

## BOOK REVIEWS

Beld, Scott G.; Hallo, William W.; and Michalowski, Piotr. *The Tablets of Ebla: Concordance and Bibliography*. Winona Lake, Ind.: Eisenbrauns, 1984. x + 70 pp. Paperback, \$6.50.

This is a handy little book for anyone interested in following the course and content of Eblaite studies. A concordance like this has been made necessary in large part because of the division among the members of the team of the Archaeological Mission to Syria from the University of Rome. When discharged from his responsibilities as epigrapher of the expedition, G. Pettinato took with him the photographs and hand-copies of at least one thousand of the tablets that had been excavated at the site of Tell Mardikh in north-central Syria. He is in the process of editing a series of volumes in which the texts at his disposal are being published. This series is known as *Materiali Epigrafici di Ebla (MEE)*, and is already up to vol. 4, if not further.

On the other hand, P. Matthiae, the director of the excavations, has turned the complete corpus of texts from the site over to an international committee of Assyriologists, and he now utilizes the services of A. Archi as the chief epigrapher of the expedition team. The series of text volumes being published by this group is known as *Archivi reali di Ebla (ARET)*, and is already up to vol. 3, if not further.

In addition to these two principal text-volume series, miscellaneous texts from this archive have been published in various journal articles. For the scholar who works in this area, therefore, the task of keeping up with what has been published and where it has been published can become somewhat complicated. This concordance sets out to resolve that problem, up to the time of its publication.

As each tablet came out of the ground at the tell, it was given an object number according to the year of the excavational season (1974, 1975, or 1976), the area where it was found (palace G), and a serialized accession number. When Pettinato published his catalogue of the texts in *MEE* 1, however, he assigned them new numbers according to his organization of them. In addition, each successive volume of *MEE* and *ARET* that has come out contains its own publication number for the texts within it. What has been done in this concordance is to coordinate all of this information in one easy-to-read table of six columns.

These six columns include (1) the original excavation number, (2) the *MEE* 1 catalogue number, (3) the name of the editor of the text when it was published, (4) the date of publication, (5) a brief reference to the publication in which it appears, and (6) if a photograph of the text is available, its source. A bibliography of Eblaite studies which are oriented around primary textual studies accompanies the table.

If one wonders what will become of this concordance when more texts are published, the editors have promised that the files will be updated as soon as such new texts are published and that new editions of the concordance will be forthcoming.

Because the Eblaite texts were written in two languages, Eblaite and Sumerian, and because Eblaite looks like a dialect of Old Canaanite (or Old Akkadian, according to some authorities), the contents of these texts will probably have a certain degree of continuing relevance for biblical studies, beyond their value in the realm of Assyriology and Syriology, to which they more properly belong. This concordance, and future editions of it, will undoubtedly be a considerable boon, therefore, to anyone working in biblical studies as well as to scholars in those other fields of study.

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Dennison, James T., Jr., *The Market Day of the Soul: The Puritan Doctrine of the Sabbath in England, 1532-1700*. Washington, D.C.: University Press of America, 1983. xii + 174 pp. \$19.75/\$9.75.

Two aspects of the bibliographical data cited above require initial comment: the title of this study, and its length. When James Dennison refers to the Puritan Sabbath, he means Sunday, in keeping with the mainstream Puritan view that the moral obligation of the fourth commandment had been transferred to the first day of the week. Here Dennison stands on a firm enough foundation, as the sources readily indicate. There is nothing new to those familiar with seventeenth-century religious history in the fact that Puritanism emphasized the Sabbath and sought its sanctification on Sunday.

In attempting to cover the Sabbatarian debate from 1532 to 1700 in 140 pages of text, more than half of which are given over to copious footnotes and lengthy quotations, Dennison is on rather shakier ground. One might justifiably wish for a more thorough discussion of this long-running and often-involved controversy than the remaining seventy pages or so of Dennison's own analysis permit. It has to be remembered, therefore, that this work is essentially an M.Th. dissertation (submitted originally in 1973), and that a certain superficiality is inevitable.