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The Society for Old Testament Study

# BOOK LIST

1946



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# BOOK LIST

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## THE SOCIETY FOR OLD TESTAMENT STUDY

### BOOK LIST, 1946

This issue of the Book List contains notes on books published since the last issue in 1940, and on some earlier foreign works which were not then available in this country. It has been prepared by a Sub-Committee consisting of Miss B. K. Rattey, Mgr. J. M. T. Barton, Dr. David Daube, Professors G. R. Driver, A. R. Johnson, N. W. Porteous, O. S. Rankin, N. H. Snaith, and H. H. Rowley (Editor). The thanks of the Committee are given to the Rev. J. N. Schofield, who generously consented to prepare a large number of the notices, and to Professors W. Baumgartner, of Basel, Johs. Pedersen, of Copenhagen, and J. van der Ploeg, O.P., of Nijmegen, for notices on a number of continental works—principally works not yet available in this country. The Editor acknowledges with thanks help received from Mr. P. R. Weis, principally in the preparation of the notices on works written in Hebrew.

Every effort has been made to make the List as comprehensive as possible, but there are inevitably gaps, and especially where German books are concerned. The Editor learned of the titles of a number of German works too late to secure notices on them from continental colleagues. It is not always easy to draw the line between works that fall within the sphere of the interest of the Society and those that fall without, and by extending the range to include works with a more remote connexion with the Old Testament a more extensive List could have been prepared. The Editor asks the indulgence of those who would have had a wider net.

Prices of foreign books, where known, are given either in foreign currency or in the English equivalent actually charged.

## GENERAL.

DE BOER, P.A.H. (ed. by) : *Oudtestamentische Studiën*, vols. I—III, 1941–43. (Brill, Leiden. £4. 10s. 0d.)

The first volume is in two parts. The first (1941) contains four articles in English and one in French. Two especially are to be commended. B. D. Eerdmans makes what appears to be a sound suggestion that non-resident Israelites placed some personal object in the Temple precincts so as to secure, though by proxy, the blessings of dwelling in the holy hill. Th. C. Vriezen deals with the diverse comments on Jacob's character in Hosea xii by proposing a dialogue between prophet and people. The second part (1942) is a collection of ten essays on Masoretic Psalms by B. D. Eerdmans. Two are of particular importance; in the first ("On the road to monotheism"), the theory is propounded that each man has his own particular El, at the head of all of which is the great El of nature, but that (e.g. Psalm cvii) men rebelled against the words of El, and the council of Elyon, and cried to Jahu. In the essay on the Chasidim, he makes these to be a pre-exilic group, and identifies them with the Servant of the Lord.

The second volume (1943) is a Festschrift to Professor Eerdmans on his 75th birthday. It is prefixed with a list of his fifty-two publications of various types. There are ten contributors, who write in English (three), French (six), and German (one). Each article would merit a place in any collection, but in particular we recommend two of the French articles, one by Th. C. Vriezen on the meaning of the phrase "the image of God" in the Creation story, and the other by M. A. Beek on the relations between Jews in Jerusalem and Egypt in the second century B.C.

The third volume (1943) is in Dutch and is a study by P. A. H. de Boer entitled *De Voorbede in het Oude Testament* (Intercessory Prayer). There is a short summary in English at the end of the book. The author stresses the importance of the content of these prayers, and points out that earlier prayers are regarded as themselves having effective power (cf. blessings and curses). The prayers deal with the qualities of God, and not the situation of the individual. In later prayers the ethical content has developed, and the argument of the prayer is a confession of guilt. N.H.S.

BURROWS, E., S. J. : *The Gospel of the Infancy and other Biblical Essays*, edited by E. F. Sutcliffe, S. J. 1941. (Burns, Oates and Washbourne, London.)

The bulk of the essays here reprinted or printed for the first time are of interest to Old Testament scholars. In his treatment of St. Luke chapters 1 and 2 the author is concerned to show the fundamental parallelism of these chapters with I Samuel 1—3. The most important paper "The Servant of Yahweh in Isaiah: an Interpretation" was read to the Society for Old Testament Study at the winter meeting of 1937, less than a year before Fr. Burrows' lamented and

all-too-early death. The suggested interpretation, as members may recall, is that "the Servant is not Israel nor any of the collectivities or abstractions proposed; nor precisely any individual; but the HOUSE OF DAVID". The other papers (on the interpretation of Psalm 110; Sanctifying Grace in the Old Testament; the Doctrine of the Shekinah and the Theology of the Incarnation; Speculation on the Doctrine of the Two Adams; the Name of Jerusalem; and a Note on Ziqqurats), while always gracefully written and scholarly, are less impressive. J.M.T.B.

COLWELL, E. C.: *The Study of the Bible*. 3rd impression. 1945. (University of Chicago Press.)

The President of the University of Chicago gives in this little work a fresh and vividly written account of the process of Canonisation which gave us the Bible, of the history of the text and its transmission, of the successive attempts at translation and finishes up with three chapters on interpretation. He advocates, in opposition to what he calls the "modernising" method, the historical method which proceeds by literary and historical criticism, and he defines the ultimate aim of Biblical interpretation as the disclosure of the vital religious life of Israel and the early Christian Church. This indicates the merit and the limitations of the book. N.W.P.

DAVIS, J. D.: *The Westminster Dictionary of the Bible*, 5th Edition, revised and rewritten by H. S. GEHMAN. 1944. (Westminster Press, Philadelphia. \$3.50.)

Brief in compass (less than seven hundred pages, 9"×6") this handbook has been brought up-to-date with material from archaeological sources (e.g. Lachish Letters, Ras Shamra texts, the John Rylands fragment of the Fourth Gospel, the Chester Beatty papyri), and bears the marks of Gehman's wide reading and industry. Its point of view is dominantly conservative, but it treats other positions with respect, and gives some account of them within the limits of its brief space. H.H.R.

DUGMORE, C. W. (ed. by): *The Interpretation of the Bible* (Edward Alleyn Lectures, 1943). 1944. (S.P.C.K., London. 6s. 0d.)

This volume contains a series of six lectures. The first three are mainly historical in character and deal with the view taken of the Bible in the Early Church, in the Middle Ages and in the earlier period of Protestantism. The last three, by R. H. Lightfoot on the "Critical Approach to the Bible in the Nineteenth Century", by T. W. Manson on the "Failure of Liberalism to interpret the Bible as the Word of God" and by J. Lowe on the "Recovery of the Theological Interpretation of the Bible", are of real value for the present day, both for their shrewd appreciation of the modern situation, for their balanced judgment, and for their timely words of

warning as to possible dangers. T. W. Manson urges a return to the point at which Liberalism took the wrong turning. The last essay—by the Dean of Christ Church—discusses the tendency to authoritarianism, characteristic of certain continental theologians, and to mystical interpretation, which appeals especially to some Anglican theologians.

N.W.P.

DUSSAUD, R. : *Mélanges Syriens offerts à M. René Dussaud*, vol. 2. 1939. (Geuthner, Paris.)

This second volume presented to M. Dussaud contains fifty-five essays, mainly in French, covering a very wide range; about twenty are concerned with post-biblical periods but the remainder are of value for Biblical archæology, language, and interpretation. (For Vol. 1 see Book List, 1940.)

J.N.S.

GLANVILLE, S. R. K. (ed. by) : *The Legacy of Egypt*. 1942. (Clarendon Press, Oxford. 10s. 0d.)

While only one chapter of this book directly touches the Old Testament—Oesterley's chapter on "Egypt and Israel"—and nearly half of the book deals with Egypt in post-Old Testament times, it should not be overlooked by the Old Testament scholar. Egypt was so important an element of Israel's *milieu*, that the earlier chapters on her culture and institutions are of value for the appreciation of the background of the Old Testament, while Oesterley's chapter summarizes the historical, religious and literary connexions between Egypt and Israel.

H.H.R.

*Hebrew Union College Annual XV*. 1940. (Cincinnati. \$3.00.)

S. H. Blank writes on Deutero-Isaiah, dealing with (1) the monotheistic argument from prophecy, (2) the 'Ebed Yahveh and the prophetic movement. J. Lewy maintains the original identity of Habiru and Hebrews, on the basis of parallels between the habiru servant in texts from Nuzi and the 'ebed 'ibri. J. Morgenstern discusses the historical antecedents of Amos : (1) David and Solomon, (2) the Northern Kingdom to Omri, (3) the reformation in the South, (4) Omri and Ahab, (5) Elijah, (6) Micaiah ben Yimlah, (7) 853—841, (8) Elisha and the prophetic reformation in the North, (9) 841—805, (10) 805 to Amos, (11) the social and religious background of Amos. S. Krauss has some textual remarks on Daniel 8<sup>st</sup>. H. H. Rowley argues that Jewish proselyte baptism probably existed by the beginning of the Christian era ; that it expressed a change of heart and mediated grace ; but that the baptism of John differed from it in being (1) public, (2) symbol of a new life rather than creed, (3) associated with eschatological notions. H. Englander urges that Jacob Meir Tam's merit as a grammarian—triliterality of the Hebrew root—is overrated.

D.D.

*Hebrew Union College Annual XVI. 1941. (\$3.00.)*

J. Morgenstern re-interprets and re-dates Psalm 48, starting from the thesis that vv. 5—8 are an interpolation. J. Bamberger shows that those Aggadists who make Moses receive the entire Torah, written and oral, during his forty days on Mount Sinai are combating Christian and Gnostic ideas. L. Finkelstein argues that early Aggadic material was handed down in five forms: (1) the anecdotal, no part being fixed, the basic idea alone determining tradition, (2) the semi-normative, catchwords being fixed but tradition still being oral, (3) the fully fixed oral norm, (4) the earliest written form, deriving from (2), i.e. with catchwords committed to writing, (5) the written text, emerging either out of (3) or out of (4). A. Guttmann discusses the anonymous Mishnah. John Toland's remarkable attitude to Judaism and the Old Testament is analysed by M. Wiener. A. Sperber holds that the current grammatical theories cannot save Tiberian phonology, a medieval system. He attempts to recover the state prior to Masoretic activities, with revolutionary conclusions: a most interesting article. A. Weiss (in Hebrew) investigates some methods adopted by the compilers of the Mishnah in arranging their material. D.D.

*Hebrew Union College Annual XVII. 1942-43. (\$3.00.)*

J. and H. Lewy investigate the week and the oldest West-Asiatic calendar. Few of their conclusions are as improbable as the one that the time-unit day arose in view of the coming and going, not of the sun, but of the diurnal winds. J. Morgenstern discusses the Ark, comparing the Arabic *Otfe*, *Markab*, *Mahmal* and *Kubbe*. H. M. Orlinsky argues that the Ketib *thlw* is but the earlier spelling of *thtyw*—no form *tahlō* existed; that the Qere *bynyw* is due to an error of the Masoretes—only *bēnō* is correct; that the extraordinary form *b'dynw* is a corruption of *'dynw*; that the Ketib *'nw* for *we* is a corruption of *'nhnw* and identical with the Mishnic form by mere coincidence; that the Ketib *z'th* is a corruption of *z't*; that the yod in *'lyw* and *'lyw* does not go back to the original roots *'ly* and *'ly*; and that the diphthong *au* is indicated by *yw* only, and not by *wy* as well. A. Sperber outlines the radically new methods he intends to use in establishing a fresh edition of the Hebrew Bible. He considers that the dagesh has outlived its existence, that a single vowel-sign should be substituted for *qāmeç* and *pathah*, and one other for *çērê* and *seghôl*: conclusions brilliantly advocated and certain to delight undergraduates. A. Guttmann contends that Akiba's achievement consisted, not in creating an outstanding Mishnah, but in organizing the whole of tradition according to (1) subject-matter—Mishnah, Halakic Midrash, Aggada—and (2) importance for life—Mishnah, Tosefta, Baraita. H. Englander comments upon Rashi's grammatical remarks. S. Atlas (in Hebrew) gives an excellent illustration of the way the Talmud presents a Halakic discussion as a unit even though its earlier portions reflect a state of law quite different from the final. D.D.

*Hebrew Union College Annual XVIII.* 1944. (\$3.00.)

J. Morgenstern discusses (1) the Ephod—originally, in his opinion, the tent-sanctuary with its betyls, (2) the Tent of Meeting—borrowed, he says, by Moses from the Kenites but purged of betyls, represented in J as the place of revelation of Yahveh, the universal, heavenly god, while P reverts to the notion of Yahveh's dwelling. H. F. Fischel surveys the Jewish interpretation of the 'Ebed Yahveh passages from Rabbinic times to the nineteenth century. R. Gordis argues that both the conventional and the less conventional Wisdom writings reflect the outlook of the upper classes, later crystallized as Sadduceeism. A. Cronbach summarizes what the various Apocrypha and Pseudepigrapha have to say about (1) poverty and wealth, (2) benevolence, (3) social justice, (4) world peace, (5) the ideal society, with interesting results: e.g. IV Ezra does not list poverty among the miseries heralding the Messiah; in Wisdom of Solomon, Sodom is arraigned, not as in the Talmud for injustice, but for departure from Wisdom only; in Judith, Israel's downfall is ascribed to the worship of false gods only, no mention being made of oppression of the poor, emphasized by the prophets; visiting the poor comes only in the Story of Ahikar, laudations of the poor only in Ecclesiasticus and the Zadokite Fragments. F. Rosenthal argues that *yom tob*, "day of plenty", probably acquired the sense of "holiday" in the Maccabean period, when the sacredness of the festivals was not stressed and each could be joyfully celebrated; he would not, however, rule out the possibility of foreign astrology being responsible, "holiday" going back to "auspicious day". J. Lewy writes on the old West-Semitic sun-god Hammu, discussing (1) the theophoric name element Hammu, (2) the place name Hamat, (3) Hamat-Soba and Subat-Hamatu, (4) the mountain name Haman, (5) the origin of the Hammu-rapi dynasty—he says it may come from as far west of Babylonia as Coele-Syria, (6) Hammu and Ham—he declares Noah's second son identical with the sun-god, (7) the town names Amedi and Emesa—both, in his view, mean "belonging to Hammu", and he notes that under Elagabal, descendant of priests of Emesa, the sun cult of Coele-Syria once more became a world religion. D.D.

LATTEY, C., S.J.: *Back to the Bible.* 1945. (Burns, Oates and Washbourne, London. 5s. 0d.)

This little book, to which the Archbishop of Liverpool contributes a foreword, discusses in simple language such topics as reason and revelation, the inspiration of the Bible, Adam and Eve, the documentary hypothesis, Wellhausen's historical stages in the history of the "Place of Worship", the prophets, the Synoptic Gospels, the Fourth Gospel, and St. Paul. J.M.T.B.

LIEBERMAN, S.: *Greek in Jewish Palestine.* 1942. (Jewish Theological Seminary of America, New York. \$3.00.)

The sub-title is "Studies in the Life and Manners of Jewish Palestine in the II-IV Centuries C.E.", and the following subjects are examined: the Greek of the Rabbis, the Greek of

the Synagogue, Gentiles and Semi-proselytes, Pleasures and Fears, Oaths and Vows, Greek and Latin Proverbs in Rabbinic Literature, and Misunderstood Expressions. The author discusses to what extent Hellenistic culture penetrated the various strata of Palestinian Jewry—the educated class of Rabbis, the middle class and the lower class. A good many of his observations, such as those on Greek versions of the Old Testament other than the Septuagint (pp. 47ff.), or on the varying approach of the same preacher to the same text according to the standard of his audience (pp. 161ff.), should be taken note of by students of the New Testament. Occasionally conjectures are presented as certainties. But the author displays an immense learning, also in less familiar sources both Jewish and Gentile; and he is careful in questions where many others are not, for example, in distinguishing between academic and popular material. This is one of the most interesting recent publications in the field of Rabbis. D.D.

MARTIN, H. : *The Meaning of the Old Testament*, 7th Edition, revised. 1946. (S.C.M., London, 2s. 6d.)

In its revised form this non-technical introduction to the Old Testament will renew its usefulness, which has been proved by its many editions. It discusses the Inspiration of the Bible, and then treats of the books of the Old Testament by categories—History, Law, Prophecy, Psalmody, Wisdom, Apocalyptic—offering to the general reader an excellent short exposition of the modern approach. H.H.R.

MERCER, S. A. B. : *The Supremacy of Israel* (Bohlen Lectures 1943). 1945. (Christopher Publishing House, Boston, Mass. \$3.00.)

Is a description in four lectures of the civilizations of ancient Egypt and Babylonia told in a homely manner. The influence of these empires on Israel, examples of their literature, accounts of their art, science and industry are presented interestingly and brought under the general theme that in the sphere of religious and moral ideas Israel is supreme. In criticism of Zionism Professor Mercer holds that the glory and supremacy of Israel is menaced by this political aim. One of the most useful parts of the book is the chapter on "The Recovery of Forgotten Empires", which is a short history of archaeological research and of the early and later efforts of decipherment of inscriptions. O.S.R.

MILLER, M. S., and J. L. : *Encyclopedia of Bible Life*. 1944. (Harper, New York. \$4.95.)

Interesting popular collection of material useful for Bible background. Arranged under twenty-two heads, with good indices, the book can easily be used for reference; it is simply written by authors with first-hand knowledge of Palestine and with the assistance of competent American scholars and archaeologists; there are useful maps and many illustrations. J.N.S.

NÖTSCHER, F. : *Biblische Altertumskunde* (Die H. Schrift des Alten Testaments übersetzt und erklärt, Ergänzungsband III). 1940. (Hanstein, Bonn.)

This last book of Professor Nötscher's is intended as a supplementary volume to the *Bonner Bibel* series. This Catholic commentary, as is well known, is one of the same kind as the English *Cambridge Bible* and does not address itself in the first place to professional scholars, but to a much wider public. The *Biblische Altertumskunde* makes no exception to this general rule as its author says in its preface. But this does not alter the fact that it betrays in every chapter the solid scholarship of its author and proves to be a very useful and well-written handbook. In the references at the foot of the pages the author deals with the principal literature, not fully, but competently. J.v.d.P.

PAYNE, E. A. (ed. by) : *Studies in History and Religion, presented to Dr. H. Wheeler Robinson, M.A., on his seventieth birthday*. 1942. (Lutterworth Press, London. 21s. 0d.)

Contains fourteen essays, of which four are on Old Testament subjects, and the rest on New Testament, Doctrine, Philosophy and History. The Old Testament essays are by G. Henton Davies, on "The Presence of God in Israel"; L. H. Brockington, on "The Correlation of Natural and Spiritual in Prophetic Experience"; J. N. Schofield, on "The Significance of the Prophets for the Dating of Deuteronomy"; and J. B. Middlebrook, on "The Old Testament Pattern of History". The first is a historical study of the ideas of the various periods; the second is a psychological study; the third is a critical study, arguing that Deuteronomy is dependent on Jeremiah, and not *vice versa*; the fourth is analytical, and it sets the apocalypticists, who are faulty theologians, in sharp contrast to the prophets. The essays are all written by pupils of Wheeler Robinson's, with the exception of one by a colleague. H.H.R.

PHILLIPS, GODFREY E. : *The Old Testament in the World Church*. 1942. (Lutterworth Press, London. 10s. 0d.)

Mr. Phillips is Professor of Missions at the Selby Oak Colleges, and the book is concerned with the use of the Old Testament on the Mission Fields. He deals first with present problems, and then proceeds to discuss the place of the Old Testament in the history of the Christian Church from the time of Jesus to the present day. He emphasizes the need of each Testament for the interpretation of the other. He concludes with practical suggestions for the necessary use of the Old Testament in Africa, India, and China. Altogether a most valuable piece of research, both in its examination of past and present, and in its constructive approach to the future. N.H.S.

RICHARDSON, A. : *Preface to Bible-Study*. 1943. (S.C.M., London. 5s. 0d.)

An attempt to combine a frank acceptance of the critical approach to the Bible with the belief of the Christian Church that in the Bible God has spoken and still speaks to men. The author is critical of those who think it sufficient to claim that the Bible contains the record of religious experience; He lays great emphasis on the Biblical vocabulary. N.W.P.

ROBERT, A. (ed. by) : *Supplément au Dictionnaire de la Bible* (formerly ed. by the late L. Pirot). 1941 Fasc. XVIII Hetzenauer-Images; 1943 Fasc. XIX Images-Inscriptions. (Letouzey et Ané, Paris.)

The appearance, never very rapid, of this useful supplement to Vigouroux's *Dictionnaire* has been notably slowed down by the war. It is to be emphasized that the work is a supplement, not a complete recasting of its predecessor in this field. Among the more notable articles in these two fascicles are the late L. Delaporte's contribution on the Hittites, G. Contenau on the Horites, the late J. B. Frey, formerly secretary of the Biblical Commission, on "Images chez les Juifs", and "Inscriptions et autres textes concernant l'histoire biblique" for which Charles Jean discusses the Semitic texts and B. Van de Walle those from Egypt. J.M.T.B.

ROBERTSON, E., and WALLENSTEIN, M. (ed. by) : *Melilah, a volume of studies I*. 1944. (University Press, Manchester. £1.)

This volume in Modern Hebrew contains a number of essays in the field of Judaica, and the following essays on subjects more closely related to the Old Testament: "The Translation of Jonathan ben Uzziel on the Pentateuch" (W. Gottlieb); "A Summary of Mesopotamian Material concerning the Flood" (T. Fish); "Saadia Gaon as Translator and Commentator" (E. Robertson); "The Law and the Prophets" (H. H. Rowley); "The Influence of Deuteronomy on Hosea" (S. Sperber). H.H.R.

SMALLEY, BERYL : *The Study of the Bible in the Middle Ages*. 1941. (Clarendon Press, Oxford. 17s. 6d.)

It would be hard to think of any subject of living interest in which the only textbooks were almost three hundred years old, yet this appears to be the case with medieval exegesis (for which the classic authority is still Richard Simon). Miss Smalley's delightful book is not a history of medieval biblical scholarship; she merely sets out to show that such a history should be written and to provide some of the materials. The chapters on the Victorines, whose great tradition began in 1110 with the founding of the Abbey of St. Victor in Paris, are especially interesting. Students of scholastic Latin, no less than exegetes, will be delighted to have in an appendix specimens of the great Andrew of St. Victor's highly individual commentaries. It is to be hoped that Miss Smalley will, sooner or later, be persuaded to write that fully documented and reasonably complete history of medieval biblical studies for which her present monograph is so outstanding a preparation. J.M.T.B.

SPARKS, H. F. D. : *The Old Testament in the Christian Church*. 1944. (S.C.M., London. 6s. 0d.)

The book is popular and not academic. The author seeks to answer in plain terms the question "Why should we read the Old Testament at all to-day?" First he summarizes the attitude of past generations of Christians to the Old Testament. Then he discusses the various ways in which modern discoveries have affected the traditional attitude, and concludes with a chapter on the value of the Old Testament to-day. This, in chief, is that from beginning to end it speaks of a God who lives and works in the world He has created. The book is written from the Anglican point of view, and does not deal with theological questions of interpretation which to some are paramount. N.H.S.

VINCENT, L. H., O.P. (ed. by) : *Mémorial Lagrange*. 1940. (Gabalda, Paris. Fr. 600.)

The memorial volume to the great scholar who was for so many years prior and director of studies at the École Biblique, Jerusalem, contains very little about Père Lagrange himself, apart from Mgr. Chaine's charming account of the Father's "Journée et menus propos". This is the more understandable as a full appreciation of the work, if not of the life, was published by Bloud and Gay in 1935 under the title: "L'œuvre exégétique et historique du R. P. Lagrange". Since Lagrange was a scholar of wide range and at the time of his death in March, 1938, had ceased to specialize in the Old Testament for many years, it is not astonishing that the present volume does not contain any outstanding proportion of articles of peculiar interest to an *Alttestamentler*. One may mention the late G. A. Barton's "Danel, a pre-Israelite hero of Galilee", D. Buzy on the "Song of Songs", L. Gry on "La 'Mort du Messie' en IV Esdras, VII, 29", A. Roberts, S.S., on "Le Yahwisme de Prov. x 1-xxii, 16, xxv-xxxix", the late F. Thureau-Dangin on "Le nom du prince de Jérusalem au temps d'el-Amarna", and Ch. Virolleaud on "Un état de solde provenant d'Ugarit (Ras Shamra)". J.M.T.B.

VOSTÉ, J. M. : *Biblica et Orientalia Rev.mo Patri Iacobo-M. Vosté dicata ob xii lustra aetatis*. 1943. (Pont. Athenæum "Angelicum", Rome.).

This *Festschrift* offered to the present Secretary of the Pontifical Biblical Commission contains twenty contributions (including a bibliography of Père Vosté's very numerous writings) in five languages (Latin, English, French, German and Italian). The subjects are grouped under five headings—Scriptural Introduction, Old Testament, New Testament, History of Exegesis and "Orientalia Christiana". The Old Testament section comprises articles by G. Boson on "Ras Šamra e l'Antico Testamento", by R. de Vaux, O.P., on "Le schisme religieux de Jéroboam I<sup>er</sup>", by A. Miller, O.S.B., on "Fluchpsalmen und israelitisches Recht", and by G. M. Behler, O.P., on "Divini amoris suprema revelatio in antiquo foedere data (Osee, cap. II)". J.M.T.B.

WEIR, C. J. MULLO (ed. by) : *Presentation Volume to Williams Barron Stevenson*. (*Studia Semitica et Orientalia II.*) 1945. (Glasgow University Oriental Society.)

A *Festschrift* presented to Emeritus Professor W. B. Stevenson in celebration of his seventy-fifth birthday by members of the Glasgow University Oriental Society. Three of the seven contributions have relevance to the Old Testament, viz. an important study of the Balaam-Balak songs and saga by J. Mauchline, who incidentally argues for Aram as Balaam's place of origin, an essay on the Hurrians by J. Paterson, which contains a comparison of Hurrian and Hebrew legal practice, and, more on the margin, an inquiry into Muhammad's Knowledge of the Old Testament by Richard Bell, a leading Islamic Authority. N.W.P.

WENSINCK, A. J. : *Semietische Studiën uit de Nalatenschap van Prof. Dr. A. J. Wensinck*. 1941. (Sijthoff, Leiden. Fl. 7.75., Bound, Fl. 8.75.)

A posthumous collection of ten papers, of which some have been published earlier. Four are concerned with Islamics, and three have a wider range, while the remaining three are concerned with the Old Testament. Of these the first was published in 1913. It is a commentary on Psalm 91 designed to bring out its use in connection with demonology, and containing some interesting suggestions on textual points. The second is on "The Origin of Yahwism" and it has not hitherto been published. It examines the pre-Mosaic religion and shows why the tradition that Moses introduced Yahwism to Israel is to be trusted; assembles the evidence for the view that Yahweh was the God of Jethro more fully than is commonly done; and offers a critical analysis of the place of Kadesh and Sinai in the traditions. Both of these papers are in Dutch. The third is one of three papers in English, and it deals with "The Significance of Ritual in the Religion of Israel". It was first published in 1919, but is probably little known to English readers. It claims that the prophets have too largely monopolized the attention of scholars, and that for the common people the ritual, which was their only means of approach to God, was the most important side of religion, and it concludes by studying the ritual use of the Psalms, whose chanting is believed to have accompanied ritual acts. While none of these views are unique, the author brings his own contributions to them all. H.H.R.

#### EDUCATIONAL.

(Books which are primarily written for, or of value to, Schools are included here. In all of the other sections there are additional books useful for pupils or teachers, but with a wider usefulness also.)

BARCLAY, G. : *The Bible Speaks to our Day*. 1944. (S.C.M., London. 2s. 0d.)

This slender volume is likely to be of service to teachers as a basis for discussions with Upper School Forms. Drawing upon both Old Testament and New Testament, the author shows the relevance of the Bible for the needs and circumstances of the present day. B.K.R.

BATHO, D. : *Birth of Judaism*. 1945. (S.P.C.K., London. 5s. 0d.)

Notes used in her own work by a most able and scholarly teacher have been expanded to form this book. For Upper School Forms and for Training College Students this survey of Jewish history and religion from Jeremiah to Ezra will be found invaluable. B.K.R.

DAVIES, J. B. THOMSON : *Heralds of God*. 1942. (S.C.M., London. 5s. 0d.)

A readable and interesting presentation of the subject : suitable for Middle School Forms (ages 12-14). B.K.R.

PRITCHARD, N. L. : *The Presentation of the Old Testament*. 1944. (S.P.C.K., London. 3s. 0d.)

A useful book on the method of teaching the Old Testament ; more suitable for Primary School teachers. B.K.R.

*A Syllabus of Religious Education for use in Secondary Schools in Scotland* (First Year). 1945. (Church of Scotland Publications Department, Edinburgh. 4s. 0d.)

This syllabus will be of real value to teachers of the Old Testament in schools because of the able notes on the Old Testament Lessons prepared by the Rev. D. M. G. Stalker. N.W.P.

TASKER, R. V. G. : *The Old Testament in the New Testament*. (S.C.M., London. 6s. 0d.)

In this volume, the first five chapters of which are based on lectures given to teachers, Professor Tasker has stressed the fact—too long neglected—that the Old Testament is an essential part of God's revelation, and that it is vitally important for a right understanding of the New Testament. The book, which is written with freshness and lucidity, will appeal to teachers and older pupils as well as to the general reader. B.K.R.

#### ARCHÆOLOGY.

*Annual of the American Schools of Oriental Research*, vol. xxi-xxii. (1941-43). 1943. (New Haven. \$4.00.)

The volume completes Professor W. F. Albright's account of the excavations begun in 1926 at Tell Beit Mirsim (see vols xii, xiii, xvii). The book, which records the Iron Age remains, is written with the author's usual full comparative stratification, and is of importance for the period of the Monarchy. The volume also contains a valuable study of pottery forms by Professors J. L. Kelso and J. P. Thorley, and an account of the soundings at Zâheriyeh in 1932. J.N.S.

*Annual of the American Schools of Oriental Research*, vol. xxiii (1943-44). 1944. (New Haven. \$2.50.)

Devoted to an account of the Sumerian Literary texts from Nippur, now in the Museum of the Ancient Orient at Istanbul. It is written by S. N. Kramer, Curator of the University Museum at Pennsylvania, with a parallel translation into Turkish of the Preface and Introduction. There are ninety-four plates showing copies of a hundred and sixty-seven of the two thousand texts found in 1889-1900, most of which are still unpublished. J.N.S.

BURROWS, M. *What Mean these Stones?* 1941. (American Schools of Oriental Research, New Haven. \$1.25.)

An excellent, reliable, popular introduction to the study of Biblical archæology with special reference to its value for the understanding of Biblical religion. The book includes Old and New Testament background, has a good chapter on epigraphical remains, is well illustrated, and can be thoroughly recommended. J.N.S.

DUSSAUD, R. : *Découvertes de Ras Shamra et l'Ancien Testament*, 2nd Edition. 1941. (Geuthner, Paris. English price 10s. 6d.)

The first edition appeared in 1937 before M. Schaeffer's final campaigns in 1938-39 and has here been enlarged and revised. Very close connections between Ras Shamra and the Old Testament are claimed, which, if accepted, will have important bearing on Old Testament exegesis. A full, critical edition of the texts is necessary so that the parallels can be thoroughly tested. J.N.S.

GELB, I. J. : *Hurrians and Subarians*. 1944. (University of Chicago Press. \$2.50.)

An important monograph, which first reviews the history of our knowledge of Hurrians and Subarians, and the theories that were based upon it, and then proceeds to argue that these are two different peoples, and not one, as has been supposed by many. All that is known of each from the various periods is then separately collected. Subarian beginnings are lost in the darkness of the prehistory of Babylonia, but they mainly figure as living in the north between the Tigris, the Zagros Mts. and the Diyala. The Hurrians, however, are invaders who made sporadic appearances very early, but who became more prominent after 1500 B.C., when as illiterate barbarians they drove the Kassites before them into Babylonia. Coming from the neighbourhood of Lake Van, they invaded Mesopotamia and Assyria, and through Syria and Palestine some of them probably reached Egypt as part of the Hyksos invasion. The whole is carefully documented, and it offers a valuable contribution to our knowledge of Israel's milieu. H.H.R.

GLUECK, N. : *The Other Side of Jordan*. 1940. (American Schools of Oriental Research, New Haven. \$1.25.)

Written by an able Jewish archaeologist, on the staff of the Hebrew Union College, Cincinnati, the book is a popular, well-illustrated account of the archaeological surveys he conducted as Director of the American School at Jerusalem. It contains valuable material for the history and civilization of Trans-Jordan, and is of particular interest as a contribution towards the solution of problems of dating the Exodus.

J.N.S.

GORDON, C. H. : *The Living Past*. 1941. (Day, New York. \$2.50.)

Attempts to present a popular account of the methods and results of archaeology. It is plentifully interspersed with amusing autobiographical details, and has useful chapters on seals, the Nuzu tablets, and the Ras Shamra texts and Lachish ostraca.

J.N.S.

GORDON, C. H. : *The Loves and Wars of Anat*. 1943. (University Press, Princeton. \$1.50.)

In the series of Princeton Oriental texts, this book gives a reliable translation of the main poems found at Ras Shamra, with short explanatory notes and a general introduction.

J.N.S.

HEIDEL, A. : *The Babylonian Genesis : the Story of Creation*. 1942. (University of Chicago Press. \$1.50.)

This little book contains all the Sumerian and Accadian legends of creation in translation without the transliterated texts, with a brief introduction on the sources and extremely concise philological notes ; and it is brought to a conclusion with essays on the Greek accounts of these legends and the relationship of them to the stories in the Old Testament. The translation offers a number of new references, based on the slips for the Accadian Dictionary at Chicago, some obviously right but others doubtful ; and the problem of relationship, soberly discussed, reaches the conclusion that the Babylonian and Hebrew authors did not borrow their common matter from the one or the other but owed it to an inheritance "going back to a time when the human race occupied a common home and held a common faith". At the end of the book are twelve plates of illustrations and a map. The author modestly claims to address only students of the Old Testament ; but the book is extremely well done and, while indispensable to these, will be found useful also by professed Assyriologists.

G.R.D.

INGHOLT, H. : *Rapport Préliminaire sur Sept Campagnes de Fouilles à Hama en Syrie* (1932-38). 1940. (Munksgaard, Copenhagen. Kr. 22.00.)

A careful, well-documented account of excavations at Hamath in Syria during the final campaigns before 1939. The author, who was leader of the Danish expedition, traces the results back through twelve strata from A.D. 1400 to the fifth millennium B.C. There are many cross-references to biblical parallels and Palestinian archaeology.

J.N.S.

DE KONING, J. : *Studiën over de El-Amarnabrieven en het Oude Testament inzonderheid uit historisch Oogpunt*. 1940. (Meinema, Delft.)

A doctoral thesis defended at the Free University in Amsterdam and containing a full account of the Amarna tablets in their bearing on the history of the period of Israelite entry into Egypt and the Exodus. The author does not accept the results of source criticism of the Hexateuch. J.N.S.

KRAMER, S. N. : *Sumerian Mythology*. American Philosophical Society Memoirs, Vol. XXI. 1944. (Philadelphia. \$2.00.)

This is a well-written and interesting account of the growing mass of Sumerian myths, which are now being gradually pieced together from broken and fragmentary tablets scattered over the world, based largely on the author's own researches into this subject. He then gives a popular account of a number of myths of origin, the deluge, the descent into the nether world, and so on, accompanied by long extracts from the best preserved texts. The work will be welcomed by Assyriologists as correcting the hitherto prevalent tendency to ascribe these myths for the most part to Babylonian sources and by Biblical scholars as throwing important light on some of the early stories in the Old Testament. G.R.D.

KRAMER, S. N. : *Enki and Ninhursag : a Sumerian "Paradise Myth"*. 1945. (Bulletin of the American Schools of Oriental Research, Supplementary Studies No. 1, New Haven. 75 cts.)

Scholars have long recognized that the difficult text which the late Professor Langdon published in 1919 under the title of *Le Poème Sumérien du Paradis du Déluge et de la Chute de l'Homme* had nothing to do with Paradise, the Flood or the Fall of Man! Dr. Kramer, the eminent Sumerologist, now offers a new transliteration, which can be checked by the three excellent photographs at the end of the volume, and translation with philological and grammatical notes which go far to setting the interpretation of this obscure poem on the right lines. The work is admirably done; and a series, which begins so auspiciously and promises three such volumes a year for the modest sum of \$1.00 a year, deserves all the support that it can get from subscribers. G.R.D.

DE LANGHE, R. : *Les textes de Ras Shamra-Ugarit et leurs rapports avec le Milieu Biblique de l'Ancien Testament*. 2 vols. 1945. (Duculot, Gembloux.)

A full and independent discussion of all available remains from Ras Shamra, and of the extensive literature already written. The work is in three parts: part one gives a critical and analytical consideration of the texts; part two discusses the geographical milieu, and part three the profane historical milieu and culminates in a short, cautious and conservative estimate of the Biblical implications. It was begun in 1935 as a thesis for the Catholic University of Louvain. J.N.S.

McCOWN, C. C. : *The Ladder of Progress in Palestine*. 1943. (Harper, New York and London. \$3.50.)

An excellent handbook of Palestinian archæology, grouped largely round subjects and sites. There are chapters on method, on pre-history, on the development of the alphabet, and on a number of selected sites—Jericho, Tell Beit Mirsim, Beth-shan, Samaria, Jerusalem, Gerasa, and others. A short account of the Lachish Letters figures in the chapter on Border Cities of the Shephelah. The whole is well informed and well illustrated and it forms an excellent introduction to Palestinian archæology—though not comparable with Burrows' *What Mean these Stones?* for evaluating the significance of the material. H.H.R.

NOTH, M. : *Die Welt des Alten Testaments ; Einführung in die Grenzgebiete der alttestamentlichen Wissenschaft* (Sammlung Töpelmann, Theolog. Hilfsbücher 5). 1940 (Töpelmann, Berlin.)

I. Geography. II. Archæology of Palestine. III. Elements of ancient oriental history (countries, cultures, writings and inscriptions, languages, nations, states, dates, religions). IV. The text of the Old Testament—A very valuable and reliable handbook. The best part is Section II, where Noth finds himself fully in his element. III is rather scanty, often amounting to no more than a list of names, dates and books, and not very thrilling for students. IV does not come within the scope of the title. W.B.

VAN DEN OUDENRIJN, M. A. : *Les fouilles de Lākhîš et l'étude de l'Ancien Testament*. 1942. (University Press, Fribourg en Suisse.)

Rectoral address at the opening of University year, 1942; and discusses the bearing of the Lachish Letters on textual and literary criticism of the Old Testament. There are fourteen pages of useful notes. J.N.S.

PATTON, J. H. : *Canaanite Parallels in the Book of Psalms*. 1944. (The Johns Hopkins Press, Baltimore.)

A comparative study of the Ugaritic texts and the Psalter, designed to bring out the close parallels in vocabulary, literary form, and patterns of thought. Valuable for the expert, but also calculated to stimulate the interest of the intelligent beginner. A useful piece of work, thoroughly well done. Lithoprinted. A.R.J.

PICARD, L. : *Structure and Evolution of Palestine*. 1943. (Hebrew University, Jerusalem.)

Geological survey of Palestine written originally for a Middle-East geological congress, and published as Vol. iv of the Bulletin of the Geological Department of the Hebrew University in Jerusalem. Part I describes the geological structure of the country and Part II compares it with neighbouring countries and suggests the lines of evolution. J.N.S.

POIDEBARD, A. : *Tyr, un Grand Port Disparu ; recherches aériennes et sous-marines*, 1934-36. 1939. (Geuthner, Paris.)

Two volumes, one of maps and twenty-nine plates, and the other a careful statement of the results of investigation at the site of Tyre. M. L. Cayeux, from similar work at Delos, discusses the author's findings and adds his conclusions.

J.N.S.

PRITCHARD, J. B. : *Palestine Figurines in relation to certain goddesses known through literature*. 1943. (American Oriental Society, New Haven. \$1.75.)

Volume 24 of the American Oriental Series, lists and discusses two hundred and ninety-four nude, female figurines found in excavations in Palestine, compares them with others found elsewhere in excavations or literature, and deals with the possible identification of them with one of the female deities at Ras Shamra.

J.N.S.

## HISTORY.

ENGBERG, R. M. : *The Hyksos Reconsidered*. 1939. (University Press, Chicago.)

This booklet reviews the evidence for the Hyksos invasion of Egypt and concludes that there was gradual cultural infiltration from the beginning of the nineteenth Dynasty, and that this culture survived long after the end of political domination. It is usually supposed that the Hyksos absorbed the culture of conquered peoples.

J.N.S.

FEIGIN, S. I. : *Some Secrets of the Past (Missitrê he'ābār)*. 1943. (Sepharim, New York.)

A collection of twenty-six essays in Hebrew, of which all but five have been previously published in English, Hebrew or Yiddish, dealing with Biblical and historical studies, containing many interesting and not a few adventurous suggestions. In Article 7 Feigin advances the view that the possession of the Ark was a primary condition of authority, and supposes that when Shiloh was destroyed the Ark passed over to Benjamin, and when David established his dynasty, it passed over to Judah. In Article 8, on the Defeat of Sennacherib, he supposes that in the original text one hundred and eighty-five men of Sennacherib's army died. In Article 17 he defends the view that Ugaritic is a Canaanite dialect against Goetze's view that it is Amorite. Article 22 deals with the date of the Exodus, which is ascribed to 1379 B.C., after a sojourn in Egypt of one hundred and forty-three years. Article 23 argues that *m* was an old case ending, which survives in a number of forms that have been mistakenly regarded as plurals. These samples from articles both new and old indicate the range of subjects dealt with, and the originality of the author.

H.H.R.

JACOBSON, D. : *The Social Background of the Old Testament*. 1942. (Hebrew Union College Press, Cincinnati. \$2.00.)

A straightforward study of the social institutions of the ancient Semites, with special reference to Israel. Marked by sound documentation and for the most part commendably cautious, it may be safely recommended as a useful introduction to the subject. A.R.J.

MAISLER, B., and BEN SHAMMAI, M. H. : *History of Palestine (Tôledôth 'Ereç Yisrael) I, From the Earliest Times to the Israelite Monarchy*. 1938. (Mizpah, Tel Aviv.)

The first volume of a scholarly history of Israel, written in Hebrew. It pays much attention to archæological material, with the literature on which the writers show wide knowledge. The introductory chapters deal with prehistoric geological times, and the story is then carried down through the Patriarchal period and the period of the Settlement to the reign of David. The scope of the work only embraces the political and social history of Israel, and it deliberately leaves the religious history out of its purview. H.H.R.

MONTET, P. : *Le drame d'Avaris : essai sur la pénétration des Sémites en Égypte*. 1940. (Geuthner, Paris. Fr. 200.)

A reconstruction of the history of Avaris, identified with Tanis, and based on the author's researches there and at Byblos. It includes a new discussion of the religious significance of the city, the origin of the Hyksos, and the date of the Exodus—which is here put at about 1220 B.C. J.N.S.

SMITH, S. : *Alalakh and Chronology*. 1940. (Luzac, London.)

A short, clear statement of the reasons that led the author to believe that it is necessary to lower drastically the usually accepted dates in Babylonian chronology. Partly this change of dating, accepted by other scholars, is due to evidence from Sir L. Woolley's excavations at Atshanah, the ancient Alalakh in Syria. J.N.S.

SMITH, S. : *Isaiah Chapters xl-lv : Literary Criticism and History*. (Schweich Lectures 1940). 1944. (O.U.P. 10s. 6d.)

The three lectures comprise seventy-five pages, and are followed by over a hundred pages of selected bibliography and notes, textual and exegetical. These latter are particularly valuable and comprehensive. The first lecture deals with recent criticism of the sixteen Babylonian chapters. They are a series of prophetic utterances, perhaps book-speeches, perhaps distributed as fly-sheets (Flugblätter), during the five years or so ending in 538 B.C. The second lecture deals with the history of the years 556–539 B.C., and entails a certain amount of reconstruction of Babylonian history. The third lecture seeks direct references in the prophecies to the history as set forth in the previous lecture. Dr. Smith sees in the prophet the leader of an underground movement in support of Cyrus, whom he believed to be the

new king appointed by God, and His vice-regent in Judah. The prophet was arrested and executed (Isaiah liii), but his loyalty to Cyrus secured Cyrus's support for the returning exiles. N.H.S.

STEINDORFF, G., and SEELE, K. C. : *When Egypt ruled the East*. 1942. (University Press, Chicago. \$4.00.)

Apart from the introductory and concluding chapters, this book concentrates particularly on the eighteenth Dynasty. It is well written in popular style, well illustrated, and a production which is a delight to handle and read. J.N.S.

WALLIS, L. : *The Bible is Human*. 1942. (Columbia University Press, New York.)

A vigorous, stimulating work by an economist who believes that the Bible must be studied as secular history. There is the same emphasis on social history as in the author's two previous books (*Sociological Study of the Bible*, 1912, and *God and the Social Process*, 1935). It is an interesting mixture of acute observation and unproved theories, and should be read with caution by those untrained in Hebrew and modern biblical scholarship. J.N.S.

WRIGHT, G. E., and FILSON, F. V. : *The Westminster Historical Atlas to the Bible*. 1945. (Westminster Press, Philadelphia. \$3.50.)

This work, which has an introductory article by Professor W. F. Albright, is far more than an atlas ; it is an excellent production including thirty-three maps in colour and two in black and white ; a special article accompanies each map and the work is up to date, accurate, and well written. There are also good indexes. J.N.S.

## TEXT AND VERSIONS.

BIRNBAUM, P. : *The Arabic Commentary of Yefet Ben 'Ali the Karaite on the Book of Hosea*. 1942. (The Dropsie College for Hebrew and Cognate Learning, Philadelphia. \$1.50.)

An edition of this commentary of the second half of the tenth century, based on a number of manuscripts. In his learned and clear Introduction Dr. Birnbaum contends that, just as Yefet drew on Rabbanite sources though himself a Karaite, his influence on Rabbanite successors such as Abraham ibn Ezra and David Kimhi was enormous. The author argues that the anonymous Arabic translation of the later Prophets contained in the Bodleian Codex Huntington 206 is the work of Yefet. D.D.

BROOKE, A. E., and McLEAN, N. : *The Old Testament in Greek*, Vol. III, Pt. i : Esther, Judith, Tobit. 1940. (Cambridge University Press. 20s. 0d.)

The present fascicule of 144 pages is the beginning of the third volume of the great Greek Old Testament, of which the first part appeared exactly forty years ago ; and it is sad that

not only Dr. Brooke has now died, but also Mr. Allberry, whom the editors thank in the preface for his help, has been killed in the war. Meanwhile, readers are compelled anxiously to await the announcement, of which the Syndics of the Press give notice at the beginning of the volume, concerning the continuation of the work; it would be a disastrous blow to Biblical scholarship if the work were now abandoned.

The editors take these three books here as they are found in many manuscripts containing the historical books, so that it is easy to put them before the Sapiential works which they follow in Dr. Swete's small edition. This edition otherwise follows the general plan of the work; but the editors have had the advantage of seeing the proofs of Sir F. G. Kenyon's edition of the Chester Beatty text of Esther, and they have added the Old-Latin text of Tobit, owing to its importance for the Sinaitic text of this book, at the end of the volume.

G.R.D.

DAICHES, D. : *The King James Version of the English Bible*. 1941. (University Press of Chicago. 15s. 0d.)

Gives, as the sub-title states, an account of the development and sources of the English Bible of 1611 with special reference to the Hebrew Tradition. The author draws a picture of the growth of Hebrew studies in the centuries prior to 1611 in England and of the help which, in this period, Jewish teachers of Hebrew gave Christian scholars here and abroad (Mirandola, Reuchlin) in the acquiring of the language which alone made the translation and interpretation of the Old Testament possible. The knowledge of Hebrew on the part of the individuals who helped in the translation of the Authorised Version is so far as possible assessed. A comparison of English versions up to and including the Authorised Version is made in the light of the Hebrew text of Isaiah and completes a very well written study.

O.S.R.

FRITSCH, C. T. : *The Anti-anthropomorphisms of the Greek Pentateuch*. 1943. (Princeton University Press. \$2.00.)

This dissertation, presented for the doctorate of Princeton University, contains a concise but fairly complete collection of the devices adopted by the Septuagint to get rid of or tone down the anthropomorphisms in the Hebrew text of the Pentateuch, classified in eight chapters. The author finds that the Greek translators followed no consistent method in avoiding anthropomorphisms, their thoroughness varies from book to book, and they even in some passages use expressions more anthropomorphic than the Hebrew writers; and he concludes that the tendency towards anti-anthropomorphisms was not inherent in Judaism itself but was due to Greek influence. The book leaves the impression that its author has not progressed far beyond the point which most scholars had reached by intuition but that, even if he has not said the last word on his subject, he has made a suggestive contribution to it which may inspire future work.

G.R.D.

KÖHLER, L. : *Kleine Lichter : fünfzig Bibelstellen erklärt*. 1945. (Zwingli, Zürich.)

Professor Köhler here gathers together the notes on a number of difficult words and passages in both Old and New Testaments that he has published, often in local newspapers that are difficult to obtain abroad, over a number of years. Most of his solutions are as neat as they are convincing ; and readers will learn with interest that Solomon ate not " capons " but, like the Romans, " cuckoos ", that the word translated " crane " denotes the " yellow-vested bulbul ", and that salt does not lose its " savour " but its " virtue " through becoming under certain conditions chemically inactive or even a chemical reagent. The small size of this valuable little book is no measure of its value, which is high. G.R.D.

*Liber Psalmorum cum Canticis Breviarii Romani. Nova e textibus primigeniis interpretatio latina cum notis criticis et exegeticis,* Professorum Pontificii Instituti Biblici editä. 1945. (Pontifical Biblical Institute, Rome. 180 lire.)

For the proper understanding of the reasons that have prompted the making of this new translation of the Psalter, those interested should consult the authoritative article by Augustine Bea, S.J., in *Biblica*, Vol. 26, fasc. 3, 1945, pp. 203—237. An English translation of this article is to be found in the *Catholic Biblical Quarterly*, Vol. 8, No. 1 (January, 1946), pp. 4—35. It was notorious that St. Jerome's Gallican Psalter was in many places barely intelligible, and that its Latinity was very far from classical. Great credit is due to the translators of the new version (whose names are printed on p. 103 of the CBQ) and not least to His Holiness the Pope, who gave them every encouragement and followed the whole process with intense interest. In the present volume, arranged in the order of the Psalter, there are notes, and corrections of the text are listed in transcription. There is also another edition without notes arranged in the order of the Roman Breviary and adapted for the recitation of the Office.

J.M.T.B.

RIESSLER, P. : *Erklärung von Textschwierigkeiten des Alten Testaments*. (Ed. by Dr. F. Stier.) 1939. (Grünewald, Mainz.)

P. Riessler, Professor of Old Testament at the Catholic Faculty of Theology at Tübingen, died 16.ix.35. His former pupil, and successor to his chair, F. Stier, has edited the last study of his master : an exposition of his ideas on the origin of the masoretic text of the Old Testament. According to Riessler, our present Hebrew text is nothing else than a translation from the Greek (or Latin), whilst this supposed Greek (or Latin) text is again a translation from the Aramaic. The editor, Dr. Stier, warns his readers not to reject this theory precipitately, but this has not prevented it from encountering but criticism. J.v.d.P.

ROBINSON, H. W. (ed. by) : *The Bible in its Ancient and English Versions*. 1940. (Clarendon Press, Oxford. 12s. 6d.)

An important collection of essays on the Hebrew Bible (by the Editor), the Greek Bible (W. F. Howard), the Syriac Bible (T. H. Robinson), the Latin Bible (H. F. D. Sparks), and the English Versions (to Wyclif, Sir William Craigie; sixteenth century, J. Isaacs; Authorized Version and after, J. Isaacs; Revised Version and after, C. J. Cadoux), with a concluding essay by the editor on "The Bible as the Word of God". The other ancient versions receive but slight incidental mention. While the work is incomplete, therefore, as a manual of the textual criticism of the Old and New Testaments, it assembles a vast amount of valuable material not conveniently assembled elsewhere, and some of the chapters—notably that by Isaacs on the Sixteenth-Century Versions—are brilliantly done.  
H.H.R.

ZARB, S. M. : *Il testo Biblico*. 1939. (Pontificio Istituto "Angelicum", Rome. 4s. 0d.)

Contains seven useful but simple lectures on the text and versions of the Bible, though not attempting to offer a manual of textual criticism. The first lecture rapidly reviews ancient and modern versions of the Bible, while the next two deal with the Hebrew text of the Old Testament. A large part of these is occupied with a survey of the surviving non-Biblical texts in Canaanite Hebrew and Aramaic from the pre-Christian period, and there is no discussion of the problems of the Hebrew text, or illustration of the variety of types of error that were liable to arise. The next chapter discusses the original text of the New Testament, and this is followed by chapters dealing with the Septuagint and the Vulgate. Much of the chapter on the Septuagint is taken up with an account of the Letter of Aristeas and the question of its genuineness.  
H.H.R.

ZIEGLER, J. (ed. by) : *Isaias*. 1939. (Vandenhoeck and Ruprecht, Göttingen,  $\text{f}2$ . 2s. 0d.)

This is the fourteenth volume of the great edition of the LXX which the *Societas Litterarum Göttingensis* is issuing, and all will hope that it will not be the last. It contains an elaborate *Einleitung* on pp. 1—121 describing the manuscript sources and discussing the grouping of the manuscripts (Alexandrian text, Hexaplar, Lucian), the *catena* groups, and the later Greek translations (Aquila, Symmachus, Theodotion); and this is followed by pp. 123—370 of the Greek text, to which is attached an elaborate critical apparatus. Here a welcome novelty is introduced, in that the renderings of the later translators are added under the manuscript variant readings. The reader thus has, so to say, Brooke-McLean and Field at hand all at the same time and on one page, which is a great convenience.  
G.R.D.

ZORELL, F., S.J. : *Psalterium ex hebraeo latinum*. 1939. (Pontifical Biblical Institute, Rome. English price, 5s. 6d.)

The original edition of this excellent psalter was published in 1928. It has now been re-issued with some corrections and improvements in handy and pocketable form. The merits of the work are already known to serious students of the Psalms—an exceedingly clear translation of the Hebrew in Latin, a summary of the 'argument' of each psalm, and a very adequate set of notes. Most of the Semitic words are given in transcription, but there is a lengthy section entitled 'Crisis Textus Hebraici' in which, as might be expected, the Hebrew is quoted in its own characters, and other Semitic languages in transcription. J.M.F.B.

#### LITERARY CRITICISM.

BENTZEN, A. : *Indledning til det Gamle Testamente*, 2 vols. in 3 (continuously numbered pages). 1941. (Gads Forlag, Copenhagen.)

Treats of the critical introduction to the books of the Old Testament, and, more briefly, of the Apocrypha and Pseudepigrapha, of the variety of the forms of Hebrew literature, and of the Canon and Textual Criticism of the Old Testament. Critically Bentzen presents no startling views, but gives evidence of wide reading and sound judgment. The most valuable feature of the work is the large amount of space devoted to the study of the forms of Hebrew literature. The whole provides an excellent presentation of the positions of to-day. H.H.R.

CASSUTO, U. : *The Documentary Hypothesis and the Composition of the Pentateuch*. 1941. (Hebrew University Press, Jerusalem.)

Eight lectures in Hebrew, offering a popular résumé of the author's Italian work *La questione della Genesi*, 1934. Argues that the Divine names cannot be used for literary analysis, but that the choice was determined by the subject matter, and similarly the other pillars of the documentary hypothesis are vain and worthless. The author would have needed far less ingenuity to overthrow his arguments than he has expended on their creation. He observes that the name Yahweh had not been common among Israel while they were in Egypt, in agreement with Exodus 62—which says something quite different, and too embarrassing to Cassuto's hypothesis to be squarely faced. He holds that the Pentateuch was the artistic creation of an author who used various traditions of older origin. H.H.R.

COOK, S. A. : *An Introduction to the Bible*. 1945. (Penguin Books, Harmondsworth. 1s. 0d.)

A marvellous shillingsworth ! In addition to chapters on the English Bible, on the Growth of the Bible, the Language and Ideas of the Bible, the place of Zion in its thought, and some

Fundamental Problems of the Bible, there is a brief survey of the world's religions, and two compact chapters summarizing what is usually meant by Introduction. It is incredible that so much information should be compressed within so small a space without forfeit of clarity. Lucidity is not always Cook's *forte*, but there can be no complaint here. In two final chapters the author passes beyond his theme to offer his contribution to the solution of the spiritual problem of our time.

H.H.R.

COPPENS, J. : *Histoire critique des livres de l'Ancien Testament*, 3rd Edition 1942. (de Brouwer, Desclée, Bruges.)

The first edition of this useful manual appeared in the *Nouvelle revue théologique* in 1938, and the second edition (in book form) followed in the course of the same year. The new edition has been entirely reset and a good deal of additional matter, mostly bibliographical, has been added. The author, as his regular bulletins in the *Ephemerides Theologicae Lovanienses* prove, is singularly well-informed about all the fluctuations of Pentateuchal and other Old Testament criticism, and a great part of the volume is taken up with summaries of other people's opinions. Perhaps the most interesting chapter is that on "Les Directives Ecclésiastiques" which discusses very thoroughly the bearing of the various decrees issued by the Pontifical Biblical Commission between 1905 and the present time. The full text of all the earlier decrees may be found in the *Enchiridion Biblicum*, published by the Vatican Press in 1927.

J.M.T.B.

(N.B.—An English translation of the second edition was published in 1942, under the title *The Old Testament and the Critics*, by St. Anthony Guild Press, Patterson, N.J.)

H.H.R.

DAVID, M. : *Het Huwelijk van Ruth*. 1941. (Brill, Leiden.)

A brief study of the marriage of Ruth and the implications of the story for the dating of the book. The author thinks that Ruth 1<sup>11</sup> f shows that the writer of the story failed to distinguish between levirate marriage and marriage with a uterine half-brother, and that therefore he must have lived after the custom of levirate marriage was obsolete. Relevant passages in Jeremiah and Deuteronomy are examined and the conclusion reached that the book is later than Deuteronomy, and therefore from the exilic or post-exilic period. Since no polemic against the marriage regulations of Ezra and Nehemiah is found, David would incline to the exilic period. A useful study, which rather overworks Ruth 1<sup>11</sup> f.

H.H.R.

ENGNELL, I. : *Gamla Testamentet : en traditionshistorisk inledning*, I. 1945. (Svenska Kyrkans Diakonistyrelses Bokförlag, Stockholm. Kr. 6.75. Bound, Kr. 9.75.)

The first part of a Swedish Introduction to the Old Testament, which is likely to take its place as a work of importance. The present volume deals with the Canon and Text, literary forms, the religious history of Israel, and the Pentateuch. In the

last section there is a review of the history of criticism to Wellhausen and since Wellhausen, and the work is of importance as offering a general Introduction from the point of view of the Scandinavian school that rejects the Wellhausen hypothesis. Engnell regards Deuteronomy to 2 Kings as a Deuteronomic history, and Genesis to Numbers as a priestly document, and to this extent works with a generally Wellhausenian scheme. He does not operate with written sources of these, however, so much as with traditions, and these much less clearly defined than the old documentary sources, and following Pedersen he does not attempt to analyse the Passover complex, Ex. 1—15. H.H.R.

HÖLSCHER, G.: *Die Anfänge der hebräischen Geschichtschreibung*. (Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Phil.-Hist. Klasse, 1941/2, 3. Abh.). 1942. (Winter, Heidelberg.)

The title hardly allows us to recognize that Hölscher presents us with a monograph on the Jahwist, whose writing is analysed and regarded as the relatively uniform and planned work of a historian. Hölscher allows it to extend to I Kings 12<sup>19</sup>; like Mowinckel, he takes the so-called J<sub>2</sub> in the earliest history to be E. Its compilation took place about 800 B.C. Such historiography—experienced history, in the sharpest contrast to the Canaanite religion—is unique in the ancient East. In spite of its conscious clinging to the older method of approaching the problem, a very valuable work. W.B.

HÖPFL, H., O.S.B.: *Introductio Specialis in Vetus Testamentum*, editio quinta ex integro retractata, quam curaverunt A. Miller, O.S.B., et A. Metzinger, O.S.B. (= *Introductionis in sacros utriusque Testamenti Libros Compendium*, vol. 2). 1946. (Ephemerides Liturgicæ—Editiones Comm. A. Arnodo, Rome.)

Although this book bears still the name of its first author Dom. Höpfl, it has become an entirely new volume of a size twice as big as its predecessor. It gives no new solutions of old problems but deals with them as fully as possible and offers in its notes and references an abundant literature which makes it useful even to those who do not share with its authors the principles of Catholic exegesis. As for this last, the authors have abandoned in several questions (e.g. the historicity of the books of Esther, Tobias, Judith, the authorship of Daniel, etc.) the conservative or ultra-conservative point of view, and we find more moderate opinions. It marks therefore, in more than one respect, the progress of official Catholic Old Testament study. J.v.d.P.

HUMBERT, P.: *Problèmes du livre d'Habacuc*. 1944. (University of Neuchâtel Press. Fr. 12.00.)

A brilliant and detailed, though not wholly convincing, study of the book of Habakkuk, leading to the conclusion that the author was a cultic prophet attached to the Jerusalem temple, who composed the whole book as a liturgy for a service of intercession in 602—601 B.C., and whose

originality lay in his synthesis of prophetic thought with the official cultus, and in the idea of using a liturgy to attack the syncretism of Jehoiakim. The whole book is integrated into this liturgy, consisting of a complaint and an oracle, a second complaint and oracle, five imprecations and the concluding prayer in chapter 3, and the oppressor throughout is held to be Jehoiakim. There is a study of every significant word in the book in relation to its other occurrences in the Old Testament, leading to the conclusion that there is nothing which could not come from the end of the seventh century B.C., and much evidence that points to that date.

H.H.R.

IRWIN, W. A. *The Problem of Ezekiel*. 1943. (University of Chicago Press. \$3.00.)

This book, dedicated to T. H. Robinson and to British Old Testament scholars in general, presents what claims to be a scientific method for dealing with the problem of Ezekiel, in contrast to the subjective work of others. In fact, it seems to be as subjective as any. Every interpretation of an oracle is rejected as coming from a later hand, and, after the manner of Hölscher, all that is not poetry is rejected. In the end about one-fifth of the book is attributed to Ezekiel. Almost all the dates in the book are rejected, the whole of chapters 40—48 are rejected, and throughout the remainder isolated verses or sections are rejected with a confidence that the reader may not share.

H.H.R.

KAPELRUD, A. S. : *The Question of Authorship in the Ezra Narrative*. 1944. (Dybwad, Oslo. Kr. 7.00.)

A lexical study of Ezra 7—10 and Nehemiah 8, in relation to the rest of the Old Testament. Wider questions of philology are untouched. Words and phrases are studied in the order of their occurrence, and their affinities with other passages noted, and the conclusion reached that considerations of language and style show that the whole of this section, whether written in the first or the third person, has a common authorship and comes from the Chronicler—though the Chronicler is held to be a circle rather than an individual. Sometimes the author's conclusions outrun his evidence, but much patient and careful work has gone into his book.

H.H.R.

LINDBLOM, J. : *Boken om Job och hans lidande*. 1940. (Gleerups Förlag, Lund. Kr. 8.75, Bound Kr. 11.50.)

Gives in Swedish a comprehensive description of the book of Job and the problems connected with it. The rôle it has played in world literature is illustrated by quotations from Lowth, Humboldt, Herder and others; it is compared with Hamlet, with Milton's, Klopstock's and Dante's works; a whole chapter is devoted to a comparison with Goethe's *Faust*, and another treats of its relations with Aeschylus; its place in Old Testament literature and its relation to Egyptian and Babylonian documents is pointed out.

Lindblom supposes an Edomite original of the tale of Job has been judaized (by the introduction of the figure of Satan), and the original words of the friends have been removed and replaced by the poem that gives the book its real character (cf. *infra*, on the following work). Lindblom describes the presupposition of the book in the old Israelite view of life and emphasizes that the problem is how to reconcile the justice of God with the actual injustices of the world. Of all these problems he gives a very sound treatment. J.P.

LINDBLOM, J. : *La composition du livre de Job*. 1945. (Gleerups Förlag, Lund.)

A complex theory of the origin of the book, which finds the prologue and epilogue to be older than the dialogue and themselves to be composite. Lindblom argues that there was first an Edomite form of the prologue and epilogue, which was then expanded by an Israelite writer, who imported Job's wife and the Satan, and substituted a fresh ending. Later the Edomite ending was reimported in an amended form beside its successor. Still later a three-cycle dialogue was substituted for an older dialogue, but the third cycle is now disordered. Then the Elihu speeches were added, and still later chapter 28. The Behemoth and Leviathan poems came next, and yet later 40<sup>a-14</sup> and 42<sup>1-a</sup>. The importance of this review of the problems of the book, and of modern literature on it, will be recognized by those who do not share all the details of its theory. H.H.R.

MESSEL, N. : *Ezechielfragen*. 1945. (Dybwad, Oslo. Kr. 13.00.)

Yet another solution of the problem of Ezekiel. Messel finds a Babylonian background to the book entirely wanting, and instead locates Ezekiel in Palestine *circa* 400 B.C. He places him after the work of Nehemiah, but does not discuss his relation to the work of Ezra. The "exiles" are the returned exiles, the purity of whose religion contrasts with that of those who remained in Palestine. The degraded Levites of chapter 44 are not the country priests, as commonly supposed, but Temple priests in Jerusalem who lacked the purity and monotheism of the returned priests. The book is held to have been much glossed, and Messel offers an analysis of the entire work, in which the glosses are distinguished. The author had had no access to Irwin's solution, of course, and more surprisingly he shows no knowledge of Torrey's theory. H.H.R.

MORGENSTERN, J. : *Amos Studies*, Parts I, II, and III. Vol. I. 1941. (Hebrew Union College Press, Cincinnati.)

A series of studies reprinted from the Hebrew Union College Annual, and designed as the first half of a complete commentary on the book of Amos. The thesis of the whole work is that Amos delivered a single, unified address at the northern sanctuary of Bethel, and that this took place at daybreak of the autumnal equinox during the feast of Asif in 751 B.C.

Part I deals with the biographical sections (including the visions), Part II presents the argument with regard to date, and Part III gives an excellent survey of the history of Israel from the time of David to that of Amos with a view to placing the prophet's message in its appropriate setting. The main argument, which involves some re-arrangement of the text, is not without its difficulties; but on the whole this is a refreshingly original piece of work, full of suggestion, and attractively written.

A.R.J.

NOTH, M.: *Ueberlieferungsgeschichtliche Studien I* (Schriften der Königsberger Gelehrten Gesellschaft xviii 2). 1943. (Niemeyer, Halle.)

Investigates, first, the *Deuteronomistic* work as to its extent (in Genesis—Numbers not demonstrable, starts only in Deuteronomy), method and leading ideas (the steady apostasy on the soil of Palestine until the downfall; explanation of the meaning of that history), and finds it the work of a Palestinian private individual. Similarly the work of the Chronicler: compiled in the third century, special Levitic interests not demonstrable. In an appendix, P and the redaction of the Pentateuch are dealt with: the Hexateuch sources do not extend beyond Joshua, and even there they cannot be established with certainty; first of all P, which does not know anything of any tradition of conquest of the land, is missing. A very careful and thorough inquiry, which fills, especially in the first part, an old gap.

W.B.

ÖSTBORN, G.: *Tora in the Old Testament: a Semantic study*. 1945. (Hakan Ohlssons Boktryckeri, Lund. English Price, 15s. 0d.)

The volume (written in English) consists first of a discussion of the etymology of the word *tora*. The original meaning of the root is held to be "show the way, point with the finger". From this three main meanings evolve for the noun, directive (e.g. oracles and omens), instruction (ethico-religious and worldly), and law (verdict, rule, way). The author proceeds to examine in turn the work of the various imparters of *tora*, the Deity, king, priest, wise man, prophet. Comparisons are made with other Semitic religions, but these are illustrative rather than determinative. The volume is comprehensive, careful, and precise, and is a valuable asset for the study of Hebrew religion and custom.

N.H.S.

PFEIFFER, R. H.: *Introduction to the Old Testament*. 1941. (Harper, New York. \$4.00.)

A monumental work, on a much larger scale than S. R. Driver's, though addressed to a less exclusively scholarly audience. It is invaluable for its acquaintance with a vast range of modern work, and its review of the variety of solution offered for the various problems. It is therefore an indispensable tool, even for those who may at many points disagree with the author's solutions. The chapters on the Canon, on

the Text and Versions, and on the Codes of Law in the Pentateuch (the last of these being much influenced by Alt) are worthy of special mention. Naturally there is some unevenness, but the encyclopædic quality of the book is rarely lacking. In the Pentateuch Pfeiffer finds an Edomite source S, more or less corresponding to Eissfeldt's L, though not wholly coterminous with it. In reaction against recent tendencies, the author dates most of the psalms in the period 400—100 B.C. Job (without the Elihu speeches) is attributed to an Edomite sage *circa* 600 B.C.

H.H.R.

POWIS SMITH, J. M. : *The Prophets and their Times*, 2nd Edition, revised by W. A. Irwin. 1941. (University of Chicago Press. \$2.50.)

The revision does more than bring the original work up to date, by references to publications of the sixteen years that separated the two editions. Irwin reverses Smith's judgment on the ecstatic nature of Hebrew prophecy, largely rewrites the chapter on Hosea and almost entirely rewrites the chapter on Ezekiel. On the marriage of Hosea Irwin holds that Gomer was a religious prostitute, and the adulteress of chapter 3 a different woman. He believes that Hosea not only attacked the fertility cult, but had the genius to recognize the truth it contained. His chapter on Ezekiel he describes as "a bare and bald sketch of a great career", and it is not very satisfying. Its critical views have been subsequently presented and defended in a separate work (see under Irwin : *The Problem of Ezekiel*). On the whole the new parts of the book are not the best parts.

H.H.R.

STEINMUELLER, J. E. : *A Companion to Scripture Studies*. Vol. II. *Special Introduction to the Old Testament*. 1942. (Wagner, New York.)

This textbook of special introduction follows the customary lines and does not seem to be any improvement on various works by Catholic authors in Latin, French and German, notably the late Dom Hildebrand Höpfl's *Introductionis Compendium*. Like Höpfl, Dr. Steinmueller has given much attention to his bibliographies, but he is equally unhelpful as regards the use of them. The main impression given by the work is one of competence ; there is little or no suggestion of brilliance or originality.

J.M.T.B.

TORCZYNER, H. : *The Song of Songs*. 1942-43. (Yabneh, Tel Aviv.)

This book is written in Hebrew. It argues that Canticles is a collection of Songs by poets in connection with various occurrences in Solomon's court. The central figures are a maiden (identified with Abishag) and her northern lover, from whom she was not won by Solomon. Many ingenious detailed suggestions are put forward, e.g. that the doublets in the Song may be due to the King's command to the court singers to treat the themes he proposed, or that Baal-hamon means "The man of capital"—who then surprisingly becomes the tenant farmer.

H.H.R.

TORREY, C. C. : *The Apocryphal Literature, A brief Introduction.* 1945. (Yale University Press, New Haven. \$3.00.)

This book offers a General Introduction on subjects connected with the Apocrypha and Special Introductions to the individual books. Introductions are also given to two works not hitherto found in collections of the Apocrypha, viz. *The Lives of the Prophets* and *The Testament of Job*. The title *Pseudepigrapha* for some books so described is misleading and should, he says, be discarded and the designation *Apocrypha* should be used to include all the extra-canonical writings. The Christian element in Old Testament Apocrypha is difficult to demonstrate and is not extensive, but is there. The book presents a good survey of the use of the Apocrypha in the Christian Church, their influence and the controversies about them. The author asserts that a concise handbook treating of the Apocrypha supplying the most necessary information and references to guide the student to the most important literature in the case of each book is needed. This handbook will certainly serve as a useful supplement and companion to the introductions in "The Apocrypha and Pseudepigrapha" edited by Dr. Charles. O.S.R.

WEISER, A. : *Einleitung in das Alte Testament.* 1939. (Kohlhammer, Stuttgart.)

Though on a considerably smaller scale than Eissfeldt's great Introduction to the Old Testament, this volume by the Professor of Old Testament in Tübingen which appeared just before the war will be found to have a value of its own. Weiser seeks to combine the history of Hebrew literature from its origins in oral traditions with introduction in the narrower sense of analysis of the individual books, and insists on the importance of correcting the modern tendency initiated by men like Gunkel to concentrate on types of literature reduced to their smallest units by recognizing the presence of large literary structures in the Old Testament and the personal religious experience of the individual writers. Like Eissfeldt, Weiser has sections on the Canon and on the Text and Versions of the Old Testament, but, unlike the former, he does not include an introduction to the Apocrypha and Pseudepigrapha. N.W.P.

#### EXEGESIS.

BIERBERG, R. P. : *Conserve me Domine Psalm 16 (15).* 1945. (Catholic University of America Press, Washington, D.C.)

This full-length treatment of a psalm of only eleven verses was offered to the theological faculty of the Catholic University of America in part fulfilment of the requirements for the degree of Doctor. Part I of the treatise gives a translation of the psalm, some introductory notes, the text with annotations, and a chapter on the sense of the psalm. Part II contains an exegetical investigation of verses 10 and 11, a summary of modern interpretations, and the

evidence for the traditional interpretation. In the controversy about verses 10—11 as to whether these verses merely *admit* of a reference to a future happy immortality or positively *affirm* such a reference, the author is in favour of the second interpretation. J.M.T.B.

BRIERRE-NARBONNE, J. J. : *Le Messie souffrant dans la littérature rabbinique*. (Geuthner, Paris. Fr. 150.)

M. Briere-Narbonne here continues his studies of Messianic prophecy in the Old Testament and in Rabbinic writings. The first part of the book (93 pp.) contains translations of, and comments on, the germane passages in the Talmuds, the Midrashes, various medieval collections of folklore, and in the Kabbala (Zohar). These are all based on five passages of Scripture, Isaiah liii; Zechariah ix 9; xii 10, 12, Psalm xxii; Psalm lxxxix. The second part (40 pp.) discusses these passages in turn, and deals with the origin of the idea, chiefly whether independently Jewish or partly Christian. The book concludes with the Hebrew text (40 pp.) of the actual passages translated in the first part. "The Catholic reader will recognize a brief exposition of his faith. The Jewish reader will recognize equally the diverse opinions which have a place in the very core of Judaism. Every reader will be struck by the resemblances between the teaching of Church and Synagogue." N.H.S.

CALLAN, C. J., O.P. : *The Psalms translated from the Latin Psalter, in the light of the Hebrew, of the Septuagint, and Pe'sitta Versions and of the Psalterium juxta Hebraeos of St. Jerome, with Introductions, Critical Notes and Spiritual Reflections*. 1944. (Wagner, New York.)

This is a reproduction in part of a similar book issued some years ago by the two Dominican professors at Maryknoll Missionary Seminary, New York Frs. C. J. Callan and J. A. McHugh. It is claimed that, apart from the introductions, the bulk of the work is new. The translation is, in this new work, a real translation, not a paraphrase, and the "spiritual reflections", perhaps the least satisfactory part of the book, were not given in *The Psalms Explained*. It seems a pity that so little attention has been paid to the liturgical aspects and uses of the Psalter which might have been outlined, after the manner of Canon A. Van der Heeren's *Psalmi et Cantica Breviarii Explicata* (1913. Beyerle, Bruges; 4th Edition 1932). J.M.T.B.

CASSUTO, U. : *From Adam to Noah*. 1944. (Hebrew University Press, Jerusalem.)

A philologico-historical commentary on Genesis 1<sup>1</sup>—6<sup>8</sup> written in Hebrew, offering the support of a detailed textual study to the author's general hypothesis on the composition of the chapters. He thinks they rest on different and even conflicting traditions, but that as a literary composition they form a unity. Variation in the use of Divine names

and in vocabulary are ascribed to the deliberate choice of a single author in view of the subject-matter dealt with, and much emphasis is laid on the prevalence of seven and its multiples in the artistry of the chapters. The Creation narrative is held to rest on older poetic compositions.

H.H.R.

CASTELLINO, R. G. : *Le lamentazioni individuali e gli inni in Babilonia e in Israele*. 1939. (Società Editrice Internazionale, Turin.)

A judicious study of the psalms of individual lament and hymns of praise in Babylonian and Hebrew literature, with copious quotations from the relevant passages. In both halves of the work each literature is first studied by itself and then the two are compared. Similarities of literary form, of style and of language, are found without obscuring the more significant differences of spirit and religious outlook. Castellino concludes that there was no direct influence of the Babylonian on the Hebrew poems, but thinks there may have been indirect influence through Canaanite channels. These conclusions are not novel, but the work is valuable for the collection of the evidence on which they rest.

H.H.R.

COHEN, A. : *The Psalms : Hebrew text, English translation and commentary*. 1945. (Soncino Press, Hindhead. 12s. 6d.)

COHEN, A. : *Proverbs : Hebrew text and English translation, with an introduction and commentary*. 1945. (Soncino Press. 10s. 0d.)

COHEN, A., GOLDMAN, S., LEHRMAN, S. M., REICHERT, V. E., and SLOTKI, J. J. : *The Five Megilloth : Hebrew text, English translation and commentary*. 1946. (Soncino Press. 10s. 6d.)

The first three volumes of a Jewish commentary on the Old Testament, containing the Hebrew and English in parallel columns, with commentary beneath. There is little discussion on linguistic or textual points, and emendation of the text is excluded. The position is generally conservative, but the editors are acquainted with critical work and take some account of its positions. No account is taken of Babylonian or Egyptian literature in dealing with Psalms and Proverbs. There is a strong interest in the religious teaching, which gives the books practical value for Jew and Christian, and some Rabbinical material is embodied. The editors hold that David inaugurated lyrical poetry, but did not write all the psalms attributed to him, and that the Psalter was completed in the period after Ezra and Nehemiah; that Proverbs was completed in the same age, but has a Solomonic nucleus, first edited in the time of Hezekiah; that the Song of Songs is of North Palestinian origin, and traces the story of love's triumphs over the blandishments of a court; that Lamentations is by Jeremiah; and that Esther is of uncertain date, but by a Persian Jew. On Ecclesiastes the editors are in disagreement, Reichert rejecting and Cohen accepting the Solomonic authorship. The volumes are beautifully produced, and offer a welcome presentation of a Jewish point of view in exegesis.

H.H.R.

DANELL, G. A. : *Studies in the Name Israel in the Old Testament*. 1946. (Appelberg, Uppsala.)

A full and careful study of all the occurrences of the name Israel in the Old Testament, and examination of its significance. The connotation varies between the whole of the tribes, a major group over against a minor group, the northern tribes over against Judah, and Judah as the remnant of the nation. In many cases it is not immediately obvious which is the precise significance, and so there is often a careful examination of a passage. The examination is, broadly speaking, book by book, and the well-documented studies will be found very valuable, even by those who may disagree with the interpretation of some of the passages. Prefixed to these studies is a discussion of the etymology of the name Israel, which is held to be a divine name, and equated with Jeshurun and Asher, and a brief discussion of the origin of the people of Israel and the problems of their settlement in Canaan.

H.H.R.

DUPONT-SOMMER, A. : *Le quatrième livre des Machabées, Introduction, Traduction et Notes*. 1939. (Champion, Paris, English price, 10s. 6d.)

In his introductory matter (particularly his examination of the philosophic and religious ideas) and the textual notes he presents us with a very full study of IV Maccabees. Briefly his view is that IV Maccabees dates from the beginning of the second century A.D. (117/18) ; that it is a real synagogue sermon (as against Norden and Schürer, that it was not preached to hearers but written for readers), though it is not based on a biblical text but on the philosophic proposition that the pious reason subdues the passions ; that it was preached at Antioch where the tombs of the martyrs of the Maccabean persecution were, on the day commemorating their martyrdom ; that IV Maccabees draws its historical data from II Maccabees and oral tradition and not from Jason of Cyrene's work. The author has much of interest to say about the association of the martyrs with Antioch, and he suggests that the Epistle to the Hebrews and the Epistle of Ignatius which derive from the same period as IV Maccabees share in the religious thought and atmosphere which produced the sermon. It is not clear why M. Dupont-Sommer insists on IV Maccabees having been preached in a synagogue. If the martyrs' tombs and relics were at Antioch, the sacred spot where these were was the most appropriate place for the panegyric.

O.S.R.

GERLEMAN, G. : *Zephania textkritisch und literarisch untersucht*. 1942. (Gleerup, Lund. Kr. 10.)

A valuable and careful comparison of the Hebrew text with those of the Septuagint, Peshitta and Vulgate versions, and lesser use of other versions, with a translation of the text adopted, and chapters on each of the three chief versions

used, followed by a discussion of the date and thought of the book. Gerleman ascribes Deuteronomy to cult-prophetic circles in the Jerusalem Temple. Zephaniah is held to be in general a disciple of Isaiah, who stands over against the Deuteronomic circles, yet not so sharply as might appear. For he too is found to be influenced by the nationalistic ideas of the cultic prophets. The common view that Zephaniah's prophecies were uttered at the time of the Scythian peril is rejected and declared to be without the slightest foundation.

H.H.R.

HALLER, M., and GALLING, K. : *Die fünf Megilloth*. (Handbuch zum AT, ed. by O. Eissfeldt, I 18). 1940. (Mohr, Tübingen.)

Haller's treatment of Ruth, Canticles, Lamentations and Esther is restrained in textual criticism, strongly interested in literary history and still more in the history of religion. As regards Canticles, he advocates a cult-mythological interpretation: behind the love lyric and the bucolic of the twenty-six songs are real marriage songs of an originally pagan, but long ago assimilated, cult of vegetation and fertility gods, of which we know more to-day especially owing to the Ugaritic texts. The inclusion of Canticles in the Canon does not, of course, become more intelligible on this view; such mythological elements could well have become part of the ordinary love poetry. As regards Ruth, Haller finds behind the now rural story a cult legend from Bethlehem (Staples), for which the names offer no sufficient support. As to Esther, he accepts Jensen's mythological explanation, in spite of Cosquin and Gunkel; also what we know of the Babylonian casting of lots (*pūru*) does not refer to the coronation of the king but to the starting of the Eponymate. The five songs of Lamentations were collected, perhaps composed, for the wailing on the fall of the City. Galling distinguishes in Ecclesiastes thirty-seven proverbs (sentences) and knows well how to determine its position within the whole Wisdom Literature: how much it has taken over, how much it combated or modified. In this way, Ecclesiastes can be understood, without any rearrangements and with a minimum of excisions, as a strongly individual work. Entirely convincing.

W.B.

KISSANE, E. J. : *The Book of Isaiah translated from a critically revised Hebrew text with commentary*. 1941 vol I (i—xxxix); 1943 vol. II (xl—lxvi). (Browne and Nolan, Dublin. £1. 1s. 0d. per vol.)

Mgr. Kissane's commentary has been widely acclaimed as the best recent commentary on Isaiah. It provides an adequate introduction to each volume and to the various divisions of the work, a translation, and a detailed commentary. It has, however, been criticized on the grounds that it gives very little of the Hebrew text (and that not always accurately), that the strophic theory accepted by the author is never really defended as a whole (though it

appears to be that elaborated by the late Albert Condomin, S.J., in *Poèmes de la Bible* and other works), and that the doctrinal evaluation of several important passages is not so complete as it might be. The commentary is, notwithstanding these reflections, a valuable and a readable one. The author has evidently taken great pains to keep abreast of all the recent literature.

J.M.T.B.

KÜHNER, H. O. : *Zephanja*. (1943. Fr. 3.)

ZIMMERLI, W. : I *Mose* 1—11, *Die Urgeschichte*. (2 parts. 1944. Fr. 7.00 and 6.50.)

BRUNNER, R. : *Ezechiel* (2 parts. 1944. Fr. 8.80 and 7.00). Parts of the series *Prophezei, Schweizerisches Bibelwerk für die Gemeinde*. (Zwingli-Verlag, Zürich.)

I. Kühner's *Zephanja* is a short, well-written exegesis. It is sermonic in character without being prevailingly so and without impairing its exegetic value. It holds close to the text and is a real Bible-study. The doctrinal allusions to Christ, His cross and the atonement effected thereby, which are suggested to the author's mind by the message of Zephaniah, are hardly consistent with the author's admission (p. 29) that these events were not present to the mind of the prophet, but they are understandable from the early Christian viewpoint expressed in I Peter 1<sup>10-11</sup>. The contents correspond with the purpose of the series (für die Gemeinde) and with the series "Prophezei", which was the name given to those popular daily scripture-expositions which Zwingli and his associates conducted in Church from the year 1525 onwards.

II. Brunner's *Ezechiel* aims at presenting the theological content of this difficult book so as to meet the requirements of the ordinary congregation. The author therefore does not attempt to solve the literary problems of Ezekiel but he provides a most readable preliminary to more specialized study. The quotations from an earlier Ezekiel-expositor, namely Calvin, lend an additional interest to Brunner's work. Brunner regards "the thirtieth year" (1<sup>1</sup>) as referring to the prophet-priest's age (Numbers 4<sup>30</sup>); the Israel of chapters 6—7 as being not the whole nation but the Northern Kingdom that once was; the hostility and trade-rivalry of Phoenician Tyre over against Jerusalem (26<sup>21</sup>) as being inspired by anti-Semitism.

III. Zimmerli's *Urgeschichte* (Genesis 1—11) is a work that will be a real acquisition both to the theologian and to the teacher of the history of the religion of Israel. It deals verse by verse with the text, without this interest in detail disturbing the harmonious presentation of the main theme. The language which the author has at his command is a vehicle of great beauty of expression (e.g. on Genesis 3), and while deepening the impression of the religious values of the Genesis narratives he appreciates the results of modern research, linguistic, textual and religious-historical.

O.S.R.

LATTEY, C., S.J. : *The Psalter in the Westminster Version of the Sacred Scriptures*. 1945. (Sands, London. 10s. 6d.)

The first book of the Psalter was published in the Westminster Version shortly before the war ; it provided an introduction, a translation printed in the customary fine and large type of the Version, and a full accompaniment of notes. The remaining volumes have been delayed by the war, and, as some consolation in the difficult conditions of the present day, Fr. Lattey has given us an *editio minor* containing the whole of the text, a short introduction and a minimum of notes. The translation seems to be highly successful, thoroughly scholarly, and in a format convenient for the pocket. One may regret the attempt to re-popularize "Jehovah" and the rather lengthy series of errata.

J.M.T.B.

NOORDTJIZ, A. : *Het Boek Levitikus, opnieuw uit den grondtekst vertaald en verklaard*. 1940. (Kok, Kampen.)

A useful brief commentary, based on the author's own translation, in the series *Korte Verklaring der Heilige Schrift met Nieuwe Vertaling*. The introduction contains some original views of the author's. For Noordtjiz rejects the Wellhausen view of the origin of the Pentateuch, and instead finds a substantial Mosaic core in the legislation. He recognizes that a number of passages ill fit their present context, and there are many indications of the post-Settlement period. He therefore holds the original book to have gathered a number of later accretions. He is doubtful how far the Holiness Code should be treated as a separate source, and inclines rather to follow Eerdmans. H.H.R.

RIDDERBOS, N. H. : *De "Werkers der Ongerechtigheid" in de individuele psalmen*. 1939. (Kok, Kampen. 13s. 6d.)

An examination of Mowinckel's theory (*Psalmenstudien* I, 1921) that the "workers of iniquity" are sorcerers, etc. The book is a thesis for a doctorate in the University of Amsterdam, is written in Dutch with a five-page summary in German. The author discounts Mowinckel's main contention, but allows exorcist references in particular cases. The sickness-prayers are mostly on behalf of the king. The enemies are real, either heathen or within the state. These latter comprise Saul and Absalom, general political opposition, personal hatreds and post-exilic disputes. Mowinckel is right in his insistence on a close primitive connection between Israel and her neighbours. The author's conclusion is that the special revelation to Israel is concerned not so much negatively in correcting these primitive ideas as in positively making known the Nature of Jahweh. A careful study, with eminently reasonable and moderate conclusions.

N.H.S.

**SNAITH, N. H. :** *Study Notes on Bible Books : Notes on the Hebrew Text of 2 Samuel xvi—xix* (1945. 2s. 6d.) ; *Notes on the Hebrew Text of Isaiah xxviii—xxxii* (1945. 2s. 6d.) ; *Notes on the Hebrew Text of Jeremiah iii, vii and xxxi* (1945. 2s. 6d.) ; *Amos, Part I, Introduction* (1945. 2s. 6d.) ; *Amos, Part II, Translation and Notes* (1946. 4s. 0d.) ; *The Book of Jonah* (1945. 2s. 6d.) ; *The Psalms, A Short Introduction* (1945. 2s. 6d.) ; *The Book of Job* (1945. 2s. 6d.) ; *The Hebrew Text of Job i—vi* (1945. 2s. 6d.). (Epworth Press, London.)

These excellent little books are designed primarily for private students. The introduction to Amos is a very good account, not only of the prophet and his message, but of the historical and economic conditions of the eighth century. Similarly the volume on the Psalms is as good a summary of recent work as could be compressed within this compass. That on the book of Job is also a most useful succinct introduction, with chapters on the Satan and the Life after Death. Critically Snaith follows Baumgärtel in the view that the original work consisted of the prologue and epilogue, separated by a single cycle of speeches, Job's monologue (now distributed), and the first Divine speech, with Job's submission. All of these volumes should be widely useful. They are not concerned with the Hebrew text. The remaining volumes consist of short notes on the Hebrew text—which is not itself printed in full, as it is in the S.P.C.K. texts. They all contain the distilled wisdom of the latest commentators.

H.H.R.

**TORCZYNER, H. :** *The Book of Job Interpreted* (in a Hebrew Commentary). 2 vols. 1941. (Hebrew University Press. Jerusalem.)

Dr. Torczyner here replaces his previous *Buch Hiob* (1920, Vienna) with a fresh reconstruction of the Book of Job. According to him, the poetical parts were composed in Aramaic in the sixth century B.C. by a Judæan exile anxious to glorify the God of Israel in heathen Babylon ; the speeches of Elihu and his friends were composed by Ezekiel, whose prophecies (the reader learns) resemble these in style, notably in their repetition, their pre-occupation with celestial objects and operations, and their freedom from Babylonian mythology ; a translator then turned the whole work into Hebrew, unfortunately throwing it into disorder as the papyrus on which he was working was damaged and defective ; this translator was a disciple of Ezra or a group of scribes of that period ; the Prologue and Epilogue were reflections of but a stage in the development of the story of Job which originally circulated in several forms and which the translator(s) put into its present form ; the original story, which served as a background to the poetic dialogue, described Job's return to a purer and more perfect faith in God, belonged to the Mosaic age, and Job himself was Jobab, king of Edom, who was removed from his throne in favour of Balaam but, on passing God's tests, was restored to it. Incidental remarks by Dr. Torczyner contain the refutation of his own theory, and the work can only be regarded as a curiosity of misapplied learning and ingenuity. G.R.D.

## RELIGION AND THEOLOGY

(including the religion of neighbouring peoples).

- ALBRIGHT, W. F. : *From the Stone Age to Christianity : Monotheism and the Historical Process*. 1940. (The Johns Hopkins Press, Baltimore.)

The aim of this absorbing study is to trace the development of the idea of God from prehistoric antiquity to the time of Christ. In Chapter I the author sketches the principles underlying the use of the archaeological data available, and in Chapter II he develops his organismic philosophy of history with its emphasis upon patterns of culture which point to "a macrocosmic thinker who is above these configurations of human societies". Chapter III offers a masterly survey of what was known down to 1940 of prehistory and the ancient Near East until the Middle Bronze Age, while Chapters IV—VI deal specifically with developments in Israel and Judaism, paying special attention to Israelite origins (and in particular the person and work of Moses, who is regarded in a qualified way as a true "monotheist"), the prophetic reformation, and the emergence of Christianity. The work is enriched by a valuable appendix of notes to the successive chapters; and the whole forms an extraordinarily erudite publication, far-reaching in its scope and bold in its execution. A stimulating and provocative piece of work, not to be missed.

A.R.J.

- ALBRIGHT, W. F. : *Archæology and the Religion of Israel*. 1942. (The Johns Hopkins Press, Baltimore. \$2.25.)

Offers a brief discussion of the sources available for an understanding of the religions of the ancient Near East, followed by a more detailed exposition of the findings of archæology in relation to (a) the religion of the Canaanites (cf. Ras Shamra), and (b) that of Israel down to the 5th century B.C. It thus forms a supplement to the writer's previous work, *From the Stone Age to Christianity* (1940), and is designed to reinforce the author's conclusion that in its main outlines the Old Testament tradition is historically sound, and that from beginning to end ethical monotheism was the distinctive feature of Israel's religion. At the same time these more controversial aspects of the writer's work are kept largely in the background; and the volume as a whole, being enriched like its predecessor with a valuable collection of notes, is a real boon for the hard-worked student of the Old Testament.

A.R.J.

- BALSCHKEIT, B. : *Der Gottesbund : Einführung in das Alte Testament*. 1943. (Zwingli-Verlag, Zürich. Fr. 6.80.)

A popular and non-technical Introduction, which assumes without discussing the usual critical findings on questions of authorship and date, and which is more concerned with the purposes for which the books were created in their final form. The primary interest, as the main title indicates, is in the religious meaning of the Old Testament. Balschkeit

ascribes Deutero-Zechariah to the age of Antiochus Epiphanes, Habakkuk to the Greek period, finds five Servant Songs in Deutero-Isaiah, and thinks the Servant may have been a figure of the past, or Jehoiachin, or the prophet himself, in some degree, though the faith of the Songs found its goal in Christ. While not all his positions will be shared, his wisdom in seeking to rest the religious understanding of the Old Testament on critical foundations is to be commended.

H.H.R.

**BALSCHKEIT, B., and EICHRODT, W. :** *Die soziale Botschaft des Alten Testaments für die Gegenwart.* n.d. (Reinhardt, Basel.)

Contains two essays, on "The social significance and validity of the Old Testament legislation" (Balscheit), and "The social message of the prophets as Word of God for the present day" (Eichrodt).

Three religious beliefs, says Balscheit, underlie Old Testament legislation, viz. : that the Israelite man who is the subject of Old Testament law is a man who has been redeemed by God from Egyptian bondage and from privation of rights ; that God is the patron of the poor, the widow, orphan and stranger ; that the land has been given by God and is not individual property but has been allotted to the tribes and their subdivisions who safeguard both the land and the individual's right. In the light of these principles the author examines various Old Testament enactments. The essay is an illuminating and valuable critical study. The references to the ancient oriental Law-corpora (e.g. Codex Ham.) and to old Swiss and Bavarian laws are of much interest. Eichrodt's essay is a thoughtful investigation. The eschatological character of the prophet's message conditions the description of the message as *social*. The social element in the message is not regarded by the prophets as a means of preventing the doom of the End-time or of establishing a Kingdom of God, for the present time is only a period of grace and the Judgment cannot be averted. The social conduct which the prophets demand is an act of faith, that is of obedience to God's will without enquiry into the results or success of such obedience. Nevertheless, the content of the social teaching of the prophets reveals the economic forces which oppose it and explain it, e.g. acquaintance of the Hebrews with the heathen city-culture, and their contact with the incipient capitalistic economy, which weaken the old Israelite judicial principles and traditions. Finally Eichrodt answers, with much wisdom, the question : "How far may the prophets' social demands be regarded as Word of God for us to-day ?"

O.S.R.

**BENTZEN, A. :** *Det sakrale kongedømme.* 1945. (Gad, Copenhagen.)

An excellent, up-to-date survey of recent studies of the Psalter in terms of divine kingship, with a critical review of the arguments for and against this theory (especially as developed by the new Swedish school associated with the names of Widengren and Engnell), and a rapid glance at the material available in the psalms themselves. Indispensable for all workers in this field.

A.R.J.

BERGEMA, H.: *De boom des levens in Schrift en historie*. 1938.  
(Schipper, Hilversum.)

A study of the conception of the Tree of Life as found (a) in Scripture, and (b) in Sumer, Babylon, Assyria, Egypt, Persia, Judaism, early Christianity, and Islam. Written from a strongly conservative position which accepts the historicity of Genesis 2—3, and finds possible reminiscences of this primitive tradition both in the Bible itself and in the many non-Biblical sources which the author examines. Characterized by wide reading, and valuable for its extraordinarily full documentation and many plates.

A.R.J.

BRONGERS, H. A.: *De scheppingstradities bij de profeten*. 1945.  
(Paris, Amsterdam.)

The book is a thesis for a doctorate in the University of Leiden, written in Dutch with a five-page English summary. It is a study of the way in which the prophets make use of the creation tradition. There are five chapters, dealing respectively with Genesis i<sup>1</sup>—ii<sup>4a</sup>, Amos, Isaiah, Jeremiah and Deutero-Isaiah. Everywhere the creation is subservient to the main theme of God's work of salvation. The short sixth chapter is a summary, and there are two short excursuses, one on the Name Jehovah Sabaoth (because of the LXX interpretation) and the other on Hebrew cosmology (because of the relation of Hebrew tradition with Mesopotamia and Ras Shamra). The two most important matters are the emphasis on the way in which the Hebrews interwove myth and history and the excellent discussion of Isaiah xl.

N.H.S.

CLOSEN, G. E., S.J.: *Wege in die Heilige Schrift: theologische Betrachtungen über religiöse Grundideen des Alten Bundes*. 1939.  
(Pustet, Regensburg.)

In this book, the author (who died during the war) tries to expose to the general reader some of the fundamental religious ideas of the Old Testament. The "mystery of Scripture", he says, "is only accessible to one who is able to say and to pray: 'I believe in the Holy Scripture'" (p. 11). The book deals with a variety of subjects (e.g. the doctrine of grace in Genesis, the sacrifice of Isaac, the vocation of Isaiah, the new covenant of Jeremiah xxxi, the Messiah, priest for ever, De Profundis, etc.) under three headings: "From the world of the Patriarchs", "Teaching and life of the Prophets", "The songs of the people of God", with some appendices. The general tendency is, besides theological, also somewhat parenetical, which may be one of the causes that the first impression was soon out of print and that it has been translated into other languages. The Dutch translation (1945. Bruges, Belgium) had a preface by J. Coppens.

J.v.d.P.

COOK, S. A. : *The Rebirth of Christianity*. 1942. (Penguin Press, London. 1s. 0d.)

To readers of Professor Cook's previous volumes, in which he deals with the necessity for a new synthesis of Christianity and modern thought, this *multum in parvo* volume needs no introduction. Brilliant, challenging and at times perplexing, it provides much food for thought, not least to the student of the Old Testament.

N.W.P.

CUNLIFFE-JONES, H. : *The Authority of Biblical Revelation*. 1946. (James Clarke, London. 7s. 6d.)

A plea for the interaction of the historical and the theological in Biblical study. The author is at pains to insist that there must be no turning one's back on the gains won by historical and literary criticism. He claims, however, that for the Christian the Bible is not primarily the record of religious experience but mediates a Word of God which judges experience. Biblical Theology ought to be a Theology of the Word rather than a Theology of Response. The book will undoubtedly provoke fruitful controversy and should be overlooked by no one who is interested in Biblical Theology. There are chapters of importance about the relation of the Testaments. Professor Cuniffe-Jones favours a measure of Christological exegesis of the Old Testament, though he says that all exegesis must start from the meaning of the original author.

N.W.P.

DHORME, E. : *Les religions de Babylonie et d'Assyrie* ; and DUSSAUD, R. : *Les religions des Hittites et des Hourrites, des Phéniciens et des Syriens* (in one volume). 1945. (Presses Universitaires de France, Paris. Fr. 160.)

This volume is part 2 in the first section of a series of five sections dealing with world religions under the general title "'Mana' : Introduction à l'Histoire des Religions". M. Dhorme, after a résumé of Mesopotamian history, describes first the idea of God, then the gods of the sky, the earth, the waters, and the under-world. Next, there follow the star-gods, the gods of nature and the national gods. Succeeding chapters describe temple, clergy, cultus, magic, divination and astrology, and finally the myths of various types. After each chapter there is a series of notes with references to the sources where further information is to be found. The second part of the volume, that by M. Dussaud, is noteworthy chiefly for its description of Phoenician religion, based mostly on the Ras Shamra tablets. The volume provides good summaries of the various religions, without encumbering detail, but there is the tendency, common in studies of Mesopotamian religion, to neglect the time factor, and to assume, in respect of both cultus and ideas of gods, that what is true of one place and one time, is true of all places at all times.

N.H.S.

DUGMORE, C. W. : *The Influence of the Synagogue upon the Divine Office*. 1944. (Oxford University Press. 10s. 6d.)

A careful and discriminating study of the extent of early Christian indebtedness to Jewish liturgical forms based on the Genizah text of the *Shemoneh Esreh* (published with a translation in an Appendix, side by side with the modern form) as compared with the earliest known elements of the Christian liturgy. Where materials are scanty conclusions should be cautious, and Dugmore displays this quality. He finds the Synagogue to have influenced the Church in the times and type of its worship, in phraseology and in the subjects of prayer, but is not convinced of any wholesale borrowing.  
H.H.R.

DUSSAUD, RENÉ : *Les origines cananéennes du sacrifice israélite*, 2nd Edition. 1941. (Presses Universitaires de France, Paris. English price, 9s. 6d.)

A reprint of the edition of 1921, with thirty pages of *Nova Addenda* at the end to bring it up to date. These pages are mainly devoted to a treatment of the relevant material from Ras Shamra. One of its sections is devoted to the Passover, which Dussaud would not separate from Unleavened Bread, holding that both belonged together in their origin. He accepts Eissfeldt's view that *molk* was a technical term for a human sacrifice (see Book List for 1935), and holds that the reform of Moses consisted in installing the Canaanite God Yahweh as the tribal God of Israel in place of El, the father of Yahweh. The slender evidence for the last of these views is not presented here.  
H.H.R.

EDELKOORT, A. H. : *De Christus-verwachting in het Oude Testament*. 1941. (Veenman & Zonen, Wageningen. Fl. 8.40, Bound, Fl. 9.50.)

A very large volume on the hope of Christ (this term is deliberately used in preference to Messiah because of its association with the idea of salvation rather than reign) in the Old Testament. All of the eschatological passages of the Old Testament, whether they envisage a personal leader or not, are studied in detail, in the light of all the modern literature that has been devoted to them. The author is in general conservative, especially in his conclusions, but he has written a very scholarly work, of real value for its survey of modern interpretations. The Servant Songs of Deutero-Isaiah (ascribed to the period of the exile in accordance with the normal critical view, and hence showing that Edelkoort's conservatism is relative, and not absolute) are given a messianic interpretation. The author shows greater confidence in deciding which of the psalms studied are pre-exilic and which post-exilic than most would profess to-day.  
H.H.R.

EICHRODT, W.: *Theologie des Alten Testaments*. Teil 3 : Gott und Mensch. 1939. (Hinrichs, Leipzig.)

This third volume completes Professor Eichrodt's epoch-making work on Old Testament Theology. (In some editions it is bound up with Teil 2.) In the first section the author refuses to find in the Old Testament evidence for a development from collectivism to individualism (in the proper sense of the latter word) and claims that individuality was given its proper place in Israel even in early times. He then goes on to consider the various elements in Man's relation to God and shows how piety among the Hebrews was related to morality. Concluding sections are devoted to the discussion of the Old Testament teaching about sin and forgiveness and to the hope of immortality, which arose out of the conviction that the relations of the individual to God could not be dissolved by death. N.W.P.

EICHRODT, W.: *Das Menschenverständnis des Alten Testaments*. 1944. (Mayer, Basel. Fr. 5.50.)

In this work, which forms a very useful appendix to his *Theologie des Alien Testaments*, Eichrodt develops the view that the basis of the Old Testament view of man is his sense of an absolute obligation to fulfil the will of God. This is shown especially in the distinctive Hebrew conception of law, and here Eichrodt makes effective use of Alt's well-known monograph. He argues that the sense of obligation was deepened and preserved by the prophets, who also, by their conception of history, prevented God's will from being identified with an impersonal, unchanging law. The further fact that for the Hebrews the God who is lawgiver is also creator barred the way to any deification of nature which might have led to self-deification on man's part or to the claim that he was capable of legislating for himself. Eichrodt shows how the belief in God as creator became the basis of a true conception of human community and concludes by considering at length the various difficulties in the way of recognizing absolute obligation due to facts like those of suffering and sin and the secular claims of society. N.W.P.

EISSFELDT, O.: *Tempel und Kulte syrischer Städte in hellenistisch-römischer Zeit*. (Der Alte Orient, Bd. 46). 1941. (Hinrichs, Leipzig.)

Treats of Gerasa, Baalbek, Palmyra and Dura, dealing in each case with the history of the town, its temples, cults, deities and myths. It is thus, in a certain sense, comparable with Rostovtzeff's *Caravan Cities*; more precisely, owing to its different aim, a very valuable complement of it: an excellent summary of the archæological and religio-historical researches of the last decade in which the religio-historical research is in some cases also further developed. For the Old Testament, too, the benefit is not small, since the older Phœnician-Syriac religion is visible through the Hellenistic-Roman dress. W.B.

ENGNELL, I. : *Studies in Divine Kingship in the Ancient Near East*. 1943. (Almqvist & Wiksell, Uppsala.)

An examination of the conception of divine kingship and its associated ritual pattern, as found in ancient Egypt, Sumer and Accad, Asia Minor, and the West-Semitic world in general. The work reaches its climax in an elaborate study of the Ras Shamra texts from this standpoint, and the whole is intended to serve as background to a detailed examination of the Old Testament material, and in particular the Psalter, with a view to establishing the existence of similar phenomena in ancient Israel. It thus runs on lines parallel to those associated with the somewhat loosely-labelled "Myth and Ritual School" in Great Britain, and altogether is an important study, written with an engaging confidence, and possessing an excellent bibliography. The sketch which the author gives of his conclusions with regard to the Old Testament suggests that the companion volume is likely to be much more controversial. A.R.J.

HALDAR, A. : *Associations of Cult Prophets among the Ancient Semites*. 1945. (Almqvist & Wiksell, Uppsala. 16s. 0d.)

An inquiry into the special functions and general organization of those members of the cultic personnel in the ancient Semitic world, including pre-Islamic Arabia, who were concerned with oracular direction in one form or another. The author pays due regard to the part played in this respect by the cultic prophet in ancient Israel, although in his enthusiasm for his subject he sometimes goes a little too far. A stimulating piece of work, admirably documented, and yet another indication that the new Swedish school of biblical scholars, with its dominant interest in comparative religion from the cultic angle, is a force which no diligent student of the Bible can afford to neglect. A.R.J.

HEBERT, A. G. *The Throne of David*. 1941. (Faber and Faber, London. 12s. 6d.)

The author is concerned, as the sub-title states, with the "Fulfilment of the Old Testament in Jesus Christ and His Church". The book has a foremost place in the present-day movement to rehabilitate the Old Testament as an integral part of the Word of God. The central theme, which gives a unity to the two Testaments, is the Messianic Hope. Various themes are in turn discussed (e.g. Israel's Universal Mission, Law and Sacrifice in Ancient Israel), and the contention is that the full realization is achieved in the New Israel of Jesus the Messiah and His Ecclesia. A most valuable book, but the reader must take particular heed of the author's own warning that "mystical interpretation" can easily be dangerous to sound exegesis. N.H.S.

HEINISCH, P. : *Theologie des Alten Testaments* (=Die H. Schrift des Alten Testaments übersetzt und erklärt, Ergänzungsband I). 1940. (Hanstein, Bonn.)

In the preface of this work, the author declares that his intention in writing it has been to explain the religious ideas, proposed by the inspired authors of the Old Testament, in their connection with each other, and to construct with these materials a "building". Anyone who has dealt with the subject knows how difficult, not to say impossible, this task is. The book of Heinisch proves certainly to be very useful, and it is doubtless the best of its kind written by a Catholic author, but the general pattern of it is still too much borrowed from scholastic theology. This applies especially to the first part, dealing with the doctrine of God, in which we find even a paragraph on the "Aseität" (*aseitas*) of God. In this respect the method of Eichrodt was certainly better.

J.v.d.P.

HUMBERT, P. : *La "Terou'a" : analyse d'un rite biblique*. 1946. (University Press, Neuchâtel. Fr. 5.00.)

A very thorough study of all the passages in which the word *Terû'a*, and its associated verb are found, with a view to determining its precise range of meaning and how far that range developed within the Old Testament period. Humbert shows that the term denotes a collective and primarily, if not exclusively, vocal sound. It was a cultic war-cry which was also used in the ritual of the enthronement of Yahweh, and in the post-exilic period it became increasingly associated with the Temple cultus. The whole monograph is a model of exact semasiology.

H.H.R.

HVIDBERG, F. F. : *Graad og Latter i det Gamle Testamente*. 1938. (Gad, Copenhagen.)

This study of weeping and laughter in the Old Testament limits its interest to cultic weeping and laughter, whose traces are collected and studied. The first half of the work consists of a study of some of the Ras Shamra texts, which are given in translation. From the cultic drama of the Old Canaanite religion, with its emphasis on fertility and sexual rites, the author proceeds to the study of the Old Testament passages which refer to it, in its double aspect of lament and joy. An able study, which would have gained in usefulness if it had been provided with an index.

H.H.R.

HVIDBERG, F. F. : *Den Israelitiske Religions Historie*. 1944. (Munksgaard, Copenhagen. Kr. 7.50.)

In reaction against recent tendencies to treat of Old Testament Theology, Hvidberg prefers to deal with the history of Israel's religion, and defends his choice. The chapter on pre-Israelite Canaan contains a good deal of material from Ras Shamra, and throughout the book is strong on the Canaanite and popular side of Israel's religion. There are chapters on pre-Mosaic and Mosaic religion, on

the syncretism with Baalism, on the Canaanite-Israelite cultus, on the prophetic reaction, and on "Reform, Exile and Judaism". It is significant that a single chapter is deemed sufficient to treat of the whole period from the seventh century onwards. The book provides rather the background of Israel's religious history than an adequate account of that history. H.H.R.

JOHANSSON, N.: *Parakletoi: Vorstellungen von Fürsprechern für die Menschen vor Gott in der alttestamentlichen Religion, im Spätjudentum und Urchristentum*. 1940. (Gleerupska Universitetsbokhandeln, Lund. English price, 16s. 6d.)

As indicated by the sub-title, this is a study of the various types of intercessor between man and God which are to be found in the Old Testament, in later Judaism, and in early Christianity. The writer endeavours to cover every example, both human and divine, his ultimate aim being to seek an elucidation of three major problems, that of the Servant in the so-called Servant Songs, that of the analogous material in the Enoch literature, and that which is raised by the conception (or conceptions) of the intercessor in the New Testament. The author makes things as easy as possible for the reader by quoting the relevant passages at length and, more often than not, offering the original Hebrew, Greek, Syriac, and Ethiopic texts in addition to a translation. While the conclusions drawn will not always command assent, the work may be recommended as a painstaking and useful treatment of the subject. A.R.J.

JOHNSON, A. R.: *The One and the Many in the Israelite Conception of God*. 1942. (University of Wales Press Board, Cardiff. 2s. 0d.)

A highly suggestive development of the idea of corporate personality and of the various extensions of personality to explain the relation between the human personality and the divine. It is argued that in various passages of Scripture there is an oscillation between the thought of the social unit as an association of individuals and as a corporate personality, and that this explains the otherwise suspicious alternation of singular and plural. There is a very interesting discussion of the word *ruah* conceived as an extension of the personality of God, and this is used to throw light upon references in the Old Testament to "Sons of God" and to the "Angel of Yahweh", and finally upon those passages in the Old Testament where the prophet seems to be identified with God. N.W.P.

JOHNSON, A. R.: *The Cultic Prophet in Ancient Israel*. 1944. (University of Wales Press Board, Cardiff. 3s. 6d.)

This pamphlet of sixty-four pages has been already recognized by Old Testament specialists as of quite unusual importance for the understanding of the Hebrew prophets. It links up with Mowinkel, *Psalmstudien III* and expands

part of the author's article entitled "The Prophet in Israelite Worship" which appeared in *The Expository Times*, April, 1936. The thesis is that the prophet, no less than the priest, was an important cultic official at the Israelite sanctuaries, above all in the Temple at Jerusalem. As the spokesman of Yahweh he was expected to give oracles and to divine. As the representative of the people he was what the author calls "a specialist in prayer", "his function was to promote the *shālôm* or 'welfare' of the people, whether an individual or a 'corporate personality'". A suggestion of Eissfeldt's that after the exile the cultic prophets formed Temple choirs and merged into the other Levitical orders is elaborated and presented in the most convincing manner. N.W.P.

LANGTON, E.: *Good and Evil Spirits: A study of the Jewish and Christian Doctrine, its Origin and Development*. 1942. (S.P.C.K., London.)

In the foreword to this book Dr. Oesterley commends the author's work for its wideness of range, its method of treatment and the sympathetic appreciation of the beliefs which have been man's heritage throughout the ages. This volume (to be followed by another developing the same theme) has for its purpose "to set the whole body of Jewish and Christian teaching upon the subject of good and evil spirits against its historical background: to trace each conception to its source in primitive animism or in the more developed beliefs of the cultured peoples of the ancient world". The student and teacher of the history of religion will be glad of such clear and succinct studies as here are offered on a multitude of cognate subjects (the origin of the belief in the spirit of man, ancestor-worship, animism, totemism, mana, taboo, demons, place of departed spirits, survival-beliefs in the Old Testament, Greece, Egypt, Iran, Babylonia, idea of immortality, etc.). The reader will much appreciate that the concepts of The Apocryphal literature and the New Testament on the destiny of the individual, resurrection, judgment, Messianic Kingdom, Parousia, Paradise, Gehenna are explored and clarified. The writer has at his disposal a wide bibliography which he uses without embarrassment to his style and without falling into the danger of presenting to the reader more than the latter can do with. O.S.R.

MORGENSTERN, J.: *The Ark, the Ephod, and the Tent of Meeting*. 1945. (Hebrew Union Press, Cincinnati.)

Reprinted from the Hebrew Union College Annuals xvii, xviii; it discusses the nature and rôle of the Ark, particularly in the pre-exilic period and compares Arabic parallel structures. The author suggests that the Ephod was the generic name for such tent shrines, and attempts to trace their development. J.N.S.

MOWINCKEL, S.: *Die Erkenntnis Gottes bei den Alttestamentlichen Profeten*. 1941. (Grøndahl, Oslo.) (Only now obtainable in the *Norsk Teologisk Tidsskrift* for 1941. About 14s. 0d.).

Like everything which comes from Professor Mowinckel's pen, this essay of sixty-four pages is of outstanding importance and should not be missed by any serious student of Hebrew prophecy. The author is concerned with the theological question of how knowledge of God is possible and with the practical consequences of such knowledge. He begins by examining the meaning of the expression *da'ath 'elohim* in the Old Testament, and indicates its reciprocal character and the way in which it inevitably passes over into action. This knowledge is characteristic of the members of the Covenant People and in the first instance of its leaders. Mowinckel then proceeds to deal with the knowledge of God claimed by the prophets of judgment, a knowledge which comes to them in response to their obedience to the divine call. It implies something of the concentration of ecstasy, but the external symptoms of ecstasy are of little consequence. The prophet possesses his knowledge of God because God's Word comes to existence in him, but this is an event of his normal mental life and may involve the focussing of thoughts he has already entertained, yet with an element of compulsion which leads to a conflict between a moral obligation and a natural reluctance. This special word which a prophet receives communicates a knowledge of God which every Israelite should possess. The prophet is able to recognize it for what it is because he has a criterion in Israel's tradition and because it is in agreement with the character of God thus known to him, but he is also enabled to advance beyond the knowledge of God possessed by his predecessors. Essentially this knowledge is knowledge of what God wills that men should do. The problem of how all men were eventually to attain to such knowledge was eventually solved by the answer that God would pour out His Spirit upon them.

N.W.P.

NOTH, M.: *Die Gesetze im Pentateuch, ihre Voraussetzungen u. ihr Sinn* (Schriften der Königsberger Gelehrten Gesellschaft xvii 2). 1940. (Niemeyer, Halle.)

Starts from the theological question as to how the Old Testament as a whole can be taken as a "law". All its laws, even Deuteronomy (!) were only seemingly State Laws. In reality they were statutes of a sacral association: in the first place of the amphictyony of the 12 tribes, maintained even after their end in expectation of a forthcoming restoration; finally, however, understood as a strict unity of divine origin. Clever and stimulating, but also arousing opposition.

W.B.

PHYTHIAN-ADAMS, W. J.: *The People and the Presence*. 1942. (O.U.P. 12s. 6d.)

The theme is that the faith and worship of Israel revolved round the belief in the "tabernacling" Presence of God on earth. The later tendency to think of God as dwelling

in heaven set up a dualism, resolved only in the Incarnation. In the God-Man the People and the Presence meet in an "At-one-ment". The Old Testament is dealt with in the first half of the book. The author tends to be conservative in his "Introduction". On the other hand his thesis involves new facets which make the book of special interest. Chief among these is the contention that the exile and the post-exilic periods enhanced the belief in the earthly Presence of God. A stimulating book. N.H.S.

PEDERSEN, J.: *Israel: Its Life and Culture III—IV*. 1940. (Povl Branner, Copenhagen, and Humphrey Milford, London.)

The original Danish edition of this imposing work was published as long ago as 1934; but the present English translation has benefited from the fact that in the meantime the author was able to make certain changes, notably as a result of the discoveries at Ras Shamra. It forms the sequel to *Israel: Its Life and Culture I—II* (1926), in which the author sought to present the typical Israelite conception of man (a) as an individual with his own peculiar powers, and (b) as compelled to live in community, and therefore in conformity with certain basic principles governing both his own well-being and that of the society of which he forms a part. In this volume the author seeks to describe the way in which Israelite society was organized under the concept of "Holiness" for the preservation of its common life. Part III deals with the implication of "Holiness", and describes those sacred persons, places, and objects which were thought necessary for its maintenance. Part IV treats of the ritual acts and the sacred seasons by means of which the required "Holiness" might be renewed, and offers in conclusion a short (and, indeed, by contrast a somewhat cursory) sketch of the relations between Israel and Yahweh in their expression on the plane of history. As in the case of *Israel I—II*, the author is inclined to be discursive; but on the whole the discussion of the conception of "Holiness" and of the significance of the cultus which occupies the greater part of the book reveals the same wealth of learning and the same gift for sympathetic interpretation as made the earlier volume so attractive and valuable. Undoubtedly a work of the first importance. A.R.J.

ROBINSON, H. W.: *Redemption and Revelation in the Actuality of History*. 1942. (Nisbet, London. 12s. 6d.)

This is the third volume of the late Principal Wheeler Robinson's great trilogy. Like the previous volumes it contains much of interest and value for the student of the Old Testament. The first part deals with history as the revelation of God. In the second part will be found a discussion of the various media characteristic of religions and in particular of the religion of Israel. It is indicated that for four religions, viz. Zoroastrianism, Judaism, Christianity and Islam, the chief medium of contact with God is to be found in the prophetic consciousness. After a discussion

of the psychology of prophecy we are given an exposition of the three chief philosophical implicates of the prophetic consciousness, viz. the validity of the value-judgments of morality, the personality of God, and the "actuality" of human history. The concluding part of the book deals with the Christian doctrine of redemption. N.W.P.

ROBINSON, H. W. : *Inspiration and Revelation in the Old Testament*. 1946. (Oxford University Press. 15s. 0d.)

This magnificent posthumous work from the pen of the late Principal Wheeler Robinson will make students of the Old Testament realize afresh how much has been lost by his death. There is here no sign of failing powers but the mature conclusions of a richly endowed mind. The book purports to be prolegomena to the Theology of the Old Testament which Dr. Robinson had planned to write and seeks to give the form of the revelation. The first three parts deal with the fundamental topics of God and Nature, God and Man, God and History. Specially interesting sections deal with Nature-miracles, Hebrew psychology, the vocabulary of time, the prophetic interpretation of history and the Day of Yahweh. The remaining four parts deal with revelation through the Prophet, the Priest and the Sage, and with the response to revelation of the Psalmist. Much of interest will be found about the author's views on the psychology of prophecy, the function of the priest in Israel, the relation of priest and prophet, and the part played by the Wisdom writers in interpreting experience and in facing some of the problems which beset the religious view of the world. Dr. Robinson finds revelation in "the interpretative interplay of event and faith together constituting the religious fact". There are the data of human life (Nature, Man, and History) interpreted by Prophets, Priests and Sages. Through these data God makes Himself known in a personal relationship to man, the guarantee of the truth of the revelation being of the nature of a value-judgment, which is ultimately what the authority of Church or Bible amounts to. N.W.P.

ROWLEY, H. H. : *The Relevance of the Bible*. 1941. (James Clarke, London. 6s. 0d.)

In this book Professor Rowley seeks in his usual competent and lucid way to demonstrate the abiding significance of the Bible and especially its relevance to ourselves. He argues that the inspiration of the Bible is to be found in the fact that it contains a record of the religious experience of Israel and of the early Christian Church. Into that experience it is possible for us to enter that we may be able better to face the tasks of our own age. The thesis is exemplified in an interesting study of the prophets, and this is followed by chapters on such topics as the unity of the Bible, the use of the Bible and the Biblical views of God and sin.

N.W.P.

ROWLEY, H. H. : *The Relevance of Apocalyptic : A Study of Jewish and Christian Apocalypses from Daniel to the Revelation.* 1944. (Lutterworth Press, London. 8s. 6d.)

Gives an account of the rise of Apocalyptic, introductions to the Apocalypses of the last two centuries B.C. and the first century A.D., and a chapter on the enduring message of this literature. Without going at length into the subject of the marks of Apocalyptic (cf. p. 23n) the author traces the growth of Apocalyptic from the pre-exilic writing prophets, accounts for their different outlook as arising out of internal political changes, shows that Apocalyptic and eschatology are not coterminous in their significance, explains how in the case of Daniel pseudonymity was "born of a living process . . . the precise opposite of deceit". What is said of Daniel is particularly good. The introductions are short but there are critical notes on a number of interesting points, e.g. the date of Jubilees, the figure of Taxo in *Assumptio Moysis*, etc. The chapter on the enduring message of Apocalyptic is popular, containing some good things. To attempt a book of this small size (168 pages) on Apocalyptic and to succeed so well in describing the nature of its thought and the books which convey it, is a great feat.

O.S.R.

ROWLEY, H. H. : *The Missionary Message of the Old Testament.* 1945. (Carey Press, London. 5s. 0d.)

A paragon but an interesting and useful one. Professor Rowley follows the missionary strand through the Old Testament from Moses onwards and concludes with a study of the Second Isaiah and in particular of the bearing of the Servant Songs on his theme. There is an exposition of the Servant Songs which represents a certain fusion of the Collective and the Messianic interpretations.

N.W.P.

SCHOFIELD, J. N. : *The Religious Background of the Bible.* 1944. (Nelson, London. 17s. 6d.)

A companion volume to the author's earlier volume entitled *The Historical Background of the Bible*. The whole stretch of Israel's history (up to and including Early Christianity and its conflict with Judaism) is dealt with in a most interesting and readable manner. Full use is made of the wealth of material furnished by archæology and the science of Comparative Religion. The fact that one is frequently moved to demur to certain of the author's judgments adds to the interest of the book. The book is well illustrated and excellently produced.

N.W.P.

SCOTT, R. B. Y. : *The Relevance of the Prophets.* 1944. (The Macmillan Company, New York. \$2.50.)

A refreshingly original study, more concerned with the function and meaning of prophecy, and the common elements in the teaching of the great prophets (e.g. their "theology", their attitude to history, etc.), than in the individual prophets themselves. It is noteworthy that in common

with recent trends the author recognizes a strong ethical current in Israel prior to Amos, and traces this to the covenant idea within the Mosaic tradition. Definitely not a case of "the mixture as before", but a work which may be warmly recommended as offering sane reading for all who are interested in a theological approach to the Old Testament. Written in a light and attractive style, but obviously the work of one who is a master of his subject. A.R.J.

RYDER SMITH, C.: *The Bible Doctrine of Salvation, A Study of the Atonement*. 1941. (Epworth Press, London.)

Terms such as *salvation*, *vicarious*, *vicarious sufferings*, *atonement*, *redemption* are clarified. Lower and higher significances of what is called salvation are defined. The author shows the degree in which the "societary" and covenantal principles worked in such saviour-personalities as Moses and Elijah and the prophets or are expressed in the Old Testament Messianic conceptions and in the Servant Songs. These principles come to a climax in the last Servant Song. Psalm li represents the high point of what the Old Testament has to say about salvation, viewing this as the changing of a bad man into a good man, which is the true definition of salvation. Particularly valuable is the author's examination of the post-exilic sacrificial system in regard to the effecting of salvation. After a very careful, detailed and honest study of the question he concludes that the use of ritual in the Old Testament in relation to the doctrine of salvation is only illustrative, however helpful a right use of ritual may be to those who cry out for a "clean heart" and "a right spirit". Preparatory to treating of "the soteriological teaching of the New Testament, Apocalyptic thought (in which nothing appears as to the salvation of sinners), the topics of mediation and of sin and repentance, as these emerge in Judaism, are discussed. In a chapter on "the Servant", "the Lamb" and "the Shepherd" the author shows that this soteriological imagery of the New Testament is derived from the last Servant Song (Isaiah liii). It is impossible to praise this book too highly. O.S.R.

SNAITH, N. H.: *The Distinctive Ideas of the Old Testament*. 1944. (Epworth Press, London. 10s. 0d.)

"Thy sons, O Zion, against thy sons, O Greece" would have made an appropriate motto for this most valuable book in which the author elucidates the meaning of certain of the primary religious terms in the Old Testament, such as *godesh*, *sedeq*, *'ahabah* and *hesed*, and relates them to their New Testament equivalents. In this connection he demonstrates the superior value of the LXX as compared with the Greek of the Papyri and *a fortiori* as compared with Classical Greek, when we are seeking to establish the meaning of the New Testament terms which should thus be linked with the Old Testament terminology lying behind the LXX. For *'ahabah* and *hesed* he suggests the translations "election-love" and "covenant-love". N.W.P.

TAMM, J. J. *Erlösen und Vergeben im Alten Testament*. 1940. (Francke, Bern. Fr. 8.00.)

Originally a dissertation for the doctorate of Basel University, this careful study of the words and metaphorical expressions used in the Old Testament to express the ideas of redemption and forgiveness furnishes some interesting results. The words for redemption are of legal origin, but gradually in certain cases the legal sense tends to fall into the background. The expressions for forgiveness on the other hand seem to have originated in the cult. The conception of redemption is essentially Israelite, connected as it is with the covenant relationship between God and Israel. It is important to notice that the ideas of redemption and forgiveness are in the Old Testament expressed in various ways other than by the use of technical terms. N.W.P.

VANDIER, J. : *La religion égyptienne*. 1944. (Presses Universitaires de France, Paris.)

The first volume of a new series of manuals to appear under the title "Mana". It contains a short general introduction to the History of Religion by R. Dussaud, and a fine bibliography of the whole subject by H. C. Puech. Then follows Vandier's study of Egyptian religion. The text is free from footnotes, but each chapter is followed by notes on special points. The author finds an incipient monotheism in Egyptian religion, not confined to the reform of Akhnaton. The treatment is in chapters dealing with the gods, theology and legends, funerary rites, divine kingship, the cultus, and magic. H.H.R.

VISCHER, W. : *Das Christuszeugnis des Alten Testaments*. II. Die früheren Propheten. 1942. (Zollikon, Zürich. English price, 22s. 6d.)

A continuation of Vischer's earlier volume published in 1934 which dealt with the Law, this book seeks, with reference to the historical books, to demonstrate the author's thesis that the Old Testament as a whole is witness to Jesus as Messiah. Vischer belongs to the group of Swiss theological commentators who practise so-called Christological exegesis. Though not opposed in theory to literary and historical criticism, and though frequently most suggestive and stimulating, Vischer will be felt by most readers to be frequently carrying his method of exegesis to unwarranted extremes. N.W.P.

VRIEZEN, TH. C. : *Hosea : profeet en cultuur*. 1941. (Wolters, Groningen. Fl. 0.80.)

Inaugural lecture on assuming the chair at Groningen. A learned study of the prophet's attitude to contemporary culture, introduced by a review of some earlier revolts against urban culture. Vriezen leaves undiscussed all the

critical problems of the book, and concentrates his attention on Hosea as a critic of culture. He denies that he was opposed to culture in itself, or that he cherished the nomadic ideal. His message was fundamentally religious, and was a declaration that loyalty to the will of God and a religiously based loyalty of man to man was a firmer bond of society than culture.

H.H.R.

WENSINCK, A. J., and KRAMERS, J. H. : *Handwörterbuch des Islam*. 1941. (Brill, Leiden. £2. 10s. 0d.)

Consists of a selection of the articles from the *Encyclopædia of Islam*, and its Supplements, and especially those dealing with Islam as a religion. Some of the articles are printed unchanged, some are abridged, some are compiled from material in the Supplements as well as in the main work, and some are completely new articles. The index at the end enables the reader to tell in a moment to which category any particular article belongs. The original *Encyclopædia* is out of print in all three editions, and this abridged edition at a mere fraction of the cost should be widely useful.

H.H.R.

WIDENGREN, G. : *Psalm 110 och det sakrala kungadömet i Israel*. 1941.\* (A.-B. Lundequistska Bokhandeln, Uppsala.)

A short but important monograph on one of the most discussed of the Psalms, designed to bring out its connection with the sacral rôle of the king in the Jerusalem Cultus, and emphasizing its pre-Israelite, and specifically Canaanite, antecedents.

A.R.J.

WIDENGREN, G. : *Religionens värld : Religionsfenomenologiska Studier och översikter*. 1945. (Svenska Kyrkans Diakonistyrelses Bokförlag, Stockholm. Kr. 14, Bound, Kr. 16.50.)

An important work by a leading member of the Swedish school, covering a wide field, but with bearing on our field at many points. Widengren criticizes the *mana* view, as commonly conceived, holding that it is not impersonal force, but personal. He discusses acutely the concept of holiness, in relation to *tabu*, and proceeds to treat of the high god. He takes an anti-evolutionistic position, and argues for a primitive monotheism which gave place to polytheism through the hypostatization of the separate activities of the high god, who was identified with Heaven, and who manifested himself in the processes of Nature. Myth, ritual, sacrifice—traced primarily to a communion significance—the divine kingship and enthronement rites, death and the relation of spirit and soul, eschatology and apocalyptic, are all in turn studied, and then Gnosticism—treated in the light of Iranian material—the relation of the individual and society, and mysticism. Its positions will not command universal agreement, but its importance will be generally recognized.

H.H.R.

WILDBERGER, H. : *Jahwewort und prophetische Rede bei Jeremia*. 1942. (Zwingli-verlag, Zürich. Fr. 5 20.)

This study is a thesis accepted for a doctorate in Theology in the University of Zürich. It is a detailed examination of the prophetic consciousness, based on the most "unwilling" of all the prophets. Is it possible to distinguish between the veritable Word of God and the prophet's own words? The basis of the study is a close analysis of the various introductory formulæ to the short pieces of which the book is composed. Each formula has its own significance. The prophet is not only the "funnel", but the interpreter of the Word of God. The test of the prophet is the essential unity between the Word and the interpretation. N.H.S.

WOLFE, R. E. : *Meet Amos and Hosea*. 1945. (Harper, New York. \$2.00.)

A popular presentation of the author's views, which is to be followed by a work addressed more directly to scholars. Amos was "the founder of the social gospel"—if judgment can be equated with gospel—and both Amos and Hosea were martyred. Gomer is acquitted of pre-marital sin, but is held to have fallen to prostitution after marriage, and to have paid the price the law demanded—viz. death. It is a pity to present conclusions of this kind with so much confidence and so little evidence. The oracles of both prophets are translated and placed in their assumed order of utterance, and provided with background and interpretation. H.H.R.

WRIGHT, G. E. : *The Challenge of Israel's Faith*. 1944. (University of Chicago Press. \$1.50.)

This book is an example of what President Colwell calls the "modernizing" tendency in Biblical interpretation. It is written in the style of a challenge to the purely objective study of the Old Testament and contains a passionate plea that the Bible should be interpreted as the Word of God with a relevance to the successive crises of history, including the history of our own times. Though slight in compass and somewhat sketchy in treatment, Professor Wright's book is of significance for Old Testament Theology. N.W.P.

#### POST-BIBLICAL JUDAISM.

BAMBERGER, B. J. : *Proselytism in the Talmudic Period*. 1939. (Hebrew Union College Press, Cincinnati.)

BRAUDE, W. G. : *Jewish Proselyting in the First Five Centuries*. 1940. (Brown University, Providence, R.I.)

Both authors conclude that the Rabbis throughout the Talmudic period were very eager for and friendly to converts, the statements usually taken as pointing the other way being either rare exceptions or misunderstood. The material presented—far more fully by Bamberger—is certainly impressive, but they seem slightly to overshoot the mark.

Bamberger inclines to minimize differences. On the omission in the tractate Gerim of the requirement of circumcision he remarks (p. 39): "no doubt the text is defective". But where the parallel in Bab. Yebamoth, which does mention circumcision, has "we baptize him", Gerim has "they cover him with water as far as the genitals". This, to me, suggests that, in Gerim, baptism is meant to replace circumcision. Braude does not note the version of Gerim at all. Neither discusses such wider problems as the evolution of the Noachic commandments, without a clearer understanding of which we cannot hope really to see through the Rabbinic attitude to proselytism. The books are very readable. D.D.

BEEK, M. A.: *Nationale en Transcendente Motieven in de Joodse Apokalyptiek van de laatste Eeuwen voor Christus*. 1941. (Van Gorcum, Assen.)

An Inaugural Lecture delivered in the University of Groningen dealing principally with Daniel, The Testaments of the Twelve Patriarchs, and Enoch, with special reference to the figures of Messiah and Son of Man. The author hazards the view (cf. his *Das Danielbuch*, 1935) that the Aramaic Daniel began to appear at the time when Deutero-Isaiah prophesied. H.H.R.

EPSTEIN, L. M.: *Marriage Laws in the Bible and the Talmud*. 1942. (Harvard University Press, Cambridge, Mass.)

NEUFELD, E.: *Ancient Hebrew Marriage Laws*. 1944. (Longmans, Green & Co., London.)

Two learned works, which happily supplement one another, Epstein's laying the greater emphasis on Talmudic and even post-Talmudic developments (one remembers his earlier *The Jewish Marriage Contract*, 1927, New York), Neufeld on comparison with other Semitic systems, though he, too, takes account of Rabbinic views. Neither book opens up any new approaches—such as are badly needed on matters like the relation between intent and form in the conclusion of marriage—but both are highly useful as painstaking surveys of the present state of research. D.D.

FISCH, S.: *Midrash Haggadol on Numbers*. 1940. (Manchester University Press. 30s. 0d.)

An edition based on a Bodleian manuscript (dated 1598), of the Midrash Haggadol on the first five chapters of Numbers. In a commentary Dr. Fisch gives Rabbinic sources and explains difficulties. In the Introduction he discusses the nature of the Midrash and its relation with other Rabbinic writings, extant or lost. He favours the view according to which Abraham, son of Maimonides, wrote the Midrash (Egypt, thirteenth century); David al-Adeni, he argues, translated it from Arabic into the Hebrew which we possess (Yemen, fourteenth century). The question whether Midrash draws on the Mekilta de-Rabbi Ismael on Exodus and Sifre on Numbers he answers in the affirmative.

A piece of sound, meticulous scholarship.

D.D.

OESTERLEY, W. O. E. : *The Jews and Judaism during the Greek Period: the background of Christianity*. 1941. (S.P.C.K., London. 10s. 6d.)

The prefatory note states that this book is not intended for specialists on the subject. It is a very good and useful introduction on a number of well-selected subjects relative to the title. To name a few for example: 'The use of the Scriptures in the New Testament', 'The Apocalyptists', 'Hellenistic Influence upon the Jews', 'The influence of Persian thought and teaching', 'The Messiah', 'Immortality', 'Worship (Temple, synagogue)', 'Angelology'. Most acceptable is the bibliographic direction for further study attached to the subjects discussed. O.S.R.

SCHOUSBOE, J. : *La secte juive de l'Alliance Nouvelle au pays de Damas et le Christianisme naissant*. 1942. (Munksgaard, Copenhagen.)

A new theory of the so-called Zadokite Work, which holds that it was written *circa* A.D. 70 by followers of John the Baptist, with much anti-Christian polemic. The 'Teacher of Righteousness' or "Unique Teacher" is held to be John the Baptist, and the "Man of Insolence" to be Jesus, whose followers are believed to have engaged in bloody persecution of the Baptist's followers. Schousboe identifies the followers of John the Baptist with the Dositheans, and holds that the Baptist took over the leadership of a community which came into existence *circa* 24 B.C. Despite these hazardous views, the book has real value by reason of the material it assembles, and especially for its collection of ancient evidence about the Dositheans. H.H.R.

SJÖBERG, E. : *Gott und die Sünder im Palastinischen Judentum nach dem Zeugnis der Tannaiten und der apokryphisch-pseudepigraphischen Literatur*. (BWANT 27). 1939. (Kohlhammer, Stuttgart.)

A careful investigation by a Swedish author of one of the basic questions of ancient Jewish theology. The relation of God to man is determined by a balance between justice and mercy. No fixed rule exists for this balance, but God's mercy is greater than His punishment, according to the Tannaites. The covenant of Sinai gave the Israelites an obligation that enabled them to be rewarded for obedience, but also to be punished for sin. God shows His mercy to the sinners for the sake of the fathers and of His name, and the punishment becomes chastizement, not destruction, and at last Israel is saved. As for the heathen, they go to Gehenna with their gods, because they have rejected the Torah, but God shows His mercy toward them in supporting them in this life and in postponing their ordeal. Their conversion plays no rôle in Tannaitic literature. Fast, good works, and charity are not reckoned as expiating in Tannaite times, but as tokens of conversion, which but opens the way for mercy and forgiveness. Sacrifice and other cultic acts are expiating by the will of God. This very useful book ends with a treatment of the Apocrypha and Pseudepigrapha, where the same ideas in the main are found. J.Ė.

## PHILOLOGY.

BIRKELAND, H.: *Akzent und Vokalismus im Althebräischen*. 1940. (Dybwad, Oslo. Kr. 15.00.)

Cantineau argued in 1931 that the position of the accent in Biblical Hebrew and Aramaic, as recorded in the Massoretic text, is explicable only on the assumption that the system goes back to one in which the accent must have fallen uniformly on the penultimate syllable; and he supposes this in its turn to have displaced a different system identical with that which is general in Arabic and which he assumes to have been the primitive system not only of the Arabs but generally also of the Semites. Birkeland, while doubting the validity of this conclusion for Aramaic, regards it as absolutely proved for Hebrew, and in the present book he works this theory out by tracing it back from the Tiberian system, through Old-Hebrew into Canaanite. Incidentally, he seeks to show that the fixing of the accent on the penultimate syllable must have preceded the loss of the ultimate short vowel, which is universally admitted to have been present in Hebrew as, for instance, in classical Arabic. Naturally in such an undertaking much must be highly speculative, and the author does not avoid all the pitfalls; at the same time he makes clear much that has hitherto remained obscure. Students, however, are warned that, interesting as the book is, it makes very hard reading.

G.R.D.

BRØNNØ, E.: *Studien über hebräische Morphologie und Vokalismus*. 1943. (Brockhaus, Leipzig.)

A very thorough treatment of the fragments of the Greek transcription of the Hebrew text of eleven psalms belonging to the second column of Origen's Hexapla, which were found on a palimpsest in 1894 by Cardinal Mercati. The fragments contain about 1,000 words and are characterized by the author as the oldest known vocalized Hebrew text of considerable length. His method is to study the material as illustrating an independent tradition in the history of the Hebrew language, beside that of the M.T. This he carries out by giving a whole Hebrew Grammar based on these fragments. One of his results is that Philippi's law is not valid in this tradition. The book is a valuable contribution to the research of the later history of the Hebrew language.

J.P.

DUNAND, M.: *Byblia Grammata, Documents et Recherches sur le Développement de l'Écriture en Phénicie*. 1945. (Beyrouth.)

After an introduction fitting Phœnician archæology into the general background of history, the author has a chapter on potters' marks and so on; in the following two chapters he publishes or republishes a dozen important inscriptions found in the last fifteen or twenty years at Gebal: first, ten in a pseudo-hieroglyphic script concealing an unknown

language and, second, two new Phœnician inscriptions which he assigns to the seventeenth to fifteenth centuries B.C. The former are an interesting puzzle for decipherers, whilst in the latter every letter and word can be read and understood; and, as they are, too, the earliest Phœnician texts so far discovered, their significance for the history of the alphabet cannot be overrated. The last two chapters are devoted to the problem of the alphabet and in them the author reaches the conclusion that the Phœnician alphabet had as its immediate source the Byblian pseudo-hieroglyphic script of the Gebalites which in its turn owed much to the very strong Egyptian influence to which the archæology of the neighbourhood is witness. The work, which is admirably written and excellently illustrated, is of the greatest importance for the study of Phœnician origins. G.R.D.

(Note.—Prof. E. Dhorme, in a communication to the Académie des Inscriptions on August 2nd, 1946, has succeeded in deciphering the pseudo-hieroglyphic inscriptions, showing that they are in syllabic Phœnician. H.H.R.)

GORDON, C. H. : *Ugaritic Grammar (Analecta Orientalia 20)*. 1940. (Pontificium Institutum Biblicum, Rome. 140 lire.)

Dr. Gordon's work follows the usual way of grammars, giving both accidence and syntax of the language of the texts from Râs Shamrah in great detail; the only cause for regret in this part of the work is that the author has not attempted, in spite of the paucity of matter, to set out the various parts of speech in tabular form; for only so is it easy to gain a clear conception of the construction of a language. In fact, this part of the work is much obscured by a large amount of translation, which, though extremely valuable, is out of place where it is put. There is also an excellent glossary which unfortunately is not by any means complete. The book, however, is a mine of information and contains much fresh matter, and is therefore indispensable to any serious study of these interesting texts. G.R.D.

HAMMERSHAIME, E. : *Das Verbum in Dialekt von Ras Schamra*. 1941. (Munksgaard, Copenhagen.)

This study of the Ugaritic verb is an admirable piece of work. The author examines all the forms of the verb, which he sets out in concise tables at the end of the book so that a clear conspectus of them is presented to the reader, and then discusses the uses of the various themes or stems, moods and tenses. He argues for an Aphel or Hiphil (which cannot be decided as no perfect form occurs) beside a Shaphel, and agrees with Gordon against Goetze that there is no present tense corresponding to the Acc. *iqatal* but only an imperfect and preterite tense corresponding to the Hebrew *yiqtol* in form and use. No student of the important Ugaritic tablets can afford to be without this book, in which the matter is lucidly arranged and the discussions are clearly set out and argued. G.R.D.

HARRIS, Z. S.: *Development of the Canaanite Dialects*. 1939. (American Oriental Series, vol. 16, New Haven. \$2.50.)

The author's purpose is to examine the various dialects grouped as Canaanite (namely Hebrew and Phœnician, but not Aramaic and Amorite, so far as this is known) and spoken in Syro-Palestine between 2000 B.C. and the beginning of the Christian era, seeking to trace the development of each sound and form in the several languages. He divides this group into two sub-groups: the coastal dialects including Phœnician and Ugaritian and the speech of Yâdi, and those of the inland, including the speech of Hamat, Hebrew and Moabite; and he shows that the changes usually began on the coast and worked their way inwards, although many of the developments failed to penetrate into Palestine. The general conclusions may be accepted as sound, but much of the detail rests on very slight evidence and there is a heavy draft, if not over-draft, on the argument from silence; there is also an inadequate appreciation of the fact that the script is almost always incapable of accurately representing any given sound, while the evidence of the transliterations of the LXX, though mentioned, is rarely used (for example, the Assyrian *Ausi'* is no evidence of the pronunciation of the Hebrew "Hosea", as the Accadian syllabary could not represent *ô*, while the LXX's two transliterations of this name with *au* and *ô* are valid evidence but are not cited); and the whole work is made very difficult reading by the use of an esoteric jargon which will be largely unintelligible except to the specialist reader.

G.R.D.

JEAN, C. F.: *Grammaire hébraïque élémentaire*. 2nd Edition. 1945. (Letouzey et Ané, Paris. Fr. 120.)

This book is a student's grammar, well arranged and clearly set out. It contains all the usual tables and a good selection of syntactical examples to introduce the learner to the construction of sentences; and there is also a very brief chrestomathy, consisting of the first three chapters of Genesis with the necessary vocabulary. The Hebrew part is followed by a *précis* of Biblical Aramaic Grammar. Unfortunately, what ought to be a very good little book is marred by an exceptionally large number of misprints and some mistakes which can only be positive errors not of the printer but of the author, which will make it an unsafe guide for the beginner.

G.R.D.

LEFEVRE, J.: *Précis de grammaire hébraïque*. 1945. (Firmen-Didot, Paris. Fr. 200.)

This unpretentious work contains an outline of the accidence with a very sketchy account of the syntax of the Hebrew language. There are also a few brief exercises, Biblical sentences in which every word is parsed, inserted in a separate booklet. The book is only intended for beginners, and its lay-out is well adapted to its purpose; but it is unfortunately not free from misprints which can but lead the learner astray.

G.R.D.

- ODEBERG, H. : *The Aramaic Portions of Bereshit Rabba, with Grammar of Galilæan Aramaic*. 2 vols. 1939. (Gleerup, Lund. Kr. 12 and 8.)

The first volume contains the text in Hebrew script and in Roman letters on opposite pages, followed by brief notes and a few further extracts from Midrash and Targum in transliteration only. The second volume contains a Grammar based on the texts, including a study of the Syntax. The Grammar is written in English, and all the examples are given in transliteration only. The whole constitutes a very valuable addition to our literature on Aramaic Grammar, though it is a great pity that Hebrew type was not used in the second volume as well as in the first. The transliterations of the first volume could well have been spared in compensation.  
H.H.R.

- ORAHAM, A. J. : *Dictionary of the Stabilized and Enriched Assyrian Language and English*. 1943. (Assyrian Press of America, Chicago.)

This work, a dictionary of the Syriac dialect spoken by the Assyrians now settled on the River Chabur in North-East Syrian territory, is a labour of love on the part of the author and his wife, who are themselves Christians of Persian origin from a village near Lake Urmia. It contains some twenty-one thousand words printed in the Nestorian script, transliterated into European characters, and provided with English translations and paraphrases; and the actual printing is the joint labour of husband and wife. It is obviously intended for his compatriots living in the United States of America, which explains the often quite needless explanations of ordinary English words; for these will without doubt greatly enhance its usefulness to such readers. Whence he has drawn his vast Syriac or, as he sometimes calls it, "Assyriac" vocabulary and how much of it his readers will understand is a matter for speculation; for he says that three thousand words suffice for ordinary persons of Assyrian birth. In conclusion, this dictionary is not so much a scientific work as a compilation for native speakers of the language settling in the United States of America.

G.R.D.

- ZORELL, F. : *Lexicon Hebraicum et Aramaicum Veteris Testamenti*. Fasc. I—5. 1946. (Pontificio Istituto Biblico, Rome. £1. 10s. 0d.)

A welcome addition to philological literature. The order of words is not by roots but purely alphabetic, and the language is Latin throughout. Fr. Zorell has done much to bring our dictionaries up to date, but he has perhaps not cast his net wide enough in the vast and growing literature of the subject; and there are notable omissions not only on this score but also of actual words. The references to the sources whence he derives many of the new suggestions, too, are unfortunately scanty. A welcome feature is the insertion of the vocabulary of Ben Sirach; but one may regret the absence of that of the inscriptions. The book can, however, be safely and profitably put into the hands of all students of the Biblical text.  
G.R.D.

