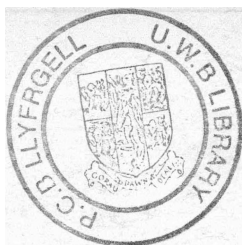


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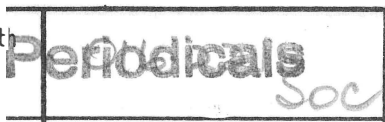
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The Society for Old Testament Study

BOOK LIST, 1950



This issue of the Book List has been prepared by the following Committee appointed by the Society: Prof. G. W. Anderson, Mgr. J. M. T. Barton, Dr. D. Daube, Prof. G. R. Driver, Dr. J. Gray, Profs. A. R. Johnson, W. D. McHardy, N. W. Porteous, O. S. Rankin, Miss B. K. Rattey, Mr. B. J. Roberts, Profs. N. H. Snaith, T. W. Thacker, D. Winton Thomas, and H. H. Rowley (Editor). In addition help has been received from the following scholars: Profs. W. Baumgartner (Basel), T. Fish, S. H. Hooke, T. W. Manson, C. R. North, Dr. J. W. Parkes, Profs. T. H. Robinson, A. G. Ulecia (Madrid), Th. C. Vriezen (Gröningen), Dr. M. Wallenstein and Mr. P. R. Weis. For all this help the Editor expresses his gratitude.

Prices of foreign books, where known, are given either in foreign currency, or in the English equivalent actually charged. In many cases the latter would be altered by devaluation, but it was thought better to give even this measure of guidance.

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

MANCHESTER UNIVERSITY.

274869



H. H. ROWLEY.

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J.M.T.B.	=* J. M. T. Barton	O.S.R.	— O. S. Rankin
W.Bg.	— W. Baumgartner	B.K.R.	— B. K. Rattey
D.D.	— D. Daube	B.J.R.	— B. J. Roberts
G.R.D.	— G. R. Driver	T.H.R.	— T. H. Robinson
T.F.	— T. Fish	H.H.R.	— H. H. Rowley
C.J.G.	— C. J. Gadd	N.H.S.	— N. H. Snaith
J.G.	— J. Gray	T.W.T.	— T. W. Thacker
S.H.H.	— S. H. Hooke	D.W.T.	— D. W. Thomas
A.R.J.	— A. R. Johnson	A.G.U.	— A. G. Ulecia
W.D.M.	— W. D. McHardy	Th.C.V.	— Th. C. Vriezen
T.W.M.	— T. W. Manson	M.W.	— M. Wallenstein
C.R.N.	— C. R. North	P.R.W.	— P. R. Weis
J.W.P.	— J. W. Parkes		

GENERAL

BERTHOLET, A. : *Festschrift für Alfred Bertholet zum 80. Geburtstag gewidmet von Kollegen und Freunden*, edited by Walter Baumgartner, Otto Eissfeldt, Karl Elliger, Leonhard Rost. 1950. Pp. viii+578. (J. C. B. Mohr, Tübingen. Price : DM. 58.00 ; bound DM. 62.00.)

Nearly all the contributions to this volume deal with O.T. and kindred subjects. Five are linguistic or textual : G. R. Driver contributes philological notes on Canticles and Lamentations ; P. Humbert discusses the uses of the root *qana* in Hebrew ; P. Kahle writes on the Samaritan pronunciation of Hebrew ; J. A. Bewer supplies textual notes ; and K. Elliger deals with the 'evening wolves' of Habakkuk i, 8, and Zephaniah iii, 3. Many of the essays deal with the interpretation of O.T. passages : Psalm xciv, 20, is discussed by A. Allgeier ; Isaiah viii, 23-ix, 6, by A. Alt ; Daniel vi, by A. Bentzen ; the community law in Deuteronomy xxiii, by K. Galling ; the relation of Psalm civ, to Egyptian sources by G. Nagel ; Hosea iv, 13 f. by L. Rost ; the relationship of Genesis xiv, and Psalm cx, by H. H. Rowley ; 2 Kings xi, by W. Rudolph ; the second commandment by W. Zimmerli. H. W. Hertzberg deals with the structure of Job. Two essays, those by S. Mowinckel and T. H. Robinson, are devoted to the problems of Hebrew poetic form. W. F. Albright writes on recently discovered references to Baal-Zephon ; and O. Eissfeldt examines the texts relating to the tribute of Niqmad of Ugarit to Shupiluliuma. In the field of religion and theology, F. M. Th. de Liagre-Böhl discusses the interplay between election and the missionary motive in Israel ; J. Hempel writes on the word of God and fate ; G. von Rad investigates the meaning of righteousness and life in the Psalms ; C. Steuernagel surveys the development of Jewish eschatology ; W. B. Stevenson treats of 'Olah and Zebach sacrifices ; and A. Weiser examines the descriptions of theophanies in the Psalter. More general essays on religion are those by S. A. Cook on the relevance of the science of religion, and by A. Jepsen on the phenomenology of religion. G. van der Leeuw writes on the nature of myth, and R. Mayer on a märchen motif alluded to in Bab. Ta'anith 8a. W. Baumgartner investigates the background of the 'dividing sword' of Odes of Solomon xxviii, 4. M. Noth examines the meaning of 'judge of Israel.' J. Lindblom appraises some recent trends in O.T. research. O. Grether contributes an interesting essay on the teaching of Hebrew. E. Littmann writes on Abyssinian parallels to the Old Testament. G.W.A.

Bič, M. : *Palestina od Pravěku ke Křesťanství : I. Země a lid.* (= *Palestine from Prehistoric Times to Christianity. I. The Land and the People.*) 1948. II. *Kult a náboženství.* (= *The Cult and the Religion.*) 1949. Pp. 464, 396. (Husova Československá Evangelická Fakulta Bohoslovecká, Prague.)

Here are two volumes of a large and comprehensive work, of which the third and final volume is in preparation, written in the Czech language, but with a summary in French (which alone the reviewer could read !). The first volume deals with the geography of Palestine and its people from earliest times, together with the relations that subsisted between Israelites and their predecessors after their incursion. The second volume deals with the culture of the Near East in ancient times as the background of Israel's culture and religion, and summarizes the religion and theology of the Old Testament. Both volumes rest on wide scholarly reading, as the Bibliographies testify, and there are many pages of plates in each volume. The author takes his stand on the religious quality of the Old Testament and maintains that it is only to be rightly interpreted in cultic and religious terms. H.H.R.

DE BOER, P. A. H. (ed. by) : *Oudtestamentische Studiën*, Deel VI. 1949. Pp. 218. (Brill, Leiden. English Price : £1 10s. 0d.)

This volume contains two articles only, both in English. The first (100 pp.) is a continuation of the editor's own studies of the relation of the Masoretic Text of 1 *Samuel* to the text of the ancient versions. The present volume contains notes on chapters xviii-xxxi. The notes are thorough and careful, and form a desirable and indispensable addition to the commentaries. Dr. Kahle's conclusions as to the phonological unification of the Masoretes are accepted, but more stress is laid on the preservative work of the Masoretes in respect of different textual traditions. The second article is the posthumously published study by Professor Eerdmans of the text of *Numbers*. It is in line with his previous work on the Pentateuch, rejecting the four-document theory of the Kuenen-Wellhausen school. N.H.S.

DE BOER, P. A. H. (ed. by) : *Oudtestamentische Studiën*, Deel VII. 1950. Pp. 272. (E. J. Brill, Leiden. Price : £1 9s. 6d.)

Rather more than half of this new volume of studies published by the Dutch Old Testament Society consists of a study of the text of Zech. ix-xiv by T. Jansma of Leiden. There are discussions on the ancient versions, their method, characteristics, and relationships. Curiously Kahle's studies on the Masoretic text are not mentioned, whilst his *The Cairo Geniza* is mentioned only in a footnote. The last 82 pages of this textual study contain full and exhaustive linguistic and lexicographical notes on all the ancient versions. G. J. Thierry discusses various Hebraic problems, in particular the origin of the *hiph'il*, which he sees in an interjection *ha-* ('look').

M. David denies that there is any connection of any kind between the Code of Hammurabi and the laws in Exodus. J. Simons stresses the importance of Manasseh's wall in the topography of Jerusalem, maintaining that 'the second quarter' was the eastern suburbs contained by this wall. Th.C.Vriezen discusses the ritual of sprinkling (*hizzu*), whilst the concluding essay (in French: all the rest are in English) is by J. van der Ploeg, who maintains that the 'poor' in Israel are not the poverty-stricken, but those who were 'humble before God' N.H.S.

GOLDMAN, S.: *The Book of Books: an Introduction*. 1948. Pp. xvi+460. (Harpers, New York. Price: \$3.75.)

This is the first volume of an ambitious programme which is planned to run into thirteen volumes. The author is a Jewish Rabbi of wide learning, whose acquaintance with general literature reminds one of Moffatt's. After short introductory chapters in which the quality of the Hebrew Bible is assessed, its canon is studied, the history of Biblical criticism is reviewed, and Breasted's views in *The Dawn of Conscience* examined, the bulk of the book is devoted to classified literary quotations containing allusions to, or evaluations of, the Bible. While these are of little value to the Old Testament scholar, the vast labour involved in their collection will serve other readers and earn their gratitude, as well as their admiration. The Old Testament scholar will find most to interest him in the review of Biblical criticism. Here the story is traced to Wellhausen, and then on to Cassuto and Kaufman, and the conclusion is reached that Wellhausen is completely antiquated both in his documentary hypothesis and in his view of history. It is, of course, true that Wellhausen is antiquated: as most of us will be in three-quarters of a century: and no one to-day subscribes to all his views. It is improbable, however, that his literary criticism will be replaced by that of Cassuto. Indeed there are so many aspirants to the place of Wellhausen to-day that it is hard for any to secure a following comparable with his. (See also p. 38 below.) H.H.R.

(GOLDZIEHER, I.): *Ignace Goldziher Memorial Volume*. Part I. Edited by S. Löwinger and J. Somogyi. 1948. Pp. viii+434+44. (Budapest.)

The greater part of the contents of this volume do not fall to be considered here but several of the articles are of interest to Old Testament scholars.

1. E. F. F. Bishop on "Eulogētos"—a study of the use of the words for 'blessed' as applied to God in the O.T., and N.T. and the Koran. He concludes: "Eulogetos with its cognate words in the Semitic dialects would seem to have had a very wide vogue, used mostly with one or other of the divine names, sometimes as a euphemism for them; and used in circumstances which betray either a relationship to God as Creator, or in a somewhat nationalistic or warlike context, or when deep personal experience was uppermost in the life of the individual concerned."

2. H. H. Rowley on "The Chronological Order of Ezra and Nehemiah," easily the most important article among those here referred to. A characteristically thorough review of the whole question leading to the judicious conclusion that, while the evidence available does not make absolute demonstration possible, the dating of Ezra's mission in 397 B.C. (i.e. the seventh year of Artaxerxes II), advocated by van Hoonacker, presents the fewest difficulties.

3. Joseph Aistleitner on "The Consonants of Ugaritic." The conclusion is that Ugaritic preserves the distinctions of consonants in Proto-Semitic and stands closest to what is found in North Arabic and South Semitic.

4. Samuel Löwinger on "Nebuchadnezzar's Dream in the Book of Daniel." The suggestion is made that the origin of the dream was Nebuchadnezzar's anxiety over the succession to himself which arose from the reflection that Esarhaddon's act in dividing the Assyrian crown between Assurbanipal and Shamash-Shumukin had weakened the Assyrian Empire. Daniel, speaking for the Jewish exiles, warns Nebuchadnezzar against the danger that would result for his dynasty if he made a similar mistake and divided the Babylonian crown between Evil-Merodach and Nergal-Sharezzer. N.W.P.

Hebrew Union College Annual XXI. 1948. Pp. 602. (Cincinnati. Price : \$3.00.)

Morgenstern continues his treatise on Chanukkah, discussing Biblical calendars : pentacontad c., c. in Israel until 899, c. from 899 to 841, c. in Israel and Judah from 841 to 714, Deuteronomic c., summary, c. of Holiness Code, c. of Priestly Code. Blank demonstrates that the pattern of the Jeremianic confessions is prayer and answer, the former being intended, by means of narrative, as a plea for justice and an expression of confidence, to evoke God's favour. The pattern goes back to defence in a law court. If it is connected with a customary cult procedure (Eissfeldt), then the latter itself is juridical in form. The author reaches valuable conclusions as to the meaning of prayer in Jeremiah. Cohon outlines the history of 'original sin.' The Paradise story, paralleled by other myths of man versus a jealous god, is designed to explain labour, pain, etc. (The Greek parallel is perhaps closer than he thinks : Pandora, 'she who gives all,' Eva, 'the mother of all living'; see *Guardian* 1945, p. 262.) The notion of hereditary corruption is absent, sin is voluntary; and the O.T. never uses this story for its theodicy, nor the N.T. except Paul. It is different in the Secrets of Enoch, and for Paul transmitted sinfulness is essential. In Rabbinism the whole subject is less central. Various views are found—among them the Pauline—but that of sin as each man's action still prevails; hence the emphasis on repentance. The author surveys the doctrines of Augustine, Pelagius, Thomas, etc. Feigin suggests that in Mekhilta on Ex. xxiii, 14, instead of 'this excludes the strangers, *haggerim*,' we ought to read 'the castrated one, *haggarim*'; *garim* being a *qatil* form, and the meaning to be gathered from other

Semitic languages (he seems to have overlooked Jastrow's translation of Biblical *garam* by 'to strip') as well as Gen. xlix, 14 (on which see his article in J.N.E.S., 1946, pp. 230 ff.). But may the Midrash not have arrived at the exclusion of strangers by pressing the suffix in *zekhurekha*, 'thy males'? Much in the other contributions is of interest for O.T. scholars. Werner argues that the ratio of the octave interval was known to be 1 : 2 at least 900 years before Pythagoras, in Hittite Mesopotamia. The principle of the octoechos originated in cosmological and calendric speculations. The inscriptions of Ps. vi and xii and the arrangement of cxix may presuppose an eightfold modality. But Jewish musicians, in contrast to Syrian, Byzantine and Roman ones, did not impose this system on their traditional tunes. Liebreich's analysis of *Ubha' lesiyyon* throws light on the canon in post-Biblical Judaism. For example, several lectionaries open with a verse from Chr., to be followed by verses from Ps. in the Masorah, Chr. forms the beginning of the Hagiographa, and it stresses the Davidic origin of the Temple service. Judah Rosenthal (in Hebrew) introduces and reprints a Cairo Geniza fragment, first published by Schechter, of a poem of 11th cent. Palestine, which, directed against the Karaites, lists Bible difficulties that cannot be solved apart from the oral tradition. He investigates the Talmudic origin of the various points. Schoeps (in German) thinks that some Talmudic legends may refer to Simon Magus. But it is unlikely that *hisda'* in Eccl. Rabba on i, 8 stands for *teleia agape*. Why not simply assume a pun on the two meanings of the word (cp. Siphra on Lev. xx, 17)? This volume contains an Index to H.U.C.A. I-XX. D.D.

Hebrew Union College Annual XXII. 1949. Pp. 490. (Cincinnati.) Price : \$3.00.)

Gordis shews that apparent contradictions in Ecclesiastes and Job are to be explained, not by excision and re-arrangement, but by assuming a technique of quotation without quotation marks or other express sign. He adduces Oriental and Rabbinic parallels, and distinguishes various types of quotation, e.g. direct quotation of thoughts of the subject (Gen. xxvi, 7 : *thinking*, lest the men should kill me) or oblique repetition of another's opinion (Job xii, 7 f. : *yet you admonished me*, ask now the beasts). Morgenstern holds that Is. lv, 1-5 dates from the last quarter of 520, the same time as Hag. ii, 10-23. and that like 2 Sam. vii and Ps. lxxii, it refers to Zerubbabel; while Is. lx, 1-3, 5-7 dates from the New Year (autumnal equinox) 516, when the Second Temple was dedicated, and refers to the ceremony of the opening of the eastern gate. He reconstructs in detail the intervening period, Zerubbabel's failure, the religious, anti-nationalistic reaction, the emergence of a conversionist movement. In an excursus he says that the description in John vii, 37, of the last day of Tabernacles as 'the great day' is a reminiscence, preserved by Galilean sectarians, of the old pentecontad calendar with this day as New Year's Day. Landsberger thinks that 'house of the

people' in Jer. xxxix, 8, denotes the Temple, as suggested by Abrahanel. He compares Mandaean usage. The post-exilic expression stresses the entire nation's share in the cult. Later it came to mean 'synagogue.' If this is right, the derivation of the synagogue from the town hall must be abandoned; it was religious from the outset. Daube argues that the Rabbinic methods of interpretation, including Hillel's seven Middoth, derive from Hellenistic rhetoric. Loewe investigates Jerome's rendering of 'olam, with instructive results. D.D.

(HROZNÝ, F.): *Symbolae ad Studia Orientalia pertinentes Frederico Hrozný dedicatae*. Pars prima, pars secunda. (Archiv Orientální, vol. xvii.) 1949. Pp. 424, 452. (Prague.)

These two volumes, dedicated to the eminent Orientalist Professor Hrozný contain 77 articles, a bibliography of Professor Hrozný's published works filling 20 closely printed pages and his photograph. Many, if not most, of the articles are of great interest, and it is possible here only to give the titles of those likely to be of interest to members of the Society. These are 'Bet'el, le sanctuaire du roi,' by Bič, 'Methods of Bible Criticism,' by Daube, 'Ugaritic and Hebrew Problems,' by Driver, 'Der Stadtname Ninēwe' by Jelito, 'Die Megalith-Kultur in Palästina' by Jirku, 'Der Ursprung des Namens der Ammoniter' by Stamm, 'Le nom divin El' by Starcky. Not all these articles are of equal merit or equally convincing, but all are worth reading. There are also not a few contributions on subjects more or less directly bearing on the Old Testament which will repay study. G.R.D.

LÖWINGER, S., and SCHEIBER, A. (ed. by): *Genizah Publications, in memory of Prof. Dr. David Kaufman*. Vol. 1. 1949. Pp. xvi+106. (Budapest.)

This volume comprises two sections, the one—the greater—being written in Hebrew and the other in English. The Hebrew section contains the following articles: A Kaliric Piyyut mentioned by Kirkisani—by A. Scheiber; Notes on Kalir's Piyyutim (an addendum to the above)—by M. Zulay (Jerusalem); New Fragments from *Sepher Methibhoth* (drawn from the Kaufman Collection)—by S. Löwinger; An addendum to Löwinger's article—by S. Liebermann; A Fragment from the Arabic Translation of the 'Azharah (a piyyutic composition on the 613 Commandments): 'Attah Hinḥaltah Torah le-'Ammechah—by I. Hahn; Fragments from the *Mishneh Torah* by Maimonides (drawn from the Kaufman Collection)—by A. N. Z. Roth; Piyyut-Compositions for the Week Days (from the Kaufman Collection)—by S. Widder; A Catalogue of the Genizah piyyut-compositions in the Kaufman Collection by M. Zulay. The English section contains, in the words of the compilers (S. Löwinger, A. Scheiber, S. Hahn), a 'Report on the Hebrew MSS. in Hungary with special regard to the

Fragments of the Cairo Genizah.' This report was read to the 21st International Congress of Orientalists, Paris, 1948. The collection contains many valuable fragments in various fields of *Judaica*. For the O.T. scholar, however, the following data may be of special interest. There are in this collection : Several unpublished fragments with Babylonian superlinear vocalization ; A fragment of Nehemiah with Tiberian vocalization which embodies some variant readings ; Fragments of the Bible in ' Shorthand Writing ' ; A number of fragments from the Targum Onkelos and the Palestinian Targum among which is found a ' superdotted ' Targum fragment and a Hebrew-Aramaic-Arabic Biblical fragment ; A good number of Arabic commentaries, including one by Sa'adiah, on the Bible, and an interesting scroll of parchment of Byzantine origin containing a commentary on Ezekiel and Hosea with well over 40 Greek glosses. A few fragments of Abul-Walid and some unidentified lexicographic material in the collection are also worthy of note.

M.W.

ROBERT, A. (ed. by) : *Dictionnaire de la Bible, Supplément*, Fasc. XXIII : *Judaïsme-Justice et Justification*. 1949. Columns 1249-1510. (Letouzey & Ané, Paris. Price : 7s. 9d.)

The fascicles of the *Supplément* to the great *Dictionnaire de la Bible* continue to appear at approximately yearly intervals. The first two volumes (eleven fascicles, A—Exode) were published between 1928 and 1934, and the third volume (Expiation—Herméneutique) was ready by 1938. The war, not unnaturally, slowed down the rate of appearance, and a gap of four years separated fasc. XIX from XX. At the present rate of progress it will be many years before we may hope to see the final article on *Zuzim* or *Zwingli* or perhaps even *Zythum* (this last on the same principle as that which induced the compilers of the original *Dictionnaire* to include an article under the heading *Oie !*) Fortunately, quality has been some compensation for slowness in publishing, and the present fascicle completes Bonsirven's admirable article on *Judaïsme palestinien au temps de Jésus-Christ*, the bibliography to which includes a number of recent works, in addition to those listed in the author's larger work under the same title, published in 1934. One may also call attention to two competent articles entitled *Jugement* by R. Pautrel (for the Old Testament) and D. Mollat (for the New). H. Cazelles writes with his accustomed knowledge and acumen on the book of Judges, and *Justice et Justification* are considered by A. Descamps and L. Cerfaux. At one time a familiar criticism of this work was that it included some articles that amounted to fair-sized treatises (as, for example, Bonnetain on *Grace*, with 618 columns and Médebielle on *Expiation* with 262.) This tendency, in so far as it existed, has been corrected, and Descamps and Cerfaux between them need rather less than a hundred columns for their important and intricate subject-matter.

J.M.T.B.

ROBERT, A., and TRICOT, A. (ed. by): *Initiation Biblique: Introduction à l'étude des Saintes Écritures*, 2nd ed., revised and enlarged. 1948. Pp. xxiv+992, with Tables and 8 maps. (Desclée & Cie., Paris, Tournai and Rome. Price: £1 11s. 0d.)

This useful manual was first published in 1939 (see Book List for 1939, p. 12). The new edition is more than 150 pages larger than the old, and the additions include a new section on the Apocrypha (in the Catholic connotation of that term) of the Old and New Testaments; a section on the Books of the Old Testament more than double the length of the old one; a re-written section on the Latin Versions; a new chapter on Catholic Exegesis to replace the one written by the late L. Pirot; a section on The Temple from the pen of H. Vincent, added to the chapter on Archaeology; an enlarged chapter on post-exilic history by J. Bonsirven; and some expansions of the New Testament sections. All of these add appreciably to the value of this already valuable work, which covers the Inspiration, Literature, Textual Criticism, Interpretation, Archaeology, Geography, History, Cultural and Religious Background, and Theology of the Bible, as well as post-Biblical Judaism and Islam. Some gaps which were noted in the first edition still remain—e.g. Customs, Ethics—but the range of its contents is commendably wide. The authors are writers of distinction, well-known for their scholarship, and they present a brief but fair summary of other points of view as well as their own. The volume is well indexed and there is valuable bibliographical material at the end of each chapter. H.H.R.

ROWLEY, H. H. (ed. by): *Studies in Old Testament Prophecy, Presented to Professor Theodore H. Robinson, Litt.D., D.D., D.Th., by The Society for Old Testament Study*. 1950. Pp. xii+206. (T. & T. Clark, Edinburgh. Price: 16s. 0d.)

After considerable delay, 1946-1950, the S.O.T.S. welcomes the arrival of the handsome presentation volume to Professor T. H. Robinson, and seldom has great expectation been more worthily and pleasantly satisfied. The volume leaves nothing to be desired.

The writers were given a wide scope—"anything within the field of prophecy"—and consequently the volume contains a variety of extremely important individual essays. But present throughout, indeed, underlying each contribution, is the realisation that Professor Robinson is honoured in person and in work. Possibly it is this which gives an impression of unity to the volume, with the result that we have more than a mere assemblage of essays, and that, to quote the editor, "a greater measure of unity is given to this volume than is often found in similar volumes of essays."

The contributors are among the world-renowned of O.T. scholars, and each article shows the author at his best. Professor Albright makes abundant use of his encyclopaedic knowledge for a discussion of the Psalm of Habakkuk, the late Professor Lods' article gives a hitherto unedited Mari

tablet relating to Semitic prophecy, and Professor Driver deals with "Difficult words" with fascinating clarity. For reasons of space I cannot do more than merely list the other contributors: the late Professor S. A. Cook, Profs. Henton Davies, O. Eissfeldt, A. R. Johnson, C. R. North, J. Pedersen, N. W. Porteous, H. H. Rowley, R. B. Y. Scott, N. H. Snaith. A bibliography of the writings of Professor Robinson, covering forty years of notable contributions, is supplied by Prof. Henton Davies. The editor is Prof. H. H. Rowley, who also writes the Introduction. The publishers are to be thanked for a most presentable production. Naturally, all who are interested in the scholarship of Old Testament Prophecy will procure a copy of this most important book. B.J.R.

Semitica (Cahiers publiés par l'Institut d'Études Sémitiques de l'Université de Paris), II. 1949. Pp. 74. (Maisonneuve, Paris.)

The present fascicule contains two articles of direct interest to students of the Old Testament, namely those of Professor Dupont-Sommer on the Aramaic ostrakon of the Sabbath (one of the collection of some 280 inscribed potsherds from Elephantine collected by the late Professor Clermont-Ganneau and now being edited by Professor Dupont-Sommer) and of Mr. J. Schirrmann on the new Hebrew scrolls (in which he translates one of the extracts from the 'Praises of the Lord' published by Professor Sukenik); others of interest to the same students are Mlle. Herdner's on the Ugaritic myth of the marriage of Yarih and Nikkal and of Professor Février on Ba'al Addir. All, including those that I have not mentioned by name, are of a high standard and will well repay study. G.R.D.

SPADAFORA, F.: *Ezechiele* (La Sacra Bibbia, ed. by S. Garofalo, XIV/3). 1948. Pp. 358+3 plates. (Marietti, Turin. Price: 850 lire.)

PERRELLA, G. M.: *Introduzione Generale alla Sacra Bibbia* (same series). 1948. Pp. xx+33*+345+20 pp. of plates. (Marietti, Turin. Price: 950 lire.)

These are two later volumes in the series of Italian commentaries that made a beginning with Rinaldi's *Daniele*. Each in its own way seems to be successful and to give good promise for future additions to the commentaries. Spadafora's *Ezechiele* in addition to the Vulgate text and an Italian version, provides a compressed but useful introduction, a division of each page devoted to textual criticism, and a commentary that appears, like the book as a whole, to be based upon the best modern work. Up to the present, as the author alleges, the only modern commentary by a Catholic writer is P. Heinisch, *Das Buch Ezechiel* in the Bonner Bibel, published in 1923, a volume that is not one of the stronger numbers in a generally excellent series. Spadafora's favourites among his predecessors are J. Herrmann in K.A.T. and G. A. Cooke in I.C.C. Perrella died on 18th January, 1946, at the age of 55. His articles in the review *Divus Thomas*, published at Piacenza, were widely read and appreciated. The present posthumous work is perhaps the most remarkable of its kind by a Catholic

author that has appeared during the past twenty years. It covers the ordinary introductory treatises (Inspiration ; Canon of Scripture ; Texts and Versions ; and Hermeneutics) in a masterly fashion and the author's knowledge of the literature is almost incredibly detailed. It may well be that this is not an ideal text-book for students making their first acquaintance with the treatises, but it is the sort of book that teachers of experience will be the first to appreciate. J. Vosté, who himself died on 24th February, 1949, contributes a short estimate of the loss that Italian Bible studies have sustained by reason of Perrella's death. J.M.T.B.

EDUCATIONAL

EVANS, C. F. : *The Bible*. (Christian Discussion Groups.) 1948. Pp. viii+62. (S.P.C.K., London. Price : 1s. 3d.)

In this slender volume the author tries to show how the Bible as a whole should be read, if its parts are to be brought together as a unity, and its message to be understood as the revelation of the will of God for man. The question is asked : Does the Bible itself provide a starting point for relating the parts to the whole ? This starting point the author finds in the preaching of the Apostles, from which lines radiate outwards into the N.T. and the O.T. The main principles of the faith and life of Israel are outlined briefly but clearly, the Gospel in the Gospels is shown to be rooted in the O.T., because " the O.T. is a forward looking book and the Gospel only makes sense to those who have an O.T. view of life." Chapters 8-10 deal with Life in the Kingdom, the Kingdom and the Church, the Word of God, Inspiration and Revelation. This is a very valuable little book ; in the hands of a competent teacher it will be useful for Sixth Forms, for Bible Classes, and Youth Fellowships. B.K.R.

LATHAM, L. C. : *Poets, Wise Men and Seers*. (The Bible and the Christian Faith. Vol. 4. Text book—pp. 226 ; Reference book for teachers—pp. 174. (Ginn, London. Price : 5s. 0d. each.)

Each book of this series consists of two parts : a text book for pupils and a reference book for teachers. The first ten chapters present individual Psalms and groups of Psalms, which embody different aspects of human experience in man's search for God ; also included in this section are simple accounts of early Hebrew music and poetic forms, as well as of the steps by which the Psalter assumed its present form. The last chapters deal with the Wisdom literature and with Apocalyptic writings belonging to the closing centuries before Christ. The reference book contains explanatory notes on the Bible passages chosen for study and prefaced to each chapter of the text book, teaching hints, subjects for essays, and lists of books which teachers will find helpful in preparing their lessons. The historical background has been kept in view throughout, but the chief aim has been to awaken interest in the Bible as a whole, and to draw upon both the Old and the New Testaments as containing the revelation of God to men, given " little by little and in different ways." B.K.R.

- *REDLICH, E. B.: *The Early Traditions of Genesis*. (The Colet Library of Modern Christian Thought and Teaching, ed. W. R. Matthews, No. 4). 1950. Pp. 128. (Duckworth, London. Price : 6s. 0d.)

Canon Redlich has written an excellent popular 'introduction' of the first eleven chapters of Genesis. The orthodox documentary theory (J, E, P) is carefully explained, with J and P printed in parallel columns wherever these sources have been combined. There are drawings to illustrate Hebrew cosmology, and everything is done most carefully to interest and instruct the uninitiated. The volume is useful for schools and the general reader.

N.H.S.

- *SNAITH, N. H.: *The Jews from Cyrus to Herod*. 1949. Pp. 206. (Gateway Handbooks of Religious Knowledge, Religious Education Press, Wallington. Price : 6s. 0d.)

The book falls into two sections: the first provides the historical background for the second, in which the development within Judaism from 538 B.C. to A.D. 70 is discussed. In spite of the bewildering complexity of forces, political and religious, which distinguish this period of Jewish history, this narrative is clear, concise and readable. A good time chart and a rather unusual map of the World Empires of the Ancient East are provided. In the second and more important portion of the book (pp. 63-205) the growth of Judaism is considered under such headings as Separatism, the Glorious Future, the Messiah, Life after Death, the Law, Temple and Synagogue. These themes are illustrated from apocryphal and apocalyptic writings, and it is shown that the loyal Jew by steadfast resistance to alien influences preserved the unique treasure of this faith, and so made possible the fulfilment of the hopes of prophets and psalmists. The book will be welcomed by lecturers in training colleges and by teachers whose pupils take advanced courses.

B.K.R.

ARCHAEOLOGY AND EPIGRAPHY

- ALBRIGHT, W. F.: *The Archaeology of Palestine*. 1949. Pp. 256. (Penguin Books, Harmondsworth. Price : 2s. 6d.)

This is a valuable accession to the already considerable literature on Palestinian archaeology. The writer gives a lucid description of the science of archaeology as developed to date in Palestine and presents its results in an account of the development of civilization from the Stone Age to the Christian Era. As a scientific archaeologist he sets his subject in a larger field than the Biblical one though he never fails to relate relevant matter to the Sacred Record and devotes two chapters to the Bible and archaeology. A feature of the work is the discussion of certain major problems in detail which is surprising considering the magnitude of the subject and the limited size of the book. We are fortunate in having such a succinct statement by one who is at once an eminent field-archaeologist and a specialist in Biblical and other documentary data.

J.G.

CONTENAU, G. : *La Civilisation des Hittites et des Hurrites du Mitanni*. 1948. Pp. 202. (Payot, Paris. Price : 10s. 6d.)

This is a study of the history and cultural relationship and development of the autochthonous Asianic elements in Anatolia, North Syria and Upper Mesopotamia and the Indo-European invaders who emerge as the Hittites and the rulers of the kingdom of Mitanni. Material evidence from Anatolia before the invasion is analysed and related to Sumerian art and the study closes with a similar relation of Hittite art to Aegean culture, a theme which deserves much fuller treatment. An appraisal of Hittite and kindred influence in Syria and Palestine is also desired. The work is avowedly not an exhaustive study but is a highly competent résumé of the subject where the essentials are brought sharply into focus. A revision of the writer's book of 1934 it has the merit of adducing material and documentary evidence from recent excavations in the area studied and a special feature is the citation of judiciously-chosen documents. J.G.

CONTENAU, G. *La Civilisation Phénicienne*. 1949. Pp. 316. (Payot, Paris. Price : Fr. 870)

This is a revision of the author's work on Phoenician civilization in 1926 (2nd ed. 1928), demanded by the archaeological discoveries at Byblos and Ras Shamra, and is a useful conspectus of Phoenician history and culture in its religious, artistic and literary aspects, particularly in the first millennium B.C. The various funerary inscriptions are cited and the origins of the alphabetic script discussed without positive conclusion. A tedious description of first millennium tombs might have been limited, and the very summary note on coins and pottery types is disappointing, while in any account of Phoenician civilization the literary material from Ras Shamra should be much more extensively used. In this particular the author's bibliography—by no means complete, though full—is more useful than his text and on this and other aspects of his subject is one of the major features of the book. J.G.

DAVID, M. : *Een Nieuw-Ontdekte Babylonische Wet uit de Tijd voor Hammurabi*. (Stichting voor Niet-Westers Recht, No. 3.) 1949. Pp. 28. (Brill, Leiden. Price : Fl. 2.50.)

A summary of the law-code implied in two tablets in Akkadian found by the Iraqi Department of Antiquities at Tell Abu Harmal in 1945 and dated to the 20th century B.C. The contents of the more legible of these copies are analysed in broad outline and compared in principle and particulars with parallel cases in the Code of Hammurabi, the Middle-Assyrian Code and the Pentateuchal system. The correspondence with the Hammurabi Code is close but in the notable instance of the *lex talionis* the older code admits a modification which confirms the writer's appreciation of the new code—that of Eshnunna—as the medium of a critical estimate of the Code of Hammurabi. J.G.

DUSSAUD, R. : *L'Art Phénicien du II^e Millénaire*. 1949. Pp. 112. (Geuthner, Paris. Price : £1 7s. 0d.)

Yet another contribution to the growing literature on Phoenicia by M. Dussaud and still fresh and vital. The thesis is the originality of Phoenician art especially with relation to that of the Aegean. M. Dussaud uses the material, especially in metal and ivory, from Byblos and Ras Shamra to demonstrate how Phoenician craftsmen developed Mesopotamian and Egyptian themes infusing them with a peculiar native vitality. In his discussion of the ivories he extends his survey to Palestine (Megiddo and Tell Duweir), and demonstrates that they are earlier than those of Nimrud and Khorsabad and that Phoenician art is independent of Assyrian influence. The study is prefaced by a concise historical survey, and throughout there are many historical references with characteristic independence of attitude to critical problems such as that of the Hyksos and the relationship of Hurrian, Hittite and Assyrian art. Here one will find much to contest but the whole is a most stimulating work from a master in the field. J.G.

GOOSSENS, G. : *Les Substituts Royaux en Babylonie* (Analecta Lovaniensia Biblica et Orientalia, Ser. II, fasc. 13). 1949. Pp. 20. (Nauwelaerts, Louvain; Duculot, Gembloux; Desclée de Brouwer, Bruges-Paris. Price : Fr. 20.)

This is a critical examination of the thesis of Frazer that the Babylonian rites of the Sacea cited by Berosus were part of an annual festival involving the interim reign and sacrifice of the substitute king. A summary review of the development of the theme by Zimmern, Ebeling, Labat and Frankfort is given. The writer proceeds to examine the Greek evidence and finds no single text which proves so much as Frazer claimed. He goes on to cite Assyrian evidence from the 7th century referring to Babylonia where the substitution was known in the 19th century and probably earlier but only in times of crisis and not seasonally. The human sacrifices of the royal tombs of Ur are discussed as possible instances but this is admitted to be no more than a hypothesis. This is an excellent study by a master of critical method. Its value far exceeds its volume. J.G.

GORDON, C. H. : *Ugaritic Literature. A Comprehensive Translation of the Poetic and Prose Texts*. 1949. Pp. 148. (Pontificio Istituto Biblico, Rome. Price : \$2.00.)

Dr. Gordon completes his work on the Ugaritic language with this translation of the whole body of published texts, which will be welcomed by all who have studied them. The author would be the first to acknowledge that his rendering of many passages cannot be final; that would be too much to expect in any attempt to interpret these extremely difficult texts. Indeed, the translation occasionally has to leave blank spaces or simply to transliterate words, even though some of these are surely susceptible of translation (for example, *ms^l mt*

' path of death ' and *šhl mmt* ' plain of death '), and at times he leaves renderings which make no sense and therefore cannot be right. Yet these failures of interpretation are commendably few and for the most part an intelligible version is presented. The general reader will thus obtain a very fair notion of the sense of these tablets, while the specialist will find much that throws new light on difficult or obscure passages ; both have good reason to be grateful to Dr. Gordon for a useful and valuable contribution to Ugaritic studies. G.R.D.

GRDSELOFF, B. : *Une Stèle Scythopolitaine du Roi Séthos I^{er}*. (Études Égyptiennes, 2nd fasc.) 1949. Pp. 34. (Le Scribe Égyptien, Cairo.)

A valuable study of the more indistinct stela of Seti I from Bethshan. The writer describes how he treated and deciphered the inscription in the Museum of Jerusalem and gives his reading and translation. The 'Apir-w of the inscription are located by the writer at Yarmouth which he locates after Albright at Kawkab el Hawa, North of Bethshan. He does not definitely commit himself to the view that 'Apir-w= Hebrews but inclines in that direction. On this subject he relates the evidence from Bethshan to that of the stela of Amenhotep II from Memphis, where 'Apir-w captives from Palestine are mentioned. With the latter he would associate Jacob, thus authenticating the tradition of Exodus xii, 40, LXX and Josephus, Ant. II, 15, 2) that the patriarchal period to the Exodus (dated 1223) occupied 430 years. Here a study of the tribal genealogies of Scripture might have shaken the writer's confidence in the passage cited. J.G.

GYLLENBERG, R. : *Sinuhe och Abraham : Patriarkernas värld i arkeologisk belysning*. (Lutherska Litteraturstiftelsens Svenska Publikationer, Nr. 3). 1948. Pp. 48. (Förbundet för Svenskt Församlingsarbete i Finland r. f. Bokförlag, Helsingfors.)

In this booklet Professor Gyllenberg of Åbo gives a popular account of some of the most important recent archaeological discoveries connected with the age of the patriarchs as the background to an interesting comparison and contrast between the stories of Sinuhe and Abraham. The presentation is fresh and interesting, and admirably adapted to the needs of the general reader, for whom the book is intended. G.W.A.

JOUGUET, P., VANDIER, J., CONTENAU, G., DHORME, E., AYMARD, A., CHAPOUTHIER, F., and GROUSSET, R. : *Les premières civilisations*. (Peuples et Civilisations, ed. by L. Halphen and P. Sagnac.) 1950. Pp. xii+706+4 maps. (Presses Universitaires de France, Paris. Price : Fr. 1200.)

This volume replaces one issued in the same collection under the same title in 1926, and is substantially rewritten by a team of writers of whom four were not in the original team. It is comparable in range with H. R. Hall's *Ancient History of the Near East*, and it aims to give in broad sweep an account of the history and culture of the ancient Near East from its beginnings to the end of the sixth century B.C. For the sections

dealing with Egypt, Jouguet and Vandier were responsible ; for those dealing with Asia Minor, Mesopotamia, Syria and Palestine, Contenau and Dhorme were responsible ; for those dealing with Greece, Aymard and Chapouthier ; while Grousset contributed a chapter on Indo-European origins and migrations. The work is written by acknowledged masters, and is abreast of recent discovery and research, while its references to other literature will enable the student to find fuller information than can be given in this general survey. For its modest price it offers a most valuable handbook. H.H.R.

LARGEMENT, R. : *La Naissance de l'Aurore, Poème mythologique de Ras Shamra-Ugarit*. Analecta Lovaniensia Biblica et Orientalia, Ser. II, Fasc. ii. 1949. Pp. 56. (Duculot, Gembloux & Nauwelaerts, Louvain. Price : Fr. 50.)

This translation and commentary on one of the most problematical texts (SS, Gordon 52) opens with a useful summary of the main interpretations with none of which the writer entirely agrees though he does not closely particularize his points of disagreement. He offers a plausible reconstruction of the final fragmentary passage but does not cite his evidence. The commentary contains much good philological matter and many suggestions which the writer's conservative tendencies have forbidden him to adopt in his translation where there are still many transliterations. The continuous part of the text in the second half of the tablet he takes to be the myth accompanying the rubrics and catchlines in the earlier half. The theme of the myth he regards as the birth and nurture of the gracious gods and their fertilization of the desert where they have built their 'd (Sanctuary). The strength of this work is the use made of the internal evidence of the texts as a whole and a synthesis of the mythological content where the writer permits himself more speculation than in the translation. J.G.

LETTINGA, J. P.: *Oegarit*. (Cultuurhistorische monografieën). 1948. Pp. 112. (Servire, The Hague. Price : Fl. 2.90.)

One of a series of monographs on the history of culture, this is a very succinct account of Phoenician culture illustrated by the discoveries of Ras Shamra. The excavation of the site is described season by season with a judicious citation of the most significant features and finds, and a reconstruction of the history of ancient Ugarit along the lines already familiar in Schaeffer's Ugaritica. On the texts a description of the various categories is given with a brief résumé of the contents of the longer texts. Here in general the author follows de Langhe and avoids all controversial issues, a note of which together with an appraisal of the work of American and other continental scholars would have made a good book better. With these reservations this is a most admirable introduction to Ugaritic studies. J.G.

LLOYD, S. : *Foundations in the Dust : A Story of Mesopotamian Exploration*. 1947. Pp. xii+238. (Oxford University Press. Price : 15s. 0d.)

This work is the story of the exploration of Mesopotamia and a century of excavation in the land, suggested to the author in 1945, by the approaching centenary of Layard's pioneer work in Assyria. It is concerned with personalities and the progress of archaeological methods rather than with material remains except in the broadest sense. Interest throughout is sustained by biographical notes of field archaeologists and travellers, which vividly reflect contemporary conditions, and by the personal observations of the author, who served as Technical Adviser to the Iraqi Department of Antiquities.
J.G.

MURRAY, M. A. : *The Splendour that was Egypt : a general survey of Egyptian culture and civilisation*. 1949. Pp. xxiii+354. (Sidgwick and Jackson, London. Price : £1 10s. 0d.)

Miss Murray's book is uniform with J. C. Stobart's *The Glory that was Greece* and *The Grandeur that was Rome*. Like them it is well produced, profusely illustrated, and a most attractive volume to handle. Unfortunately, however, the prospective reader must beware of its external charm. There are chapters on History, Social Organisations, Religions, Art and Science, Language and Literature, and Sir Flinders Petrie, all of which vary in merit. In particular the chapters on History and Religion should be read with caution ; the system of chronology employed is one which has been rejected by most scholars. In other fields also the author has not always kept abreast of modern scholarship. This is not a book which can be recommended with confidence to the general reader, the class for whom it is intended.
T.W.T.

OBERMANN, J. : *New Discoveries at Karatepe : A Complete Text of the Phoenician Royal Inscription from Cilicia*. (Transactions of the Connecticut Academy of Arts and Sciences, Vol. 38). 1949. Pp. 50+one plate. (Yale University Press. Price : \$1.25.)

When in 1948, the author published his edition of the statue inscription discovered at Karatepe (see " Book List 1949," p. 13), the " duplicate " inscription, which was found inscribed on a row of orthostats in the course of excavation, in the autumn of 1947, on the north east slope of the hill of Karatpee, was not available for study. It has since become available, and in this work the text of it is given in transcription, with translation and commentary. The great value of this " duplicate " inscription lies in its completeness. It thus makes possible the restoration of the fragmentary columns i and iv of the statue inscription, and in addition it yields further material for linguistic study. Some interesting suggestions are put forward by the author, for example, that the two inscriptions are not " duplicates " only, but parallel texts, each designed to serve a function of its own, and that the inscription appears to have been composed in quasi-poetical

style and rhythm. On the linguistic side, his theory—new in this edition—that the Phoenician dialect of Karatepe, if not Phoenician in general, had a causative participle of the form *yqtl* is noteworthy. All students of this very important inscription will need to take account of this study of it. They should not, however, fail to read, side by side with it, Professor Honeyman's treatment of the inscription in *P.E.Q.*, Jan.—Apr., 1949, pp. 21-38. D.W.T.

PARROT, A. : *Ziggurats et Tour de Babel*. 1949. Pp. 230. (Éditions Albin Michel, Paris.)

Mesopotamian literary and architectural remains, biblical and post-biblical literature and commentaries, artistic representations, and modern Christian usage, have presented M. Parrot, archaeologist and student of religions, with an abundance of material for his purposes. After a brief introduction surveying the evidence of travellers, he examines the (surprisingly limited) Mesopotamian literary evidence. More than half the book is concerned with the architectural aspect of the ziggurat and the various judgements of authorities, to which he adds his own. Old Testament students will note M. Parrot's study of Gen. xi, 1-9. He sees here an account of a ziggurat, the *étemenanki* attached to the temple of Marduk at Babylon. His final chapter is headed 'Le Problème dogmatique de la Ziggurat.' The Mesopotamian ziggurat is the prototype of the Biblical Tower of Babel, itself not an archetype, because late in date. M. Parrot has elsewhere treated of the Mesopotamian concern for life as for *le bien suprême*, and he makes use of that idea to explain the building of ziggurats in Mesopotamia where life was, in the literal sense, precarious. Hence the need for a divine patron. Men, says M. Parrot, have always wished to adore on summits, to raise themselves above the earth, and to have their life-giving patron in their midst. The ziggurats, besides being an architectural manifestation of such desires, were also ladders between gods and men (cp. Jacob's ladder), put there precisely so that the god might descend from on high. M. Parrot thinks the third millennium Mesopotamians anticipated Is. lxiii, 19, and that "gate of heaven" in Gen. xxviii, 17, helps us to understand the "gate of God" in Gen. xi, 9. The volume is admirably and fully illustrated by plates and sketches. T.F.

PARROT, A. (ed. by) : *Studia Mariana*. (Documenta et Monumenta Orientis Antiqui, iv.) 1950. Pp. 138+6 plates. (Brill, Leiden. Price : £2 8s. 6d.)

This work contains eight studies of artistic, religious and philological material by, amongst other experts, MM. Dossin, Jean and Parrot. Especially useful are the articles on the Mari pantheon by Dossin and the Mari proper names by Jean. A Mari bibliography of 211 items is also included. T.F.

PERKINS, A. L. : *The Comparative Archaeology of Early Mesopotamia*. (Oriental Institute of the University of Chicago, Studies in ancient Oriental Civilization, No. 25). 1949. Pp. 200+plans and diagrams. University of Chicago Press. Price : \$8.00.)

This work, under the inspiration of Frankfort, covers the Late Neolithic and Chalcolithic Ages and is somewhat too severely limited to Mesopotamia. Five main periods are distinguished, the Hassunah and the Halaf Periods in Northern Mesopotamia before the settlement of the South, the Ubaid Period in its phases in the North and the South, the Jemdet Nasr or Warka Period in the South and the Ninevite or Gaura Period in the North. The various archaeological stations are noted in their order of significance and the material evidence from each analysed, the respective levels are then synchronised and in a final summary the extent and possible provenance of each culture is discussed. The relative independence and possible relationship of North and South in the later phases of those prehistoric cultures is discussed and in the main the author would emphasize the former condition. Her case is clearly stated and she shows independence of judgement. The book will be a valuable work of reference subject to modifications when more evidence is forthcoming from the neighbouring areas of Anatolia and Iran. J.G.

PORADA, E., and BUCHANAN, B. : *A Corpus of Near Eastern Seals in North American Collections, vol. I, The Pierpont Morgan Collection*. 1948. Pp. 188+plates clxxvi. (Pantheon Books Inc. for Bollingen Foundation Inc.)

The first of five volumes to be published under the same editorship, this volume deals with the greatest of North American collections of seals, that of the Pierpont Morgan Library, where all periods are represented from the 4th millennium to the 5th-4th century B.C. One volume consists of impressions beautifully and accurately reproduced in photograph and another is devoted to the description of over 1300 seals and their motifs with a brief historical introduction to the several periods and a note of the distinctive features of the seals of each period. This is an invaluable work of reference though one should desire notes on the provenance of the specimens where that is known. J.G.

ROWLEY, H. H. : *Recent Discovery and the Patriarchal Age*. 1949. Pp. 38. (Reprinted from the "Bulletin of the John Rylands Library," vol. 32, No. 1, September, 1949, Manchester University Press and The John Rylands Library, Manchester. Price : 2s. 0d.)

This is a concise review of the question of the historicity of the patriarchs and is characterized by a keen sense of essentials and acute criticism. The attitude is conservative and the main thesis is that while the evidence does not demonstrate the individual historicity of the patriarchs it does vindicate the historical verisimilitude of the Scriptural traditions. In this particular the most striking feature is the legal system recovered from Hurrian Nuzu which obviously conditioned

the lives of the Hebrew patriarchs. The writer's discussion of this aspect of the subject is one of the most valuable features of his work with which we may mention the discussion of the date of Hammurabi and the identity of the Khabiru-'Apirw. No less valuable than the text—and no shorter—are the footnotes and voluminous bibliography. J.G.

SAINTE FARE GARNOT, J. : *La Vie Religieuse dans l'Ancienne Égypte*. 1948. Pp. viii+146. (Presses Universitaires de France, Paris. Price : 4s. 6d.)

In very brief compass the author presents a useful and trustworthy picture of the religious thought of ancient Egypt. He aims to give the non-specialist reader a concise account of modern work in the field and does not put forward original views. He belongs to the school which seeks to interpret Egyptian religion and not merely to describe external phenomena. Each chapter is furnished with an excellent bibliography. T.W.T.

SCHAEFFER, C. F. A. : *Note sur la Chronologie de la Période de Transition du Bronze Moyen au Bronze Récent (1700-1500 av. notre Ère)*. (Reprinted from Syria, xxv.) 1948. Pp. 14. (Geuthner, Paris.)

A rejoinder to the charge of R. Weill that archaeologists in Syria have ignored the close association of Hyksos and XIIth Dynasty remains. To Weill who would reduce the Second Intermediate Period of Egyptian History, between the XIIth and XVIIIth Dynasties, to some 30 years Schaeffer replies emphatically by citing evidence from the whole archaeological field of the Near East to demonstrate a cultural hiatus between c. 1700 and 1500 B.C. which Weill entirely ignores. The writer thus emphasises one of his main theses in his *Stratigraphie Comparée* . . . , regarding the invasions of the Hyksos in Egypt and the Kassites in Mesopotamia as episodes of a catastrophic disturbance of continental proportions, probably a natural phenomenon. To its immediate purpose the work is wholly adequate but one still awaits from the distinguished excavator of Ras Shamra some analysis and synthesis of the positive features associated with the Hyksos period along the lines recently followed by H. Stock. J.G.

SCHWEITZER, U. : *Löwe und Sphinx im Alten Ägypten* (Ägyptologische Forschungen, 15). 1948. Pp. 76+xvi pages of plates. (J. J. Augustin, Glückstadt und Hamburg.)

This work is a study of the lion and the sphinx in Egyptian art throughout the ages. The treatment is historical, falling into sections corresponding with the major divisions of Egyptian history. A mass of material is assembled and dealt with in a scholarly fashion. This is a book which the Palestinian archaeologist will find useful for purposes of reference and comparison. T.W.T.

STOCK, H. : *Studia Aegyptiaca II : Die Erste Zwischenzeit Agyptens.* (Analecta Orientalia 31) 1949. Pp. xviii + 110, pl. xiv + 5 maps. (Pontificium Institutum Biblicum, Rome.)

This is a work of first-class importance for the study of the First Intermediate Period of Egyptian history. All the evidence, inscriptional and archaeological, for this obscure and difficult period is carefully considered, and a reconstruction of the history and chronology is offered. An analysis of the decline of the Old Kingdom and the rise of the nobles is followed by a detailed study of the 8th, 9th and 10th Dynasties, the core of the book. Next comes a chapter on the foundation of the Middle Kingdom by the nobles of Thebes. Last is a section devoted to chronology. Dr. Stock has produced a book which will be invaluable not only to Egyptologists but also to all students of the ancient Near East. It should be read in conjunction with Winlock's *The Rise and Fall of the Middle Kingdom in Thebes*, a work not available to the author at the time of writing.

T.W.T.

VIROLLEAUD, C. : *Légendes de Babylone et de Canaan.* 1949. Pp. 124 with 22 illustrations in text and 2 maps. (Maisonnette, Paris. Price : Fr. 220.)

This sketch of the legends of Babylon and Canaan is the first of a new collection of popular handbooks, entitled *L'Orient Ancien Illustré*. It is divided into two parts, the first devoted to Mesopotamian and the second to Ugaritic mythology. The work is brilliant but ill-balanced ; for example, half the first part is taken up with Gilgamesh and the rest of it is all that is left to the remaining myths with only half a page allotted to the Epic of Creation. Again, the account of the Ugaritic mythology is marred by the identification of the land invaded by Keret with the Negeb to the south of Palestine, although this theory has long been universally abandoned. The author, however, to whom the study of these poems owes so great a debt, makes a number of good points, and his brief summary gives a very fair picture of an obscure but interesting subject.

G.R.D.

WEILL, R. : *La Cité de David.* 1947. Pp. 132 + XLII Planches. (Geuthner, Paris. Price : £2 12s. 6d.)

This is a topographical study, thorough but almost wholly confined to the southern extremity of the Ophel Hill, the section of the author's excavations in 1923-24. A report of these operations is given (c. II), the remainder of the book being devoted to the pre-Israelite fortifications (c. III), the water systems (c. IV), the Roman walls (c. V) and the area of the royal tombs and installations in the vicinity. There is an appendix of useful plans and photographs. The discussion of the water systems is particularly valuable but a much fuller citation of archaeological evidence is desirable in the endeavour to date the various structures.

J.G.

WISCHNITZER, RACHEL : *The Messianic Theme in the Paintings of the Dura Synagogue*. 1948. Pp. 135 with 31 pp. of photographic reproductions. (University of Chicago Press, Chicago. Price : \$6.00.)

A well-produced and original study of these famous murals, characterized by careful scrutiny and much erudition. An introductory chapter describes the conditions under which Mesopotamian Jews lived during the 3rd century A.D. Mrs. Wischnitzer has provided a full bibliography (8 pages), including full note of previous solutions which have been proposed. The sequence of the registers, of which there are four including the dado, is from the bottom, and within each horizontal row, the scenes are arranged in counterparts converging on the axis of the triptych (above the shrine) and the shrine-niche. The whole thirty panels belong to one Messianic scheme of Return, Restoration and Salvation. The authoress follows Friedmann's suggestion that Messiah ben Joseph was of northern origin (Ephraimite remnant), and herself suggests that these Jews of Dura regarded themselves as descendants of the Ten Tribes. N.H.S.

WOOLLEY, SIR L. : *Middle East Archaeology*. 1949. Pp. 46. (Oxford University Press. Price : 2s. 6d.)

The James Bryce Memorial Lecture, this work is a vindication of the excavation of sites of secondary political significance which yield no spectacular evidence. The writer cites his work at Alalakh-Tell Atshana in North Syria which he chose as a potential source of light on the subject of cultural contacts between the Aegean and Asia. Results of his work are adduced only in so far as they demonstrate the influence of Hittite, Aegean, Mesopotamian and Egypt cultures, for a new appreciation of which in their inter-relation he especially pleads. He touches on the value of archaeology for Old Testament study only on the question of the Hittites in Palestine, a rather unhappy digression, reminiscent of his *Abraham, a Study of Hebrew Origins*. J.G.

HISTORY AND GEOGRAPHY

BELLINGER, A. R. : *The End of the Seleucids*. (Transactions of the Connecticut Academy of Arts and Sciences, Vol. 38.) 1949. Pp. 52 (Yale University Press. Price : \$1.25.)

The section of history covered by the Seleucid rulers from the time of Demetrius I Soter (162-150 B.C.) to Philip II (67-66 B.C.) is a complicated and confused record. Up to the time of the death of Antiochus VII Sidetes in 129 B.C. the author of this article, as he tells us, summarizes what is contained in the works of E. R. Bevan (*The House of Seleucus*) and Bouché-Leclercq (*Histoire des Séleucides*), but from this date onwards until the end of the dynasty he concentrates with special care upon the conflicts and intrigues of those who gained or aspired to the power of government in Syria. This short period has also been dealt with in detail in the painstaking work of A. Kuhn (1891). Mr. Bellinger's purpose,

however, is to add to this material new evidence, chiefly numismatic, which brings our knowledge of the later Seleucids up to date. The very full historical references here given, the numismatic data, and the excursions on special points will be found valuable to those who wish to devote themselves to a more thorough study of events, in a period not wholly dull, in the history of Syria in the sixty years before this became, with the arrival of Pompey, a Roman province. O.S.R.

CHURGIN, P. : *Studies in the Times of the Second Temple* (written in Hebrew). 1949. Pp. 382. (Horeb Foundation, New York. Price : \$3.00.)

This work contains studies on the Exilic Spirit, which is held to have prevailed throughout the period, the consciousness of the existence of the Diaspora having been too strong to be suppressed by the Return ; on the Samaritan schism, which is traced particularly to the feeling that the rebuilding of the Temple was premature ; on the Hasmonean Rulers, who are held to have shared the apocalyptic hopes of the period, and whose assumption of the title of king was only for foreign political purposes ; on the Babylonian Diaspora, where the Exilic Spirit showed itself in the prevalence of stories associated with the destruction of the First Temple and the Return, stories which are held to have fallen into oblivion in Palestine with the rebuilding of the Temple and to have been revived only after its destruction ; and on the historiography of the period, where features common to the mentality of the Jews of the Diaspora as distinct from those of Palestinian Jews may be seen by the comparison of 2 Macc. and the works of Philo with the only extant Palestinian historical work, 1 Macc., the former being apologetic and marked by a sense of inferiority, while the latter exhibits a spirit of national pride. The works of Josephus are tendentious, with the exception of *Contra Apionem*, where the author's Palestinian character comes to the fore. P.R.W.

DANIEL-ROPS : *Israel and the Ancient World : A History of the Israelites, from the Time of Abraham to the Birth of Christ*. 1949. Pp. 322. (Eyre and Spottiswoode, London. Price : 16s. 0d.)

The French original of this book was noticed in the Book List for 1947 (p. 12), where attention was called to its excellent style and eager sense of the value and importance of the Old Testament. For these qualities this English translation is to be welcomed. The English title is also an improvement on the French, since it more clearly indicates what the book contains, while the addition of an index is a further improvement. Though the author is acquainted with a good deal of scholarly work, this is not a contribution to scholarship, but a popularization of some of its fruits. Often, however, it offers an uncritical account that ignores scholarly work. Nor is it true to say that ' the Biblical Commission of the Catholic Church still maintains the attribution of the whole (*sc.* of the book of Isaiah) to the great Prophet ' (p. 193). The French edition bore the *imprimatur* of the Catholic authorities, but the English edition follows the Authorized Version in all quotations and in Proper Names. (See also p. 78 below.) H.H.R.

- DAVIS, W. H., and McDOWELL, E. A. : *A source book of Interbiblical History*. 1948. Pp. 626. (Broadman Press, Nashville. Price : \$5.75.)

The authors, both professors of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Kentucky, offer a very useful book to students of the Bible. Their task has been to gather the historical material which sheds a light on the history of events in the period between O.T. and N.T. The period covered is 400 B.C.—70 A.D. Considerably more than half of the book is taken up with the Roman Period from 47 B.C. The sources from which the illustrative passages are drawn are Josephus, I Maccabees, II Maccabees, Polybius and Livy. This work in its selection of material makes very interesting reading, has a fairly good index and will prove to be of valuable and ready assistance to the reader of secular history and to some extent to those whose interests lie in the field of the history of religion.

O.S.R.

- FLIGHT, J. W., and FAHS, SOPHIA L. : *The Drama of Ancient Israel*. 1949. Pp. xvi+202. (Beacon Press, Boston. Price : \$2.75.)

Like the earlier volume on Moses (see Book List, 1948, p. 17) this book is written primarily for children, but will be of use to general readers also. It contains twenty-one stories covering the period from the Amarna Age to Solomon, embodying Biblical and archaeological material, and well illustrated with modern pictures and reproductions of ancient remains. The stories are dramatically told, yet told by a scholar who is well acquainted with modern work as well as with the text of the Bible. It does not aim to offer any contribution to scholarship, but to have more books of this kind in the hands of children and young people would be an immense boon, and would contribute much to awaken interest in the story of the Bible.

H.H.R.

- GALLING, K. (with EDEL, E., and RAPP, E. L.) : *Textbuch zur Geschichte Israel*. 1950. Pp. vi+90+four maps. (Mohr, Tübingen. Price : DM. 8.40.)

A collection of 57 texts analogous to Gressmann's *Alt-orientalische Texte zum A.T.*, though less full in texts than known and incorporating more recent texts, such as certain of the Lachish Letters and the Samaritan Ostraca, with synagogue and ossuary inscriptions and the Jehoiachin text from Babylon. The collection opens with the Tale of Sinuhe and closes with the synagogue inscription from Chorazin. Egyptian texts are the work of Edel and cuneiform documents of Rapp. These are translated with a rigid economy of pertinent notes and a bibliography of the most significant studies. Canaanite, Hebrew, Aramaic and Greek texts are cited by the editor without translation. The whole is a work for scholars and as such a useful work of reference, though it might have gained by the inclusion of more Phoenician matter and some of the Mari texts at the cost of some of the Greek citations from Josephus.

J.G.

HÖLSCHER, G. *Drei Erdkarten. Ein Beitrag zur Erdkenntnis des hebräischen Altertums.* (Sitzungsberichte der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse. Jahrgang 1944/48. 3. Abhandlung.) 1949. Pp. 74. (Carl Winter, Universitätsverlag, Heidelberg.)

In this brochure the author first surveys the development in range and precision of the geographical knowledge of the Hebrews. He then examines in detail three passages (Genesis ii, 10-14; P's table of nations in Genesis x; and Jubilee's viii-ix), and seeks to reconstruct the kind of map which is implied by each of them. A most fascinating work, and invaluable for the wealth of its references to ancient sources, both classical and oriental, and to modern discussions. G.W.A.

MAY, H. G., McCOWN, C. C. & KATES, J. S. : *A Remapping of the Bible World.* (Nelson's New Bible Maps.) 1949. 44 maps. (Nelson, New York. Price : \$1.00.)

This collection of maps is the preliminary to a publication on a larger scale and contains 34 maps on the O.T. and 10 on the N.T., of which 30 are of Palestine at different phases of history and of the narrative. The maps are strictly confined to the illustration of the various sections of Scripture. Thus it is possible at a glance to see the actual horizon of the various authors and often to conjecture fairly the provenance and character of the documents. The sites have been located accurately in the light of recent archaeology and exploration though the scientific objectivity of the Westminster Bible Atlas makes it a much more valuable work. J.G.

OLMSTEAD, A. T. : *History of the Persian Empire (Achaemenid Period).* 1948. Pp. xx+576, with 70 plates. University of Chicago Press, and Cambridge University Press. Price : \$10.00.)

This magnificently produced volume gives a good general picture of the Achaemenid period, though it has serious limitations for informed readers. Complex problems are apodictically settled (e.g., pseudo-Smerdis is swept aside as a fiction of Darius's; the date of Zoroaster is settled in a sentence; Ezra's mission is terminated in 457 B.C. without discussion) and the style has the flavour of journalism (e.g., the Murashu sons are referred to as 'loan sharks'). Nowhere is there an adequate documentation, and the reader is left without any indication where he will find the evidence for many questionable statements. Despite this, the work provides a lively account of the rise and fall of the Achaemenid empire and of its achievements. H.H.R.

TEXT AND VERSIONS

BEA, A. : *Die neue lateinische Psalmenübersetzung.* 1949. Pp. viii+172. (Herder, Freiburg im Breisgau.)

This is in substance a translation into the learned author's native language of the work originally composed in Italian, and perhaps best known to the world of scholarship in general through the medium of the French version, entitled *Le Nouveau*

Psautier Latin, which is, in effect, an improvement on the original. The author rightly leads us to expect still further improvements in the present German edition, and a comparison with the French text shows that a number of additional notes and references may be found here, not to mention in any detail the much increased list of articles and reviews dealing with the new version that have accumulated in the course of the past three years. More recently, it would seem, the chief criticism of the version has been on linguistic grounds. Possessors of the French periodical *La Maison-Dieu* (1946, Cahier 5, pp. 66 ff.) may verify the quotation, given diversely in the French and German editions of Bea, on p. 149, n. 1 and p. 115, n. 195 respectively. Was the Latin *foedus* said to be "connu de la Vulgate" (as in the French) or "inconnu de la Vulgate" (as in the German)? Actually, as Bea remarks, it occurs more than 200 times! It is regrettable that Hebrew type has to be banished from this edition, and that even the transcription of Semitic characters is, owing to the absence of the necessary founts of type, not as perfect as it might otherwise be. J.M.T.B.

The Bible : New Translation in Basic English. 1949. Pp. 910. (Cambridge University Press. Price : 12s. 6d.)

The New Testament section of this able and accomplished work has been before the public for some years, and now, as a prefatory note informs us, the whole Bible (with the exception of the deuterocanonical books) comes to us with the guarantee of two committees, the first of them under the direction of Professor S. H. Hooke, the second formed by the Syndics of the University Press. Basic English, the invention of Mr. C. K. Ogden, has a vocabulary of no more than 850 words, but here is what has been styled Basic plus Supplementary, the latter including 50 special Bible words, and "100 words listed as giving most help in the reading of English verse." Two points are excellently made by the editors : (1) that "there is no question of the Basic work taking the place of the Authorized Version" or, indeed, of any other version that employs an unrestricted vocabulary, and (2) that "Frequently, the narrow limits of the word-list make it hard to keep the Basic completely parallel with the Hebrew and the Greek." This second point indicates what must appear to the ordinary reader the chief weakness of the version, namely, its comparative poverty in the matter of specific terms and its frequent need to employ circumlocution. On the other hand, to the credit side of the enterprise, it must be freely admitted that the foreigner who is learning English for the first time will readily learn *and to pronounce* the 1,000 words, for the most part simple and uncomplicated, of the Basic vocabulary. For English-speaking people it will, as the publishers claim, "offer a valuable corrective to careless and ambiguous use of words, and a check on those devices of rhetoric which hide the plain sense of what is being said." J.M.T.B.

The Holy Bible, translated from the Original Languages with Critical Use of all the Ancient Sources by Members of the Catholic Biblical Association of America. *The Book of Genesis*. 1948. Pp. vi+130. (St. Anthony Guild Press, Paterson, N.J.)

There is not a great deal to be said about this first number of the new translation of the Old Testament undertaken by American Catholic scholars. It may be recalled that the New Testament had already been completed by the early summer of 1941, and it is a little hard to explain the long delay in issuing this unpretentious edition of Genesis. It may be compared with the German *Echter Bibel* in that the emphasis throughout is on the translation, but both introduction and notes have here been reduced to a bare minimum. Five pages of textual notes at the end of the booklet indicate, very briefly, the authorities for and against the readings accepted in the text.
J.M.T.B.

BOVER, J. M., and CANTERA, F.: *Sagrada Biblia: Versión crítica sobre los textos hebreo y griego*. 2 vols. 1947. Pp. 8+xxviii+2394. (Editorial Católica, Madrid.)

The revival of Biblical studies in Spain has brought a new age of translations of the whole original text of the Bible into modern Spanish. Within three years two of these versions have appeared and the first one exhausted two editions of several thousands of copies. A third version will appear very soon and a fourth is being prepared.

Professor Cantera, of the "Central University" of Madrid, has achieved conscientiously his difficult task of translation from the Hebrew. He has thoroughly studied the original text, selecting the different readings he has judged to be the most apt, and has done this in a capable manner and with some success. Moreover he has tried to follow it faithfully and intelligently, seeking at the same time an idiomatic Spanish style. The version is almost always clear and integral though not always fluent. It seems meant to appeal to the general public; yet it has a learned character rather than a popular one. The translation of each book is preceded by a useful introduction, adorned with many archaeological illustrations and explained with some footnotes rarely of dogmatic tendency. The whole production is really a worthy one in fine paper and well bound in cloth.

Particularly interesting is the version of the Book of the Ecclesiasticus, done now for the first time from the Hebrew fragments into Spanish, and also the Psalms: even if the former is too dependent on I. Levi's "L'Eclésiastique" and the latter becomes sometimes a little odd because of the attempt to give it not very successful versification.

Cantera's work is not perfect, of course; but it is well done; nevertheless there is often excessive attachment to the text, while at the same time there are some additions, some inexactitudes and a lack of really deep explanatory short notes

(always necessary for readers of the 20th century so far away from the times of the O.T.). These do not detract very much from the warm reception this new translation has received.
A.G.U.

ENGLERT, D. M. C. : *The Peshitto of Second Samuel*. (Journal of Biblical Literature Monograph Series, Vol. 3.) 1949. Pp: vi+102. (Society of Biblical Literature, Philadelphia, Pa. Price : \$1.00.)

Studies in the Peshitta are all too few and are therefore the more welcome. The Introduction reviews the published studies on the Syriac version of the various books of the Old Testament, and then the author turns to compare the text of the Codex Ambrosianus with the printed editions and to study the inner-Syriac corruptions. The relation of the Syriac text to the MT is then systematically studied and the results classified, and the relations with other ancient versions examined. No strikingly new conclusions are reached or expected on the nature and affinities of the version. The value of this work lies in its careful collection of evidence. The book was received too late to allow of any extensive checking of its contents, but where the reviewer has tested it, it proved reliable. It is reproduced in typescript, the Hebrew, Greek and Syriac reproducing manuscript insertions. H.H.R.

KATZ, P. : *Philo's Bible. The Aberrant Text of Bible Quotations in some Philonic Writings and its Place in the Textual History of the Greek Bible*. 1950. Pp. xii+162. (University Press, Cambridge. Price : £1 5s. 0d.) (The Kaye Prize Essay for 1947.)

In this detailed and masterly treatment, Dr. Katz elaborates his theory that the Biblical passages and quotations in the Philonic writings which do not conform to the Septuagint are generally taken from a Pentateuch Septuagint recension now lost, and have no real relationship to Philo, because they were later substitutions, particularly in the Lemmata. He further shows that they have considerable affinity with the recension *R* which Rahlfs identified for the book of Ruth and, to an extent, for the Octateuch. The real quotations of Philo, however, on the whole coincide with the LXX. In this way, Dr. Katz is at cross purposes with Professor Kahle (cf. his Schweich Lectures, 1941, pp. 140-6), whom he blames for having rescued a 1907 thesis by A. Schroeder from a well-deserved oblivion. The Schroeder-Kahle theory, says Katz, fails to distinguish between what is really Philonic and what are secondary additions. It is impossible to deal here with any of the issues raised, but, inasmuch as a knowledge of the Septuagint textual history is vitally important to the O.T. scholar, the present volume demands most careful scrutiny. It is but fair to add, however, that this is not a book for the novice.
B.J.R.

KENYON, Sir Frederic : *Our Bible and the Ancient Manuscripts*. 1948. Pp. xii+266. (Eyre and Spottiswoode, London. Price : 15s. 0d.)

This edition is a reprint of the fourth edition, published in 1939, of a book which has proved its usefulness in its various editions for more than half a century. Its next edition will need to be revised to take account of the Dead Sea Scrolls, which were first known too late to be of use in this edition, even if it had not been a reprint only. There are a number of good illustrations, and the text of the book offers an excellent introduction to the tools used by the textual critic in the field of Old or New Testament. H.H.R.

KNOX, R. A. : *The Old Testament, newly translated from the Latin Vulgate*. 1949. Vol. I. *Genesis—Esther*. Pp. xii+740. Vol. II. *Job—Machabees*. Pp. 864. (Burns, Oates and Washbourne, London. Price : £1 1s. 0d. each volume.)

This version has already been widely praised for the beauty and sonorousness of its English and not less widely criticized (at any rate by most of its reviewers who are specialists in the Semitic languages) for various failures to appreciate the exact sense of the originals. It is, as any reviewer must note, primarily a translation of the Vulgate Old Testament, but there are quantities of footnotes referring to the Hebrew and Aramaic texts, and the version must be judged in some part by the adequacy of such renderings as alternatives to the Vulgate in translation. Occasionally, too, there is carelessness, as in the footnote to Ecclus. i, 5 (p. 1,002), à propos of the Hebrew original "which has been preserved to us only in small part." On the whole, it may be said that this is a spirited and interesting performance, but that it will certainly not be used by scholars as a standard translation, or as a corrective to earlier renderings. Doubtless it will yield an intelligible sense in many *crucis interpretum*, but the sense will not necessarily be that supplied by the best modern scholarship, which is, like most translations of the Bible, the work of many hands. J.M.T.B.

ORLINSKY, H. M. : *The Septuagint. The Oldest Translation of the Bible*. 1949. Pp. 20. (Union of American Hebrew Congregations, Cincinnati.)

A simple and readable introduction to the LXX, touching on such topics as the Jews of pre-Christian Egypt, the Letter of Aristeas, the order and titles of the books, MSS. and editions of the version and its importance for the study of the MT. It is natural, though not always felicitous, that the material is presented in a way which subscribes only to the author's own views, and there are serious omissions—particularly surprising is the absence of even a brief discussion of Origen's Hexapla. B.J.R.

PARET, O. : *Die Bibel : ihre Überlieferung in Druck und Schrift*. 1949. Pp. viii+84 and 61 plates. (Privileg. Württembergischen Bibelanstalt, Stuttgart. Eng. Price : 15s. 6d.)

Dr. Paret is a classical archaeologist engaged at the Württemberg Museum at Stuttgart, but in this book he presents in outline the story of the Bible text transmission. The strength of the book is in the plates ranging from the Nash Papyrus, extracts from Greek Biblical Papyri, the Great Codices and the Hebrew Bible to facsimiles showing the history of the Latin and German Bibles. The text of the book covers a great number of topics, such as Luther's Bible, the Vulgate, the Greek Old and New Testaments, questions of canon, the Massoretic text and even a brief outline of literary and critical introduction. Reasons of space alone would prevent this treatment from being comprehensive, for the subject is far too vast to be introduced in some 50,000 words. One also feels that there are shortcomings which could have been avoided. The general lay-out is not always satisfactory, and the author too frequently betrays a lack of perspective, e.g., he devotes nearly four precious pages to a repetition of the well-known story of how Tischendorf discovered the Codex Sinaiticus. Furthermore, statements which do not command universal acceptance are given here as facts, e.g., it is said that the term Septuagint was first applied to the whole of the Greek Old Testament by Christians in the 2nd century. Nevertheless, the book is a mine of valuable information, and legitimately demands a place among the introductions to the textual study of the Old and New Testaments. The production is really admirable, as might be expected from the Württemberg Bibelanstalt.

B.J.R.

PAYNE, E. A. : *The Bible in English*. 1949. Pp. 24. (Epworth Press, London. Price : 9d.)

In this short lecture Mr. Payne admirably surveys the English versions of the Bible 'from Bede to Basic,' and offers judicious comment—sometimes his own and sometimes quoted from others. Throughout he is objective and unbiassed. Thus, while he condemns Sir Thomas More's attitude to Tyndale's translation, he acknowledges that Tyndale added to his own difficulties by his tendentious notes, though, since every translation is an interpretation, he was bound to take sides by his translation itself in the burning issues—*c'est le mot juste*—of his day.

H.H.R.

PRICE, I. M. : *The Ancestry of Our English Bible*. Second revised edition by W. A. Irwin and A. P. Wikgren. 1949. Pp. xx+350. (Harper and Brothers, New York. Price : \$3.75.)

This book is the second, revised edition of the deservedly popular introduction first published by the late I. M. Price, in 1907, with a first revised edition in 1934, and is now substantially revised by Professors Wikgren and Irwin of Chicago. It is in three parts, the O.T. Hebrew text and ancient versions,

the N.T. text, manuscripts and ancient versions, and the history of the English Bible. As a general introduction to the textual study of the Bible it is most valuable, and even at the new rates of exchange, it is not an expensive book for the average British student, for it is essentially a student's manual, and is an admirable companion to *The Bible in its Ancient and English Versions*, edited in 1940, by Principal Wheeler Robinson. The presentation of the various topics is factual and adequate, and issues which are controversial are judiciously left open, though, occasionally, one misses some points which might have been included, e.g., the question of the order of the Hieronymian Psalter translations. The study is comprehensive and up-to-date; thus, the Jerusalem scrolls are discussed (placed tentatively in the first century A.D.), and the new Benedictine Vulgate; among recent translations the 1946 *Revised Standard (American) N.T.*, the *Westminster Version of the Sacred Scriptures*, 1948, and the Ronald Knox translation of the Bible, 1948. A frontispiece shows the now well-known two columns of the Jerusalem scrolls (unfortunately printed upside down); in the middle of the book there are over 50 well-chosen specimen texts in facsimile; and finally there is a useful index and bibliography of some 350 items, mainly in English, divided according to topics. B.J.R.

SCHEDL, C. : *Die Psalmen nach dem neuen römischen Psalter übersetzt*. 1946. Pp. x+320. (Verlag Herder, Vienna. Price : S. 30, sfr. 9.60.)

This work by an Austrian Redemptorist gives a translation that appears to be faithful and rhythmically satisfactory. The psalms are here arranged in their numerical order, and there are no footnotes to the text as printed in the body of the work. An appendix contains a few notes of a somewhat unambitious kind on each of the psalms concerned for the most part with the subjects of the various psalms, their titles in the Masoretic text, and the more obvious side of their exegesis.

J.M.T.B.

SMIT, J. O. : *De Vulgaat*. 1948. Pp. xvi+296. (Bijbelse Monographieën, J. J. Romen & Zonen, Roermond. Price : Fl. 10.50.)

The author gives in the first part of this book a fine, popularly written, enchanting story of the origin and development of the Vulgate; the second part deals with the modern Benedictine revision of the Vulgate, its necessity, methods and problems (the last illustrated by an exposition on Gen. iii, 15). The second half of the book (pp. 167-282) offers such a fullness of scientific notes that the book is not only a good introduction for the common reader, but an almost inexhaustible *vade mecum* on this subject for scholars too. Many illustrations illumine this valuable work. Th.C.V.

STENNING, J. F. : *The Targum of Isaiah*. 1949. Pp. xxviii+232. (Clarendon Press, Oxford. Price: £1 10s. 0d.)

This edition of the Targum of Isaiah reproduces the text and superlinear pointing and gives an English translation of the Yemenite MS., B.M.Or. 2211, fols. 156a ff., and it adds in an apparatus criticus the evidence of Codex Reuchlinianus as edited by Lagarde and of ten other manuscripts. In a brief introduction the editor discusses the characteristics of the Targum in sections entitled "Paraphrase," "Haggadic Influence" and "Textual Variations," this last consisting of the variations of the Aramaic version from the M.T. tabulated according to their origin in a different consonantal text, in mistranslation, or in faulty transcription. A fourth section treats of variations of punctuation in the manuscripts collated. Extracts from Targum Jerushalmi, based mainly on Lagarde's edition, are printed conveniently in an appendix. This work will be welcomed, especially by teachers of Aramaic, as a convenient edition of an interesting Targum, and as an additional source of material for the study of superlinear pointing. Its main defects are that it does not take cognizance of the work done in this field during the last forty years nor is its account of the evidence always accurate and complete.

W.D.M.

SUKENIK, E. L. : *Nahmu Nahmu Ammi*. 1948. Pp. 12+frontispiece. (Bialik Foundation, Jerusalem.) (In Hebrew.)

Professor Sukenik prepared this issue of the text of Is. xl, in the Jerusalem scrolls—or, as he prefers to have them called, the Judaeae Genizah Scrolls—for presentation to the first meeting of the Constituent Assembly of the State of Israel, and the author may well be congratulated on the coincidence of the manuscript discovery and the political occasion, for, from the whole of the O.T. no more felicitous choice could have been made than this chapter!

In a brief introduction the author describes the scroll, indicates its date as before the fall of the Second Temple, but possibly at the end of the Hasmonean period, and mentions the generally accepted view of Deutero-Isaianic authorship of Is. xl ff. The body of the brochure consists of a transcript of the text of the scroll *vis à vis* the author's copy of the M.T., which, incidentally, diverges from the M.T. of B.H.3 in some places. In footnotes which accompany the text, there are observations on some 30 readings in the scroll, compared with the M.T., LXX, Peshitta and Vulgate. Thus Professor Sukenik follows the same general plan as in *Megillôth Genuzôth*.

The frontispiece is an enlarged print of a facsimile of two columns of the scroll, containing Is. xxxix-xl. Professor Sukenik and the Bialik Foundation are again to be congratulated on a very creditable production of first-rate importance.

B.J.R.

EXEGESIS

- ABEL, F. M. : *Les Livres des Maccabées*. 1949. Pp. lxiv+492. (J. Gabalda et Cie., Paris. Price : 1400 Frs.)

This commentary on I and II Maccabees is a worthy addition to the 'Collection d'Études Bibliques.' The Greek text and a French translation are set out on opposite pages. In the commentary a wide range of learning is brought to bear on the elucidation of the text ; and special questions are handled in eight detached notes. In treating the problems of introduction Abel is pre-eminently fair and judicious in his appraisal of earlier views. Discussion of particular points is impossible here ; but it can be said that immense erudition, sanity, and lucidity are the outstanding characteristics of this superb commentary, and that it will be indispensable for the study of these books and of their period. G.W.A.

- ALFRINK, B. J. : *Het "Stil Staen" van Zon en Maan in Jos. 10, 12-15*. 1949. Pp. 36. (Dekker & Van der Vegt, Nijmegen.)

A study of the narrative of Joshua's defeat of the Amorite confederacy by Gibeon. The writer summarizes the various explanations of the 'sun-miracle,' As a prelude to his own explanation he gives a careful literary analysis of the passage, distinguishing the prose version which attributes the initiative to Yahweh and the poetic version of the same phenomenon where Joshua is the hero. Analysing the language of the poetic version (c. x, 12-15) he demonstrates by citations from Assyrian and O.T. texts that 'md refers not to an astronomic phenomenon but simply to an atmospheric obscuration which occurred at dawn at the time of full moon and lasted a whole day. This occurring in summer would be particularly ominous and sufficient to cause the panic of the Amorites. This work is a sound corrective to exegesis which is based on external and physical evidence to the exclusion of literary analysis of the text. J.G.

- BERBERICH, M. J. : *Brevierhilfe : Eine Handreichung zum Verständnis der Psalmen und Cantica des Breviers*. 1949. Pp. vi+122. (Verlag Kath. Bibel-Werk, Stuttgart.)

The title of *Psalterium Novum*, which is the only one displayed on the cover of this brochure, is more than a little misleading. This, as the style on the title-page itself might show, is not an edition of the new Latin Psalter, but a series of helps to the new Psalter's better understanding. These are arranged in the order of the psalms in the Roman Breviary, and the method followed is the selection of the more important or more difficult phrases in the Latin, these being supplied with a reasonably full midrash in German. One may recall a useful little work on much the same lines, though the Latin words are there arranged in alphabetical order, *Knots Untied in the Latin Psalter* by Rev. F. Pinkman. The present work seems to be entirely suited to its purpose, and has, as foreword, some lines of encouragement from Professor Johann Fischer. J.M.T.B.

BEWER, J. A. : *The Book of the Twelve Prophets. Vol. i, Amos, Hosea and Micah, in the King James Version with Introductions and Critical Notes.* 1949. Pp. 80. *Vol. ii, Zephaniah, Nahum, Habakkuk, Haggai, Zechariah, Obadiah, Malachi, Joel and Jonah.* 1949. Pp. 112. (Harper and Brothers, New York. Price : 2s. 6d. and 4s. 0d.)

These small volumes are the first two issues in a new series which is intended "as an aid to a study of the Book of our Christian religion." The text of the A.V. is printed—prose and poetry being shown as such—with modern punctuation and with quotation marks, and with topical headings and sub-headings. The books are arranged in chronological order, and each is supplied with a short introduction, in which the historical background, the prophetic message, and the main literary problems are outlined, and with full footnotes in explanation of the text. There are also brief general introductions. In accordance with the aim of the series, stress is laid on the permanent value of the prophetic teaching and its connection with ideas in the N.T. The introductory sections are well written and to the point, and the notes contain a great deal of useful information. The volumes should be really helpful to the general reader for whom they are intended. The more expert, however, will feel disposed to think that some of the many alternative readings proposed would be difficult to sustain in the light of recent text-critical and philological research.

D.W.T.

La Sainte Bible, translated into French under the direction of the Ecole Biblique of Jerusalem : *Les livres des Rois*, by R. de Vaux. 1949. Pp. 234. *Ezéchiel*, by P. Auvray. 1949. Pp. 190. (Editions du Cerf, Paris. Prices : 8s. 0d. each.)

These two volumes follow the two which were published last year (*Maccabées*; *Aggée, Zacharie, Malachie*). The translation is from a critical text. At the bottom of each page there are two sets of notes, the first giving evidence for any variation from the Masoretic text, and the second giving brief aids to the proper understanding of the passage concerned. There is a short general introduction, and the translations are divided into paragraphs with sub-titles. The discussion of critical problems is necessarily limited, informative rather than argumentative, and based on sound critical study. The first edition of *Kings* is dated prior to the death of Josiah, and a second edition during the exile after 562 B.C. As for *Ezekiel*, the author inclines to Bertholet's suggestion that the prophet went to Babylon in 587 B.C., but hesitates to commit himself fully. Both books contain useful plans of the Temple, the one of Solomon's and the other of the proposals of Ezek. xl-xlviii. (See also p. 40 below, Pautrel, R.)

N.H.S.

CLAMER, A. (ed. by) : *La Sainte Bible, texte latin et traduction française d'après les textes originaux avec un commentaire exégétique et théologique.* Tome III. *Josué—Juges—Ruth—Samuel—Rois.* 1949. Pp. 828. (Letouzey & Ané, Paris. Price : £1 2s. 0d.)

Tome IV. Paralipomènes—Esdras—Néhémie—Tobie—Judith—Esther—Job. 1949. Pp. 884. (Same publishers. Price : £1 0s. 6d.)

Of the twelve volumes of this series as first announced in 1934, nearly all have now appeared in print, the only exception being Tome I (Genèse-Exode). The volume on the Psalms by E. Pannier is being re-issued by H. Renard, to accompany the text of the new Latin Psalter of 1945. The present volumes confirm the good opinion one has formed of the general qualities of the series. The authors concerned in Tome III are Gelin for Joshua, Tamisier for Judges and Ruth, and Médebielle for Samuel and Kings. It can be said quite emphatically that this is one of the best volumes in the series, perhaps the best in the Old Testament section, and that, where all the commentaries are good, Médebielle easily gains first prize, as might be expected from the author of *L'expiation dans l'Ancien Testament* (Rome, 1924). It will be appreciated that, as in other volumes of this series, the space available for philological discussion is not great, and the number of lines taken up by the text of the Sixto-Clementine Vulgate may be considered to be disproportionately large.

Tome IV distributes the matter among the following authors : Marchal (Chronicles, 252 pages) ; Médebielle (Ezra-Nehemiah, 128) ; Clamer (Tobit, 93) ; Soubigou (Judith, 92 ; Esther, 116) ; Robin (Job, 169). Perhaps the least adequate of these commentaries in Tome IV is Robin's Job, which appears to suffer from overcompression, and from a certain restraint in the matter of textual correction that was certainly not derived from such earlier and ampler works as those by Dhorme or Peters. The number of pages allotted to this book may well be considered insufficient. A similar remark has to be made about some other numbers of this otherwise excellent series, notably in regard to L. Dennefeld's volume on the major prophets.

J.M.T.B.

ELLIGER, K. : *Das Buch der zwölf Kleinen Propheten. II. Die Propheten Nahum, Habakuk, Zephania, Haggai, Sacharia, Maleachi.* (Das Alte Testament Deutsch, 25.) 1950. Pp. 206. (Vandenhoeck und Ruprecht, Göttingen. Price : subscr. DM. 6.80, separate DM. 8.20.)

The first volume of the Minor Prophets (Hosea-Micah) in this series, by A. Weiser, was reviewed in the Book List for 1949, (p. 30 f.). This second volume follows the general pattern of the series. There is a translation of each book (the Hebrew text being emended where necessary), followed by brief historical and literary introductions, and a commentary whose emphasis is theological. Interesting features are—the rejection of the view that the book of Nahum is a prophetic liturgy, in which the fall of Nineveh is celebrated ; the references to the Samaritans which are found in some parts of Haggai (e.g., ii, 10 ff.) and of Proto- and Deutero-Zechariah (e.g., iv, 6 ff., xi, 4 ff.)—not, however, in vii, 1 ff., the deputation mentioned here coming, so it is thought, not from Bethel, but from

Babylon ; and the use of recent archaeological material, e.g., the Ras Shamra tablets, and the Habakkuk Commentary discovered near Ain Feshkha. The influence of the commentaries of Sellin and Horst is evident ; yet there is a welcome freshness in the author's treatment, notably of Habakkuk and Deutero-Zechariah. Some recent philological and textual work appears to have been missed, but in general the volume is of high quality, and its value does not by any means lie only on the theological side. D.W.T.

ENGNELL, I. : *The Call of Isaiah: an Exegetical and Comparative Study*. (Uppsala Universitets Årsskrift, 1949 : 4.) 1949. Pp. 70. (Lundequistska Bokhandeln, Uppsala and Harrassowitz, Leipzig. Price : Kr. 3.)

In this short study Engnell sets out Isaiah vi, in MT, LXX, and Peshitta, and prefixes to his exegetical discussion characteristic comments on textual criticism, philology, form criticism, and tradition history. He argues that the MT of verse 13 is sound, defends the primary character of the positive, 'messianic' elements in the complex of which the chapter forms a part, and maintains that the kingship ideology and the Annual Festival are of prime importance for the interpretation of the passage. In an additional note and a postscript some observations are offered on Kahle's Schweich Lectures and on criticisms of Engnell's own view (notably those of Widengren—1949, Book List, p. 37) ; and the Jerusalem scrolls are enthusiastically hailed as supporting the author's general position. Not all of his contentions will command general agreement ; but this study provides an interesting sample of Engnell's methods and theories. G.W.A.

FISCHEL, H. A. : *The First Book of Maccabees with Commentary*. 1948. Pp. 118. (Schocken Books, New York. Price : \$1.50.)

The text of this volume (No. 17 in the Schocken Library) is the English translation of 1 Macc. by W. O. E. Oesterley in Charles' Apocrypha and Pseudepigrapha of the Old Testament (Vol. 1). The Commentary supplied by Dr. Fischel is adequate, being adapted to the needs of the general reader who is desirous of appreciating the great story of the Maccabean revolt and the history of the period without being "snowed under" by notes. Dr. Fischel's "Introduction" is a masterly piece of writing, exhibiting a well considered judgement upon the influence of Hellenism upon Judaism. This booklet has as its companion in the same Library (No. 6) E. Bickerman's *The Maccabees*, a modern historical interpretation of the Maccabean age. O.S.R.

FREY, H. : *Das Buch der Kirche in der Weltwende. Die kleinen nach-exilischen Propheten, für Freunde und Verächter der Bibel ausgelegt*. (Die Botschaft des Alten Testaments. Erläuterungen alttestamentlicher Schriften, Band XXIV). Zweite Auflage, 1948. Pp. 352. (Calwer Verlag, Stuttgart. Price : DM. 8.40.)

The first edition of this work, which appeared in 1941, was reviewed in the Book List for 1947 (p. 20), and the writer

of this note cordially agrees with what is said there in assessment of its worth. It is written to help promote a sympathetic understanding of the Old Testament from the standpoint of the Christian faith, and it has evidently met with a welcome (and, within the limits indicated by the previous notice, a justifiably welcome) response.

A.R.J.

FREY, H. : *Das Buch der Heimsuchung und des Auszugs*. (Die Botschaft des Alten Testaments, Band V). 1949. Pp. 214. (Calwer, Stuttgart. Price : DM. 6.60.)

This work on Exodus cc. 1-18 was undertaken by the writer while a prisoner of war. The thesis is that as the narrative of the Exodus was a means of revelation to Israel at every critical phase of her history, it has a peculiar value for the Church in the present crisis. The text in German translation is fully cited and annotated by somewhat pedestrian paraphrase rather than exegesis. There are four main sections distinguished by the writer and concluded by a theological essay. The worth of this work is confined to its homiletic value.

J.G.

GEMSER, B. : *De Psalmen III*. 1949. (Tekst en Uitleg, J. B. Wolters, Groningen—Batavia. Price : Fl. 4.50.)

The publication of this third part completes the commentary on the Psalms in the Dutch series "Tekst en Uitleg." Böhl explained the first 89 Psalms, Gemser (University of Pretoria) deals with Psalms xc-cl. Translation and commentary are first-rate, giving evidence of excellent philological training, literary erudition and theological interest. There are only a very few gaps in the bibliography; thus we did not find Snaith : *Jewish New Year Festival*. In this respect (the Jewish New Year) the point of view of the author is somewhat hesitating.

Th.C.V.

GOLDMAN, S. : *In the Beginning*. 1949. Pp. xiv + 892. (Harpers, New York. Price : \$5.00.)

The second volume of Rabbi Goldman's vast undertaking has now appeared (see p. 5 above). This deals with the book of Genesis. It offers first a summary of the contents of the book, and a number of selections from its narratives, followed by chapters on the historical background and authorship, marked by the same conservative outlook as the preceding volume, and further chapters on the style and philosophy of Genesis. Six hundred pages are then devoted to echoes and allusions culled from a wide range of literature, similar to those of the former volume. These again command admiration for the incredible diligence of the author, and form the backbone of the volume. They are followed by about 100 pages of commentary on Genesis, based on the author's summary and selections, and a few pages of notes on the rest of the book. A valuable General Bibliography closes the work. H.H.R.

HERTZBERG, H. W. *Das Buch Hiob*. 1949. Pp. 174. (J. G. Oncken, Stuttgart. English Price : 9s. 6d.)

As the series title indicates, the volume is designed for the general reader rather than for the scholar. There is a new translation with commentary. Bildad's third speech comprises xxiv, 13-24; xxv, 2-6; Job's ninth speech is xxvi, 1-4; xxvii, 11 f.; xxvi, 5-14; Zophar's third speech is xxvii, 7-10; 12-23. Otherwise critical matters are not dealt with, and both Elihu's speeches and chapter xxvii are regarded as integral to the book. The book is treated as a whole, as being the Word of God illustrating God's struggle (Kampf) for man, and Man's struggle against God. N.H.S.

NÖTSCHER, F. (ed. by) : *Die Heilige Schrift in deutscher Übersetzung, Echter Bibel : Das Alte Testament*. 7. *Samuel und Königsbücher* by M. Rehm. 1949. Pp. 124+134. (Price : DM. 7.20.) 8. *Chronik* by M. Rehm and *Sprüche* by V. Hamp. Pp. 144+88. (Price : DM. 6.90.) 9. *Genesis* by H. Junker. Pp. 148. (Price : DM. 4.80.) (Echter Verlag, Würzburg.)

This excellent series of translations, accompanied by short introductions and compressed notes, has already made a name for itself outside its country of origin, and there is all possible evidence that the editor has taken pains to choose contributors who are really equal to their task. To write a commentary on any of the books mentioned above in so reduced a format is in itself no small achievement. Given the general purpose of the series, which is evidently intended for readers without specialized knowledge, one cannot in the commentary on Samuel and Kings look for the splendid fullness of S. R. Driver's *Notes on the Hebrew Text of the Books of Samuel* or of C. F. Burney's companion volume on Kings. The volume gives reasonably full notes on the more difficult passages, even if occasionally, as in the translation of 2 Sam. v, 8, one could wish that Rehm had shown rather more courage in the matter of reconstructing the text. To be sure, as Driver comments, "the passage is very difficult, and the text certainly to some extent corrupt," but plausible emendations have been proposed by Vincent, Dhorme, T. H. Robinson and others.

H. Junker's *Genesis* is, as might be expected from so well-known a writer, an accomplished piece of work, though occasionally the translation appears rather too free, as in xxxvii, 3. Is it sufficient to describe Joseph's coat as "ein vornehmes Gewand" and to consign the more literal rendering to a note?

Rehm's *Chronik* and Hamp's *Sprüche* seem to be entirely adequate. As in the former's *Samuel- und Königsbücher* a textual apparatus of select readings is provided. For some reason unguessed this is entirely lacking in Junker's *Genesis*. (See also p. 78 below.) J.M.T.B.

- PAUTREL, R. : *La Sainte Bible* (traduite en français sous la direction de l'École Biblique de Jérusalem). *L'Ecclésiaste*. 1948. Pp. 34. (Les Éditions du Cerf, Paris. Price : 2s. 6d.)

This small book consists of 12 pages of introduction, followed by a translation with some textual and other notes.

The introduction contains some good things such as the remark that Qoheleth denies that Providence is a sort of calculating machine performing the function of reckoning life and death, happiness and misfortune in terms of reward and punishment. Qoheleth's writing, the translator says, reveals nothing of the character of Semitic poetry or of Greek prose : nor, except at the beginning and the end of his work does he take any heed of aesthetic refinement. The thought of the book is described as being capable of division into eight propositions. In the translation the following points may be selected as worthy of special notice. "Vanité des vanités" (i. 2) is defined in a note as meaning *déception* and thus this word in the passages that follow is the usual rendering of the Hebrew *hebel* (e.g., ii, 26, c'est une déception et du temps perdu). The poem at the beginning of ch. iii is happily rendered (e.g., Un temps pour tuer, / et un temps pour guérir ; / un temps pour détruire, / et un temps pour bâtir). The *crux interpretum* iii, 11, appears as : "Tout ce qu'il fait convient à son heure, mais devant l'ensemble du temps, on ne saisit pas ce que Dieu fait du début à la fin." (See also p. 35 above, *La Sainte Bible*.) O.S.R.

- POWER, A. D. : *The Proverbs of Solomon*. 1949. Pp. 256. (Longmans, London. Price : 6s. 0d.)

This volume follows the author's earlier translation of *Ecclésiastique* (1939). The translation is reliable, in good English, reproducing the Authorized Version as far as possible, but making full and balanced use of modern critical study of the text. The variations are generally based on such emendations (after the versions or conjectural) as are to be found in the footnotes of Kittel's *Biblia Hebraica* (3rd ed.), and are dealt with lucidly in 78 pp. of notes. A detailed glossary is added, in which much useful information concerning Proverbs in particular and the whole Bible in general is provided for the general reader.

N.H.S.

- VON RAD, G. : *Das erste Buch Mose. Genesis Kapitel 1-12, 9.* (Das Alte Testament Deutsch, 2.) 1949. Pp. 136. (Vandenhoeck & Ruprecht, Göttingen. Price : Subscr. DM. 4.50 ; separate DM. 5.40.)

This is the first of three volumes on Genesis, all by the same author, in the new Göttingen commentary on the Old Testament, which is to form a companion-piece to the already well-established New Testament series, *Das Neue Testament Deutsch*. It is thus of a semi-popular character, and the approach is designedly "theological." At the same time, as is clear from the list of distinguished contributors, it is obviously intended that the work shall be governed throughout by a high standard of scholarship. A quarter of the present

volume is devoted to a general introduction to the Book of Genesis, and in the remainder of the work the early chapters of Genesis are divided into appropriate sections for translation and comment, the discussion in each case being, for the most part, of a summary and general character. Broadly speaking, one may say that the author follows the normal critical analysis of the records into the J, E and P strands; and his attitude to the work of the Jahwist, whose creative activity is especially stressed, is that which he has already set out in *Das formgeschichtliche Problem des Hexateuchs* (1938) with its attempt to distinguish early cycles of oral tradition with close cultic associations. As for the commentary itself and, indeed, the introductory discussion of the question of interpretation, the author, as one would expect, has a number of useful and suggestive comments to make, and even the specialist may find that it can be read with pleasure and profit.

A.R.J.

RUDOLPH, W. : *Esra und Nehemia mit 3 Esra*. (Handbuch zum alten Testament : Erste Reihe 20. Herausgegeben von Otto Eissfeldt.) 1949. Pp. 220. (J. C. B. Mohr—Paul Siebeck—Tübingen.)

A careful and thoroughly competent piece of work, as is to be expected in this series. The composition of the book is to be dated ca. 400 B.C. The historical background which is assumed is that after the victory of Cyrus, Sheshbazzar came to Jerusalem executive-komissar to clear things up. Later Zerubbabel was in control, and encouraged by Haggai and Zechariah, he rebuilt the Temple in the early years of Darius I. Both Nehemiah and Ezra belong to the reign of Artaxerxes I. The former was in Jerusalem from 445-433. During his absence Ezra came to Jerusalem, and by his ruthless enforcement of strict Jewish law, created such disorder in the land that he was recalled. Nehemiah returned ca. 400 B.C. in order to restore the situation. The author thus follows, in general, the views of Kesters and Kennett.

N.H.S.

SCHUMPP, M. : *Das Buch Ezechiel* (Herders Bibelkommentar : Die Heilige Schrift für das Leben erklärt. Band X/1). 1942. Pp. 236. (Herder and Co., Freiburg im Breisgau. Price : 17s. 0d.)

This series, which provides a translation made from the Hebrew text and commentary, aims at helping the reader to an understanding of the thought of the books of the O.T., and to an appreciation of their religious value for the present day. Ezekiel lived in days similar to ours, when the old world was crumbling and another coming into existence. He is thus able to speak with peculiar authority to the world of to-day. From this general standpoint the author writes impressively and with sincerity. It is not part of his purpose to discuss literary problems—he adopts the traditional view as to authorship—and little attention is paid to textual difficulties. Chapters xl-xlvi are only briefly treated, as their subject matter has scarcely any bearing on life to-day. A point of interest is the author's strong repudiation of any suggestion that the personality of the prophet is to be explained in terms of abnormal psychology.

D.W.T.

SLOTKI, I. W. : *Isaiah : Hebrew Text and English Translation, with an Introduction and Commentary*. 1949. Soncino Books of the Bible. Pp. xiv+338. (Soncino Press, London and Bournemouth. Price : 12s. 6d.)

In accordance with the plan of the series we have here the Hebrew text and the American Jewish translation set side by side, with the commentary beneath. Attention is not given to textual or critical questions. In the short introduction the author avoids committing himself on the problems of authorship, simply stating that the Bible critics divide the book amongst various authors while others hold unity of authorship but recognize the same exilic and post-exilic background for the second and third divisions. He gives a short résumé of his views on Hebrew metrics, as presented in various publications. The author breaks with Jewish tradition in finding Cyrus referred to in xli, 2. He groups the four Servant passages together in his interpretation, and finds them to refer to the faithful Remnant of Israel. He is well acquainted with modern critical work, but gives us a welcome Jewish interpretation designed for the layman. Would that Christian commentaries, even designed for the ministry, could appropriately print the Hebrew text !

H.H.R.

VELLAS, B. M. : *Hermêneia Palaías Diathékês* (in Modern Greek) 4. *Jonah-Nahum-Habakkuk-Zephaniah*. 1949. Pp. 144. ("Astêr" Publishing House, Athens.)

Sufficient has already been said about this useful and interesting series of commentaries, written in Modern Greek for the use of Orthodox theological students. As in the earlier volumes (cf. Book List, 1949, pp. 29-30) there is an introduction to each of the books, a translation from Hebrew into Modern Greek, an accompanying Septuagint text (printed in full, but without the *apparatus criticus* to which the large Cambridge edition, Swete, and Rahlfs have accustomed us), and a full commentary. This last seems, once again, to be almost too exhaustive, the more so in that there is not much directly philological discussion and the Hebrew text is nowhere given. There can, however, be no doubt about the author's wide knowledge of the literature and competence in the handling of it. One can only rejoice that, as this is the first modern commentary of its kind in the Greek language, it should be so entirely adequate and well-documented.

J.M.T.B.

YOUNG, E. J. : *The Prophecy of Daniel : a Commentary*. 1949. Pp. 330. (Eerdmans, Grand Rapids. \$4.50.)

Here we have a strongly conservative commentary on Daniel, governed by the view that the book came from the pen of Daniel in the sixth century B.C., and that the fourth kingdom of chapters ii and vii is the Roman Empire. Darius the Mede is left unidentified, and the ten horns of the fourth beast of chap. vii are similarly interpreted vaguely of ten unidentified kingdoms. The customary leap in the interpretation

of chap. xi is made, the subject being held to change with verse 36 from Antiochus to Antichrist. The author is widely read, and acknowledges his debt to critical scholars, whose views he is unable to accept. The spirit in which the book is written will give it a value even to those who do not share its approach, and the learning of the author will be acknowledged by those who do not share his conclusions. It may be commended to those who wish to see the change in spirit from a former day, as well as the modifications of the case that can be put up for the traditional view. H.H.R.

ZER-KABOD, M. : *Ezra and Nehemiah*. 1948. Pp. 196. (Rubin Mass, Jerusalem.)

As a result of recent events, there is in Israel a growing interest in the Books of Ezra and Nehemiah, which the Hebrew work under review is designed to further. It consists of a preface ; an introduction ; the text, pointed, with modern punctuation and without accents ; a Hebrew translation of the Aramaic portions ; a commentary in two parts, one giving the main explanations, the other details ; two appendices, one on Persian history, the other containing four Elephantine papyri in Hebrew translation ; several pictures and maps ; and a bibliography. Dr. Zer-kabod (formerly Ehrenkranz) is very critical of hyper-criticism. He prefers the Massoretic Ezra to the Greek ; he ascribes the Books of Ezra and Nehemiah to two different authors ; he regards Ezra and Nehemiah as contemporaries ; Torrey does not figure in the bibliography. His appreciation of the various stages of ancient Hebrew and his knowledge of the Talmudic sources enable the author to shed fresh light on many important passages and problems. A highly useful publication. D.D.

LITERARY CRITICISM AND INTRODUCTION

AALDERS, G. CH. : *A Short Introduction to the Pentateuch*. 1949. Pp. 174. (Tyndale Press. Price : 6s. 0d.)

Dr. Aalders confesses that his belief in the divine inspiration and entire trustworthiness of Holy Scripture prevents his reaching any conclusions contrary to its infallibility. This involves, for him, acceptance of everything in the Pentateuch as a record of actual fact. The differences of divine names are no criterion for source-analysis, nor are there any duplicate narratives. The variety of law-codes is not inconsistent with Mosaic authorship. Deuteronomy does distinguish between priests and Levites. Exod. xx, 24, does not imply a plurality of sanctuaries, but only a plurality of altars ! There are some post-Mosaic and a-Mosaic. We cannot therefore say that Moses wrote the Pentateuch just as it stands. But it is essentially his work and the final redaction can be dated between the beginning of the reign of Saul and the first seven years of the reign of David. C.R.N.

BENTZEN, A. : *Introduction to the Old Testament. II. The Books of the Old Testament.* 1949. Pp. 300. (Gad, Copenhagen, and Geoffrey Cumberlege, London. Price : £1 10s. 0d.)

Like volume I (see Book List, 1949, p. 32), this is not a mere translation of the corresponding parts of the Danish original. Many alterations and additions have been made ; and the reader is given a valuable survey of recent discussions, notably of Scandinavian work on the Pentateuch and the prophets, to which the volume is an indispensable guide. In discussing the positions of the Uppsala School Bentzen is neither uncritical nor unsympathetic ; and the book is marked throughout by judicious appraisal of contemporary trends as well as by fair statement of the assured results of earlier work. A very welcome feature is the section on the apocryphal and pseudepigraphical literature. G.W.A.

GRANILD, S. : *Ezrabogens literære Genesis undersøgt med særligt Henblik paa et efterkronistisk Indgreb.* 1949. Pp. 292. (Gad, Copenhagen.)

This work is a dissertation submitted for a doctorate at Aarhus University. In a careful literary and linguistic analysis of the MT. of Ezra-Nehemiah the writer argues that various passages usually attributed to the Chronicler come from the hand of a later editor, who was dependent on the Chronicler but more muddled in his chronology. It was this ' Redactor postchronisticus ' who united Nehemiah's memoirs with sections dealing with the return, the rebuilding, and the work of Ezra, and added other material, including all the Aramaic. The treatment of the complex literary problems is thorough and competent ; and the book is important both for its critical discussion of earlier contributions to the subject (including those of Mowinkel, Kapelrud, Engnell and Johannesen), and also for the contentions made in it. G.W.A.

LODS, A. : *Histoire de la littérature hébraïque et juive des origines à la ruine de l'état juif (135 après J.-C.)* 1950. Pp. 1054. (Payot, Paris. Price : Fr. 2400.)

This massive and masterly posthumous work is unlike other Introductions to Old Testament Literature in that it treats of books or sections of books in the order in which the author believes they were written, and covers the Old Testament, the Apocrypha and Pseudepigrapha, and such writings as the Elephantine Papyri, in a single continuous historical survey. In general Professor Lods follows the critical views of a generation ago, and is uninfluenced by more recent challenges to those positions. In common with a number of recent scholars, however, he pays much attention to the fragments of older literature, especially fragments of poetry, embodied in the Pentateuch and historical books, and one of the best sections of the work deals with these. He provides an excellent survey of the history of Pentateuchal criticism, and of the positions of the Wellhausen school which he follows, and then he treats of the main documents in their appropriate historical

place. The various sections of composite books are separately treated at different points, and the absence of an index makes it difficult to locate some of these. It is interesting to note that Gen. xiv is still treated here as a late midrash, and the author is uninfluenced by recent tendencies to regard some of the prophetic books as liturgies. On Ezekiel, however, we find that some recent work has had an influence on Professor Lods, though there is an inadequate survey of recent study. The Holiness Code is assigned to the sixth century, and the Prologue and Epilogue of Job are firmly held to be older than the dialogue. The Song of Songs is a collection of love songs, nuptial and other. There is a short section on the Canon at the end, which is slighter than one might have expected in a work on this scale. Professor A. Parrot has contributed a Preface, and Addenda, dealing with the Dead Sea Scrolls and supplementing the excellent bibliographies that conclude each chapter. Altogether this is an important and valuable legacy which Professor Lods has bequeathed to us, and no Old Testament scholar should be without it. H.H.R.

NOTH, M.: *Überlieferungsgeschichte des Pentateuch*. 1948. Pp. viii+288. (W. Kohlhammer, Stuttgart. Price: £1 13s. 6d.)

This work carries forward the investigations begun in the author's *Überlieferungsgeschichtliche Studien I* (Book List, 1946, p. 28), and is a reconstruction of the history of the traditions which lie behind J, E and P in Genesis-Numbers and parts of Deuteronomy xxxi-xxxiv. The narrative of P is accepted as the literary framework of the whole, and J as that of the JE material. J and E are assumed to have a common basis (*Grundlage*) in tradition, designated G. The tradition as a whole is analysed into certain major themes (the Exodus, the entry into Palestine, the promise to the Fathers, direction in the wilderness, revelation at Sinai) to which other narratives and motifs have been added. Noth emphasizes the conception of the unity of Israel which is characteristic of the Pentateuchal tradition, as contrasted with the traditions in Judges. He holds that it must have taken shape fairly soon after the settlement in Palestine; but he concludes that it does not give reliable evidence for a connected account of the earlier history of the Hebrews. Some of Noth's positions will doubtless be disputed; but this is a work of outstanding importance. G.W.A.

PFEIFFER, R. H.: *History of New Testament Times with an Introduction to the Apocrypha*. 1949. Pp. xii+562. (Harpers, New York. Price: \$4.00.)

Here we have a magnificent companion volume to the author's *Introduction to the Old Testament*, on the same elaborate scale. The first half of the book deals with the history of Palestinian Judaism in its political, religious and literary aspects, together with a chapter on Hellenism, and chapters on the Diaspora and on Alexandrian Jewish literature. The second half

consists of chapters on each of the books of the Apocrypha—in the usual Protestant sense of the term. Briefer notes on the Pseudepigrapha as well as other literature will be found in the first part of the book. Throughout the author not alone presents his own views, but surveys the various views that have been put forward, and his work is a magnificent compendium of information on the whole field it covers. It is quite indispensable for workers in this field and is unlikely to be superseded in our generation. There are occasional inaccuracies—such as the statement that the Chigi MS. is our only extant MS. of the LXX of Daniel, and the statement that the Pharisees added the Hagiographa to the Canon in A.D. 90—and it is inevitable that the author's views on disputed questions will not always be shared by the reader ; but the book will take its place at once as a standard, and unrivalled, tool.
H.H.R.

ROBERTSON, E. : *Investigations into the Old Testament Problem : The Results*. 1949. Pp. 28. (The Manchester University Press and the John Rylands Library, Manchester. Price : 2s. 0d.)

In this brochure, reprinted from the *Bulletin of the John Rylands Library*, vol. 32, No. 1, September, 1949, Professor Robertson's main lines of study during recent years converge in an attractive synthesis. Both his researches into the history of the Samaritans and his attack on the Wellhausen reconstruction of the Pentateuch and Historical books of the O.T. convince him that "in order to get a clear picture of conditions in Palestine in the period of the Judges . . . it seems necessary to look beyond Jewish sources to the Samaritan . . . for additional supplementary information." (p. 9.) This he would find in traces (not wholly expunged from the present O.T.) of the Aaronite priesthood of Shechem and the Ephraimite strands in the history of Israel. Many experts will disagree with Professor Robertson's thesis, but it is becoming increasingly appreciated that the part played by the shrines in the transmission, if not the creation of the Jewish tradition should be more closely examined, and the series of Rylands Lectures, to which the present lecture is the "summation of the arguments," will call for serious study when such an examination is undertaken.
B.J.R.

WEISER, A. : *Einleitung in das Alte Testament*. 2nd ed. revised. 1949. Pp. 338. (Vandenhoeck & Ruprecht, Göttingen. Price : £1 10s. 0d.)

The most important change in the new edition of this excellent work (cf. Book List, 1946, p. 30) is the addition of a section dealing with the apocryphal and pseudepigraphical literature. The rest of the book has been revised to take account of the discussions of the last decade ; and the bibliographies have been expanded and brought up to date.
G.W.A.

WINNETT, F. V. : *The Mosaic Tradition*. 1949. Pp. xii+220. (University of Toronto Press and Geoffrey Cumberlege, London.) Price : \$3.75 ; £1 8s. 0d.)

In Professor Winnett's view the books of Exodus and Numbers contain a continuous tradition emanating from northern Israel, with occasional annotations from P. He finds no trace of a second 'prophetic' source, but the whole has undergone two revisions, one in the south soon after the fall of Samaria, which gave rise to the Deuteronomic account, and the second after the exile, when the Jerusalem priesthood (P) attempted to harmonise the two existing forms. He notes the frequent occurrence of the figure ten, and finds a consistent pattern running through the whole original document, of which he gives a translation at the end of the book. In the course of the discussion several geographical and historical questions are treated, though there is comparatively little reference to the light which may be obtained from non-Israelite sources. T.H.R.

LAW, RELIGION AND THEOLOGY

(including the Life and Thought of the Neighbouring Peoples)

ALBRIGHT, W. F. : *Von der Steinzeit zum Christentum*. 1949. Pp. 496. (Francke Verlag, Berne.)

This is a German translation, made by Dr. Irene Lande, of the 1946 edition of *From the Stone Age to Christianity*. The materials from the Addenda pages of the English edition have been incorporated in the work, and the author had also revised the English text throughout before the translation was made and added further references to recent works in the Notes. Professor Baumgartner has also added some references, and an occasional note over his initials. This translation represents an improvement on the English edition, therefore. H.H.R.

BAAB, O. J. : *The Theology of the Old Testament*. 1949. Pp. 288. (Abingdon-Cokesbury Press. Price : \$3.50)

This book is based on the conviction that the philosophy of the Old Testament, in spite of the diversity manifest in its writings, possesses an essential unity. This unity is given by the religious experience of the one continuing Hebrew community. The author argues for the uniqueness of Biblical religion and for the validity of its main beliefs. He selects for exposition and discussion the religious ideas which are typical and adequately attested, the main topics dealt with being the ideas of God, man, sin, salvation, the Kingdom of God, of death and the hereafter and of evil. Perhaps the most interesting sections are those dealing with the Kingdom of God and death and the hereafter, and the brief discussion of idolatry. The semantic studies are not as full or well-documented as one might wish. The discussion of certain topics is not quite up-to-date, e.g., the Servant of the Lord and the Messiah, and in general one misses reference to the background of contemporary discussion. The significance is

indicated but the subject is dismissed in a couple of pages, in striking contrast to the method adopted by Eichrodt. The book would have been a better one if the author had related the religious ideas even more closely than he has done to the religious life of the community. But he has good things to say and, in spite of a few surprising lapses, the book rewards perusal. The concluding chapter on the validity of Old Testament theology is rather weak in argument. N.W.P.

- BARTSCH, H. W. : *Schöpfung und Schuld vor Gott*. Evangelische Zeitstimmen, Heft 18. 1948. Pp. 32. (Reich & Heidrich, Hamburg. Price : DM. 0.50.)

In this monograph the author discusses the six outstanding themes of the first eleven chapters of Genesis : Creation of the world, Creation of man in God's image, the Fall, Cain and Abel, Noah and the Flood, Babel. He interprets the various passages to establish the theme of Man's Fall, and subjection to evil ; together with the promise that a time will come when he will be freed from the power of evil, and this by God's grace. He concludes by quoting Heb. xi, 1 and 1 John v, 4 f. N.H.S.

- BEEK, M. A. : *Inleiding in de Joodse apocalyptiek van het Oud- en Nieuw-testamentisch tijdvak*. (Theologia, VI.) 1950. Pp. x+148. (De Erven F. Bohn, Haarlem.)

Professor Beek offers a valuable introduction to the apocalyptic writings of the Old Testament and the following period. His field is less extensive than Pfeiffer's in his *History of New Testament Times*, in that he deals only with apocalyptic works, though wider in that he includes the apocalyptic elements in the Old Testament—Isa. xxiv-xxvii, Joel, Ezekiel, Zechariah and Daniel. Included in the individual notes on the various books is a short note on the Dead Sea Scrolls, under Sukenik's title of *Megilloth Genuzoth*, in which reference to their relevance to the study of the Zadokite Fragments is made. Following the individual introductions there are chapters dealing with broader subjects, such as the sectarian milieu of the apocalyptists—where further reference to the Dead Sea Scrolls figures—the conception of history found in these works, and the Son of Man. Gathered at the end of the volume are the notes and a useful bibliography. Altogether this is a valuable and up-to-date, though brief, handbook. H.H.R.

- BENTZEN, A., HOLM, S. and SØE, N. H. (ed. by) : *Illustreret Religionsleksikon*, Bind I (A-F). 1949. Pp. 522. (Skandinavisk Bogforlag, Odense.)

This is the first volume of a richly illustrated popular encyclopaedia of religion. The emphasis is confessedly on subjects of current interest. Nevertheless this volume contains many excellent articles on matters Biblical and Semitic. Though the work is in Danish, the contributors include Norwegian and Swedish scholars. The articles are necessarily brief ; but their quality is high, and they are written with commendable clarity. Two further volumes have yet to appear. (See also p. 77 below.) G.W.A.

BERTHOLET, A. : *Die Macht der Schrift in Glauben und Aberglauben*. 1949. Pp. 48. (Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin.) (Akademie Verlag, Berlin.)

In this study in comparative religion the writer traces the development of the conception of the power of the written expression from the primitive hunter's cave scrawling of his desired quarry to letters, words, texts and authoritative books of Scripture. With a wealth of instances cited from the religions of the world he discusses the use and efficacy of the written word and is particularly informative on the subject of the obligation of man as custodian of sacred scripture. He emphasises the narrow line of division between faith and superstition in relation to scripture and illustrates the reaction against bibliolatry in satire and mysticism. A stimulating study in a very fruitful field. J.G.

Bič, M. : *Stopy po Drobopravectví v Jisráeli (= Traces of Haruspicy in the Old Testament)*. 1947. Starozákonné Studie (—Old Testament Studies), i. Pp. 48. (Nákladem Spolku Posluchačů Husovy Fakulty v Praze, Prosiněc.)

This is part of Professor Bič's doctoral dissertation, written in 1936, and now published in Czech, with an English summary. Though the Czech is likely to be inaccessible to most foreign readers, as it is to the reviewer, the summary will be of value. The author's thesis is that the word *boķer*, usually rendered *morning*, originally meant *haruspicy*, and retained that meaning in some passages. The meaning *morning* he holds to be secondary. With this word he then connects *bōķer* in Am. vii, 14, and then holds that *nōķēd* in Am. i, 1, is related in significance, perhaps meaning *hepatoscopus*. Still more hazardous is the view that *maštin bēķir* in 1 Kings xiv, 10, and elsewhere, means 'those who were feasting at a haruspicy.'

H.H.R.

BÖHL, F. M. TH. : *Het probleem van eeuwig leven in de cyclus en het epos van Gilgamesj*. (Mededelingen van de Koninklijke Vlaamse Academie voor Wetenschappen, Letteren en Schone Kunsten van België. Klasse der Letteren, IX, 3.) 1948. Pp. 44. (Standaard-Boekhandel, Antwerp.)

In 1943, the author of this work published a translation of the Epic of Gilgamesh into Dutch which was well received and, indeed, was soon out of print, and the second edition is soon to be followed by a commentary, complete with introduction, transcription and translation. The present monograph is thus the result of intensive study, and its pronouncements must be taken seriously as the fruit of a ripe judgement. The author traces the fluctuating fortunes of the epic through some fifteen centuries from its earlier Sumerian form to its latest Accadian dress, and finds persistent evidence of a struggle between the different attitudes to the thought of an afterlife which are furnished by the fertility cult of Inanna or Ishtar, on the one hand, and the solar cult of Utu or Shamash on the other. Students of the Old Testament should take note of this important monograph, as it provides background for our own understanding of the ceaseless quest for fuller life which is so characteristic of Israelite thought. A.R.J.

BORNKAMM, H.: *Luther und das Alte Testament*. 1948. Pp. vi+234. (J. C. B. Mohr [Paul Siebeck], Tübingen. Price : 16s. 0d.)

In this lucid, factual and fascinating study the author discusses Luther's interpretation of the O.T. under the following headings : the O.T. as the mirror of life, the God of the O.T., the O.T. as Word of God, the unity of the O.T., Luther's translation, the characteristics of Luther's interpretation. According to Bornkamm the key to Luther's treatment is that the O.T., in its every detail, points forward to Christ and Luther's well-known anti-Jewish tendencies practically preclude interest in it as a history of the Jews in any secular sense. Consequently tropology and allegorical interpretation play an important part : Christ is the consummation of the Law, the history of Israel is a reflection of the majesty of God ; the unity of the O.T. with the New is particularly evident in Luther's translation where ' the whole conception of the O.T. Godhead is consistently coloured by the N.T.' Undoubtedly this volume will abundantly repay thorough study by those concerned with O.T. theology, but it raises inevitable problems. It cannot but reveal the extent to which historical and literary criticism have placed the study of the O.T. on a totally different plane from that of the Reformers, and one wonders how it will be possible to maintain continuity with Lutheran and Reformation theology and at the same time deal fairly with the established findings of Criticism. The volume closes with a table of Luther's published treatments of O.T. books, with particulars of date and editions.

B.J.R.

BOSON, G. : *I Profeti d'Israele*. 1948. Pp. 164. ('La Scuola' Editrice, Brescia. Price : 180 lire.) In the series *Profili della Storia*, itself a section of the comprehensive *Gli Uomini e la Civiltà*.

A small (6½ by 4½ inches) paper-backed Italian textbook for schools. The prophets are dealt with in turn, with short sketches of their character, background, and message. The standpoint is traditional. Obadiah and Joel belong to the 9th century, Jonah to the eighth ; there was one Isaiah (740-693 B.C.), and the dates for Daniel are 606-536 B.C. The author is professor of Assyriology and Semitic Languages in the Roman Catholic University of S. Cuore di Milano.

N.H.S.

BROUWER, C. : *Wachter en herder*. 1949. (H. Veenman en Zonen, Wageningen. Price : Fl. 6.40 sewed ; Fl. 8.40 bound.)

This thesis, defended at the University of Utrecht, deals (after some preparatory chapters on the significance of the shepherd—who must be distinguished from the watchman, *šomer*—in the Near East and in the O.T., and on the contents of the preceding prophecies of Zechariah) with the difficult pericopes Zech. xi and xiii, 7-9. The starting point is the unity of Zechariah ; ix ff. are from *circa* 480. In chapter xi Dr. Brouwer reads the description of God Himself, who as hypostasis of the divine justice, takes over from the shepherds

(the leaders of the people) the task of a watchman (allusion to the exile and return, vv, 7 ff.) ; after the return He does not receive from the leaders a sufficient reward (the re-institution of the temple) and therefore He rejects his people for a second time, delivering it to bad shepherds (vv, 12 ff.). Chapter xiii, 7-9, on the other hand prophesies the appearance of the good shepherd, who must be identified with the one "whom they have pierced" of xii, 10.

In spite of many good passages in the book, especially on theological questions about the relation of the O.T. and N.T., there is a lack of the necessary exactness in the treatment of the philological difficulties of the text, which makes one distrustful of the results of the inquiry. A summary in one of the world-languages, as has of late years generally been given at the end of Dutch theses, is not added. Th.C.V.

BUBER, M. : *The Prophetic Faith*. 1949. Pp. 248. (The Macmillan Company, New York. Price : \$3.75.)

This volume, which originally appeared in Hebrew and has been translated by C. Witton-Davies, represents the second volume of the projected trilogy of which the first volume was published in German under the title 'Königtum Gottes.' In the interval there has appeared the author's 'Moses' which covers in detail part of the ground covered in the book now under review. From the Song of Deborah, Professor Buber works back, testing the tradition, to the Mosaic period and, behind it, to that of the Patriarchs. Then, in a series of most interesting and stimulating chapters, he works forwards through Hebrew history, with special reference to the prophetic movement, right down to the time of the second Isaiah. In disagreement with some recent tendencies he accentuates the opposition between prophet and priest. Emphasis is laid on the fact that God's sovereignty was intended to extend over the whole of life and that therefore the prophets scarcely recognized any distinction between the sacred and the secular. There is a penetrating study of baalization with special reference to Hosea. The authenticity of the hopeful conclusions to the Books of Amos and Hosea is defended. "Immanuel" in Isaiah vii, is possibly Hezekiah. The passage common to Isaiah and Micah is credited to Isaiah and regarded as having been borrowed by Micah. Micah, surprisingly, is regarded as having had a more penetrating insight into God's will regarding the Temple than his great contemporary. The Second Isaiah is held to have been a sixth century *limmud* of the First Isaiah and interesting links of thought between them are demonstrated. There were many servants but undoubtedly the Second Isaiah 'recognized his own being as one of the temporal elements in the way of the person for whom the very work of the redemption of the world was reserved.' A brilliant and most provocative book, sometimes obscure, but always interesting. It will be the subject of much controversy. N.W.P.

BURNABY, J. : *Is the Bible Inspired?* 1949. Pp. 120. (Duckworth, London. Price : 6s. 0d.)

In this brief book we have a valuable review of the question of the inspiration of the Bible. The traditional view which made God the sole author can no longer be maintained, but the view of Lagrange, that inspiration does not mean more than that the author's mind was illuminated to teach what was true through the medium of ideas which came to him in a natural way, is found to point to a sounder view. This leads to a view of the relativity of authority in the Bible, which in practice is recognized by all. While there is nothing essentially new in its positions, the book should do much to dispel the common assumption that scholarship has rendered obsolete the belief in the inspiration of the Bible. H.H.R.

CAIGER, S. L. : *Lives of the Prophets.* 1949. Pp. 334. (S.P.C.K., London. Price : 10s. 6d.)

This book is an expansion of the one published in 1936. It has been supplemented by chapters on Samuel, Elijah and Elisha. It is written in a breezy and confident style but the judicious reader will perhaps not be prepared to take as much for granted regarding the scholarly work underlying the book as the author suggests that he should. This book is scarcely a serious work of scholarship but it may have some value for the general reader. N.W.P.

ČERNÝ, L. : *The Day of Yahweh and some Relevant Problems.* 1948. Pp. viii+120. (Filosofická Fakulta University Karlovy, Prague. Price : Kčs. 95.)

This monograph claims attention as a critical review of modern theories on the origin and history of the conception of the 'Day of Yahweh,' and as a contribution to the subject. The author reviews the theories of Charles, Gunkel and Gressmann, Mowinckel and Morgenstern, and the 'Myth and Ritual' school, and while rejecting all offers a synthesis which embodies elements from all. He thinks the concept is a fundamentally Israelite one, reached in the context of its own experience and history, though integrating into itself elements taken from mythology and the wider cultic background of contemporary peoples. H.H.R.

CHAINED, J. : *Introduction à la lecture des prophètes.* 7th ed., revised. (Études Bibliques.) 1946. Pp. 274+10 plates. (Gabalda, Paris. Price : 4s. 6d.)

This is a useful study of the historical background and message of the prophets, chronologically arranged. It is interesting to observe that while Deutero-Isaiah is ascribed to the eighth century prophet, it is treated separately after Ezekiel. Similarly the visions of Daniel are treated in the setting of the Maccabaeian period, though they are ascribed to a sixth

century author. Joel and Jonah are both dealt with amongst the post-exilic prophets. The introductory chapter offers an unconvincing division of the prophets into voluntary prophets or nabis, from amongst whom the false prophets were recruited, and prophets by vocation. This division is not alone over-sharp; it ignores the strange fact that the Bible calls the prophets of vocation by the name which the author would attach only to the voluntary prophets. Nevertheless, the book gives a valuable introduction to the prophets and enables the reader to understand their message in the background of their times.

H.H.R.

COPPENS, J. : *Les harmonies des deux Testaments : essai sur les divers sens des Écritures et sur l'unité de la Révélation*. New edition, revised and enlarged. 1949. (Cahiers de la Nouvelle Revue Théologique, vi.) Pp. 148. (Casterman, Tournai. Belgian Fr. 50.)

This is an important study of the correspondence between the Old and New Testaments, supplied in the footnotes with an amazing volume of reference to modern literature on the subject. While disclaiming the allegorical and typological methods of earlier days, now being revived in some quarters, the author maintains that there is a valid argument from prophecy. No exact correspondence between Old Testament prophecies and New Testament fulfilment is to be found or expected; nevertheless, there is a broad correspondence between the hope of the Old Testament and its fulfilment in the New that is impressive.

H.H.R.

EBERLE, J. : *Die Bibel im Lichte der Weltgeschichte und Weltliteratur*, ed. by F. König, Band I : *Das Alte Testament*. 1949. Pp. xx+322. (Herder, Vienna.)

Dr. Joseph Eberle was an Austrian journalist, amateur theologian and a profound lover of the Bible. He died in 1947, after some years' suffering in a concentration camp, and this book was largely written during the years of ordeal. Dr. Franz König edits the book, and in a foreword provides an apologia. The main importance of the volume lies in the very large number of apt and generally brief quotations particularly from writings of well-known literary men, where the religious value and beauty of the Bible are extolled. Some O.T. scholars will frequently disagree with the author's own observations; he has little sympathy with Biblical Criticism, and it is but seldom he shows real insight when dealing with critical problems. But all can profit by a perusal of this book.

B.J.R.

EICHRODT, W. : *Theologie des Alten Testaments*. 2 vols. 1948. Pp. viii+276; viii+192. (Evangelische Verlagsanstalt, Berlin.)

Many scholars have been waiting impatiently for the re-issue of this monumental book which has established its place as the most thorough modern treatment of Old Testament Theology. The author is reported to have in preparation a shorter one volume work on the same subject which is likely to be translated into English.

N.W.P.

EPSTEIN, L. M. : *Sex Laws and Customs in Judaism*. 1948. Pp. x+252. (Bloch Publishing Co., New York. Price : \$3.50.)

This companion volume to *Marriage Laws in the Bible and the Talmud* (1942) discusses sex relations outside marriage, from the Bible to our time: the moral basis, dress, segregation in public places, private relations, natural and unnatural conduct, purity of mind, harlotry, rape and seduction, adultery, command of jealousy. It is a masterly survey, doing justice both to the different social conditions in different ages and to the interplay between ideal Haggadic standards and legal Halakhic rulings. A number of points receive fresh explanations. The interpretation of Dt. xxii, 20 f. as the counterpart of the law concerning the rebellious son, and the distinction between the legal implications of marriage and betrothal are instances. There is a slight bias towards stressing the saner of the Rabbinic teachings; and some views are questionable, e.g., that about Ex. xxii, 15 (16) f. and Dt. xxii, 28 f. The author thinks that the two laws were promulgated as one whole. But while it is true that they contemplate the same offence, surely Dt., as often, is later than Ex. and designed to improve upon it. The law in Ex. could be evaded by divorcing the woman soon after marriage; Dt. puts a stop to that (cp. Dt. xxii, 19, with a similar purpose). Ex. does not fix the price and the woman's father could no doubt make difficulties (cp. Ex. xxi, 22, where 'as the judges determine' is interpolated, and xxi, 30); Dt. demands 50 shekels. Ex. allows the father to keep his daughter; it is doubtful whether Dt. means to abolish this right—the possibility should not *a priori* be ruled out.

D.D.

FARRER, A. : *A Rebirth of Images*. 1949. Pp. 348. (Dacre Press.)

Apart from its intrinsic interest this book holds an appeal to the members of the S.O.T.S. as the brilliant work of the son of an old and valued member of the Society. Although it belongs in strictness to the field of New Testament studies, yet the one great Christian Apocalypse is so saturated with the Old Testament and with Jewish thought and ritual of the early Christian period that the book cannot fail to be of the greatest interest to Old Testament scholars.

Mr. Farrer has set out to show how the luxuriant imagery of Old Testament apocalyptic with all its intricate symbolism has been fused in the crucible of an intensely Christian and poetic imagination into a great poem. He has broken away from the older source-criticism which reduced the Apocalypse to an unintelligible concatenation of shreds and patches, and demonstrated convincingly the unity of design by which the seven-fold pattern composed of such various elements has been woven into a gorgeous and glowing whole of which the Lamb is the living centre. It is without doubt the most original piece of biblical study that has appeared for many a year.

S.H.H.

FINKELSTEIN, L. : *Ha-Perushim ve-Anshe Keneset Ha-Gedolah* (The Pharisees and the Men of the Great Synagogue). (Texts and Studies of the Jewish Theological Seminary of America, Vol. XV. In Hebrew with a summary in English.) 1950. Pp. xv+102. (Jewish Theological Seminary of America, New York.)

This is a bold and far-reaching reconstruction of the social and religious history of the Jews in the Persian and Hellenistic periods, from Ezra to Hillel. The main contentions are that Ezra's reforms were meant to create the nucleus of a Holy Nation and that they did in fact create the Society of Hasideans whose affairs were directed by the so-called 'Great Synagogue,' better understood as the 'Great Court.' For a time the Society enjoyed the support of the High Priest (Simeon II, the Just) and many priests; and members of the Great Court of the Hasideans were added to the Gerousia. The union broke down after Simeon's death; and during the troubled times in the first half of the second century B.C. the split became definite and the party-names 'Sadducee' (adherent of the family of Sadok) and 'Pharisee' (heretic) appeared. The Pharisees, as continuators of the Society of Hasideans, reorganized themselves on a voluntary basis; but soon developed inner tensions between pro-priestly and anti-priestly parties, with the result that something resembling 'Government' and 'Opposition' arose in the Society. This is reflected in the list of 'Pairs' at the beginning of *Aboth*. The leader of the stronger party was the *Nasi* or President of the Society as a whole. This is not to be confused with the appointment of Hillel by the Elders of Bathyra, which was an appointment as head of a Temple Commission concerned with Sabbath observance. Hillel held two different *Nasi*-ships.

It may be doubted whether the evidence will warrant the putting of the Sadducee-Pharisee split as early as Finkelstein puts it; but there can be no doubt at all that we have here some most original, suggestive, and fruitful lines of research.

T.W.M.

FREEDMAN, D. N., and SMART, J. D. : *God has Spoken*. 1949. Pp. 268. (Westminster Press, Philadelphia. Price : \$2.00.)

The sub-title of this book indicates that it is intended to serve as an Introduction to the Old Testament for young people. It rests on critical scholarship, though this is never obtruded, and the primary purpose is to bring out the meaning of the various books of the Old Testament for present-day readers. At the end of each chapter there are suggestions as to how the Biblical book treated can best be read. The title indicates the fundamental point of view of the authors, which is to show that the Old Testament is more than the record of Israelite life and thought.

H.H.R.

GASTER, T. H. : *Passover : its History and Traditions*. 1949. Pp. 102. (Henry Schuman, New York. Price : \$2.00.)

A popular account, with suitable reproductions of drawings, etc., of Passover, its origin, development, traditions and customs. The author follows the Frazer folklore tradition in

his explanations, stating his own opinions rather than discussing the problems. The short bibliography is one-sided, and supports the author's attitude. The original intention of the rite is to re-cement kinship, both amongst men and with God. Magical protection rites were introduced, and a supposed limping dance, which is a mourning rite for the vegetation god who died six months before and is now rising from the dead. The miraculous elements in the Exodus-story are explained from the common mass of folklore. The Hebrews settled in Goshen during the Hyksos domination; Seti I was the Pharaoh of the Oppression, and Rameses II of the Exodus. There are interesting, though short, chapters on the Passover Seder, the Samaritan Passover, and various Jewish songs (including Canticles) which are associated with the festival. N.H.S.

GUITTON, J. : *Le Développement des Idées dans l'Ancien Testament*. (La Pensée Moderne et le Catholicisme, No. 9.) 1947. Pp. 190. (Éditions Provençales, Aix-en-Provence. English Price : 7s. 0d.)

The author begins by emphasising the difference between the ancient oriental mentality and the modern western system. He traces the development from one to the other from the Old Testament, through the Apocrypha and on into modern times. This is worked out on two main themes : God and Creation, Evil and Retribution. The Babylonian origin of the flood-story is assumed, and so also is the documentary theory of the composition of the Pentateuch. Full use is made of the lateness of the P-creation account. The problem of evil is traced not as a Protestant would expect through the prophets, but through Job, Ecclesiastes, Wisdom of Solomon, and 2 Maccabees, so that the final biblical development is Resurrection of the Body, Immortality of the Soul, Prayers for the Dead. A short concluding chapter views the problem of evil in the perspective of Christ. N.H.S.

HARMS, K. : *Die falschen Propheten. Eine biblische Untersuchung*. 1947. Pp. 60. (Vandenhoeck & Ruprecht, Göttingen. Price : DM. 2.80.)

This work was written by a young scholar in a camp for prisoners of war in France, and is based by force of circumstance simply upon the text of Luther's Bible and without access to scholarly works of any kind. One cannot read it without some awareness of the author's poignant feelings, and yet for the most part it is an objective study which, within its limits, is very well done. The writer attempts to distinguish between the "true" and the "false" prophet in the broadest sense of the term, paying careful attention to the grave temptations of the latter, from sheer greed of gain to a false patriotism, with all that these may involve in confusing the thought of man with the word of God. A final chapter also touches upon similar features in the New Testament. The work may be recommended both for its content and for its attractive style; and one cannot but hope that in happier circumstances the author may be able to make that fuller contribution to Old Testament studies of which he is clearly capable. A.R.J.

*HEATON, E. W. : *His Servants the Prophets*. 1949. Pp. 128. (S.C.M. Press Ltd., London. Price 7s. 6d.)

The author's purpose is to explain in comparatively simple language the part played by the prophets in the course of the biblical revelation. The chapter headings may be quoted as giving sufficient indication of his approach, i.e. : 'The Prophetic Writings,' 'The Vocation of the Prophets,' 'The Vocation of the People,' 'Religion and Righteousness,' 'Faith and Fulfilment.' Broadly speaking, he may be said to write from the normal critical standpoint, and it is a merit of the work that he refers the reader carefully and constantly to the biblical text in justification of what he has to say. The value of the book would have been enhanced if he had included a short bibliography for further reading ; but on the whole it may be recommended as being, within its limits, a fresh and somewhat original treatment of what is in danger of becoming a well-worn theme.

A.R.J.

HEIDT, W. G. : *Angelology of the Old Testament : a Study in Biblical Theology*. (The Catholic University of America, Studies in Sacred Theology, 2nd series, No. 24.) 1949. Pp. viii+120. (Catholic University of America Press, Washington, D.C. Price : 12s. 0d.)

This is a study of the beliefs about angels reflected in the Old Testament. It begins with a study of the terms used for angels and of their nature and activity in a supramundane world, and then turns to their activities and functions in the world of men. While it is not profound it offers a useful assemblage of Biblical materials. For the chapter dealing with the problem created by the merging of the angel into God in some contexts, the author might with advantage have studied A. R. Johnson's monograph *The One and the Many in the Israelite Conception of God*.

H.H.R.

HEMPEL, J. : *Worte der Profeten in neuer Uebersetzung und mit Erläuterungen*. 1949. Pp. 324. (Alfred Töpelmann, Berlin. Price : 18s. 0d.)

This unpretentious-looking volume has that continuously exciting quality which one has come to associate with Professor Hempel's writings. He has packed into small compass an amazing range of knowledge and interesting comment. A notable feature of the book is the copious quotations from the prophetic writings which are given in a new translation, the literary merit of which is considerable. In particular some of the passages are in a most effective trochaic measure which conveys a sense of the vigour of the original. The author draws freely on the New Testament for parallels to the Old Testament.

The book falls into three main divisions. The first deals with the historical and literary framework and discusses the character and value of the stories about the prophets. The second analyses the nature of the prophet's call and then

offers a study of the individual prophets in their historical succession. Some of them like Amos and Hosea are rather briefly treated. Perhaps the highlight of the book is the account of Jeremiah, Ezekiel and the second Isaiah. With the exception of chh. xl-xlviii, the Book of Ezekiel is treated as substantially a unity. The third section discusses the prophetic theology in more systematic fashion under the heads of ethical monotheism, human morality, the prophetic view of the world and nature including a study of the prophetic view of history and finally the prophetic eschatology. In the discussion of history it is argued that the prophetic faith involved the renunciation of all political calculation. It is quite impossible in a brief notice to do justice to the rich quality of this book.
N.W.P.

HERMANIUK, M. : *La Parabole Evangélique. Enquête exégétique et critique.* (Universitas Catholica Lovaniensis. Dissertationes ad gradum magistri in Facultate Theologica consequendum conscriptae. II, 38.) 1947. Pp. 498. (Desclée, de Brouwer & Cie, Bruges-Paris. Bibliotheca Alfonsiana, Louvain. Price : £1 17s. 6d.)

The reason for including this volume in a Book List of the Society for Old Testament Study is to be found in the fact that the author devotes a quarter of his space to a discussion of the term *māshāl* as found both in the Old Testament and in the rabbinic literature of the Tannaitic period. On the whole the survey of its use and possible meanings is quite well done, and there can be no doubt about the importance of the author's contribution to our understanding of this somewhat enigmatic term, not least in his emphasis upon its early symbolic aspect.
A.R.J.

*HIGGINS, A. J. B. : *The Christian Significance of the Old Testament.* 1949. Pp. 190. (Independent Press, London. Price : 8s. 6d.)

A valuable book, written for the ordinary educated Christian, designed to show why the Old Testament is part of the Christian Scriptures and how it should be understood. The first chapter is devoted to Marcion, whose heresy in its modern form of the neglect of the Old Testament this study is designed to attack. The difficulties of the Old Testament are examined, and it is shown that many of them arise from an outlook which has no valid authority for the Christian—an outlook which indeed was largely outgrown within the Old Testament, and which does not mark the higher levels of Old Testament thought. The forward look of much of the Old Testament is next studied and it is shown how the Church found Christ to respond to this forward look. In particular the missionary call of the Old Testament and the response to that call in the activity of the Church is given the focus of attention. Sound in scholarship, and in judgement—which is the hallmark of scholarship—this little book should be widely useful.
H.H.R.

HOOKER, S. H. · *The Kingdom of God in the Experience of Jesus.* 1949. Pp. 160. (Duckworth, London. Price : 8s. 0d.)

This is primarily a study of the Synoptic Gospels, abounding in illuminating suggestions for the student of the New Testament. Its relevance to the Old Testament student is seen in its constant references to the background of Old Testament thought that lies behind the experiences and sayings of Jesus, and also in its two introductory chapters, which deal with early ideas of divine kinship, in a wider than Israelite setting, and with divine kingship in Hebrew religion. The latter chapter deals mainly with the transmutation of the idea of divine kingship in Israel under prophetic guidance, as a preparation for the conception of the Kingdom of God that is found in the New Testament. H.H.R.

JOHNSON, A. R. · *The Vitality of the Individual in the Thought of Ancient Israel.* 1949. Pp. 108. (University of Wales Press, Cardiff. Price : 6s. 0d.)

This monograph is in some respects a sequel to the author's earlier one entitled 'The One and the Many in the Israelite Conception of God.' It is, however, announced as the first of a series. Professor Johnson starts from PEDERSEN's conception of *nephesh* as the complete personality, 'the grasping of a totality,' 'a unified, manifestation of vital power' which can act through 'extensions of the personality.' There follows a long and careful discussion of the series of terms whose usage throws light on the Hebrew view of man. Pride of place goes to *nephesh* and special attention is paid to the ebb and flow of vitality which is characteristic of it. Other terms discussed are *ruah* (which throws further light on the conception of man as a psycho-physical organism and leads to the thought of Yahweh as the 'Giver of Life') and the words for 'flesh,' 'head,' 'face,' 'palate,' 'tongue,' 'hand,' 'blood,' 'heart,' etc. Incidentally the author furnishes a complete refutation of Wheeler Robinson's 'diffused consciousness' theory, explaining the phenomena which led to it as instances of synecdoche. A concluding section deals with the Hebrew conception of 'life' and 'death' as not always clearly distinguished, since by 'life' is frequently meant life in its fullness and by 'death' any form of weakness. There is close agreement here with the conclusions of Ch. Barth's *Die Errettung vom Tode*. Professor Johnson's semantic study is indispensable to the student of Hebrew thought both for its brilliant insights and for its unusually complete documentation. N.W.P.

JUNKER, H. : *Jobs Leid, Streit und Sieg oder Ein Mensch ringt mit dem Schicksal und mit Gott.* (Die Biblische Schatzkammer.) 1948. Pp. 86. (Herder, Freiburg im Breisgau.)

The *Biblische Schatzkammer*, the series to which this book belongs, aims at the encouragement of the reading of the Bible by giving introductions to Scripture themes. Here, on Job's suffering, conflict and victory we have an extremely

able piece of exegesis, written, without obtruding an expert's knowledge, in a beautifully clear style, interesting in its narrative and in the study of an inner struggle of a man with his friends and with God. Dr. Junker's work is intended for a wider circle than that of O.T. scholars, and thus does not embrace in its scope any detailed discussion of the literary problems of Job, but his treatment of difficult passages, for example xix, 25-27, and of the hymn upon Wisdom (ch. xxviii) is a sample as his translation of these and other passages is admirable. In the author's opinion ch. xxviii, which he likens to the song of the chorus in a Greek tragedy, is not an interpolation but fits well into the framework of the book's thought. In view of the excellence of this study in Job, its clarity in dealing with complex elements of emotion, reason and faith, it is disappointing to discover that no indication is given of this book's price. O.S.R.

KNIGHT, G. A. F. : *From Moses to Paul. A Christological Study in the Light of our Hebraic Heritage.* 1949. Pp. 194. (Lutterworth Press, London. Price : 15s. 0d.)

This work is an attempt to bridge the gulf between Judaism and Christianity by showing that the Christian doctrine of the Incarnation in no way conflicts with the monotheistic principle which is inherent in the Jewish faith. The approach is made through a study of Hebrew psychology, and is based primarily upon the work of Johs. Pedersen, H. Wheeler Robinson, W. J. Phythian-Adams and, finally, the writer of this note, whose own approach to this subject in terms of the "extensions" of Yahweh's personality appears to provide the main line of argument. Unfortunately, while the author at times shows evidence of a discerning mind, he has failed to realize that the validity of this approach can only be established, if at all, by long and patient examination of the relevant data in all their detail. As it is, he shows little evidence of having attempted a careful and thorough survey of the original sources ; and even his reading of secondary works is sadly limited. His discussion of what he calls "The Evidence of the Human 'Nephesh'," which is basic to the ensuing argument, is painfully superficial ; and it is repellent to find that thereafter he is able to refer constantly to "the *nephesh* of God" or "the divine *nephesh*." Accordingly, while the author may be commended for his eagerness to be of service as a mediator and for his enthusiasm with regard to the subject, one cannot but deplore the fact that he has ventured to treat so intricate a theme in this immature and, one fears, somewhat misleading way. A.R.J.

KÖHLER, L. : *Theologie des Alten Testaments.* 1949. Pp. xii+252. (Mohr, Tübingen.)

A second edition of this important book for the re-issue of which many who failed to procure the first edition will be grateful. Originally published in 1936. N.W.P.

- LANGTON, E. : *Essentials of Demonology. A Study of Jewish and Christian Doctrine : Its Origin and Development.* 1949. Pp. xx+234. (Epworth Press, London. Price : 15s. 0d.)

The author's earlier work *Good and Evil Spirits* was noted in the Book List, for 1946, p. 47. The present work is marked by the same qualities, and it offers an excellent summary of information on the Semitic background of the demonology of the Old Testament, and a survey of the ideas in this field which are to be found in the Old Testament and Rabbinic Literature, together with a study of their relation to Persian ideas. The author has read widely, and while there is little that is original in his views, his assembly of material in this field is most praiseworthy. He is not always abreast of recent knowledge—e.g., the flying serpent ought not to be discussed without reference to Ras Shamra texts (p. 38)—and there are gaps in the bibliography ; but there are few works of which this could not be said. There is a brief Foreword by C. Ryder Smith.
H.H.R.

- MACLAURIN, E. C. B. : *The Origin of the Hebrew Sacrificial System.* 1948. Pp. 30. (Sydney and Melbourne Publishing Co., Sydney. Price : 2s. 6d.)

The aim of the author of this monograph is to show that blood-sacrifice is an addition to Hebrew religion, and that the prophets were wholly against it. The whole treatment of the subject is unsatisfactory. The selection of the material is arbitrary ; the transliteration of the Hebrew is confusing, and the author's knowledge of the relevant literature limited.
N.H.S.

- MEIKLEJOHN, W. : *The Prophet of Hope. A Study of the Prophet Jeremiah.* 1949. Pp. 72. (Church of Scotland Publications Department. Price : 1s. 6d.)

Published for the Church of Scotland Youth Committee. Stresses that Jeremiah stood nearer to the problems of to-day than the Victorians did. The main lines of exposition follow Skinner's " Prophecy and Religion." There is a questionnaire for further study.
C.R.N.

- MENDELSON, I. : *Slavery in the ancient Near East.* 1949. Pp. vi+162. (O.U.P., New York. Price : \$5.00.)

This small work is divided into three chapters entitled : I Sources of Slavery ; II Legal Status ; III The Economic Role of Slavery. Each chapter is then sub-divided into from 5 to 9 sections. The author has thus gathered together all that is known of Sumerian, Babylonian and Assyrian, as well as Hebrew slavery and presented it in readable form. His treatment of the subject is not profound ; it is a descriptive account of the institution of slavery at once sensible and for the most part trustworthy, even though the author may be thought here and there to err in details of interpretation ; for example, the Babylonian *muškēnu(m)* ' villein ' belonging

to a temple is translated on p. 56, 'commoner' and on p. 109, 'share-cropper'; both renderings cannot be, and neither probably is, right. An index of Semitic words, which would have brought this discrepancy to light, would have been very helpful to the student and far more useful than the list of scholars who are advertised by having their views expounded or refuted. There are, however, numerous and useful notes with full references to the texts which the author (very often *in extenso*) cites. Altogether the book is well worth obtaining (for no aspect of the subject seems to be overlooked), even if it is not an inspiring work. G.R.D.

MOORTGAT, A. : *Tammuz, der Unsterblichkeitsglaube in der altorientalischen Bildkunst*. 1949. Pp. viii+156, with 62 plates. (Walter de Gruyter & Co., Berlin. Price : DM. 25.)

Archaeology and art-history are very fallible guides to the interpretation of ideas, and even when there is a parallel literary tradition, as with the peoples of the Ancient East, contact between the two forms of expression is not always obvious. This general truth is well exemplified in the book here under notice, which is a thoroughgoing attempt to infer from the artistic products of early Western Asia a widespread underlying belief in 'immortality,' concerning which the texts give certain indications of their own, and to use the two kinds of evidence as mutually explanatory. Such essays as this, congenial as they are to some modes of thought, have an air of constraint, for they seem obliged to prove too much in order to establish something. This is very noticeable in Dr. Moortgat's book, nearly one half of which consists of 62 plates illustrating, together with many figures in the text, most of the best-known monuments, large and small, of the old Western Asiatic world, and the implication that all of these diverse things were variously inspired by one single idea at once provokes incredulity. The author's argument is derived principally from the cylinder-seals; from certain figures, emblems, and motives which first appear in the last pre-historic period he deduces a doctrine of 'Unsterblichkeit,' the meaning of which, in his sense, is not so much immortality (for of such a notion, in the modern acceptation, there is no evidence) as constant renewal of life. His theme, in short, is the dying god, as the title of 'Tammuz' implies, but he considers that the resurrection of this figure inspired a hope of perpetual life among his worshippers, especially kings, who partook of the divine nature. The belief in this kind of 'immortality' is followed, in a final chapter, through the art of those whom the author calls 'Bergvölker,' i.e., the peoples of northern Mesopotamia, Anatolia, and Assyria. Strained as much of this appears, and over-simplified to serve a single end, no enquiry is wasted which attempts to penetrate the meaning of an ancient art which sometimes looks out so enigmatically from contexts otherwise better understood. There are many suggestive observations in Dr. Moortgat's book, even for those who are not persuaded by his thesis. C.J.G.

MOWINCKEL, S. : *Jesaja*. 1949. Pp. 162. (Gyldendal Norsk Forlag, Oslo. Price : 8s. 6d.)

This short study is one of a series of popular handbooks dealing with great religious personalities (*Religionens stormenn*). It is a masterly introduction to the understanding of the prophet's environment and his message. Many passages from the text of Isaiah, in the author's own felicitous rendering, are skilfully introduced, making the book, in parts, almost a running commentary. It is interesting to note that the interpretation of the Immanuel prophecy in Isaiah vii, which is here offered differs both from that given in *Profeten Jesaja* (1925), in that the prophecy is taken as promise and not threat, and also from that in *De senere profeter* (Book List, 1948, p. 9) in that the 'alma' is identified with the queen.

G.W.A.

*NORTH, C. R. : *The Thought of the Old Testament*. 1949. Pp. 62. (Epworth Press, London. Price : 3s. 0d.)

A characteristically lucid presentation of the thought of the Old Testament reached by making a cross section in the post-Exilic period. It consists of three lectures originally delivered to day-school teachers and it can be warmly commended to a corresponding class of readers. The first chapter deals with the Hebrew concept of God as one who reveals Himself primarily in history and especially in the Covenant. The second chapter deals with the Hebrew view of the world and of man's place in it. The third chapter deals with moral evil and God's ways of dealing with it. Particular attention is paid to the corporate emphasis in Hebrew religion. Professor North is at pains to show that Old Testament religion was essentially a religion of grace and as such was a foreshadowing of Christianity.

N.W.P.

OBERSTEINER, J. : *Die Christusbotschaft des Alten Testaments*. 1947. Pp. 254. (Herder, Vienna. Price : S. 30, str. 13.50.)

The author studies about forty Old Testament passages which have been traditionally interpreted by the Church as prophecies of Christ, and argues for the traditional interpretation. He is well acquainted with the writings of scholars who adopt different views, and in his notes gathered at the end of the volume gives many references to them. But he will have none of their 'rationalism.' He holds that the messianic message is adumbrated in the historical books, developed in the Psalms and perfected in the prophets, and maintains that the passages studied are direct prophecies, specific and detailed, of the birth, life and work of Christ. His argument will rarely persuade those who do not accept its conclusions before they read it, or who are unwilling to divorce the passages from their context.

H.H.R.

OOSTERHOFF, B. J. : *De Vreze des Heren in het Oude Testament*. 1949. (Kemink en Zoon, N.V. Utrecht.)

The author examines in this book, a thesis of the University of Utrecht, the terminology on the Fear of God (*jir'at Jahwe* and synonyms) successively in the Pentateuch, the historical

and the prophetic books, the Psalms, the Wisdom literature, Nehemiah and Chronicles. The inquiry lacks in many respects the necessary subtlety of distinction ; thus it does not show that *jiv'at Jahwe* more than once has the signification of " religion." Most of all we miss a good survey of the use of the words in the different sources of the O.T. The older literature on this theme is only enumerated, its contents are not critically digested in the author's own examination.
Th.C.V.

VAN DER PLOEG, J. : *Missiegedachten in de H. Schrift*. 1949. Pp. 88. (N. V. Gooi & Sticht, Hilversum.)

The four chapters of this work deal with Missionary Thought in the Old Testament, the Missionary Work and Teaching of Jesus, Apostolic Missionary Teaching, and Paul, the Apostle of the Gentiles. In the chapter dealing with the Old Testament there is a brief survey of the relevant passages of Scripture, and the missionary message is traced back to monotheism, which is ascribed to Moses. This ascription is defended by the question how monotheism came into Israel if not through Moses. While the reviewer finds the seeds of monotheism in the work of Moses, he is doubtful of the ascription of full monotheism to him. He agrees that missionary activity is the corollary of monotheism and that there is an incipient universalism, just as there is an incipient monotheism, long before the explicit monotheism and universalism of Deutero-Isaiah. The treatment throughout is simple and clear, and there are no references to other literature, other than the Bible, or discussion of disputed questions. H.H.R.

PROCKSCH, O. : *Theologie des Alten Testaments*. 2 Lieferungen. 1949. Pp. 384. (C. Bertelsmann, Gütersloh. Price : £1 1s. 0d.)

This is an important publication and a welcome legacy from a great and influential teacher. The whole work of which only half is yet available, is to fall into two parts, the first dealing with the historical world of Israel in its successive periods, the second a systematic study of the ideas " which lie on the horizon and determine the whole theological position. Introductory sections of a strongly Christological character deal with the theology of history and of the Old Testament and make clear the author's fundamental conviction that it is through Christ that Christians stand in an existential relation to the faith of the Old Testament. From this point of view both the historical and systematic parts of the book are to be written. There is also a useful sketch of the history of Old Testament theology.

The historical part has three sections (i) the early prophetic period (including the patriarchal and the Mosaic), (ii) the period of the monarchy with special reference to the prophets, (iii) the period of the Church-State (not yet complete).

Only a few points of interest out of many can be alluded to. Procksch rejects Noth's view of the Habiru and also the

Kenite hypothesis. He recognizes two original divisions of the Hebrew people, an Israel-Leah group associated with Shechem and a Jacob-Rachel group associated with the southern sanctuaries. Levi is specially linked with Qadesh. To Shiloh we owe the Book of the Covenant and the earliest version of the national 'Sage' of Israel. Of quite special interest is the section on the Hebrew monarchy: its relation to prophets, priests and people and to the Messianic hope. Emphasis is laid on the prophetic opposition to the priesthood and on the non-political reference of the prophetic message. In Isaiah ch. vii, he translates '*almah*' by 'virgin.' Deuteronomy is associated with the circle of Isaiah's disciples and, unlike von Rad, Procksch denies that the Levites had any hand in it. The original form of the Priestly Code is dated before the Exile. At times one has the feeling that dogmatic considerations may have unduly affected the author's judgement.

N.W.P.

RABAST, K.: *Das apodiktische Recht im Deuteronomium und im Heiligkeitgesetz*. 1948. Pp. 48. (Heimatsdienstverlag, Berlin-Hermsdorf.)

The author of this small book sees two kinds of law, which he describes respectively as *kasuistisch* and *apodiktisch*, in the Pentateuch; the former contains the provisions (*mišpatim*) set out in conditional form (e.g., Ex. xxi, 18-19), while the latter contains the rules (*huggim*) promulgated in imperative form or as commands (e.g., Ex. xxi, 17). He thinks that the 'casuistic' law, which uses the same conditional form as the other great collections of Laws in the East (those of the Babylonians and Assyrians as also of the Hittites) and which deals with secular affairs, is the older system and is of non-Israelite origin. He regards the 'apodictic' law, which is preserved in its purest form in the Book of the Covenant and is often expressed in rhythmical form, as a native Israelite creation; it is the law, commonly religious in tenour, expounded by the priests at the sanctuaries of Yahweh and may be described as *gottgebunden jahvistisch und volksgebunden israelitisch*. The theory is based on the well-known work of Alt, but carried to excess; and a good deal of interchange or confusion between the two types of law has to be allowed to make it work, whereby the value of the text is considerably diminished. Further, it is open to the obvious criticism that the origin and nature of a law is less surely discovered from its form than from its content.

G.R.D.

VON RAD, G.: *Der Prophet Jona*. 1950. Pp. 16. (Laetare-Verlag, Nürnberg.)

In this short study the author gives a résumé of the book which he considers primarily as a narrative such as the narratives of the earlier prophets but more complex. It is a late document and is the consummation of its particular category of literature. The universality of God's purpose is shown in the setting of

the consciousness of spiritual particularism, giving the work great value as a subjective study of Jonah—or Israel. The author points out many elements which combine to enhance the value of such self-analysis, not least that of humour and burlesque tempered with serious criticism subtle though trenchant. J.G.

REED, W. L. : *The Asherah in the Old Testament*. 1949. Pp. 116. (Texas Christian University, Fort Worth, Texas. Price : 11s. 6d.)

The volume is a reproduction by photographic process from the original typescript. It is an extension of the author's Ph.D. thesis at Yale. The thesis is a careful, thorough, and well-balanced study of all the available evidence in the Old Testament, the Versions, archaeology. The author's conclusion is that the 'wooden-pole' theory should be abandoned. Asherah is the name of a goddess and also of her image. The struggle against Baalism also involved therefore a fight against the fertility cult of Asherah. The volume contains fifteen reproductions of figures 'erroneously identified as the Asherah,' and a full bibliography. N.H.S.

Religion och Bibel (Nathan Söderblom-Sällskapets Årsbok) VIII. 1949. Pp. iv+26. (C. W. K. Gleerup, Lund. Price : Kr. 2.)

This issue contains but one article, viz., Engnell's presidential address to the Nathan Söderblom Society. His subject is "The Origin and Development of the Prophetic Movement"; and he holds that its roots lie in both Israelite and Canaanite life, and deplores attempts to distinguish sharply between seer and nabi, between prophets who were cultic and non-cultic, ecstatic and non-ecstatic, professional and non-professional, gregarious and solitary, particularly when such distinctions are linked with a tidy chronological scheme. The differentia of the true Yahwistic prophet lies not in such distinctions but in his proclamation of the Jerusalemite High God and 'Kingship ideology.' The lecture is to appear in expanded form in English in *Studia Theologica*. G.W.A.

ROELLENBLECK, E. : *Magna Mater im Alten Testament. Eine psychoanalytische Untersuchung*. 1949. Pp. 190. (Claassen & Roether, Darmstadt. Price : 11s. 6d.)

Happily the prospective reader of this book is warned by the sub-title what he may expect; for, as Freud himself has shown by his own excursion into the field of Old Testament studies, the attempt to apply modern psycho-analytical theories to the literary remains of more than two millennia ago opens the door to what may well become a riot of subjectivity, which pays little or no regard to the findings of modern critical study concerning the records in question. In this particular work the Hebrews become a most lively "corporate" personality, which may be psycho-analysed with quite entertaining, if equally unconvincing results. Despite its vagaries and excesses, the book has its own peculiar interest; but it affords little if any help towards a sound and balanced interpretation of the Old Testament. A.R.J.

ROSENTHAL, J. : *Ḥiwi al-Balkhi : a Comparative Study*. 1949. Pp. iv+60. (Dropsie College, Philadelphia.)

This is a study of a Jewish rationalist, who flourished in Persia in the ninth century A.D., and who wrote a book attacking the Bible and its God by propounding two hundred questions or criticisms. Many of the still familiar difficulties are found here. Like so many moderns of the same type the author failed to realize that his difficulties were valid not against the Bible, but against an untenable view of the Bible. The value of Dr. Rosenthal's study, however, is in the succeeding chapters, in which he traces the origin of Ḥiwi's ideas to Zoroastrian, Islamic and Gnostic sources. H.H.R.

ROWLEY, H. H. : *The Authority of the Bible*. (Joseph Smith Memorial Lecture.) 1950. Pp. 20. (Overdale College, Selly Oak, Birmingham. Price : 1s. 3d.)

In this pamphlet Professor Rowley deals with a problem of very great importance. He draws a useful distinction between the words authority, inspiration and revelation when applied to the Bible, yet shows that they are intimately connected. In discussing the authority of the Bible he takes pains to guard on the one hand against the false objectivism of bibliolatry and on the other against any mere subjectivism. We cannot fall back upon the authority of the Church or any body of men within the Church.

The Bible itself in both its parts contains impressive evidence of the hand of God. In the Exodus complex in the Old Testament, for example, and in the complex of the Cross of Christ and its sequel in the New Testament we have expectations and events answering to these expectations which are not related causally either forwards or backwards. Similarly with the Messianic and related expectations in the Old Testament and their fulfilment in Christ. It is urged that the hypothesis that all this is the Lord's doing is both reasonable and adequate. Reason does not render faith superfluous but it can demonstrate that faith is intellectually respectable.

N.W.P.

ROY, A. : *La Prière de l'Église*. 1948. Pp. 344. (Beauchesne et ses fils, Paris. English price : 7s. 6d.)

A small (6 by 4½ inches) volume with paper backs, containing a rhythmical translation of the Psalter. The order follows the liturgical usage of the Roman Breviary, but three separate indices are appended, so that any particular psalm can be found without difficulty. The translation is from the Hebrew (the imprimatur is diocesan), but the numeration is that of the Vulgate. A very pleasing and elegant French rendering, with helpful sub-titles to each psalm and occasional footnotes.

N.H.S.

- SCHEDL, C. : *Sieben Thesen wider des Alten Testaments Verächter.* 1948. Pp. 30. (Herder, Vienna. Price : S. 3.80, sfr. 1.60.)

The seven theses briefly discussed in this pamphlet by an Austrian Redemptorist are that the Old Testament is not old in the sense of being antiquated ; that it is neither mythical nor fictional ; that it is the history of God's way with men ; that it is indeed *Heilsgeschichte* : that it is not to be separated from the New ; that it is to be essentially distinguished from Judaism ; and that it is to be acknowledged for what it is by all Christians. The theses with the author's comments on them were delivered as an inaugural lecture to the Catholic Faculty of Vienna University on 15th October, 1947. J.M.T.B.

- SCHEMPP, P. : *Die Geschichte und Predigt vom Sündenfall.* 1946. Pp. 142. (Chr. Kaiser, Munich. Price : 7s. 0d.)

An exegetical interpretation of the Fall and the Expulsion from Eden. The author finds that this ancient account speaks ' without doubt ' to us in this present time of Christ. We share the guilt of the ' first Adam,' and our restoration to happiness is to be found in the promised ' second Adam.' The volume is continuous, without any divisions into chapters or headings. N.H.S.

- SMART, W. A. : *Still the Bible Speaks.* 1948. Pp. 172. (Abingdon-Cokesbury Press, New York and Nashville. Price : \$1.75.)

An extremely suggestive and well-written study of the abiding worth of the Scriptures. The author considers the widespread neglect of the Bible to-day, and the interest in it in some quarters as a literary classic or the approach to it from the point of view of Functional Religion, and finds these wholly inadequate. Its centre is not man but God, and while it is frankly hard to read with understanding, it is supremely important so to read it. The author follows the revelation through both Testaments, not neglecting the oft neglected apocalyptic element. His book rests on modern scholarship, and is throughout infused with a prophetic quality rather than coldly academic. It abounds in shrewd and penetrating observations, both on the modern world and on the message of the Bible. H.H.R.

- SNELL, H. C. : *Ancient Israel : its Story and Meaning.* 1948. Pp. xvi+302. (H. C. Snell, Institute of Religion, Logan, Utah.)

This is intended as a simple text-book for the student of the history of Israel, with suggested exercises at the end of each chapter, and collateral reading hints. The author, who is a former pupil of Professor Irwin's, is heavily dependent on Oesterley and Robinson's *History of Israel*, and observes that ' if an historical work could ever be definitive, theirs could well claim such status.' In the final chapter the author assesses Israel's meaning for the world. This is in accordance with the principle which he states in his preface, that we must first approach the Bible as history and see the process of its revelation through the eyes of those who first received it, before we can perceive its meaning for us. H.H.R.

STÜVEN, H. : *Die biblische Schöpfungsgeschichte übersetzt und in ihrer poetischen Urform wiederhergestellt*. 1949. Pp. 20+36 (tables and notes). (Eilenburg, Leipzig.)

This monograph is composed of reproductions of typescript and handscript. The author has sought to restore the Creation-story of Gen. i, 1-ii, 4a, to what he believes was its original poetic form of double-stressed lines, with key-words, rhymes, antitheses, and repetitions. Subjective and unconvincing.

N.H.S.

VISCHER, W. : *The Witness of the Old Testament to Christ*. I. *The Pentateuch*, translated by A. B. Crabtree. 1949. Pp. 264. (Lutterworth Press, London. Price : £1 5s. 0d.)

VISCHER, W. : *La Loi ou les Cinq Livres de Moïse*, translated by M. Carrez. 1949. Pp. 356. (Delachaux et Niestlé, Neuchâtel and Paris. Price : Swiss Fr. 6.50.)

These are the English and French translations of the first volume of Vischer's *Christuszeugnis des Alten Testaments* (see Book List, 1946, p. 53, for note on vol. ii). Critical questions are ignored and the New Testament is read into the Old to an excessive degree. While the reviewer maintains a fundamental unity in the Bible and finds a real witness to Christ in the Old Testament, he dissents strongly from Vischer's method and uncritical equations—such as the equation of the stranger who wrestled with Jacob at the Jabbok with Christ. Theology cannot at the same time be based on the Bible and determine its exegesis. H.H.R.

(DE VISSCHER, F.) : *Mélanges Fernand De Visscher*, 2 vols. (Revue Internationale des Droits de l'Antiquité, II and III). 1949. Pp. xlviii+552, and 610. (Office International de Librairie, Brussels. Price : B. Frs. 250 each vol.)

This work, dedicated to the distinguished Belgian legal historian, contains four articles here to be noticed ; the first three are in French. (1) Demangel discusses stratagems in the Greek religion, e.g., the flowing of water from the mouth of a statue of Asclepius at Epidauros. (2) Imbert argues that in the three centuries after becoming the state religion, Christianity produced no change in the temporal position of slaves ; but by giving them something like spiritual equality, it did prepare reforms. (3) Verdam points out that, in the Old Testament, the place of communal responsibility is in the field of *fas*, not *ius* ; that the idea of individual responsibility is older than most scholars assume ; and that the story of Joseph contains valuable material. Cp. already Daube, *Studies in Biblical Law*, whom Verdam criticises, often on the basis of mistranslation (e.g., he says, vol. 2, p. 415, that Daube calls Ex. xxi, 31, an empty phrase, while in reality Daube writes that it 'is by no means an empty phrase'). (4) According to Daube, the Bible, except in proper codes, is far more interested in acts done in error than in acts done by accident ; the main reason being the tragic quality of the former, which is absent from the latter.

D.D.

VRIEZEN, TH. C. : *Hoofdlijnen der Theologie van Het Oude Testament*. 1950. Pp. 302. (H. Veenman & Zonen, Wageningen.)

On a slightly larger scale than Köhler's *Theologie des Alten Testaments*, this volume by a well-known Dutch scholar is thoroughly up-to-date and is characterized by a very balanced judgement. In the opening sections Vriezen deals in a stimulating manner with the current debate on the nature of Old Testament Theology. He emphasizes the uniqueness of Israel's faith without ignoring the light shed on it by comparative religion. He insists that the governing thought of Christ as the fulfilment of the Old Testament necessitates treating the Old Testament record as that of a historical movement culminating in Christ. History, as the vehicle of revelation, must be taken in all seriousness and it must be frankly recognized that Israel's knowledge of God became broader and deeper as the centuries passed.

In a short but quite excellent historical sketch the author shows a clear sense of the importance of the Mosaic period and the relation of the prophets to it.

Vriezen joins issue with Vischer and Miskotte on the nature of the Bible as the Word of God. He draws the necessary distinction between Christ as the Word made flesh and the Scriptures as the Word of God indirectly and metaphorically. He will not allow Old Testament Theology to be dominated by Christology, as that means imposing a system of thought on the Old Testament and ignoring the difference of the Testaments. Incidentally Vriezen also takes sides against Buber's 'aesthetic' approach to Old Testament Theology.

The main part of the book deals with the content of Old Testament Theology. He states at the outset that the knowledge of God according to the Old Testament is not purely intellectual but is in essence man's fellowship in faith and trust with God. God speaks His word within a relationship which He has created. The main subject matter is dealt with under the headings—God, Men, the Communion of God and Men (ending with a discussion of Hebrew piety as men's response to God exemplified specially by the Psalter), the communion of men with men (ethics) and the relation of God, Man and World to each other. It is worthy of note that in dealing with the last topic Vriezen joins issue with Eichrodt and argues that in the Old Testament view of Creation there is no turning away from an anthropocentric to a cosmic world view. This is a notable book. N.W.P.

*WOODS, J. : *The Old Testament in the Church*. 1949. Pp. x+150. (S.P.C.K., London. Price : 9s. 6d.)

The aim of this book is to bring out the significance of the Old Testament for the Christian Church, and to show that while it is not regulative for Christian thinking it is yet not superseded. Despite the number of books recently written with this purpose, this is by no means superfluous. It has a quality of style, at times arresting, which will commend it to the readers for whom it is designed. It makes no claim to original scholarship, but rests on the work of many well-known scholars. It

is, indeed, surprising that the author, living in West Africa, should have access to so many first-class books as figure in his Bibliography. But while he uses the fruits of scholarship, his primary interest goes beyond scholarship. At the end of the book there are Notes on the Text and Canon of the Old Testament and on Language. These are necessarily brief, but well-informed. The absence of any reference to the recently discovered Scrolls and Fragments in the section dealing with Hebrew texts is to be accounted for by the fact that the manuscript was sent to the Publisher in 1945, since when the writer has been in Nigeria. H.H.R.

ZIMMERLI, W. : *Das Menschenbild des Alten Testaments*. (Theologische Existenz Heute : neue Folge 14). 1949. Pp. 28. (Kaiser, Munich. Price : 2s. 6d.),

This brief but closely packed monograph contains a sketch of an Old Testament anthropology. It is claimed that, in spite of the variety of views about man in the Old Testament, there are a number of constants. The Old Testament betrays the influence of international culture upon its anthropology but stamps it with new meaning. The central thought is that of man's meeting with God in the Exodus and in the subsequent decisions of history. In this encounter God makes His demand for man's obedience. The Old Testament deals not with man as an autonomous being but with man as the being called by and responsible to God. It deals further with the whole man in this world, and permits no escape into mysticism or idealism. It is through Christ who fulfils the Old Testament that Israel's anthropology is relevant to us. In an analysis of the Yahwistic and Priestly anthropologies and that found in Chronicles it is shown that in all alike man is the object of God's mercy and is a being designed for fellowship with his neighbour. Sin is an historical fact but is not part of the definition of man. It is dealt with by God's judgement and mercy. N.W.P.

POST-BIBLICAL JUDAISM

BAECK, L. : *The Pharisees and Other Essays*. 1947. Pp. viii+164. (Schocken Books, New York. Price : \$3.00.)

The essays here collected are : The Pharisees, Tradition in Judaism, Judaism in the Church, Origin of Jewish Mysticism, Greek and Jewish Preaching, Two World Views Compared, The Character of Judaism. While strictly scholarly, they contain a message which ought to reach a wide public. Occasionally recent trends are perhaps not sufficiently considered. Is there nothing in T. W. Manson's derivation of 'Pharisees' from 'Persians'? Was abstention from writing in the Talmudic age complete? Is it only Jewish mysticism that began by being transmitted orally? Can we distinguish sharply between the philosophical creeds, propagated by means of sermons, and the mystery religions, meant for those who could not fathom philosophy and dispensing with sermons? But these are small points. It is an inspiring book. The translation from the German is nearly always satisfactory. D.D.

HERSHMAN, A. M. : *The Code of Maimonides, Book Fourteen, The Book of Judges, Translated from the Hebrew* (Yale Judaica Series, vol. III). 1949. Pp. xxvi+336. (Yale University Press, New Haven; Geoffrey Cumberlege, London. Price : \$5.00; £2 0s. 0d.)

A fine translation—and the first complete one—of the 13th book of the Mishneh Torah, divided by Maimonides into five chapters : Sanhedrin, evidence, rebels (validity of precedents, rebellious elder, cursing or striking one's parent, rebellious son), mourning, kings (appointment, duties, wars, Noachian commandments, Messiah). The author makes full use of manuscripts and old editions. In a future edition, however, a list of previous translations of the various parts of this book would be welcome. The re-arrangement of 5.7.11 spoils the meaning ; according to Maimonides, it is not that drafting into the army of a newly married involves transgression of two prohibitions, but that Deut. xxiv, 5, prohibits (1) drafting him into the army (2) imposing on him any other public duty. On pp. xxiii f. may be found a rendering of Maimonides' remarks on Christianity. D.D.

ISAAC, J. : *Jésus et Israël*. 1948. Pp. 578. (Éditions Albin Michel, Paris. Price : 13s. 6d.)

M. Isaac, a Christian of Jewish origin, attacks anti-Semitism by an examination of the Gospels, in particular of the statements, found therein and elsewhere in the N.T., which have been interpreted as hostile to Judaism in a degree which justifies the hating of the Jew and the holding him responsible for the death of Christ. The author renders a great service by a valuable study which will repay the student apart altogether from his interest in the author's central purpose. Points both for and against the writer's thesis are fairly set out and fairly met. The book is informative but never dull, historical in outlook and treatment, profoundly reverent, bringing out the high points of Jesus' thought and interpreting it in a most illuminating manner. The chapter entitled "The Gospel in the Synagogue," a comparison of Jesus' utterances (Beatitudes, Lord's Prayer, etc.) with Jewish expressions of prayer, and opening up the question of affinity between Essenism and the teaching of Jesus, is well, if but briefly, done. The extent to which Christianity has its roots in Judaism may have been exaggerated at times by scholars, but the author of *Jésus et Israël* lets us appreciate what the evidence, without being strained, reveals.

About a third of the book is devoted to "Le crime de déicide," the charge which has been levied against Judaism under the shield of what has surely been in the record of history the most fateful generalisation, namely, that "the Jews" nailed Jesus to the cross. The principal affirmations which the writer of this remarkable work would stress are as follows : Christianity was not born at a time when Judaism was in a state of decay. The Judaism of the time was alive and energetic, missionary, and finding expression in a variety of religious tendencies and beliefs. The Jews implicated in the condemnation of Jesus—the High priests and their associates—were the representatives of a narrow class, serviceable to Rome, and detested by the people. O.S.R.

Jocz, J.: *The Jewish People and Jesus Christ*. 1949. Pp. 446. S.P.C.K., London. Price : £1 ls. 0d.)

A Jewish Christian here asks himself why the Jews have been completely estranged from Jesus of Nazareth, himself a Jew, passionately concerned for the welfare of his people. He discusses the attitude of Jewry to Jesus Christ, and that of Christians to Jews, throughout the centuries. The first 70 pages or so attempt to reassess what actually happened in Palestine at the beginning of this era, whilst a large section (pp. 201-261) deals with contemporary Jewish Christianity. The book concludes with 100 pages of notes, and a full bibliography.
N.H.S.

RABINOWITZ, J. J.: *The Code of Maimonides, Book Thirteen, The Book of Civil Laws. Translated from the Hebrew*. (Yale Judaica Series, vol. II). 1949. Pp. xxiv+346. (Yale University Press, New Haven : Geoffrey Cumberlege, London. English Price : £2 0s. 0d.)

'Judaica Research' at Yale is planning a translation of the 14 books of the Mishneh Torah, with a critical appraisal of the Code in a 15th volume. This is the first volume to appear, a translation of the 13th book, 'Judgments,' divided by Maimonides into five chapters : hiring, borrowing and depositing, creditor and debtor, plaintiff and defendant, inheritance. This part of the Code has never been translated before and Mr. Rabinowitz is to be congratulated on his achievement. His rendering is literal enough to reproduce the exact meaning of the original, and free enough to be intelligible. Besides the standard edition of Vilna, the translator has consulted earlier ones of Rome and Constantinople, as well as manuscripts from Yemen and the Oxford Codex. D.D.

SCHOEPS, H. J.: *Aus frühchristliche Zeit : Religionsgeschichtliche Studien*. 1950. Pp. 320. (Mohr, Tübingen.)

Professor Schoeps has gathered in this book thirteen studies which he describes as by-products of his study of Ebionism. He deals with : Historical beginnings according to the Pseudo-Clementines ; their demonology ; Ebionism, mythology and midrash in Symmachus ; James the Just ; The charge that the Jews had murdered their prophets ; the destruction of the Temple in Jewish religious history ; the election of Israel in the Haggadah ; Jesus and the Law ; Paul as a rabbinical exegete (Christ the end of the Law, and Paul's attitude to the sacrifice of Isaac) ; are there references to Simon Magus in the Haggadah ? ; Gnostic nihilism ; *restitutio principii* as critical principle of the *nova lex* of Jesus ; *imitatio Dei* and Christian discipleship.
J.W.P.

SIMON, M.: *Verus Israel*. 1948. Pp. 476. (De Boccard, Paris. Price : £1 0s. 0d.)

This is an important book, studying the relations between Jews and Christians during the early Christian centuries,

resting on wide reading of Jewish and Christian sources. After a preliminary study of Palestinian Judaism and the Diaspora in the period following the destruction of the Temple, the Christian positions of the time and the Roman attitude to Judaism and the Church, the author turns to his main study, of the conflict between Synagogue and Church, on both its intellectual and its physical side, and of the contacts between the two faiths through Jewish Christianity. The whole forms a valuable study, infused with sympathy and understanding.
H.H.R.

WALLENSTEIN, M. : *Hymns from the Judean Scrolls*. 1950. Pp. 24. (The University Press, Manchester.)

Dr. Wallenstein was probably the first scholar in this country to write on the scrolls, and Hebraists, with many others, greatly appreciated his early articles on them in the *Manchester Guardian* and the *Jewish Chronicle*. He has now placed us in his debt by the early publication of this brochure, which gives, in the main, a text and translation of two of the 'Hymns of Thanksgiving,' with numerous and very useful notes on word-forms. Two plates from Sukenik's *Megilloth Genuzoth* have been reproduced, and Wallenstein's transcription is independent of that of Sukenik. For better or for worse, no cognizance is taken of the numerous translations of these two songs that have hitherto been published, and the present writer would have welcomed Wallenstein's observations on the suggestion by Tournay, *Rev. Bib.*, April, 1949, that Plate 1 in *Megilloth Genuzoth* also contains part of the Songs of Thanksgiving. The present brochure is, however, a welcome addition to the growing literature on the scrolls. B.J.R.

PHILOLOGY AND GRAMMAR

Corpus Inscriptionum Semiticarum, Pars II, Tomus III, fasciculus secundus. 1947. Pp. 148. (Paris; e reipublicae typographeo. Price : Fr. 1600.)

The last sheet of this portion of the great *corpus* was printed in August, 1925, and the first sheet of the new fascicule is dated in December, 1947; thus the work is continued after an interval of 22 years. The new part contains Nos. 4238-4620 of the Palmyrene inscriptions known in 1926, and is apparently intended as the conclusion of this volume, as an epilogue and a table of contents is added at the end. No volume of plates has been supplied with this as with the preceding fascicules and nothing is said of one; but the epilogue contains a notice that photographs of individual inscriptions can be obtained from the *Dépôt des Antiquités*, presumably at Palmyra (Tadmor). This is one of the disadvantages of the present hard times; another is that the paper is not so good as formerly. The scholarship, however, is of the same high standard as ever.
G.R.D.

DUPONT-SOMMER, A. : *Les Araméens*. (L'Orient Ancien Illustré, No. 2). 1949. Pp. 119. (Maisonneuve, Paris. Price : 5s. 6d.)

Professor Dupont-Sommer presents, in brief compass, an excellent study of the history of the Aramaeans from the fourteenth century B.C., when the "Akhlamu" are mentioned for the first time in extra-Biblical sources, to the final disappearance of the Aramaean states of Mesopotamia and Syria in the ninth and eighth centuries B.C.; of the Aramaean tribes in Babylonia; and of the language, art and religion of the Aramaeans. A feature of the work is the frequent citation of original texts—Old Testament, Assyrian, Aramaic—especially of the latter, which are often given in fresh translations made by the author. The book is thoroughly up-to-date, and contains some original suggestions, such as the proposed identification of the mysterious kingdom of Katka, mentioned in an Aramaic inscription from Sudjin, with the kingdom of Kaska referred to in the annals of Tiglath-pileser III. The chapter on the Aramaic language and its expansion, the longest of all, is especially good. There are many useful notes, a map, a bibliography, and sixteen illustrations. There are few studies devoted entirely to the Aramaeans. This one, written by an expert—the first of its kind, it seems, in French—is a valuable addition to them. D.W.T.

KOEHLER, L. : *Lexicon in Veteris Testamenti Libros*, Lieferungen iii-v. 1949. Pp. 92. (E. J. Brill, Leiden.)

This useful Lexicon continues steadily on its way, growing in usefulness as it proceeds. The present parts run from *ballāhāh* 'sudden terror' to *ḥippāzōn* 'haste,' and like its predecessors, must be in the hands of all serious students of the Old Testament. The editor makes many new suggestions, philological and lexicographical, in numerous articles, and one worthy of notice is the idea put forward on p. 247 that the consecutive *wāw* was originally *wān-*; for it may be supported by the fact that the Ugar *w-hn* occurs in an abbreviated form as *wn* 'and lo !' although (so far as I have noted), this is never found in anything like a 'consecutive' construction. The relevant literature, however, has by no means been exhausted, for example *hōzeh* and *hāzūt* 'part' are both emended out of existence. Otherwise there is little that can be added to the notices, already published, of the previous parts. G.R.D.

KRAMERS, J. H. : *De Semietische Talen*. 1949. Pp. 198. (Brill, Leiden. Price : Fl. 5.25.)

The writer sketches a general language-atlas of the Semitic East and selects Akkadian, Canaanite, Syriac, Arabic and Ethiopic as the basis of his comparative study of Semitic grammar. Having inter-related those languages he cites short texts with commentary to demonstrate the specific characteristics as well as the affinities of each. The question of the recovery of a hypothetical Semitic mother-tongue is raised but the conclusion is that in spite of the comparative uniformity of the various dialects we are still far from the recovery of

'Ur-Semitische.' The writer considers the possible connection of Semitic with Hamitic languages, citing certain common features such as the three-radical consonant word form, the gutturals, the feminine ending in -t and a certain etymological correspondence but his conclusion is that, whatever the contacts, the Semitic tongue was truest to type in the North Syrian desert and crystallized here independently of Egyptian. He considers the possibility that the linear Semitic alphabet developed from Egyptian hieroglyphics but leaves this still an open question. The whole is a clear and concise survey of the field of Semitic linguistics and an excellent introduction to more advanced comparative philology calculated perhaps not so much to satisfy as to stimulate. J.G.

LANDE, I. : *Formelhafte Wendungen der Umgangssprache im Alten Testament*. 1949. Pp. 124. (E. J. Brill, Leiden. Price : Fl. 7.50.)

A doctoral dissertation in which the author examines formal expressions which arose in daily life among the ancient Hebrews, e.g., expressions used in greeting, address and invitation ; in conversation, to signify "yes" and "no," reference to oneself, or to a third person, and so on ; and expressions used to denote various moods and feelings, such as a wish, approval, etc. Where it is possible to do so, the transference of these expressions into other spheres of language, e.g., prophetic utterance, is investigated. There are many parallels in other Semitic languages to the Hebrew expressions here discussed, but there is only occasional reference to them, since the author's primary purpose is limited to a consideration of their occurrence in Hebrew. Within the limits thus set, the author has written a useful little book. It could well form the basis for the fuller treatment on the Semitic side which the subject deserves. D.W.T.

MOSCATI, S. : *Storia e Civiltà dei Semiti*. Pp. xvi+246, with 32 plates. 1949. (Laterza e Figli, Bari. Price : Lire 1200.)

A concise, but well-informed and instructive, survey of the history and culture of the several Semitic peoples—including Israel—and of their connexions. There is a selected bibliography, and illustrations, some of which are unusual.

W.Bg.

RABIN, C. : *Hebrew Reader*. 1949. Pp. viii+136. (Lund Humphries, London. Price : 10s. 6d.)

This reader, in the words of its compiler, "is intended as a continuation book for the student already familiar with the elements of Hebrew grammar and its purpose is to prepare him for the reading of fiction, newspapers and serious books." We have here passages drawn mainly from various contemporary authors embodying diversified styles with complete vocabularies and notes, following on the whole the principles laid down by the series of Lund Humphries' Modern Languages Readers. This should prove of great help to the student who

wishes to acquire the language by self-tuition. It is a pity that owing to the war (for it was during the war time that the bulk of the extracts of this book were put together) the compiler found it difficult to obtain a better and more representative selection of Modern Hebrew prose. Otherwise he would certainly have substituted something better for the number of too-colloquial extracts found in the book. The scanty material available at the time might also account for the faulty graduation of the texts. It is strange, for instance, to find the "Get Up" by Z. Sternfeld which is somewhat deficient and pale in language followed immediately by Bialik's brilliant and idiom-packed "In the Cheder" (by the way, why not *Heder*?) It is hoped that in the second edition of this useful reader such shortcomings, as well as the many misprints and inconsistencies in orthography, will be removed. M.W.

STEUERNAGEL, C. : *Hebräische Grammatik*. 11th ed. 1948. Pp. x+160+154 (in series Porta Linguarum Orientalium.) (Harrassowitz, Leipzig. Price : 16s. 0d.)

This edition is photographically reproduced from the seventh edition, with minor corrections. The first half of the book consists of a systematic grammar, and the second half of exercises and vocabulary. Its usefulness is proved by the number of editions that have been called for. H.H.R.

Appendix

BENTZEN, A., HOLM, S., and SØE, N. H. (ed. by) : *Illustreret Religionsleksikon*. Bind II (G-M). 1950. Pp. 636. (Skandinavisk Bogforlag, Odense.)

The second superbly produced volume of this work (see p. 48 of this issue of the Book List) is now issued, marked with the same qualities as its predecessor. H.H.R.

BURROWS, M., TREVER, J. C., and BROWNLEE, W. H. *The Dead Sea Scrolls of St. Mark's Monastery*, Vol. I. *The Isaiah Manuscript and the Habakkuk Commentary*. 1950. Pp. xxiv+61 Plates and Transcriptions. (American Schools of Oriental Research, New Haven. Price : \$5.00.)

This eagerly awaited volume is superbly produced and contains facsimiles of approximately the same size as the original of the whole of the two texts it publishes. Each plate is faced with the transcription of the text. There is a short Introduction by Professor Burrows on the discovery of the texts, adding nothing to what was already known, and proposing a standard nomenclature for all the texts ; a short account of the Isaiah

Scroll by Dr. Trever; an introduction to the Habakkuk Commentary by Dr. Brownlee; and a brief note on the palaeography of the Scrolls by Dr. Trever. The photographs are excellent throughout. There are no comments on the texts or study of its forms or collection of its variations from the Massoretic text. The great service rendered by the American Schools is in making these texts available to scholars everywhere, so that they can now be systematically studied by all. The similar publication of all the other texts at an early date is much to be desired.

H.H.R.

DANIEL-ROPS : *Sacred History: the Civilization of the Old Testament World*, translated by K. Madge. 1949. Pp. xii+434. (Longmans, Green, New York. Price : \$4.50.)

This is the same work as appears under a different title in an edition published in England (see p. 24 of this List). The sub-title appears only on the jacket and not on the title page. In the English edition the translator's name does not stand on the title page. In both cases it is the same translator, though there are many curious slight differences and rearrangements of the text, so that they represent slightly different recensions of the version. The pagination varies in the two editions.

H.H.R.

NÖTSCHER, F. (ed. by) : *Die Heilige Schrift in deutscher Übersetzung Echter Bibel : Das Alte Testament. 10. Esra und Nehemia*, by M. Rehm. Pp. 62. *Das Hohe Lied, Rut und Das Buch der Weisheit*, by J. Fischer. Pp. 32+16+56. 1950. (Echter Verlag, Würzburg. Price : DM 5.20.)

With astonishing rapidity this commentary continues to appear (cf. p. 39 of this issue of the Book List). Both of the authors of this volume are well known, and both maintain the standard of this series, designed for wide use. Rehm adheres to the traditional dating of Ezra and Nehemiah in the reign of Artaxerxes I. Fischer ascribes the composition of the Song of Songs to the fourth century B.C. The reviewer's only regret is that the translation and commentary on five books should be compressed within little more than 150 pages.

H.H.R.

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