typography and lay-out could hardly be bettered. A good deal of love and care has been lavished on the production, and a great deal of toil and application have gone into the preparation of the volume. It may not satisfy the scientific tenets demanded by contemporary scholarship, but it does give a clearly readable text, with some useful notes. Presumably Prof. Kaufman will follow up "Part I" with a commentary and address himself to the major problem as to what kind of Temple is being described in this Tractate, a subject that has already been treated by a number of scholars. We look forward eagerly to his ideas of this issue. For, probably, he is more knowledgeable on this whole subject than any other scholar of our day.

Daniel Sperber


The aim of this monograph, which has been awarded the prize of Teylers Godegeleerd Genootschap (Haarlem, The Netherlands), is to draw a picture of the history of the Sodom and Gomorrah traditions until about the 5th cent. CE. After a short introduction the author deals with the narrative of Gen 18-19 (ch. 2; pp. 15-48) and the other texts of the OT where references to Sodom and Gomorrah are found (ch. 3; p. 49-74). L. concludes that the earliest elements underlying the tradition are ancient reminiscences of a catastrophe in the Dead Sea plain. During the pre-monarchic time the city of Sodom was already associated with the Israelite tradition of Abraham. The superiority of Abraham over, and dissociation from, the king of Sodom suggest an unfavourable view of the city. The settlement of Lot in Sodom was also known by this time. The emphasis on the well-watered country suggests that the motif of destruction was also known. Non-Israelite traditions about three gods who visited this area and about the origin of Moab and Ammon also hail from this time. Therefore it is likely that the basic motifs of the Sodom tradition could have already existed in this period, viz. a wicked city which was destroyed, and thus became a barren wasteland. During the period of the monarchy, about the eighth century BCE, Sodom and its neighbour cities were regarded as being excluded from Canaan. The prophets use these cities as symbols of social and sexual wickedness and desolation. The Sodom Cycle itself (Gen 18-19) was composed in the seventh century BCE and thus could not influence the preaching of the earlier prophets. Ezekiel, who might be

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dependent on the Sodom Cycle (16:50), is the only one to announce a restoration for Sodom. During various stages of the exilic period the tradition was maintained, and provided with a priestly addition (Gen 19:29). In short: already before the monarchy a complex of motifs which could be called 'the Sodom tradition', was in existence. It was this tradition from which both the author of the Sodom cycle as well as the prophets (independently) drew their material.

In the second part of the book the author describes 'as complete as possible', as he says, the development of the Sodom and Gomorrah traditions in post-biblical times, until the talmudic era, as far as Jewish literature is concerned (ch. 4; p. 75-117), and until Augustine, as far as early Christian literature is concerned (ch. 5; p. 118-138). As regards the early Jewish literature the development is followed in the Apocrypha (Ben Sira 16:7-10, Wisdom of Salomon 10:6; 19:13-17, 3 Maccabees 2:5), the Pseudepigrapha (TLivi 14:6; TNaph 3:4; 4:1; TAsh 7:1; TBenj 9:1; TAbr 6:13; Jub 16:5-9; 20:5-6; 22:22; 36:10; SlavEn 10:4-6; GrApocEzra 2:19; 7:12), the work of Philo (esp. the relevant passages in De Abrahamo and Quaestiones in Genesis Book 4), of Flavius Josephus (De Bello Judaico 4:453, 483-485; 5:566, and Antiquitates Judaicae 1:169-185, 194-206; 5:81), and the Rabbinic literature (concentrating on the relevant texts in BerR and on Sanh 109a-b). As to the Jewish literature L. concludes that time and again the same basic motifs are found, viz. wickedness and punishment. However, the emphases and purposes which are served by them differ. Often the wickedness is of a generic nature, but it is also often specified. The sexual motif is emphasised in the Testaments of the Twelve Patriarchs, and in the book of Jubilees. In Rabbinic literature this motif is subsumed under the social aspect, which is the most prominent in this corpus of literature. This aspect is also found in the works of Josephus. Philo's use of the 'bodily' aspect of the Sodom motif is not only meant sexually, since in his system the passions of the body go further than this and include what one could call the economic aspect. The punishment idea is developed into an eschatological symbol in the sapiential use of the tradition (Wisdom of Solomon), in Jubilees, and in the Mishnah. Josephus expresses with the punishment theme his philosophy of history. The Sodom and Gomorrah traditions can also be used to extol hospitality (e.g. Testament of Abraham) and to exemplify a concept of God (Philo). Finally, they are often used in a stereotyped form (Greek Apocalypse of Ezra; Rabbinic literature). In view of the widely variegated use to which the same tradition is put, L. concludes to its being general property.

The last part of this study (p. 118-138) is devoted to the Sodom and Gomorrah traditions in early Christian literature, by which L. means the New Testament, and the Patristic literature until Augustine (354-430). In this part also an excursus about Sodom and Gomorrah in Qumran and