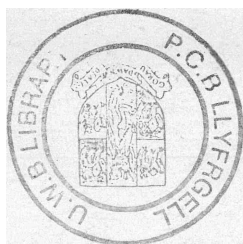


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The Society for Old Testament Study

BOOK LIST

1948



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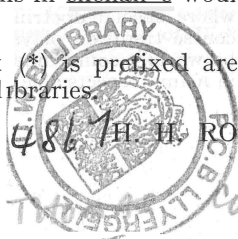
BOOK LIST, 1948



The Book List is prepared for the Society by the following Committee : Prof. G. W. Anderson, Mgr. J. M. T. Barton, Dr. David Daube, Professors G. R. Driver, A. R. Johnson, N. W. Porteous, O. S. Rankin, Miss B. K. Rattey, Rev. J. N. Schofield, Professors N. H. Snaith and H. H. Rowley (Editor). In addition, Canon H. Danby has kindly supplied some of the notices. The Editor has once more to acknowledge, with thanks, help received from continental scholars, and especially for notes on books which are not available in this country. On this occasion help has been given by Professors W. Baumgartner, O. Eissfeldt and Th. C. Vriezen. Every effort has been made to include notes on wartime publications not included in the 1946 and 1947 Book List, but some books have eluded the Editor and his correspondents, while there are doubtless some whose titles are unknown to him. It is hoped that the three post-war Book Lists will acquaint members reasonably fully with the work which has appeared in our field, and future issues will, with rare exceptions, contain notes only on quite recent books. There must, however, always be some time lag before foreign books are both known and secured in this country. In doubtful cases the Editor has erred on the side of the inclusion of books which are on the fringe of our field, or of secondary importance, as it seemed particularly desirable at a time when books cross frontiers so reluctantly to give the fullest knowledge of what has appeared. It is regretted that the rising cost of printing has necessitated some increase in the price of copies of the Book List beyond the one free copy issued to all members of the Society.

Prices of foreign books, where known, are given either in foreign currency or in the English equivalent actually charged. In some cases variations in exchange would affect the latter to-day.

Titles to which an asterisk (*) is prefixed are recommended for inclusion in school libraries.



THE ROWLEY COLLECTION

GENERAL

AMANN, E. (ed. by): *Dictionnaire de théologie catholique*. Tome XV, 1. (Tabaraud-Trincarella). 1946. (Letouzey & Ané, Paris. Price: £2 7s. 6d.)

The latest half-volume of this excellent work contains few articles of direct interest to an *Alttestamentler*. There is a short but valuable summary of essential information in the article "Talmud" by the veteran rabbinist, J. Bonsirven. "Testament (ancien et nouveau)" by the editor is mainly an index to other articles such as "Versions de la Sainte Ecriture" (not yet published), "Canon des livres saints" (t. ii, col. 1582-93), and "Marcion" (t. ix, col. 2012 ff). "Théodore de Mopsueste" contains sections on that writer's exegetical methods, scriptural Canon, and doctrine of original sin. It is to be regretted that the article "Théologie" (160 columns) is mainly concerned with the post-Augustinian centuries, presumably because the *Supplément* to the *Dictionnaire de la Bible* must eventually contain a full treatment of Biblical theology. "Thomas d'Aquin," in its scriptural section, the work of C. Spicq, has some interesting details on Aquinas's knowledge, usually quite rudimentary, of the Biblical languages. Apparently he had learnt the Hebrew alphabet, knew something of the metathesis of sibilants, and appreciated in some slight degree the use of the Hebrew tenses. But his etymologies, more often incorrect than exact, are all borrowed. "Tobie" by A. Clamer sets out clearly and unmistakably the objections to the book's historical character, but argues that they are not conclusive against a "noyau historique." The doctrinal content of the book receives full attention. Under "Trente (Concile de)" there is a brief reference to the fourth session (8th April, 1546: Denzinger-Umbert Enchiridion paragraphs 783-6) on the Canon of Scripture, and the position of the Latin Vulgate. J.M.T.B.

Bijbelsch Woordenboek. 1941-7. (Romen & Zonen, Roermond. Price: Fl. 18.90.)

The publication of this Bible Dictionary, produced by the co-operation of six Dutch and three Flemish Roman Catholic scholars, was begun during the war and not completed until times were more favourable. It is the first great scholarly work in the Biblical field to be issued by the Dutch Roman Catholics, and it testifies to the growing interest in Bible study amongst Roman Catholic theologians and laymen. In many respects it is an excellent work, clear, well-illustrated, and giving almost all that one could expect in such a work. The Bibliography is full, including work by non-Catholic authors, though there are some gaps. The articles are popularly written, in accordance with the character of the work, and they acquaint the reader with the divergent views on questions where special doctrinal points are not involved, though of course tradition plays its part. On the whole the work can be warmly commended as a well-informed, trustworthy, and in many respects able guide. Th.C.V.

BRAUN, F. M. : *Les Études Bibliques d'après l'Encyclique de S.S. Pie XII "Divino Afflante Spiritu."* 1946. (Librairie de l'Université, Fribourg, Suisse. Price : 6s. 6d.)

The rector of the University of Fribourg chose for his inaugural address on 15th November, 1946, a subject which gave room for a running commentary on some of the main lessons of the Encyclical *Divino Afflante Spiritu* of 30th September, 1943. The Pope was careful to insist upon the importance of Eastern languages, on the work of textual critics, on the collaboration of the laity in biblical studies, and on the creation of a solidly based biblical theology. On this last point the author draws attention to the Göttingen *Neue Testament Deutsch*, to Gerhard Kittel's *Theologisches Wörterbuch zum Neuen Testament*, to the Basle series of *Abhandlungen*, and to the Neuchâtel *Cahiers théologiques de l'actualité protestante*. The practical side of preparation for preaching the word of God is not forgotten. It may not be out of place to mention a work, here enthusiastically commended, that might otherwise be overlooked.—R. Sugranyes de Franch, *Études sur le droit palestinien à l'époque évangélique* (Fribourg, 1946). J.M.T.B

BRAUN, F. M. : *L'œuvre du Père Lagrange, étude et bibliographie.* 1943. (Editions de l'Imprimerie St. Paul, Fribourg en Suisse.)

- This is in no sense a definitive or complete life of the founder of the Dominican school of biblical studies and archaeology in Jerusalem. It is the personal tribute of a devoted disciple, a reminder of some characteristics of Lagrange's life and teaching, and, above all, a tolerably exhaustive bibliography of his writings. The task of cataloguing the 1786 items has not been easy owing to Lagrange's habit of frequently not signing his contributions to the *Revue Biblique* and other periodicals. Even so, as an incomplete record, this digest of one man's literary activity is truly amazing, when it is remembered that many of the entries are long reviews, running in some cases to twenty or thirty pages of the *Revue Biblique*, and that these were usually written in the evenings, when the more important hours for reading, lecturing and writing of books were over ! As M. Chaine has pointed out in his delightful contribution to *Mémorial Lagrange*, the great man was not accessible at all times, his mornings being guarded very strictly against interruptions. But he was far from being a solitary, enjoyed good company and his evening game of chess, and was an intensely lovable and sympathetic character. The bibliography, while in general remarkably accurate, has one amusing little slip under item 966, the well-known Oxford *Studies in the Synoptic Problem*, published in 1911 and reviewed by Lagrange in RB, XX, pp. 454-59. The editor was Dr. William Sanday, Lady Margaret Professor of Divinity, and this group of facts appears in the list (and index) simply as "Lady Margaret"! J.M.T.B.

BRING, A., FRIDRICHSEN, A., LINDROTH, HJ., LINTON, O., NYGREN, A., SJÖBERG, E.: *En bok om Bibeln*, 1947. (Gleerups, Lund.)

This book contains eleven essays by a group of Swedish exegetes and theologians dealing with the significance of the Bible and the relation between the Old and New Testaments in the light of recent critical work and from the point of view of the Lutheran renaissance in Sweden. Only one essay deals exclusively with the Old Testament, that of E. Sjöberg: 'The History of Israel's Religion and the Revelation of God in the Old Testament'—a sober and judicious survey. Recent developments in the study of the Bible and the modern attitude to it are ably summarized by O. Linton; and A. Fridrichsen contributes two stimulating papers on 'The Way of the Bible and the Way to the Bible,' and 'Jesus, John and Paul.' Hj. Lindroth and R. Bring represent the interests of the Church historian and the Luther specialist, respectively. A. Nygren's three essays deal with the problems of the relation between the Old and New Testaments, revelation and Scripture, and the critical and devotional uses of the Bible. The book has a quite remarkable unity of outlook, combining insistence on the necessity of a strictly historical study of the Bible with a conviction of its unity. The authors accept with gratitude many of the findings of 'liberal' scholarship though they depart from its theological position; and they are as firmly opposed to 'mystical' interpretation as they are to fundamentalism. All the essays are marked by sane scholarship, lucid argument, and balanced judgement. G.W.A.

(BROCH, O.): *Festskrift til Professor Olaf Broch på hans 80-Årsgad*, edited by C. S. Stang, E. Krag and A. Gallis. (Avhandlingar utgitt av det Norske Videnskaps-Akademi i Oslo, Hist.-Fil.Kl.) 1947. (Dybwad, Oslo. Price: Kr. 20.00.)

In this collection of linguistic, literary, historical and scientific essays there is but one of interest to the Semitic scholar. This is H. Birkeland's paper on 'The Syriac Phonematic Vowel Systems,' in which he compares the Nestorian and Jacobite vowel systems and tries to get behind them to proto-Aramaic and proto-Semitic. The author modestly confesses that he may have made mistakes, but is seeking a new method of approach to the problems. The paper is very technical, and the subject is one that would better be studied in a wider setting before conclusions about proto-Aramaic and proto-Semitic could be drawn. Moreover we must beware of assuming that a single vowel sign had only a single value for pronunciation. H.H.R.

BROOKS, B. A.: *A Classified Bibliography of the Writings of George Aaron Barton*. (Supplementary Studies, No. 4, of the Bulletin of the American Schools of Oriental Research.) 1947. (New Haven. Price: \$0.50.)

This is a useful list of the technical books and articles of the late G. A. Barton—with the exception of encyclopaedia articles—arranged in order of date and also according to their

subject matter. It should serve to rescue many of that well-known scholar's articles from neglect, and should prove useful to many research students and scholars. H.H.R.

COPPENS, J.: *Miscellanées Bibliques*, VII-X (Bulletin d'Histoire et d'Exégèse de l'Ancien Testament, No. 16). 1943. (Bijbelsch Seminarie, Louvain.)

Here are four brief studies dealing with (a) Psa. cx, 7, where Coppens reads *hhy l bdrk yst* and finds the sense 'The army stands ready in the way'; (b) Gen. iii, 22, which is held to yield the sense 'Behold Adam and whosoever will be born from him will have to experience good and ill'; (c) the location of Paradise, which is placed far in the east; and (d) the number of wonderful trees in the Garden of Eden, where the author rejects the view that the Hebrew for the tree of life is collective. Two of these studies are written in French and two in Flemish. H.H.R.

COPPENS, J.: *Miscellanées Bibliques* XI-XVII (Bulletin d'Histoire et d'Exégèse de l'Ancien Testament, No. 20). 1947. (Desclée de Brouwer, Bruges. Price: Fr. 10.)

Here are collected two studies adducing Ras Shamra evidence bearing on the interpretation of Psa. cx, 3, 6b (reading *rabbim* for *rabbāh*), Psa. lxxxii, 7, and Ex. vii, 19 (where the concluding words are referred to the sap of trees and springs of water); a note on Ex. xi, 1 (where *kallāh* is read for *kālāh*, and the sense 'as a bride is sent forth'—cf. *shillūhīm*—is obtained); a criticism of Dubarle's *Les sages d'Israël* (cf. Book List 1947, p. 26) in so far as it treats of the Paradise story; a criticism of some recent British exegetical tendencies, followed by a further warning against the dangers of the allegorical method; and finally a statement of sound canons of exegesis. H.H.R.

(EISSFELDT, O.): *Festschrift Otto Eissfeldt zum 60. Geburtstage 1. September, 1947, dargebracht von Freunden und Verehren*, ed. by J. Fück. 1947. (Niemeyer, Halle. Price: Rm. 24.00.)

The fourteen essays in this volume reflect in part the wide range of Professor Eissfeldt's interests and researches. A. Alt reviews the evidence for three sites between Baalbek and Palmyra (Barkusa, Nazala, and Danaba). F. Altheim describes and discusses an inscription found in Afghanistan shortly before the war, of which the script and, in part, the language are Aramaic. W. Baumgartner outlines the problems and material dealt with in the compilation of the Aramaic part of the forthcoming *Lexicon in Veteris Testamenti Libros*. A. Bentzen contributes 'Der Tod des Beters in den Psalmen'—a brief and pointed comment on the debate between Mowinkel and Widengren. C. Brockelman writes notes on Ugaritic and on Phoenician inscriptions. Topographical and historical questions arising out of Procksch's emendation of Zechariah ix, 1, are investigated in detail by K. Elliger. J. Friedrich discusses Greek and Latin influence in Phoenician and Punic inscriptions. Teachers of Hebrew will find much of interest in J. Fück's 'Gedanken zur Methodik des hebräischen Unterrichts.' M. Haller deals with the relation of act and speech

in magic and cult. A. R. Johnson contributes a careful study of the use of *panim* in the Old Testament. P. Kahle's article sums up with lucidity and vigour his views on the principles of Septuagint study. M. Noth argues for the secondary nature of two varying traditions of the site of the crossing of the Red Sea—Lake Sirbonis and the Gulf of Akaba. H. H. Rowley, discussing interpretations of Amos vii, 14f., maintains that the syntactical evidence is inconclusive and that on general grounds the rendering of R.V. is to be preferred. W. Rudolph contributes textcritical notes on Judges. The bibliography of Eissfeldt's works is compiled by R. Sellheim. G.W.A.

Hebrew Union College Annual, XX. 1947. (Cincinnati. Price : \$3.00.)

This volume is dedicated to Morgenstern, who contributes the first article, on Chanukkah. Its immediate antecedent is the Syrian Festival of Baal Shamem, culminating in the New Year's Day; hence the fire rites. But there is evidence of a festival of seven days, opening with a fast on the 24th of the 9th month, from at least Jeremiah to at least Ezra (Nehemiah ix, 1f., and x, 29-31, belong between Ezra x, 14 and 15, and 16a and b). The 24th became the 25th through a change in the reckoning of the day in the 4th or 3rd century. The relation between Chanukkah and the Asif-Festival and its successor, Sukkot, is investigated; also the nature of allied festivals such as the Moslem 'Ašūra Day and the Festivals of the Cross and St. Barbara. Syrian influences on the New Testament are suggested.—Taeubler gives an ingenious explanation of Cushan-Rishataim in Judges iii.—Patai uses African installation rites, adopted from the Near East, to throw light on the Bible. From what he says it would follow that the anointing of Saul by Samuel and his confirmation by oracle formed part of one procedure. He might have mentioned that the idea of death and re-birth of the king survived in Pal. Bikkurim 65c.—Landsberger shows that the Mal'ak was wingless, and so was the earliest Christian messenger of God. But the Old Testament knows winged beings between God and man, some with an otherwise human shape. Under Greek influence, this type becomes the winged angel in its later sense. The messenger angel first receives wings in Christian art, ca. 400, but even here there are Jewish adumbrations.—Sonne brilliantly argues that the Dura paintings follow a coherent plan. It rests on the triads Torah, Prophets, Hagiographa and Torah, priesthood, kingdom, the emphasis on the second being anti-Christian. On this basis, he is able to re-interpret the individual panels; e.g., the execution of Joab stands for the end of Rome. Of particular interest is the discovery of two cycles in each Register, Moses and Jacob in A, Aaron and Samuel in B, historical kingdoms and eschatological kingdom in C.—Guttman discusses the Talmudic attitude to miracles: their influence on law declined because of the Christian danger.—Werner's study on Hellenism and Judaism in early Christian music is fascinating. But is it quite impossible that I Cor. xiv, 34, was directed against Gnostic practices? There are other interesting contributions, outside the scope of this Book List. D.D.

*HOOKE, S. H. : *What is the Bible ?* 1948. (S.C.M. Press, London. Price : 2s. 6d.)

Much wisdom has been packed into this little book, which briefly reviews the character and contents of the Old and New Testaments, and shows how intimately they belong together and why. The record is first looked at as the deposit of experience and then in the concluding chapters as the vehicle of revelation given by divine inspiration through fallible human personalities. The difficult question of miracle is treated in the final chapter, where the Resurrection of Jesus is treated as an inner experience rather than an external fact, and in the light of this other Biblical miracles interpreted as born of the writers' imperfect knowledge of Nature. The prophets are perhaps over-assessed and Moses under-assessed. Yet as a whole the book is likely to be of the utmost help to bewildered and inquiring minds, and should be of particular use in schools—and much more widely. H.H.R.

VAN HOONACKER, A., and COPPENS, J. : *Miscellanées Bibliques*, III-VI. (Bulletin d'Histoire et d'Exégèse de l'Ancien Testament, No. 12). 1941. (Bijbelsch Seminarie, Louvain.)

The first of these four short studies is a posthumous publication of van Hoonacker's, defending the rendering of Am. vii, 14, by the present tense : 'I am not a prophet.' The remaining studies are all by Professor Coppens. Of these one deals with the pericope Ex. iv, 24-26, where the writer would attach the first verse to the preceding narrative and make it refer to the threat to Pharaoh, and not to Moses ; the second assails the view that work is regarded as cursed in Gen. iii, 19 ; while the last deals with the sin in the Garden of Eden, examining the views of van Oudenrijn on this subject, and offering his own. It deals briefly with the sin, the location of the Garden, the tree of life, the serpent, and Adam's rib, to some of which questions the author has returned more fully in later publications. H.H.R.

Kernmomenten der antieke beschaving en haar moderne beleving. 1947. ('Ex Oriente Lux.' Leiden.)

This book is No. 7 of the *memoires* of the Oriental Society 'Ex Oriente Lux' of Leiden, founded in 1933, and it contains an account of the work of the Society for the ten years to 1943 by A. A. Kampman. The remainder of the volume is a symposium on 'nuclear' periods in ancient near-eastern civilization. B. A. van Proosdij contributes an introduction on memory and imagination in the growth of ancient history, and a general article on the art of story telling in the ancient orient. A. de Buck writes an introduction to the Egyptian background of the 'Dialogue of the Man Weary of Life.' There are two articles on Israel : one by Th. C. Vriezen on the conquest of suffering, and the other by I. L. Seeligmann on the biblical, hellenistic, and talmudic phases in the growth of Jewish historical consciousness. A. A. Kampman also writes on Hittite fortifications ; F. M. Th. Böhl on the Gilgamesh epic in old Sumerian ; P. van der Meer on the Agade period ; J. H. Kramers on the message of Iran's magi for

east and west ; W. Van Os under the general title of Archaeological Interpretation writes on the doubling of figures in ancient oriental drawing ; and B. H. Stricker on the Reynst collection of Egyptian antiquities. The book is well illustrated.

J.N.S.

(LINDBLOM, J.) : *Svensk exegetisk årsbok XII* (Lindblom Festskrift), ed. by A. Fridrichsen. 1947. (Wretmans Boktryckeri A.-B., Uppsala. Price : Kr. 10.00.)

Most of the Old Testament contributions to this Festskrift deal with (a) Ueberlieferungsgeschichte or (b) divine kingship. (a) I. Engnell in an essay on prophecy and tradition replies to Mowinckel's criticism of his position. S. Mowinckel himself discusses 2 Sam. vii, from the standpoint of the history of tradition, attacking the attempts at analysis made by literary critics, and contending that the story is an aetiological legend (explaining why David did not build the Temple), which arose in circles connected with the Temple prophets. H. S. Nyberg, in substantial agreement with Pedersen (*Israel III-I V*) argues for the unity of Numbers xvi f. (b) A. Bentzen defends the view that there is a real connexion between the older concept of kingship and the later idea of the Son of Man. Bo Reicke expounds Mic. vii, as a liturgical text dealing with the suffering and restoration of the king, and so seeks to justify its use as a 'messianic' text. In opposition to the Uppsala school, A. Lauha of Helsingfors argues that there is a clear difference between the Old Testament conception of kingship and that prevalent in the ancient east, since in Israel kingship is historical, not mythical, in origin, and both kingship and kings are criticized.

Other subjects are also represented. C. M. Edsman demonstrates the continuity of typological exegesis in Sweden before and after the Reformation, and discusses recent work on the 'theological' interpretation of Scripture. G. Gerleman seeks to show that Ezk. xxxviii f. are dependent on the textual tradition represented by LXX and Sam. in Num. xxiv, 7. I. Hylander discusses faith-righteousness in the Old Testament. E. Sjöberg, in a careful exegetical study, supports the traditional interpretation of Isa. i, 18. There are also essays by Scandinavian scholars on New Testament subjects, and a bibliography of Lindblom's writings. All are written in Swedish, Danish, or Norwegian. There is also a supplement in German by Bultmann on exegetical problems in 2 Corinthians.

G.W.A.

(Löw, I.) : *Semitic Studies in Memory of Immanuel Löw*, edited by A. Scheiber. 1947. (Kertész Könyvnyomda Karcag, Budapest.) This large Memorial Volume, published by the Alexander Kohut Memorial Foundation, contains some fifty contributions, several appreciating the personality and work of Immanuel Löw, and the others ranging over a wide variety of subjects. Most of the essays are written in Hungarian or in Hebrew, but there are some in English, French and German. Of articles directly concerned with the Old Testament there are four. M. Bernáth writes in Hungarian on 'The conception of the "Great Beyond" in the Bible,' arguing that while the Old Testament is in general silent on the question of the

Future Life, since it is concerned with the nation rather than with the individual, Job xxxviii, 17, points to a belief in it; S. Löwinger writes in Hungarian on 'Nebuchadnezzar's Dream in the Book of Daniel,' suggesting that it represented a review of the Assyrian dynasty of Sargon (gold), Sennacherib (silver), Esarhaddon (bronze), Ashurbanipal (iron) and Shamash-shumukin (clay), and was concerned with the question as to whether Evil-Merodach or Neriglissar should be chosen to succeed Nebuchadnezzar; R. Patai writes in English on 'Biblical and Rabbinical Data to the "Culture Pattern",' adducing some Jewish traditions which, though late, he holds to be relevant to support the ideas of the 'Myth and Ritual' school, while denying that the Israelites identified the king with the god, or that there is evidence that the psalms to which appeal is made were ever used at Sukkoth; and T. H. Gaster offers 'Some Emendations in the Text of the Bible' in an essay in which more than a score of passages (more than half in the Psalms) are briefly considered. Several of the essays deal with post-Biblical Judaism, and the whole volume forms a worthy memorial to a distinguished scholar. H.H.R.

(NOTE: For abstracts of the articles by M. Bernáth and S. Löwinger, I am indebted to Mr. P. R. Weis. H.H.R.)

MOWINCKEL, S., and MESSEL, N.: *Det gamle testamente: det senere profeter*. 1944. (H. Aschehoug, Oslo.)

This is vol. III of a Norwegian translation of the Old Testament with introductions and concise commentaries. Vol. I (*Loven eller de fem Mosebøker*, by Michelet, Mowinckel and Messel) is dated 1929/30, and vol. II (*De tidligere profeter*, by Michelet and Mowinckel) 1935/6. The purpose of the work is to provide for a wider circle than that of Old Testament specialists a rendering into good modern Norwegian and a scholarly exposition, and to show the relevance and abiding value of the Old Testament from the Christian standpoint. The translation is well set out, the divisions and the analysis of the material clearly indicated, and the poetry is printed as such. Messel is responsible for the work on *Ezekiel*. The remainder of the volume is by Mowinckel. It is difficult briefly to appraise this comprehensive work of more than 800 pages. Of particular interest, however, is the general introduction, in which Mowinckel gives a vigorously written account of the history of the prophetic movement, the teaching of the classical prophets, the rise of apocalyptic, and (from the traditio-historical standpoint) the growth of the prophetic books. Of interest, too, are his remarks on the Christian interpretation of the Old Testament. In the commentaries which are models of brevity, the text is expounded without citation of opposing views. G.W.A.

MURPHY, R. T.: *Père Lagrange and the Scriptures*. 1946. (The Bruce Publishing Company, Milwaukee. Price: \$3.75.)

This book is, in great part, the translation of *L'œuvre exégétique et historique du R. P. Lagrange*, a symposium published in 1935 by Bloud and Gay. The work of the great Dominican is divided between five scholars, each a specialist in his own subject, of whom J. Chaine deals with the Old Testament

and Semitic studies in general, L. Venard with the New Testament and Christian origins, G. Bardy with the Hellenistic milieu, E. Magnin with the comparative history of religions, and G. Guittou with the influence of Père Lagrange. To these studies the translator has added a short memorial as an old pupil of St. Étienne, in which he pays tribute to Lagrange's versatility, and simple and childlike character. A characteristic photograph serves as frontispiece, and on the cover is a reproduction of the familiar, not altogether legible, signature.

J.M.T.B.

ROBERT, A. (ed, by) : *Supplément au Dictionnaire de la Bible* (formerly edited by the late L. Pirot) Fasc. XX (Inscriptions—Israël). 1947. (Letouzey & Ané, Paris. Price : 8s. 0d.)

This fascicle of about 250 columns of rather small type (which is apt to be wearying to the eyes after prolonged reading) contains some of the most valuable articles so far published in this supplement to the huge *Dictionnaire de la Bible* formerly edited by the late F. Vigouroux. The article "Inspiration et inerrance" by G. Courtaude, S.J., is a clear, if not very original, statement of the present position in the Catholic schools. "Interprétation (Histoire de l')" has very rightly been handed over to a group of experts. Jewish exegesis is handled by J. Bonsirven, S.J., patristic exegesis by G. Bardy, medieval exegesis in East and West by M. Jugie, A.A., and C. Spicq, O.P., respectively; the modern period, as regards the Old Testament, by A. Robert. In the last-named section a full column is justly reserved for the great name of Richard Simon, whose pioneer work is very fully discussed in the *Dictionnaire de théologie catholique*, t. XIV, 2, col. 2094—2118. "Isaïe (le livre de)" is the subject of a complete introduction by A. Feuillet, P.S.S. R. de Vaux, O.P., begins what promises to be an important study of "Israël (peuple d')" ; the present fascicle prints no more than a study of the pre-Mosaic period.

J.M.T.B.

WILLOUGHBY, H. R. : *The Study of the Bible To-day and To-morrow*. 1947. (The University of Chicago Press, Chicago. Price : \$6.00.)

A collection of twenty-four essays, sponsored by the Chicago Society for Biblical Research and dealing with a wide range of biblical subjects. The essays, many of which are by leading American scholars, are divided into two groups, those which present broad general surveys of certain areas of interest, and those which offer special studies of a number of outstanding questions. As one might expect, the essays vary in quality, but on the whole the level is high; and it is a special merit of the volume that attention has been given to intertestamental studies and current trends. All in all, therefore, it may be warmly welcomed as one which should be placed in the hands of every potential research student as both a challenge and a guide.

A.R.J.

ARCHAEOLOGY

ADAMS, J. McK. : *Ancient Records and the Bible*. 1946. (Broadman Press, Nashville.)

A useful readable survey of the archaeological evidences in their bearing on the historical narratives of the Old Testament

by the late professor of Biblical archaeology in the southern Baptist Theological Seminary, Louisville, Kentucky. Well illustrated and accurate, though with some misprints which should be corrected in another edition. The book suffers from an attempt to correlate too closely external archaeological finds with the Bible in an attempt to prove the integrity of the Biblical narratives, but it is not in any way obscurantist nor does it torture archaeology on a Procrustean bed. It can be confidently recommended as an introduction to the use of archaeology in Biblical study. J.N.S.

- *ALBRIGHT, W. F.: *Archaeology and the Religion of Israel*. 2nd edition, 1946. (Johns Hopkins Press, Baltimore. \$2.25.)

This edition has been photographically reproduced from the first (cf. Book List 1946, p.38), but a large number of changes have been made, though without disturbing the page numbers. About a hundred lines have been re-set and the chronology has been revised and additional dates given. H.H.R.

- Annual of the American Schools of Oriental Research*, vol. xxiv (1944-45). 1947. (New Haven.)

This volume is devoted to the 1011 seal impressions on the Nuzi tablets, discovered during the first season of excavations at Yaghlan Tepe, and now housed in the Oriental Institute at Chicago. The author, Dr. Edith Porada, groups the impressions under xxvii heads, describes them, and gives a good photographic representation of each. She then discusses the relation of the material to earlier glyptic groups, the iconography of the seal impressions, and the amount of Mitanni legacy in them. There is an index of the names of the seal-owners and four plates of line drawings, and the whole is produced in the excellent way that characterises all the publications of the American Schools of Oriental Research. J.N.S.

- BÖHL, F. M. TH.: *King Hammurabi of Babylon in the setting of his time*. 1946. (North Holland Publishing Company, Amsterdam. Price: Fl. 1.10.)

This small pamphlet of 28 pages gives an admirable summary of all that is known of Hammurabi, King of Babylon; for this purpose the author utilizes not only all the old material, including the nine new letters to the well-known governor of Larsa published in 1943, but also the correspondence found at Mâri on the middle Euphrates and now being published by Professor Dossin and the Abbé Jean. The date to which he tentatively assigns Hammurabi is 1704-1662 B.C., the latest yet suggested, while adding the warning that "for the present we shall have to be content with stating that the greater part of the reign of Hammurabi is to be placed after rather than before the year 1700." He also refuses to identify "Amraphel" with Hammurabi of Babylon but, following Gelb, prefers Hammurabi prince of Aleppo, while suggesting that the *r* may be an error for *t* in "Amraphel" and that the person meant is *Amût-pî-el* prince of Qatnah on the Orontes; in any case, Abram pursued "Amraphel" not eastwards but northwards (Gen. xiv, 15). This little work is full of interest both to the Assyriologist and to the Biblical scholar who ought by no means to miss it. G.R.D.

BONKAMP, B. : *Die Bibel im Lichte der Keilschriftforschung*. 1939. (Visarius, *Recklinghausen.)

A learned attempt, written from the Catholic standpoint, to demonstrate both the importance of all the cuneiform material (with translations of the most important texts) and, at the same time, the essential independence of the Bible. In part it offers more than the title leads one to expect, in particular the origin of the alphabet and Babylonian cuneiform. In part, however, it offers less in that it breaks off with the Persian period, and leaves the religious texts and myths almost untouched. There is detailed treatment of the Creation, the Flood, the Amarna Age and the royal inscriptions. The author is familiar up to a point with the original material and the relevant literature, but there is a certain lack of philological mastery and historical impartiality, e.g., in his treatment of Belshazzar and Darius the Mede. Further the book is badly arranged and difficult to take in at a glance. Accordingly it can be read with profit, on individual points, but even from its own standpoint it falls considerably short of its target. W.B.

BRUCE, F. F. : *The Hittites and the Old Testament*. 1947. (Tyndale Press, London. Price : 2s. 6d.)

The Tyndale lecture on the Old Testament for 1947, delivered by the Head of the Department of Biblical Studies at Sheffield University contains a useful review of the Biblical data about the Hittites, and of the history of the re-discovery of the Hittites through Egyptian monuments, Assyrian records, and excavations at Tell el Amarna and Boghaz-köy. There is a short, clearly-written history of the Hittite empire and the neo-Hittite kingdom of Syria based on these new facts. In the light of these discoveries the Biblical data are re-examined and an attempt is made to show reasons why Gen. xxii, need not be regarded as an anachronism, and for the possible identification of Tidal king of Nations (Gen. xiv), with the Hittite king Tudkhalia of c. 1770 B.C. There are three pages of notes and a bibliography. J.N.S.

CONTENAU, G. : *Manuel d'archéologie orientale*, vol. iv. 1947. (Picard, Paris. Price : £2 15s. 0d.)

This, the fourth volume of Professor Contenau's admirable account of Middle-Eastern archaeology, brings a work begun just twenty years ago fully up to date with ample accounts of all the work done and the objects recovered since the appearance of the last volume in 1931 ; the present volume, therefore, in no way covers again the ground of the preceding three volumes but is a supplement to them, taking up the story where they left it off. It is therefore continued on the same plan and scale as its predecessors, which facilitates reference to previous discussions of a subject. The text is carefully written ; it is mostly descriptive, containing few discussions of views and omitting little if anything of importance. Possibly the chief interest of the work for the ordinary reader is the wealth of illustrations, of which there are 974 in the previous volumes and 337 in the present volume, together with numerous maps. The work will be indispensable to all students of the Middle East and not least of Biblical scholars. G.R.D.

DALMAN, G. : *Arbeit und Sitte in Palästina. Band VII : Das Haus, Hühnerzucht, Taubenzucht, Bienenzucht.* 1942. (C. Bertelsmann, Gütersloh.)

The present volume has been seen through the press by L. Rost, who reports that about a third of the eighth and final volume, dealing with domestic life, music and singing, and birth, marriage and death, had already been written up by the author at the time of his death in 1941, and that there is every prospect that it can be completed and edited (no doubt by Rost himself) in keeping with its predecessors in the series. This particular volume needs neither detailed description nor special recommendation; it is sufficient to say that it is wholly in line with its forerunners, offering a most detailed account of the facts with accompanying illustrations, an equally thorough citation of relevant passages from the Bible, the Talmud, and other ancient literature such as that of Josephus, while only occasional notice is taken of the information yielded by excavations. O.E.

• DIRINGER, D. : *The Alphabet. A key to the history of mankind.* 1948. (Hutchinson, London. Price : £2 10s. 0d.)

Dr. Diringer is already well known to Orientalists and Biblical scholars for his two Italian works entitled *Le iscrizioni antichebraiche Palestinesi* (1934) and *L'alphabeto nella storia della civiltà* (1937), and this new English book will increase his already deservedly high reputation. It contains concise accounts, to all appearances, of all the scripts and alphabets in the world from the invention of writing to the present day; it includes some accounts of the Chinese script containing 44,449 symbols in the famous dictionary of K'ang-hsi (A.D. 1662-1722) as well as of that remarkable Indian script which is "often illegible except to the writer." Apart from these vagaries, due importance is given to the Semitic script in its various forms as the parent of most alphabets and to its Greek and Latin offshoots, whence alphabetic writing has been spread over the whole western world. A wealth of historical, often strange and curious, matter in 607 pages is lucidly set forth and the story made fascinating by 256 illustrations inset in the text. All students of civilization will wish and do well to possess themselves of a fascinating book. G.R.D.

DOSSIN, G., and JEAN, C. F. : *Archives Royales de Mari, I-II.* (Textes cunéiformes du Louvre XXII-XXIII) 1941, 1946. (Geuthner, Paris.)

In these two volumes Prof. Dossin and the Abbé Jean commence the publication of the archives recovered by the French at Mâri on the middle Euphrates, and they here present copies of 280 of the 5,000 letters found in this vast collection of *plusieurs milliers de tablettes* (said to be 20,000) covering a period of fifty-eight years, found at that place. This collection contains the correspondence between Hammurabi, King of Babylon, and Zimrilin, King of Mâri, once his ally and then his enemy; and the letters so far published are certainly concerned with the encroachments of the

Subaraeans on one side and of Rīm-Sin, King of Larsa, on the other side. They are of the greatest importance not only historically but also linguistically, and their 'Western' dialect of the Babylonian language is of great interest to Hebraists; for example *dauidum*, which is used as a title meaning 'chieftain' or 'the like,' throws light on the meaning of 'David,' although this word occurs only as a proper name in the Old Testament. May it not also mean 'chieftain' on the Moabite Stone? The copies of the cuneiform text are exemplary, as one expects from the practised hands of the two editors; but those who cannot read the cuneiform script will be glad that transliterated texts and translations may be expected to follow each volume in due course. G.R.D.

- EBELING, E.: *Die siebente Tafel des akkadischen Weltschöpfunghiedes Enuma Elisch*. (Mitteilungen der Altorientalischen Gesellschaft, XII, 4.) 1939. (Harrassowitz, Leipzig.)

On the basis of a fragment, which was discovered during the excavations at Assur, and fills a great gap in the hitherto extant text, Ebeling is able to present the whole tablet in transcription and translation. Nevertheless it is important to compare the treatment of this section by W. von Soden in *Die Zeitschrift für Assyriologie*, 47 (1942), pp. 8ff. W.B.

- GORDON, C. H. E.: *Ugaritic Handbook*. 1947. (Pontificium Institutum Biblicum, Rome.)

This new 'Ugaritic Handbook' expands the author's 'Ugaritic Grammar' (Rome, 1940) into three parts: I. 'Revised Grammar, Paradigms'; II. 'Texts in Transliteration'; III. 'Comprehensive Glossary'; and will be found indispensable for Ugaritic studies. The first part follows the line of the original work but is considerably enlarged and improved by the addition not only of matter from new texts but also of welcome paradigms. The second part is entirely fresh and will be most welcome to scholars who cannot read the cuneiform text; for it gives a transliterated text of the whole collection. Thus the Hebraist may be tempted to apply his general knowledge of the Semitic languages to them and to see what he can make of them; at any rate he will discover many startling echoes of the Old Testament which will explain themselves, even though he may not be able to translate very much in detail. The last volume contains an enlarged vocabulary, apparently complete up to date. In the present state of Ugaritic studies, when so much is uncertain, no scholar will agree with the author on every point, and many will regret the omission of 'aleph in the transliteration, but all will be grateful to him for providing them with so much help in this most difficult field of study. G.R.D.

- ILJIN, M.: *Schwarz auf Weiss. Die Entstehung der Schrift*. 1945. (Steinberg, Zürich, Price: 9s. 0d.)

This little book of 170 pages contains a clear but compact account of the developments of writing and the book, from the earliest or most primitive methods of sending a message, through the various systems of pictography down to the modern alphabet, and of the means of writing from tablets and scrolls down to the printed book. The account is generally

trustworthy ; but it is surely a lapse to ascribe the decipherment of the hieroglyphic and cuneiform scripts respectively to Champollion and Grotefend, entirely passing over Young, Rawlinson and Hincks. The story is lightly if imaginatively told and is illustrated by a number of black and white sketches which, though at times somewhat fanciful, generally illuminate the point which they are intended to elucidate. G.R.D.

McCOWN, C. C. : *Tell En-Nasbeh*. 2 vols. 1947. (Palestine Institute of Pacific School of Religion, Berkeley ; A.S.O.R., New Haven. Price : £4 15s. 0d.)

Two very important volumes containing the results of the excavations by Frederic Badé between 1926 and 1935. Professor McCown is assisted by Mr. Wampler, who is responsible for the second volume devoted to the pottery, Dr. von Bothmer, Professor Muilenberg and others. Volume I contains a discussion of the identification of the site, chronological problems and data, and materials of cultural significance. The work suffers irreparably from the death of Badé in 1936, and it is difficult to avoid a suspicion that the methods of either the digging or of the recording might have been improved so that the editor, who admittedly 'gave little attention to Tell en Nasbeh,' should not have had to be dependent on innumerable entries in Badé's diaries, which would have meant volumes to his capacious retentive memory but merely suggested to others questions which could not be answered. The method of presentation has resulted in considerable repetition and some lack of co-ordination. The volumes are essential to students of Palestinian archaeology, and though one cannot help feeling disappointed that Badé himself was not able to produce the books, the writers are to be congratulated on their achievement under such severe handicaps ; the volumes are well produced, amply documented, and excellently illustrated. J.N.S.

VAN DER MEER, P. : *The Ancient Chronology of Western Asia and Egypt*. 1947. (Brill, Leiden.)

This work, the second volume of a new publication entitled *Documenta et Monumenta Orientis Antiqui*, contains a careful and detailed examination of the inter-relation of the archaeology of the ancient 'Middle East,' including useful synchronistic tables of the cultures and civilizations of this part of the world, the first for pre-historic and protohistoric periods, the second for 2236-1425 B.C., the third for 1425-700 B.C., and the fourth for 700-568 B.C. These are of the greatest use to scholars who may find themselves uncertain about the relation of one culture to another in a different part of the Eastern world. The most interesting point perhaps for the Biblical student is that the author assigns the reign of Hammurabi, the sixth king of the first dynasty of Babylon, to 1711-1660 B.C., the latest date as yet proposed for him ; whether this will be ultimately accepted is another question. G.R.D.

- *MOORHOUSE, A. L. : *Writing and the Alphabet*. 1946. (Cobbett Press, London. Price : 7s. 6d.)

This little work gives a brief account of the invention of writing and of various systems of writing in six chapters, the first three devoted to its form and the last three to its use ; and it includes six figures in the text and nine plates. The story is concisely but lucidly told and the illustrations are well chosen both for their intrinsic interest and for the illustration of the text, but they are unfortunately not all very well reproduced. The matter is entirely gathered at second hand, but the author has selected it sensibly and has used it with care and discretion.

G.R.D.

- VON OPPENHEIM, M. : *Tell Halaf. 1 : Die Prähistorischen Funde*, edit. by H. Schmidt. 1942. (deGruyter, Berlin).

This sumptuous production with its many coloured plates is the first of the five volumes which were planned to cover Oppenheim's important excavations at Tell Halaf. It is devoted to the prehistoric finds, and was edited by the Berlin archaeologist Hubert Schmidt, who died in 1933. Oppenheim, who died in 1946, has himself contributed both a foreword and an introduction which serves as a general introduction to the whole work. It is greatly to be hoped that it may prove possible to carry through to completion the important publication which has begun so promisingly with the present volume.

O.E.

HISTORY

- BRIEM, E. : *Kampen om Palestina genom 5,000 år*. 1943. (Natur och Kultur, Stockholm. Price : Kr. 7.00.)

This is a survey, by the late Professor of the history of religion at Lund, of the history of Palestine from the earliest times till A.D. 1939, ending with a discussion of contemporary political problems. The treatment is clear and interesting and the author has made use both of selections from primary historical sources and of some excellent photographs to illustrate his account. The book is intended for the general reader rather than the specialist.

G.W.A.

- CHEMINANT, L. : *Le royaume d'Israël*. (Témoins de Dieu, No. 9.) 1947. (Les Editions du Cerf, Paris ; Blackfriars Publications, Oxford. Price : 4s. 0d.)

Here we have a brief survey of the story of the northern kingdom from the Disruption to the Fall of Samaria, viewed as itself a witness of God, with special reference to the prophets, who were the personal witnesses of God. Critical questions are left undiscussed, but the author declares himself in favour of the view that the story of Hosea's matrimonial experiences rests on visions, and not on actual fact.

H.H.R.

- VAN DEURSEN, A. : *Palestina, het land van de Bijbel*. 1946. (Bosch en Keuning, Baarn.)

A Dutch teacher of Geography, who has occupied himself much with Palestine, here gives a short popular survey of the land from a geographical, geological, climatic and archaeological point of view. The book is written in a somewhat too devotional style, but nevertheless it offers trustworthy guidance to the interested reader.

Th.C.V.

DRIOTON, E., and VANDIER, J.: *Les peuples de l'Orient Méditerranéen. II. L'Égypte.* 1946. (Presses Universitaires de France, Paris. Price : 14s. 6d.)

This astonishingly cheap volume of over 700 pages is a re-issue of the work first published in 1938, with an appendix bringing up to date the work of Vandier. It has a brief survey of the religion of Egypt and an annotated and well documented review of its history, administration and culture from the earliest times to Alexander the Great. A full Bibliography stands at the beginning of the volume. For the background of Egyptian history which the Old Testament scholar must have it is of the highest value, and while its range means that no question can be studied in detail, it refers the reader to the more special discussions of all important questions.

H.H.R.

DUFFY, W.: *The Tribal-historical Theory on the Origin of the Hebrew People.* 1944. (Catholic University Press, Washington. English Price : 8s. 6d.)

This is a dissertation of 125 pages, submitted and accepted for a degree of Doctor of Theology. It is a reassertion of the traditional view that the accounts of the patriarchs in Genesis are to be interpreted literally.

N.H.S.

FLIGHT, J. W., and FAHS, S. L.: *Moses.* 1947. (Beacon Press, Boston. \$1.00.)

An interesting attempt by a well known Old Testament scholar to rewrite a Bible story in an authentic and informative way to appeal to children, and for the use of teachers. Twelve short simply written chapters tell the story in the writer's own words, and after each chapter the Bible passage on which the chapter is based is given from the American Revised Standard Edition of the Bible. There are attractive illustrations, and a small boy I know read it through at a sitting, fascinated. There is need for many more such books.

J.N.S.

HELLING, F.: *Die Frühgeschichte des jüdischen Volkes.* 1947. (Vittorio Klostermann, Frankfurt am Main.)

This book is a polemic against the history of the religion of Israel as conceived by the critical historical school, i.e., against the current modern O.T. criticism. Helling believes that the Pentateuch is a literary unit belonging to the Mosaic period, receiving a certain working-over in later times. Without himself accepting the view that the Pentateuch manifests itself to be composed of various sources, he uses this theory against the moderns to show that these 'sources' all agree in the description of Israel's early history. The author casts his darts particularly against the "dogma of primitiveness" which characterizes the views, e.g., of Gunkel and Gressmann in regard to the pre-Mosaic period. There was no difference in patriarchal times in the economy and conditions of the Hebrews and the Canaanites except that the former were strangers and sojourners. The Israelites according to Helling came to Egypt in the time of the friendly Hyksos who were driven out c.1580. Thutmose III was the most oppressive of the Pharaohs. The inscriptions at Serabit, as translated

and explained by Hubert Grimme are used to describe the religion of Israel in the form it had before Moses appeared as reformer. The book is a most interesting study and the bibliography upon which it draws is a valuable feature.

O.S.R.

HOLLEAUX, M. : *Études d'épigraphie et d'histoire grecques*. Vol. III : *Lagides et Séleucides*. 1942. (Boccard, Paris.)

This volume consists of a number of collected articles by Holleaux, published in various Journals over many years. The essays of most interest to the Biblical student are those dealing with the death of Antiochus Epiphanes, the date of the first expedition of Antiochus Magnus into Coele-Syria, the chronology of the fifth Syrian war, and the interpretation of the passage of Josephus dealing with the tax farming of the Tobiad Joseph. Holleaux contests the views that the Jewish account of the death of Antiochus IV was a fictitious doublet of that of Antiochus III; dates the first expedition of Antiochus III in 222 B.C. (not 221, as Oesterley); dates the battle of Paneion 200 B.C. (not 198 as Oesterley); and disputes the view that the taxes of Palestine were divided between the Seleucids and Ptolemies, but argues that they were divided between the Ptolemaic king and queen. Much acute learning has gone into all the studies, and while none of the essays is new (some being more than fifty years old), it is good to have them rescued from their burial in the pages of journals.

H.H.R.

LEEUEWENBURG, L. G. : *Echnaton*. 1946. (N.V. Servire, The Hague. Price : Fl. 2.90.)

Dr. Leeuwenburg of Leiden, in the series *Cultuurhistorische Monografieën*, has contributed a fresh discussion of Echnaton, the Aton religious reform usually attributed to him, and various problems raised by the Tell el Amarna letters. After stating the traditional view he discusses the evidence (cf. A. Erman, *Die Religion der Ägypter*, Berlin, 1934) for attributing the beginnings of the new religious teaching to Amenophis III, the father of Echnaton. The book is illustrated with reproductions not easily available, but it contains no notes and few references; the author states that it is a forerunner of a larger, annotated, and more adequate treatment of the subject.

J.N.S.

SEELE, K. C. : *The Coregency of Ramses II with Seti I and the Date of the Great Hypostyle Hall at Karnak* (Studies in Ancient Oriental Civilisation, No. 19). 1940. (University of Chicago Press.)

A careful study of the raised and incised reliefs in the great Hypostyle Hall, Karnak, the Nubian temple at Beit el-Wali, the temple at Qurnah, and the temples at Abydos, is used to substantiate the claim made by Ramses II—disbelieved by Breasted and others—that during his father's life he was appointed co-regent. In the dedicatory inscription at Abydos Ramses quoted his father as saying : ' Crown him as king, that I may see his beauty while I live with him.' The change in the official premen used by Ramses, the content and the form of his reliefs, appear to support the truth of this statement. The second pylon at Karnak, the vestibule to the great

hall, was apparently built by Harmhab ; the plan was changed by Ramses I to convert the open court between the second and third pylons into a covered hall with a roof supported by one hundred and thirty-four columns ; the interior decorations were continued by Seti I and completed by his son Ramses II. The book is clearly written, well produced and illustrated.

J.N.S.

TCHERIKOVER, A. : *The Jews in Egypt in the Hellenistic-Roman age, in the light of the papyri*. 1945. (Hebrew University Press Association, Jerusalem.) (In Hebrew.)

The Hebrew University's lecturer in ancient Greek and Roman history here attempts a systematic survey of the scattered details and hints in the papyri referring to Jews. The task is not straightforward since references to Jews are not always explicit and proper names are not in themselves proof of their bearers' Jewishness or non-Jewishness. The high lights in such a study are inevitably the Letter of Claudius on Jewish affairs, and the Acts of the Alexandrian Martyrs and the minutes of the trial of Isidorus and Lampon. But Dr. Tcherikover is also at pains to assemble more humdrum material throwing light on the social and economic conditions of the Egyptian Jews, the history of their settlement in Egypt, their geographical distribution, their occupations (military service is more in evidence than mercantile pursuits), their legal and civic status in Hellenistic and in Roman times, special Jewish taxation, and the rise of anti-semitism among their Greek neighbours ; while a study of the names adopted by the Jews provides a possible index of the degree of their attempts at assimilation.

H.D.

WRIGHT, J. S. : *The Date of Ezra's Coming to Jerusalem*. 1947. (Tyndale Press, London. Price : 2s. 6d.)

In this Tyndale Lecture for 1946 the author examines the grounds on which a number of recent writers have reversed the traditional order of Ezra and Nehemiah, and defends the view that Ezra preceded Nehemiah in the reign of Artaxerxes I. Despite its necessarily brief limits it presents arguments which call for serious consideration.

H.H.R.

TEXT AND VERSIONS

AP-THOMAS, D. R. : *A Primer of Old Testament Text Criticism*. 1947. (Epworth Press, London. Price : 3s. 0d.)

This is an invaluable summary of information on the materials for textual criticism and the types of error that have arisen in the text, suitable to be placed in the hands of all students of Hebrew when they first begin to read continuous texts. Students of the New Testament have long had access to such primers, and we have needed such a compendium for the Old Testament, and all teachers of Hebrew will be in Mr. Ap-Thomas's debt for saving much valuable class time by this brief introduction to the principal versions and their use. The author has wisely resisted the temptation to overload his primer, or to enter into discussion on disputed questions. There is a brief chapter on the Canon, which might with advantage be somewhat expanded in a subsequent edition, to yield a primer on Text and Canon.

H.H.R.

BEA, A. : *Il Nuovo Salterio Latino*. 2nd ed. 1946. (Pontificio Istituto Biblico, Rome.)

(Also in French) *Le Nouveau Psautier Latin*. 1947. (Desclée, de Brouwer, Paris. Price : 54 francs.)

The French adaptation of this work by the rector of the Biblical Institute in Rome has some small improvements in respect of the second Italian edition, and those who are not at home in Italian will lose nothing by consulting the French. As the publishers claim, the book is not intended to justify, in the strict sense, the decision to make a new Latin rendering of the Psalter. Its aim is to show that the members of the pontifical commission for the new version appreciated the difficulties of their task, took all possible care in their work of translation, and were guided by definite, well-recognized principles in carrying out their duties. The desire for a new version had been freely expressed by many competent authorities, who fully recognized the unsatisfactoriness of the Vulgate Psalter, but not all the suggestions offered could ultimately be adopted, the more so as they were not always mutually consistent. So, for reasons stated in this booklet, a mere revision of the Vulgate text was judged to be insufficient, nor would any mere reprint of St. Jerome's long-antiquated *Psalterium iuxta Hebraeos* have been useful or adequate. Many examples are given to illustrate the exact scope of the rendering, the chief fault of which appears to be the translators' frequent lack of appreciation of the "run" of a sentence. The final chapter prints some letters from those who have welcomed the version.

J.M.T.B.

CHURGIN, P. : *The Targum to the Hagiographa*. 1945. (Horeb, New York, Price : 18s. 0d.)

This work contains a detailed examination of the Targumim of those books of the Hagiographa which are provided with them, after a brief introduction on the general question of their origin and date. The conclusion reached is that these Targumim are not a single unified work, but represent various revisions or recensions, none thorough-going and all patch-work, and that no precise date can be assigned to them; for apart from having grown up gradually, though there was talk of a Targum to the Hagiographa in the Tannaitic period, no citations from it are found even in the Talmud and hardly any in the Midrashim, and its use cannot be definitely proved before the time of the Spanish and French exegetes (for example, Rashi). The arguments are not very clearly presented and are further obscured by being unfortunately presented in modern Hebrew which few non-Jewish scholars read with any ease.

G.R.D.

KAHLE, P. E. : *The Cairo Geniza*. (The Schweich Lectures for 1941.) 1947. (Geoffrey Cumberlege, London. Price : 12s. 6d.)

In these Lectures the author sums up the work of a life-time on the Massoretic tradition. The first Lecture is introductory, giving a general account of the Geniza, and the early visitors to it and the principal works recovered from it, with especial attention to the Zadokite Fragment, a document relating

to the Khazars, and Jewish liturgical poetry. The second Lecture discusses the Massoretic texts; it establishes the priority of Ben Asher's over Ben Naphtali's recension and traces back the vocalization behind that of the Massoretes, who are shown to owe the conception of vocalization to the professional readers of the Coran and Arabic scholars. The third Lecture deals with the main ancient versions of the Old Testament, showing that our LXX is a Christian recension based on Jewish Greek 'Targums' and that the Peshittâ was made for the Jewish community in Adiabene in the first century A.D. The importance of this work, its wealth of material and its originality and freshness of outlook, cannot be overrated, and it will be indispensable to all students of the Old Testament whom it ought to stimulate to fresh researches on their own account into the fascinating fields of study which it opens up to them.

G.R.D.

KASOWSKI, C. J. : *Otzar Ha-Targum* (A Concordance to the Targum of Onkelos). 1940. (Mosad Ha-Rab Kook, Jerusalem.)

The author of two concordances (Mishnah 1927, Tosefta 1933) has produced a third, equally indispensable. The major part is devoted to the ordinary words. All passages where a word occurs are listed, wherever possible the Hebrew for which it stands is prefixed, and in most cases not only the form of the word itself but also its closest context are quoted. Another section exhibits the names of persons; another the names of God and the words *godhom* and *memar*; another pronouns, particles and numerals; and yet another gives every form of every word occurring in the Hebrew Pentateuch and its rendering in Onkelos. There are prefaces by J. L. Fishman and Isaac Epstein.

The work follows Berliner's edition of Onkelos (1884) made on the basis of the Editio Sabioneta 1557. A scholar interested in variants will not find them in this concordance—but had they been included it would no doubt have become too bulky. P.410, last quotation, read Dt. xxxii, 11 instead of Gn. xxxii, 11.

D.D.

LISOWSKY, G. : *Die Transkription der hebräischen Eigennamen des Pentateuch in der Septuaginta*. 1940. (Dissertation, Basel.)

Presents a list in alphabetic order of all the proper names in the Pentateuch together with their Greek renderings, and, by choosing about eighty names which are etymologically clear or are guaranteed by their frequent appearance, secures a basis for examining their reproduction in B and the variants, which is then extended to the remaining names. Despite its limitation to the Pentateuch, the exclusion of materials from Hexaplaric and non-Biblical sources, and the lack of a philological treatment, which is reserved for later development, this is a useful piece of work, thanks to the neatness of its method and the careful way in which it has been carried through.

W.B.

MCCLELLAN, W. H., S. J., and others: *The Psalms. A Prayer Book. Also the Canticles of the Roman Breviary.* 1945. (Benziger Brothers, New York. Price: \$3.85.)

KNOX, R. A.: *The Book of Psalms and the Canticles used in the Divine Office.* 1947. (Burns, Oates and Washbourne, London. Price: 12s. 6d.)

Each of these editions of the Psalter is an attempt to popularize in an English version the new Latin rendering produced by the Pontifical Biblical Institute. The American work is the larger of the two, being printed in bold clear type and containing a "preface, explanatory introductions, verse summaries, reflections and topical guides," in addition to the Latin text and its English translation. There are, however, no footnotes properly so called, whereas the Knox version has a fair number of rubricated notes, which are for the most part translations of the old (unrevised) Vulgate text! Neither of these versions is at all satisfactory, though the American book is more to be commended as an attempt, often unscholarly and unsuccessful; at a literal translation of the Latin. Knox's version, on the other hand, is more in the nature of an extremely free paraphrase, in which there is every sort of change in the phraseology of the original, and, at times, a reversion to an older and less perfect reading. So, in the Song of Moses in Ex. xv, 1-19, the first verse is correctly rendered by the Jesuit revisers: " equum et currum dejecit in mare," which does not prevent Knox from following the Vulgate with "horse and rider hurled into the sea." A detailed appreciation of these books is to be found in the *Catholic Biblical Quarterly*, for July, 1946 (D. J. Unger, O.F.M. Cap.) and January, 1948 (M. J. Gruenthäner, S.J.) J.M.T.B.

STEGMÜLLER, O.: *Berliner Septuagintafragmente.* (Berliner Klassikertexte aus den Staatlichen Museen zu Berlin, Heft VIII) 1939. (Weidmannsche Verlagsbuchhandlung, Berlin.)

The fragments of the Septuagint belonging to the Berlin Museums, which have already been used in part for editions of the LXX (i.e., from private copies) are here presented in a volume edited with care and thoroughness and containing four plates. The editor's conclusions are summed up at the end under the headings of writing material, format, use of page, size of volume, script, abbreviations, orthography and language, material for the textual critic, together with a list of such names and special words as occur in the fragments and a survey of their distinctive features and range. Altogether a very valuable and useful piece of work. O.E.

ZIEGLER, J.: *Die jüngeren griechischen Übersetzungen als Vorlagen der Vulgata in den Prophetischen Schriften.* 1943-44. (Beilage zum Personal-und Vorlesungs-Verzeichnis der Staatl. Akademie zu Braunsberg [Ostprr.].)

It has been recognized, of course, that Jerome consulted the Greek translations of Aquila, Symmachus and Theodotion in making his Latin translation of the Old Testament; but in this work Ziegler examines the problem more closely, and sums up his careful investigation as follows: "The many instances which have been advanced at any rate show clearly

how very much Jerome was indebted in his Vulgate to the later translators, particularly Aquila and Symmachus. The introduction into the Vulgate of the Greek renderings of 'The Three' brings these men closer to us, and at the same time challenges us to investigate and deal carefully with the rest of their readings, so that we may get to know the Vulgate more intimately from this side also. We shall constantly be coming across Aquila, Symmachus and Theodotion here, and we shall recognize and greet them as old acquaintances, although they are clothed in Latin dress.' O.E.

ZIEGLER, J.: *Textkritische Notizen zu den jüngeren griechischen Übersetzungen des Buches Isaias*. (Vandenhoeck & Ruprecht, Göttingen.)

The editor of Vol. xiv (Isaias) of the Göttingen edition of the Septuagint here presents the fruits of his close study of the book of Isaiah, justifying the readings from Aquila, Theodotion and Symmachus which were admitted into his edition, and examining more closely a number of difficult passages. His study thus forms a valuable supplement to his edition of the text. O.E.

ZIEGLER, J.: *Beiträge zum griechischen Dodekapheton*. 1943. (Vandenhoeck & Ruprecht, Göttingen. Price: RM. 4.00.)

This brief pamphlet of 67 pages contains concise textual notes on the later Greek versions of the Twelve Prophets, or "inner-Greek" and "inner-Latin" corruptions, and on the Biblical text of Cyril of Alexandria. The author examines minutely and seeks to explain every divergence between the versions and each variant reading in the individual versions and collects Cyril's quotations at the end. The work will not convey much to the ordinary student of the Old Testament, but will have considerable value for the specialist in the texts of the various versions. G.R.D.

EXEGESIS

AALDERS, G. CH.: *Het Boek Esther* (Korte Verklaring der Heilige Schrift). 1947. (Kok, Kampen.)

One of the volumes of the popular commentary of the Dutch Gereformeerden, by one of the professors of the Free University in Amsterdam. The introduction and interpretation are of a highly apologetic character. For Professor Aalders only two textual problems remain in the book of Esther, viz., i, 22 and ii, 19. All other questions, historical, ethical and religious, are solved. The book of Esther is not for him a typical Jewish-nationalistic writing, but given by the divine Author of Holy Scripture, who pictures 'a mighty episode of the tremendous struggle between the serpent and the seed of woman, and shows how the seed of woman conquers Satan triumphantly.' 'If the attack had been successful the promise of the conquering seed of woman that was to be born from Abraham would not have been fulfilled.' The historical problem, that Mordecai lived under Xerxes, while belonging to the exiles of 597 B.C., does not exist for Professor Aalders, as he does not relate the subordinate clause in ii, 6 to Mordecai, but to his great-grandfather Kish. The date of the book is held to be not later than the middle of the 4th century B.C. Th.C.V.

BÖHL, F. M. TH. : *Psalmen II* (Tekst en Uitleg). 1947. (Wolters, Groningen. Price : Fl. 3.95).

In this volume Professor Böhl continues his work (see Book List 1947, p.18) and gives his commentary on Ps. xlii-lxxxix. Much attention is given to a beautiful translation, which conveys a real impression of Hebrew poetry. Sometimes this involves a free translation, for which on the whole he offers justification. His interpretation stresses the cultic element in the Psalter, but not so strongly as in the first volume. The enthronement festival (xlvii) is more or less accepted as a fact. Böhl also points to the messianic character of some psalms (e.g., Ps. lxxii; Ps. xlv, is entitled a Messianic Wedding Song). Most psalms are dated in the pre-exilic period, and frequently in the early monarchy. The religious character of the poems is emphasized, and the hope of a future life is found in Ps. xlix and lxiii. Despite some hesitation on special points of translation and exegesis, this work may be regarded as an enrichment of Dutch literature because of the beauty of its rendering and its thorough treatment.

Th.C.V.

DE BOER, P. A. H. : *Genesis II en III : het verhaal van den hof in Eden*. 1941. (Brill, Leiden.)

This is an original study of the Paradise story, arguing that the word *tree* is collective, and that we should render *the trees of life*, while ii, 17, does not imply that death is the penalty for man's disobedience in the sense that but for his disobedience he would have been immortal, but that a *penal* death will be his lot. De Boer, however, argues that instead of a penal death man was given penal toil. He ascribes the whole narrative to E rather than to J, and holds the introduction of the name Yahweh to be secondary.

H.H.R.

CAZELLES, H. : *Études sur le Code de l'Alliance*. 1946. (Letouzey et Ané, Paris.)

This is a very important and thoroughgoing study of the Book of the Covenant. The Introduction gives a full survey of all the modern views of the date and origin of the Code, and this is followed by a translation of the text, with textual notes and a very detailed commentary, in which abundant use is made of the material from Ras Shamra and other recent archaeological finds. Following this there is a careful discussion of the forms of the provisions of the Code, of the social background it implies, and of the date and provenance favoured by the author. He finds that it reveals the transition to a settled state, and assigns it to the period of the settlement of the trans-Jordanic tribes in the age of Moses. No student of the Code should miss this study. Written by a lawyer, it shows also the widest acquaintance with all the literature of the subject, as well as a full knowledge of the relevant ancient languages. The Code can rarely have been studied by a better equipped scholar.

H.H.R.

CEUPPENS, F. : *Le Miracle de Josué*. 1944. (Liège. Price : 1s. 6d.)

A lecture published in the Etudes Religieuses series of *La Pensée Catholique*. The author discusses the miracles of Jos. x, 9-14, in the light of Ecclus. xlvii, Josephus, Ant. Jud. V, i, 17, and scientific hypotheses. He reviews the various ways in which Catholic writers have attempted to explain this early poetic statement of 'relativity' and decides in favour of the belief that the passage faithfully records a historic fall of meteorites followed by a particularly clear night.

J.N.S.

CLAMER, A. (ed. by) : *La Sainte Bible, texte latin et traduction française avec un commentaire exégétique et théologique*. II. *Lévitique, Nombres, Deutéronome*, by A. Clamer, 1946 ; VI. *Les livres sapientiaux*, by H. Renard, D. Buzy, J. Weber, and C. Spicq, 1946 ; VII. *Les Grands Prophètes*, by L. Dennefeld, 1947. (Letouzey et Ané, Paris. Price : About £1 per volume.)

These are three of the more recent volumes of this interesting, if somewhat unequal, attempt at a complete commentary on the Bible. It is to be completed in twelve volumes, of which the majority have now appeared, the chief exceptions being Genesis, Exodus, Acts, and the major Pauline epistles. A memoir of the former editor (L. Pirot) is printed by way of Preface to vol. II.

The present volumes show work competently executed by men who are masters of their subjects, but the proportion of space allotted to commentary varies greatly as between the volumes. The authors of the volumes on the Pentateuch and the Wisdom Literature have been able to comment if not adequately, at least fairly fully, on their respective books of the Bible. It is otherwise with the always careful work of the veteran scholar L. Dennefeld of the Strasbourg Catholic faculty. A commentator who essays to pay some attention to the textual difficulties of the four major prophets (together with Lamentations and Baruch), and has as his first duty the printing of the Vulgate text, accompanied by a French translation, is not likely to be overburdened with space for his 'commentaire exégétique et théologique.' The author is conscious of his lack of elbow-room, but the fault lies with the planners of the series, who should not have attempted to crowd four of the longer works of the Bible within the narrow limits of a single volume.

J.M.T.B.

COHEN, A. (ed. by) : *The Soncino Chumash : the Five Books of Moses with Haphtaroth*. 1947. (Soncino Press, Hindhead. Price : £1 1s. 0d.)

While this volume follows the general plan of the other volumes of the Soncino Books of the Bible, presenting the Hebrew text and the English of the American Jewish translation in parallel columns with commentary below, it differs in that there are no introductions to the books and in that the commentary consists wholly of a digest of comments extracted from the mediaeval rabbinical commentaries of Rashi, ibn Ezra, Rashbam, Nachmanides, Sforno, Kimchi, and Gersonides. All modern sources of knowledge bearing on the text are therefore deliberately excluded. Each section of the Pentateuch

is followed by its appropriate Haphtarah, accompanied by translation and notes. Despite its limitations the volume should be of use beyond Jewish circles, its compendium of the classical Jewish comments making readily available to Gentile readers material which has hitherto been accessible only to the specialist—who has not always a Rabbinical Bible at hand. The volume is beautifully printed, and is astonishingly cheap. It is a pity it does not contain an index of the Haphtaroth. The actual compilation of the commentary has been done by H. Freedman (Genesis), J. Rabbinowitz (Exodus), S. M. Lehrman (Leviticus), and S. Fisch (Numbers and Deuteronomy). They have in each case indicated by a symbol the source of the comment given. H.H.R.

VAN GELDEREN, C.: *Koningen III* (Korte Verklaring der Heilige Schrift). 1947. (Kok, Kampen.)

This third part of the detailed (in contradiction to the title of the series) commentary on the Books of Kings from the hand of the late Prof. van Gelderen was edited by his successor, Prof. Gispén. It treats 2 Kgs. v-xvii, in a popular way, but dealing thoroughly with all the textual and historical problems. Sometimes the treatment is unduly drawn out, e.g., 2 Kgs. xiii, 21, where the reading *wayyelek* is retained and defended by a whole page of conjecture. Much of the book is worthy of appreciation, and instructive in the field of history; but sometimes it shows how a commentary should not be written. Th.C.V.

DE GROOT, J.: *De Psalmen*. 1932. (Bosch en Keuning, Baarn.)

In December, 1942, Dutch Old Testament scholarship suffered a severe loss by the sudden death of Prof. J. de Groot, of Utrecht. His last published work was this introduction to the psalms, which had occupied him much during his last few years. It is a popular but very instructive book. Two-thirds of it are devoted to a discussion of the problems arising from the book of Psalms, while at the end a dozen psalms are explained. The work is based on wide scholarship and critical interest, but combines with this a true piety. In some respects the author has been led to somewhat too positive results, e.g., in the chapter on the future life. Th.C.V.

HEINISCH, P.: *Probleme der biblischen Urgeschichte*. 1947. (Räber & Cie., Luzern.)

This book is intended to show that, on the basis of Roman Catholic exegesis, the Biblical stories concerning the earliest history of the world and mankind turn out to contradict science only in irrelevant matters, not in matters of doctrine. Heinisch credits the author of those stories not only with the advanced notions of the Roman Catholic religion (e.g., 'in our image' cannot refer to corporeal similarity, only to spiritual, 'thou shalt bruise his heel' is the *Protoevangelium*), but also with a conscious distinction between these notions, which he did mean to be taken seriously, and others, which he did not (e.g., Ps. civ, with an order of creation different from that of Gen. i, proves that the author of Gen. i, did not regard his

order as part of his teaching). Within his system, however, Heinisch is clear and sober; he rejects the extreme allegorical interpretation of Karl Barth, makes some use of source criticism and compares much non-Israelite material. D.D.

- HIPPOLYTUS : *Commentaire sur Daniel*, Greek text with translation by M. Lefèvre; Introduction by G. Bardy. 1947. (Les Editions du Cerf, Paris; Blackfriars Publications, Oxford. Price : 13s. 0d.)

This is a further volume in the series *Sources Chrétiennes* (see under Origen, below), following Bonwetsch's Greek text with translation facing it. The Introduction gives a short account of the writing of the commentary and a critical appreciation of Hippolytus as a commentator. Useful indexes are added. H.H.R.

- LASSEN, A. L. : *The Commentary of Levi ben Gerson (Gersonides) on the Book of Job*. 1946. (Bloch Publishing Company, New York.)

A reliable translation, most welcome to the student of medieval Jewish philosophy and exegesis. As Gersonides's aim is to present his own system (which he finds in Elihu's argument), the Old Testament scholar in the narrow sense may be less interested. There is a useful introduction, summarizing the ideas propounded by Gersonides in his *The Wars of the Lord*; this work preceded the Commentary, and few fresh ideas are to be found in the latter. The arrangement of the Commentary strikes one as curiously modern. Gersonides goes through each section of Job three times : first he explains the meaning of difficult phrases, next he gives a paraphrase of the section as a whole, and finally he considers the general philosophical principles underlying the section. D.D.

- LAURENT, Y. : *Le caractère historique de Gen. II-III dans l'exégèse française au tournant du XIX^e siècle*. (Analecta Lovaniensia Biblica et Orientalia, No. 1.) 1947. (Desclée de Brouwer, Bruges. Price : Fr. 20.)

A study of the ideas of Lenormant, Loisy and Lagrange on the historicity of the Paradise story, and of the arguments of the French writers who contested their views. The writer brings out the difference between Lagrange and the others, in that he was primarily interested in what the author intended to teach, and thus distinguished between the form and the essence of the story. The documentation of this study in the footnotes will alone give it high value for future students of these chapters. H.H.R.

- LÜTHI, W. : *Die Bauleute Gottes, Nehemia der Prophet im Kampf um den Aufbau der zerstörten Stadt*. 1945. (Verlag Friedrich Reinhardt A.G., Basel.)

This is a book of sermons, thirteen in number, each upon a chapter in Nehemiah. Without giving any minute exegesis such as a commentary might give, these sermons present in relief the salient points in the record of the history of Nehemiah's time. Drawing upon the story of the rebuilding of the walls of Jerusalem by Nehemiah and his men the author shows that in the task of restoring the churches and the Church in the devastated Europe of our day, there are lessons to be learned from that period of poverty, hard work, conflicting interests

and opposition in which Nehemiah so courageously fulfilled his purpose and commission. Having as his central theme the thought that Christians are God's workers in the building of the Kingdom of God, the preacher well justifies his method of having a whole chapter rather than a verse as the text for each sermon: Lüthi's writing is very attractive; it has strength and simplicity; it is full of a fine humour and discernment and he has a sense of the realities and possibilities of human nature and of life. O.S.R.

NÖTSCHER, F.: *Die Psalmen und Jeremia und Klagelieder* (Die Heilige Schrift in deutscher Uebersetzung: Echter Bibel). 1947. (Echter Verlag, Würzburg.)

These two volumes, bound in one, are the first and second in the new Echter Bibel, of which Dr. Nötscher is the general editor. Each volume contains a brief introduction of hardly half a dozen papers, followed by a new German translation of the text; under this is a very concise critical apparatus (in Roman characters) over an exegetical commentary. The translation, in which uncertain words are printed in italic forms and interpolations are marked by square brackets, seems accurate and runs smoothly; the commentary is simple and to the point. Each volume, which is described as 'Published under Military Control' receives the *imprimatur* of the Roman Catholic authorities; the outlook of the editor, therefore, may be described as conservative-critical. The series, if continued on these lines, ought to prove itself useful to a wide circle of general readers but is not likely to contain any startlingly novel views. G.R.D.

NOORDTUIJ, A.: *Het boek Numeri* (Korte Verklaring der Heilige Schrift). 1941. (Kok, Kampen.)

In a Preface of a highly personal character, the author—the former Professor of Old Testament at Utrecht, deceased during the war in Switzerland—shows that the whole of his scholarly work was directed against Wellhausenism. This commentary betrays this conflict. Professor Noordtzijs was convinced that 'as regards the main contents the book of Numbers can easily be explained from Mosaic conditions,' though the book in its present form was perhaps compiled not earlier than the foundation of the monarchy, and some prescriptions are adapted to later circumstances. From this point of view the author discusses the book of Numbers thoroughly, thus yielding a book which has value for scholars of a more critical conviction. Th.C.V.

ORIGEN: *Homélies sur l'Exode*, translated by P. Fortier; with Introduction and notes by H. de Lubac. 1947. (Les Éditions du Cerf, Paris; Blackfriars Publications, Oxford. Fr. 260.)

In the series *Sources Chrétiennes* a number of patristic texts are being published in French translation, some accompanied by the original text, and others, like the present volume, without. There is a good introduction on the exegetical principles of Origen, and the translation is in lucid French. While there is naturally no new contribution to the understanding of the Old Testament, since the work of Origen has

long been known and his methods are not those of our day, it is useful to have such texts made accessible in this way in a series comparable with the S.P.C.K. series of texts. H.H.R.

- VAN SELMS, A.: *II Kronieken* (Tekst en Uitleg). 1947. (Wolters, Groningen. Price: Fl. 3.95.)

The first part of this commentary on Chronicles appeared in 1939: the delay of this second part was due to the war. Professor van Selms, of Pretoria, gives a rather literal and sometimes too literal—translation of the Hebrew text, and an exact and fluently written explanation offering much detailed comment. In the discussion of 2 Chron. xxxiv, it is apparent that the author is not convinced that the law-book found in the temple in Josiah's days was the law of Deuteronomy. In other respects, too, the author is over cautious—e.g., in iii, 4, the number 120 is retained. Th.C.V.

- TORCZYNER, N. H.: *The Proverbs of Solomon*. 1947. (Yavneh Publishing House, Tel-Aviv.) (In Hebrew.)

Solomon, Professor Torczyner argues, must be given credit for the entire contents of the book; evidence to the contrary rests on mistaken readings. Thus LXX rightly treats Agur (xxx, 1) as a verb, while "Lemuel" (xxxi, 1, 4) is really an Aramaic-form infinitive from y'l, "be foolish." Hence xxxi, 1, is to be rendered "Words concerning foolishness in a king," and xxxi, 4, "Kings must not play the fool"; while xxiv, 23, really means "These also (are sayings applicable) to judges" (adopting the Arabic force of root *hkm*).

The author again brings to bear his "Old Testament master-key" (that our present books of poems, prophecies and proverbs are no more than anthologies of items lifted from their original contexts, from lost histories which recorded at length the lives and sayings of Israel's worthies), and he seeks to show how reconstituting the missing contexts can throw light on dark places in the Book of Proverbs. Yet it is hard to keep pace with him when he explains the missing sense of Prov. xxvii, 14, by the missing words of the Fable of the Lion in *Ahikar* (ed. Cowley, 1.110).

Most of the obscurer passages in Proverbs come under Professor Torczyner's treatment, and his adventurousness and philological virtuosity enable him at every turn to enrich and revise the Hebrew vocabulary. Reading him brings prompt reward: his dexterity compels applause—but hardly conviction. H.D.

- VAN DER WAETER, D.: *Les Psaumes et les Cantiques du Breviaire Romain*. 1947. (Beyaert, Bruges. Price: Belgian francs 158.5.)

This is a French edition of the Latin text prepared by the Pontifical Biblical Institute. There is a very brief commentary by T. Stallaert, C.S.S.R., and the Latin text confronts van der Waeter's rendering. This version has the merit of translating poetry as poetry, though to one familiar with Dhorme's translations in *Le Livre de Job* and other works it does not give the same impression of *netteté*. It would be instructive to compare in detail Ps. lxxiii (Dhorme, op. cit. pp. cxxix ff.) in the two renderings. J.M.T.B.

WEBER, J. J. : *Le Livre de Job. L'Ecclesiaste*. 1947. (Société de Saint Jean l'Évangéliste : Desclée et Cie : Paris. English Price : 6s. 6d.)

The author is the Roman Catholic bishop of Strasbourg, and he has written a popular commentary on these two Wisdom books. He has provided a French translation, based on the Vulgate, but making use of both Hebrew and Septuagint. He dates the original author in the seventh century, a Palestinian of the time of the Judean kingdom. Additions are ch. xxviii, the descriptions of Behemoth and Leviathan, and the Elihu speeches. The book is a discussion on the problem of suffering, proceeding by thesis and antithesis. The notes are useful and generally traditional. Ecclesiastes belongs to the third century. The book is a unity, diverse thoughts at different times, except for the first three and the last six verses which are by a pupil of the author. N.H.S.

WEISER, A. : *Die Psalmen, Teil 1*. (Das Alte Testament Deutsch, edited by V. Hertrich and A. Weiser, VII.1.) 1939. (Vandenhoeck & Ruprecht, Göttingen.)

In 1935, Weiser produced a translation and exposition of certain psalms as a supplement to the *Neues Göttinger Bibelwerk, Das Neue Testament Deutsch*. In the meantime, however, the publishers have decided to extend this project and issue a complete translation and exposition of the Old as well as the New Testament, and Weiser's *Ausgewählte Psalmen* of 1935 now appears in this series as *Die Psalmen*, 1, with the promise that the psalms which remain to be treated (rather more than half) will be dealt with in due course. The principles and aims governing the second edition of the book remain the same as for the first. Careful study of the original text and the relevant literature are regarded as axiomatic, but the author passes on only those conclusions which are likely to be of service to the believer or the Church of the present day. "Theological exegesis, building upon earlier expositions of the Psalms, aims at such an unfolding of what is eternally present that the Psalter may be for the reader something more than just a comparatively interesting example of the religious poetry of ancient Israel, in short that it may be a guide for one's own faith and life." This aim is certainly realized. O.E.

WOLFF, W. : *Jesaja 53 im Urchristentum. Die Geschichte der Prophetie "Siehe, es sieget mein Knecht" bis zu Justin*. 1942. (Anstalt Bethel, Bethel bei Bielefeld.)

This work belongs to the province of Church History or Dogmatics rather than that of Old Testament studies, inasmuch as it is concerned for the most part with the way in which Isaiah 53 was understood in primitive Christianity and later Christian writings down to and including Justin, and only by way of introduction pays attention to the interpretation of the chapter in later Judaism and in and of itself. So far as the last point is concerned, Wolff thinks that the interpretation of the Servant of Isaiah 53 in terms of the nation is steadily losing ground, because the indications of "a quite

definite personality ' are too obvious for them to be overlooked for long. What is more, it is clearly that of Deutero-Isaiah himself. Nevertheless, the description is so varied and intangible that one cannot rest content with this association of the Servant with Deutero-Isaiah, but is driven to the conclusion that in the work of this writer the conception of the Servant of God is meant as prophecy, i.e., that it is a forecast of Jesus Christ. O.E.

LITERARY CRITICISM AND INTRODUCTION

AUVRAY, P.: *Ezéchiel* (Témoins de Dieu, No. 10). 1947. (Les Éditions du Cerf, Paris; Blackfriars Publications, Oxford. Price . Fr. 130.)

This simple study of the career and message of Ezekiel is based on an original view of the book, for whose justification we must await the commentary on which the author is engaged. He holds that Ezekiel began his ministry in Jerusalem, and prophesied there until the thirteenth year of Jehoiachin's captivity, when he went to Babylonia and there received his second inaugural vision. This stands in chap. i, but it should be transferred to follow chap. xxxiii, and in i, 1, we should read 'in the thirteenth year.' The vision of chap. xxxvii, followed shortly after the second inaugural vision, and chaps. xl-xlviii, are substantially from Ezekiel's hand. The prophet was a fine poet, but normally wrote a diffuse prose, which has been rendered more diffuse by the additions of copyists—though these are not specified in the present work. These critical views are only incidental to the present book, whose purpose is to set forth simply and lucidly the teaching of Ezekiel and to estimate his personality and influence.

H.H.R.

BEEK, M. A.: *Amos*. 1947. ("De Tijdstroom," Lochem.)

In a series entitled 'Introduction to Important Parts of the Bible,' started to promote Bible study in the Christian Church, Professor Beek has written a survey of Amos's preaching in which reference is frequently made to Martin Buber. With the opinion that chaps. i, ii, are meant to be an introduction to the prophecy, and that 'poverty is a highly appreciated ideal in Old Testament piety,' I cannot quite agree. For the rest, we have a useful little book, written in an attractive style.

Th.C.V.

BEGRICH, J.: *Studien zu Deuterjesaja*. (Beiträge zur Wissenschaft vom Alten und Neuen Testament, Heft 77) 1938. (W. Kohlhammer, Stuttgart.)

The author holds that the anonymous prophet whom we know as Deutero-Isaiah made his first appearance about 553-2 B.C., when the revolt of Cyrus against Astyages of Media created a great stir throughout the Near East, and that his activity ceased c.546 B.C. At first in its eschatological period Deutero-Isaiah's message is delivered with the force of a deep conviction, and deals with the pardoning of Israel, the return of the exiles from Babylon, and the gathering of the Diaspora from every land. In this way God's glory is manifested to the whole earth, and all the nations are led to Him.

By 550 B.C., however, it became clear that these lofty hopes were not being fulfilled, but that instead the world was entering a state of peace which made the realization of this eschatological hope unlikely, and so aroused disenchantment and disillusionment amongst those who had been persuaded to indulge in it. However, while this led to the prophet's abandonment of his eschatological views, it also suggested to him a new means of explaining the events of history in terms of Yahweh, and he now interprets Cyrus as the instrument of the divine will. Accordingly during the second period of his ministry, i.e., 550-547 B.C., the figure of Cyrus plays a leading part. The Servant Songs (and Begrich identifies the Servant with Deutero-Isaiah himself) are also shared between these two periods, i.e., (a) xlii, 1-4; xlix, 8-13; xlix, 1-6, xlix, 7; (b) xlii, 5-9; 1, 4-9, and lii, 13—liii, 12, the last passage being held to deal with the prospective martyrdom of the prophet. The author's arguments are always suggestive, and however much one may disagree with his interpretation as a whole, his notes on the text and the literary features of these chapters are always important. O.E.

VAN DEN BORN, A. : *De historische situatie van Ezechiels prophetie*. (Analecta Lovaniensa Biblica et Orientalia, Fasc. 2). 1947. (Desclée de Brouwer, Bruges.)

This short study is provided with a French summary. The author reviews recent views on Ezekiel and then advances the view that the prophet worked in Jerusalem until 586 B.C., when he went to Babylonia and there continued his work. Apart from a few short glosses, the whole book is accepted as genuine, but with some displacements. The inaugural vision of chapter i, with a few verses from chap. iii, are transferred to follow chap. xxxii, and thus to stand at the beginning of the Babylonian ministry, and chap. xxxvii, 1-14, is brought to follow these transferred verses. The general view is thus closely similar to that of Auvray (see this Book List, p. 31), the only important difference being that the latter assigns chap. xxxiii, to the Palestinian ministry and van den Born assigns it to the Babylonian. The recognition of a Palestinian period of Ezekiel's ministry shows the influence of much recent writing, though the author resists recent tendencies in holding the substantial unity of the book and reducing the work of the glossator to very small proportions. H.H.R.

FOSTER, R. J. : *Psalms and Canticles of the Breviary*. 1947. (The Mercier Press, Cork. Price : 15s. 0d.)

The title of this useful and scholarly work is slightly misleading. There is here no text of the Psalter, and no commentary of the chapter-and-verse variety. The main ideas of each psalm or canticle are explained in the form of a short essay or homily, and the treatment ends with some reflections of a spiritual character. In future editions it might be possible to give the first words of each psalm in Latin or English, since it is far easier to remember psalms by their opening words than to recognize them by their numbers. The order is that

of the Breviary Psalter, a point that serves to illustrate the practical nature of the book, which is intended, in the first place, for those who recite the Office of the Latin Church.

J.M.T.B.

GISPEN, W. H. : *Israëls Verhaaldwang*. 1947. (Hummelen, Assen.)

Professor Gispén here maintains that the unity of the Old Testament can be explained from the Semitic love of stories. As a starting-point he takes a rather indefinite idea of a more or less psychological nature : *verhaaldwang*, i.e., the tendency to give everything in a narrative. This constrained Israel to compile large unities of stories, i.e., books. The author applies this principle not only to historical literature, but also to the Psalms and Proverbs, which were written to match the Pentateuch and the Decalogue respectively. In this way Gispén supposes he can take a firm stand against literary criticism with the aid of psychology. While his starting-point is to a certain extent right, and can find support from Pedersen, he appears to draw too sweeping conclusions from it. He supposes that Moses left behind a great number of written sources, from which after his death the Pentateuch was compiled. It is interesting to note that in this respect Gispén comes close to the view of the father of criticism, Astruc, who was, however, more orthodox and closer to tradition than the most anti-critical school can be to-day. Th.C.V.

*HOOKE, S. H. : *In the Beginning* (Clarendon Bible, vol. vi). 1947. (Oxford University Press. Price : 6s. 0d.)

The final volume of the Clarendon Old Testament is intended to give an account of the book of Genesis in the light of generally accepted results of 'higher criticism,' and to indicate some of the directions in which changes are taking place in 'critical orthodoxy.' The book contains a general introduction to Genesis ; a useful chapter on the meaning and function of myth ; and follows through the stories of creation, the flood and the patriarchs ; there are chapters on the early political development of the Hebrews, the religion of the patriarchal period, the religious standpoint of the narrators, and the permanent religious value of Genesis.

A valuable chapter by the late Edwyn Bevan on the religious value of myth in the Old Testament is added, and there is an appendix dividing Genesis between the three main sources J, E, and P. Like all this series the book is well produced and illustrated, but the limitation of the series in size and aim makes it impossible for the writer adequately to document his statements or to discuss the problems which are now being raised so strongly of the relationship between oral and written material in the sources of the Old Testament in general and the Pentateuch in particular. The book is an excellent conclusion to the series.

J.N.S.

HOSPERS, J. H. : *De numerúswisseling in het boek Deuteronomium*. 1942. (Dissertation. Utrecht.)

The recently appointed Professor of Semitic Languages at Groningen presented this as his doctoral thesis. In it he tries to explain the variation between plural and singular in Deuteronomy by a theory of three editions through which the book has gone (*Ergänzungs-hypothese*). He distinguishes (1) an edition in the singular (the oldest); (2) a re-edition in the plural (pre-exilic), containing (a) chaps. i-vi, ix, 7b-x, 11, xxviii, 69-xxix, 28, (b) some parts of the original law in the plural, and (c) smaller plural additions in the singular text; (3) a re-edition after the exile, containing only short singular additions (the longest are iv, 29-40, xxx, 1-10). The author follows his own line, starting from the hypothesis that the variation in the numbers betrays a plurality of sources, and that the parts in the same number belong together—except for the short singular additions in the plural parts, which form a third stratum. The author applies his theory too mechanically, or he would not have passed over ix, 22-24, which, although in the plural, distinguishes itself from its plural context, not only by style but by the break between ix, 21 and 25, and moreover can itself be connected only with ix, 8.

If this is true, we must conclude either that the singular source contains plural passages, or that there are two plural sources.

Other problems are passed without a thorough attempt to solve them and moreover the phenomenological and theological problems are not discussed. It is a great pity that the author did not pay attention to these questions, and so failed to reach a satisfying conclusion. Nevertheless, the accurate survey of the material and the general discussion of the literature will maintain their value.

Th.C.V.

MOWINCKEL, S. : *Prophecy and Tradition : the prophetic books in the light of the study of the growth and history of the tradition*. 1946. (Dybwad, Oslo. Price : Kr. 10.00.)

This is an important study of the place of oral tradition in the transmission of the material in the Old Testament, with especial reference to the prophetic books. It is also a critical examination of the presuppositions of the traditio-historical school, represented by Engnell, and especially of its unwillingness to go behind the tradition to its history. So far from an emphasis on the place of oral tradition dispensing with the work of literary criticism, Mowinckel argues that each reinforces the other, and defends his view by the examination of cases where we can see the development of the tradition within the Old Testament. His criticism of the traditio-historical school is that it is too one-sided in its emphasis on the place of oral tradition, and too neglectful of the history of the tradition, and at the same time too sceptical of the prospects of our knowing anything of the historical basis of the tradition.

H.H.R.

VON¹ RAD, G. *Deuteronomium-Studien*. 1947. (Vandenhoeck und Ruprecht, Göttingen.)

This consists of a collection of acute and stimulating essays on the form-historical character of Deuteronomy and of the Holiness Code, on the 'Name-theology' of Deuteronomy and the 'Glory-theology' of the Priestly Code, on the sacred war in Deuteronomy, and the origin and purpose of Deuteronomy, together with a study of the theology of history that marks the Deuteronomic books of Kings. In Deuteronomy von Rad finds older legal provisions taken up into an address to the community, put in Moses' mouth, where they are reinforced and commended. In the Holiness Code, however, we have a Divine speech, of which part is intended to be communicated to the people and part to the priests. The provisions with regard to war in Deuteronomy also show a re-working of older material, and the combined interest in cultic and political questions found here shows that Deuteronomy came from a time of religious and political revival, which the author would place after 701 B.C. Very suggestive are the essays on the theological interest, where von Rad connects the emphasis on the Name of God with the Shechem amphictyony and the Ark, and the emphasis on the Glory of God with the Tent and the Hebron confederacy. In the final essay he stresses the concept of the divine purpose of grace towards the Davidic house running through the history of the Kingdom.

H.H.R.

*ROBINSON, T. H. : *The Poetry of the Old Testament*. 1947. (Duckworth, London. Price : 6s. 0d.)

Professor Robinson has here given us a companion volume to his earlier *Prophecy and the Prophets in Ancient Israel*, dealing with questions of Introduction and briefly discussing the thought and message of Job, Psalms, Proverbs, Song of Songs and Lamentations. The introductory chapter, on 'Prose and Poetry' is based on a lecture by Professor E. C. Llewellyn, and while its material is not drawn from the Old Testament it forms an excellent introduction to the subject. The magnificent Bibliography appended to the book was prepared by Professor A. R. Johnson. In the body of the book there is a good chapter on 'The Forms of Hebrew Verse'—a subject in which the author has been interested since he did a doctoral thesis on it nearly thirty-five years ago—and another valuable chapter on isolated poems in the historical books. The chapters on Job present the critically 'orthodox' view of the composition of the book—they were already printed before Professor Stevenson's Schweich Lectures appeared—and those on the Psalms largely follow Gunkel. It is a pity that Mowinckel is not once mentioned, save in the Bibliography, since his work has had a great influence even where his conclusions are not accepted. On all the books dealt with the more individual views are left aside, and the student who wishes to go on from this excellent general introduction to more advanced and detailed study will find full guidance in the Bibliography.

H.H.R.

STEVENSON, W. B.: *The Poem of Job: a Literary Study, with a New Translation*. 1947. (Oxford University Press, London. Price: 7s. 6d.)

In these Schweich Lectures Professor Stevenson advances a new view of the composition and significance of the book of Job. He holds that the poetic portion of the book is entirely independent of the prose prologue and epilogue, and should be studied by itself without any presuppositions which rest on the prose parts. He then finds that there is no serious evidence that Job's sufferings were due to disease, but rather that they were due to persecution. Job is found to be a rebel against God, whose rebellion was finally overcome, and the friends are seen to have given him counsel which he ought to have heeded. Professor Stevenson's study is preceded by a new translation of the text of the original poetic work, so far as it is possible now to recover it. He finds that a certain amount has been lost from all of the cycles of speeches, and that there is substantial dislocation in the third cycle, and he embodies some reconstruction of the text in his translation. On the other hand he omits altogether chapter xxviii—though holding that it may be from the same hand as the poem of Job—the Elihu speeches, and secondary parts of the divine speeches. An appendix contains notes on the new translation. There is a valuable chapter on 'Rhythm, Assonance, Structure, and Style.' In this the Babylonian Dialogue and a number of other texts are surveyed, and the conclusion is reached that it is impossible that the author of the poem should ever have joined it to the folk-tale, as they are now combined in the Old Testament. The whole work forms a stimulating challenge to commonly accepted views about the book.

H.H.R.

STUMMER, F.: *Geographie des Buches Judith*. (Bibelwissenschaftliche Reihe, Heft 3.) 1947. (Katholisches Bibel-Werk, Stuttgart.)

The various geographical problems which are raised by the Book of Judith are here carefully discussed in sound critical fashion. The study is divided into four parts, "Betulia und Samaria," "Die Reise der Gesandtschaft Nabuchodonosors," "Der Machtbereich des Arphaxad," "Der Feldzug des Holofernes"; and the author's findings are then summed up in a section entitled "Zusammenfassende Würdigung." This is followed by an appendix on "Die geographischen Namen der Vulgatafassung des Buches Judith," which discusses the geography as it is significant for the Vulgate text of the book. Of course this does not help us to arrive at the original text, but it has its value as evidence of what was definitely a later version of the Judith story. So far as the geography of the Greek Book of Judith is concerned, we may say that that is based upon a well-planned scheme by means of which the author wishes to indicate how it came into being, i.e., with the idea of producing something analogous to the Cyropaedia of Xenophon, in which the historical setting is the consciously chosen vehicle of certain specific ideas. Accordingly, if the study has little or no bearing upon the historicity of the Book of Judith, it is all the more important for our understanding of its literary form.

O.E.

DU TOIT, S.: *Bybelse en Babilonies-Assiriese Spreuke*. 1942. (Christelike Uitgeversmaatschappij, Johannesburg, Price: Fl. 5.60.)

Under the supervision of Professor Gemser, of Pretoria, the author—Professor of Theology at Potchefstroom College, South Africa—took his doctor's degree with this thesis. The subject is a comparison of the Babylonian and Assyrian proverbs with the Biblical, leading the author to the conclusion that formally the Old Testament depends on the Babylonian Wisdom literature, but not materially. It is his opinion that on the other hand the latter—at any rate the proverbs of Ahiqar—may be influenced by Israel as a consequence of the exile of northern Israel to Assyria. As an orthodox Reformed theologian, the author considers the Old Testament Wisdom literature to be of the same value as the rest of the Old Testament as regards revelation, and hence that the idea of 'life' in Proverbs includes a spiritual meaning. Here the results of his research have been definitely influenced by his theological and doctrinal presuppositions. Th.C.V.

VALENTINI, M.: *Il Racconto della Creazione—Filosofia—Storia*. 1946. (Istituto Salesiano, Colle Don Bosco, Asti.)

This is a curious, intensely apologetical little work, written apparently by one who is content to take most of his information on the Bible and science at second-hand. The list of authorities consulted includes a large proportion of popular works, and does not include so fundamental a study as E. C. Messenger's *Evolution and Theology* (Burns, Oates and Washbourne, London, 1940). Some of the diagrams are decidedly ingenious, for example, the two in the *Cosmogonia babilonese (sumERICA)*, one of which is labelled "prima della battaglia" and the other "dopo la battaglia."

For some reason unexplained the only part of the Creation narratives printed in full under the heading "Testo" is that normally assigned to P. J.M.T.B.

RELIGION AND THEOLOGY

(including Religion of Neighbouring Peoples)

ALBRIGHT, W. F.: *From the Stone Age to Christianity*. 2nd edition, 1946. (Johns Hopkins Press, Baltimore. Price: Paper \$2.50. Cloth \$3.00.)

In this new edition (cf. Book List 1946, p.38) a few corrections have been made and four pages of Addenda have been appended. These contain additional notes on a number of points, of which the most important deal with chronology, ancient cultures, and Albright's reversion to his earlier dating of Ezra towards the end of the reign of Artaxerxes I instead of early in that of Artaxerxes II. Apart from the Addenda the pagination agrees with the first edition. H.H.R.

ALLEN, E. L. : *Prophet and Nation*. 1947. (Nisbet, London. Price : 7s. 6d.)

This is a short but very fresh and attractive study of the conflict of loyalties in which the great prophets found themselves involved, loyalty to their own people and loyalty to the word of Yahweh which they had to proclaim. The prophets selected for the purpose of illustrating the thesis of the book are : Amos, Hosea, Isaiah, Jeremiah, Ezekiel and the second Isaiah. Dr. Allen has a real contribution to make on a number of debatable topics, e.g., on the 'impregnability' of Jerusalem in 701, which he regards as legend, on the Immanuel prophecy in Isaiah ch. 7, on Ezekiel about whom he is in fundamental agreement with Hertrich—crediting a disciple and redactor with transferring prophecies uttered in Jerusalem to Babylon—and on the Second Isaiah, to whom in a most interesting reconstruction he assigns the Servant Songs. N.W.P.

*BAKER, G. P. : *The Witness of the Prophets*. 1948. (Abingdon Cokesbury Press, New York. Price : \$2.25.)

Here we have a short survey of the witness of seven of the Old Testament prophets—Amos, Hosea, Isaiah, Habakkuk, Jeremiah, Haggai and Zechariah—followed by three chapters on Jesus as the Heir, Prince and Hope of the prophets. The selection of prophets studied is not self-explained, and Deutero-Isaiah's absence is particularly surprising, but the inclusion of Haggai and Zechariah is to be welcomed. There is little that is new in the elements of the prophetic messages unfolded, and indeed there are emphases whose lack of mention is astonishing. For only a selection of the main notes of each prophet's teachings finds mention here, and as a study of the chosen prophets the work is very incomplete. It is written in a fascinating style, however, which will make these prophets live for all readers, and which will impress the selected elements of their messages firmly on the mind as of enduring significance. It is for this effectiveness of presentation, rather than for originality of content or contribution to scholarship, that the book is to be commended. H.H.R.

BARTH, CH. : *Die Errettung vom Tode in den individuellen Klage und Dankliedern des Alten Testaments*. 1947. (Zollikon Verlag, Basel.)

A scholarly and suggestive doctoral thesis from Basel making an important contribution to the elucidation of the meaning of the terms 'life' and 'death' in the Old Testament. There are situations in life prior to actual physical death which are described in the Old Testament, and in particular in the psalms indicated by the title, not metaphorically but realistically as implying that a man is already in the realm of death or in its neighbourhood. It is ably argued that here we have cases of *partial* identity. Death, however, as the inevitable close of a full life, is not regarded as an evil. A careful study of those psalms which are supposed to contain references to a future life leads to a negative conclusion. Frequent acknowledgement is made of indebtedness to the pioneer work of Pedersen. N.W.P.

BERTHOLET, A. : *Der Sinn des kultischen Opfers*. 1942. (de Gruyter, Berlin.)

A convincing demonstration of the way in which many a custom which now appears as a sacrifice was originally something quite different. Offerings to the dead, for example, were simply an extension of the feeding of the living members of the family. In other cases we have to think of a primitive "power" rite, which was based upon the thought of the *mana* inherent in the sacrificial food, the firstling, the blood (human sacrifice !), and so on. It was only later, when it was first linked with a *numen* in terms of a gift, that it became an "offering," and so gave rise to truly religious thinking and could be accompanied by prayer. Equally important for the history of religion and for the study of the Old Testament. W.B.

BONSIRVEN, J. : *Les enseignements de Jésus-Christ*. 1946. (Beauchesne, Paris.)

This recent addition to the *Verbum Salutis* series is mainly of interest to students of the New Testament, who will find in it an almost unsurpassed richness of information and sureness of judgement. The author's rabbinic lore is not fully displayed here ; he is content, often enough, to refer to his classic work in two volumes on *Le Judaïsme Palestinien*. Yet there is one chapter (No. II, Jésus-Christ et Israël) which is of special value to an *Alttestamentler* as a clear discussion of Christ's relation to the Jewish law, with an appendix on His use of the Old Testament. The work as a whole is not always easy reading, but it is one that amply repays the effort to understand its author's meaning. J.M.T.B.

VAN DEN BORN, A. : *Profetie Metterdaad*. 1947. (Romen & Zoulen, Roermond. Price : Fl. 3.40.)

The author, who took his doctor's degree at Nijmegen, in 1935, with a thesis on prophetic symbolism, renews in this little book his views on the subject. He maintains with more emphasis than before that some symbolic acts are not to be regarded as premeditated, but as being later represented as such. Here the following passages are especially discussed : Hos. i-iii ; Jer. xiii, xvi, 1-9 ; Ezek. iv, 4-8, v, 1-4, xxi, 11 f., xxiv, 15-24. The author, who shows the strong influence of Jerome, considers Jer. xiii impossible as a symbolic act from a historical, and Hos. i-iii impossible from a moral, point of view, while Ezek. v, 1-4, xxi, 11 f., would be inconsistent with prophetic dignity. Hos. i-iii, Jer. xvi, 1-9, and Ezek. xxiv, are held to be instances showing that the prophets in retrospect saw their lives in a symbolic light and recognized God's guidance. Dr. van den Born offers an interesting textual analysis of Ezek. iv and xii, concluding that iv, 12-15, iv, 6 (v, 1-4) and xii, 4-6, 10, 12-15 (cf., xvii, 20f.) are not genuine, while iii, 24-27 and iv, 4f., 7f., are two parallel reports of the same fact. This little book is a valuable study because it draws attention to the varying character of symbolic acts, and helps to solve some problems of the text of Ezekiel. To my mind, however, we are not at liberty to use our moral and aesthetic standards when discussing the question whether the symbolic acts were done on purpose or not. Th.C.V.

CALKINS, R. : *The Modern Message of the Minor Prophets* 1947. (Harper and Brothers, New York—London. Price : \$3.00.)

This sympathetic study of the subject by a veteran American preacher follows broadly conventional lines. An appendix in the form of brief exegetical notes adds to its value for the general reader who is prepared to work carefully through the book with the text of the Authorized Version before him.

A.R.J.

CLEMEN, C. : *Die phönikische Religion nach Philo von Byblos*. (Mitteilungen der Vorderasiatisch-Aegyptischen Gesellschaft [E.V.], Band 42, Heft 3.) 1939. (Hinrichs, Leipzig.)

In an introduction the author deals with the way in which the value of Sanchuniathon's Phoenician History, as preserved by Philo of Byblus, has received growing recognition during the passage of the years, and draws attention to the fact that the Ras Shamra texts have thrown quite a new light upon the whole question. The fragments preserved in Philo's treatment of Sanchuniathon's work are then given in the Greek original together with a translation into German ; and this is followed by a triple survey of Phoenician religion as reflected in these fragments, i.e., dealing with the origin of the world, the origin of culture, and the origin of belief in the gods. Although one may be forced to question some of the author's statements, this summary is as valuable as the re-production of the Greek text and its translation into German.

O.E.

CONTENAU, G. : *La Magie chez les Assyriens et les Babyloniens*. 1947 (Payot, Paris. Price : 14s. 0d.)

Dr. Contenau, author of numerous works on ancient life in the Middle East, adds a companion volume to his *La Divination chez les Assyriens et les Babyloniens* (Paris, 1940), in the present volume. This contains an exhaustive account of the deities and their mysteries, the practitioners of magic arts and their schools, the application of these practices to such purposes as necromancy, the recovery of health and the effort to win immortality, and as a kind of preventive medicine. The whole account is enriched with full quotations from ancient literature, a number of illustrations both on blocks set in the text (25) and on photographically reproduced plates (8) ; there are, too, full references to the relevant literature and an ample bibliography. The work, though popular in the best sense, will also be of considerable use to specialists.

G.R.D.

COPPENS, J. : *Les Parallèles du Psautier avec les Textes de Ras Shamra-Ugarit*. (Bulletin d'Histoire et d'Exégèse de l'Ancien Testament. No. 18). 1946. (Séminaire Biblique, Louvain.)

This is the valuable paper of Professor Coppens, contributed to the Lefort Festschrift (see Book List, 1947, p.3), which is thus obtainable separately. It was written without access to the work of Patton (see Book List, 1946, p.16), which deals with the same subject. Coppens underlines the importance of the Ras Shamra texts for the interpretation of the Old Testament, but observes that the Bible also throws light on these texts. Without minimizing the points of contact, he finds his study to yield evidence of the originality of Yahwism. H.H.R.

COPPENS, J. : *De Kennis van Goed en Kwaad in het Paradijsverhaal* (Mededeelingen van de Koninklijke Vlaamsche Academie, Klasse der Letteren, vi, 4). 1944. (Standaard-Boekhandel, Antwerp, and W. de Haan, Utrecht. Price : Fr. 25.)

This is the Flemish study on which was based the paper read by Professor Coppens to the Society for Old Testament Study in September, 1946, and first published subsequently, though dated 1944. It is provided with a French summary, and extensive notes. The author reviews the varied opinions on the meaning of the knowledge of good and evil in this story advanced by earlier scholars, offers a new, annotated translation of the text, and argues for the view that the sin of Adam and Eve was an un-natural revolt against the institution of marriage and its procreative purpose. He thinks the story was directed against the practices of the fertility cult. Much learning and acute reasoning have gone into this study and succeeding students will not want to miss it. H.H.R.

COPPENS, J. : *La connaissance du Bien et du Mal et le péché du Paradis* (Analecta Lovaniensia Biblica et Orientalia, vol. 3). 1948. (Duculot, Gembloux ; Desclée de Brouwer, Bruges and Paris ; Nauwelaerts, Louvain. Price : Fr. 70 belges.)

Professor Coppens has here published the text of the paper read to the S.O.T.S. in 1946 (15 pages), with 18 pages of notes, 84 pages of Appendices, and full Indexes. It is not just a translation into French of the preceding work (*De Kennis van Goed en Kwaad*), and each contains much that is lacking in the other. The appendices deal with the literary analysis of Gen. ii-iii; the survey of the latest studies (1943-1947) of the subject dealt with in the lecture; the radical sexual interpretation of Gen. ii-iii; the serpent in the religious symbolism of Palestine, Egypt and Babylon (3 studies); and a new interpretation of Gen. iii, 22 (the view given in *Miscellanées Bibliques VII-X*, noted above). There is also a valuable bibliographical appendix on the serpent in ancient art. The whole work is a monument of industry and learning, and it will be invaluable to future students of the pericope. It is dedicated to St. George and the S.O.T.S. in graceful terms that will be deeply appreciated by all members. H.H.R.

DAHL, NILS A. : *Das Volk Gottes : eine Untersuchung zum Kirchenbewusstsein des Urchristentums*. 1941. (Oslo, Dybwad.)

This exhaustive treatise on 'The people of God' falls into three main sections (1) The people of God in the Old Testament—a thoroughly satisfactory summary of the evidence bearing on the idea of Israel as the people of God right down to the early Jewish period—(2) The people of God in late Judaism—containing a careful linguistic study of words like *kahal*, *'eda*, *kenishia*, *ekklesia*, *synagoge*, the recognition of changes of emphasis and new forms of the Israel idea, e.g., in Apocalyptic, in contact with the Greek world of philosophy and the mystery religions in Jewish legalism and various sects—(3) The people of God in the New Testament—in the thought of Jesus Himself (Kingdom of God, Son of Man), of the disciples, the early Jewish-Christian community and in Paul. No summary

can do justice to the richness of the material provided here nor to the judicious way in which it is presented. This book will long be an indispensable work of reference and is itself a contribution to its subject of outstanding value. N.W.P.

EISSFELDT, O. : *Geschichtliches und Übergeschichtliches im Alten Testament*. (Theologische Studien und Kritiken, Band 109, Heft 2.) 1947. (Evangelische Verlagsanstalt, Berlin.)

Three simple but suggestive lectures to clergy on the theme, "Volk und 'Kirche' im Alten Testament," "Ewigkeit im Alten Testament," and "Ist der Gott des Alten Testaments auch der des Neuen Testaments?" all designed to bring out the genetic relationship between the Old and New Testaments, and all written with an emphasis upon the Christian faith.

A.R.J.

FAUS, W. A. : *The Genius of the Prophets*. 1946. (Abingdon-Cokesbury Press, New York—Nashville. Price : \$1.75.)

An exposition of the work of the canonical prophets, with re-current emphasis upon the prophetic psychology as well as the literary form and immediate historical background of their utterances. The writer's approach is balanced and informed, and the book as a whole is written in a simple, straightforward style which makes it eminently suitable for the intelligent layman. Its major defect is a failure to set the prophets in the general context of Israel's religious tradition, and this is the more remarkable in view of the emphasis laid upon the author's "fresh approach" to the study of the prophets in terms of what is rather awkwardly described as the "life situation" (i.e., *Sitz im Leben*) of their messages. For that matter, however, it is difficult to find any great justification for this claim to be a "fresh approach."

A.R.J.

FRANKFORT, H. : *Kingship and the Gods*. 1948. (The University of Chicago Press, Chicago. Price : \$5.00.)

This handsome volume, which is something of a companion piece to *The Intellectual Adventure of Ancient Man* (vide the Book List for 1947), is a comprehensive and careful survey of the institution of kingship in ancient Egypt and Mesopotamia. It pays due attention not only to written texts but also to the evidence furnished by contemporary art, and rightly brings out the contrasts as well as the similarities in the two fields of thought. In Egypt, for example, the Pharaoh is "the god incarnate," whereas in Mesopotamia the king, significantly enough, is "the chosen servant of the gods." An epilogue of little more than half a dozen pages offers a comparison with the Hebrew conception of kingship which by contrast is a mere trifling with the question at issue. This is unfortunate, for it mars what is otherwise a most stimulating and important piece of work, which no student of the Old Testament can afford to neglect.

A.R.J.

GALLING, K. : *Das Bild vom Menschen in biblischer Sicht*. 1947. (Kupferberg, Mainz.)

A public lecture, given in the Johannes Gutenberg University of Mainz, briefly reviewing the Old Testament conception of the nature of man and of his need as a sinner, and the New Testament conception of Christ as the response to his need and the goal of manhood. At the end are a number of notes giving useful references to a wide literature. H.H.R.

GISPEN, W. H. : *De Levietische Wet op de melaatschheid*. 1945. (Free University, Amsterdam.)

In this Inaugural Lecture the author discusses the meaning of *sara'at* in the Old Testament in connexion with medical, phenomenological and Jewish theological conceptions, that in various ways give a special religious meaning to the word, seen either as caused by demons or as a punishment from Yahweh (a plague). Gispén holds to the meaning of leprosy, though he acknowledges that the Israelites used the word also for all kinds of analogical phenomena. There follow some remarks about the ceremonial law, while the peroration declares that these must point to Christ, the great Healer of many lepers. In my view this is a somewhat unexpected end to a somewhat unexpected inaugural subject. Th.C.V.

HEBERT, A. G. : *The Authority of the Old Testament*. 1947. (Faber and Faber, London. Price : 15s. 0d.)

A challenging and timely book which is in every way an advance on the author's earlier work 'The Throne of David.' He makes a clear break with the doctrine of the inerrancy of Scripture on the one hand and with a fundamentally humanistic liberalism, whether of the Protestant or the Catholic variety, on the other. The Bible must be read as a whole, because it contains the essentially reliable tradition of a history which includes the fulfilment of the Old Dispensation in the New. The word 'homology' (borrowed from Phythian-Adams) is used to describe the correspondences between the dispensations, what might be called a recurrence of pattern. The rights of Biblical Criticism are fully granted and its results accepted and utilized. A useful distinction is drawn between the theological use of the Old Testament in the New as opposed to the illustrative and allegorical uses. The theological use has reference to real connexions which explain the course which history took. Hebert succeeds in avoiding Vischer's mistake of mis-interpreting what is meant by the contemporaneity of Scripture, and now puts forward a view which in some respects resembles that of C. H. Dodd. Though there will be considerable disagreement on matters of exegetical and other detail on the part of the Old Testament scholar, Hebert's book is not at variance with, but speaking generally, supplements the former's more empirical approach to the original documents. N.W.P.

HOLWERDA, B. : *De Priester-Koning in het Oude Testament*. 1946. (Littotoij Azn., Terneuzen. Price : 5s. 0d.)

This inaugural address, after a rapid survey of the wider Semitic background for the uniting of the function of priest and king, devotes itself particularly to Ps. cx, and Zech. vi. The author denies that the priest-king was a feature of Israel's life, but finds the concept to figure in the eschatological or messianic hope. Melchizedek and Joshua are found to be figures of the messianic priest-king, but there is no thorough-going examination—probably due to the limitations of the occasion—of the many problems attaching to these two passages. A concluding section glances at the intertestamental literature. On the whole this is to be commended rather for touching a fruitful theme than for dealing with it satisfactorily.

H.H.R.

VAN HOONACKER, A., and COPPENS, J. : *Quelques Notes sur "Absolute und Relative Wahrheit in der Heiligen Schrift"* (Bulletin d'Histoire et d'Exégèse de l'Ancien Testament, No. 13). 1941. (Bijbelsch Seminarie, Louvain.)

Professor Coppens here edits an unpublished paper of the late Canon van Hoonacker, in which he criticized and answered Egger's book, whose German title is given in the title of the paper, and defended the view that the recognition of the inspiration of the Bible does not preclude the denial of its complete inerrancy. The work of Egger was aimed at Lagrange and scholars of his school, and Van Hoonacker defends the scientific historical method in Biblical study.

H.H.R.

HULST, A. R. : *Belijden en loven*. 1948. (Callenbach, Nijkerk.)

In the inaugural address on the occasion of his installation as Professor of Hebrew and Israelite Archaeology at Utrecht University, Professor Hulst treated in an outstanding way—often subscribing to the view of Professor Eerdmans—the word *toda* in the Old Testament. He argues that originally *toda* was a confession of sin combined with a doxology, and it was offered either as an independent act or in connexion with a sacrifice. The word can be used as a name for the sacrifice itself, and on the other hand it can develop to mean the choir of Levites which has to offer *toda*. In post-exilic literature *toda* has its own place in the cult beside sacrifice, as is clear from the book of Chronicles. In Hulst's view this is not a question of the spiritualization of sacrifice, but a necessary development of the cultic act, in which from the outset both elements, sacrifice and cultic word, were included. The form and content of the word *toda* are derived from the Psalms of Praise.

Th.C.V.

JÉQUIER, G. : *Considérations sur les religions égyptiennes*. 1946. (À la Baconnière à Boudry, Neuchâtel-Suisse. English Price : 15s. 6d.)

A posthumous volume of studies of selected phases of ancient Egyptian religion, containing a wealth of information, illustrations, and interesting hypotheses. Not all these last will be accepted, but all are important and are bound to help the further elucidation of the problems of the origins, developments and equations of Egyptian deities. First, there are

everywhere three stages, fetichism, zoolatry, anthropomorphism, corresponding to the three stages of Egyptian life, nomadic, settled and urban with its domination by the great cities each in turn. For the rest, the author discusses the cults of the cities of Heliopolis, Hermopolis, and of the goddess Hathor. In each case, there are new emphases, particularly in respect of two original deities named Thot, and in connexion with the development of the goddess Hathor. N.H.S.

KNIGHT, H. : *The Hebrew Prophetic Consciousness*. 1947. (Lutterworth Press, London. Price : 10s 6d.)*

A well written, though not fully documented (except as regards Scripture references) contribution to Old Testament Theology. In the first part which deals with history and psychology the thesis of the author is that the Hebrew prophets stood in the direct line of the old diviners in Israel, but that they were profoundly influenced by contact with ecstatic phenomena of foreign provenance which assumed the form they did owing to the psychological assumption that the soul could exist apart from the body. The weakness of this part of the book is that the author uses the word ecstasy in two different senses, and leaves the reader wondering whether 'ecstasy' of a kind that could be reconciled with Hebrew views of human personality owed anything to ecstasy properly so called. The theological second part of the book is excellent. The author owes something to Heschel and still more to Wheeler Robinson. He is especially interesting in his discussion of revelation and of the relation of time and eternity.

N.W.P.

KOHNSTAMM, PH. : *Staat dan in de Vrijheid. I : Brieven over het O.T.* 1947. (Ten Have, Amsterdam. Price : Fl. 6.90.)

This book was written in the dark years of the war, when the author, a Jewish Christian, had to live in hiding. It contains thirty letters, addressed to his grandchildren, in which he explains the spiritual and eternal values of the Old Testament. The book has an educational rather than a scientific character, but as such it is very valuable. The author accepts the results of criticism, but handles his material as a positive Christian in a generally sound way. This Professor of Natural Philosophy and Education has rendered a real service by this book.

Th.C.V.

DE LANGHE, R. : *Un dieu Yahweh à Ras Shamra ?* (Bulletin d'Histoire et d'Exégèse de l'Ancien Testament, No. 14). 1942. (Bijbelsch Seminarie, Louvain.)

A brief examination of the basis for the view that the divine name Yahweh, in the form Yw, stands in a Ras Shamra text, showing that the context is broken and part of the line is lost. It is, therefore, impossible to determine with any security the significance of these letters, and they provide no sufficient evidence for the worship of Yahweh at Ras Shamra.

H.H.R.

LESTRINGANT, P. : *Essai sur l'Unité de la Révélation Biblique : le problème de l'Unité de l'Évangile et de l'Écriture aux deux premiers siècles*. 1942. (Éditions "Je sers," Paris. Price : 5s. 3d.)

A book by a Roman Catholic (?) scholar which raises, but postpones discussion of, the problem of the relation of the Testaments in view of the moral and intellectual difficulties felt by so many, and confines itself to a careful study of the relevant evidence of the New Testament writers and their successors down to the end of the second century. At the outset the Church has to reconcile its Gospel with a body of Jewish scriptures which it claims as its own. At the end of the period there are two canonical collections of scriptures, the first of which has to be subordinated to the second. In between are the Apologists who use the Old Testament and the Gospel to support each other and Marcion with his denial of the relevance of the Old Testament to the Gospel altogether. At the close comes a detailed examination of the solution offered by Irenaeus. N.W.P.

MATTHEWS, J. G. : *The Religious Pilgrimage of Israel*. 1947. (Harper and Brothers, New York. Price : \$4.00.)

A massive work which seems to sum up the mature results of over twenty years of reading and teaching. There is so much that is first class here that one feels a certain reluctance in drawing attention to parts that are not. The author fails to find any real unity in the religion of Israel though the fact that there is such a unity is impressing itself to-day on an increasing number of scholars. The religion of Israel as a changing social phenomenon, in agreement with Dr. Matthew's admittedly humanistic outlook, is treated as passing through a whole series of different formulations. God is 'a power making for righteousness' which may be identified with man's best self. Elijah is treated as a reactionary who finds God in 'the hushed whisper' of subtle propaganda and underground plotting accompanied by the dagger stroke, the eighth century prophets are laymen who on the basis of normal intellectual processes (cf. Seierstad) preach social ethics, and Jeremiah is an individualist who responds to the highest he knows and integrates his highest self and Yahweh. In a book of such range it is not surprising that some of the chapters are not up to date. One would like to know whether the paragraph on the Nazarenes on p.255 is to be regarded as an honest attempt at objectivity. N.W.P.

MAUCHLINE, J. : *God's People Israel*. (Church of Scotland Committee on the Religious Education of Youth.)

In this volume attention has been concentrated upon the history of Israel, and upon the interpretation of that history by men, for whom no historical event was to be regarded as merely contingent or fortuitous. The arrangement of the subject matter is good, and the simple and straight-forward style in which it is written should commend it to teachers of those under fourteen and to Youth Club leaders. B.K.R.

MINEAR, P. S. : *Eyes of Faith*. 1946. (Westminster Press, Philadelphia ; Lutterworth Press, London. Price : \$3.00.)

This book contains much that is good and thought-provoking and it is, therefore, unfortunate, though perhaps unavoidable, that, written as it is in a paradoxical style, it will mystify readers who might otherwise have benefited greatly from what the author has to say and might perhaps have said more briefly and more simply. Dr. Minear's method is doubtless justified by his intention of shocking people out of long established habits of thought which make difficult the appreciation of the Biblical point of view. His debt to Kierkegaard, Buber, Brunner and others will be recognized in what he has to say about the indirect manner of God's communications to man, and an important point is made where he relates the moment of revelation and the content of what is revealed to the tradition which preceded it and to the future which it helps to determine. It may be with some diffidence suggested that a book half the length in plainer language would have been twice as effective.

N.W.P.

ORTMANN, H. : *Der Alte und der Neue Bund bei Jeremia*. 1940. (Rudolph Pfau, Berlin.)

This work falls into three parts dealing with (a) the Old Covenant, (b) the New Covenant, and (c) the Covenant People and the Individual. The relation between the Old and the New Covenants is defined as follows : " The contrast between the Old and the New Covenants as conceived by Jeremiah consists in a promise of divine help such as will make possible the fulfilling of its requirements (a failure which was the cause of the nation's shipwreck under the Old Covenant). From the standpoint of the New Testament (i.e., its fulfilment in a quite different sense) both the Old and the New Covenants of the Old Testament are of a piece ; the New Covenant has the appearance of being an extension or final stage of the Old Covenant." Moreover, even the New Covenant, for all its obvious emphasis upon the individual, does not present him as an isolated unit but as a member of society within the nation. For the rest, Jeremiah was able to give such touching expression to the longing for a new covenant embracing the whole people, in which man should have the Law written by God upon the heart, simply because he knew only too well the obstinacy and cunning of his own heart, and so himself longed for a new one. The author makes use of much English as well as German literature on the subject, and in an appendix to his study offers a survey of the views of British scholars.

O.E.

PATAI, R. : *Man and Temple*. 1947. (Thomas Nelson and Sons, London. Price : 8s. 6d.)

Dr. Patai is primarily a folklorist and anthropologist. He discusses in turn the ritual of water-pouring with particular reference to post-exilic Feast of Tabernacles, the symbolism of the Second Temple first in relation to the Mesopotamian Creation myths, and then according to popular imagination,

and lastly "from king to Messiah." Such studies have a fascination which is unique, and the volume contains much information not readily accessible. The danger in such studies is that similarities are stressed and differences neglected, and it is much to be doubted whether many of the author's comparisons and explanation are sound. N.H.S.

PIDOUX, G. : *Le Dieu qui vient*. (No. 17, Cahiers théologiques de l'actualité Protestante.) 1947. (Delachaux et Niestlé, Neuchâtel-Suisse et Paris. Price : 2.75 francs suisses.)

A monograph of 54 pages involving a careful study of the God of the Old Testament as "the God who comes" into this world. He is the God Who has come and Who will come, and the Church is in between these two divine events. The Old Testament is the story of God's intervention on Israel's behalf, with the rescue from Egypt as the great saving act of the past, and His dramatic intervention at the end of time as the final event towards which all things move. All history is therefore, infused with an incomparable urgency. The study has a practical application, emphasising the "Here and Now" of God's saving grace for sinners and condemnation of sin. The author shows that a theology of Crisis can be based on a sound critical study of the Bible and be by no means obscurantist. N.H.S.

*POLLOCK, S., and GRANTHAM, W. : *Men of God*. 1947. (Victor Gollancz, London. Price : 8s. 6d.)

A series of six broadcast plays of real merit. The imaginative frame-work of the series and the theme of the sixth play is the story of John the Baptist, and the five earlier prophets presented in dramatic form are Elijah, Amos, Isaiah, Hosea and Jeremiah. What qualifies the book for mention here is the presence in it of an admirable introduction, of interspersed notes and of useful appendices, for all which Mr. Pollock has been responsible. Free handling of the Biblical material is almost always frankly acknowledged and is never seriously misleading. The book can safely be recommended to school teachers. N.W.P.

*ROBINSON, H. W. : *Two Hebrew Prophets : Studies in Hosea and Ezekiel*. 1948. (Lutterworth Press, London.) Price : 6s. 0d.)

A posthumous publication of two short courses of lectures which are entirely worthy of their late distinguished author and for which thanks are due to their editor. Earlier studies will be recalled by the title of the first : 'The Cross of Hosea.' Dr. Robinson aligns himself firmly with those who regard ch. iii, as an autobiographical sequel to a biographical ch. i. In the second course Ezekiel is credited with successive periods of prophetic activity in Judah and Babylon in agreement with the views of Bertholet published in 1936. Dr. Robinson has wise and valuable things to say about the limitations and merits of Ezekiel's theology. N.W.P.

SEIERSTAD, I. P.: *Die Offenbarungserlebnisse der Propheten Amos, Jesaja und Jeremia*. (Dybwad, Oslo.)

A very large book to the importance and detail of which justice cannot be done in a brief review. The author is thoroughly conversant with the extensive literature on the subject of the prophetic inspiration—works by Hölscher, Gunkel, Gressmann, Lindblom, Weiser, Cramer, Heschel, Mowinckel, T. H. Robinson, Guillaume and many others—and has something important of his own to say. Is the prophet less a prophet in proportion as the ethical element increases at the expense of the ecstatic? The problem of his authority and of his sense of a compulsion as resting upon him is discussed. The word of God to the prophet is not something unique out of all relation to the tradition he has inherited (Weiser), neither is it to be identified *simpliciter* with that tradition (Cramer). It is a word which comes to the prophet as something which may be contrary to his own wishes but which he cannot elude, which he could not have inferred from the tradition, yet which can and must be reconciled with it. It must be accepted and assimilated by the total personality of the prophet so that his will and God's will are brought into agreement; cf. Jeremiah, but also his great predecessors. This book illuminates, and is illuminated by Mowinckel's recent work on the prophets. N.W.P.

SIMPSON, C. A.: *Revelation and Response in the Old Testament*. 1947. (Columbia University Press; Geoffrey Cumberlege, London Price: 14s. 0d.)

The title of this book is somewhat misleading. It consists of a study of the pre-exilic religion of Israel in terms of the revelation of God through the events of history and the demand through the persons of its prophetic leaders for the response of obedience. Yahwism is held—rightly, in the reviewer's judgement—to have had an urge towards monotheism from its beginnings in Israel. More speculative and questionable is the author's reconstruction of history. He holds that Yahwism began at Sinai before any of the tribes entered Palestine, and that the tribes then separated, some entering Palestine in the thirteenth century, while others went to the region of Kadesh, where Yahwism incorporated the religion of the Kadesh deity of justice, whose Levitic priests led a minority movement in favour of this development. Later a group of Israelites went down to Egypt from Kadesh for a very brief period—insufficient to allow for one born in Egypt to attain manhood before the Exodus—and then escaped. Moses is held not to have entered Egypt, but to have been the priest of Kadesh who received the escaped tribes and interpreted to them the significance of their escape, and who subsequently went to Sinai, though for what purpose is left undisclosed. Neither Moses nor the Joseph tribes can therefore be associated with Egypt. Joshua is held to have been an Amarna age character who antedated the entry of any of the tribes and who was at a much later date fictitiously revived as the supposed leader of a united Israel. The idea of a

covenant was taken over at a relatively late date from Shechemite Baalism and transferred to Sinai. All of this seems very hazardous, and it is a pity that the fruitful general idea of the book should be so handicapped by its inclusion. H.H.R.

SJÖBERG, E. : *Der Menschensohn im äthiopischen Henochbuch* (Acta reg. societatis humaniorum litterarum Lundensis XLI). 1946. C.W.K. Gleerup, Lund.)

This is a most valuable study of the section of I Enoch known as the Parables (chaps. xxxvii-lxxi), the chief source of our knowledge of Jewish conceptions of the Son of Man at the time of the rise of Christianity. Before sifting out what these conceptions are—the eschatological function of the Son of Man, his pre-existence, suffering, his being concealed, etc.—and weighing their meaning, the preliminary task of literary criticism is undertaken. In this the writer establishes that the Parables are not a Christian work (as Hilgenfeld held), nor are the Son of Man passages Christian interpolations (Bousset and others), nor are xxxvii to lxxi, to be divided into sources (Beer and Charles), but that the chapters as a whole represent an independent literary writing, with very few secondary passages. The date Sjöberg places at some time before A.D. 70, say, the time of the early procurators. A question of much interest is: Is Son of Man a messianic title? The answer is that the question whether the Son of Man is a current name of the Messiah is wrongly put, since all that can be said is that in the circles to which the apocalyptists and I En. belonged it was believed that a heavenly being, a heavenly Man, would judge sinners and redeem the righteous in the end-time. For these apocalyptists the term Son of Man had no other meaning. But if anyone should have claimed to be the chosen redeemer, he could not specify this better than by calling himself the Man, the Son of Man. It is true that in two passages in the Parables the name Messiah is given to the Son of Man but the difference between Son of Man and the Messiah-King of the end-time is apparent and the Son of Man is not described as an earthly Messiah nor as being of the seed of David. On the question of the relationship of the idea of the Son of Man to the non-Jewish oriental conception of the Primeval Man (*Urmensch*), the author affirms the influence of the latter upon Jewish thought. This influence, though responsible for the development of thought upon the Son of Man, is not of a wholesale kind, for similarities in detail are present only in a limited measure and ultimately the Son of Man is a figure of quite a different sort from that of the *Urmensch*. Sjöberg accepts the present difficult text of I En. lxxi, 14, which identifies Enoch with the Son of Man. The exegesis which he brings is incapable of relieving the difficulty. The reader may well think that the emendation of the text as found in Charles (Cf. Apoc. and Pseudep. Vol. II) is the only way out of the impasse. O.S.R.

SNAITH, N. H. : *The Jewish New Year Festival: its Origin and Development*. 1947. (S.P.C.K., London. Price: 13s. 6d.)

This is a brilliant and challenging book, which especially aims to refute Mowinckel's theory of a *Thronbesteigungsfest*

in Israel, but which offers much besides. The author argues convincingly that Passover was not a harvest festival or a new year festival, but an apotropaic ritual without any original thanksgiving character. In pre-exilic Israel the New Year festival was in the autumn, and it marked the end of the agricultural year and the beginning of a new year. It therefore offered thanks for the past and prayer for the future, and especially for the hoped for rains. In a careful discussion of the origin of the Sabbath and Hodesh, original views are advanced with strong arguments. Prof. Snaith translates Hodesh 'new month day,' and not 'new moon,' and holds that in pre-exilic times the new month began at full moon, and that Sabbath was the new moon day. Next he argues that the representation of Tishri 10 as New Year's day in Ezek. xl, 1, was due to the change of the Calendar to the Mesopotamian system and the difference of 10 days between the lunar and the solar year. Finally he examines some of the arguments which have been advanced in favour of an Israelite festival comparable with the Babylonian. The blowing of the trumpet is held to be associated with the prayers for rain and not with the royal psalms, which were not written until the post-exilic period—as shown by their dependence on Deutero-Isaiah—and were not used in the ritual of New Year's day but were Sabbath psalms. The King motif in the New Year celebration does not go back beyond the second century A.D. On other grounds the influence of the Babylonian *akitu* festival—which is held to have been an annual commemoration festival, and not necessarily a New Year festival, though it became such in Babylon in the sixth century B.C.—is contested, though the author is willing to allow a much greater influence to Canaanite agricultural, in contrast to Babylonian urban, ritual. While many points will be contested, it is certain that this is a book of outstanding importance.

H.H.R.

THAUSING, G.: *Der Auferstehungsgedanke in ägyptischen religiösen Texten.* (Sammlung orientalischer Arbeiten, 16.) 1943. (Harrasowitz, Leipzig.)

This work contains a fairly long introduction dealing with the relevant conceptions and ideas, and this is followed by the texts, i.e., from the Pyramid and Coffin Texts and the Book of the Dead, in translation and accompanied by linguistic and exegetical notes. A welcome addition to the collection of translated texts by G. Roeder and H. Kees, as well as to Kees's *Totenglauben und Jenseitsvorstellungen.* W.B.

WACH, J.: *Sociology of Religion.* 1947. (International Library of Sociology and Social Reconstruction, London. Price: £1 10s. 0d.)

A comparative study of the relation of religion and society, first published in Chicago in 1944. The author, after a methodological exposition, considers (1) the coincidence of religion and natural group (family cult, local cult, cult by people of the same sex or age), (2) the specifically religious organisation (secret society, founded religion, protests from within a

founded religion), (3) the influence on religion of the stratification of society (occupational differentiation among primitives, social differentiation in higher civilization), (4) religion and state, and (5) types of religious authority (founder, reformer, prophet, seer, magician, diviner, priest, *religiosus*). There is an enormous amount of material, much of it bearing on Old Testament questions. The author is extremely cautious. His conclusion that, on balance, religion has proved an integrating rather than a disruptive force is, therefore, truly encouraging.
D.D.

WAMBACQ, B. N. : *L'épithète divine Jahvé S^e ba' ôt : étude philologique historique et exégétique*. 1947. (Desclée, de Brouwer, Paris and Bruges.)

An elaborate doctoral dissertation reviewing all the theories of the significance of the term Yahweh Šebaoth, and arguing that while there is no ground for holding that it ever meant "God of the demons," or "the Warrior God," no single meaning can be imposed on the term in all its occurrences. With the developing conception of God there came development in the thought of the "hosts" which he controlled. At first they were the hosts of the Israelite people, but then they became the forces of nature and the nations of the world, while instead of being regarded as the leader and defender of the Israelite people, Yahweh became thought of as the vindicator of the moral law by the visitation of his people. All the occurrences of the term in Old Testament and LXX are examined, and also all the uses of Šaba in the singular or the plural apart from this divine title; there are in addition historical and exegetical sections of the book, dealing chronologically with the occurrences of the term.

H.H.R.

POST-BIBLICAL JUDAISM

HERZOG, J. D. : *The Mishnah Berakoth, Peah, Demai*. 1945. (Harry Fischel Institute, Jerusalem.)

This is the first volume of an edition containing the text, and an English translation and English commentary by Herzog : in addition, a selection of variant readings, references to relevant material, the Hebrew commentary of Obadiah of Bertinoro (ca.1500) and a Hebrew commentary by members of the Institute.

Both new commentaries show a profound knowledge of the traditional Jewish exegesis. For various reasons, far more space is devoted to Demai than either of the other tractates. Problems peculiar to modern scholarship are not, however, considered to any great extent. No mention is made, e.g., of Albeck's thesis that the last controversy in Berakoth VII 5, is an appendix; yet such points are highly important for source criticism of the Mishnah.
D.D.

LEVNER, J. B. : *The Legends of Israel*, tr., from the Hebrew by Joel Snowman. 1946. (James Clarke, London. Price : 10s. 6d.)

This is the first volume of a large work by a Russian Jew, who died in 1916, in earlier life a teacher in Odessa, and for his last ten years Crown Rabbi in South Russia. It consists of 207 Jewish legends dealing with the period from the Creation to the Death of Joseph. The sources are the Talmud, the Yalquts, the Midrashs, and Jewish traditional writings generally, and the stories are retold by the author. The book makes the Jewish legends popularly accessible. The occasional Hebrew script is full of errors. N.H.S.

PHILOLOGY AND GRAMMAR

DILLMANN, A. : *Chrestomathia Aethiopica*. Editio stereotypa. Addenda et corrigenda adiecit E. Littmann. 1941. (Keller, Leipzig.)

This well-known work is here reprinted without change save for the addition by Littmann of nine pages devoted to the text, grammar and content of the passages, together with accounts of their origin and translations. These are bound to receive a warm welcome from users of the book. W.B.

JOÜON, P. : *Grammaire de l'Hébreu biblique*. 2nd ed., 1947. (Institut Biblique Pontifical, Rome. Price : £1 12s. 6d.)

The second edition of Fr. Joüon's well-known Hebrew grammar is most welcome, even though a reviewer is bound to express regret that, in consequence of the author's death, it is merely an anastatical reproduction of the first edition ; but the editor, Fr. L. Semkowski, who has also taken upon himself the task of seeing the late Fr. Zorell's *Lexicon Hebraicum et Aramaicum* through the press, has made such corrections of misprints as the process of reproduction allows. This grammar is quite the best in the French language ; the statement of the facts is everywhere lucid and trustworthy even though some of the explanations are out of date (for example, in the retention of the antiquated *inverti* in the description of the consecutive constructions with the verb). None the less, the book is one which every teacher ought to possess and which every student will consult with profit to himself. G.R.D.

ORLINSKY, H. M. : *Notes on the Qal Infinitive Construct and the Verbal Noun in Biblical Hebrew*. 1947. (New Haven, Conn., U.S.A. Price : \$0.75.)

This pamphlet, off-print No. 22 of the Publications of the American Oriental Society (vol. lxvii, pp. 107-126), contains a minutely detailed study of the difference in meaning and use between *qétol*, which the author regards as the sole infinitive form in Biblical Hebrew, and those suffixed forms with *a* or *i* as their first vowel, which he explains as a quite different type of verbal noun. It is difficult to see the wood for the trees in an article in which notes exceed text on almost every page, and the result seems very much of a distinction without a difference ; in any case the argument is initiated by the author's tacit assumption that the Massoretic vocalization is a trustworthy guide representing the original pronunciation of Hebrew words. G.R.D.

ZOLLI, E. : *Introduzione allo Studio dell 'Ebraico anticotestamentario*. 1947. (Angelo Belardetti, Rome. Price : 6s. 6d.)

The readers of this small treatise of 123 pages are warned by the author that it was not his intention to write one more grammar of Old Testament Hebrew. This is, rather, a short introduction, intended to prepare the beginner for a more extensive treatment of the subject. Within these limits the brochure appears to be successful, though the English-speaking student of Hebrew will note the absence of any exercises in Hebrew composition. A study of many continental manuals suggests that there is no equivalent abroad of our Davidson-McFadyen with its admirable key to the intricacies of the Hebrew prose style. J.M.T.B.

ZORELL, F. : *Lexicon Hebraicum et Aramaicum Veteris Testamenti*. Fasc. 6, 1947. (Pontificio Istituto Biblico, Rome. Price : 18s. 0d.)

This new Fascicule of Fr. Zorell's *Lexicon*, already noticed on p. 61 of the 'Book List, 1946,' runs from *śar* to *pāša'*; it is on the same scale and method as the preceding parts and contains no new features calling for special notice. (Zorell died on 13th December, 1947, the dictionary is being finished by the Rev. Père Semkovski.) G.R.D.

NOTE

The following works, received too late for notice in the present List will be noticed in the 1949 Book List :

BICKERMAN, E. : *The Maccabees*. (Schocken, New York.)

DAVIES, W. D. : *Paul and Rabbinic Judaism*. (S.P.C.K., London, £1 7s. 6d.)

GADD, C. J. : *Ideas of Divine Rule in the Ancient East*. (O.U.P., 7s. 6d.)

MUNK, E. : *La justice sociale en Israël*. (À la Baconnière, Neuchâtel.)

PARROT, A. : *Tello*. (Michel, Paris.)

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