

ments known for what they are in the economy of Catholic life it should be of the greatest usefulness.

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ISRAEL AND THE ANCIENT WORLD. By Daniel-Rops. (Eyre and Spottiswoode, 1949; 16s.)

It is to be hoped that Catholic readers of the Old Testament will grow more numerous. But the Catholic and all readers need guiding lines, a historical framework, and introduction to a library of authors whose lives and activities spread over hundreds of years in very different climes and circumstances. They need too some approach to the mysteries of God's authorship, of God's choice and shepherding, of messianic prophecy, and of the converging of all on Christ. *Israel and the Ancient World* will in part fulfil this role and supply a much-felt need amongst English-speaking Catholics. For chronology and general lay-out our author follows Ricciotti and other competent authorities, marshalling his matter vividly. We would prefer a later date for Abraham, question whether Caiaphas was nephew of Annas, deny that Herod had any Jewish blood in him. Anyway, as a background and introduction for general readers (rather than specialists), M. Daniel-Rops' work is admirable—we can but recommend it.

There is, alas, another side. The translation is readable, but there is a total and woeful lack of adaptation to an English reading public, and there are innumerable gallicisms. What are we to make of 'stratagemis in the manner of Dugeschin', 'precise geographical instructions elaborated by the marines of Tyre and Sidon', 'le grand Ferré'? or references to French history and literature, some indeed *recondite*? Names of persons and places are 'in accordance with the Authorised Version of the Holy Scriptures as being most familiar to English readers'—yet the transcription of Semitic names is too often in no recognisably English form. Thus we read 'Michna' for Mishnah (p. 268), 'achera' for Asherah (*passim*), 'aramean' for Aramaic (p. 236), ch for sh (p. 124, note), 'Nauplius'? for Nablus (p. 241), 'Marduck' for Marduk (p. 65). In addition there are gross errors: 'Letter of Aristes' (*passim*) for Letter of Aristeas; 'Epiphany' and 'Epimanus' for Epihanes and Epimanes (p. 251), 'Azion-Baber' for Eziongeber (p. 169). And, finally, misprints: Phrophets (p. 275), Pégut (p. 236), Asmonian (p. 264), Boaz endormi (p. 132, note), and rough breathings missing in the Greek (p. 264).

These are but a few points among many crying for revision and correction. Altogether a deplorable presentation of what is in itself an admirable book that can do much good.

We can only hope that a drastically revised edition will appear soon.

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