Emanuel Tov, *The Text-Critical Use of the Septuagint in Biblical Research* (Jerusalem Biblical Studies 3), Simor Ltd., Jerusalem 1981, 343 pp., paper, $ 17 (For several centuries now the Septuagint has been studied in relation to the Hebrew text underlying it. Yet up till now no systematic treatise has been written dealing with the problems of reconstructing that text. This book sets out to fill this gap.

After an introductory chapter devoted to various basic notions the book is divided into two parts: 'The reconstruction of the Hebrew text underlying the LXX: possibilities and impossibilities' (chapters II-V), and 'The Hebrew text underlying the LXX' (chapters VI and VII). A brief outline of the contents of the two parts will give an idea what is meant by these labels.

Chapter II treats the question *when* to reconstruct variants. 'The first step in a text-critical analysis of the LXX is to search for deviations from MT' (p. 73). However, 'not every deviation in the LXX reflects a different Hebrew reading from MT' (p. 74), some deviations being caused by subjective views of the translators or even by inner Septuagintal text-corruptions. So it is essential to single out deviations corresponding to Hebrew variants. Chapters III and IV discuss the question *how* to reconstruct those variants. Five criteria for retroversion are offered and circumstances which strengthen or weaken the reliability of the retroverted variants are indicated (Chapter III). A special case is the reconstruction of elements not indicated in the Vorlage of the translation, viz. vocalization, word-divisions and sense-divisions (Chapter IV). Chapter V offers a classification of the major types of variants according to the reliability of their reconstruction. Four categories are distinguished: variants (pluses, minuses, transpositions, differences in words), non-variants (deviations from MT not caused by a different *Vorlage*, cf. ch. II), variants/non-variants (cases in which the evidence is lacking to decide whether the deviation is a variant or a non-variant) and pseudo-variants (cases in which the translator, for various reasons, read the text otherwise than it was written).

The last two chapters, constituting part II of the book, focus on the reconstructed text itself. Here is a discussion of its geographic provenance (probably not Egyptian, but Palestinian), its relationship with the Qumran scrolls and the Samaritan Pentateuch, characteristic features of the Hebrew text underlying the Septuagint, the theory of the tripartite
division (Masoretic text, Septuagint and Samaritan Pentateuch viewed as three recensions or text-types) (Chapter VI). Finally, the bearing of the Septuagint on textual and literary criticism of the Old Testament is dealt with (Chapter VII). Various excursuses are inserted, e.g. on the use of concordances (stating, inter alia, the advantages of concordances prior to Hatch-Redpath), alleged tendentious etymological exegesis by the Septuagint translators, the evaluation of retroverted variants in the Biblia Hebraica Stuttgartensia. Indexes of biblical passages, authors and subjects conclude the work. Footnotes are printed at the bottom of the page.

This book fully meets the requirements of a handbook. It testifies to a vast knowledge of the subject, acquired both by extensive reading and practical experience. Secondly the author has the gift of sifting and organizing his materials. Clarity is enhanced by the generous display of illustrative examples, always provided with a translation. A further trait is the caution in formulating rules and results. Finally the reader is served by copious, yet judicious bibliographies, in which alongside the most recent titles, the venerable masters of the past are not forgotten.

A handbook is a tool always to be improved. So perhaps the following remarks, bearing on details, may be of some use.

The introductory section would gain in clearness, if the discussion of the textual criticism of the Hebrew Bible were preceded by a similar one on the textual criticism of the Septuagint as a Greek text.

A treatment of the native language of the translators (Greek? Aramaic?) would be welcome, because the evaluation of a given rendering can also depend on this.

Some users at least would appreciate a couple of remarks on those 'Apocrypha of the Old Testament' which go back to a Hebrew parent text, whether that text is extant or lost (cf., however, p. 47, and p. 325, where some six apocryphal passages, quoted in the book, are listed).

If 'a comparison of the LXX translation of Ps. 114 with that by John Milton in Greek epic verse' is of interest (p. 56n), the more so a comparison with the paraphrase of the whole Psalter by the fourth century writer Apollinarius.

The remarks on the comprehensiveness of the translator's concept of context (p. 61-62, 82-83) are too concise. Illustrative examples would be helpful.

The modern translations of the Septuagint are mentioned (the anonymous one mentioned on p. 70 is, as far as I know, by the hand of Sir Launcelot Charles Lee Brenton, 1807-1862), but no characterizations are offered. I suggest adding short statements concerning the intentions of these modern translators: do they 'correct' according to the Hebrew, or try to render the conceptions of the Greek translators, or render the text according to its subsequent interpretation by its Greek readers (as does the