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The Society for Old Testament Study

BOOK LIST

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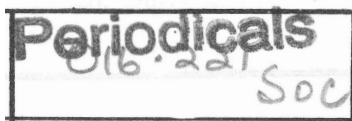
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BOOK LIST, 1952



For the preparation of this issue of the Book List the Editor has had the co-operation of the Members of the Book List Committee, appointed by the Society: Prof. G. W. Anderson, Mgr. J. M. T. Barton, Mrs. Burdess, Profs. D. Daube, G. R. Driver, Dr. J. Gray, Profs. A. R. Johnson, W. D. McHardy, N. W. Porteous, O. S. Rankin, Rev. B. J. Roberts, Profs. N. H. Snaith, T. W. Thacker and D. Winton Thomas. In addition he acknowledges with gratitude help received from Prof. P. A. H. de Boer, Canon H. Danby, Profs. O. Eissfeldt, A. Guillaume, Dr. A. S. Kapelrud, Mr. R. Loewe, Profs. I. L. Seeligmann, H. Stock and W. C. van Unnik, Dr. M. Wallenstein and Mr. P. R. Weis; also from Mr. S. Roberts, the Deputy Librarian of Manchester University Library. Prices of books, where known, are given either in foreign currency, or in the English equivalent. Titles to which an asterisk (*) is prefixed are recommended for inclusion in school libraries.

The Editor again expresses his thanks to all who have helped him in the preparation of the List by bringing to his attention the titles of newly published books. That there are still gaps is inevitable; but they are fewer than they would be but for this service.

H. H. ROWLEY.

MANCHESTER UNIVERSITY.

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that can be corrected on the sheets ; the *Addenda et Corrigenda* have been revised, small ones being incorporated in the text and others inserted in their place. Further, an asterisk has been inserted in the main text wherever the reader ought to consult them. Finally a note has been added after the Preface announcing the preparation of a supplement on which Prof. Driver, with several colleagues, is engaged and inviting those who use the Dictionary to send him corrections and improvements for future editions.
H.H.R.

- COPPENS, J. *Miscellanées Bibliques, xxiv : Où en est le problème du Messianisme ? xxv. L'Unité littéraire de Genèse II-III.* (Analecta Lovaniensia Biblica et Orientalia, Ser. II, Fasc. 21.) 1951. Pp. 22. (Publications Universitaires de Louvain, and Desclée de Brouwer, Bruges and Paris. Price : Fr. 20.)

The first of the two studies issued here consists of an exposition and critical appreciation of Bentzen's *Messias, Moses redivivus, Menschensohn*, while the second is a defence of the literary unity of the chapters indicated against the views of A. Lefèvre, published in *Recherches de Science Religieuse*. In both studies the characteristic breadth of view and acuteness of perception of Coppens are to be seen.
H.H.R.

- DHORME, E. *Recueil Édouard Dhorme . Études Bibliques et Orientales.* 1951. Pp. xvi+816. (Imprimerie Nationale, Paris. Price : Fr. 2500.)

This is a volume of collected essays by our distinguished Honorary Member, which owes its appearance to the initiative of three of his friends. Many will welcome the republication in a most sumptuous edition of these important essays, several of which are continually referred to by other authors. The wide range of Professor Dhorme's learning is well reflected in the volume. Among the twelve historical essays the three longest may be mentioned, viz. those on the dawn of Babylonian history, on the Amorites, and on Abraham in the setting of history. Among the philological articles it must suffice to mention those on the decipherment of the Ras Shamra texts—whose brilliance will long be remembered—on the decipherment of the pseudo-hieroglyphic texts from Byblos, on the language of Canaan, and on the more recently found Amarna tablets. Amongst those dealing with Semitic religion there are articles dealing with Accadian sacrifice, the religion of the Achaemenids, the idea of the Afterlife in Hebrew religion, primitive Semitic religion, pre-Islamic religion, and the god Dagon. Together these essays constitute a rich volume.
H.H.R.

- HAAG, H., ed. by (with the collaboration of A. van den Born and others) : *Bibel-Lexikon*. 1. Lieferung. 1951. Pp. xiv+cols. 196. (Benziger Verlag, Einsiedeln, Zürich. Subscription price : Fr. DM 8.80 (which entails the taking of the remaining seven parts, which will appear at three monthly intervals.)

This work is based on the Dutch *Bijbelsch Woordenboek*, edited by van den Born and issued in 1941. It is more than

a German translation, however. The articles have been revised and the references to literature brought up to date. They are mostly brief articles, with abundant cross references, and the whole is well printed, with a few excellent plates. Adequate account is taken of recent archaeology, and in general the writers show a wide acquaintance with the latest literature, both Catholic and Protestant. H.H.R.

(HROZNÝ, B.): *Symbolae ad Studia Orientis pertinentes Frederico Hrozný dedicatae*. Pars quarta, pars quinta. (Archiv Orientální, vol. xviii, Nos. 3 and 4.) 1950. Pp. 452, 388. (Orientální Ustav, Prague. Price : Kčs. 570 per part.)

With the publication of these two parts, the *Festschrift* dedicated to Professor Hrozný is continued (for Parts I and II, see *Book List*, 1950, p. 8 and for Part III, *Book List*, 1951, p. 9). These two parts contain twenty-one and twenty-six articles respectively (Part V contains also four book reviews). The articles which are most likely to interest Old Testament students are (in Part IV) "Der Hedammu-Mythus, das Judithbuch und ähnliches", by A. Bentzen; "Die phönizisch-hethitischen Bilinguen vom Karatepe", by H. Th. Bossert; "Étude du texte phénicien des inscriptions de Karatepe", by A. Dupont-Sommer; "Three early Hebrew seals", by D. Diringer—one of them, belonging to the late ninth or early eighth century B.C., and bearing an inscription *l-n-r-y* "(belonging) to Neri", is published here for the first time; "Origin and significance of the Magen Dawid", by H. Lewy—the six-pointed star symbol is thought to be the emblem of the planet Saturn (= Salim), the favourite deity of David and Solomon; and (in Part V) "The goring ox in Babylonian and Biblical law", by A. Van Selms—the author concludes that the law about the ox that gored proves that the Book of the Covenant cannot be derived from Babylonian sources. Both parts contain articles on Mesopotamian and Hittite subjects, among which the study of law figures prominently.

D.W.T.

(LEBRETON, J.): *Mélanges Jules Lebreton*, I (= Recherches de Science Religieuse, xxxix, Nos. 2-4). 1951. Pp. 480. (Paris. Price : Fr. 1900.)

The tribute offered to the well-known Jesuit theologian of the Institut Catholique of Paris contains in its first volume no less than thirty-four articles, but of these no more than six have a direct bearing on Old Testament studies. These are the contributions by A. M. Dubarle on the biblical sources of Mary's title as the second Eve; a commentary by A. Feuillet on Is. xix. 16-25 under the heading "Un sommet religieux de l'Ancien Testament"; some considerations by A. Robert of the messianic character of Ps. ii, which lead to the conclusion that the Psalm is directly messianic in its entirety; a discussion of the Song of Songs by D. Buzy, which seeks to establish that the Song is, as a *māshāl*, a parable, rather than an allegory; a note on the angelology of Tobit by R. Pautrel

and M. Lefebvre ; and a study of the personality of Achior in Judith by H. Cazelles. Of the remaining articles in this handsomely produced volume two are concerned with the ancient world, fourteen with the New Testament, and twelve with Christian origins and patristic studies. J.M.T.B.

NOTE The second volume (Recherches de Science Religieuse, xl, Nos. 1-2, 1952, Pp. 480) has now been issued. This contains no articles on the Old Testament, but is devoted to Patristics, Church History and Theology. H.H.R.

(MEINERTZ, M.) : *Vom Wort des Lebens : Festschrift für Max Meinertz*, ed. by N. Adler. (Neutestamentliche Abhandlungen, 1. Ergänzungsband.) 1951. Pp. 168. (Aschendorffsche Verlagsbuchhandlung, Münster. Price : unbound DM. 10, bound DM. 12.)

This Festschrift to Professor Meinertz on his seventieth birthday contains ten articles on N.T. subjects, three on O.T. and a list of the recipient's publications. Those dealing with the O.T. are : Othmar Schilling of Mainz discusses Righteousness and Love in the O.T., mainly from the standpoint of their relevance to modern social application ; Hermann Eising, Münster, outlines the theological contemplation of history in Wisdom of Solomon, particularly in the two historical retrospects, x. 1-xi. 1 and xi. 2-xix. 22 ; Pierre Benoit of Jerusalem calls for a reconsideration of the 'inspiration' of the Septuagint, mainly on the basis of the 'additional revelation' of the LXX over against the Hebrew Bible in such matters as the resurrection of Jesus, the Virgin Birth, and the universal participation in the blessings given through Abraham. B.J.R.

METZGER, B. M. : *Index of articles on the New Testament and the early Church published in Festschriften*. (Journal of Biblical Literature Monograph Series, vol. v.) 1951. Pp. 182. (Society of Biblical Literature, Philadelphia. Price : \$2.00.)

This work contains a list of nearly six hundred *Festschriften* and similar volumes arranged in alphabetical order, well over two thousand separate articles classified under various headings, and an index of the authors of the articles. Though the material has been compiled to serve the needs mainly of scholars in the fields of New Testament and the early Church, some volumes dedicated to Old Testament scholars are included, and many of the articles fall within the Old Testament field. D.W.T.

(MILLER, A.) : *Miscellanea Biblica et Orientalia R.P. Athanasio Miller oblata*, ed. by A. Metzinger. (Studia Anselmiana 27-28.) 1951. Pp. viii+512. (Orbis Catholicus, Herder, Rome.)

This impressive *Festschrift*, offered to the present Secretary of the Biblical Commission on his 70th birthday, contains in all thirty-five contributions, most of them strictly biblical,

by as many authors. Of these, twenty are of special interest to an Alttestamentler and a further four to all students of the Bible. Among the former are papers by Cardinal Tisserant on the patriarchal history, I. O. Smit on Gen. iv. 7, J. M. T. Barton on Archaeology and the Exodus (apropos of H. H. Rowley : *From Joseph to Joshua*), F. M. Abel on the apparition in Jos. v. 13-15; and B. J. Alfrink on the Achan story in Jos. vii. J. Schildenberger contributes a lengthy introduction to the Books of Samuel, and P. Salmon discusses the text of Job used by S. Gregory the Great in his *Moralia*. G. Boson suggests a logical arrangement and division of the Psalter, which appears to be an improvement on those of the Bible or the Breviary. A. Colunga discusses Messianism in the Royal psalms, and A. Casamassa has given some aids for the study of S. Hilary's *Tractatus super Psalmos*, while A. Kleinhans writes on Henry of Cossey, a fourteenth century commentator on the Psalms. A. Vaccari determines the reading of the Dead Sea Scrolls in some passages of Isaiah (xxxviii. 21 ff.; xl. 7 ff.; xxix. 1; xxxiv. 14) and F. Stummer makes some observations on Jer. xii. 1-6. H. Haag discusses Ezekiel's contribution to the theology of Messianism. A. Allgeier furnishes a short introduction accompanying the text of Lucifer of Cagliari on some portions of the Minor Prophets; the Vulgate is printed in parallel and the LXX below. Among articles of general interest are those by A. Bea on the idea of instrumental causality in the treatise on Biblical inspiration, and by P. Duncker on the Council of Trent's labours in establishing the Canon of Scripture. Altogether, a volume of varied interest with contributions varying in length between the four pages of I. O. Smit and the thirty-eight of Schildenberger.

J.M.T.B.

ROBERT, A. (ed. by) : *Dictionnaire de la Bible, Supplément*, Fasc. xxv. *Langdon-Loi Israélite*. 1952. Cols. 257-512. (Letouzey & Ané, Paris. Price : 17s. 0d.)

Gutta cavat lapidem, non vi sed saepe cadendo. This adage which if not classical in one sense deserves to be in another, may comfort those who reflect that the *Supplément* has reached its silver jubilee year without exhausting the letter L's references. The present fascicle has among its high lights an excellent article on "Langues et écritures sémitiques" in which J. Nougayrol is responsible for the East Semitic group, H. Cazelles and J. G. Février for the North West and A. Ryckmans for the South West. "Organisation lévitique" is discussed by A. Lefèvre and under "Logos" there are four sections, of which two are concerned with "La Parole divine dans l'Ancien Orient" (R. Tournay and A. Barucq) and "La Parole divine dans l'Ancien Testament" (A. Robert). H. Cazelles contributes the first part of an important article on Israelite law. There are the usual brief but valuable biographies dealing with such scholars as P. A. Leander, C. F. Lehmann-Haupt, E. Levesque, M. Lidzbarski, A. Lods and M. Löhr.

J.M.T.B.

ROWLEY, H. H. (ed. by) : *The Old Testament and Modern Study : A Generation of Discovery and Research*. Essays by Members of the Society for Old Testament Study. 1951. Pp. xxxii+406. (The Clarendon Press, Oxford. Price : 25s. 0d.)

The editor of this substantial volume has assembled twelve contributions by leading Old Testament scholars besides providing by way of introduction a valuable essay on Trends in Old Testament Study. As the sub-title indicates, the purpose of this book is to give a survey of the results of Old Testament scholarship during the past thirty years. Professor Albright writes the first two chapters which deal with the Old Testament and the Archaeology of Palestine and the Old Testament and the Archaeology of the Ancient East. Then follow Professor North on Pentateuchal Criticism, Professor Snaith on the Historical Books, Professor Eissfeldt on the Prophetic Literature, Professor Johnson on the Psalms, Professor Baumgartner on the Wisdom Literature, Professor Winton Thomas on the Textual Criticism of the Old Testament, Professor Honeyman on Semitic Epigraphy and Hebrew Philology, Professor Anderson on Hebrew Religion, and Professor Porteous on Old Testament Theology. The last chapter which is entitled Epilogue : The Old Testament and the Modern World, is by Emeritus Professor T. H. Robinson, the only contributor to the present volume who had written also for the two earlier volumes of essays, *The People and the Book* (1925), and *Record and Revelation* (1938).

As in all such collections, uniformity of view has not been sought. The editor's cautious approach to the question of the dating of the Dead Sea Scroll of Isaiah (p. xxv) may be contrasted with Professor Albright's decided opinion (p. 22). But there is a general uniformity of excellence and reliability and the editor is to be congratulated on his choice of his team. The reviewer has heard a teacher protest that the present work upsets the neat systematic account he had been giving of many Old Testament problems. This is, of course, not a criticism of the book but a measure of its success in depicting the present position of Old Testament studies. All who are interested in the new sources of knowledge, in the changing viewpoint in Old Testament scholarship, and in the varied challenging interpretations which show the vitality of Old Testament studies at present will appreciate the guidance afforded by these authoritative essays. It is a book of which our Society may well be proud.

W.D.M.

Semitica (Cahiers publiés par l'Institut d' Études Sémitiques de l'Université de Paris) III. 1950. Pp. 84. (Maisonneuve, Paris. Price : 16s. 0d.)

The nine articles contained in this issue are all of a high standard. R. Labat edits for the first time an Assyrian text used by exorcists which has some unusual features ; J. Nougayrol discusses a letter of uncertain date from an unidentified king of Sidon to the king of Ugarit ; J. Cantineau examines recent publications on the problem of the nature

of the language of Ras Shamra, and re-affirms his view that it is not a dialect of Canaanite, but a new Semitic language ; A. Dupont-Sommer presents a new study of the entire inscription of Yahawmilk, king of Byblos, a fragment of which was recently discovered by M. Dunand, and, with R. Boyer, writes on the Hebrew epitaph of Rab Jonah Duran (*ob.* 1625) found at La Martelle (Var) ; J. Starcky publishes a hitherto unedited Palmyrene bas-relief dedicated to the deities Šalman and 'Rgy', the latter being a new name, meaning perhaps " he who shakes the earth " ; J. G. Février offers a new translation of pages 25ff. of E. L. Sukenik's *Megilloth Genuzoth* (1st ed.), with a discussion of the military manoeuvres described therein ; E. Lambert studies the synagogue of Dura-Europos in relation to the problem of the origin of the mosque ; and J. Cantineau, in a second contribution, deals with the way in which the idea of " scheme "—forms like 'af'al and fā'il, used in Arabic for colours and the agent respectively—undergoes alteration in the different Semitic languages, and with the morphological consequences which the alteration involves.

D.W.T.

Studia theologica cura ordinum theologorum Scandinavicum edita.
Vol. III, Fasc. ii. 1949/51. Pp. 84. (C. W. K. Gleerup, Lund.
Price : Kr. 8.00, or Kr. 12.00 annually.)

Three contributions to this fascicle are of direct interest to the *Alttestamentler*. E. Hammershaimb discusses the Immanuel sign in the light of contemporary theories of divine kingship, interpreting the prophecy as one of promise for Judah, and linking it with Is. ix. 1 ff. and xi. 1 ff. In an article entitled ' King Ideology—" Urmensch "—" Troonsbestijgingsfeest "' Bentzen discusses points raised in recent writing about these subjects and submits a rejoinder to Mowinkel's contentions (see *Book List*, 1951, p. 14). He also contributes a note on ' Sirach, der Chronist, und Nehemia ', dealing with the possibility that Chronicles was combined with the Ezra and Nehemiah material in varying ways before the whole complex reached its canonical form. The remaining articles are : " Weg ", " Wanderung " und verwandte Begriffe ' (a discussion of ethical terminology) by G. Wingren ; ' Der fremde Exorcist ' (Mark ix. 38 ff.) by E. Wilhelms ; ' A Problem concerning the word Order in the New Testament ' by A. Wifstrand ; a note by C. Spicq on ' anchor ' and ' fore-runner ' in Hebrews vi. 19 f. ; and ' Theologie und Geschichte des Judentums ' by W. G. Kümmel. All the contributions are in English, German, or French. G.W.A.

Studia theologica cura ordinum theologorum Scandinavicum edita.
Vol. IV, Fasc. i. 1950/1. Pp. 108. (C. W. K. Gleerup, Lund.
Price : Kr. 8.00, or Kr. 12.00 annually.)

The articles in this issue are almost exclusively Biblical, and two of them are of particular interest to students of the O.T. and of Judaism. In ' Cult and Prophetic Words ' A. S. Kapelrud argues (*inter alia*) that allusions in the prophets'

teaching to details of cultic practice would readily be understood by their hearers. E. Sjöberg's contribution, 'Widergeburt und Neuschöpfung im palästinischen Judentum', is a careful and important study of the occurrence of these ideas in rabbinic and pseudepigraphical literature (touching also on the Dead Sea material). Sjöberg shows that the idea of new creation is used in a more varied way in the former than in the latter, and that the idea of new birth was more sparingly and cautiously used. This rewarding article leads up to a brief consideration of the N.T., in which Sjöberg holds that both Jewish and non-Jewish Hellenistic influences have affected the concept of the new birth. G. A. Danell discusses evidence of Paul's knowledge of the tradition about the Virgin Birth. O. Moe writes on 'Das Abendmahl im Hebräerbrief' (Heb. xiii. 9-16). W. Michaelis deals with a point in Lucan linguistic usage. A. Ehrhardt writes on 'Creatio ex Nihilo'. G.W.A.

Transactions of the Glasgow University Oriental Society, vol. xiii, ed. by C. J. Mullo Weir. 1951. Pp. iv+68. (Glasgow University. Price: 12s. 6d.)

This volume contains a few articles bearing on the Old Testament, together with articles in the field of Arabic and Indian studies. N. W. Porteous writes on 'Aspects of Ancient Commerce', tracing the beginnings of international commercial law to the Phoenicians and the Babylonians; D. M. G. Stalker on 'Ezekiel and Jesus', showing the influence of the prophet on Jesus; O. S. Rankin on 'Wagenseil and the *Tela ignea Satanae*', on the missionary polemics of a Christian against the Jews; C. J. Mullo Weir on 'Problems of Western Asiatic Pre-history'; and J. Mauchline on 'Yahad and Yahdau in the O.T.', arguing that there are passages where these mean 'alone' or 'by themselves'. H.H.R.

WASZINK, J. H., VAN UNNIK, W. C., DE BEUS, CH. (ed. by) *Het Oudste Christendom en de Antieke Cultuur*, 2 vols., 1951. Pp. viii+602, vi+478. (Tjeenk Willink, Haarlem. Price: Fl. 45 for 2 vols.)

This comprehensive work has been prepared by a large team of writers, and it offers a broad survey of Early Christianity in the background of the culture out of which it sprang and in which it lived. The first volume deals with Hellenistic culture and Judaism in the Hellenistic period, while the second deals with the life and thought of Early Christianity to the time of Irenaeus. While it is only the first volume that falls properly within the sphere of interest of this *Book List*, the second will probably also be of the greatest value to many of its readers. The first volume contains an excellent review of the history of Palestine by M. A. Beek, a chapter on Judaism by P. A. H. de Boer—the best in the volume—one on the Diaspora by W. C. van Unnik, one on the Septuagint by W. S. van Leeuwen, together with many others. The chapter on Hellenistic religion is broken amongst several authors, as is that on philosophy. The second volume has chapters

on the background of history, on New Testament literature, on John the Baptist and the Mandaeans, on the teaching of Jesus and the Early Church, and on the life and worship of the Early Church, with a final chapter on the post-apostolic age and Gnosticism. At the end of each chapter a short bibliography is given. The whole is a work of high value and of sound scholarship. H.H.R.

EDUCATIONAL

AVERY, MARGARET *Teaching Scripture. A Book on Method.* (Gateway Handbooks, No. 4.) 1951. Pp. 190. (Religious Education Press, Wallington. Price : 6s. 0d.)

This is a wise book, written by one who is expert both in the material and in the art of teaching, and who, while fully alive to the fact that teaching is an art of a peculiarly personal kind, modestly and persuasively shares with us the fruits of her own wide experience. She has an inexhaustible understanding of the young and has much that is valuable to say about the selection of material for children of different ages and the need for a discriminating use of Agreed Syllabuses. Indeed for many perhaps not the least valuable parts of this book will be her appraisal of syllabuses, so readily taken as given by the young teacher. The teaching of the Old Testament need not be begun too young, and while in the lower forms interest will naturally centre on incident, the aim will be to get some glimpse of the Old Testament as a whole in the upper classes and particularly some grasp of its theology, so as to bring out its organic relation to the New Testament. She rightly stresses the fact that teaching under an agreed syllabus, though undenominational, must be Christian and cannot avoid being doctrinal. About half the book is on method in the technical sense. While wishing the Scripture lesson to profit from new ways she yet sits lightly to many modern slogans. "There is no special virtue in 'activity' ; busyness is not necessarily creative" ; "It is better to have no picture at all than an inferior one." There is some avoidable repetition, the diagrams are perhaps of doubtful value and the index is inadequate, but the book is so helpful that it might repay the effort to make one's own.

M.B.

BRIGGS, G. W., CAIRD, G. B. and MICKLEM, N. : *The Shorter Oxford Bible.* 1951. Pp. xxiv+476. (Oxford University Press, London. Price : 7s. 6d.)

One would wish every child to have a complete and legible Bible, in which he could learn his way about under the guidance of a teacher who knows how to select. So many practical difficulties arise, however, that there is plenty of room for the kind of help which the *Shorter Oxford Bible* offers. The child will much prefer this attractive book, with its carefully selected well set out passages, to the sort of Bible which is usually the alternative ; the teacher will here find much

suggestive guidance, and so will the private reader. Even so the book should be used along with a complete Bible, for which it is not a substitute, and indeed, in the absence of an index, it would otherwise be impossible to follow up the many useful cross references.

A great deal is attempted, and it is perhaps the teacher and the private reader, rather than the child, who will profit from the wise editorial help, so masterly in its simplicity and condensation. The approach is modern. The aim is religious and theological. In Jesus "the righteous Remnant of Israel was reduced to one. But by his death he made a New Covenant which made it possible for sinful men . . . to receive the gift of the Holy Spirit." Passages are selected and arranged to bring out this central theme, the book ends with a number of passages intended to show the scriptural basis of the creed, and at every point scholarship is the handmaid of theology. There are two small but clear maps at the end, an outline syllabus for Primary and Secondary schools, and a brief and useful chronological table. M.B.

BROWNE, L. E. : *From Babylon to Bethlehem. The Story of the Jews for the last five centuries before Christ*, revised and enlarged with the assistance of M. Black. 1951. Pp. 120. (Heffer, Cambridge. Price : 6s. 0d.)

Written in a clear and fresh style this account of the period described will be most acceptable to beginners desirous of a short survey of Jewish history in the last centuries B.C. and, as the book's cover says, will be most useful for the sixth form of schools. The chapter on "Pharisees and Sadducees" makes liberal and welcome use of excerpts from the non-canonical literature. That on "How they built the Temple" is also well done though its explanation of Hag. ii. 12 is rather drastic. The view given of messianic belief is that which the author gives in *The Messianic Hope*, etc. O.S.R.

FIRTH, CATHERINE B. : *A People of Hope*. (The Bible and the Christian Faith, No. 3.) 1950. Text book : pp. xiv+272, Reference book : xviii+206. (Ginn & Co., London. Price : 6s. 6d. and 7s. 6d.)

A People of Hope attempts to sum up in one simple text book, designed for grammar school children of thirteen or fourteen, the history of Israel from Abraham to the Christian era. The attention given to the patriarchs results in very great condensation towards the end, but it is a delightful book with excellent maps and illustrations and carefully selected biblical passages suggested for reading with each chapter. Abundant use is made of archaeological material, the approach is scholarly and the emphasis right. "A covenant is an agreement between two people so close that the two may be treated as though they were one."

The Reference Book for the teacher which accompanies the text book contains concise and up to date notes on the most varied material, source criticism, archaeology (particularly good), the Messianic hope (less good), notes on books, background of every kind ; suggestions on teaching method and some suggestions for exercises in the modern style. There are also some useful selections from sources, some of them not easily accessible, diagrams and time charts and tables, and details of the illustrations in the text book.

The text book is indexed and it is a pity, in view of its usefulness and its necessarily scrappy character, that the Reference Book is not indexed too. M.B.

PARMELEE, ALICE : *A Guidebook to the Bible*. 1951. Pp. 174. (The Teach Yourself Books, English Universities Press, London. Price : 6s. 0d.)

This little book is an abridgement of a somewhat larger work already published in America, and is intended for adults, eager but ill-informed and in need of guidance in their approach to the Bible. It is claimed that it is both scholarly and readable. So many matters have to be settled on each page that no one who knows the stuff will agree with all the answers, but it is a brilliant little book and the author certainly succeeds in carrying her learning lightly and bringing to life everything she touches, even J.E.D. and P. We see Abiathar, 'without any models to guide him', making his contribution to 1 Sam., and we have a close-up of H., busy in his house in Babylonia among his collection of scrolls. The book is written with contagious enthusiasm and contains some memorable phrases. "History was a kind of sacrament to Israel." "The Euphrates and the Nile flow through the Bible" but "to explain the uniqueness of the Bible we shall have to find what it was that Israel did not share with her neighbours." There is a third section on "the Bible through the centuries", an appendix of suggested readings from the Bible and a good index. M.B.

ARCHAEOLOGY AND EPIGRAPHY

ALBRIGHT, W. F. : *Ha-Archaeologia shel Erets Yisrael*, translated by A. Amir, with an appendix on the Dead Sea Scrolls by E. L. Sukenik. 1951. Pp. 260 with illustrations. ('Ain 'Oved, Tel Aviv. Price : I£ 2.150.)

This is a literal translation of Prof. Albright's *Archaeology of Palestine* (Pelican Books, 1949) into Hebrew, with only a few additions. The Hebrew edition is concluded with a list of 89 unusual Hebrew terms which are found in the translation. This list makes us realize the interesting problem, how far modern Hebrew lends itself to the expression of all shades of meaning and all technical terms of science. (The Hebrew of this book, for that matter, has been the subject of controversy in the Israeli press.) Prof. Sukenik contributes a short chapter on the Dead Sea Scrolls, in which he sticks to his opinion

about the dating of all the Scrolls—including the Midrash on Habakkuk!—during the second century B.C.E. (it is interesting to note that Albright's opinion as expressed on p. 202 deviates from this dating!) He also again prints some fragments of the Thanksgiving Psalms and War Scroll, which have already been published in his *Megillôth Genûzôth I and II*. I.L.S.

Annual of the American Schools of Oriental Research, vol. xxv-xxviii (1945-49). *Explorations in Eastern Palestine*, IV, Part I: *Text*, Part II: *Pottery Notes and Plates*, by N. Glueck. 1951. Pp. 712. (American Schools of Oriental Research, New Haven. Price: \$12.00.)

These two volumes complete the publication of Prof. Glueck's able archaeological survey of Transjordan, and are devoted to Transjordan north of Amman and the Jordan valley. The thesis of the sequence of occupation and recessions of sedentary culture, already formulated by the writer, is, in the main, substantiated. His general position, however, is somewhat modified. He finds that sedentary occupation goes back much earlier than he had at first thought, in fact to the beginning of the Chalcolithic age, and the last phase of the Early Bronze age (just before 2100) is for the most part quite lacking in Gilead and the Jordan valley. In the highlands the Middle Bronze I period is attested but there are almost no traces of subsequent occupation until the Iron age, when there was intense settlement throughout the whole area, especially in the second phase of the Iron age (c. 900-600 B.C.). Two interesting aspects of this valuable work are the study of Nabataean and Byzantine remains as far as the Wadi Sirhan and a series of splendid air photographs of the Jordan valley. J.G.

BOSSERT, TH. *Alt-syrien. Kunst und Handwerk in Cypern, Syrien, Palästina und Arabien von den Anfängen bis zum völligen Aufgehen in der griech.-röm. Kultur*. 1951. Pp. 106+39 maps+1417 plates. (Wasmuth, Tübingen. Price: £2 12s. 6d.)

This work is a very useful collection of plans and reproductions of antiquities from or pertaining to Syria and Palestine and including Cyprus and South Arabia, with maps of the areas studied. The text is practically confined to the bibliography of each illustration. This last feature is useful, especially in respect of the older authorities, though there are few citations of works within the last decade. Consequently there is a tendency to early dating, especially in the Sargonic period and that of the Third Dynasty of Ur. The Sinaitic inscriptions are dated in the 19th or 18th century and the Ahiiram inscription in the 13th, while the Middle Bronze building on Gerizim is still termed a sanctuary. *Vice versa*, by citing Watzinger (*Denkmäler*...) rather than Crowfoot (*Samaria-Sebaste II*, 1938) the writer robs Ahab of the credit of the Samarian ivories. J.G.

BOWMAN, J. and TALMON, S. *Samaritan Decalogue Inscriptions*. (Reprinted from the *Bulletin of the John Rylands Library*, vol. 33, No. 2, March, 1951.) Pp. 36. (Manchester University Press and The John Rylands Library, Manchester. Price : 2s. 6d.)

In this work the two authors study together the four extant Samaritan Decalogue Inscriptions. One, coming probably from Nablus, was recently "rediscovered" by the authors among other monumental slabs in Leeds; another is the well known inscription in the wall of a minaret attached to the Chizn Yakub Mosque in Nablus (the authors draw attention for the first time to the presence in it of what may be a crusader's mark); the third, also found in the vicinity of Nablus, is in the Palestine Museum; the fourth, hitherto unrecorded, was identified at Bir Yakub (Sychar) by Dr. Bowman in 1950. Good photographs of all four inscriptions are provided, and transcriptions of the texts are given. Among the matters discussed are the fluctuations in the text of the Decalogue handed down in these inscriptions; the points of difference between the Samaritan and Massoretic Hebrew Pentateuchal versions of the Decalogue; the Samaritan Pentateuchal versions as compared with the inscriptions; the orthography and epigraphy of the inscriptions, and their date. On this last all important question, the authors believe that, while the present state of knowledge concerning Samaritan epigraphy does not allow safe conclusions to be drawn, the fluctuations of text just referred to may point to a time before the text of the Samaritan Decalogue had become definitely fixed. A date in the early Christian centuries is thought probable, a pre-Origenic date possible. The authors have brought forward much that is new, and their monograph carries the study of the Samaritan Decalogue a considerable stage further.

D.W.T.

DOSSIN, G. : *Archives Royales de Mari IV. Correspondance de Šamši-Addu*. 1951. Pp. 132 with map. (Imprimerie Nationale, Paris. Price : Fr. 600.)

The present volume continues the publication of the important collection of cuneiform tablets from the Middle Euphrates in transliteration and translation with another 88 letters; and it will suffice to say that it maintains the high standard of excellence of its predecessors. One may hope that the corresponding volume of cuneiform texts will soon appear. G.R.D.

Eretz Israel, *Archaeological, Historical and Geographical Studies* (in Hebrew.) Vol. I. 1951. Pp. xii + 184. (Israel Exploration Society, Jerusalem. Price : £3 12s. 6d.)

With this stately volume the Israel Exploration Society inaugurates a series of yearbooks. The second and third volumes are already in preparation; the third will be dedicated to the memory of Prof. Cassuto. This first volume is dedicated to Prof. M. Schwabe—Rector of the Hebrew University—on his sixtieth birthday and it opens with a bibliography of

his writings (138 items). It is impossible to enumerate here all of the twenty-seven studies on philological, geographical, archaeological, and historical questions which follow; we can mention only a few. M. Stekelis writes on "The Yarmukian culture". In 1943 remnants of a prehistoric settlement, hitherto unparalleled in the Near East, were found in the triangle bounded by the Jordan and Yarmuk rivers and the Sea of Galilee. Dr. Stekelis, one of the excavators, gives an admirable sketch of the stratigraphic problems and the material civilization. B. Maisler contributes a second preliminary report on his excavations, during the first two seasons, at Tell Qasilê. After having surveyed the stratigraphy he goes on to describe the following periods: Philistine (str. XII-XI); post-Philistine—pre-Israelite (rich in pottery X); early United Israelite Kingdom (IX); Kings of Israel (to this period belong two ostraca VIII-VII); Persian (VI), Roman Byzantine (V-II). A. Reifenberg calls attention to the importance of air photographs to distinguish (e.g.) traces of the Christian church and altar on Mt. Gerizim. N. H. Tur-Sinai maintains 'Azazel to be not a demon, but the goat of the wilderness, cf. 'êz and Accadian *azlû*. U. M. D. Cassuto, in "The rise of historiography in Israel", traces various marks of an ancient epic in the Biblical story of the Exodus. A. Malamat, "The historical background of two prophecies on the Nations", finds in Zech. ix. 1-6 an echo of several military expeditions of Sargon II, and in Jer. xlvii of the Scythian looting of Ascalon. Instructive for the method of Flavius Josephus and the texts of which he made use is F. Z. Melamed, "Josephus and Maccabees I: A comparison". Deserving of special praise is the fine study of A. Schallit, "Alexander Jannaeus's Conquests in Moab" which, tracing the sources of Josephus, *Antiq.*, xii. 397 and xiv. 18 arrives at striking conclusions, as to the Greek Bible translations once current side by side with the Septuagint, and as to the original sources, now lost, on the Hasmonaeen period. V. Tscherikover, "Was Jerusalem a Greek *polis* under the Roman Procurators?" relying mainly on a fresh interpretation of the relevant passages in Josephus, denies that Jerusalem ever was a Greek *polis* in Roman times. M. H. Segal, "Problems of the Dead Sea Scrolls" initiates his researches on the Sect and on the orthography of DSIa which he has in the meantime continued, completed, and revised elsewhere (*Tarbiz* xxii, 1951, pp. 136 ff.; *J.B.L.*, lxx, 1951, pp. 131 ff.). The production of a volume on such a high level, in regard to both content and form, in the Israel of to-day, is an encouraging and promising performance. I.L.S.

GROENEWEGEN-FRANKFORT, H. A.: *Arrest and Movement*. 1951. Pp. xxiv + 222 + xciv plates. (Faber & Faber, London. Price: 50s. 0d.)

This book is a study of the art of Egypt, Mesopotamia and Crete from the standpoint of space and time. Mrs. Frankfort explains many peculiarities in the representational art of

these three ancient Near Eastern countries and she has produced a work which is important to the specialist and the general reader alike. It is lavishly illustrated with plates and figures in the text, which enable the reader to follow her arguments with ease.

T.W.T.

HEIDEL, A. : *The Babylonian Genesis*. 1951. Pp. xi+153 with 12 plates and maps. (University Press, Chicago. Price : \$3.50.)

This is a new edition of an excellent work, already well known to students both of Assyriology and of the Old Testament. It contains an introduction in which the various problems raised by the 'Epic of Creation' are thoroughly discussed, an accurate translation, and an exhaustive appendix in which the parallel matter in the Old Testament is fully examined.

G.R.D.

LACHEMAN, E. R. : *Excavations at Nuzi, V*. (Harvard Semitic Series, vol. XIV.) 1950. Pp. 50+118 plates. (Harvard University Press, and Geoffrey Cumberlege, London. Price : \$6.00 or 40s. 0d.)

This volume includes the transliteration of a group of economic and legal contracts supplementing similar documents published in vol. XIII of the same series, together with 265 copies of cuneiform texts from the Royal and Temple archives of Nuzi. Those texts are published for the first time, with the exception of a few which were published in *R.A.*, 36, 1940. The editor appends 10 plates of seals associated with the documents.

J.G.

MAISLER, B. : *The Excavations at Tell Qasile : Preliminary Report*. 1951. Pp. 58+22 plates. (Israel Exploration Society, Jerusalem.)

The author presents a collection of reprints from the *Israel Exploration Journal*, vol. 1, 1950-51, on the first three seasons' work at Tell Qasile, North of Tell Aviv. Though not extensive, the excavation has yielded a good stratification from the Early Iron Age to the Arab period. The pottery of the earliest six strata should prove valuable material for a clear understanding of the various phases of the Iron Age, particularly when studied in conjunction with the pottery from Samaria. One questions whether the writer is quite entitled to relate the various periods of the occupation of the site to Hebrew history as closely as he does. Of great interest to O.T. scholars are two inscribed sherds similar to the Samaritan dockets, with which the writer suggests that they are contemporary, and an inscribed Hebrew seal, which he dates in the Persian period. The worth of all three objects, however, is seriously impaired by the fact that they were found on the surface two and three years before excavation began.

J.G.

MOSCATI, S. : *L'epigrafia ebraica antica 1935-1950* (Biblica et Orientalia, N. 15.) 1951. Pp. 124. (Pontificio Istituto Biblico, Rome. Price : L. 4,200.)

The author aims in this work at presenting and evaluating research in the field of ancient Hebrew epigraphy during the period 1935 to 1950. The year 1935 is chosen as the point

of departure because in the previous year Dr. Diringer's well known book, *Le iscrizioni antico-ebraiche palestinesi*, appeared. After an introductory chapter on excavations and publications, and on the ancient Hebrew script, the author passes in review recent studies of the Gezer tablet, the ostraca from Samaria, the Siloam inscription, the Ophel ostrakon, seals, stamped jar-handles, weights, the ivories from Samaria, and various new inscriptions. A notable omission is any treatment of the Lachish ostraca. The omission is deliberate, for there are already the two editions of Torczyner, and further study of the ostraca is expected in the third official volume of the excavations. The author's critical discussion of such questions as the dating of the documents, their interpretation, character, artistic form, and disputed readings, is marked by careful scholarship and independence of judgement, and his survey, with its valuable bibliographical information, is one which all those interested in this field will wish to possess. It shows how very much alive Hebrew epigraphy is as a subject. Many doubtless will be surprised to discover, for example, how many new readings in the Siloam inscription have been proposed in recent years. The author's caution in the matter of dating, which results largely from his clear recognition of the scantiness of the material available, is frequently noticeable and is a welcome feature of his work. Besides three indices, there are thirty-three pages of plates, and a comparative table of alphabets.

D.W.T.

NEUFELD, E. : *The Hittite Laws, translated into English and Hebrew with Commentary*. 1951. Pp. xii+212 with 50 plates. (Luzac, London. Price : £1 15s. 0d.)

Dr. Neufeld's work is far the best edition of the extremely difficult Hittite Laws that has so far appeared. One can but regret that he has provided a Hebrew translation instead of a transliteration of the Hittite text ; for the photographs, good as they are, are no adequate substitute for a printed text.

G.R.D.

OTTEN, H. : *Mythen vom Gotte Kumarbi. Neue Fragmente* (Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientalforschung. Veröffentlichung Nr. 3). 1951. Pp. 40+11 plates. (Akademie-Verlag, Berlin. Price : DM. 14.25.)

In the twenty-third part of the *Keilschrifturkunden aus Boghazköi*, which appeared in 1943, Otten published amongst other texts several Hittite fragments of the Kumarbi myth. H. G. Güterbock, *Kumarbi : Mythen von churritischen Kronos aus den hethitischen Fragmenten zusammengestellt, übersetzt und erklärt* (Zürich-New York, 1946) arranged these in two groups of myths, the 'Myth of the Kingdom in Heaven', and the 'Song of Ullikummi'. In the present work Otten publishes 31 new fragments from the Berlin Museum, which make possible a deeper understanding of both myths, and which will also throw new light on the question of the relations between the Hurrian and the Canaanite-Phoenician mythology, and on the dependence of the Greek myth on the Phoenician.

O.E.

PENDELBURY, J. D. S. : *The City of Akhenaton*. Part III. *The Central City and the Official Quarters*. ((Forty-Fourth Memoir of the Egypt Exploration Society.) 1951. Vol. i. (text) pp. xx+262 ; Vol. ii. (plates) pp. xii+cxii plates. (O.U.P. Price : £8 15s. 0d.)

Mr. Pendlebury, who was Director of the Egypt Exploration Society's excavations at Tell-el-Amarna 1931-37, was killed in Crete in 1941. He had completed his manuscript in 1939, and Professor Fairman, who had assisted him in the excavations during the seasons 1931-36, took over the task of revising and editing that manuscript. This he has done with great care and skill, altering the original as little as possible. The present memoir publishes the results of the excavations at Tell-el-Amarna during the seasons 1926-27 and 1931-36. Mr. Pendlebury describes the archaeological results of the work on the Central City, which includes the Great Temple, the Great Palace and the " Foreign Office ". Professor Fairman contributes a chapter on the inscriptional material discovered. Other writers have also made contributions on various topics. The volume of plates contains not only photographs of all the important objects brought to light and transcriptions and copies of inscriptions, but also plans and reconstructions of the Great Temple and Palace prepared by Mr. Lavers. All who are interested in the religion and history of the Amarna Age will wish to consult these volumes. T.W.T.

SCHOFIELD, J. N. : *Archaeology and the After-Life*. 1951. Pp. 78. (Lutterworth Press, London. Price : 2s. 6d.)

The author's aim is to harmonize the evidence of archaeology, which in the Palestinian and surrounding area witnesses to funeral and mourning customs which imply a belief in survival after death, with the state of belief that is disclosed in the O.T. literature. He thinks that the disparity between the archaeological and the O.T. fields is only apparent since in the O.T. there is no static uniformity of belief, nor even at any one time one consistently held opinion about death and the hereafter, but that in Israelite history there was at all times as much diversity of belief as exists among men in the world of to-day. O.S.R.

SCHOTT, S. *Altägyptische Festdaten*. (Abhandlungen der Mainzer Akademie der Wissenschaften und der Literatur, geistes- und sozialwissenschaftliche Klasse, Jahrgang 1950, Nr. 10.) 1950. Pp. 122+16 tables and 5 plates. (Franz Steiner Verlag, Wiesbaden. Price : DM. 14.00.)

This work contains a collection of Old Egyptian notices on Egyptian calendars, with discussion on them. The collection of dates is complete, and questions about the year and its seasons, astronomical relations and dates, Egyptian chronology and Annals, are discussed. All who are interested in the calendar, or in questions affecting Old Testament chronology, will do well to observe the author's remarkable and useful collections of data, and views based on them. H.S.

- SCHOTT, S. : *Hieroglyphen Untersuchungen zum Ursprung der Schrift.* (Akademie der Wissenschaften und der Literatur; Abhandlungen der geistes- und sozialwissenschaftlichen Klasse, 1950, Nr. 24.) 1951. Pp. 156+15 plates. (Franz Steiner Verlag, Wiesbaden. Price : DM. 21.00.)

Professor Schott makes a detailed investigation of the origins and development of the Egyptian hieroglyphic script. He traces the stages by which pictorial symbols passed into the complicated system of writing already in vogue in the Old Kingdom. His work is addressed primarily to Egyptologists and is concerned solely with the Egyptian method of writing. Scholars interested in the wider problem of the origins of writing will, however, find much of value to them in this book.

T.W.T.

- SHORT, A. R. : *Archaeology Gives Evidence.* 1951. Pp. 64. (Tyndale Press. Price : 2s. 0d.)

This work is a rather cursory and not too original citation of the salient points where archaeology illustrates the O.T. or indicates the historicity and antiquity of the N.T. documents. The writer admits that convinced Christians 'will attach little or no importance to such facts and discoveries' as he adduces. For such, he declares, 'this attitude is quite right'. But for such as feel disquietude at the discrepancies between the Bible and their secular reading he hopes that what he has written may allay doubts. We welcome his caution that his work has left many questions unanswered. Unfortunately it has also left many debatable propositions unquestioned. Of these may be mentioned Garstang's date of the fall of Bronze Age Jericho and its relation to the Hebrew Invasion, the Hellenistic date of the Dead Sea Scrolls and the Mosaic authorship, in the main, of the Pentateuch, which he takes to rest upon a journal kept by Moses in the desert. J.G.

- STARCKY, J. : *Palmyre.* (L'orient ancien illustré, 7.) 1952. Pp. 132 with 11 figures in the text and 14 plates. (Maisonnette, Paris. Price : Fr. 350.)

This little book gives an admirable account of the ancient city of Palmyra in six chapters; these, after an introduction dealing with the site and the inscriptions found there, describe the Graeco-Roman town, its rulers, its commerce and the caravans frequenting its mart, its religion and its art. The story is told concisely but with perfect clarity and is enlivened with a considerable number of illustrations which have clearly been carefully chosen and are for the most part excellently reproduced.

G.R.D.

- VRIEZEN, Th.C. and HOSPERS, J. H. (ed. by) : *Palestine Inscriptions.* (Textus Minores, vol. xvii.) 1951. Pp. 40. (Brill, Leiden. Price : Fl. 2.25.)

This collection of inscriptions has been compiled chiefly as an aid for theological students attending lectures in the University of Groningen. It consists of the best known ancient Phoenician inscriptions—those of Ahiiram, Yehimilk, Abibaal, Elibaal and Shefaibaal—the Gezer calendar, the inscription of

Mesha, a selection of the ostraca from Samaria, the Siloam inscription, nos. i-iv of the Lachish ostraca, specimens of seal inscriptions, the Uzziah inscription and another Aramaic tomb inscription. All the inscriptions are transcribed into the Hebrew square script, except the last two, for which the square script was originally employed. No translations are offered and there are no plates. Brief notes, mainly on linguistic matters, but containing also bibliographical information, are provided. So far as they go they are helpful. Outmoded readings are, however, sometimes perpetuated, notably in the case of the Lachish ostraca. As a class book the work should prove useful both to teachers and students. The latter especially will welcome the inclusion in it of some inscriptions which may not be very easily accessible to them elsewhere.

D.W.T.

HISTORY AND GEOGRAPHY

ABEL, F. M. : *Histoire de la Palestine depuis la conquête d'Alexandre jusqu'à l'invasion arabe*. I. *De la conquête d'Alexandre jusqu'à la guerre juive*. 1952. Pp. xvi+506. (Gabalda, Paris. Price: Fr. 2600.)

This work may be said to complement and to complete Abel's *Géographie de la Palestine*, and his commentary *Les Livres des Maccabées*. As always with the historical and archaeological work of Vincent and Abel one has the impression that immeasurable competence and complete impartiality have conspired to produce a masterpiece. The present volume is in good part concerned with events already discussed in the very full commentary on Maccabees, and all will appreciate the author's remark that human knowledge would have been most grievously curtailed if these books had not survived. The volume falls naturally into two divisions, i.e. Palestine under Greek rule until the capture of Jerusalem by Pompey, and the further history of Palestine after it had taken its place in the Roman Empire. It is a historical and political study. For the religious ideas of that period the reader is referred to M. J. Lagrange's *Le Judaïsme avant Jésus-Christ*. One may specially commend this work for the clarity with which the author explains the often detailed and complicated history and the excellent way in which his knowledge of the monuments in and around Palestine helps towards an explanation. It is sober history, not romance, and is not perhaps written in a very adventurous way, but this is only to say that few works in any language can possess the charm and the excitement of the late Dr. Edwyn Bevan's *Jerusalem under the High Priests*. But Abel's book covers a longer period than Bevan's and is likely to be regarded as even more indispensable for all students of the nine centuries under discussion. J.M.T.B.

ALBRIGHT, W. F. : *The Biblical Period*. Pp. 64. (Blackwell, Oxford. Price: 5s. 0d.)

This valuable extract from Finkelstein's *The Jews* (see *Book List*, 1951, p. 8), offering a broad survey of the history and culture of Israel in the Biblical period, is now available in an English edition. It has been widely used in America amongst students.

H.H.R.

BRANDON, S. G. F. : *The Fall of Jerusalem and the Christian Church*. 1951. Pp. xx+284. (S.P.C.K., London. Price : 30s. 0d.)

The thesis of this very learned book is that all the New Testament documents are tendentious, and that when we get behind them we find that Jesus was associated with the nationalistic Zealots, and that His arrest nipped in the bud a political movement. The Jerusalem Church is found to have lived in good relations with the Jewish authorities, and to have supported the Jewish revolt. The story of Acts xv is dismissed, and the Jerusalem Church and its leaders are held to have opposed Paul everywhere and to have been against the admission of Gentile Christians. Paul was compelled to bow to their authority and his arrest is attributed to their subtle contrivance. With his death their victory was complete, until the Fall of Jerusalem eliminated them and discredited them. The first reaction to the new situation is seen in Mark's Gospel, while the Lukan work rehabilitated Paul. On the other hand the Gospel of Matthew and the Epistle of James represent a reaction from Alexandria, where these works are held to have originated. While this book is obviously addressed primarily to New Testament scholars, its novel view of the part played in the history of the Church by the Jewish revolt will interest all who are interested in the history of the Jews during the Second Commonwealth. H.H.R.

CORNELIUS, F. : *Geschichte des alten Orients*. (Schaeffers Abriss aus Kultur und Geschichte, Abt. I Geschichte, 3. Band.) 1950. Pp. 130. (Kohlhammer, Stuttgart and Köln. Price : 10s. 0d.)

This is a very concise synopsis of the ancient history of the Near East until the end of the Hellenistic period. In the main the writer is well informed and follows the low system of dating in the Hammurabi period. There are, however, certain uncritical features, such as the association of the Beni-iamini of Mari with the Israelite Benjamin, of the Hebrews with the Hyksos on the strength of the name Jacob-har, etc. There are also inaccuracies, such as the notice of Solomon's stables at *Jericho*, and the deportation of Josiah's successor to Babylon. Within such limitations, the work will serve as quite a useful introduction to the general subject of the ancient history of the Near East or to the history of any particular period in its general context. J.G.

*HENREY, K. H. : *An Historical Background to the Old Testament*. 1951. Pp. 134. (United Society for Christian Literature, Lutterworth Press, London. Price : 5s. 0d., limp cloth 4s. 0d.)

The purpose of the book is to show the kind of world which surrounded the people of the Old Testament. It thus deals with the surrounding peoples, and only incidentally with Judah and Israel. The Old Testament narratives are used extensively, interspersed with short summaries and illustrations. Nearly half the book deals with the period down to David (something has gone wrong with his dates on p.46),

and very little space is given to the Greek period. The dating is traditional; Abraham, ca. 2,000 B.C. (but ca. 1750 B.C. in table on p. 133); Moses, the end of 13th century; Ezra, ca. 450 B.C. and Nehemiah a little later. N.H.S.

HESTER, H. I. : *The Heart of Hebrew History : A Study of the Old Testament*. 2nd ed., 1950. Pp. xvi+326. (William Jewell Press, Liberty, Missouri. Price : \$3.00.)

This volume has a certain value for elementary pupils as a brief guide to the contents of the Old Testament, though it is not adequate as the College text-book it claims to be. There is little attempt to set Hebrew history in world history, and while there is a chapter on Archaeology and the Bible little account is taken of the work of the last fifty years. Less than forty pages suffice to deal with the history from B.C. 600 to the end of the inter-testamental period, together with all the Biblical writers from Jeremiah on. Moreover, there is scarcely any attempt to deal with the problems that face the student of the Bible. Whatever the nature of the answers offered students of College grade should face them, and not be treated in a way more appropriate for children. As a school-boy, brought up in a conservative tradition and unacquainted with any other, the reviewer would have found this inadequate. H.H.R.

*MOULD, E. W. K. : *Bible History Digest*. 1950. Pp. 202. (Exposition Press, New York. Price : \$3.00.)

Professor Elmer Mould has provided a simply written account of the major historical events from 2000 B.C. to A.D. 100. The book is attractively arranged with modern (but not too modern) captions. There are a number of specially drawn maps. The book is suitable for schools, except that warning is necessary in respect of the treatment of the early post-exilic treatment, where the author departs from the usual chronology. The temple was completed in the second year of Darius II (419 B.C.); both Nehemiah and Ezra appeared in Jerusalem in the time of Artaxerxes II. N.H.S.

OBBINK, H. W. : *Oude Geschiedenis van het Nabije Oosten* (Offprint from *Wereldgeschiedenis*, Deel I, derde druk). 1951. Pp. 74. (De Haan, Utrecht. Not obtainable separately but only in the whole work, which is published in six volumes. Price : Fl. 15 per volume.)

This is a survey of the main features and phases of the ancient history of the Near East to the end of the Achaemenid period. The writer makes full use of the new archaeological material, which, however, might have been somewhat more fully cited without the danger of obtrusion. We note the lowered dating of the period of Sargon and Naram-Sin and of the Third Dynasty of Ur and of Hammurabi and the 13th century date of the Exodus. Israel is not omitted from the survey and there is a short section on Hebrew prophecy treated along orthodox lines. The whole work is characterized by an admirable sense of perspective. J.G.

REHWINKEL, A. M. : *The Flood in the Light of the Bible, Geology, and Archaeology*. 1952. Pp. xxii+372. (Concordia Publishing House, St. Louis.)

The author aims to reconcile the literal reading of the Bible with science. He cites with approval scientific evidence of a very different earth in Eocene and Miocene ages, but rejects geological chronology. He holds that during the 1656 years from the Creation to the Flood the population of the world might have reached as much as eleven thousand million, with a high degree of civilization. Some cosmic event which tilted the world's axis and flooded the entire earth is then held to have taken place so recently as the Biblical chronology of the Flood implies, and Noah is held to have constructed an Ark capable of holding 10,000 railway cattle cars, together with storage capacity for food for all these creatures. The author expresses no sympathy for the slender crew who were each charged with the feeding of more than 1,000 car loads of creatures per day, in addition to a modest amount of cleaning. This would allow perhaps one minute to fetch the food for each car load, estimated by the author to hold the equivalent of 60 to 80 pigs, and to do the necessary cleaning. This sounds exhausting, but by the end of a hundred hour week they would perhaps get used to it. The author dismisses the theory that the animals were fed with ante-diluvian vitamin tablets, but thinks perhaps they may have hibernated for part of the time in the Ark. The book is fantastic in its naïveté, but interesting because of the information it collects. Even the Fundamentalist will say *Non tali auxilio*. H.H.R.

TEXT AND VERSIONS

Biblia Sacra iuxta Latinam Vulgatam Versionem . . . IX. Libri Hester et Job cura et studio Monachorum Abbatiae Pontificiae Sancti Hieronymi in Urbe. 1951. Pp. xii+208. (Typis polyglottis vaticanis, Rome.)

This, the ninth volume of the great Benedictine edition of the Vulgate Old Testament, contains the books of Esther and Job, edited on the same plan as the previous volumes, with the necessary changes in the manuscripts available for these books; in addition certain fragments of manuscripts and three ancient commentaries have been used in Job. The standard is of the same unvarying excellence. G.R.D.

EISSFELDT, O. : *Variae lectiones rotulorum manu scriptorum anno 1947 prope Mare Mortuum repertorum ad Jes 1-66 et Hab 1-2 pertinentes*. 1951. Pp. 8. (Privileg. Württ. Bibelanstalt, Stuttgart. Price : 1s. 3d.)

This contains the variant readings of the Dead Sea Scrolls as given in the new edition of Kittel's *Biblia Hebraica*. Those who have the previous edition will find this convenient and useful. H.H.R.

FISCHER, B. (ed. by) *Vetus Latina: die Reste der Altlateinischen Bibel*. 1951. Pp. 33*, 151. (Herder, Freiburg. Price: DM. 35.00.)

The introductory fascicle of this important work was noticed last year. In the present part are contained an introduction in which the classification of the sources and the method of the work are set out and Genesis i. 1-ix. 14 (Greek text of the LXX and the Latin text in several recensions, with an immense collection of variant readings). When complete, this monumental work will be invaluable.

G.R.D.

GLEAVE, H. C. *The Ethiopic Version of the Song of Songs*. 1951. Pp. xxxii+42. (Taylor's Foreign Press, London. Price: 17s. 6d.)

This valuable little study is a critical edition of the Ethiopic version of the Song of Songs. An Ethiopic text with a full apparatus criticus and an English translation are given on opposite pages. The Introduction, amongst other things, deals with previous editions, available manuscripts and their classification. The author died at the early age of 28 before completing his work for the printers, and Dr. Rabin generously undertook the task of seeing it through the press. Professor Driver contributes a memoir on the author. It is sad that one who would have contributed so much to the study of the Ethiopic Version, a much neglected field of Biblical research, should not have been spared to produce further studies of this calibre.

T.W.T.

KITTEL, R.: *Biblia Hebraica. Editio septima aucta et emendata typis editionis tertiae expressa*. 1951. Pp. liii+1,434, with 2 maps. (Privilegierte Württembergische Bibelanstalt, Stuttgart. Price: £2 5s. 0d.)

The most notable feature of this seventh edition of *Biblia Hebraica* is the inclusion, in a third critical apparatus, of various readings in the 'Ain Feshkha scrolls of Isaiah and Habakkuk. For this purpose Millar Burrows' official edition of the scrolls, published in 1950, has been used. In the foreword the editors emphasize the importance of these readings—most of them are, they believe, of far greater importance than anything offered hitherto in the first and second critical apparatus. Since the large number of variant readings made it impossible to include them all, the selection is restricted in the main to those which are significant from the point of view of interpretation. Readings which are of purely orthographic or grammatical interest are not included. The selection of variants here included—subjective though it must be to some extent, as the editors acknowledge—will be of interest to many. Those who desire a more complete view of the situation as regards variant readings will, however, need to consult, not only the official edition, but also the contributions to the problem which have been made by other scholars. This seventh edition has been much improved by the correction of misprints and of some other technical inaccuracies in printing.

D.W.T.

SOISALON-SOININEN, I. *Die Textformen der Septuaginta-Übersetzung des Richterbuches.* (Annales Academiae Scientiarum Fennicae, B. 72 : 1.) 1951. Pp. 124. (Druckerei-A. G. der Finnischen Literaturgesellschaft, Helsinki. Price : Finn. Mark 400.)

This investigation into the text forms of the LXX translation of the book of Judges is a valuable contribution to LXX study. It consists of six sections. In the first, which is of an introductory character, the author reviews previous research on this subject, and emphasizes the outstanding importance of the work of Otto Pretzl. The second deals with the LXX material and its grouping ; the third with translation technique in the different text forms ; the fourth with the relation of the text forms to the M.T. ; the fifth with their relation to the translations of Aquila, Symmachus and Theodotion ; and the sixth with the origin of the text forms and the significance of their differences for LXX research. These complex problems are discussed most competently, with a wealth of illustrative detail. Three conclusions of general interest may be noted. First, the author agrees with Pretzl that the divergency in the A and B texts—so remarkable in this O.T. book—point to two recensions of one and the same translation, and not, as was declared so impressively long ago by Lagarde and G. F. Moore, to two independent translations of the Hebrew text. Secondly, he differs from Pretzl in holding that all known text forms of Judges are Origenian in character. And thirdly, on the problem of the recovery of the original Greek text, he thinks that, while it may be possible in isolated instances to decide how the pre-Origenian text must have read, the peculiar history of the LXX renders the restoration of the original text form impossible. His study of the syntax of the Greek text of Judges forms a specially important part of his work, and his plea for further studies of a similar kind will, it is to be hoped, evoke response. At some points the readers may feel disposed to question the validity of the author's views—for example, when he postulates, unnecessarily, it would seem, a Hebrew text different from the M.T. behind a Greek rendering. A useful bibliography is appended.

D.W.T.

EXEGESIS AND MODERN TRANSLATIONS

AUGÉ, DOM R. : *Jeremias* (Vol. XIV of *La Biblia : Versió dels Textos Originals i Comentari.*) 1950. Pp. 406. (Monastery of Montserrat.)

The Benedictines of the great monastery of Montserrat in Catalonia continue to maintain their very high standard in both scholarship and beauty of production. The present edition of Jeremiah provides a short introduction on the life and activity of the prophet, the text of the Vulgate with an accompanying translation of the Hebrew, and a very full and adequate commentary in which Hebrew type appears with all reasonable frequency. As in all the major commentaries the Massoretic text is often corrected, usually in

the light of the versions, and the author is well at home in all, or nearly all, the best work that has appeared in Germany and elsewhere. One misses from the bibliography Rudolph's commentary in the *Handbuch z.A.T.* and A. C. Welch's valuable study *Jeremiah, His Time and His Work*, reissued in 1951. One misses too any comprehensive treatment of the doctrine of Jeremiah. The pages on the relation between the prophet and Deuteronomy reach no very firm conclusion. The commentary appears to be generally wise and sensible in its handling of the many *cruces interpretum*, and perhaps the only serious regret must be that the work is written in Catalan, a language so little known in this country. J.M.T.B.

BEWER, J. A. *The Book of Jeremiah, i. Chapters 1-25*. (Harper's Annotated Bible Series.) 1951. Pp. 80. (Harper & Bros., New York. Price : 75 cents. English edition published by Eyre and Spottiswoode, London. Price : 6s. 0d.)

As in the previous volumes of this very useful series of brief commentaries, there is a short Introduction, followed by the printing of the Authorized Version, beneath which brief but judicious notes stand. It is of the highest value to have simple commentaries of this kind, written for the general reader, prepared by a scholar of the eminence of Professor Bewer. While there is no discussion of issues on which scholars are not agreed, it may be noted that Bewer adopts the view that Jeremiah at first supported Josiah's reform, and also finds the Scythian peril to be the background of the prophet's early work. He also follows the view that Jeremiah held that sacrifice was not only useless, but harmful, and that God had never wanted it. He recognizes that Jeremiah predicted the destruction of the Temple *unless the people repented*, but does not explain why repentance should preserve the Temple, if its whole cultus was both harmful and alien to the will of God.

H.H.R.

[NOTE.—The two volumes on Isaiah (see *Book List*, 1951, p. 32) have now been issued in the English edition. Price : 6s. 0d. per volume.]

La Sainte Bible, translated into French under the direction of the École Biblique of Jerusalem. *La Genèse*, by R. de Vaux. 1951. Pp. 222. (Price: 17s. 3d.) *Le Lévitique*, by H. Cazelles. 1951. Pp. 132. (Price : 6s. 6d.) *Isaïe*, by P. Auvray and J. Steinmann. 1951. Pp. 250. (Price : 12s. 6d.) *Jérémie, Les Lamentations, Le Livre de Baruch*, by A. Gelin. 1951. Pp. 310. (Price : £1 4s. 0d.) *Le Livre de Jonas*, by A. Feuillet. 1951. Pp. 34. (Price : 1s. 6d.) *Le Livre des Proverbes*, by H. Duesberg and P. Auvray. 1951. Pp. 132. (Price : 10s. 6d.) *Le Cantique des Cantiques*, by A. Robert. 1951. Pp. 60. (Price : 5s. 0d.) *Tobie*, by R. Pautrel. 1951. Pp. 54. (Price : 4s. 3d.) (Editions du Cerf, Paris.)

For notices of previous volumes in this Roman Catholic Series, see *Book List*, 1949, p. 27 and 1950, pp. 35, 40. The same uniform pattern is being followed for the whole series : translation from a critical text ; short foot-notes, both critical

and exegetical; concise introduction and the text in paragraphs with sub-titles. The *Genesis* volume has a general introduction to the Pentateuch, outlining the history of criticism from the 16th century onwards, including the Graf-Wellhausen scheme, and mentioning the latest 'oral-tradition' theories of the new Scandinavian school. In the introduction to *Genesis* itself, critical references are therefore absent, but both here and in *Leviticus*, the authors deal with subject matter rather than with critical questions. De Vaux does discuss the material as being 'Yahwist' traditions, and so forth. In *Leviticus*, the four sections (i-vii, viii-x, xi-xvi, xvii-xxvi) are held to be from different dates. The book is a synthesis, but largely pre-exilic, with post-exilic elements in vii-x, xviii, and xxiv. The editors of *Isaiah* are conditioned by the declaration of the Biblical Commission in 1908, that there is not sufficient evidence to modify the traditional view as to the unity of the book, but they are plainly drawn to the idea of an exilic 'second-Isaiah', and to immediately post-exilic origin for most of lvi-lxvi. In the *Jeremiah* volume, the work of Baruch and subsequent editors is recognized, and so also is the modern classification of oracles, biography and autobiography. *Lamentations* are sixth century: *Baruch* is from Maccabean times and from the Dispersion. *Jonah* is regarded as being post-exilic, the time of the reformers, Ezra and Nehemiah. *Proverbs* is by many authors, there being two Solomonic collections with appendices. The general discussion of the material in the book is helpful, especially the short account of foreign 'Wisdom'. *Canticles* is set out as consisting of a prologue, five poems with a denouement, with viii. 8-end as appendices. The author is in the Hosea-tradition, and his date ca. 500 B.C. The account of the interpretation of the Song is particularly useful. *Tobit* is placed between Job and Esther, between Zechariah and Daniel, and so 4th or 3rd century, later than the Book of Ahikar, and from the Dispersion, probably from Egypt. N.H.S.

La Sainte Bible de Jérusalem. Le Livre des Juges, Le Livre de Ruth, by A. Vincent. 1952. Pp. 168, with map. (Price: Fr. 510.) *Amos, Osée*, by E. Osty. 1952. Pp. 128. (Price: Fr. 390.) *Michée, Sophonie, Nahum*, by A. George. 1952. Pp. 96. (Price: Fr. 285.) (Éditions du Cerf, Paris.)

These further volumes of this series maintain the level of the preceding volumes. The translation is here, as in the other volumes, the main feature. Beneath the text stand textual notes, and beneath these the very brief exegetical notes. The short introductions to each of the books offer a moderate critical approach. While there is no disposition to reject passages wholesale as secondary, a number of passages are so rejected. The end of Amos is held to be authentic, but Mic. iv. 1-3 is held to be post-exilic, vii. 8-10, 11-13, 14-20, to be exilic, and Zeph. iii. 18b-20 to be exilic. The view that Nahum is a liturgy is rejected. Ruth is ascribed to *circa* 450 B.C., and placed definitely before the period of Nehemiah's activity.

Within the limits of space provided by these volumes they are wholly excellent, both in their judicious introductions and in their translations.

H.H.R.

Bijbel, nieuwe vertaling op last van het Nederlandsch Bijbelgenootschap bewerkt door de daartoe benoemde Commissies. 1951. (N. V. Uitgevers-Maatschappij, Gebr. Zomer & Keuning, Wageningen.)

The generally accepted Dutch translation, the "Statenvertaling", dates from 1637, and the need for a better and more up-to-date translation has long been felt in Holland. Several private translations have been published in the last hundred years, but none of them could find a favourable reception in all quarters amongst the non-Roman churches. Since 1926 the work for this long-desired work was undertaken by the Dutch Bible Society which was beyond the suspicions of private opinions. The N.T. part was published in 1939. The Committee for the O.T. continued its work in spite of the difficult conditions during the occupation. At the end of 1951 this O.T. part was finished. The O.T. translation was prepared by a group of the foremost scholars of Holland who notwithstanding all sorts of denominational and other differences worked together in close collaboration. The result has been a translation which could be accepted by all members of the committee, though individually they might have preferred another reading. As far as we have controlled the text this translation is good modern Dutch, not very "free", but keeping close to the original. It is well abreast of present-day scholarship and may be recommended for consultation by scholars in other countries engaged in similar work.

W.C. van U.

CASSUTO, U. M. D. : *A Commentary on the Book of Exodus* (in Hebrew). 1951. Pp. xii + 352. (The Magnes Press of the Hebrew University, Jerusalem. Price : ₪ 2.600.)

This commentary was published in November, 1951; four weeks afterwards, at the death of the author, it was practically out of print. The design of the commentary is much more concise than that on Genesis (see *Bi. Or.*, June, 1952) a circumstance which is a distinct advantage for the structure of the work. Cassuto sees in the Book of Exodus a composition in three parts, to which he gives instructive titles : I. i-xvii, Bondage and Deliverance ; II. xviii-xxiv, The Teaching and the Commandment ; III. xxv-xl, The Sanctuary and the Worship. The commentary on part I is marked by the emphasis with which the author once more contests the documentary hypothesis. According to him the story of the Exodus is a uniform composition, in many passages of which can be traced the ancient epics which are no longer extant, but which once preceded the descriptions in prose of the same subject. In order to explain and to illustrate the laws in part II, the author makes frequent use of the Ancient Near Eastern Codes of Law (including those of Eshnunna and Lipit Ishtar).

The laws of the Torah must be understood as a confirmation, a revision, or an abrogation of current legal traditions of the Ancient East. The religious character of the laws of the Torah is stressed, as against the legislation by the kings, of which Cassuto—in contradistinction to Noth—finds traces outside the Torah, e.g. 1 Sam. xxx. 24, 59; Is. x. 1; Jer. xxxiv. 8ff. The explanation of the description of the tabernacle in part III owes its particular character to the continual comparison with cultic architecture and objects in the Ancient Near East, especially those of Ras Shamra, etc. Striking is the explanation of the position of xxxii-xxxiv between the commandments about the construction of the Tabernacle and their execution, as due to their contents: the withdrawal of God's Presence in Israel (xxxiii. 7) as a result of the golden calf, and its renewal by Moses' prayer (xxxiv. 9). The author's exceptional command of the Hebrew language and knowledge of ancient Semitic culture matures numerous original and ingenious observations and interpretations. I.L.S.

COHEN, A. (ed. by): *The Soncino Books of the Bible. Samuel: Hebrew Text and English Translation, with an Introduction and Commentary*, by S. Goldman. 1951. Pp. xv+361. *Daniel, Ezra and Nehemiah*, by J. J. Slotki. 1951. Pp. xvii+279. *Chronicles*, by I. W. Slotki. 1951. Pp. xv+361. (Soncino Press, London and Bournemouth. Price: 15s. 0d. per volume).

These volumes complete this series (see *Book List*, 1951, p. 36), and Publisher and General Editor are to be congratulated on the speed with which they have appeared and the high technical qualities of the production. The commentaries are not designed for students or specialists, but for the general reader, and therefore critical questions are but little discussed. The editors are familiar with modern scholarly work, but rarely commit themselves to accept its conclusions. In Dr. I. W. Slotki's words: "Taking account of the latest results of Biblical criticism and modern scholarship while remaining loyal to Jewish tradition was the principle adopted in the preparation of the commentary." There is no discussion of textual problems, and even in 1 Sam. xiv. 41 the reading of the LXX is unmentioned. While Christian scholars must envy the conditions which permit the printing of the Hebrew text for general readers, Jewish scholars may envy the greater freedom which Christian scholars have in facing textual and critical problems in works addressed to the general reader. Within the limitations of the series these volumes should serve a useful purpose amongst Jews and beyond. H.H.R.

CRICHTON, T. S.: *Deuteronomy*. (Books of the Bible Series, No. 5.) 1951. Pp. 58. (The Church of Scotland Youth Committee, Edinburgh. Price: 1s. 6d.)

A little book for beginners ("It may surprise some to know that this text (vi. 5) is actually in the Old Testament"), which explains in simple language how the great Hebrew conceptions of love towards God and man were applied in a

society very different from our own, though with analagous problems. This is well done. Selection and arrangement are good and scholarship, present in the background, does not obtrude, and a balanced judgement on controversial issues, when they are touched, is offered. Occasionally perhaps prejudices emerge, as when the author refers to the "night of legalism" which settled down upon the religion of Israel in the centuries before Christ, and wonders why our Lord had so little to say against sacrificial worship. "Questions for discussion" at the end form a valuable appendix which would appear to be the fruit of much experience with young people.

M.B.

CUNLIFFE-JONES, H. : *Deuteronomy. Introduction and Commentary.* (Torch Bible Commentaries.) 1951. Pp. 192. (Student Christian Movement Press, London. Price : 8s. 6d.)

Principal Cunliffe-Jones approaches the Book of Deuteronomy as a homiletic theologian, and though he accepts many of the generally acknowledged critical findings, he leaves aside problems of exegesis which have been discussed during recent years. His main concern is with the application of the contents of Deuteronomy to present-day moral and religious issues, and his remarks are frequently pertinent and interesting, though not always likely to command universal agreement.

B.J.R.

ELLIGER, K. : *Das Buch der zwölf Kleinen Propheten. II. Die Propheten Nahum, Habakuk, Zephania, Haggai, Sacharia, Maleachi.* (Das Alte Testament Deutsch, 25.) 2nd ed. 1951. Pp. iv + 208. (Vandenhoeck und Ruprecht, Göttingen. Price Subscr. DM. 8.00, separate DM. 9.60.)

The first edition of this volume was issued so recently as 1950. (see *Book List*, 1950, p. 36). The call for a new edition is evidence of the reception it has had. The author has taken the opportunity to make minor changes in the text, but there have been no major changes. He has, however, been able to incorporate the indication of significant variations in the text of Habakkuk as contained in the Dead Sea Scroll text.

H.H.R.

The First Book of Moses called Genesis—Book of the Origins. Translated by the Commission for the Revision of the Old Testament appointed by the Hungarian Bible Council of the Evangelical Churches. With an introduction by L. M. Pákozdy. 1951. Pp. xxviii + 50. (Press Department of the General Convent of the Reformed Church in Hungary, Budapest.)

This is the first instalment of a trial edition of a new Revised Hungarian Old Testament. The commission has succeeded in rendering the *hebraica veritas* in a highly readable Hungarian of a marked literary character albeit by frequent additions of adverbs, prepositions and particles which are not expressed in the Hebrew text. There are also cases of deviation from the M.T., some of which (e.g. xiii. 2, 17; xiv. 21, 24; xviii. 6, 16; xxxii. 10-12) do not seem to be justifiable by literary considerations and even disregard the "principle of concordance"

by which the Commission endeavoured to abide. The title of the volume is given in Hungarian, Latin, Hebrew and English, while the Introduction is printed in English and German. In this Introduction the principles which govern the translation are set out. At the foot of the page Scripture references are given. P.R.W.

GORDIS, R. : *Koheleth : The man and his world*. 1951. Pp. 396. (The Jewish Theological Seminary of America, New York. Price : \$5.00.)

This volume is No. XIX of *Texts and Studies* of the Jewish Theological Seminary and is a worthy addition to the notable commentaries of Barton, Hertzberg and Galling. The Hebrew text and the English translation are most perspicuously arranged (pp. 136-191) in the various literary units into which it is thought that Koheleth falls. The translation, modern in speech yet moving with dignity, differs in some respects but, on the whole, very little from that given by Gordis in *The Wisdom of Ecclesiastes* (New York, Behrman House, 1945). The writer in *Koheleth—the man and his world* gives us an excellent commentary which endeavours to do justice not only to his own exegesis but to the interpretations given by other exegetes. Of course, after all has been said, there still remains room for difference of opinion, as those who know the Hebrew text of Koheleth may gather from Gordis' translation of iii. 11 as : " Everything He has made proper in its due time and He has also placed the love of the world in men's hearts ". Also whether Gordis' rendering of iv. 5, 6 meets Koheleth's meaning is very doubtful. But it cannot be expected that all the difficulties in Koheleth will ever find a solution which is agreed upon by all. The fifteen chapters of convenient size which the author offers upon the background of Koheleth and on the literary and linguistic questions connected with this book will be appreciated by scholars. Especially chap. vii on the language of Koheleth is welcome. Since the time of Burkitt's suggestion —supported and much strengthened later by Zimmermann and Ginsberg—that Koheleth is a translation from the Aramaic, many have considered that this theory explains Koheleth's textual character. But Gordis argues very convincingly against this and concludes that the book was written in Hebrew by a writer who in daily life used Aramaic freely. O.S.R.

GUTBROD, K. : *Das Buch vom Lande Gottes (Josua und Richter)*. 1951. Pp. 282. (Price : DM. 9.60.)

LAMPARTER, H. : *Das Buch der Anfechtung (Das Buch Hiob)*. 1951. Pp. 262. (Price : DM. 12.50.)

KESSLER, W. : *Zwischen Gott und Weltmacht (Das Buch Daniel)*. 1950. Pp. 206. (Price : DM. 7.20.) Die Botschaft des Alten Testaments, vols. x, xiii, xxii. (Calwer Verlag, Stuttgart.)

The volumes of this series contain a translation of the text, divided into sections, each followed by a short exposition. This rests on modern scholarship, but does not concern itself

with the minutiae of exegesis, but is more concerned to unfold the religious significance of the text. It also offers what is so often demanded to-day in some quarters—a Christian interpretation of the Old Testament. The volumes are not written for academic readers, but should prove widely useful to those for whom they are written, and not least because they bridge the gulf between the scholar and the unlearned readers, and bring scholarship and devotion together.

H.H.R.

HAURET, CH. *Origines de l'Univers et de l'Homme d'après la Bible (Genèse I-III)*. 1950. Pp. 258. (Gabalda, Paris. Price : 9s. 0d.)

Here is a valuable running commentary on the first three chapters of the Bible, resting on wide study of modern work, which aims, in the words of Professor Coppens (who contributes an Introduction), to fulfil the difficult and delicate task of remaining faithful to the directives of the Roman Church and also to the progress of science. The author is more concerned that the reader should be aware of some of the many problems that surround these chapters than to offer assured solutions.

H.H.R.

HÖLSCHER, G. : *Das Buch Hiob*. (Handbuch zum Alten Testament, I. Reihe, 17.) 2nd ed. 1952. Pp. ii+102. (Mohr, Tübingen. Subscription Price : DM. 6.00 in paper and 8.50 bound ; separately DM. 7.00 or 9.50.)

It is good to know that out-of-print volumes of this series are being revised and reissued. The revision of the present work has brought it abreast of much of the literature that has appeared since the first edition was published, and is found in innumerable little changes and additions. The book is three pages longer than the first edition. All who missed the first edition of this excellent commentary will desire the second ; and some will be glad to have both.

H.H.R.

KALT, E. *Genesis, Exodus, Leviticus*. (Die Heilige Schrift für das Leben erklärt, vol. I. Herders Bibelkommentar.) 1948. Pp. 496. (Herder, Freiburg. Price : 38s. 6d.)

This is the fourteenth volume to be issued, the total number in the series being twenty-one. It is a popular commentary for Roman Catholic readers, and consists of a translation of the Vulgate into German, section by section, with each section followed by a short commentary. The sections roughly follow those demanded by critical literary analysis, but the declaration of the Biblical Commission is followed, by which Moses is regarded as the author. The final editing has been done by Dr. Nikolaus Adler.

N.H.S.

LEVENE, A. *The Early Syrian Fathers on Genesis, from a Syriac Manuscript on the Pentateuch in the Mingana Collection*. 1951. Pp. 354. (Taylor's Foreign Press, London. Price : £1 15s. 0d.)

Dr. Levene prints a facsimile and offers a translation of the first eighteen chapters of a Nestorian manuscript now in the

Library of the Selly Oak Colleges, Birmingham. The manuscript contains a compilation from the work of Theodoric of Mopsuestia, Ephraim and other writers, and forms an exposition in thirty-four chapters of the Book of Genesis. Dr. Levene prefaces his edition of the text with an account of the manuscript and a study of the types of exegesis represented in it. He adds grammatical and etymological notes, and he compares the contents of his text with parallels from Rabbinic sources. While we welcome this edition of the text and congratulate Dr. Levene on an excellent production, it may be suggested that in the next volume the grammatical and etymological notes, the least successful part of the work, might well be omitted. W.D.M.

MAAG, V. : *Text, Wortschatz und Begriffswelt des Buches Amos*. 1951. Pp. xvi+254. (Brill, Leiden.)

In this dissertation Professor Maag offers first the text of the Book of Amos so printed as to indicate which words he judges to belong to the original text and which variety of gloss he finds in the remaining words. Following each portion of the text are textual notes, the translation, notes on the translation, and short discussions of the genuineness. All this occupies about one quarter of the volume. About the same space is devoted to a complete vocabulary of the book. A further hundred pages are given to discussion of individual words, while the final section collects groups of words belonging to a single field of ideas, such as words relating to time, place, farming and war, and offers a discussion of some of the leading ideas of Amos. The author shows independence of judgement, and not seldom goes his own way on textual questions (e.g. in viii. 14 he prefers to read 'ashērath for 'ashmath rather than find the deity *Ashima* here), and he has many original contributions to philology. H.H.R.

MONTGOMERY, J. A. *A Critical and Exegetical Commentary on the Books of Kings*, edited by H. S. Gehman. 1952 (1951 on Title page). Pp. xlviii+576. (T. & T. Clark, Edinburgh. Price : 35s. 0d.)

Our late lamented Honorary Member, Professor Montgomery, completed this work in 1941, but withdrew it later, since publication was delayed by the war, and then died before it could go to press. Professor Gehman undertook the difficult task of editing it and seeing it through the press, bringing its references to literature up to date, and adding from the stores of his own very wide learning. The Introduction is particularly strong in the section dealing with the text and versions, and throughout the commentary much emphasis is laid on this. The pattern of the volume follows that of other volumes in the series, with the exegetical work in larger type and the philological and textual notes in small type at the end of each section. There are special notes on major issues, and to the section on chronology in the Introduction Gehman has added his own chronological tables.

One of the outstanding features of the volume is the wealth of its reference to relevant literature. The transliteration of Hebrew words is not quite uniform, and diacritics are sometimes employed and sometimes not, while Greek accents are only sporadically added. The substance of the commentary and the riches of scholarship that have gone into its preparation make it a worthy member of an important series.

H.H.R.

NÖTSCHER, F. (ed. by) *Die Heilige Schrift in deutscher Übersetzung, Echter Bibel: Das Alte Testament*. 13. *Job* by H. Junker, and *Sirach* by V. Hamp. 1951. Pp. 104, 146. (Echter Verlag, Würzburg. Price : DM. 7.50.)

This excellent series, of which the first numbers appeared as recently as 1947, is now almost complete in its Old Testament section. Lieferung 14 will be an edition of the Pentateuch by H. Junker and H. Schneider, and the last part will be the table of contents with maps and chronological tables.

The present editions of *Job* and *Sirach* reach the same high level of competence and clarity as the earlier volumes, and little need be said about their general contents. *Sirach*, it may be noted, is equipped with a reasonably full textual apparatus, whereas in *Job* very few textual corrections are noted at the foot of the text. This is to be explained partly, no doubt, in terms of Junker's opinions on the text of *Job*, as given in the short introduction to his commentary. It seems that he mistrusts the tendency shown in some modern commentaries to indulge in abundant textual correction and considers that difficulties in the text are to be resolved by interpretation and not by textual emendation. J.M.T.B.

ORIGEN *Homélies sur les Nombres*, translated with Introduction by A. Méhat. 1951. Pp. 570. (Les Éditions du Cerf, Paris. Price : 24s. 0d.)

This new volume in the series *Sources Chrétiennes* (see *Book List*, 1945, pp. 27 f., 1951, p. 32) contains only the French translation of Origen, with Introduction, instead of printing also the Greek text as in the volume of Basil of Caesarea. The Introduction examines the exegetical principles of Origen, which are well illustrated in the course of these homilies. The rendering is into very readable French, and there are some footnotes to the translation. While few will wish to revive Origen's exegesis, many will be glad to have access to his work in this convenient form.

H.H.R.

PENNA, A. : *Principi e carattere dell'Esegesi di S. Gerolamo*. (Scripta Pontificii Instituti Biblici.) 1950. Pp. xvi+236. (Pontificio Istituto Biblico, Rome. Price : 23s. 8d.)

Three years ago, in 1949, Penna published through the firm of Marietti a book of some 450 pages entitled *S. Gerolamo*. It was, first and foremost, a life of S. Jerome, though his exegetical methods were studied briefly in the chapter headed "Il biblista." The present volume is a scholarly and well-documented account of Jerome's hermeneutics, in particular

his attitude towards the two chief senses of Scripture (literal and spiritual) and his manner of harmonizing these senses. Two useful sections at the end of the book discuss the actuality of Jerome's hermeneutics and the value of his exegesis. Apropos of Jerome's knowledge of Hebrew, the author considers that some modern writers have been too severe in their judgements, though he admits that nobody would feel bound to defend the derivation of the Latin *nugae* from a Hebrew root!

J.M.T.B.

PRADO, J. *Biblia y Predicacion*. 2. *Amos el Profeta Pastor*. 1950. Pp. 64. (Price : 1s. 6d.) 3. *Judith*. 1950. Pp. 168. (Price : 2s. 6d.) 4. *Tobias*. 1950. Pp. 208. (Price : 3s. 0d.) (Edit. el Perpetuo Soccorso, Madrid.)

Prado, who is the author of a number of excellent Latin works on the Bible under the general title of *Praelectiones Biblicae* (cf. *Book List*, 1951, p. 13) has here done something to popularize his considerable knowledge of the Old Testament books. One gathers that the first two were broadcast in part or whole in the series "Emisiones Biblicas" from Radio Madrid in the first half of 1944. Each brochure contains an introduction, a version of the biblical text and what is styled a "comentario teológico-popular" which sufficiently explains itself. All three volumes are nicely printed and convey a quantity of information most agreeably. The famous *crux interpretum* of Amos ii. 13 is here rendered : "Pues ved que haré crujir el suelo a vuestros pies, cual crujir hace el carro lleno de haces." One can only wish all success to this excellent venture.

J.M.T.B.

VON RAD, G. *Das erste Buch Mose. Genesis Kapitel 12, 10-25, 18* (Das Alte Testament Deutsch, 3). 1952. Pp. 90. (Vandenhoeck & Ruprecht, Göttingen.)

The second instalment of this commentary on Genesis fully maintains the high standard set in the previous volume. Although the nature of the series precludes detailed discussion of the sources, the results of technical scholarship are presented with great skill and clarity; and in passages such as xv. 1-6, xviii. 20-23, xxii. 1-19 the author's keen theological insight and gift of concise and telling exposition have full scope.

G.W.A.

STEVENSON, W. B. : *Critical Notes on the Hebrew Text of the Poem of Job*. 1951. Pp. viii+170. (University Press, Aberdeen. Price : 16s. 0d.)

Dr. Stevenson's little work is not so much an original contribution to the study of the Hebrew text of Job as a companion to his Schweich Lectures entitled 'The Poem of Job', delivered in 1943 and published in 1947. There is indeed little if anything that is actually new but the author has cast his net far and wide amongst the commentaries and, even though he seems to have overlooked a certain amount of recent periodical literature, has nevertheless provided a needed and welcome companion to his previous volume.

G.R.D.

THILO, M. : *Das alte Testament ausgelegt für Bibelleser*. Bd. IV. *Die prophetischen Bücher*. 1951. Pp. 488. (Bertelsmann Verlag, Gütersloh. Price : DM. 12.)

In the *Book List*, 1951, p. 43 a description is given of vols. I-III and of the character of this work as a whole. Vol. IV, on the prophetic books, follows the same method as its predecessors, the translation and commentary being concurrent, the style fluent and readable and well adapted to the use of "Bible-readers". O.S.R.

WEISER, A. : *Das Buch Hiob* (Das Alte Testament Deutsch, 13). 1951. Pp. 268. (Vandenhoeck and Ruprecht, Göttingen. Price : Subscription DM. 9.50 ; separate DM. 10.80.)

This important addition to the literature on Job is intended primarily to grapple with the profound religious argument of the book. Scholars will note with interest the author's judgement on various points of detail in the interpretation and will not hold it against him if, in agreement with the plan of the series, he does not support his conclusions with all the apparatus of learning. There is clear evidence that behind the interpretative judgements lies a scholarship of first rank. One point of special interest is that Dr. Weiser finds in the form of the book not only the literary types of the wisdom literature but also those belonging to the Hebrew cult—the psalms of complaint and thanksgiving, the motif of the divine trial and the oath of purification. Peculiar to itself is its dramatic character which reflects the actual spiritual experience of the author. The book of Job offers not solutions of intellectual problems but the solution *in life* of the problem of human existence. The real problem is not that of the suffering of Job but the problem of God which arises from it. The movement of the book shows Job approaching nearer and nearer to the solution of his personal problem, the deeper he enters into the reality of suffering. The solution, so far as there is one, lies in the personal encounter with God.

Dr. Weiser holds that the actual prologue and epilogue are not to be equated with the so-called *Volksbuch* but were composed for their present position by the author of the poem. The translations he offers are rhythmical in character and form an attractive part of this commentary. N.W.P.

WOLFF, H. W. : *Haggai*. (Biblische Studien, Heft 1.) 1951. Pp. 48. (Buchhandlung des Erziehungsvereins Neukirchen, Kreis Moers. Price : DM. 1.90.)

This is the first of a series of commentaries, promised at the rate of four a year, under the general editorship of O. Weber, H. Gollwitzer and H. J. Kraus. The author has provided a critical, exegetical and homiletical study of the book in the evangelical tradition. The date of the book is given as *ca.* 520 B.C. ; and the dating given in i. 15a is taken to belong to the section ii. 15-19. This is a useful monograph, and in it the prophetic message is plainly set forth, both for the prophet's day and for ours. N.H.S.

LITERARY CRITICISM AND INTRODUCTION
(including History of Interpretation and Special Studies)

ALLIS, O. T. : *The Unity of Isaiah*. 1951. Pp. viii+136. (Tyndale Press, London. Price 12s. 6d.)

This is an English edition of the work reviewed in the 1951 *Book List*, p. 45. The author finds it much easier to set up skittles and knock them down and suppose that he has smitten the critics hip and thigh than to allow his readers to have any fair view of the critics. The reader is given to understand that those who find a Deutero-Isaiah do so because they have an *a priori* disbelief in predictive prophecy. The author completely ignores the nature of the argument for Deutero-Isaiah, which is that here we do not have a prophet's announcement to an eighth century audience of things that should be in the distant future, but that we have a prophet's assumption that he and his hearers are in a sixth century background. H.H.R.

BOUT, H. : *Het zondebesef in het Boek der Psalmen*. 1952. Pp. viii + 192. (Utrecht University. Price : fl. 8.50.)

This book on the notion of sin in the Psalms deals with the character, the origin, the extent and action, and the removal of sin. The treatment is characterized by an extensive number of quotations of authors and a close affiliation to Calvin's commentary on the Psalms. P.A.H.deB.

BRANNON, C. H. : *An Introduction to the Bible*. 1950. Pp. xii+292. (Graphic Press, Raleigh, N.C. Price : \$4.75.)

This very unusual Introduction is by an entomologist, who has studied Greek and Hebrew and who has read much modern literature on the Bible and corresponded widely with leading scholars in Britain and America. What he offers is a series of disconnected notes on special points arranged in order of the text, rather than what is ordinarily understood by an Introduction. A good deal of useful and up-to-date information is assembled, though it is not always quite accurate. Thus on p. 1 it is stated that according to rabbinical tradition 'Ezekiel gave us the Torah'. Sometimes highly disputable statements are made categorically, as when the Pharaoh of the Oppression is said to be Amenophis II (p. 22) and the Pharaoh of the entry into Palestine Rameses II (p. 38). The Israelites are said to have entered Palestine by arrangement with the Pharaoh as an Egyptian military force. The Suffering Servant of Isa. liii is identified with Jeremiah (p. 96). The *melek* of Judges xvii. 6, xviii. 1 is said to be 'the travelling supervisor of Pharaoh' (p. 47). The book needs to be read with some discrimination, therefore. H.H.R.

VAN DEN BUSSCHE, H. : *Het Probleem van Kronicken* (Analecta Lovaniensia Biblica et Orientalia, 11, 19). 1950. Pp. 26. (Publications Universitaire de Louvain, Louvain. Price 4s. 0d.)

This monograph, following earlier studies (see *Book List*, 1949, p. 18), attacks the orthodox Wellhausen school, which holds that Samuel-Kings is more trustworthy, historically and theologically, than Chronicles. The text of Samuel has received more modification than that of Chronicles, mostly because the latter escaped the attention of the Massorettes. The article contains a careful, documented study of the work done on Chronicles particularly in the last thirty years.
N.H.S.

CHEVERTON, C. F. : *The Old Testament for New Students*. 1951. Pp. 224. (Bethany Press, St. Louis. Price \$3.00.)

This is a very simple review of the Old Testament, with attention to its message. Critical questions are nowhere directly presented or discussed, but the book rests on critical study, many of whose conclusions are tacitly assumed. There is no attention to archaeology. At the end of each chapter suggestions for 'assignments', and for discussion are made. But for its very high price it might be recommended for use in schools at some levels.
H.H.R.

CONTRI, S. *La Sapienza di Salomone*. 1950. Pp. 28. (Edizioni Criterion, Milan. Price : 11s. 0d.)

The title of this brochure must not deceive any reader. It is no more than the introduction to a larger work which will contain chapters on the various sapiential works of the Old Testament—Ecclesiastes, Sirach, Song of Songs, Proverbs, and the so-called Wisdom of Solomon and will end with a chapter on scriptural inspiration. The present work does not venture beyond some general ideas on inspiration, the Papal encyclicals, and some references to the purpose of the complete work, which will be (perhaps a trifle ambitiously) to introduce the reader to the Bible by way of the wisdom literature, and to add force to the Catholic position in regard to biblical interpretation.
J.M.T.B.

COPASS, B. A., and CARLSON, E. L. *A Study of the Prophet Micah*. 1950. Pp. 170. (Baker Book House, Grand Rapids, Mich. Price : \$1.75).

This study of the prophet Micah attributes the entire book to Micah, with the exception of the oracle duplicated in Isaiah, where judgement is suspended as to whether it is from either or from another. The critical questions which have led to the commonly accepted theory of the composite origin of the book are not considered. There is, however, a useful review of Israelite prophecy down to the eighth century (both Joel and Jonah being here included as earlier than Micah), and a survey of the historical and social background of the work

of Micah. These, together with the interpretation of the message of the prophet, should enable the general reader to understand the meaning of the book of Micah. There is an appendix giving a full translation of the Moabite Stone, and another on Serpent Worship. H.H.R.

- *HART, H.St.J. : *A Foreword to the Old Testament : an Essay of Elementary Introduction*. 1951. Pp. xvi+184. (A. & C. Black, London. Price : 10s. 6d.)

This is an unusual but very valuable book, offering a short introduction to many sides of Old Testament study—geography, history, religion, literature, canon. While it contains *multum in parvo*, it is not a mere *précis*, but is written in a lively style which holds the interest, and enriched with some quotations from uncommon sources. Its scholarship is reliable, and whoever masters its contents will have a comprehensive knowledge about the Bible. If he also follows the author's advice and reads the Biblical passages to which he is referred, he will in addition have a wide acquaintance with the Bible. The book can be unreservedly commended to students at all levels, and to the general reader. H.H.R.

- DANELL, G. A. : *Psalm 139* (Uppsala Universitets Årsskrift 1951 : 1). 1951. Pp. 38. (A. B. Lundequistska Bokhandeln, Uppsala : Otto Harrassowitz, Leipzig. Price : 2 Kr.)

In this typical product of the so-called Uppsala School the author first offers a verse by verse translation of Psalm 139, accompanied by textual, grammatical and lexical notes, and then attempts to deal with the more general question of interpretation and the *Sitz im Leben* of the psalm as a whole. While toying with the thought that the background is that of an ordeal (cf. H. Schmidt, *Das Gebet der Angeklagten im Alten Testament*, 1928), he ultimately places the psalm in a context suggested by Solomon's vigil at Gibeon (1 Kings iii. 5-15), and advances the view that it was used as 'the king's declaration, his profession to Yahweh after his enthronement during the New Year Festival.' Although the reviewer himself takes the view that several of the royal psalms stem from the celebration of the autumnal festival in Jerusalem, the argument in this case seems to be very strained throughout. At the same time it is only right to add that it is presented modestly and with hesitation. A.R.J.

- HAR'UBENI, N. *New Light on the Book of Jeremiah* (Published in Hebrew, 'Or Hadash 'al Sepher Yirmeyahu). 1950. Pp. 150+20 plates. ('Am 'Obhed Publishing House, Tel Aviv.)

The author has made a study of the climatic and agricultural conditions in the neighbourhood of 'Anathoth, and on the basis of these offers his explanations of some of Jeremiah's ideas and metaphors. 'Anathoth is on the border between the agriculture of the hills and the pastoral industry of the wilderness, and its mean rainfall is minimal ; this is held to explain Jeremiah's proclivity to water metaphors and those

drawn from loss of direction in the desert. While some of the explanations offered are plausible, a number are too subjective to carry conviction; and it is unfortunate that the author's photographic evidence, which has been skillfully drawn, has not been reproduced more successfully. In an appendix, useful corroborative material is proffered (independently) for the identification proposed by Clermont-Ganneau and Macalister of Rachel's Tomb with the *Kubur bani 'Isra'il* south of Geba' and Ramah. The author's tendencies are conservative, which induce in him an irritating tendency to see in many of the suggestions of modern editors of Jeremiah (whom he has consulted conscientiously) an almost perverse obtuseness that would have been impossible, he declares, if they had made investigations of the land and its conditions. R.L.

KRAUS, H. J. *Die Verkündigung der Weisheit: Eine Auslegung des Kapitels Sprüche 8*. 1951. Pp. 48. (Buchhandlung des Erziehungsvereins Neukirchen, Kreis Moers. Price: DM. 1.90.)

This is No. 2 in the series *Biblische Studien* which aim at helping the biblical student and the theologian with sound and critical expositions of bible passages. H. J. Kraus' exegesis of Prov. viii is well and interestingly done. In v. 30 he prefers the rendering "da war ich als *Liebling* ihm zur Seite" to Luther's "da war ich der Werkmeister bei ihm." O.S.R.

LINDBLOM, J. *The Servant Songs in Deutero-Isaiah. A New Attempt to Solve an Old Problem*. (Lunds Universitets Årsskrift, N. F. Avd. 1. Bd. 47. Nr. 5.) 1951. Pp. 104. (C. W. K. Gleerup, Lund. Price: Kr. 11.00.)

Professor Lindblom here sets out at length the interpretation of the Servant Songs which he outlined in a paper read to the Society in January, 1950. Holding that the first question to be settled is that of the literary character of the Songs, he argues that they are allegories, and that their interpretation and application are to be found in their immediate contexts. xlii. 1-4 is an imaginative portrait of a vassal of Yahweh, which is applied to Israel in xlii. 5-9. xlix. 1-6 and l. 4-9 are pictures taken from actual experience (that of the prophet himself) and applied in xlix. 7 to Israel and in l. 10f. to two groups among the prophet's hearers. In the fourth Song, lii. 13—liii. 1 contains a divine declaration, applying to the Jewish community the allegorical passage which follows in liii. 2-12 (a prophetic revelation in visionary form), the whole being closely linked in sense to lii. 7-12 and liv. 1-10. In addition to this stimulating treatment of the main problem the book contains chapters on the thought of the Songs in relation to the whole prophecy, on the prophet's use of figurative language, and on the problem of eschatology in Deutero-Isaiah (Lindblom argues that the prophet's view of the future was not in the strict sense eschatological). This monograph deserves careful study, and is a valuable addition to the literature on the Songs and on Deutero-Isaiah. G.W.A.

MOWINCKEL, S. *Offersang og sangoffer. Salmediktning i Bibelen*. 1951. Pp. 500 + 164. (Aschehoug & Co. (W. Nygaard), Oslo.)

Professor Mowinckel here presents the results of a lifetime's work on the Psalms in a massive and comprehensive volume to which it is impossible to do anything like justice in a brief note. The whole range of Psalter study is here covered (some themes at greater length than others), often with challenging criticism of Mowinckel's forerunners or of younger scholars, at times with fair-minded concessions to his critics. The starting-point of the treatment is Gunkel's method, with a reaffirmation of Mowinckel's own contention that the Psalter was far more intimately linked with the cult than Gunkel allowed. In the treatment of literary classification there is much that is of interest and importance. In his reconstruction of the cultic background the decisive differences between him and Uppsala are decisively stated. On 'the workers of iniquity' he repeats his concessions to Birkeland. In a very interesting chapter on poetic form he inclines decidedly to the views of Hölscher as against Sievers. Many fine passages of religious interpretation occur throughout the book, including the discussion of the *differentiae* of Hebrew-Jewish Psalmody. There is a chapter on the Christian use of the Psalms which is the more moving when one realizes that it was originally written during war-time occupation. An immensely valuable book.

G.W.A.

NEHER, A. : *Notes sur Qohéléth (L'Ecclésiaste)*. 1951. Pp. 110. (Les Editions de Minuit, Paris. Price : Fr. 210.)

A delightful and informative booklet which enters into the spirit of Qoheleth. The author well describes the thought of this most baffling of the Hebrew sages in a single sentence—"La prudence et l'aventure ont conclu un pacte dans Qohéléth et y marchent de pair." The philosophy of the middle way combining with the trend of irony, pessimism and cynicism to verge toward extremes belongs to the problem which Qoheleth sets its interpreters. M. Neher deftly sketches the conclusions to which, from the early to the latest times, the most notable of the interpreters of Qoheleth have come. With regard to Qoheleth's teaching the writer struggles with the problem of the exact relationship and meaning which the concepts of time contained in *zeman*, *'eth* and *ha-'olam* have in Qoheleth's mind. Whether he has adequately solved this problem must be left to the reader's judgement. The same applies to M. Neher's attempt to explain Qoheleth's philosophy of life, which is grounded on the conviction that "all is vanity" (*hebel*), as having its background and interpretation in what the book of Genesis has to say about Abel (*hebel*) Cain and Seth.

O.S.R.

RIDDERBOS, N. H. : *Psalmen en Cultus*. 1950. Pp. 40. (Kok, Kampen.)

In this inaugural lecture Professor Ridderbos examines some of the views of Gunkel and Eerdmans on the psalms. In the course of this examination he contests the view Eerdmans that there was no connection between the

psalms and the cult. Evidence is collected from outside the Psalter to establish the place of psalms in the ritual, or the religious use of song, and a number of psalms are found to support such a view of their origin. Eight pages of notes at the end give reference to much modern literature, including the works of Mowinckel and others, whose views find only incidental mention here.
H.H.R.

RIDGE, F. M. *The Prophet Amos*. 1951. Pp. 16. (Epworth Press, London. Price 6d.)

A brief exposition of the significance of Amos for to-day. The background of his own time is but slightly referred to, and a passing allusion suffices for v. 18-24. The authorship of the book is somewhat naïvely attributed to Amos, who is said to have returned to Tekoa to write it. Mr. Ridge's booklet will nevertheless be useful to the general reader, for whom it is written.
H.H.R.

ROBINSON, D. W. B. *Josiah's Reform and the Book of the Law*. 1951. Pp. 40. (The Tyndale Press, London. Price 2s. 0d.)

While maintaining that the Lawbook found in the Temple was Deuteronomy, the author argues that the reform of Josiah had begun before the finding of the book. This is supposed somehow to overthrow the critical view of the date of Deuteronomy. Since the reform was associated with Josiah's political revolt, some measure of reform would be inevitable, just as Hezekiah's was. It might even take the form of centralization, as Hezekiah's did, even had the Lawbook not been found. The author holds that Deuteronomy is of Mosaic authorship, and that a copy was deposited in the Temple at its foundation, and probably read to the king every seven years before it was lost at a date which may not have been unduly long before 621 B.C. What he fails to explain is why no centralization of worship was carried out by the kings whom he supposes to have known this law until the time of Hezekiah, when no Lawbook is mentioned, and why Josiah's Passover, celebrated in Jerusalem, was unique since the entry into the land, if it had been known all along that this was how it should be celebrated. While there is much in this booklet with which the reviewer would agree, its conclusion is a complete *non-sequitur*.
H.H.R.

RUBOW, P. V. *Bibelsk Læsning*. 1951. Pp. 64. (Gyldendalske Boghandel. Nordisk Forlag, Copenhagen. Price : Kr. 8.75.)

The author who is professor of the History of Literature in the University of Copenhagen has also previously written about literary problems in the O.T., especially in the Pentateuch. He has here given a special treatment of Genesis, which he considers to be the work of a single, very skilled, writer, who created the pattern for later writers. Professor Rubow has very caustic remarks about the way in which the commentators usually cut Genesis into small parts which they distribute amongst different "sources". This book is thus an attempt to see Genesis as a literary unity and it is carried through consistently.
A.S.K.

SMALLEY, BERYL : *The Study of the Bible in the Middle Ages*. 1952. Pp. xxii+406. (Blackwell, Oxford. Price : 37s. 6d.)

This is a second and much enlarged edition of the work reviewed in the *Book List*, 1946, p. 9. The revision has not only brought the book abreast of work that has appeared since the first edition, but has allowed the expansion of the chapters on Andrew of St. Victor and on the Friars, and the rewriting of the Conclusions. The final section of the chapter on Andrew of St. Victor is devoted to a pupil, Herbert of Bosham, on whom Mr. Loewe recently read a paper to our Society, and whose work, in the form of a commentary on the Psalter, has only come to light in the Library of St. Paul's Cathedral quite recently. For the new material this edition contains, and for the reissue of the material of the old edition, this fascinating study is most warmly to be welcomed, and the patient research of the authoress has opened new windows into the world of mediaeval Biblical scholarship. The learning on which the book rests is immense, and though the price may seem high in that it is more than double that of the first edition, the rapid rise in costs and the fact that the book is lengthened by one third sufficiently account for it. The fact that it is not just one book amongst many dealing with its subject, but the only book in English dealing with this field of study, makes it indispensable to those interested, and its high excellence makes it well worth its price. H.H.R.

SNAITH, N. : *Hymns of the Temple*. 1951. Pp. 128. (S. C. M. Press, Ltd., London. Price : 7s. 6d.)

The author, in his earlier work *Studies in the Psalter* (1934), has already shown his keen interest in Books II and III of the Psalms, and he here returns to the subject with what he describes as "a sort of running commentary" on Pss. xlii-xliii, xlv, xlv, l, and lxiii. The commentary itself is preceded by a short introduction which deals briefly with the place of the Psalter in the Bible, its compilation, the poetry of the psalms, and the recent developments in this field which are associated with the names of Gunkel and Mowinkel. In the main part of the book the author often wanders off into fields which seem only remotely connected with the psalms under discussion, so that "rambling commentary" would seem to be a more suitable description. At the same time the work as a whole is marked by that combination of scholarship and evangelical fervour which one has learnt to expect of the author, and it is written throughout in a characteristically stimulating way. On the other hand the author is not always a safe guide ; for example, it is a reversal of the facts to say that the work of Gunkel was a development of earlier work by Staerk and Kittel (p. 29) and it is an exaggeration to say that 'Gunkel was inclined to date the psalms largely in the pre-exilic period' (p. 30). A.R.J.

STEINMANN, J. *Les Psaumes*. 1951. Pp. 188. (Gabalda, Paris. Price : Fr. 400.)

This little book has grown out of three lectures delivered at Easter 1951. It contains a simple review of a number of psalms, arranged according to their types, and giving in each case a translation—often based on an emended text—with short observations. The chapters deal with Royal Psalms, Messianic Psalms, Hymns, Psalms of Judgement, Cries of Suffering, the Psalm of Immortality (Psa. xvi), Lamentations and Imprecations, Wisdom Psalms. The final chapter is on the Theology of the Psalms. It is a work of popularization, rather than one offering an independent contribution to scholarship.

H.H.R.

SWEETAPPLE, H. D. S. : *Hebrew Heroes and Patriots*. 1952. Pp. 60. (Church Book Room, London. Price : 2s. 0d.)

This little book is designed to help Clergy and Teachers in the instruction of the young, and it offers a brief survey of the books of Judges and Ruth. Critical and moral problems are passed over without mention, though the author expresses the view that the cruelties, wars of extermination and fratricidal strife of the time were ennobled by the belief that men were doing God service ! This is scarcely the teaching to offer to young or old.

H.H.R.

THIELE, E. R. : *The Mysterious Numbers of the Hebrew Kings*. 1951. Pp. 298. (University of Chicago Press. Price : \$6.00.)

The volume is a reconstruction of the dates of the reigns of the Israelite and Judahite kings. The discrepancies of Hebrew chronology for the period of two kingdoms are well-known. The author makes all the reigns fit. He assumes an accession-year system in the south from Rehoboam to Jehoshaphat, and again from Amaziah to Zedekiah, with a non-accession year system from Jehoram to Joash. In the north, he assumes a non-accession system from Jeroboam to Jehoahaz, and an accession-year system from Jehoash to Hoshea. In addition to this, he assumes three periods of over-lapping reigns in the north and six co-regencies in the south. The results of much painstaking investigation are set out clearly in a number of appendices.

N.H.S.

ULECIA, A. GIL. *Introducción General a la Sagrada Biblia*. 1950. Pp. xxii + 298. (Publicaciones Afebe, Madrid. Price 60 pesetas.)

This is one of the many excellent publications of the Instituto Central de Cultura Religiosa Superior, and in a remarkably compact and interesting manner covers all the usual questions normally treated in Catholic universities and seminaries under the heading of general introduction to the Bible. There is a preliminary chapter on the names and divisions of the Bible and on the dignity, usefulness and difficulty of Scripture studies. Then follow chapters on the inspiration of the Bible and the Canon of the Old and New Testaments, on the Texts and Versions of Scripture, and on Biblical Hermeneutics.

The discussion of the various topics appears relatively elementary when compared with that in such a work as the *Introductio Generalis in Sacram Scripturam* by B. Gut, published in the Editiones Comm. A. Arnodo, Rome in the same year, but Ulecia's work is far better adapted to the use of the educated laity than any Latin manual could be. It has a further advantage over many books of the kind in that it contains a fair number (fourteen in all) of small but clear photographs of portions of the Lachish letters, the Dead Sea Scrolls, the Nash papyrus, three of the Greek codices, and the Alcala Polyglot. One may fully agree with the judgement of the Archbishop of Saragossa in his preface that the work is "completa, docta y muy apropiada para seglares."

J.M.T.B.

WELCH, A. C. *Jeremiah : His Time and His Work*. 1951. Pp. viii+264. (Basil Blackwell, Oxford. Price : 15s. 0d.)

Despite the work which has been done on the subject since this book was first published (Oxford University Press, 1928), it is good to have it reissued and thus made more generally available ; for, if it rarely makes exciting reading, it is marked by robust common sense and should not be neglected by anyone who seeks to understand the prophet and his message. In developing his own treatment of the subject Welch offers much penetrating criticism of the work of earlier scholars ; and in some ways it is in his discussion of such problems (e.g. the attempts to identify the foe from the North) that he is at his best. Indeed it is just here that one finds both the strength and the weakness of the book ; for, valuable and necessary as such discussions are, the author's method tends to obscure the person of the prophet, who never quite comes to life as he does in the well-known work of J. Skinner, *Prophecy and Religion* (Cambridge University Press, 1922), with which it inevitably invites comparison. Nevertheless it is only right to add that here too Welch has much of value to say, notably in his discussion of Jeremiah's inner life, his attitude to Josiah's reform and his sympathetic approach to the exilic community. It is much to be hoped that the reissue of this book will encourage students of the Old Testament to examine afresh the standpoint of a scholar whose work has not, perhaps, received quite the recognition which it deserves.

A.R.J.

LAW, RELIGION AND THEOLOGY

AALDERS, J. G. : *God en Magog in Ezechiël*. 1951. Pp. 176. (Kampen. Price : Fl. 4.90.)

An exegetical treatment of Ezek. xxxviii and xxxix, the fulfilment of the prophecy in the Maccabaeae period, and the relation to Rev. xx. 8 and 9. The author thinks the prophecy mainly historically determined. It shows, however, also eschatological features : "Gog from the land of Magog" is in a typological sense the God-opposed world power, as it will reveal itself in the last days. A combination of sound exegetical arguments and speculative ideas. There is a summary in English.

P.A.H.deB.

- AALÉN, S. *Die Begriffe 'Licht' und 'Finsternis' im Alten Testament im Spätjudentum und im Rabbinismus.* (Skrifter utgitt av Det Norske Videnskaps-Akademi i Oslo. II. Hist.-Filos. Klasse. 1951, No. 1). 1951. Pp. 324+26 (Jacob Dybwad, Oslo.)

This learned and detailed investigation was planned as a prolegomenon to an exposition of the concepts of light and darkness in the N.T., but developed into an independent study. As it now stands it falls into three parts, a preliminary section on the O.T., one on the intertestamental literature, and a third on the rabbinic literature and the worship of the Temple and the synagogue. The range of the inquiry is much wider than might at first sight be suggested by the title. From an initial distinction between the literal and derived senses the writer proceeds to a discussion which includes the divisions of time, the calendar, the autumn festival (he denies that it was a New Year festival, and holds that the 'New Year ideology' emerges only in the rabbinic literature), the festival of *Hanukkah* (which he refuses to connect with a Syrian sun festival), the conception of *kabodh*, the missionary motive. In this wide-ranging inquiry many questions of contemporary interest are handled with erudition and independence.

G.W.A.

- ALBRIGHT, W. F. *De l'Âge de la Pierre à la Chrétienté. le Monothéisme et son évolution historique*, French Translation by M. Th. Barrelet-Clémentel. 1951. Pp. 304. (Payot, Paris. Price : Fr. 750.)

Professor A. Parrot contributes a brief Introduction to this French translation of Albright's well-known work. All the valuable notes of the English edition have been omitted, and there is no index. Both of these omissions are regrettable. There is added, however, a four-page chronological table which represents the views of Albright in June, 1951. The translation appears to be well done, but this edition is less important than the German (see *Book List*, 1950, p. 47). H.H.R.

- ANDERSON, B. W. *Rediscovering the Bible.* 1951. Pp. xvi+272. (Association Press, New York. Price : \$3.50.)

In this book the author essays a brief survey of the religious development recorded in the Bible, and offers answers to such questions as 'In what sense is the Bible the Word of God?', 'What is the role of the Chosen People in the Bible?', 'How should we view the miracles of the Old Testament?', 'What should be our attitude toward the immoralities of the Old Testament?', 'Is the Christian God truly the God of wrath?', 'Why do good people suffer?'—to name only those which deal directly with the Old Testament. The Liberal Protestantism of a generation ago and Fundamentalism are alike rejected, though the author is nearer to the former than to the latter. He is less definite on the positive side than the negative, and gives the impression that whether the Mosaic tradition

contains *Geschichte* or not, its importance as *Heilsgeschichte* is unaffected. Nor does he seem to have discovered the significance of sacrifice in the Bible. It is scarcely referred to and does not figure at all in the Index. While the reviewer would often go farther than the author, much is useful in this book. It is dedicated to Professor James Muilenburg, than whom no more inspiring teacher of the Old Testament is to be found across the Atlantic. H.H.R.

ATKINSON, B. F. C. : *The Christian's Use of the Old Testament*. 1952. Pp. 130. (Inter-Varsity Fellowship, London. Price 6s. 0d.)

This is an excellent little treatment of the enduring value of the Old Testament for the Christian, finding in the basic teachings of the Old Testament the foundation for the Gospel, in its devotional content food for the spirit, in its anticipations the witness to Christ. The author's doctrine of inspiration leads him into some inconsistency, however. He holds that the Mosaic law 'set God's perfect standard before men' (p. 75), but since we read of Christ's 'removal of certain other ethical imperfections which obtained under the law' (p. 71), it would appear not to have been perfect. Moreover, since the Bible is said to be unmarred by human fallibility (p. 11), the responsibility for the imperfections is placed squarely on God. The reviewer's more conservative theology is shocked by this. The reviewer regrets also that the author, while disclaiming the desire to cast any reflection on anyone, should grossly misrepresent others by saying that it is prejudice against the supernatural which leads to the placing of Daniel in the second century B.C. (p. 16). Yet these blemishes should not be seen out of proportion in a useful book. H.H.R.

AUVRAY, P., and others *L'Ancien Testament et les Chrétiens*. 1951. pp. 240. (Les Editions du Cerf, Paris. Price : Fr. 480.)

Thirteen Catholic authors contribute chapters to this collective work, which should be widely useful. Amongst the chapters may be noted those of Auvray, on the technical equipment of the exegete, enabling him to understand the text-critical problems, and the literary and historical context—the latter in the setting of the wider history of the ancient Near East ; of Gelin, on how the people of Israel read the Old Testament ; of Cerfaux, on the exegesis of the Old Testament in the New ; and of Dubarle on the Christian reading of the Old Testament. There are also chapters on Patristic and Mediaeval interpretation, on typology, besides some others. The writers are well-known scholars, and they have produced a valuable little survey. H.H.R.

Bibelsyn. En indførelse i aktuelle bibelproblemer. 1951. Pp. 288. (Nyt Nordisk Forlag. Arnold Busck, Copenhagen. Price Danish Kr. 14.85.)

In some ways this collection of essays on the authority, unity and interpretation of the Bible invites comparison with the Swedish volume, *En bok om bibeln* (see *Book List*, 1948, p. 4).

It differs markedly from it, however, both in plan and in intention. It is in no sense a synthesis, but aims at expressing clearly and without compromise the divergent attitudes to Scripture which exist in Danish Church life and theology to-day. Exponents of the varying tendencies have contributed articles on each of the main themes. These are : the Word of God and Scripture (Th. Krøgholt, N. H. Søb); the historical approach to the Bible (H. Mosbech, S. A. Nielsen, K. Diderichsen); Jesus and Paul (T. Wilhelm, L. Brøndum); the Fourth Gospel (K. Olesen-Larsen, R. Prenter); the O.T. and the New Covenant (A. Møller, E. Thestrup Pedersen, A. Bentzen); Bible, tradition, confession (H. Simonsen, R. Prenter); the authority and use of the Bible (J. Jensen, C. Bartholdy, J. W. Jacobsen). Of the contributions relating to the O.T. those by E. T. Pedersen and A. Bentzen are the most useful, the former discussing the witness of the O.T. to Christ, the latter dealing with the relation between the two Testaments on lines similar to those suggested in *Messias—Moses redivivus—Menschensohn*. G.W.A.

BOTTERWECK, G. J. : *'Gott erkennen' im Sprachgebrauch des Alten Testaments* (Bonner Biblische Beiträge 2). 1951. Pp. 104. (Peter Hanstein Verlag G.m.b.H., Bonn. Price : DM. 9.50.)

The reviewer has long felt the desirability of a careful examination of the ideas embraced by such expressions as 'to know God' and 'the knowledge of God' in the Old Testament; and here we have a welcome attempt to go beyond what has been offered hitherto. The author finds its theological foundation in Yahweh's having taken knowledge of Israel as the people who were to be the recipients of His self-revelation, and as a result he discusses the revelation of the divine name, the modes of revelation (quite the weakest part of the book), and the ideas of 'election' and 'covenant'. This is followed by a survey of the implications of such knowledge of God for morality and religious experience, some attention also being paid to the fulfilment of Yahweh's purposes in the Messianic Age. The work is carefully documented, and the author proceeds along moderately critical lines; but the treatment as a whole is too summary and too neglectful of the historical factors to be anything like satisfactory. Within its limits, however, it is an attractive piece of work with promise of better things to come; and it may be cordially recommended as a useful guide to further reading. A.R.J.

BRANDON, S. G. F. *Time and Mankind : An Historical and Philosophical Study of Mankind's Attitude to the Phenomena of Change*. 1951. Pp. xiv + 228. (Hutchinson, London. Price : 18s. 0d.)

The Publisher's 'blurb' states that this work 'undertakes to survey the attitude of men to Time's enigma from the prehistoric era, through the great cultures of the Ancient Near East, to the formation of the traditional Western view of life. As a result of this survey three distinctive patterns of reaction emerge—a primitive belief that Time's effacing stream can be

controlled by ritual magic ; a philosophy of *carpe diem* ; a faith that Time is the field in which God's providence is revealed '. More than a quarter of the book is devoted to the Israelite and Jewish thought, which provides the third of these attitudes. The author is widely learned, and there are abundant notes—gathered at the ends of the chapters—with references to a vast literature, while a considerable bibliography is printed at the end. There are chapters on prehistoric man, on Egypt, Mesopotamia, Greece and Rome, as well as on the Christian view.

H.H.R.

BROWNE, L. E. : *The Messianic Hope in its Historical Setting*. 1951. Pp. 54. (S.P.C.K., London. Price : 3s. 0d.)

These lectures make a good case for holding that in II Isa. the Servant of Yahweh in the Songs is Israel, the nation. Possibly the author might have fulfilled his task more completely had he applied his findings, more specially than he attempts to do, to the exposition of ch. liii. Dr. Browne is confident that in Jer. xxxi. 35-40 " the reference is to the eclipse of the sun " (May, 585 B.C.) that was foretold by Thales and sure that " the correct translation " of Isa. ix. 6 is " A wonderful counsellor, a veritable hero, who will have a long and peaceful life." The conclusion however towards which Professor Browne works is that in Isa. lv. 3-5 we have " the identification of the messianic king with the nation of Israel and also with the Servant of the Lord." These verses are, he says, a key passage, the significance of which has hitherto been missed. But it should have been noticed that Volz also regards these verses as a key passage leading to quite a different interpretation of II Isaiah's thought, in particular to its non-messianic character. Another deduction is based by Dr. Browne on Test. Lev. xviii. 2-9 where quite legitimately he interprets the words " With the Father's voice as from Abraham to Isaac " as referring to Abraham having said in scripture : " God will provide himself with a lamb for a burnt offering, my son." The author concludes from this, that if God, as the text implies, " is to speak these same words to his son, the Messiah, it must refer to the sacrificial death of the Messiah, linking up again the ideas of the Messiah and the Suffering Servant." But this is surely illogical, for if the lamb prepared for a burnt offering was a substitute for Isaac (regarded as representing the Messiah) then we have what we would expect to find at the date of Test. Lev., say 200 B.C., namely, that the idea of a Suffering Messiah was not yet entertained by Judaism.

O.S.R.

COATES, J. R. : *The Saving History : a Study of Old Testament Crises in relation to modern problems*. 1951. Pp. 96. (Lutterworth Press, London. Price : 3s. 6d.)

A study of the critical moments of Old Testament history, brief but marked by freshness of treatment and real originality. The thesis of the book is that the Old Testament exhibits the catastrophes of Israel's history as creative crises. Each

crisis in the history of Israel proceeds through four stages—Problem, Prophet, Revolution, Law. Particular points of interest are the ingenious interpretation of Isaiah vii. 10-16, the view of the prophet as miracle and as a forerunner of Christ, the argument in favour of regarding *Daniel* as part of the wisdom literature and as propaganda for Hebrew humanism as opposed to Greek, and *Job* as a gospel for those under the spell of Greek humanism and as a book designed to answer practical and not speculative questions. N.W.P.

COATES, J. R. (trans.): *Bible Key Words*. III. *Sin*, by G. Quell, G. Bertram, G. Stählin and W. Grundmann. 1951. Pp. 96. (Price : 7s. 6d.) IV. *Righteousness*, by G. Quell and G. Schrenk. 1951. Pp. 82. (Price : 7s. 6d.) (Both translations from *Theologisches Wörterbuch zum Neuen Testament*, edited by G. Kittel.) (Adam & Charles Black, London.)

For the two previous volumes in this series, see *Book List*, 1951, p. 53. The compass of the volume on *Sin* is indicated by the titles of the various short articles included, each written by one or more of the authors. The articles are entitled : Sin in the Old Testament, including a linguistic study in Hebrew and LXX ; The Doctrine of Sin in the Septuagint ; the Jewish Idea of Sin ; Greek Usage in the New Testament ; Sin and Guilt in Classical Greek and Hellenism ; Sin in the New Testament. The volume on *Righteousness* deals first with Justice in the Old Testament, and then in turn with the Greek idea of Justice, the word *dikaïos*, the word *dikaïosune*, ending with a discussion of Justification. In both volumes (the originals are dated 1933 and 1935 respectively) there is more emphasis on Greek than on Hebrew. The translator has added notes to the essays and items to the bibliographies to bring the articles up to date. N.H.S.

COPPENS, J. *Nouvelles Réflexions sur les divers Sens des Saintes Écritures*. (Analecta Lovaniensia Biblica et Orientalia, Ser. II, Fasc. 27.) 1952. Pp. 20. (Publications Universitaires de Louvain, and Desclée de Brouwer, Bruges and Paris. Price : Fr. 20.)

This is a defence of the views of Professor Coppens on Inspiration, defending the view that beyond the literal sense which was present to the mind of the writer there was often a 'sens plénier', intended by the Holy Spirit but hidden from the writer. H.H.R.

COPPENS, J. *Un nouvel essai d'Herméneutique biblique*. (Analecta Lovaniensia Biblica et Orientalia, Ser. II, Fasc. 25.) 1951. Pp. 10. (Publications Universitaires de Louvain, and Desclée de Brouwer, Bruges and Paris. Price : Fr. 10.)

This is an extended review of the work of Schildenberger, noticed elsewhere in this issue of the Book List. While Professor Coppens finds much to welcome in the volume he offers criticism at a number of points. H.H.R.

COPPENS, J. : *Le Messianisme israélite selon Alfred Loisy*. (Analecta Lovaniensia Biblica et Orientalia, Ser. II, Fasc. 26.) 1951. Pp. 20. (Publications Universitaires de Louvain and Desclée de Brouwer, Bruges and Paris. Price : Fr. 20.)

This is a brief study of the development of the view of Loisy as shown in early articles and in the successive editions of his *Religion d'Israël*, underlining the decline of his penetration from the standard of his earlier work. H.H.R.

CROUSE, M. ELIZABETH : *Les Grands Thèmes de la Bible*, with Introduction by J. de la Tardière. 1951. Pp. xxx+446. (Editions Fischbacher, Paris. Price : 13s. 0d.)

Miss Mary-Elizabeth Crouse, of Philadelphia, U.S.A., who, in 1940, published *The Making of the Book : The Story behind the Bible* (Heffer, Cambridge) here gives an interesting, non-technical survey of Bible history and religion in which she combines a basically allegorical approach with the generally accepted Higher Critical positions. The framework of the book and its line of development is musical : the Bible is a grand oratorio, with a variety of component parts—preludes, hymns, recitals and such items. B.J.R.

EICHRODT, W. : *Gottes Ruf im Alten Testament. Die alttestamentliche Botschaft im Lichte des Evangeliums*. 1951. Pp. 128. (Zwingli-Verlag, Zürich. Price : Fr. 5.70.)

Contains five semi-popular expositions of O.T. passages : Psalm xxiv (*Offenbarung*), Genesis xii. 1-3 (*Erwählung*), Isaiah vii. 1-17 (*Glaube*), Jeremiah vii. 1-15 (*Dienst*), Psalm xcvi (*Vollendung*). Each passage is given in the Luther version, with such modifications as are essential. The exegesis is sound and penetrating ; and the application of the biblical message to modern conditions is most effective. In contemporary discussion about the relation of the O.T. and the N.T. few things are more desirable than that principles of interpretation should be exemplified by the treatment of specific passages. Eichrodt has rendered a real service by the publication of these studies in which he writes both as O.T. scholar and as Christian expositor. G.W.A.

EICHRODT, W. : *Man in the Old Testament* (Studies in Biblical Theology). 1951. Pp. 84. (S.C.M. Press, London. Price : 6s. 0d.)

A most welcome translation of the monograph entitled *Das Menschenverständnis im Alten Testament*, reviewed in the 1946 *Book List* (p. 43) which makes available Dr. Eichrodt's rich and penetrating study to a much wider circle of readers. Exceptionally valuable are its exposition of the fundamental character of Hebrew law and Hebrew institutions. Connected as it is with the sense of absolute obligation, its analysis of the Hebrew view of history and time as contrasted with the Greek tendency to regard human life as capable of being moulded like a work of art, and its profound grappling with

the consequences of man's creatureliness which excludes self-deification and is determined by a Thou which makes an absolute claim. Of great theological value is the concluding study of what Dr. Eichrodt calls "the antinomies of the unconditional ought" which urge man forward to his sole and final hope in the forgiving and re-creating mercy of God. An essay which only a master could have written. N.W.P.

ELLISON, H. L. : *Men Spoke from God : Studies in the Hebrew Prophets*. 1952. Pp. 160. (Paternoster Press, London. Price : 10s. 6d.)

This is a conservative introduction to the prophetic books of the Old Testament, with emphasis on the teaching of the prophets. Joel and Jonah are placed first amongst the prophets, though without assurance, and the unity of most of the books is maintained. It is suggested that Deutero-Isaiah, whose exilic background is recognized, was treasured by the disciples of the prophet until the exilic age. The book of Daniel is held to have been worked over in the Maccabaeon age. Zech. ix-xi, Zech. xii-xiv, and Malachi are held to be anonymous sections added at the end of the Book of the Twelve. On a number of questions the author has a more open mind than many conservative writers, and his book is one of the best of its kind. Curiously enough, though many critical authors are referred to, Robinson's *Prophecy and the Prophets* is nowhere mentioned.

H.H.R.

GALLING, K. : *Die Krise der Aufklärung in Israel*. 1951. Pp. 24. (Gutenberg, Mainz.)

In this work, his Rektoratsrede at Mainz, Professor Galling would see in Jerusalem in the time of Solomon a counterpart to the wisdom-schools of Egypt. He emphasizes elements in the Hebrew Wisdom Literature which reflect the element of natural history in the recently published Onomasticon of Amenope. Eventually he studies Qoheleth, which he places in the 3rd century. The writer of this book is a bold critic of the current wisdom of the schools, and the apparently redeeming clauses in the final chapter are later additions from two hands of the orthodox schools.

J.G.

HESSE, F. : *Die Fürbitte im Alten Testament*. 1951. Pp. 150. (University of Erlangen Dissertation.)

An inaugural dissertation of the University of Erlangen, this little book presents a thorough and valuable study of the practice of intercession in Israel and of the underlying implications. It supplements Johannson's *Parakletoi* and offers criticism of de Boer's monograph which appeared as vol. III of *Oudtestamentische Studiën*. It argues that de Boer has associated intercession too exclusively with the priesthood and the cult, whereas the original intercessor was the man of God or the prophet and there was a juridical side to his activity. Hesse thinks that intercession comes at the intersection of the cultic and the juridical. He further criticises de Boer for failure to recognize the development in the Old Testament

away from religious magic. Hesse's work deals with aspects of intercession excluded from Johannson's work by its scope but limits itself in time to the pre-Christian period. The book is divided into two main sections—Parts I and II Historical, and Parts IV to VI Systematic, with a short section, Part III on terminology, in the middle. Of particular interest, to select just a few points from the wealth of interesting observations, are the distinctions drawn between the removal by intercession of hindrances to the movement of "Heilsgeschichte" and attempts to alter the will of God, the discussion of the reason why certain great prophets ceased to intercede or were forbidden to do so, the explanation given of Jeremiah's prayers for vengeance on his enemies, the recognition of the union of atonement and intercession in the person of the servant (Isaiah 53), the identification of blessing as a form of intercession and the distinction drawn between the prayer for blessing which might be made by anyone and prayer on behalf of the guilty. N.W.P.

KIDNER, F. D. *Sacrifice in the Old Testament*. 1952. Pp. 28. (Tyndale Press, London. Price : 2s. 0d.)

In this lecture we have a brief examination of the burnt-offering, the meal-offering, the peace-offering, the sin-offering and the guilt-offering, with an introduction in which it is argued that Israel's sacrificial system was of divine origin and that all the Pentateuchal provisions for sacrifice were communicated to Moses. It is recognized that Israelite sacrifice comes out of a wider background of sacrifice, but it is rightly pointed out that this does not weaken its claim to divine sanction. The prophetic attitude to sacrifice is not considered, but there is a concluding section on the spiritual implications of acceptable sacrifice. H.H.R.

KRAUS, H. J. : *Die Königsherrschaft Gottes im Alten Testament* (Beiträge zur historischen Theologie 13.) 1951. Pp. xii+156. (Mohr, Tübingen. Price : DM. 15.)

In this well-written monograph the author offers another attempt to solve the problem of the so-called "Enthronement Psalms," specifically Pss. xlvii, xciii, xcvi-xcix. He can discover nothing to justify the theory of an Enthronement Festival in pre-exilic Israel along the line advocated by Mowinkel; but he finds evidence for a celebration of Yahweh's choice of Zion and the foundation of the Davidic dynasty which is to be associated with the first day of the Feast of Tabernacles in its pre-exilic form. Pss. ii, xxivB, lxxii, lxxxiv, and cxxxii are thought to belong to this celebration, while Pss. lxxviii, lxxxvii, lxxxix and cxxii are cited as offering additional evidence of its existence. During the Exile the faded Messianic hope which had its roots in this festival was revived by Deutero-Isaiah, who, under Babylonian influence, revised it in terms of Yahweh's own Kingship. As a result this conception found a place in the New Year Festival of the post-exilic period, the Enthronement Psalms being hymns

which were composed specially for this setting in terms of what may be described as "realized eschatology". In the reviewer's opinion the author shows an uncritical dependence upon Gunkel's theory of the development of the different types of psalm, and, what is worse, pays insufficient attention to the important work by N. H. Snaith, *The Jewish New Year Festival* (*Book List*, 1948, pp. 50 f.). Cf., for example, pp. 118 f. with Snaith, *op. cit.*, pp. 177 ff. On the other hand, he shows an admirable desire to do justice to the distinctive features in Israelite thought within the general culture pattern of the ancient Near East; and, unacceptable as the main thesis may be, the work is to be welcomed as a valuable contribution to current discussion. A.R.J.

LOCKHART, C.: *Principles of Interpretation*. 2nd ed., reprinted, 1950. Pp. 260. (Central Seminary Press, Kansas City, Kansas. Price \$1.50.)

This little book on the principles of exegesis of the Bible was first published in 1901, and the revised edition appeared thirty-five years ago. Nevertheless it is still of value, and if all interpreters of Scripture would observe its fifteen axioms and fifty-one rules, it would be a distinct gain. A few chosen at random are: Before interpreting a passage, investigate its genuineness; Before interpreting a passage, determine whether it is literal or figurative; Before interpreting a passage, determine whether it is prose or poetry; The simplest and most natural interpretation of a passage must be preferred; The meaning of a rare word, not decided by usage, should be sought first in the etymology, then in early versions, and lastly in kindred tongues. In each case there is first a discussion of examples and then the formulation of the rule. The whole is simple and intelligible to the general reader, who would, however, scarcely be able to apply some of the rules himself. H.H.R.

OSTBORN, G.: *Cult and Canon, a study in the Canonisation of the Old Testament*. (Uppsala Universitets Arsskrift 1950: 10). Pp. 130. (Lundequistska Bokhandeln, Uppsala and O. Harrassowitz, Leipzig. Price: Kr. 6.00.)

This study follows on from the author's earlier work, *Tōrā in the Old Testament* (*Book List*, 1946, p. 28). The sub-title indicates the scope and intention of the book. The theme is that the various books of the Old Testament Canon were not chosen because of their inspirational value, but because they constituted the recitations at the divine services. The author seeks to trace throughout an alternation of judgement and salvation, misfortune and good fortune. For instance, Exodus-Deuteronomy is an extension of the cult-story of Exod. i-xv (cf. Pedersen). It is all the story of divine activity. This is true of neighbouring cults. Behind the Israelite—Yahwistic Canon, there is a Canaanite Canon, the fundamental difference being that in the Old Testament, it is Yahweh Himself, and none other, Who is the Saviour. N.H.S.

PHYTHIAN-ADAMS, W. J.: *With Unveiled Face*. 1952. Pp. vi+72.
(Tufton Press, London. Price : 3s. 6d.)

The book is written in the belief that the Bible is the record of a living faith, inspired by God and finding its fulfilment in Jesus Christ. Various themes are traced through the Old Testament and into the New Testament in accordance with this principle—Redemption, Covenant, Inheritance, Son of David, the Angel of the Presence, Servant of God, the Sanctuary, with a short additional note on the Nature of Sin. The sub-title is 'a short course of Bible Study for Christians'. The description is exactly right, and the book is especially valuable for Christian study groups. N.H.S.

VAN DER PLOEG, J.: *Enkele Beschouwingen over de Theologische Aard en de Methoden der Wetenschap van het Oude Testament*. 1951. Pp. 16. (Dekker & van de Vegt, Nijmegen. Price : Fl. 1.)

This is the inaugural lecture given by van der Ploeg on 12th October, 1951, when he took possession of the chair of Old Testament and Hebrew in the Catholic University of Nijmegen, in succession to B. J. Alfrink, now coadjutor-bishop of Utrecht. The title "Some remarks on the nature of theology and the methods of the science of the Old Testament" promises a far-ranging discussion and, within the limits of eleven pages devoted to the lecture as such, this is provided. He has many wholesome and useful things to say about the rightful place of Biblical study in a theological course and lays emphasis (as does Joüon in his *Grammaire de l'hébreu biblique*) on the philological requirements of Old Testament study. "As regards philology, not only a knowledge of the Biblical languages is requisite. He who would be a good Hebraist, even in the restricted sense of one knowing the Hebrew of the Old Testament, must possess at least working knowledge of the other Semitic languages and of their structure." There are also some good remarks on exegetical method, illustrated by reference to the Dead Sea Scrolls, and on the present state of Old Testament theological study. J.M.T.B.

VON RAD, G.: *Der Heilige Krieg im Alten Israel* (Abhandlungen zur Theologie des Alten und Neuen Testaments, Nr. 20). 1951. Pp. 84. (Zwingli-Verlag, Zürich. Price : Fr. 7.50.)

This monograph is an expansion of the paper which Professor von Rad read before the Society for Old Testament Study at its Summer Meeting in Bangor in 1949. The author thinks that it is possible to distinguish in the early narratives of the Old Testament a conception of warfare, carried out as a sacral activity in complete dependence upon Yahweh, which specially deserves the designation "Holy War"; and he seeks to show that this particular conception was relegated to the background with the establishment of the monarchy and only came to the fore again with the appearance of the Deuteronomic School. Professor von Rad never fails to write

in an interesting way; and in view of the circumstances attending the publication of this work and particularly the fact that he has graciously dedicated the monograph to the Society, it would be pleasant to be able to add that he has established his case. However, to one reader at least the author appears to work with too narrow a conception of the sacral aspect of warfare, too rigid a system of classification in dealing with the different types of narrative, and too eclectic a use of the Old Testament literature in general to be at all convincing; and it is surely an exaggeration to find the origin of Israel's faith in the eager prosecution of such warfare at the time of the settlement. A.R.J.

RICHARDSON, A. and SCHWEITZER, W. (ed. by): *Biblical Authority for To-day*. 1951. Pp. 348. (S.C.M. Press, London. Price: 18s. 0d.)

This magnificent volume contains a World Council of Churches Symposium on 'The Biblical Authority for the Churches' Social and Political message to-day'. It is divided into four parts. The first part discusses the authority of the Bible from the point of view of seven distinct denominations. In spite of the differences revealed the remarkable fact which emerges is the degree of agreement. The second part deals with biblical theology and ethics to-day, and consists of a survey of the world position by Dr. Wolfgang Schweitzer. Parts III and IV are perhaps the ones which offer most of interest to the Old Testament specialist. In Part III the principles of interpretation are discussed by Dodd, Florovsky, Marsh, Muilenburg and Wright. Dodd's contribution is marked by his usual clarity. Perhaps the most valuable are the last two, especially Wright's discussions of specific illustrations of the Bible's message for the social life on pp. 230 ff. At the end of this section are given the Guiding Principles for the Interpretation of the Bible, as accepted by the Ecumenical study conference at Wadham College, Oxford, 1949 and published in *Interpretation*, October, 1949. Part IV contains some specific applications of these principles. Particular attention should be called to the brilliant essay by Eichrodt on the question of property which likewise appeared in the number of *Interpretation* referred to above. N.W.P.

ROWLEY, H. H.: *Moses and the Decalogue*. (Reprinted from *The Bulletin of the John Rylands Library*, vol. xxxiv, No. 1, Sept., 1951). 1951. Pp. 38. (The John Rylands Library and the Manchester University Press. Price: 2s. 6d.)

An impressive argument is here presented for the Mosaic origin of the Decalogue in an earlier and shorter form than those found in Exodus xx and Deuteronomy v. Professor Rowley puts forward a strong case for the attractive hypothesis that the Ritual Decalogue of Exodus xxxiv was originally a Kenite Yahwistic code brought into Palestine by the southern tribes, whereas the Ethical Decalogue was associated with the events of the Exodus and the prophetic personality of Moses. He argues cogently against the objections to the

Mosaic origin of the Ethical Decalogue based on (a) the prohibition of image worship, (b) the supposed later origin of the Sabbath Law, (c) the absence of any reference to circumcision. Both the discussion of the relevant problems and the bibliographical material provided in the notes make this study indispensable for future work on the subject.

G.W.A.

ROWLEY, H. H. *The Meaning of Sacrifice in the Old Testament*. 1950. Pp. 38. (Reprinted from the *Bulletin of the John Rylands Library*, vol. 33, No. 1, September, 1950. Manchester University Press and The John Rylands Library, Manchester. Price : 2s. 6d.)

The author does not admit the thesis that Hebrew sacrifice was wholly Canaanite in origin, though this is true of not a little of it. No simple idea will suffice to explain all the sacrificial ritual : some sacrifices were gifts, some communion, some propitiatory. In popular thought, sacrifices were supposed to be effective in themselves, but the prophets were always fighting this. They were potent only when accompanied by genuine penitence. The monograph concludes with a discussion of the 'sacrifice' of the Suffering Servant. The term 'to justify' means 'to have become righteous', separated from their sins and cleansed in their inner nature. N.H.S.

RYDER SMITH, C. *The Bible Doctrine of Man*. 1951. Pp. xiv + 274. (The Epworth Press, London. Price : 18s. 6d.)

A great amount of most praiseworthy industry has gone into the making of this book by a veteran scholar who has written numerous books on the teaching of the Bible. It is divided into three parts which deal with the Old Testament in Hebrew, the Old Testament in its Greek form including the Apocrypha and the New Testament. Each part contains two chapters entitled 'What a man is' and 'What a man ought to be'. The book offers a detailed semantic study of the meaning of the principal terms used in connection with the Biblical anthropology. Parts I and II are of particular interest to Old Testament scholars. It is a little unfortunate that the fact that the author had already published a volume entitled *The Bible Doctrine of Society* and has another in preparation with the title *The Bible Doctrine of Grace* has led him in the present volume to concentrate on Man as an individual. The section of the book on the LXX is a little overweighted with detail and makes heavy reading. The complete absence of notes and references to literature does not mean that the author is not fully aware of other work in this important field. In particular he agrees with recent criticism of Wheeler Robinson's theory of 'Diffused personality'. Of particular interest is Dr. Ryder Smith's discussion of the *imago dei* as being more broadly based than is often supposed, of the emergence among Greek-speaking Jews of a new set of psychological terms and of the ideas of conscience and will. A valuable section deals with the concept of Wisdom in the Apocryphal books of *Sirach* and *Wisdom* and the relation

between Wisdom and the Spirit of God. It is made abundantly clear that the almost universal Jewish belief was that man was free to do what he knew he ought to do. 'Ought implies can'. This is not contradicted even by the doctrine of the *Jetser Hara* expounded in *Second Esdras*. N.W.P.

SCHILDENBERGER, J. : *Vom Geheimnis des Gotteswortes. Einführung in das Verständnis der Heiligen Schrift*. 1950. Pp. 532. (F. H. Kerle Verlag, Heidelberg. Price : DM. 15.80.)

This voluminous book contains an introduction to the interpretation of the Bible from the Roman Catholic point of view. There is much here that even those who do not share the whole dogmatic standpoint of the writer will find helpful and instructive. What is said about the inerrancy of Scripture will be felt by many to be too *a priori* in character, but in chapter 5, on the Scriptural mode of expression, especially in the section entitled 'One-sided, generalising and exaggerated mode of speaking' there is much of interest. It is intriguing to see, for example, the way of handling the literary problems of a book like Joshua. Frank acknowledgment is made of the valuable contributions of non-Catholic scholars to *Gattungsforschung*, but it is claimed—and with this many Protestant scholars would agree—that the further step of determining the religious and distinctively Israelite use to which the literary forms have been put, is still more important. There is the admission too, though it is not underlined, that both the Mosaic Law and the authentic oracles of the prophets may have been supplemented later by those writing in the spirit of Moses, Isaiah, etc.

A very large part of the book is given to the discussion of the literary forms of Scripture and this is done under the headings prophecy, law, history (including the Gospels), descriptions of Nature, lyric (especially the Psalms), Wisdom writing and the apostolic epistles.

Finally the various kinds of spiritual interpretation are expounded, much weight being laid on the interpretations of the Fathers and the Doctors of the Church.

It is good to have this convenient means of ascertaining the contemporary Roman Catholic attitude to a whole range of problems which concern us all. N.W.P.

TASKER, R. V. J. : *The Biblical Doctrine of the Wrath of God*. 1951. Pp. 48. (The Tyndale Press, London. Price : 2s. 0d.)

This monograph represents the Tyndale Lecture in Biblical Theology for 1951. It is essentially an essay in New Testament Theology—able but perhaps one-sided—its interest for Old Testament scholars being lessened by the fact that, whether legitimately or not, the Old Testament is scarcely allowed to speak for itself. To get a stereoscopic view of the Old Testament one should probably look at it through the eyes of more witnesses than St. Paul and one or two others. The author seems singularly insensitive to the difficulties which beset his interpretation. N.W.P.

VELLAS, B. M. : *Apanthisma rhētōn tēs Palaias Diathēkēs*. 1951. Pp. 250. (Athens.)

This is a small anthology of texts in the Greek Old Testament, arranged under key words. Passages akin in thought are gathered together under a single word, so that it is not quite the concordance principle which is here used. It is designed primarily for preachers though it will have other uses. It draws on the Apocrypha as well as on the books of the Hebrew Canon.

H.H.R.

VISCHER, W. : *Les Premiers Prophètes*, translated by Pierre Klossowski. 1951. Pp. 618. (Delachaux et Niestlé, Neuchâtel and Paris. Price : 16s. 0d.)

This is the French translation of the second volume of Vischer's *Das Christuszeugnis des Alten Testaments* (1942). The German edition of this volume on Joshua-Kings was noticed in the 1946 *Book List*, p. 53. For notices of the French and English editions of the preceding volume, see the 1950 *Book List*, p. 69. The author maintains that the Old Testament as a whole is a witness to Christ, but he ignores critical questions, and reads the New Testament into the Old in a way which will not commend itself to many.

N.H.S.

ZIELHUIS, L. : *Het offermaal in het heidendom en in de Heilige Schrift*. 1951. Pp. 200. (T. Wever, Franeker. Price : 10s. 6d.)

The volume is in two parts, the first dealing with the sacrificial meal of heathenism, and the second with the sacrificial meal of Scripture. There is a nine-page summary in English. The discussion in the first part is governed by the author's assumption of an original monotheism combined with an original state of innocence. In the second part the author neglects altogether the modern critical study of the Bible. The 'Avondmaal' (Lord's Supper) is the climax of sacramental eating, and in it Christ restored this gift to man, as salvation which he could have won before the Fall by eating of the tree of life.

N.H.S.

THE LIFE AND THOUGHT OF THE NEIGHBOURING PEOPLE

CASSUTO, U. M. D. : *The goddess Anath, Canaanite Epics of the Patriarchal Age*. Texts, Hebrew Translation, Commentary and Introduction. 1951. Pp. 110 with plates. (The Bialik Institute, Jerusalem. Price : I£ 2.400.)

Prof. Cassuto died on 18th December, 1951, in Jerusalem. A few months before his death, he bequeathed us his work on *The goddess Anath*. It was beautifully produced by the Bialik Institute (under the aegis of the Council for the Hebrew language). Its aim is to give the Israeli reader of to-day access to a specimen of ancient Canaanite epics, in transcription and with translation and commentary in modern Hebrew. Besides, the author offers here a condensation and completion of his

studies during many years, on the Ugaritic literature and its relation to the Old Testament. The first chapter of the Introduction gives a survey of the Ras Shamra texts, especially of those which were found or published only after H. L. Ginsberg's edition *Kivê Ugarit*, 1935. A splendid second chapter, dealing with the literary relations between the Ras Shamra texts and the Old Testament, does not emphasize casual resemblances, but systematically analyses all phenomena of language and style which are common to both literatures. The third chapter describes the gods who figure in the epic of Baal and attempts a new reconstruction of the epic of Anath. Then follows the translation of this epic together with a commentary, in a Hebrew of remarkable quality. The author here goes his own way and his explanations often seem more plausible than those of Virolleaud, Aistleitner, and Gordon. I.L.S.

EISSFELDT, O. : *El im ugaritischem Pantheon*. 1951. Pp. 84 and one plate. (Akademie-Verlag, Berlin. Price : DM. 9.00.)

This small book contains an exhaustive account of 'el as a common noun and as the name of the supreme god of the pantheon at Ugarit. It is a technical monograph, full of useful suggestions for students of the Ugaritic texts and illustrated by references to other Phoenician and Aramaic texts. A stele carved with the figure of El serves as frontispiece.

G.R.D.

FISH, T. *Some aspects of kingship in the Sumerian city and kingdom of Ur*. (Reprinted from *Bulletin of the John Rylands Library*, XXXIV.) 1951. Pp. 10. (Manchester University Press, and the John Rylands Library, Manchester. Price : 1s. 0d.)

This small offprint of about half a dozen pages is a useful corrective to the views usually expressed about 'divine kingship' in the ancient East. The author points out clearly that, although the kings of Ur performed religious acts and were indeed before all else priests, they were in no sense deified; and this conclusion refutes the assertion that 'the apotheosis of kings clearly replaced in importance the worship of the great gods for three centuries under the kings of Ur and Isin' (Engnell's *Divine Kingship*, p. 30), at any rate in reference to one of these two states.

G.R.D.

FRANKFORT, H. *The Birth of Civilization in the Near East*. 1951. Pp. 116. (Williams & Norgate, London. Price : 16s. 0d.)

Professor Frankfort's book contains four chapters which are expansions of lectures which he gave at Indiana University, Bloomington. The first is an introductory essay on the Study of Ancient Civilizations, which is followed by a survey of the Prehistory of the Ancient Near East. His third and fourth chapters are on early Mesopotamian and Egyptian civilization respectively. The author considers the birth of civilization in the Near East from the standpoint of the social and political changes which took place in Mesopotamia and Egypt, an aspect which hitherto has received little attention. In so

doing he has made an important contribution to our appreciation of this remote period of Near Eastern history. In an appendix he shows that the two great centres of civilization were in contact with one another towards the end of the fourth millennium, the formative period, and that Egypt was influenced by Mesopotamia.

T.W.T.

KAPELRUD, A. S. : *Baal in the Ras Shamra Texts*. 1952. Pp. 156. (Gad, Copenhagen. Price : Kr. 15.00.)

In this valuable study of all the material relating to Baal in the Ras Shamra texts, Dr. Kapelrud published the fruits of studies which were in part carried on in Yale under the guidance of Professors Goetze and Obermann. The author first studies the character of the Baal texts, and concludes that they are ritual texts, finding significance in the fact that they were found in a temple. He shows that Baal is referred to under other names and that while he is the son of Dagan he is also presented as the son of Il, though not directly called by this name. In this the author finds reflected the probable fact that Baal was a younger god who ousted Il from his place in the pantheon. The family relationships of Baal and his character and task are carefully studied. Fundamentally Dr. Kapelrud finds that the texts reflect cultic acts which they accompanied, whereby the renewal of fertility was annually brought about. Yet at the same time he finds reflected in them the ousting of Il by Baal which can scarcely be thought to have been annually renewed. The work thus offers an important contribution to the debate on the character of these texts.

H.H.R.

ROBINSON, T. H. : *A Short Comparative History of Religions*. 2nd ed., 1951. Pp. xii+184. (Duckworth, London. Price : 7s. 6d.)

The first edition of this little book was issued by the Oxford Press twenty-five years ago; the new edition appears with some revision in Duckworth's Theology Series. The revision will be found particularly in the sections on the lower levels of religion. As is natural in the work of a Semitic scholar the weight of attention is given to the Semitic religions, Judaism, Islam and Christianity. To these religions one third of the book is devoted, whereas Chinese religion gets but three pages. The whole forms a very useful introduction to the subject, and a short Bibliography offers the reader suggestions for further reading.

H.H.R.

ROWLEY, H. H. : *Submission in Suffering and other Essays on Eastern Thought*. 1951. Pp. x+170. (University of Wales Press, Cardiff. Price : 12s. 6d.)

This is a remarkable book which only the author could have written. It consists of three studies. In the first Prof. Rowley shows how the Hebrew in both Testaments viewed the problem of the sufferings of the innocent and he carries his researches into the field of the Chinese, Indian, and Arabian religions. The second and third essays deal with the Chinese Sages

and the Golden Rule, and the Chinese philosopher Mo Ti. These second and third studies will take most readers into unknown country where they will find much food for thought. The ethical teaching of Confucius often seems to anticipate Jewish and Christian teaching; but the motive of the love of God is missing, and noble forbearance and active kindness spring from the sage's conviction of his innate superiority. There is something extraordinarily modern in much of the teaching of Mo Ti who seems to have lived *c.* 400 B.C. He taught that a universal love was the cure for man's evils; the parable of the Good Samaritan would have evoked an immediate response from him. However he seems to have thought that men could be forced to love one another. In China his writings were neglected for centuries. Whatever happened to his writings the reader cannot but feel that he has had a tremendous influence on his countrymen. Of all the religious teachers of China, Mo seems to be the only man with a firm and intelligible belief in God. Prof. Rowley's exposition of these little known Oriental thinkers, as one would expect, is marked by sympathy and clearness. A.G.

WIDENGREN, G. *The King and the Tree of Life in Ancient Near Eastern Religion=King and Saviour IV* (Uppsala Universitets Årsskrift 1951 : 4). 1951. Pp. 80. (A. B. Lundequistska Bokhandeln, Uppsala : Otto Harrassowitz, Leipzig & Wiesbaden. Price : 4 Kr.)

In this further contribution to his important series of studies in the sacral kingship of the ancient Near East the author seeks to prove the existence of a close connexion between the Tree of Life, in its cultic form as a symbol of the dying and rising god, and the sacral king as its guardian and waterer, i.e. as a royal "gardener". He also adduces further evidence in support of the view that the royal sceptre was theoretically a branch of the Tree of Life (or, under Egyptian influence, the Plant of Life), which is then identified, so to speak, with the king. The work again offers evidence of the author's industry in the collection of data which may seem to be of value for comparative purposes; and, while some of his arguments seem unconvincing (especially when he turns to what he regards as analogous features in the Old Testament), he has a number of instructive and suggestive things to say on a subject which demands the critical attention of all who are interested in biblical interpretation. A.R.J.

WILSON, J. A. : *The Burden of Egypt*. 1951. Pp. xx+332. (University of Chicago Press. Price : \$6.00.)

As its subtitle indicates, this book is an interpretation of Egyptian culture. Starting from prehistoric times, the author describes and interprets Egyptian civilization, phase by phase, until the conquest by Alexander. Each of his chapters surveys a major period of Egyptian history. He attempts to answer such questions as the endurance of Egyptian culture for 2,000 years, its sudden rise and its ultimate petrification and dis-

appearance. He considers the religious, intellectual, and political development of the Egyptians. Profound learning and wide reading have gone into the making of this mature work. The Biblical scholar will find much to interest him in it.

T.W.T.

THE DEAD SEA SCROLLS

BROWNLEE, W. H. *The Dead Sea Manual of Discipline. Translation and Notes.* (Bulletin of the American Schools of Oriental Research. Supplementary Studies, Nos. 10-12.) 1951. Pp. 60. (New Haven, Conn. Price : \$2.00.)

Eleven columns of the Dead Sea scroll, the Manual of Discipline, which were transferred to the A.S.O.R. for publication, are here translated and annotated with a very high degree of efficiency and clarity by Professor Brownlee. The author, who acknowledges help received from other scholars, does not claim that his translation is definitive, but we may add that, alongside of the published facsimiles and transcription of the scroll (cf. *Book List*, 1951, p. 18) the present work is indispensable for the study of this important scroll. In the notes, which amount to well over five hundred in all, the author discusses, among other things, textual matters relating to his rendering, the numerous affinities with other scrolls, the Damascus Document and various books of the Apocrypha, and contacts of text with the Old Testament and of context with the New Testament and with the Essenes. In nine appendices subjects of importance in the scroll are briefly discussed, and a translation is given of one of the songs in the scroll of Hymns (published by Sukenik, *Megillôth Genûzôth* II, plate X). The Editor, Professor W. F. Albright, adds a Postscript on the 'Chronology of the Dead Sea Scrolls'. B.J.R.

DELCOR, M. : *Les Manuscrits de la Mer Morte. Essai sur Le Midrash d'Habacuc.* (Lectio Divina, 7.) 1951. Pp. 84. (Les Editions du Cerf, Paris. Price : Fr. 300.)

A new translation, with full annotation, forms the body of this work, but on its basis Father Delcor argues that the Wicked Priest is Alexander Jannaeus, and that the Midrash deals with the persecution by him of the Pharisees. Both parties are implicitly referred to in the commentary. Professor Dupont-Sommer's theory is attacked on a number of points: the Kittim cannot be Romans because of the evidence of the Warfare scroll and of 1 Macc. and Jubilees; the capture of Jerusalem by Pompey on the Day of Atonement is queried. The scrolls are compared with the Psalms of Solomon, and among other interesting points discussed are the plenitude of *matres lectionis*, the *mebagger* of the scrolls and *episkopos* in the New Testament. Kahle's argument based on the presence of codex fragments in the cache is refuted by the fact that the fragments are not codices but pieces of leather written on both sides by different hands. In two appendices are a translation of one of the Songs of Thanksgiving and a short bibliography. B.J.R.

DEL MEDICO, H. E. : *Deux Manuscrits Hébreux de la Mer Morte. Essai de Traduction du " Manuel de Discipline " et du " Commentaire d'Habbakuk "* avec Notes et Commentaires. 1951. Pp. 144. (Librairie Orient. Paul Geuthner, Paris. Price : Fr. 700.)

It will be noticed that the facsimile edition of the Dead Sea Manual of Discipline shows a variety of marginal marks, and Dr. del Medico has seen in these an indication of divergent sources which were used for the composition of the Manual. He gives a translation—with notes and discussions—of the document on the basis of three principal divergent sources : the first (Sadokite, S) deals with questions of Torah, Priests, etc., the Temple ; the second (Rabbinic, R), contains descriptions of the academy and its activities ; the third (Zealot, Z), has political, doctrinal and historical details about the Zealots. A fourth (secondary) source is a commentary on Isaiah (J), and has affinities with the teaching of John the Baptist. In an annotated translation of the Habakkuk Commentary del Medico shows that it deals with events about 66 A.D., and contains reminiscences of the eruption of Vesuvius ; it was composed shortly after the fall of Jerusalem.

B.J.R.

DRIVER, G. R. : *The Hebrew Scrolls from the Neighbourhood of Jericho and the Dead Sea.* (Friends of Dr. Williams's Library, Fourth Lecture, 1950.) 1951. Pp. 52. (Oxford University Press. Price : 3s. 6d.)

It is well-known that the redoubtable Professor Driver has consistently argued against a pre-Christian or an early dating for the Dead Sea scrolls, and in the present brochure he gives the fullest statement of his case to date. He challenges the customary use made of evidence supplied by archaeology, even the residual radio-active carbon of the wrapping ; likewise, palaeography and its concomitants—ink, ruling, etc., must, he says, be regarded as inconclusive. Orthographic and linguistic aspects, however, such as the plethora of scriptio plena, the presence of Aramaizing influences, the peculiar suffixal forms, the substitution of synonyms for rare words, indicate a date well into the Christian era. The division of the text in the Isaiah scroll stands in agreement with that of the Great Greek Codices, B, S, A, and is probably contemporary with them. Indeed, Professor Driver argues here that a date towards 500 A.D. may be regarded as a suitable *terminus post quem* for the scrolls.

B.J.R.

DUPONT-SOMMER, A. : *Observations sur le Manuel de Discipline découvert près de la Mer Morte.* 1951. Pp. 32. (Adrien-Maisonneuve, Paris. Price : Fr. 120.)

This is the full text of a communication read to the Académie des Inscriptions et Belles Lettres on 8th June, 1951. It is probably the first monograph on the Manual of Discipline to be published after the appearance of the full Hebrew text in the American facsimile edition. It consists of a study of the beliefs and practices of the sect reflected in the Manual

in comparison with those of the Essenes as known to us from ancient sources. Dupont-Sommer finds further support for his theory that the sect consisted of Essenes, and that the Dead Sea Scrolls are of importance for the study of Judaism in the Hasmonaean and Roman periods, and that they throw light on Christian origins. H.H.R.

DUPONT-SOMMER, A. : *The Dead Sea Scrolls. A Preliminary Survey* (Translated from the French by E. Margaret Rowley). 1952. Pp. 100, with 10 plates and 1 map. (Basil Blackwell, Oxford. Price : 7s. 6d.)

Miss Rowley has produced an excellent translation of this book, into the text of which a few changes have been introduced. Comparison with the French edition (which was reviewed in the *Book List* for 1951, p. 19) prompts a word of admiration for the quality of the production. G.W.A.

HABERMANN, A. M. : *'Edah we-'Eduth. Three Scrolls from the Judaeen desert. The Legacy of a Community, edited with vocalization, introduction, notes and indices* (in Hebrew). 1952. Pp. vi+168 with nine plates. (Mahberoth le Sifrut (Central Press), Jerusalem. Price : 1£ 3.800.)

All who are interested in the famous Dead Sea Scrolls owe thanks to Mr. A. M. Habermann, the able librarian of the Schocken Library in Jerusalem, for this handy and very useful small volume. In a general Introduction the writer gives a more popular survey of the questions connected with the manuscripts which, he is inclined to think, were written not later than 80 B.C.E. The Bibliography is unfortunately rather incomplete with regard to publications in languages other than Hebrew ; as to Israeli titles it is of a unique and valuable completeness. Then follow, with special introductions, the texts of DSH, DSD and CDC (in disagreement with the title the latter properly speaking has not been found in the Judaeen Desert!). Being well aware of the risks of the matter Habermann ventures to add a vocalization and a punctuation to these texts, an addition which not a little facilitates the reading, even for those who are well versed in reading the unvocalized texts of post-Biblical Hebrew. The value of the notes accompanying the texts is greatly enhanced by the glossary which gives, in the arrangement of a concordance, an index of the terminological vocabulary of the sect, as contained in the above-mentioned texts. This glossary—although not entirely complete—makes possible a fruitful study of the sect, its concepts and its milieu. Some of Habermann's own theories are worth mentioning here. In contradistinction to most Israeli co-workers in this field he denies that *yahad* is the name of the sect ; he holds that it is rather a qualification of a class in it ; a higher degree he sees in the *rabbim*. He maintains that there is a lacuna between the columns 9 and 10 of DSD. He recognizes in the last leaf of Schechter's text A of CDC a fragment of the *Séfer ha-Hagû* a book (on the pronunciation of the Tetragrammaton ?) which is mentioned

in CDC and in the still unpublished parts of DSD, as belonging to the scriptures of the sect. His readings of the texts by no means slavishly follow those of former editors and translators and his interpretations too are new in several places. He knows, as he himself modestly puts it, 'that errors will be found in his reading and that... improvements will be made'. He brings a number of new suggestions in his additions and corrections. However, his familiarity with post-biblical Hebrew (both Mishnaic and mediaeval) enables him to find many happy and convincing solutions to the difficulties with which these texts abound. I.L.S.

KAHLE, P. *Die hebräischen Handschriften aus der Höhle*. 1951. Pp. 92. (W. Kohlhammer Verlag, Stuttgart. Price : £1 1s. 0d.)

The weight of authority which Professor Kahle brings to the study of Hebrew manuscripts lends a special importance to his pronouncements on the 'Ain Feshka scrolls. The lectures which are here printed were delivered by him in several German universities in 1950. They are fully documented, there is a bibliography, an index, and twelve pages of well selected photographs. Only a few indications of the author's views can here be given. The cave from which the manuscripts come was not a Geniza, but a hiding place, in which an extensive library of manuscripts of different dates was concealed, probably in the third century A.D., by the Essenes. The two Isaiah scrolls represent two forms of "vulgar" texts which circulated before the standard text was fixed. Their variant readings are consequently of great importance. In the St. Mark's scroll, Isaiah xxxiv. 17-35, which had been omitted by the scribe, has been inserted in a form which agrees with the M.T. This addition cannot then be earlier than the second century A.D. The orthography of the second Isaiah scroll has been accommodated to that of the M.T., and it too cannot be earlier than the second century. In the St. Mark's scroll there are two types of text, and the special peculiarities of the scroll are to be seen only in the second half. Dupont-Sommer's date—shortly before 40 B.C.—for the composition of the Habakkuk Commentary is probable, but the 'Ain Feshka manuscript is a copy of the work made before A.D. 70. The Leviticus fragments in ancient Hebrew script are definitely of Jewish, not Samaritan, origin, and may be as old as the first century B.C., if not older. The manuscripts are thus all centuries older than anything in the Cairo Geniza. The argument that the jars are decisive for the dating of the manuscripts is brought into question, and due caution is observed in the use of palaeography as a criterion of dating. Among other considerations bearing upon the date of the manuscripts which are discussed are the papyri fragments written on both sides, which are parts of codices, not scrolls; the fact that no parchment was found in the cave; and the traces of Est-rangelo script which Professor Kahle claims to have detected

on a leather fragment. The relation of the Isaiah text to the LXX is shown to be bound up with the attitude taken towards the character and history of the Greek Bible. The significance of the St. Mark's text of Isaiah for the pronunciation of Hebrew is considered at length. Finally, objection is taken to the description of the discoveries as "sectarian"—rather do they witness to the rich possibilities of religious development within Judaism. Since the study of the scrolls proceeds at a great pace, readers may care to be referred to a later contribution on the age of them by Professor Kahle published in *Vetus Testamentum*, i, 1951, pp. 38 ff. D.W.T.

- LAMBERT, G. : *Le Manuel de Discipline du Désert de Juda. Étude Historique et Traduction Intégrale*. (Analecta Lovaniensia Biblica et Orientalia. Ser. II, Fasc. 23.) 1951. Pp. 40. (Publications Universitaires de Louvain.)

The brochure appeared as an article in *Nouvelle Revue Théologique*, 1951, pp. 938-975. In the introductory section Father Lambert examines the constitution of and the aims ascribed to the 'Community of Alliance' (he objects to 'New Alliance' or 'New Covenanters') in the Manual of Discipline of the Dead Sea scrolls. He then gives a fully annotated translation of the document, which will, undoubtedly, stand comparison with the now growing number of renderings. The author does not advance any theory for an identity of the party with any previously known sect, but in occasional notes he refers to some current views. Linguistic notes, however, are abundantly supplied. B.J.R.

- VERMES, G. : *La Communauté de la Nouvelle Alliance*.

- COPPENS, J. : *Les Manuscrits du Désert de Juda*. (Analecta Lovaniensia Biblica et Orientalia, Ser. II, Fasc. 22.) 1951. Pp. 18. (Publications Universitaires de Louvain. Price : Belgian Fr. 20.)

This publication is an extract from *Ephemerides Lovanienses*, 1951, Vol. XXVII. The cataclysmic fire in the third hymn of the Dead Sea Songs of Thanksgiving brings Father Vermès to consider the scrolls generally against the background of this widespread literary phenomenon, and he sees in the Righteous Teacher a Noah *redivivus*. He finds affinities with numerous apocalyptic writings, e.g. the Life of Adam and Eve, the Sibylline Oracles, and, in Christian writings, 2 Pet. ii, 5, Hermas, Justin, Origen, etc. He also finds an implicit reference to Noah in the Hab. Comm., col. II, 2 ff., where the Wicked Priest did worse than Ham, Noah's son. Historically, Vermès finds the appropriate setting in the period around the burning of Jerusalem and the eruption of Vesuvius, i.e., late first century A.D., and the Habakkuk scroll can be brought down even to the time of Bar Cochba. Professor Coppens, in a very valuable survey of current theories, supports Vermès. B.J.R.

POST-BIBLICAL JUDAISM

CHOUCROUN, I. -M.: *Le Judaïsme, doctrines et préceptes*. 1951. Pp. 156. (Presses Universitaires de France, Paris. Price : 8s. 0d.)

Rabbi Choucroun's little book is at once concise and comprehensive and is written in a flowing style, holding the reader's interest. A brief introduction on Judaism from early times up to our day is followed by three chapters on Jewish teaching upon God, man and his destiny, and on Israel and humanity ; then come five chapters on moral questions involving the individual, the family and society ; finally, a short valuable description of the religious practices of Judaism. Highly informative are the author's pages on ' le divorce israélite ', ' la prière et le culte synagogal ' and ' les jours austères '. Upon the subject of the unity of God the writer's account of Hebrew belief in biblical times as being a rigorous monotheism, and of the figure of Satan in the O.T. as being only an allegorical representation, perhaps is the only instance where the Rabbi's religious enthusiasm may be observed to have gone somewhat further than the evidence warrants. The book is No. 26 of the series entitled *Mythes et Religions*. O.S.R.

FEIGIN, S. I. *Anshe Sepher, Hogerim v-Sopherim* (Men of Letters, Scholars, and Writers). 1950. Pp. x+484. (" Ohel " Publication, New York. Price : 28s. 0d.)

This book, which is written in Hebrew, is divided into two main sections, the one called The Scholars' Section, the other The Writers' Section, both of which are divided into various subsections. Of the many interesting articles the essays on Shim'on Bernfeld, David Yellin, Israel Eitan, Naftali Hertz Torczyner, Louis Ginzberg, Heinrich Zimmern, John Merlin Powis Smith and William Foxwell Albright are of direct interest for students of the Old Testament. While dwelling upon the life-story of some of these scholars the author assesses their manifold researches in various branches of Semitic Studies. The publishers are to be congratulated on a fine production. M.W.

GOLDIN, H. E. *Hebrew Criminal Law and Procedure : Mishnah, Sanhedrin-Makkot*. 1952. Pp. 308. (Twayne Publishers, New York. Price : \$4.75.)

This work, although written by a lawyer with the emphasis on the legal aspect of the two Tractates, both in the elaborate introduction and the explanatory notes accompanying the translation of the Hebrew text, does not become involved in the intricacies and details of legal problems and is, therefore, a suitable introduction for students wishing to acquaint themselves with the major principles of Talmudic criminal jurisprudence and procedure. The volume contains a translation of the tractates Sanhedrin and Makkot, with full notes standing beneath the text. P.R.W.

HADAS, M.: *Aristeas to Philocrates (Letter of Aristeas)*, edited and translated. 1951. Pp. 234. (Harper & Bros., New York and Hamish Hamilton, London. Price: \$4.00 or 28s. 0d.)

This book reproduces H.St.J. Thackeray's Greek text of Aristeas from Swete's *Introduction to the Old Testament in Greek* (Cambridge, 1905) and contains the translation of the letter, the English page by page alongside the Greek. A most useful and full introduction (90 pages) and notes deal critically with the various literary, historical and religious questions which arise from the letter. As was the first volume of the Jewish Apocrypha to be published under the auspices of Dropsie College (viz. 1 Macc., see *Book List*, 1951, p. 42) this edition of Aristeas is a pattern of clarity in form and type. As a commentary and introduction Professor Hadas' work has an advantage over any of the current introductions in that it makes good use of several of the relevant specialised studies upon individual themes which have appeared in the last three decades and recently, such as, *inter alia*, the researches of Février on the date and sources of Aristeas (1925), of Goodenough (1928) on the political philosophy of Hellenistic kingship, of Westermann on Slavery in Ptolemaic Egypt (1929) and of the works of Tarn and Rostovtzeff on the Hellenistic age.

O.S.R.

KLEIN, I.: *The Code of Maimonides, Book Twelve, The Book of Acquisition. Translated from the Hebrew.* (Yale Judaica Series, vol. V.) 1951. Pp. xvi+336 (Yale University Press, New Haven. Price: \$5.00.)

This is the fourth volume to be published of the *Mishneh Torah*, Maimonides' systematic presentation of the whole corpus of Judaism (see *Book List*, 1950, pp. 72 f.; 1951, p. 70). This Book Twelve brings together all the laws dealing with ownership of property: the manner of acquiring real and movable property, securing title to ownerless property, validity of gifts, joint ownership and neighbours' rights and limitations, partners, agents and trustees, and the rules, rights and obligations bearing on slaves. The Introduction is compact even to meagreness. The translation is clear and readable, though forms like "donee", "vendee" and "transferee" could have been spared; and references (p. 62) to "barrels", "casks", and "bungholes" give a misleading picture of utensils in Roman Palestinian times. The Notes might well have been more generous and the object of closer care. Such comments as (p. 322) "our text reads...", (313) "the Venice edition reads..." (there are four Venice editions), (p. 314) "the ordinary editions...", suggest a somewhat casual attitude towards the textual evidence; and several times technical terms from other departments of Jewish law are explained somewhat perfunctorily when a reference ought to have been given to the section of the Code where those terms are expounded at length in their proper context.

H.D.

- LAURENTIN, A. : *Le Pneuma dans la Doctrine de Philon*. (Analecta Lovaniensia Biblica et Orientalia, Ser. II, Fasc. 24.) 1951. Pp. 50. (Publications Universitaires de Louvain, and Desclée de Brouwer, Bruges and Paris. Price : Fr. 30.)

A careful study of the meaning of *pneuma* in Philo, reaching the conclusion that there is a fundamental unity of sense in his use of the word, but that this unity is a unity of relation, and that the *pneuma* is always of divine origin. H.H.R.

- LAUTERBACH, J. Z. : *Rabbinic Essays*. 1951. Pp. xvi+570. (Hebrew Union College Press, Cincinnati. Price : \$5.00.)

Dr. Lauterbach was one of that diminishing band of Jewish scholars who have combined the traditional Talmudic learning acquired in their youth with habits of modern critical study acquired in their maturity. His main work was in the field of Tannaitic literature (he wrote most of the articles on this subject in the last six volumes of the *Jewish Encyclopedia*) and many of the now prevalent ideas and theories about that literature and Pharisaism owe their formulation to him. He was Professor of Talmud at the Hebrew Union College of Cincinnati from 1911 to 1942, and the present sumptuous volume is a monument raised in his memory by his pupils. A brief Appreciation and a Bibliography of his writings are followed by a reprint of six of the more substantial of his published essays ("The Sadducees and Pharisees", 1913; "The Ethics of the Halakah", 1913; "Midrash and Mishnah", 1915; "A Significant Controversy between the Sadducees and the Pharisees", 1927; "The Pharisees and their Teachings", 1929; "*Tashlik*, a Study in Jewish Ceremonies", 1936); and two unpublished studies: "The Sabbath in Jewish Ritual and Folklore", and "Jesus in the Talmud". Regrettably the volume has no index. H.D.

- LESLAU, W. : *Falasha Anthology : Translated from Ethiopic sources, with an Introduction*. (Yale Judaica Series, vol. vi.) 1951. Pp. xliii+222. (Yale University Press, New Haven. Price : \$4.00.)

In this volume specimens of the literature of the Falasha, a very ancient and isolated Jewish community living in regions north of Lake Tana in Abyssinia, are made available for the first time in an English translation. The works included are *Te'zāza Sanbat* ("The Commandments of the Sabbath"), Abba Elijah, The Book of the Angels, The Apocalypse of Baruch, The Apocalypse of Gorgorios, The Testament of Abraham, The Death of Moses, and Prayers. Each translation is accompanied by an introduction, which contains a synopsis of the work and a discussion of such questions as the sources of it, its character, and its age. Short bibliographies are provided for each work. The general introduction includes sections on the life and customs—both secular and religious—of the Falasha, their literature, and their history and origin. To his treatment of these matters the author brings first hand knowledge of the Falasha—he visited them in 1947—and the work throughout is of high quality. Students of Judaism will

find much to interest them in the Falasha form of it, which is, the author believes, primitive, and might date from a time when the Mishnah and Talmud were not yet compiled. That it has some original features is seen, for example, in its concept of the Sabbath, which is viewed as a female figure who is crowned on the Sabbath by angels and goes down to Sheol to deliver sinners from punishment. There are over forty closely printed pages of valuable notes, a select bibliography, a glossary, an index of scriptural and other references, a full general index, and seven illustrations. D.W.T.

- LIEBERMAN, S. *Hellenism in Jewish Palestine*. Studies in the literary transmission beliefs and manners of Palestine in the 1 century B.C.E.—IV century C.E. (Texts and Studies of the Jewish Theological Seminary of America, Vol. xviii.) 1950. Pp. xiv+232. (Jewish Theological Seminary of America, New York. Price: \$7.00.)

This volume is a sequel to the author's *Greek in Jewish Palestine*, and continues in the path first pointed out by Graetz and Krauss of illustrating rabbinic literature and institutions from patristic literature. Lieberman casts his net wider and utilizes Greek and Roman pagan writers of late antiquity, with valuable results. In a series of profusely documented essays on literature, religious ceremonial, and other public antiquities he demonstrates the unity of the pattern of many institutions of the ancient Mediterranean world. Essays of concern to O.T. scholars deal with *Keri* and *Kethib*. Corrections of the *Sopherim*, the *puncta extraordinaria* and critical devices of the MT; also with rabbinic exegesis and its hermeneutic rules, and the method of the publication of the *Mishnah*. In addition to their own findings the essays (though sometimes discursive) are a useful lesson in methodology, and emphasize our need for scholars who are as at home in Athens, Alexandria, and Rome, as in Jerusalem and Babylon.

R.L.

- PFEIFFER, R. H. : *Il Giudaismo nell 'Epoca Neotestamentaria*. 1951. Pp. 120. (Edizioni dell 'Ateneo, Rome. Price : 700 lire.)

Three years ago Professor Pfeiffer was invited by the University of Rome to give a course on Judaism at the beginning of the Christian era, and the lectures were in due season delivered between February and June, 1951. The lecturer was asked to explain the subject of the course in a printed volume, and we have here a brief summary of what was said, as it was found impossible to print the lectures *in extenso*. Naturally, as the author declares, considerable use has been made of his admirable work in English, the *History of New Testament Times*, with an *Introduction to the Apocrypha* (Harper, New York, 1949) and of a translation of the Jewish apocryphal literature, which is to be published at some future date. Pfeiffer has, however, not been content to summarize his larger work; he has thought out afresh and worked out again the relevant matter of the *History*, and has brought the bibliography up to date. The introductory chapter on "La sopravvivenza d'Israele" does not appear to be taken from the English work. J.M.T.B.

SMITH, M. : *Tannaitic Parallels to the Gospels* (Journal of Biblical Literature Monograph Series, Vol. VI). 1951. Pp. 216. (Society of Biblical Literature, Philadelphia. Price : \$1.50.)

By the term Tannaitic literature (abbrev. TL) the author means the Mishnah, Tosefta, Mekilta, Sifra, Sifre on Numbers, Sifre Zutta, Sifre on Deut., Midrash Tannaim and some of the oldest prayers (especially the xviii Benedictions) of the Jewish liturgy. Though his comparison of these works with the Gospels has in the main a philological purpose Dr. Smith's book contains a good deal more and will be of the greatest importance to New Testament scholars. He sifts the TL and Gospels for parallels in vocabulary, in idiom, in meaning, in literary form and in types of association, etc. In criticism of the method of scholars who seek to show that the Fourth Gospel has been translated from the Aramaic, Dr. Smith says that the proof of translation must be built not on the difference between John and the synoptics, but on the parallelism between John and Aramaic writings. But since there are no Aramaic works for the period of the Gospels—except perhaps *Megillath Ta'anith*—the parallels in word and idiom, etc. found in the Gospels and TL (the language of which is so close to Aramaic) are of great account. In working out the statistics of the parallels that are discovered Dr. Smith shows that "it is impossible to speak, as Torrey spoke, of the language of the Gospels as a word-for-word translation of a Hebrew or Aramaic text, for it does not contain the expressions which any such translation would necessarily contain." Dr. Smith's work deals with the fundamentals of N.T. criticism, is a very valuable piece of spadework, and an appreciable if brief supplement to the work of Billerbeck and Strack.

O.S.R.

SPIRO, A. *Samaritans, Tobiards and Judahites in Pseudo-Philo—Use and Abuse of the Bible by Polemicists and Doctrinaires*. (Reprinted from the Proceedings of the American Academy for Jewish Research, Vol. XX.) 1951. Pp. 78. (The American Academy for Jewish Research, New York.)

Pseudo-Philo's work on the Biblical Antiquities, a Biblical history from Adam to Saul which was preserved in Latin, was published by Sichardus (1527). Cardinal Pitra (1884) showed that the Latin was a translation from the Greek. An English translation (the *Biblical Antiquities of Philo, etc.*, 1917) has been prepared by M. R. James; and Guido Kisch has placed in the hands of scholars a critically edited text (1949). In his study of Pseudo-Philo's work which may be as old as the first century A.D., Mr. Spiro gives an excellent account—with valuable notes—of how Pseudo-Philo, emphasizing the destiny of Judah and Jerusalem, combats the claims of Samaritan and Transjordanian schismatics by a polemic which adds to, subtracts from, and otherwise colours the Biblical narrative. Mr. Spiro's study offers a useful contribution to the history of Jewish religious polemic.

O.S.R.

VRIEZEN, TH.C. : *Palestina en Israël*. 1951. Pp. 250. (H. Veenman & Zonen, Wageningen. Price : Fl. 7.90.)

This book is inspired by the personal observations and experience of the writer in Palestine as a student 25 years ago and more recently when he attended the semi-jubilee of the Hebrew University in 1950. He projects modern Palestine and its problems against a wide background of history, culture and religion reaching back to the dawn of the Bronze Age. In this, the more academic part of the work, he is conservative and somewhat superficial. His treatment of Zionism is well-informed, thorough and honest, if occasionally uncharitable to the mandatory power. He does not exonerate the Christian Church from blame in helping to create a Jewish problem. He hopes for the development of a new relationship between Jew and Christian and even ventures to hope that such a relationship may yet be possible among the communities in Palestine itself by some creative spiritual event by which alone the Palestine problem may be solved. J.G.

WEINGREEN, J. : *The Rabbinic Approach to the Study of the Old Testament*. (Reprinted from the *Bulletin of the John Rylands Library*, xxxiv, No. 1.) 1951. Pp. 28. (The John Rylands Library and Manchester University Press. Price : 2s. 6d.)

In this paper, which was read to the Society for Old Testament Study, Professor Weingreen shows that the preference of the mediaeval commentators for plain interpretations rather than fanciful was dictated by the religious interest of preserving for their own generation many of the results of the older interpretation. The Chronicler could alter his text to bring it into accord with what was thought proper in his day, but after the fixation of the text by the Massoretes this was no longer possible, and hence the way of interpretation alone could be followed. Many illuminating examples are given, and the whole forms a valuable study which Professor Weingreen hopes to expand into a fuller treatment. H.H.R.

PHILOLOGY AND GRAMMAR

BEN YEHUDA, E. : *Thesaurus totius hebraeae et veteris et recentioris*. Vol. xiii. 1951. Pp. 6221-6703. (Hemda and Ehud Benyehuda, Jerusalem-Talpiot. Price : £5 19s. 0d.)

The appearance of a new volume of the *Thesaurus* is always an important event in the world of Hebrew scholarship. This volume, which is dedicated to Mr. Harry S. Truman, runs from *qarar* to *rašuy*. Professor Tur Sinai, Ben Yehuda's successor as editor of the *Thesaurus*, had available the material collected for this volume by his predecessor. The arrangement of the material, however, is his, and he contributes much additional lexicographical and bibliographical matter. The extensive notes for which he is responsible are only one of the impressive features of the work. This volume was prepared in the face of many difficulties arising from the political situation in Israel, and Hebrew scholars everywhere will feel especially

grateful on that account to the editor and to all those, including the Government of the State of Israel, who have played a part in the production of it. It is good to know that the material for the last two letters of the alphabet has been safely preserved. D.W.T.

- BIRKELAND, H. : *Lærebok i hebraisk grammatikk*. 1950. Pp. 158. (Grøndahl & Søn, Oslo. Price : 23s. 0d.)

This is a most successful attempt to reduce Hebrew to its simplest terms for beginners. The principles of the language are lucidly and adequately explained and illustrated and 31 pages of paradigms conclude the work. Notes, conspicuous in the text by small type, introduce the student to more specialized questions, where the writer indicates his method of historical philology. J.G.

- BLACK, M. : *Rabbula of Edessa and the Peshitta*. 1951. Pp. 10. (Reprinted from the *Bulletin of the John Rylands Library*, Vol. 33, No. 2, March, 1951.) (Manchester University Press and the John Rylands Library, Manchester. Price : 1s. 0d.)

In this lecture Dr. Black examines the Gospel quotations in Rabbula's Syriac Version of Cyril of Alexandria's *de recta fide*. With Dr. Vööbus of Chicago Lutheran Theological Seminary, he recognizes the presence of Old Syriac readings but, while Vööbus had deduced that Rabbula used some form of the Old Syriac Gospels and had challenged Burkitt's theory of the Rabbulan "authorship" of the Peshitta New Testament, Dr. Black's conclusion is that Rabbula's revision lay somewhere between the Old Syriac and the Syriac Vulgate as we now know it. W.M.McH.

- BLAKE, F. R. *A Resurvey of the Hebrew Tenses with an appendix : Hebrew influence on Biblical Aramaic*. 1951. Pp. xii+96. (Pontificio Istituto Biblico, Rome. Price : 28s. 0d.)

This sketch of the Hebrew verbal system offers a collection of examples drawn largely from the *Hebrew Tenses* (1892) of the reviewer's father and shows how the old explanation of its peculiarities fails in the light of Prof. H. Bauer's *Die Tempora im Semitischen* (1910); and he rightly argues that these peculiarities are due to historical causes. He does not however push his reasoning home; for example, he does not go so far as to postulate a preterite tense quite distinct from the imperfect tense. The failure is due to disregarding the different accentuation of the varying forms and the comparable idioms in the cognate languages; and these phenomena, taken together, are crucial for the explanation and understanding of the Hebrew tense system, as shown in the reviewer's *Hebrew Verbal System* (1936). Unfortunately, too, the author uses old terms to describe these phenomena (e.g. "converted perfects" and "imperfects") which have long been recognized as incorrect and can only mislead the student; but it is

useful to have an explanation, even under an antiquated terminology and without a complete solution of the problems involved, attempted along reasonable lines. No treatment, however, that leaves everything published since the first German war out of account is likely to be found satisfactory.
G.R.D.

BOTTERWECK, G. J. : *Der Triliterismus im Semitischen*. 1951. Pp. 76. (Hanstein, Bonn. Price : DM. 7.50.)

This volume is the third of the admirable *Bonner Biblischer Studien* published under the editorship of Professor F. Nötscher (whose *Festschrift* was the inaugural volume) and Professor K. T. Schäfer. The author devotes the first chapter to the work of previous scholars on the biliteral origin of Semitic roots, examines the growth of triliteral roots with especial reference to selected bases (*GL, KL, QL* ; *BR, PR*), and sets out his conclusion, that certain fundamental acts or actions were originally represented by a pair of consonants whose pronunciation echoed the sounds made in producing them, and that these biconsonantal bases were subsequently triliteralized by the insertion of weak letters by reduplication, or by the addition of formative elements, many of which can be traced elsewhere, e.g. in the pronouns, in the Semitic languages. The author argues his case in a convincing manner and has produced a work well worthy of study by all philologists.
G.R.D.

COHEN, H. M. : *Schets der Ontwikkeling van het Hebreeuws tot moderne Omgangstaal*. 1951. Pp. 120. (Joachimsthal, Amsterdam.)

This work is a doctoral thesis submitted at the University of Amsterdam. Dr. Cohen divides the Hebrew language into five main periods : Biblical, Mishnaic, 500 A.D.—c. 1750 A.D., c. 1750 A.D.—c. 1900 A.D., c. 1900 A.D.—the present day. He devotes a chapter to the Hebrew of the first three periods, comparing them and noting their differences. "Modern" Hebrew begins about 1750 A.D. with the Haskala movement ; the Hebrew from this time down to 1900 A.D. is separately described and an account of the chief writers is given. Lastly, the Hebrew of the most recent period is treated. Separate chapters are then devoted to Eliezer ben Yehuda, the Council for the Hebrew language, and Bialik. The book ends with a chapter on the influences to which modern Hebrew has been subjected and a discussion of some aspects of this phase of the language. There is an English summary of each chapter at the end of the book.

The author has given a most interesting and valuable account of the various stages through which the Hebrew language has passed. He rejects Bergsträsser's view that Modern Hebrew is a European language wrapped in a transparent Hebrew garb, and he stresses the historical importance of the revival of Hebrew for the Jewish race.
T.W.T.

DEIMEL, A. : *Sumerisches Lexikon* Tl. IV, Bd. I. *Pantheon Babylonicum* herausgeg. von A. Deimel. Pp. viii+132. Bd. II. *Planetarium Babylonicum* herausgeg. von F. Gössmann. Pp. xvi+226. 1950. (Päpstl. Bibelinst., Rome. Price : £4 2s. 6d.)

These two volumes continue Fr. Deimel's well-known and extremely useful Sumerian lexicon ; and they exemplify the regular marks of all his work, completeness and accuracy, to perfection. The entries in the first are arranged under ideograms given in the cuneiform script, those in the second are transliterated into the European alphabet. The *Pantheon*, which follows Fr. Deimel's *Pantheon Babylonicum* published in 1914, is greatly enriched by new texts published since then and is especially valuable for the revised or corrected readings of many names which the editor has been able to introduce. The *Planetarium* is an attempt to make the matter referring to the stars and planets collected in the *Sumerisches Lexikon* accessible to students not acquainted with the cuneiform script and is the first catalogue devoted especially to this subject ; but it goes far beyond a mere catalogue in the wealth of information which the editor has added to his source-book. Both volumes will be of the greatest service to assyriologists and indeed to other students. G.R.D.

VAN DORSSEN, J. C. C. *De Derivata van de Stam 'aman in het Hebreewsch van het Oude Testament*. 1951. Pp. xii+140. (Drukkerij Holland N.V., Amsterdam. Price : Fl. 5.90.)

This doctoral dissertation, which carries a brief English summary at the end, sets out the Hebrew text, with translation and brief comment, of every passage in the Old Testament which contains any form, nominal or verbal, connected with the selected root. The author then goes over all his material again to sum up his views as to the particular meaning of each form. He has read widely and has gathered his material assiduously, but his professed purpose to aid the theologian to a deeper understanding needed for its realization a much fuller examination of difficult and disputed texts. Space might have been saved by eliminating the repetition the method entailed. H.H.R.

FRIEDRICH, J. : *Phönizisch-Punische Grammatik*. (Analecta Orientalia 32.) 1951. Pp. 182. (Pontificium Institutum Biblicum, Rome. Price : £4 6s. 0d.)

This grammar is not intended to supersede Z. S. Harris' *Grammar of the Phoenician Language* (1936), but to be used side by side with it. In two respects especially it differs from Harris' work. In the first place, it takes account of new texts which have been discovered since Harris' grammar appeared, the most important being, of course, the inscriptions found at Karatepe. And secondly, the principles of historical grammar are applied, within the framework of the general development of the language, to the study of individual forms.

The grammar is divided into three parts—*Schrift- und Lautlehre* (pp. 1-43), *Formenlehre* (pp. 44-120), and *Syntax* (pp. 120-152). The extensive use the author makes of the transcriptions of Phoenician words in ancient documents is noteworthy, as is the attention he pays to the representation of vowels in late Punic inscriptions. His examination of the peculiarities of Phoenician syntax is especially valuable as breaking new ground in a hitherto much neglected field of study. Very welcome too is his grammatical and lexicographical sketch of the local dialect of Yaudi in North Syria, which is distinctive enough, he thinks, to merit the special designation “Jaudisch” (pp. 153-162). There are indices of Semitic, Greek, and Latin words, as well as a subject index. Two excellent up-to-date tables, showing the development of Phoenician and Punic scripts, are supplied. This grammar, with its high scholarship and clear presentation of the material, will be indispensable to all students of Semitic languages. Students of Phoenician are indeed fortunate in the appearance of two grammars of the language within the space of fifteen years. Between the grammars of Schröder and Harris there was an interval of nearly seventy years. D.W.T.

GRETH, O. *Hebräische Grammatik für den akademischen Unterricht*. 1951. Pp. 478. (Evangelischer Presseverband für Bayern, München. Price : DM. 12.50.)

The grammar opens with a succinct account of the Hebrew language and script, and of the vocalisation and transmission of the M.T. This is followed by some sound practical advice on the learning of Hebrew (the author has the self-taught student partly in mind). Then come the four main parts of the work. The first deals with the structure of the language ; the second is devoted to verbal paradigms and tables of nominal forms ; the third consists of exercises ; and the fourth contains three vocabularies—one which has specific reference to the exercises, a second which goes beyond this specific need, and a third which is a comprehensive vocabulary in alphabetical order. The author's presentation is generally clear and occasionally novel. The treatment is sometimes antiquated—for example, the account given of the “waw consecutive”. But the merits of the work—not the least of which is the demonstration of the earlier stages in the development of grammatical forms—are considerable, and entitle it to be numbered among the more important Hebrew grammars of recent times. It is regrettable that no indices are provided, and still more so that the author's early death did not permit him to see the work through the press. D.W.T.

HARRIS, R. L. *Introductory Hebrew Grammar*. 1950. Pp. 90. (Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price : 20s. 0d.)

This grammar, reproduced by photography from a typed original, consists of twenty lessons (mostly accompanied by exercises), verbal paradigms, a Hebrew-English vocabulary

(which includes all the verbs used more than a hundred times in the O.T., and all the nouns used more than two hundred times), and an English-Hebrew vocabulary of the words which occur in the exercises. Features of the method employed are—the learning of the verb by rule rather than by rote; the recognition of noun forms without a detailed knowledge of noun classes and vowel changes; the addition, in the vocabularies, of Biblical names and expressions which aim at aiding the memory of the student; and the reversal of the order of third, second and first person in the verbal paradigms. References are frequently made to the grammar of Gesenius-Kautzsch and occasionally to Bergsträsser's. While there is much in the present work which beginners, for whom it is intended, would find helpful, it suffers, unfortunately, from serious defects. For example, there are numerous instances of wrong vocalisation—some of them quite elementary—and of mis-spellings of consonants; grammatical forms are often erroneously given; many of the Hebrew sentences in the exercises are quite un-Hebraic in character; and there are a number of dubious statements on points of grammar.
D.W.T.

KÖHLER, L. *Lexicon in Veteris Testamenti Libros*. Lieferungen ix-xi. 1951-52. Pp. 64 each. (Brill, Leiden. Price: 4s. 6d. each.)

These three fascicules of Professor Köhler's *Lexicon* reach the preposition 'al, so that it is now more than half done; each successive fascicule increases the utility of this dictionary, which is fast becoming indispensable to all serious students of the O.T.
G.R.D.

KUKENHEIM, L.: *Contributions à l'histoire de la grammaire grecque, latine et hébraïque à l'époque de la Renaissance*. 1951. Pp. x+144. (Brill, Leiden. Price: £1 11s. 6d.)

After a brief introductory chapter (pp. 1-6), two thirds (pp. 7-87) of the rest of this book are devoted to a history of Greek and Latin grammarians and another third (pp. 89-113) is occupied with Hebrew grammarians, who primarily if not alone are of interest to students of the Old Testament. The story, which runs from R. Sa'adyah Gaon (A.D. 882-942) to Séb. Munster's *opus grammaticum* (Bâle, 1556) is concisely but clearly told; the author well brings out each scholar's weak and strong points and fairly estimates his contribution to the study of Hebrew grammar, while showing how that study slowly but surely took shape and how the work of the grammarians of the Renaissance came to a clear end in consequence of their having no sense of evolution. The work seems accurate enough; but the present reviewer can but reflect that the statement that the importance of the chair of Hebrew at Oxford (as also elsewhere) *ne paraît pas avoir été très grande* from the 13th to the 15th century is misleading, since there was no Hebrew professorship at Oxford till 1546. G.R.D.

LEMOINE, E. : *Théorie de l'emphase hébraïque*. 1951. Pp. 66. (Geuthner, Paris. Price : Fr. 350.)

The size of this small, paper-bound, pamphlet is no guide to its importance, which is considerable ; for it contains a completely fresh and suggestive examination of emphasis and determination in the Hebrew language. In the first part the author points out the failure of current views to explain the use of the definite article and then puts forward his own theory, that it is ' le signe de la notation des faits, soit par narration, soit par description, soit par déclaration ', and that its absence is ' le signe de la notation de la pensée, soit par proverbe, soit par réflexion, soit par imagination ' ; it is in fact an emphatic prefix. In the second part the author works out the manner in which emphasis is marked by this prefix in various types of sentence. The whole work deserves very careful study. G.R.D.

NAKARAI, T. W. : *Biblical Hebrew*. 1951. Pp. 200. (Bookman Associates, New York.)

This grammar, which is intended for beginners, contains the elements of Hebrew grammar and syntax, texts for reading, specimens of Hebrew manuscripts, and an extensive vocabulary, which occupies over seventy pages, and which includes, besides all the words which occur in the grammar and the texts, almost all the words which occur over fifty times in the Hebrew Bible. Among the more unusual features of the work are the transcription of Hebrew sounds into phonetic script, the representation of a long vowel by a colon after it, and the way in which the paradigms are presented—a *Pe Waw* verb appear as *wtl*, an '*Ayin Waw* as *qwl*, etc. The student will find the author a generally reliable guide, and he will derive much help from his book, though he may feel that some of the information provided goes beyond his immediate needs, as, for example, when he is told that the letter *ṭeth* is a "coronal-palato-alveolar emphatic plosive, unvoiced" (p. 2). The relevance of the other Semitic languages for the understanding of Hebrew is indicated from time to time, and there are occasional references to Mishnaic and modern Hebrew. While the reproduction of the texts and the specimens of Hebrew manuscripts leaves something to be desired, the work is well produced. There are surprisingly few misprints.

D.W.T.

REPO, E. : *Der Begriff "Rhema" im Biblisch-Griechischen. Eine traditionsgeschichtliche und semologische Untersuchung. I. "Rhema" in der Septuaginta*. 1951. Pp. 194. (Druckerei-A. G. der Finnischen Literaturgesellschaft, Helsinki.)

This doctoral dissertation is the first part of an inquiry into the occurrence of *rhema* in LXX and N.T. The word occurs much more frequently (in the non-grammatical sense) in the Greek Bible than in contemporary Greek ; and within the Biblical literature there is a remarkable range in the frequency of its occurrence. Repo presents statistics and graphs to

show that the frequency is highest in the earliest books to be translated, and in those which emanated from conservative Jewish circles with a predominantly Semitic linguistic background, whereas *logos* is more frequent later and in books where Hellenistic influence is stronger. As a result of his examination of the meaning of Hebrew words from the roots DBR and 'MR and of *rhema* and *logos*, he concludes that *rhema* is the more satisfactory rendering of the Hebrew terms for 'word'. In the discussion of the Hebrew terms no account seems to be taken of the important monograph by Grether. But the work as a whole is illuminating and valuable. G.W.A.

SELIGSON, MIRIAM : *The Meaning of nephesh mēth in the Old Testament* (Studia Orientalia edidit Societas Orientalis Fennica XVI : 2). 1951. Pp. 100. (Societas Orientalis Fennica, Helsinki. Price : 15s. 6d.)

A somewhat sketchy study of the term *nephesh*, which, it is claimed, always has the basic meaning of "potency" and, what is more, a potency which finds expression not only in the activity of living creatures but also in the process of decay observable in the dying and the dead. Accordingly the *nephesh mēth* "is the disease and death demon which is still supposed to hover around the body but which now is called 'the potency in the dead'." In the reviewer's opinion the work represents a Procrustean *tour de force*, which offers little evidence of any appreciation of the finer points of semantic development or the subtleties of idiom; but, as the author sometimes attempts a criticism of the reviewer's own work in this field, the final verdict must be left to another.

A.R.J.

TOUZARD, J. *Grammaire hébraïque abrégée*, New edition by A. Robert. 1949. Pp. viii + 114 + 36. (Gabalda, Paris. Price : Fr. 400.)

This introductory grammar, which carries short exercises, is arranged somewhat differently from that most widely used amongst us. After the general principles the Noun is treated, together with the Numerals, then the Article and Particles, after which the student comes to the Pronouns and the Verb. There is a brief treatment of Syntax, and then one or two models of analysis and annotated passages. The last 36 pages carry the Paradigms, but there is no vocabulary. The whole constitutes a most useful introduction to the language, marred only by a number of misprints. It is unfortunate to have so long an errata sheet in a book designed for beginners. H.H.R.

TUR-SINAI, N. H. : *Ha-Lashon ve'ha-Sep'her, Kerech ha-Lashon* (in Hebrew). 1948. Pp. 472. (Bialik Foundation, Jerusalem.)

This book deals with problems of language in general and with Hebrew problems, with special reference to the language of the Bible, in particular. Prof. Torczyner, who has laboured in the field of Hebrew philology for the last forty-five years or so, reprints a number of his researches which appeared in

the past in non-Hebrew journals. However, clothed here in a Hebrew attire and embodying a sprinkling of additional material, they have a distinctive flavour and the author as a result sounds more convincing in his arguments. The book includes also some new and partially new researches. The main problems dealt with are those of the Hebrew alphabet, inscriptions, the structure of language, word-phenomena and phrases. The article *MinZoPHaCH Zophim 'Amarum*, which deals with the history of the final letters in Hebrew, assumes special significance now in view of the recently discovered Judean Scrolls, where the final letters present an intriguing study. The book abounds in original and ingenious ideas which, not necessarily always accepted by the reader, are most suggestive and stimulating.

M.W.

WASH WATTS, J. : *A Survey of Syntax in the Old Testament*. 1951. Pp. x+150. (Broadman Press, Nashville. Price : \$3.75.)

The author of this little work seeks a fresh solution of the problems of the verb in the Hebrew language of the Old Testament ; but his theory seems to be descriptive rather than explanatory (like so many scientific theories), insofar as it is clear ; for the argument is not always lucidly expressed, so that the author's reasoning is in places hard to follow. He seems also to pay too little attention to the historical aspect of the problem, which is important to the study of the development of verbal usage. Students of the subject, however, will find that the author drops many hints well worthy of consideration.

G.R.D.

WEGNER, M. : *Die Musikinstrumente des alten Orients*. (Orbis Antiquus, Heft 2.) 1950. Pp. 74. (Aschendorffsche Verlagsbuchhandlung, Münster in Westfalen. Price : 7s. 6d.)

Utilising ancient sources, both archaeological and literary, the author first gives a descriptive survey of the musical instruments in use at different times in Egypt, Mesopotamia, among the Hittites, in Syria, Israel and Greece, and then proceeds to consider the extent to which Greece was dependent for her musical instruments upon the peoples of the ancient Near East. Her dependence, the author holds, has been much exaggerated by some writers. He thinks that in its beginnings Greek music owed little, if anything, to oriental sources. Later on, however, oriental influence is to be expected, and it may be seen more especially on the side of percussion instruments (the xylophone, for example, certainly came into Greece from the east). Some interesting views are expressed on Israelite musical instruments—e.g., the identification of the *shalish* with the sistrum is thought likely ; the list of instruments in Dan. iii contributes nothing to our knowledge of Israelite music ; and the disappearance of the *halil* " pipe " after the Exile and the introduction of the *mešillayim* " cymbals " may perhaps point to a preference in the later period for noisy rather than soothing music. The individuality

of the Greeks as revealed in their musical instruments ; the importance of musical instruments as illustrating political history ; and the different ends which music served among the peoples of the Near East and among the Greeks—on these, and on other, themes, the author has suggestive comments to make. There are ample notes, a bibliography, nine figures, sixteen pages of plates, and an ingenious chronological table of ancient instruments. The author has assembled a great deal of valuable material—so recent a discovery as the highly interesting representations of musical instruments at Karatepe is included—and he has presented it most attractively and with rare conciseness. D.W.T.

YOUNG, G. D. : *Grammar of the Hebrew Language*. 1951. Pp. 214. (Zondervan Publishing House, Grand Rapids, Michigan. Price : \$4.00.)

The author of this grammar—which is reproduced by photography from typescript—aims at helping students to read and interpret the Hebrew text of the Old Testament with all possible speed. He believes that this end is best achieved if beginners are introduced from the start to actual texts, which should be presented to them in transliteration, and only later in Hebrew script. In order, however, that his grammar may be used also by a wider circle of teachers, he employs both transliteration and the Hebrew script. Part I of the grammar (pp. 1-81) consists of thirty lessons, the majority of which contain passages from the book of Ruth, with necessary translations ; grammatical notes, and vocabularies. The remainder deal mostly with additional points of grammar and syntax. Part II (pp. 89-202) is devoted to phonology, morphology and syntax. The Hebrew verb, the author holds, is most effectively mastered, not by the memorizing of paradigms, but by the use of analytical charts such as he provides. Full paradigms are, however, also supplied in deference to those who prefer this way of teaching. With regard to the tenses, we read with some surprise that " nothing has yet appeared to replace the conclusions enunciated by Gesenius and (S. R.) Driver " (p. 182). Not only the Semitic languages, including Ugaritic, but also Egyptian, are sometimes called upon to illustrate Hebrew. The author is quite aware that there will be many who will not agree with the method of teaching Hebrew which he advocates, but he assures us that personal experience has shown him the value of it. D.W.T.

BOOKS RECEIVED TOO LATE FOR NOTICE

The following works, received too late for notice in the present List, will be noticed in the 1953 Book List :

- ABEL, F. -M. : *Histoire de la Palestine depuis la conquête d'Alexandre jusqu'à l'invasion arabe. II. De la guerre juive à l'invasion arabe.* 1952. (Gabalda, Paris.)
- ALLIS, O. T. : *God Spake by Moses.* 1952. (Marshall, Morgan & Scott, London and Edinburgh. Price : 9s. 6d.)
- CHIVERS, K. : *Does Genesis make Sense ?* 1951. (S.P.C.K., London. Price : 3s. 6d.)
- EDLUND, C. : *Das Auge der Einfalt.* 1952. (Munksgaard, Copenhagen and Gleerup, Lund. Price : Swedish Kr. 10.00.)
- EISSFELDT, O. : *Sanchuniaton von Beirut und Ilumilku von Ugarit* (Beiträge zur Religionsgeschichte des Altertums, 5.) 1952. (Niemeyer, Halle.)
- FERNÁNDEZ, A. : *Geografía Bíblica (El País de Jesús.)* 1951. (Vilamala, Barcelona.)
- DE GROOT, J. and HULST, A. R. : *Macht en Wil : de Verkondiging van het Oude Testament aangaande God.* 1952. (Callenbach, Nijkerk. Price : Fl. 15.)
- HAY, W. C. : *The Wideness of God's Mercy : a study in the Book of Jonah.* 1952. (Church of Scotland Youth Committee. Price : 1s. 0d.)
- Hebrew Union College Seventy-fifth Anniversary Publication, 1875-1950* (= *Hebrew Union College Annual*, xxiii) Part I, 1952. (Cincinnati. Price : \$3.00.)
- (LOHMEYER, E.) : *In memoriam Ernst Lohmeyer*, edited by W. Schmauch. 1951. (Evangelisches Verlagswerk, Stuttgart. Price : DM. 22.00.)
- NORTH, C. R. : *Isaiah 40-55 : Introduction and Commentary.* 1952. (S.C.M. Press, London. Price : 8s. 6d.)
- ÖSTBORN, G. : *Yahweh's Words and Deeds : a preliminary Study into the Old Testament Presentation of History.* 1952. (Lundequistska, Uppsala and Harrassowitz, Wiesbaden. Price : Swedish Kr. 4.00.)
- RYPINS, S. : *The Book of Thirty Centuries.* 1951. (Macmillan, New York. Price : 52s. 6d.)
- Studia Theologica* IV, Fasc. ii. 1952. (Gleerup, Lund.)
- TERRIEN, S. : *The Psalms and their Meaning for To-day.* 1952. (Bobbs-Merrill, Indianapolis. Price : \$3.00.)
- YOUNG, E. J. : *Isaiah 53.* 1952. (Wm. B. Eerdmans, Grand Rapids. Price : \$1.50.)
- ZEITLIN, S. : *The Zadokite Fragments.* 1952. (Dropsie College, Philadelphia.)
- ZIEGLER, J. : *Ezechiel* (Septuaginta XVI, i). 1952. (Vandenhoeck & Ruprecht, Göttingen. Price : Subscr. D.M. 33.60 or bound DM. 37.60 ; separately DM. 41.80 or bound DM. 45.80.)

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