

critical moments when man's life and existence are threatened with annihilation. This would preclude or make highly problematic the establishment of an exact date of origin. Hasel points to the Mesopotamian flood tradition as the earliest known expression of the remnant idea. Judging from the nature of the evidence he advances, this is perhaps as precise as one can be. In tracing the literary development of the remnant motif in the literature of the OT, Hasel has advanced theological insights which have significance for tradition criticism as well as for OT exegesis. This book will prove to be useful in the years to come.

Andrews University

JOSEPH J. BATTISTONE

Holladay, William L., ed. *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Based on the First, Second, and Third Editions of the Koehler-Baumgartner *Lexicon in Veteris Testamenti Libros*. Grand Rapids, Mich.: Wm. B. Eerdmans, 1971. xix + 425 pp. \$15.00.

This handy-sized (but not too small) lexicon of OT Hebrew and Aramaic is what teachers and students of Hebrew, especially, have been waiting for. Relieved of the cumbersome (though useful, to many) extras, omitting the German meanings and providing smooth, idiomatic English translations from Hebrew and Aramaic, this book contains the essential material in a clear, readable form. The use of bold-face type makes it easy to find the verb-stems under the roots, and the main meanings. The use of Latin instead of Hebrew type within the definitions will not please every reader, but has its advantage since it helps students to deal with it easily when they read commentaries or other books that present Hebrew words in Latin type. Citations of biblical references are adequate, even though they are abridged; it was a good plan to cite when possible from Gn, Ki and Sa, at least (books usually read early by students).

The author is doubtless correct in his assertion in the Introduction that when the student needs the references to the cognate languages and to the technical literature, he will have (or should have) his German reading ability established and so can go to the larger German work (now in the process of publication). His evaluation of what needed to be included in an abridgement and what could be excluded is to be applauded.

Using it immediately in several classes of Hebrew students, I have found it eminently usable by them and a delight for myself. At last there is a Hebrew and Aramaic lexicon that one can heartily recommend, and that is not beyond the student's price range.

I was delighted to find included under *ḥawah*, p. 97, the verb "bow down" that occurs 170 times. This is a form that is much more common in the cognate languages, but occurs in Hebrew in only this one root. My suggestion would be that it be labeled *hištafel* rather than *eštafal*, being consistent in forming the label from the perfect form of the model verb. I would additionally suggest that instead of having it also as an entry as *hitp.* under *šāḥah* on p. 365, a "see reference" should be placed there pointing to the entry on p. 97, leaving only the *qal* and *hif.* entries on p. 365. Most occurrences cannot be accounted for as from *šāḥah*.

The only typographical error I have so far noticed is on p. xi of the Introduction, where in the sixth line *the* should be replaced by *he* near the end of the line. The format of the volume is admirable, and it is well bound so that it opens easily and lies flat, making it comfortable to work with. The author is to be congratulated on the fine product of his five-year labor!

Andrews University

LEONA G. RUNNING

Holtz, Avraham. *The Holy City, Jews on Jerusalem*. New York: W. W. Norton & Company, 1971. 187 pp. \$6.00.

Anyone who has ever attempted to lead a seminar on the history of Jerusalem is aware of the scarcity of good books in the field. While there is now a wide range of popular studies on Jerusalem in English, little attention has been paid to a serious investigation of the Holy City that includes, for the benefit of both the scholar and the general reader, a serious probing of the primary sources involved. A. Holtz, on the staff of the Jewish Theological Seminary of America, has compiled a useful and learned anthology that despite some shortcomings will aid in filling the lacuna.

The anthology comprises a selection of documents, travelers' reports, excerpts from the classics, essays and other genres. The editor is not concerned with presenting new primary sources but rather with developing a significant characterization of the prominence of Jerusalem in Jewish history, tradition, and lore from earliest days to the present. This goal is pursued through the publication of basic and relevant materials that are not for the most part easily available to the general reader. Holtz's method is to excerpt from published translations or to provide his own, and to present a succinct introduction, stating information on background, geography, date, and importance of each piece. Beginning with the biblical understanding of the significance of Jerusalem, the first chapter is rounded out with selections from the Apocrypha and Josephus' *War of the Jews*.

The second chapter discusses Jerusalem's primacy as reflected in the principal compendia of rabbinical legislation. The third chapter analyzes the different legends on Jerusalem found in rabbinical Midrash and Aggadah. Praise of the eternity of Jerusalem from some of Israel's sweetest singers is depicted in the fourth chapter, and impressions of medieval travelers are documented in the fifth. The final chapters survey Jerusalem in the literature of Zionism before and after the establishment of the State of Israel.

The general character of Holtz's book does not call for detailed examination of his selections. Intended to provide source material rather than historical investigation, this volume might nevertheless encourage further research in the field. Its chief asset is the availability in English of a number of Hebrew sources while its major defect is the somewhat sketchy attire in which the book is clothed. The bibliographic references are scanty. New insights from his discussion of the material used are rare. If the author had actually wrestled with a few concrete situations in his sources, the end result might have radiated better the charm of Jerusalem. As it stands, it is a sterile