script quite distinct from the Thamudic. This is an important discovery for the study of Semitic religion at least. For Koenig, who regards the script as Midianite and connects 'lyn with Heb. 'elyōn etc., it forms the basis for a reconstruction of the local religion which was the foundation of Yahwism and of the change which the former underwent in Israel. Such speculation of course assumes the identity of Hala'l-Bedr with Mount Sinai, which is by no means certain, and the attribution of the script to Midianites is only one possibility among several, if it is even that.

G.I.D.

MALLET, J.: *Tell el-Far'ah, région de Naplouse, l'installation du Moyen Bronze antérieure au rempart* (Cahiers de la Revue Biblique, 14). 1973. Pp. 150, 28 drawings, 35 plates. (Gabalda, Paris. Price: Fr. 108.00)

M. Mallet will have charge of publishing the Far'ah material excavated under the direction of the beloved R. de Vaux. This monograph was composed under his guidance. It discusses very competently some of the problems of the MB.IIA (Kenyon MB.I) period at Tirzah (see *AOTS*, pp. 374 ff.), in particular the date of the unfortified settlement which preceded the building of the defensive wall, but which has left disappointingly few traces. Mallet follows de Vaux and Kenyon in dating MB.IIA to a short 1850-1800, and regards Mazar's 2000-1800 as far too long for Far'ah.

D.R.Ap-T.

MAZAR, B. and BEN-DOV, M.: *Finds from the Archaeological Excavations near The Temple Mount*. No date. 60 pp., numerous illustrations. (Israel Exploration Society; Institute of Archaeology, Hebrew University, Jerusalem)

The text of this guide to the first exhibition at the Municipal Museum in the Jerusalem Citadel covers 10 pp. in English; a corresponding text covers 14 pp. in Hebrew. Both texts are interspersed with illustrations, and the remainder of the booklet (pp. 15-49) is entirely devoted to illustrations, some in colour. It provides an admirably clear description of the work adjacent to the Haram area since 1968, set out under its main periods — relatively slight for the period of the monarchy (8th - 7th centuries B.C.) — and very little indeed for the Persian and Hellenistic periods. The major interest rests in the

Herodian period, and there is much also for subsequent stages. Photographs and drawings of reconstructions are clear. Some plans would have added to the usefulness of the guide. As an interim popular presentation it is very attractive. P.R.A.

MIROSCHEJ, P. R. de: *L'époque pré-urbaine en Palestine* (Cahiers de la *Revue Biblique*, 13). 1971. Pp. 152 with 30 figs. (Gabalda, Paris. Price: Fr. 56.00)

A monograph for the professional archaeologist which seeks to re-assess the confusing evidence from the three centuries of incipient urbanization about 3,000 B.C. After reviewing some other theories the author concludes that urbanization was a native Palestinian growth, though one no doubt quickened by foreign contacts and a certain amount of immigration. His arguments deserve careful consideration. D.R.Ap-T.

OREN, E. D.: *The Northern Cemetery of Beth Shan* (Museum Monograph of the University Museum of the University of Pennsylvania). 1973. Pp. xx, 266, 67 drawings and 26 plates. (Brill, Leiden. Price: Fl. 110.00)

This long-needed volume was completed in 1969 and deals with the cemetery excavated between 1922 and 1931. The excavator's own report, we are told, lies unpublished in the University Museum archives. Owing to the wide gap, the Roman and Byzantine burials are left for a subsequent volume; here the Bronze Age tombs and coffin burials of LB.II and Iron I are fully treated. Of most interest for the O.T. is the author's conclusion that the so-called Philistine anthropoid clay sarcophagi, when not used by and for (poorer) Egyptians, indicate the presence not of the biblical Philistines but their predecessors, specifically the Denyen mentioned in the Amarna letters. D.R.Ap-T.

PERKINS, A.: *The Art of Dura-Europos*. 1973. Pp. xiv, 130, 52 plates. (Clarendon Press, Oxford. Price: £7.50)

This book by an art historian and intended for the general reader provides an excellent survey of the architecture, painting and sculpture at Dura-Europos. Readers will value particularly the interesting discussion of the Christian and Jewish wall-paintings and of the sculptures in their relation to Graeco-Roman art. The book is well illustrated by plates and diagrams and will be greatly appreciated by students of both Jewish and Christian art. E.J.T.

STAGER, L. E., WALKER, A., and WRIGHT, G. E. (ed.): *American Expedition to Idalion, Cyprus. First Preliminary Report: Seasons of 1971 and 1972* (Supplement to B.A.S.O.R., 18). 1974. Pp. xxx, 178, 5 plates, 118 figures. (American Schools of Oriental Research, Cambridge, Mass. Price: \$8.00)

Increasing knowledge of the eastern mediterranean area in general opens up the contacts of the O.T. world with the west, and a central place in this must belong to Cyprus. The site of Idalion, roughly

between Nicosia and Larnaca, has been excavated more than once and important earlier finds are here outlined. New work builds up further indications of the earlier periods, but of particular interest for O.T. scholarship will be the new light on the copper smelting and trade (in which Kition, the older settlement at Larnaca, has already been shown to be so important). Idalion came under the control of the independent Phoenician kingdom at Kition from the latter half of the fourth century B.C. Of tantalizing interest is the one readable text in Greek, dated to c. 300 B.C., (discussed by F. M. Cross), which contains a list of gates. A tentative, but necessarily uncertain, reading of its second line is 'gate of the (?) ark of the (??) armies', with *arōn* and *esba[out]* as Phoenician words transliterated into Greek. (The captions of the figures here are misplaced.)

P.R.A.

VOGEL, E. K.: *Bibliography of Holy Land Sites Compiled in Honor of Dr Nelson Glueck* (Offprint from *Hebrew Union College Annual*, XLII, 1971, pp. 1-96). 1974. Pp. 100. (Hebrew Union College—Jewish Institute of Religion. Price: \$4.00)

This is a simple reprint, with the addition of a foreword by G. Ernest Wright. (For a note of the whole volume of *H.U.C.A.* see *B.L.* 1973, p. 11; *Bible Bibliog.*, p. 433.) Clearly it will be of value to biblical scholars and archaeologists to have this material readily accessible, though, as often with reprints, it might have been wished that there could have been a supplement to update the information with reference to more recent work.

P.R.A.

3. HISTORY AND GEOGRAPHY

AMIRAN, D. H. K., SHACHAR, A., and KIMHI, I. (ed.): *Atlas of Jerusalem, with Urban Geography of Jerusalem: A Companion Volume to the Atlas of Jerusalem*. 1973. Atlas: pp. viii, with 108 maps on 53 sheets; Companion: pp. 173. (W. de Gruyter, Berlin; Massada Press, Jerusalem for the Israel Academy of Sciences and Humanities, the Israel Exploration Society and the Department of Geography, Hebrew University of Jerusalem. Price: DM. 540.00)

The 40-strong team engaged in this exciting project must be pleased with the result of their labour which has produced this sumptuous but oh-so-expensive follow-up to the *Atlas of Israel* (1970). This time the main letterpress (in English only, though no doubt a Hebrew version is available) is printed separately in the paperbound, 290 × 225 mm *Companion*, while the maps and their contents pages, measuring 480 × 655 mm to the spread, are housed loose in a box with no ties. The maps have all legends as well as major names in Hebrew added to the otherwise roman/italic/gothic lettering; an exception is 2:1 where present-day city wards are named in Hebrew only. There is no Arabic script, nor any reference to Arab sources. Those who know the *Atlas of Israel* will recognize here the same care for detail and clarity of presentation, but an even wider range of coverage, from a splendid physical map of the area within c. 40 miles of Jerusalem down to a distribution chart of 'beauty parlors'. But although there is proportionately more here for the modern geographer, economist, politician etc., yet the O.T. scholar is very well

served by a dozen or so of the maps, and may well find some of them essential to him. As in the *Atlas of Israel*, modern data are given down to 1967, but here the unbound format should allow updating as and when available. One wonders whether single maps will be purchasable.

D.R.Ap-T.

BALY, D.: *Geography of the Bible*. Revised edition. 1974. Pp. xvi, 288, 74 maps and diagrams, endpaper maps, LXI photographs. (Lutterworth Press, Guildford and London; Harper and Row, New York. Price: £4.00; \$10.95)

This is a fully revised edition of the volume published in 1957 (*B.L.* 1958, p. 14; *Decade*, p. 90). It retains all the meticulous description of the original edition, the maps redrawn and increased in number, the diagrams updated, and new photographs included as well as some from the first edition. There is a glossary of geological terms to assist the non-specialist reader. The amount of detailed comment on biblical material is substantial, occasionally somewhat oversimplified, but providing a valuable corrective to the generalised comments on history and geography which invade most textbooks and commentaries. A valuable source-book whose usefulness is now increased.

P.R.A.

Bibliai Atlasz (Bible Atlas). 1972. Pp. 112 with 8 maps. (Kiadja a Református Sajtóosztály) (The Press Department of the Reformed Church, Budapest. Price: Ft. 74)

The first part comprises an outline of the O.T. historical background by Tóth, K. (pp. 9-49). It is followed by an analogical background of the N.T. by Lenkey-Semsey, K. (pp. 51-98), and some illustrations. The final part is made up of 8 pages of maps (coloured) in accordance with the *Bible Atlas* of Grollenberg.

M.B.

BRIAND, J.: *Sion* (Cahiers de 'La Terre Sainte'). 1973. Pp. 100.

HITTE, J.: *Massada. La fantastique histoire du drame de Massada* (Cahiers de 'La Terre Sainte'). 1973. Pp. 44.

HOADE, E.: *Historical and Geographical Outline of the Holy Land* (The Holy Places of Palestine). 1974. Pp. 106.
(Franciscan Printing Press, Jerusalem. Prices: \$2.00, 75c, \$2.00)

These booklets are all directed to the visitor to Palestine who desires background to what he is seeing. The first traces both the ancient city site and the subsequent history of the western hill associated with early Christianity and with the tomb of David; the history of the Franciscan community is also covered. The second is virtually an abbreviation of Y. Yadin's accounts of Massada, simply presented and with a rather naive nationalistic bias, to celebrate the 19th centenary of the Roman capture in 73 A.D. The third offers a short history of the land, geographical, archaeological and historical, to the present day. If the biblical history is somewhat oversimple in its assumptions, it is useful for a visitor to the land who knows little of the later years to have a picture of its changing fortunes and of its religious communities. The text was revised by the author before his death in 1972, and represents a seventh edition of a text originally published in 1946.

P.R.A.

COMPAGNONI, P.: *Sulle orme dell' Esodo* (Quaderni di Terra Santa). 1973. Pp. 116, 88 illustrations. (Franciscan Printing Press, Jerusalem. Price: \$2.50)

This is a well-produced popular guide to Sinai and St Catherine's monastery for Italian tourists and pilgrims. It is based on articles written for *La Terra Santa*. It should prove useful for its purpose and a short bibliography of a general character is appended.

D.R.Ap-T.

HOPKINS, I. W. J.: *Jerusalem. A Study in Urban Geography* (Baker Studies in Biblical Archaeology, 9). 1970. Pp. 160, 41 illustrations and sketch-maps. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95)

This book has the definite circumscribed purpose of its sub-title and provides a very useful introductory hand-book, especially for the layman. It deals with physical, economic and political geography down to the present day. There is a certain amount of duplication, particularly when dealing with city sites and tourism. A bibliography and index are appended and the illustrations are of usual U.S. standard.

D.R.Ap-T.

*MAY, H. G., HUNT, G. N. S., and HAMILTON, R. W.: *Oxford Bible Atlas*. Second edition. 1974. Pp. 143. (Oxford University Press, London. Price: £2.75)

On the first edition see *B.L.* 1963, p. 18 (*Decade*, p. 412). The text and illustrations including maps have been brought up to date to include more recent archaeology, e.g. Gezer, Dan, Jerusalem (monarchical, Herodian, Aelia Capitolina), Massada, Caesarea, and similarly the references in the Gazetteer to sites and their location.

J.G.

MAYES, A. D. H.: *Israel in the Period of the Judges* (Studies in Biblical Theology, Second Series, 29). 1974. (S.C.M. Press, London. Pp. x, 156. Price: £2.50)

This study of Israel in the period of the judges is primarily a critical examination of Noth's theory that Israel before the monarchy formed an organization comparable to the Greek amphictyonies. Thus its main part consists of a review of the evidence for the five main features of Israelite life which have been held to support such a theory: the tribal lists with their attachment to a union of twelve tribes, the ark as the central sanctuary, the office of the minor judges as the custodians of the amphictyonic law, the recognition of certain tribal boundaries, and the ideology of a holy war. In each case Dr Mayes is able to show a number of weak points in the evidence, which lead one to question whether there ever was a twelve tribe Israelite amphictyony with the ark as its central shrine. Whilst the hypothesis is hard to disprove, its rightness cannot be said to be clearly confirmed. There is no unequivocal evidence that such an amphictyony existed, nor does the history of the period show it in operation. On the contrary, Dr Mayes shows that there was a sharp separation of the southern tribes of Judah from the northern tribes of Israel, a division which continued to affect Israel after the monarchy was formed. Thus the author concludes that there never was an Israelite amphictyony, and Israel's unity in the worship of Yahweh is ascribed rather to an encounter in

the desert at Kadesh. Altogether this is a very worthwhile study of a hypothesis that requires considerable rethinking, but, like other similar criticisms, it has difficulty in putting forward a satisfactory alternative which can accommodate so many complex features.

R.E.C.

PEARLMAN, M.: *In the Footsteps of Moses*. Foreword by Yigael Yadin. 1974. Pp. 230 including 122 illustrations, many in colour. (Cassells, London. Price: £6.50)

The superb photographs cover general views and archaeological sites, both familiar and unfamiliar (and the latter category is represented not only by the photograph of the Sinai peninsula from Gemini 8), as well as illustrated manuscripts, biblical frescoes, mosaics and paintings on wood in early synagogues, churches and tombs. In the accompanying text occasional, selective use is made of the work of modern scholars, mainly simply in order to provide background illustration of the biblical narrative of the period from the exodus to the settlement. I am not sure, however, who will actually buy the book.

A.D.H.M.

PETROZZI, M. T.: *Samaria* (Luoghi santi della Palestina). 1973. Pp. 335, 119 illustrations. (Franciscan Printing Press, Jerusalem. Price: \$2.50)

This is a carefully researched popular guide-book account in Italian of the province of Samaria, with special reference to post-biblical Christian remains. The bibliography lists many excavation reports as well as other standard works. Personal and place-names are indexed.

D.R.Ap-T.

PFEIFFER, C. F.: *Baker's Pocket Atlas of the Bible*. 1973. Pp. 108 with 17 maps and 71 illustrations. (Baker Book House, Grand Rapids, Michigan; Pickering and Inglis, London and Glasgow. Price: 80p)

The *Shorter O.E.D.* defines 'atlas' as 'a collection of maps in a volume'. By this definition most biblical atlases are misleadingly described by their titles, and this one perhaps more than most. The 'collection of maps' consists of 15 coloured maps at the end of the volume measuring each rather less than 6 in. x 4 in. and two black and white ones in the text. The print is too small to be easily read against the unduly prominent contour shading. Double-paged maps (like those in the reviewer's copy of the RSV, which has 9 of them, although it is not called an atlas) would have immensely improved legibility. The text, which occupies about half the volume, after describing the physical features of the Fertile Crescent and of Palestine, tells the 'Bible story' of the O.T. at a very simple level, concluding with a short N.T. section and a sketch of the subsequent history of Palestine. All in all an unsatisfactory work even at the price.

R.N.W.

SHANKS, H.: *The City of David. A Guide to Biblical Jerusalem*. 1973. Pp. 126. (Bazak Israel Guidebook Publishers, Tel Aviv. Price: \$3.00)

This is a rather slight guide, mainly directed to the tourist, to the area of the Davidic city of Jerusalem. While it contains some useful

information to enable the various excavated areas to be viewed intelligently, it also has a good deal of oversimplified use of biblical material.

P.R.A

DE VAUX, R.: *Histoire Ancienne d'Israël: La Période des Juges* (Etudes Bibliques). 1973. Pp. 159. (Gabalda, Paris. Price: Fr. 44.00)

This is the second and sadly the final instalment of de Vaux's uncompleted *Histoire* (on the first instalment see *B.L.* 1973, pp. 18 f.; *Bible Bibliog.*, pp. 440 f.); and it has the same grasp and sureness of touch as all his earlier work. In five chapters he deals with the evaluation of the book of Judges as an historical source, Noth's thesis of amphictyony, the twelve-tribe system, the 'Judges' of Israel and the circumstances of the tribes in the period of the Judges. He takes up and develops recent criticisms of Noth's hypothesis and reaches negative conclusions about its main elements. On the system of the twelve tribes he argues that it is an ideal construction which reflects the political achievements of David. The most significant information about an early tribal grouping is to be gathered from the Song of Deborah (Judg. 5), where the number is ten and not twelve. Too precise historical conclusions should not be drawn from the sub-groups (Leah, Rachel, Zilpah, Bilhah) in the genealogical scheme of Jacob and his twelve 'sons'. If we compare de Vaux's position in this regard with that of Noth, we find that whereas Noth supposes this scheme to reflect post-settlement circumstances, de Vaux envisages it as mirroring a much longer historical span and reaching deep into the pre-settlement history of the tribes. De Vaux's consideration of the 'Judges' sets out from his philology of *šp̄t*: he postulates a semantic development from the sense 'governing' to the more specialized sense 'giving a legal decision'. From an examination of the Gibeon episode he concludes that the crucial distinction between the office of *šōp̄t* and that of *melek* was the repudiation of the dynastic principle.

W.McK.

4. TEXT AND VERSIONS

ALLEN, L. C.: *The Greek Chronicles: the Relation of the Septuagint of I and II Chronicles to the Massoretic Text*. Part I: *The Translator's Craft*; Part II: *Textual Criticism* (Supplements to *Vetus Testamentum*, 25, 27). 1974. Pp. x, 240; xii, 182. (Brill, Leiden. Price: Fl. 88.00 each)

This is a useful study of the Greek textual tradition of Chronicles, laying the way to a more informed use of the LXX for the textual criticism of the MT of this book. The old suggestion that the LXX of Chron. is to be attributed to Theodotion is (one hopes) finally refuted. The manuscripts are classified into four groups, of which that containing B is the oldest — although it too is shown to have many secondary elements. Throughout careful attention is paid to translation technique and there are many good discussions of individual passages. The last chapter of Part I deals with the complicated issue of assimilation, at various stages, to parallel texts. Part II is devoted to an analysis of textual corruption at different stages in the course of

transmission, and here the elaborate classification of errors is particularly valuable. This second volume ends with a brief consideration of the script of the underlying Hebrew *Vorlage*. There is a bibliography at the end of Part I, and full indices of biblical passages in both volumes.

S.P.B.

Biblia Hebraica Stuttgartensia. Editio Funditus Renovata. Ed. K. Elliger and W. Rudolph. Fasc. 6. *Liber Regum*, praeparavit A. Jepsen. 1974. Pp. x, 118. (Württembergische Bibelanstalt, Stuttgart. Price: DM. 5.80)

This further fascicle of *BHS* follows the same pattern as those which have already appeared, and which are noted in *B.L.* 1969, p. 16 (*Bible Bibliog.*, p. 142), where the principles of the new edition were set out; *B.L.* 1970, p. 23; 1972, p. 21; 1973, p. 19 (*Bible Bibliog.*, pp. 213, 365, 441) and 1974, p. 23.

R.E.C.

DÍEZ MACHO, A.: *Manuscritos hebreos y arameos de la Biblia. Contribución al estudio de las diversas tradiciones del texto del Antiguo Testamento* (Studia Ephemeridis 'Augustinianum', 5). 1971. Pp. 313, 39 plates. (Institutum Patristicum 'Augustinianum', Rome. Price: Lire 9,000)

Part I (ch. 1–6) serves as a general introduction to the Hebrew and Aramaic manuscripts of the Bible (excepting those from Qumran), while Part II (ch. 6 [sic!]–10), consisting of reprints of articles that have appeared in *Augustinianum*, describes and in many cases publishes new fragments. Ch. 1 gives a general survey of the manuscript resources for the Hebrew Bible, while the next four chapters are devoted to the Geniza fragments, treating the Babylonian, Palestinian, Ps. Ben Naphtali and Ben Asher materials separately. Part I concludes with a chapter on Hebrew palaeography, and three appendices. Part II, concerned with specific manuscripts, has chapters devoted to Babylonian MSS of Yemenite origin, various Babylonian fragments from the Geniza, and two Palestinian fragments (ch. 6–8); ch. 9 lists some new Ps. Ben Naphtali MSS, while in ch. 10 a Palestinian Targum fragment with Gen. 41:32–41 (perhaps part of Kahle's MS D) is published. The texts are given all together at the end of the volume.

S.P.B.

GOSHEN-GOTTSTEIN, M. H. (ed.): *The Bible in the Syropalestinian Version. Part I. Pentateuch and Prophets* (The Hebrew University Bible Project Monograph Series, 4). 1973. Pp. xx (Hebrew), xxiv (English), 111 (Hebrew) and 6 plates. (Magnes Press, Jerusalem. Price: \$30.00; £12.30)

The volume is a welcome by-product of the Hebrew University Bible Project. It is important for several reasons: (i) it represents the first attempt to assemble all the known remnants of the Syropalestinian O.T.; (ii) all the published texts have been re-examined and, in almost all cases, checked against new photographs of the originals; (iii) there is a separate apparatus for quotations — so important where complete manuscripts even of single books are not available; (iv) a few fragments are published for the first time. The short introduction touches on several points of interest, but fuller discussion of text and

language is reserved for the second volume (containing the Hagio-grapha and Apocrypha and said to be almost ready for the printers). Hebrew type is used throughout for the texts; the editorial procedure is elaborate, though no more than circumstances require.

R.P.G.

GROSSFELD, B. (ed.): *The Targum to the Five Megilloth*. 1973. Pp. x, 252. (Hermion Press, New York. Price: \$9.75)

The idea is good but its execution leaves something to be desired. From obscure sources Grossfeld has brought together five English translations of Targums to the Megilloth and has supplied a short introduction. The translations were published between 1861 and 1928 and appear to have been reproduced photographically, though this is nowhere stated. One result is that an average page for the Targums to Lamentations and Song of Songs contains about 200 words, while the Targum to Ecclesiastes gallops past at a rate of 800 words per page! In the case of Esther the translation is of Targum Sheni only, and that is based, as far as one can see, on a German rendering of the Aramaic. Grossfeld's introduction has some useful information but is barely adequate. In addition, it is not properly cognisant of the views of the individual translators (e.g., the statement about the Palestinian provenance of Targum Sheni to Esther (p. vi) contradicts the footnote on p. 142).

R.P.G.

HEYMANS, J. G. (ed.): *Het Psalter van Leningrad: Psalter Leningradense* (Corpus Sacrae Scripturae Neerlandicae Medii Aevi, Series Minor, v: Psalteria, Vol. 1). 1973. Pp. xvi, 151. (Brill, Leiden. Price: Fl. 36.00)

A critical edition of a codex, xiiith or xivth cent., containing the Psalms and the Odes in Flemish: Isa. 12:1-6; 38:10-20; 1 Sam. 2:1-10; Exod. 15:1-9; Hab. 3:2-19; Deut. 32:1-43; *Te deum*; Dan. 3:57-90; Luke 1:68-79; 1:46-55; 2:29-32; *Quicumque vult*. The editor informs the reader in the Introduction of the history of the Flemish Psalm translations and the relationship of the published codex with MS 2802, preserved in Brussels. The apparatus to the text contains the variants of the Brussels MS together with the readings of the Vulgate. He uses M. Hetzenauer's edition of the Vulgate (1922), which appeared to be closer to the Latin text used by the medieval translator than the text edited by the Benedictines in 1953. This work, entitled *Die Zouter van Davite in dietscher talen*, is useful also for the student of religious aspects of the middle ages. Three plates, fols. 45^v-46^r, 58^v-59^r, and 96^v-97^r embellish this well produced book.

P.A.H.deB.

JANZEN, J. G.: *Studies in the Text of Jeremiah* (Harvard Semitic Monographs, 6). 1973. Pp. 242. (Harvard University Press, Cambridge, Mass. Price: \$5.95)

This is a new attack on the problem of the relation between the Hebrew and Greek texts of the book of Jeremiah. It draws textual-critical conclusions from a consideration of such features as doublets, similar passages in different places, proper names, supposed abridgement and haplography. Among the valuable materials in its appendices are some of the Hebrew fragments of Jeremiah from Qumran.

It is the kind of book whose opinions will have to be weighed passage by passage in any serious study of the text and versions of Jeremiah. Janzen's basic attitude is determined by his acceptance of Ziegler's text as the 'old Greek' and his tendency to pronounce that a LXX text which agrees with MT is one which has been subject to secondary harmonization. The implication of this is that the *Vorlage* of the 'old Greek' is a Hebrew text different from MT. The unsatisfactory aspect of such a premise is that it generates discussion which is too speculative and which cannot be controlled. There should be a general agreement among scholars not to invoke a Hebrew *Vorlage* different from MT for LXX, unless such a Hebrew text actually exists.

W.McK.

JELlicoe, S. (ed.): *Studies in the Septuagint: Origins, Recensions and Interpretations. Selected Essays with a Prolegomenon* (Library of Biblical Studies). 1974. Pp. lxii, 609. (Ktav, New York. Price: \$25.00)

The small band of workers in the field of Text and Versions has experienced a grievous loss at the passing of Dean Sidney Jellicoe. He was a scholar and a gentleman; generations of students will be grateful for his introductory studies of the LXX, and specialists will trust that his invaluable work in pioneering the International Organisation for LXX and Cognate Studies will be perpetuated, and also the *Bulletin* which he edited from its inception. In the present volume his *Prolegomenon* is wide-ranging and clear. The chosen 35 articles — all by top-ranking scholars — survey origins, transmission, textual criticism, translation techniques, the relation of the Version to the N.T. and the Fathers, and finally the significance of the Version and its theology. Two critical comments must however be made. Twice the names of the authors have been omitted because of the photographic process used for the publication. Secondly, the articles are so well known and readily available in most libraries in their original settings that some of them, especially early ones of a general nature, could have been omitted in favour of others less accessible. Nevertheless the work will be welcomed by a wide range of readers.

B.J.R.

KLEIN, R. W.: *Textual Criticism of the Old Testament. From the Septuagint to Qumran* (Guides to Biblical Scholarship, O.T. Guides). 1974. Pp. xii, 84. (Fortress Press, Philadelphia. Price: \$2.75)

This volume indisputably maintains the high standard set by earlier works in the series (reviewed in *B.L.* 1972, p. 49 (*Bible Bibliog.*, p. 393); 1974, pp. 48, 57). Its virtue rests not simply in its lucid description of the ancient manuscripts and its balanced assessment of their value, but in the practical help it gives to the student by teaching him how to apply the principles and methods of the discipline. Numerous examples of variants, errors and editorial changes are cited to illustrate the different approaches needed in studying the various parts of the Bible. The author also gives a glossary of technical terms, a discussion of the rules of criticism, a list of the more common types of error and a guide to some modern editions of the manuscripts and versions. 'Manuscripts are weighed, not counted'; the reader will find this book an excellent preparation for the work of weighing and evaluating the biblical sources.

J.W.M.

KUIPER, G. J.: *The Pseudo-Jonathan Targum and its Relationship to Targum Onkelos* (Studia Ephemeridis 'Augustinianum', 9). 1972. Pp. 181. (Institutum Patristicum 'Augustinianum', Rome. Price: Lire 3,500)

A young scholar with an extensive knowledge of the topic has revised his PH.D. thesis to offer a survey as indicated by the title of his book, and has added much additional material (not very original) on the Cairo Geniza texts (based largely on Kahle) and on Neofiti. It is a useful compendium with indexes and a wide bibliography which is included in the text. But the reviewer might be excused for mentioning some serious faults. The work could have been much more clearly edited — it has introduction, prolegomena and additional note, all preceding the main body which consists of textual treatment with Midrashic additions, and this is followed by 'conclusions', excursuses A, B and C and finally the texts studied for the Targum discussions. And never have I seen a book so full of misprints and confused abbreviations.

B.J.R.

LEIMAN, S. Z. (ed.): *The Canon and Masorah of the Hebrew Bible. An Introductory Reader* (The Library of Biblical Studies). 1974. Pp. x, 877. (Ktav, New York. Price: \$29.50)

Professor Leiman has here gathered together 37 articles (13 on Canon and 24 on Masorah) which have been published in books and periodicals over the last 80 years or so. The essays are in English, with the exception of one in French and three in modern Hebrew (of which one is preceded by a summary in English). Greater care could have been taken in the reproduction of some of the essays, and a few oddities could have been avoided by more rigorous editing. However, the volume should prove useful to lecturers and undergraduates alike.

P.W.-M.

LEVINE, E.: *The Aramaic Version of Ruth* (Analecta Biblica, 58). 1973. Pp. x, 146. (Biblical Institute Press, Rome. Price: Lire 7,500; \$13.15)

The text of Codex Urbinas 1 is printed with modern vocalization and full apparatus and with a clear English translation facing each page. An introduction draws attention both to significant textual features and also to the sectarian character of the halakhah laid down or implied here (which also includes some Sadducean features); from the latter a very early date is deduced. A very full and heavily footnoted commentary relates the midrashic expansions in this targum to similar or contrasting evidence in other sources for the belief and praxis of late Judaism, and thus offers useful data about, e.g., the role of the Holy Spirit and the extent and purpose of the use of circumlocutions for the Divine Name. The inclusion of an 'index of extraneous themes' found both here and in 'all of rabbinic literature up to the early medieval period', and of a subject index in addition to the usual ones, together with a full bibliography, renders this edition as easily usable as it is erudite.

C.J.A.H.

MORAG, S.: *The Book of Daniel with Saadia's Arabic Translation. A Babylonian-Yemenite Manuscript*. 1973. Pp. i-xv, 1-69 (introductions), 72-153 (photographic reproductions of plates). (Kiryat-Sepher Publishing House, Jerusalem. Obtainable from Brill, Leiden. Price: Fl. 60.00)

The book here reviewed is of considerable interest as presenting a new type of manuscript. It gives the ordinary Hebrew or Aramaic text, as the case may be, of the book of Daniel with the usual Tiberian punctuation and Sa'adyah's Arabic version in Hebrew characters, but unvocalized, after each verse. The MS, brought from the Yemen to Jerusalem, where it now is, consists of two parts, the new complementing the old where the text is defective or damaged. These new parts, written in *San'ā* in the Yemen approximately seventy years ago, have no special interest as their text is identical with the MT, but the old parts have some value for the considerable number of orthographic variations which they offer and of which a few have some interest. All the variant readings are recorded according to their kind in the valuable introductions of which the editor generously provides two, a complete one in modern Hebrew at the beginning (pp. 7-69) and an abridged English version of it at the end, which contains all the essential points but has a greatly reduced number of examples (pp. vi-xv). One important point may be added, that the Hebrew text retains the '*ālef*' in Nebuchadnezzar where the MT has it (1:1) but similarly omits it elsewhere; this is important as the 'gematria' of the form with it is the same as that of Antiochus Epiphanes (175-163 B.C.) as written in Hebrew characters (Cornill, Driver). This new text adds little if anything to our understanding of the book itself, but the addition of Sa'adyah's translation after each verse is an interesting novelty. The editor's two introductions are very well done and the photographic reproduction of the manuscript is beyond all praise.

G.R.D.

Scrolls from Qumran Cave I, from Photographs by John C. Trever. The Great Isaiah Scroll, the Order of the Community, the Pesher to Habakkuk. 1972. Pp. 163. (The Albright Institute of Archaeological Research and The Shrine of the Book, Jerusalem. Price: \$150.00)

This is a superb publication in black and white and in colour on opposite pages of the three major scrolls from Cave I, preceded by a compact and factual introduction by F. M. Cross and technical details (with some narrative account) of the photographing by John C. Trever. The early reproductions have long been out of print, and in any case they lacked some technical points, and there is deterioration in the Scrolls in Jerusalem, so that the present publication has its own marked importance. Still more marked is the technical excellence of the production, and though the price is high it is a pleasure to handle a book that will appreciate in value in the course of time.

B.J.R.

The Septuagint Version of the Old Testament and Apocrypha with an English Translation and with Various Readings and Critical Notes. 1972. Pp. vi, 1130, 248. (Zondervan, Grand Rapids, Michigan. Price: \$16.95)

Two English translations of the LXX were made in the 19th century, one by C. Thomson (1808, re-edited by S. F. Pells in 1904, and by C. A. Muses in 1954), the other by L. C. L. Brenton (1844). The latter has often been reprinted, with the Greek text added, and, since

Brenton's name was no longer given in the reprints, it has been better known under the name of the publisher (Bagster). Both translations were made from a reprint of the Sixtine text, and both curiously omitted the Apocrypha. The present volume is a reprint of Brenton's translation with Greek text, but with the addition of the Apocrypha (for which the AV is used). Although both text and translation have many shortcomings, this bilingual edition probably serves a useful purpose in introducing beginners to the LXX. S.P.B.

SPERBER, A.: *The Bible in Aramaic*. Vol. IVB. *The Targum and the Hebrew Bible*. 1973. Pp. xv, 417. (Brill, Leiden. Price: Fl. 190.00)

See *B.L.* 1960, p. 16 f.; 1961, p. 26; 1963, p. 20 f. (*Decade*, pp. 196 f., 264, 414 f.); 1972, p. 22 (*Bible Bibliog.*, p. 366). Professor Sperber did not live to see the last volume of this well-known series through the press, and the publishers thank M. Krasnikier for his help. There is also a reference to a forthcoming index volume. The completion of the work, however, will be a suitable and abiding memorial to Professor Sperber, for, whatever happens in the future to Targumic studies, nothing can detract from the fundamental contribution of this edition and the work it has entailed over a period of forty years. Regarding the present volume one might comment that the personal — almost reminiscing — character of the contents makes it more interesting than usual, e.g. the comparison of Sperber's copperplate script with the illegible scrawl of Rudolf Kittel in what is rather a strange story. The volume deals with problems of editing, the Targum as interpretation, the mixed nature of Targumic texts, Targum and its *Vorlage*, and finally Targum and Biblical Exegesis and related translations. B.J.R.

TALMON, S. (ed.): *Textus: Annual of the Hebrew University Bible Project*. Vol. VIII. 1973. Pp. 181, 28 (Hebrew section). (Magnes Press, Hebrew University, Jerusalem)

The majority of articles in this number concern the LXX and its versions: S. Jellicoe on LXX terms for the underworld, T. Muraoka and D. Weissert on different aspects of LXX translation technique, G. Howard on *kaige* readings in Josephus, B. Kedar-Kopfstein and E. Tov on transliterations, M. E. Stone on the Armenian of Isaiah, J. Clear on the Ethiopic of 2 Chron., and E. Tov on some corrections to Reider-Turner's *Index to Aquila*. There are also discussions of Isa. 9:13–14 (M. H. Goshen-Gottstein), Jer. 1:18 (S. Talmon), Jer. 51:55 (D. Dimant), articles on accents and vocalization by N. Snaith, E. J. Revell and (in Hebrew) Ratshabi, and a note on *parashot* in Neofiti 1 by M. Klein. S.P.B.

WEVERS, J. W. (ed.): *Septuaginta. Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis Editum*. Vol. I: *Genesis*. 1974. Pp. 502.

HANHART, R. (ed.): *Septuaginta. Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis Editum*. Vol. VIII, fasc. 1: *Esdrae Liber I*. 1974. Pp. 148. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 185.00; 54.00 (sub. DM. 158.00; 46.00))

These two volumes of the Göttingen edition of the LXX overlap (as did the previous volume, Esther, 1966 (*B.L.* 1967, p. 19; *Bible*

Bibliog., p. 19)) with the Cambridge LXX, but the wider coverage, the excellent layout, and the different editorial principles make these two magnificent volumes the much more useful and reliable tool. Moreover, although Genesis LXX has been relatively well served with earlier editions, none of these was sufficiently recent to incorporate important new finds such as the Chester Beatty papyri 961 and 962, whose value is all the greater in that almost the whole of Genesis is missing in both Codex Vaticanus and Codex Sinaiticus. The introductions for the most part follow the standard pattern for the series, but the sections on the textual history are shorter than usual, covering only the bare essentials necessary for users of the volumes; separate monographs by Wevers and Hanhart on the subject are to appear in the *Mitteilungen des LXX-Unternehmens*. Both editors are greatly to be congratulated on their painstaking work in these two volumes where an enormous amount of information is provided with the maximum of clarity.

S.P.B.

5. EXEGESIS AND MODERN TRANSLATIONS

ALLEN, C. J. (ed.): *The Broadman Bible Commentary*. Vol. 4 (*Esther — Psalms*). 1972. Pp. 464. (Broadman Press, Nashville, Tennessee; Marshall, Morgan and Scott, London. Price: £4.50)

The intention of *The Broadman Bible Commentary* is to present 'current biblical study within the context of strong faith in the authority, adequacy, and reliability of the Bible as the Word of God'. The general comments made on earlier volumes reviewed in the *Book List* (Vol. 1 in *B.L.* 1971, p. 24; Vols. 2 and 3 in *B.L.* 1972, pp. 23, 24 (*Bible Bibliog.*, pp. 300, 367, 368); Vol. 7 in *B.L.* 1974, p. 29) are again applicable, for the scholarship is not based on sectarian dogmatism. R. B. Bjornard discusses the possibilities that Esther is novel, history or cult legend of the feast of Purim and offers a balanced apology for the book's canonicity. J. D. W. Watts, in collaboration with J. J. Owens and M. E. Tate, Jr., compares the Book of Job to a medieval cathedral built in stages by different architects over the years. In his masterly commentary on the Psalms J. I. Durham maintains that the central theme of the theology of the book is the fact and experience of the Presence of God. His commentary offers a happy combination of exegesis and exposition and makes this volume a valuable addition to the series.

J.W.M.

ALLEN, C. J. (ed.): *The Broadman Bible Commentary*. Vol 5 (*Proverbs — Isaiah*). 1972. Pp. 374. (Broadman Press, Nashville, Tennessee; Marshall, Morgan and Scott, London. Price: £4.50)

This volume maintains the standard and the approach of Vol. 4 (see above). Making good use of the latest scholarship, M. E. Tate, Jr. presents the view that Proverbs reflects the influence of court, school and family circles from pre-Solomonic to post-exilic times. W. H. Peterson argues that the late pessimism of Ecclesiastes 'demonstrates the provisional and inadequate nature of Old Testament revelation' and points to man's need for Christ. J. T. Bunn maintains that the third century Song of Solomon is the story of her unrequited love for

a shepherd told in song by one of Solomon's harem. P. H. Kelly's commentary on Isaiah, which occupies more than half this volume, is based on the view that the Isaianic tradition was preserved in a school of disciples, followers firstly of Isaiah of Jerusalem (chs. 1-39) and secondly of an anonymous prophet whose ministry spans the end of the exile and the early period after the return began. J.W.M.

ALLEN, C. J. (ed.): *The Broadman Bible Commentary*. Vol. 6 (*Jeremiah — Daniel*). 1972. Pp. 460. (Broadman Press, Nashville, Tennessee; Marshall, Morgan and Scott, London. Price: £4.50)

J. L. Green adopts a fairly conservative approach to Jeremiah and maintains that the prose sermons represent the authentic teaching of the prophet in the prose style of the day. R. B. Laurin presents the view that the poems of Lamentations were composed for liturgical use. J. T. Bunn maintains that, though some evidence of editorial work is to be found, the prophet Ezekiel himself was responsible for the bulk of the material in the book that bears his name, including chs. 40-48. J. J. Owens sets forth the viewpoint that Daniel is a book that speaks encouragement and hope 'to the people of God through the ages', as it spoke in the Seleucid oppression. As in the two volumes reviewed above, a high standard of scholarship has been maintained and critical freedom has not been sacrificed to dogmatic principle. Indeed it appears that in all three volumes the commentators have usually found it easier to be objectively academic than to fulfil the declared aim of the series 'to breathe the atmosphere of life-relatedness'.

J.W.M.

AMIOT, F. and others: *Votre Bible. Traduction nouvelle sur les textes originaux*. 1972. Pp. 1,790, chronological table, 9 maps and plans. (Apostolat des Editions; Editions Paulines, Paris. Price: Fr. 42.00)

Here is a new translation prepared by a board of five Roman Catholic scholars whose primary concern has been to adopt language attractive to all types of reader, and at the same time acceptable for liturgical use (though their choice of the form 'Yahvé' seems unfortunate). There is a concise and useful introduction to each book, in addition to more general introductory material, and valuable help is provided for the reader in the many excellent footnotes. The maps are simple and clear. The whole presentation is pleasing.

G.I.E.

ASANO, J.: *Yobuki Chūkai IV* (A Commentary on the Book of Job, vol. IV). 1974. Pp. 326. (Sōbun-sha, Tokyo. Price: ¥ 3,500)

This fourth and final volume completes a work of more than 1,000 pages, written from 1965 onwards. This is neither a textual-critical nor a philological nor a form-critical nor even a theological commentary. The main objective of the book may be felt to be a criticism of the very widely circulated Japan Bible Society translation, with a proposal of the author's own rather literal translation, supplemented with lexical comments and annotations on each word and phrase on a verse-by-verse basis, and with reference to modern major critical commentaries.

K.K.S.

Att översätta Gamla testamentet. Texter, kommentarer, riktlinjer. Betänkande av 1971 års bibelkommitté för Gamla testamentet. 1974. Pp. 273. (Department of Education, Stockholm; Almqvist and Wiksell, Uppsala)

The committee which has been entrusted with the task of translating the O.T. into Swedish here surveys the problems, indicates its aims, provides specimen renderings of key passages, and presents proposals for the future organization and completion of the work. The two main matters of principle are (a) the formulation of a sound approach to textual difficulties, and (b) the elucidation of the problem of translating biblical Hebrew and Aramaic into modern Swedish. Surveys are given of the textual materials, of earlier Swedish translations, and of modern translations into other languages, notably *La Bible de Jérusalem*, the new Norwegian Version (still incomplete), N.E.B., N.A.B. and the new Jewish Version, including comparisons of specific passages as rendered in these versions. In textual matters the committee adopts a moderately conservative approach. The character of the translation at which it aims is modern and idiomatic; but the streamlined effects of *Today's English Version* are emphatically rejected. It is recognized that the book of Psalms presents a special problem and that the principles adopted by the committee will produce a version of the Psalter suitable for reading but not for liturgical use including chanting (which would require a rendering on other principles by a separate panel). The entire discussion of different styles in translation is judicious and discerning. The specimen renderings of passages from Genesis, Exodus, Numbers, Judges, 1 Samuel, 1 Kings, Job, Psalms, Proverbs, Ecclesiastes, Isaiah, Ezekiel, and Amos are accompanied by general comments and detailed annotation. It is worthy of note that an Associate Member of our Society, Professor Bertil Albrektson, is a member of the committee and took an active part in the preparation of drafts and comments.

G.W.A.

La Bible de Jérusalem. La Sainte Bible traduite en français sous la direction de l'Ecole biblique de Jérusalem. Nouvelle édition entièrement revue et augmentée. 1973. Pp. 1,844, 10 maps. (Editions du Cerf, Paris. Price: Fr. 74.00)

This is an entirely new edition of the one-volume *Bible de Jérusalem* of which the first edition (1956) was noted in *B.L.* 1956, p. 25 (*Eleven Years*, p. 732; on the corresponding volume in English see *B.L.* 1967, p. 22 (*Bible Bibliog.*, p. 22)). The general plan of providing the text of the translations of the multi-volume edition but with briefer introductions and notes has been retained; but the translations have been thoroughly revised, and the introductions and notes both revised and very extensively augmented by a committee which included the late R. de Vaux, R. Tournay, P. Benoit, P.-E. Bonnard and A. Feuillet. Isaiah has been entirely re-translated by P. Auvray (the new translation had already appeared separately in 1972), and the revision of the translation of the Psalms by R. Tournay is especially noteworthy. The value of the work, already considerable, both to the general reader and the scholar is thus greatly increased. The revised work will no doubt appear in a variety of forms and at a variety of prices. The copy sent to this reviewer is of noble size (22.5 cm. × 18.5 cm.), printed and arranged with great clarity and beautifully bound.

R.N.W.

BJØRNDALEN, A. J.: *Eksegese av hebraiske tekster fra det Gamle Testamente*. Vols I and II. 1973, 1974. Pp. 188, 298. (Universitetsforlaget, Oslo. Price: N.Kr. 45.00, 69.00; \$9.00, 14.00)

These volumes contain concise notes on passages of the Hebrew Bible prescribed for students in the *Menighetsfakultet* in Oslo. The passages treated are: in Vol. I, Amos 7:1-9; 8:1-3; 7:10-17; Isa. 6:1-13; Exod. 20:1-17; Deut. 6:4-9; Gen. 2:4b-3:24; 1:1-2:4a; and in Vol II, Ps. 8; 13; 51; Josh. 24:1-28; Exod. 19:1-25; Amos 5; Gen. 12:1-9; 22:1-19. Brief bibliographies are provided; and the student is given in concise form the linguistic, textual, critical, and exegetical help he needs. The presentation is clear and competent. In their general character the volumes closely resemble Dr N. H. Snaith's valuable series, *Study Notes on Bible Books*. G.W.A.

*CARLEY, K. W.: *The Book of the Prophet Ezekiel* (Cambridge Bible Commentary on the N.E.B.). 1974. Pp. xi, 331, 6 illustrations, 1 historical table. (Cambridge University Press. Price: £5.40 (cloth); £2.20 (paper))

This volume follows the pattern which has by now become well established for the series and offers a good up-to-date exposition, with few frills and with a commendable interest in clarity and readability. On critical issues it follows closely the lines set by Zimmerli and Eichrodt, regarding Ezekiel as having been in Babylon throughout his ministry and as himself having initiated the writing of his prophecies in a book. This original collection has then been much developed and supplemented by a circle of writers who can be loosely regarded as the 'disciples' of the prophet. No attempt is made to define the overall purpose and date of this expansion more precisely. The commentary will prove extremely useful to the general reader and to the student beginning his studies, although it is rather limited for more specialist use. R.E.C.

CHILDS, B. S.: *Exodus. A Commentary* (Old Testament Library). 1974. Pp. xxvi, 660. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £9.50; \$15.00)

The writing of commentaries on biblical books has always provided both Christians and Jews with a major form of theological investigation and expression, and it is the aim of the author here to recover this theological dimension. Thus alongside the now accepted task of traditio-historical, form-critical and source-critical analysis he adds a concern to understand the biblical text as it now stands as a theological narrative and as part of the biblical canon of both Old and New Testaments, amplified by sections dealing with the main history of both Jewish and Christian exegesis. The goal of this very original form of commentary is thus a mammoth one since it endeavours to recover a theological dimension which the author believes to be restricted or even nullified by a purely historical descriptive approach. There can be no question of the great advantages of his approach for preacher and teacher since it incorporates into one volume a wealth of information showing what the text has been thought to mean, together with suggestions about what we may take it to mean for us. Scholars also, however, will find much that is original in the fresh translation and significant comments of a more traditional historical and analytical kind. The volume is highly to be

commended, though the sheer size of the task raises questions as to how far the goal set has been attained, or is attainable. The renewed theological perspective is greatly to be welcomed, though it is also evident that the history of exegesis reveals many unrewarding by-paths, which can only be refuted by a resolutely historical approach.

R.E.C.

ELLIGER, K.: *Jesaja II* (Biblischer Kommentar, A.T., XI, 5). 1974. Pp. 321-400. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.80)

The first fascicle was reviewed in *B.L.* 1971, pp. 26 f. (*Bible Bibliog.*, pp. 302 f.), and the second, third and fourth in *B.L.* 1974, p. 32. This fascicle covers Isa. 43:10-44:8. The commentary continues to be comprehensive and very detailed, indispensable for studying the prophet's work in depth.

J.N.S.

(N.B. This series is now available only to subscribers to whole volumes.)

GORDIS, R.: *The Song of Songs and Lamentations. A Study, Modern Translation and Commentary*. Revised and augmented edition. 1974. Pp. xv, 203. (Ktav, New York. Price: \$12.50)

The commentary on the Song of Songs was originally published in the M. M. Kaplan Jubilee Volume, edited by M. Davis, 1953 (*B.L.* 1954, p. 8; *Eleven Years*, p. 545) and was republished in 1954 (*B.L.* 1954, pp. 49-50; *Eleven Years*, pp. 586-7) as No. 20, Texts and Studies of the Jewish Theological Seminary of America. The author retains his view that the book is a collection of secular, sensuous love songs. The commentary on Lamentations first appeared in two instalments in *J.Q.R.* 57 and 58 (1967), pp. 267 and 14-33, and in a separate form in 1968 as a brief introduction with philological and textual notes. Here (pp. 113-203) it has been enlarged and given the same form as the commentary on the Song of Songs. The whole is a valuable work which will be used with profit.

J.N.S.

GRAUBARD, B.: *Wort, das euer Leben ist. Aus der Glaubenserfahrung Israels*. Mit einem Geleitwort von Alfons Deissler. 1974. Pp. 197. (Herder, Freiburg im Breisgau. Price: DM. 19.80)

In 1965 the Claudius Verlag, Munich published under the title *Gelesen in den Büchern Mose* a series of talks broadcast by Graubard on Bavarian radio on the synagogue Sabbath readings from the Pentateuch (not reviewed in the *B.L.*). The part covering Genesis and Exodus is now interestingly republished by a Roman Catholic publisher, with an introduction by a Roman Catholic O.T. scholar stressing the importance to Christians of listening to Jewish thought. Graubard's talks are rich and attractive, and often throw an unexpected light on the readings discussed.

J.V.M.S.

GRAVES, R.: *The Song of Songs*. 1973. Pp. 50. (Collins, London. Price: £2.95)

Robert Graves here translates the Song of Songs in the form of a drama with parts ascribed to bride and bridegroom and their friends,

and there are charming illustrations by the Swiss artist Hans Erni. The introduction relies heavily on the theories of Raphael Patai's *The Hebrew Goddess* (see *B.L.* 1969, p. 48; *Bible Bibliog.*, p. 174). This is a very attractive volume, but not one that makes — or was intended to make — a major contribution to O.T. scholarship.

R.J.C.

JACOB, B.: *Das Erste Buch der Tora: Genesis übersetzt und erklärt*. 1974 (1973). Pp. 1,055. (Ktav, New York. Price: \$50.00)

This translation and commentary on Genesis was first published in Germany in 1934 by the distinguished Jewish rabbi and scholar B. Jacob, who died in 1945. As a result of the political situation prevailing at that time it quickly became unobtainable. It is a massive work which aims at establishing the true meaning of the biblical text by a process of philological, grammatical and exegetical examination. It is in many ways a very conservative work and it includes a hundred page long appendix refuting the usual source-critical analysis chapter by chapter. In some respects too it is rather fanciful since it makes heavy use of a kind of symbolical interpretation so that, for example, the creatures in the covenant ceremony of Gen. 15 can be made to symbolize later generations of Israel. Its great strength lies in the vast amount of citation and discussion of material relating to the text from the ancient versions, the Mishnah and Talmud and the medieval Jewish commentators, which is otherwise hard to come by, especially for Christian scholars. The exegesis arrived at will have an interest and attraction of its own for Jewish readers, but scholars of all persuasions will no doubt find it a useful source book to refer to. It brings into one volume much useful grammatical and textual information which serve to clarify the text and to point to the way in which it has been interpreted. Its re-publication now therefore is a valuable service to scholarship.

R.E.C.

JACOB, B.: *The First Book of the Bible: Genesis. Abridged, edited and translated by E. I. Jacob and Walter Jacob*. 1974. Pp. x, 358. (Ktav, New York. Price: \$12.50)

This is an abridgement and translation of Rabbi B. Jacob's massive volume reviewed above. It compresses the exegesis into little more than a quarter of its original length by omitting the points of grammatical and textual discussion, and setting out only the concluding exposition. Hence it is aimed at the non-technical reader, and makes the commentary readily manageable for school and general use. It has been undertaken by the son and grandson of the original author.

R.E.C.

**The Jerusalem Bible. Popular Edition with Abridged Introductions and Notes* (ed. by A. Jones). 1974. Pp. xi + 1340 + 339. (Darton, Longman and Todd, London. Price: £1.60)

The text is that of the Standard Edition reviewed in *B.L.* 1967, p. 22 (*Bible Bibliog.*, p. 22) with the misprint in Ps. 122:6 corrected. The

introductions and the notes are reproduced from the Reader's Edition. A sentence of explanation might have helped the 'ordinary reader' to understand the verse-numbering of Dan. 3 and 6.

A.S.H.

JÜNGEL, E.: *Geistesgegenwart: Predigten*. 1974. Pp. 145. (Chr. Kaiser Verlag, Munich. Price: DM. 18.50)

This book contains a group of sermons preached during the period 1967-73 by the Professor of Systematic Theology in Tübingen in the Cathedral Church there. The title of the book indicates the main theme of the sermons, of which five are based on O.T. texts (Ps. 23; Ps. 68:20; Prov. 8:1-4; Eccles 8:16-17; Isa. 42:1-4). The approach in each case is expository and devotional, and the preacher shows insight and skill in expounding the relevance and profound significance of his subject for the individual man and for men in community. Probably the sermons on Eccles 8:16-17 and Isa. 42:1-4 will most engage the attention of O.T. scholars.

J.M.

KAISER, O.: *Isaiah 13-39. A Commentary*. Translated by R. A. Wilson (Old Testament Library). 1974. Pp. xix, 412. (S.C.M. Press, London; Westminster Press, Philadelphia. Price: £5.75; \$15.00)

For a notice of the original German edition of this work, which completes Professor Kaiser's commentary on the first part of the book of Isaiah in the *Das Alte Testament Deutsch* series, see *B.L.* 1974, p. 34. This volume completes the English translation of the work, of which the first volume was reviewed in *B.L.* 1972, p. 27 (*Bible Bibliog.*, p. 371). The very competent translation by the same hand as the first volume has been made with commendable speed, and the long delay anticipated in the earlier review has not occurred. As with the other volumes in this series it is a pity that there is no index. Even more unfortunate is the suppression of the bibliography, except for a brief list of commentaries. This represents a change for the worse in editorial policy since the publication of the first volume. The German original of the first volume contains a complete bibliography covering the whole of chapters 1-39, including references to articles confined to points in chapters 13-39: in other words, the two volumes were treated as a single work with the bibliography at the beginning. In the English version of the volume on chapters 1-12 readers were provided with a (much reduced) bibliography which omitted all works on chapters 13-39 only. This seemed a sensible proceeding at the time, since readers took it for granted that these works would appear in the bibliography of the volume on chapters 13-39 to which they were immediately relevant. But in fact they do not appear at all, as the bibliography has been entirely omitted from this volume. There are admittedly references to numerous books and articles in the footnotes; but this is no substitute for a proper bibliography. If it were, then the bibliography in the earlier volume would be unnecessary. It is to be hoped that this change of policy does not herald a general decline in the standards of the series.

R.N.W.

LANG, B.: *Anweisungen gegen die Torheit. Sprichwörter—Jesus Sirach* (Stuttgarter Kleiner Kommentar: AT, 19). 1973. Pp. 94. (Katholisches Bibelwerk, Stuttgart. Price: DM. 6.80)

A conventional commentary (such as the title of the series leads one to expect) on the 83 chapters of Proverbs and Ecclesiasticus in 94 pages would have been so brief as to be virtually useless. Instead, the author has very sensibly chosen a different method: an introduction to each book, paying special attention to its main themes, is followed by fairly detailed comment on its individual parts and on verses and passages selected for their exceptional significance or illustrative value. This has been done so skilfully that the general reader, for whom the series is intended, will be well equipped to go on and read the biblical text for himself with profit.

R.N.W.

*MARIA, Mother: *Amos. Prophet of God*. 1973. Pp. 75. (Greek Orthodox Monastery of the Assumption, Filgrave, Newport Pagnell, Bucks. Price: 90p)

After a brief and rather impressionistic introduction, Amos is vigorously translated in short lines, a headed oracle to a page. Text and divisions are based on the teaching of W. Baumgartner.

J.H.E.

MARIA, Mother: *The Psalms. An Exploratory Translation*. 1973. Pp. 304. (Greek Orthodox Monastery of the Assumption, Filgrave, Newport Pagnell, Bucks. Price: £2.00)

This translation of the Psalter, set out in groups of short lines, is carefully done and to good effect. God is addressed as 'Thou' and his name given as 'Jahwe'.

J.H.E.

*MAY, H. G., and METZGER, B. M. (ed.): *The New Oxford Annotated Bible with the Apocrypha (Revised Standard Version). An Ecumenical Study Bible*. 2nd edition. 1973. Pp. xxviii, 1,564, xxii, 298 with 14 maps and indexes. (Oxford University Press, London and New York. Price: £4.80; \$11.95)

To the original *Oxford Annotated Bible* (see *B.L.* 1963, p. 25 (*Decade*, p. 419)) the Apocrypha was added in 1965. Now comes a further enlarged version, still based on the RSV but using the 1971 second edition of the N.T. Articles, annotations and introductions have been revised in the light of current research, several new articles have been added, and the maps are from the recent second edition of the *Oxford Bible Atlas*. For anyone, particularly the non-specialist reader, who needs clear, concise and reliable comment and explanation, this is excellent value.

E.B.M.

*MILLER, J. M., and TUCKER, G. M.: *The Book of Joshua* (Cambridge Bible Commentary on the N.E.B.). 1974. Pp. x, 206. (Cambridge University Press. Price: £3.60 (cloth), £1.60 (paper))

A comprehensive Introduction dealing with the literary, historical and theological problems of the book is followed by a passage-by-passage commentary. The volume contains five maps and the authors have

appended a most helpful list of geographical terms in Joshua and a Gazetteer which lists the many towns and cities mentioned in the book and their location where this is known. Warmly recommended for both teacher and student alike.

E.W.N.

MOTYER, J. A.: *The Day of the Lion. The Message of Amos* (The Voice of the Old Testament). 1974. Pp. 208. (Inter-Varsity Press, London. Price: £1.75 (cloth), £1.00 (paper))

This is the first in a new series of O.T. expositions of which Motyer himself is the general editor. His presentation of the twentieth-century relevance of Amos's oracles will be appreciated by preachers who will also find the constant allusions to the N.T. useful. Variant methods of interpretation and other exegetical problems receive fairly full treatment in footnotes.

J.W.M.

NAMIKI, K., and SACON, K. K.: *Yogensho* (The Prophets). 1974. Pp. 282. (Kōdan-sha, Tokyo. Price: ¥ 2,000)

This is the second of four supplementary volumes of a new paraphrastic translation project of the Bible entitled *Seisho no Sekai* (The World of the Bible). It comprises Amos and Isa. 40-66 with notes and comments (Amos by Namiki and Isaiah by Sacon). There is also a general introduction on prophecy by Namiki.

K.K.S.

**The New English Bible with the Apocrypha*. 1974. Pp. xxi, 1,166 (including an Appendix), ix, 275, ix, 336. (Penguin Books, Harmondsworth. Price: £1.60)

The publication of the New English Bible with Apocrypha for the first time in paperback is to be welcomed. It is set in the same type as the original standard edition published in 1970 by the Oxford and Cambridge University Presses (*B.L.* 1970, pp. 34, 78 (*Bible Bibliog.*, pp. 224, 268)). As in the earlier edition there is an Appendix of two pages following the O.T. section giving information on measures of length and capacity and on weights and coins. The fact that the price is almost as high as that of the original hardback edition is a sign of the times; but in 1974 it is good value for money.

R.N.W.

*PHILLIPS, A.: *Deuteronomy* (Cambridge Bible Commentary on the N.E.B.). 1973. Pp. xii, 237. (Cambridge University Press. Price: £3.80, \$11.95 (cloth), £1.50 (paper))

*NICHOLSON, E. W.: *Jeremiah 1-25* (Cambridge Bible Commentary on the N.E.B.). 1973. Pp. xii, 221. (Cambridge University Press. Price: £3.20, \$9.95 (cloth), £1.50 (paper))

These two volumes fully maintain the high standard already set for this admirable series of commentaries. Both volumes reflect sound scholarship and are characterised by careful and thoughtful exposition in simple, non-technical language. In the commentary on Jeremiah the Deuteronomic elements are carefully discriminated.

L.A.P.

Pismo Święte Starego Testamentu / wstęp — przekład z oryginału — komentarz (*The Holy Scripture of the Old Testament: Introduction, Translation from the Original, Commentary*) under the direction of Professor S. Łach, Catholic University of Lublin. iv, 1: *Księgi Samuela* (*The Books of Samuel*), by J. Łach. 1973. Pp. 540. (Pallottinum, Poznań — Warsaw. Price: Złoty 170)

This is a further volume of the large commentary series produced by Polish Catholic biblical scholars, referred to in *B.L.* 1974, p. 37 f. Like the other more recent volumes of the series it offers in addition to the normal commentary some useful excursuses.

M.B.

Psautier français: une proposition œcuménique. Version nouvelle pour la prière, la lecture publique et le chant. 1973. Pp. 319. (Editions du Cerf, Paris; Desclée, Paris. Price: Fr. 18,80)

This new translation of the Psalms is the fruit of almost ten years of interconfessional co-operation between the Roman Catholic Church in France and the Eglise Réformée de France. Each psalm is 'pointed' in such a way as to make it usable in both Churches both for recitation and for chanting. An introduction discusses the problems of translation and explains the principles on which the system of pointing is based. Particularly noteworthy is the effort which has been made to approximate the style and pointing as closely as possible to the rhythms of Hebrew poetry. The problem of combining clarity, contemporary language, poetical rhythm and scholarly standards of translation in a single version is a formidable one. A comparison of the result with earlier attempts suggests that a remarkable degree of success has been achieved. The volume concludes with a small number of critical notes on especially difficult passages and a list of psalms set for the offices of the Roman Catholic Church.

R.N.W.

REDPATH, A.: *Faith for the Times. Studies in the Prophecy of Isaiah Chapters 40 to 66. Part 1. The Promise of Deliverance.* 1972. Pp. 160. (Pickering and Inglis, London. Price: £1.50)

This book, the first of three which will together form a complete commentary on Isa. 40–66, is based on a series of thirteen sermons preached in Moody Church, Chicago and covers chapters 40–48. There is a foreword by Billy Graham. The author combines Isaian authorship with the view that these chapters refer to the Babylonian Exile by attributing to the prophet such a remarkable longevity that he was able to address the Judaean people 'as they were about to enter the captivity of Babylon' (p. 14). The treatment of these chapters as essentially messianic follows the traditional lines of Christian interpretation. There is some sound exposition of major themes — the uniqueness of the true God, grace and forgiveness, trust and commitment — in terms of their application to personal faith.

R.N.W.

RIDDERBOS, N. H.: *De Psalmen opnieuw uit de Grondtekst vertaald en verklaard. Tweede Deel, Psalm 42–60* (*Korte Verklaring der Heilige Schrift met nieuwe Vertaling*). 1973. Pp. 269. (Kok, Kampen. Price: Fl. 22,50)

The character and quality of this predominantly exegetical commentary on the Psalter have been sufficiently indicated in connexion with

the first volume (*B.L.* 1963, p. 27; *Decade*, p. 421), although it should be added that the present work contains a section on Asaph and the Korahites which had been omitted from the earlier introduction as being more suitable here. For the rest, it is sufficient to say that the author, while conservative in outlook, adopts a cautious but not altogether unsympathetic attitude towards current attempts to deal with the relationship between the psalms and the cult; and on the whole one is left feeling that it is good to have such temperate and scholarly encouragement to think again!

A.R.J.

SACCHI, P.: *Ecclesiaste* (Nuovissima Versione Della Bibbia, 20). 1971. Pp. 227. (Edizione Paoline, Rome. Price: Lire 850)

Almost half of this admirable introduction to Ecclesiastes is devoted to a discussion of questions of canonicity, date, structure and an analysis of the main themes in the thought of Qohelet set against the background of the cultural milieu of Jerusalem in the 3rd century B.C. The commentary, which is based on the essential unity of the book, has all the marks of one who has thought his way judiciously through the problems posed by the book.

R.D.

SCHEDL, C.: *Rufer des Heils in heilloser Zeit: der Prophet Jesajah Kapitel i-xii logotechnisch und bibeltheologisch erklärt*. 1973. Pp. xviii, 392, 10. (F. Schöningh, Paderborn. Price: DM. 28.00)

Scientific-looking terms like 'structure' and 'logotechnisch' cannot disguise the facts that this work (a) depends on a sort of numerological exegesis which scholars will find incredible, and (b) further depends on peculiarities like the spaces and blank lines of one particular manuscript, the Codex Leningradensis. All the other insight, and the diligence, of the author will be nullified for almost all readers by these assumptions. At a time when new approaches are being made to understanding the text 'as it stands' and to appreciating its exact literary form, it would seem vital to keep these new approaches quite distinct from this kind of latter-day *gematria*.

J.B.

SCHMIDT, W. H.: *Exodus* (Biblischer Kommentar, A.T. II, 1). 1974. Pp. 1-80. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.80)

The first fascicle covers 1:1-2:10, and makes a start on 2:11-25. Besides the usual commentary, given under the familiar headings of the series, there are separate discussions devoted to Pithom and Rameses (the identification of the sites and their significance), the problem of the levitical affiliation of Moses (one can come only to the uncertain conclusion that there was no genealogical connection between Moses and Levi), and the meaning of the name Moses (derivation from the Egyptian root meaning 'to give birth' remains the most likely). While one might have wished for a fuller discussion of some of these individual points, the commentary itself is thorough and clear. Particular attention is paid to literary criticism, about which the author finds considerably less agreement in Exodus than in Genesis, but the text-critical and traditio-historical treatment is also detailed and comprehensive. The regular bibliographies add to the value of this commentary.

A.D.H.M.

SCHOORS, A.: *Jesaja I* (De Boeken van het Oude Testament, IX A). 1972. Pp. 218. (J. J. Romen en Zonen, Roermond. Price: Fl. 38.00)

Chapters 1-39 of Isaiah provide many problems for the commentator, and this concise work in a Dutch Catholic series offers an excellent attempt to tackle them with caution and clarity. It is a model of conciseness, and contains a brief introduction, with a fresh translation into Dutch, and the main commentary set in columns beneath this. Textual notes are brief, and are only given to justify the translation; Hebrew words are transliterated. Altogether an immense amount of information is packed in, with up-to-date bibliographies inserted where individual problems of interpretation require them. The author's approach is one of caution rather than of attempting any radically new avenues of exegesis, but he offers very sound and worthwhile criticisms of many recent suggestions, and indicates where the truth is likely to be found. The work as a whole is an excellent guide for the student and general reader, whilst not lacking in freshness for the scholar. That it is in Dutch will no doubt discourage many potential readers, although it is not difficult to find one's way through it. It is certainly to be recommended as a very useful volume.

R.E.C.

SCHOORS, A.: *Jesaja II* (De Boeken van het Oude Testament, IX B). 1973. Pp. 225-392. (J. J. Romen en Zonen, Roermond. Price: Fl. 29.50)

This is the second part of the author's commentary on the book of Isaiah in this well known Dutch series, and covers chs. 40-66. It appeared in the same year as the author's *I am God your Saviour* (B.L. 1974, p. 59), and the two works are to some extent complementary: the English work is fuller, but covers only part of chs. 40-55. There are no startlingly new theories here, but reference may be made to the author's attitude towards certain controversial questions: there is no universalism in chs. 40-55, and no eschatology in the sense of an expectation of a radical break with the present age; the Servant of the 'Servant Songs' is the prophet himself, the final 'song' (52:13-53:12) being the work of a disciple. Chs. 56-66 are a collection of short pieces composed within the period c. 537-445 B.C., and a more precise dating is rarely possible. The similarities between parts of these chapters, especially chs. 60-62, and chs. 40-55 are to be put down as plagiarism or imitation. This volume will be a useful addition to the stock of commentaries on Isa. 40-66.

R.N.W.

SEKINE, M.: *Shihen* (Psalms). 1974. Pp. 425. (Iwanami Shoten, Tokyo. Price: ¥ 350)

This is a popular edition of the translation of the Psalms extracted from the author's previous book (B.L. 1974, p. 39), with a new general introduction and short comments.

K.K.S.

SEKINE, M., and SHINMI, H.: *Chie to Mokushi* (Wisdom and Apocalyptic Literature). 1974. Pp. 356. (Kōdan-sha, Tokyo. Price: ¥ 2,000)

This is the first of the four supplementary volumes of *Seisho no Sekai* (The World of the Bible, 6 volumes) and is a new translation of Proverbs and the Wisdom of Solomon (by Sekine) and of Dan. 8-12,

4 Ezra 3-14 and selected portions of Enoch (by Shinmi), with a general introduction to the wisdom and apocalyptic literature, and notes and comments by the translators. K.K.S.

THOMPSON, J. A.: *Deuteronomy. An Introduction and Commentary* (Tyndale Old Testament Commentaries). 1974. Pp. 320. (Inter-Varsity Press, London. Price: £2.30 (cloth), £1.95 (paper))

A full introduction, dealing with the background, structure, date, authorship and theology of Deuteronomy, is followed by a section-by-section exposition. Although writing from a conservative standpoint, the author presents his own conclusions after giving a fair summary of other views and contributions. Rejecting Mosaic authorship, he contends that Moses provided the heart of the book, which is, therefore, 'based firmly on the historical figure of Moses'. A substantial portion belongs to a pre-seventh century date and may have assumed its present form in the period of the United Monarchy, only two or three centuries after Moses. Despite its conclusions, the introduction provides the judicious general reader with sound information about the main trends of Deuteronomic studies. In the expository section, which is again packed with information, the author has drawn competently on his thorough knowledge of linguistic, archaeological and comparative material. G.H.J.

VAUGHAN, C. (ed.): *The New Testament From 26 Translations*. 1967. Pp. (8), 1,237.

VAUGHAN, C. (ed.): *The Old Testament Books of Poetry From 26 Translations*. 1973. Pp. (14), 710. (Zondervan, Grand Rapids, Michigan. Price: \$9.95 each)

Comment on the O.T. volume will indicate the character of the N.T. one. The A.V. is printed, usually verse by verse, in bold type; under each verse, selections from various translations in roman type. Necessarily, the choice of parallels is limited and the omissions will raise questions. Thus Job 19:26 does not include J.B., N.E.B., or N.A.B. An unusual feature is the inclusion of excerpts from English translations of LXX and the Peshitta ('Aramaic'). In addition to the 'standard' versions, a number of others have been used. Unfortunately the ordinary reader will have no way of evaluating the translational quality of a particular excerpt. A.S.H.

DE WAARD, J., and NIDA, E. A.: *A Translator's Handbook on the Book of Ruth* (Helps for Translators, xv). 1973. Pp. vii, 111. (United Bible Societies, London. Price: £1.50)

Since this volume is an aid to translation into any language, the authors have been obliged to discuss in some detail cultural, historical and linguistic matters that could raise problems not normally encountered in translating into English. The result is an exegetical commentary with an international flavour on the Hebrew text of Ruth. The English translation used is T.E.V. (Stage II) and the work is based on up-to-date scholarship which has been extensively documented in the footnotes. The style is highly readable and the book should prove useful to teachers and students of Hebrew as well as to translators. J.W.M.

WESTERMANN, C.: *Genesis* (Biblicher Kommentar, A.T., I, 9 and 10). 1974. Pp. 641-720, i-viii, 721-824. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.80, 16.80)

With these two fascicles the *Genesis Urgeschichte* (chs. 1-11) is completed. Fasc. 10 contains indexes of biblical passages, names and subjects, Hebrew words in Gen. 1-11 and a page of corrigenda and addenda. It also contains a discussion of the theological significance of these chapters, their tradition-history, the Priestly and Jahwistic sources and their redaction. A binder is included for subscribers. (Previous fascicles have been noted in *B.L.* 1968, p. 29; 1969, p. 27; 1970, p. 37; 1971, p. 34; 1972, p. 32 (*Bible Bibliog.*, pp. 83, 153, 227, 310, 376); 1974, p. 41.)

A.S.H.

WILDBERGER, H.: *Jesaja* (Biblicher Kommentar, A.T., x/1, 7). 1974. Pp. 497-576. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 9.80)

This fascicle (see *B.L.* 1973, p. 31; *Bible Bibliog.*, p. 453 for the previous one) is the first of the second volume of this excellent commentary. It discusses 13:1-14:2, which is tentatively dated soon after Nebuchadnezzar's death; 14:3-23, in which a poem in verses 4b-21 is thought to have been adapted by an editor who intended 'Babylon' to be a veiled reference to Persia; and 14:24-7 and 28-32 (the fascicle ends in the discussion of the latter passage), which are regarded as essentially Isaianic.

J.A.E.

DE WILDE, A.: *Het Boek Job, ingeleid en vertaald*. 1974. Pp. 106. (H. Veenman, Wageningen. Price: Fl. 13.00)

This is a new translation of the Book of Job, the result of the study of the text and the ancient translations. The author has used commentaries and translations of the last century and has added some interesting new emendations. The work is written in an excellent style. This well produced book contains further a short Introduction (pp. 9-12), a justification of the textual reconstructions (pp. 99-101) and an index of the main concepts. The author, a very learned emeritus pastor of the Reformed Church in the Netherlands, has also prepared a commentary on the Book of Job, and it is desirable that his translation and commentary should be published together in one of the modern languages.

P.A.H. deB.

WOLFF, H. W.: *A Commentary on the Book of the Prophet Hosea*. Translated by G. Stansell (Hermeneia — A Critical and Historical Commentary on the Bible. Edited by P. D. Hanson). 1974. Pp. xxxii, 259. (Fortress Press, Philadelphia. Price: \$19.50)

This, the first in the Hermeneia series of commentaries, is a translation of the second edition of Wolff's *Dodekapropheton, I: Hosea* (Biblicher Kommentar, A.T., xiv, 1), noted in *B.L.* 1966, p. 30, *Decade*, p. 650. Opportunity has been taken to update the bibliographical material and to refer to English translations of German works wherever possible. The index of biblical passages has been shortened, but an author index has been added. Further improvements on the German edition are in the use of double columns, footnotes and different type

settings, all of which make the work more attractive and less confusing for the reader. The end-papers carry reproductions of Qumran fragments of Hosea, text and commentary.

J.W.M.

6. LITERARY CRITICISM AND INTRODUCTION (including History of Interpretation, Canon and Special Studies)

ANDERSON, B. W.: *Out of the Depths. The Psalms Speak for Us Today*. 1974. Pp. x, 198. (Westminster Press, Philadelphia. Price: \$3.50)

An excellent popular guide to the study of the Psalms. The essentials of the modern approach to the subject are concisely explained and the relationship of the Psalms to Israel's environment and to her own faith and worship is effectively presented. Then, following the lines of Gunkel's form-critical analysis, the author deals with the main literary categories, illustrating their characteristics by selective quotation. In a brief Epilogue he makes some sensible suggestions for the use of Psalms in Christian worship. The usefulness of the book is enhanced by the inclusion of lists showing the classification of the Psalms cited in the book and also the literary category of every Psalm in the Psalter, and of notes, a glossary, and an up-to-date bibliography.

G.W.A.

BEEGLE, D. M.: *Scripture, Tradition, and Infallibility*. 1973. Pp. 332. (Eerdmans, Grand Rapids, Michigan. Price: \$4.95)

This is a new version of an earlier book, *The Inspiration of Scripture*, published in 1963. It takes new material into account and, according to F. F. Bruce, who writes a Foreword, 'strikes a more positive note'. Written from within a conservative context, the book seeks to take up an open-minded position. Its importance, for those not standing within the background of conservatism, lies less in the argumentation itself than in the evidence it affords of movement and questioning within conservative theology.

J.B.

BELTZ, W.: *Die Kaleb-Traditionen im Alten Testament* (B.W.A.N.T., 18 (98)). 1974. Pp. xii, 155. (Kohlhammer, Stuttgart. Price: DM. 32.00)

The Caleb traditions treated here are especially those to be found in Num. 13 f.; Josh. 14; 15, and the genealogies of 1 Chr. 2; 4. Eissfeldt's source L is accepted, but Beltz goes beyond Eissfeldt not only in assigning more material to this source but also in seeing it as a coherent tradition which is characterized by hostility to the *Kulturland*. It is to be taken as the tribal tradition of a semi-nomadic southern group, specifically the tribe of Caleb. In Josh. 15:14-19 the L tradition reflects the independence of Caleb over against Judah, and in Josh. 14:6-15 it confirms what may be concluded from earlier L material in Num. 13 f. — that Caleb is original to the spy-tradition while Joshua is not. The relationship of Caleb to Judah was a very loose one (it is described as analogous to that which existed between the semi-nomads of the Mari texts and the kingdom of Mari), and it preserved its independence until the post-exilic period. The conditions of this late time are reflected in the present form of the Hexateuch.

A.D.H.M.

BIETENHARD, H.: *Caesarea, Origenes und die Juden* (Franz Delitzsch-Vorlesungen, 1972). Pp. 76. (Kohlhammer, Stuttgart. Price: DM. 25.00)

Between chapters on Caesarea and Origen's time there, on the light he throws on Palestine and on both sides of Jewish-Christian polemics (with special concentration on Rom. 11), the chapter of greatest interest for O.T. students is 3, 'Jewish Traditions in Origen', which shows Origen's indebtedness to Jewish sources on some 24 O.T. passages and various apocryphal books or passages.

R.M.

LA BONNARDIÈRE, A.-M.: *Le Livre de Jérémie* (Biblia Augustiniana A.T.). 1972. Pp. 113. (Etudes Augustiniennes, Paris. Price: Fr. 40.00)

The scope of the work includes Lamentations and Baruch. The author's series already includes studies of Augustine's use of Deuteronomy (1967), the Historical Books (1960), the Twelve Prophets (1964), and Wisdom (1970). The long Introduction summarizes Augustine's (admittedly restricted) use of Jeremiah in moral, controversial and exegetical contexts, and lists the textual variants which he attests. In the last part (pp. 83-103) all Augustine's citations of Jeremiah, Lam. and Bar. are listed, his own works which refer to each text being given in chronological order together with the other O.T. and N.T. texts used in each context.

R.M.

BROWNE, S. G.: *Leprosy in the Bible*. Second edition. 1974. Pp. 24. (Christian Medical Fellowship, London. Price: 20p)

In this pamphlet the Director of the Leprosy Study Centre, London discusses the problems of the identification and translation of the Biblical terms *šār'a't* and *lepra* in the light of the medical history of leprosy. He concludes that 'there are no positive proofs that leprosy is referred to in the Old Testament', though *lepra* in the N.T. probably did include true leprosy, which had by that time reached the Mediterranean regions. These conclusions do not significantly differ from the information to be found in up-to-date Biblical dictionaries, but it is useful to have an expert account of the question from the medical side.

R.N.W.

BÜHLMANN, W. and SCHERER, K.: *Stilfiguren der Bibel. Ein kleines Nachschlagewerk* (Biblische Beiträge, 10). 1973. Pp. 113. (Schweizerisches Katholisches Bibelwerk, Fribourg. Price: S.Fr. 12.90)

This handy little encyclopedia is the result of the work of a seminar held by Professor Keel in 1971. It is designed to serve students as a first orientation in the immense field of Biblical styles and typical forms of expression. Bullinger's *Figures of Speech used in the Bible* as well as E. König's and L. Alonso Schökel's more recent work stand behind this modest introduction, which succeeds splendidly in giving a systematic elucidation of the technical jargon of literary criticism. The authors have divided the material into six sections: figures of repetition, syntax, abbreviation, enumeration (cumulative effect), extension of meaning (grades of metaphor and allegory), and circumlocutions of all kinds. A few examples in an appendix by O. Rickenbacher test the methods employed and a bibliography completes the task. This is a model of what a useful tool should be.

U.E.S.

CARMICHAEL, C. M.: *The Laws of Deuteronomy*. 1974. Pp. 277. (Cornell University Press, Ithaca and London. Price: \$11.50; £5.75)

Deuteronomy is understood as a single whole constructed in an intricate but deliberate way as a normative standard of instruction, which makes constant and free use of past legal and narrative traditions. Carmichael's main aim is to explain the perplexing order in which the laws appear, an order which, it is argued, is the result of the method used by the author of Deuteronomy (D) in drafting his laws. D's technique, which is allusive, digressive and eclectic, involves the expansion of material presented at the beginning of his code with material taken from earlier traditions. So a basic statement of law in 12:1-28 is reworked in 12:29-16:17, under the formative influence of D's own preceding historical and hortatory speeches together with legal and narrative traditions from Genesis-Numbers. The process of reworking and expansion is then repeated in 16:18-19:21, and in succeeding laws up to 26:11. This is a novel and provocative approach to the problem which deserves close attention, even though the sometimes very tenuous connexions established between D and earlier material remain unconvincing.

A.D.H.M.

CUNCHILLOS, J.-L.: *La Bible. Première Lecture de l'Ancien Testament, I* (Le Point Théologique, 11). 1974. Pp. 155. (Editions Beauchesne, Paris. Price: Fr. 21.00)

Written to encourage Christian congregations in Bible study, this book provides an admirable introduction, for the general reader, to the critical study of the O.T. General principles of Biblical interpretation are set out, and the study of selected O.T. passages serves to illustrate these. The stress throughout is on faith as the prerequisite for a true appreciation of the Biblical message and its relevance today. A further, supplementary volume is planned.

G.I.E.

FOHRER, G.: *Die Propheten des Alten Testaments*. 1974. Band 1. *Die Propheten des 8. Jahrhunderts: Amos, Hosea, Jesaja, Micha*. Pp. 176. Band 2. *Die Propheten des 7. Jahrhunderts: Zephania, Nahum, Habakuk, Jeremia*. Pp. 175. (Gerd Mohn, Gütersloh. Price: DM. 19.80 each)

The object of these volumes is to provide a running commentary, together with minimal introduction, on those passages which can be attributed to the historical personalities. A sustained effort is made to strip away all later additions and editorial reworking. The passages are selected in an over-all chronological pattern, but within any one period of prophetic activity (e.g. the early period of Isaiah or Jeremiah) on the basis of thematic divisions. Footnotes to Fohrer's translation simply point out additions, omissions or textual difficulties. The exposition is without scholarly apparatus, on the ground that Hebraists will know where to go for it and others will not need it. The project is carried out with all Fohrer's skill and accuracy and is largely based on his previous work on specific problems. Many however will feel that the method itself is questionable. It is unabashed historicism. Confidence that we can recover the *ipsissima verba* of the prophets scarcely wavers. The problems created by redactional activity are largely ignored. These are volumes which will be valuable to those who take into account the hidden presuppositions of the author as they read.

D.R.J.

FOHRER, G. and others (ed.): *Exegese des Alten Testaments. Einführung in die Methodik* (Uni-Taschenbücher, 267). 1973. Pp. 229. (Quelle & Meyer, Heidelberg. Price: DM. 13.80)

This book is intended as a useful guide to students in the application of modern critical methods for the exegesis of the O.T. After drawing attention to the problems which confront the commentator, the authors then offer a brief discussion of the text of the O.T., the various translations and the various critical methods which should be used. In the last chapter the principles which have been discussed are applied in a practical way to an analysis and interpretation of Gen. 28:10-22. A very comprehensive bibliography is supplied, as well as a subject index. The contributors to this useful volume are G. Fohrer, H. W. Hoffmann, F. Huber, L. Markert and G. Wauke.

E.R.R.

GLATZER, N. N. (ed.): *The Dimensions of Job — A Study and Selected Readings*. 1969. Pp. x, 320. (Schocken Books, New York. Price: \$3.95)

Perhaps no book in the O.T. illustrates more cogently the intricacies of eis- and exegesis than Job. There are no agreed norms of interpretation, only many kinds of inspired voices. Glatzer gives us within the measure of lucid citations the immeasurable area of opaque questioning. Jews, Christians, humanists, from the time of Lowth to some of our contemporaries, contribute to this symphony. The editor leaves us in no doubt that the men of faith as well as the rationalists, idealists, psychologists, and existentialists displayed a remarkable creativity in their commentaries and answers to Job, and that they always missed the point. The text was not looked at with a naked eye and the book's challenge only partially accepted. Thus Glatzer's magnificent anthology comes to the reader with a critical caveat and as a preparation for better things. He looks for the pioneering spirits who will do better than, say, Baek and Buber, Daniélou and Claudel, Kant and Kierkegaard. Meanwhile the richness of the present offering will reward all who care for the problems of Job.

U.E.S.

GOEKE, H.: *Das Menschenbild der individuellen Klagelieder. Ein Beitrag zur alttestamentlichen Anthropologie*. 1971. Pp. 366. (Dissertation, Katholisch-Theologische Fakultät, University of Bonn)

This doctoral thesis, excellently reproduced from typescript, was supervised by G. J. Botterweck and is much affected by the 'theological dictionary' approach. Types of utterance reflecting the human condition are taken from the Individual Laments of the Psalter and studied first separately, then synthetically. Thus we are taken first through the experiences of constriction, loneliness, helplessness, suffering, enemies, punishment by God, trust in God, etc.; then we are given a general portrayal of man from these materials — his unity of being, his setting in community and history and under God's claim, etc. In this approach the particular power of each whole psalm has no place. The author sometimes shows inexperience, as when he seems unaware that Mowinckel soon changed the view of these psalms that he had presented in *Psalmstudien* 1; especially *Det Gamle Testamente* iv, 1, 1955, should have been used.

J.H.E.

GOUDERS, K.: *Die prophetischen Berufungsberichte Moses, Isaías, Jeremias und Ezechiel. Auslegung, Form- und Gattungsgeschichte, zu einer Theologie der Berufung.* 1971. Pp. 354. (Dissertation, Katholisch-Theologische Fakultät, University of Bonn)

In the first two parts of this work, the three calls of Moses — E, J and P — and the calls of the three prophets are examined, by analysis of the material, and form-critically. This establishes two types, called a Jeremiah-type and an Isaiah-type, with Ezekiel's call representing a conflation. Stress is laid upon the particular contribution of the prophet's own personality. In the final section, the theological nature and purpose of the call narratives are discussed in relation to their establishment of the legitimization of the prophets. There is a particular section devoted to a critical appraisal of the work of H. Graf Reventlow. There is much useful observation, though the work follows now fairly clear lines of discussion.

R.P.A.

HAGEDORN, D.: *Der Hiobkommentar des Arianers Julian* (Patristische Texte und Studien, 14). 1973. Pp. xc, 409. (W. de Gruyter, Berlin. Price: DM. 92.00)

The importance of this edition is clear from the fact that only four Greek patristic commentaries on Job are extant: the theologically valuable work of Didymus the Blind (Alexandrian, 4th century, recovered in papyrus from Tura in 1941 and so far partly published, edited by A. Henrichs and others, including D. Hagedorn himself, Bonn, 1968); the mainly moralistic commentary of Chrysostom (unpublished except in the unsatisfactory 16th century Latin version of Perionius) and this of Julian, the text of which Hagedorn has admirably established from both MSS and catenae. In his Introduction he proves, by careful comparison of too many passages for coincidence to be possible, that this 'Julian of Halicarnassus' is the same as the compiler of the Apostolic Constitutions and the author of the Pseudo-Ignatian letters. The commentary may be dated between 357 and 365 A.D. Julian's text is mainly of 'Lucianic' type but he knew several textual traditions. His exegesis is of Antiochene type with frequent use of Greek scientific sources, especially Pseudo-Plutarch. His references to 'Syrian' exegetes may link him with at least the school of Ephrem.

R.M.

HAGNER, D. A.: *The Use of the Old and New Testaments in Clement of Rome* (Supplements to *Novum Testamentum*, xxxiv). 1973. Pp. vii, 393. (Brill, Leiden. Price: Fl. 88.00)

This is a mainly text-critical study, about two-thirds on the N.T. In the section on the O.T. (pp. 21-132), Clement's citations (exact or free) and allusions are tested against the main LXX witnesses; Clement's text is found to agree with B at least as often as with A. Canon and interpretation are dealt with in shorter chapters, that on canon being somewhat impaired by inappropriate presuppositions concerning the category 'apocryphal'. While Hagner himself regards his work as not yet a definitive study of Clement's O.T. quotations, he gives a useful account of the text-critical situation which is probably adequate for most students' needs.

R.M.

HAUSEN, A.: *Hiob in der französischen Literatur. Zur Rezeption eines alt-testamentlichen Buches* (Europäische Hochschulschriften). 1972. Pp. 265. (Herbert Lang, Berne; Peter Lang, Frankfurt am Main. Price: DM. 40.00)

This thesis is reproduced by photocopy from the author's typescript and can be read with tolerable ease. After a brief sketch of the history of the transmission of Job and the early changes and distortions in the approach to, and interpretation of, the book the work proceeds systematically in the investigation of the place of Job in French literature. We move therefore from the religious aura of mystery plays to the complex worlds of the Reformation and the pre-revolutionary rationalism of Voltaire. Every philosophy finds a reflection of its god, destiny, and man in Job. The exemplar of patience can also stand as protester of atheism. 'Jobisme' can altogether depart from its Biblical moorings. Of all the moderns Paul Claudel achieves an authentic understanding of solitude, illness, suffering, and death within a Jobian framework of faith. The literary works do not lessen, but strengthen, the demand for sound and great commentaries such as Dhorme's, Steinmann's, and Terrien's. The tension between exegesis and eisegesis operates at a very creative level.

U.E.S.

HAYES, J. H. (ed.): *Old Testament Form Criticism* (Trinity University Monograph Series on Religion, II). 1974. Pp. xix, 289. (Trinity University Press, San Antonio, Texas. Price: \$8.00)

This valuable situation report begins with a brilliant history of 'The Study of Forms' from biblical times to the present day (M. J. Buss). There follow five thorough and penetrating essays with immense bibliographies, by relatively young scholars, on Narrative (J. A. Wilcoxon), Law (W. M. Clark), Prophecy (W. E. March), Psalms (E. Gerstenberger) and Wisdom (J. L. Crenshaw). There are some recurring themes such as the phenomenal pre-eminence of Hermann Gunkel, and the emphasis on social and political factors. All agree that form-criticism is only one among several essential tools, and it is most encouraging that the last page has a reference to larger literary structures and the intention of the final editor. There are three indices.

J.F.A.S.

HIDAL, S.: *Interpretatio Syriaca. Die Kommentare des Heiligen Ephraem des Syrers zu Genesis und Exodus mit besonderer Berücksichtigung ihrer Auslegungsgeschichtlichen Stellung* (Coniectanea Biblica, O.T. Series, 6). 1974. Pp. xii, 155. (Gleerup, Lund. Price: Sw.Kr. 40.00)

Hidal conducts his study of Ephraem's exegetical methods under the following headings: general characteristics, contemporary Jewish, Greek and Syrian exegesis, symbolical interpretation, Creation, Fall, anthropomorphisms and haggada. A fair proportion of the work is devoted to examination of passages illustrative of Ephraem's style. The 'striking parallels' with Ephraem's hymns leave no room for doubting that he was the author of the commentaries. His exegetical principles mark him as far removed from the Alexandrian practitioners and more akin to the Antiochene school. Hidal presents a good case against the theory that Ephraem was dependent, in any direct way, on Jewish haggadic traditions. The bibliography is good; its failure to

mention C. A. Credner's *De Prophetarum Minorum Versionis Syriacae Quam Peschito Dicunt Indole* (Göttingen, 1827) is entirely understandable. Credner has useful things to say on certain aspects of Ephraem's work — principally those aspects treated in Hidal's first chapter.

R.P.G.

*HINSON, D. F.: *Old Testament Introduction 2. The Books of the Old Testament* (T.E.F. Study Guides, 10). 1974. Pp. xiv, 160 with 1 map, 20 illustrations, 1 chart. (S.P.C.K., London. Price: £1.50)

This, the second in a series of three works on O.T. introduction, is of the same high standard as the first (see *B.L.* 1974, p. 20). The format is also the same and again the work, which does not include a study of the apocryphal literature, is soundly based on views that are widely accepted by present-day scholars. It will be greatly welcomed in our schools and colleges, though it is primarily intended for use in countries where English is a second language.

J.W.M.

HOLLADAY, W.: *Jeremiah: Spokesman Out of Time*. 1974. Pp. 158. (United Church Press, Philadelphia. Price: \$2.95)

Holladay has a double qualification for writing this book: he has long had a scholarly interest in the book of Jeremiah, and he has direct and varied experience of teaching the book to groups of people unfamiliar with the techniques of O.T. scholarship but with searching questions to ask. He focuses his treatment on some of the most distinctive features of the book and thereby achieves a measure of concentration, avoiding the danger of dissipation which always threatens a popular work. He touches on the call story, the sexual and the war imagery, the 'confessions', the scroll and the conflict with Jehoiakim, and the oracles against foreign nations. Finally he turns to the most difficult and hazardous task of all — the attempt to say what Jeremiah's words mean for us, and what kind of transformation they have to undergo in order that they may make as heavy demands on us as they made on the ancient men who first heard them.

W. McK.

HOSSFELD, F. L. and MEYER, I.: *Prophet gegen Prophet. Eine Analyse der alttestamentlichen Texte zum Thema: Wahre und falsche Propheten* (Biblische Beiträge, 9). 1973. Pp. 231. (Schweizerisches Katholisches Bibelwerk, Fribourg. Price: S.Fr. 26.70)

This volume is a welcome addition to the growing literature on the subject (see, e.g., *B.L.* 1963, p. 54 (*Decade*, p. 448); 1972, p. 34 (*Bible Bibliog.*, p. 378)) in that it attempts a comprehensive and chronologically arranged analysis of the relevant O.T. texts. Individual narratives in the historical books (Num. 11:16 f., 24b-30; 1 Kings 13:22) indicate that an inner-prophetic conflict existed in the early period and suggest that the complexity of prophecy made tension inevitable. The main part of the work is concerned with the disputation passages in pre-exilic and exilic prophecy with special reference to Jeremiah (but regrettably without reference to Overholt's study of 'falsehood' in his theology (see *B.L.* 1971, p. 44; *Bible Bibliog.*, p. 320)).

It is shown that the prophets stood outside the current understanding of prophecy (Amos), that they viewed their conflict with their colleagues as part of the campaign against contemporary society (Micah), and that the difference between prophet and false prophet can be summarized in the formula 'Yahweh has always through his servants, the prophets, called his people to return' (Jeremiah). The book concludes with a discussion of the post-exilic aftermath of these disputations (the Chronicler and Zechariah). It is unfortunate that the closing summary does not do justice to the contents of the book.

G.H.J.

JOB, J. B.: *Studying God's Word*. 1972. Pp. 110. (Inter-Varsity Press, London. Price: 50p)

The ten contributors to this little book seek to help those who would read the Bible for devotional and practical purposes. While conservative in its approach, it insists that 'the proper devotional use of the Bible should rest on an unashamedly intellectual grasp of its message'. Quotations are mainly from RSV, occasionally from NEB; but in Ps. 73:17-20 from the Jerusalem Bible.

A.S.H.

KEEL, O.: *Die Weisheit spielt vor Gott. Ein ikonographischer Beitrag zur Deutung des m^esaḥqāt in Sprüche 8,30f.* (Originally published in the Freiburger Zeitschrift für Philosophie und Theologie 21 (1974), pp. 1-66.) 1974. Pp. 79 including 34 illustrations. (Universitätsverlag, Freiburg; Vandenhoeck & Ruprecht, Göttingen. Price: S.Fr. 15.00; DM. 15.00)

The author interprets the phrase *m^esaḥqet l^epānāw* (RSV 'rejoicing before him') in Prov. 8:30 as a symbolic reference to a well-attested Egyptian custom of 'amusing' the gods with displays of semi-erotic acrobatics which are sometimes represented in connexion with the goddess Maat. The author of this passage (Prov. 8:22-31) portrays Wisdom, the first of Yahweh's creatures, as assisting in the creation of the world (though 'āmōn in verse 30 probably refers to Yahweh, not to Wisdom, as 'master-craftsman') by 'entertaining' the creator and so stimulating his creative activity. Wisdom is not the personification of an attribute of Yahweh but of an attribute of the created world, which is thus viewed in a very positive way as the product of Yahweh's love of life and 'high spirits'. While some of the conclusions of this monograph may seem to some readers to go beyond the evidence, it offers a new and attractive explanation of *m^esaḥqet l^epānāw* and an interesting new approach to the theology of Wisdom in Prov. 8:22-31. The illustrations are beautifully executed, entertaining and entirely to the point.

R.N.W.

KEEL, O. and KÜCHLER, M.: *Synoptische Texte aus der Genesis*. Erster Teil: *Die Texte*; Zweiter Teil: *Der Kommentar* (Biblische Beiträge, 8. 1 and 2). 1971. Pp. 61, 186. (Schweizerisches Katholisches Bibelwerk, Fribourg. Price: S.Fr. 5.00, 16.80)

The aim of this work is to help students of theology in their first semester, teachers of religion in schools, and others to understand the book of Genesis in the light of modern scholarship. The first volume

contains seven sections, each concerned with a selected part of Genesis, such as the creation, the flood, and God's appearance to Jacob in Bethel. The different literary sources are set out in parallel columns, together with translations of any analogous ancient Near Eastern texts; and there is a table showing how the whole of Genesis is to be analysed into sources. The second volume begins with a general introduction to the literary analysis of the Pentateuch, and describes the character and dates of J, E, and P. Each of the seven parts of Genesis set out in volume 1 is then examined, and the subject-matter, the history of the tradition, and the theological significance are discussed. References to modern literature are given, and there are nineteen drawings, a table of the promises in Gen. 15-18, and a map of the Near East. This attractive and helpful work can be strongly recommended.

J.A.E.

KOCH, K.: *Was ist Formgeschichte? Methoden der Biblexegese. Dritte, verbesserte Auflage mit einem Nachwort: Linguistik und Formgeschichte.* 1974. Pp. xv, 342. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 36.00)

This third edition of a work already well known and widely used (see *B.L.* 1965, p. 35 (*Decade*, p. 587); second edition, *B.L.* 1969, p. 35 (*Bible Bibliog.*, p. 161), English translation, *B.L.* 1970, p. 50 (*Bible Bibliog.*, p. 240)) further enhances its importance. There has been a slight but significant adjustment in the title: *Formgeschichte* could formerly be classified as *Neue Wege* but this is no longer so simply true and hence the shift to *Methoden* (not followed, however, by the dust jacket). Koch is sensitive to the sudden upsurge of the influence of modern linguistics in Germany and to the attempts of W. Richter and E. Güttgemanns to use it to modify or even to attack form criticism. He has therefore enriched his book with a substantial section (over 50 pages) on modern linguistics and its relation to *Formgeschichte*; this is added after the bibliography and index of the former edition. This section is well informed and takes account of recent developments, such as Chomsky's generative-transformational grammar; it also seems to be a clear introduction for beginners. Yet perhaps it brings linguistic and theological considerations together too quickly. In any case it betokens an important change in the whole atmosphere of German exegetical science.

J.B.

ŁACH, S.: *Wstęp do Starego Testamentu* (Introduction to the Old Testament). 1973. Pp. 760. (Pallottinum, Poznań — Warsaw. Price: Złoty 140)

This considerable work of a Polish scholar is the second volume of a three-volume Introduction to the Bible to be published: i. A General Introduction (by H. Strąkowski and J. Homerski); ii. An Introduction to the O.T. (by S. Łach); iii. An Introduction to the N.T. (by F. Gryglewicz). After a wide survey of different approaches to the Holy Scripture, of the literary forms and the preliterate stage, of the historical background and the culture of Palestine, Professor Łach discusses in three parts the historical, the prophetic and the didactic books of the O.T. respectively, including also the 'deuterocanonical' (apocryphal) books. Besides literary criticism, there are valuable

explanations of the theological contents of the books discussed and many exegetical, archaeological and historical remarks. The bibliographical references are rich, though there are some gaps. On the whole, it is a good book to be recommended to all who read Polish.

M.B.

LACK, R.: *La symbolique du livre d'Isaïe: essai sur l'image littéraire comme élément de structuration* (Analecta Biblica, 59). 1973. Pp. 281. (Biblical Institute Press, Rome, Price: Lire 8,500; \$14.90)

A Pontifical Biblical Institute thesis, written under the direction of L. Alonso Schökel. The study looks at Isaiah through the perspectives of modern stylistics and literary criticism, in which the writer has clearly read deeply: see for instance his discussion of W. Richter's work, pp. 159-63, and his annotated bibliography, intended to serve as an introduction to the whole field of modern literary studies. The conclusion is an emphasis on 'poetic criticism' (pp. 259-60). A good example of a scholarly trend which, while still novel to many, is attracting increasing attention.

J.B.

LAKATOS, E.: *La religión verdadera. Estudio exegético del Salmo 50* (Colección la Biblia Hoy). 1972. Pp. 166. (La Casa de la Biblia, Madrid. Price: Pts. 200)

The nucleus of this book is a detailed word-by-word analysis of the psalm, especially its morphology, together with some remarks about syntax, forms and vocabulary. Use is made of information from dictionaries, grammars and concordances, and also from commentaries and from a number of relevant monographs. The analysis is minute and ruthless; but one fails to see any attempt to understand the component parts as a unit, or to determine their nature and individual structure. The author deals briefly with the problem of genre, and cites many different opinions about this; on structure he offers only some questionable data about strophic composition. On the basis of the combined evidence of vocabulary and forms he concludes that the psalm is post-exilic. The theological exposition is general, confining itself to the themes of the supreme God and the God of Israel. There is nothing on penitential liturgies and nothing on the problem of the relationship between cult and righteousness.

L.A.S.

LANG, B.: *Die weisheitliche Lehrrede. Eine Untersuchung von Sprüche 1-7* (Stuttgarter Bibelstudien, 54). 1972. Pp. 116. (Katholisches Bibelwerk, Stuttgart. Price: DM. 12.80)

After a survey of earlier study of the Book of Proverbs the author discusses the literary problems of Prov. 1-7 (9) — structure, function, date — and three major exegetical questions: human conduct and its consequences (*Der Zusammenhang von Tun und Ergehen*), religious teaching and standpoint, and the 'strange woman'. The book concludes with a useful bibliography and an index of references. The

author contents himself mainly with a critical consideration of earlier views, frequently expressing scepticism about the possibility of reaching definite conclusions, e.g. on the function and date of the *Lehrreden*, the nature of Israelite educational methods and the historical development of the Israelite wisdom tradition. On the other hand he accepts the view that chs. 1-7 contain a series of ten *Lehrreden*, rejects the arguments for a post-exilic date for the chapters as a whole, agrees with Koch's view about 'retribution' and sees the 'strange woman' in concrete terms as an Israelite adulteress rather than as an adherent of a non-Israelite 'sexual cult'. It is a pity that the exclusion of chapters 8-9 from the exegetical discussion prevents him from providing a full treatment of the concept of wisdom in this part of the Book of Proverbs.

R.N.W.

LIVINGSTON, G. H.: *The Pentateuch in its Cultural Environment*. 1974. Pp. xiv, 296, 12 maps, 9 charts and graphs, numerous photographs. (Baker Book House, Grand Rapids, Michigan. Price: \$8.95)

This is an introduction to the O.T. and to the Pentateuch in particular. The student is introduced with the help of generous photographs, maps and charts to archaeological method, peoples and languages, the history of writing and the literatures, myths, gods, institutions and beliefs of the ancient Near East. The first half of the book is a useful and unexceptionable survey; but subsequently it becomes apparent that all is presented, though with an appearance of fairness to critical scholarship, to provide a defence of the Mosaic origin of the Pentateuch. The author's original contribution is a fresh analysis of forms, e.g. Positive Response, Moral Violation, Moment of Decision, Covenant Negotiation types etc. These, it is claimed, cut across the critical divisions and comport with a single, Mosaic authorship, which is confirmed by a (simplistic) doctrine of revelation and inspiration. The real reasons which have led to the analysis of the Pentateuch are not *felt*. To Wellhausen massive injustice is done, and there is sub-conscious suppression of truth. Yet who dare cast a stone?

D.R.J.

LOHFINK, G.: *Jetzt verstehe ich die Bibel. Ein Sachbuch zur Formkritik*. 1974. Pp. 168, numerous illustrations. (Katholisches Bibelwerk, Stuttgart. Price: DM. 26.00)

The rather ambitious title conceals the solid worth of this book, which is a masterly introduction to form-criticism. Invaluable for school purposes, it will also be useful for general readers who want a non-technical introduction to this aspect of biblical study. The reader is first shown the principles of form-criticism in non-biblical and mostly secular examples from everyday life, and then introduced to its application to biblical study through a number of carefully chosen and graded passages from both Testaments. The question of the relevance of the Bible is always in the background. The book is beautifully produced and closes with some useful exercises. The author has succeeded in his intention of demonstrating that form-criticism of the Bible neither needs nor can afford to be restricted to the specialist.

A.G.

LOWENTHAL, E. I.: *The Joseph Narrative in Genesis*. 1973. Pp. ix, 212. (Ktav, New York. Price: \$9.50)

This analysis of Gen. 37-50 (omitting 38 and 49:1-27) is based on traditional Jewish commentaries. It will be of interest to students of Jewish exegesis; it makes little contribution to the study of Israelite history or Hebrew philology.

J.B.S.

LYS, D.: *Comprends-tu ce que tu lis? Initiation au sens de l'Ancien Testament* (Collection 'Lire la Bible', 30). 1972. Pp. 142. (Editions du Cerf, Paris. Price: Fr. 15.00)

The aim of this short and very readable book is to give the Christian practical help in understanding the O.T. and in communicating its message in the modern world. Writing from the conviction that the Church neglects the O.T. at its peril, the author discusses the problem of how the O.T. is to be properly related to the N.T. without seeming thereby to be superseded or to lose its independent value as revelation. With its short bibliography it is altogether a useful and stimulating study.

G.I.E.

MICHEL, O.: *Paulus und seine Bibel* (Beiträge zur Förderung Christlicher Theologie, 2/8). 1929. Pp. xii, 212. (C. Bertelsmann, Gütersloh.) Reprinted with 9-page appendix, short bibliography and author-index, 1972. (Wissenschaftliche Buchgesellschaft, Darmstadt. Price: DM. 42.40)

This important monograph investigated the extent of the O.T. Canon known to Paul and the Greek text he used (related to both A- and B-text traditions of the LXX but also to other versions), the possibility (which was rejected) of his having used florilegia, and the formal characteristics of his quotations. Paul knew some post-canonical traditions, both apocalyptic and midrashic (but was dependent in Romans on an apologetic tradition used also in Wisdom); his exegesis, however, while comparable with that of both the rabbis and Philo, is distinctive in its awareness of salvation history and in a resultant element of typology. Michel stressed the high value of the O.T. for Paul for its ethical teaching as well as for its testimony to Christ. The new appendix briefly surveys the use of the O.T. at Qumran, research into the origins of the LXX, and recent work on Pauline hermeneutics.

C.J.A.H.

MILLER, P. D.: *The Divine Warrior in Early Israel* (Harvard Semitic Monographs, 3). 1973. Pp. 279. (Harvard University Press, Cambridge, Mass.; Oxford University Press, London. Price: \$5.95; £3.45)

The publication of this book has been anticipated by four previous articles of the author in *H.T.R.* lvii (1964), pp. 240-3; *C.B.Q.* xxvii (1965), pp. 256-61; *H.T.R.* lx (1967), pp. 411-31 and *V.T.* xviii (1968), pp. 100-7. In this synthesis and development of those ideas Miller shows himself as one who carefully treads the path between Ugaritic and Hebrew and does not let his steps slip into the way of extravagance. His aim is not to draw parallels between odd verses of the Hebrew Bible and odd lines of Ugaritic but to isolate an important idea shared by the two cultures, namely that of a god

doing battle with his enemies. This warrior aspect of God, he believes, is the basis for the description of God as a judge and also as a king in the O.T. Thus he joins the band of critics who have been dissatisfied with von Rad's isolation of a primitive historical credo in what are now regarded as typically Deuteronomic passages. Instead Miller posits the Song of the Sea (Exod. 15) with its theme of military deliverance as an alternative embryonic form of the Hebrew epic tradition.

M.E.J.R.

MÖLLE, H.: *Das 'Erscheinen' Gottes im Pentateuch. Ein literaturwissenschaftlicher Beitrag zur alttestamentlichen Exegese* (Europäische Hochschulschriften, xxiii/18). 1973. Pp. xx, 268. (Herbert Lang, Berne; Peter Lang, Frankfurt. Price: S.Fr. 45.00; DM. 40.00)

The aim of this study is to apply the methods of modern structural linguistics to the instances of what the author calls 'die N-Form der Basis R'Y' used in the Pentateuch in connexion with divine appearances. He employs the technique of 'synchronistic' description, which seeks to discover the position and function of this particular verbal form within a clearly defined linguistic and syntactical system. The relevant texts as they appear in the J, J-E, D and P strata are considered in turn and there is a special section on the appearance of Yahweh's *kābhôdh*. Each passage is analysed to determine its formal structure, context and setting in the stratum to which it belongs, using the methods of literary criticism, form criticism and *Gattungskritik*. Finally, the different patterns of the appearance of God as they emerge in the various Pentateuchal strata are briefly compared. The author is justified in his claim that he is taking a new step in O.T. exegesis, and his work merits a fuller discussion than is possible here. His book is not easy to read, but it is important, not least as pointing the way to further developments in Biblical criticism which he adumbrates in his concluding pages.

J.R.P.

MULDER, J.: *Studies on Psalm 45*. 1972. Pp. xiv, 167. (Karmel, Almelo, The Netherlands. Price: Fl. 30.00)

This doctoral thesis on Ps. 45 is devoted to three topics: (a) a textual and stylistic examination (32 pp.); (b) the translation problem in v. 7a (50 pp.); (c) parallels in Egyptian, West Semitic, and especially Akkadian literature (76 pp.). The translation preferred for v. 7a is 'Your throne is God's for ever and ever', though the possibility is left open that the first word is a verb (so Dahood), 'God throned you for ever and ever'. From parallels in Akkadian (words, phrases, ideas) the influence of the court style of the later Neo-Assyrian empire is claimed to be significant and to indicate composition in seventh-century Jerusalem, quite possibly for Josiah. The value of this study, however, lies more in its spadework. Future students of this psalm will benefit from the materials here assembled.

J.H.E.

NOTTER, V.: *Biblischer Schöpfungsbericht und ägyptische Schöpfungsmythen* (Stuttgarter Bibelstudien, 68). 1974. Pp. 192. (Katholisches Bibelwerk, Stuttgart. Price: DM. 14.80)

In twenty-five compact sections, the author takes various facets from the creation narrative in Gen. 1-2, and presents a wide range of

citations from ancient Egyptian literary sources of all periods that he considers analogous or parallel with, or otherwise illustrative of, the biblical text. His aim is not to 'prove' an Egyptian origin for Gen. 1-2 (even if he favours Egyptian influence in some cases), but rather to offer a wide range of materials for further consideration by O.T. scholars. The relevance of the data adduced varies considerably; and, of course, citation of a multitude of 'snippets' is no substitute for full-scale study of Egyptian or biblical writings first in their own contexts and then comparatively. Nevertheless, the range of data cited could well offer a variety of starting-points for deeper study. A labour of love by a pastor working in the Far East, the Egyptian side of the book has had the benefit of guidance by Professor H. Brunner of Tübingen.

K.A.K.

PATTEN, D. W., HATCH, R. R., STEINHAEUER, L. C.: *The Long Day of Joshua and Six Other Catastrophes*. 1973. Pp. xxiv, 328. (Pacific Meridian Publishing Co., Seattle. Price: \$9.00 (cloth); \$5.00 (paper))

This book is one of a number of similar works which have appeared in recent years, the general aim of which is to demonstrate that large-scale catastrophes of extra-terrestrial origin have occurred on the Earth's surface during historical times. Since most of these works deal with the period before systematic astronomical observations began, it is difficult to disprove the various hypotheses formulated. The present work deals mainly with the planet Mars, and purports to show that close fly-bys of the planet have caused devastation on the Earth at frequent intervals, most recently in 701 B.C. The authors are undoubtedly sincere, but their interpretation of Biblical and other texts is entirely speculative and over-imaginative, and their dating in many cases impossibly precise. In no case can anything approaching a proof of their hypotheses be found. Indeed Chinese historical records (in the Spring and Autumn annals) cover the period 722-480 B.C. in detail and show no trace of anything amiss in 701 B.C. or at any other time within the period. On the other hand, if one places a liberal interpretation on Far Eastern observations made in the 4th century A.D., it is possible to imagine global catastrophes at this late date, when of course we have ample evidence that none occurred.

F.R.S.

PICKFORD, C. E. (ed.): *The Song of Songs: A Twelfth-Century French Version, Edited from MS. 173 of the Bibliothèque Municipale of Le Mans*. 1974. Pp. xxxviii, 155 with one plate. (Published for the University of Hull by the Oxford University Press, London. Price: £4.00)

This unique work, of which there is only one extant manuscript, has never before been published in its entirety. It is now made available by the Professor of Medieval French at the University of Hull in an admirable critical edition with an introduction, commentary, bibliography, index of names and a glossary which should enable anyone with some knowledge of modern French to understand it without great difficulty. The work, which is in rhyming couplets, incorporates a complete original translation of the Vulgate text of Song 1:1-5:14 which follows the Latin text closely; but this translation is used as 'a series of pegs on which to hang many interpretations of the Song of Songs' (Introduction, p. xxvi). These interpretations,

which surround and expand the original text, are put mainly into the mouths of the characters in the book, though they sometimes take the form of a direct commentary by the author of the poem. As may be seen from the length of the poem (3,506 lines, excluding an epilogue) they form the bulk of the work. In the introduction, in addition to a discussion of such matters as date and authorship, there is an important section on The Interpretation of the Song of Songs in the Middle Ages; and the bibliography offers further suggestions for reading on the subject of the medieval interpretation of the Bible. This is an important contribution to the history of O.T. interpretation.

R.N.W.

RADDAY, Y. T.: *The Unity of Isaiah in the Light of Statistical Linguistics (with a contribution by D. Wickmann)* (Publications de l'Institut de Recherche et d'Histoire des Textes. Section biblique et massorétique. Collection Massorah, ed. G. E. Weil. Série II: Etudes quantitatives et automatisées, 1). 1973. Pp. xi, 312. (Gerstenberg, Hildesheim. Price: DM. 98.00)

Thanks to the high-speed computer, questions concerning the relative frequency of sentences and words of a certain length or meaning or type can be answered quite quickly for large literary units. Yehuda Radday has meticulously applied 41 such tests to the 17,000 words in Isaiah (plus 100,000 words in control texts) and concludes that 1-12 (probably with 13-23) and 40-8 cannot have been written by the same person, and that a third author must be responsible for 49-66. These conclusions in themselves are not startling, but, in addition to vindicating the statistical method used and incidentally introducing biblical scholars to issues involved in 'the quantification of a non-numerical problem' (the title of D. Wickmann's contribution), this study also contains some new facts about the language of Isaiah. For example, the high ratio of war-vocabulary in 1-35 contrasts with its relative infrequency in 40-66, arguably reflecting different political conditions. The volume is beautifully produced and the argument clearly presented with tables, graphs and summaries. There is also a 26-page 'Dictionary of statistical terms'.

J.F.A.S.

REIM, G.: *Studien zum alttestamentlichen Hintergrund des Johannes-evangeliums* (S.N.T.S. Monograph Series, 22). 1974. Pp. xiii, 315. (Cambridge University Press. Price: £5.90; \$18.50)

This study breaks new ground by using the O.T. quotations and allusions as a major criterion for solving the vexed questions of the background and literary sources of the Fourth Gospel. After a careful and judicious review of all the evidence, the author concludes that the evangelist's knowledge of the O.T. is largely secondhand. The gospel is based on a Signs source (not identical with that proposed by Bultmann), reworked by the evangelist, who also added further material from a 'fourth synoptic gospel', which antedates the canonical gospels. The evangelist is familiar with Jewish wisdom traditions, and with other issues in Jewish and Christian debate. In opposition to the current Davidic christology, he promotes a prophetic christology based on Deut. 18 and comparable to Samaritan expectations. This is filled out from actual knowledge of Deutero-Isaiah, which the evangelist has used creatively, and from which he has derived the

ego eimi sayings and reinterpreted the Son-of-man tradition in the light of the Servant passages. There is much in this theory which is suggestive, but much also which is questionable. The value of the book lies in the author's careful assessment of the use of the O.T. in the gospel as a whole and in his vindication of the importance of the Jewish background.

B.L.

RESENHÖFFT, W.: *Die GENESIS im Wortlaut ihrer drei Quellenschriften. Studien zur Integral-Analyse des Enneateuchs* (Europäische Hochschulschriften xxiii, 27). 1974. Pp. 200. (Herbert Lang, Berne; Peter Lang, Frankfurt am Main. Price: S.Fr. 28.00; DM. 24.00)

Following in the footsteps of Sellin, Hölscher and Eissfeldt, to the last of whom the book is dedicated, the author seeks to trace the traditional sources J, E and P through the Tetrateuch and the Former Prophets, but he differs from his predecessors in that he believes that P, as well as J and E, is a major source in the histories and maintains that J and E are significant sources in the books of Leviticus and Numbers. He also subdivides J into A, L, Z, J, indicating respectively the work of an original Yahwist in the time of the Judges, of a Lay-Yahwist in Saul's reign, of Zadok, David's high priest, and of his son, Ahimaaz. E is similarly subdivided into E, F, B, N, representing four stages of growth in the period from Jehu to the Judaeen exile. The priestly work, P, derives from the exilic period and Ezra brought the three strands, J, E and P, together about 450 B.C. Using these sigla, Resenhöfft analyses the book of Genesis in detail and summarizes his analysis of the other books of the 'Enneateuch'. The result is yet another literary-critical study using the old fashioned 'scissors and paste' approach which one had hoped was by now finally laid to rest.

J.W.M.

RINGGREN, H.: *Psalmen* (Urban-Taschenbücher, 120). 1971. Pp. 138. (Kohlhammer, Stuttgart. Price: DM. 6.50)

This is a translation of *Psaltarens fromhet* (see B.L. 1958, p. 29; *Decade*, p. 105) which was reproduced in English under the title *The Faith of the Psalmists* in 1963 (see B.L. 1964, p. 52; *Decade*, p. 520). On the whole it follows the former more closely but, like the latter, offers an occasional short expansion of the original. One need do no more than endorse the welcome already given to the author's attractive study of the light which has been thrown on Israel's religious thought and practice through the shift in emphasis in the study of the Psalter during the present century.

A.R.J.

ROBERTSON, D. A.: *Linguistic Evidence for Dating Early Hebrew Poetry* (S.B.L. Dissertation Series, 3). 1972. Pp. ix, 159. (Society for Biblical Literature, Philadelphia for the Seminar on Form Criticism. Price: \$2.50 (members \$2.00))

This is a Ph.D. dissertation prepared under the supervision of M. H. Pope and presented at Yale University in 1966. 'The purpose . . . is to determine if any of the poetry in the Old Testament can be dated by linguistic evidence' in the period between the thirteenth and tenth centuries B.C. (p. 1). The author examines alleged archaisms (such as the use of 'the two finite verbal conjugations in past narrative', an enclitic *mem*), and seeks to decide their value for dating Hebrew

poetry. Among the conclusions is the 'working hypothesis' that Exod. 15 and Judg. 5 are to be dated in the twelfth century; Deut. 32, 2 Sam. 22 (= Ps. 18), Hab. 3, and Job in the eleventh-tenth, and Ps. 78 in the tenth-ninth. The author is to be congratulated on his systematic and careful discussion of the linguistic evidence, which will be valued even by those who hesitate to accept all his conclusions. There is a bibliography of fifty-three items, but, regrettably, no index.

J.A.E.

SCHICKLBERGER, F.: *Die Ladeerzählungen des ersten Samuel-Buches. Eine literaturwissenschaftliche und theologiegeschichtliche Untersuchung* (Forschung zur Bibel, 7). 1973. Pp. 263. (Echter Verlag, Würzburg. Price: DM. 24.00)

This study is an updated form of a dissertation submitted in Würzburg in 1972 and reproduced from typescript. It provides a closely argued analysis of 1 Sam. 4-6 in which the different elements are carefully distinguished, though it is, surely rightly, not thought that there are parallel sources here. But the author distinguishes different types of material concerning the ark, and considers the purpose to which the final form of these narratives is directed, associating it with the period of Assyrian threat. Again surely rightly he rejects the notion of an 'ark-narrative' simply continued in 2 Sam. 6, though perhaps some more attention needs to be given to the compiler's intention in inviting his readers to consider the relationship between the earlier and the subsequent narratives. In its tracing of motifs, its analysis of literary types, and its consideration of the functions of the various elements, this is a very interesting contribution to a complex area.

P.R.A.

SCHMIDT, W. H.: *Die Schöpfungsgeschichte der Priesterschrift* (W.M.A.N.T., 17). 3., durchgesehene Auflage. 1973. Pp. 248. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 38.00)

The first edition of this monograph was favourably reviewed in *B.L.* 1966, p. 41 (*Decade*, p. 661). The present edition appears to be identical with the second edition, published in 1967 (but not noticed in *B.L.*): no account has been taken of work published since that date. As well as references to more recent literature, two important additions have been made to the first edition. First, the sections on pp. 177 ff., dealing with the theological working over of the material in Gen. 1 in the O.T., have been considerably expanded. Secondly, the author has provided an appendix of thirty-five pages dealing with Gen. 2: 4b-3:24, in which he applies to the J material the same tradition-historical method of investigation as he had earlier done to Gen. 1. He concludes that the two basic elements in these chapters are an originally separate Creation story and Paradise story but that there is no evidence that these have been constructed from distinct and coherent sources, as many scholars have held: the contradictions and incoherences which they display are the result of developments in the course of oral transmission. The stories were probably already combined before J but that author has stamped the material with his own distinctive interpretation. Although not as thorough as the treatment of the priestly account, this new discussion merits the same careful consideration by O.T. scholars.

J.R.P.

SCHMITT, A.: *Entrückung — Aufnahme — Himmelfahrt. Untersuchungen zu einem Vorstellungsbereich im Alten Testament* (Forschung zur Bibel, 10). 1973. Pp. xiv, 378. (Katholisches Bibelwerk, Stuttgart. Price: DM. 32.00)

This Würzburg *Habilitationsschrift* is an investigation of O.T. passages which possibly describe the ascension or taking-up to heaven of individuals, whether irreversibly or for a limited period. In the ancient Near East there was, from Sumerian times to the inter-testamental period, a type of narrative which described the taking-up to heaven of pious men, or favourites of the gods. Although the O.T. also displays this type of narrative, it does so distinctively. The main passages considered, according to a literary method strongly reminiscent of that advocated by W. Richter, are Gen. 5:21-4, 2 Kings 2:1-18, Psalms 49 (esp. v. 16) and 73 (esp. v. 23b). In each case, the author concludes that the passages envisage a fellowship with God after death which will avoid Sheol. Shorter sections discuss possible temporary exaltation to heaven (especially in Gen. 2:15, 1 Kings 18:12, 2 Kings 2:16, and passages in Ezekiel) and the ascending and descending of God and his angels. The discussions do not always keep to the main point, but the book displays detailed and careful scholarship.

J.W.R.

SCHMITT, H. C.: *Elisa. Traditionsgeschichtliche Untersuchungen zur vorklassischen nordisraelitischen Prophetie*. 1972. Pp. 252. (Gerd Mohn, Gütersloh. Price: DM. 48.00)

This is a very detailed literary analysis and traditio-historical discussion of the Elisha traditions. It is claimed that the story of Jehu's revolution is the earliest element. The stories about Aramaeans, the miracle-stories and war stories are relatively early, the 'succession' collection comes from the seventh century B.C., and two later 'Yahweh' and prophetic redactional layers from the exilic period. Still later additions were also made. The stories were incorporated into the books of Kings gradually rather than in a single move. The traditio-historical analysis is concerned to see how much historically reliable material is present in the stories, and finds Elisha's magic and mantic skills and his rigorous Yahwism to be authentic, but not his relationship to Elijah. As so often in this type of detailed German work there is material of the greatest value, but it is impossible to feel that an analysis can always be made and conclusions built upon it with such confidence.

J.V.M.S.

SCHULZ, H.: *Das Buch Nahum. Eine redaktionskritische Untersuchung* (B.Z.A.W., 129). 1973. Pp. viii, 163. (W. de Gruyter, Berlin. Price: DM. 58.00)

This *Habilitationsschrift* shows the influence of Professor O. Kaiser in its attempt to demonstrate the essentially literary nature and origin of the Book of Nahum. Nearly twenty pages are devoted to a critical review of another *Habilitationsschrift* by Jörg Jeremias (reviewed in *B.L.* 1971, p. 42; *Bible Bibliog.*, p. 318). Another section discusses the question of liturgy, concluding that Nahum is not itself a liturgy, but may have been intended for recitation in the cult of the post-exilic Temple. It owes its final form to a single author, who embodied older materials in a new framework, adding some passages of his own

(notably 2:12-3:6). While much of the detailed analysis of the text, which comprises the greater part of the book, must await critical sifting, this study will be indispensable to the serious student of Nahum.

A.G.

SCHÜNGEL-STRAUMANN, H.: *Der Dekalog — Gottes Gebote?* (Stuttgarter Bibelstudien, 67). 1973. Pp. 128. (Katholisches Bibelwerk, Stuttgart. Price: DM. 12.80)

Your reviewer's first reaction was: 'not another little book on the Ten Commandments and their significance for faith today!' But this study is more worth reading than a great many similar works. It had its origin in a seminar conducted by the author at the Pädagogische Hochschule in Bonn, and it is based on wide reading and is marked throughout by sound, if unobtrusive, scholarship. Its fundamental aim is to describe the original setting and purpose of the Ten Commandments. The two opening chapters discuss the role of the Decalogue in the Bible and the Church and the process by which it reached its existing form in the O.T. Then each commandment is discussed in turn, in an unusual order which the author justifies both on scholarly grounds and for reasons of usefulness in practical exposition. Perhaps the most interesting chapter is the final one, showing how the whole Decalogue as we have it has been shaped and informed by the demands of belief in Yahweh, concluding with a section by the author's husband on the abiding claim of the Commandments on the contemporary Christian. Although there is nothing very novel in this book, its stimulating approach and excellent style make it a very good introduction to the subject.

J.R.P.

SCHÜNGEL-STRAUMANN, H.: *Tod und Leben in der Gesetzesliteratur des Pentateuch unter besonderer Berücksichtigung der Terminologie von 'töten'*. 1969. Pp. 285. (Dissertation, Catholic Faculty, University of Bonn)

This inaugural dissertation is reproduced from typescript in a very clear form. In order to understand the Hebrew ideas about death and life, the author has undertaken a comprehensive study of the various Hebrew terms for 'killing'. The verbs *raṣaḥ*, *nākhāh*, *hāragḥ* and *mūth* are examined in the first four chapters. In addition attention is given to punishment by stoning and extermination, as well as other terms for death, dying and death punishment. As the title indicates, the study is confined to the legal material in the Pentateuch, and the various passages are carefully examined and analysed. This is a thorough and painstaking investigation, and no doubt it will prove helpful to those who desire to continue this type of examination.

E.R.R.

SEALE, M. S.: *The Desert Bible. Nomadic Tribal Culture and Old Testament Interpretation*. 1974. Pp. ix, 223. (Weidenfeld and Nicolson, London. Price: £3.95)

Few would dispute the survival in Hebrew language and ethos of elements from a semi-nomadic past, though the extent and permanence of such influences must certainly be modified, certainly to a much

greater degree than the author claims, especially in view of the cultural development in Israel stimulated by the culture of Canaan now so admirably documented by the Ras Shamra texts, which the author almost wholly discounts. In using the imagery and language of Arab poets from comparatively late in the Christian era to elucidate cruxes in the O.T. the author provides a welcome background, with citation of Arabic in context, which is a great improvement on most efforts in this direction, but often nuances are created which the context and particularly the parallelism discount, and the impressive affinities between Hebrew and Ugaritic language and literature, the internal evidence of the O.T. and the evidence of the ancient versions render many of Seale's interpretations gratuitous. One cannot share the author's confidence that his approach will suggest improvements on the N.E.B. Many feel that already the Arabic resources applied to cruxes of the O.T. by G. R. Driver have been overdrawn upon in the N.E.B. to the neglect of progress during the past forty years in research in the Canaanite dialects. The author's notes on Arabic poets and poetry and the citations in context are, however, to be warmly recommended.

J.G.

SEHMSDORF, E.: *Die Prophetenauslegung bei J. G. Eichhorn*. 1971. Pp. 208. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 47.50)

This Marburg dissertation is an illuminating and weighty contribution to the understanding of one of the most influential scholars in an important phase in the development of biblical criticism and interpretation. It falls into three main parts. In the first the author examines the contributions of Eichhorn and Herder, in the years 1780-83, to the study of prophecy and concludes that the first volume of Eichhorn's *Einleitung* was not directly dependent on Herder and that in the third volume Eichhorn goes far beyond Herder in his analysis of prophecy. Although there are points of contact between the two, Eichhorn is mainly dependent on other sources. This is taken up in detail in the second part, which surveys Eichhorn's work before 1780, the work done on the prophets by his contemporaries (up to 1783), and the influence on him of his Göttingen teachers (notably C. G. Heyne), and returns to the points of contact between Herder and Eichhorn. The third part reviews the later phases of Eichhorn's work on prophecy, in which he tended increasingly to regard the prophets as teachers of their own generation. The monograph is admirably documented; and there is an excellent bibliography.

G.W.A.

SHEED, F. J.: *Genesis Regained* (Sheed and Ward Stagbooks). 1969 (1974). Pp. ix, 182. (Sheed and Ward, London. Price: £1.20)

This is a reissue in paperback of the book reviewed in *B.L.* 1971, p. 45 (*Bible Bibliog.*, p. 321).

R.N.W.

SHIRES, H. M.: *Finding the Old Testament in the New*. 1974. Pp. 251. (Westminster Press, Philadelphia. Price: \$7.50)

A very large number of supposed O.T. allusions and citations in the N.T. are identified; they are listed in a full *index locorum*, and many are also arranged in 24 pages of tables (including 'LXX passages that

differ significantly from the Hebrew'). With ample and often illuminating use of statistics, the author briefly surveys, for example, degrees of exactness in citation, and interpretative methods; he records the main uses of the O.T. by the N.T. writers. Chapters on 'what was chosen for citation' and the influence of the O.T. on doctrinal development are particularly suggestive. Just under a third of the book is devoted to the Psalter. Despite its popular format — and no Hebrew or Greek is quoted — this is a most useful contribution. C.J.A.H.

SIMIAN, H.: *Die theologische Nachgeschichte der Prophetie Ezechiels. Form- und traditionskritische Untersuchung zu Ez. 6; 35; 36* (Forschung zur Bibel, 14). 1974. Pp. 381. (Echter Verlag, Würzburg. Price: DM. 36.00)

This Roman Catholic doctoral dissertation is concerned to offer a detailed form-critical and traditio-historical examination of three chapters of Ezekiel, viz. 6,35 and 36, with a view to finding out from them something of the history and interests of those who have edited the book. Thus, working with the notion of a 'school' of Ezekiel, although without implying that this was made up of direct disciples of the prophet, Simian sees an extended process of continued development and expansion of the original prophecies of Ezekiel, in the manner outlined by Zimmerli. In the three chapters studied Simian regards most of this expansion as having been made approximately two centuries after the prophet's time, and to have been primarily concerned with the question: to whom does the land of Israel belong? The work is very clearly set out, and contains a useful summary of interpretations of the book since G. Hölscher. It has been reproduced from typescript by a photoprinting process, and adds a further useful study to the literature on the development of Jewish hope in the exilic age.

R.E.C.

IN DER SMITTEN, W. T.: *Esra. Quellen, Überlieferung und Geschichte* (Studia Semitica Neerlandica, 15). 1973. Pp. xii, 169. (Van Gorcum, Assen. Price: Fl. 34.00)

The author presents here an investigation of the Ezra tradition, designated as a counterpart to U. Kellermann's *Nehemia* (B.Z.A.W. 102, 1967. See *B.L.* 1968, p. 35; *Bible Bibliog.*, p. 89). A literary analysis and assessment of the Ezra material arrives at a detailed and complex result, with pre-Chronistic, Chronistic and two post-Chronistic redactions. The material is seen eventually as a 'chronistic midrash' to the decree of Artaxerxes, the Ezra figure having already evolved within the biblical text. The figure of Ezra is then traced from the Chronicler through later Jewish and non-Jewish material, thus providing a perspective for the initial stages of the development. Finally the historical problems are discussed and Ezra is placed entirely before Nehemiah in the years 458–457 B.C. (Cazelles is misquoted on p. 92, but correctly discussed subsequently.) The wider historical background is examined and the nature of Ezra's activity, which is adjudged to have failed; but the wider influence which the Ezra tradition has exerted is recognized. This is a study which raises many questions of importance for the difficult period with which it is most concerned.

P.R.A.

STEINMANN, J.: *Ainsi Parlait Qohèlèt* (Collection 'Lire la Bible', 38). 1973. Pp. 137. (Editions du Cerf, Paris. Price: Fr. 15.00)

No spectacular advances in the understanding of Ecclesiastes have been made in the last twenty years, and the late Fr Steinmann's book, originally published in 1955 in the series *Témoins de Dieu* (B.L. 1956, p. 39; *Eleven Years*, p. 746) and now reprinted, remains an excellent introduction to its study.

R.N.W.

SZONDI, L.: *Moses — Antwort auf Kain*. 1973. Pp. 168. (Hans Huber, Berne)

This is a very strange book. Szondi wants to expose and evaluate the humanity of Moses as distinct from the layers of tradition which portray him as the founder of a religious system and the leader of a people. The author refutes Freud's famous but unacceptably eccentric interpretation and goes only part of the way with Buber's neglected monograph. Szondi follows a method which he calls *Schicksalsanalyse* (analysis of fate, or destiny?). After giving us a lengthy survey of theories held about Moses and the Exodus, which leans heavily on Gressmann and ignores recent writing, he comes to the point when he discusses the evil, cruelty, and horror (= Cain) in the Moses-Yahweh tradition. Moses the murderer precedes, inspires, and is necessary to, Moses the man of universal conscience (with references to Sholem and Werblowsky). Moses integrates the destructive urge and the divine law and establishes the typical dialectic of religiosity in, or after, criminal activity. Szondi cites some recent case histories of converted murderers. The book is addressed to professionals who work in the area of crime and penal institutions.

U.E.S.

THEKLA, Sister: *A Story of Babylon. Psalms 136 (137) and 125 (126)*. 1973. Pp. 24. (Greek Orthodox Monastery of the Assumption, Filgrave, Newport Pagnell, Bucks. Price: 30p)

This devotional-cum-historical study of Pss. 137 and 126 includes an argument for continuing the recitation in worship of 137:9.

J.H.E.

THOMPSON, J. M.: *The Form and Function of Proverbs in Ancient Israel* (Studia Judaica, 1). 1974. Pp. 156. (Mouton & Co., The Hague. Price: Fl. 20.00)

The author of this work seems undecided whether he is discussing the wisdom literature in general or the phenomenon of the proverb in particular, and equally uncertain whether he is writing a popular introduction or a learned monograph. Many interesting themes are touched upon, among them the relationship between popular and literary proverbs, the varieties of proverbial form, the proverbs of modern non-literate peoples, the wisdom literature of the ancient Near East, the origins of O.T. wisdom literature, proverbs as a form of entertainment, the relationship between proverbs and law, the influence of the 'wise men' on Israelite prophecy and the problem of theodicy; but none is either adequately surveyed or significantly illuminated. When new hypotheses are advanced — e.g. that 'Israel's

apodictic law... derives from the maxims of Egyptian wisdom' (p. 132) — the supporting discussion is quite inadequate. Unevenness of style, the lack of a clear structure in the book as a whole, numerous misprints and the bizarre and almost undecipherable script used by the printer for Hebrew words add to the difficulties of the reader.

R.N.W.

THOMPSON, T. L.: *The Historicity of the Patriarchal Narratives. The Quest for the Historical Abraham* (B.Z.A.W., 133). 1974. Pp. x, 392. (W. de Gruyter, Berlin. Price: DM. 108.00)

This critical appraisal of the large number of recent attempts at discovering historical elements in the patriarchal traditions constitutes a major contribution to a whole complex area of discussion. It includes detailed study of the problems of patriarchal names, and of the degree to which assertions about their chronological context are based on inadequate or selective use of the material. It deals with the very wide range of archaeological problems and the uncertainties of archaeological interpretation. It criticizes the various views which have been taken of Abraham, and has particular studies of the problems of Gen. 14 and of the hypotheses based upon too simple comparisons of the patriarchal narratives with Nuzi texts. Much of this detailed material requires critical study by experts in a wide range of fields, and clearly what Thompson says must itself be subject to very careful criticism. But in its overall position it is a healthy antidote to spurious historicism; it takes seriously the literary nature of the patriarchal narratives; in a short concluding chapter it raises questions about the nature of religious faith and its relation to historical evidence — though clearly this could only be handled here very sketchily. A very important and timely piece of work.

P.R.A.

VAUGHAN, P. H.: *The Meaning of 'bama' in the Old Testament. A Study of Etymological, Textual and Archaeological Evidence* (S.O.T.S. Monograph Series, 3). 1974. Pp. xiv, 90. (Cambridge University Press. Price: £2.25)

The author has made a distinctive contribution to a subject which has been allowed too long to remain vague. The linguistic data in Hebrew *bāmā*, *bāmôt*, Ugaritic *bmt* and Akkadian *bamtu* and the excavation of ancient cult places invite such a study as the present one, which is to be welcomed for its clarity of thought. By correlating Ugaritic and Akkadian usage the author concludes that *bmt* meant not 'back' but 'flank' or 'rib-cage'. In Akkadian the meaning of *bamtu* ('plain') is cited. Vaughan discriminates between the construct plurals *bāmôtê* and *bāmôt*, the former meaning 'backs', the latter 'sanctuaries', which he specifies as a truncated cone or cultic platform, either circular or rectangular, with its altar, which came to signify the whole sanctuary. His suggestion that this feature of the sanctuary was so called because it was thought of as the place where God 'walked upon *bāmôtê* 'ereš' is unlikely to command wide acceptance. Though he admits that *bāmôt* may possibly mean 'grave-mounds' he is not sympathetic to Albright's view that grave-mounds and sanctuaries were associated. Generally the work is sober and sound and the presentation of the archaeological evidence clear and concise.

J.G.

WEIPPERT, H.: *Die Prosareden des Jeremiabuches* (B.Z.A.W., 132). Pp. viii, 256. (W. de Gruyter, Berlin. Price: DM. 88.00)

This is a careful piece of research in a difficult area. Dr Weippert urges that the prose of the speeches in the book of Jeremiah has been too loosely described as 'Deuteronomistic' and 'Deuteronomistic' and that a nicer scrutiny is needed. The first section of the book is an exegetical study: Weippert argues, for example, that the style of 7:1-15 is better accounted for in terms of a homiletic technique which uses repetition effectively than as a late diffuse Deuteronomistic narrative (pp. 26-48). In the second section, which is an examination of certain stereotyped strings of vocabulary, she argues that expressions in the prose sections should not be described as Deuteronomistic until the usages in the two literatures have been carefully compared. Thus for example with regard to the use of the Piel of *qtr* the contexts reveal quite different usages (pp. 25, 218-222). Her conclusion, which has been adumbrated by other scholars but does not commend itself to the writer of this notice, is that there is no difficulty in envisaging that Jeremiah spoke both in poetry and in prose, and that, for the most part, we should understand the speeches as sixth-century prose, such resemblances to Deuteronomistic vocabulary and style as are discernible being indications of a religious vocabulary and of habits of style current in the prose of Jeremiah's time, though here and there later additions are to be found.

W. McK.

WELTEN, P.: *Geschichte und Geschichtsdarstellung in den Chronikbüchern* (W.M.A.N.T., 42). 1973. Pp. 228, 2 plans. (Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 46.00)

This study makes an important contribution to the understanding of the Chronicler's method. By detailed examination of three sets of texts in 2 Chron. 10-36 — those concerning fortifications and other buildings, those concerning army organization, and war narratives — Welten shows how little of this material is other than of chronistic construction. He thus produces sharp criticism of that kind of approach which continually seeks to salvage some element of historicity for the Chronicler's special material, though he is careful to indicate where there are possible indications of an older source. Brief notes on three further themes — cult-reform, instruction of the community, the bringing of tribute — further underline the way in which the Chronicler uses this material for particular edifying purposes. A survey of the Chronicler's method lays stress on his freedom in handling the earlier material and his skill in elaboration. This is 'free parabolic presentation of history'. It is history as stylized and patterned to present an argument to the writer's contemporaries. In a final note Welten suggests a link with apocalyptic which the present reviewer applauds for other reasons too.

P.R.A.

WESTERMANN, C.: *Kurze Bibelkunde des Alten Testaments* (Biblisches Seminar). 1974. Pp. 142. (Calwer Verlag, Stuttgart. Price: DM. 14.80)

This is a reissue in a different series and by a different publisher of the O.T. part of Westermann's *Abriss der Bibelkunde, Altes und Neues Testament* (Handbücherei des Christen in der Welt, 1962). This part of the work, together with a general introductory chapter, has already

appeared in English translation under the title *Handbook to the Old Testament* (see *B.L.* 1968, p. 45; 1970, p. 58 (*Bible Bibliog.*, pp. 99, 248)).
R.N.W.

WHITCOMB, J. C.: *The World that Perished*. 1973. Pp. 155. (Baker Book House, Grand Rapids, Michigan. Price: \$1.95)

This is an extreme Fundamentalist book defending the historical and scientific accuracy of the flood narrative in Genesis.
E.W.N.

WHYBRAY, R. N.: *The Intellectual Tradition in the Old Testament* (B.Z.A.W., 135). 1974. Pp. xii, 158. (W. de Gruyter, Berlin. Price: DM. 68.00)

In this interesting book Whybray locates the intellectual tradition of the O.T. in Proverbs, Job, and Ecclesiastes, and also in parts of certain other books on the basis of what he regards as characteristic wisdom terminology, of which the principal item is *hkm*. He agrees that there were professional statesmen in pre-exilic Judah called *sārīm*, who laid claim to political wisdom, but he argues that this is not the same thing as the existence of a class of wise men. The intellectual tradition in the O.T. has no firmly organized institutional support, and we should envisage rather educated men interested in the kind of problems raised by the wisdom literature whose needs were met by a smaller group of gifted individuals. The coming into existence of a literature and familiarity with it created a kind of continuity or tradition. The history of the wisdom tradition cannot be written with our present state of knowledge: 'Between the end of the monarchy and the time of Koheleth there still remains a gap in our knowledge stretching over several centuries' (p. 156).
W. McK.

WOLFF, H. W.: *The Old Testament: A Guide to its Writings*. 1974. Pp. iv, 156. (S.P.C.K., London. Price: £1.30)

This English translation of H. W. Wolff's *Bibel — Das Alte Testament* was reviewed in *B.L.* 1974, p. 63, where some of the bibliographical details of the English edition were incorrectly stated. The fault is that of the editor of the *Book List*, not of the reviewer.
R.N.W.

WÜRTHWEIN, E.: *Die Erzählung von der Thronfolge Davids — theologische oder politische Geschichtsschreibung?* (Theologische Studien, 115). 1974. Pp. 59. (Theologischer Verlag, Zurich. Price: S.Fr. 12.00)

Continuing the debate on the character of the so-called Succession Narrative the author rejects earlier views, especially those of L. Rost, that the work was written *in majorem gloriam Salomonis*, and of G. von Rad, who saw in it the expression of a significant theology of history. He believes that it is a 'secular' polemical work whose author was concerned to vilify rather than to glorify David and Solomon, to whose contempt for the traditional Israelite way of life and ruthless imposition of an absolute, dynastic monarchy he was bitterly opposed. The writer belonged to a conservative opposition which was later

to reject Rehoboam and to attempt, in the north, to restore the older type of national leadership. This view necessitates the rejection of all the pro-Davidic passages, including — and especially — von Rad's three key-texts (2 Sam. 11:27; 12:24; 17:14) as later additions made to modify the impression made by the original work in the interests of the 'Davidic theology'. The case is well argued, but many readers will question the validity of the old-fashioned literary-critical methods on which it depends. Nevertheless this is an important and original contribution to the discussion.

R.N.W.

ZIMMERMANN, F.: *The Inner World of Qohelet (with Translation and Commentary)*. 1973. Pp. xiv, 196. (Ktav, New York. Price: \$10.00)

Zimmermann's main thesis is that the difficulties and apparent contradictions of Ecclesiastes are to be explained by the methods of psycho-analysis. Thus he argues that the author was a compulsive neurotic, an unhappily married, impotent and unsuccessful man who identified himself with Solomon in order to compensate for his feelings of inadequacy. As part of his case he presents a 'psychograph' of Solomon based on the narratives of Samuel and Kings. Zimmermann also restates his argument for the view that the Hebrew text of Ecclesiastes is a translation of an Aramaic original. These ideas are elaborated in a short commentary and presupposed in a new rendering of Qohelet into English. Zimmermann has given free rein to his imagination in his delineation of the characters of Solomon and of the author of Ecclesiastes, and much of what he says can only appear fanciful. But beyond this, although insights derived from psycho-analysis may well have a part to play in the interpretation of the O.T., their use here is rendered completely worthless by Zimmermann's failure to discuss the nature of the material present in Ecclesiastes (not to mention Samuel and Kings). His assumption that Ecclesiastes is a work of autobiography in our sense of the term is highly questionable, but he at no point considers whether the material is capable of bearing the interpretation he puts upon it.

M.A.K.

7. LAW, RELIGION AND THEOLOGY

ACHTEMEIER, E.: *The Old Testament and the Proclamation of the Gospel*. 1973. Pp. 224. (Westminster Press, Philadelphia. Price: \$7.50)

This book is motivated by the conviction that American Protestantism is in danger of losing its biblical foundations, and it pleads for a return to biblical preaching and in particular to the homiletical use of the O.T. The author's treatment relies on the whole on von Rad's handling of the O.T. traditions as exhibiting a movement from promise to fulfilment, the ultimate fulfilment being in Christ. The Testaments belong together, and preaching must take account of the whole Bible. There is criticism of 'developmentalism' which would make the O.T. in the last resort irrelevant. Suggestions are made for the use of the O.T. in connexion with the Christian year, and finally a number of interesting sample sermons are submitted.

N.W.P.

BAUR, J., GOPPELT, L., and KRETSCHMAR, G. (ed.): *Die Verantwortung der Kirche in der Gesellschaft. Eine Studienarbeit des ökumenischen Ausschusses der Vereinigten Evangelisch-Lutherischen Kirche Deutschlands*. 1973. Pp. 228. (Calwer Verlag, Stuttgart. Price: DM. 24.00)

In this significant, composite volume ranging over many disciplines from biblical exposition to sociology, politics and systematic theology, the O.T. contribution is made by H. Graf Reventlow who writes on zeal for right and justice in the O.T. in the light of the modern discussion of the rights of man. Reventlow here demonstrates once more his capacity for lifting his O.T. studies effectively and relevantly into the arena of contemporary theological debate. He begins with a discussion of the near-eastern background, taking up some of the themes of his book on Justification and stressing the relationship of the concept 'righteousness' to the world-order and to Yahweh as creator. At the same time right and justice are, in the O.T., closely connected with the relationship between Yahweh and his People, and the way in which justice is here made a royal responsibility and proclaimed by the prophets is exemplary for the whole of mankind. As for the idea of human rights, this is seen to be a fruit of the Enlightenment, a secular concept with which a biblically grounded theology must come to terms. In Lutheran fashion Reventlow sees this operating with a certain reserve, and finds the true legitimation of the idea in the N.T. doctrine of responsibility for the neighbour.

D.R.J.

CRENSHAW, J. L. and WILLIS, J. T. (ed.): *Essays in Old Testament Ethics. J. Philip Hyatt In Memoriam*. 1974. Pp. xxxvi, 287. (Ktav, New York. Price: \$12.50)

There is a great need of contributions to the study of O.T. ethics, and it is a pity that so few of the essays in this collection keep to the brief, even when the word 'ethics' appears in their titles. Particularly useful are G. Fohrer on 'The righteous man in Job 31', Crenshaw on Eccles 3:11 (though he misses the best solution!) and a pupil of Hyatt's, Brian Kovacs, on 'The class-ethic in Proverbs'. H. W. Wolff presents a fascinating study of 'the generations in the Old Testament', that is, life expectancy, the optimum working age and the various functions of youth and age. H. G. May writes on world dominion with special emphasis on Jonah and Second Isaiah, D. J. McCarthy on the theme of 'wrath' in the Deuteronomistic History, S. Blank on the interpretation of the 'confessions' of Jeremiah, W. F. Stinespring on Hosea as a prophet of unrelieved doom, Willis on the interpretation of Pss. 15 and 24, W. Harrelson on the significance for biblical ethics of 'last words', and particularly, for individual ethics, of Test. xii Pat. The concluding essays by M. Burrows and J. A. Sanders are on N.T. themes in the light of the O.T. A handsome and useful volume but, in sum, a great opportunity missed.

D.R.J.

CUNNINGHAM, A. (ed.): *The Theory of Myth* (Studies in Anthropology and Comparative Religion). 1973. Pp. xi, 176. (Sheed and Ward, London. Price: £4.75)

These six studies derive from a colloquium organized in the University of Lancaster. The date of the colloquium is not given (the preface says that publication was delayed), and the book lacks an index and an overall bibliography. Two contributions continue the discussion of

Lévi-Strauss's approach to myths; there are essays on the work of Mary Douglas and Mircea Eliade, and contributions on the analysis of stories, and on the understanding of myths and stories in ancient Greece. O.T. scholars will probably be most interested in I. Strenski's penetrating critique of the 'History of Religions' approach of Eliade, and in J. Creed's essay on the uses of myth in ancient Greece. This essay touches on the problem of what and how we can know about attitudes in an ancient society. The collection as a whole warns us against defects in the positions of Lévi-Strauss and Eliade, but provides few positive suggestions.

J.W.R.

DEROUSSEAU, L.: *La crainte de Dieu dans l'Ancien Testament. Royauté, Alliance, Sagesse dans les royaumes d'Israël et de Juda. Recherches d'exégèse et d'histoire sur la racine yârê*. Ouvrage publié avec le concours du Centre National de la Recherche Scientifique (Lectio Divina, 63). 1970. Pp. xxiii, 396. (Editions du Cerf, Paris. Price: Fr. 69.00)

The aim of this book, which was presented to the Institut Catholique in Paris as a doctoral thesis, is an ambitious one: to trace the history of the notion of the fear of God in the O.T. After a brief survey of analogous concepts in the literatures of the ancient Near East the main part of the book is devoted to a painstaking investigation of the role of this concept in the various strands of the O.T., with special attention paid to its association with covenant, king and wisdom. A number of interesting facts emerge, e.g. the unimportance of the concept in pre-exilic Judaeon traditions in contrast with those of the northern kingdom, and its virtual absence from the earlier wisdom literature. Each chapter has its own interest, but it may be doubted whether the evidence is sufficiently abundant and sufficiently clear to justify some of the author's broader conclusions.

R.N.W.

ELLUL, J.: *The Politics of God and the Politics of Man*. Translated by G. W. Bromiley. 1972. Pp. 5, 199. (Eerdmans, Grand Rapids, Michigan. Price: \$3.45)

The author, who has written a number of books on the theme of theology and politics, offers a commentary on seven passages from 2 Kings — 5:1-19; 6:24-7:17; 8:7-15 and 13:14-25; 9:1-10:36; 16:1-20; 18:17-37; 19:1-37. His exegesis is based on the conviction that the theological and political spheres are separate and, indeed, uncomplementary ('the domain of politics is also a domain of Satan'), which is hardly the view of the author(s) of the biblical passages. Nevertheless, and in spite of an occasional fanciful or a rather forced Christological interpretation, the vigorous style and flashes of insight are impressive and the hermeneutical application to present-day conditions is sometimes quite apt.

G.F.

GREELEY, A. M.: *The Sinai Myth. A New Interpretation of the Ten Commandments*. 1972. Pp. 216. (Doubleday, New York. Price: \$5.95)

This is not a book for students, but a popularization (as the author defines the term), primarily for Roman Catholic readers in America, of the meaning of covenant theology. There are some startling generalizations and over-simplifications, but the book succeeds in its attempt to show the Decalogue not as a restrictive burden, but as the expression of the relationship between God and Israel.

G.I.E.

HEITMANN, C. and MÜHLEN, H. (ed.): *Erfahrung und Theologie des Heiligen Geistes*. 1974. Pp. 312. (Agentur des Rauhen Hauses, Hamburg; Kösel Verlag, Munich. Price: DM. 29.00)

In this collection of essays which deal comprehensively with the Holy Spirit, only one essay in the section on the biblical background has direct bearing on the O.T., viz. the contribution of H. H. Schmid on the ecstatic and charismatic activity of the Spirit in the O.T. Within the short space of eighteen pages the author, after listing the O.T. references to the spirit and discussing the meaning of *ruach*, concentrates his discussion firstly on the ecstatic and charismatic power with which the spirit of God manifested itself in the pre-exilic period, and secondly on the spirit as a medium of divine revelation and as an eschatological concept in the exilic and post-exilic periods.

G.H.J.

HOUTMAN, C.: *De hemel in het Oude Testament: een onderzoek naar de voorstellingen van het oude Israël omtrent de kosmos*. 1974. Pp. 284. (T. Wever, Franeker. Price: Fl. 27.50)

This is a doctoral thesis presented to the Free University of Amsterdam. After a discussion of the terms heaven, heaven and earth, the author treats circumstantially 'heaven and earth in titles of Yhwh'. Rather much attention is given to concepts of the world, the cosmos. The variety in the concepts is no indication of different times or influences from other cultures and religions but should be explained as a symbolical and poetical manner of expression. The various concepts, poetical or mythical in character, were obviously of equal value to 'the' Israelite as truth and reality: It is Yhwh, his God, who created and who dominates and maintains the world. There are not many new ideas here and the author repeats his opinion too often, but the work is a useful volume of reference. Many parts of the book are printed with small characters which contain a valuable review of the literature and sometimes a discussion with fresh arguments. It remains unclear whether the supposed distinctive ideas of Yahwism do not function as distinctive in other religions as well. Boman's and (less) Brandon's ideas are followed, in the reviewer's opinion, too easily.

P.A.H. deB.

IMMEL, W. (ed.): *Was bleibt von der Bibel? Wege zum Kern der biblischen Botschaft*. (Herder Bücherei, 484). 1974 (1969). Pp. 192. (Herder, Freiburg im Breisgau. Price: DM. 4.90)

This is an attempt to assist the general reader of the Bible to an understanding of the kernel of its message. It takes the form of fifty independent studies of selected passages, chosen as examples rather than as a comprehensive scheme. Twenty-four of the studies are on O.T. passages, but the selection is sometimes surprising. The studies are contributed by five authors, which accounts for a certain unevenness and overlapping of material.

A.G.

JACOB, E.: *Theology of the Old Testament* (Ecclesia Books). Translated by A. W. Heathcote and P. J. Allcock. 1974. Pp. 368. (Hodder and Stoughton, London. Price: £1.95)

This is a paperback reprint of the English translation of Edmond Jacob's *Théologie de l'Ancien Testament* published by Delachaux and

Niestlé in 1955 (see *B.L.* 1956, p. 46 (*Eleven Years*, p. 753), 1959, p. 29 (*Decade*, p. 165)). Although it is perhaps rather surprising that the author should not have wished to revise his work after nearly twenty years, it remains one of the most important works on the theology of the O.T., and its appearance in a (relatively) cheap form is therefore to be welcomed.

R.N.W.

JOINES, K. R.: *Serpent Symbolism in the Old Testament. A Linguistic, Archaeological, and Literary Study*. 1974. Pp. vii, 127. (Haddonfield House, New Jersey. Price: \$25.00)

As in all other ancient Near Eastern cultures, the serpent in the O.T. signifies the sinful impulse in mankind (Gen. 3), the restoration of vitality (Num. 21), Yahweh's divine sovereignty (Isa. 6) and his fecundizing power (2 Kings 18), but the bronze serpent symbol was introduced to the Israelite cult as a result of contact with the Canaanites in the 13th century B.C. The thesis is very fully and carefully documented, but it is to be regretted that there are no illustrations to assist the reader who does not have ready access to the many archaeological reports cited. It is also surprising, considering the wealth of material handled in the book, that no reference is made to the bronze serpent discovered by Beno Rothenberg in the Midianite shrine at Timna, a find that is surely of primary importance in any discussion of the Mosaic serpent in Num. 21 and 2 Kings 18. None the less, this is a comprehensive and almost exhaustive work which will prove invaluable to both Biblical scholars and anthropologists.

J.W.M.

KAISER, W. C. Jr.: *The Old Testament in Contemporary Preaching*. 1973. Pp. 135. (Baker Book House, Grand Rapids, Michigan. Price: \$1.95)

Those who share the author's extremely conservative evangelical standpoint may find this a helpful and provocative book. It has some pertinent things to say about evangelical neglect of the O.T. Others will find it irritating in its naivety (see, e.g., the author's discussion of Gen. 3:15 on pp. 18 ff.), and in its failure to come to grips with the very real issues implicit in the title.

R.D.

KRUSE, H.: *Shingon* (God's Word. Theology of the Old Testament Prophets. An Introduction). 1974. Pp. 270. (Nansō-sha, Tokyo. Price: ¥ 2,500)

This is a Japanese edition of a textbook on prophecy originally written in Latin by a German-born Jesuit professor at Sophia University, Tokyo. The author puts more stress on the theological message of the prophets than on literary and historical problems, with a particular focus on the historical development of the Messianic hope. A specific introduction to the prophets after Elijah is preceded by a general introduction to prophecy and a short chapter on the Former Prophets. One might have hoped for more observations on the recent discussions of this subject from the 60's and early 70's.

K.K.S.

KÜMPEL, R.: *Die Berufung Israels. Ein Beitrag zur Theologie des Hosea*. 1973. Pp. 274. (Inaugural Dissertation, Catholic Faculty, University of Bonn)

Kümpel's thesis is a study in the theology of Hosea. This is grouped under four main themes: Yahweh's initiative in the call of Israel; his love and providential care, supremely expressed in the gifts of the land and its produce; his acts of punishment and the renewal of salvation as an eschatological event. The work is modest in its aims, but it contains much careful exegesis and a useful relevant bibliography. Overall it offers a helpful guide to the way in which recent traditio-historical investigation has influenced the study of prophecy, and displays in general a sound and cautious judgement. Throughout Kümpel is quite positive in tracing most of the material back to Hosea himself, but regards the allegorical interpretation of Hosea's marriage as deriving from a redactor.

R.E.C.

LEVINE, B. A.: *In the Presence of the Lord. A Study of Cult and Some Cultic Terms in Ancient Israel* (Studies in Judaism in Late Antiquity, 5). 1974. Pp. xiii, 154. (Brill, Leiden. Price: Fl. 58.00)

Part I deals with *šelāmīm*, and claims that, mainly from Akkadian and Ugaritic, 'sufficient evidence is now available for ascertaining the precise character of the *s.* sacrifice'. It was originally a 'gift of greeting', that in H and P becomes a routine offering. Part II deals with sacrifices of expiation, in particular the term *kippēr*, the *'āšām* and the *ḥaṭṭā't*. Future discussion will have to consider the author's arguments carefully but will not necessarily accept them all. The treatment of the magical ingredient seems cautious but sound.

D.R. Ap-T.

LOHFF, W., and HAHN, F. (ed.): *Wissenschaftliche Theologie im Überblick*. 1974. Pp. 75. (Vandenhoeck und Ruprecht, Göttingen. Price: DM. 6.80)

This volume contains eight papers read at the inaugural congress of the Wissenschaftliche Gesellschaft für Theologie held at Göttingen in April 1974. As W. Lohff explains in the introductory lecture 'Über die Möglichkeit, Theologie im Überblick darzustellen', this society has been founded by a number of Göttingen theologians who are concerned about the relative lack of communication between the various theological disciplines and the consequent inability of theology today to speak confidently to the outside world. The purpose of the present volume is to initiate an inter-disciplinary dialogue. It contains contributions by specialists in O.T., N.T., church history, systematic theology, practical theology and the comparative study of religions, in which each contributor explains the nature of his own subject and, in most cases, discusses its relevance to the others. It is therefore disappointing that the O.T. contributor, Professor O. Kaiser ('Die alttestamentliche Wissenschaft', pp. 13-19) confines himself almost entirely to a brief summary of recent developments in his own field with little attempt to deal with the wider problem.

R.N.W.

MCKENZIE, J. L.: *A Theology of the Old Testament*. 1974; 1975. Pp. 336. (Doubleday, New York; Geoffrey Chapman, London. Price: \$7.95; £4.50)

This is a highly stimulating book. It represents a distinctive approach to a controversial subject and faces up courageously to the real problems. O.T. theology is defined as 'God-talk' relating to Israel's recognition of Yahweh who emerges as a distinct personality, and its task is to articulate the totality of utterances about him in modern logical discourse and not in the thought patterns of the ancient world. Israel experienced Yahweh in cult, in revelation (especially through prophecy), in history, in nature, in wisdom and in political institutions. Much of importance is said about the relation of history to theology, about the royal theology (the author doubts whether the Davidic kingship was an authentic experience of Yahweh), about wisdom and anti-wisdom, about the themes of nature and creation, about myth and the mission of Israel. It is curious that there is no reference to the promise to Abraham regarding the nations. There is no direct treatment of Hebrew anthropology which would belong in the author's view to a religion of Israel. On the subject of the relation of the testaments it is argued that there is no continuity between them (goodbye to *Heilsgeschichte*!) but that we must accept the O.T. from Jesus and the Apostolic Church, even though we cannot live comfortably with it. While the author writes confessedly as a Christian, he refuses to read the New Testament into the Old.

N.W.P.

MARTIN-ACHARD, R.: *Essai biblique sur les fêtes d'Israël*. 1974. Pp. 166. (Labor et Fides, Geneva. Price: S.Fr. 26.40)

The examination of the history of the Israelite festivals covers a number of controversial problems of interpretation, and Martin-Achard's study is a model of clarity and brevity in dealing with these. He sets out the evidence for the three main seasonal festivals, describing their principal features and reconstructing their probable history. A further chapter deals with the lesser festivals of 9 Ab, Purim and Hanukkah. Main points of disagreements between scholars are noted, as over the Passover and New Year celebrations, but without attempting to offer any new explanations, although useful criticisms are made to show where the truth is likely to be. The volume provides a good summary of the present state of knowledge about the festivals, and makes a useful introduction to the problems which they pose. There is a useful bibliography.

R.E.C.

MÜLLER-SCHWEFE, H.-R.: *Die Zehn Gebote ausgelegt für unsere Zeit* (Stundenbücher, 114). 1973. Pp. 136. (Furche-Verlag, Hamburg. Price: DM. 6.80)

The writer of the ten sermons in this book probes behind the moral instructions of the decalogue to discover its essentially Christian ethic and its relevance for twentieth-century man.

J.W.M.

NEVE, L.: *The Spirit of God in the Old Testament*. 1972. Pp. vi, 140. (Seibunsha, Tokyo. Distributed by the Augsburg Publishing House, Minneapolis. Price: ¥ 1,200; \$3.95)

This is a useful and carefully documented study of O.T. passages which associate *ruach* with God. The treatment is chronological, beginning with the earliest charismatic manifestations until the ending of the prophetic movement and the exaltation of the Law, as distinguished from the covenant, deprived the spirit of its base of operation in the covenant community. Throughout, the spirit is seen as 'Israel's way of describing God, not as he is in himself, but as he communicates to the world his power, his life, his anger, his will, his very presence'.

R.D.

VAN OYEN, H.: *Ethique de l'Ancien Testament* (Nouvelle Série Théologique). Traduction d'Etienne de Peyer. 1974. Pp. 210. (Labor et Fides, Geneva. Price: S.Fr. 39.00)

This is the translation into French of a book which originally appeared in German and was adequately reviewed in *B.L.* 1968, p. 54 (*Bible Bibliog.*, p. 108).

N.W.P.

ROGERSON, J. W.: *Myth in Old Testament Interpretation* (B.Z.A.W., 134). 1974. Pp. vi, 207. (W. de Gruyter, Berlin. Price: DM. 76.00)

The subject matter of this book does not lie so much in the detailed work of exegesis as in the philosophical, sociological and anthropological presuppositions which have been implied when the term 'myth' has been used of the O.T. Mr Rogerson has no difficulty in showing that the term has been used in a bewildering multiplicity of senses. Among his chapters one may mention those on: the 'Myth and Ritual' school; the Frankfort-Jacobsen approach, based on Cassirer, upon which G. E. Wright rested so much of his argumentation for the distinctiveness of the O.T.; modern structuralism, with Lévi-Strauss, Leach and Douglas; Ricoeur and his use of 'the symbol'. Though some O.T. passages are used as test cases, the work as a whole is directed more towards the understanding of the intellectual framework of modern scholarship than towards the material of ancient myth.

J.B.

SABOURIN, L.: *Priesthood: A Comparative Study* (Studies in the History of Religions; Supplements to *Numen*, xxv). 1973. Pp. x, 279. (Brill, Leiden. Price: Fl. 48.00)

This comparative study of priesthood ranges from the function of priests in primitive societies through Hinduism and Buddhism, Zoroastrianism, ancient Greece, the various cultures of the ancient Near East, including Israel, to the N.T. interpretation of the work of Jesus as High Priest. The author has cast his net too widely, and the inclusion of Buddhism in this context cannot be justified. But the work contains a good deal of useful scholarship, and written as it is from a specifically Christian standpoint will make a special appeal to Catholic scholars.

I.B.

SCHÜNGEL-STRAUMANN, H.: *Gottesbild und Kultkritik vorexilischer Propheten* (Stuttgarter Bibelstudien, 60). 1972. Pp. 144. (Katholisches Bibelwerk, Stuttgart. Price: DM. 12.80)

The prophetic polemic against the cult has been much studied by scholars, and the renewed interest in the more positive side of the cultus, as reflected in the Psalter, together with a recognition of close links between some prophets and the cult, has suggested the need for a re-appraisal. This volume gives a brief outline of the origins of Israel's cult and follows with a detailed exegesis of all the significant passages in which the prophets Amos, Hosea, Isaiah, Micah and Jeremiah attack the cult, its rites, institutions, personnel and devotees. The author rejects any over-simplified contrast between morality and cult, or between spiritual and magical religion, and argues that the essential presupposition of all the prophetic polemic is to be found in a distinctive prophetic understanding of God. The volume serves to bring an old discussion up to date, but will scarcely resolve all its many complex problems, or remove its uncertainties.

R.E.C.

VAWTER, B.: *The Conscience of Israel. Pre-Exilic Prophets and Prophecy*. 1973. Pp. xii, 308, 2 maps. (Sheed and Ward Stagbook. Price: £1.50)

This is an unchanged reprint of the 1961 edition, which was favourably reviewed in *B.L.* 1963, p. 56 (*Decade*, p. 450), and its appearance in paperback form is to be welcomed.

A.G.

VRIEZEN, T. C.: *An Outline of Old Testament Theology*. Second edition. 1970. Pp. 479. (Veenman and Zonen, Wageningen. Price: Fl. 28.50)

This English translation of the third Dutch edition of Vriezen's *Outline* is identical with the edition published in England in 1970 and reviewed in *B.L.* 1972, p. 61 (*Bible Bibliog.*, p. 405).

R.J.C.

WAKEMAN, M. K.: *God's Battle with the Monster. A Study in Biblical Imagery*. 1973. Pp. viii, 149. (Brill, Leiden. Price: Fl. 32.00)

Based on a doctoral thesis, this study is devoted to a widely recurring feature of ancient Near Eastern mythology and its appearance in the O.T. The first part is devoted to a study of the extra-biblical material, and surveys the Mesopotamian myths describing a cosmic battle, usually involving a figure who is clearly divine. The myths are classed into two types, a space-model and a time-model. In the second part the various references in the O.T. which allude, or have been thought to allude, to a monster with whom Yahweh does battle are reviewed, together with a number of passages where similar language is employed in non-mythological contexts. Here again two main forms are discerned: an earth monster and a sea monster, although a degree of overlap is admitted. The survey is not very conclusive but endeavours to probe behind the mythology to grasp its conceptual world and its expression in language, with particular emphasis upon the attempts to restate these concepts in a non-mythological form.

R.E.C.

WENHAM, J. W.: *The Goodness of God*. 1974. Pp. 223. (Inter-Varsity Press, London. Price: £1.65 (cloth), 90p (paper))

Many passages in the Bible have caused offence to modern readers because they appear to suggest that God is cruel, or at least that he condones cruelty. The writer argues that to omit these in Christian reading is to sentimentalize, whereas the Biblical approach to suffering is thoroughly realistic and does not contradict the doctrine that God is good. His approach is conservative, but his thesis is well argued.

J.W.M.

WESTERMANN, C.: *Creation*. Translated by J. J. Scullion. 1974. Pp. 123. (S.P.C.K., London; Fortress Press, Philadelphia. Price: £2.50 (cloth), £1.50 (paper); \$3.25)

This is a translation of Westermann's *Schöpfung* (Kreuz-Verlag, Stuttgart, 1971), which was reviewed in *B.L.* 1974, p. 75. The English version reads smoothly, and those who have no access to Westermann's detailed exegesis in the *Biblicher Kommentar* will welcome this translation and exegesis of Gen. 1-3.

G.H.J.

WOLFF, H. W.: *Anthropologie de l'Ancien Testament* (Nouvelle Série Théologique, 31). Translated by E. de Peyer. 1974. Pp. 228. (Labor et Fides, Geneva. Price: S.Fr. 45.00)

WOLFF, H. W.: *Anthropology of the Old Testament*. Translated by Margaret Kohl. 1974. Pp. 293. (S.C.M. Press, London; Fortress Press, Philadelphia. Price: £5.75; \$14.95)

These are translations of H. W. Wolff's *Anthropologie des Alten Testaments* (Chr. Kaiser Verlag, 1973), which was reviewed in *B.L.* 1974, p. 76. In the English version there are a few sentences whose meaning is not clear, and occasional mistranslations, e.g. 'incest' is not the right word for the relationship described in Prov. 7:4-27 (p. 173), and the practice forbidden in Lev. 18:23 (p. 176) is bestiality, not sodomy.

G.I.E. / R.N.W.

WOLFF, H. W.: *L'Enracinement Spirituel d'Amos*. 1974. Pp. 125. (Labor et Fides, Geneva. Price: S.Fr. 16.80)

This is a translation of H. W. Wolff's *Amos' Geistige Heimat* (Neukirchener Verlag, 1964), reviewed in *B.L.* 1965, p. 55 (*Decade*, p. 607). The English translation was reviewed in *B.L.* 1974, p. 75.

G.I.E.

8. THE LIFE AND THOUGHT OF THE SURROUNDING PEOPLES

CAPLICE, R. I.: *The Akkadian Namburbi Texts: An Introduction* (Sources and Monographs. Sources from the Ancient Near East, Vol. I, fascicle 1). 1974. Pp. 24. (Undena Publications, Los Angeles. Price: 80c)

This press has begun issuing several series of publications (including one called *Assyria*) of article length, each with its own pagination, but adding up to volumes to which libraries may subscribe. The

prices are modest, though banking charges will more than double prices of individual items to those outside the United States. This article is a very valuable survey, with selected translations, of one genre of Babylonian rites for averting portended evil, and is suited to the needs of O.T. scholars.

W.G.L.

CAQUOT, A., SZNYCER, M., and HERDNER, A. (ed.): *Textes Ougaritiques*. Tome I. *Mythes et Légendes*. 1974. Pp. 616. (Editions du Cerf, Paris. Price: Fr. 130.00)

Professors Caquot and Sznycer are well known for their study of Near Eastern religions with ample citation of the Ras Shamra texts in *Le trésor de l'humanité*, ed. J. Chevalier, and Mademoiselle Herdner as the editor of the official Corpus of the Ras Shamra alphabetic texts needs no introduction. The present work from such a team is an invaluable contribution to the subject. After a general introduction, with discussion on the language of the texts and on the gods, the texts themselves are introduced, with discussion on order, interpretation and *Sitz im Leben*, and are then translated, with detailed discussion of text, etymology and interpretation in small-type footnotes, which are remarkably full and fair to all serious scholars in the field. The mythological fragments on Baal are treated according to their subject, e.g. Baal and Sea, Baal and Anat, The Palace of Baal, Baal and Death, Baal and the Heifer, Fragments of a Poem of Baal (VI AB, which is found to be too fragmentary for integration with the rest) and Baal and the Devourers (BH, which is also regarded as a myth apart). This is the most controversial part of the subject, and while a final opinion is not possible in view of the loss of much text, the authors, though admitting the mythological character of the texts with relation to the cult, do not regard them as so intimately associated with the ritual of various seasonal festivals as has sometimes been claimed. The Birth of Dawn and Dusk, the Marriage of the Moon, the legends of Danel and Aqht and of Krt and the Poem of the Rephaim are treated in separate sections. The Aqht text is taken to be a learned didactic work analogous to the Gilgamesh, Adapa and Etana texts in Mesopotamia, which are concerned with man's deportment towards God; the Rp fragments, with due reserve in view of their fragmentary state, are related to the cult of the dead and the restoration of Dn'il's family; the significance of the Krt legend is regarded as the divine election of the House of Krt. The book is provided with good indexes and full bibliography, and, by its fresh approach to outstanding problems and its critical and very just review of the opinions of other scholars, will prove an indispensable point of departure for work on the texts at all levels.

J.G.

DIETRICH, M. and LORETZ, O.: *Konkordanz der ugaritischen Textzählungen* (A.O.A.T., 19). 1972. Pp. xi, 331. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 78.00)

This concordance is intended as a companion volume to the *Ugarit-Bibliographie* (see below), and scholars now need no longer be confused by the many different ways of quoting Ugaritic texts. The volume represents a great improvement on the tables published by Miss Herdner in the *Corpus*, by including all systems of citation; moreover, the Ras Shamra, as well as the Louvre, numberings are also synoptically presented here so that the reader can see at a glance which

texts have been published so far in the *Corpus, Le palais royal d'Ugarit*, and *Ugaritica*. Texts published elsewhere (e.g. by Thureau-Dangin in Syria) are not included here. A short appendix contains a list of Ugaritic texts from Amarna, and of alphabetic cuneiform texts found outside Ras Shamra.

P.W.-M.

DIETRICH, M., LORETZ, O., BERGER, P.-R., and SANMARTIN, J.: *Ugarit-Bibliographie 1928-1966* (A.O.A.T., 20/1-4). Teil 1: 1928-1950. Teil 2: 1950-1959. Teil 3: 1959-1966. 1973. Pp. xii, 1,275. Teil 4: *Indizes*. 1973. Pp. v, 856. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 385.00)

The need for a comprehensive and properly indexed bibliography of the very extensive secondary literature on the Ugaritic texts, including books and articles in which the influence of the Ras Shamra texts is to be seen, has long been felt by scholars. Such a bibliography, produced by computer at Münster University, is now in process of appearing, and is certain to prove an indispensable tool to all students of the O.T., Hebrew and Semitic philology and ancient Northwest Semitic history, culture and religion. An additional volume covering the years 1967-71 will soon appear, and indices of Ugaritic and O.T. passages, Ugaritic words etc. will also be published in due course, in addition to the extensive indices already published. The bibliography is easy to use if the simple instructions outlined in the brief introduction are read beforehand.

P.W.-M.

DU MESNIL DU BUISSON, R.: *Nouvelles études sur les dieux et les mythes de Canaan* (Etudes Préliminaires aux Religions Orientales dans l'Empire Romain, 33). 1973. Pp. 267 with 133 figures and xviii plates. (Brill, Leiden. Price: Fl. 96.00)

The learned author, well known for his excavations and careful analysis of iconography of the ancient Near East from the earliest historical period to that of the Roman Empire, elucidates Canaanite mythology in an assemblage of independent studies on the underworld and access to it in Mesopotamian, Canaanite and Egyptian tradition (ch. i), the gods of Tyre from the first millennium B.C. to the Roman era (ch. ii), the books of Thoth as the source of Sanchuniathon and the late revival of the cosmogonic tradition at Tyre (ch. iii), the gods of Dawn and Evening, their origin in the further East and their survival in the classical Dioscuri (ch. iv), the interpretation of the main panel of the ivory couch from the palace at Ras Shamra as the goddess Hathor suckling the gods of Dawn and Evening (ch. v), the motif of the Venus star and the lion of morning in the art of Luristan (ch. vi), etc. Throughout relevant Ras Shamra texts are cited and related to the literature and especially to the iconography of the wider ancient Near East. The results are always suggestive and often fruitful, though the limited citation of the texts without larger context or discussion of lexical cruxes often makes the author's case more plausible than it really is. The work is a valuable analysis particularly of artistic motifs from myth and legend and of relevant traditions of Canaan from Ras Shamra to Palestine in the Græco-Roman period, in which the author has already given evidence of his authority.

J.G.

EICHLER, B. L.: *Indenture at Nuzi. The Personal tidennūtu Contract and its Mesopotamian Analogues* (Yale Near Eastern Researches, 5). 1973. Pp. xv, 163. (Yale University Press, New Haven and London. Price: \$12.50, £4.95)

In O.T. circles Nuzi is known as a source for parallels to patriarchal customs. This monograph presents with full translations the Nuzi institution *tidennūtu*, whereby a person borrowing goods handed over a living body or bodies to serve the creditor until repayment was made. This is not the same as Hebrew debt-slavery of limited duration, but it is parallel. The work is restricted to Mesopotamia, but its clear authoritative presentation invites study by those in other fields.

W.G.L.

GARELLI, P. and NIKIPROWETZKY, V.: *Le Proche-Orient asiatique. Les empires mésopotamiens, Israël* (Nouvelle Clio, L'Histoire et ses Problèmes, 2 bis). 1974. Pp. 392. (Presses Universitaires de France. Price: £4.75)

This continues the first volume (see *B.L.* 1971, p. 54; *Bible Bibliog.*, p. 330) and covers the period from 1100 B.C. to the fall of Babylon to Cyrus. The second author has contributed the material on the Hebrews in this volume, but for O.T. scholars the other parts will be the more important. The two volumes are highly recommended as a concise, comprehensive and authoritative history of the ancient Near East.

W.G.L.

GRELOT, P.: *Documents Araméens d'Égypte* (Littératures Anciennes du Proche-Orient). 1972. Pp. 533 with 7 figs. (Editions du Cerf, Paris. Price: Fr. 89.00)

Professor Grelot's volume presents the bulk of the papyri and ostraca in Egyptian Aramaic that have been published so far. After a helpful introduction, the documents are analysed according to their contents rather than their provenance. Principal groups in Grelot's classification are contracts and juridical matters, private correspondence, family records, administrative affairs and religious affairs; a final section deals with a version of Ahiqar. Each text, after a brief explanatory note, is given in translation with admirable textual and historical comments. There is an appendix on personal names. This work is distinguished by judicious scholarship combined with clarity of exposition. Specialists in Egyptian Aramaic may regret the absence of a full bibliography and of a glossary of technical terms. But scholars and laymen alike will recognize the exceptional skill of Grelot's treatment. This vivid picture of the period derived from first-hand study of the material will hold the field for many years.

J.B.S.

HINDSON, E. E.: *The Philistines and the Old Testament* (Baker Studies in Biblical Archaeology, 10). 1971. Pp. 184. (Baker Book House, Grand Rapids, Michigan. Price: \$3.95)

In the first half of the book is given a brief survey of the Philistines' historical background, the limited evidence for their religion, and

more fully the archaeological and textual data on a dozen sites of importance, plus classes of 'Philistine' objects. The second half of the book presents a discursive account of Biblical narratives mentioning the Philistines, ending with David, using background data of the first part. The outline is convenient, occasionally a little laboured and repetitive, depending on secondary sources rather than mastery of first-hand data.

K.A.K.

KAPELRUD, A. S.: *Vår konge er Ba'al. Fruktbarhetsguden Ba'al i Ras Shamra-tekstene*. 1973. Pp. 111. (Universitetsforlaget, Oslo. Price: N.Kr. 39.00)

The book's title (*Our King is Ba'al*) is an abbreviated quotation from Anat V, 40 and II AB IV, 43 (Gordon: *Ugaritic Textbook*, 1965, 'nt V, 40 and 51, IV, 43), and the work itself is a translation and revision of the author's book *Baal in the Ras Shamra Texts*, Copenhagen, 1952 (*B.L.* 1952, p. 62; *Eleven Years*, p. 433). Some material has been discarded, while new has been worked in, including material from the texts which have been published since 1952. The author retains the principal points of view of the English edition, both in respect of his understanding of the texts' relationship to the cult, and of Ba'al as the god who has supplanted El as the leading figure among the gods. The author thus diverges on this point from Otto Eissfeldt (*El im ugaritischen Pantheon*, Berlin, 1951), but approximates to the position of M. H. Pope (*El in the Ugaritic Texts*, Leiden, 1955). Among details which he now regards differently from the earlier book should be mentioned his view of the Aqhat-text (p. 85). He formerly regarded this text as evidence that Aqhat was a new fertility-god, who subsequently won for himself a place in the Ugaritic pantheon. Professor Kapelrud no longer considers this thesis to be tenable, on the grounds that the goddess Anat displays no immediate enmity to Aqhat, nor does Ba'al seem to regard him as a rival. The book gives evidence of the author's continual preoccupation with the Ras Shamra texts, and of his openness to new ideas.

E.H.

KÜHNE, C.: *Die Chronologie der internationalen Korrespondenz von El-Amarna* (A.O.A.T., 17). 1973. Pp. vii, 174, 2 tables. (Butzon & Bercker, Kevelaer; Neukirchener Verlag, Neukirchen-Vluyn. Price: DM. 98.00)

This monograph offers a well-documented and carefully-argued chronological study of those 'Amarna letters' that passed between the major powers of the 14th century B.C.: Egypt and Mitanni (ch. 1), Babylon (ch. 2), Assyria (ch. 3), Alashia/Cyprus (ch. 4), Arzawa (ch. 5), and the Hittites (ch. 6). The Excursus deals with journey times for Amarna-period envoys, and Anhang I & II with epigraphic details and time-reckoning respectively. Of 44 letters studied, the most substantial are those of Mitanni and Babylon, for which the author sets out possible sequences in the tables I & II. Extensive footnotes offer philological detail on the letters. The basic chronological results are summarized on pp. 125-33, and full indices close the volume. This work is a valuable contribution for scholars tackling the international political history of the Amarna age.

K.A.K.

LARUE, G. A.: *Babylon and the Bible* (Baker Studies in Biblical Archaeology, 8). 1969. Pp. 86. (Baker Book House, Grand Rapids, Michigan: Price: \$1.95)

This work gives a clear non-tendentious Bible-orientated outline account of the history of Babylon from the First Dynasty down to the Seleucid period, with brief digressions into wider issues with biblical relevance such as Law, the Habiru, and the Assyrian Empire. The only major point on which the reviewer would take issue is the positive interpretation of the fourth Servant Song of Deutero-Isaiah in terms of the Babylonian Akitu festival, without any warning that this is no more than a hypothesis. In fact, the alleged 'human scapegoat, perhaps a condemned prisoner, . . . paraded through the streets [of Babylon at the New Year Festival] as part of a communal purgation rite' (p. 69) depends heavily upon particular interpretations of fragmentary and obscure allusions; the evidence is insufficient to justify the unqualified statement that 'certainly the prophet had in mind the Akitu festival as he spoke or wrote . . . of the scapegoat in Isaiah 52:13-53:12' (p. 70).

H.W.F.S.

LAWLOR, J. I.: *The Nabataeans in Historical Perspective* (Baker Studies in Biblical Archaeology, 11). 1974. Pp. 159. (Baker Book House, Grand Rapids, Michigan. Price: \$3.95)

An introduction in English to the Nabataeans has long been needed. This attempt disappoints. Lawlor focusses on history and chronology, following the king-list order of C.I.S. II, 1 (1902) pp. 181-2, and is inadequate on Nabataean culture, art and religion. He does not introduce the student to Nabataean script and inscriptions, and says little of Nabataea outside Petra. The feeble Appendix A on Petra has no map of Petra, ignores the Reqem inscription (Starcky, *RB* 72 (1965) 95-7, Pl. VB), and even misquotes Dean Burgon's famous line. The bibliography is poor and inaccurate, with too many secondary or semi-relevant items. The student had much better read Starcky's *Pétra et la Nabatène*, DBS VII (1964), cols. 886-1,017, and Appendix II in the revised Schürer, Vol. I, ed. by G. Vermes and F. Millar (1973), pp. 574-86 (see *B.L.* 1974, p. 91).

J.R.B.

MALAMAT, A.: *Mari and the Bible. A Collection of Studies* (Internal publication for the students of the Hebrew University, Jerusalem. 1973. Pp. 162. Price: Isr.£8.25)

This useful publication by one of our leading historians contains seven articles in English and eight in Hebrew, originally published in *Proceedings*, *Festschriften* and the Israeli journals during the fifteen years from 1956-71. In addition to his celebrated studies of tribal societies in Mari and Israel, the *herem*, and prophetic revelations, Professor Malamat's important general article on Mari in the *Encyclopaedia Judaica* has been included.

J.F.A.S.

MUFFS, Y.: *Studies in the Aramaic Legal Papyri from Elephantine* (Studia et Documenta ad Iura Orientis Antiqui Pertinentia, 8). 1973. Pp. xi, 311. (Ktav, New York. Price: \$20.00)

Professor Muffs opens with a summary of previous treatments of Aramaic law from Peiser and Ungnad to Yaron, Rabinowitz and

Kutscher. He then turns to a detailed analysis of the term *tyb lbby* and its variants in the Aramaic papyri and to the use of equivalent terms in Akkadian and in Egyptian, especially Demotic, texts. Muffs sets out his arguments clearly. This is principally a work for the specialist, but, as the writer suggests, it illustrates the significance of Aramaic law within the broad context of cultural trends in the ancient Middle East, from Mesopotamia to Egypt. The volume has a full, up-to-date bibliography and copious notes. J.B.S.

9. APOCRYPHA AND POST-BIBLICAL STUDIES

ADAM, A. (ed.): *Antike Berichte über die Essener*. 2. neubearbeitete und erweiterte Auflage von Christoph Burchard (Kleine Texte für Vorlesungen und Übungen, 182). 1972. Pp. viii, 88. (W. de Gruyter, Berlin. Price: DM. 19.80)

The first sixty-one pages of this collection of ancient accounts of the Essenes correspond to the 1961 edition (not noted in *B.L.*) and include not only Philo, Josephus and Pliny, but also all the secondary sources, among them Hippolytus, Epiphanius, Jerome, the Suda, etc. The new edition furnishes additional introductions and notes, three further medieval extracts and a good bibliography (pp. 66-88). Adam and Burchard have produced an excellent text-book: all we need now is students capable of reading Greek and Latin. G.V.

ASMUSSEN, J. P.: *Studies in Judeo-Persian Literature* (Studia Post-Biblica, 24). 1973. Pp. 135, with 25 illustrations. (Brill, Leiden. Price: Fl. 56.00)

The publication of an English translation of this book (which appeared first in Danish in 1970) is indicative of the present revival of interest in Judeo-Persian texts. Two out of the six chapters deal with the history of the Bible in Judeo-Persian: ch. 5 is devoted to the 17th century translation of Gen. 1:1-6:8 by Sarmad; the text is given in full, and is followed by an appendix giving Gen. 4 taken from five separate Judeo-Persian sources. The short final chapter concerns the Judeo-Persian text of Cant. 1:1-8, published by the early 19th century scholar K. D. Hassler. The remaining chapters deal with original Judeo-Persian literature; here readers of the *Book List* may be interested in the fascinating and wide-ranging discussion of the origin of the *tenson* in ch. 2. S.P.B.

BECKER, J.: *Die Testamente der zwölf Patriarchen* (Jüdische Schriften aus hellenistisch-römischer Zeit, III/1). 1974. Pp. 163. (Gerd Mohn, Gütersloh. Price: DM. 46.00)

OSSWALD, E.: *Das Gebet Manasses*. VAN DER WOUDE, A. S.: *Die fünf syrischen Psalmen* (J.S.H.R.Z., IV/1). 1974. Pp. 47. (Gerd Mohn, Gütersloh. Price DM. 18.50)

HAGE, W.: *Die griechische Baruch-Apokalypse*. ECKART, K.-G.: *Das Apokryphon Ezechiel* (J.S.H.R.Z., V/1). 1974. Pp. 55. (Gerd Mohn, Gütersloh. Price: DM. 20.00)

These three fascicles provide the latest instalment of the new German translation of the writings of the intertestamental period which began

to appear in 1973 (for fasc. 1/1 see *B.L.* 1974, p. 82). Although the Dead Sea Scrolls have not been included, the selection of texts is more comprehensive than in Kautzsch (or Charles), and the fascicles are representative of the last three of the five volumes into which the translation has been divided: Historische und legendarische Erzählungen, Unterweisung in erzählender Form, Unterweisung in lehrhafter Form, Poetische Schriften, Apokalypsen. For each work the same pattern has been followed: introduction, bibliography, translation with brief textual and exegetical notes, name and biblical indices. It is obviously important in the case of writings like these to have very clear information about the manuscript evidence and the transmission of the text, and these matters, as well as the problems of date, provenance, literary form etc., are well handled by the different translators in their introductions. Becker presents essentially the views for which he argued in his *Untersuchungen zur Entstehungsgeschichte der Testamente der zwölf Patriarchen*, and thus his translation of the Testaments is based on an eclectic Greek and Armenian text. Osswald, van der Woude, Hage and Eckart deal very competently in a straightforward way with the Prayer of Manasseh, the five Syriac Psalms, the Greek Apocalypse of Baruch and the 'lost' Apocalypse of Ezechiel, but it is perhaps worth adding that Hage provides translations both of the South Slavonic version and of the Greek text of III Baruch.

M.A.K.

BETZ, O., HAACKER, K., and HENGEL, M. (ed.): *Josephus-Studien. Untersuchungen zu Josephus, dem antiken Judentum und dem Neuen Testament. Otto Michel zum 70. Geburtstag gewidmet*. 1974. Pp. 414, photograph. (Vandenhoeck and Ruprecht, Göttingen. Price: DM. 88.00)

Twenty-three scholars have contributed essays to this Festschrift celebrating the seventieth birthday of the leading German Josephus specialist. From a wide variety of subjects I would like to single out a few deserving particular attention: the problem of miracles in Josephus (O. Betz); Judas the Galilean (M. Black); biblical prophecy in Josephus (G. Delling); post-biblical traditions on the death of Moses (K. Haacker and P. Schäfer); and Josephus's biblical canon (R. Meyer). This is an excellent collection of papers testifying to the recent revival of interest in Flavius Josephus.

G.V.

BUEHLER, W. W.: *The Pre-Herodian Civil War and Social Debate. Jewish Society in the Period 76-40 B.C. and the Social Factors Contributing to the Rise of the Pharisees and the Sadducees* (Theologische Dissertationen, 11). 1974. Pp. 128. (Friedrich Reinhardt Verlag, Basel. Price: S.Fr. 20.80)

This is a study of the use by Josephus of the terms *hoi dynatoi*, *hoi prōtoi* and *hoi en telei*. The author argues that the classes of society in Palestine were analogous to those of Rome and that this is reflected in the use of these terms. This is a careful and suggestive study and throws some light on the Pharisees and Sadducees.

L.H.B.

*CLARKE, E. G.: *The Wisdom of Solomon* (Cambridge Bible Commentary on the N.E.B.). 1973. Pp. xii, 136. (Cambridge University Press. Price: £2.20 (cloth); £1.10 (paper))

The format of this volume follows that of the now well-established series. Professor Clarke regards *The Wisdom of Solomon* as a unity,

written both as an encouragement for Jews and as an apology directed at Gentiles, using Hellenistic philosophical terms but giving them an essentially Jewish meaning. The commentary will perhaps be found most useful on the later chapters, which have often been treated very briefly by previous writers. *The Wisdom of Solomon* has been commented upon more frequently than most of the books of the Apocrypha, but this volume will provide a useful addition to the existing material.

R.J.C.

DELCOR, M.: *Le Testament d'Abraham* (Studia in Veteris Testamenti Pseudepigrapha, II). 1973. Pp. x, 282. (Brill, Leiden. Price: Fl. 175.00)

The *Testament of Abraham* is not one of the better known pseudepigrapha, and although it has not entirely been lacking in attention, as witness e.g. the unpublished dissertations of Turner (1953), Gaguine (1965) and Schmidt (1971), it is many years since a full length publication was devoted to it. In this study Professor Delcor provides an Introduction to the *Testament*, a translation of the long Greek recension with a detailed commentary, a translation of the short Greek recension, and translations (based on drafts made by the late M. Chaîne) of the Coptic, Ethiopic and Arabic versions. Delcor's main conclusions are as follows: the two Greek recensions are independent adaptations of a common original; the work was composed in Greek, not Hebrew, although its contents reflect the influence of Palestinian traditions (cf. the Neofiti Targum) as well as of Hellenistic Jewish traditions; its literary form is that of a synagogue homily; it is a Jewish, not a Christian, writing, the few Christian traits being attributable to copyists, rather than to the author or a redactor; it comes from Egypt, and is a work of the Therapeutae; it was written shortly after the *Testament of Job*, with which it shows close connexions, and dates from the first century B.C. or the first century A.D. The evidence for one or two of these conclusions seems to me at present to fall short of conviction, but this in no way affects the usefulness of the commentary as a whole which, as one would expect from Professor Delcor, contains much of solid value.

M.A.K.

DENIS, A.-M. and JANSSENS, Y. (ed.): *Concordance Latine du Liber Jubilaeorum sive Parva Genesis* (Informatique et Etude de Textes. Collection dirigée par P. Tombeur, IV). 1973. Pp. 171. (Centre de Traitement Electronique des Documents de l'Université Catholique de Louvain (CETEDOC), Louvain. Price: B.Fr. 485.00)

The Latin version of Jubilees, like the Ethiopic, is of considerable importance in view of our very limited knowledge both of the Greek version and of the original Hebrew. The Latin is attested by a single manuscript, a sixth-century palimpsest, and covers approximately a quarter of the text. This excellent computer-produced concordance provides an essential working tool for all concerned with Jubilees and goes some way, along with the author's earlier *Concordance de l'Apocalypse grecque de Baruch*, towards meeting the urgent need for concordances for all the O.T. pseudepigrapha.

M.A.K.

DIETRICH, W., FREIMARK, P., SCHRECKENBERG, H. (ed.): *Theokratia. Festgabe für K. H. Rengstorf zum 70. Geburtstag* (Jahrbuch des Institutum Iudaicum Delitzschianum II, 1970-2). 1973. Pp. VIII, 444 with photograph. (Brill, Leiden. Price: Fl. 76.00)

The second *Jahrbuch* of the Delitzsch Institute — is not 'Annual' a misnomer for a book covering the period 1970-2? — is a substantial Festschrift commemorating Karl Heinrich Rengstorf's seventieth birthday. Of a total of twenty-three essays, seven fall within the scope of the *Book List*. G. Schmitt examines the rabbinic exegesis of Exod. 21:18 f., and G. Mayer the function of prayers in the Apocrypha. Five papers are centred on Josephus: Naboth's story compared with *Vita* 290 ff. (A. Baumann); Herodian architecture at Masada (A. Schalit); textual problems (H. Schreckenberg); narrative art in Josephus (B. Justus); and a comparison between the Scribe Matthew and the Priest Josephus (J. Schwark). The remaining articles are devoted to a variety of subjects from the N.T. to the grammar of spoken Hebrew.

G.V.

FINKEL, A.: *The Pharisees and the Teacher of Nazareth* (Arbeiten zur Geschichte des Spätjudentums und Urchristentums). 1974. Pp. XIII, 195. (Brill, Leiden. Price: Fl. 54.00)

First issued in 1964, Professor Finkel's work is divided into two parts: the first two thirds outline his views on Pharisaism; the rest expounds the message of Jesus against the background of Pharisaic teachings and literary forms. It is a pity that this study, which was not without merit when it first appeared, has been reprinted practically unchanged, and that even the bibliography, already seriously out of date ten years ago, has remained the same word for word. By contrast, we are now provided with five additional indices.

G.V.

FISCHEL, H. A.: *Rabbinic Literature and Greco-Roman Philosophy* (Studia Post-Biblica, 21). 1973. Pp. XII, 201. (Brill, Leiden. Price: Fl. 52.00)

The title is misleading in its generality, but the sub-title, 'A Study of Epicurea and Rhetorica in Early Midrashic Literature', describes the subject correctly. We have here three originally independent essays on *Pardes*, Divine Justice, and the Midrash of Ben Zoma, each examining the similarities between Epicurean rhetoric and elements of midrashic writings. The theme is fascinating, but the results so far are not wholly convincing. For instance, without even considering the possible impact of prophetic celibacy attested both in the Midrash and in Philo, Professor Fischel concludes that Ben Azzai's sexual abstinence is best explained by the life and example of Epicurus. Incidentally, since the Fragmentary Targum on Gen. 4:8 is in Aramaic, *wl' brhmyn hw' mdr* cannot mean 'And not in mercy does He speak' (p. 37), but rather 'It (i.e. the world) is not governed by mercy'.

G.V.

GODBEY, A. H.: *The Lost Tribes. A Myth* (Library of Biblical Studies). 1974. Pp. XXXIII, 846. (Ktav, New York. Price: \$25.00)

Although the author of this extraordinary work, first published in 1930, was a professor of O.T. its interest really lies outside the Bible.

As Morris Epstein states in his invaluable Prolegomena 'Godbey assembles everything known about the dispersion of the Jewish people and examines his file-cards with the reading-glass of a conservative Christian theologian'. Godbey sides neither with nor against any of the eccentric partisans who identify tribes, nations, customs with a primitive Israelite beginning. Every reader will find something new and unexpected. The Biblical part is perhaps the least rewarding, if only because historical research has made such giant strides forward since 1930. Persia, India, China as well as Africa yield treasures for speculation. Have the Ten Tribes really vanished? Yes, and no. Epstein re-opens the question with soundings of the most recent explorations and theories. But the summary article in the *Encyclopaedia Judaica* allows no factual reality to the Ten Tribes. The Myth has become a legend by now.

U.E.S.

GUNTHER, J. J.: *St Paul's Opponents and their Background. A Study of Apocalyptic and Jewish Sectarian Teachings* (Supplements to *Novum Testamentum*, xxxv). 1973. Pp. ix, 323. (Brill, Leiden. Price: Fl. 96.00 (sub. 84.00))

The author illustrates the 'mystic-apocalyptic, ascetic, non-conformist, syncretistic Judaism' (p. 315) which he takes to have been the 'background' of Paul's opponents from a number of sources including Test. XII Pat., the Apocalypse of Peter, and the 'Ethiopic Testament of our Lord Jesus in Galilee' (which he regards as composed in central Asia Minor at the end of the second century). A number of other works listed with brief discussion in the first chapter do not appear subsequently: among them are the Melchisedek story 'found in several MSS of the Slavonic Book of the Secrets of Enoch', the Testaments of Job and of Abraham, and the Apocalypses of Moses, Abraham, Zephaniah, and Elijah. Here and there, the material somewhat roughly sorted out in chapters on 'Judaic legalism', 'asceticism', 'sacerdotal separatism', 'messianism and pneumatology', and 'apocalyptic, mystic gnosticism' (!) may interest some readers of this *Book List*.

C.J.A.H.

HARRINGTON, D. J. (ed.): *The Hebrew Fragments of Pseudo-Philo's Liber Antiquitatum Biblicarum* (Texts and Translations 3, Pseudepigrapha Series 3). 1974. Pp. vi, 74. (Society of Biblical Literature, Philadelphia. Price: \$2.80, for members \$2.00)

Pseudo-Philo's *Biblical Antiquities*, a work originally dating probably from the first century A.D., survives in a Latin version, which itself was based on a Greek translation of a Hebrew original. It is an expanded paraphrase of the biblical narrative from Adam to the death of King Saul. Part of the work reappears in *The Chronicles of Jerahmeel*, a Hebrew manuscript compiled in the Rhineland in the fourteenth century and now preserved in the Bodleian Library (MS. Heb. d. 11), published in an English translation by M. Gaster in 1899. The present edition presents on the left-hand pages the Hebrew text of those portions of *The Chronicles of Jerahmeel* which are paralleled in Pseudo-Philo, together with English translation on the right-hand pages. The question naturally arises of the relation of the Hebrew to the extant Latin of Pseudo-Philo. Despite Gaster's contention that the Hebrew of the relevant parts of *The Chronicles of Jerahmeel* is the

original text of the corresponding passages of Pseudo-Philo, Harrington has no difficulty in showing that this cannot be so, that in fact the Hebrew must be recognized as a retroversion from the Latin.

F.F.B.

Hebrew and Judaic Manuscripts in Amsterdam Public Collections. I. Catalogue of the Manuscripts of the Bibliotheca Rosenthaliana, University Library of Amsterdam. Compiled by L. Fuks and R. G. Fuks-Mansfeld. 1973. Pp. xiv, 349 with 19 illustrations. (Brill, Leiden. Price: Fl. 145.00)

A catalogue of 700 manuscripts, with short descriptions and useful biographical and bibliographical notes. The earliest manuscripts date from the 13th and 14th centuries, but most from the 18th and 19th. A few Biblical MSS are listed, but the catalogue will mostly be of interest to students of modern Jewish literature, culture and history, and especially the history of Dutch Jewry in the early modern period.

N.R.M. de L.

HENGEL, M.: *Judaism and Hellenism. Studies in their Encounter in Palestine during the early Hellenistic Period.* Translated by John Bowden. 2 vols. 1974. Pp. xii, 314; vi, 335. (S.C.M. Press, London; Fortress Press, Philadelphia. Price: £12.00, \$34.00 the set)

The first edition of Hengel's important book, *Judentum und Hellenismus*, was published in 1969 and reviewed in *B.L.* 1970, p. 75 (*Bible Bibliog.*, p. 265). The second edition appeared in 1973, but differed from the first only by the correction of mistakes and misprints and the insertion of a limited number of references to recent literature. In this excellent English translation, based on the second German edition, the text only has been printed in volume 1, while the very detailed footnotes of the original have all been gathered together in volume 2.

M.A.K.

HENGEL, M.: *Property and Riches in the Early Church. Aspects of a Social History of Early Christianity.* 1974. Pp. viii, 96. (S.C.M. Press, London; Fortress Press, Philadelphia. Price: £1.25; \$2.95)

This translation by J. Bowden of *Eigentum und Reichtum in der frühen Kirche* (Calwer Verlag, Stuttgart, 1973) is a useful introductory survey of attitudes to wealth down to Clement of Alexandria (including 'apocalyptic Christianity and its tradition'). There is a brief treatment (11 pages) of the O.T. and rabbinic material. Succinct bibliographies are provided for each chapter.

C.J.A.H.

JACKSON, B. S. (ed.): *Studies in Jewish Legal History in Honour of David Daube. The Journal of Jewish Studies, vol. XXV, no. 1. Special Issue.* 1974. Pp. 237 with portrait. (Valentine Mitchell, London; Jewish Chronicle Publications, London. Price: £3.50)

In the Introduction to this Festschrift the reader will find an appreciation of Professor Daube's outstanding career and far-reaching life work which embraces the fields of Roman, Biblical and Jewish Law, the O.T. and N.T. and Rabbinic Judaism (see the Bibliography,

pp. 7-15). The contributions to this second Festschrift — those of the first dealt with Roman Law, whilst a third volume will offer N.T. studies — are concerned with various problems of Jewish Law (including matrimony) and some related legal questions in the N.T. (Workers in the Vineyard, Binding and Loosing, the term 'Diatheke'). The fifteen articles have been contributed by scholars from America, Europe and Israel. An Index of source quotations concludes the volume.

H.K.

JACOBS, L.: *Jewish Biblical Exegesis* (The Chain of Tradition Series, 4). 1973. Pp. xi, 196. (Behrman House, New York. Price: \$3.95)

This book goes a long way towards supplying a long-felt need for a basic introduction to traditional Jewish biblical exegesis. Nineteen commentators from Rashi (d. 1105) to Baruch Epstein (d. 1942) are represented by a selection of passages in English translation, each provided with an introduction and very full commentary. No Hebrew knowledge is assumed in the reader.

N.R.M. de L.

JACOBS, L.: *A Jewish Theology*. 1973. Pp. xi, 342. (Darton, Longman and Todd, London. Price: £4.75)

Dr Jacobs, one of the foremost Jewish thinkers of our day, is a specimen of that rare species, the Jewish theologian, and his book is more than, as he modestly claims, 'a Jewish theology, a possible statement'; it is a survey of the whole field of Jewish theology. His standpoint, inevitably, is a personal one, grounded in enlightened traditionalism or non-fundamentalist Orthodoxy with a strong mystical tinge, but his treatment throughout is historical, so that the book is more of a textbook than a personal statement. Each topic is discussed chronologically from the Bible through the rabbinic and medieval periods to modern times, with special attention paid to the mystical thought of the Kabbalists and Hasidim. Dr Jacobs's command of his material is masterly, and he draws freely on the work of non-Jewish theologians and philosophers to illustrate or contrast with Jewish ideas. While this is not primarily a work of biblical theology the student of the O.T. will find a wealth of fascinating insights; its principal value, naturally, is for students of Judaism. A useful bibliography and a thorough index round off a book which should be in every theological library.

N.R.M. de L.

KRAFT, R. A. and PURINTUN, A.-E. (ed.): *Paraleipomena Jeremiou* (Texts and Translations 1, Pseudepigrapha Series 1). 1972. Pp. iv, 49. (Society of Biblical Literature, Philadelphia. Price: \$1.50, for members \$1.00)

STONE, M. E.: *The Testament of Abraham, The Greek Recensions* (Texts and Translations 2, Pseudepigrapha Series 2). 1972. Pp. viii, 89. (Society of Biblical Literature, Philadelphia. Price: \$2.00, for members \$1.50)

The laudable aim of this new series is to make available, at a low cost, texts (with English translations) that are not readily accessible, but are of importance to the biblical scholar for one reason or another.

The first two volumes belong to the 'Pseudepigrapha Series', and both contain texts that were last edited at the end of the nineteenth century. There, however, the similarity ends. M. E. Stone provides a new translation of the two Greek recensions of the *Testament of Abraham*, but his text is a photographic reprint of the one originally published by M. R. James in *Texts and Studies* II, 2 (1892); Stone lists the manuscripts used by James, but refers to the *Introduction* of Denis for information concerning the manuscripts that have since become available. Kraft and Purinton likewise provide a new translation of the long form of *Paraleipomena Jeremioi*, but, instead of reprinting Harris's text (published in 1889), offer their own eclectic text. They also give a partial apparatus (based, however, not on the Greek text, but the English translation), a complete list of the manuscripts of *Paraleipomena Jeremioi* known to them (many more than were available to Harris), and an annotated bibliography. Kraft and Purinton stress the provisional character of their work, but, even so, one might wish that they had provided more information about the manuscripts they used and the way in which they established their text. At their price these two volumes represent incredible value for money, and all credit is due to the Society of Biblical Literature for launching what promises to be a very useful series.

M.A.K.

KUTSCHER, E. Y.: *The Language and Linguistic Background of the Isaiah Scroll (IQ Isa^a)* (Studies on the Texts of the Desert of Judah, vi). 1974. Pp. xxiv, 567. (Brill, Leiden. Price: Fl. 275.00)

This work, in its original Hebrew garb, was noticed in some detail in *B.L.* 1960, pp. 48-9 (*Decade*, pp. 228-9). The identity of the translator is not disclosed. Professor H. B. Rosen, in his fine obituary of the late author, describes the English text as 'a partially revised and enlarged version of the Hebrew book', but the revision is not extensive either in substance or in bibliographical updating. By far the greatest disadvantage of the present work is the complete absence of indexes which were such a positive feature of the Hebrew edition. This is the more inexcusable in a work priced at about £45. The late E. Y. Kutscher was, however, a scholar of gentle genius who transformed the scene of Hebrew and especially Aramaic studies, and the present work is a fine example of his great achievements. If this English version makes his name more widely known and his memory more generally honoured, the present reviewer will not complain, *malgré tout*.

E.U.

LAMADRID, A. G.: *Los descubrimientos del Mar Muerto. Balance de 25 años de hallazgos y estudio* (Biblioteca de Autores Cristianos, 317). 2nd edition. 1973. Pp. xiv, 340 with three maps and five plates. (La Editorial Católica, Madrid. Price: Pts. 285)

This book serves as a general introduction to the Dead Sea texts for the non-specialist. It consists of three parts: 1. the history of the discoveries (pp. 15-106), 2. an outline of the history, organization and beliefs of the Qumran community (pp. 109-221, with some extensive extracts in translation), and 3. the significance of the discoveries for the history of the O.T. text and canon (pp. 225-42) and for N.T. studies, ending up with the alleged fragment of Mark from Cave 7 (pp. 245-328). The author is one of the leading Spanish authorities on

the subject, and the book is throughout well-informed, judicious and reliable. There are indices, and a select bibliography is provided. (The title of the series has no bearing on the views expressed about the identity of the sect!).

S.P.B.

LAPIDE, P. E.: *Der Rabbi von Nazaret. Wandlungen des jüdischen Jesusbildes*. 1974. Pp. 140. (Spee-Buchverlag, Trier. Price: DM. 15.80)

Dr Lapide's book is addressed not so much to scholars as to Christian laymen concerned with the Jewish-Christian dialogue. In addition to a sketchy portrayal of Jewish messianism throughout the ages and of messianic features of the N.T., the author offers an outline of the changing images of Jesus among Jews as they are reflected in rabbinic and medieval polemics, in the scholarly essays of the nineteenth and twentieth centuries, and in the recent, mostly Israeli, phenomenon manifest in works of fiction, where Jesus is treated simply as an ancient Galilean compatriot. This survey ends in 1970. Some important academic studies have been overlooked or neglected, and here and there names and titles are incorrectly given. A rabbi called *Sekimen* bar Johai is new to me, and so is also *baraita*, the thrice repeated plural of *baraita*.

G.V.

LUZARRAGA, J.: *Las Tradiciones de la Nube en la Biblia y en el Judaismo Primitivo* (Analecta Biblica, 54). 1973. Pp. 306. (Biblical Institute Press, Rome. Price: Lire 9,000; \$15.80)

The introductory first part of this book runs through the cloud vocabulary of the O.T. (pp. 15-41), while the second part, which constitutes the bulk of the work, is devoted to the study of the various cloud traditions and their treatment in early Judaism (Sinai, Mt Moriah, various traditions connected with the Exodus, and the eschatological cloud). The extended discussion of the O.T. themes is followed by a shorter consideration of the cloud imagery in the N.T., and the book ends with an appendix on the 'Holy Spirit and the Cloud'. This excellent book provides throughout a sensitive and sympathetic account of the midrashic process.

S.P.B.

MAIER, J.: *Geschichte der jüdischen Religion. Von der Zeit Alexander des Grossen bis zur Aufklärung mit einem Ausblick auf das 19./20. Jahrhundert* (De Gruyter Lehrbuch). 1972. Pp. xix, 641. (W. de Gruyter, Berlin. Price: DM. 58.00)

This volume, a textbook of *Geschichte der jüdischen Religion*, is more a handbook of *jüdische Religionsgeschichte* with special regard to the religious and philosophical thought during the time after the formative period of the Jewish religion (from the Babylonian Exile to the close of the Talmudic era). Although the author does survey some main issues of the earlier era (cf. *B.L.* 1974, p. 87), he is obviously more at home in the literature of the medieval period (cf. *B.L.* 1974, p. 93), and in this respect this is a most valuable study of post-talmudic Judaism. We are especially grateful for his rich bibliographical notes throughout the book.

H.K.

MAIER, J., and SCHUBERT, K.: *Die Qumran Essener: Texte der Schriftrollen und Lebensbild der Gemeinde* (Uni-Taschenbücher, 224). 1973. Pp. 315. (Ernst Reinhardt Verlag, Munich and Basel. Price: DM. 14.80)

It does not appear to be stated anywhere in this volume that the first part is a reprint of Schubert's *Die Gemeinde vom Toten Meer* (1958); Engl. Trans. The Dead Sea Community. Its Origin and Teaching (1959). (See *B.L.* 1960, p. 53 (*Decade*, p. 233).) I have been unable to detect any changes in the text. The second part by Maier contains a translation of the text; probably this also is an unchanged reprint of the first volume of *Die Texte vom Toten Meer* (1960): the second volume, containing notes, is not included here. The bibliography is brief and is updated, but it is remarkable to find, for example, no reference there to the Job Targum, and, while the editions of 11QPs^a are noted, no account has been taken of this and other psalm material in the text. It is unfortunate that this is so, but it is not unknown for other popular paperback series to adopt this unsatisfactory method of producing books for the general public which are essentially unrevised and in which no information is given about earlier publication.

P.R.A.

MAYER, G.: *Index Philoneus*. 1974. Pp. x, 312, 1 table. (W. de Gruyter, Berlin. Price: DM. 158.00)

This Index, based on the *editio minor* of Philo's works by Cohn and Wendland, lists all the occurrences of all the Greek terms, including biblical quotations and proper nouns, except the most common (definite article, some prepositions and conjunctions). The treatises are designated by numbers from 1 to 39, and the passages indicated by their paragraph numbers. As no textual extracts are included, students may find the use of the Index cumbersome for they will need the whole Philonic corpus within easy reach if they are to discover the significance of, say, *abyssos* I 29, 32 xix 192. Although Leisegang's Concordance is incomplete, its parallel employment will prove labour-saving.

G.V.

MAYER, G.: *Ein Zaun um die Tora. Tradition und Interpretation im rabbinischen Recht dargestellt am Toseftatraktat Kil'ayim* (Studia Delitzschiana, 15). 1973. Pp. 83. (Kohlhammer, Stuttgart. Price: DM. 48.00)

A study of the Tosephta tractate Kil'ayim provides the starting-point for some interesting reflections on the origin and development of rabbinic law and halakhic exegesis. There is some discussion of the meaning of *kil'ayim* (forbidden mixtures) and the biblical verses in question (Lev. 19:19; Deut. 22:9-11). The botanical aspect of *kil'ayim* has been fully treated in Yehuda Feliks, *Mixed sowing, breeding and grafting: Kil'ayim I-II, Mishna, Tosephta and Jerusalem Talmud; a study of the Halachic topics and their botanical-agricultural background* (Hebrew with English summary) (Tel Aviv, 1967), which was not reviewed in *B.L.*

N.R.M. de L.

MÜLLER, U. B.: *Messias und Menschensohn in jüdischen Apokalypsen und in der Offenbarung des Johannes* (Studien zum Neuen Testament, 6). 1972. Pp. 230. (Gerd Mohn, Gütersloh. Price: DM. 48.00)

The author offers a detailed source-critical study of Dan. 7, the Similitudes of Enoch, 4 Ezra 7 and 11, and Rev. 12, 14 and 19 (taken to conserve Jewish sources lightly interpolated by the redactor), with a full supporting discussion drawing on other relevant material in, e.g., the Sibylline Oracles. He concludes that in all the evidence later than Daniel the attributes of the Messiah and the Son of Man have become in various ways merged (*verschmelzt*), so as to witness to a type of Jewish messianic expectation in contrast with what was conserved in the rabbinic literature.

C.J.A.H.

MYERS, J. M.: *I and II Esdras. A New Translation with Introduction and Commentary* (Anchor Bible, 42). 1974. Pp. xxiv, 384. (Doubleday, New York. Price: \$8.00)

This is a welcome addition to the Anchor Bible series. The Introduction of 132 pages goes fully into the background of the book and adequately discusses the problems that arise concerning the language and unity of the book, its theology and messianic implications. Then follows the commentary with footnotes on each page of the text dealing with the text itself, and after each section extended comments on subject matter. The book is to be commended as a careful and unprejudiced study of the Ezra apocalypse.

L.H.B.

NEUHAUS, G. O.: *Studien zu den poetischen Stücken im 1. Makkabäerbuch* (Forschung zur Bibel, 12). 1974. Pp. 283. (Echter Verlag, Würzburg. Price: DM. 29.00)

A detailed examination is here carried out of the poetic sections of 1 Maccabees. It is assumed that the book was originally written in Hebrew, and that its poetic sections can be considered in accordance with the usual criteria for Hebrew poetry. There is a retranslation of the Greek text into Hebrew, and then a detailed form-critical, contextual and theological analysis is essayed. At times the conclusions are extremely interesting — e.g. the demonstration of the dependence of this material on every part of the Hebrew Bible; elsewhere the conclusions may be felt to outrun the evidence, bearing in mind the hazardous nature of any process of retranslation into a lost original — e.g. the attempt to find specific reasons for the placing of the poetic sections in their present context is very speculative. But such a study, in an area which has not previously received much detailed treatment, will certainly be valued, and it is helped by a very full bibliography and indices of biblical references and of authors cited.

R.J.C.

NEUSNER, J.: *Eliezer ben Hyrcanus. The Tradition and the Man* (Studies in Judaism in Late Antiquity, Vols. 3 and 4). 1973. Pp. xx, 500; xiv, 528. (Brill, Leiden. Price: Fl. 240.00 the set)

The young author (born 1932) of this substantial and exacting monograph has already written or edited a number of Jewish studies (see the *B.L.* from 1971). The present work deals with one of the five pupils of Yohanan ben Zakkai, who described him as 'a cemented

cistern that loses not a drop'. But in spite of his vast learning in the Law and his strict conservatism not all his halachic pronouncements were accepted by the majority, and on one occasion he was even excommunicated. There is also a tradition that he had conversed with adherents of Jesus, probably before the time when Christians and other sectarians were ousted from the Synagogue. The first volume deals with the legal traditions; a survey of the historical, biographical, exegetical and theological traditions is appended to it. All quotations are given in translation and are followed by comments. The second volume first analyses the various traditions about Eliezer and his recorded utterances and then presents an appraisal of him as a man according to history, tradition and legend. An index of all quoted passages (70 pages) concludes the work.

H.K.

NEUSNER, J.: *A History of the Mishnaic Law of Purities* (Studies in Judaism in Late Antiquity, vol. 6, parts I, II and III). 3 vols. 1974. Pp. xxxiii, 282; ix, 338; xvi, 415. (Brill, Leiden. Price: Fl. 280.00 the set)

These three volumes covering the tractate *Kelim* are the first-fruits of a monumental commentary on *Seder Tohoroth* of the Mishnah and Tosephta. They contain translation, exegesis, a combined presentation of Mishnah and Tosephta, as well as a discussion of the literary and historical problems involved (the relationship between the two collections, literary forms, attributions and anonymous dicta, the achievements of the academies of Yavneh and Usha, and the pre-70 state of affairs). Neusner's approach is an original one. It is based on a strictly historical view of legal evolution and uses all the contemporary research techniques without neglecting the insights of tradition. 'Those "modern" or "scientific" scholars' — he writes — 'who have dismissed the achievements of seventeen hundred years . . . without even examining what they reject, had not thereby advanced the enquiry . . . If we accomplish anything at all, it is because we take our place at the end of a very long line and have the benefit of the genius of many men of unsurpassed learning.' Mrs Neusner's drawings of various ancient objects render the often complicated Talmudic arguments much easier to follow.

G.V.

NEUSNER, J.: *The Idea of Purity in Ancient Judaism* (Studies in Judaism in Late Antiquity, Vol. I). 1973. Pp. xii, 153. (Brill, Leiden. Price: Fl. 56.00)

In his Haskell Lectures of 1972-3 J. Neusner has subjected to a stringent historical analysis the central biblical and Judaic concept of cleanness and uncleanness. He argues that although originally the idea sprang from age-old taboos that invested impurity with demonic characteristics, the whole problematic was transferred by the priestly writers of the O.T. to the domain of the cult, and was given at the same time a metaphorical meaning relating to morality. However, the cultic emphasis of the priestly school, according to which purity allows the Israelite to enter the Temple and impurity keeps him outside, fails to account for all the complexities, for dietary and sex laws were binding even though no visit to the Sanctuary was contemplated. During the last centuries of the Second Temple, the issue of purity-impurity became central to sectarian polemic. Neusner shows that in Pharisaic, Qumran and Christian *milieux* a symbolical Temple ideology prevailed and imposed particular purity norms. Rabbinic

Judaism, on the other hand, with its strange bed-fellow, Philo's Jewish Hellenism, removed purity from the cultic area and firmly set it, in the wake of the metaphorical trend in the Bible, on an ethical basis. Dr Mary Douglas, an anthropologist of London University, has appended a 'Critique and Commentary' to Neusner's thought-provoking study. G.V.

NEUSNER, J. (ed.): *The Modern Study of the Mishnah* (Studia Post-Biblica, XXIII). 1973. Pp. xxvii, 283. (Brill, Leiden. Price: Fl. 72.00)

NEUSNER, J. (ed.): *Understanding Rabbinic Judaism. From Talmudic to Modern Times*. 1974. Pp. vii, 422. (Ktav, New York. Price: \$12.50 (cloth), \$5.95 (paper))

The first volume contains fifteen articles on the study of the origin and the tradition of the Mishnah by scholars of the nineteenth and twentieth centuries. They are preceded by an article on the older traditional ways. A foreword by the editor introduces the reader to some of the historical and literary problems envisaged by modern scholarship. The book is provided with a bibliography of fourteen pages. The second collection brought together by the same editor has a wider scope. It consists of nineteen studies by various modern authors arranged under six headings. They deal with the Talmudic Heritage, the Foundations of Rabbinic Judaism, the Great Masters of the Law and of Philosophical Thought (such as Rashi, the Gaon of Wilna, Saadia Gaon, Maimonides, Nachmanides), the Mystic Trend in Rabbinic Judaism, and Some Modern Rabbinic Scholars. There is a short introduction to each of these studies by the editor, a substantial bibliography (twenty pages) by D. Goldblatt taking the whole subject of the book into account, and a postscript with further bibliographical notes by the editor. H.K.

NICKELSBURG, G. W. E. (ed.): *Studies on the Testament of Moses. Seminar Papers* (Septuagint and Cognate Studies, 4). 1973. Pp. 125. (Society of Biblical Literature, Cambridge, Mass. Price: \$2.50 (members \$2.00))

The studies collected in this volume were written as working papers for a meeting of the SBL Pseudepigrapha Group devoted to the *Testament of Moses*, the work more commonly, although somewhat misleadingly, known as the *Assumption of Moses*. Approximately half the papers are concerned with introductory problems (date, provenance and literary form), while the remainder deal with the contents of the *Testament* and its relationship (if any) to other traditions connected with Moses. The papers are all of a high standard, and the authors not only provide up-to-date information about recent research on the *Testament*, but also make important contributions of their own. However, it is possible here only to draw attention to two issues of particular current interest. Several writers discuss the idea that the *Testament*, although dating in its present form from the beginning of the first century A.D., is a revision of a work composed during the Antiochene persecution, and Nickelsburg, the editor of the collection, argues very strongly in support of this view. He may well be right. But it seems to me that there is a need for further detailed examination of this problem. J. D. Purvis surveys the major Samaritan traditions on the death of Moses and offers a valuable critique of K. H. Haacker's suggestion that the *Testament* is a Samaritan product. M.A.K.

NISSEN, A.: *Gott und der Nächste im antiken Judentum. Untersuchungen zum Doppelgebot der Liebe* (Wissenschaftliche Untersuchungen zum N.T., 15). 1974. Pp. xvi, 587. (J.C.B. Mohr, Tübingen. Price: DM. 115.00)

This is a slightly shortened version of a dissertation. The main title is more in keeping with the contents than the sub-title, as the author goes far back to the theological foundations of the relationship between God and man, which he investigates with immense and minute industry. He divides his work into three main parts: (1) Revelation and Election; (2) Justice and Mercy (*a*) of God and (*b*) among men; (3) the Law and its Commandments (and their sum total), to which he has added a detailed presentation of Philo's views on divine and human love and their functions. Although the distinctive idea of the Double Commandment of Love is not clearly expressed until we reach the N.T., the author confines his researches to O.T. and Jewish thought and leaves the teaching of Jesus to a later treatment. The last 85 pages of the book are reserved for an outsize bibliography, still common in doctoral dissertations, and the various indices.

H.K.

PETIT, F. (ed.): *L'ancienne version latine des Questions sur la Genèse de Philon d'Alexandrie*. Vol. I. *Edition critique*. Vol. II. *Commentaire* (Texte und Untersuchungen, 113 and 114). 1973. Pp. xviii, 102 and 192. (Akademie-Verlag, Berlin. Price: M. 30.00; 49.00)

Philo's *Questions on Genesis*, extant in Greek only in fragments and an epitome, is preserved fairly fully in Armenian and, on Gen. 25:20-28:9, in Latin. This section includes a long passage missing in the Armenian. The Latin, an uncultured 4th century version, was last edited in 1538; the Armenian (servile and poor) only in 1826. The present critical text and commentary take account throughout of the Armenian. The commentary does everything possible to elucidate the text as a witness to Philo himself and to relate it to his other works, but inevitably its concerns are largely linguistic; indeed, as a study of translation techniques in both Latin and Armenian, it could well be of use to philologists as well as Philonian scholars.

R.M.

PETIT, M. (ed.): *Quod Omnis Probus Liber Sit. Introduction, Texte, Traduction et Notes* (Les Œuvres de Philon d'Alexandrie, 28). 1974. Pp. 268. (Editions du Cerf, Paris. Price: Fr. 89.00)

The editor of this volume, a pupil of Dupont-Sommer, provides in her Introduction a helpful account of the Greek and Jewish backgrounds to *Quod omnis probus liber sit*, a writing perhaps best known to O.T. scholars for its description of the Essenes. The volume belongs to the standard French edition of the works of Philo, and the text and translation largely follow Cohn-Wendland.

M.A.K.

PFEIFFER, C. F.: *The Dead Sea Scrolls and the Bible* (Baker Studies in Biblical Archaeology, 7). 1973. Pp. 152. (Baker Book House, Grand Rapids, Michigan. Price: \$2.95)

This is the third impression of a work published in 1969, which was itself the expansion of an earlier work published in 1957. The author studied the Qumran texts under the late Ralph Marcus, to whom he

acknowledges indebtedness for many of the ideas which are expressed here. The work is intended for the general reader, who will find it a reliable guide on such matters as the date and historical background of the Scrolls and their bearing on the O.T. text, biblical interpretation, messianic expectation, Essenism, early Christianity and Gnosticism.

F.F.B.

PRIJS, L. (ed.): *Abraham Ibn Ezra's Kommentar zu Genesis Kapitel 1. Einleitung, Edition und Superkommentar* (Verzeichnis der Orientalischen Handschriften in Deutschland, ed. W. Voigt, Supplementband, 17). 1973. Pp. lix, 80 with 3 plates. (Franz Steiner Verlag, Wiesbaden. Price: DM. 46.00)

A brief introduction and substantial bibliography indicate the compass of the main earlier treatment of Abraham Ibn Ezra as exegete, and the text of his commentary on Gen. 1 is photographically reproduced from the Constantinople edition of 1514. An *apparatus criticus* of some 38 pages collates, in columns for easy reference, the variants in three other prints including the *editio princeps* (Naples, 1488) and 7 MSS: it neglects — rather surprisingly — to include the Cambridge MS Add. 1734 which, if correctly assigned to the late 12th century, post-dates Ibn Ezra's death (1167) by but a few decades. Account is taken of the significant variants in the Hebrew section of the book, where the text of Ibn Ezra is printed underlined, and is interspersed with elaborative explication in Hebrew by Professor Pries, together with further matter in footnotes. The (somewhat prolix) effect is like listening to a lecturer in class. As is well known, Ibn Ezra's language is terse and often puzzling to beginners, and this forms a good introduction to him. But having worked through it, the student should re-read Ibn Ezra's comments unadorned, from a conventional text, after which he should feel able to tackle further portions unaided.

R.J.L.

REIF, S. C.: *A Guide to the Taylor-Schechter Genizah Collection*. 1973. Pp. iii, 17. (Cambridge University Library)

The seventy-fifth anniversary of the accession of the most important Geniza collection to the Cambridge University Library which occurred in 1973 was celebrated by this pamphlet and also by 'an article by the writer . . . in the *Jewish Chronicle*'. In addition to a rudimentary outline of Hebrew scholarship in Cambridge, the history of the Cairo Geniza, Schechter's own role and subsequent Geniza scholarship, the brochure also contains a list of the famous boxes with their approximate contents. A page of the Damascus Document 'closely linked', according to Dr Reif, to the Dead Sea Scrolls (the discovery of which he dates to 1948) figures among the illustrations.

G.V.

ROSENBERG, R. A.: *The Anatomy of God. The Book of Concealment (Zohar). Translation, Introduction and Annotations*. 1973. Pp. viii, 195. (Ktav, New York. Price: \$8.50)

Under this not inappropriate title the book offers an English translation of four of the various tracts inserted in the Zohar: *Sifra di-Šeni'uta*, 'Idra Rabba', 'Idra Zuṭṭa' and 'Idra di-Maškana'. Only the first tract

is provided with an introduction and some general comments, the next two have only brief introductions, and the last is without any remarks by the translator. The reader will have to look for help in the widely scattered Zohar literature. Apart from one book and one article by G. Scholem, we miss a relevant bibliography. The book would also have gained if some explanatory notes had accompanied these difficult esoteric texts. An index of biblical references is added.

H.K.

SAFRAI, S., and STERN, M. (ed.) in co-operation with FLUSSER, D., and VAN UNNIK, W. C.: *The Jewish People in the First Century. Historical Geography, Political History, Social, Cultural and Religious Life and Institutions*. Vol. 1 (Compendia Rerum Iudaicarum ad Novum Testamentum, Section 1/1). 1974. Pp. xxii, 560 with 7 maps. (Van Gorcum, Assen. Price: Fl. 70.00)

The idea of a joint Jewish-Christian re-examination of the relationship between Judaism and Christianity, conceived and sponsored by the Compendia Foundation of Amsterdam, is an admirable one, and their publishing programme of five sections, ten volumes in all, merits our best wishes and sympathy. They will, furthermore, be needed if we are to believe the general introduction where the series is described as possessing a twofold aim: to provide 'comprehensive summaries' for 'pastors, priests, rabbis, teachers and other non-specialists'; and 'to make a real contribution to historical research' (p. ix). Experience has shown that these are two masters that cannot be adequately served at one and the same time. Not surprisingly, the first instalment, 'devoted to the political, cultural and religious *realia*' of first century Judaism, and edited by two Israelis, S. Safrai, a conservative Talmudic scholar, and M. Stern, one of the leading Jerusalem experts of the Second Temple period, manifests a more than usual crop of troubles. The reader will find the plan of the volume unclear and the level of the contributions uneven, those concerned with archaeology, geography and Hellenistic material being superior to the sections dealing with Palestinian literature.

Of the ten chapters, the first is devoted to the sources (Safrai, Stern, M. de Jonge, M. Avi-Yonah), the second to historical geography (Avi-Yonah). From there we jump to Stern's valuable description of the Diaspora, which is followed by Safrai's survey of the Palestine-Diaspora relationship. Three further chapters outline the history of Palestine from Herod to the first Jewish War (Stern), and Jewish self-government (Safrai). S. Applebaum's two essays on the status and organization of the Diaspora communities will probably generate lively discussion. The last chapter presents the Palestinian and Hellenistic private law systems said to have governed the lives of first-century Jews. The former is reconstructed by Z. W. Falk from an amalgam of disparate data collected from sources of various periods. Hellenistic private law is treated most competently by H. J. Wolff, though its relevance to the main topic of the work seems to be limited. Both legal contributions are likely to be beyond the reach of many. The editors of the subsequent volumes will be well advised to ask whether 'teachers and other non-specialists', or even 'pastors, priests and rabbis' can be presumed to know both Greek and Hebrew well enough (if at all?) to read untranslated phrases, in the case of Hebrew from an unpointed text. Indeed, it would be more to the point if

attention were directed towards ensuring the production of a text which, unlike several sections of the present book, is written in readable English. It is to be hoped that a lack of vision and care will not be allowed to spoil this plucky venture.

G.V.

*SNAITH, J. G.: *Ecclesiasticus* (Cambridge Bible Commentary on the N.E.B.). 1974. Pp. x, 271. (Cambridge University Press. Price: £4.20 (cloth), £1.95 (paper))

This volume differs from the established format of the series only in that the introduction is unusually brief (4 pages). This is somewhat surprising for a book like *Ecclesiasticus*, whose position within the development of Judaism is much disputed, and it is characteristic of the volume as a whole that the excellent detailed comment, with many instructive comparisons both with earlier biblical material and with rabbinic passages, is not matched by any clear assessment of the overall significance of Ben Sira. But this reservation should not detract from the welcome which the book deserves.

R.J.C.

SOLODUKHO, Y. A.: *Soviet Views of Talmudic Judaism. Five Papers in English Translation. Edited with a Commentary by J. Neusner* (Studies in Judaism in Late Antiquity, II). 1973. Pp. xiv, 110. (Brill, Leiden. Price: Fl. 44.00)

This volume provides in English translation five short studies by a Soviet Talmudic scholar (1877–1963) on Babylonian Jewry from the Marxist point of view (class struggle, capitalism, slavery). The editor, who is himself the author of a History of the Jews in Babylonia in several volumes, has written the Introduction and a critical commentary on the new perspective which these collected papers bring to the study of the Babylonian Talmud.

H.K.

STEGEMANN, H.: *Die Entstehung der Qumrangemeinde*. 1971. Pp. iv, 406. (Catholic Faculty, University of Bonn)

This book has been photographically reproduced from the unrevised typescript of a Bonn dissertation completed in 1965. The author's aim is to reconstruct the origins and early history of the Qumran community on the basis of a very detailed examination of the statements concerning the community's opponents in the biblical Commentaries, the Damascus Document and the Hymns. His main conclusions are as follows: the Man of Lies is to be distinguished from the Wicked Priest, and the latter identified with Jonathan; the Teacher of Righteousness (who belonged to circles known later as 'Sadducean') held the office of High Priest immediately before Jonathan, but was driven from office in 153/152 B.C.; he and his followers took refuge at one of the centres of an already existing community (the Hasidim), but his arrival in this community and the claim to exclusive authority which he made led to the separation from the community of a group of members associated with the Man of Lies, a group known to us later as 'the Pharisees'; the remainder of the community, however, accepted the authority of the Teacher and claimed thereafter to be the legitimate successors of the earlier community; the Hasidim themselves, from whom both those associated with the Man of Lies and those associated

with the Teacher of Righteousness derive, were brought together as an organized group at the time of the murder of Onias in 172/171 B.C. Some of Stegemann's conclusions correspond with views that have been more or less generally accepted, while others are likely to arouse considerable discussion. In any event, this book forms an important contribution to the study of the origin of the Qumran community, not least because of its very detailed consideration (amounting to a kind of commentary) of many relevant passages in the Scrolls.

M.A.K.

STROTHMANN, W. (ed.): *Jakob von Sarug: Der Prophet Hosea* (Göttinger Orientforschungen, I. Reihe: Syriaca. Band 5). 1973. Pp. xvii, 109. (O. Harrassowitz, Wiesbaden. Price: DM. 18.00)

Among the many topics biblical and ecclesiastical which were subjected to the dodecasyllabic versification of Jacob of Sarug the story of Hosea and his two wives might be considered one of the more suitable for such treatment. A manuscript from the library of the Syrian Orthodox Patriarchate in Damascus serves as Strothmann's basic text; three other manuscripts are cited in the apparatus. The introduction gives a fairly full description of these texts but has very little on the style and contents of the poem. There is a translation into German and an apparatus giving scripture references. The latter is of considerable help in understanding allusions — often obscure, not to say intractable — to other parts of the Bible. Several indexes and registers are appended.

R.P.G.

TESTA, E.: *Usi e riti degli ebrei ortodossi* (Pubblicazioni dello Studium Biblicum Franciscanum. Collectio Minor, 15). 1973. Pp. xiv, 235, 135 figs. (Franciscan Printing Press, Jerusalem. Price: \$10.00)

In the spirit of respect towards Judaism generated by the Second Vatican Council, Fr. Testa offers here a simple, thorough and sympathetic account of orthodox Jewish religion of today. The whole life of the Jew is sketched from birth to burial, and the synagogue, liturgical year, dietary laws, marriage customs and Messianic expectations are all fully treated. The Christian reader for whom the volume is intended is reminded, through apposite quotations from the N.T. and the writings of the early Church, of the many bonds which still attach Christianity to the mother religion.

G.V.

TOAFF, E. (ed.): *Annuario di Studi Ebraici 1969-70 e 1971-72*. 1971 (!). Pp. 169. (Collegio Rabbinico Italiano, Rome. Price: Lire 2,000)

The present issue deals with questions of Halacha and Liturgy and with Italian Jewish affairs. The only item of direct interest for the student of the O.T. is relegated to the appendix: it is the second part of an article on the Immortality of the Soul (in the books of the Prophets and Psalms) by Elia Benamozegh (1822-1900), translated from French into Italian. The first part dealing with the Pentateuch appeared in the preceding issue (1968-9), the conclusion of which is also contained in the present volume. Benamozegh is better known as the advocate of Noachism, the predetermined religion for all non-Jews, since they are not under the Law of Moses.

H.K.

VAN UNNIK, W. C. (ed.): *La littérature juive entre Tenach et Mishna* (Recherches Bibliques, IX). 1974. Pp. 163. (Brill, Leiden. Price: Fl. 48.00)

Professor van Unnik here edits nine papers (one in English, one in German and the rest in French) on intertestamental literature and theology read during the 1969 *Journées bibliques* at Louvain. Most contributors are well-known scholars, but the following studies deserve special mention: the Aramaic Enoch (M. Black), Joseph and Aseneth (M. Philonenko and C. Burchard) and Jewish apocalyptic (M. Delcor). (Quite apart from its stylistic infelicity in a French title, *Tenach* explained as '*Tôrah*', '*Nebi'im*' and ... '*Hakamim*' (p. 3 n. 1) is more than a little odd.)

G.V.

ZEITLIN, S.: *Studies in the Early History of Ancient Judaism. Selected with an Introduction by the Author*. Vol. II. 1974. Pp. xxxv, 600. (Ktav, New York. Price: \$25.00)

The second volume of Professor Zeitlin's collected studies — for Vol. I see *B.L.* 1974, p. 93 — contains 23 essays of which some are of special interest for the O.T. scholar. The first and perhaps the most relevant article is a historical study of the Canonization of the Hebrew Scriptures (1933). This is followed by some notes on variant readings and *matres lectionis* in the Pentateuch. There are two studies on the apocryphal literature, two on the book of Jubilees, one on the legend of the Ten Martyrs, and one on the Assumptio Mosis. The second group of studies is of greater interest to the N.T. scholar: four on the Pharisees (history, origin, Halakha, Pharisees and the Gospel), two on the Messianic expectation (Essenes; origin of the idea), and one each on proselytism and the 'Offspring of Inter-marriage'. The remainder of the volume is concerned with questions which have been much discussed in recent years: 'Who is a Jew?'; 'The Names Hebrew, Jew and Israel'; 'Jewish Rights in Palestine' (the Toynbee-Zeitlin controversy, with ensuing correspondence); and 'The Vatican Council II and the Jews' (with a note on the so-called Jewish-Christian dialogue which the author considers mistaken for historical reasons). The Introduction (25 pages) gives a survey of all the articles, which are provided with rich bibliographical references. All in all a highly interesting volume.

H.K.

10. PHILOLOGY AND GRAMMAR

CHAYEN, M. J.: *The Phonetics of Modern Hebrew* (Janua Linguarum Series Practica, 162). 1973. Pp. 49. (Mouton and Co., The Hague. Price: Fl. 16.00)

Dr Chayen argues that it is only within the last ten years that spoken Israeli Hebrew has attained the status of a natural native language in which any homogeneity in speech varieties can be described. For this study he has selected 'Educated Israeli Hebrew', his term for the language of 29 undergraduates in informal conversation recorded in 1967. His description, based on a larger sample than any previous study, picks up a good deal of variation: /h/ varies freely with /zero/

in syllable initial position, for example, and final stress with penultimate stress in names. An appendix contains phonetic transcriptions of 10 extracts from the tape-recordings, and there is a brief bibliography as well as a useful index. O.T. hebraists will find this study an excellent illustration of the gulf that exists at all levels, phonetic, grammatical and lexical, between the Hebrew they know and modern Hebrew.

J.F.A.S.

GARBINI, G.: *Le Lingue Semitiche. Studi di Storia Linguistica* (Pubblicazioni del Seminario di Semitistica, Istituto Orientale di Napoli: Ricerche IX). 1972. Pp. 184. (Istituto Orientale di Napoli, Naples)

The interest of Professor Garbini and several of his colleagues in comparative Semitic philology and in the origin of the Semitic languages is now well known, and the present work deals with the problem of their individual and ultimate common origin. This, put bluntly, is that the Semitic, together with the Chamitic, languages derive from a common source which the author calls 'Amorraean'; for, in spite of divergences, their manifest resemblances outweigh their differences. In each language he tabulates the divergent sounds, especially those of the sibilants, and the formative elements in the various parts of speech such as those of pronouns, nouns and verbs, and shows to which group this or that is common, and to which period in the history of these languages each belongs; for here it is important to consider which resemblances belong to the same and which to different periods of time. Various points of particular interest to the Hebraist are raised here and there, for example *yḥw* in the calendar from Gezer is taken not as a dual but as a plural form in view of the Ya'udian *'lh* 'gods' referring to five gods (p. 49), and *Yhwh* is taken not as an imperfect verbal but as a nominal form with a *y*-prefix (pp. 72-3). The last chapter summarizes the detailed conclusions already reached on the various formations discussed and includes a chronological table starting from the 'Amorraean' language and grouping the languages in three periods, namely the neolithic era, that of the fourth millennium B.C., and lastly the historic era. The author argues his case well, but the reader cannot but feel that not a little of the argument has gaps that have not yet been filled and may never be filled, e.g. the absence of vocalization in many if not indeed in most of the languages cited to prove a point, the disregard of the independent pronouns and of the paucity of 'Amorraean' words that are known, while those which can be invoked as such are but a handful of proper names.

G.R.D.

GATES, J. E.: *An Analysis of the Lexicographic Resources used by American Biblical Scholars Today* (Society of Biblical Literature Dissertation Series, 8). 1972. Pp. xxi, 175. (Society of Biblical Literature. Price: \$2.50; members \$2.00)

This short study in biblical lexicography is based on an analysis of two elaborate questionnaires, one on 'What Biblical scholars want in a dictionary of Hebrew and Biblical Aramaic', the other on 'What Biblical scholars want in a Greek lexicon', completed for Dr Gates by about 150 respondents. In nine chapters he discusses the 'task of the lexicon in biblical studies', the type of information required (e.g. historical, comparative, documentary, bibliographical), corpus and

format. In a final chapter he concludes that new lexica 'specialized according to function' are needed (e.g. North West Semitic, Koine Greek, ancient Aramaic); and criticizes the existing lexica for inadequate treatment of derivational affixes, historical distribution, and semantic relationships such as synonymy and opposition.

J.F.A.S.

KOEHLER, L., and BAUMGARTNER, W.: *Hebräisches und aramäisches Lexicon zum Alten Testament*. Dritte Auflage neu bearbeitet von W. Baumgartner unter Mitarbeit von B. Hartmann und E. Y. Kutscher, herausgegeben von B. Hartmann, Ph. Reymond und J. J. Stamm. Lieferung 2, *ṭabbāḥ* — *nbṭ*. 1974. Pp. xxxviii, 353–624. (Brill, Leiden. Price: Fl. 96.00)

The first part of the third edition of this lexicon was reviewed in *B.L.* 1969, p. 65 (*Bible Bibliog.*, p. 191). The second part is still the work of Baumgartner, who died early in 1970, and also includes the Post-biblical Hebrew material prepared by Kutscher before his death the following year; and the character of the lexicon thus remains the same. The other editors have made some additions, and have compiled a list of abbreviations. Seven years have separated the dates of publication of the first and second parts of this important and valuable work, and 'It is to be hoped' — to quote the review of 1969 — 'that the next instalment will not be long delayed'.

J.A.E.

LAMBERT, M.: *Traité de grammaire hébraïque*. Vol. 1. (Publications de l'Institut de Recherche et d'Histoire des Textes. Section biblique et massorétique. Collection Massorah. Série III, Rééditions no. 1). 1972. Pp. CLXXVI, 476, 1 plate. (Gerstenberg, Hildesheim. Price: DM. 130.00)

The 1946 edition of this well-known grammar is here reproduced with a photograph of the author and an introduction by G. E. Weil describing Lambert's life (1863–1930), listing his publications and providing indexes of subject-matter, Hebrew words, and biblical references. This volume is to be followed by a second containing eighteen appendices to the grammar which were prepared by Lambert but have not previously been published.

J.A.E.

LIPIN, L. A.: *The Akkadian Language* (Languages of Asia and Africa Series). Translated by D. M. Segal. 1973. Pp. 188. (Nauka Publishing House, Moscow. Price: 60p)

The Akkadian Chrestomathy of the late Professor Lipin has been frequently used in the West as a teaching aid since its appearance in 1957 but his concise and useful grammar (first published in 1964) appeared only in Russian. In this English translation by D. M. Segal while some attempt has been made to bring the work up to date it has been done very superficially. The more recently published volumes of *The Chicago Assyrian Dictionary* are noted (rather clumsily) in the text of p. 37 and also the completion of the second volume of *Akkadisches Handwörterbuch*. Otherwise the only post-1964 publications mentioned are the *Linguistic Analysis* of Reiner and three works by Diakonoff

in Russian. It is surprising that no reference was made to the second, expanded edition of von Soden's *Grundriss*, a pity that the section on Akkadian dialects was not developed in the light of newer research, and annoying that the printers did not use a typeface which included diacritical marks for passages in transliteration and transcription. Notwithstanding all this, it is good to have a clearly written grammar in English made available so cheaply.

M.E.J.R.

11. ADDITIONAL NOTES ON SCHOOL TEXT BOOKS ETC.

GERTMAN, S. A. (ed.): *Individualised Learning Units*. 1974. 6 fascicles, pp. 7, 21, 22, 22, 32, 33. (Union of American Congregations of New York. Price: \$5.00)

These books (five units plus a teacher's handbook) deal with various aspects of Judaism and are designed for use with children of Reform Jewish congregations in the United States. Predictably they do not, at first glance, commend themselves as immediately relevant for teachers in other settings, but they are worth a second look for two reasons. Firstly, it would be a lengthy and difficult task for the lay person to search out the information and resource material which is ready assembled here. Its selective use could save a great deal of time and trouble. Secondly, there is some sound advice about individual learning methods which could well be pondered, and applied to almost any teaching situation.

E.B.M.

*PATSTON, A. G.: *A Visual Old Testament. Book Three: From the Division of the Kingdom*. 1974. Pp. 47. (Religious Education Press, Oxford. Price: 40p)

Twenty-one short chapters, each giving a simplified narrative of some incident or person, from Elijah to Herod the Great, each chapter with a page of drawings by the author.

L.A.P.

*WAINWRIGHT, A.: *Discovering the Bible*. Part 2. 1973. Pp. 128. (Holmes McDougall, Edinburgh. Price: 70p)

The N.T. successor to Part 1 (see *B.L.* 1974, p. 97) has much the same format and pattern. Once again there is a good deal of helpful resource material for the teacher who wants to stimulate interest in biblical work.

E.B.M.

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- ANDERSEN, F. I.: *The Sentence in Biblical Hebrew*. 1974. (Mouton, The Hague.)
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