The few believers today are the result of recent contacts with the Gospel in Spanish. Thus we have an outstanding example of a lovely little congregation becoming extinct, incapable of reproducing themselves without the precious Word of God in their own tongue. *Evangelism is not enough.*

On the other hand, let us take a glimpse at the Talamancas, a sister tribe in the same country. A few years after Mr. Jamison left Costa Rica the translation of the Gospel of John was begun and completed in the Talamanca dialect. It was printed in 1905 by the British and Foreign Bible Society.

Mr. Jones recently visited the Talamancas, carrying with him one of the copies of the Gospel of John in the dialect. Did he find scores of believers with thriving churches giving a vigorous testimony for Christ? No, he found no believers at all! He writes, "Except for the name of the native informant and the Society's supervisor, nothing is known of this work."

Here is an example of one who made a translation, but apparently was unable to "make disciples" who would later become responsible for the evangelization of their tribe. A translation by itself is not sufficient to produce an enduring work for the Lord any more than an evangelistic effort without the written Word. Both are necessary!

Book Review

Everyday Life in New Testament Times, by A. C. Bouquet, and *Everyday Life in Old Testament Times,* by E. W. Heaton. New York: Charles Scribner's Sons, 1955 and 1956, respectively. $3.95 each.

In a previous review in this journal it was said: "A cultural commentary on the Bible, based upon fresh studies of the archaeology of the Holy Land... together with studies of early documents bearing on this area of concern, is sorely needed—especially designed as a sort of reference encyclopedia for the use of the translator and exegete." [1] In saying that, this reviewer was not unaware of the valuable sections in such a book as Mould's *Essentials of Bible History,* or of the illuminating reconstructions of life in the various Biblical periods such as those given in Bailey's *Daily Life in Bible Times.* [2] Nevertheless, neither these nor several other books which are similar present the kind of detailed treatment for which a translator might wish.

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[1] TBT IX. 1 (Jan. 1958) p. 41. In the context of my review of Eric F. F. Bishop, *Jesus of Palestine,* I came with real regret to a negative conclusion regarding its general value for translators. Cf. my review of G. Ernest Wright, *Biblical Archaeology,* for a discussion of the type of translation problems to which archaeological finds help to provide solutions (TBT IX. 3 (July 1958) pp. 142-3).

[2] Elmer W. K. Mould, *Essentials of Bible History* (New York: Thomas Nelson and Sons, 1941). Albert E. Bailey, *Daily Life in Bible Times* (New York: Charles Scribner's Sons, 1943).

Two books, both written by British authors, have been published by Charles Scribner's Sons within the past four years which partially supply that demand. The first to appear was *Everyday Life in New Testament Times,* by A. C. Bouquet, in 1955. Its companion volume, *Everyday Life in Old Testament Times,* by E. W. Heaton, appeared in 1956. Subsequent references to these works will be given as ELNT and ELOT, respectively.

The general structure of each work is similar. Each begins with an appropriate sketch of the general background for the particular period being covered. In these introductory sketches such matters as the time-period covered by the study and general aspects of geography and climate are discussed. A general historical orientation is also given. ELOT focusses upon the period between the Exodus and the Exile, while ELNT is, of course, confined to the first Christian century in the main. Both include studies of the general features of material and religious culture. Both also discuss such additional important topics as: (1) home life, and family relations; (2) rural and urban life; (3) economics, business, and industries; (4) politics and military affairs; and (5) professions, arts and crafts, and education. The coverage of topics relative to the Biblical background is thus seen to be quite comprehensive.

Not all the above matters are given equal space in each book, however. The main criteria governing the amount of attention given to any one item seem to be: (1) logical priority of treatment; (2) the relative importance of an item to the understanding of the Biblical literature of a given period; and (3) the availability of reliable information on the subject. Relative to the first criterion suggested, it is noticeable that Bouquet (ELNT) gives less attention than does Heaton (ELOT) to detailed aspects of Jewish family relationships. Bouquet's description of the NT culture apparently assumes a prior study of Heaton's treatment of the OT background. Hence he gives only such special modifying details as are needed to make the picture accurate in relation to the New Testament. [3]

The second criterion can be seen operating in relation to those features which are selected for more prominent treatment, as well as in the discussion of cultural features relatively unique in their respective cultural periods. For instance, the subject of "everyday science" is but one section of the chapter on "Professional Life" in ELOT, whereas in ELNT the subject of science is assigned an entire chapter. Similarly, the subject of roads, travel, and transportation finds only random discussion in ELOT, while ELNT devotes 18 pages to this subject. [4]

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[3] This is understandable when it is known that the two books were conceived as companion projects, although the book on New Testament times was ready for publication first.

[4] This would be strange on any other view than that it was assumed that acquaintance with facilities for travel is relatively more important for understanding NT events than it would be for the OT, in general. The studies of numbers of scholars have shown that the entire Near East was tied together by an intricate system of transportation routes all during the OT period. But this feature of general culture did not play quite the same part in the OT developments as the Roman transportation did in the journeys of Paul and the missionary outreach of first-century Christianity.

As for features which are relatively unique in their different periods, the discussion of nomadic life in ELOT and that of the Roman army in ELNT can be cited.

The final criterion needs little explanation; nor is this reviewer prepared to say with precision at what specific points in their treatments the authors were limited by insufficient information. There are also external limitations which are imposed by such matters as the scope of the overall plan, and the desire to keep down publication costs. It could only be suggested, by way of example, that less extra-Biblical documentation is available for the popular religion of the Jewish people prior to the Exile than could be desired. This situation may be reflected in the fact that ELOT devotes only about two pages of general comments to this subject.

Since the authors of these books had in view from the outset a popular audience, these volumes have been written in a nontechnical style. Those delights of the specialists, viz. copious and recondite footnotes and full bibliographies, are accordingly conspicuously absent. This does not mean, however, that the subject-matter is poorly handled or that the authors have been cavalier with the facts. Even the specialist will recognize, if he reads them, that a great deal of careful research has gone into the production of these works. The prefaces of both give some indication as to the nature of the resources upon which the authors have drawn.[5] The latest findings of Biblical archaeology and related researches have been taken into account. Bouquet (ELNT) testifies to having visited many of the contemporary Palestinian archaeological sites, as well as to having had access to primary source materials at the various schools of Biblical research located in Palestine.

The translator, since he is a type of specialist, could perhaps feel that the lack of supporting footnotes and bibliography detracts from the value of these books. However, they have one outstanding feature which greatly enhances their worth. This is the inclusion of a large number of excellent photographs and pen drawings of different significant items of culture which the authors discuss. Mrs. Marjorie Quennell was the official illustrator for both books, and the many clear and detailed pen drawings are the product of her artistic ability. These range from individual items, such as a Roman horologium (ELNT, p. 128) to rather detailed scenes of Palestinian life. The photographic illustrations cover an equally wide range of subjects. Although neither of these works exceeds 240 pages, ELOT includes 126 illustrations, ELNT containing 102. The ratio in the former of photographic illustrations to pen drawings is approximately one to four. In the latter, the ratio is a bit higher.

There will undoubtedly be many Bible passages which will receive particular illumination for the translator from these drawings and photographs when they are taken in conjunction with the discussions of the features of culture which they illustrate. Only a few of the possibilities can be suggested here. For instance, the precise character of the "teraphim" was for a long time problematic. This word first occurs in

[5] For instance, Heaton's acknowledged indebtedness to G. Ernest Wright's *Biblical Archaeology* and to W. F. Albright's *Archaeology and the Religion of Israel* will be especially apparent in his treatment of Canaanite religion.

Gen. 31 : 19, where it is rendered "image" in the AV ("household gods" in the RSV). Archaeological researches have determined with a high degree of probability both the character and use of these items, which are in reality a type of image or idol. ELOT features an illustration of one of the actual "teraphim" unearthed in Mesopotamia a number of years ago (Fig. 126). Other cult objects, such as the "graven images" of Baal, the cherubim, the leviathan (cf. Job 41 : 1), and incense altars are also authentically pictured for the reader. [6] Besides such objects of religious interest, there appear illustrations of the frequently-mentioned wine press showing how the grapes were trodden to make wine; of the olive press; of iron agricultural instruments such as are mentioned in 1 Sam. 13 : 19—21; of a model of the Hebrew conception of the universe; and of Assyrian military practices. These by no means exhaust the list.

Similarly, many specific details of the New Testament text are illuminated in the companion volume. The two women grinding at the mill of Mat. 24 : 41; the one-handed plow of Luke 9 : 62; the "phortion" of Gal. 6 : 5 (in Greek); a sailing vessel of the type on which Paul may have gone to Rome, are but suggestive examples. The illustrations range from styles of lamps and types of pottery articles to toilet articles and articles of dress; from wheeled vehicles to rolling gravestones. All help the reader to see in graphic detail what is involved in many of the various cultural allusions of the New Testament.

These books do not attempt to be as exhaustive as either a Bible dictionary or encyclopedia. However, their discussions of the facts of the Biblical culture are topical rather than alphabetical. This allows for a comprehensiveness of treatment which considerably offsets the lack of exhaustiveness. By discussing a group of naturally related features in a single section, the authors present the reader with a homogeneous picture of a major segment of the culture, rather than offering him a series of relatively unrelated items as is often done in the standard Bible dictionary or encyclopedia.

It should not be construed as the reviewer's intention to give unqualified endorsement to everything contained in either of these volumes. His intent is to indicate something of their character and the positive values they embody for translators who may be looking for this type of help. Occasionally there are opinions expressed which the reviewer hesitates to accept. [7] But such opinions are usually quite secondary to

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[6] These altars are the *ḥammānîm* of Lev. 26 : 30, Isa. 17 : 8, *et passim*, the meaning of which baffled translators until one with its distinguishing name inscribed on it was excavated at Palmyra in the campaign of 1937—38.

[7] In particular, the following may be cited from ELOT: "The kind of impact which Israel's new type of government made on everyday life may be assessed, *if we make due allowance for exaggeration*, by the terms in which it was criticized *by a later Old Testament writer who chose Samuel as his mouth-piece*." (p. 165, my italics) The reference is to 1 Sam. 8 : 11—17, in which Samuel remonstrates with the Israelites concerning the "manner of the king that shall reign over you." As I. Mendelsohn has recently pointed out, it is neither necessary to take this as exaggeration nor as the words of a later prophetic writer put into Samuel's mouth. Cf. his "Samuel's Denunciation of Kingship in the Light of Akkadian Documents from Ugarit," BASOR 143 (Oct. 1956), pp. 17—22. These words reflect firsthand knowledge of actual Canaanite monarchical practices of the 11th century B.C.

the main line of discussion, and for practical purposes can be overlooked.

Used systematically in conjunction with a good Bible dictionary or encyclopedia, these volumes can significantly implement the task of Bible translation. They can aid the translator to assess the similarities and differences between a given Biblical item or practice and one of similar function in the culture for which he is producing his translation. This will give some guidance in the selection of the right expressions by which to translate the Biblical allusions. By showing the illustrations of a given article or process to his informant, the translator can elicit more readily the expression needed for an accurate translation. Guided by the information contained in these books, the translator may occasionally be saved from supposing parallels between the Biblical culture and that of his people when such parallels do not in fact exist.

It should be said, in conclusion, that both volumes are very interestingly written in a clear, easy-to-read style. The carefully prepared tables of contents, lists of illustrations, and indexes materially augment their practical usefulness. The publishers have gone to some lengths to make the physical appearance as attractive as possible through a high-grade job of printing and binding. Lastly, in consideration of their quality, the price of each is sufficiently modest.

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