

personelle du Job des dialogues avec le Job du conte. Supprimer le conte comme font Bertie et Stevenson, c'est mutiler le drame, le rendre incompréhensible, l'émuousser et l'émietter" (pp. 94-95). But it is certainly not a matter of "evolution." Job's suffering in chap. 2 produced no such results as are fully apparent as soon as the Dialogue gets under way. Beyond any denial the Job of the Dialogue is a *different* character from the Job of the Prologue. Nor does it perpetrate the alleged reprehensible ends if we recognize that the author of the Dialogue did not write the Prologue. He merely bases his poem on a well-known story of his time, which except for its presence in the Bible would be unknown to us, hence we — not his intended readers — would be confused without it.

Something similar is to be said about Steinmann's acceptance of the Yahweh Speeches. The case may not be argued here, but his basic error lies in a failure to see the progress of the Dialogue and its implied conclusion, now lost because of mutilation of the original manuscript at what is now chapters 25-27.

A comparable judgment is to be passed on Steinmann's exegesis. There is much of high value. But crucial passages such as 10 12-13; 13 15-16, 14 14; and 19 25-27 receive little illumination, perhaps because of the basic failure mentioned already. And it is simply unforgivable to translate מִצִּיבֵי in 3 14 as 'pyramids.' All the word means is that ancient buildings had fallen in ruins.

WILLIAM A. IRWIN

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Stylistic Criteria and the Analysis of the Pentateuch, by W. J. Martin. London: The Tyndale Press, 1955. Pp. 23. 1/6.

In this small pamphlet the Rankin Lecturer in Hebrew at the University of Liverpool presents an argument against the documentary analysis of the Pentateuch. Beginning with an account of the reaction against the Wolfian theory of the origin and development of the Homeric epics as that is exposed in J. A. Scott's well-known *Unity of Homer*, he suggests that Wellhausen may have been influenced by these theories of Wolf, and then proceeds to outline a case against the existence of the familiar J, E, and P documents. Using the criteria set out by S. R. Driver as those relevant for distinguishing the various documents, he urges: 1) that quite other divisions of Genesis might be made by the use of different sets of criteria; 2) that Driver's criteria ignore the necessity of distinguishing different kinds of prose; 3) that there is no proper recognition of the right of an author to indulge in elegant variation; 4) nor of the fact that style must be influenced by subject matter. He then goes on to take up certain *loci classici* and suggest explanations of them which rob them of the significance they have for those who maintain the Documentary Hypothesis. What is surprising is that in attempting to show the inapplicability of Driver's criteria he uses examples from the classical languages and modern prose and poetry, where one would surely have expected examples from literary works in the other Semitic languages. Finally he suggests that Moses may well come into consideration again as the author of Genesis.

ARTHUR JEFFERY

Recensions of the Septuagint Pentateuch, by D. W. Gooding. London: The Tyndale Press, 1955. Pp. 24. 1/6.

As this was the Tyndale Old Testament Lecture for 1954, delivered at Tyndale House, Cambridge, the treatment is necessarily such as could be presented to an audience not many of whom would be specialists in textual questions, but fortunately at the end there are some eight pages of examples illustrating the problems with which the lecturer had been dealing. As it is one wonders how much a normal audience could have understood of such rather complicated material thus presented to them, which even in print is not easy reading. The problem is that our MSS of the Greek Pentateuch differ so markedly from one another, and even where it is possible to separate out groups of MSS, the members within each group have their own curious differences from one another which often present puzzling problems. One reason for there being so many variants is that the Greek Pentateuch is a translation from the Hebrew, so that there was constant revision going on, both in an endeavor to bring the Greek closer to the Hebrew text available directly or indirectly to the reviser, and in attempts to improve the Greek of the translation, i. e., to make it more like what was considered to be "good Greek" in the reviser's circle. Dr. Gooding prefers the theory that the LXX was a definite version, and is unfriendly towards Kahle's suggestion that it rests on Greek Targums, other fragments of which often survive as variants. Thus he thinks that the real textual problem is to work back through the welter of variants in an endeavor to discover what the original LXX translation was. To this end he discusses the significance of the agreements and differences in certain groups of MSS giving pre-Origenist and Lucianic readings, with particular reference to Deuteronomy.

ARTHUR JEFFERY

Book List of the Society for Old Testament Study, 1955. (Printed for private circulation). Pp. 79.

This is the tenth issue of the SOTS Book List, produced by the indefatigable H. H. Rowley with the help of some thirty other British and European scholars. The list comprises notices of some two hundred recent books relating to the OT, classified under the headings: General; Educational; Archaeology and Epigraphy; History and Geography; Texts and Versions; Exegesis and Modern Translations; Literary Criticism and Introduction; Law, Religion and Theology; the Life and Thought of the Neighbouring People; The Dead Sea Scrolls; Apocrypha and Post-Biblical Judaism; Philology and Grammar. An index of authors is appended. The notices vary in length from a few lines to more than a full page and are very informative. The reader can quickly judge whether a book is a necessity or a luxury. Titles recommended for inclusion in school libraries are prefixed with an asterisk. The list is invaluable to students of the OT and to librarians. A limited number of copies are available to non-members of the Society and may be obtained on application to D. R. Apthorp, Esq., Llansadwrn, Menai Bridge, Anglesey, at \$1.00. Remittances from the U. S. should be in dollar