

The Society for Old Testament Study

BOOK LIST

1947

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THE SOCIETY FOR OLD TESTAMENT STUDY

BOOK LIST, 1947



The Book List is prepared by the following Committee : Miss B. K. Rattey, Mgr. J. M. T. Barton, Dr. David Daube, Professors G. R. Driver, A. R. Johnson, N. W. Porteous, O. S. Rankin, Rev. J. N. Schofield, Professors N. H. Snaith and H. H. Rowley (Editor). This issue contains notes on books published since the last issue, together with some on books of the years 1939-1946, on which, for various reasons, notes could not be obtained in time for the 1946 issue. There are unfortunately still some gaps which will be filled, if possible, in the 1948 issue, after which it is hoped that the Book List will rarely include books published more than eighteen months before its appearance. The Editor has again to acknowledge the help received from some scholars who are not members of the Book List Committee, and particularly from some continental scholars : Professors W. Baumgartner of Basel, A. Bentzen of Copenhagen, P. A. H. de Boer of Leiden, O. Eissfeldt of Halle, E. Hammer-shaimb of Aarhus, A. Parrot of Paris, F. Stummer of Munich, Th. C. Vriezen of Groningen, W. C. van Unnik of Utrecht ; Professor G. W. Anderson of Handsworth, and Mr. P. R. Weis of Manchester.

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

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

H. H. ROWLEY.

GENERAL

Actes du XX^e Congrès International des Orientalistes. 1940. (Bureaux du Muséon, Louvain.)

This volume contains short abstracts of all the papers read at the Brussels Conference of 1938. Those which directly concern the Old Testament include Vaccari's on the Penta-teuchal question, Sidersky's on the agrarian festivals of the Phoenicians and Hebrews, Zolli's on the psalm of Habakkuk read in connexion with Ikhnaton's reform, papers on the Ras Shamra texts by Aistleitner, de Vaux, Albright, Gaster, Virolleaud and Dussaud, Kappler's on the Göttingen edition of the Septuagint, Birkeland's on the social implications of the Hebrew language, Saydon's on assonance as a device for expressing emphasis, Dennefeld's on the Elihu speeches, Hempel's on the limits of anthropomorphism in the Old Testament, Daiches' on the meaning of 'sacrifices' in the Psalms, Noth's on the part of tradition in the early history of Israel, Cook's on the bearing on modern thought of the re-discovery of the ancient orient, Rowley's on Israel's sojourn in Egypt, Puukko's on the interpretation of history in the prophets, Morgenstern's on the mythological background of Ps. 82, Vellas' on problems of the Septuagint, Causse's on the myth of the pilgrimage to Jerusalem and its part in the formation of the Jewish church, Eissfeldt's on Cult-topography in Philo of Byblos, and Mayence's on the mosaic in the synagogue of Apameaea. In addition to these, several of the papers read in other sections are of interest to the *Alttestamentler*. Many of the papers have been published *in extenso* elsewhere, and are given in varying degrees of fullness, while Zolli's stands *in extenso* here. H.H.R.

GINZBERG, L. : *Louis Ginzberg Jubilee Volume*, 2 vols. 1945. (American Academy for Jewish Research, New York.)

One of these volumes is in English and the other in Hebrew. The English volume contains the following articles on the Old Testament and related ancient literature : Albright's study of the list of Levitic cities in Josh. xxi and I Chron. vi, reaching the conclusion that the list dates from the early part of Solomon's reign ; Bickerman's discussion of the date of IV Maccabees, which he assigns to *circa* 35 A.D. ; Gandz's on complementary fractions in Bible and Talmud ; Ginsberg's on psalms and inscriptions of petition and acknowledgement, dealing with the Ben-hadad inscription first published by Dunand in 1941, and other inscriptions in relation to the Psalms ; Gordis's studies in the relationship of Biblical and Rabbinical Hebrew, offering a number of suggestions for the elucidation of O.T. passages ; Marcus's treatment of Jewish and Greek elements in the Septuagint, reaching the conclusion that the LXX represents a *Jewishly* hellenized form of Palestinian culture ; Sperber's specimen of a Targum edition, giving the text of I Sam. xvii, with supralinear pointing and critical apparatus ; Spiegel's essay on Noah, Daniel and Job, treating of the Ras Shamra texts, the Ezekiel references, and the primitive form of the book of Job ; and Torrey's revised view

of I Esdras. In the Hebrew volume there is less of direct interest to the *Alttestamentler*, but many of the articles in both volumes, dealing with later Judaism, are of interest and value. The articles noted above make this work one of importance to the Old Testament scholar. H.H.R.

Hebrew Union College Annual, xix. 1945-6. (Cincinnati. Price : \$3.00.)

This annual continues to flourish and to publish important articles in the field of Old Testament and Judaica. This volume contains several valuable articles, of which the following may be noted. S. H. Blank writes on the Dissident Laity in Early Judaism, and argues that in post-exilic times there was not a little opposition to the temple as the sole legitimate sanctuary, and to its sacrificial ritual as acceptable to God; I. Sonne reconstructs Psalm ii, eliminating all tritichs, and substituting the name of Hezekiah for *hoq Yhw* in v. 7, and dating the psalm at the time of that king's accession; J. Goldin discusses the two versions of Abot de R. N.; E. Werner has a long liturgico-musical study on the Doxology in Synagogue and Church; J. Lewy has an article running to nearly 90 pages on the Late Assyro-Babylonian cult of the Moon and its culmination in the time of Nabonidus; and J. Morgenstern discusses Psalms viii and xix A, holding that the former is to be dated not earlier than the 4th cent. B.C., and comes from the same circle as the later of the two strands into which he divides Gen. i, while Psalms xix A is considerably earlier than Psalms viii, but reflects the same strand of the Creation narrative in an earlier stage. H.H.R.

LEFORT, L. TH. : *Mélanges L. Th. Lefort*. (Le Muséon, vol LIX, 1-4.) 1946. (Louvain.)

This *Festschrift* volume of essays presented to the well-known coptologist Canon L. Th. Lefort, who has been director of *Le Muséon* for a quarter of a century, contains little of direct interest to students of the Old Testament. G. Dossin writes on 'Les deux songes de Gilgamesh,' and N. Schneider on 'Die Ilum-Personennamen der III-Urkunden'; R. de Langhe contributes a study of great interest to philologists on 'L'enclitique cananéenne—*m(a)*'; and J. Coppens essays a fruitful, if necessarily tentative, account of 'Les parallèles du Psautier avec les textes de Ras-Shamra-Ougarit.' J.M.T.B.

(There are 56 papers in all, several of which are on Egyptological subjects not without interest to the Old Testament student, e.g., A. de Buck's on 'La composition littéraire des Enseignements d'Amenemhat,' and P. Gilbert's on 'La composition de l'Ode à la Mort dans le dialogue égyptien du Désespéré.' Of closer interest are the papers of R. M. Tonneau on 'Texte syriaque de la Genèse, l' Héraéméron'; L. Dieu on 'Le texte copte sahidique des Livres de Samuel'; P. Lacau on 'Fragments de l'Ascension d'Isaïe en copte'; and, still closer, J. van der Ploeg's on 'Le sens du verbe hébreu *bārā*,' étude sémasiologique.' H.H.R.)

MERCATI, G. : *Miscellanea Giovanni Mercati*, Studi e Testi 126), vol. VI. (Paleografia-Bibliografia-Varia). 1946. (Bibliotheca Apostolica Vaticana, the Vatican City. Price : Lr. 2,400.)

This final volume of the magnificent series presented to Cardinal Mercati contains only one contribution of direct value to an *Alttestamentler*, but this is an outstanding one. It is 'Die Entstehung des Alphabets: eine kritische Übersicht' by Augustine Bea, S.J., the rector of the Roman Biblical Institute. Bea divides his study into two parts, of which the first gives a list, accompanied by valuable comments, of the various inscriptions discovered in Sinai, in Southern and Central Palestine, in Phoenicia, and at Ras Shamra. The second part is devoted to a careful estimate of the tendencies of modern critical interpretation of these discoveries. The author makes it clear that the time has not yet come for even a semi-final conclusion on the vexed question of the origin of the alphabet, but as a survey of recent literature, the present essay should be of notable service to all students of the Old Testament. J.M.T.B.

(N.B.—Of the six volumes of this Festschrift, the first contains the Biblical articles. This arrived only in time for inclusion in the supplement to the present Book List. H.H.R.)

PAYNE, E. A. : *Henry Wheeler Robinson*. 1946. (Nisbet, London. Price : 12s. 6d.)

Half the book (there are 212 pages in all) deals with the life of this outstanding Old Testament scholar and teacher, his varied interests, and his solid and enduring contributions to Bible scholarship and to theology generally. The short biography is followed by six hitherto unpublished lectures, of which the last two are of particular interest from the Old Testament point of view. The fifth discusses 'The Principle of Authority in the Christian Religion,' in which the authority of the Bible receives some notice. The last is concerned with 'The Christian Doctrine of Eternal Life,' the first part of which deals with the approach in the Old Testament and in Judaism. There are two passages only in the Old Testament which deal directly with life after death, Isa. xxvi, 19 and Dan. xii, 2. The further development, visible in later Jewish books, is along the 'line of living faith,' and 'not from the mere survival of death in Sheol.' N.H.S.

PODECHARD, E. : *Mélanges E. Podechard*, with an *avant-propos* by F. Lavallée. 1945. (Facultés Catholiques, Lyon.)

The well-known French Sulpician, Canon Emanuel Podechard, retired from his chair of Old Testament and Eastern languages in 1943 and received the present *Festschrift* from twenty-two of his friends and former colleagues. Only five of the essays are exclusively related to the Old Testament, namely, D. Buzy's plea for abandoning the attempt to detect a pre-established harmony between the findings of prehistory and

the first chapters of Genesis; J. Chaine's study of 'Une réponse du folklore hébreu à la question de l'origine des langues' in the tower of Babel narrative; A. Gelin's 'Le passage de la polygamie à la monogamie'; L. Gry's 'Manassé dans les légendes midrachiques'; and A. Robert's pleasant, if somewhat unconvincing, blend of the literal and the typical senses in his exegesis of Cant. v 1-15 and vii 2-6. Perhaps however, the outstanding contribution is the one entitled: 'L'archéologie et la Bible' by that most meticulous of all antiquaries, L. H. Vincent, O.P., himself a *lyonnais*, in which he discusses the nature, rôle and method of archaeology, and the assistance it gives in such topics as the site of the Davidic Jerusalem, the dimensions of Solomon's temple, the date of the fall of Jericho, and the bearings of the discoveries at Ur, Kish and Tello upon the Flood-story in Genesis. (He has every reason to query the credentials of the alleged 1932 expedition to Mt. Ararat, as the names of 'Professor Stoneass' and of the 'Royal Yalevard University' sufficiently indicate.)
J.M.T.B.

ROBERTSON, E.; and WALLENSTEIN, M.: *Melilah*, vol. ii. 1946. (University Press, Manchester.)

The second volume of these studies written in Modern Hebrew fully maintains the standard of the first. It contains eighteen articles covering a wide field, of which only those which more closely concern the Old Testament are mentioned here. H. Yalon offers a contribution to Hebrew lexicography, finding *hirdiph* (Jg. xx, 43) = *chase*, *hidhrikh* (ibid.) = *overtake*, and traces of a root *shanah* = *revolt* in the Old Testament; N. Morris writes on Discipline in the ancient Hebrew school (a translation of material published in his English book on *The Jewish School*, 1937); I. D. Markon describes a unique Leningrad MS. of Daniel Al-Kumisi's commentary on the Minor Prophets, and offers extracts illustrating the exegetical and other value of this work; Ch. Rabin discusses the ancient Arabic dialects and their relation to Hebrew, arguing against a sharp division between the northern and southern branches of Semitic speech by quoting grammatical data common to Hebrew and some W. Arabic dialects; while the senior editor, E. Robertson writes on the Priesthood and the Kingdom. This last article is a translation of Dr. Robertson's Tyndale Lecture, which was published in the *Bulletin of the John Rylands Library* in 1944, under the title 'Samuel and Saul.' The remaining articles deal with Midrash and Rabbinics, and with mediaeval and modern Hebrew literature and customs.
P.R.W. and H.H.R.

VAN OVEN, J. C.: *Symbolae ad jus et historiam antiquitatis pertinentes Julio Christiano van Oven dedicatae*. 1946. (Brill, Leiden. Price: £2 4s. 6d.)

The studies in this *Festschrift* cover a wide field, including Greece, Greek and Roman Egypt, Rome and Byzantium, and Western Europe. There are four contributions dealing with Ancient Egypt and the Near East, of which three are written in French and one in Dutch, with an English summary.

A. de Buck writes on Literature and Politics under the Twelfth Egyptian Dynasty, and argues that the *Teachings of Amenemhat* was a piece of propaganda on behalf of the first Pharaoh of the Twelfth Dynasty (cf. also the same writer's essay in *Mélanges Lefort* on 'La composition littéraire des Enseignements d'Amenemhat'); B. A. van Proosdij writes on *Šar Mēšarim* as a title of Babylonian kings as legislators, and shows that the term early acquired the meaning of mercy as well as justice; W. F. Leemans discusses the meaning of the Akkadian term *kidinnu*, which he interprets as a symbol of divine right, in a paper marked by a prudent reserve; and F. M. Th. Böhl writes (in Dutch) on an assignment of debt from the time of Darius I, written in cuneiform with an Aramaic endorsement. None of these very directly touches the Old Testament field, though the first two are not without interest for the *Alttestamentler*. H.H.R.

ARCHAEOLOGY

ANDRAE, W. : *Alle Feststrassen im nahen Orient*. (Sendschrift der Deutschen Orient-Gesellschaft). 1941. (Hinrichs, Leipzig. Price : Rm. 4.80.)

Deals with the streets, specially designed for festal and processional purposes, which have been unearthed either deliberately or indirectly by the Deutsche Orient-Gesellschaft at Babylon, Assur, Uruk and Hattusa (Boghazköy). With the aid of four illustrations in the text and eleven plates all these streets, which have left their stamp upon the foregoing places, are here clearly set out in respect of their course and its equipment, the character and arrangement of their 'stations,' and especially their starting-points and termini. The exact significance of these archaeological discoveries is not altogether certain, but in the nature of the case this is only to be expected.

O.E.

BÖHL, F. M. TH. : *Het Gilgamesj-epos*. 1941. (Amsterdam.)

The translation of the Gilgamesh epic of Professor Böhl is the first Dutch translation from the original text. By this work Böhl therefore has much obliged his countrymen. The form of this translation, too, is excellent, being written as much as possible in the original metrical verses.

Besides this poetical translation the book contains a rather detailed commentary, very useful not only for the common reader, but also for professional students; the additions and corrections of the texts are all duly noted.

In the Introduction Böhl explains the epic as a tragedy depicting the inward purification of the hero, who, guided by Shamash, the god of righteousness and truth, turns away from the goddess Ishtar, and therefore witnesses the tragic death of his friend Enkidu. The epic reveals the hidden controversies in the Babylonian religion. Th.C.V.

CONTENAU, G. : *La divination chez les Assyriens et les Babyloniens*. 1940. (Payot, Paris.)

The author, after a statement of divination from classical ancient times up to our day, studies the Babylonian rules of divination. He successively considers the different means employed by soothsayers : ' oracles, nécromancie, oniromancie, incubation, hépatoscopie.'

Several chapters deal with various omens drawn out from human and animal oddities, from inanimate beings, and finally from the stars. In Babylonia, divination was very nearly a state institution. A.P.

CONTENAU, G. : *Le Déluge babylonien, Ishtar aux Enfers, la Tour de Babel*. 1941. (Payot, Paris.)

This book is compounded of three essays about Babylonian myths and is meant for the general public. In the first of these, the author sums up the various traditions (Assyro-babylonian, Sumerian) connected with the Flood and included in several episodes of the Gilgamesh epic. The author also shows that the old story sometimes runs parallel with the biblical narration, and he points out some of the archaeological evidences of Ur and Kish. The myth of Ishtar's Descent to the Nether World is located in Mesopotamian religion, this religion being ' naturiste ' in its core. We find in this book the Akkadian version of the texts, but these ought to be completed by S. N. Kramer's works on Sumerian mythology. The ' Tower of Babel ' chapter is a short statement of the ziqqurat problem, too important a matter to be studied in this superficial way. A.P.

DALMAN, G. : *Arbeit und Sitte in Palästina*, vol. vi : *Zeltleben, Viehund Milchwirtschaft, Jagd, Fischfang*. 1939. Bertelsmann, Gütersloh. (Schriften des Deutschen Palästina-Instituts, ix.)

The well-known merits of the former volumes are to be found in the present volume, which is especially rich in important Biblical references throughout. It may suffice to mention the nine pages of discussion of *chalab* and *chem'a*. The Appendix contains supplements and corrections to volumes iv and v. W.B.

FINEGAN, J. : *Light from the Ancient Past*. 1946. (Princeton University Press or Oxford University Press. Price : \$6.00 or 25s. 0d.)

The writer attempts the ambitious task of surveying the archaeological background of the Hebrew-Christian Religion from the earliest times until after the end of the Roman period, and he has collected an enormous amount of material. The book is well written, and has ample notes ; there are 204 illustrations, 6 maps, and 4 plans, and a good general index. It is a very valuable book both for the advanced student and for the beginner because the writer explains his terms and takes little for granted ; he is careful to correlate the finds in different fields, and the short sections make reading easy. In the main he follows Albright's dating but has not always seen the effect of the late dating of Hammurabi ; there is too occasionally a looseness of expression which may give

wrong impressions—the forms of Hebrew poetry are dated from about 500 B.C. The book is however an excellent one and can be highly recommended. J.N.S.

FRANKFORT, H. & H. A., WILSON, J. A., JACOBSEN, T., IRWIN, W. A. *The Intellectual Adventure of Ancient Man*. 1946. (University of Chicago Press. Price : \$4.00.)

A series of lectures, originally given as a public course in the Division of the Humanities in the University of Chicago, on the speculative thought of ancient Egypt (Wilson), Mesopotamia (Jacobsen) and the Hebrews (Irwin), with an introduction and conclusion (by the Frankforts) on 'Myth and Reality' and 'The Emancipation of Thought from Myth.' While there is room for disagreement at certain points, this handsomely produced volume is never dull. In fact, besides being a pleasure to handle, it is both pleasing and stimulating to read, and renders a real service by the way in which it helps the student of the Old Testament to see the thought of ancient Israel against the background provided by that of the ancient Near East as a whole. A.R.J.

GINSBERG, H. L. : *The Legend of King Keret*. (*Bulletin of the American Schools of Oriental Research* : Supplementary Papers Nos. 2-3). 1946. (New Haven. Price : \$1.25.)

This small but admirable work contains the complete text, transliterated and translated, of the legend of Keret from Ras esh-Shamrah (Ugarit), together with 10 pages of introduction and 16 pages of closely printed philological notes. It thus completes the work begun by the same scholar in his *Kiṭbe Ugarit* (Jerusalem, 1936) ; for this missed the legend of Keret which had not then been published. The author has taken full account of all previous work on this text and has contributed much from his own resources ; the work therefore greatly advances the interpretation of the story. G.R.D.

GLUECK, N. : *The River Jordan*. 1946. (Westminster Press, Philadelphia and Lutterworth Press, London.)

A much more popularly written book than the author's archaeological survey of Trans-jordan, and of the 268 pages, 113 are full page illustrations. The term 'River Jordan' is widely interpreted and the pictures include Caesarea on the Mediterranean, and Amman in Trans-jordan ; there is much quotation from the Old Testament, New Testament, Josephus, the Talmud, the early Christian Fathers, and Classical writers. The book contains much of interest to Bible students, and the language, as picturesque as the scenes which are described, holds the attention of the general reader. In his desire for a dramatic picture of Abraham's forced march the writer assumes the emergence of the domesticated camel at an earlier date than is generally accepted. He rightly stresses the amazing skill and energy of the Roman settlers, and, against Adam Smith, claims that the Jordan Valley was not an empty wilderness but one of the richest parts of ancient Palestine. J.N.S.

HEIDEL, A. : *The Gilgamesh Epic and Old Testament Parallels*. 1946. (Chicago and Cambridge. Price : 20s. 0d.)

The present book is parallel to the same scholar's *Babylonian Genesis* (Chicago, 1942). After a general introduction on the legend of Gilgamesh, Dr. Heidel offers a fresh translation of the whole poem, followed by translations of all related texts, not only Sumerian and Accadian but also Greek ; but he does not give the actual text either of the poem itself or of the secondary sources. The last 132 pages are devoted to long discussions of the problems raised by this cycle of legends, namely the Flood and Death and the After-life. The author has had the inestimable advantage of access to the files of the Assyrian Dictionary now in course of compilation in the Oriental Institute of Chicago University and he has made full use of this privilege ; consequently the translations are considerably in advance of anything that has preceded them. The expositions of the views of the Sumerians and Accadians on death and the after-life are rich in references drawn from the same source and will well repay careful study ; but the views on the Hebrew aspect of this problem do not show the same acquaintance with the relevant literature and are in some respects uncritical. G.R.D.

LABAT, R. : *Le caractère religieux de la royauté assyro-babylonienne*. 1939. (Adrien-Maisonneuve, Paris.)

In view of the increasing interest in the question of divine kingship in the ancient east, this important study of the religious character of the kingship in Assyria and Babylon will be of interest to more than Akkadian scholars. The author shows that as far back as our knowledge goes the kingship had a sacred character in Babylonia, and he studies the accession and funeral rites, as well as the *akitu* festival by which the king's tenure was annually renewed. In that festival the seizing of the hand of the god was less significant, according to M. Labat, than is often supposed, and was not an exclusively royal privilege. The part of the king was to represent the god in the *hieros gamos* that marked the festival and to offer sacrifices. His priestly functions are here fully studied, together with the ways in which he represented the gods amongst men and men before the gods. H.H.R.

LETTINGA, J. P. : *Overzichten van de Geschiedenis en de Opgravingen in het Nabije Oosten I : rās eš-šamrā en minet el-beida'*. (Mededeelingen en Verhandlingen No. 6 van het Vooraziatisch-egyptisch Gezelschap 'Ex Oriente Lux.') 1942. (Brill, Leiden.)

One cannot imagine a better start for this series of surveys of the history and excavations of the Near East. Everything that needs to be said by way of introduction to Ras Shamra is here said with masterly conciseness, so that the reader of this work will have a real acquaintance with this field. It is divided into six parts : I. General Introduction (A., Discovery of *rās eš-šamrā* ; B., Old Name of *rās eš-šamrā* and *minet el-beida'* ; C., The Languages spoken in Ugarit ; D., Contents

and Date of the discovered Texts); II. History of Ugarit ; III. Survey of the Archaeological Campaigns (1929-1939) ; IV. Survey of the *rās eš-šamrā* Texts ; V. *rās eš-šamrā* and the Alphabet ; VI. Select Bibliography. The book deserves the widest circulation. O.E.

MARIANI, P. B. : *Danel, 'il patriarca sapiente' nella Bibbia, nella tradizione, nella leggenda.* 1945. (Pontificium Athenaeum Antonianum, Rome. Price : 7s. 6d.)

An elaborate and detailed study of the references to Danel in Ezk. xiv 14, 20, xxviii 3, with a full survey of the interpretations placed on them from the patristic period down to the present time, including Jewish interpretations, and an examination of the reasons which rule out the identification of this Danel with the prophet Daniel, followed by a study of the Danel of the Ras Shamra texts and the theories which have been erected thereon, and a critical examination of the reasons which have been proposed for the identification of this Danel with the Danel of Ezekiel. Two appendices give (a) Italian renderings of the translations of a part or the whole of the relevant Ras Shamra texts by Gaster, Aistleitner, Dussaud, Cassuto and Gordon, and (b) a brief survey of the chief poems contained in the Ras Shamra texts ; while a postscript is devoted to the examination of an article by Stocks in ZDMG 1943, on 'Danel, die südbabylonische und nordpalästinisch-phönikische Überlieferung.' The book is remarkably cheap, and has a high value if only because it serves as a compendium of the history of interpretation of the Biblical and profane texts. H.H.R.

MONTET, P. : *Tanis, douze années de fouilles dans une capitale oubliée du delta égyptien.* 1942. (Payot, Paris.)

The excavations pursued in the Delta town are here summed up. They had important results : the town, its walls, its temples (Horoun, Anta) are now well known. But most important of all is the discovery of royal graves belonging to pharaohs of the twenty-first and twenty-second dynasties (Osorkon, Psousennès.)

These graves had not been looted and they contained a magnificent sarcophagus, and precious works of art. A.P.

OBERMANN, J. : *How Daniel was blessed with a son.* 1946. (American Oriental Society, Baltimore.)

Dr. Obermann here offers a new interpretation of the second (really the first) tablet of the Ugaritic legend of Aqhat son of Dan'el, in the course of which he somewhat boldly restores fifteen consecutive missing lines from parallel passages. He regards the story as reflecting a rite of incubation, comparing it with 'the several pre-natal narratives exant in Scripture in which virility of an aged husband is restored, infertility of a barren wife is cured, by divine intervention,' but he admits that of the two other motifs characterizing the Ugaritic scene, those of incubation and intercession, only more or less

faint echoes are discernible in the pre-natal narratives of Scripture. Other common points found are the cycle of seven days as a ritual feature and social custom and the duties of children towards their parents. Although however there are a number of acute observations in this study, much is of a speculative nature. G.R.D.

PARROT, A. : *Archéologie mésopotamienne*. 1946. (Michel, Paris. Price : Fr. 480.)

An authoritative work by Professor Parrot, who was in charge of the French archaeological mission at Mari. The writer confines his book to the area of the Tigris and Euphrates from the earliest times to the Seleucid era, with the exception of Dura-Europos, Seleucia and Ctesiphon. The book opens with an interesting account of 35 early travellers, the beginning of discoveries of Assyrian, cuneiform, and Sumerian antiquities, and the commencement of large scale excavations. Chapters are then given to excavations in different regions treated in chronological order. It is an extremely valuable collection of material, and interest is added by the inclusion of biographical information about the travellers and archaeologists who are mentioned. There are bibliographical notes at the end of each chapter, and the book is well illustrated. J.N.S.

PARROT, A. : *Malédiction et Violations de Tombes*. 1939. (Geuthner, Paris.)

Contains more than the title would suggest; the writer describes methods of burial in Mesopotamia, Syria, Phoenicia, Palestine, Trans-jordan, Egypt, Asia Minor, Greece, and Rome and suggests that it is possible to trace evolution. In each case he quotes and discusses the means taken to protect the tombs, and compares the inscriptions containing curses on those who would violate the tombs with similar curses on treaty breakers and despoilers of statues. The final chapter, 'La "domus aeterna"', contains a useful discussion of the close connection between the care for the preservation of tombs and a belief in life after death. There are ample notes, bibliography and illustrations. J.N.S.

THOMAS, D. W. : ' *The Prophet* ' in the *Lachish Ostraca*. 1946. (Tyndale Press, London. Price : 2s. 6d.)

Professor Thomas in this interesting lecture examines the mysterious problem of the 'Prophet' mentioned in four places in the famous Hebrew potsherds from Lachish, and after a careful discussion of the evidence, concludes that he is not Jeremiah and indeed that 'we do not know who he was.' Incidentally, Professor Thomas draws attention to a fundamental error underlying the attempt to identify the prophet, namely the insistence on 'treating the Ostraca as an inter-related group' and adds a prudent warning on seeking for some direct contact with the Old Testament in all new archaeological discoveries in Palestine. G.R.D.

VAN PRAAG, A. : *Droit matrimonial assyro-babylonien*. 1945. (Noord-Hollandsche Uitgevers Maatschappij, Amsterdam.)

This exhaustive study of Assyro-Babylonian marriage is based on all the relevant texts and a wide knowledge of the modern literature of the subject ; and indeed possibly too much space is given to setting the views of various scholars over against each other and then rather summarily dismissing the one or the other. On this score the author might with advantage have reduced considerably the bulk of his book ; nonetheless he reaches the eminently reasonable view that marriage was not a marriage by purchase and that the purpose of the written contract was merely evidentiary, that there was no *traditio puellae* in the technical sense and that marriage was effected by the act of consummation. G.R.D.

HISTORY

DANIEL-ROPS : *Histoire sainte du peuple de la Bible*. 1946. (Fayard, Paris. Price : Fr. 150.)

This well written, but in general uncritical, history of Israel from Abraham to Jesus, came under the German interdict during the war, and the first edition (1943) was destroyed in consequence. It rests on wide reading, including some areas of the archaeological field, and shows knowledge of critical work on the Old Testament while rarely taking serious account of it. It does however place the writing of the book of Daniel in the 3rd and 2nd centuries B.C., and holds that its stories are not completely historical. Ezra is dated half a century after Nehemiah, though it is stated that they were in any case contemporaries. On the other hand the whole of the book of Isaiah is ascribed to Isaiah on the simple alleged ground that the Biblical Commission had so decided. Jonah is placed in the eighth century B.C. Despite its uncritical treatment of the history and of the religious development of Israel, it will have real value for the general reader to whom it is addressed, if it stirs his interest in the Biblical narratives, and communicates the writer's sense of its living importance. H.H.R.

JANSEN, H. L. : *Die Politik Antiochos des IV*. 1943. (Dybwad, Oslo.)

After treating of the sources that refer to the history of Antiochus IV and of such important events of this history as the campaigns against Egypt, the confiscation of the temple-treasury in Jerusalem, the decrees concerning the religion of the Jews, Jansen endeavours to explain what the motives and reasons of the policy of Antiochus were. The questions the author seeks to answer are : Why did Antiochus go to war with Egypt ? and how can we explain his policy in regard to the Jews and his confiscation of the temple-funds ? We cannot here go into detail but factors upon which the solution of the problem depends are : the hard conditions of peace and taxation laid by the Romans in the time of Antiochus III upon the Seleucid government ; the falling away from the latter of Armenia, Parthia and Elam ; the need of an endeavour to preserve unity in all parts of

the kingdom in view of the burden that had to be borne ; the presence in Jerusalem of a strong Egyptian party of anti-Seleucid character, the economic support of which was the temple-treasury ; the Maccabean successes rendered possible by the fact that Antiochus had taken more than half of his troops to Parthia. O.S.R.

JOHANNESSEN, E. : *Studier over Esras og Nehemjas Historie*. 1946. (Gad, Copenhagen.)

The author of these studies was an undergraduate of the University of Copenhagen. The book was written as answer to a prize-question set by the University in 1941. After finishing his studies in 1943 by passing his theological examination in a most distinguished manner, he had planned to carry the work up to date to use it as a thesis for the doctorate. But on the 24th November, 1944, his career was suddenly interrupted : he was murdered by a gang of terrorists in German service. The Theological Faculty resolved to publish the book in the shape in which it had been handed in to the University in 1942, as a memorial.

It is a magnificent example of the mass of knowledge and maturity reached by this young undergraduate (he was born 1918). The book gives a thorough examination of all problems concerning the subject, criticises above all the theory of the late date of Ezra and advocates a return to traditional views in most cases, but not without reserves. Also the intricate textual problems are dealt with resulting in a rejection of the theories preferring III Esdras to the Massoretic Text. A.B.

PIRENNE, J. : *Les grands courants de l' Histoire Universelle*. 1. *Des origines à l'Islam*. 1945. (Albin Michel, Paris.)

This is the first volume of an important synthesis ; it deals with the Ancient Orient and in particular with the biblical world. The history of the Hebrews is well outlined and numerous maps help the reader to follow the geographical fluctuations.

The conclusion shows that Israel could very rarely be independent (this happened in Solomon's time) and most of the time was used as a pawn by Egypt, Assyria, Babylonia, and later on, after Alexander the Great, by the Seleucids and the Romans. A.P.

TEXT AND VERSIONS

ALLGEIER, A. : *Die Psalmen der Vulgata*. 1940. (Schöningh, Paderborn.)

Dr. Allgeier gives not a commentary on the Vulgate Psalter, as might be expected from the title, but discussions of its critical problems. An edition of St. Jerome's famous *Epistula ad Sunniam et Fretelam*, which is inserted, will be welcomed by many scholars. The author maintains the view that the Vulgate Psalter (*Psalterium Gallicanum*) was composed later

than the *Psalterium iuxta Hebraeos* and is therefore the latest Psalter-text prepared by St. Jerome.

(I possessed this book, but lost it during the siege of Breslau and have not been able to get access to it in libraries. The publisher informs me that the whole stock of this work was destroyed in an air-raid. I can, therefore, only rely on memory for the writing of this notice.) F.St.

GERLEMAN, G.: *Studies in the Septuagint. 1. Book of Job.* 1946. (Gleerup, Lund.)

This work is a careful and detailed study of the Septuagintal text of 'Job.' The author's conclusions are that the same translator made the Greek versions of both 'Proverbs and Job,' which are creative works of translation, even though the creation is due to a failure in mastering the difficulties of the original text. He shows also a tendency to reduce and simplify parallel and synonymous clauses or to recast them in such a way that they throw a more direct light on the main theme; herein he shows a lack of sympathy with the original Hebrew poet. Consequently the translation was intended not for the synagogue but for wide and general use in Alexandrian circles. It was made before the 2nd century B.C. There is also a chapter on the derived Ethiopic version, in which the reader is warned to treat it with great caution, in view of 'the translator's imagination and love of fabrication.' G.R.D.

GERLEMAN, G.: *Studies in the Septuagint. II Chronicles.* 1946. (Gleerup, Lund.)

The present work is on the same lines as the author's study of the Greek version of Job. He shows conclusively that the Greek translator of 'Chronicles' cannot have been Theodotion or even the translator of Ezra-Nehemiah. He was also distinct from the translator of 'Kingdoms'; for, in spite of numerous close correspondences, possibly due to a process of harmonization, the differences are too striking and indeed such as to give relief to the individual peculiarities of the translator of 'Chronicles.' He is also familiar with and not infrequently dependent on the Greek version of the Pentateuch, even though some of these resemblances may be due to liturgical usage. The translation further exhibits a strange Hellenistic and Egyptian colouring characteristic of the Ptolemaic courts of the 2nd century B.C. It may therefore be assigned to the early part of that century. G.R.D.

SCHILDENBERGER, J. *Die altlateinischen Texte des Proverbiensbuches untersucht und textgeschichtlich eingegliedert: erster Teil. Die alte afrikanische Textgestalt.* (Texte und Arbeiten, herausgegeben durch die Erzabtei Beuron, I. Abt., 32-33). 1941. (Beuron.)

The learned Benedictine father gives us the first part of very thorough and exhaustive prolegomena to a future edition of the Old Latin texts of Proverbs. Though he is able to use the rich treasury of Old Latin Bible texts collected by the late Joseph Denk and now completed by the monks of Beuron, his industry and carefulness are not on that account

to be the less appreciated. He begins with Cyprian and ends with Ambrose and some other authors of the fourth century. Manuscript witnesses of the same form of the Old Latin text of Proverbs are the *Vienna fragments* (ed. by A. Vogel, in 1868), the *Glosses of the Valvanera and Madrid Bibles* and the *Quaestiones Salomonis* (Cod. lat. Monacensis 14096). Schildenberger discusses with special thoroughness the text of Cyprian and of the manuscript witnesses—their method of translation and their vocabulary—matters of great interest not only for the history of the Biblical text, but also for Latin philology. He demonstrates by well-selected examples that the translation is, in general, literal, but that there is a series of passages rendered freely, though even these may be really literal translations based on a Greek text no longer extant. As for the Latinity, I fear that I have helped to mislead the author by my *Einführung in die lateinische Bibel* where I followed Rönisch and Kaulen in asserting that the Latin of the Pre-Vulgate is 'vulgar.' I would now prefer to call the idiom of these texts an 'unliterary form of younger Latinity.' In the literature of the post-Cyprian times Ambrose holds a special place, having the African text but being influenced by the European recension. We await with eagerness the continuation of this careful study, and even more the edition of the text of the Old Latin Proverbs by the Beuron monks. F.St.

WEBER, R.: *Les anciennes versions latines du deuxième livre des Paralipomènes*. (Collectanea Biblica Latina, vol. VIII.) 1945. (Abbaye St. Jérôme, Rome. Price: 10s. 0d.)

This work gives in full the Latin text of II Chronicles from the tenth century MS., known as the First Bible of Alcalá, at Madrid, which contains the Vulgate text for most books, but a different text for Tobit, Judith, Esther, Maccabees and II Chronicles. In addition we have here all fragments of other non-Vulgate Latin renderings which have survived in patristic quotations or other texts. There is a valuable introduction in which each of the sources drawn on is treated, and relations with the Greek and Hebrew texts examined. The author reaches the conclusion that there were several Latin versions besides the Vulgate, and that the one most widely used, and preserved for us in full, may rest on Theodotion rather than on the LXX. The book is a valuable addition to our materials for textual criticism. H.H.R.

ZIEGLER, J.: *Duodecim Prophetæ*. 1943. (The Göttingen Septuagint, vol. xiii. Vandenhoeck & Rupprecht, Göttingen.)

The editor of this latest volume of the Göttingen Septuagint is already well known, and has proved himself through his edition of Isaiah (see *Book List* for 1946). The arrangement is the usual one. After 146 pages of Introduction follows the text with apparatus. The general result is that the translation here keeps more closely to the Hebrew original than in Isaiah. The work is supplemented by Ziegler's article 'Studien zur Verwertung der Septuaginta im Zwölfprophetenbuch,' in ZAW lx, 1944, pp. 107-131, with its critical remarks on Kittel BH³, Oesterley, Meinhold-Lietzmann, Swete, Rahlfs, etc. W.B.

LITERARY CRITICISM

BRINKER, R. : *The Influence of Sanctuaries in Early Israel*. 1946. (Manchester University Press. Price : 2ls. 0d.)

Another attempt to produce a more satisfactory synthesis than that associated with the name of Wellhausen. In line with the recent work of Professor Edward Robertson, who writes a commendatory preface, the author finds that the book of Deuteronomy was compiled by Samuel with the help of the early prophetic guilds as the constitution for a united Israel, while P in origin turns out to be no less than the *îbrâh* of the ancient Canaanite sanctuary at Gibeon. The book undoubtedly contains a number of shrewd and pertinent observations ; but on the whole it is a difficult work to appreciate, as the author's canons of criticism often appear to be somewhat different from those employed by the writer of this note.

A.R.J.

EISING, H. : *Formgeschichtliche Untersuchung zur Jakobserzählung der Genesis*. 1940. (Lechte, Emsdetten.)

Dr. Eising gives a very comprehensive examination of the stories of Jacob and Joseph in Genesis according to the so-called 'formgeschichtliche' method inaugurated by Gunkel and the Danish folklorist Olrik. Eising presents a clear exposition of the method, with interesting personal contributions, e.g., concerning a difference between 'Gattungsgeschichte' and 'Formgeschichte,' the latter being the most comprehensive category. He brings penetrating analyses of the separate narratives, in many respects a real commentary on the stories, and at last summarizes his results. It is impossible in a brief note to discuss the many single points which may attract attention, and in some places arouse opposition. But the book is one which must be taken into account by everybody working on Genesis. I think it a drawback that the author has not given a more complete investigation of the thesis of literary criticism. He might have spared room for it, perhaps, by more economy of language.

A.B.

GORDIS, R. : *The Wisdom of Ecclesiastes*. 1945. (Behrman House, New York.)

A sumptuously produced book containing a new interpretation of Ecclesiastes, together with an excellent original translation into modern English and a handful of notes. The writer is held to have been a disillusioned old man, either a bachelor or childless, a cultured aristocrat of the old school, whose early passion for justice and truth had led him nowhere, and who perceived that the best thing to do in life is to live. With the exception of the concluding verses the book is held to be a unity, using a conventional religious vocabulary and some orthodox maxims, in order to attach the author's sceptical comments to them, and deceiving the Librarian of the Synagogue into the happy mistake of preserving it. It is described as 'one of man's noblest offerings on the altar of truth.' The work is ascribed to the fourth or third century B.C., though on p. 18 it is placed after Ben Sira.

H.H.R.

LONGACRE, L. B. : *The Old Testament : its Form and Purpose*. 1945. (Abingdon-Cokesbury Press, New York-Nashville. Price : \$2.)

A painstaking and unpretentious effort to provide what the author calls 'a popular synthesis of the results of the Old Testament study that has been carried on since the days of Astruc.' The writer is thus less concerned with the principles underlying the literary analysis of the Old Testament than with the unities which are discernible when this has been carried out ; and he finds these (a) in the editorial stand-points of the Deuteronomists, the Priestly School and the Chronicler, and (b) in the similarity of outlook which may be traced in the work of the more outstanding canonical prophets, the wisdom writers and the psalmists, etc. In addition, the last two chapters represent a commendable attempt to deal with the problems attaching to the interpretation of the Old Testament and the question of its enduring value. The book is a little lacking in balance (the prophets, for example, being treated summarily in less than thirty out of two hundred and sixty four pages), but, on the whole the author's lucid exposition and simple style, coupled with his obvious concern to be of service to the perplexed beginner, should enable it to serve a useful purpose.

A.R.J.

EXEGESIS

BENTZEN, A. : *Fortolkning til de gammeltestamentlige Salmer*. 1940. (Gads Forlag, Copenhagen.)

This bulky commentary on the Psalms (691 pp.), which is a sequel to the author's *Indledning til de gammeltestamentlige Salmer* (1932), is a good expression of the method and results of recent Psalm criticism. The fundamental view of Bentzen is largely the same as that of Mowinckel ; still in many details he offers his independent and well-judged view. Nor can a Danish commentary on the Psalms deny its obligation to Buhl, of course, though his commentary on the Psalms (2nd ed. 1918) seems very obsolete now in its fundamental view. Bentzen holds, like Mowinckel, that the Psalms are cultic poems, usually rituals, written by ritual poets, which by no means prevents individual experiences from occasionally breaking through and stamping the Psalms. In the investigation of each psalm Bentzen first deals with the discussion of the kind of the psalm and, if it is possible to say anything about it, its time of composition. In principle, he places the Psalms in the pre-exilic age, unless cogent reasons require otherwise.

E.H.

BENTZEN, A. : *Jesaja I-II*. 1943-44. (Gads Forlag, Copenhagen.)

When Bentzen published this work (of which Part II came out before Part I) the need of a Danish commentary on Isaiah had already been felt for some years, that of Buhl being out of print. As was to be expected, Bentzen finds no definite plan of composition in Proto-Isaiah and is also bound to declare a number of sections to be non-Isaianic. It is of interest to note that he regards the Messianic prophecies in chapters ix and xi as genuine. On the other hand, he considers

Deutero-Isaiah (ch. xl-lv) to have been arranged on a definite progressive plan. In Trito-Isaiah (ch. lvi-lxvi) the connection is again looser and not the work of a single man. On the question of the Ebed-Yahweh songs Bentzen holds the view that they deal with the prophet himself, but he goes still further and asserts that Ebed-Yahweh is both Messiah and Israel and Deutero-Isaiah and his circle. The poems express the idea of 'the Imitation of Christ' in Israel. Many may find it difficult to unite all these viewpoints, but the history of exegesis has shown, on the other hand, how difficult it is to carry through a single conception. As usual, Bentzen's knowledge of literature is excellent; only during the war he has been cut off from using the recent English and American literature. Nor has he been able to pay regard to the latest commentary on Isaiah by Mowinckel (in vol. III of the Norwegian translation of the O.T. with notes) as it reached him too late.

E.H.

BENTZEN, A.: *Prædikerens Bog*. 1942. (Gads Forlag, Copenhagen.)

The author remarks in his preface that this commentary on Ecclesiastes is principally meant for undergraduates, but any reader will find that it offers valuable suggestions for advanced students, too. The book is strongly influenced by the conception of Johannes Pedersen, whose lectures on Ecclesiastes the author had heard in his university years (later known from 'Scepticisme israélite,' *Rev. d'Hist. et de Phil. rel.*, 1931).

There is no introduction to the work, as Bentzen has already treated the problems in question in his *Indledning til det Gamle Testamente* (1941.)

E.H.

BÖHL, F. M. TH.: *De Psalmen I*. 1946. (Wolters, Groningen. Tekst en Uitleg series.)

This first part of a popular commentary on the book of Psalms contains an Introduction, a translation of Pss. i-xli, notes on these psalms, and a list of over fifty alterations of the M.T. The Introduction (pp. 5-40) offers a conveniently arranged survey, dealing with such questions as canon, composition, classes, liturgical use, foreign influences, age and authorship, musical forms and religious meaning. The author accepts Mowinckel's theory of an annual festive accession to the throne in Israel. On the whole, however, he defends the traditional view. The Introduction and notes put the reader into touch with the latest literature.

P.A.H. de B.

CEUPPENS, FR.: *Genèse I-III*. 1946. (Desclée, de Brouwer, Paris.)

A careful and detailed study of these chapters. The author accepts the view that the first account of creation is historical in substance, but artistic in form, and not to be treated in terms of a scientific work. He claims that it is independent of the cosmology of Babylon or any other ancient land, while admitting resemblances. Similarly he holds the Paradise story to be quite independent of the myths of other peoples, and to be historical. Readers who may not accept these positions will yet find much that is of value in this study.

H.H.R.

EDELKOORT, A. H. : *De profeet Zacharia*. 1945. (Baarn).

A popular interpretation of the book of Zechariah. The author thinks the whole book was written by the priest-prophet Zechariah, chaps. i-viii in his youth, 520-518 B.C., and the last chapters in his old age, after 480 B.C. In this last part of the book the prophet finds comfort in the 'eschatological future,' disappointed in the present time. Successively are translated and commented on the visions and the additions thereto, added by the priest-prophet himself, i-vi; the perorations in vii f.; the disappointment, x 1-5, xiii 1-6; and the eschatological comfort, ix, x, xi, xiii, xii, xiv.

The aim of the author—in every respect praiseworthy—is to give a book of comfort in war time to the Christian reader of the Bible. It is a pity that we do not find a detailed critical defence of Dr. Edelkoort's opinions and often bold guesses.
P.A.H. de B.

EDELKOORT, A. H. : *Stil tot God, de psalmen voorheden*. 1941. (Amsterdam.)

Twenty meditations on Pss. i, iv, viii, xiii, xxiii, xxvii 1-6, xxvii 7-14, xxviii, xxx, xxxii, xxxix, xlv, xlvii, liv, lvii, lx, lxi, lxii, lxv. This book does not offer an exegetical commentary, but seeks to explain the actual religious meaning of the psalms.
P.A.H. de B.

EERDMANS, B. D. : *The Hebrew Book of Psalms*. 1947. (Brill, Leiden. Oudtestamentische Studiën. IV.)

This voluminous commentary on the book of Psalms constitutes a veteran scholar's work with all the marks of a new and fresh approach, bearing witness to the spiritual vitality of its author. In his 'Essays on Masoretic Psalms' (O.T.S. I, 1942, pp. 1-16, 105-296) some special subjects were discussed—e.g., the Chasidim, the Songs of Ascents—but in this new book the author treats the whole Psalter. We find a new translation of each psalm and in his comment Eerdmans stresses above all his view of the Chasid as a member of an old body of defenders of orthodox Jhwhism, 'partisans of Jahu.' He thinks a great number of psalms originate in the pre-exilic circles of Chasidism. In the Introduction are discussed *inter alia* the *Gattungsforschung*, the collection of the psalms, the enemies in the psalms, origin and date, the singers (the Psalms were not written for the temple cult), and a detailed treatment of titles and technical terms. Here we find very interesting solutions of difficult expressions, most of them worthy to be considered.

It is not probable that this commentary will at once convince every scholar by all its new translations and interpretations. But we can be sure that the book through its own independent, and often surprising and instructive approach to so many problems will be used by every student of the psalms who prefers originality to the usual compilations.

P.A.H. de B.

FREY, H. : *Das Buch der Kirche in der Weltwende : die kleinen nachexilischen Propheten, für Freunde und Verächter der Bibel ausgelegt.* (Die Botschaft des Alten Testaments. Erläuterungen alttestamentlicher Schriften. XXIV Band.) 1941. (Calwer Vereinsbuchhandlung, Stuttgart. Price : Rm. 7.)

A translation and exposition of the second half of the 'Minor Prophets' (excluding Jonah), which is divided into four parts, i.e., I. God's Temple : Haggai i-ii ; Zechariah i-viii. II. God's Family : Malachi i-iv. III. God's Day : Obadiah i ; Joel i-iv. IV. God's King : Zechariah ix-xiv. Despite the evidence which it offers of the author's familiarity with critical problems of an historical kind, the exposition has more of a dogmatic and practical character, since it seeks to unfold 'through a period of two centuries the path followed by the community from which the Christ was to emerge, and within which he was to work, and on whose soil at the Cross the sentence as to the world's fate was to fall.' Indeed that is why the author calls this particular collection of prophetic works 'Das Buch der Kirche in der Weltwende.' Even those to whom this kind of christological (or 'ecclesiastical') interpretation of the Old Testament does not appeal can learn much from the author's effort to derive a permanent religious content from these texts. O.E.

GREYER, O. : *Das Deboralied : eine metrische Rekonstruktion.* 1941. (Beiträge zur Förderung christlicher Theologie, xliii, No. 2.)

Useful on account of the complete survey of earlier discussions of the metre, and moderate in its textual criticism. Less cogent are its transpositions (verse 12 to follow verse 8 ; verses 18 and 23 to follow verse 15a ; verse 22 to precede verse 21), and its deletions (verses 9 and 31). Hence the result—strophes of five verses, the odd strophes being double threes and the even double fours—is not beyond doubt. W.B.

HALDAR, A. : *Studies in the book of Nahum.* (Uppsala Universitets Årsskrift 1946 : 7). 1947. (A.B. Lundequistska Bokhandeln, Uppsala. Price : Kr. 7.)

A study of the text and interpretation of Nahum, rejecting the cultic liturgy theory, but ascribing the book to a cultic prophet who engaged in political propaganda against Nineveh largely cast in terms of the mythical-ritual combat of Yahweh with his foes. There is much comparison with Ras Shamra and Mesopotamian material. Haldar rejects metrics as an instrument of textual criticism, denies the existence of a mutilated acrostic in chap. i, and dismisses most of the innumerable emendations proposed. He is restrained in emendation, though often giving to the text a new meaning in harmony with his general view. While he is not always convincing on textual matters, his caution in emendation is to be commended, and his general interpretation of the book may with some reserve be accepted. Similarly caution in the use of metre is wiser than its rejection out of hand as an instrument of criticism. H.H.R.

HAMMERSHAIME, E. : *Amos*. 1946. (Busck, Copenhagen. Price : Kr. 12.25.)

A judicious little commentary in Danish on the book of Amos, designed for the use of students but dealing with all essential questions of text, grammar and exegesis. Found by the reviewer to be a useful handbook for his own class work.

A.R.J.

MILLER, A., and SCHILDENBERGER, J. : *Die Bücher Tobias, Judith und Esther*. (Die Heilige Schrift des Alten Testaments, ed. by F. Feldmann and H. Herkenne, IV.3.). 1940-41. (Hanstein, Bonn. Price : Rm. 14.20.)

Of the three biblical works treated in this volume Tobit and Judith are dealt with by Miller, and Esther by Schildenberger. The treatment of each book is characteristic of the series, involving an introduction which deals with questions of textual transmission, literary structure, historicity, canonicity and the like, followed by a bibliography, and thereafter a translation into German occupying the upper half of each page with below a verse by verse exposition. While both introduction and commentary touch upon the more academic issues which arise, they are less concerned with the solution of these problems than with the religious value of the books in question. Thus, while it is true that questions of text are extensively discussed, the translation is based, not upon a text built up on definite critical principles, but upon a kind of *textus receptus* ; and in the case of historical questions, instead of presenting clear alternatives (which, admittedly, is not always easy), the expedient is adopted of saying that narratives of a more poetical kind are often of much greater religious value than those of a strictly historical nature. The conservative view, which maintains the historical character in the strict sense, is abandoned, but the opposite view, that Tobit, Judith and Esther are mere fictions of the writers for parenetical purposes, is also rejected. The two commentators think that there is in these narratives 'a historical nucleus,' which is, however, difficult to determine, but that these books are 'no historical book in the strict sense' (Tob.), 'a parenesis with historical background' (Judith), 'genus of the free-modelled narrative' (Esther). O.E., F.St.

REICHERT, V. E. : *Job, with Hebrew Text and English Translation*. 1946. (Soncino Press, Hindhead.)

This further volume in the Soncino Books of the Bible is to be welcomed for its presentation of a Jewish point of view. The policy of the series precludes textual emendation and critical discussion, since it is designed for general Jewish use. The editor uses both Jewish and Christian commentaries, and in his translation sometimes departs from the standard rabbinical interpretations. The Introduction is very brief, and the editor would apparently have preferred more freedom to discuss questions of integrity. He has to content himself with referring the reader to the works where this is discussed, while he accepts the complete integrity of the work, including chap. xxviii and the Elihu speeches, in his commentary.

Despite the limitations imposed by the series, the commentary should be widely useful to Christian as well as Jewish readers, and not least for the translation it offers. H.H.R.

RUDOLPH, W. : *Jeremia*. (Handbuch zum Alten Testament, ed. by O. Eissfeldt. Erste Reihe, 12). 1947. (Mohr, Tübingen.)

In format the present volume is in keeping with the others which have already been published in this series. In content the book is distinguished by a well-informed and intelligent use of the work of earlier commentators, a thorough and independent treatment of the text, penetrating literary analysis, careful regard for the contemporary conditions, and a forceful and sympathetic exposition of that which is of enduring significance in Jeremiah's message. It is only to be expected that from time to time conclusions reached on textual points should not be such as to command general acceptance, and indeed Rudolph himself now not infrequently departs from the conjectures which he presented a decade and a half ago in Kittel's *Biblia Hebraica*. Much the same holds good with regard to his treatment of the literary analysis of the book, for example the division of the material into three sources A, B and C, which he has adopted in his own way from Mowinkel. However, questions of this kind always arise in cases where the facts admit of different conclusions, and the particular one which is expounded by Rudolph always brings with it an advance in one's understanding of the passage even for someone who may hold a different view. O.E.

- SCHULZ, A. : (1) *Psalmenfragen. Mit einem Anhang : Zur Stellung der Beifügung im Hebräischen*. (Alttestamentliche Abhandlungen XIV, 1). 1940. (Aschendorff, Münster i. W.)
 (2) *Die Psalmen und die Cantica des Römischen Breviers verdeutscht*. 1939. (Regensburg.)
 (3) *Biblisches Lesebuch aus den Alten Testament*. 1940. (Regensburg.)

Dr. Schulz gives in his *Psalmenfragen* a series of critical and exegetical remarks on passages of the Psalms, some after the manner of Dr. Daiches' studies some years ago. New solutions of many a *crux interpretum* are proposed, which may be examined with profit by all commentators. Many of his proposals are likely to be accepted as definitive. It is not possible to discuss details. As the author says in his preface, these are 'chips, so to say' of his translation of the Psalms published in a beautifully produced booklet mentioned above as No. 2.

Dr. Schulz is known not only as a Biblical scholar, but also as a champion of the worthy and cultured use of his mother-tongue. So we may expect a translation of high merit. Nor are we disappointed. The author knows how to combine faithfulness to the original with modern, idiomatic German expression ; nevertheless, he never lets us forget that we have to do with a sacred text, though he avoids artificial archaisms. This is a high merit in times like the present in which the

sense for sacred style is widely lost. The text of the Psalms and the Canticles (i.e., Ex. xv, 1-18; Dt. xxxii, 1-43; I Sam. ii, 1-10; I Chron. xxix, 10-13; Tob. xiii, 1-10; Jdth. xvi, 13-17; Sir. xxxvi, 1-19; Is. xii; Is. xxxviii, 10-20; Is. xlv, 15-25; Jer. xxxi, 10-14; Dan. iii, 52-57; Dan. iii, 57-88, 56; Hab. iii; Lk. i, 46-55; Lk. i, 68-79; Lk. ii, 29-32) is followed by short explanations.

The *Biblisches Lesebuch* gives selected texts—chiefly, but not exclusively, poetical—of the Old Testament, illustrating the ideas of God, of his relation to the world and to mankind, of the Messiah, of the attitude of man to God and of man to man, of the power of God's grace in man, and some texts of various content such as the blessing of Jacob (Gen. xlix. 1-20) etc. As for the translation, we have only to repeat what has been said above on his translation of the Psalms. Short explanations are added here also. F.St.

VALVEKENS, P. J. B.: *De Boeken Paralipomenon*. 1942. (Beyaert, Bruges. Price: 9s. 0d.)

This is a very brief commentary on the two books of Chronicles, in the series *Het Oude en het Nieuwe Testament*, edited by J. Th. Beelen. The text stands in Latin and Flemish, in parallel columns, and short comments, of little critical value, stand at the foot. Sometimes attempts are made to harmonize the divergences from the parallel passages in Samuel and Kings; in the case of the price paid to Ornan for his threshing-floor Chronicles is preferred to Samuel for reasons similar to those which prompted the Chronicler to invent the higher price. A more discriminating assessment of the strength and the weakness of the books of Chronicles would have been more satisfying. H.H.R.

WUTZ, F.: *Das Hohelied*. 1940. (Kohlhammer, Stuttgart.)

The MS. of this work was already in a fit state for publication at the time of the author's death in March, 1938, and it has been seen through the press by J. Goettsberger without any interference on his part in order (as he himself says at the end of his preface) to present Wutz in his ceaseless activity, penetrating ingenuity, bold gift of synthesis, and conscious independence in the textual and exegetical study of the Old Testament. The book certainly bears witness to his bold gift of synthesis and conscious independence. Like its predecessors, *Die Psalmen textkritisch untersucht* (1925), *Die Transkriptionen von der Septuaginta bis zu Hieronymus* (1933), *Systematische Wege von der Septuaginta zum hebräischen Urtext* (1937), *Das Buch Job* (1939), it is based upon what is assumed to be a sound method of textual criticism, whereby not a letter of the present text is left unaccounted for, and, through the conjectural introduction of numerous Hebrew vocables which are not otherwise attested, a text is furnished which diverges considerably from that which has come down to us. This in turn yields a highly individual translation of the twelve sections into which the Song of Songs is thought to be divided, and so renders possible an equally peculiar

conception of the book as a whole. That is to say, 'it is a question of a continuous dialogue between two young lovers, who are animated just as much by true love as by a refined modesty, and in this true love their common poverty overcomes all obstacles.'

O.E.

RELIGION AND THEOLOGY

ALFRINK, B. J. : *Over 'Typologische' Exegese van het Oude Testament*. 1945. Dekker and van de Vegt, Nijmegen.)

This interesting treatment of the typical sense as used in Scriptural exegesis was the subject of Alfrink's inaugural address (23rd November, 1945) when he succeeded Paul Heinisch as Old Testament professor in the Catholic University, of Nijmegen. It is a clear and readable account of the various aspects of the *sensus typicus* with a particularly careful study of its employment in the writings of the Fathers. An appendix supplies bibliographical details and numerous quotations from the scholastic writers and from recent papal encyclicals.

J.M.T.B.

ALLIS, O. T. : *Prophecy and the Church*. 1945. (Clarke, London. Price : 15s. 0d.)

The book contains a detailed examination and refutation of the doctrine of Dispensationalism according to which the Christian Church is an interruption of Jewish hopes of the literal fulfilment of prophecy and may at any moment be rapt away to make possible the coming of the Jewish millennium when practically the whole world will be saved by the propagation of a Jewish gospel. The relevance of this book for Christian students of the Old Testament is that it will help them to realise how urgent is the task of facing up to the theological problems of the relation of the Testaments to each other.

N.W.P.

BEEK, M. A. : *Het twistgesprek van de mens met zijn God*. 1946. (Van Gorcum & Co. N. V., Assen. Price : 2s. 9d.)

This is a monograph of 24 pages, and is in Dutch. It is Dr. Beek's inaugural lecture as Professor of Hebrew language and literature in the University of Amsterdam. The author reviews the development of the study of Old Testament religion during the last twenty years, particularly the pronounced swing away from what is similar to Israel's environment to what is distinct from it. There is a controversy between God and man, and this is the theme of the Old Testament, most evident in Jeremiah, and dramatised in Job.

N.H.S.

DE BOER, P. A. H. : *De Boodschap van het Oude Testament*. 2nd ed. 1946. (Van Gorcum, Assen.)

A brief study of the varieties of literature in the Old Testament, and the purpose for which they have been preserved. At the head of each section is a reference to a passage to be read before the section is studied, giving a specimen of the variety treated in the section. Within the section there is no attempt to survey all the passages that belong to it, since the aim is to illustrate rather than to be comprehensive. Simply written

for the ordinary reader, it gives within its brief compass some clear idea of the message of the Old Testament for modern readers. Its sections deal with the origins of Israel, her laws (including prophetic law), the hymn of creation, ancient stories, leaders (priests, kings and prophets), psalms and the treatment of suffering (Job and the Servant). There is a short introduction, dealing with the world in which Israel was set, and a table of the important events of her history. H.H.R.

BRILLET, G. : *Isaïe*. (Témoins de Dieu, No. 6). 1945. (Les Éditions du Cerf, Paris. Price : 5s. 6d.)

After a brief survey of the historical background of the work of Isaiah, the author gives a short account of the life and work of the prophet, and a good summary of his message, in which the social and religious aspects are traced to the religious experiences of Isaiah and his essential conception of God. Hence he is presented not as a statesman or a social reformer, but as a Witness of God. There is a good chapter on the literary genius of the prophet and a brief account of the compilation of the book. This is not treated in detail, but it is significant that the study is limited to chapters i-xxxix (a footnote refers the rest to the *book* of Isaiah but not to the *prophet*), while it is recognized that elements in the first part (e.g., xiii, 1-xiv, 22 and xxiv-xxvii) cannot be by the prophet. H.H.R.

BUBER, M. : *Het geloof van Israël* (an article in *De godsdiensten der wereld*, ed. by G. van der Leeuw. 1940. Amsterdam.)

An outline of the history of the religion of the Israelite people, which believes in God as Lord of life and work. Buber begins with the Song of Deborah and treats successively the gathering at Shechem, the events at Mount Sinai, the pre-Sinaitic relation of Israel and Jhwh, the god of the patriarchs, the Exodus as a religious act, divine and human kingship, Jhwh and Baal, sacrifice, righteousness, love, the kingdom of God, the battle against the sanctuary. The author develops the ideas published in his *Königtum Gottes* (2nd ed., 1936). The outline is incomplete and ends with the treatment of Jeremiah's strife. In the second edition of this philosophico-religious work we expect the complete treatment of the subject. P.A.H. de B.

BURROWS, M. : *An Outline of Biblical Theology*. 1946. (Westminster Press, Philadelphia. Price : \$3.50.)

This book offers a compilation of the Biblical teaching contained in both Testaments and is designed above all to provide a basis for sound Biblical preaching. The author's method is historical but he seeks to show that the Bible supplies 'an interpretation and critique of the history from the point of view of the divine will.' He is thus able to use the Bible itself to determine what parts of its contents are of little or no importance to-day. The authority of the Bible is to be found in the self-evidencing power of its truth in human experience. This truth is presented in ancient forms and requires continual reformulation. Its unity is to be found

in the general direction of the process which culminated in the revelation of God in Christ. The usual topics of Biblical Theology are dealt with in detail and there are also sections on such topics as public worship, Christian service and moral and social ideals. The book is very fully documented with scriptural references but references to learned publications and even to extra-canonical primary sources are deliberately excluded. N.W.P.

DAUBE, D. : *Studies in Biblical Law*. 1947. (Cambridge University Press. Price : 2ls. 0d.)

The author of this book attempts to reconstruct parts of ancient Hebrew law as something distinct from religion, even something earlier than religion ; he then discusses the way in which ancient codes were compiled and amended. He then proceeds to examine the doctrines of redemption, compensation, communal responsibility, and finally that of *summum ius summa iniuria* in relation to the story of Jacob and Esau. Unfortunately the writing is diffuse and the point, if there is one, is often hard to disentangle, and many of the points are extremely far-fetched—for example, that when Rachel gives up Jacob for a night to Leah it is *conductio rei* ; in fact, the whole analogy of Roman law is seriously overdone. Also, the critical analysis of the Hebrew documents is almost totally disregarded. Nonetheless, even though a reader may disagree with both method and conclusions, many incidental suggestions thrown out by the author certainly deserve consideration and may well be right. G.R.D.

*DODD, C. H. : *The Bible To-Day*. 1946. (Cambridge University Press. Price : 7s. 6d.)

The small size of this book is no index of its importance. Like all Professor Dodd's work it is highly stimulating and should be over-looked by no one who is interested in a religious exposition of the Bible relevant to our own day. Emphasis is laid on the People of God as the theme of the Old Testament and this is shown to link up with the emergence of the Christian Church. Helpful things are said about biblical criticism, about the way in which the moral difficulties in the Old Testament should be faced, about the pattern of Israel's history and the prophetic interpretation of it. Much space is, of course, given to the New Testament. The last chapter with its discussion of the way in which the Bible as the record of a history becomes relevant to the need of the individual, becomes in fact the story of 'Everyman,' will be found particularly suggestive. N.W.P.

DUBARLE, A. M. : *Les Sages d'Israël*. 1946. (Les Editions du Cerf, Paris.)

In this excellent work we have discussed the ideas and teaching of the Wisdom Literature of Israel. This includes the two accounts of Creation, Proverbs, Job, Qoheleth, Ben Sira, Wisdom, and a short chapter on the teaching of the Gospel on chance and destiny, happiness, the resurrection and truth. In the middle of the book there is a chapter entitled 'Gleanings' which deals with Deuteronomy, the Wisdom poem in Baruch, certain Psalms, and the Old Testament conception of Sheol.

Throughout the discussion is thorough and informed. Job xxviii is treated for practical purposes as separate from the rest of the book, and disorder in the third cycle of speeches is recognized. But the Elihu speeches are accepted as integral to the work, and an artistic preparation for Yahweh's speech, which they reinforce. Elihu is said to be unmentioned in the Epilogue because he was implicitly approved. Qoheleth is described as a disconcerting book, which contains the expression of an experience rather than a divine communication. It is held to be a unity, save for the concluding verses and some observations relating to Providence and Judgement, which were added as a corrective by a disciple. H.H.R.

EDSMAN, C. M. *The Body and Eternal Life*. 1946. (Horae Soederblomianae, Stockholm.)

This is a study (104 pp.) of the history of the interpretation of Isaiah lxvi 7-8 and in particular of that understanding of this passage which sees in it a reference to the resurrection of the body. Added to this is a comparative study of various images and arguments which were employed by apologists of the early Church with the purpose of making the idea of the resurrection of the body credible. The author pursues the latter theme into the sphere of Iranian religion where belief in the resurrection of the body was a fundamental doctrine. The author's problem is introduced by a very interesting citation from Jacob of Serugh (Syriac text with English translation) taken from a treatise not yet published entitled: 'On the Resurrection of the Human Bodies' by John of Dārā (9th century). O.S.R.

EERDMANS, B. D. : *The Religion of Israel*. 1947. (Leiden.)

This book may be called a special Introduction to the Old Testament, as well as a history of Israel's religion. After an inquiry into the sources it describes Israel's religious thought from the events at Mount Sinai until the beginnings of Christianity. In addition to the contents of the Dutch edition of 1930—many years out of print—this English revised edition offers a critical examination of some studies published in recent years. It is distinguished for its careful interpretation of many parts of the Hebrew Bible, and for its clear analysis of various books of the Old Testament. In general the author does not follow the systems of others, but takes his own line, known from his detailed studies on the Pentateuch (*Alttestamentliche Studien* i-iv, 1908-12), and other essays, published in various Journals. The book is a valuable contribution to the literature on Israel because of its illuminating exegetical and historical discussions. As a compendium of the results of the work of a lifetime it is a welcome gift, and ripe fruit. P.A.H. de B.

FREDERIKSSON, H.: *Jahwe als Krieger*. 1945. (Gleerup, Lund.)

A summary of the Old Testament material dealing with Yahweh and warfare. The first part assembles the references to Him as the commander of armies—the hosts of Israel, or foreign powers who were bent to His will, of eschatological hosts, of demons, of heavenly powers, and of the forces of Nature. The second part deals with Yahweh as an individual champion against human or superhuman foes, and of the weapons of His armoury with which metaphor credited Him. There is nothing strikingly new in substance here, but the author is to be thanked for ordering and classifying what the Old Testament has to say on this subject. H.H.R.

HANSON, R. P. C., and HARVEY, B.: *The Loom of God*. 1945. (Association for Promoting Christian Knowledge, Dublin and Belfast. Price : 3s. 6d.)

The sub-title describes this as 'An Introduction to the dogmatic study of the Bible.' Actually it is mainly concerned with the Old Testament. The first part offers a simple account of the modern approach to the Old Testament, and shows that it is in no way hostile to its religious value. There follows the 'thematic study' in which some of the main ideas of the Old Testament are briefly examined, together with their counterparts in the New. Much is well said, and the whole should be widely useful, though it tends to view the Old Testament too largely from the standpoint of the New, and the reviewer would deprecate the use of the term 'dogmatic study' of the Bible. H.H.R.

HERNER, S.: *Die Natur im Alten Testament*. (Bulletin de la société royale des lettres de Lund, 1940-1941.) 1941. (Gleerup Förlag, Lund.)

This work deals with the subject under the general headings : Heaven, Earth, Plants and Animals. What the Old Testament has to say on sun, moon and stars ; on water, mountains and stones ; trees and plants ; cattle, wild animals, birds and fish, is here gathered in very convenient form. The author is more concerned with the ideas which the Old Testament writers have of the various natural phenomena than with drawing any critical conclusions, but he sets forth these ideas in a plain and attractive manner. Most interesting is the comparison of the J and P sources in regard to their notions about the animal world. Striking also is it to discover the profundity of the book of Job and its deep divergence in important points from the rest of Old Testament literature in its outlook upon nature. O.S.R.

HERNER, S.: *Sühne und Vergebung in Israel*. 1942. (Gleerup, Lund.)

In this little book Herner assembles the evidence from the whole of the Old Testament concerning the related ideas of expiation and forgiveness, showing how the emphasis shifts from one to the other. In particular he points out how P is dominated by the thought of expiation, the Psalter by that of forgiveness apart from expiation. N.W.P.

JACOB, E. : *La tradition historique en Israël*. 1946. (Faculté de Théologie Protestante, Montpellier. Price : Fr. 120.)

A most interesting discussion of the historical tradition of the Hebrews in many ways similar to, and to some extent supplementing, Professor North's monograph on the same subject. Considerable space is given to the oral tradition, to the nature of myth—the author insists that myth is based on a historical element and is not the creation of cultic rites—and to the part played by the priests at the sanctuaries, by the prophets and by the court annalists in transmitting the historical tradition. There is a most valuable study of the distinctive Hebrew technique of historical writing.

The various works of historical synthesis are reviewed. In his Section on the Yahwist the author indicates that he inclines to the Volz-Rudolph view of the 'Elohism.' He has interesting things to say about the development of autobiographical writing in prophetic circles and compares this with the memoirs of Ezra and Nehemiah. A really significant book. N.W.P.

KOHNSTAMM, PH. : *Het Oude Verbond : een Inleiding in Oud-testamentische Theologie*. 1945. (Ten Have, Amsterdam. Price : 8s. 6d.)

The author first defends the retention of the Old Testament in the Christian Church, against the neo-Marcionite attitude, and then shows how in various ways the Old Testament was a preparation for the New. He shows briefly how many of the fundamental ideas of the Old Testament are enduringly valid, but tends to view it in an over-teleological way. The reviewer would have seen the former side of this more emphasized and developed. The Old Testament lives in its own right, and not only as a preparation for the New. It should also have been more clearly brought out that for its understanding a historical sense is needed. While Old Testament theology is different from the history of Old Testament religion, it can never be rightly apprehended without a grasp of the latter. H.H.R.

LAUHA, A. : *Zaphon : Der Norden und die Nordvölker im Alten Testament*. (Annales Academiae Scientiarum Fennicae, B XLIX, 2.) 1943. (Helsinki. Price : About 7s. 6d.)

Deals with the Old Testament conceptions of the North and the peoples of the North with due regard to etymology, the geographical and historical conditions, the association of the North with the divine Mount of Assembly, and, of course, the recurrent threat of disaster from the North. The author finds that, besides obvious elements of a mythological kind, one should be prepared to recognize the presence of folk memories going back to the collapse of the Hittite Empire and the breakdown of the Aegean civilization c. 1200 B.C. Of limited value, as the author's reading appears to have been restricted in the main to a number of works written in German. A.R.J.

MÖBIUS, K.: *Die Aktualität der Eschatologie bei den alttestamentlichen Propheten*. 1940. (Steinach.)

This book is only the first chapter of a dissertation from the University of Jena, accepted 1934. It is a work in the field of Old Testament Theology. The problem of time and eternity is placed in the centre instead of our idea of history. It is impossible to understand the judgment of the prophets on the background of an empirical world; on the contrary, the world must be regarded from the other side, from the End. A real appreciation cannot be given of the book until it is published in its complete form. A.B.

*NORTH, C. R.: *The Old Testament Interpretation of History*. 1946. (Fernley-Hartley Lecture, The Epworth Press, London. Price: 10s. 6d.)

The purpose of this able book is indicated in the title and it can be confidently recommended as one of the most stimulating recent discussions of its subject. It falls into two main sections. Firstly, there are a series of chapters dealing seriatim with the interpretation of history in the sagas, by the Prophets, the Deuteronomists, the Priests (e.g., in P and Chronicles-Ezra-Nehemiah) and in Daniel. Secondly, in the three concluding chapters, Professor North discusses a number of relevant topics and this will be found the most original and stimulating part of his book. He argues that the Hebrew conception of divine personality is the necessary basis of ethical monotheism and that the history in which God is the chief actor is itself redemptive and is not just the husk that conceals a redemption which is non-historical. The outstanding miracle of the Old Testament is the prophetic consciousness, defined with Heschel as the divine *pathos*. The main lack in the Old Testament is its lack of an adequate conception of the Holy Spirit. N.W.P.

NYSTRÖM, S.: *Beduinentum und Jahwismus. Eine soziologisch-religionsgeschichtliche Untersuchung zum Alten Testament*. 1946. (Gleerup, Lund. Price: Kr. 10.)

This comparative study is designed to show, not only that the history of Israel reflects the unceasing conflict between the customs and ideals of the nomadic peoples of Arabia as opposed to the settled population of Palestine, but that the worship of Yahweh introduced a third element which, while preserving many of the social ideals of the desert, was in conscious antagonism to the pride and self-sufficiency of the Bedouin. The work as a whole is interesting and suggestive, but unfortunately it lacks balance. By concentrating upon the data furnished by recent or comparatively recent accounts of the Bedouin (Burckhardt, Doughty, Hartmann, Hess, Jaussen, Musil, Oppenheim et al.) and neglecting the data which is now available for a better understanding of Canaanite culture, the author obviously does less than justice to the latter. A.R.J.

POLLOCK, S. : *Stubborn Soil*. No date given, but published 1946. (Sidgwick & Johnson, London. Price : 12s. 6d.)

The title refers to human experience, as illustrated in three stages by the Wisdom Books of the Old Testament, Proverbs, Ecclesiastes, Job—orthodoxy, the breakdown of orthodoxy, an effort at reconstruction respectively. A good popular account of the teaching of these books, written in a thoroughly lively style. The book is based on critical study, and concludes with the author's own translation, wherein he steers 'between the Scylla of literalism and the Charybdis of paraphrase.' The author is enthusiastic over his theme, and makes the old books speak for to-day. N.H.S.

RIDDERBOS, J. : *Prophetie en Ekstase*. 1941. (Aalten.)

In this popular booklet (92 pages) Professor Ridderbos (Theol. Seminary of Kampen) considers the ecstatic phenomena of Old Testament prophecy, whose existence he assumes especially in the case of the 'group-prophets' and of Ezechiel. He warns against the opinion that all effects of the prophets should be explained as ecstatic symptoms. The leading idea of his book is the denial of the view that Israelitic ecstasy was developed from foreign countries and should be considered as 'identity-mysticism.' The ecstatic possibilities of Israel were used by the divine Spirit and produced the holy ecstasy (cf. glossolology in the old Christian Church). He stresses the idea that ecstasy in Israel is a temporary form and not the 'Grunderlebnis' of prophecy itself (Moses); this had its origin in the vocation of God, who presses man into his service, and calls upon his will, instead of effacing it. Th.C.V.

*ROWLEY, H. H. : *The Re-Discovery of the Old Testament*. 1946. (Clarke, London. Price : 10s. 6d.)

Professor Rowley puts his readers still further in his debt by this new volume from his unrelenting pen. The purpose of this excellent book is to make a contribution to the religious understanding of the Old Testament, while holding fast to the historical view which criticism has made possible. Helpful and balanced chapters deal with the data of archaeology. The importance of Moses as the founder of Israel's religion is emphasised. There is discussion of the problems of the relations between the prophet and the priest and of the attitude of the prophet to sacrifice. Justice is done to the post-exilic age in view of its actual achievement in preserving the prophetic oracles and such books as Job, in making the Psalter its manual of praise, and in creating the Synagogue. Many of the topics of Old Testament theology are discussed illuminatingly. Of particular interest is Professor Rowley's view stated in more than one place of the Servant Songs. His treatment of the relation of the Testaments avoids on the one hand the Scylla of uncontrolled allegorising and on the other the Charybdis of pure historicism. N.W.P.

RYLAARSDAM, J. C. : *Revelation in Jewish Wisdom Literature*. 1946. (University of Chicago Press. Price : \$3.00.)

A useful study of the Wisdom Literature—Proverbs, Job, Ecclesiastes, Sirach, Wisdom, Baruch, IV Maccabees, Pirke Aboth—as the vehicle of revelation. The books are not dealt with separately and successively, but each chapter treats of them as a whole. They are first set in the context of ancient oriental Wisdom Literature, and then follow chapters on the Nationalization of Wisdom, the Hope of Wisdom, the Transcendence of Wisdom, and Wisdom and the Spirit. In these the author seeks to unfold the outlook and spirit of Hebrew Wisdom. The canonical material is found to reflect an outlook not integrated with the national religious tradition—witness the omission of the concept of mercy—but later it became completely integrated, when Wisdom was equated with the Law, to the loss of all creative quality. The normal omission of the divine name Yahweh in the dialogue of Job is held to indicate that for the sage Yahweh was still too much of a tribal and national deity to be safely given a place in discussions of universal interest. Slips are surprisingly numerous for a University Press publication, and for some the printer cannot be held responsible. H.H.R.

SCHMIDT, J. : *Der Ewigkeitsbegriff im Alten Testament*. (Alttestamentliche Abhandlungen XIII, 5.) 1940. (Aschendorff, Münster, i.W. Price : Rm. 10.40.)

The aim of the present book is defined on page 2 as that of 'examining both linguistically and exegetically the Old Testament terms for eternity with due regard to the Old Testament text, the development of the whole of the Old Testament world, and the literature which has so far appeared on this subject.' It is carried out in four chapters, of which the first deals with 'A Linguistic Examination of the Old Testament Terms for Eternity,' while the second, third and fourth treat of 'God and Eternity in the Old Testament,' 'Man and Eternity in the Old Testament,' and 'Eschatology and Eternity in the Old Testament.' An epilogue presents a summary of the conclusions, while an index of scripture references and a subject index make possible a rapid appraisal of what is at the reader's disposal. Finally the extensive bibliography, which is prefixed to the study as a whole, makes the reader easily acquainted with such publications as have already appeared on the subject. Although the data sometimes permit a different conclusion from that of the author, nevertheless his book makes a real contribution to the elucidation of the question with which it deals. O.E.

SCHÖNBÄCHLER, V. : *Die Stellung der Psalmen zum alttestamentlichen Opferkult*. 1941. (Paulusdruckerei, Freiburg. Price : 7s. 6d.)

A dissertation (76 pp.) on the verses in the psalms which deal with sacrifices. The author deals first with the words, those relating to bloodless sacrifices and then those relating to blood sacrifices. He next discusses passages which are clearly in favour of the sacrificial system, and then those which are apparently against. Dealing specially with the

latter, he sums up previous opinion both of those who agree that these passages are antagonistic and of those who are of the opposite point of view. His own judgement is that verses apparently antagonistic to the cultus must be read in the light of the rest. They are really favourable, and are attempts to secure a deeper inner meaning and a spiritualising of sacrifice.
N:H.S.

STAMM, J. J. : *Das Leiden des Unschuldigen in Babylon und Israel*. 1946. (Zwingli-Verlag, Zürich. Price : Fr. 5.50.)

A useful study of the respective Babylonian and Hebrew views regarding the suffering of the innocent. The common element is accounted for by the inheritance of Oriental wisdom in both religions, but, whereas in the Babylonian texts examined, the conclusions reached result from the rejection or reacceptance of the authority of a cult-religion, in Hebrew religious experience there was a real encounter with a divine Thou through which faith was re-established at a new level. In Babylon there were substitutionary rites but only at the magical level. In Israel where such rites are few, there is substitution at the moral level recognised as a unique possibility of vicarious suffering in response to the will of God.
N.W.P.

STEIN, B. : *Der Begriff Kebod Jahweh und seine Bedeutung für die alttestamentliche Gotteserkenntnis*. 1939. (Lechte, Emsdetten, i.W. Price : Rm. 12.)

The first three sections deal with the Kebod Yahweh in the historical books, the psalms and the prophets. The fourth and last section presents a summary of the conception as a whole, and here special attention is paid to the task of tracing its connection with the idea of the Kingdom of Yahweh and the Eschatological Hope in addition to a discussion of its relations with the root *kbd*. The content of the conception is defined tentatively as 'The Majesty of the divine King in its manifestation,' and the author seeks to show that this manifestation is primarily experienced in the sphere of God's redemptive activity—righteousness and love—and is only secondarily extended to the world of nature, an assumption which gives cause for reflection. For other reasons too the book will need to be read with caution. The lack in the first place of any historical criticism and in the second place the exaggerated use of modern scholastic subtleties particularly call for adverse criticism. Taking the book as a whole, however, one may say that it represents not only an extensive but a valuable contribution to the clarification of the conception with which it deals ; and in this connection what is specially deserving of notice is the working out of its relation to the idea of the Kingdom of Yahweh, both offering a complete parallel in so far as both are connected with the Eschatological Hope.
O.E.

STEINMANN, J. : *Job*. (Témoins de Dieu, No. 8). 1946. Les Éditions du Cerf, Paris. Price : 5s. 0d.)

A useful study of the book of Job, conceived as a drama. The author's general positions are much influenced by Dhorme's great commentary and by Hölscher. He dates the book of Job in the post-exilic period, on grounds of thought and language, and ascribes to the original writer the Prologue and the Epilogue, held to be written on the basis of an older tradition, and both the Yahweh speeches, but recognizes the Elihu speeches and chapter xxviii to be interpolations. He discusses the theological background of the book and outlines the course of its argument, with copious quotations of the text, and discusses its contribution to thought and faith. While there is little that is original in this study, it is a useful exposé of the message of the book of Job. H.H.R.

SUTCLIFFE, E. F., S.J. : *The Old Testament and the Future Life*. (The Bellarmine Series, vol. VIII). 1946. (Burns, Oates and Washbourne, London. Price : 16s. 0d.)

Fr. Sutcliffe's latest contribution to the Bellarmine series is based upon a series of lectures delivered at Heythrop in the scholastic year, 1942-3. After two chapters on Egyptian and Babylonian ideas of the future life, there is an introductory chapter on Hebrew ideas on this topic, and next, studies of eschatology in the Pentateuch and Ecclesiasticus. These are followed by two chapters on Sheol and its inhabitants, and later chapters discuss rewards and punishments after death, purgatory or the intermediate state, the resurrection of the body, the constituents of man in Hebrew thought, and, finally, the eschatology of the extra-canonical books pertaining to Old Testament times.

The students for whom the book is primarily designed will unquestionably find much to interest and inform them in the course of its two hundred attractive and well-printed pages. It may, however, be doubted whether the arrangement of the subject is the best or the clearest imaginable, and there are times when, in the exegesis of the most vital passages, wider reference might have been made to the extensive literature, more particularly to the literature of modern times. It is certainly astonishing that in discussing Job no mention is made of the commentaries by Dhorme, Peters, König and Driver-Gray, and that neither Montgomery nor Charles is quoted apropos of Daniel. J.M.T.B.

ZIMMERLI, W. : *Le prophète dans l'Ancien Testament et dans l'Islam*. 1945. (La Mission de Bâle, Lausanne. Price : Fr. 1.25.)

In this brief study we are offered a comparison of Muhammad with the Old Testament prophets. Alike they regarded themselves as charged with the message of God, and acted under a sense of divine constraint, and the term prophet is therefore rightly applied to Muhammad. But prophets may be true or false, and the distinction lies in the content of the message.

The essential message of the Old Testament prophets was the demand for obedience to the will of God. They and Muhammad demanded faith, but by faith they meant yielding that obedience, while he meant the acceptance of his teaching. Moreover, power corrupted his prophetic quality. Hence contrast as well as similarity is to be observed. H.H.R.

POST-BIBLICAL JUDAISM

BUBER, M. : *Mamre : Essays in Religion*. 1946. (Melbourne University Press in association with Oxford University Press. Price : 12s. 6d.)

A collection of nine essays in an English translation by Greta Hort, all but one of which originally appeared in German in 1933 and 1935. The last four, which take up two-thirds of the book, have Chassidism as their theme ; so that in the main it is the first five essays (on ' The Faith of Judaism,' ' The Two Centres of the Jewish Soul,' ' Imitatio Dei,' ' Biblical Leadership ' and ' Trust ') which must justify the inclusion of this slender volume in a book-list of the Society for the Study of the Old Testament ; and this they undoubtedly do. Indeed, the whole book should be found full of suggestion by all who are concerned for the religious value of the Old Testament and its elucidation in terms of revelation, and not least by those whose attitude to Scripture is thoroughly critical. A.R.J.

DRAZIN, N. : *History of Jewish Education from 515 B.C.E. to 220 C.E.* 1940. (The Johns Hopkins Press, Baltimore.)

This is a useful collection of the meagre materials available for the writing of a history of Jewish education. A tradition in Baba Bathra is interpreted to mean that the Men of the Great Assembly founded higher education, Simon ben Shetah founded secondary education, and Joshua ben Gamala founded primary education. Apart from this there is little on the development of education, but there is a good sketch of the educational system found amongst the Jews in the Tannaitic period—its spirit and ideals, its organization, its content and its methods. The chapter on the education of girls and women includes some special pleading, such as the use of Prov. vi 20 to support the view that girls were educated. It is doubtless true that all parents from the time of Adam and Eve have taught their children some things, but that hardly qualifies them for inclusion in the ranks of educators in the technical sense. H.H.R.

HERFORD, R. T. : *Pirkē Aboth*. 3rd ed., 1945. (Jewish Institute of Religion, New York.)

The amount of revision given to this edition does not seem to be considerable—the Scripture references on p. 155 have not been corrected—but the Introduction has been rewritten and rearranged. The section on the purpose and significance of Aboth shows most change, though the view that Aboth formed an appendix to the Mishnah, whose study did not at one time extend beyond Nezikin, is maintained here as in the earlier edition. The author says the book ' is the best which I could produce under the conditions of the present

timæ.' It is, indeed, an excellent edition, with text, translation and notes embodying a vast amount of learning, and written with a sympathy and understanding that could not be surpassed by a Jewish writer. H.H.R.

HOLSTIJN, H. J. E. W. : *Oden van Salomo, zangen van rust in den Heere*, with an introduction by J. de Zwaan (Leyden). No date (1942). (Ruys, Zutphen.)

In publishing this book the late Rev. Westerman Holstijn did not aim at a contribution towards the solution of the many vexed problems which beset the famous collection of the Odes. He did not even give a literal translation. But wanting to bring out the spiritual meaning of these songs for his compatriots he offers a metrical free version in Dutch accompanied by very short notes. It helps us to understand the spiritual contents rather than the exact wording. This 'translation' is not based upon the edition of Harris-Mingana but upon the Greek reconstruction of Frankenberg (1911). Its chief value consists in conveying the 'atmosphere' of these remarkable hymns; the scholar will find it of little use. W. C. van Unnik.

ODEBERG, H. : *Fariséism och Kristendom*. 2nd ed. 1945. (Gleerup Lund. Price : 5s. 6d.)

This is a brief but penetrating and closely-reasoned account of the differences between Pharisaism and Christianity by the Professor of New Testament exegesis at Lund. He maintains that the conflict is often so represented that Pharisaism is made out to have been quite different from what it in fact was, whereas Christianity is described in terms appropriate to the real Pharisaism. It is wrong to describe Pharisaism as casuistry, as concerned with actions rather than character, as an ethical system based on reward and punishment and the conception of human merit, or as a religion of the letter and not the spirit. It was with Pharisaism of the highest type that Jesus and the early Church came into conflict, a Pharisaism not fundamentally different from that reflected in the Rabbinic literature. The essential contrast is found in two opposed estimates of human freedom and human sinfulness. The treatment throughout is most fresh and stimulating. G.W.A.

ODEBERG, H. : *Fragen von Metatron, Schekina und Memra*. 1942. (Gleerup, Lund.)

A translation of a brief work of unknown authorship, written in Yiddish, with Hebrew and Aramaic quotations, resting on a wide acquaintance with Jewish literature of all periods down to Nahmanides. Its form is that of a catechism, the first nine questions relating to Metatron, the next three to Shekinah, the next two to Memra, while the final question is a general one relating to all three. The answers summarize the statements found in the literature surveyed about Metatron, Shekinah and Memra, and the whole forms a very useful compendium. H.H.R.

REICKE, Bo. : *The Jewish 'Damascus Documents' and the New Testament*. 1946. (Wretman, Uppsala.)

A short study of the parallels to the New Testament found in the *Damaskusschrift*—or Zadokite Work as it is often called. There is no discussion of the date of the texts here, though the author indicates his inclination to a date in the second century B.C. His collection of parallels is full and useful.
H.H.R.

TORREY, C. C. : *The Lives of the Prophets*. (Journal of Biblical Literature Monograph Series, vol. 1.) 1946. (Society of Biblical Literature and Exegesis, Philadelphia. Price : \$1.50, Paper : \$1.00.)

In his *Aprocrlyphal Literature* (see *Book List* for 1946) Torrey for the first time gave this little work its full place in such an Introduction. He has now given us for the first time a critical edition of the Greek text, based on the MS. Q, but corrected by reference to the other witnesses and also conjecturally, together with a translation and a short Introduction. The text in no sense offers a collection of biographies of the prophets, but short traditions supplementary to those contained in the Bible. It has long been known, but too long neglected, though Nestle, Hall and Schermann had attempted to rescue it from neglect. Torrey ascribes its composition to the first century, and postulates a Hebrew original. Now that this easily accessible text is available, the work is likely to receive more attention, and the Society of Biblical Literature is to be congratulated on this excellent opening of its Monograph Series, and the veteran Professor Torrey thanked for giving us this edition.
H.H.R.

PHILOLOGY

BECKER, J. H. : *Het Begrip Nefesh en het Oude Testament*. 1942. (N. V. Noord-Hollandsche Uitgevers Maatschappij, Amsterdam. Price : About 8s. 0d.)

A detailed examination of all the occurrences of the term *nephesh* in the Old Testament. The different passages are given both in Hebrew and in a Dutch translation ; and, where necessary, they are accompanied by explanatory notes and comments. The passages are classified (with various subdivisions) under five heads, according as the term denotes (i) life, (ii) the seat of the emotions, desire, etc., (iii) the personality as a whole, (iv) a person, or (v) living beings in general. It is unlikely that anyone who has examined the passages in detail for himself will be satisfied with this (or, for that matter, any other) attempt at an exact classification of this somewhat elusive term ; but the work may be warmly welcomed for its useful marshalling of the data. The author is probably right in finding that the original meaning of the term was that of 'breath,' but he is less convincing in his complete rejection of the view that it also admits the meaning 'neck' or 'throat.'
A.R.J.

BLACK, M. : *An Aramaic Approach to the Gospels and Acts*. 1946. (Clarendon Press, Oxford.)

This is a first-class work, of importance not only to the *Neutestamentler*, but to all students of Aramaic. The survey of our knowledge of Palestinian Aramaic of the first Century A.D., with much attention to syntax and vocabulary, poetic forms and paronomasia, is a most careful and praiseworthy piece of work. The reconstruction of an Aramaic text from the Greek, and the conclusions reached in the realm of New Testament textual criticism and of the study of the Gospel sources, are matters for the New Testament scholar, and it is probable that the acuteness and caution of the writer will be recognized in that quarter. Here it suffices to note the author's skill and resource as an Aramaic scholar, and his contribution to the study of the language. H.H.R.

CARLSON, E. L. : *Elementary Hebrew*. 1945. Central Seminary Press, Kansas City. Price : \$3.50.)

The author of this work sets out to teach Hebrew by the 'deduction method'; that is to say, he takes the student word by word through a number of chapters of Genesis, writing out each word in Hebrew and English characters and analysing it, and he adds grammatical remarks after each verse or group of verses and eventually also exercises. As no passage is written out straightforward, a Bible is necessary unless the student is to be hopelessly befogged in a wilderness of isolated words; further, the grammatical terms are often old-fashioned and the explanations by no means always correct, so that the ordinary student will be well-advised to follow normal methods of learning the Hebrew language.

G.R.D.

LE BARON CARRA DE VAUX : *Tableau des racines sémitiques (arabe-hébreu) accompagnée de comparaisons*. 2nd ed. 1944. (Maisonneuve, Paris.)

This work contains a collection of supposed primitive biliteral roots, alphabetically arranged and compared with the *ex-hypothesi* corresponding Indo-European roots. While most scholars now agree that there is some basis in fact for the biliteral theory, it is here pushed to extremes; for example, the connection between *kerem* 'vineyard,' *hāram* 'devoted,' *charis* 'charm' and *chraomai* 'I use' seems far-fetched. Further the author fails to go back to the primitive sense of many of the roots that he uses and even treats foreign loan-words as Semitic if he finds them in the Assyrian, Hebrew or Arabic vocabulary. The work cannot be safely put into any student's hands.

G.R.D.

FLEISCH, H. : *Les verbes à allongement vocalique interne en sémitique* 1944. (Université de Paris. Price : Fr. 320.)

The object of Professor Fleisch's study is the origin and force of *qātala* as a stem or theme in Semitic verbs, applying himself principally to Arabic and Ethiopic examples ; there are none in Accadian and very few in Hebrew, while those in Aramaic are practically all due to Hebrew influence. He agrees with Arabic grammarians that the Arabic form was primarily participative, implying 'action with' but that it thence acquired an emulative force and thence came to denote *action efficiente* or simple action on an object ; this insistence on the object further begat a conative and causative force, whence its common use with denominative verbs in a transitive and even an intransitive sense was derived. Its final use was intensive, to indicate energy or augmentation of application as distinct from intensity of multiplication which *qātala* expressed. As in Ethiopic this form with lengthened vowel has largely lost its force and become a mere variant of the simple stem. Dr. Fleisch concludes that this, the so-called 'third stem,' was a West-Semitic innovation. This may well be right, but one may doubt the author's other conclusions on these grounds : first, that participation may be subsumed under intensity but intensity cannot be subsumed under participation ; second, that participation is not, while intensity is, apparent in every early use of this stem ; and, third, the lengthening of a vowel in the Semitic languages elsewhere represents not participation but intensity. This therefore is most probably the underlying idea of this stem or theme.

G.R.D.

GERLEMAN, G. : *Contributions to the Old Testament Terminology of the Chase*. 1946. (Gleerup, Lund.)

In this brief work, which is an off-print from the *Bulletin de la Société Royale des Lettres de Lund* (vol. IV, pp. 79-90) the author examines the few hunting terms found in the Old Testament ; the subject is small and there is little to be said on it, but the author makes one interesting point that the Hebrew *paḥaḍ* is the Latin *formido* 'scare, hunting mark,' namely many-coloured rags and feathers suspended on a cord with the aid of which game were driven in the desired direction, i.e., towards nets or traps or marksmen. G.R.D.

GIERLICH, A. M., O.P. : *Der Lichtgedanke in den Psalmen, eine terminologisch-exegetische Studie*. (*Freiburger Theologische Studien*, Heft 56). 1940. (Herder, Freiburg in Breisgau. Price : Mk. 4.50.)

This dissertation from the Roman Catholic Faculty of Freiburg in Breisgau is an investigation into the idea of 'light' in the Psalms. It is divided into a *terminological* and an *exegetical* part, the latter examining the contents of the idea of 'light' in the Psalms. The *first* part examines in the first place the positive 'light termini' : *light* and related ideas, both simple and complex, both in narrower and wider meaning ; then follows the examination of negative termini : *darkness* and related ideas, in the same manner as the positive ideas ; and lastly positive-negative termini : '*shadow*' and related ideas.

The *second part* systematically works out the results of the first part. These are mostly of a statistical kind, to determine the different words used to express the ideas of light, darkness and shadow. The contents of the ideas are summarized as follows: *light* is a creation of God. It is never deified, but is the most impressive revelation of God's glory, the *kabod*. Further the Psalms use the idea of 'light' as a symbol for natural, spiritual, and eternal life. The symbol 'light' is never 'mythologized' and always used only as comparison. It is widened through the light of God's face, used in the Psalter as symbol of God's life-preserving and life-augmenting good will. This simile is also used without any connection with old Oriental myths of the sun, but taken over from the impression of the light of the sun, merely as comparison. The metaphor also comprehends the idea of happiness.

Darkness too is God's work, used by him in his self-revelation. It is the substance of the underworld, but there is no deification or mythologization of darkness. It is symbol of death.

Shadow is only used as symbol in the Psalms, as symbol of different ideas.

Dr. Gierlich's work is very useful as a survey of the Biblical material. But I think that the work cannot be regarded as carried to its end without the background of the Oriental religions. A.B.

KELLER, C. A.: *Das Wort OTH als 'Offenbarungszeichen Gottes.'*
1946. (Hoenen, Basel.)

This scholarly and important book offers a semantic study of the word *oth* in the Old Testament. The writer's first conclusion is that the direct or indirect author of an *oth* is almost always God and that the word belongs originally to the religious sphere. The various classes of *othoth* are carefully distinguished and examined. Originally the word meant an oracle-sign through which God revealed himself and it always required a word to explain it. In Hebrew prophecy *oth* could mean either a prophetic action or some wonderful act of God which had been foretold and explained in advance. Certain cult institutions, e.g., the mark of Cain, came to be regarded as permanent media of revelation. So with the 'sign on the hand' (Deut. vi, 8) and religious symbols like the Ark. In the Deuteronomic literature the signs in Egypt became symbols of the uniqueness of God and of his power in electing and preserving his people. In P we have as *othoth* the rainbow, circumcision, the Passover, the Sabbath, etc., which were guarantees of the order of grace under which Israel lived. In a later period the word tended to lose its religious meaning and to be used in purely secular ways. N.W.P.

NAT, J. : *Hebreeuwsche Grammatica*, 3rd ed., revised by J. J. Koopmans. 1945. (Brill, Leiden. Price : 22s. 0d.)

NAT, J. : *Oefeningen bij de Hebreeuwsche Grammatica*, 2nd ed., revised by J. J. Koopmans. 1945. (Brill, Leiden. Price : 17s. 0d.)

This work is of interest as presenting a different method of learning Hebrew from that used ordinarily in this country. The Grammar is a systematic one, much less full than Gesenius-Kautzsch, but rather fuller on Accidence than Davidson, and shorter on Syntax than Davidson's *Syntax*. The exercises in the accompanying volume do not follow the order of the Grammar at all closely. At the head of each exercise stand the references to the sections of the Grammar on which it is based, chosen from the Accidence and the Syntax, together with a vocabulary whose words are numbered continuously through the book. Any forms required in the exercise based on sections not yet studied have beside them in the vocabulary the reference to the section where they are explained. At the end of the book there are some continuous passages of Hebrew, followed by a supplementary vocabulary, still numbered continuously, which contains the words in these passages and in the Grammar not included in the previous vocabularies. A Hebrew and Dutch index follows, where instead of the meaning of the words being given the number of the word in the numbered vocabularies is found. This method would seem to involve a maximum amount of needless turning of pages, and some disadvantage in the kangaroo use of a systematic grammar. At the same time it is a real advantage for the student to have a systematic grammar in his hand for reference. The two books are excellently printed, and misprints are very rare.

H.H.R.

RATSCOW, C. H. : *Werden und Wirken : eine Untersuchung des Wortes hajah als Beitrag zur Wirklichkeitserfassung des Alten Testaments*. (Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft 70). 1941. (Töpelmann, Berlin.)

The author's ultimate aim is an understanding of the course taken by the history of religion in the Old Testament, and what is more an understanding which goes beyond the historical data and can lay claim to presenting its dogmatic and practical significance : hence the sub-title, 'Beitrag zur Wirklichkeitserfassung des Alten Testaments.' In the first place, however, it is an examination of the word *hajah* ; and in this connection its meaning is defined as going beyond that of 'to become' and 'to be' and as really signifying 'to be active' ; hence the main title of the work, 'Werden und Wirken.' Chapter I accordingly deals with 'The significance of the Word *hajah*,' and here the examples of this meaning of the word are marshalled for review. This leads to a second chapter on 'The Content of the Word *hajah*' (A. Personal Activity ; 1. God's Being, 2. God's Aid, etc. : B. Impersonal Activity ; 1. God and Impersonal Power, 2. Curse, etc.), and a third on 'The Use of the Word *hajah*'

(A. In Blessing and Curse ; B. In Miracle Stories ; C. In the Law), in both of which the conclusions of the first chapter find further illustration and corroboration. The fourth and last chapter is a comprehensive study of 'The History of the Word *hayah*.'

Frequently one cannot escape the feeling that the account given of the history of religion in the Old Testament, although on the whole rightly and impressively presented, has not really been reached through the study of *hayah*, but rather that the content of the word as described has been determined by a conception of this history which has been built up on other grounds. One must recognize, however, that the book nevertheless has many a fine observation to offer in its explanation of individual passages and in its general view of the Old Testament. O.E.

RÜTHY, A. E. : *Die Pflanze und ihre Teile im biblisch-hebräischen Sprachgebrauch*. 1942. (Francke, Berne.)

This is an interesting and useful work which, though confessedly based largely on Löw's *Flora der Juden* and Dalman's *Arbeit und Sitte*, nevertheless contains many acute observations and several new suggestions. Serious students of the Biblical language will have to take it into account in explaining the often vaguely translated names of plants and their parts. G.R.D.

SKOSS S. L. : *The Hebrew-Arabic Dictionary of the Bible known as Kitāb Yāmi' al-Alfaẓ (Agrōn) or David ben Abraham al-Fāsi the Karaite*. Vols. I and II. 1936-45. (Yale and Oxford.)

Dr. Skoss has put all Hebrew and indeed Arabic scholars in his debt by publishing the important dictionary of Al-fāsi in this magnificent form. Although the author lived before the discovery of the triliteral nature of Semitic roots, so that his work is not always easy to use, those who can find their way about it will find much that is curious but much also that is useful in it ; for example, he knows that Aaron made the molten calf not 'with a graving tool' (R.V.) but 'in a mould' (Exod. xxxii, 4) ; and he suggests that Jeremiah's mysterious *Pērāt* was not the Euphrates but a wady close by Anathoth (Jer. xiii, 4-7), thus anticipating a suggestion made independently by an English and a German scholar in 1880. The edition, which contains not only the Arabic text in Hebrew characters but also a long introduction, has ample tables and indices and, alas! numerous 'corrections,' perhaps inevitable in a mass of intricate printing of this type. The editor is indeed to be congratulated on the completion of an admirable piece of work which will well repay careful study. G.R.D.

APPENDIX

(*Unclassified items received too late for classification*)

BUBER, M. : *Moses*. 1947. (East and West Library, Oxford. Price : 12s. 6d.)

Professor Buber here gives us a study of the life and work of Moses resting on the acceptance of the substance of the tradition of the Pentateuch, though with rejection of the detail. The critical principles of the Wellhausen school are dismissed, and while no other principles are formally presented and defended, the author treats as accretion much that he has no use for. Since he neither accepts the traditional view of the authorship and compilation of the Pentateuch nor any of the modern views that have been proposed, it would have avoided the appearance of arbitrariness if he had given a clear statement of his view on this and the reasons which support it. The making of the Golden Calf is accepted as historical, and the Kenite theory of the source of the divine name YHWH is opposed with vigour. Buber follows the view that the meaning of the name is 'Oh He,' While the reviewer would disagree at many points, he welcomes this treatment of Moses as a historical character. The book rests on a very full acquaintance with scholarly literature, as the notes collected at the end of the volume show, and is written in Professor Buber's fascinating style. H.H.R.

DUCROS, P. : *La Bible et la méthode historique*. 1945. Imprimerie Libournaise. Price : 3s. 6d.

A brief, but valuable, study of the historical approach to the Bible, with special reference to the Old Testament, showing the service it has rendered to faith, and its implications for the understanding of the inspiration of the Bible. The author studies the relations between the two Testaments, and offers a defence of the Christian retention of the Old Testament, not merely as a preparation for the New, but as integral to the revelation which reached its climax in the New, together with a brief examination of the authority of the Bible. The whole rests on a thoroughly balanced view, which avoids literalism on the one hand and the neo-allegorical method on the other, and which equally avoids an arid rationalism. In the author's view the authority of the Bible is not the authority of a document, but rather the authority of the God who speaks in the Bible through history and through men, and whose word can only be understood when read in the context through which it came, and especially when tested by the revelation in Christ. H.H.R.

*HYATT, J. P. : *Prophetic Religion*. 1947. (Abingdon Cokesbury Press, New York. Price : \$1.75.)

This is an extremely good study of the seven most important canonical prophets from Amos to Deutero-Isaiah, viewed in relation to the ministry of Jesus. There is little that is original in the interpretation or critical views, but we have good surveys of the vitally important experience of the call of these prophets, of their fundamental criticism of life, of

their view of past and future history, of their attitude to the ritual, of their patriotism, and of their view of God and of sin. The reviewer regrets that Moses is denied the title of prophet, and that the prophetic attitude to the cultus : interpreted quite so negatively. On the marriage of Hosea Hyatt takes the view that Gomer's lapse was post-marital, while on Ezekiel he follows Matthews in a view akin to Hertrich's. The book is well written, well informed, and well fitted to appeal to the wider audience to which it is addressed, and warmly to be commended. H.H.R.

JANSEN, H. L. : *Die Henochgestalt : eine vergleichende religions-geschichtliche Untersuchung*. 1939. (Dybwad, Oslo. Price : Kr. 10.-)

The thesis of this work is that in the figure of Enoch as presented in the Ethiopic Enoch there are both native and foreign elements. The supramundane Enoch is the presentation in Jewish dress of the Babylonian Ea-Oannes, while the earthly Enoch is a prophet and sage who unites in himself the function of an Israelite prophet of judgement and of weal and that of a Chaldaean wise man and apocalypticist. So, too, the Son of Man of the Book of Enoch is identified with Ea-Oannes. In 1 En. lxxi, 14 Jansen is therefore able to retain the text which identifies Enoch with the Son of Man, instead of arbitrarily emending it with Charles. The author does not discuss the date and composition of the book of Enoch, save to observe in passing that the ideas of the section known as the 'Apocalypse of Weeks' may rest on those of the book of Daniel, of which they seem to be a development, while he appears to find a fundamental unity in the work instead of distributing it amongst several authors. H.H.R.

KRAEMER, R. : *Schöpfer Himmels und der Erden : Ein Buch vom Ursprung, Lauf und Ziel der Welt*. 1944. (Gotthelf-Verlag, Zürich. Price : 12s. 6d.)

In this book it is claimed that the whole Bible is full of the language of ancient oriental myth, in particular the myth of creation with all the complicated motifs associated with the Zodiac and the heavenly mountain of God. In the Bible we have the answer to the ultimate questions about the meaning and destiny of the world raised by myth which heathen religion failed to give. The error of heathenism was, not that it lived in the thought-world of myth, but that it sought to control the divine powers. The book is interesting and provocative and is worth reading as a daring theological essay. Its weakness is that it is entirely undocumented, that it frequently goes much beyond the evidence and that it treats myth as though it were unified, whereas it actually exhibits extraordinary diversity, changing its form and content according to time and place, and abounds in obscurities. N.W.P.

LAUHA, A. : *Die Geschichtsmotive in den alttestamentlichen Psalmen*, 1945. (Annales Academiae Scientiarum Fennicae, BLVI, 1. Helsinki. Price : 11s. 0d.)

In this work we have a survey of the unmistakable references to history found in the psalms, arranged in the historical order of the events referred to. For the author's purpose history is conceived in a broad sense, to include myth and legend from the Creation, through the story of the Flood and the Patriarchs to the Exodus, Wandering and Settlement, and then on through the period of the monarchy to the Exile. To the post-exilic history he finds few clear and unmistakable references of the same kind, and two pages suffice for their examination. In the earlier part of the book the author endeavours to establish the dependence of the allusions on separate sources of our present Old Testament books, or on the composite form of narratives as they now stand. The whole is a careful piece of work, leading to no startling conclusions, but presenting a very useful survey, that is not without significance for literary criticism, and particularly for Pentateuchal criticism. H.H.R.

LOUIS, C. : *The Theology of Psalm VIII : A Study of the Traditions of the Text and the Theological Import*. 1946. (Catholic University of America Press, Washington. Price : \$2.25.)

This exhaustive study of Psalm viii offers an excellent survey of all the problems associated with the psalm. It presents the text in parallel columns in Hebrew, in the Septuagint, in Jerome's *juxta Hebraeos* version, and in the new Biblical Institute version. There is a careful examination of the text and of all the emendations that have been proposed, followed by the author's literal interpretation of the psalm and a study of its literary characteristics. He then comes to the focus of his interests in the implied theology of the psalm, which is carefully considered both in itself and in its relation to other passages. The concluding chapters deal with the psalm in Apocryphal and Rabbinical literature, in the New Testament, in the Patristic writers, and in later writers, both Catholic and Protestant. On the authorship of the psalm, the writer accepts the Davidic ascription as a working view, though he does not claim that there is any proof of this. Still less, he maintains, is there proof that David could not have written it. He defends the messianic associations of the psalm, though denying that it can be considered a *locus Christologicus* in any strict sense. He shows a wide acquaintance with literature on the psalm, and altogether presents a most valuable study. H.H.R.

MOWINCKEL, S. : *Zur Frage nach dokumentarischen Quellen in Josua 13-19.* 1946. (Dybwad, Oslo. Price : Kr. 3.00.)

In this short work Mowinckel presents his reasons for rejecting the views of Alt and Noth, which he carefully examines, and argues that the chapters were composed by the author of P on the basis of tradition, and therefore come from the post-exilic period. He holds that in the period of the Judges there was a ten tribe system, and that the twelve tribe system does not antedate the time of David. The character of the lists in these chapters differs from that of administrative lists known from other sources, and in particular Mowinckel finds the treatment of Ephraim and Manasseh reveals the hand of a writer who regarded them as belonging to Samaria and the schismatic Samaritans. He finds that the author was acquainted with Judg. i, but otherwise denies his use of documentary sources.

H.H.R.

MERCATI, G. : *Miscellanea Giovanni Mercati*, vol. 1. (Studi e Testi, 121.) (Bibbia-Letteratura Cristiana Antica.) 1946. (Bibliotheca Apostolica Vaticana, Vatican City. Price : Lr. 2,600.)

This volume contains twenty-three articles, covering Biblical and patristic subjects. The principal articles of interest to the Old Testament scholar are by A. Sperber, on 'The Codex Vaticanus,' listing cases where in 2 Sam. LXX^B represents the Hebrew of the parallel text in Chronicles, cases where LXX^B has doublets giving the text of Samuel and of Chronicles and a series of duplicated renderings of longer passages; by R. Weber, on 'Les interpolations du livre de Samuel dans les mss. de la Vulgate,' giving 113 interpolations with MS. evidence and its evaluation, and reaching the conclusion that they are marginal notes later incorporated in the text; by U. Cassuto, on 'L'ordinamento del libro di Ezechiele,' dealing with the structure and arrangement of the book of Ezekiel; by F. M. Abel, on 'Simon de la tribu de Bilga,' arguing that, following the O. Lat., in 2 Macc. iii, 4, *Simon of the tribe of Benjamin* should be read *Simon of the priestly class of Bilga*; by J. M. Vosté, on 'La Pešittā de Mossoul et la revision catholique des anciennes versions orientales de la Bible,' giving a long account of the origin and history of the Mosul edition and the discussion of principles which preceded its appearance. Other articles which touch our field are by A. Vaccari, on 'In margine al commento di Teodoro Mopsuesteno ai Salmi,' and by B. Bischoff, on 'Neue Materialien zum Bestand und zur Geschichte der altlateinischen Bibelübersetzungen.'

H.H.R.

RIESENFELD, H. : *Jésus transfiguré*. 1947. (Munksgaard, Copenhagen.
Price : Kr. 12.-)

The last third of this book is devoted to the study of the New Testament narratives of the Transfiguration and the analysis of the motifs they contain, while the first two-thirds are devoted to the study of the Old Testament background of these motifs. The author brings much learning and great ingenuity to the study, and relates everything to the Feast of Tabernacles and the enthronement festival, to which an eschatological character belonged from the start. He holds that the old ritual had long disintegrated, but that its ideas lived on and were spiritualized, though they were not always understood by the Evangelists. To the reviewer Divine kingship and its related ideas seem to be pushed rather to extremes and to be given an excessive rôle in the interpretation of the Old Testament. Nevertheless the book is of importance, if only because of its full references to literature, and its author's enthusiasm for his thesis. It is likely to be of more importance for the Old Testament scholar than for his colleague in the New Testament field. H.H.R.

STEINMUELLER, J. E., and SULLIVAN, K. : *A Companion to the Old Testament*. 1946. (Wagner, New York, and Herder, London.
Price : \$4.50.)

A simple handbook for Catholic readers, dealing briefly with the inspiration of the Old Testament, its canon and text, and archaeology, followed by a brief survey in five chapters of the history covered by the Old Testament in the Roman canon, a single chapter on the prophets, a chapter on Hebrew poetry, largely devoted to its technique and forms, a chapter on the book of Job, and a final chapter on Wisdom. The space devoted to the book of Job seems disproportionate, and there is some lack of balance in the chapter on the prophets, when a single paragraph suffices for their moral and spiritual message and forty pages are devoted to messianic prophecy. The authors curiously state that there are thirty-eight books in the Protestant Old Testament. The Bibliography contains none but Catholic titles, save in the section on archaeology. Despite its limitations, it offers a useful, but uncritical, survey of several sides of Old Testament study, and at several points it has material that is of use to other than Catholic readers. H.H.R.

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