

reading much simpler. A considerable amount of new material has been added, so that the book is now 359 pages instead of 304. There is a new chapter on Recent Discoveries and Developments in Palestinian Aramaic, and an additional Appendix on the use of Barnash (Son of Man) in Jewish Aramaic, by G. Vermes. Sentences and paragraphs have been added in many places, and modifications made elsewhere. The result is that an already valuable book is now in what must surely be its standard form, though doubtless the lily can still be gilded.

This is a book for the translator with a good knowledge of Greek and some acquaintance with the Semitic languages, but the importance of the subject can hardly be over-estimated. The words of Jesus in the Gospels are, after all, translation even in Greek, and who better than a Bible translator of today knows how misunderstandings can arise in translation? To get behind the Greek to the original Aramaic can help greatly in our understanding of the Gospels. In the Lord's Prayer, for example, the very difficult Greek word *epiousios* may well be due to ignorance of an Aramaic idiom. The original saying was probably simply 'Give us our bread day by day' (pp. 204-7). Similarly in Mark 4: 12 the exceedingly awkward *hina* in 'To them that are without all things are done in parables *that* seeing they may see and not perceive' may be due to a misinterpretation of an Aramaic construction, and Jesus' original saying may have been 'All things come to those without in parables, who seeing see . . . but do not understand, lest they should repent and obtain forgiveness' (pp. 211-16).

The difficulty for the translator lies in the fact that he translates the Greek. He does not speculate on the underlying Aramaic, however right the speculation may be. Dr Black emphasizes that, on Mark 4: 12, Mark's intention is what the Greek says, though the Lord's intention was probably different. There are places where knowledge of the Aramaic may justify a modification in our translation. There are others where even with regret, we must stick to the Greek. The commentary will of course help our readers if they have one. Perhaps some day footnotes covering this area may be possible, but they will be fraught with problems.

Meanwhile we remain deeply grateful to Dr Black for not resting on his laurels.

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The Century Bible—New Edition. Joshua, Judges and Ruth. By John Gray. Published by Nelson, 50s.

The Torch Bible Commentaries. Exodus. G. Henton Davies. Published by S.C.M. Press, 22s. 6d.

It is sixty years since Deuteronomy and Joshua appeared in one volume in the original Century Bible. That volume of just under four hundred pages cost 2s.6d.; this volume of rather more than four hundred pages costs 50s.0d. One hopes that the cost of Bibles has not increased proportionately in the last sixty years.

Measured by the current cost of books, however, one must admit that Dr Gray's commentary is good value. The author takes full account of the

advances that have been made in the study of the Old Testament during the past forty years, particularly in the light of recent archaeological discoveries. These have given us much fuller insight into problems connected with the conquest of Palestine, and Dr Gray shows himself to be clearly at home in the various sites that have been excavated in Palestine. A special feature of the commentary is its recognition of the importance of Ugaritic studies for shedding light on the cultural background of the Old Testament and on the meaning of many hitherto obscure words.

Much of the book's value lies in the introductions which precede not only the individual books themselves, but also chapters and sections within them. The translator will find much to help him in the textual and lexical notes which occur in connection with difficult passages. As is only to be expected, the textual difficulties are not dealt with as fully as in Moore's or Burney's commentaries on Judges.

The translation of such a passage as the Song of Deborah might have been of more value than the present arrangement, where the R.S.V. stands at the top of the page, as usual, and Gray's version has to be deduced from the notes.

It is a considerable achievement to have compressed a commentary on Exodus into a book of 250 pages. It is by no means as detailed as the commentary by Gray which has been reviewed above, but within the limits imposed by its nature it will be useful to translators. In this respect the introduction will be found helpful for those who seek an understanding of recent developments in Pentateuchal criticism.

There is a strong theological emphasis throughout the commentary, with its stress on the theme of the Divine Presence running throughout Exodus, a theme which was central to the thought of Moses, 'the greatest mind of the Old Testament, certainly the most original'. It is a pity that occasionally the theological emphasis leans rather far in the direction of pietism. The author's conservative leanings may however add to the value of the commentary to the average reader rather than detract from it. On the other hand, there is a tendency, perhaps unavoidable in so short a commentary, to take a certain amount of background knowledge for granted, as in the reference to the Amarna age on page 40. Incidentally, this passage is not easy to reconcile with the first paragraph on page 45. The omission of a comma near the foot of page 235 destroys the sense of the sentence.

As has been suggested, the value of this commentary for translators lies in the introduction rather than in the exegetical notes, which are not sufficiently detailed to solve many of the problems the translator has to face.

BRYNMOR F. PRICE

CORRIGENDA

Vol. 18, No. 1, p. 51. 'The *Synopse*. . . . The text is based on' (Le texte de base de cette *Synopse* est celui de la Bible de Jérusalem.).

Vol. 19, No. 1, p. 27, line 34. Mark 13: 18 should read Mark 13: 17.

p. 27, line 37. Matt. 25: 24 should read Matt. 26: 24.

We are grateful to the readers who sent these corrections and offer our apologies to those concerned. Ed.