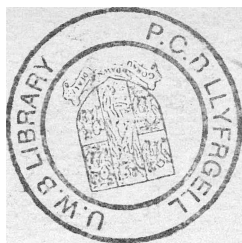


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The Society for Old Testament Study

BOOK LIST

1949



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The Society for Old Testament Study

BOOK LIST, 1949



This Book List has been prepared by the following Committee appointed by the Society : 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, Professors N. H. Snaith and H. H. Rowley (Editor). The Editor has also to acknowledge with gratitude help received from the following members of the Society : Rev. John Gray, Professors W. D. McHardy and C. R. North, Rev. Bleddyn J. Roberts, Professors T. W. Thacker and D. Winton Thomas ; and from the following continental scholars : Professors A. Lauha and A. F. Puukko, of Helsinki, and Th. C. Vriezen, of Groningen. Every effort has been made to make the List as complete and as up-to-date as possible, though some gaps are inevitable. A few books of which it had been hoped to include notices in the present List have not yet been received and must be held over until the next issue. For the omission of others the Editor has no better excuse to plead than ignorance.

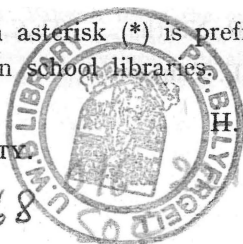
Prices of foreign books, where known, are given either in foreign currency or in the English equivalent actually charged. In some cases variations in exchange would affect the latter to-day.

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

MANCHESTER UNIVERSITY

H. H. ROWLEY.

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Subject Index

	Page
General	3
Educational	8
Archaeology and Epigraphy	9
History and Geography	15
Text and Versions	18
Exegesis	21
Literary Criticism and Introduction	31
Religion and Theology (including the Life and Thought of the Neighbouring Peoples)	37
Post-Biblical Judaism	50
Philology and Grammar	51

G.W.A.	G. W. Anderson	N.W.P.	—	N. W. Porteous
J.M.T.B.	= J. M. T. Barton	O.S.R.	—	O. S. Rankin
D.D.	— David Daube	B.J.R.	—	B. J. Roberts
G.R.D.	— G. R. Driver	B.K.R.	—	B. K. Rattey
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A.La.	— A. Lauha	D.W.T.	—	D. W. Thoma:
W.D.M.	— W. D. McHardy	T.W.T.	—	T. W. Thacker
C.R.N.	— C. R. North	Th.C.V.	—	Th. C. Vriezen
A.F.P.	— A. F. Puukko			

GENERAL

AMANN, É. (ed. by) : *Dictionnaire de théologie catholique*. Fascs. CXLVI-CXLVII, Vatican—Violation. 1948. Cols. 2569-3080. (Letouzey et Ané, Paris. Price : 13s. 6d.)

The great *Dictionnaire*, which began publication of its first numbers in 1902, is now almost complete. Amann, the third of its editors and the one who had directed its course since Mangenot's death in 1922, himself died on 10th January of last year. He had just corrected the proofs of the final article (Zwingle). The present fascicules contain no more than one article of direct interest to an Alttestamentler—that by Amann on "Versions de la Bible" (cols. 2700-2739.) By comparison with many of the other articles this is a somewhat slight and unoriginal contribution, and in some respects calls for correction in the light of Dr. Kahle's recent Schweich lectures. The author rightly prefaces his article with the remark that an adequate treatment would involve the help of not one but several specialists. It is, at least, an honest attempt to face all the wider problems in summary fashion. J.M.T.B.

A *Bibliography of Bible Study for Theological Students*. 1948. Pp. vi+86. (Theological Seminary Library, Princeton, N.J. Price : 5s. 0d.)

With the exception of a few German Grammars and Dictionaries this Bibliography is confined to works written in English, and simply lists the titles of works, with publishers and dates, but without comment on their quality. It covers both Testaments, and the works are classified. It is much more up-to-date than any similar Bibliography, and covers both British and American work. While there are inevitably gaps, it should be of real service to all interested in Bible study, and few readers will fail to find some titles that are new to them. H.H.R.

DE BOER, P. A. H. (ed. by) : *Oudtestamentische Studiën*, Deel V. 1948. Pp. 218. (Brill, Leiden. English Price : £1 10s. 0d.)

This is the fifth volume to be published since the war by the newly-formed and very active Dutch Old Testament Society. It contains 15 separate articles, mostly in English, though some are in French, and one is in German. The first three are concerned with the spelling and pronunciation of the Sacred Name. B. D. Eerdmans argues for Yahu ; G. J. Thierry sees a double tradition, Yahweh being the orthodox and Yaho the idolatrous unorthodox tradition. B. Alfrink shows how the Greek transliteration developed into all sorts of cabalistic transformations of the seven vowels of the Greek alphabet.

M. David discusses the laws of the manumission of slaves. Th. C. Vriezen discusses two ancient cruces, one being Ruth iv, 3, this involving the thesis that the right of redemption is kept distinct from the levirate marriage. J. Simons inclines to the northern site for the cities of the plain. Both B. Alfrink and N. H. Ridderbos deal with early ideas of death. M. A. Beek sees no temple prostitution in Amos ii, 6-8, but all of it dealing with the oppression of the helpless. There are two lexicographical notes from J. van der Ploeg. H. A. Brongers deals with the Fear of the Lord on the lines of Otto's *mysterium tremendum et fascinans*. A. H. Edelkoort deals with the two types of prophets as instanced in Micah ii, 6-11, and iii, 5-8. W. H. Gispen shows how the primitive distinction between Clean and Unclean is used to keep Israel the holy people of God. P. A. H. de Boer concludes with a learned essay (including a wealth of work in Semitic philology) on the meaning of *massa* as a prophetic word, meaning the burden of judgement laid upon the prophet. N.H.S.

BRILLANT, M., and NEDONCELLE, M. (ed. by): *Apologétique, Nos raisons de croire : Réponses aux objections*. 1948. Pp. viii + 1386, with 96 pages of plates. (Bloud et Gay, Paris. Price: £1 10s. 0d.)

This immense repertoire of apologetic discussions and arguments, first issued in 1937, is, as the editors inform us, in substance identical with the earlier edition. There have, however, been some improvements and additions. Some of the chapters have been rewritten; others are wholly new. Many of the contributions are not directly related to Old Testament studies. Among those of direct interest one may refer to Magnin's lengthy study of Old Testament religion (pp. 255-327), Tournay's "Comment utiliser l'argument prophétique" (pp. 328-35), and, especially, Coppens' excellent series of replies to difficulties found in the Old Testament books (pp. 977-1029). The last-named article is concerned with objections derived from natural science, those connected with the alleged historical errors in the Bible, those directed against the Old Testament religion and morality, and, finally, those relating to "la Science catholique de l'Ancien Testament" in regard to papal and other ecclesiastical pronouncements in these matters. Under alleged historical errors, Coppens considers in turn the first eleven chapters of Genesis, the knowledge of good and evil in Gen. ii-iii, the nature of the sin committed by Adam and Eve, the longevity of the patriarchs, the flood, the story of Lot's wife, biblical chronology, the fall of Jericho, the stories of Samson, Tobias, and Jonah, and general difficulties arising out of the history of Israel. J.M.T.B.

COPPENS, J.: *Miscellanées Bibliques xviii-xxiii*. (Analecta Lovaniensia Biblica et Orientalia, viii.) 1948. Pp. 48. (Duculot, Gembloux.)

Of the six studies contained in this work five are supplementary to the author's earlier studies on the Paradise story and the sin of Adam and Eve (cf. Book List, 1948, p. 41).

In the first he examines the view of M. Guitton, which has points of similarity with his own, though he was unacquainted with it when he published his earlier study ; in the second he adduces some further patristic views on the sexual character of the sin of Paradise ; in the third he draws attention to Albright's decipherment of the proto-Sinaitic inscriptions and finding of a serpent goddess there ; in the fourth he returns to his rendering of Gen. iii, 22, and considers objections which have been raised against it ; and in the fifth he considers the Philonic and Targumic interpretation of the verse. The last study is a long and detailed review of Vriezen's Introduction noted elsewhere in this List (see p. 36). H.H.R.

ENGNELL, I., and FRIDRICHSEN, A. (ed. by) : *Svenskt Bibliskt Uppslagsverk* Band I, A-K. 1948. Pp. 1296. (Skolförlaget. Gävle. Price of the whole work ; paper covers, 95 crowns ; cloth, 110 crowns ; half leather, 120 crowns.)

Professors Engnell and Fridrichsen have enlisted the help of a team of very able scholars in the production of this new Swedish Bible Dictionary, which promises, when completed, to be a most valuable work of reference. The shorter articles are written with care and lucidity, and many of them are models of compressed statement. Of the longer articles on Old Testament subjects, special interest attaches to those in which the characteristic views of the Uppsala school find expression, notably Engnell's own contributions on *Gamla Testamentet* and *Gamla Testamentets religion*, in which he states forcibly the general attitude to Old Testament problems adopted by himself and his colleagues. The New Testament articles are also of great interest and outstanding merit, and some of them are particularly rich in theological content. The high level of scholarship is matched by excellence of production. The volume is richly illustrated by carefully chosen photographs which are splendidly reproduced. Altogether this volume is a fine achievement. G.W.A.

Ex Oriente Lux Jaarbericht No. X (1945-1948). 1948. Pp. 592. (Leiden.)

This substantial volume, mostly in Dutch, embodies four year-books of the Dutch Society for the study of Near-East and Egyptian antiquities. It contains comprehensive summaries of the work done by scholars generally during recent years in the various branches of study in which the society is interested, i.e., all matters concerning the Near East from Mesopotamia to Egypt. Most important from the Old Testament point of view are the summaries dealing with papyrology (since 1941), Old Testament Studies (since 1941), and Peshitta studies (since 1927). There are numerous articles in all the various departments of study. In particular, van der Waerden discusses the Venus Tablets of Ammīsaduqa, and on the basis of the evidence he produces, he advocates 1727 B.C. as the year of Hammurabi's accession. C. - F. Jean gives transcripts and translations of six letters from Mari. E. Dhorme maintains that the Byblos inscriptions (called pseudo-hieroglyphic

by Dunand in 1945) are Phoenician, more primitive than those of Ras Shamra, and proposes a decipherment of three lines. Amongst other articles F. M. Th. Böhl writes at length on "Babylon the Holy City," and J. Simons has a short article in the Palestinian Archaeology section on the three walls of Jerusalem. N.H.S.

FRIDRICHSEN, A. (ed. by) : *Svensk exegetisk Årsbok XIII* (Pp. 124), with supplement *Symbolae Biblicae Upsalienses XI* (Pp. 98). 1948. (C. O. Ekblad & Co., Västervik ; C. W. K. Gleerup, Lund ; Ejnar Munksgaard, Copenhagen. Price : 8 crowns.)

1 In the current number of this valuable annual H. Eklund contributes a provocative article on New Testament exegesis and modern thought. The suggestion that the Creation narrative in Genesis i, 1, ii, 4, is a cultic text is carefully examined by H. Ringgren who concludes that it is an anti-cultic revision of the ancient myth of creation. There is a long and judicious review (pp. 32) by H. Birkeland of vol. 1 of A. T. Nikolainen's *Der Auferstehungsglauben in der Bibel*, and a shorter discussion by A. S. Kapelrud of Ch. Barth's *Die Errettung vom Tode*. Most of the rest of the Årsbok is devoted to reviews by Scandinavian scholars of works on Biblical subjects. The supplement consists of reviews in French and German by non-Scandinavian scholars of books on the New Testament published in Sweden between 1945 and 1948. The volume is an important aperçu of recent work in the Biblical field, particularly in Scandinavia. G.W.A.

LYONS, W. N., and PARVIS, M. M. : *New Testament Literature : An Annotated Bibliography*. 1948. Pp. xiv + 392. (University of Chicago Press. Price : \$4.00.)

This is the first volume of what promises to be an annual series, listing books and articles relating to the New Testament wherever published, with very brief notes on a number of the entries, and references to reviews of the books mentioned. In all there are 3,432 entries, classified and followed by Author Index, Greek Index and Scripture Index. While it is a New Testament Bibliography it contains not a little of importance to the Old Testament scholar, as it includes works dealing with the whole Bible, and with the Versions, and also a valuable section on Judaism. While the annotations are very brief, that is only to be expected in a compilation of such range, and the collectors of the material have put all Biblical scholars in their debt by the immense labours they have undertaken. H.H.R.

§ MARCUS, R. : *A Selected Bibliography (1920-1945) of the Jews in the Hellenistic-Roman Period*. (Reprinted from the Proceedings of the American Academy for Jewish Research, xvi.) 1947. Pp. 86.

This is a useful addition to our bibliographical material, listing books and articles within its field. There are general works on the Jews and Jewish religion of the period, and on Inter-testamental literature, works on the Jews of Palestine, classified under nine heads for history and ten heads for

religion and literature, and works on the Jews of the Diaspora classified under twelve heads in all. There are no notes on any of the works mentioned, but it is of great use to have a classified list of titles covering a quarter of a century's work.

H.H.R.

Orientalia Neerlandica : A Volume of Oriental Studies, published under the auspices of the Netherlands' Oriental Society. 1948. Pp. viii + 498. (Sijthoff, Leiden. Price : Fl. 15.00.)

The publication of this volume of essays on Oriental subjects is issued to celebrate the twenty-fifth anniversary of the Dutch Oriental Society ; and it covers the whole East. Consequently only half a dozen of the studies contained in it will be of interest to students of the Old Testament : Gispén on 'Azazel,' de Boer on Exod. xxi, 7-11, Vriezen on the composition of the Books of Samuel, Simons on Josh. xvi-xvii, Schoneveld on Urin and Tummim (pp. 156-222). All are in English or, if in Dutch, are provided with English summaries ; and all are interesting, even if their conclusions are sometimes reactionary, inconclusive or unconvincing.

G.R.D.

ROBERT, A. (ed. by) : *Dictionnaire de la Bible. Supplément*. Fasc. XXI (Israël—Jésus Christ) Cols. 737-992. Fasc. XXII (Jésus Christ—Judaïsme) Cols. 993-1248. 1948. (Letouzey et Ané, Paris. Price : 7s. 6d., 7s. 0d.)

The article on " Israël " by R. de Vaux, though an able and well-informed synthesis, is not perhaps quite so important as its earlier section in Fascicule XX suggested it would be. It must, of course, be remembered that the articles in the *Supplément* are not intended entirely to replace those of the larger *Dictionnaire*. Gelin's article on " Jérémie " is a good specimen of a compressed introduction to the book and its teaching. Cavallera on " Jerome " (8 columns) may be compared with the 90 columns of Forget's elaborate article in the 8th volume of the *Dictionnaire de théologie catholique*. Perhaps the most remarkable article of any that have recently appeared is that on " Jérusalem " (70 columns) by that veteran archaeologist and supreme authority among living experts, L. H. Vincent of the École biblique et archéologique française. Here will be found much of the matter that has occupied the author's life and work in Palestine since his arrival there in the year 1892, and he is, at the end of a long life, as inspiring, as challenging, and as tenacious of his always well-considered opinions as ever. The question of the third wall of Jerusalem, discussed at length in various articles in the *Revue biblique* for 1908, 1927-8 and 1947, is here summarized magisterially. He is still entirely convinced that the remains explored by Sukenik and Mayer and described by them in their monograph published in 1930, are not to be identified with Agrippa's wall, but are to be connected with the second revolt of Bar-kokhba in A.D. 131-35.

In fascicule XXII one may notice particularly Bonsirven's fine study of " Judaïsme Palestinien au temps de Jésus-Christ."

J.M.T.B.

SEMITICA. (Cahiers publiés par l'Institut d' Études sémitiques de l'Université de Paris. I). 1948. Pp. 86. (Maisonneuve, Paris. Price : £1 1s. 0d.)

This, the first number of a new venture published under the auspices of the University of Paris, contains seven articles on Sumerian and Accadian, Biblical and Islamic subjects. Biblical scholars will be most interested in Prof. Dupont-Sommer's publication of a new Aramaic document from Saqqarah mentioning a Babylonian invasion of Egypt which may be referred to a date *c.* 605 B.C. (in which case this document is the oldest known Aramaic papyrus) and a study of the Gezer Calendar by Prof. Février (whose views, however, are not all so novel as they seem to be). Prof. Blachère's study of *nafs* in the Qur'an, too, is interesting. Altogether, this work, which is not so much a first fascicule of a regular periodical publication as a first instalment of a collection of studies intended to be issued at irregular intervals as material comes to hand or is accumulated, makes a most promising beginning and (except for its price) will be welcomed by all Semitists.

G.R.D.

EDUCATIONAL

*BRAHAM, E. G. : *Prophets of Israel*. 1948. Pp. 140. (G. Gill & Son, London. Price : 6s. 0d.)

Teachers will welcome this scholarly and interesting study of the prophets from Amos to Malachi. The author believes that the teaching found in the prophetic literature has no mere transient significance but, because it is a word of God, it has real bearing upon national and individual problems, as well as the social evils of our own day. Unnecessary detail has been avoided and attention concentrated upon the prophet, his circumstances and his message. In the opening chapter the question "What is Prophecy" is dealt with, and in the last the difference in outlook between the philosopher and the prophet is considered : dangerous tendencies in the modern world are shown to be incompatible with the prophets' insistence upon the activity of the Living God and the responsibility of every man to God and to his fellows. An inspiring book written with freshness and lucidity.

B.K.R.

*GOODSPEED, E. J. : *How to read the Bible*. 1948. Pp. x + 230. (Oxford University Press. Price : 7s. 6d.)

Instead of the usual historical and critical accounts of the books of the Bible Dr. Goodspeed reviews the main types of literature in the Old Testament, the Apocrypha and the New Testament. The chapter headings indicate his method : e.g., under Popular Religious Poetry he includes a brief account of the Psalms, the Song of the Three Children and the Canticles in St. Luke's Gospel. Other chapters deal with the Poetry of the Prophets, Letters and Epistles, Visions and Revelations and the Literature of Devotion. The author treats the Bible as a living whole, and he hopes that this kind of approach will "help the general reader to find its chief values for himself."

In the last chapter the history of the English Bible is reviewed from Wyclif's first translation (1382) to translations in modern speech, the English R.V. of 1885, and the American Standard version. A useful book of reference for the library of schools and Training Colleges. B.K.R.

*ROBINSON, T. H.: *An Introduction to the Old Testament*. (Merlin Books) 1948. Pp. 190. (Arnold, London. Price: 3s. 0d.)

Within the Bible itself there is visible a long process of development and it is the purpose of the author of this book to trace that development in regard to the O.T.

First the questions "What is the O.T.?" and "Why should it be studied?" are answered. The history of Israel from the Exodus to the fall of Jerusalem in 70 A.D. is sketched very briefly, and a valuable section is devoted to describing how the books of the O.T. were written. Finally three chapters are given to an outline of the religion of Israel, special attention being directed to the teaching of the prophets and to the contribution made by the Wisdom writers ("Jewish philosophers") and by the Apocalyptists in preparation for the fulfilment of the Hope of Israel in Jesus, the Christ.

This little book written in simple and untechnical language is enriched with many illustrations and several maps. It will stimulate interest in the O.T. and reassure ordinary men and women that modern knowledge has in no respect diminished the authority of the O.T. as the Word of God to successive generations of mankind. B.K.R.

ARCHAEOLOGY AND EPIGRAPHY

CHAPIRA, B.: *Les Lettres de Lakiš*. (Extrait de la Revue des Études Sémitiques-Babyloniaca. Fasc. 2, 1942-45.) 1945. Pp. 68. (Geuthner, Paris. Price: 3s. 6d.)

In this study of the Lachish ostraca the author presents the Hebrew texts as read by Torczyner in his 1938 edition and by himself, with commentaries upon them. Some of his readings are antiquated, as might be expected in a work which, though published in 1945, was written in 1939, while others are frequently mere products of a lively imagination. Typical examples of the latter are his filling in of line 3-6 of Ostrakon viii so as to produce the date "28 Nisan of the eleventh year of Zedekiah," and his restoration in Ostrakon xvi, line 10 (= Torczyner's line 6) of the Hebrew phrase for "the court of the prison" which is found in Jer. xxxii, 2, etc.—a "discovery" which furnishes, so the author thinks, definite proof that the prophet mentioned in Ostrakon iii is none other than Jeremiah. In his interpretation of the texts, which is based upon his belief that they consist of two main groups, one having for its principal theme the prophet, the other the siege of Jerusalem, the author likewise allows his imagination full play. He does not hesitate, for example, on the basis of a single word, to find a connexion between Ostrakon iii, lines 19 ff., which contain a warning of some kind from the prophet, and Jeremiah's exhortation to observe the sabbath (Jer. xvii,

19 ff.). Fanciful too is his attempt to show that the proper order of certain chapters in the book of Jeremiah can be restored with the help of these texts. This study is in fact so full of improbabilities that it is of little value to the serious student of these texts.
D.W.T.

Corpus Inscriptionum Semiticarum—Pars prima, inscriptiones phoenicias continens. Tomus III, fasciculus secundus. 1947. Pp. 161-399. (Klincksieck, Paris. Price : approx. £1 19s. 0d.)

This continuation of the famous Corpus is a welcome instalment, and scholars will be glad to know that other fascicules are already in the press or in preparation. The external *format* is the same, except that the wrapper has changed colour and the paper is not so stout and perhaps hardly strong enough for so large a page. The present part continues the publication, in the same style, of the immense number of funerary inscriptions reported from Carthage ; these, of which the last part (issued in 1926) contained 3,914, run on to 5,260, and even so do not bring their collection to completion.

G.R.D.

DRIVER, G. R. : *Semitic Writing : From Pictograph to Alphabet.* 1948. Pp. 222. (Oxford University Press. Price : £1 5s. 0d.)

14 In this volume, the Schweich Lectures for 1944, Professor Driver investigates the evolution of the Semitic systems of writing with especial reference to the origin of the alphabet. In the first of the three lectures, on Cuneiform Scripts, he discusses such topics as the use of clay and other writing materials, writing implements, the arrangement of the text, the development from picture to symbol and from words to syllables, scholars and scribes, archives and libraries. The second lecture, on Alphabetic Writing, consists in the main of an examination of ancient Semitic inscriptional material, while the third is on the Origin of the Alphabet. The last is sure to evoke special interest. The close connexion which is found between the Egyptian hieroglyphic system of writing and the Phoenician script is noteworthy, as is the view that the Sinaitic script " was probably not so much ' the missing link ' between Egyptian hieroglyphs and the Phoenician alphabet as one link in a complex chain of development which has not yet been fully unwound." The author's freshness of approach is well illustrated in the sections on the evidential value of the names of the letters, the relation of the form of the letter to its name, the forms and names of the individual letters, and the order of the letters. As for the time and place of the invention of the alphabet, the inventor(s) sprang from one or other of the Semitic peoples which came into contact with the Egyptian between 2500 and 1500 B.C. The first step in the invention was taken in or near Egypt, the invention was developed in Palestine, and perfected on the Phoenician coast. The Greek alphabet emerged, it is believed, about the middle of the ninth century B.C. This volume, replete with information and rich in suggestion, is a work of the highest scholarship, whose value is enhanced by the numerous excellent

drawings, figures and photographic plates, and by the addition of several appendices. With Professor Driver's work and with Dr. Diringer's *The Alphabet* (see "Book List 1948," p. 13) available to them, English readers interested in this field are now uncommonly well provided for. The conclusions reached by the two scholars, it may be added, are sometimes very different. D.W.T.

EISSFELDT, O. : *Von den Anfängen der phönizischen Epigraphik nach einem bisher unveröffentlichten Brief von Wilhelm Gesenius*. (Hallische Monographien, No. 5.) 1948. Pp. 18. (Max Niemeyer, Halle.)

The English text of the paper which Professor Eissfeldt read to the Society for Old Testament Study in 1947 was published in P.E.Q., 1947, pp. 68 ff. Professor Eissfeldt has now published a German edition enriched with much fuller footnotes. The paper gives the text of the letter of Gesenius, written to E. G. Schultz in Paris and inviting his help on some points in the preparation of his edition of the Phoenician inscriptions then known. The letter is of interest for its revelation of the carefulness of Gesenius and for the persons mentioned—all of whom Eissfeldt supplies some biographica¹ particulars. In the concluding pages Professor Eissfeldt re-examines the text of the inscriptions referred to in the letter. The concluding part of his paper, offering new support for his view that *molk* was a particular variety of sacrifice, is omitted here.

H.H.R.

HROZNÝ, B. : *Histoire de l'Asie Antérieure de l'Inde et de la Crète (jusqu'au début du second millénaire)*. 1947. Pp. 352. (Payot, Paris. English Price : £1 ls. 0d.)

The author of this book, one of the well-known collection entitled *Bibliothèque Historique*, gives a concise account of the history and civilization of the early Middle East and neighbouring countries down to the end of the Hittite Empire and the coming of the Philistines. While he keeps to the known facts, his story is lucidly and even brilliantly told, but, where historical records fail, imagination is apt to run riot. Hamites and Semites may conceivably have come from the neighbourhood of the Caspian Sea or some Transcaucasian region, but the evidence adduced is barely convincing; and the suggestion that Sargon of Accad (c. 2400 B.C.) reached the Attic silver-mines is a mere, and scarcely probable, guess. Much space is devoted to the author's supposed decipherment, during and just after the war, of the Proto-Indian and Cretan scripts; but the results as here outlined do not carry conviction. A script possessing 50 signs for variations of *s* and *sh* is not likely to have been an invention of much practical use! Such a book, then, however interesting and stimulating, must be read with caution. G.R.D.

DE LANGHE, R. : *De Taal van Ras Sjamra-Ugarit*. 1948. Pp. 34. (Dekker & Van de Vegt, Nijmegen-Utrecht.)

The Ras Shamra Texts, the significance of the contents of which for comparative religion and linguistics of the Near East is universally acknowledged, are generally admitted to

be in a Semitic dialect. The exact affinity of this dialect, however, is still far from certainly established. In this paper De Langhe examines this problem afresh. He marshals and surveys documents from Canaan and the immediate neighbourhood from the beginning of the second millennium to the earliest documents of the O.T. including the lists of Palestinian localities in the Egyptian inscriptions of the New Empire. The necessary qualifications are made for differences of time or locality and the essential position of Ugaritic as a Canaanite dialect maintained. This view is supported by the material evidence from R.S. and by the religious position indicated in the texts where Ugarit was culturally and religiously a unit with the rest of Syria and Palestine. The paper is, as all De Langhe's work on Ras Shamra matter, balanced and soundly conservative though too little notice is taken of the considerable Arabic affinities of the Ugaritic dialect and in the survey of the political and cultural contacts of Ugarit surely Noth's vital work on 'Die syrisch-palästinische Bevölkerung' should have been taken into the reckoning. The conclusion is still far from satisfactory. De Langhe vindicates the place of Ugaritic in the Canaanite group but admits that local variations are natural in this place so far north with contacts with Mesopotamia and the Syrian desert. This latter fact should probably be emphasized. The texts, however, must remain still unhappily the subject of divergent interpretations as long as the linguistic relationship remains no more precisely determined. J.G.

Megiddo I : Seasons of 1925-34, Strata I-V, by R. S. Lamon and G. M. Shipton. (The University of Chicago Oriental Institute Publications, Vol. XLII.) 1939. Pp. xxviii + 236 and 116 plates interleaved with explanations. *Megiddo II : Seasons of 1935-39*, by G. Loud, 2 vols. text and plates. (The University of Chicago Oriental Institute Publications, Vol. LXII.) 1948. Pp. xxii + 200, and maps and plans, x + 290 plates interleaved with explanations. (The University of Chicago Press, Chicago. Price : £5 10s. 0d. and £8 15s. 0d.)

These three volumes record the results of fourteen years of scientific excavation of Megiddo from 1925 to 1939. Unfortunately the elaborate plans for stratified excavation on a grand scale were not carried out and latterly the sectional method had to be applied. This is reflected in the publication and is somewhat disconcerting. The first volume from the 'veterans' Lamon and Shipton covers the first nine years of the work and is a report on the four strata (V-II) of the Hebrew period with some reference to the documentary evidence of Scripture for the reign of Solomon. The second volume from Loud, Field Director since 1935, is avowedly more of a catalogue, very full and meticulously drawn up with severely scientific method. The writer, however, presents a succinct and masterly correlation of evidence from different sections according to stratification. The whole work is sumptuously produced and completely equipped with excellent photographs with a complete illustrated index of pottery,

and scarabs. Not the least important part of the work are supplements on the coins (Vol. 1) by Newell—which incidentally represent all ruling powers from the Persian period to Ottoman times with the notable exception of the Crusaders—on bone tools from the pre-historic period by Miss Bate and Mrs. Crowfoot, on flints by Miss Joan Crowfoot and a posthumous report of the late J. H. Breasted on an inscription of Ramses VI. The volumes, the third of which consists of indexed illustrations and plans, are indispensable as a work of reference for all who handle archaeological evidence from Palestine.
J.G.

OBERMANN, J.: *Ugaritic Mythology*. 1948. Pp. xxiv + 110. (Yale University Press, New Haven. Price: \$2.75.)

The title of this work is somewhat misleading, for it is not by any means the general study which seems to be implied, but rather a preliminary attempt at a fresh analysis of the text 5AB. The writer holds that this is yet another version of the building saga which appears so clearly in 2AB, and that the leading motif of these texts, as indeed of 3AB and 6AB (which though fragmentary is clearly parallel in parts to 5AB), is a struggle for supremacy between the gods which reflects the architectural innovations introduced with the coming of the age of metallurgy. The work is obviously important, even though on a preliminary reading one may entertain some doubts as to the validity of the author's general thesis; and with its careful argumentation it is full of stimulus and suggestion.
A.R.J.

OBERMANN, J.: *Discoveries at Karatepe*. (Supplement to J.A.O.S. No. 19 = A.O.S. Offprint series No. 26.) 1948. Pp. 50 with 7 plates. (New Haven, U.S.A. Price: \$1.00.)

This somewhat ambitious title conceals an edition of an important Phoenician inscription of the 9th or 8th century B.C., discovered by a Turkish archaeological expedition in 1946 at Karatepe, an elevated stronghold situated in the mountains N.E. of Adana and not far from Zinjirli, where other inscriptions of the same period have been found. Its author is one 'ZRW D king of the DN NYM, who are probably mentioned also on the inscription of KLMW; for this king complains that a king of the D[N] NYM has overrun his territory. The new inscription is remarkable for the numerous echoes of Biblical phraseology which recur in it. The present work contains a text, with photographs, and a translation of the inscription, and introduction and brief philological notes; it will be found useful by all who are interested in the subject, but must be read in conjunction with other editions that have already appeared, notably that of Professor A. M. Honeyman (cf. *Muséon* LXI 43-57), since the time for a definitive interpretation of this interesting inscription has not yet come. Apparently, indeed, other fragments completing the text may be expected.
G.R.D.

O'CALLAGHAN, R. T. : *Aram Naharaim : a Contribution to the History of Upper Mesopotamia in the Second Millennium B.C.* (Analecta Orientalia, xxvi.) 1948. Pp. xvi+164, (Pontificium Institutum Biblicum, Rome. Price : Lire 6,800.)

This is a work of first-class importance resting on a wide knowledge of all the modern literature dealing with the area indicated by the title, and gathering together all that is known of its history down to the end of the second millennium B.C. There is an introductory chapter dealing with the period preceding the second millennium, but the main body of the work deals with that millennium. Major problems, such as the date of Hammurabi and the Subarian question, are discussed in brief but richly documented notes. The chief importance of the work, however, will be found in the light it sheds on the cultural background of the patriarchal age through its judicious use of the Mari and other material, which the author so well controls. H.H.R.

PARROT, A. : *Tello : Vingt Campagnes de Fouilles (1877-1933)*. 1948. Pp. 368. (Albin Michel, Paris.)

In this volume we have an important contribution to the literature on the archaeology of Biblical lands. Tello is the ancient Lagash, and here we have surveyed the fruits of twenty expeditions, in the last of which the author shared. The material finds are dealt with in the order of the historical periods to which they refer, and a classified catalogue of them is provided. The volume is well illustrated, and has an excellent Bibliography. The experience and eminence of Parrot as an archaeologist guarantees the quality and the authority of the work. H.H.R.

RIESENFELD, H. : *The Resurrection in Ezekiel xxxvii, and in the Dura-Europos Paintings* (Uppsala Universitets Årsskrift, 1948, xi). 1948. Pp. 40. (Lundequistska Bokhandeln, Uppsala and Harrassowitz, Leipzig. Price : Kr. 1.50.)

In this study it is argued that the idea of resurrection in Israel was not a late borrowing from the Persians, but had its roots in ancient Canaanite ritual, especially associated with the great festivals, Passover and Tabernacles. The writer holds that Ezk. xxxvii, has behind it this background, and believes it was read in the Passover liturgy before the Christian era began. Further he thinks it lies behind Matt. xxvii, 51-53. In this connexion he notes that the Dura Europos paintings depict the Mount of Olives as cleft in twain by an earthquake, while the dead are raised here. H.H.R.

SCHAEFFER, C. F. A. : *Stratigraphie Comparée et Chronologie d'Asie Occidentale (III et II^e millénaires)*. Pp. xiv+654. 1948. (Oxford University Press. Price : £4 4s. 0d.)

A synthesis of archaeological evidence from excavations and soundings in Syria, Palestine, Anatolia, the Caucasus, Persia and Cyprus from 2400 to 1200 B.C. this work has long been desired, and we are fortunate in having it produced by the excavator of Ras Shamra, a site well stratified in itself with

immediate contacts with Mesopotamia, Egypt, Anatolia, Cyprus and the Aegean. After an account of the cultural and historical phases of Ugarit follows a summary, discussion and correlation of evidence from other sites. In Palestine in particular Schaeffer finds a correspondence with Ras Shamra in its various phases which all would admit on broad lines but fewer will accept in the detail which the author would urge. He stresses the importance of natural phenomena in the history of the Near East. Three earthquakes at least are assumed to have occurred, *c.* 2400, 2100 and 1365 B.C., which Schaeffer regards as generally affecting the whole Near East, thus affording a means of comparative dating. This evidence, however, is not uniform and is often gained by disputing the findings of excavators in the various fields. The author emphasizes the racial trend from North to South, unduly perhaps, since no notice is taken of the Semitic influx attested in the Egyptian Execratory Texts, nor of the Hebrews nor the Khabiru whose incursions one might naturally associate with the level of destruction which Schaeffer notes everywhere in 1365 B.C. The period *c.* 1220 B.C., so clearly marked in all sites, Schaeffer associates with the Sea-Peoples, never so much as mentioning the Hebrews. One feels throughout that the whole study is too much divorced from the very considerable documentary evidence. In the dating of Khammurabi, for instance, Schaeffer prefers the evidence of seal designs and pottery to the Khorsabad king-lists. In the material evidence cited and discussed there are certain regrettable omissions. The Hyksos are treated too cavalierly. It is strange to hear him complain of lack of material evidence for the period of their invasion and yet find a total neglect of such sites as Tell Jerisheh, Tell Balata and Tell el Far'a (by Nablus) and no discussion of the distribution of the horse and two-wheeled war-chariot and such architectural features as the glacis fortifications and the palace-fort or bit hillani. In an ample work with useful cross-reference and not unwelcome redundancy in the text and a wealth of figures and charts the author has put his abundant evidence before us. In his courageous endeavour to present the situation in perspective he has made his subject vastly more interesting and generally intelligible if often challenging his fellow-workers in their own fields. J.G.

HISTORY AND GEOGRAPHY

ALTHEIM, F. : *Weltgeschichte Asiens im griechischen Zeitalter*. 2 vols. 1947, 1948. Pp. vi+412, vi+262. (Niemeyer Halle/Saale.)

This work is a useful presentation of the political and cultural aims and achievements of Alexander the Great. Of the Diadochi the author devotes a chapter to Antiochus III and Antiochus IV but touches scantily and merely incidentally on Palestine and the Jewish patriots. His main interest lies further East and his theme is the inter-relations of Hellenism and the culture of Persia and latterly of the Parthians. Of chief interest to O.T. scholars is the discussion of evidence from Afghanistan for the diffusion of the Aramaic script in

the Persian Empire and two chapters, Part IV, chaps. ii-iii, on Hellenistic and Persian literature as formal prototypes of the Books of Esther, Judith and Tobit, and the Tale of Ahikar, and of apocalyptic. J.G.

BELL, H. I. : *Egypt from Alexander the Great to the Arab Conquest : a study in the diffusion and decay of Hellenism*. 1948. Pp. viii+168. (Clarendon Press, Oxford. Price : 10s. 0d.)

This fascinating little book contains the text of the four Gregynog lectures delivered by the author in the University College of Wales, Aberystwyth, in November, 1946. Each lecture has been made into a chapter. The first is an account of the science of papyrology, which has provided the material for the other three chapters. They deal with Egypt in the Ptolemaic, Roman and Byzantine periods. A useful bibliography is appended. The author has devoted himself to a description of the economic, social and administrative development, and has touched upon political history only when it is necessary for the understanding of his subject. The book is written in a lucid and attractive style. It is intended primarily for the non-specialist and admirably fulfils its purpose. It will be welcomed by all whose field of study impinges upon Graeco-Roman Egypt and the papyri of the period.

T.W.T.

BENDIXON, S. : *Israels historia från äldsta tider till Herodes' tronbestigning*, 2 vols. 1948. Pp. 874. (Sohlmans, Stockholm. Price Paper covers 28 crowns ; bound 36 crowns.)

The writer of this work has brought to his task the results of very wide reading, including in his presentation much more about general cultural background and religion than one usually finds in a history. There is in some sections an *embarras de richesses* which makes it hard for the reader to follow the argument. Many unusual views are expressed ; but the author's prejudices are not concealed ; and what might have been stimulating independence remains merely exasperating. If an up-to-date, full-length history of Israel in Swedish is a desideratum, we may be confident that this work will not fill the gap. G.W.A.

BICKERMAN, E. : *The Maccabees, an Account of their History from the Beginnings to the Fall of the House of the Hasmoneans*. 1947. Pp. 126. (Schocken, New York. Price : \$1.50.)

This book provides a simple undocumented account of the rise of the Hasmoneans and their subsequent history. The author writes interestingly. On p. 85 f. the reader will find a scholarly and valuable sketch of the process of Hellenization in the period described and of the work and influence of the Pharisees. How Judaism saved itself from mummification and was able "to enrich itself with new and foreign ideas" is here freshly and briefly set forth. O.S.R.

BIKERMAN, E. : *Institutions des Séleucides* (Bibliothèque archéologique et historique, Tome xxvi). 1938. Pp. iv + 268. (Geuthner, Paris. Price : Fr. 1050.)

The author confines himself to a description of those subjects pertaining to Seleucid history which he deems can be dealt with on the basis of sufficient evidence. Therefore he does not touch the question of Seleucid colonization or law but gives an account of such institutions as the kingship, the court, the army, the royal fiscus, the administration, the coinage and the religion of the dynasty. The work affords a mass of well documented information from Greek and other sources about a period whose storm and stress are reflected in the fact that of fourteen kings who reigned before the decline of the dynasty, only two died under peaceful circumstances. The writer's account of the themes which he has chosen and of the questions which arise from them will prove valuable to future investigators in this field. In the last chapter, namely on *le culte monarchique*, Bickerman establishes that under the Seleucids there was no state religion; that each city according to its own will ascribed surnames to the king and rendered him honours, human or divine; and that it was only under Antiochus III that there appeared an organized dynastic cult. The author curtly and properly dismisses the currently accepted view that the cult of the divine king was instituted by Alexander the Great and his successors in order to consolidate their power. O.S.R.

(Despite its date of publication, this work has been included as it contains material relevant to current issues and has been unaccountably missed in earlier issues of the Book List. H.H.R.)

GORDON, C. H. : *Lands of the Cross and Crescent*. 1948. Pp. 268. (Ventnor Publishers, Inc., Ventnor, N.J., U.S.A. English Price : 19s. 0d.)

The author has travelled widely, both as archaeologist and soldier. This book is an account of the various countries in which he has travelled. The first ten chapters deal with the countries of the Near East which have been subject to Arab-Muslim influence. The last eight chapters deal with European countries (Italy, Vatican State, Germany, France, British Isles, Sweden), ending with a longer chapter on the author's own country. In each case a certain amount of history is given in a pleasant and informative way, and this is followed by the author's comments on the country and the people as he knew them. His comments on Britain are revealing both of us and of him. N.H.S.

RICCIOTTI, G. : *Histoire d'Israël*, translated by P. Auvray, 2nd ed., 2 vols. 1947-48. Pp. 562, 638. (Picard, Paris. Price : £1 16s. 0d. for 2 vols.)

The remaining stocks of the first edition of this work were destroyed during the war. A new edition has therefore been prepared by the translator, with the approval of the author. This is not a mere reprint of the former edition, but a revised

edition introducing some changes of substance—e.g., Ham-murabi is now brought down to the eighteenth century B.C.—with a fresh selection of illustrations, and printed in larger type. On a number of problems, such as the date of the fall of Jericho, the date of the Exodus, the chronological problems of Ezra-Nehemiah, the author refrains from committing himself, while indicating his view of the balance of probability. The whole forms a valuable survey of the history of Israel from the earliest times to A.D. 135. H.H.R.

STEINMANN, J. : *David, Roi d'Israël*. (Témoins de Dieu.) 1948. Pp. 108. (Les éditions du Cerf, Paris. Price : 3s. 6d.)

In accordance with the scope of the series, we have here a readable sketch of the life of David for the general reader, without discussions of the problems involved, though resting in the main on sound scholarship. Critical positions are taken for granted, and not argued for. Thus the killing of Goliath is attributed to Elhanan, and it is stated that this was transferred to David in the later account. The author has slipped up in saying that the name of Hebron indicates that it was the city of the Habiru. It is true that many have associated these names philologically, but Ras Shamra evidence seems now definitely to preclude such association. The second part of the book deals with David in later thought, e.g., as psalmist, and with the messianic thought that was linked with his name. H.H.R.

TEXT AND VERSIONS

Biblia Sacra iuxta latinam Vulgatam versionem ad codicum fidem iussu Pii PP. XII cura et studio monachorum Abbatiae Pontificiae Sancti Hieronymi in urbe Ordinis Sancti Benedicti edita : VII. Liber Verborum Dierum. 1948. Pp. xii+324. (Typis Polyglottis Vaticanis, Rome.)

This seventh volume of the great Benedictine edition of the Vulgate is the third to be published since the outbreak of the war (Samuel having appeared in 1944 and Kings in 1945). It contains the two books of Chronicles, giving a critically established text of the Vulgate and a full critical apparatus. H.H.R.

VAN DEN BUSSCHE, H. : *Le texte de la prophétie de Nathan sur la dynastie Davidique* (Analecta Lovaniensia et Orientalia, vii.) 1948. Pp. 46. (Duculot, Gembloux. Price : Fr. 30.)

In this study we have a detailed examination of the parallel texts of II Sam. vii and I Chron. xvii, and of Psalms lxxxix. The author considers the stylistic and linguistic variations and also theological variations, and concludes that the Chronicler did not base himself on the present text of II Samuel, but that both rest on an earlier text of II Samuel, and that in some respects the Chronicler more faithfully preserves it. This is true of theological ideas as well as of the other respects, for while in both versions there have been changes affecting the divine name and the messianic character of the passage, they are found even more in II Sam. than in I Chron. H.H.R.

GERLEMAN, G. : *Synoptic Studies in the Old Testament*. (Lunds Universitetets Årsskrift, N.F. Avd. I, xlv, 5.) 1948. Pp. 36. (Gleerup, Lund. Price : Kr. 2.50.)

In this brief, but acute and valuable, study the Hebrew and Samaritan texts of the Pentateuch are examined, and also the parallel texts in Samuel-Kings and Chronicles. The author reaches the conclusion that the Hebrew text of the Pentateuch has been subjected to a late critical revision, since in the genealogies the Chronicler's spelling agrees surprisingly often with that of the Samaritan text against the Hebrew. In Samuel-Kings and Chronicles the LXX frequently has what he calls 'diagonal affinity,' the Greek text of the one book agreeing with the Hebrew of the parallel. It is not surprising that the Greek of Chronicles should be accommodated to that of the earlier translated Samuel-Kings, but it is surprising that that of Samuel-Kings, which is in general literal in its translation, should be accommodated to that of Chronicles. Gerleman concludes that the commonly recognized revision of Proper Names in Samuel-Kings extended also to other matters, and that while the LXX represented the vulgar text at the time it was made, agreeing often with that of Chronicles, it was later critically revised. H.H.R.

MERCATI, G. : *Il Problema della Colonna II dell'Esaplo*. 1947. Pp. 76. (Città del Vaticano. Price : 5s. 6d.)

In this book, extracted from *Biblica* 28, 1947, Cardinal Mercati discusses mainly the textual difficulties presented by the Greek transcription in Column II of Origen's Hexapla, particularly in the extant fragments of the 10th cent. A.D. Milan Palimpsest discovered by the Cardinal himself. The standpoint of the author in the present work is one of extreme caution. He concludes that there is not sufficient evidence to presuppose any transcription into Greek before the time of Origen, even for lectionary purposes. There are serious deficiencies in the Milan palimpsest, such as the condition of the MS., the incidence of scribal errors, and discrepancies in the renderings of a common original form, especially of vowels and diphthongs.

The book is a mine of information, and is indispensable for Hexaplaric studies. Moreover the evidence of Col. II will become increasingly relevant as the Hebrew texts of the Jerusalem scrolls become available. The findings of Cardinal Mercati, who is the only person really competent to advise on the Milan palimpsest, will provide a serious check on any exuberance which may be shown when, as will inevitably happen, textual forms in Origen II will be compared with parallel forms in the scrolls. B.J.R.

PRIJS, L. : *Jüdische Tradition in der Septuaginta*. 1948. Pp. xxviii+120. (Brill, Leiden. Price : Fl. 15.00.)

The author of this work has collected a large number of passages in which the translation of the LXX is at variance with the MT, but agrees with the interpretation expressed or implicit

in Jewish tradition, Talmudic or Midrashic or even medieval ; and in every passage thus discussed he sets out the Hebrew text and the Greek translation side by side and then discusses them in the light of tradition. Unfortunately he is so deeply bogged in detail that he nowhere makes his ultimate purpose clear ; the introduction is as cumbered with detail as the main body of the text and no formal statement of his conclusions seems ever to be made. Further, he is loth to see the obvious and prefers the obscure or far-fetched ; thus he fails to see that the LXX in translating " Tarshish " by " sea " (Dan. x, 6), are not indulging in Haggadic flights of fancy but simply transliterating the Hebrew word into the nearest possible Greek word. What does emerge from the mass of minute discussion is that Jewish tradition, going far back before Talmud and Midrash, has influenced the Greek translators of the O.T. in many places and is therefore in origin pre-Septuagintal ; but the author can hardly be followed when he goes on to argue that the LXX, when their translation diverges from the MT, do not necessarily render a different Hebrew text if tradition is with them (presumably because Talmud and Midrash in their present form represent substantially the MT) ; for their translation is often utterly inexplicable as a rendering of the MT, even on the methods of ancient translators and homiletic exegetes, and the traditions embodied in Talmud and Midrash, if based on an early non-Massoretic text, may equally often have been subsequently adapted to or harmonized with it. Yet, whatever logical defects may be found in the author's reasoning, his work is a mine of information which is often curious or interesting, even if it adds little to the interpretation of the O.T. G.R.D.

SEELIGMANN, I. L. : *The Septuagint Version of Isaiah : a discussion of its problems*. (Mededelingen en Verhandelingen No. 9 van het Vooraziatisch-Egyptisch Genootschap " Ex Oriente Lux.") 1948. Pp. xxi+124. (Brill, Leiden. Price : £1 7s. 0d.)

This elaborate study of the Greek version of the Book of Isaiah contains four chapters : I. The text of the Septuagint of Isaiah and its transmission ; II. The technique employed in the translation and its relation to the Hebrew text ; III. Date and historical backbround of the translation ; IV. The translation as a document of Jewish-Alexandrine theology. There is also an excursus on the temple of Onias at Heliopolis. The author's conclusions are that (i) the Greek text has been subjected to many partial or complete revisions, based partly on other Greek versions and partly independent and including adaptations to Christian conceptions ; (ii) it has slight value for the critical study of the Massoretic text and must be used with the greatest caution in attempting to restore the true Hebrew text ; (iii) it contains possible allusions to a state of affairs in the middle of the 2nd century B.C. and indeed is shown by historical and theological allusions to be a product of the Hellenistic age. These conclusions are hardly novel, as the author admits ; but his study is valuable for the care with which they are worked out and for the many incidental observations of great interest which he makes in the course of it. G.R.D.

EXEGESIS

AALDERS, G. C. : *Het Boek de Prediker*. 1948. Pp. 262. (Kok, Kampen. Price : Fl. 9.75.)

Dr. Aalder's book is the first part of a newly planned commentary on the O.T. (Commentaar op het Oude Testament), which will be published by the Dutch 'Gereformeerde' professors of the Free University of Amsterdam and the Theological Seminary of Kampen (editors : G. C. Aalders, W. H. Gispen and J. Ridderbos) ; it will be a strictly scientific counterpart of the more popular series *Korte Verklaring der Heilige Schrift* by the same theological schools. This part is a rather broadly elaborated one, and has appeared in a handsome edition.

From the short Introduction we learn that Aalders places Qohelet in the last period of the Persian rule and considers him as a Palestinian (Jerusalemite) Jew. The question of the Hellenistic influence on his teaching is therefore scarcely touched. The book itself may be regarded as a rather well balanced unit (the peroration is by the author too), in which Ecclesiastes demonstrates "that human toil on this earth has no enduring value." Passages such as iii, 18 ff. and xii, 7, are in the opinion of Professor Aalders expressions of the belief in the existence of the soul after death.

The editor himself admits in the Introduction that he has been directed in his exegesis by his reformed belief in the unity of Holy Scripture, and we have no doubts about this.

Th.C.V.

*ALLEMAN, H. C., and FLACK, E. E., ed. by : *Old Testament Commentary*. 1948. Pp. viii+894. (Muhlenberg Press, Philadelphia. Price : \$5.00.)

This amazingly cheap one-volume Old Testament commentary is not accompanied by the text of the Bible, and is produced by a team of writers, almost exclusively Lutheran. Amongst the introductory articles is one on 'The Old Testament and Archaeology' by W. F. Albright, who is by far the most distinguished scholar to contribute to the work. There are twelve other introductory articles, all competently written, and the whole commentary shows a conservative critical approach. The introductions to the individual books are brief, and literary criticism is of secondary interest as compared with the thought and meaning of the Old Testament. In a field of study where disagreements are still so numerous amongst scholars, it is inevitable that such a work will not command acceptance on every question, but it can be commended as a most valuable *Vade Mecum*, though sometimes not quite up-to-date (e.g., the statement that Astarte, Ashera and Ashteroth are alternative ways of writing the same name).

H.H.R.

La Bible du Centenaire, 4 vols. 1916-1947. Pp. xxii+290, xlv+836, xxxiv+522, viii+440. (Société Biblique de Paris.)

33/ This work began to appear in 1916, though the title-page of no volume is earlier than 1928. The writers of the sections are not indicated on the title-pages, though some of the separate fascicules did bear the writer's names. Ad. Lods took a large share in the enterprise and it must have been gratifying to him to see the last sheets through the press before he died. The work consists of very brief Introductions to the books of the Bible, followed by a new translation sumptuously printed on large pages, with commentary at the foot of the page. The translation is of a critically revised text, whose justification is indicated in a separate apparatus above the commentary; and the commentary rests on critical scholarship. As this is the only Protestant commentary on the whole Bible written in French, and published during the past half century, it is an important work. It is to be hoped that it may be kept in print for many years, though at the moment sets are said not to be available. I.H.H.R.

BLEEKER, L. H. K.: *Hermeneutiek van het Oude Testament*. 1948. Pp. 244. (Bohn, Haarlem. Price: Fl. 15.00.)

A new series of Dutch theological manuals, planned in the beginning of the last war (soon after the German invasion) has only begun to appear since last year. This book on the Hermeneutics of the O.T. is the third part that has come out; it was written by the late professor of the O.T. at Groningen (died 1944). There are few aspects of the subject which have not been treated thoroughly in this work, though the author occupies himself most extensively with the many attempts at christological and theological interpretation of the O.T. Being convinced of the necessity of a strictly philological approach, in the exegesis of Holy Scripture too, he fights against all forms of exegesis that do not take full account of the wording of the text. In the author's opinion the text of the LXX may to a very high degree be trusted.

In this time, in which too many attempts at new exegetical methods confuse the minds of young students of theology, this book is on the whole a very trustworthy guide which may be warmly recommended. Th.C.V.

CHAIÑE, J.: *Le Livre de la Genèse*. 1948. Pp. 526. (Éditions du Cerf, Paris. Price: Fr. 600.)

26/ This is the largest volume so far published in this interesting series, that already includes A. M. Dubarle, *Les Sages d'Israël* and A. Gelin, *Les Idées maîtresses de l'Ancien Testament*. Even so, it is not a detailed study after the manner of S. R. Driver's *The Book of Genesis*, though all the leading questions bearing upon Genesis are treated with reasonable fullness. Perhaps the most disappointing chapter is the very short one on the theology of the book, which studies in turn the doctrine of inspiration and the documentary theory, and the religious teaching of Genesis. On the other hand, the section entitled "L'Historiographie chez les Sémites" usefully gathers

together the data given by such articles as that of the Ignazio Guidi in *Revue biblique*, 1906, and by the late A. A. Bevan in *Cambridge Biblical Essays*: the latter essay is not mentioned by name. The translation is a highly literal one, and the partition into sources is shown (as in Driver) by marginal letters (which include the letter x for the whole of xiv, and much of xxxvi!) The theory regarding the sources closely resembles that of the late M. J. Lagrange in *Revue biblique*, 1938.

In a brief memoir of the author (who died on 24th March, 1948), A. Gelin remarks of the present work: "C'est un beau livre." Undoubtedly, this is true, but it is not, I fancy, a very original one. Most students will, however, find much to interest them, and it will serve as a useful introduction to the more advanced commentaries. J.M.T.B.

COHEN, A., ed. by: *The Twelve Prophets, Hebrew Text, English Translation and Commentary*. (The Soncino Books of the Bible.) 1948. Pp. x+368. (Soncino Press, Bournemouth. Price: 15s. 0d.)

In this volume the usual lines of the series are followed. Each book has a very brief introduction—a maximum of four pages—and the Massoretic text is printed side by side with the American Jewish translation with the notes at the foot of the page. Emendation is eschewed, but critical positions are recorded briefly, and sometimes shared. Jonah is held to be post-exilic, and an allegorical interpretation is left open. The date of Joel is left open, though with leaning towards the traditional date. On the other hand the unity of Zechariah is maintained. Hos. iii is held to be the sequel of chapter i. The commentary is useful without being original, and reflects modern commentaries as well as Rabbinical works. The sections were written by S. M. Lehrman (Hosea, Joel, Amos, Nahum, Habakkuk and Zephaniah), S. Goldman (Obadiah, Jonah and Micah), and E. Cashdan (Haggai, Zechariah and Malachi). H.H.R.

FOHRER, G.: *Das Buch Hiob*. 1948. Pp. 90. (Im Scherpe-Verlag, Krefeld.)

This small and elegant volume is similar in aim in many respects to the translation by Gustav Hölscher, which has been noticed elsewhere in the Book List. Here is a translation into modern literary German, in well-printed type. The volume is evidently intended to present the Book of Job as a literary work, worthy to hold its own place in the world of letters. The speeches of the prologue and the epilogue are in blank ('free') verse, and the poetic portions are in blank verse and irregular stanzas. There are no chapter and verse references in the text, but the author has indicated his treatment of the original at the end of the volume. He has transposed 27 short passages (usually a verse or a line), and has omitted a considerable number of other lines, in some cases short passages of two or more verses. There are thirteen passages which he has taken out of the main work and placed together at the end. These include the Elihu speeches, the Leviathan and Behemoth sections, and a number of other Songs. The bibliography is exclusively German. N.H.S.

GOSLINGA, C. J. : *Samuel I.* 1948. Pp. 356. (Kok, Kampen. Price : Fl. 5.50.)

The author offers in this book, belonging to the series Korte Verklaring der Heilige Schrift, a rather detailed discussion of the text of I Samuel, from the point of view of the Dutch "Gereformeerden" of the Free University. Dr. Goslinga thinks that I Samuel has been written by an author of the time after the separation of Israel and Judah; he used several sources, but especially the written books of Samuel, Nathan and Gad (cf. I Chron. xxix, 29) and some other works. While not denying the existence of some uneven places in the narrative of the Books of Samuel, and admitting some additions of later times too, he nevertheless maintains fully their unity. Th.C.V.

GRANT, R. M. : *The Bible in the Church.* 1948. Pp. x+194. (The Macmillan Company, New York. Price : \$2.50.)

In this small volume of less than two hundred pages the author offers a short history of the different methods which have been employed by Christians in the interpretation of the Bible from the earliest times to the present day, and, what is more, he attempts to draw lessons from the mistakes of the past as a corrective for the future. Within his self-imposed limits he shows on the whole an admirable balance, and the book may be warmly recommended as an excellent brief introduction to a subject which is much to the fore at the present time. It should be added that the author, like the writer of this note, writes from a Protestant standpoint. A.R.J.

*HICKS, J. H. : *The Books of History.* 1947. Pp. 160. (Abingdon-Cokesbury Press, New York and Nashville. Price : 60 cents.)

Dr. Hicks is Old Testament Professor in the Perkins School of Theology at the Southern Methodist University, Dallas, Texas. There are eight small volumes in the series, designed to encourage the ordinary reader in the study of the Bible. The reader is provided with passages for reading from all the historical books from Joshua to Kings, and including Chronicles and Esther. There is a special and popular introduction to each Bible book, and helpful comments on each reading. The outlook is modern, and the book is to be commended as a successful attempt to enable the ordinary reader to read the Bible intelligently and helpfully. N.H.S.

HÖLSCHER, G. : *Das Gedicht von Hiob und seinen drei Freunden.* 1948. Pp. 126. (Insel-Verlag, Stuttgart.)

This little volume is an elegant translation into modern German. The prose portions are written in folklore style, and the verse portions in four-line iambic pentameters, this being the best way of conveying the pathos of the original to the German reader. The style of the verse translation is literary. There are seven pages by way of introduction and sixteen pages of popular notes. The reader is referred for technical details to the author's commentary on Job in Eissfeldt's *Kommentar im Handbuch zum Alten Testament* (1937). N.H.S.

LATTEY, C. C. : *The Book of Daniel*. 1948. Pp. lii+144. (Browne and Nolan, Dublin. Price : 12s. 6d.)

This, the latest addition to the volumes of the "Westminster Version" provides a somewhat fuller commentary to the book than has been customary in the earlier numbers. As usual there is an introduction that discusses all the more important problems raised by the book, a translation from the three languages involved, and notes, forming a substantial commentary, printed after the translation. There are indexes of biblical references and of proper names. In a second edition it should be relatively easy to give the chapter and verse references at the head of each page in the notes. The author tells us that he first began to lecture on Daniel in 1912, and that in the interval it has seldom been long absent from his thought and study. He does not consider that "further thought or study would alter materially my view of the book, nor yet that my exposition would gain much by being elaborated in greater detail." He stresses as of special importance the need to "take in account, as it were, three historical planes, that of the persecution of Antiochus IV Epiphanes, and of the first and second comings of Christ, Our Lord." The translation, as might be expected in so ripe a scholar, is beautifully clear and dignified; there are no unwelcome neologisms, and none of the free paraphrase found so abundantly in the Knox version. The notes contain a wealth of erudition, and the whole book will serve as an ideal introduction to the larger works, notably to Linder's vast *Commentarius in Librum Daniel*, to which reference is frequently made. J.M.T.B.

LESLIE, E. A. : *The Psalms Translated and Interpreted in the Light of Hebrew Life and Worship*. 1949. Pp. 448. (Abingdon Cokesbury Press, New York and Nashville. Price : \$5.00.)

This book is professedly written for ministers, teachers, and Bible students, but there are few who will not profit from its study. While simply written it is an essentially scholarly work. It does not deal with the psalms in the order in which they stand in the Bible, or in the presumed order of their composition (like Battenwieser's, for instance), but according to their types. It thus reflects the approach and method of Gunkel, though the author by no means slavishly follows Gunkel. He also reflects the influence of Mowinckel at a number of points, and especially in the treatment of the Psalms associated with the New Year Festival. Hans Schmidt also makes his contribution to the volume, especially through his *Gebet der Angeklagten in den Psalmen*, to which a section of the present work is devoted. The commentary is always brief, and is never a verse by verse exposition, while the translation is not justified by text-critical notes, though it rests on a critically emended text. The introduction is briefer than might have been expected, but the volume is to be warmly welcomed as giving a fuller insight into recent continental work on the Psalter than can be found in any other English work. H.H.R.

POUGET, W., and GUITTON, J. : *The Canticle of Canticles*, translated by J. L. Lilly. 1948. Pp. xii+202. (D. X. McMullen, New York. Price : \$3.00.)

The commentary of Pouget and Guitton, in the *Études Bibliques* series, which was published in 1934, is here made available to English readers. The view taken is that the Song is a drama, with three characters and a chorus, and that it comes from the post-exilic period, as its language indicates. The king is not the Solomon of history, nor is it likely that the drama was ever staged. Some of the songs were modelled on the wedding songs described by Wetzstein (whose name is uniformly given as Wetzheim, following the error of the French original). A translation supplied with suitable stage directions is given, and brief notes are added. It is also maintained that from the start the Song was written with a religious purpose, to inculcate moral and spiritual lessons. In the Introduction some account is given of Fr. Pouget, who died before the work was first published in 1934, and who seems to have been a man of singular charm, with the heavy handicap of blindness.

H.H.R.

MURPHY, R. E. : *A Study of Psalm 72 (71)*. 1948. Pp. 144. (The Catholic University of America Press, Washington. Price : \$1.50).

A detailed study of the Psalm, with translation, commentary, and discussion of verbal forms, author and date. Three additional chapters provide the more controversial material, viz., the "Court Style," the "Messianic Background" and "Traditional and Modern Interpretations." The author disputes the recent classification of the Psalm as a "Royal Psalm" in the *Hofstil* of the Near East rather than as a Messianic Psalm. Indeed, he questions whether there exists in the Psalter any Psalm which actually complies with the *Hofstil* of the Gunkel-Gressmann school of thought. But Dr. Murphy's treatment would have been more convincing had the case for the Royal Psalms been presented more adequately; in particular one misses observations on the very careful conclusions of A. Bentzen in his Danish books on the Psalms from 1935 to 1945, and on the iconoclastic works of Engnell written in Swedish.

B.J.R.

NÖTSCHER, F. (ed. by) : *Die Heilige Schrift in deutscher Übersetzung, Echter-Bibel : Das Alte Testament*. 1. *Die Psalmen* by F. Nötscher. 1947. Pp. 292. (Price : DM. 7.80.) 2. *Jeremias, Klagelieder* by the same. 1947. Pp. 176+24. (Price : DM. 6.20.) 3. *Das erste und zweite Buch der Makkabäer* by D. Schötz. 1948. Pp. 112. (Price : DM. 4.60.) 4. *Zwölfprophetenbuch, Kohelet* by F. Nötscher. 1948. Pp. 188+34. (Price : DM. 6.60.) 5. *Isaias* by Joseph Ziegler. 1948. Pp. 192. (Price : DM. 6.) 6. *Ezechiel* by J. Ziegler and Daniel by F. Nötscher. 1948. Pp. 148+72. (Price : DM. 6.60.) (Echter-Verlag, Würzburg.)

It does not appear necessary to discuss individually the first six parts of the new and excellent German translation of the Old Testament comprised in the Echter-Bibel. Those who know the sound and authoritative work of the general editor

in *Das Buch Jeremias* in the "Bonner Bibel" and Ziegler's earlier volumes on *Die Liebe Gottes bei den Propheten* and on *Isaias*, will have every reason to expect that the translations will be scholarly and that the accompanying commentary will give all that can be provided in so small a space. It is true that both introductions and notes are extremely compressed, and that the amount of space accorded to textual criticism cannot be large. It would be true to say that the translations are rightly judged to be the most important part of the volumes. They will be welcomed by all students, but more especially by beginners who may thus be introduced to the larger and more expansive commentaries. A comparison, at various points, of the present volume on Jeremiah with Nötscher's larger commentary fails to show any substantial change of mind. On the famous verse xxxi, 22, the last member is (as before) provisionally translated: "Das Weib umwirbt den Mann(?)." Jerome's interpretation on messianic lines in terms of Is. vii, 14, is described as "reine Vermutung." An average of two to four pages of introduction to the individual books is short measure indeed, but the authors make the most of their limited space. J.M.T.B.

POULET, D.: *Tous les hommes sont-ils fils de Noé?* 1941. Pp. 408. (Catholic University Press, Ottawa. Price: 11s. 6d.)

The author first offers a commentary on the passages of Genesis recording the Flood Story and then examines three theories: (a) the theory of a universal geographical flood, with the destruction of all living creatures save those in the Ark; (b) the theory of a universal destruction of man, with the exception of the persons with Noah in the Ark; (c) the theory that the descendants of Cain escaped the Flood, while the descendants of Seth, with the exception of Noah and those with him, were involved. The author decides in favour of the second of these hypotheses, holding that it avoids the extravagances of the first and the limitations of the third. He seeks to establish it rather by citations from the Fathers and by widespread traditions than by solid arguments. A clearer statement of which of the details of the Biblical story may be accepted without extravagance would have enabled us better to test his view. (A brief presentation of theory (c) may be found in E. F. Sutcliffe, *Who Perished in the Flood?* 1943. [Catholic Truth Society].) H.H.R.

RAGAZ, L.: *Die Bibel—Eine Deutung*: Vol. I. *Die Urgeschichte*. 1947. Pp. 262. (Price: Fr. 10.) Vol. II. *Moses*. 1947. Pp. 190. (Price: Fr. 9.) Vol. III. *Die Geschichte Israels*. 1948. Pp. 254. (Price: Fr. 11.50.) Vol. IV. *Die Propheten*. 1949. Pp. 274. (Price: Fr. 11.50.) (Diana Verlag, Zürich.)

These volumes—to be followed by three others on the N.T.—are patterns of beautifully clear print. The interpretation of the Bible which Ragaz presents, at least in the first three volumes, may be described as a philosophic religious *midrash*. Certain thoughts or topics are discerned as being central and symbolical of fundamental truths—Ur-Data—from the standpoint of the faith that the meaning of history is given by

the purpose of God to found a kingdom of righteousness and truth. The reader gains an impression of the skill with which the author shows the living connexion between conceptions embodied in the early Hebrew legends and those problems which face the moralist and historian of modern times. In drawing out this fact Ragaz makes appreciative allusions to the contribution to thought, history and religion by such men as Marx, Lenin and Trotski, as well as by Kierkegaard, Carlyle, Nietzsche and Tolstoi. The teacher of Scripture and the preacher will find this work to be fresh and frank and helpful so far as the religious message of the Bible is concerned, even though a more strictly critical and less conservative treatment of the development of religious thought in the O.T. could be desired. The writer pictures Moses (Vol. II) as the prototype of the servants of God who in the political and social spheres have promoted God's work. "The figure of Moses is raised in the midst of history as a mountain peak massive solid and dark . . . enveloped by cloud and mists of myth and saga, but revealed also by them." The great leaders of the proletariat have sprung from the bourgeoisie and Moses had to experience that the proletariat, despite all that may be sacrificed for it, continues, when liberated, to judge according to the class-morality of its oppressors, and has little notion of what true socialism is. In Vol. III which covers the period of the conquest of Canaan, the Judges and the Biblical narrative down to the time of Rehoboam, the author portrays Israel's history as affording a contrast between Jahveh as holy God and Baal as deification of the forces of nature—a contrast between right and violence, between democracy and dictatorship. The struggle reflected in these contrasts is viewed as that tension which underlies all history. Vol. IV (the prophets), without any disparagement of the other volumes, may be regarded by the teacher of the O.T. to have this merit above its predecessors, that it depends less on symbolizing and generalizing. The chapters which follow under the title "The nature and task of prophetism" are extremely well done and useful. Some index should have been provided to each volume. O.S.R.

RINALDI, G. : *Daniele* (La Sacra Bibbia, ed. by S. Garofalo, VIII, 3). 1947. Pp. vi+138 and 8 pages of plates. (Marietti, Turin. Price : 6s. 0d.)

This new series of Italian commentaries calls for a special welcome, inasmuch as the volume on Daniel is stated to be the first attempt of its kind in the language. The volumes provide an Italian translation of the original languages faced by the Clementine Vulgate. The latter is printed in italics except in verses (such as ii, 3), where the Latin notably differs from the original. Unlike some other compressed commentaries, this one has a special division, between translation and commentary, devoted to textual problems, in which useful references are given to such works as Gesenius-Buhl and Palacios : *Grammatica aramaico-biblica* (Rome, 1933). The author has been at pains to give references to fuller commentaries wherever he judges that the reader might wish to

pursue that matter further. The question of the book's origin is decided in favour of Danielic authorship for the visions, and the compilation of the work as a whole before Maccabean times. This does not, however, exclude later "manipolazioni" of individual passages. The format of the work shows some of the disadvantages of a double-columned commentary, but the printing, even of the smaller type is extremely clear, and the subject-matter is well arranged.

J.M.T.B.

La Sainte Bible, translated into French under the direction of the École Biblique of Jerusalem: *Les livres des Maccabées*, by F. M. Abel. 1948. Pp. 176. *Aggée, Zacharie, Malachie*, by A. Gelin. 1948. Pp. 76. (Éditions du Cerf, Paris. Price: 6s. 6d., 3s. 0d.)

These first two Old Testament volumes (accompanied by two New Testament volumes) commence the publication of a new translation of the Bible into French from a critically established text, accompanied by brief introductions and very brief notes. The critical justification of the text translated is indicated in an apparatus that stands at the foot of the page between the translation and the notes. I Macc. is dated *circa* 100 B.C., and is held to have been composed in Hebrew. II Macc. is dated 124 B.C., and is considered a substantially reliable historical work. Zechariah is divided between two authors, and chapters ix-xiv, assigned to the end of the fourth century B.C. While critical questions are not discussed at length, the works rest on sound critical study both of text and substance.

H.H.R.

3
SNAITH, N. H.: *Notes on the Hebrew Text of Gen. I-VIII*. (Study Notes on Bible Books.) 1947. Pp. 54. (Epworth Press, London. Price: 4s. 0d.)

Dr. Snaith continues to supply these useful notes on the Hebrew text, invaluable for students of Hebrew who have to work without a teacher, and also for elementary students who work with a teacher. The notes are confined to grammatical and lexical comments, leaving exegesis to the easily accessible English commentaries, and the abundant references to several grammars greatly increase the value of his books. The present volume shares the merits of its predecessors, and reflects the careful and understanding teacher of Hebrew.

H.H.R.

VELLAS, B. M.: *Hermêneia Palaías Diathêkês* (in Modern Greek). 1. *Amôs*. 1947. Pp. 124. 2. *Osêê*. 1947. Pp. 144. 3. *Michaïas—Iôel—Obdiou*. 1948. Pp. 136. ("Astêr" Publishing House, Athens.)

Commentaries in Modern Greek are not in common circulation in Western Europe, and the enterprise of the Astêr firm, joined with the enthusiasm and scholarship of a professor at the University of Athens, has resulted in this very satisfactory beginning of a new series that appears to be worthy of all possible encouragement. Each volume follows the same general lines—a reasonably full introduction, a translation

from the Hebrew into literary Modern Greek, a text of the Septuagint at the foot of each section of the modern rendering, and a really detailed and painstaking commentary with an eye to all the best work that has been done in Germany and elsewhere. Dr. Vellas tells us that no such full-length commentary of the Old Testament has existed, either in the past or in modern times, for the use of the Orthodox Church, and it is gratifying that the great expense of such a venture has not proved an obstacle even under present conditions. Not a few observations in the commentaries strike one as rather obvious, but it is difficult to appreciate the degree of preparedness on the part of the students for whom the books are primarily intended. Most of the works cited appear to be German, but there is a fairly full bibliography to each volume. Apropos of prophetic symbolism the author has missed the useful volume *Les Symboles de l'Ancien Testament* by D. Buzy (Gabalda, Paris, 1923). J.M.T.B.

WATERMAN, L. : *The Song of Songs Translated and Interpreted as a Dramatic Poem*. 1948. Pp. x+88. (University of Michigan Press, Ann Arbor. Price : \$2.00.)

Professor Waterman here presents the view that the Song rests on a historical basis, and that after the death of David and Adonijah's ill-starred bid for her hand, Abishag refused the advances of Solomon through her loyalty to her rustic lover. He holds that the Song is of northern origin, from a time after the disruption of the kingdom, and that it sang of Solomon's rebuff. Later it was rearranged by a southern editor to conceal this. Waterman therefore restores what he believes to have been its original order. The basic assumption that the heroine was Abishag is justified by a reference to LXX B in Ct. vi, 13, which is scarcely sufficient evidence to sustain the theory. A translation and critical notes follow the discussion of the origin and significance of the book, and these will be found of value even to those who do not accept the theory. H.H.R.

WEISER, A. : *Das Buch der zwölf Kleinen Propheten, I : Die Propheten Hosea, Joel, Amos, Obadja, Jona, Micha* (Das Alte Testament Deutsch, 24). 1949. Pp. viii+262. (Vandenhoeck und Ruprecht, Göttingen. Price : subscr. DM. 9.50., separate, DM. 11.80.)

This is the first volume to appear of the projected series of commentaries edited by Hertrich and Weiser. Among the other contributors will be Eichrodt, Noth and von Rad. The present volume shows the general plan to which all will conform, viz., a sound critical attitude presupposed, a brief historical and literary introduction and a commentary with a strong theological emphasis. A few points of interest may be noticed. Weiser, while recognizing the different literary character of Hosea i and iii, still regards ch. iii, as referring to the sequel of what is related in ch. i. This he regards as demanded by the analogy with Israel. Special emphasis is laid on the visions in the book of Amos which are held to have originally formed a separate booklet which may have been

put together by Amos himself after the occurrence of the earthquake. The present form of the Book of Joel is attributed to liturgical requirements and this consideration is invoked elsewhere. Weiser is inclined to accept the authenticity of Micah v and vi and vii, 1-7, but sees in ch. iv (mostly) and vii, 7-20, post-exilic additions. There are no references to other literature and no bibliography.

This series of commentaries promises to provide for the Old Testament something of what the Moffatt Commentaries offer to the English reader in the case of the New Testament.

N.W.P.

**The Westminster Study Edition of The Holy Bible : containing the Old and New Testaments in the Authorized (King James) Version : arranged in Paragraphs and in Verses, together with Introductory Articles and Prefaces, Explanatory Footnotes, a Concordance and Maps.* 1948. Pp. xxvi+1376, x+486+103+6+16 plates. (The Westminster Press, Philadelphia. Price : £2 10s. 0d.)

This sumptuous volume represents what is very nearly the ideal edition of the Authorized Version of the Bible. The text is set forth in attractive form, the prose in natural paragraphs and the poetry printed as such, while most useful headings and sub-headings are given to the various sections. The necessary minimum in the way of notes appears at the foot of the page, being designed to clear up the meaning of difficult passages and to aid the reader in grasping the content of each section. The introductory essays to each Testament and the brief introductions to the separate books are models of succinctness, relevance and informativeness. The one blemish is that the Concordance is printed in such minute type. The sixteen maps at the end are the same as those contained in the Westminster Smaller Bible Atlas. This book should be in every library and many individuals will wish to possess it.

N.W.P.

WILLIAMS, A. : *The Common Expositor : An Account of the Commentaries on Genesis, 1527-1633.* 1948. Pp. ix+297. (University of North Carolina Press. Price : \$4.00.)

A thoroughly scholarly piece of work by a leading authority on Milton. Intended mainly for students of the literature and thought of the 16th and 17th cents., but valuable also for the history of biblical interpretation. The Commentaries were compendia of the theology, science, and political philosophy of their period, and writers like Milton, Raleigh, and Sir Thomas Browne depended much upon them.

C.R.N.

LITERARY CRITICISM AND INTRODUCTION

AALDERS, G. C. : *The Problem of the Book of Jonah.* 1948. Pp. 30. (Tyndale Press, London. Price : 2s. 0d.)

In this Tyndale Lecture, Professor Aalders treats the book of Jonah from the conservative point of view. He argues that the miraculous element cannot be dismissed, but that the real problem of the book is a different one, and concerns the purpose of the author and the literary genre to which the work belongs.

He sets aside some arguments which have been advanced on both sides as inconclusive, and then studies parables and allegories elsewhere in the Old Testament to justify the conclusion that this book is neither parable nor allegory. That the author intended to write history is then held to be demonstrated, and the claim that the Jews and Jesus believed it to be history is held to demonstrate that it is history. Even the prayer of Jonah is held to be authentic. The author is well acquainted with the literature of the subject of every school, and his work may be read with profit by those who will find his arguments unconvincing. He discreetly omits to consider how far the statements of the book of Jonah on the size and population of Nineveh can claim to be historical.

H.H.R.

- BENTZEN, A. : *Introduction to the Old Testament. I. The Canon of the Old Testament, the Text of the Old Testament, the Forms of Old Testament Literature.* 1948. Pp. 268. (Gad, Copenhagen. Price : £1 4s. 0d.)

This is the first volume of an English translation of the Danish work which appeared in 1941 (see Book List 1946, p. 23). Yet it is much more than a translation, for the whole has been revised and frequently rewritten, to take account of work which was not available to the author in 1941, or which has been published subsequently. In this volume general questions are dealt with, and the special introduction to the individual books will follow in the next. All of the matters dealt with here are but slightly touched in the usual handbooks (with the exception of Pfeiffer's), and we have long wanted a good introduction to the Text and Canon of the Old Testament. Even more valuable is the study of the literary forms of the Old Testament, which is still more rarely given adequate treatment. The whole rests on wide reading, and is especially valuable for its use of Scandinavian material which is not easily accessible.

H.H.R.

- COHEN, J. : *Judaica et Aegyptiaca. De Maccabaeorum Libro III Quaestiones Historicae.* 1941. Pp. 68. (M. de Waal, Groningen. Price : 9s. 6d.)

This work is a dissertation submitted for the degree of doctor in the University of Groningen. The author discusses the historical setting of III Maccabees and various historical problems to which the book gives rise. He is, however, chiefly concerned with its date. After re-examining the evidence he comes to the conclusion that it was written between 88 and 77 B.C. He believes that the writer has wrongly coupled the story of the elephants, which in reality should be attributed to Euergetes II, with Philopator's persecution of the Jews in Egypt.

T.W.T.

- EISSFELDT, O. : *Geschichtsschreibung im Alten Testament.* 1948. Pp. 48. (Evangelische Verlagsanstalt, Berlin.)

This is a study of the type in which the author excels ; for it is a short but extraordinarily detailed and penetrating survey of recent attempts to determine the first appearance of genuine

historical writing in Israel. For the most part it is concerned with an analysis and comparison of (a) G. Hölscher's *Die Anfänge der hebräischen Geschichtsschreibung* (1942), which treats the work of the Yahwist as the first step in this direction, and seeks to trace its presence beyond the confines of the Pentateuch, in fact from Genesis ii, down to I Kings xii, i.e., as covering the period from the Creation to the disruption of the Hebrew monarchy in 933 B.C.; and (b) M. Noth's *Überlieferungsgeschichtliche Studien I* (1943) in so far as it deals with the work of the Deuteronomist in Deuteronomy-II Kings, i.e., covering the period from the sojourn at Sinai to the pardoning of Jehoiachin in 562 B.C. In Noth's opinion it is this which is to be regarded as the first real attempt at a piece of historical writing, the work of the Yahwist, which is confined to the Pentateuch, being merely that of a collector of data which already have their peculiar stamp. The author also makes repeated reference to the important article by G. von Rad, "Der Anfang der Geschichtsschreibung im Alten Testament" (*Archiv für Kulturgeschichte* 32 [1944], pp. 1-42), which is designed to show that II Samuel ix-xx, and I Kings i-ii, regarded as "The Story of David's Succession to the Throne" is really the earliest example of the type of writing under discussion. A.R.J.

GINSBERG, H. L.: *Studies in Daniel*. 1948. Pp. xiv+92. (Jewish Theological Seminary of America, New York.)

This little book contains a series of original and suggestive studies on the language and compilation of the book of Daniel. Not less than six authors are postulated, of whom the author of Dan. i-vi, lived in the first half of the third century B.C., but had his second chapter glossed by an author in the second half of that century, while Dan. vii-xii, comes from the hand of at least four writers, all living in the first half of the second century B.C., the fourth of whom glossed the work of the other three (unless the glosses are to be attributed to yet other hands). The whole work is held to have been composed in Aramaic, and part to have been translated into Hebrew before 140 B.C. by a translator who sometimes failed to understand the Aramaic, and the translation was undertaken with a view to canonicity. The reasons offered to sustain these views do not seem adequate to their task. There are interesting linguistic and textual notes on some points in the Aramaic part, and some of the notes on the translation Hebrew are acute and suggestive, even where the facts may be differently explained. The writing on the wall is held to have consisted of three words, which referred to Nebuchadnezzar, Evil-merodach and Belshazzar. The notes, which are gathered at the end of the book, are about as voluminous as the text, and reveal the author's wide acquaintance with the literature. The work may be commended to the careful study even of those who may not adopt its positions. H.H.R.

HOSPERS, J. H. : *Twee problemen betreffende het Aramees van het boek Daniel*. 1948. Pp. 28. (Wolters, Groningen. Price : Fl. 1.00.)

In his inaugural address the new professor of Semitic languages at the University of Groningen examines two problems connected with the Aramaic language of the book of Daniel : (a) the dating and (b) the question why a part of Daniel was written in this language.

After surveying the literature of the last decennia, Dr. Hospers, in close relation to Schaeder, arrives at the conclusion that linguistic criteria do not allow any other conclusion about the dating of the Aramaic of Daniel than that it is younger than the Aramaic of Ezra. Historical grounds enabling the dating of the latter about 450 B.C., the first may be placed *post* 400. On the second question Dr. Hospers follows Zimmermann in his opinion that the Hebrew part of Daniel was translated from the Aramaic. The whole book has been edited by an author of the Maccabean period, who used a number of old Aramaic legends. In the Hebrew edition, which followed some time later, these old Aramaic chapters, being well known in this form, remained untranslated. Th.C.V.

KAPELRUD, A. S. *Joel Studies*. (Uppsala Universitets Årsskrift 1948 : 4). 1948. Pp. viii+212. (Lundequistska Bokhandeln, Uppsala and Harrassowitz, Leipzig. Price : 10 Kr.)

This volume (written in English) is important because of the considerable use which is made of the Ras Shamra material. The first 175 pages form a commentary, almost verse by verse, in which, again and again, a new light is given to the exegesis because of the Ras Shamra texts. Kapelrud's own position is that Joel himself was a temple-prophet *c.* 600 B.C. His sayings were handed down by word of mouth in priestly circles and committed to writing perhaps as late as the 4th or 3rd cent. B.C. They suffered few changes because of their firm structure on the basis of the ancient cultic pattern. There are traces of this last everywhere in the book, for Kapelrud is a firm adherent of the modern Scandinavian school, though not so extreme as (say) Engnell. His solution is a modification of Engnell's in vol. I of the new Swedish Biblical Encyclopaedia (Svensk Bibliskt Uppslagsverk, 1948, but Engnell's article on Joel was written in 1944 and Kapelrud had access to it). Engnell makes everything cultic, with even the locusts belonging to the cult-motif. Kapelrud finds a historical basis in the locust-plague and in other references also.

N.H.S.

*MOORE, G. F. : *The Literature of the Old Testament*, revised by L. H. Brockington. (The Home University Library.) 1948. Pp. 232. (Oxford University Press. Price : 5s. 0d.)

This is substantially the work written thirty-five years ago by Moore, with some slight revision by Brockington. An occasional paragraph is slightly modified, or omitted, or added, but in general the work done in the field of Old Testament criticism since the appearance of the first edition is left out of account. The chief exceptions to this are the addition

of some paragraphs on the literary forms of the Old Testament, the placing of Nehemiah before Ezra, and the addition of some paragraphs on the Psalter and the Cult, taking account of the work of Mowinckel and Gunkel. A short chapter on the Wisdom Writers is also new. H.H.R.

PUUKKO, A. F.: *Vanhan Testamentin johdanto-oppì (=Introduction to the Old Testament)*. 1945. Pp. 286. (Suomalainen Teologinen Kirjallisuusseura [=Finnische Theologische Literaturgesellschaft], Helsinki. Price: 250 Finnmarks.)

57 This work is an academic textbook for Finnish theological students. Without attempting any surprisingly original solutions, the author presents a thorough-going and reasoned statement of the literary critical research. The more recent point of view of the traditio-historical school, emphasizing the oral transmission of the Old Testament text and the improbability of the usually accepted documentary theory, together with the cultic interpretation of many sections of the Old Testament, are scarcely referred to in this book.

A.Ia.

SIMPSON, C. A.: *The Early Traditions of Israel: a Critical Analysis of the Pre-Deuteronomic Narrative of the Hexateuch*. 1948. Pp. 678. (Blackwell, Oxford. Price: £3 3s. 0d.)

This is an elaborate study of J1, J2 and E, governed by the view that each of these documents can be precisely delimited. There is a useful history of Pentateuchal Criticism, though taking inadequate account of recent work, a study of the J1 document, followed by a complete translation of it, a study of J2 and E. In the case of these latter documents there is no connected translation. An immense amount of work has gone into the making of the volume, though too often it is needlessly subjective. The author sometimes frankly reaches a purely conjectural view, and then uses it as the instrument of his analysis. His historical scepticism is extreme, and the views of his earlier book *Revelation and Response* (see Book List 1948, p. 49), whose justification was looked for in this book, are left with no basis but conjecture. H.H.R.

*SMITH, C. RYDER: *What is the Old Testament? An Introductory Study*. Revised edition, 1949. Pp. 232. (Epworth Press, London. Price: 6s. 0d.)

This excellent book, first published in 1931, and revised in 1946 and now reprinted, offers an introduction to the religion of the Old Testament, prefaced by some shorter studies of the geography of Palestine, the history of Israel, the significance of the Higher Criticism, and the attitude of Jesus to the Old Testament. It is not intended for specialists, but will be very useful in mediating the fruits of scholarship to a wider circle. H.H.R.

VRIEZEN, TH. C. : *Oud-israëlitische Geschriften*. (Servire's Encyclopaëdie.) 1948. Pp. 252. (Servire, The Hague. Price : Fl. 4.20.)

A brief Old Testament introduction in a series comparable in size to the Home University Library. Within its brief compass there are two chapters on the prose and poetic forms of the literature, short chapters on Text and Canon, and Introductions to the separate books. Its standpoint is in general the 'orthodoxcritical' one, and it gives little attention to variations from this view in recent work. Some of the books receive necessarily brief treatment, but the Pentateuch receives fuller treatment, and here Professor Vriezen offers a fresh treatment with a greater measure of originality in his positions. He makes the fullest use of the space allowed him, and offers a readable as well as a compressed summary.

H.H.R.

*WAND, J. W. C. : *The Authority of the Scriptures*. 1949. Pp. 120. (Mowbrays, London and Oxford. Price : 5s. 0d.)

The last chapter in this book gives its title to the whole. In it the Bishop of London offers a short general introduction to the Bible. He deals with the composition of the Old Testament, Apocrypha, and New Testament, the formation of the Canon, Inspiration, Revelation, the interpretation of the Bible, its character as the Word of God, wise Bible reading, and the authority of the Bible. To cover such ground in so small a compass is no mean feat, and all is written with judgement. The reader is warned against allegorical and typological interpretation of the Old Testament and advised to make the literal meaning the basis of all interpretation. In the last chapter in particular much wisdom lies, and a balanced view is presented.

H.H.R.

WENDEL, C. : *Die griechisch-römische Buchbeschreibung verglichen mit der des Vorderen Orients* (Hallische Monographien, ed. O. Eissfeldt, Nr. 3.) 1949. Pp. viii+194. (Halle/Saale.)

The author demonstrates that Greek and Roman scribes, whilst adopting many details of book-form, dating, catch-lines, line-counting titles, colophons, and similar technicalities from early Mesopotamian and Egyptian inscriptions and scrolls, adapted them to a framework faithful to their own "Geist," and thereby produced "ein echt antikes Element." The book contains a convenient assembly of data, drawn from a variety of inscriptions ranging from Nineveh to Ugarit, and from papyrus scrolls, together with a discussion of the ways by which the traditions of book-form, etc., could have been transmitted to the Greeks, e.g., Phoenician and Aramaean. The Semitist will learn little new about his own *Fach*, and no doubt, will not always agree with statements made in the book, e.g., occasional over-simplifications, as in the treatment of the O.T. on p. 87 f. But there is a very welcome significance to the book, for it presents the findings of a Classicist who interprets classical antiquities against a background of historical minutiae from the earlier, pre-Ionian Near East.

B.J.R.

WIDENGREN, G. : *Literary and Psychological Aspects of the Hebrew Prophets*. (Uppsala Universitets Årsskrift, 1948 : 10.) 1948. Pp. 140. (Lundequistska Bokhandeln, Uppsala and Harrassowitz, Leipzig. Price : Kr. 6.)

In this important study Widengren examines the evidence for the common assumption that the Qur'an and Islamic traditions were first orally transmitted and only written at a later date, and adduces evidence to show that within the lifetime of Muhammad suras of the Qur'an were written down and other written material existed. Thus written and oral tradition existed side by side. Moreover, there is evidence of interpolation within the lifetime of Muhammad, and even of prose interpolation in poetic passages. All of this is held to be of great significance for the literary criticism of the Old Testament prophets. Moreover, in a sedentary culture which had known the art of writing for many centuries it is antecedently more likely that even at the earlier date of the Hebrew prophets, oracles would be written down. To this is added a study of the evidence of the Old Testament itself for the existence of written poems and records in early times, and of the existence of written portions of prophetic teaching in pre-exilic days. Hence, Widengren concludes, oral and written tradition are not to be treated as mutually exclusive alternatives, but are both to be recognized as playing their part in the literary history of the prophetic books. There follows a study of some aspects of prophetic psychology, to be explained by parapsychology and levitation, leading to the conclusion that the so-called 'writing prophets' are not to be so sharply distinguished from other prophets as is sometimes done. H.H.R.

RELIGION AND THEOLOGY

(including the Life and Thought of the Neighbouring Peoples)

BENTZEN, A. : *Messias—Moses redivivus—Menschensohn : Skizzen zum Thema Weissagung und Erfüllung* (Abhandlungen zur Theologie des Alten und Neuen Testaments, Nr. 17). 1948. Pp. 80. (Zwingli-Verlag, Zürich. Price : Fr. 7.)

In this excellent short study the author returns to problems which he has already discussed in earlier books and articles. There are four main sections. The first deals with Psalm ii, and with the place of various other Psalms in the enthronement ritual; the second discusses whether the term "Messianic" can be appropriately applied to the figure of the king in the Psalms, and the relation of kingship to the idea of the "Urmensch"; the third examines the concept of the Servant of Yahweh in its relation to the king and the prophet, and to the development of the Messianic hope; and the fourth surveys the revival of the old myth in terms of the later eschatology. Bentzen regards the "Königsideologie" as too narrow, and prefers to deal with the concept of the "Urmensch," from whom are derived the functions of the king, the priest, and the prophet. There emerge three variations of the Messianic

figure : the present Messianic king of the Psalms, the suffering, prophetic figure of the new Moses, and the coming Son of Man of *Daniel*. Without adopting the extreme features of the view once held by Sellin, Bentzen argues that an important element in the conception of the Servant is the thought that he is a new Moses. This book is an important and suggestive contribution to the subject ; and it is also valuable for its acute assessment of the work of other Scandinavian scholars, and, in particular, of the views of the Uppsala school. G.W.A.

De la Bible au Monde Moderne : comptes-rendus de deux conférences œcuméniques, sur l'autorité de la Bible pour le message social et politique de l'Eglise dans le temps présent. (Études Théologiques et Religieuses XXIII^e Année, Nos. 2-3.) 1948. Pp. 152. (Publication de la Faculté de Théologie Protestante de Montpellier. Price : 8s. 6d.)

31 This book contains the report of two conferences held in London and at Bossey preparatory to the Amsterdam Conference and with a view to the eventual production of a symposium to be entitled "The Biblical Authority for the Church's Social and Political Message To-day." (A typed copy of this preparatory volume in English has been issued by the Study Department of the World Council of Churches in Geneva.) A number of the papers are of quite unusual interest to the Old Testament exegete and theologian, especially perhaps those by Dodd, Richardson, Barth, Nygren and Eichrodt. The reports of the discussions which followed the papers (see pp. 41-55 and 107-146) make absorbing reading. The volume brings to the light certain fundamental differences of opinion, the disagreement being not always between Continental and Anglo-Saxon. For anyone wishing to understand the current theological debate about the Bible this book is indispensable. The presence of a few more Biblical scholars at these meetings might have been an advantage. N.W.P.

BROWNE, L. : *The Wisdom of Israel, an Anthology.* 1945. Pp. xxxii+748. (Random House, New York. Price : £1 2s. 6d.)

This anthology is not a collection of excerpts from what is technically called the wisdom-literature of Israel but is a presentation of the fruits of Israel's teaching and thinking throughout the ages in all the literary forms. Mr. Browne claims for the anthology which he has made that it is apparently the first in the English language to plough a furrow through the entire field of the wisdom of Israel. It is a most delightful book, covering the O.T. and the apocryphal writings, the N.T., and the Talmudic times, right down through the medieval period to modern days. The variety and the representative character of the book's contents are most attractive. Here we have the wisdom of the mystics (the Zohar) and of the rationalists (Maimonides, Spinoza), the thoughts of medieval saints (e.g., Baal Shem) and of the poet (Bialik), Yiddish anecdotes and proverbs, responsa and prayers, the reflections of such men as Asher Ginzberg, Felix Adler, Israel Zangwill,

Ludwig Lewisohn, Jakob Klatzkin and Sholom Asch. But this but represents a portion of the good things which the book offers. The short introductions which Mr. Browne gives to the numerous citations are most instructive and valuable. He who reads this anthology will have a knowledge of the contribution of the Jewish mind far above what is usual.
O.S.R.

DAVID, M. : *Les dieux et le destin en Babylonie*. 1949. Pp. viii+120. (Presses Universitaires de France, Paris. Price : Fr. 180.)

In this small volume, in the series *Mythes et Religions*, Mme. David, who is a former pupil of Hrozný's, and whose book carries a Foreword by her teacher, somewhat oversimplifies Babylonian religion. Selecting Destiny as the keynote of her study, and limiting herself to the classical period of the first Babylonian dynasty, she interprets Babylonian religion. Few religions can be traced to a single idea, and it is particularly doubtful if the Babylonians, who were the heirs of Sumerian culture as well as of Semitic ideas, should have their religion so simplified. Within her self-imposed limitations the authoress writes with skill, and her work rests on sound foundations of learning.
H.H.R.

DE DIETRICH, SUZANNE : *Le Dessen de Dieu*. (Collection l' " Actualité Protestante "). 1945. Pp. 290. (Delachaux et Niestlé, Neuchâtel (Suisse) et Paris. Price : 4.75 fr.)

This book is an example of a post-war attitude to the Bible and method of exegesis which has developed in some continental Protestant circles. Modern criticism is accepted (see the notes at the end), but in the body of the book the author searches for the message of the Bible as a whole without any particular reference to these critical results. It is the old Plan of Salvation come to life again, whereby the mystery of the Cross is found to be hidden from Genesis to Revelation. The book is in three parts with Prologue (The Beginning of the Times) and Epilogue (The new heavens and the new earth). The three parts are entitled 'The Unfolding of the Times,' 'The Accomplishment of the Times,' and 'The Last Times.'
N.H.S.

ELLIGER, K. : *Die Bedeutung der Geschichte Israels für die Kirche Jesu Christi* (Sonderdruck aus " Für Arbeit und Besinnung," Kirchlich-Theologische Halbmonatschrift für Geistliche, 2. Jahrgang, Nr. 1 und 2/3.) 1948. Pp. 16. (Quell-Verlag der Evang. Gesellschaft, Stuttgart.)

The thesis of this small pamphlet is that God and the right relationship of man to God is the meaning and aim of history and, in particular, that the history of the Hebrews recorded in the O.T. is a special revelation of God to the Christian Church. In the N.T. and in Christ Himself we have the continuance of the O.T. revelation and the " perspective centre " from which the events and persons of the O.T. appear as having a special significance for the Israel of the new covenant. " According to God's will, the Word entered into history.

As the Word became flesh in Jesus Christ so also it had become flesh in the whole history of the O.T. Only in, with, and under a history can we have the Word—not in history in general which gives only a general revelation, but in that special history whose records are the O.T. and the N.T.” This fact necessitates, according to Elliger the “typical” interpretation of the O.T. by the Christian Church—as we find it, e.g., in I Cor. x, 1f.; cf. *typicos* v, 11—but this sort of interpretation has to avoid falling into allegorizing, and above all it must in no way prejudice the historical-critical exegesis undertaken by textual criticism. O.S.R.

*ELMSLIE, W. A. L. : *How Came Our Faith : a study of the religion of Israel and its significance for the modern world*. 1948. Pp. xii+418. (Cambridge University Press. Price : £1 1s. 0d.)

Into this rich book the author has clearly put the thought of many years. It is intended in the first instance neither for the scholar nor even for the theological student, but for the intelligent layman, but it would be a pity if the others overlooked it. The substance of the Old Testament is presented here with an urgent and even passionate contemporary reference. The volume falls into three sections :—Part I. The Old Testament To-day : Part II. The Religion of the Hebrews : Part III. The Faith of the Prophets. The inclusion of much that is familiar to those who are theologically trained is justified by the type of reader which the book has in view. Of outstanding importance in Part I are the sections on the importance of the Hebrew view of life in Ch. I, the valuable discussion of the nature of Hebrew as a literary medium in Ch. III, and the trenchant and salutary criticism of defective methods of Biblical interpretation in the past and at the present day. Three of the chapters in Part II draw the contrast between the faith which the Hebrews brought into Palestine and the Canaanite faith they found there, treating thereafter of Israel's religious fortunes in Canaan. More might have been said of the cultic side of Israel's religion. In Part III, eight successive chapters give a brilliant treatment of the prophetic succession from Moses to the Second Isaiah. All will not agree with the author's uncompromising views about sacrifice and still fewer with his complete acceptance of Torrey's theory about the Second Isaiah. Concluding chapters consider alternatives to the prophetic faith and its effectiveness as a solution of the problem of life. The book is marked by ethical earnestness and an unusual imaginative quality.

N.W.P.

FOHRER, G. : *Glaube und Welt im Alten Testament; das Alte Testament und Gegenwartsfragen*. 1948. Pp. 260. (Verlag Joseph Knecht, Carolusdruckerei, Frankfurt am Main.)

This is a useful collection of theological essays on various Old Testament topics such as prophecy, guilt and suffering, and various ethical and religious questions concerning the cult, the law and the state. The book is a welcome example

of the way in which recent history has brought new life and a fresh sense of reality to the study of the Old Testament. Though not strictly a work of scholarship (there is, for example, no documentation otherwise than by scripture references), the book presupposes the results of scholarship and will be found useful by those who have to present to students the specific teaching of Scripture. The method of the author is as a rule to take a topic and follow it right through the Old Testament illustrating it with plentiful quotations. N.W.P.

FRANKFORT, H. : *Ancient Egyptian Religion*. 1948. Pp. xiv+172. (Columbia University Press, New York. Price : 17s. 6d.)

Professor Frankfort approaches Egyptian religion from an entirely new angle. He examines first the Egyptians' conception of the gods and their attributes. Next he studies four aspects of Egyptian life, namely the state, way of life, hope (i.e., death and the survival of the individual after death), and literature and art. He finds that one conviction underlies all Egyptian belief and thought—the universe is static and only what is changeless and permanent is significant. This is a most stimulating book and an important contribution to our understanding of the Egyptian mind. Of special interest to the Old Testament scholar are the chapters on the Egyptian way of life (in which there is a reinterpretation of the Egyptian wisdom literature) and the Egyptian hope. T.W.T.

GADD, C. J. : *Ideas of Divine Rule in the Ancient East*. 1948. Pp. viii+102. (Oxford University Press, London. Price 7s. 6d.)

This work contains the Schweich Lectures for 1945, and the author's aim is to survey the characteristic ideas concerning the relations between the gods and mankind, as these found expression in the theory and practice of the peoples of Western Asia and Egypt down to the time of the Persian Empire. In the nature of the case the treatment is somewhat cursory : but it is by a master of the subject, and, as such, it is always interesting and often suggestive. Indeed the student of the Old Testament who is interested in the problems of divine kingship, prophecy and divination, and the history of social and private morality (to mention some of the more arresting features) will find much food for thought—not least where he is provoked to opposition ! Happily the writer appears to have no particular axe to grind, and he is concerned to point out not only the similarities but also the differences which are to be observed in the different fields ; and, as a result, the reader can hardly fail to be impressed time and again by the uniqueness of Israel's contribution to the religious thought of mankind. A.R.J.

GASPAR, J. W. : *Social Ideas in the Wisdom Literature of the Old Testament* (The Catholic University of America, Studies in Sacred Theology, Second series, No. 8). 1947. Pp. xiv+208. (The Catholic University Press, Washington, D.C. Price : 12s. 0d.)

The author's purpose is to give an insight into the character of the social thinking of the sages of Israel and he fulfils this aim by treatment of the topics of marriage, the relations of

the father to wife and children, education, its principles and methods, the community and its government. This approach to the Hebrew social ideas, through an examination of what the wisdom-literature has to say about the fundamental events of human life, certainly adopts the right and most fruitful method. Dr. Gaspar makes use of a large and valuable bibliography. His discussion of various scripture passages is interesting. He holds the background of the Song of Songs to be the oriental wedding feast and in this regard he appreciates Wetzstein's report of the custom of the "king's week" as enacted at weddings in Syria. This book is a scholarly piece of research. On pp. 93 f, where the subject of "Mother Earth" is being discussed the reader might have expected a more exhaustive explanation of Psalm cxxxix, 15, than is there offered.

O.S.R.

- GELIN, A. : *Les Idées Maîtresses de l'Ancien Testament*. 1948. Pp. 86. (Les Éditions du Cerf, Paris. Price : 5s. 0d.)

This is an attractive little theological study of the Old Testament by a Roman Catholic professor at Lyon, published as the second number in the series *Lectio Divina*. It deals with the revelation of God in the Old Testament, which the author does not wish to separate from man's search for God, with God's redemptive plan exhibited in the Promise to Abraham, in the Covenant, in the Kingdom and its culmination in Christ, special attention being given to the Messianic hope, and finally with the individual and the community and the fundamental matters of retribution, sin and grace. The author recognizes the different spiritual levels in the Old Testament and adopts a moderate historical point of view. There is nothing new in this book but there is some originality in the presentation of familiar material. At the end is a useful bibliography of relevant literature, mainly but not exclusively Catholic.

N.W.P.

- GORCE, M., and MORTIER, R. (ed. by) : *Histoire générale des religions*. I. *Introduction générale—Les Primitifs—L'ancien Orient—Les Indo-Européens*. 1948. Pp. xx+548. II. *Grèce—Rome*. 1944. Pp. 426. III. *Indo-Iraniens—Judaïsme—Origines chrétiennes—Christianismes orientaux*. 1945. Pp. 486. IV. *Christianisme médiéval—Reforme protestante—Catholicisme moderne—Islam—Extrême-Orient*. 1947. Pp. 556. (Librairie Aristide Quillet, Paris. Price : 4 volumes £12 2s. 6d.)

While the student of the Old Testament can hardly fail to be interested in this work as a whole, his chief interest is likely to be in Volume I with its treatment of the religious beliefs and practices of Egypt (Desroches-Noblecourt), Sumer (Contenau), the Hittites (Delaporte), Phoenicia (Vincent) including the mythological texts of Ugarit (Dussaud), Assyria and Babylon (Langdon) and Israel (Barrois). The last, which covers the whole period of Old Testament literature, follows normal critical lines save for certain necessary reserves due to our increasing knowledge of the general culture of the ancient Near East. Reference must also be made to the short

but important section of pre-Islamic Arabia (Ryckmans) in Volume IV, which is of quite outstanding value. The chief defect of the whole work is a certain lack of proportion in the treatment of the different fields of study, some contributions being comparatively full and others more sketchy. Nevertheless it may be warmly recommended, not least for the numerous illustrations in the text and the many plates, some in colour, which give real distinction to the volumes and make them a pleasure to handle.

A.R.J.

GRANQVIST, HILMA : *Birth and Childhood among the Arabs*. 1947.

Pp. 292. (Söderström, Helsingfors. English Price : £1 10s. 0d.)

This book is the result of three years spent in Palestine, mostly in the Arab village of Artas, half-an-hour by foot from Bethlehem. Dr. Granqvist has already written on Arab Marriage customs (2 vols., 1935) and on Arab family life (1939). Further volumes on childhood and education await publication. This Finnish lady, whose name easily became *Sitt Halime* (cf. the Prophet's nurse), deals with pre-natal customs, especially as dealing with cohabitation, conception and pregnancy, with birth and post-natal customs, and all matters concerning young children, including play, education and circumcision. The first 200 pages deal with the actual evidence gained through close contact with the women of the village. The last 90 pages contain parallels from her own observations elsewhere, from other authorities, and particularly from the Bible. These last are most valuable for the better understanding of Hebrew life and custom.

N.H.S.

HENNINGER, J. : *Die Familie bei den heutigen Beduinen Arabiens und seiner Randgebiete : Ein Beitrag zur Frage der ursprünglichen Familienform der Semiten*. (In *International Archiv für Ethnographie*, Band xlii.) 1943. Pp. 188. (E. J. Brill, Leiden. Price of the whole volume : £2 2s. 0d. Also obtainable separately.)

The object of this work is to determine whether the character of modern family life among the Arabs provides any evidence that the Semites originally reckoned kinship through the mother. A detailed account is given of varieties of marriage custom, family life, divorce and widowhood, and the relation of the family to larger social units. The author then considers the alleged survivals of "Mutterrecht," and concludes that though there is some evidence from the southern part of the Arabian peninsula, there are otherwise no cogent indications of that system. Much patient research has gone into this treatise, and the extensive modern literature has been carefully sifted. The work is admirably documented, and there is a very full index.

G.W.A.

JOHNSON, N. B. : *Prayer in the Apocrypha and Pseudepigrapha* (J.B.L. Monograph Series, vol. ii). 1948. Pp. iv+78. (Society of Biblical Literature, Philadelphia. Price : \$1.00.)

A useful study of the prayers in the Apocrypha and Pseudepigrapha, arranged according to the purpose of the prayers, followed by a study of the basis of the appeals to God and of the recorded responses they found. A concluding summary reviews the theological implications of the passages studied.

H.H.R.

LANGTON, E. : *Essentials of Demonology*. 1949. Pp. 234. (Epworth Press, London. Price : 15s. 0d.)

This book is concerned with the origin and development of Jewish and Christian ideas concerning demons and evil spirits. It is a thorough and comprehensive account of such beliefs as they appear in Old Testament, New Testament, and in Jewish extra-canonical writings. The relationships with similar ideas in Arabia, Mesopotamia and Persia are discussed. The conclusions are balanced, e.g., Satan is a native Hebrew creation, owing nothing originally to Persian ideas, but influenced in later development by the concept of Ahriman. A valuable book in that it collects material not easily accessible. N.H.S.

LAUHA, A. : *Jumalan soihdun kantajia* (= *God's Torch-Bearers*). 1948. (Agricola-Seura, Helsinki).

This little Finnish book on the personalities of the Old Testament is published for study in Bible-circles, but it is useful for all who wish to get a right understanding of the life and work of the Prophets. Besides the Prophets (Elijah, Amos, Hosea, Isaiah, Jeremiah, Ezekiel, Deutero-Isaiah) we find there a very good character-sketch of Abraham, Moses, Gideon, Samuel, David, Solomon, and Josiah. The historical background of all these personalities is based on the results of the modern scientific investigation on the Old Testament. The scientific view and the popular style are successfully combined in this excellent little book. A.F.P.

MONTGOMERY, J. A. : *The Bible : the Book of God and Man*. 1948. Pp. 108. (Ventnor Publishers, Inc., Ventnor, N.J. Price : \$2.75.)

It is very difficult to classify and assess this brief and curiously unsystematic volume. Parts of it are extremely elementary and apparently intended for readers who do not know much about the Bible : other parts are well worth the attention of the more informed reader for their sudden flashes of insight and felicities of expression. The book might not unfairly be styled the *obiter dicta* of a very great scholar whose reputation is so secure that he can afford to write for once just as he pleases, moving at will through familiar fields. The central part of the book consists of a couple of essays on the men and women of the Bible and the Apocrypha. A short chapter entitled 'The Ego of the Psalms' lays particular emphasis on the 'quiet' and 'humble of the land' in the Old Testament period and 'the faithful' and 'the saints' in the New as forming the background of Biblical religion. A concluding chapter deals with the revelation of God in Nature.

N.W.P.

MUNK, E. : *La Justice Sociale en Israël*. 1948. Pp. 240. (La Baconnière, Boudry, Neuchâtel. English Price : 8s. 6d.)

The series deals with Judaism and its contribution to the present world situation. Judaism is not a set of religious ideas divorced from real life, but has a political doctrine, a clear-cut conception of economics, and a civil code, all of which are precisely what the modern world needs. It is the basis for that world of peace and happiness which good men desire.

It can resolve the antagonism of Capitalism and Marxism. The volume shows how valuable in these respects is Jewish teaching at its best. The author is a devout continental Jew, well-informed as to the best that Judaism has meant down the Ages, but singularly ill-informed as to Christian doctrine and practice. N.H.S.

NIKOLAINEN, A. T. : *Der Auferstehungsglauben in der Bibel und ihrer Umwelt. I. Religionsgeschichtlicher Teil* (Annales Academiae Scientiarum Fennicae, B XLIX, 3.) 1944. Pp. 206. *II. Neutestamentlicher Teil* (Annales Academiae Scientiarum Fennicae, B LIX, 3.) 1946. Pp. 250. (Druckerei—A.G. der Finnischen Literaturgesellschaft, Helsinki. Price : I, 13s. 0d. II, 16s. 6d.)

In Part I the author considers the evidence for belief in resurrection (by which he means a transformed life after death, thought of in bodily form) in the religions of Egypt, Persia, the eastern and western Semites, and of Hellenistic civilization, in the Old Testament, and in later Jewish thought up to the beginning of the Christian era. He presents a good case for a distinctive development of the belief in the Old Testament, based not on analogy with natural processes, or on belief in the inherent powers of the soul, but on the sovereign power of God and the communion of the believer with Him. Perhaps he is too anxious to produce a tidy scheme ; but he reviews the evidence with care and presents his results clearly. In Part II a large part, but not all, of the New Testament evidence is examined. It is unfortunate that so useful a work is not provided with an index, either of the passages discussed or of the main subjects. G.W.A.

NORTH, C. R. : *The Suffering Servant in Deutero-Isaiah*. 1948. Pp. viii+248. (Oxford University Press. Price : 15s. 0d.)

A thorough, competent and exhaustive study of the whole subject, indispensable to the Old Testament student, and of special interest (because of North's own solution) to the New Testament student. The bibliography is practically complete, with well over 300 items listed. The first part of the book (to p. 116) is a historical survey of solutions hitherto proposed as to the identity of the Servant. The grouping of the discussion is historical : Jewish, early and late ; Christian to 18th century ; Döderlein to Duhm ; Duhm to Mowinckel ; Mowinckel to present-day. Within these groups, the material is grouped according to the categories (individual, collective, etc.) with which the student is familiar. Next, there are translations of the four Servant-Songs, and in addition of the secondary songs (e.g., xlix, 7-13). Critical notes are given in full, with the Hebrew transliterated. Finally (from p. 139) the author discusses the main problems : The Servant as depicted in the songs (e.g., Is the picture consistent ?) ; The authorship of the Songs ; etc. North's own solution is Messianic, but soteriological rather than political. For the rest, the songs were by Deutero-Isaiah himself, though later than the rest and not all composed at one time. There is a certain fluidity in the prophet's conception. N.H.S.

VON OPPENHEIM, F. M. : *Die Beduinen*. Band I : *Die Beduinenstämme in Mesopotamien und Syrien*. 1939. Pp. 386 with plates and maps. Band II : *Die Beduinenstämme in Palästina, Transjordanien, Sinai, Hedjaz*. 1943. Pp. 447 with plates. (Otto Harrassowitz, Leipzig.)

The complete work will contain five volumes, of which the last will deal with the culture and life of the Bedouin. These two volumes deal with the Bedouin of the north and west. The third will deal with the south and east (Arabia proper, Iraq and Persia). The details of the Arabs of Palestine appear in the first 132 pages of volume two. Some of these tribes have been in Palestine for a thousand years ; others not more than a hundred. The general plan of the volumes is to give the history of the group, and its genealogical tree showing the relation between the various tribes in the group. This is followed by a table listing the various tribes with the name of the sheik, the grazing district, and the strength of the tribe in 'tents.' The volumes will provide a comprehensive and authoritative account of the Bedouin of the Near East.

N.H.S.

*PATERSON, J. : *The Goodly Fellowship of the Prophets*. 1948. Pp. xi+313. (Charles Scribner's Sons, New York. Price : \$3.00.)

A good straightforward account of the prophets and their messages for their times. The author is a Scot who studied under MacFayden and Stevenson, and migrated to Drew, N.J., in 1931. Based on lectures to theological students, ministerial conferences, and Adult Education groups, this book should be useful also in the upper forms of schools.

C.R.N.

PEAKE, A. S. : *The Problem of Suffering in the Old Testament*. New edition. 1947. Pp. xvi+180. (Epworth Press, London. Price : 7s. 6d.)

Many will welcome this reprint of a well-known work, which has long been out of print, with its illuminating discussion of Habakkuk, Ezekiel, the Servant of Yahweh, Job, the Apocalypticists and Koheleth. While all the work of almost half a century is necessarily ignored in this reprint of a work published in 1904, it still has a real value as a classic discussion of its theme.

H.H.R.

PEDERSEN, J. (ed. by) : *Illustreret Religionshistorie*. 1948. Pp. 714. (G.E.C. Gads Forlag, Copenhagen.)

This volume takes the place of that published under the same title in 1924 and edited by E. Lehmann. Short accounts are given of the great religions of the world. Judaism and Christianity are deliberately excluded, and there is therefore no account of O.T. religion. Of special interest, however, is Pedersen's brilliant survey of Canaanite religion (19 pp.), almost the whole of which is devoted to the Ras Shamra evidence. Pedersen also contributes a very valuable survey of the origin and development of Islam (74 pp.). C. E. Sander-Hansen deals with Egyptian religion (51 pp.) and O. E. Ravn

with that of the Sumerians, Babylonians and Assyrians (53 pp.). H. S. Nyberg gives an excellent outline of Iranian religion (58 pp.); and the veteran M. P. Nilsson describes Greek and Roman religion in a contribution which is as fascinating as it is scholarly (92 pp.). V. Grønbech's article on primitive religion (62 pp.) is largely a reprint of an earlier publication, with an appendix on primitive cult written by T. Kemp in collaboration with Grønbech. There are also articles on Nordic religion (39 pp.) by Grønbech, on the religions of India (143 pp.) by S. Konow and P. Tuxen, and on China and Japan (53 pp.) by B. Karlgren. All the articles are in one or other of the Scandinavian languages. The volume is well indexed and illustrated. G.W.A.

PUUKKO, A. F. : *Israelin uskonnon historia* (=History of Israel's Religion). 1940. Pp. 234. (Otava-Verlag, Helsinki. Price : 150 Finnmarks.)

This work written in Finnish is intended in the first place to serve as a textbook for theological students. Hence it contains little that is strikingly new. Nevertheless it offers an able and solid presentation of the Israelite religion, interpreted in the way which is especially associated with Rudolf Kittel. The history of the Old Testament religion is regarded as a sustained struggle on the part of the great prophets for the clarification of ethical monotheism. On the other hand, the author disregards the most recent trends of research with their cultic perspective and the problems they raise. A.La.

RINGGREN, H. : *Word and Wisdom : Studies in the Hypostatization of Divine Qualities and Functions in the Ancient Near East*. 1947. Pp. 234. (Lundequistska Bokhandeln, Uppsala.)

In this dissertation we have a very learned study of the hypostatization of divine qualities, in which it is shown that monotheism frequently tends to become polytheism through the hypostatization of functions and qualities of God. The author has a wide linguistic equipment, and pursues his study through Egyptian, Sumero-Accadian, West Semitic and pre-Islamic Arabic sources. His longest chapter is devoted to Wisdom in the Old Testament and in Judaism. While the author displays a strongly anti-evolutionistic outlook, and combats the idea that monotheism evolves out of polytheism, he wisely refrains from making the contrary claim that polytheism can only arise along the lines he studies. He recognizes in religion a tendency towards *Götterspaltung*, but also a tendency towards *Göttervereinigung*. Any simple theory of evolution either to or from monotheism is therefore inadequate. The study is to be commended equally for its learning and its restraint. H.H.R.

SCHMIDT, M.: *Prophet und Tempel: eine Studie zum Problem der Gottesnahe im Alten Testament*. 1948. Pp. 276. (Zollikon, Zürich. English Price: 19s. 0d.)

The author discusses the experience of the presence of God as portrayed in the canonical prophets. He groups the prophets into five chapters, Amos, Hosea and Isaiah; Micah and Zephaniah; Jeremiah; Ezekiel; Deutero-Isaiah and the post-exilic prophets. Most interest centres round Isaiah of Jerusalem, Jeremiah, and Ezekiel. There is a development from the primitive notion of the secret presence of God in His Temple to the truer experience of Him in the experience and history of the nation and the individual. The beginning of the development is that the Nearness works out as inescapable Justice in human affairs, and the end is in the Christian idea of 'Christ-in-us'—'We-in-Christ' and the Indwelling of the Holy Spirit. There are added an excursus on the Servant of the Lord (Exilic Messiah), forty-five pages of notes, and a short bibliography wholly in German. N.H.S.

SMITH, D. H.: *The Pattern in the Mount: Hebrew Ideals and their Influence on Christianity*. 1948. Pp. 128. (Epworth Press, London. Price: 5s. 0d.)

This little book consists of some lectures given in China—and repeated in Chinese at Cheeloo University, where the reviewer formerly worked—dealing with Old Testament institutions and their Christian counterparts. The institutions studied are the Law, the Sabbath, the Festivals, the Temple, the Synagogue, Priesthood and Prophecy, and the Covenant. It is common to consider the teaching of the Old Testament as the foundation of the New, but less common to turn to the institutions. The author's purpose is to show that in each case there was re-adaptation in the New Testament, and that since the spirit is more important than the form further re-adaptation of the form has followed and may still be effected. H.H.R.

STUMMER, F.: *Gedanken über die Stellung des Hohenpriesters in der alttestamentlichen Gemeinde* (reprinted from *Episcopus, Studien über das Bischofsamt: Festgabe Kardinal Faulhaber*). 1949. Pp. 30. (Gregorius-Verlag vorm. F. Pustet, Regensburg.)

This monograph traces the office of the high priest through Old Testament and Apocrypha. His function is religious, his political power secondary, and unimportant beside that of pre-exilic kings and post-exilic prophets. In pre-exilic times the *hohen gadhol* does not specially stand out from other priests, though he had a special duty. The office itself is nowhere praised, but only particular individuals. Three things make a high priest; he is called by God; he has the right to enter the Holy Place; he brings atonement. He must be 'a blameless man.' There is a straight line from Lev. xvi, through Wisd. xviii, 20-25, to Christ. Christ transfers the office into the heavenly sphere. He is not the expectation, but the fulfilment of the Old Testament high priesthood. A thorough, careful, and moderate piece of work. N.H.S.

SUSMAN, MARGARETE : *Das Buch Hiob und das Schicksal des jüdischen Volkes*. 2nd ed., 1948. Pp. 220. (Steinberg-Verlag, Zurich. Price : 18s. 0d.)

This book is not intended as a commentary on the Book of Job. It uses certain ideas to be found in, or nowadays read into, that work for illuminating the destiny of the Jewish people—the people whose task it is to live without an outward form, to live a purely human life, and to experience the power, truth and hope of God precisely when delivered up to Satan. The argument is passionate, sincere and interesting ; of a mystical rather than a rational nature ; and at times difficult to follow. The reviewer would be hard put to it, for example, to define the author's views on the relation of Judaism and Christianity.

D.D.

WEINBERGER, O. : *Die Wirtschaftsphilosophie des Alten Testaments*. 1948. Pp. 142. (Springer-Verlag, Vienna. Price : £1 2s. 0d.)

Wirtschaft is defined as comprising " all those processes and institutions which are directed towards the continual supply of material goods to human beings." The book is concerned with the criticism, from the point of view of the Christian-Catholic faith and ethics, of those laws and practices of an economic character which are found in the O.T. In particular, the standard of criticism of such laws—and of views and systems hostile to them—is provided by the contents of the two papal encyclicals *Rerum Novarum* (1891) and *Quadragesimo Anno* (1931). An instructive section of Dr. Weinberger's work is his account of the teaching of St. Thomas Aquinas on the *lex vetus* and the *lex nova* and on the position of the Church relative to the moral, cultic, and juristic precepts of the O.T.—the ceremonial or cultic law being reckoned as obsolete on the ground that it had announced the coming and suffering Christ and therefore, having performed its purpose, its present observance would be a denial of the fulfilment of messianic prediction. Of much interest are the references throughout to personalities of importance in the history of the immediate past, to the views of theologians (e.g., Max Weber and Harnack), to writers more popularly known, such as Nietzsche, Nordau and Rosenberg, and to thinkers whose names are associated with economic theories and systems.

O.S.R.

WHITFIELD, G. : *God and Man in the Old Testament*. 1949. Pp. 144. (S.C.M., London. Price : 8s. 6d.)

This is a short introduction to some sides of Old Testament thought, written for non-technical readers, and plentifully interspersed with long quotations of passages of major importance from the Revised Version. While there are no references to modern authors, it clearly rests on acquaintance with standard works and is marked by a historical sense. It deals with the Old Testament thought on the unity of God,

on His activity in history, on His character and demand, on His approach to men through personality, and on the relation of the individual to the community and of this life to the hereafter. It is a pity the reader is not referred to books for further study, since it only offers a simple introduction to its themes. H.H.R.

POST-BIBLICAL JUDAISM

DAVIES, W. D. : *Paul and Rabbinic Judaism*. 1948. Pp. 376. (S.P.C.K. London. Price : £1 7s. 6d.)

The author's purpose is 'to set certain pivotal aspects of Paul's life and thought against the background of the contemporary Rabbinic Judaism.' The book consists of ten chapters. The first upon the Judaism of the Diaspora and of Palestine, and the others upon fundamental concepts, e.g., the old and the new man, the old and the new Torah, the old and the new obedience, the old and the new hope. To make special mention of particular subjects discussed, the topics 'The Flesh and Sin,' 'The First and the Second Adam,' 'Christ the Wisdom of God' afford scholarly dissertations upon Pauline theological ideas. Professor Davies combats the thesis of Montefiore that Paul's thought must be considered as moulded by the Judaism of the Diaspora and became thus subject to Hellenistic influence. The author urges that Hellenistic influence was not confined to the Diaspora and that Palestine was not closed against this influence. In a discussion whether the contrast 'flesh' and 'spirit' in Paul's thought was due to Hellenistic influence, the author holds that the Pauline 'flesh' is an accentuation of the meaning which this word already has in certain late documents of the Old Testament and that the contrast with 'spirit' is a natural evolution of the Old Testament anthropology. A reader might here perhaps feel that this natural evolution might have been, and probably was, quickened by the influence of Greek thought. The concept of the first and second Adam (cf. 1 Cor. xv), is debated in connexion with Philo's doctrine of the Heavenly Man described in Gen. i, and of the earthly man of Gen. ii, and in connexion with the Rabbinic doctrine of the unity of all mankind in Adam. The development of the latter idea, it is contended, appears in Paul's teaching that Christians are one 'in Christ' (the second Adam) and that the Church is the 'body' of Christ. Further, in reference to the theme of Jesus and the Wisdom of God (1 Cor. i, 24 cf. Col. i, 15 f.), Davies sees the link between Jesus and Wisdom as being, in Paul's mind, the conception of Jesus as the New Law—the Law having been by Judaism equated with Wisdom and regarded as being instrumental in creation. The book is an extremely interesting contribution to the study of Paul's religious thought and will be hailed by N.T. scholars as being such. It exhibits the fruitfulness of viewing the apostle's theological conceptions in the light of the Rabbinic background. Of particular value also is the large bibliography of modern works upon which the writer draws. O.S.R.

SUKENIK, E. L. : *Megilloth Genuzoth*. 1948. Pp. 44. (In Hebrew.) (Bialik Foundation, Jerusalem. Price : LP. 0.75, c. 17s. 6d.)

Professor Sukenik here presents a first glimpse of two of the recently discovered Hebrew scrolls and MSS. which are deposited in Jerusalem. The treatment is lucid, and the numerous photographs and facsimiles add considerably to the importance of the book.

Questions of text and script are discussed in the introduction, the script being compared with that of the Nash Papyrus and the Uzziah inscription, both placed by Professor Sukenik not earlier than the 1st cent. A.D. The contents include : (a) A scroll entitled 'The War between the Children of Light and the Children of Darkness,' which describes a warfare between the Jews, or a Jewish sect, and foreign forces at some time before 135 B.C. The Damascus Document from the Old-Cairo Genizah is also discussed in connexion with its contents. There are two facsimiles and numerous passages of transcribed text. (b) A MS. consisting of three folded sheets with fragments of 39 songs in the style and language of O.T. Psalms. They are called 'Songs of Thanksgiving.' The MS. is in poor condition, but two passages have been excellently reproduced and transcriptions of many others. Both MSS. are on parchment. (c) A transcript of chs. xlii f. of the Isaiah scroll, and some valuable suggestions on the script and text. These will be better appreciated when photostats of the scroll become available from America.

The author and publishers are to be congratulated on this profoundly important publication.

B.J.R.

PHILOLOGY AND GRAMMAR

COHEN, M. : *Essai comparatif sur le vocabulaire et la phonétique du chamito-sémitique*. (Bibliothèque de l'École des Hautes Études publiée sous les auspices du Ministère de l'Éducation nationale. Sciences historiques et philologiques, fascicule 291). 1947. Pp. xi+248. (Librairie ancienne Honoré Champion, Paris. Price : 14s. 0d.)

The author belongs to those scholars who believe that the Hamitic and Semitic languages come from a common stock. For purposes of comparison he divides the Hamitic languages into three groups—Egyptian, Berber and Cushitic. His book falls into two parts. The first, occupying 42 pages, is a history and classified bibliography of comparative Hamito-Semitic studies. This bibliography extends from the eighteenth century to the year 1945. It is very full and nothing of importance seems to have been overlooked. It is much more than a mere list of titles : it gives a résumé or a description of the contents of books and articles. The second and larger part of the book is an attempt to establish phonetic equations between the four groups of languages. It begins with a long theoretical and practical introduction to lexicographical and phonetic comparison, which is followed by a study of 521 sets of equated words. All of them, nouns and verbs, denote objects and actions of every-day life. They are arranged in

such a way as to show what Hamitic consonants are equivalent to a given Semitic consonant. Consonants are grouped according to their phonetic properties, e.g., dentals and labials, and each group is introduced by prefatory observations. Finally, the author provides full indices of all Semitic and Hamitic words employed in the comparative section. Professor Cohen's book is an indispensable tool for all working in the field of Hamito-Semitic relationships, not least because of its valuable bibliographies. It may also be recommended to those non-specialists who wish to acquaint themselves with what has been accomplished in this branch of comparative studies. T.W.T.

CUNY, A. : *Invitation à l'étude comparative des langues indo-européennes et des langues chamito-sémitiques*. 1946. Pp. 274. (Éditions Bière, Bordeaux. Price : 18s. 9d.)

In this book, which the author modestly entitles an "invitation," are presented the facts in favour of deriving the Indo-European and Hamitic languages from a common ancestor called "nostratique." The first and larger part deals with phonetics, the second with morphology. The author sets forth his material with great clarity and orderliness. The field over which he ranges is so vast that inevitably he must quote from languages of which he has little or no first hand experience. It is therefore not surprising to find that in some cases he has not always consulted the best and most recent authorities and that there are occasional slips and misunderstandings. The results are not convincing. It is on the morphological side that the evidence is weakest and one cannot but feel that many equations in vocabulary are due to chance. Further, so many problems of Semitic and Hamitic grammar still await solution that the time has not yet arrived when comparison with the Indo-European languages can fruitfully be made. Nevertheless this well written book merits the attention of all philologists. T.W.T.

FLEISCH, H. : *Introduction à l'étude des langues sémitiques*. 1947. Pp. 148. (Adrien-Maisonneuve, Paris. Price : approximately 10s. 6d.)

This little book of some 150 pages gives a brief but lucid account of the Semitic languages with a useful map of the Semitic world, showing where the various languages have been or still are spoken. The author, who is not concerned to present anything new, summarizes known facts and views in a way likely to be useful to students beginning the Semitic languages. What is most useful is the bibliographical matter, even though the majority of the works cited are French ; German literature is modestly represented, but English works are rarely mentioned. G.R.D.

HATCH, W. H. P. : *An Album of Dated Syriac Manuscripts*. 1946. Pp. ix+286, with 260 plates. (Harvard University Press. Price : \$25.00.)

This collection of 200 large and clear plates supersedes all previous collections of reproductions of specimen pages of Syriac manuscripts, and by its range and completeness it provides for the first time the materials for a scientific study of Syriac palaeography. The facsimiles, all of dated manuscripts, illustrate the development of the different Syriac scripts from the time of the earliest extant dated codex (A.D. 411) down to the end of the sixteenth century, almost all the manuscripts which antedate A.D. 1,000 being represented, and thus they provide materials for determining the period of undated codices. A useful introduction to the study of the methods of Syriac scribes is given in sixteen short chapters with the following titles : Writing Materials ; Pens ; Ink ; Mode of Writing ; Columns ; Ruling ; Colophon ; Dating ; Miniatures ; Quires ; Styles of Writing ; Observations on the Forms of Certain Letters ; Seyâmê, the Single Point, Qûshshâyâ and Râkkâkâ, *Linea Occultans* ; Punctuation ; Gershûnî ; Periods in the History of Syriac Handwriting.

W.D.M.

HÖFNER, MARIA : *Altsüdarabische Grammatik*. (Porta Linguarum Orientalium, vol. xxiv). 1943. Pp. xxiv+194 and 2 plates. (Harrassowitz, Leipzig.)

This work will fill an important gap in the Semitist's equipment. For grammars of the dialects in which the South Arabian inscriptions are written he has hitherto been dependent upon the antiquated essay in F. Hommel's *Chrestomathie* and Guidi's brief sketch in *Le Muséon* 39. Dr. Höfner's grammar now provides him with a comprehensive study of Old South Arabian incorporating the results of recent research. In the arrangement of her material she has followed the pattern employed by the *Porta* series—*Schrift*—und *Lautlehre*, *Formenlehre*, *Syntax*. In two respects, however, her book differs from most of its predecessors in the series. First, a bibliography and chrestomathy are lacking (these it is hoped to provide as a separate volume in the series). Second, her tables of forms and examples are in transcription. The material is presented with admirable clarity and rules are amply illustrated. From time to time penetrating observations on general linguistics are appended to a section in order to throw light on some feature of the language or of Semitic usage. Amongst these the author's remarks on the Infinitive may be mentioned as specially worthy of attention. The peculiarities of the three main dialects of Old South Arabian are carefully distinguished. Dr. Höfner's book will be welcomed by all Semitists.

T.W.T.

KELSO, J. L. : *The Ceramic Vocabulary of the Old Testament*. (B.A.S.O.R., Supplementary Studies 5-6). 1948. Pp. 48 including 2 plates. (New Haven, U.S.A. Price : \$1.25.)

The present work is an exhaustive study of all the Hebrew terms for vessels of earthenware and metal-work, together with the materials used in their manufacture, in the Old

Testament. Such a collection has considerable value in itself but the author's self-confidence is often not balanced by the strength of the evidence. He sets himself the task of identifying, so far as possible, every pot or pan mentioned in the Old Testament with a corresponding piece of pottery found in excavation, taking for this purpose those found at Tall Bêt Mirsim, of which he depicts samples on two plates at the end of the book. For example, he says that *mizvāq* "refers to the large four-handled ring-burnished banquet bowl of Iron II" and identifies it with a specific form found at Tall Bêt Mirsim; but there is nothing to support this identification, so boldly made, and it is difficult to see how a four-handled bowl can have been used as a drinking bowl (Amos vi, 6). Or how does he know that "the *kaḡ* was shorter than the *nēvel* and had an egg-shaped bottom which made for easier carrying"? Accordingly, while students will find the collection of material helpful, they must treat the deductions drawn from it with the greatest caution. G.R.D.

KOEHLER, L. : *Lexicon in Veteris Testamenti Libros*. Lief. 1 and 2. 1948. Pp. 64 each. (Brill, Leiden. Price : 4s. 9d. each.)

Here we have the first two fascicules of Professor L. Koehler's long expected and most welcome Hebrew Lexicon, containing 128 pages and reaching 'ēmer 'twig.' The *format* of the printed page is somewhat smaller than that of the last edition of Buhl's *Handwörterbuch* and the printing more widely spaced; further, all the explanations are given in both the German and English languages. The space so lost, however, is gained by considerably reducing the matter, especially the references, as given by Buhl; much of this is no loss. At the same time, every effort has been made to bring the whole work as much as possible up to date and those who have neither time nor opportunity or are too slothful to consult periodical literature will receive many salutary shocks. They will find most, if not all, the new meanings proposed for a number of words duly tabulated and will often have to give up cherished illusions. All users will rejoice that the editor has at length been able, even in these difficult times, to start printing the work to which he has devoted a life-time and will look forward to future fascicules with impatience; and they will be glad to learn that Professor W. Baumgartner has been engaged to prepare a glossary of the Aramaic portions of the Old Testament as a fitting conclusion. G.R.D.

KOLARI, E. : *Musikinstrumente und ihre Verwindung im Alten Testament. Eine lexikalische und kulturgeschichtliche Untersuchung*. 1947. Pp. 104. (Helsinki. English Price : 9s. 6d.)

The author of this small work is a worthy recruit to the Finnish school, whose lexicographical studies have done so much to give precision to the interpretation of Accadian words, e.g., of Holma on parts of the body and of Salonen on ships. He

discusses every word for a musical instrument in the O.T. in the light of philology and use, examines the references in post-Biblical and modern literature and reaches conclusions which will generally commend themselves to the reader. If these are not always new, the collection of all the relevant material, much of it brought to light since Gressmann's *Musik und Musikinstrumente im Alten Testament* (1903), its collection and examination, are all the same extremely useful. There is an admirable bibliography at the end of the book.
G.R.D.

LEIVESTAD, R: *Guds straffende rettferdighet*. (Tilleggshefte til Norsk Teologisk Tidsskrift, 1946.) 1946. Pp. 130. (Grøndahl, Oslo.)

A very interesting examination of the application of the root SDQ to Yahweh in the O.T., in order to determine whether it ever directly expresses the idea of punishment. The author holds that the root normally denotes the positive, saving activity of Yahweh, but is occasionally used of *iustitia distributiva*. He argues, after a careful survey of the relevant passages, that it is never, save in Zeph. iii, 5, used of divine punishment by the classical prophets of judgement, who, he maintains, did not apply the term to Yahweh in other than its traditional sense. He admits that the idea of punishment is present in Is. v, 16 and x, 22, both of which he treats as late. Leivestad's solutions of some of the textual and exegetical problems involved may not always command agreement; but the book provides a useful and stimulating survey of the problem. References to the literature of the subject could with advantage have been made more precisely.
G.W.A.

RINGGREN, H.: *The Prophetical Conception of Holiness* (Uppsala Universitets Årsskrift, 1948: 12). Pp. 30. (Lundequistska Bokhandeln, Uppsala and Harrassowitz, Leipzig. Price: Kr. 1.25.)

In this short study the author first examines the fundamental meaning of the root qdš in the light of Hebrew, Aramaic, Ethiopic and Arabic evidence. He is doubtful of the assumption of an original meaning 'to be separated' or of a primary reference to men and things. On the other hand he does not think a meaning 'to be pure' can be established. He holds that it referred originally to God, and only secondarily came to be applied to persons and things. It was not, however, ethical in its significance. In relation to God it thought of his transcendence; in relation to man of ritual rectitude. An ethical meaning can be found in a few O.T. passages, but it was not developed. The relation between the root qdš and the roots ḥrm, ḥll and kbd receives some study. The whole forms a useful summary, though the reviewer is still of the opinion that an original meaning 'to be separated' with reference to man offers the most promising clue for the interpretation of the evidence.
H.H.R.

BOOKS RECEIVED TOO LATE FOR NOTICE

The following works, received too late for notice in the present List, will be noticed in the 1950 Book List :

DE BOER, P. A. H. (ed. by) : *Oudtestamentische Studiën*, Deel VI. 1949. (Brill, Leiden.)

GASTER, T. H. : *Passover : its History and Traditions*. 1949. (Schuman, New York.)

Hebrew Union College Annual, vol. xxi, 1948. (Cincinnati.)

HERTZBERG, H. W. : *Das Buch Hiob*. 1949. (Oncken, Stuttgart.)

KOEHLER, L. : *Lexicon in Veteris Testamenti libros*, Lief. iii. 1949. (Brill, Leiden.)

LÖWINGER, S. and SOMOGYI, J. (ed. by) : *Ignace Goldziher Memorial Volume*, Part I. 1948. (Budapest.)

NORTH, C. R. : *The Thought of the Old Testament*. 1949. (Epworth Press, London.)

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Index of Authors

	PAGE		PAGE
AALDERS, G. C.	21, 31	ENGNELL, I.	5
ABEL, F. M.	29	<i>Ex Oriente Lux Jaarbericht</i>	
ALLEMAN, H. C.	21	<i>No. X.</i>	5
ALTHEIM, F.	15	FLACK, E. E.	21
AMANN, E.	3	FLEISCH, H.	52
BELL, H. I.	16	FOHRER, G.	23, 40
BENDIXON, S.	16	FRANKFORT, H.	41
BENTZEN, A.	32, 37	FRIDRICHSEN, A.	5, 6
<i>Bible du Centenaire.</i>	22	GADD, C. J.	41
<i>Bible au Monde Moderne,</i>		GASPAR, J. W.	41
<i>De la,</i>	38	GELIN, A.	29, 42
<i>Biblia Sacra.</i>	18	GERLEMAN, G.	19
<i>Bibliography of Bible Study</i>	3	GINSBERG, H. L.	33
BI(C)KERMAN, E.	16, 17	GOODSPEED, E. J.	8
BLEEKER, L. H. K.	22	GORCE, M.	42
DE BOER, P. A. H.	3	GORDON, C. H.	17
BRAHAM, E. G.	8	GOSLINGA, C. J.	24
BRILLANT, M.	4	GRANQVIST, HILMA.	43
BROCKINGTON, L. H.	34	GRANT, R. M.	24
BROWNE, L.	38	GUITTON, J.	26
VAN DEN BUSSCHE, H.	18	HATCH, W. H. P.	53
CHAPIRA, B.	9	HENNINGER, J.	43
CHAIÑE, J.	22	HICKS, J. H.	24
COHEN, A.	23	HÖFNER, MARIA.	53
COHEN, J.	32	HÖLSCHER, G.	24
COHEN, M.	51	HOSPERS, J. H.	34
COPPENS, J.	4	HROZNÝ, B.	11
<i>Corpus Inscriptionum</i>		JOHNSON, N. B.	43
<i>Semiticarum.</i>	10	KAPELRUD, A. S.	34
CUNY, A.	52	KELSO, J. L.	53
DAVID, M.	39	KOEHLER, L.	54
DAVIES, W. D.	50	KOLARI, E.	54
DE DIETRICH, SUZANNE.	39	LAMON, R. S.	12
DRIVER, G. R.	10	DE LANGHE, R.	11
EISSFELDT, O.	11, 32	LANGTON, E.	44
ELLIGER, K.	39	LATTEY, C. C.	25
ELMSLIE, W. A. L.	40	LAUHA, A.	44

INDEX OF AUTHORS (CONT'D.)

	PAGE		PAGE
LEIVESTAD, R.	55	RINALDI, G.	28
LESLIE, E. A.	25	RINGGREN, H.	47, 55
LOUD, G.	12	ROBERT, A.	7
LYONS, W. N.	6	ROBINSON, T. H.	9
MARCUS, R.	6	<i>Sainte Bible.</i>	29
<i>Megiddo I and II.</i>	12	SCHAEFFER, C. F. A.	14
MERCATI, G.	19	SCHMIDT, M.	48
MONTGOMERY, J. A.	44	SCHÖTZ, D.	26
MOORE, G. F.	34	SEELIGMANN, I. L.	20
MORTIER, R.	42	<i>Semitica.</i>	8
MUNK, E.	44	SHIPTON, G. M.	12
MURPHY, R. E.	26	SIMPSON, C. A.	35
NEDONCELLE, M.	4	SMITH, C. RYDER.	35
NIKOLAINEN, A. T.	45	SMITH, D. H.	48
NORTH, C. R.	45	SNAITH, N. H.	29
NÖTSCHER, F.	26	STEINMANN, J.	18
OBERMANN, J.	13	STUMMER, F.	48
O'CALLAGHAN, R. T.	14	SUKENIK, E. L.	51
VON OPPENHEIM, F. M.	46	SUSMAN, MARGARETE.	49
<i>Orientalia Neerlandica.</i>	7	VELLAS, B. M.	29
PARROT, A.	14	VRIEZEN, Th. C.	36
PARVIS, M. M.	6	WAND, J. W. C.	36
PATERSON, J.	46	WATERMAN, L.	30
PEAKE, A. S.	46	WEINBERGER, O.	49
PEDERSEN, J.	46	WEISER, A.	30
POUGET, W.	26	WENDEL, C.	36
POULET, D.	27	<i>Westminster Study Bible.</i>	31
PRIJS, L.	19	WHITFIELD, G.	49
PUUKKO, A. F.	35, 47	WIDENGREN, G.	37
RAGAZ, L.	27	WILLIAMS, A.	31
RICCIOTTI, G.	17	ZIEGLER, J.	26
RIESENFELD, H.	14		

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