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NO ABSTRACTS

REVIEW OF BOOKS

A. H. VAN ZYL, *Gods Woord in Mensentaal*, 1971, pp. 146.

This is a book written in Afrikaans with a title which can be translated into English by *The Word of God in the Language of Man*. It is an introduction into the problems of the Pentateuch. The author discusses various topics like e.g. oral transmission, the problem of written sources, literary genres and authorship in antiquity. He rejects the commonly accepted literary sources (J, E, D, P) for the Pentateuch as inadequate to explain the difficult formation of the oral and written sources. He accepts that with the first phase of editing and re-editing Genesis, Exodus, Nu. 10:11-33:56, Deut. 31:1-13, 32:48-34:12 were combined by a creative priestly author. At the same stage Leviticus was created. During the second stage Deuteronomy was written from other traditions as an addition to the already existent collection. This work is concluded in the first half of the 9th century B.C. and contained only 1:1-30:20 and 32:1-47. The third phase is the compilation of these works by inserting Leviticus after the cultic material of Exodus and adding Deuteronomy at the end.

F. C. F.

JOHANNES C. DE MOOR, *New Year with Canaanites and Israelites*, Parts 1 and 2, 1972, pp. 31 and 35. D.G. 5.50 per part.

Sigmund Mowinckel came in 1922 with the bold but genial assumption that the New Year festival played a far more important rôle in Israelite religion than hitherto acknowledged. This was met with severe criticism and even rejected by most modern scholars. Reviewer of this book has felt that a strong case can be made out for some of Mowinckel's arguments and that some truth can be discovered in his assumption. It is thus highly significant that De Moor who has made a careful investigation of Ugaritic myths for his doctoral dissertation, has discovered certain remarkable links between the New Year festival of the Canaanites and that of Israel. These links are not always on the surface and readily discoverable, but De Moor boldly interprets difficult texts from Ugarit, Phoenicia, the Old Testament etc. to present a fairly clear picture of what he regards as traces of the New Year festival. I think that De Moor will be first to admit that he has worked in certain instances with too much *if's* than desirable. Nobody can deny, however, that the author has taken the scholarly discussion about the New Year festival a strong step forward. These two parts abound with fresh insights and bristle with new ideas which make it imperative to study for anybody who wants to investigate the New Year festival in the Canaanite and Old Testament world.

F. C. F.