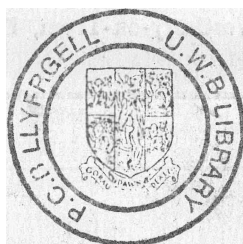


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The Society for Old Testament Study

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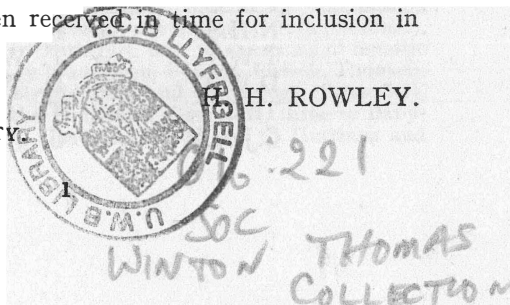
For the preparation of this issue of the Book List the Editor has had the co-operation of the Members of the Book List Committee, appointed by the Society : Prof. G. W. Anderson, Mgr. J. M. T. Barton, Profs. D. Daube, G. R. Driver, Dr. J. Gray, Profs. A. R. Johnson, W. D. McHardy, N. W. Porteous, O.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

The Editor is always glad to have his attention called to new books, and especially foreign books, and expresses his thanks to the innumerable foreign correspondents who serve him and the Society in this way. He regrets that a few books have not been received in time for inclusion in this issue.

MANCHESTER UNIVERSITY.

H. H. ROWLEY.

274870



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G.W.A.	=	G. W. Anderson
D.R.Ap-T.	=	D. R. Ap-Thomas
J.M.T.B.	=	J. M. T. Barton
P.A.H.deB.	=	P. A. H. de Boer
D.D.	=	D. Daube
G.R.D.	=	G. R. Driver
O.E.	=	O. Eissfeldt
T.F.	=	T. Fish
J.G.	=	J. Gray
A.R.J.	=	A. R. Johnson
W.D.M.	=	W. D. McHardy
C.R.N.	=	C. R. North
A.P.	=	A. Parrot
N.W.P.	=	N. W. Porteous
O.S.R.	=	O. S. Rankin
B.K.R.	=	B. K. Rattey
B.J.R.	=	B. J. Roberts
E.R.	=	E. Robertson
H.H.R.	=	H. H. Rowley
I.L.S.	=	I. L. Seeligmann
N.H.S.	=	N. H. Snaith
T.W.T.	=	T. W. Thacker
D.W.T.	=	D. W. Thomas
Th.C.V.	=	Th. C. Vriezen
C.J.M.W.	=	C. J. Mullo Weir

GENERAL

Vid Åbodomens fot, 1924-1949: Festskrift utgiven av Teologiska Fakulteten vid Åbo Akademi. (Lutherska Litteraturstiftelsens Svenska Publikationer, No. 5.) 1949. Pp. 244. (Förbundet för svenskt församlingsarbete i Finland r.f., Helsingfors.)

This volume, published to celebrate the twenty-fifth anniversary of the founding of the theological faculty in the Swedish Academy (i.e. virtually University) in Åbo, contains eighteen essays by present and former members of the faculty. Only one of these deals directly and exclusively with the Old Testament, that by J. Lindblom. He contributes a useful and balanced survey of recent developments in Old Testament research, which leads up to a reconsideration of the relationship between academic research and the devotional use of the Bible. E. Sjöberg, in a study of the conception of man in the Old Testament, the intertestamental period, and the New Testament, traces the rise of a partially dualistic conception as a preparation for some elements in New Testament teaching. Contemporary tasks and methods in the study of religions are discussed by H. Ringgren in an essay which is of interest both because of its intrinsic merit and because of the intimate relationship in contemporary Swedish research between *Religionswissenschaft* and Old Testament study. J. Sundwall writes on textual criticism and the task of the modern translator of Scripture. G. A. Danell argues that belief in the Virgin Birth of Jesus is presupposed by the general testimony of the main New Testament documents. R. Gyllenberg joins issue with Bultmann on *Entmythologisierung*. The other major theological disciplines are represented in the remaining essays. Not the least interesting chapter is that by R. Gyllenberg on the history of the faculty. G.W.A.

Actes du xxi^e Congrès International des Orientalistes. 1949. Pp. vi+410. (Société Asiatique, Paris. Price: Fr. 2300.)

In this volume are collected the abstracts of nearly 300 papers presented to the Paris Congress of 1948, of which not a few are of importance to the student of the Old Testament. In many cases the full papers have been published elsewhere, but the summaries are valuable in themselves and generally indicate the place of full publication where possible. Of papers relating to the Old Testament field in some way or other three were devoted to the Mari texts (Jean, Dossin, Kupper), three to important unpublished Egyptian Aramaic texts (Driver, Dupont-Sommer, Kamil), three to questions affecting the development of the alphabet (Albright, Dhorme, Robertson), one to Palmyrene (Starcky), one to an unpublished Phoenician inscription (Leveen), one to Ras Shamra (Herdner), one to Tell ed Duweir (Diringer), four to questions of Semitic grammar and philology (Cantineau, Février, Fleisch, Thomas), one to comparative stratigraphy and chronology (Schaeffer), one to the origin of the Philistines (Georgiev), three to Babylonian law (Szlechter, Goetze, Klíma), one to Hurrians and

Indo-Aryans in Mitanni (O'Callaghan), and one to Hebrew MSS in Hungary (Löwinger). Surprisingly few papers dealt with the text or interpretation of the Old Testament itself. Bentzen discussed the 'Old' and the 'New' in Deutero-Isaiah, Lévy the repudiation of Vashti, and Trencsényi-Waldapfel the social foundation of the two myths of Adam. It will be seen that many are of importance by reason of the new materials they offer, and others by reason of their new interpretations.
H.H.R.

BENTZEN, A., HOLM, S., and SØE, N. H. (ed. by) : *Illustreret Religionsleksikon*. Bind III (N-Ø). 1950. Pp. 546. (Skandinavisk Bogforlag, Odense.)

The final volume of this admirable work of reference is as excellent in quality and attractive in appearance as its two predecessors (see *Book List*, 1950, pp. 48, 77). Among the longer articles related to the Old Testament are those on sacrifice (Offer), covenant (Pagt), prophecy (Profetisme), righteousness (Retfærdighed), the Psalter (Salmerne), synagogue (Synagoge), and the Wisdom Literature (Visdomslitteraturen). There is appended a most valuable survey of the main articles, classified according to subject, so that the reader who is interested in any particular field can see almost at a glance what the encyclopædia has to offer him. G.W.A.

Bijbelse Encyclopædie, edited by W. H. Gispen, F. W. Grosheide, F. J. Brugel, A. van Deursen. 1950. Pp. 520. (J. H. Kok, N. V., Kampen. Price : Fl. 15.)

The editors and publisher present in this book a reliable guide for devotional and educational Bible study. It is well up to date in matters of history and archaeology, is very well illustrated, and ridiculously cheap, but has one serious weakness, viz. the almost complete lack of literature mentioned. The question whether the practical aim of the book or the anti-critical point of view of the editors must be considered as the cause of this lack, may be put aside here. As to the contents, this Bible dictionary seems to rest for a great part on John Davis' *The Westminster Dictionary of the Bible*, revised by H. S. Gehman, but it may nevertheless be called independently re-written.
Th.C.V.

DE BOER, P. A. H. (ed. by) : *Oudtestamentische Studiën*. Deel VIII. 1950. Pp. 322. (E. J. Brill, Leiden. Price : Fl. 27.50; subscription price : Fl. 15.00.)

The volume contains the sixteen papers which were read at the international meeting organized by the Dutch Society for Old Testament Study at Leiden in the summer of 1950. There are four papers in German : M. Noth (Jerusalem and Israelite tradition : the emphasis is to be laid upon the sanctuary and the Ark), A. F. Puukko (The "enemy" in the Psalms), M. A. Beek (The problem of Aramaic ancestors of Deut. xxvi. 5), whilst L. Köhler writes of his work on the new lexicon. A. Vincent writes in French on the Old Testament as a storehouse for the early history of religion. The remaining

papers are in English. N. W. Porteous (Semantics and Old Testament Theology) insists that Knowledge of God depends on faith and obedience. G. Gerleman discusses the Septuagint Proverbs as a Hellenistic document. A. Bentzen maintains that the Book of Amos has a marked liturgical element, and discusses chiefly i. 2-ii. 16. H. H. Rowley goes back to royal cultic rites for the origin of both the Suffering Servant and the Davidic Messiah. M. Burrows describes the recently discovered so-called Sectarian Document of the Dead Sea scrolls, seeing in it a 'discipline manual of Judaeae Covenants'. R. B. Y. Scott deals with Exod. xix. 6 (kingdom of priests), whilst J. Bowman, in a somewhat longer paper, writes of the exegesis of the Pentateuch amongst the Samaritans and the Rabbis. N. H. Tur-Sinai denies that the Psalms have a cultic origin, and holds them to be excerpts from historical books. J. Simons deals with Jerusalem exploration. G. D. Young emphasizes the importance of the Phoenician inscriptions of Karatepe in Cilicia. J. W. Wevers discusses the exegetical principles of the Septuagint Version of I Kings. The whole volume is fruitful of ideas, and enormously varied, as this catalogue shows.
N.H.S.

(CHAINED, J.): *Mémorial J. Chaine*. 1950. Pp. 406. (Facultés catholiques, Lyon. Price : £1 0s. 6d.)

This impressive memorial volume of an excellent teacher and writer, whose character was even more remarkable than his books and lectures, is, like many things of the kind, something of a mixed bag. Chaine, at the time of his death in 1948, had been a specialist in Old Testament for less than ten years, but he had already contributed his valuable section "L'Ancien Testament : Le Sémitisme," to the 1935 volume on Lagrange. The present volume, in addition to short estimates of Chaine himself by Villepelet and Latreille, and a bibliography of his writings, contains contributions by Barucq on a newly discovered document of the time of Amenophis II; Delorme on Conversion and Pardon in Ezechiel; Gelin on the meaning of the word "Israel" in Jer. xxx-xxxi; de Lubac on Origen's commentary on Jer. xx. 7; and Podechard on Ps. lxxxii. Archaeologists will welcome Vincent's article on a large priestly burial-place in Jerusalem. Perhaps the most revealing article is that by J. Guitton, recording his adventures as *officier de liaison* between Bergson and Loisy in 1934. Altogether a readable collection with not a few articles of permanent value.
J.M.T.B.

(Cook, S. A.): *Essays and studies presented to Stanley Arthur Cook*, edited by D. Winton Thomas. 1950. Pp. 124. (Taylor's Foreign Press, London. Price : £1 5s. 0d.)

This volume contains a select bibliography of the writings of the late Professor S. A. Cook and twelve essays covering most branches of Near Eastern studies. They were written by former colleagues of Professor Cook, members of the Faculty of Divinity and Oriental Languages in the University of Cambridge, to celebrate his 75th birthday. Professor Thomas,

the editor, contributes the bibliography, and a valuable study of Ostraca xix-xxi from Tell ed-Duweir. Dr. Elmslie considers the "Prophetic Influences in the Sixth Century B.C." Mr. Schofield studies the meaning of the phrase "All Israel" in the Deuteronomic writers. Dr. Diringen writes on the final phases of the struggle between the earlier and the later Hebrew scripts. Professor Glanville contributes some notes on a demotic papyrus from Thebes (B.M. 10026), showing the importance of demotic material for the study of the earlier periods. Mr. Winckworth offers some notes on a common writing of the plural verb-forms in Neo-Babylonian and Late-Babylonian. Mr. Goodman examines some Nestorian Kephalaia (Or. 319, University Library, Cambridge). Mr. Teicher writes on a conflict in Toledo Jewry in the fourteenth century. Mr. Rosenthal has an essay on Edward Lively, a late sixteenth century professor of Hebrew at Cambridge. Professor Arberry discovers the source of Shahrahstāni's chapter on the manners and customs of the inhabitants of pre-Islamic Arabia. Professor Levy writes on the precepts of a Persian "Solomon," king Anusharvan the Just. Professor Bailey explains the origin of the recently discovered sign for 1000 in the Kharoṣṭhī script.

The editor is to be congratulated on the volume he has given us: the essays, though often very brief, are important and stimulating contributions to their respective subjects. It is a worthy tribute to a great scholar. T.W.T.

¹*Ensihlōpēdyā Mikrā'īth. Encyclopædia Biblica, Thesaurus rerum biblicarum alphabetico ordine digestus* edd. Institutum Bialik et Museum Antiquitatum ad Universitatem Hebraicam Hierosolytanam pertinens. Vol. I. 1950. Pp. xxxii+400 cols. (Bialik Foundation, Jerusalem. Price: L£ 30 for the 5 vols.; L£ 26 if paid in advance).

This work is the first of five volumes of an Old Testament Encyclopædia in modern Hebrew. The scope of the work comprehends the books of the O.T. and Apocrypha, special attention being paid to the contribution of the ancient Jewish tradition to our understanding of the O.T.; the philology and the archaeology of the O.T. and the Ancient Near East; the physical and historical geography of Palestine; the history of the Jewish people and its material and spiritual culture in the biblical period; the literary and religious history of the O.T. as compared with the literatures and the religions of the Ancient Near East. The choice of the *lemmata* bears witness to a most welcome breadth of outlook. The editor in chief is Prof. M. D. Cassuto. The list of contributors—all Jewish scholars—includes the names of M. Avi Yonah, S. Bodenheimer, N. Glueck, J. Gutmann, I. Heinemann, B. Maisler, M. Narkiss, M. Schwabe, E. L. Sukenik, N. H. Tur-Sinai, S. Yeivin. The method—according to the foreword—is a historical one; it aims at the reconstruction of the

past without any prejudice or preconceived notions whatsoever. A number of articles (Abraham, Aaron, Names of God, etc.) while taking the books of the Bible as having grown together from a variety of traditions, are consistent in rejecting all forms of the documentary hypothesis; which involves a certain conservatism of approach. Of course the scope and level of the various contributions differ; a few are confined to a somewhat detailed, but non-original summary of what is known about the subject dealt with; in others the ingenuity and gift of combination of the authors produce brilliant and highly original views—perhaps even a little too subjective for an encyclopædia. There are a large number of contributions (especially in the fields of history and geography, e.g. *Palestine, Ugarit, Edom, Ephraim*, etc.) of an almost monographic value which are based on an admirable survey of the present state of research, and then go on to improve its results; also there are several articles which form a very promising beginning of a Jewish religio-philosophical conception of the Bible. The bibliographical references are very rich and on the whole well-selected. The whole work is beyond doubt a first-class achievement and will stand out as a standard work for many years. The external appearance of the volume and its splendid illustrations (*Ugarit, Ur Kasdim, Palestine*) deserve the highest praise. I.L.S.

Ex Oriente Lux Jaarbericht No. XI (1949-1950). 1950. Pp. 120+27 plates. (Leiden.)

The Dutch Society for the Study of Near-East and Egyptian antiquities continues to publish its year-books, this time two in one volume. (For the last volume containing four year books, cf. Book List 1949, p. 5). This volume is wholly in Dutch except for a two-page article by E. Laroche on the decipherment of Hittite hieroglyphics, and a short review (Excavations at Baghouz, middle Euphrates). There are articles of varying length on the whole field in which the society is interested. From the Old Testament point of view, the most important articles are five in number. J. van der Ploeg has a long article on the Dead Sea Scrolls, concluding with a welcome and comprehensive bibliography. After an account of the discovery of the rolls, there is a discussion of the date (early), followed by a description and discussion of the various individual rolls. J. Simons gives an account of Palestinian archaeology of the post-war period. J. H. Hospers describes the seal found in the summer of 1949 at 'Amman; in old Hebrew characters, Adonier servant of Aminadab, ca. 650 B.C. F.M.Th. de Liagre Böhl discusses the Lawbook of Bilalama king of Eshnunna, and provides a Dutch translation of the text. Mesopotamian archaeology is represented by Th. A. Busink's article on the 6th—16th temples at Eridu. N.H.S.

FINKELSTEIN, L. (ed. by) : *The Jews : their History, Culture and Religion*. 2 vols. 1949. Pp. xxxiv+744, viii+688. (Harper & Brothers, New York. Price : \$12.00 per set.)

This work, which consists of 35 articles by different contributors (most but not all Jewish), is intended to provide a compact history of Judaism in all its aspects. It is divided into four parts : History of Judaism and the Jews, The Role of Judaism in Civilisation, The Sociology and Demography of the Jews, and The Jewish Religion. The whole is very well conceived. Throughout particular attention is paid to developments in the U.S.A. Some articles, besides summarizing what is known about the subject, include original observations. Old Testament scholars will be specially interested in The Biblical Period by Albright, The Historical Foundations of Postbiblical Judaism by Bickerman, The Period of the Talmud by Goldin, The Bible as a Cultural Monument by Gordis, The Mystical Element in Judaism by Heschel, Judaism and World Philosophy by Altmann, The Contribution of Judaism to World Ethics by Kaplan, Hellenistic Jewish Literature by Marcus, The Influence of the Bible on English Literature by Daiches, The Influence of the Bible on European Literature by Lehner, and The Jewish Religion by Finkelstein. But many of the other chapters contain sections dealing with Biblical questions. Dr. Finkelstein has left his contributors much freedom : if a message none the less emerges, he says in his Foreword, it is 'inherent in the extraordinary events and insights described.' The result amply justifies the method he has adopted. D.D.

[N.B.—Albright's article can be purchased separately, as a 64 page bound booklet, 50 cents plus postage, from Prof. D. N. Freedman, 57 Belvidere Street, Crafton, Pittsburgh, Pa. H.H.R.]

(HIRSCHLER, P.) : *Études Orientales à la Mémoire de Paul Hirschler*, edited by O. Komlós. 1950. Pp. vi+144+12. (Budapest.)

This volume, dedicated to the memory of a great man and fine scholar, contains various notes on Old Testament and allied topics : Does the Torah punish impudence ? by E. Roth ; Tel Abib by Löwinger (who argues that the words in Ezekiel iii. 15 are not a city name but mean 'mound of desolation') ; Jonah legends by Komlós ; The role of the Tzitzit in agreements by Scheiber ; Josephus on prayer, in C. Ap. 2, 197 by Hahn (who concludes that there is cynic influence) ; Défense de la version des Septante contre l'accusation d'apantrophie by Trencsényi-Waldapfel (for whom LXX expresses the idea 'for the 70 nations of the world,' 'oecumenical,' and who refers to the elimination of the ass in texts where Moses appears, Exodus iv. 20, Numbers xvi. 15, and to the substitution of 'I am a servant of the Lord' for 'I am an Hebrew' in Jonah i. 19). There are interesting articles on other subjects. The reviewer is glad that Ad-Damiri considers excessive chess-playing a venial sin. DD.

(HROZNÝ, F.): *Symbolae ad Studia Orientalia pertinentes Frederico Hrozný dedicatae*. Pars tertia. (Archiv Orientální, vol. xviii.) 1950. Pp. 552. (Orientální Ustav, Prague.)

This, the third volume of the *Festschrift* dedicated to the eminent orientalist F. Hrozný, contains 37 articles, of which four in some way or other touch the fringe of the Old Testament. Such are those of Alt ('Menschen ohne Namen'), Baumgartner ('Herodots babylonische und assyrische Nachrichten'), O'Callaghan ('An approach to some religious problems of Karatepe') and Steele ('An additional fragment of the Lipit-Ishtar Code from Nippur'). The first and the last of these articles are perhaps the most interesting to students of the Old Testament, but the other two are equally important in their way. The present volume which is being followed (it is understood) by a fourth, maintains the high standard set by the preceding two and well repays study.

G.R.D.

(KÖHLER, L.): *Festschrift für Ludwig Köhler zu dessen 70. Geburtstag*. 1950. Pp. 96. (Nr. 3/4, 20 Jahrgang of the *Schweizerischen Theologischen Umschau*. Böhler & Co., Bern.)

A good photograph of Professor Köhler, and a greeting by Professor W. Baumgartner mingling personal notes with a record of the career and achievements of the recipient, form the setting of this *Festschrift* to one of the best-loved of O.T. scholars. Nine important articles make the small booklet one of academic distinction, five of them deal with the O.T. A. Alt, 'Syrien und Palästina im Onomastikon des Amenope,' examines the names found in this list first published by A. H. Gardiner in 1947, and sees in them evidence for the reconstruction of Palestinian history c. 1100 B.C. O. Eissfeldt, 'Noah "sich vertragen"', bases the interpretation on the occurrences of an Accadian cognate in the *Statue of Idri-mi* (text published by Sidney Smith, 1949). V. Maag, 'Jahwäs Heerscharen,' discussing the term Yahweh God of Hosts, concludes that the Hosts are the deposed mythical nature-forces of Canaan, and that the title was attributed to Yahweh first in the time of the Judges as 'a weapon in the struggle.' S. Speier deals textually with some Targumic renderings. W. Zimmerli, 'Zur Sprache Tritojesajas,' examines the language here in relationship to that of Dt. Is., but to say he shows that there is no essential dependence despite similarity of diction and some direct quotations is a too drastic oversimplification of the author's stimulating discourse. Four essays are placed in the *Praktisch-theologischer Teil*, though O.T. scholars should be interested in W. Kasser's 'Die Stellung des Dekaloges im kirchlichen Unterricht.'

B.J.R.

(VAN DER LEEUW, G.): *Pro regno pro sanctuario: een bundel studies en bijdragen van vrienden en vereerders bij de zestigste verjaardag van Prof. Dr. G. van der Leeuw*, edited by W. J. Kooiman and J. M. van Veen. 1950. Pp. xii+638. (G. F. Callenbach, Nijkerk. Price: Fl. 40.00.)

In this handsomely produced volume there are forty-seven essays, covering the whole range of theological disciplines, including even Church Music and hymnology, together with a list of Professor van der Leeuw's published works. The following essays relate to O.T. studies: M. A. Beek, 'Het Boek Tobit en de *Mēt Mišwāh*'; A. de Buck, 'The Fear of Premature Death in Ancient Egypt' (with a reproduction of texts of three MSS providing the text of Spell 175 in the Book of the Dead); L. J. Cazemier, 'Het Begrip Zonde in de Pyramideteksten'; J. Coppens, 'Nieuw Licht over de Ebed-Jahweh-Liederen' (where it is argued that the Servant Songs are best understood in the setting of the Davidic dynasty); K. A. H. Hidding, 'Tweeërlei Kennis in het Paradijsverhaal.' Attention should also be drawn to R. Bultmann, 'Ursprung und Sinn der Typologie als hermeneutischer Methode.' Though the essay deals in the first instance with the N.T., the author, with his customary erudition and vision, indicates the points of contact, and of contrast, between typology, eschatologisation of prototypes and allegorisation in the Old Testament. Of articles beyond the field of the Old Testament, that on 'Von Dynamismus zu Personalismus,' by our honorary member A. Bertholet, may be mentioned. B.J.R.

(MARX, A.): *The Alexander Marx Jubilee Volume* (in English) and *Sepher Hayyobhel* (in Hebrew), edited by S. Lieberman. 1950. Pp. xxiii+547. (Jewish Theological Seminary of America, New York. Price: cloth bound \$25.00, paper bound \$18.00.)

Of the many valuable articles the following are of immediate interest: A. English. (1) The Judicial Reform of Jehoshaphat, by Albright: argues in favour of the historicity of 2 Chr. xix. 4 ff. (2) The Transmission of the Septuagint, by Bickerman: points out complications neglected by modern investigators. (3) Judah and the Transjordan States 734-582 B.C., by Ginsberg: holds *inter alia* that Isa. ix. 1-6 is not prophecy but thanksgiving, the saviour being Josiah who reconquered Israelite Transjordan. (4) Democratic Origins in Israel by Gordis: *kāhāl* and *ʿedāh* are not late constructions but from nomadic times denote the commonalty and its assembly. (5) A Supplement to the Standard Hebrew Dictionaries of Abbreviations, by Marcus. (6) A New Bible Translation, by Sperber: a criticism of the Jewish Publication Society's translation of 1917. (7) Habiru-'Ibhrim, by Taubler: the name signifies 'those at the side(s) of the river.' (8) The Hebrew of the Geniza Sirach, by Torrey: the Geniza Sirach is a medieval translation from the Syriac. (9) The Veracity of Scripture in Philo, Halevi, Maimonides and Spinoza, by Wolfson. B. Hebrew. (1) Halakhoth and Derashoth, by Albeck: discusses the problem how far Rabbinic decisions

were derived from exegesis and how far exegesis followed the decisions. (2) Chapters from a MS of Midrash Tehillim, by Arzt : edition of a MS not used by Buber, and reaching from Ps. lxxiv to lxxix. (3) The Halakhoth Peculiar to Jerusalem, by Finkelstein : it was not till shortly before the destruction of the Second Temple that Jerusalem was excepted from the rules applying to walled cities. (4) Midrash Koheleth Zuta, by Greenberg : edition of the first chapter of a MS not used by Buber and containing the whole Midrash. (5) The Holy Spirit in the Middle Ages, by Heschel. (6) The Armies of Bar Kokhba, by Krauss : the men 'with a finger cut off' were volunteers who had resorted to self-mutilation in order to evade Roman conscription. (7) Early Commentators of the Yerushalmi, by Lieberman. (8) New Fragments from Yerushalmi Pesahim 5-7, by Löwinger : edition of twenty-eight Geniza fragments belonging to the Hungarian Academy. One is glad to learn that most Geniza treasures in Budapest have survived. Lieberman adds some comments. (9) The Synagogue at Caesarea and its Inscriptions, by Schwabe : the synagogue has now been located, and some inscriptions are illuminating, e.g. one which shews that in the 5th and 6th centuries the community used the LXX. (10) The Legend of Isaac's Slaying and Resurrection, by Spiegel. D.D.

Miscellanea Academica Berolinensia : Gesammelte Abhandlungen zur Feier des 250 jährigen Bestehens der Deutschen Akademie der Wissenschaften zu Berlin. 2 parts in 3 vols. Vol. i—Pp. 252, vol. ii—Pp. 294, vol. iii—Pp. 448. (Akademie-Verlag, Berlin. Price : DM. 39.00 for Part I, and DM. 73.50 for Part 2.)

This work contains essays covering the whole field of human knowledge. Part i (=vol. i) is concerned with *Naturwissenschaft*. The first half of part ii (=vol. ii) deals with European studies, ancient and modern. The second half of part ii (=vol. iii) is mainly devoted to Oriental Studies, the remaining essays being on Classical subjects and papyrology. There are only two essays in the whole work which are of interest to the Old Testament scholar and the semitist. They are in vol. iii. One of these comes from the pen of Eissfeldt and is entitled "Jahwe Zebaoth." The writer investigates the meaning of the epithet and suggests that *sēba'ot* means "might, mighty." The other, by Enno Littmann, is a new treatment of the three most important inscriptions discovered in Aksum by the German expedition in 1906 and published in vol. iv of the "Deutsche Aksum-Expedition" (Berlin, 1913). T.W.T.

(NÖTSCHER, F.): *Alttestamentliche Studien. Friedrich Nötscher Festschrift* edited by H. Junker and J. Botterweck. (Bonner Biblische Beiträge, vol. 1.) 1950. Pp. 292. (Peter Hanstein Verlag, Bonn. Price : £2 3s. 6d.)

This Festschrift, dedicated to one of the leading scholars of Europe, with 23 articles, has no scheme or unity but its value is not thereby impaired because the excellence of the individual papers renders the book beyond reproach. A. Allgeier appeals

for a return to hermeneutic in his discussion of the purpose and methods of O.T. Introduction. The Form-critics have very useful material in H. Eising, Theophanies in Daniel against the background of other O.T. theophanies ; J. Fischer, the interpretation and literary character of Gen. vi. 1-4 ; A. Kolping, Content and Form in Gen. ii-iii ; E. Pritsch, the juridical usage of the *shubanti* formula in Old Babylonian. Religio-historical studies are given by G. J. Botterweck, the so-called *batti* report on the slaughter at Kadesh ; V. Christian, the origins of Purim ; J. Coppens, the matrimonial story of Hosea ; M. Noth, traditio-historical observations on the second half of Joshua ; F. Schmidtke, the cosmogony of the Sumerian myth ; J. Ziegler, God's 'aids in the morning.' Lexicography and textual studies are provided by A. Alt, Tents and Huts ; G. R. Driver, Problems of the Hebrew Text and Language ; H. Junker, The Bridegroom of blood (Ex. iv. 24-26) ; F. Stummer, *tukku*=*adpropinquant* (Vulgate of Dt. xxxiii. 3) ; R. J. Tournay, Notes on Pss. xix. 2-5, lxxi. 15f. The Apocrypha is represented by V. Hamp, The Future and the Beyond in Sirach ; J. Schildenberger, Sirach xlviii. 24f. and the authorship of Is. xl-lxvi. For Islam we have W. Hoenerbach, Isaiah in Tabari ; R. Paret, the meaning of *baqiya* in the Koran ; O. Spies, the Origin of Friday as Day of Worship in Islam. The Dead Sea Scrolls are discussed in two articles, P. E. Kahle, who answers Engnell's views on the Isaiah text ; and K. Schubert, who gives a general review of the contents of the scrolls with very useful bibliography, particularly articles in Jewish journals. Finally, G. J. Botterweck gives a list of Nötscher's writings. B.J.R.

ROBERT, A. (ed. by) : *Dictionnaire de la Bible, Supplément*, Fasc. XXIV. *Kalt-Langdon*. 1950. Columns 1-256. (Letouzey & Ané, Paris. Price : 12s. 6d.)

With the present fascicle the *Supplément* enters upon its fifth volume. Owing, partly, to the disturbing effects of war, its publication has been in progress for twenty-three years and it has all but reached the half-way line in the alphabet. The present issue, valuable as it is in some of its aspects, hardly concerns the Old Testament, except in a small minority of articles, e.g. those of *Kerúb*, *Kerúbim* by J. Trinquet, which owes a good deal to the important series in the *Revue Biblique* for 1926, by Dhorme and Vincent. The treatment of *Kyrios* by L. Cerfaux of Louvain shows that distinguished writer at his best in a subject that he has already handled in masterly fashion in *Le Muséon* and the *Revue des sciences philosophiques et théologiques*. A Gelin on *Lamentations* is decidedly reserved on the subject of the Jeremian authorship, and points to the change of attitude in the latest edition of Höpfl, *Compendium Introductionis in libros V.T.* There are many short biographies of such worthies as Kautzsch, Kennett, Kittel, Knabenbauer, Koenig (E.), Kuenen, Ladeuze, Lagrange, and Lamy, in addition to the two names given in the heading. One may refer, in passing, to the long and important article on *Kénose* by P. Henry. J.M.T.B.

ROBERTSON, E., and WALLENSTEIN, M. (ed. by) : *Melilah : A Volume of Studies*, III-IV. 1950. Pp. 352. (Manchester University Press. Price : 30s. 0d.)

A volume in Hebrew. Of the many valuable contributions, the following are of direct interest for students of the O.T. : (1) Variants in Editing by Zuckerbram. on 2 Kings xxiv. 18-xxv. 30, Jer. lii and xxxix. 1-10. (2) Lachish Ostraca by Winton Thomas (translated from the English) (3) The Lost Tribes by Klausner : Scotland Yard might find something about the Stone here. (4) Targums by Kahle (translated). (5) The Samaritan Calendar by Robertson (translated). (6) Remarks on Robertson's article by Akaviah. (7) A Contribution to Hebrew Lexicography by Yalon, on some difficult expressions. (8) Obscure expressions in the Midrash by Wartski, on unusual applications of certain phrases. (9) Development of Language by Martin. (10) Discussions of the Angels with God by the late Marmorstein. (11) Christian Legislation concerning Synagogues by the late Krauss. The Editors are to be congratulated on bringing out a publication of such high standard. D.D.

SIMON, H., and PRADO, J. : *Praelectiones Biblicae : Vetus Testamentum*. Vol. I : *De Veteris Testamenti Historia*, 5th ed. 1949. Pp. xvi+716. (Price : 18s. 0d.) Vol. II. *De Veteris Testamenti Doctrina*, 3rd ed. 1950. Pp. xvi+500. (Price : 15s. 0d.) (*Marietti, Turin*.)

The work of the lamented H. Prado, revised and enlarged by J. Simon, has been a standard textbook for many years, though, by comparison with its present immense proportions, it was originally a slender and insignificant growth. It is part of a five-volume selective commentary and introduction to the whole Bible, and the editor has now provided an ample bibliography, a number of excerpts from the Masoretic text printed in Hebrew type, and a quantity of quotations, mostly in French and German, to illustrate and supplement the Latin of the manual itself. In fact, there are almost too many quotations ; thus, in a comparison of the Mosaic Law and the Code of Hammurabi, nearly two pages of small print are devoted to a series of extracts from H. Cazelles : *Etudes sur le Code de l'Alliance*.

The tendency of the work is distinctly conservative, but the editor seems to be well aware of less traditional views. His Latin is clear and workmanlike, and there can be no question about the breadth of his erudition or his gift of writing interestingly on a variety of topics. On the whole, this manual is one of the best of its kind. J.M.T.B.

Studia theologica cura ordinum theologorum Scandinavicorum edita. Vol. II, Fasc. i. 1948/9. Pp. 102. Fasc. ii. 1948/50. Pp. 100. (C.W.K. Gleerup, Lund. Price : Kr. 8.00 each part separately ; Kr. 12.00 together.

In Fasc. i, Bo Reicke contributes an important article, ' Die Ta'amire-Schriften und die Damaskus-Fragmente ' in which he proposes the name ' Ta'amire MSS ' for the entire collection

of Dead Sea Scrolls, and other names for several MSS. He discusses the relation of the dating of the scrolls to that of the Damascus document, and works out the suggestion that the 'House of Absalom' referred to in the Habakkuk Commentary denotes the Tobiads. He also draws attention to the points of contact between the Damascus Document and Ezra-Nehemiah. In a discussion of 'Urmensch und "Königsideologie"' Mowinckel insists on the distinction between Urmensch (a cosmological concept of Indo-Iranian or Indo-European origin which has no true counterpart in ancient Semitic thought) and the earlier concept of the first created man. He denies any original connexion of kingship or messiahship with the *Urmensch* or with the notion of world epochs. His general arguments lead up to a discussion of passages such as Genesis i-iii, Psalms ii, viii, where Bentzen, Engnell and Widengren have found the *Urmensch* concept. With these interpretations Mowinckel disagrees. A. Bentzen takes up some observations of S. Granild (see *Book List*, 1950, p. 44) on Ezra's personality and argues that his virtues were not merely passive. Also of interest are the articles by R. Bultmann on 'Weissagung und Erfüllung,' and by H. J. Schoeps on 'Ehebewertung und Sexualmoral der Späteren Judenchristen.' In Fasc. ii the only contribution of direct interest to the *Alttestamentler* is a note by H. Birkeland arguing that *zeh* in Psalm lxviii. 9 and Judges v. 5 is not to be explained as equivalent to Arabic *du*+Genitive. Important articles are contributed by A. Oepke on Matthew xvi. 17-19, and by H. Mosbech on *Apostolos*. G.W.A.

Studia theologica cura ordinum theologorum Scandinavicornum edita, Vol. III, Fasc. i. 1949/50. Pp. 110. (C.W.K. Gleerup, Lund. Price: Kr. 8.00 separately.)

Contains two important articles in the O.T. field, both in English. H. Ringgren writes on oral and written transmission in the O.T. He regards them as complementary to each other. The greater part of his paper is devoted to a careful examination of parallel texts (Psalm xviii and 2 Samuel xxii, Psalms xiv and liii, etc.) to discover where variants are slips of the pen and where they result from errors of hearing. A careful and sober treatment of the subject.

H. Birkeland throws down the gauntlet to many of his Scandinavian colleagues in a challenging article, 'The Belief in the Resurrection of the Dead in the Old Testament.' He argues, in general, that comparison of phenomena from different religions tends to obscure the distinctive significance which each had in its original setting, and, in particular, that the origin of the late O.T. and Jewish belief in resurrection is not to be found in the death-and-resurrection motif of fertility religion, but in distinctive elements in Hebrew religion, influenced, in a measure, by Iranian religion.

E. T. Pedersen writes on 'Schöpfung und Geschichte bei Luther'; O. Linton on Gal. i, ii and Acts xi, xv; and J. Munck on 'Paul, the Apostles, and the Twelve.' G.W.A.

Svensk exegetisk årsbok XIV, edited by G. Lindeskog. 1949. Pp. 172.
(Wretmans Boktryckeri Aktiebolag, Uppsala. Price : Kr. 8.)

Regret that Professor Fridrichsen has had to relinquish the editorship of this excellent annual will be mingled with good wishes to Dr. Lindeskog. The above number is of the same high quality as its predecessors. For readers of this Book List the most interesting item is undoubtedly the long and valuable article by E. Sjöberg on the teaching of the pre-exilic prophets, in which he tries to strike a balance between "Wellhausenism" and the now familiar contentions of the Uppsala circle. He discusses the following questions: (a) Is the prophetic monotheism a new element in Hebrew religion? (b) Is the prophetic teaching predominantly ethical and uncompromisingly anti-cultic? (c) Were the pre-exilic prophets exclusively heralds of doom or may we legitimately find in their teaching a pattern of alternating threat and promise. In both its documentation and its sober and balanced judgement the article is altogether admirable. The annual also contains articles by M. Goguel (on the second generation of the Christian Church) and I. Arberman (on the use of the Swedish verb *lata* in the N.T.), reviews of recent literature, and a bibliography (compiled by Bo Reicke) of books on biblical subjects published between 1941 and 1946. G.W.A.

Svensk exegetisk årsbok XV, edited by G. Lindeskog. Pp. 136. With supplement, *Symbolae Biblicae Upsalienses* 13. Pp. 22. 1950.
(Wretmans Boktryckeri Aktiebolag, Uppsala. Price : Kr. 8.)

K. Stendahl contributes a detailed study of the use of *rapha'* in the O.T., in which he seeks to show that the primary and dominating sense is associated not with ordinary healing but with the myth and ritual of the cultic system. Other articles deal with missionary preaching in Acts (B. Gärtner), 1 Peter iii. 21 (T. Arvedson), the fish symbol and Christian baptism (G. Grefbäck), and the Caesarean text (L. O. Almgren). There are reviews of recent literature, and in the supplement P. S. Minear writes on the Nativity narratives. G.W.A.

(DE VISSCHER, F.): *Mélanges Fernand De Visser*, vols. 3 and 4.
(Revue Internationale des Droits de l'Antiquité, IV and V). 1950.
Pp. 594 and 572. (Office Internationale de Librairie, Brussels.
Price : B.Frs. 250 each vol.)

For the first two volumes of this work, see Book List 1950, p. 69. The present volumes contain four more articles which may interest students of the O.T. The first is in English, the other three in French. (1) Leemans discusses rates of interest in early Babylonia. (2) Szlechter investigates the phrases *gaqqadam kullu* and *rešam kullu*: he concludes that they express, not the idea of surety, but that of *depositum irregulare*. (3) Dumezil shews that several classical references to the custom of doing away with the aged are confirmed by independent traditions of the peoples in question. (4) Mme. Mohrmann makes some observations on *rationabilis* as representing *logikos* in early Christian literature. D.D.

EDUCATIONAL

HEBERT, A. G. : *The Bible from Within*. 1950. Pp. 192. (Oxford University Press. Price : 8s. 6d.)

Believing that information *about* the Bible, however valuable in itself, is but preliminary to the understanding of its teaching as a "word of the living God," the author of this book sets out to see the Bible as a whole "from within." Running through the Scriptures from first to last is found a continuous purpose of God worked out in the events of history. Beginning with the call of Abraham and the Exodus from Egypt, that purpose reaches its consummation in the coming of Jesus, the promised Messiah, and the admission of all races into the New Israel, the Christian Church. Ten of the twelve chapters of which the book consists are concerned with the O.T., and portions of the chief books are studied in relation to the period of history in which the author was writing, not merely to that which is described. Chapter VIII deals with the Messianic Hope, and chapter XI, entitled "the time is fulfilled" shows how the pattern of O.T. teaching about the King, the Kingly Rule of God, the New Covenant, the Outpouring of the Spirit and the Coming in of the Gentiles recurs and is transcended in the Gospel. "The N.T. is full of anticipations of Christ and His cross : its broken lights find their completion in Him who is the Light of the World." Teachers in Secondary Schools and students in Training Colleges will find this book most helpful.

B.K.R.

STALKER, D. M. G. : *Genesis i-xii*. Books of the Bible Series, No. 4. 1950. Pp. 62. (Church of Scotland Youth Committee, Edinburgh. Price : 1s. 6d.)

This is a valuable booklet for Upper School Discussion Groups, Bible Classes and Training College students. It is clearly and interestingly written by an experienced teacher, who is skilled in driving home the point of a section in a short, forceful sentence.

While full use is made of modern knowledge of early Semitic traditions and practices, the author is concerned to show how fundamental are the differences between the ideas which were the common property of the Semitic world, and those were proclaimed by the Hebrew teachers. The primitive stories of origins were by them purged of gross, crude and unedifying elements, and transformed into wonderful vehicles conveying spiritual truths. To illustrate this, passages are quoted from the Babylonian Creation story and from the Gilgamesh epic. Questions such as what is meant by "the image of God" in man? Is the Flood historic? What is original sin? are handled wisely, and the booklet ends with a quotation which gives the key to its character : "Genesis strikes the first notes of the Unfinished Symphony of God's love in redemptive activity in human history."

B.K.R.

STEDMAN, A. R. : *The Growth of Hebrew Religion*. 1949. Pp. xii + 212. (G. Bell & Sons, London. Price . 3s. 9d.)

This volume is intended primarily for use in Secondary Schools, it will also be found suitable for some Training Colleges. A general survey is made of Israel's religious history from the primitive beliefs of the patriarchal age to the lofty conception of God and of His moral demands upon man, which characterises the teaching of the prophets. The last chapters (50 pp.) are devoted to the work of Nehemiah and Ezra and to the last years of the Jewish state. Reference is frequently made to standard works on the O.T. and to the generally accepted conclusions of modern scholarship. In view of recent adjustments of the dates of the first Dynasty of Babylon, a general revision of the dates on p. 211 and in the earlier chapters of the book seems advisable. B.K.R.

A *Syllabus of Religious Education for use in Secondary Schools in Scotland (Third Year)*. 1949. Pp. 192. (Publications Department, Church of Scotland Offices. Price : 4s. 0d.)

This is the third instalment of a scheme for Religious Education in Scotland, which is intended ultimately to cover school life from the Nursery School to the Sixth Form of the Secondary School. The present volume represents a year's course of religious instruction; it consists of 43 lessons, of which 14 are given to the O.T. The subject matter of these 14 lessons is, first, the entrance into Canaan, and the change which that entailed in the social and religious life of the Hebrews; secondly, the development of civilization in the Northern Kingdom especially, and the moral problems which arose in consequence of that development. The teaching of the prophets Elijah, Amos, Hosea and rather strangely Micah, is dealt with in detail (Lessons 20-27). Valuable notes are provided to help teachers with their work, but they are advised not to adhere too rigidly to every item in the syllabus. This warning is certainly necessary, for some of the lessons contain material enough for two or more, and the capacity of children to profit by a lesson, however excellent, varies considerably, and depends primarily upon the teacher's skill in presentation. B.K.R.

ARCHAEOLOGY AND EPIGRAPHY

BRONGERS, H. A. : *De literatuur der Babyloniërs en Assyriërs*. Pp. 248. (Servire, The Hague. Price : Fl. 3.50.)

This pocket-book summary well deserves success amongst those for whom the series "Servire's Encyclopædie" is intended, and the bibliography following each chapter will be found useful. There are separate chapters on each of the categories of literature which have come down to us from Assyria and Babylonia. T.F.

BURROWS, M., TREVER, J. C., and BROWNLEE, W. H. : *The Dead Sea Scrolls of St. Mark's Monastery*, Vol. II, Fascicle 2 : *Plates and Transcription of the Manual of Discipline*. 1951. 11 plates and transcription. (American Schools of Oriental Research, New Haven. Price : 16s. 0d., or £2 for complete vol. when ready.)

Here is the full text of the Discipline Scroll in Facsimile, faced by transcription as in the earlier volume (see *Book List*, 1950, p. 77). There is no introductory matter or comment, and on that account the present facsimile is numbered 2, though it is the first to appear. The American Schools deserve the gratitude of scholars everywhere for the publication of this text in so excellent a form. A translation is being prepared by Dr. Brownlee, to be published as a Supplementary Study of B.A.S.O.R., and it is hoped later to publish notes, comments and critical studies in Fasc. II or Fasc. III of the present work.
H.H.R.

CAVAIGNAC, E. : *Les Hittites*. 1950. Pp. 126. (Maisonneuve, Paris. Price : Frs. 250.)

This, the third volume of *L'Orient Ancien Illustré*, is a wholly admirable account of the Hittites. In a slim volume of 126 pages, the author, after a brief account of the epoch-making discoveries of the present century, gives a lucid and straightforward history of the Hittites from the earliest times till the Graeco-Roman age, interspersed with chapters on religion and law, art and literature, and so on. Their relations, too, with their neighbours are not neglected ; but the problem of the Biblical ' Hittites ' is skipped with the remark that ' many Hittite elements had made their way here and there into Palestine and, when the Israelites had settled themselves in the land of Canaan, the Hittite was a familiar figure to them.' The book is completed with an excellent map of the Hittite world in the 14th century B.C. and twenty-one well-chosen illustrations.
G.R.D.

DOSSIN, G. : *Archives Royales de Mari*. I. *Correspondance de Šamši-Addu*. 1950. Pp. viii+226. (Geuthner, Paris. Price : Frs. 800.)

JEAN, C. F. : *Archives Royales de Mari*. II. *Lettres diverses*. 1950. Pp. iv+234. (Geuthner, Paris. Price : Frs. 1600.)

KUPPER, J. R. : *Archives Royales de Mari*. III. *Correspondance de Kibri-Dagan gouverneur de Terqa*. 1950. Pp. ii+118. (Geuthner, Paris. Price : Frs. 500.)

With these three volumes the editors of the famous correspondence (said to consist of some 20,000 tablets, of which they have so far published 3 volumes of cuneiform text) commence the immense task of making it accessible to readers who are not professed assyriologists. Here 364 letters are presented with transliteration and translation on opposite pages ; each volume contains also a very brief introduction and philological notes and map. Further, a glossary of the whole correspondence is promised in a final volume, which will be awaited with impatience. The work seems to be thoroughly trustworthy and will be of the greatest use to students of the O.T. and of the Middle East ; for the texts are of primary importance from both the historical and the linguistic point of view.
G.R.D.

DUPONT-SOMMER, A. : *Observations sur le Commentaire d'Habacuc découvert près de la Mer Morte*. 1950. Pp. 32. (Maisonneuve, Paris. Price : 3s. 6d.)

In the Dead Sea Commentary on Habakkuk, Professor Dupont-Sommer finds that the comment on ii. 15 refers to the capture of Jerusalem by Pompey on the Day of Atonement in B.C. 63, and that this event provides a *terminus a quo* for the scroll. The *terminus ad quem* is argued from other data in the commentary, based on the previous identification, and is estimated at about B.C. 41. The sect to which the cache belonged is the Damascus Covenanters. The reconstruction is attractively and persuasively presented, and, indeed, it could be regarded as conclusive were it not for the fact that other equally feasible hypotheses have been presented. The paper was read to the Académie des Inscriptions et Belles-Lettres on 26th May, 1950. B.J.R.

DUPONT-SOMMER, A. : *Aperçus préliminaires sur les Manuscrits de la Mer Morte*. L'Orient Ancien Illustré, No. 4. 1950. Pp. 126. (A. Maisonneuve, Paris. Price : Frs. 250.)

In this extremely fascinating book—the first discussion of the Dead Sea Scrolls in book form—Professor Dupont-Sommer outlines the story of the discovery and indicates its historical significance. The book was written after the publication of his essay on the Habakkuk Commentary (see preceding note), and alongside this scroll he dates the Manual of Discipline and the Psalms of Thanksgiving. The innumerable Biblical quotations in the latter are, according to Dupont-Sommer, to be interpreted allegorically, as those in Daniel, Enoch and the Testaments of the XII Patriarchs. The Warfare scroll he places in the Hellenistic period, and it is to be regarded not as apocalyptic writing but as an issue of rules of combat, regulating the pious Jews in their conduct of holy (but actual) war. The two Isaiah scrolls he tentatively places in the 1st century B.C. The Sect, which Dupont-Sommer calls the New Alliance, is the same as that of the Damascus Document—to which an interesting chapter is given, and, furthermore, is to be identified with the Essenes because of similarities in the form of the oath, in teaching, customs and organization. Differences between the Essenes and the Sect in such matters as attitude to sacrifice and to pacifism are explained by a change of circumstances and of policy in the course of time. Amongst the most important sources of information about the New Alliance are the Pseudepigrapha, particularly the Testaments of the XII Patriarchs and striking affinities between the scrolls and the New Testament are included in the closing section of the book. The author has little to say for those who oppose a 1st century B.C. dating for the scrolls; the script, he says, is so unique that it could not have been devised at a later period. B.J.R.

- LEEMANS, W. F. : *The Old Babylonian Merchant : his business and his social position*. Studia et Documenta ad iura antiqui Orientis pertinentia III. 1950. Pp. xii+138. (Brill, Leiden. Price : Fl. 16.)

The present work gives a full account of the activities of the merchant as traveller and money-lender before and during the Old Babylonian period, his agents and his social position ; and it contains sketches of some of the best known merchants, the merchant guilds and the principal towns in which they were centred. The work is a useful compilation, but the reader ought to be warned that the references cited do not always support the text and that the conclusions do not always flow from the premises, while the argumentation is also at points obscure, possibly because the author is using a foreign language. G.R.D.

- MARQUET-KRAUSE, JUDITH : *Les fouilles de 'Ay (et-Tell), 1933-35*. 1949. Pp. 370+100 maps. (Geuthner, Paris : Price : 7.000 frs.)

This is the posthumous publication of the results of the three excavations carried out at et-Tell in 1933, 1934 and 1935. The publishers have put together the three preliminary reports which appeared in *Syria* and have added to it the whole inventory (2681 numbers) illustrated by many photographs. In this work there are the description of the town walls, of the sanctuary built right against the wall, of the palace (in which Albright finds a temple), of the lower town (inhabited in the Bronze and Iron Ages) of the necropolis with abundant and very valuable pottery which can be compared with pieces from numerous other sites in Palestine. It may be noted that the rather unexpected result of the exploration was to show that after a prosperous period (the Bronze Age) the town was deserted and did not come to life again until the Iron Age. It is difficult to reconcile this archaeological statement with the biblical record which explicitly states that the king of the town of Ai was taken by Joshua. A.P.

- DEL MEDICO, H. E. : *La Bible Cananéenne découverte dans les textes de Ras Shamra*. 1950. Pp. 240. (Payot, Paris. Price : Frs. 630.)

In this excursion from the author's customary field of Byzantine studies one might have expected evidence of critical study of the acknowledged masters in Ugaritic studies. On the contrary, apparently ignoring any such work, except Virolleaud's transcription and strophic arrangement, he produces 'translations' which must bewilder all who are familiar with the texts, unsupported as his renderings are by philological notes. He finds abundant historical and geographical correspondence with the O.T. and this he takes to extend to the literary categories of the books of the O.T. ; hence the title of his book. Here he commits himself to the most arresting theories. He treats the AB cycle as historical 'Chronicles of the Reign of the Great King,' neither more nor less than annals 'such as those of the Hittite kings or certain books of the O.T.' Private correspondence is taken as psalms and the text SS is taken as a collection of religious and moral precepts, recalling Leviticus and Proverbs and including practical directions for procreation ! J.G.

PRITCHARD, J. B. : *Ancient Near-Eastern Texts relating to the Old Testament*. 1950. Pp. xii+526. (Princeton U.P. Price: \$15.00.)

This sumptuous volume, which will take the place of the old volume of *Texte* in Gressmann's well-known *Autorientalische Texte und Bilder zum Alten Testament* (1926), even though it is unfortunately not accompanied by a volume of *Bilder*, is edited by Dr. Pritchard in collaboration with a number of well-known Orientalists (Albright, Ginsberg, Goetze, Kramer, Meek, Oppenheim, Pfeiffer, Stephens, Wilson); it seems to include translations of all known texts, including the Ugaritic, that have any conceivable bearing on the Old Testament, grouped by subjects and each furnished with a brief introduction and bibliography. There are also useful indices at the end of the volume. The translations, of course, vary with the present state of knowledge of the different languages. Ugaritic and Hittite naturally raise the most queries. The names of the translators are a guarantee of the general accuracy of the work, but old-fashioned and/or erroneous renderings have not been entirely eliminated (for example, a 'mad' rather than a 'savage' dog in the Laws of Eshnunna, 'a slave not his own' for 'so as not to be traced' in the Code of Hammurabi, and 'satiation/intoxication' in the Moabite Stone); but such oversights are few and far between and detract but little from the value of an indispensable work.

G.R.D.

REIFENBERG, A. : *Ancient Hebrew Seals*. (The East and West Library.) 1950. Pp. 58. (The Horovitz Publishing Co., London. Price: 12s. 6d.)

Within the brief compass of a monograph, the author deals with inscribed seals dating from the period of the Hebrew monarchy. There are short sections—16 pages in all—on the origin, use and purpose of seals; material and technique; language and script; inscriptions; the origin of Hebrew-Phoenician art, and the style of Hebrew seals. Included in the study are seals, not only from Palestine, but also from neighbouring countries, so that their common cultural background may be more easily appreciated. For the same reason, illustrations of contemporary ivories, etc., are given. The inscriptions on the seals testify, the author claims, to the growing religious consciousness of the Jews—pictorial representation becomes rare in Judah from c. 600 B.C. The seals serve too to illustrate the art of the Solomonic temple. A special interest attaches to the author's remarks on the influence of Hebrew-Phoenician art on the art of Greece and the west. The work is unfortunately marred by misprints, and by occasional inconsistencies (e.g. Higlaniyah "J. has redeemed me," p. 15; Higlaniyah "God exiled me," p. 38), and dubious statements (e.g., that no names with El are found in the Lachish ostraca, p. 16). The chief value of the work lies in the excellent illustrations accompanied by descriptions and notes, which occupy 27 pages. Though almost all the seals dealt with have already been published—references to the literature are given—it is useful to have them brought together as they are here.

D.W.T.

SCHAEFFER, C. F. A. : *Ugaritica II* (Mission de Ras Shamra, Tome V). 1949. Pp. xv+320+pl. xlv. (Geuthner, Paris. Price : £3 7s. 6d.)

This volume continues the publication of the archaeological objects, other than inscribed tablets found at Ugarit; it contains four chapters devoted respectively to the golden bowl and dish, the personal ornaments—with especial reference to the *porteurs de torques*, the grand figure of 'Baal of the lightning,' and the pottery. The stratification is carefully observed, the text is enriched with a wealth of comparative matter, and the illustrations are as lavish as they are clear.

G.R.D.

SUKENIK, E. L. : *Megilloth Genuzoth. Seqirah Sheniihah*. 1950. Pp. 92. (Bialik Institute, Jerusalem. Price : £1 11s. 6d.) Written in Hebrew.

This is a second survey of the Dead Sea Scrolls, complementary to the first outline by Professor Sukenik in *Megilloth Genuzoth I*, 1948 (cf. *Book List*, 1949, p. 51). Specimen texts are given from all the hitherto published texts and fragments, including those given by De Vaux in *Revue Biblique*, October, 1949. There are, however, two major additions, which appear here for the first time, namely a portion of the Songs of Thanksgiving and two columns from the Hebrew University scroll of Isaiah, bearing the text of xlviii. 17—xlix. 7 and l. 7—li. 8. The facsimile demonstrates adequately the similarity between the text-form of the scroll and that of the Massorettes, but also shows diversity between them in paragraph division. The portions of the Syrian Isaiah scroll discussed at length in the book are those published in *B.A.* and *B.A.S.O.R.* and Sukenik's *Nahmu Nahmu Ammi*, but one notes again that the "Massoretic Text" given for comparison does not coincide with any well-established edition, and consequent confusion exists in matters of orthography and particularly in *scriptio plena* and *defectiva*—a fundamentally important aspect of this study. In the introductory notes Professor Sukenik adds to his earlier account of how he acquired scrolls from the cache for the Hebrew University, and discusses anew the question of what he still calls the Genizah. A very useful table shows a comparison of scripts in the various scrolls.

In the nature of things, Professor Sukenik's publications of texts from the scrolls are indispensable for all who seriously study the Dead Sea Scrolls, and the present issue is no exception. For that reason, however, one must voice the regret that, whereas so many of the texts reproduced here were already available in other publications, the really important new material is so little by comparison. There is a very real need for the publication of such texts as the Hebrew University Isaiah scroll, and the still unpublished parts of the scrolls of Warfare and of the Songs of Thanksgiving, in order that the contents of the cache can be surveyed as a whole. The present publication, however, is of great importance, and the author and publishers are again to be congratulated on a very fine production.

B.J.R.

WOOLLEY, C. L. : *Ur of the Chaldees*, 2nd edition. 1950. Pp. 208. (Ernest Benn, London. Price : 10s. 6d.)

A second edition of the author's popular work of 1929. The writer has not substantially altered his text except to indicate in the preface that his dates should be reduced probably by some 200 years. Here he is referring primarily to the period of the First Dynasty which he had dated from c. 3100 B.C. The evidence adduced from excavation in the Khabur basin and at Mari—which the writer does not cite—demand a similar reduction of his dates for Sargon, Naram Sin, the IIIrd Dynasty of Ur and Hammurabi. The work is a very lucid description of archaeological methods and results at Ur.
J.G.

HISTORY AND GEOGRAPHY

AVI YONAH, M. : *Geographiah historith shel Erets Yisrael le-min Shivath Zion we-'ad reshith ha kibush ha-'Aravi* (*Historical geography of the land of Israel from the Restoration to the Arab conquest*). 1949. Pp. viii+208, with 13 maps. (Mossad Bialik, Jerusalem. Price : I £2.000.)

This beautiful volume is divided into three parts. The first one (pp. 9-69) gives a survey of the territorial history of Jewish Palestine during the Persian, Ptolemaic, Seleucid, Hasmonaeon, Herodian, and Roman periods. The second (pp. 73-84) consists of a chapter on communications, mainly on Roman road construction in Palestine. The third (pp. 87-177) gives a detailed description of the individual parts of the land—Judaea, Samaria, Galilee, Transjordan north of the Arnon, Peraea, *limes Palaestinae*, and the Negeb—and their towns and all that is known about them during the periods under consideration. The very full bibliographic references include the ancient sources Jewish (in Hebrew and other languages), pagan, and Christian and the whole apparatus of modern literature as scattered in books and periodicals. A second revised edition of the book is in the press. Special mention should be made of the two large splendid maps, which have been added separately.
I.L.S.

BITTEL, K. : *Grundzüge der Ver- und Frühgeschichte Kleinasiens*, 2nd edition, 1950. Pp. 136+51 illustrations and 7 maps. (Wasmuth, Tübingen. Price : £1 15s. 6d.)

A very comprehensive survey of the political and cultural development of Anatolia especially valuable from one with so much first-hand experience of Turkey and its field archaeology. The main thesis is that local features predominated in spite of political movements from abroad such as the invasion and establishment of the Hittites and the Persians and the expansion of the Phrygian power. He would subdivide the land into three cultural zones, the West coast, the plateau and the Eastern mountains, characterized respectively by the culture of the Lydian Empire, the Hittite Empire and that of Hurrian Urartu. The attitude is soundly conservative.

The evidence of archaeology is fully used but never exceeded and deficiencies frankly admitted. The work is of great value not only for the positive evidence cited but also for the outstanding problems which the author brings to notice. Its chief interest for Old Testament scholarship is that in adducing evidence for the Cimmerian and Scythian invasions it elucidates the background especially of Ezekiel and in illustrating the cultural tolerance of Persia it helps us to understand the circumstances of the Jewish Restoration.
J.G.

BOUVET, M. : *Histoire Biblique*. 1950. Pp. viii+472. (de Gigord, Paris. Price : Frs. 410.)

That this book has been found useful by many readers is proved by the fact that it has gone into its tenth edition. These readers are not scholars, however, and the work can claim no scientific value. It offers an uncritical summary of selected Biblical incidents, and takes little account of any extra-Biblical evidence. The Exodus is placed at the impossible date 1320 B.C. The incidents remembered in the Song of Deborah, probably the most important in the whole period of the Judges, are unmentioned. Even for the general reader it has defects, though such usefulness as it has is only for him.
H.H.R.

BRONGERS, H. A. : *Hammurabi* (Cultuurhistorische Monografieën). 1949. Pp. 146. (Servire, The Hague. Price : Fl. 2.90.)

A study of Hammurabi in the setting of his time—here taken as 1728-1686—prefaced by a description of the land and races of Mesopotamia. The writer emphasizes the policy of Hammurabi to develop the secular influence of the throne independent of the temple, a policy which was destined to failure. He gives a new assessment of the significance of Hammurabi in the contemporary Near East which the new evidence from Mari demands and from an analysis of the code and correspondence of Hammurabi he gives a picture of Mesopotamian life and culture in surprising fullness considering the small bulk of the work.
J.G.

FITZGERALD-LEE, J. : *The Great Migration*. 1951. Pp. 212. (Skeffington, London. Price : 8s. 6d.)

The original volume has been extended by the author's son. The theme of the book is that the Exodus was really from Peru. The Red Sea (*yam suph*) is really the Behring Strait, and the migrants went through on dry feet because the straits were frozen. The name 'Abram' is derived from the same root as 'Eber.' There are many other original and surprising identifications.
N.H.S.

HEINISCH, P. : *Geschichte des Alten Testamentes*. 1950. Pp. xx+388. (Hanstein, Bonn. Price : DM. 17.50, or bound DM. 21.)

In this *Ergänzungsband* of the Bonner Bible, the indefatigable Professor Heinisch reviews the history, religion and culture of Israel from the earliest times to the Destruction of the Temple. He begins, as the Bible begins, with the Creation, though he does not treat the early narratives of Genesis as history. The work rests on sound scholarship and enormously wide reading (as is testified by the valuable bibliographies), though it is at times more conservative than might have been expected. Thus Daniel is treated as a historical figure of the exilic period. Account is taken of archaeological evidence on various questions (e.g. the Johoiachin texts published by Weidner are mentioned), but less notice is given to this side than might have been looked for. Thus the account of the capture of Ai in the book of Joshua is treated as historical without any reference to the problems which archaeology has raised here. Here and elsewhere problems are lightly passed over, where they might have been more frankly faced. While there is little of original value in the book, it is a useful general survey with a very wide field of interest, and will be of value to more advanced students if only for its references to literature.

H.H.R.

HITTI, P. K. : *History of Syria, including Lebanon and Palestine*. 1950. Pp. xxvi+750. (Macmillan, London. Price : £2 2s. 0d.)

The wide sweep of this book, covering the history of Syria and Palestine from pre-historic times to the present day, precludes any detailed treatment. Professor Hitti has given a good general account, however, in this well-illustrated volume. To the history of the Hebrews from the Exodus to Alexander only fifty pages are devoted, and to Herod and his father only a single page. Here and elsewhere there is remarkable compression, and throughout a complicated task has been executed with skill. The Old Testament scholar will not come to it to learn new facts about his own period of interest, but he will learn much from the integration of the various periods into the whole and from the balance he finds here. The work rests on wide reading and shows acquaintance with modern archaeological work.

H.H.R.

LUSSEAU, H. : *Précis d'Histoire Biblique*, vol. I. 1949. Pp. vi+90. (de Gigord, Paris. Price : Frs. 140.)

Here is a highly compact and useful, though very conservative, introduction to Biblical study, covering general questions, such as inspiration, the Canon, textual criticism and hermeneutics, and the study of the first eleven chapters of Genesis. In the sections dealing with the Biblical chapters we are given a brief summary of the contents, a study of the literary *genre*, and notes on the historico-doctrinal teaching, with additional paragraphs on occasion, dealing with such things as the relations with profane documents and with modern scientific theory. The general conception is excellent, and we could do with comparable handbooks in English, even though not governed by the same point of view.

H.H.R.

MEEK, T. J. : *Hebrew Origins*. Revised edition, 1950. Pp. 228. (Harper and Bros., New York. Price : \$3.00.)

The first edition of this useful book—the Haskell Lectures for 1933-34—was published in 1936. The present revised edition represents a re-writing of the whole volume in the light of later discoveries and research. The first chapter, on the origin of the Hebrew people, has undergone considerable revision, more especially as a result of the emergence of a more certain chronology of the ancient Near East, and the discovery of new law codes has necessitated much alteration in chapter two, which deals with the origin of Hebrew law. Many changes have been introduced also into the other four chapters, whose subjects are the origin of the Hebrew God, of the Hebrew priesthood, of Hebrew prophecy, and of Hebrew monotheism. The author has paid due attention to the comments of reviewers of the first edition, and has brought up to date the literature cited in the footnotes, which are on a generous scale. While he may have seemed to have spoken in the first edition somewhat disparagingly of the documentary hypothesis of the Hexateuch, he now makes it clear that he does not altogether repudiate the theory. His views in this matter agree almost exactly, so he tells us, with those of Professor Bentzen as expressed in the second volume of his *Introduction to the O.T.*, 1949. A reading of Professor Meek's book inevitably calls to mind Professor Rowley's recently published Schweich Lecture, *From Joseph to Joshua*, which cover some of the same ground. The two works read together provide an interesting study in differing interpretations of the data. Professor Rowley's Lectures, in which some of Professor Meek's views are criticised, appeared too late to be utilised in the revision of *Hebrew Origins*.

D.W.T.

NEEDLER, W. : *Palestine Ancient and Modern* (A handbook and guide to the Palestinian collection of the Royal Ontario Museum). 1949. Pp. 116+comparative chronological chart and 35 plates. (University of Toronto Press. Price : 15s. 6d.)

A description of objects illustrating the main phases in the development of Palestinian culture from the Bronze Age to the present day with succinct historical notes at appropriate points throughout. Selecting as she does the main types of objects the writer is able to present her subject in clear perspective. While not pretending to fullness, the work will serve as a useful introduction to Palestinian archaeology and make more intelligible to the general reader a subject which too often bewilders by its technicalities.

J.G.

NOTH, M. : *Geschichte Israels*. 1950. Pp. viii+396. (Vandenhoeck & Ruprecht, Göttingen. Price : DM. 19.80.)

This "Lehrbuch," as Noth describes it, is adequately but not heavily documented. It is in four parts and traces the history to the revolt of Bar-Kochba. The first part deals with origins and takes up nearly one third of the whole. Here the reader is

given in an easily assimilable form the results of Noth's researches on *Überlieferungsgeschichte*. His view is that Israelite history, like all history, contains an element of the "unhistorical," and that we must often be content with tradition-history rather than with history proper. His attitude to Moses is less positive than that of most contemporary historians. He is emphatic that there was no "divine-kingship" in Israel. The foundations of the book are firmly grounded in the archaeological and critical researches of the past century, and the general conclusion is that Israelite history has no real parallel elsewhere. Indispensable to all teachers of the subject. C.R.N.

ROWLEY, H. H. : *From Joseph to Joshua : Biblical traditions in the light of archaeology*. 1950. Pp. 200. (Oxford University Press. Price : 12s. 6d.)

The first of these lectures—the Schweich Lectures for 1948—is concerned with the extra-Biblical evidence, the second with the Biblical traditions, while in the third is offered a synthesis which aims at framing, on the basis of the evidence discussed in the first two lectures, a view of the history and chronology of the period which will prove at once self-consistent and satisfying. Professor Rowley's interest in the subject of these lectures is of long standing, and he has already published a number of studies in connection with it. In this latest and more comprehensive study he has found it necessary to introduce only minor modifications into the views which he has previously propounded. The migration of Abraham for Harran is put at *c.* 1650 B.C. ; Joseph was taken into Egypt in the reign of Ikhnaton, under whom he rose to high office, *c.* 1370 B.C. ; the Descent of the Hebrews into Egypt took place *c.* 1360 B.C. ; Rameses II was the Pharaoh of the Oppression, *c.* 1300 B.C. ; *c.* 1290 B.C. Moses was born, and the Exodus occurred *c.* 1230 B.C. Professor Rowley is at pains to present all the available evidence—which he does with all fairness—and he examines fully the different views which are held concerning it. The skill with which he weaves his way through the notoriously complex archaeological and literary problems involved will evoke general admiration. It hardly needs to be said that his knowledge of the literature is remarkable. The list of works consulted occupies twenty-three pages. The names of some of the many foreign scholars referred to will probably be unfamiliar even to some professional O.T. scholars in this country. They will be grateful for this introduction to them, though their work may not always be easily accessible to them. A useful summary of dates is appended, and there are three indices—subject, author and Biblical. In this volume Professor Rowley brings up to date the work of an earlier Schweich Lecturer of over thirty years ago—C. F. Burney. He has had to take account of the important archaeological evidence which has become available since Burney's day, and he handles it with commendable caution—his discussion of the evidence from Jericho, for example, is sobering. It will be of interest to many that Professor Rowley regards his subject not merely

as an academic exercise in history and chronology, but as having an importance also for a proper appreciation of the work of Moses and for a right understanding of the development of Hebrew religion. His book will long have a place among the significant literature of the subject. One lays it aside marvelling not a little at the richness of the fare provided. The voluminous notes are a treat in themselves. D.W.T.

SCHARFF, A. and MOORTGAT, A. : *Ägypten und Vorderasien im Altertum*. 1950. Pp. 536+2 maps. (Weltgeschichte in Einzeldarstellungen.) (F. Bruckmann, Munich. Price : DM. 18.)

Alexander Scharff, whose work was unfortunately cut short by his death in 1950, gives the "History of Egypt from the earliest times to the foundation of Alexandria," while Anton Moortgat deals with the "History of the Near East to the Hellenistic period." As Moortgat, unlike Scharff, has to consider several peoples and cultures—Hittites, Sumerians, Akkad, Assyria, Elam, etc.—his chronological table, comprising 14 pages, gives parallel columns in which the kings and the most important events of the individual territories are shown side by side, so that in each case contemporary dates impress themselves upon the eye. Both authors give a select bibliography of the literature relative to their respective parts, Scharff at the beginning of each chapter and Moortgat at the end of his study. Both have most creditably fulfilled their task to write the history of the Egyptian and Near Eastern antiquity in a way both scholarly and useful to a wider public. As both Scharff and Moortgat are particularly interested in archaeology and art, these aspects are especially considered and this increases the value and readability of this book. Finally, it should be mentioned that both authors take account of the fact that the history of Israel is closely intertwined with that of Egypt and the Near East, and thus the book is also of great value to theologians and lovers of the Old Testament.

O.E.

TEXT AND VERSIONS

Biblia Sacra iuxta latinam vulgatam versionem ad codicum fidem . . . cura et studia monachorum . . . ordinis Sancti Benedicti edita. Libri Ezrae Tobiae Iudith. 1950. Pp. xii+280. (Rome. Price : \$4.00.)

This, the eighth volume of the Benedictine edition of the Vulgate, follows the same plan as its predecessors ; the somewhat mechanical preference of a reading found in two rather than a possibly superior reading found in a single manuscript is still observed, although for various reasons the manuscripts chosen are not necessarily the same as in previous books. The critical apparatus, however, is so full and lucid that the student is in no danger of being misled by this method of establishing the printed text. The paper and format are as sumptuous as those of the preceding volumes, in spite of the difficulties of the times. All concerned deserve the warmest congratulations on a magnificent work which will surely stand the test of time and become indispensable to students 'to generations of generations.'

G.R.D.

- *BRUCE, F. F. : *The Books and the Parchments. Some Chapters on the Transmission of the Bible.* 1950. Pp. 260. (Pickering & Inglis Ltd., London. Price : 12s. 6d.)

This book is essentially a popularization of an important topic, and, as such, is to be highly commended, particularly on the score of its vigorous and clear presentation. It is one of the most readable books I have seen on the subject. Its range is extremely wide, for it includes the whole Bible and the Apocrypha. Consequently, the treatment might sometimes appear to be uneven, and the choice of topics for special study is not always appropriate. Kahle's theory about the early history of the Versions is given without discussion of any alternatives ; the history of the Vulgate, too, might have indicated the divergence of views which has recently emerged. The book has a useful bibliography of English works for further study.
B.J.R.

- COPPENS, J. : *La Critique du Texte Hébreu de l'Ancien Testament.* (Introduction à l'étude historique de l'Ancien Testament, III.) 2e édition augmentée. 1950. Pp. 50. (Publications Universitaires de Louvain ; Desclée de Brouwer, Bruges-Paris ; Pontificio Istituto Biblico, Rome. Price : Belgian Frs. 30.)

The story of O.T. textual criticism from the renaissance to present times is surveyed, marred only by a rather oversimplified account of certain aspects, such as the conflict about Bible Inspiration, and a neglect of recent views on the ' oral transmission ' of the text. The writer deplores, as arbitrary, the tendency to treat the text on the basis of metre, and, again, Riessler's re-translation of a hypothetical Greek text to provide a Hebrew prototype ; but he shows a more favourable attitude to the following four kinds of emendations : 1. diplomatic (comparison of readings from the ancient Versions and of variants within the MT itself) ; 2. conjectural ; 3. lexicographical (the approach of G. R. Driver and Winton Thomas) ; 4. palaeographic (the reconstruction of a pre-Massoretic Hebrew text by means of a transcription of the LXX prototype, in the manner of Wutz's theory). Despite misgivings, Professor Coppens is optimistic about the future of textual emendation, and appeals for a better organised publication of proposed emendations.
B.J.R.

- DRIVER, G. R. : *L'Interprétation du texte masorétique à la lumière de la lexicographie hébraïque.* (Analecta Lovaniensia Biblica et Orientalia. Ser. II. Fasc. 18). 1950. Pp. 16. (Offprint of Ephemerides Theologicae Lovanienses, 1950, t. XXVI, pp. 337-353. Publications Universitaires de Louvain ; Desclée de Brouwer, Bruges—Paris. Price : Fr. 25.)

Professor Driver gives in this paper an admirable statement of his approach to O.T. textual and lexicographical study. By means of extremely attractive and telling examples, he demonstrates how the root-forms of Hebrew words should be examined to establish their present forms and meanings, and how these are further elucidated by their renderings (good and bad) in the ancient Versions and by comparison with allied terms in cognate languages. The lecture was delivered at the University of Louvain under the auspices of the British Council.
B.J.R.

GOLDSCHMIDT, L. : *The Earliest Editions of the Hebrew Bible : with a Treatise of the Oldest Manuscripts of the Bible* by P. Kahle. 1950. Pp. 60. (Aldus Book Company, New York. Price : £4 10s. 0d.)

From the scholar's point of view this is a book with a misplaced emphasis. The main emphasis is clearly intended by the publishers to rest on the physical presentation of the text and not on its content. One cannot but feel a pang of regret that the work of two well-known scholars should be treated in this way. De luxe and limited editions do not generally appeal to Old Testament scholars.

The late Dr. Goldschmidt had already published a brochure on Hebrew Incunables before he penned the present article in which he traces the progress of the printing of the Hebrew Bible from the Bologna Psalter of 1477 to the Nuremberg Hexaglot of 1599.

Professor Kahle expounds and expands the views he holds on the real source-text of the Hebrew Bible, views to which he gave expression in the Introduction to Kittel's *Biblia Hebraica*, 3rd edition, 1937. He argues strongly for the Ben Asher text, as found in the manuscript preserved in the Karaite Synagogue of Cairo, in preference to the hitherto accepted and exclusively adopted Ben Chayyim text. A point of particular interest is his argument that the Masoretes broke away from an earlier tradition of *Palestinian* pronunciation of Hebrew, closely resembling the Samaritan, to produce an artificial vocalization of their own creating. "We can clearly recognise that the Masoretes have replaced a pronunciation of Hebrew which they regarded as lax, as inaccurate, by a pronunciation which they believed to be the correct one. They have created an ideal Hebrew The authors of Hebrew grammars are generally satisfied when they re-discover the rules according to which the Masoretes reconstructed their ideal Hebrew. They do not see the vicious circle in which they move" (p. 60). E.R.

LINDHAGEN, C. : *ERGAZESTHAI* (*Apc.* 18 : 17 *Hes.* 48 : 18. 19). *Die Wurzel SAP im NT und AT. Zwei Beiträge zur Lexicographie der griechischen Bibel.* (Uppsala Universitets Årsskrift 1950 : 5). 1950. Pp. 70. (A. B. Lundequistska Bokhandeln, Uppsala and Otto Harrassowitz, Leipzig. Price : Kr. 3.25.)

This detailed work consists of two independent studies. 1. *ERGAZESTHAI* in Rev. xviii. 17 reflects the sense but not the text of Ezek. xxvii. 29, and means 'those who work the sea' (cf. RV mgn. in contrast to AV). It has a parallel occurrence in LXX of Ezek. xlviii. 18f. 2. The root *SAP* (orig. 'rotten, putrid') acquires a 'religious' shade of meaning in N.T., viz., 'useless, evil.' In Greek O.T. both meanings are supported. The LXX^B reading in Isa. xxviii. 21 indicates 'evil, enmity, anger' or some such actively destructive sense. The book has a useful bibliography and index. B.J.R.

ROBERTS, B. J. : *The Old Testament Text and Versions : The Hebrew Text in Transmission and the History of the Ancient Versions*. 1951. Pp. 326. (University of Wales Press, Cardiff. Price : £1 1s. 0d.)

The need of an up to date book in English showing the profound change that has come about in the sphere of the textual criticism of the O.T.—more particularly as the result of the accession of new manuscript material and new attitudes concerning the use of the versions—has long been felt. This book is accordingly greatly to be welcomed. It aims at providing an introduction to the study of the O.T. text and the versions and a conspectus of views obtaining to-day. Part I deals with the Hebrew Bible—the text before the time of the Massoretes ; the Scribes ; the Massoretes ; Tiberian and post-Tiberian Massoretic work ; pointed manuscripts and printed editions ; and causes of textual corruption and their emendation. In Part II the LXX and other Greek versions are treated—the early history of the LXX ; the Greek translations of the second century A.D. ; the LXX of Origen ; the recensions of the LXX ; the manuscripts and printed editions of the LXX, and its character as a translation. Part III deals with the Samaritan Pentateuch, the Targumim, and the Peshitta ; Part IV with the translations based mainly on the LXX (Coptic, Ethiopic, etc.) ; Part V with the Latin translations ; and Part VI with the Arabic versions. As illustrations of the author's standpoint may be mentioned his view that the Lagardean conception of an early archetype M.T. needs to be modified to-day ; his belief that there was a proto-LXX text-form, and his recognition at the same time of the importance of the contributions of Wutz, Kahle and Sperber to the study of this problem ; and his pleas for a view of the versions which regards them not only for their value for the reconstruction of the Hebrew text, but as having themselves value as interpretations, rather than translations, of the Hebrew text. The place of the Biblical portions of the Dead Sea Scrolls in the history of the transmission of the Hebrew text is introduced into the discussion at all relevant points. The author's accurate scholarship is apparent throughout, and his critical judgements are invariably well considered. Not the least valuable part of the work is the brief conclusion in which the probable lines of future development in this field of study are outlined. The bibliography, which occupies twenty-eight pages, contains much material for further research. D.W.T.

Vetus Latina. Die Rede der alllateinischen Bibel nach Petrus Sabatier neu gesammelt und herausgegeben von der Erzabtei Beuron. I. Verzeichnis der Sigel. 1949. Pp. 104. (Herder, Freiburg. Price : 16s. 6d.)

The present volume is the beginning of a great undertaking, a complete revision of the text of the Old Latin version of the Old Testament, based on Sabatier's famous edition. It contains lists of all the known MSS and editions of the Latin fathers, which will be used in the preparation of the work. The lists are long, in fact as nearly complete as human labour can make them, and readers will find difficulty in calling many

of the abbreviations to mind, while scholars will be tempted to ask how many of the Fathers quoted, especially the late Fathers, will yield texts of independent or substantial value. However that may be, the work will be awaited with impatience and may be welcomed as an indispensable tool to research ; for the text of the Old Latin version is now so scattered as to be almost useless for practical purposes, while Sabatier's volumes have long been not only out of date but also out of print.

G.R.D.

EXEGESIS AND MODERN TRANSLATIONS

- BASIL OF CAESAREA :** *Homélies sur l'Hexaéméron*, Greek text with Introduction and translation by S. Giet. 1950. Pp. 540. (Les Éditions du Cerf, Paris. Price : £1 5s. 0d.)

This is a further volume in the series *Sources Chrétiennes* (see *Book List*, 1948, pp. 27f.) in which the Greek text and a lucid French translation stand facing one another, with text-critical and other notes beneath, preceded by an Introduction and a good Bibliography. The Introduction discusses the wide range of secular knowledge displayed in the Homilies and the sources whence Basil derived it. The Homilies are of no critical value to the modern Old Testament scholar, but the patristic interpretations are often of value for the study of the history of interpretation, and many will be glad to have this convenient and beautifully printed edition.

H.H.R.

- BEA, A. :** *Liber Ecclesiastae qui ab Hebraeis appellatur Qohelet*. 1950. Pp. xii+30. (Pontifical Biblical Institute, Rome. Price : 460 lire.)

This small and handy edition of Qohelet bears the number 100 as the latest of the "Scripta Pontificii Instituti Biblici." The editor, who is well-known as one of the translators of the new Latin Psalter and as the author of the brochure *Il nuovo Salterio latino*, has here provided a new rendering of the Hebrew text, a short introduction, and a minimum of commentary. There are some interesting remarks in the section "De textu et versionibus" on St. Jerome's three editions of the book ; in the section on the doctrinal teaching of Qohelet it is maintained that he was no sceptic or pessimist or Epicurean, but a man with a firm belief in God, who recognized the limitations of his own knowledge in regard to life's problems and difficulties. In xii. 4c Podechard's reading *wayyigmal qôl* (et avium cantus attenuatur) is accepted as probable, and by way of comment it is noted : "4cd videntur indicare vocem debilem et raucam senis."

J.M.T.B.

- BEWER, J. A. :** *The Book of Isaiah* (in Harper's Annotated Bible Series). 2 vols. 1950. Pp. 98, 74. (Harper & Bros., New York. Price : 75 cents each vol. An English edition will be published by Eyre & Spottiswoode, London. Price : 5s. 0d. each vol.)

In this edition the text of the A.V. is printed, but poetic passages are set out in lines and the separate units are marked by headings. The notes are brief, but packed with information, and the volumes should be widely useful. The Introductions

are very short. The author follows the usual division of the book into three main units, and finds some later material in the first division. In the second division he adheres to the collective view of the Servant. The third division he attributes to four hands. The scholarship of Professor Bewer is above reproach, and the presentation—especially the lay-out of the text—is excellent. Recent sources of knowledge are drawn on, including the Ras Shamra texts, and all who seek a wealth of reliable information packed into the briefest possible compass, yet clearly and legibly printed, will find it here.

H.H.R.

La Sainte Bible, translated into French under the direction of the École Biblique of Jerusalem: *Le Deutéronome*, by H. Cazelles. 1950. Pp. 142. (Price : 260 Fr.) *Le livre de Josué*, by F. M. Abel. 1950. Pp. 88 with map. (Price : 160 Fr.) *Les Psaumes*, by R. Tournay and R. Schwab. 1950. Pp. 482. (Price : 480 Fr.) *Le livre de Job*, by R. P. Larcher. 1950. Pp. 170. (Price : 320 Fr.) *Le livre de Sagesse* by C. E. Osty. 1950. Pp. 116. (Price : 210 Fr.) (Editions du Cerf, Paris.) Subscription price for the seventeen volumes (eight of them New Testament) which have already appeared in this series is 3,930 Fr.

For earlier volumes in this series, see *Book List* 1950, pp. 35, 40. The previous high standard of translation is maintained, and also the same general scheme, the translation in paragraphs with headings, and an introduction, popular rather than technical. An early date is assumed for Deuteronomy, with many redactions, especially large-scale insertions ca. 700 B.C. (*vide* Welch and Ricciotti), and a final edition in the time of Ezekiel. Joshua contains stories told to pilgrims at the various shrines. It reflects conditions ca. 1,000 B.C. It was the damage caused by the Habiru that made it easy for Joshua to share out the land amongst the tribes. The authors of the volume on the Psalms adhere to the Roman Biblical Commission's decree and do not deny the Davidic authorship of the psalms, but are permitted to assume retouching and modifications. Little use is made of Babylonian material, verbal similarities with the Ugarit texts are noted, but there are no references to modern studies in general. The emphasis is on Types of psalms, but not according to the Gunkel classification. The general unity of Job is maintained, but the Elihu speeches are an insertion. xxvi. 5-14 belongs to Bildad's third speech, and Zophar's third speech is xxvii. 13-23 and xxiv. 18-24. The author was of the 5th cent. B.C. Wisdom was written by an Alexandrine Jew in the first half of the first cent. B.C. It shows strong Hellenistic influence and contains the first clear declaration of the immortality of the soul.

N.H.S.

La Sainte Bible. Version nouvelle d'après les textes originaux par les moines de Maredsous. 1950. Pp. xl+1482. (Editions de Maredsous. Price : £1 7s. 0d.)

How many recent, or fairly recent, translations of the Bible into French now exist? To mention only those by Catholic authors, there is the invaluable, indispensable Crampon, the

excellent renderings in each of the volumes of *La Sainte Bible* as edited by Clamer, the *Bible de Jérusalem*, and the present handsome edition in delightfully clear and legible type, by the monks of the great Belgian abbey of Maredsous. Some years ago, one of these monks, H. Duesberg, published two admirable volumes on *Les Scribes Inspirés* (Desclée, Paris, 1938-9), an introduction to the wisdom literature. He himself translated a great part of three of the books, that is, of Proverbs, Sirach and Wisdom, but for Job and Ecclesiastes he relied "à la manière d'une vulgate" upon the classic renderings of E. Dhorme and E. Podechard in the *Études Bibliques* series. "A quoi bon," he writes, "tenter de faire médiocrement ce qui fut réalisé de manière excellente?" Now it is in no way astonishing that the present single-volume edition does not make use of Dhorme and Podechard, since this would entail the taking over in their entirety of two copyright editions. But it is rather amazing that Duesberg's own translation is not used in the renderings here given of the three books that he has already, in great part, translated. In any event, the renderings, wherever they have been tested, are extremely competent, though perhaps not quite so smooth to the tongue as the earlier versions just mentioned. The price of this volume, which is equipped with short introductions to the books and a quantity of notes, is about half that of Mgr. Knox's three volumes in English, of which the two Old Testament parts were noticed in last year's Book List.

J.M.T.B.

Buzy, D. : *Le Cantique des Cantiques*. 1950. Pp. 230. (Letouzey et Ané, Paris. Price : Frs. 250.)

This is a reprint of the commentary on the Song of Songs contained in *La Sainte Bible*, edited by Pirot and Clamer (see *Book List*, 1948, p. 25), slightly revised and re-arranged. The Introduction contains an additional page, and the complete French translation precedes the commentary, where both Latin and French renderings are given and followed by the commentary. Moreover, the notes do not stand at the foot of the page but alternate with the text. The Song is described as a 'chef d'oeuvre de poésie pure,' and as the Fourth Gospel of the Old Testament. Its primary and literal sense is said to be the union between Yahweh and Israel. Beyond this it is to be read as a parable, whose details must not, however, be pressed.

H.H.R.

CERFAUX, L., COPPENS, J., GRIBOMONT, J. : *Problèmes et Méthode d'Exégèse Théologique*. (Analecta Lovaniensia Biblica et Orientalia Ser. II., Fasc. 16.) 1950. Pp. 92. (Publications Universitaires de Louvain; Desclée de Brouwer, Bruges-Paris. Price : Belgian Fr. 50.)

The brochure deals with the theological and typological 'interpretation' of the O.T., and the desire for a fuller appreciation of this approach to O.T. study, by no means confined to the Roman community, has received a considerable stimulus in this excellent series of papers. Two papers are supplied by Professor Coppens ; in the one he gives his general

views on the problem of the ' wide ' or ' full ' Biblical interpretation, and in the other a discussion of the *proto-evangelion* in Gen. iii. 15. Father Gribomont discusses further the former point made by Coppens, though not always in agreement with him. Professor Cerfaux has some interesting comments on Apostolic exegesis. In addition, an extensive bibliography of some 160 items is given by Professor Coppens. Every O.T. theologian, whatever his approach, should give serious attention to this book. B.J.R.

CLAMER, A. (ed. by) : *La Sainte Bible, texte latin et traduction française d'après les textes originaux avec un commentaire exégétique et théologique*. Tome V. *Les Psaumes*. 1950. Pp. 776. (Letouzey et Ané, Paris. Price : £1 4s. 6d.)

This is a re-editing of an earlier text and commentary by E. Pannier that appeared before the publication of the new Latin Psalter, prepared by members of the Istituto Biblico in Rome, in 1945. The new edition has been entrusted to H. Renard, doyen of the Lille faculty, and has this advantage over most other editions of the Latin Psalter that it prints both texts (the Gallican and the new rendering) one below the other, the third place in the series being taken by Renard's translation of the new Psalter. This is an astonishingly full commentary, given the scope and purpose of the Clamer Bible, and the fact that room has to be found for no less than three Psalters. The introduction seems to be all that could be required ; a page is devoted to a comparison of all four Latin psalters in their rendering of Ps. iv (i.e. the Roman, the Gallican, St. Jerome's *Psalterium juxta Hebraicam veritatem*, and the Istituto version). If somebody would edit a complete Psalter, giving the text of all four versions, it would be of great value to all students of Biblical Latin. J.M.T.B.

CLAMER, A. (ed. by) : *La Sainte Bible, texte latin et traduction française d'après les textes originaux avec un commentaire exégétique et théologique*. Tome VIII, 2e partie. *Les Livres des Macchabées*. 1951. Pp. 240. (Letouzey & Ané, Paris. Price : 8s. 6d.)

The present commentary on Maccabees I & II, was already complete and had received the censor's *Imprimatur* when the two commentaries by Abel (one in the *Bible de Jérusalem* in July, 1948 ; the other in the *Études Bibliques* in October, 1949) made their appearance in print. We are not told how far M. Grandclaude, the author of this commentary, was able to make any use of Abel's works, at the stages of revision and correction. It is perhaps not altogether a bad thing that his book should be, at least in great part, an independent work, not over-influenced by Abel's fine achievement. This number appears to be well up to the standard of the Clamer Bible. The introductions are particularly to be commended for their clarity and precision. The theology of the two books is briefly but excellently summarized. J.M.T.B.

COHEN, A. (ed. by) : *The Soncino Books of the Bible. Jeremiah : Hebrew Text and English Translation with an Introduction and Commentary*, by H. Freedman. 1949. Pp. xxiii+369. *Kings*, by I. W. Slotki. 1950. Pp. xiii+337. *Ezekiel*, by S. Fisch. 1950. Pp. xvii+351. *Joshua and Judges*, by H. Freedman and J. J. Slotki. 1950. Pp. xvii+333. (Soncino Press, London and Bournemouth. Price : 12s. 6d. per volume.)

These volumes of the series of the Soncino Books of the Bible have the same general features as the earlier volumes—the Hebrew text and the American Jewish Version in parallel columns, with notes at the foot of the page. The notes are brief and simple, with frequent references to the rabbinical commentators. The Introductions are short and conservative in accordance with the aim of the series. Eight lines suffice to dispose of all the recent variety of views on the authorship and date of Ezekiel, for an account of which the reader is referred to the posthumous book of Wheeler Robinson, *Two Hebrew Prophets*. The introduction to Jeremiah is somewhat fuller and is well planned. On the question of Jeremiah's attitude to sacrifice the author writes : 'To deduce that Jeremiah was antagonistic to the ritual of the Temple is to read into his words a thought which he would have indignantly repudiated.' Dr. Freedman makes much use of Peake, Streane and Binns, but surprisingly does not include Skinner in his Bibliography. The introduction to Kings is particularly short, but the commentary is well designed for the readers it has in mind, and like all the volumes will be of use to the non-Jewish reader, though not for philological, textual or critical matters. Joshua is assigned to a hand contemporary with the events it describes save for obvious anachronisms, such as Josh. xix. 47. The archaeological evidence, such as that relative to the fall of Ai, is ignored in the interests of this theory. On the other hand in the commentary on Judges there is more attention to recent archaeology and, within the limits allowed by the series, a more open approach to the problems. Thus, it is recognized that the chronology of the book is schematic and harmonizing attempts are dismissed. All the volumes are beautifully printed, and are a pleasure to handle. H.H.R.

ERDMAN, C. R. : *The Book of Genesis : an Exposition*. 1950. Pp. 124. (Revell, New York. Price : \$1.50.)

An exposition of the book of Genesis in so few pages is necessarily quite inadequate, and the publisher's 'blurb' which says it is 'significant, enlightening, historic, prophetic, and throws new light on the origin, character, and destiny of man' may be described as an over-statement. The author, who is Emeritus Professor of Princeton, deals very briefly, in a running exposition, with the book of Genesis in seven main divisions, linked with the names of Adam, Enoch, Noah, Abraham, Isaac, Jacob and Joseph. He does not touch critical questions, but is only concerned to ask what teaching the compiler of the book of Genesis can be supposed to have intended to set forth in the book we now have. It may be agreed that in the search for the origins of the book scholars often forget its

purpose, and it is well to be recalled sometimes to this aspect of our work. Something much fuller than this book is really needed, however, and something which does not so divorce this side of our study from every other side of scholarly work.

H.H.R.

- FERNÁNDEZ, A., S. J. :** *Comentario a los libros de Esdras y Nehemías*. 1950. Pp. xix+459. (Instituto Francisco Suárez, Madrid. Price: 90 pes.)

In a prefatory note "Al Lector" the author explains that the present commentary, or rather the part relating to Esdras, was sent to Madrid for printing at the beginning of the Spanish Civil War and was destroyed in the course of the fighting. Happily, Fernández decided, after much reflection, to re-write his book, and we now have a most useful and thorough treatment of all the main problems connected with Ezra-Nehemiah, together with a number of excursuses that lighten the commentary and help to clarify the argument. On the question of the chronological order, Fernández considers that the book gives the impression that the author was at pains to arrange the events in the exact order in which they happened. He does not accept the widely held theory that Chronicles and Ezra-Nehemiah formed a single book. The problem of 3 Esdras is fully discussed. It is regrettable that the author has not been able to make use of Professor Rowley's contribution to the Ignace Goldziher Memorial Volume, "The Chronological Order of Ezra and Nehemiah" or of the commentary by Médebielle in the fourth volume of *La Sainte Bible*, edited by Clamer.

J.M.T.B.

- FREY, H. :** *Das Buch der Anfänge* (Genesis i-xi). 1950. Pp. 170. *Das Buch des Glaubens* (Genesis xii-xxv). 1950. Pp. 208. (Vols. 1 and 2 in *Die Botschaft des Alten Testaments*.) (Calwer Verlag, Stuttgart. Prices: DM. 6.20 and 6.80.)

The first volume deals with Genesis as far as xii. 5; the second begins at xii. 1 and continues to xxv. 11. Both volumes concentrate on the 'message,' as the general title indicates. The author is not concerned with critical and literary matters. Both volumes are stories of spiritual pilgrimage: the first from Chaos to Creation, but then from being near to God to being far from Him, thence to alienation, mutiny, and finally to a desire for reconciliation. The second volume is the story of Faith, shown in Abraham's departure from his homeland, in his certainty, in conversation with God (xviii. 1-xx. 18), and at last in fulfilment.

N.H.S.

- GISPEN, W. H. :** *Het Boek Leviticus*. 1950. Pp. 402. (Kok, Kampen. Price: Fl. 15.25 bound.)

The author, Professor in Hebrew at the Free University in Amsterdam, has taken great pains over an accurate and circumstantial treatment of the third book of the Bible. The book is distinguished by its literal translations and by the mention and discussion of opinions of authors from many centuries. There are naturally passages wherein the desire to conform to the fundamentalist view leads to artificial exegesis,

and the writer's ideas on the meaning of sacrifice, the date and historical value of the narratives, the extra-biblical items, etc., are open to criticism. The main value of his comment is, in my opinion, the serious attempt to find a suitable translation for each term of the rather technical language of Leviticus.
P.A.H.deB.

- GORDIS, R. : *The Wisdom of Koheleth : A New Translation with a Commentary and an Introductory Essay*. 1950. Pp. xxii+32. (East and West Library, London. Price : 5s. 6d.)

This is a revised edition of the author's *The Wisdom of Ecclesiastes*, 1945 (see *Book List* 1947, p. 16). Many of the changes are merely verbal, but others are more substantial and the Introduction has been in part recast. The positions adopted remain in general the same. The commentary part of the book is slight, and consists of a short introduction to each section of the translation. The view of Gordis is that the book is a unity, the appearance to the contrary being due to the author's habit of quoting a conventional maxim and then commenting on it.
H.H.R.

- GREENSTONE, J. H. : *The Holy Scripture with Commentary : Proverbs*. 1950. Pp. xlv+354. (Jewish Publication Society of America, Philadelphia. Price : \$3.50.)

This commentary, in the same series as Reider's *Deuteronomy* (see *Book List* 1938, pp. 6 f.) and Greenstone's *Numbers* (see *Book List* 1939, p. 7) is marked by the same features as its predecessors. It is based on sound scholarship, and while it does not obtrude critical questions it takes account of them. It had been hoped to include the Hebrew text in this volume, but this could not be done. The American Jewish Translation is used, and beneath it stands an excellent commentary, in which the fruits of modern study are embodied. The Solomonic authorship of the book is rejected, though Greenstone inclines to accept the view of Sellin that there is a Solomonic basis for the second section (x. 1—xxii. 16). Torczyner's theory of the origin of the book is pronounced attractive, but the author does not commit himself to it. Neither does he commit himself to the connexion of a section with *The Wisdom of Amen-em-ope*, though he records the view and Gressmann's consequent emendation in xxii. 20.
H.H.R.

- HERNTRICH, V. : *Der Prophet Jesaja: Kapitel 1-12*. (Das Alte Testament Deutsch, 17.) 1950. Pp. xx+222. (Vandenhoeck and Ruprecht, Göttingen. Price : Subscr. DM. 7.80 ; separate DM. 9.40.)

A useful contribution to the now familiar series of semi-popular theological commentaries on the Old Testament. The exposition sometimes stands in marked contrast to that of the older liberalism ; but, if there is reaction here, it is sound in intention, and the author is often successful in exposing earlier weaknesses. Occasionally he has a peculiarly happy translation to offer, and his treatment of Isaiah's attitude to the cultus and the vexed problem of the Messianic Hope may be singled out as of special interest.
A.R.J.

KETTER, P. : *Die Psalmen, aus dem Urtext übertragen und kurz erläutert*.. 4th edition. 1949. Pp. 208. (Kepplerhaus Verlag, Stuttgart. Price : 27s. 6d.)

This pleasant little duodecimo was first published in 1937, and is now re-issued with a text based upon the translation of the Psalms edited by the Pontifical Biblical Institute in 1945. The author has succeeded in making a useful and readable translation, issued in a format that can easily be carried in an ordinary pocket. The disadvantage of so portable an edition is that it is printed in extremely small Gothic type. The Psalms are printed in numerical order, preference being accorded to the numbering of the Hebrew original. There are some compact notes, a scheme for reciting the Psalter as an act of private devotion, and translations of the Canticles used in the Breviary office for Sundays (Benedictus, Magnificat, Nunc Dimittis, and Benedicite). Last of all comes a rendering of the Athanasian Creed, which is recited at the office of Prime on Trinity Sunday and on some other Sundays after Trinity, and after the Epiphany. J.M.T.B.

KNIGHT, G. A. F. : *Ruth and Jonah* (The Torch Bible Commentaries). 1950. Pp. 92. (S.C.M. Press, London. Price : 6s. Od.)

This is the first Old Testament volume of this series of commentaries, which is designed to emphasize the theological and religious significance of the Bible. The critical positions on date and authorship are taken for granted, but the book is written simply for the general reader with the minimum of the paraphernalia of learning. There are three appendices, dealing with The Modern Approach to the Problem of Jonah, Our Lord's Use of the Book of Jonah, and Some Rabbinical Citations. The author too easily accepts the view that the book of Ruth was written as a reply to Ezra, and fails to observe that Ruth is represented as a proselyte, and that in its most exclusive moments Judaism received proselytes. The problem Ezra was concerned with was quite different. He also over-states the significance of Boaz' marriage of Ruth when he says that this brought Ruth into the redeemed community of Israel. Boaz married Ruth because he was her kinsman, and not because she was an alien, and it is hard to see how Boaz brought her into the Israelite community any more than Mahlon, whose line her child was held to continue. Despite criticism on points of details, however, the book should be useful to the general reader. H.H.R.

LERCH, D. : *Isaaks Opferung christlich gedeutet : eine auslegungsgeschichtliche Untersuchung*. (Beiträge zur historischen Theologie No. 12.) 1950. Pp. xviii+290. (Mohr, Tübingen. Price : DM. 25.60.)

As its title indicates this is a study in the history of interpretation, and particularly of Christian interpretation, of Genesis xxii. The interpretations of the Rabbis, Josephus and Philo are first reviewed, and then those of a large number of Christian interpreters from the second century to the twentieth. At the beginning of each section the sources on

which it rests are stated. The whole is done with care and thoroughness, and the work is to be highly commended—though the same cannot be said of some of the interpretations reviewed. H.H.R.

LEUPOLD, H. C. : *Exposition of Daniel*. 1949. Pp. 550. (Wartburg Press, Columbus, Ohio. Price : \$5.00.)

This is a conservative commentary by an author who is acquainted with some works of a different character, though far less than E. J. Young (cf. *Book List* 1950, pp. 42 f.), and who is less willing to face difficulties than Young. He identifies the Little Horn of chapter vii with the Pope, but thinks it is vain to try to identify the Ten Horns, and holds that no special significance is to be attached to the Three Horns, and that even the number three is not to be taken literally. He makes the astonishingly inaccurate statement that it is only during the last 20 years that Belshazzar has been discovered in ancient records. He also states that there is no record of the profanation of the Temple vessels by Antiochus (cf. 2 Macc. v. 16). Belshazzar is held to have been a true son of Nebuchadnezzar adopted by Nabonidus, despite the explicit statement of the latter that Belshazzar was the issue of his loins. H.H.R.

NÖTSCHER, F. (ed. by) : *Die Heilige Schrift in deutscher Übersetzung, Echter Bibel : Das Alte Testament*. 11. *Tobias, Judith, Esther* by F. Stummer and *Baruch* by V. Hamp. 1950. Pp. 144. (Price : DM. 4.80). 12. *Josua, Richter* by F. Nötscher. 1950. Pp. 71, 83. (Price : DM. 5.00). (Echter Verlag, Würzburg.)

Little need be said about these excellent translations with short notes and even shorter introductions. They continue to appear with regularity, they are beautifully printed in very legible type, and they are a credit to German Catholic scholarship and enterprise. Stummer's Tobias, rather unaccountably, is based not on the Greek text of Codex Sinaiticus, but on the "Vulgärezension" that is, the recension found at its best in Codex Vaticanus. The introductions to Esther and Judith are largely concerned with the historical problems raised by these books. Nötscher shows his accustomed skill and mastery of his subject-matter in his editions of Joshua and Judges. In the Song of Deborah (v. 8), the difficult 8b is rendered : "Götter, die niemand fürchtete bisher" with which may be compared the Clamer Bible's correction "On choisissait baals et astartés."

J.M.T.B.

PODECHARD, E. : *Le Psautier, Traduction littérale et explication historique : I. Psaumes 1-75*. (Bibliothèque de la faculté catholique de théologie de Lyon, Vol. 3.) 1949. Pp. 330. *Le Psautier, Notes critiques : I. Psaumes 1-75*. (id., Vol. 4.) 1949. Pp. 306. (Facultés catholiques, Lyon. Price : Frs. 600 and 1400.)

The former of these works is the first of two volumes which are to be devoted to a translation and exposition of the Psalms, and in due course these are to be followed by a third volume, which is to take the form of a General Introduction

to the Psalter, and will deal accordingly with such subjects as the text and versions, titles, types of psalm, authorship and date, and doctrine. The second of the above works is the first volume of a companion publication, which, in so far as it deals with textual, lexical and grammatical problems which have arisen during the preparation of the foregoing work, is intended primarily for Hebraists. The author does not profess to offer more than a literal translation, and, where possible, the exposition of each psalm takes the form of a statement as to its type and the occasion which called it forth, a summary of its theme, a detailed verse by verse annotation, and, finally, the consideration of its date. The author reveals a reasonably wide knowledge of the work of earlier commentators, Protestant as well as Roman Catholic, and indeed there is little in these volumes to suggest that the author is himself a Roman Catholic. In fact his standpoint with regard to the literary problems of the Old Testament appears to be very much that which has been normative in critical circles during recent decades; and in keeping with this the author tends to date most of the psalms to the end of the monarchy or the early post-exilic period. Both volumes under review reveal a high general level of competence, and they may be warmly recommended as a valuable contribution to the study of the Psalter.

A.R.J.

RICCIOTTI, G., VACCARI, A. & TRAMONTANO, R. (Translators): *La Sacra Bibbia, tradotta dei testi originali con note a cura del Pontificio Istituto Biblico di Roma. III. I Libri Storici*—2. 1948. Pp. 516. (Adriano Salani, Firenze. Price: 950 lire.)

This is a further volume of the translation of the Bible into Italian, of which venture, it may safely be said, A. Vaccari has been for many years the moving spirit. The present volume includes versions of Chronicles, Ezra-Nehemiah, Tobit, Esther, Judith and Maccabees, and in most of them Vaccari has been partly or wholly responsible for the renderings. Perhaps the most interesting examples of his work are Tobit and Judith. Neither of these books (and this is also true of the version as a whole) follows the Vulgate text; the former is, we are informed, the first Italian translation of the Codex Sinaiticus recension, of which Simpson wrote in his introduction to Tobit in Charles's *Apocrypha* that it represents "the nearest approach which can be made to the original text, whether the latter first appeared in Greek or in a Semitic language." (Charles, i, p. 175). The text followed in Judith is that of the great uncials (i.e. Swete's text) and of Codex 58, with which the Old Latin and Syriac are in close and striking agreement. This is primarily a translation, not a commentary, but this does not exclude a series of careful and often lengthy notes to the various renderings. There are also six plates and four maps, the latter including one of Jerusalem in the time of Nehemiah and another of Palestine in the second century B.C.

J.M.T.B.

- RIGNELL, L. G. : *Die Nachtgesichte des Sacharja : eine exegetische Studie*. 1950. Pp. 268. (C. W. K. Gleerup, Lund. Price : Kr. 10.)

This doctoral dissertation, written by a disciple of Lindblom and Gerleman, is a thorough textual and exegetical study of the visions of Zechariah. The author concludes that MT is substantially sound ; and on the textual side his treatment is very much in the tradition of Nyberg's *Studien zum Hoseabuche* and Gerleman's *Zephanja*. He also holds that the dominant influence on the thought of Zechariah comes from his prophetic predecessors and from the native Hebrew religious tradition, and that there is no ground for assuming borrowing from Babylonian or Persian sources even in the angelology or in the "apocalyptic" tendencies in the book. But no summary of conclusions can adequately represent the value of this sober and scholarly piece of research. It will be indispensable for serious study of Zechariah. G.W.A.

- SNAITH, N. H. : *Notes on the Hebrew Text of Genesis xl-xliv*. 1950. Pp. 86. (Epworth Press, London. Price : 6s. 0d.)

Professor Snaith continues to render great service to elementary students of Hebrew by publishing these Study Notes on Bible Books. The Hebrew text is not published in full, as in the S.P.C.K. series, but every student can get a Hebrew Bible. The notes are excellent, with exact information about every form, and abundant reference to the standard Grammars. Private students will find the book invaluable for helping them to get a working knowledge of Hebrew, and classes working with a teacher should also find it most useful. Dr. Snaith would add to his service if he would provide a vocabulary. H.H.R.

- TEDESCHÉ, S. : *The First Book of Maccabees : An English Translation, with Introduction and Commentary* by Solomon Zeitlin. 1950. Pp. 292. (Dropsie College, New York. Price : \$4.00.)

This is the forerunner in a series under the name of "Jewish Apocryphal Literature" sponsored by The Dropsie College. Each book will contain "the best available ancient language text" as well as an English translation, with introduction, notes and critical apparatus. The Greek text of I Macc. is that of Rahlfs, the suggested changes in this text as reflected in the translation and as commented upon in the notes being the work of Dr. Zeitlin. A short but valuable foreword by A. A. Neuman is followed by a preface and introduction by Dr. Zeitlin on the historical background of I Macc. and on the usual literary questions. This is done well although the pages on "religious aspects" must seem to many to display a view of the religious history of Judaism that is too narrow, superficial and naïve. This book is to be welcomed from the point of view of its criticism of the treatment which the apocryphal literature has hitherto received at the hands of Christian scholars, however great has been their contribution to the historical study of Judaism and Christianity. This literature, it is represented, though it owes its preservation to the Church, has shewn in its editing and translation "a lack of comprehension of the Jewish background of the apocryphal works and

insufficient understanding of the spirit of Judaism of the period." The revived interest of Judaism in the Apocrypha will, it may well be expected, result in a distinctive contribution to scholarship in this field of study. O.S.R.

THILO, M. : *Das alte Testament ausgelegt für Bibelleser*. Bd. I. *Die fünf Bücher Moses*. 1947. Pp. 508 ; Bd. II. *Josua bis Esther*. 1949. Pp. 520 ; Bd. III. *Die Lehrbücher*. 1950. Pp. 356 ; (Bertelsmann Verlag, Gütersloh. Price : DM. 12 per vol.)

Dr. Thilo seeks to present to the ordinary Bible reader an exegesis that is both plain and scientific. For Job, Eccl., Song he gives his own translation but for the rest of Scripture he employs, in the main, that of Luther. The third volume contains (pp. 229-254) a " history of the East in the biblical period " to keep the reader abreast of modern knowledge of the near East. In this historical sketch the author designates Thutmosis III as the Pharaoh of the oppression and 1447 as the year of the exodus. The volumes are plainly ultra-conservative and although the Lutheran version is at times changed for the better and simplified, and references are made to the *Urtext*, Dr. Thilo appears to be quite satisfied with such a reading as " Küsset den Sohn " (Ps. ii. 12). The explanation of Psalm lxxxii as referring to God's judgement upon human judges is given without any mention of any other interpretation. Some expositions are engaging. The light that was created on the first day of creation (Gen. i. 3) did not proceed from any heavenly body but *besteht aus Lichtwellen* which came from some unknown source (cf. Job xxxviii. 19). The deep sleep which fell upon Adam when Eve was created was a sleep in which Adam dreamed that one of his ribs had been taken from him by the Deity for Eve's fashioning. The plurals *us* and *our* in " Let us make man in our image " are explained as meaning that God consulted with the whole of creation before He created man—an old midrashic view. Though the exegetical value of the volumes would have been greater had the Bible reader been given more of the fruits of biblical literary criticism, the author succeeds in offering a most interesting and readable work in which, as seen in the narrative parts, the text and commentary are woven well together. O.S.R.

VELLAS, B. M. : *Hermēneia Palaias Diathēkēs* (in Modern Greek). 5. *Haggai-Zechariah-Malachi*. 1950. Pp. 196. ('Aster' Publishing House, Athens.)

Little need be added to the praise already accorded to this excellent and thoroughly up-to-date commentary in Modern Greek, designed for the better instruction of Orthodox theological students. As usual, after the introduction to each of the books, there follows a Modern Greek translation, made direct from the Hebrew, the Septuagint text (without apparatus) and a very full and lucid commentary. There can be no doubt that such works as those by Sellin and Van Hoonacker have been of great service ; these and other books are fully recorded.

in the ample bibliographies. There are occasional misprints in proper names, e.g. N. Lagrange (in the bibliography to Zechariah, p. 47) should be M. J. Lagrange; Chapman's article "Zacharias slain between the Temple and the Altar" appeared in *J.T.S.*, not *Z.Th.S.* J.M.T.B.

WEISER, A.: *Die Psalmen I : Psalm 1-60, II : Psalm 61-150* (Das Alte Testament Deutsch, 14 & 15). 1950. Pp. 564. (Vandenhoeck & Ruprecht, Göttingen. Price : Subscr. DM. 7.80 ; separate : DM. 9.40 each vol.)

Those who have already learnt to appreciate the author's earlier treatment of a number of the psalms in *Die Psalmen ausgewählt, übersetzt und erklärt* (1935), 2nd edition enlarged (1939), will welcome this further expansion of the original work into an exposition of the whole Psalter for inclusion in what is proving to be a successful series of semi-popular commentaries on the Old Testament. In an excellent Introduction of about fifty pages the author shows that he continues to be an ardent but by no means slavish follower of Gunkel in his delineation of the more important literary types; but, as in the revised edition of his *Einleitung in das Alte Testament* (*Book List* 1950, p. 46), he also shows himself to be in line with current trends by laying an emphasis upon the part played by the cultus in the fostering of Israel's faith and the shaping of its literary expression, particularly from the standpoint of the covenant relationship between Yahweh and the confederate tribes of Israel, and thus, in the case of the Psalter, breaking with the view that the psalms are wholly or almost wholly the produce of post-exilic Judaism. For the rest, the exposition of the individual psalms follows the lines already laid down in the earlier volume; and the whole may be said to reflect the balance of judgement and spiritual insight which one has learnt to expect from the author. A.R.J.

WOLFF, H. W.: *Jesaja 53 im Urchristentum*. 1950. Pp. 160. (Evan-gelische Verlagsanstalt, Berlin. Price : DM. 6.80.)

A revised edition of a work noticed by Eissfeldt in the *Book List* 1948. A translation and exposition of Isa. lii. 13-liii. 21 concludes with the question, "Who was the Servant?"—to which the answer is, "The Servant in Deutero-Isaiah is a prophetic forecast of Jesus Christ." In pre-Christian Judaism references to the passage are few and of uncertain meaning. The N.T. references are examined in detail—a work which needed doing—also those in the sub-apostolic literature down to Justin Martyr. The general conclusion is that it was only with the fulfilment of the prophecy that the passage was understood. Although in the N.T. it is hardly ever quoted, this is precisely because it entered so deeply into the consciousness of Jesus and the apostles. In the sub-apostolic age it is viewed "atomistically" and quoted at length, and the length of the quotation is generally in inverse ratio to the assimilation of its full significance. C.R.N.

LITERARY CRITICISM AND INTRODUCTION

- ALLIS, O. T. : *The Unity of Isaiah*. 1950. Pp. 136. (Presbyterian and Reformed Publishing Co., Philadelphia. Price : \$2.25.)

The denial of the unity of Isaiah is here said to be due to the modern theory which minimises or rejects the element of prediction. Extreme fundamentalists will welcome this book. Others will be exasperated. The main argument seems to be that since Jews and Christians accepted the unity for twenty-five centuries, then the evidence for the unity must be adequate. N.H.S.

- Bič, M. : *Palestina od pravěku ke křesťanství*, iii. *Řeč a písemnosti*. 1950. Pp. 464. (Husova Československá Evangelická Faculta Bohoslovecká, Prague.)

Professor Bič has now brought his *magnum opus* to a conclusion with a volume devoted to the language and literature of Palestine. He treats of the surviving texts which have come down to us, both in Hebrew and in related languages, and outlines the linguistic history of the land. More particularly, of course, he gives attention to the Old Testament, studying its literary forms, and the history of the text. The ancient versions are discussed, and the care of the Massoretes in later times for the maintenance of the text in the form they gave to it described. An up-to-date work on this scale is found in no other country, and Professor Bič is to be congratulated on its completion. The only regret is that the French summary will be the only part accessible to most foreigners—as it was to the present writer. A number of plates give samples of recovered texts, including Ras Shamra texts, Lachish letters, and the well-known page of the Dead Sea Scrolls containing Isa. xl. H.H.R.

- BIRKELAND, H. : *Jeremia, profet og dikter*. 1950. Pp. 104. (Gyldendal Norsk Forlag, Oslo. Price : 8s. 0d.)

This is a short, popular, and very ably written introduction to Jeremiah, similar in scope to Mowinckel's *Jesaia* in the same series (*Religionens Stormenn*, see *Book List* 1950, p. 63). The four sections into which the book is divided deal respectively with Jeremiah's place in the history of religion, the historical background of his ministry, the outward course of his life, and his work as prophet and poet. The last of these is by far the longest, and the most rewarding ; but the book as a whole abounds in profound insights and illuminating observations. A caustic reference in an appendix to the search for cultic patterns in the prophetic literature is of interest in view of some current trends. G.W.A.

- COPPENS, J. : *A. Van Hoonacker, De Compositione Litteraria et de Origine Mosaica Hexateuchi Disquisitio Historico-Critica*. 1949. Pp. 102. (Paleis der Academiën, Brussels. Price : Belgian Frs. 75.)

It is fortunate that Professor Coppens, the disciple and successor of A. Van Hoonacker, has been able to gather together and supplement some notes on the Hexateuch that escaped the

catastrophes that destroyed so many documents in Belgium during the late war. The editor has, in many instances, been forced to use his ingenuity in the work of restoring the text as Van Hoonacker wrote it. It is a short but weighty contribution to Hexateuchal problems, and combines a thoroughgoing belief in the documentary analysis of the books with an acceptance of substantial Mosaic authorship, in a sense explained by the author on pp. 82-85. Two specimen pages of the manuscripts, reproduced in facsimile, give some idea of the task undertaken by Coppens. It is perhaps to be regretted that the introduction to a Latin work was not itself composed in Latin, rather than in Flemish. Every *Altestamentler* may be presumed to know Latin, but he does not necessarily know Flemish.

J.M.T.B.

- COPPENS, J. : *Les douze petits prophètes : Breviaire du Prophétisme*. 1950. Pp. 60. (Desclée de Brouwer, Bruges, and Publications Universitaires, Louvain. Price : Belgain Frs. 35.)

The indefatigable Professor Coppens here gives us a series of very brief individual introductions to the Minor Prophets of which he is about to issue a translation with commentary. The chief criticism of the volume is that the introductions are far too brief. A page, or at most two, must suffice for most of the books, together with a brief analysis of the contents of the book. The standpoint throughout is the moderate critical position. Joel is ascribed to the post-exilic age, Jonah is regarded as a late work offering its teaching through the medium of fiction, Zechariah is held to be composite. On the vexed question of Hosea's marriage, Hos. iii is regarded as giving the sequel to what precedes, rather than a parallel account to that of chapter i.

H.H.R.

- EISSFELDT, O. : *Die ältesten Traditionen Israels : ein kritischer Bericht über C. A. Simpson's The Early Traditions of Israel*. B.Z.A.W. 71. 1950. Pp. 100. (Töpelmann, Berlin. Price : DM. 10.00.)

An extended and on the whole sympathetic review of a work which has so far been rather ill received. For Simpson the development of the Pentateuchal tradition extends over two millennia, and he still attempts—despite current critical trends—to sort out its various elements by means of a complicated series of sigla (J¹, J², E, D, P,) together with redactors and textual corrections down to the LXX. Eissfeldt frankly says that many of his historical conjectures will never have any following, but he has nothing but admiration for the courage with which new questions are asked and hypothetical answers suggested. If it be true—as it is true—that to wonder is the beginning of knowledge, Simpson's book, for all its faults, should be a fresh call to the solution of Pentateuchal problems.

C.R.N.

- GINSBERG, H. L. : *Studies in Koheleth*. 1950. Pp. 46. (The Jewish Theological Seminary of America, New York. Price : \$1.50.)

This is a valuable philological study of many obscure passages in the book of Ecclesiastes. The greater part of the work (pp. 16-40) seeks to show that Koheleth is a translation into Hebrew

from the Aramaic. This thesis, which was set forth by F. C. Burkitt (*J.T.S.* 1922) without the adducement of what could be reckoned as sufficient or convincing proof, has been much strengthened and elaborated by F. Zimmermann (see articles in *J.B.L.* 1945; *J.Q.R.* 1945, 1949). Professor Ginsberg brings to Zimmermann's proofs a certain amount of new material and some new viewpoints. He deems the Aramaic composition to date from the third century and its translation to belong to the Maccabean age. O.S.R.

HOWIE, C. G. : *The Date and Composition of Ezekiel*. (Journal of Biblical Literature Monograph Series, Vol. IV.) 1950. Pp. iv+122. (Society of Biblical Literature, Philadelphia. Price : \$1.50.)

After carefully examining the varying current theories the author adduces sound reasons for placing Ezekiel's entire prophetic activity in Babylonia between 593 and 567 B.C. Reference to walls obviously of mud-brick (in chs. viii, xii, xiii and xxii. 28) are attributed to a Babylonian locale. The East Gate of the ideal Temple (xl. 5ff.) is found to conform with the pattern of ninth century and earlier gateways, hence presumably with that of Solomon's Temple. Aramaisms, which are freshly discussed, are concluded to be few and mostly the errors of copyists. "The thirtieth year" (of Jehoiachin's captivity) in i. 1 is regarded as the date of recording or publishing chs. i-xxiv and it is suggested that xxxiii. 21-22 followed by xxiv. 24 were the original ending of ch. xxiv to which chs. xxv-xxxii were appended, chs. xxxiii-xlvi being also mainly the work of Ezekiel but edited by disciples. Ezekiel, though perhaps not an original poet, is declared to have re-fashioned and re-interpreted older poems together with proverbs, stories and other ancient literary material. A discussion of Ezekiel's psychology leads to a rejection of the theory of schizophrenia: Ezekiel was a mystical day-dreamer but not a psychopath or a clairvoyant. Dr. Howie's stimulating and original views deserve careful study. C.J.M.W.

LEWY, I. : *The Birth of the Bible : a New Approach*. With an Introduction by M. M. Kaplan. 1950. Pp. 254. (Bloch Publishing Co., New York. Price : \$3.50.)

Here we have one more of the many new attempts to solve the Pentateuchal problem. The prophet Nathan is held to have been the author of the J document, of Gen. xiv and xlix, of the Balaam story, and of the Court History of David, in their original forms. He is also held to have been the author of the Ethical Decalogue, which modified an older Draconian code, and to have opposed all animal sacrifice. His work was modified by the contemporary priest Abiathar, while the northern Elohist was Elisha, and the southern Elohist, or the priestly narrator, is held to have been Jehoiada. D is declared to have been edited by Elisha for Jehu, while Hezekiah is said to have set up a committee which introduced modifications of the then existing sources. The Priestly Code is associated with the reform of Josiah. It should be added that Samuel is credited with the codification

of old laws before the time of Nathan. The author is conscious that he will be criticized for the exaggerated rôle he ascribes to Nathan. He is still more liable to criticism since his method is intuition rather than evidence, both in defining the work of Nathan and in re-writing the story of Cain and Abel, and Gen. xiv and other stories. Nor is any adequate effort made to show from the recorded history that the documents were in existence at the dates to which they are ascribed. H.H.R.

MOWINCKEL, S.: *Den senjødiske salmediktning* (Saertrykk av *Norsk Teologisk Tidsskrift*, 1950, h. 1). 1950. Pp. 46+8. (Grøndahl & Søns Boktrykkeri, Oslo.)

This work, which appears to be a *parergon* to the writer's forthcoming *Offersang og sangoffer*, carries further the investigation carried out by H. Ludin Jansen in his *Die spätjüdische Psalmendichtung*, in which it was argued that later Judaism produced a type of psalm which originated not in the cult but in the wisdom circles. Mowinckel re-examines the material to show more clearly the relation of the later to the earlier Hebrew psalmody, and to define more precisely the *Sitz im Leben* and the purpose of the writings in question. His treatment of these is arranged as follows: Wisdom psalms in the Psalter, psalms in the narrative literature of the inter-testamental period, psalms in Ecclesiasticus and Wisdom, the Psalms of Solomon, early Christian psalmody (arguing that in the early church the psalm returned to its origin, the cult), the psalms of Jewish sects (touching briefly on the Dead Sea Scrolls). A most illuminating discussion, admirably documented. G.W.A.

NEHER, A.: *Amos: contribution à l'étude du prophétisme*. 1950. Pp. xvi+300. (J. Vrin, Paris. Price: Frs. 960.)

A combination of French and Jewish approaches gives this book a special interest. There has been a delay of more than three years in publication, and recent biblical study is largely neglected. The whole book is accepted as the genuine work of Amos himself. The first section concerns the text, with translation, extensive notes and discussions: first, the biographical material (which includes iii. 3-8), then the discourses, the visions and the conclusion (ix. 7-15). Great stress is laid on the *berith noahidique*, as the basis of both the universalism of Amos ("covenant of brethren" equals general humanitarian ethics) and his particularism (Israel has the Law). The prophet is the man who realises that *his* time is inserted in *all* time. This gives the key to the sections on the prophet's message and the significance of his prophecy. He broke up the Jehu compromise of Church and State. The key to his metaphysic is the Omnipresence of God. There is a long discussion of Amos's historical antecedents, and great emphasis on the political and sociological aspects of his message. N.H.S.

NIEMEYER, C. TH. : *Het Probleem van de Rangschikking der Psalmen*. 1950. Pp. 186. (Drukkerij "Luctor et Emergo," Leiden.)

A dissertation on the arrangement of the Psalms, with a brief summary in English, which combined a critical survey of the attempts made to answer the question during the last century and a half with an effort to trace analogies in other composite works outside and inside the Old Testament, i.e. (a) the Mishnah and the Koran, and (b) the Book of the Covenant, Proverbs xxv-xxix, and the Minor Prophets. The author discovers that classification is based in varying degree on author's names, the names of God, the types of psalm, catchwords, content, similarity of form, size and alliteration ; but his main findings are no more than meet the eye in any simple reading of the Psalter. A.R.J.

PARMELEE, ALICE : *A Guidebook to the Bible*. 1951. Pp. 184. (English Universities Press Ltd., London. Price : 4s. 6d.) (Teach Yourself Series.)

The volume is a shorter edition of a larger volume published in America under the same title. The section on the Old Testament consists of 86 pages ; that on the New Testament of 49 pages ; whilst the remainder deals with the Bible through the centuries. The whole volume is essentially popular and readable, and, within its limits serves as a good introduction to the general reader. The order in which the Old Testament is discussed is Oral traditions, Abiathar (or Ahimaaz) ' the father of history,' then J and E, followed by Amos, and so forth. Ezekiel went to Babylon in 597 B.C. Ezra is wholly ignored. There is no reference to the latest critical work, and most unfortunately of all, there is no bibliography. N.H.S.

*PATERSON, J. : *The Praises of Israel : Studies literary and religious in the Psalms*. 1950. Pp. x+256. (Charles Scribner's Sons, New York. Price : \$2.75.)

A useful and, for the most part, an agreeable popular introduction to the Psalter which follows closely the lines laid down by Gunkel. It falls into three parts, the first being mainly concerned with the growth of the book and the classification of the psalms according to their literary types, the second offering a brief exposition of a characteristic example of each type, and the third dealing in more general terms with the religious teaching of the Psalter as a whole. A.R.J.

POWER, A. D. : *Sidelights on the Book of Proverbs*. 1950. Pp. 60. (Longmans, London. Price : 3s. 6d.)

The author of " The Proverbs of Solomon " 1949 (see *Book List*, 1950, p.40) gives us in these " Sidelights " a dozen short chapters which are a pleasant and admirable introduction to the Book of Proverbs and, in general, to oriental maxim writings. " Wisdom and its seven Pillars," " Words and their Ways in Hebrew and in English," " Some Emendations," " Idioms and Figures of Speech," " Proverbs in Early Eastern Literature," " Proverbs in Classical and Other Languages " are some of the subjects treated. O.S.R.

ROBERTS, B. J. : *Patrymau Llenyddol y Beibl*. 1950. Pp. 124. (Cyfres Pobun, Brythton Press, Liverpool. Price : 4s. 0d.)

This book is a double number in the popular Welsh series Cyfres Pobun, designed to bring the latest scientific knowledge in all fields within the reach of the educated layman. In this volume Roberts expounds recent theories of composition with regard to both Old and New Testaments, concentrating—as his title “The Literary Patterns of the Bible” suggests—on *Formgeschichte* and *Gattungsforschung*. He makes good use of Scandinavian as well as of German and English writers on the subject, and shows himself well abreast of current trends. This will be an entirely new angle for most of his readers, but the author pauses to help the uninitiated over many of the hurdles, and his book is a very welcome contribution.
D.R.Ap-T

ROBERTSON, E. : *The Old Testament Problem*. 1950. Pp. 238. (Manchester University Press. Price : 21s. 0d.)

The volume is a collection of lectures delivered mostly at the John Rylands Library between 1938 and 1946. Professor Robertson has never been satisfied with the Graf-Wellhausen hypothesis, and these lectures contain his alternative. The whole of the Pentateuch is early, and Deuteronomy belongs to the time of Samuel. Its origin is Samuel's attempt at centralisation following the disruption of the Eli priesthood due to a quarrel for precedence between the descendants of Ithamar and those of Eleazar. This is from the Samaritan tradition, and part of Dr. Robertson's theme is that sufficient attention has never been given to the ancient traditions, both Samaritan and Jewish. The whole history of the Jews is the story of repeated attempts at unification, both political and religious. Deuteronomy was perforce abrogated at the time of the disruption of the kingdom, and the two most important attempts to reintroduce it were those by Hezekiah and Josiah.
N.H.S.

ROBERTSON, E. : *The Plot of the Book of Ruth*. 1950. Pp. 12. (Manchester University Press. Price : 2s. 6d.) (Reprint from “Bulletin of the John Rylands Library,” Vol. 32, No. 2, March, 1950.)

This 4th century B.C. story has a traditional basis of a widow, bereft of husband and sons, returning home with a Moabite daughter-in-law. The author made use of the Tamar-Judah tale and of Hosea ix. 1. Out of these elements, the author, with great literary skill, has fashioned the first historical novel. There is no question of levirate ‘marriage.’ Naomi traps Boaz. Her conduct must be judged by the standards of the time. The story is essentially human, perhaps with a spice of naughtiness. The motif is the universal appeal of the weak things of the world confounding the strong.
N.H.S.

- *ROWLEY, H. H. : *The Growth of the Old Testament*. 1950. Pp. 192. (Hutchinson's University Library. Price : 7s. 6d.)

This book admirably meets a real need. It presents the general positions established by the older generation of critical scholarship, puts the reader *au fait* with the most significant recent hypotheses, and gives him discriminating guidance and a clear perspective among their kaleidoscopic variety. The treatment is at its best where such aid is most needed, in the problem of the Pentateuch ; but every part of the book is rewarding ; and readers will share the author's regret that lack of space precluded fuller treatment of the forms of O.T. literature. The compactness, comprehensiveness, and lucidity of the presentation, and the helpful bibliography make the book an ideal manual for use with students ; but it will also be invaluable to many besides beginners. A companion volume on the apocryphal literature would be equally welcome.
G.W.A.

- SELLIN, E. : *Einleitung in das Alte Testament*. 8th ed., edited by L. Rost. 1950. Pp. xvi+198. (Quelle & Meyer, Heidelberg. Price : DM. 9.80.)

This eighth edition of Sellin's *Einleitung*, edited by Rost, keeps substantially to the form of the third edition, which was translated into English in 1923. A new section of 15 pages has been introduced on the literary *Gattungen*. Notice has been taken throughout of the results of recent study, and references to the literature have been brought up to date. Rost explains that conditions since the war have made it impossible to take into account all that has been written outside Germany, but there are references to the Dead Sea MSS and to Scandinavian criticism. The volume is packed with information and the full table of contents makes the materials in it easily accessible.
C.R.N.

- STEINMANN, J. : *Daniel*. 1950. Pp. 182. (Les Éditions du Cerf, Paris. Price : Frs. 220.)

In this short study, in the series *Témoins de Dieu*, the reader is offered an introduction to the book of Daniel and interpretation of its chapters. The first chapter gives the background of history of the Seleucid period in which the author places the composition of the book of Daniel. He holds that it may rest on older written sources, but does not think they can be recovered by any analysis of the text. He follows the view that the work was originally written wholly in Aramaic, and he identifies the four kingdoms of chapters ii and vii with the Babylonian, Median, Persian and Macedonian. While these positions are not new, they have not been characteristic of Catholic writers. There is a useful chapter on the deuterocanonical supplements, and a final chapter on the abiding message of the book. The volume will be most valuable to the wide circle for which it is written.
H.H.R.

STEINMANN, J. : *Le prophète Isaïe : sa vie, son œuvre et son temps.* (Collection "Lectio divina," No. 5). 1950. Pp. 382. (Éditions du Cerf, Paris. Price : Fr. 530.)

The author presents a study of the life and work of Isaiah, the son of Amoz, against the background of contemporary history. He offers a translation of chapters i-xxxix, based upon a Hebrew text established critically, and a commentary on the separate oracles arranged—necessarily hypothetically—in chronological sequence. The translation is occasionally not as accurate as it could be made in the light of recent lexicographical study. The commentary contains much that is of interest, e.g., the virgin of vii. 14 is identified with Abi, the daughter of Zechariah, one of the friends of the prophet. Especially interesting is chapter 18, which is devoted to the thought of Isaiah. Here the double personality of the prophet—the man of action and the mystic—is well portrayed. If, in a sense, it can be said that Isaiah created nothing—all that he says on the larger themes, such as justice, providence, evil, retribution, had been said before him—yet by his gifts of imagination and expression he gave substance to all previous prophetic teaching. The importance of his conversion for the whole of his subsequent religious life is stressed ; while his teaching on messianism is thought to give him a special claim to greatness. Not the least among the many merits of the book is the way in which it is demonstrated that modern critical study has revealed the prophet as a greater man than ever—as more human, more personal, more real, more heroic—and as a man who has still an urgent message for Christians to-day. Layman and specialist alike will read this book with pleasure and profit.

D.W.T.

YOUNG, E. J. : *An Introduction to the Old Testament.* 1949. Pp. 414. (Eerdmans Publishing Co., Grand Rapids. Price : \$5.00.)

The author of this full-scale Introduction is well known as a conservative scholar who is widely read and who is at pains to give his readers a fair account of the views he is unable to share. All of these qualities are well exemplified here. He gives a good account of the history of Pentateuchal criticism, though he rejects its conclusions and holds the Pentateuch to be substantially Mosaic. Similarly Joshua is held to be basically by Joshua, Judges to have been compiled early in the monarchy, and Samuel shortly after the Disruption on the basis of older documents. The complete unity of Isaiah is maintained, while Jeremiah is held to be wholly from Jeremiah. A brief review of recent criticism of Ezekiel is given, but the fundamental integrity and authenticity of the book is maintained. Joel is held to be pre-exilic, Zechariah a unity, the Song of Songs to be by Solomon, Job to be a unity coming from the age of Solomon, and the ascriptions of psalms to David authentic. As a rare departure from tradition the book of Ecclesiastes is assigned to the post-exilic age. Of the conservative books on this subject this is easily the best and the most enlightened in its treatment of others, though it is to be regretted that the author cannot divest himself of the idea that critical scholarship is essentially non-Christian.

H.H.R.

LAW, RELIGION AND THEOLOGY

(including the Life and Thought of the Neighbouring Peoples)

BRUNNER, E. : *Die christliche Lehre von Schöpfung und Erlösung.* (Dogmatik, vol. 2). 1950. Pp. viii + 456. (Zwingli Verlag, Zürich. Price : Swiss Fr. 21.50.)

It is little short of astonishing to find the slight place the Old Testament has in this volume, and much to be regretted that this is apparently deliberate. Theology is never adequately based unless it is based on the Bible, and the Old Testament belongs, and always has belonged, to the Christian Bible. Brunner sometimes goes out of his way to depreciate the Old Testament, but if he had tried to understand it better he would have found in it a solid basis for the Christian Doctrine of Creation and Redemption. Every Old Testament scholar will find this volume disappointing, and it is a pity that at a time when there is a growing interest in Biblical Theology, and particularly in Old Testament theology, Dogmatic Theology should be treated as an almost unrelated discipline.

H.H.R.

(BRUNNER, E.): *Das Menschenbild im Lichte des Evangeliums.* 1950. Pp. xv + 185. (Zwingli Verlag, Zürich. Price : Fr. 13.50.)

A symposium by ten scholars from seven different countries in honour of the sixtieth birthday of Professor Emil Brunner. The only contribution of direct interest to students of the Old Testament is that by F. J. Leenhardt on "La situation de l'Homme d'après la Genèse," which is a modest attempt to expound the story of the Fall as involving, not a change in man's creaturely nature, but a rejection of his opportunity to share the life of God.

A.R.J.

COATES, J. R. (trans.) : *Bible Key Words.* I. *Love*, by G. Quell and E. Stauffer. 1949. Pp. 76. (Price : 6s. 0d.) II. *The Church*, by K. L. Schmidt. 1950. Pp. 76. (Price : 6s. 0d.) (Both translations from *Theologisches Wörterbuch zum Neuen Testament*, edited G. Kittel.) (Adam & Charles Black, London.)

These are the first two volumes of a projected series of translations of selected articles in Kittel's *Wörterbuch*, a notable work which needs no recommendation, the publication of which is now happily resumed. The first is the article on *agape* (1933 edition). The first chapter is by G. Quell, dealing with Love in the Old Testament. The remaining five chapters deal with the words for Love in pre-biblical Greek, and trace the idea in Judaism, in the words of Jesus, and through into the sub-apostolic age. The second volume is the article on *ekklesia*, and discusses general Greek usage of the word. It deals with New Testament usage, Old Testament and Jewish usage, and through into early Catholicism. There is a detailed discussion of Matt. xvi. 18 and xviii. 17. Professor Coates has made additions to the notes, especially in the first volume, and has extended the bibliographies.

N.H.S.

COPPENS, J. : *Nieuw licht over de Ebed-Yahweh-Liedern*. 1950. Pp. 16.
(Desclée de Brouwer, Bruges. Price : Belgian Frs. 25.)

Starts from three premises which Coppens believes have resulted from recent studies : (1) the prophetic character of the Songs, (2) the individual character of the Servant, (3) the predominantly royal character of the Servant. The Prophet of the exile composed the Songs independently of the rest of his work, and himself disposed them in their present contexts. The original of the first three Songs was Jehoiachin, of the fourth Zedekiah, both kings being considered in and for themselves. In the final redaction all the attention is directed to the future Messianic king, and Jehoiachin and Zedekiah are in some sort degraded to the role of types. There is a summary in French. C.R.N.

CRESPEY, G. : *Le Problème d'une Anthropologie Théologique*. 1950. Pp. 136. (Publication de la Faculté de Théologie Protestante de Montpellier. Price : Fr. 250.)

This book represents a departure from the traditional theological anthropology. The approach to the problem is existential, which means that the Biblical revelation is understood as concerning not the nature but the destiny of man. The discussion will be found of real value by those who are interested in the contemporary effort to arrive at a satisfactory Old Testament theology. The author shows indebtedness to the works of men like Van der Leeuw, Niebuhr, Cullmann, Vischer, and Jacob. The book supplements very usefully Jacob's discussion of the nature of myth in *La Tradition Historique en Israël* in the same series of monographs. The "myths" in Genesis 1-3 are subjected to detailed examination and are shown to be non-speculative in character and to derive their authority for us from the relation in which they stand to the redemption wrought by God through Christ, depicting as they do Man in his need of that redemption. N.W.P.

DANIÉLOU, J. : *Sacramentum Futuri : Études sur les Origines de la Typologie Biblique*. 1950. Pp. xvi+266. (Beauchesne, Paris. Price : 12s. 0d.)

This study of the history of typology from its beginnings in the Old and New Testaments till the end of the fourth century A. D. is a first-rate work of scholarship. The author distinguishes between the eschatological kind of typology which continues what is found in the Old Testament and the Christological kind which finds its primary fulfilment in Christ (realized eschatology !). Various themes are discussed, those of Adam and Paradise, Noah and the Flood, Isaac (his miraculous birth, his 'sacrifice' and his marriage), Moses and the Exodus, Joshua. Alongside the Christological typology (cf. Matthew) there is the sacramental (cf. John) which sees the work of Christ continued in the Church. All this the author treats as the common typological tradition of the Church. There is, however, to be found among certain of the Patristic writers, notably Clement of Alexandria, Origen and Gregory of

Nyssa, an allegorical method of interpretation which derives from Philo. The approach here is philosophical and not historical and aims at moral instruction. The Biblical narrative is treated as an allegory of what goes on in the soul of man. This may have its value, but must not be regarded as in any sense exegesis of the text. N.W.P.

DENTAN, R. C. : *Preface to Old Testament Theology*. (Yale Studies in Religion : No. XIV). 1950. Pp. 74. (Yale University Press, New Haven, and Geoffrey Cumberlege, London. Price : 12s. 6d.)

In the first part of this brief but interesting monograph the author offers a survey of the attempts which have been made during the last century and a half to present a satisfactory interpretation of the Old Testament, while the second part is devoted to a definition of the nature, function, scope and method of an Old Testament Theology. The reader will find himself introduced to all the vexed questions with which anyone who attempts this task must be confronted, but the summary nature of the work means that the introduction does not get beyond the bowing stage. The author himself favours a systematic rather than a chronological approach, and thinks it possible to discover a "normative Old Testament Religion." The reviewer wishes that he could be equally confident on this point, but fears that the author has not given due consideration to the practical difficulties which arise, if one is to do justice to the historical aspect of the problem. However, the work is characterized, for the most part, by a balance of judgement which is highly commendable, and it is a pity that one should have to add that the price which has to be asked in this country for so slender a publication is simply staggering. A.R.J.

EICHRODT, W. : *Israel in der Weissagung des Alten Testaments*. 1951. Pp. 50. (Gotthelf Verlag, Zürich.)

In many recent theological studies of the O.T. the connexion between prophecy and the N.T. seems to have led the exponents to make use of typology or other methods of exegesis which do not command general acceptance by O.T. students. In this very important lecture, however, Professor Eichrodt has discussed O.T. prophecy from the standpoint that the very fulfilment of it in Jesus imposes certain limitations on the hermeneutics of O.T. prophecy without introducing any such artificial exegesis. O.T. theologians will certainly welcome this very attractive treatment of a fundamentally important topic. B.J.R.

FERM, V. (ed. by) : *Forgotten Religions (including some living primitive religions)*. 1950. Pp. xvi+392. (The Philosophical Library, New York. Price : \$7.50.)

A collection of twenty essays by seventeen scholars of different nationalities, the scope of which is sufficiently indicated by the title. Students of the Old Testament will be most interested in those on ancient Egypt (Mercer), Sumer (Kramer), Assyria and Babylon (Oppenheim), the Hittites (Güterbock) and the

Canaanites (Gaster). The names of the authors give sufficient indication of the worth of these essays, but in the nature of the case the treatment is apt to be too sketchy to be of great value. The essay by Güterbock, however, is quite outstanding, while that of Gaster is useful as offering a summary statement of the point of view advanced in his major work *Thespis : Ritual, Myth and Drama in the Ancient Near East*. A.R.J.

FRANKFORT, H. : *The Problem of Similarity in Ancient Near Eastern Religions*. 1951. Pp. 24. (Clarendon Press, Oxford. Price : 2s. 0d.)

The Frazer Lecture for 1950 by the author of *Kingship and the Gods* (*Book List* 1948, p. 42). Its chief value for students of the Old Testament lies in the author's return to an attack upon the theory of a myth and ritual pattern common to the religions of the ancient Near East along the lines already laid down in the earlier work. A.R.J.

GASTER, T. H. : *Thespis, Ritual, Myth and Drama in the Ancient Near East*. 1950. Pp. xvi+498. (Henry Schuman, New York. Price : £3 4s. 0d.)

In Part I of this important work the author seeks to reconstruct for the ancient Near East a pattern of seasonal rites (neatly classified into two distinct types as those of Kenosis or "Emptying," i.e. rites of mortification and purgation, and those of Plerosis or "Filling," i.e. rites of invigoration and jubilation), which has left traces of its existence in Canaanite, Hittite and Egyptian mythological texts, in Hebrew hymns and similar liturgical compositions, and in the Homeric hymns and the choral odes of the Bacchae of Euripides, etc. In Part II he offers a translation of relevant Canaanite, Hittite, Egyptian, Hebrew and Greek texts, which in every case save the Egyptian has been made direct from the original ; and an appendix of philological notes on the Canaanite, Hittite and Hebrew texts is added for the benefit of the specialist. Despite the fact that the author has little to say on the Mesopotamian field, the whole thus forms an elaborate and impressive variant of the theory of a myth and ritual pattern common to the ancient Near East which has been put forward so energetically by Professor S. H. Hooke ; and it must be said that, like the latter, it easily lays itself open to the charge of presenting us with an over-simplification of the issue. Nevertheless, while there is much in the work with which one may disagree, both as regards the author's general thesis and with respect to the minutiae of translation and interpretation, the fact remains that his imaginative insight and wide knowledge of folklore make this a work of first-class importance for all students of the Old Testament. Indeed the survey of the Ugaritic material, which occupies two-fifths of the book, would alone make it indispensable for advanced students, while all should take note of the author's treatment of Pss. 29, 47, 48, 65, 74, 76, 89, 93, 96, 97 and 98. A.R.J.

- GRANQVIST, HILMA : *Child Problems Among the Arabs : Studies in a Muhammadan Village in Palestine*. 1950. Pp. 336. (Söderström, Helsingfors and Munksgaard, Copenhagen. Price : Kr. 30.)

This is the sequel to the volume noted earlier in the *Book List* (1949, p. 43), and it embodies further material gathered in the same intimate contact with village life. It contains five chapters, dealing with the naming of children, the number of children and child mortality, the welfare of the child, the value of children, and their environment. The whole is of high value, since it rests on the observation of an expert western scholar who by her long residence in an Arab home was able to see its life from within. The student of the Old Testament will find not a little that is of interest to him, despite the fact that the book deals with a modern Arab village. There are, indeed, ten pages of Biblical references to parallels of things contained in this volume and its predecessor. Moreover, there are some pages on the size of Biblical families in which Dr. Granqvist challenges some commonly accepted views.

H.H.R.

- GUILLET, J. : *Thèmes Bibliques : Études sur l'expression et le développement de la révélation*. 1950. Pp. 284. (Aubier, Paris. Price : Fr. 495.)

While not professing to offer a complete Biblical Theology, this work offers a series of studies in the field of that theology. A number of themes are selected and traced through the Bible. The selected themes are those associated with the Exodus and Wandering in the Wilderness ; Grace, Justice and Truth ; Sin ; Damnation ; Hope (including Life, the possession of the land, the inheritance of the Lord, the Vine) ; and the Breath of the Lord. The treatment is simple rather than profound, but the whole is not without value. It would be easy to add to the themes, and to supplement the literature used.

H.H.R.

- HALDAR, A. : *The Notion of the Desert in Sumero-Accadian and West-Semitic Religions*. (Uppsala Universitets Årsskrift, 1950 : 3.) 1950. Pp. 70. (A. B. Lundequistska Bokhandeln, Uppsala & Harrassowitz, Leipzig. Price : Kr. 4.)

This short study is divided into three sections, dealing respectively with Sumero-Accadian, Ugaritic, and Hebrew material. The author investigates the equation of the desert with the underworld and the notion of an exodus into the desert as a *descensus ad inferos*. He finds in all three literatures the recurrent motif of the incursion into the sacred place of demonic adversaries who carry off the god. The result is a variation on the theme of the dying and rising god. As in his *Studies in the book of Nahum* (*Book List* 1947, p. 20), Haldar contends that historical events may frequently have been described in terms of the cultic motifs. His interpretation of the texts cited is sometimes debatable ; and his treatment of O.T. passages will strike many readers as more interesting than cogent.

G.W.A.

HEINISCH, P. : *Theology of the Old Testament*. 1950. Pp. 386. (Liturgical Press, Collegeville, Minn. Price : \$5.00.) *Teologia del Vecchio Testamento*. 1950. Pp. xx+448. (Marietti, Turin. Price : 1300 lire.)

The original German edition, published in 1940, of this work by P. Heinisch was noticed in the *Book List* for 1946. It is claimed by the American translator (W. Heidt) that the German *Grundchrift* of the English version differs in some particulars from the 1940 German text ; the earlier issue has been thoroughly revised ; two new chapters have been added and one of the old ones omitted ; also, the bibliography has been brought up to date. The Italian rendering (by D. Pintonello) forms part of the new Italian commentary, *La Sacra Bibbia*, edited by S. Garofalo. A comparison of the two versions confirms the impression that the Italian rendering is both more accurate and more elegant than the English. The work itself is, in some respects, less satisfactory as an Old Testament Theology than are the works of Eichrodt and Procksch, to mention no others.

J.M.T.B.

HERTZBERG, H. W. : *Werdende Kirche im Alten Testament*. (Theologische Existenz Heute : Neue Folge 20.) 1950. Pp. 24. (Chr. Kaiser Verlag, München. Price : DM. 1.50.)

A brief but interesting treatment of what may be called the 'Church' theme in the Old Testament. Hertzberg believes that the Old Testament must be open towards the New, just as the New Testament is open towards the Old. He finds early evidence of the theological, as opposed to the biological, interpretation of the people of Israel in the amphictyony of the twelve tribes. There is a valuable discussion of the 'Remnant' and of words like *'am*, *'edhah* and *qahal*. The universalist strain in the Old Testament also comes under consideration. The relation between the testaments is competently handled.

N.W.P.

KOCH, R. : *Geist und Messias*. 1950. Pp. xxiv+262. (Herder, Vienna. Price : 16s. 0d.)

An examination of the term *rûach* with special reference to its employment by the prophets to describe the activity of God in the Messianic Age. The author surveys the various uses of the term as applied (a) to wind, breath, man's emotional behaviour and his volitional and intellectual life, and (b) to the divine principle of life operative in the individual, the nation and the world at large. In the latter connexion stress is laid upon the charismatic character of the *rûach*, and the author rightly combats the view that the linking of the Spirit of God with man's moral life is foreign to Israelite thought. On the whole this part is quite well done, and there is evidence that the author has read reasonably widely on the subject. In the second and third parts, where the author's allegiance to the Roman Catholic Church is more manifest, he examines the special gifts of the Spirit as they are described in connexion with the Messianic King, the Servant of the Servant Songs, and in the forecasts of the universal outpouring of the Spirit

in the Messianic Age. Here the discussion is disappointingly superficial, glossing lightly over the fundamental problems and revealing little awareness of contemporary discussion in this field, a fact which in this particular case can hardly be ascribed to post-war conditions, as the author's studies were pursued in Rome. A.R.J.

LINDHAGEN, C. : *The Servant Motif in the O.T.* 1950. Pp. xvi + 336. (Lundequistska Bokhandeln, Uppsala. Price : Kr. 15.)

A doctoral thesis with the sub-title "A Preliminary Study to the 'Ebed-Yahweh Problem' in Deutero-Isaiah." The author gives an exhaustive analysis of the uses of the root 'bd and its derivatives in the O.T. and in the most important Semitic dialects. The servant motif is an expression for the weaker partner's relationship to the stronger in a *berith*. The weaker partner must in everything conform to the will of the stronger : he is his master's servant. The relationship between Yahweh and Israel is based on the conception of election, which for Israel was an election to service. The relationship carries with it the enjoyment of protection and blessing for the servant, though this is of course conditional upon his obedience. This ethical content of service is the result of the O.T. conception of God, "Yahweh as the specially ethical High God." Dr. Lindhagen is in general agreement with the critical position regnant in Uppsala, but a study of this kind lies almost entirely outside the arena of polemics. The translation is excellent and the work is very fully documented. C.R.N.

LJUNGMAN, H. : *Guds barmhärtighet och dom. Fariséernas lära om de två 'måttén.'* 1950. Pp. 190. (C. W. K. Gleerup, Lund. Price : Kr. 9.)

The writer of this work (who is a disciple of H. Odeberg of Lund) discusses Rabbinic teaching concerning the two 'norms' or 'measures' of mercy and justice. After a preliminary survey of the general use of the term *middah*, he proceeds to argue that the two 'measures' are to be understood not as modifying each other but as two sides of the one divine action. Thus he seeks to establish a position different from that commonly accepted, and, in particular, from the treatment given to the subject by E. Sjöberg (*Gott und die Sünder*. See *Book List* 1946, p. 57). The book is not easy reading ; but there is a fourteen-page summary in English. G.W.A.

MANSON, T. W. : *The Son of Man in Daniel, Enoch and the Gospels.* (Reprinted from the 'Bulletin of the John Rylands Library,' Vol. 32, No. 2.) 1950, Pp. 24. (Manchester University Press. Price : 2s. 6d.)

In this lecture Professor Manson returns to a subject with which he had dealt in 1931 in his book, *The Teaching of Jesus*. Of the works which have appeared in the interval he selects for fullest treatment Sjöberg's *Der Menschensohn im äthiopischen Henochbuch* (Lund, 1946). Although he acknowledges the

value of this book, he differs from Sjöberg on some fundamental points of interpretation, notably rejecting the conception of the Son of Man as a pre-existent being in favour of a doctrine of the pre-mundane election of the Son of Man. For students of the Old Testament the chief points of interest in this lecture will be the discussion of the Son of Man passages in *Enoch* and the use made of the idea of corporate personality in explaining the term Son of Man in the sayings of Jesus.
W.D.M.

DEL MEDICO, H. E. : *Armées et Finances dans l'Ancien Testament*. (Reprint from L'Ethnographie, No. 42, 1944.) Pp. 54. (Société d'Ethnographie de Paris. Price : 2s. 6d.)

The writer's interpretation of the O.T. is extremely materialistic. He states that the only two factors that influenced men in O.T. times were force inspiring fear and wealth as the guarantee of prosperity. All other ideas of the time were functions of these two forces. The spiritual colouring of the O.T. history is adventitious. He reconstructs the interplay of various military forces in Israel and Judah, the chief of which was 'the chariotry,' 'a state without a country,' which determined the history of the whole Near East, eventually settled in Transjordan, and imposed its rulers on Israel and reduced Judah to vassalage. Of this force Nathan, Elijah and Jonadab were heads. State finance was intimately bound up with the sacrificial system. The many entirely novel views of the writer are too numerous to mention. Apart from Scriptural quotation—quite indiscriminate—he continually cites the evidence of Neo-Hittite texts which he calls 'Hivite' and claims to have deciphered. On these he never particularizes. Though he cites in one footnote 'the copious bibliography in A. Lods' *Israël* . . . , 1932, and *Les Prophètes d'Israël*, 1935, his work is quite independent.
J.G.

MERCER, S. A. B. : *The Religion of Ancient Egypt*. 1949. Pp. xx+460+map. (Luzac, London. Price : £2 10s. 0d.)

The author seeks rather to describe Egyptian religion than to interpret it. First, each of the many gods and goddesses of the Egyptian pantheon is fully discussed, and what is known of their cult and centres of worship is stated. This occupies 15 chapters. Next there are chapters on such topics as "The idea of God," "Worship," "Magic," and "Moral." Much reading and research have gone into the making of this book and the whole is fully documented. Naturally not everyone will agree with many of the author's statements, but he has provided scholars with a very useful handbook which takes into account the most recent discoveries and publications. Old Testament scholars will find it a handy and valuable work of reference.
T.W.T.

MICHAELI, F. : *Dieu à l'image de l'homme*. 1950. Pp. 174. (Delachaux & Niestlé, Neuchatel and Paris. Price : Fr. 6.50.)

The author's aim is to contribute to the growing interest in the theology of the Old Testament by examining its anthropomorphisms and assessing their value as a necessary factor in God's revelation of Himself to mankind. He begins with a survey of the language employed, paying due regard to the employment of synecdoche, metaphor and similar features, and then seeks to trace the methods which were adopted to modify or spiritualize the cruder forms of expression. Finally the author attempts a comparison with the other religions of antiquity in order to bring out what is distinctive and of lasting value in Israelite thought. The treatment of the different aspects of the study is often too sketchy to be satisfactory, and the author's limited reading of the relevant literature cannot be attributed altogether to post-war conditions. Nevertheless the work may be recommended as a most readable introduction to the subject. A.R.J.

MOWINCKEL, S. : *Religion og Kultus*. 1950. Pp. 146. (Land og Kirke, Oslo. Price : Kr. 9.60.)

This is an introductory manual to the study of religion from the phenomenological point of view. There are two interesting features in the treatment of the material. First, it is described and interpreted primarily in relation to the cult. Second, the illustrative examples are in the main (though by no means exclusively) drawn from the Old Testament. This method imposes limitations ; but the gains in concreteness and clarity are considerable ; and Professor Mowinckel steers his course with consummate skill between the Scylla of vague generalization and the Charybdis of repetitious detail. The notes give valuable guidance concerning the relevant literature, and will be particularly serviceable to those who want to keep in touch with recent Scandinavian work on the subject. But for readers in this country the chief importance of the book is the comprehensive presentation which it gives of those views about the nature and development of religion which are presupposed in some of Mowinckel's most significant contributions to Old Testament study. G.W.A.

MOWINCKEL, S. : *Han som kommer. Messiasforventningen i det Gamle Testament og på Jesu tid*. 1951. Pp. 293+123. (G. E. C. Gads Forlag, Copenhagen. Price : £2.)

In this work, written in Norwegian but published in Denmark, Mowinckel gives a detailed survey of the origin, development, and content of the idea of the Messiah, and of its relation to the conception of the Servant on the one hand and of the Son of Man on the other. In his discussion of the character of the Israelite kingship as compared with other ancient oriental monarchies and of the cultic functions of the king, he emphasizes the importance of the distinctive Hebraic religious inheritance with its significant ethical emphasis. He denies that Yahweh was thought of as a dying and rising God, or that

there is any cogent evidence of the cultic or mythological identification of the king and the fertility god. This discussion leads up to a consideration of the future hope and the place in it of a kingly figure. In the development from a general future hope to a genuine eschatology the decisive phase is found in Deutero-Isaiah, who presents the drama of restoration in cosmic dimensions. Jewish eschatology is accounted for chiefly in terms of the characteristic content of Israelite religion ; and it is denied that there was a widespread, early oriental eschatology. The Servant is treated as a predominantly prophetic figure, possibly influenced in part by traits from the idea of kingship. From this theme the author turns to the later development of the Messianic idea, with the interplay in it of national, political, and particularistic elements on the one hand, and on the other, superhuman, mythological, and universalistic elements. In the later period he admits influence from the concept of the Son of Man, which (as he has so often insisted in recent years) he regards as in origin foreign to Israel and unrelated to the 'kingship ideology.' The book concludes with a discussion of the place held in the teaching and consciousness of Jesus by the ideas of the Messiah, the Servant, and the Son of Man. In this short note it is impossible to summarize adequately, far less to comment on, the contents of this richly rewarding and stimulating book which is unquestionably of first-rate importance. G.W.A.

Noss, J. B. : *Man's Religions*. 1949. Pp. xii+812. (The Macmillan Co., New York. Price : 33s. 6d.)

This book, by a great scholar and able writer, has four parts : on Primitive and Bygone Religions (of the latter, the Egyptian, Babylonian, Greek and Roman are discussed), India (Hinduism, Jainism, Buddhism and Sikhism), the Far East (Taoism, Confucianism and Shinto) and the Near East (Zoroastrianism, Judaism, Christianity and Islam). While the author's sympathies unmistakably lie with Protestantism, his description of other creeds is scrupulously fair. Naturally he cannot go into details, still less into controversies ; the suffering servant is Israel, vicariously redeeming the onlooking Gentiles, Akiba introduced the six heads of the Mishnah, and so on. As he usually follows the soundest of the available theories, however, one is grateful for a continuous story. D.D.

NOTH, M. : *Geschichte und Gotteswort im Alten Testament*. (Bonner Akademische Reden, 3.) 1950. Pp. 30. (Scherpe Verlag, Krefeld.) In English : *History and the Word of God in the Old Testament*. 1950. Pp. 12. (Reprinted from the "Bulletin of the John Rylands Library," vol. 32, No. 2, March, 1950. Manchester University Press and The John Rylands Library, Manchester. Price : 2s. 0d.)

In this short, but suggestive, lecture, Professor Noth shows how a comparison between the messengers of God as cited in the Mari texts and the Old Testament prophets reveals a close similarity between the two which cannot be accidental. The character of the prophet as the essential mediator of God's

word in the Old Testament has thus a history which lies outside Israel. Is, then, a connection between God's word and the ever changing historical phenomena possible? Is the claim that the Old Testament gives us the pure word of God untenable, if it is allowed that even the essential elements of it have a history? Professor Noth replies that these questions are not rightly asked, for, according to the Bible, God manifests himself in history through the agency of characters, such as prophets, and of phenomena, such as institutions like the cult and the kingship, as they occur in history. On the connection between history and the word of God as they appear in the Old Testament his conclusion is that "it cannot be proved that the Old Testament method of divine revelation, which makes use of given historical phenomena, stands higher than other methods." All that we can say is that "it speaks to men in the world in which they actually live: in the world of history." Furthermore, "it could not be proved that the Old Testament and the Bible generally do deal with what is truly divine revelation and with what is truly the Word of God."

D.W.T.

PARRINDER, G. : *The Bible and Polygamy*. 1950. Pp. vi+78. (S.P.C.K., London. Price : 2s. 6d.)

This little book was written in response to a practical need arising from the reluctance of some Africans to accept the view that monogamy should be imposed on African Christians as essential. The author offers an objective study of the teaching and practice of both Testaments, examining the extent of, and the reasons for, polygamy in the Old Testament and the growth of monogamy within the Old Testament period. He argues that within Israel monogamy must always have been more widespread than polygamy, and, except in the case of kings and some other leading persons, where polygamy existed it was often owing to the childlessness of the first wife. Even so its fruits were often evil, and the Bible nowhere holds polygamy before men as an ideal. Levirate marriage is said to rest on the principle that a man's widow is inherited by his agnates, and to have been an important factor in polygamy. Actually we have little evidence that levirate marriage was often practised, and where it was there is more insistence on the duty of the levir than on his right over the widow. Moreover, there is no evidence that it normally concerned more than the production of a single child, and so far from the widow being regarded as an inheritance of the kinsman, Ruth's *go'el* complained that the marriage would spoil his inheritance. As a whole this study is valuable and scholarly.

H.H.R.

PROCKSCH, O. : *Theologie des Alten Testaments*. 1950. Pp. 788. (C. Bertelsmann, Gütersloh. Price : DM. 26.)

The first two *Lieferungen* of this massive book appeared in 1949 and were reviewed in the 1950 *Book List*. The second two

Lieferungen, which complete the work, contain the concluding pages of the third section of the historical part of the book, followed by a systematic study of the world of thought found in the Old Testament. This systematic part of the book is articulated in the three divisions God and the World, God and People, God and Man. Procksch was a great teacher, if one may judge from this record of his teaching and from the distinction of some of his former pupils. One of them, Eichrodt, owes much to his master, but has treated the problems of Old Testament theology even more thoroughly, and has recognized more clearly the unity of the Old Testament. Procksch suggests as a method of procedure in the Systematic part of his work the grouping of the material on each theme or idea round the personality who is chiefly associated with it. This procedure, however, is not consistently adhered to in practice. N.W.P.

Questioni Bibliche alla luce dell' Enciclica "Divino Afflante Spiritu"
 Parte I (various authors). 1949. Pp. iv + 202. Parte II (by A. Bea) :
Il problema antropologico in Gen. 1-2. Il Transformismo. 1950.
 Pp. 68. (Pontifical Biblical Institute, Rome. Price : 1800 lire
 and 900 lire respectively.)

There has been for a number of years a custom of holding a Biblical Week in the month of September, under the auspices of the Pontifical Biblical Institute in Rome. The present work represents, in both its parts, a very welcome publication of some of the conferences given in 1947 and 1948. All of them were on subjects of great importance; most of them were concerned with the question of *genres littéraires* (It. i generi letterari) in the Bible. So, in the first part, P. Eufrazio di Cristo Re writes on these *genres* as they are dealt with in the Encyclical of 30th September, 1943; G. Castellino on the presence of these *genres* in Gen. i-xi, and F. Salvoni on the *genres* in the historical books of the Old Testament. The latter writer has a further article on the cosmological problem in Gen. i. 1-ii. 4 with special references to the natural sciences; G. Rinaldi contributes literary observations on Gen. ii-iii, and A. Vaccari discusses the supernatural element in the same chapters. By far the most interesting topic is that handled by A. Bea, in which the arguments for the evolutionary hypothesis, particularly in its bearing on man's origin, are briefly assessed, the conclusion being that the hypothesis is not, as yet, proved, and, if in the future, certainty were to be attained, it would be found possible to find a way "per combinarla con la Sacra Scrittura." The learned writer's serenity and objectivity are well displayed here. It is astonishing that his bibliography makes no reference to the important French work *Origine et Évolution de l'Homme* by G. Goury, of which a revised and enlarged edition appeared in 1948. (Cf. H. Vincent's review in *Revue Biblique*, January, 1950, pp. 130-34.) J.M.T.B.

RICHARDSON, A. (ed. by) : *A Theological Word Book of the Bible*. 1950. Pp. 290. (S. C. M. Press, London. Price : 25s. 0d.)

It is undoubtedly a sign of the reviving interest in Old Testament theology that such a book as this was planned. Among the contributors the reader will recognize names which inspire confidence. The book contains numerous articles (e.g. *God, Revelation, Sacrifice, Son of Man*) which are models of clarity and compression. It is inevitable sometimes that the Old Testament aspect of a word should be inadequately treated in cases where the contributor is not an Old Testament specialist. There is a certain lack of balance in the length of articles. Surprisingly small space is devoted to *Jesus and Christ*. *The Servant of the Lord* is treated far too briefly. There is nothing on *People of God* or (surprisingly in view of current discussions) specifically on *King*. There should have been a separate article on *Creation*. These are just a few points which struck the reviewer.

It is inevitable, of course, that, as the work is based on the English Bible, certain key words, which are translated by more than one English word, are dealt with in widely separated parts of the book. The treatment of the psychological terms is confusing and inadequate. *Soul* is dealt with under *Spirit and Mind*. A comparison here with A. R. Johnson's *The Vitality of the Individual in the Thought of Ancient Israel* is instructive. When one considers the psychological connotation that belongs to them in the Bible, it is odd that the words 'bowels' and 'reins' receive no notice at all.

Taken as a whole the book is uneven in quality. It does not, of course, enter into competition with Kittel's *Theologisches Wörterbuch zum Neuen Testament* which is in a class by itself. Taken as a whole, without any reflection on the excellence of some of the articles, it may be said that the value of this book to the scholar is limited. N.W.P.

ROWLEY, H. H. : *The Biblical Doctrine of Election*. 1950. Pp. 184. (Lutterworth Press. Price : 14s. 0d.)

While it may be quite true that, as the author himself emphasizes, there is little that is new in this book, that does not mean that it is not a valuable addition to the books on Old Testament Theology, and will not repay study. Familiar truths are none the worse of being gathered together and clearly stated. The book is mainly concerned with providing a comprehensive account of the theme of Election, the Election of Israel as a people, of individual Israelites and of non-Israelites. The treatment of the New Testament material is on a much smaller scale but the student will find that the exposition is most helpful. The author has a reasonably conservative, balanced outlook which will, of course, expose him to criticism from some quarters. He deliberately confines himself to the Bible and refrains from entering into later controversies. The book is magnificently documented and should stimulate further study. N.W.P.

SCHOEPS, H. J.: *Aus frühchristlicher Zeit : Religionsgeschichtliche Untersuchungen*. 1950. Pp. viii+320. (Mohr, Tübingen. Price : DM. 21.)

Most of this collection of thirteen essays had previously appeared in article form in a variety of journals, but we welcome the book as presenting, in a much more convenient form, Professor Schoeps' recent research into the history and teaching of the Ebionites, a study already outlined in his *Theologie und Geschichte des Judentums*, 1949. The attention of the O.T. student is drawn especially to the third essay in the book, entitled 'Symmachusstudien' (pp. 82-119). Here the author, accepting the old theory based on Eusebius and Jerome that Symmachus was an Ebionite, discusses three major points. 1. Symmachus introduced into his Greek O.T. numerous Ebionite Theologumena. 2. In his rendering of Hebrew mythological figures, such as Rephaim, Lilith and others, Symmachus makes use of Greek myth. 3. He frequently incorporates Midrashic interpretations in his rendering. In nearly all the instances discussed by Schoeps, it may be noticed that the renderings of Symmachus are, on the one hand, independent of the LXX, and, on the other, followed by the Vulgate. The 'Symmachusstudien' first appeared in *Coniectanea Neotestamentica* (Uppsala), 1942, and *Biblica* (Rome), 1945, 1948, but were revised before inclusion in the present book.

B.J.R.

SCHRADE, H. : *Der verborgene Gott : Gottesbild und Gottesvorstellung in Israel und im Alten Orient*. 1949. Pp. 316+32 pages of plates. (W. Kohlhammer Verlag, Stuttgart. Price : DM. 13.80.)

This book contains a very thorough and stimulating discussion of the belief in the visibility of God as recorded in the Old Testament. The author starts by setting the problem in the framework of the beliefs about images of the gods in the Ancient Near East. He discusses the purpose and meaning of the statues both of gods and of kings and shows the relation between the representation of the king and the god whose temple he built and whose statue he erected. A very interesting chapter on Ichnaten emphasises that the realism of representations of this king and his family is balanced by the exclusiveness of the relation between this particular family and the symbol of the Sun God.

The main part of the book concerns itself with following the history of the oscillations in Israel's faith between the belief that God was the absolutely hidden God and the belief that the vision of God was possible. The meaning of iconoclastic episodes is discussed. Interesting contrasts are indicated between prophets like Jeremiah, whose conception of God is highly spiritualized, and the Second Isaiah, who comes in a polemic against images, on the one hand and Isaiah, who has a vision in the Temple, and Ezekiel, who has a still more detailed vision by the River Chebar, on the other. It is shown how there is throughout a tension between the mystery of God's being and the possibility of vision of God. Late in the Old Testament period we find the belief that man was made

in the image of God definitely formulated, though without any clear indication of exactly what that implied. Right at the end of the development we have in the Book of Daniel the confrontation of God as the Ancient of Days and the One like unto a Son of Man. It is significant that in this same book the end of image worship is indicated in the vision of the giant image which is overthrown and demolished by the stone which grows to the dimensions of a mountain and represents the power of God's kingdom. N.W.P.

- VERHOEF, P. A. : *Die vraagstuk van die on vervulde voorsegginge in verband met Jesaja 1-39* (with a summary in English). 1950. Pp. 362. (De Bussy, Amsterdam ; Karpstad, Pretoria.)

The writer stands up for the fundamentalist ideas with regard to the predictions in the first part of the Book of Isaiah. He defends himself against critical views as well as against chiliastic use of unfulfilled predictions. A well written and thorough study of its kind, valuable for those who are interested in views on the character of the Bible reports. P.A.H.deB.

- Vos, G. : *Biblical Theology : Old and New Testaments*. 1948. Pp. 464. (Wm. B. Eerdmans Publishing Co., Grand Rapids. Price : \$5.00.)

This is a large work on Biblical Theology on strictly conservative lines. Biblical Theology is defined as 'that branch of Exegetical Theology which deals with the process of the self-revelation of God deposited in the Bible.' There is a polemic against rationalism and the application of the Concept of Evolution to the Bible. How little relevant this criticism is to the best of modern Biblical Study can be seen by referring to a book like the one by G. E. Wright reviewed in this Book List. Revelation is regarded as proceeding by Epochs—(1) the Mosaic Epoch leading up to and including Moses, (2) the Prophetic Epoch. Then follows a section on New Testament Theology which deals from the point of view of revelation with the Nativity, with John the Baptist, with the Probation of Jesus and with Jesus' Public Ministry. There seems to be a complete ignoring or rejection of criticism and the discussions are largely an echo of the debates of a couple of generations ago. In the New Testament part it is startling to find that the death and resurrection of Christ play scarcely any part in the exposition, while there is no systematic treatment of the Epistles. One is left wondering if the book is actually only a fragment. N.W.P.

- WALLIS, L. : *The Bible and Modern Belief*. 1949. Pp. 176. (Duke University Press, Durham, N.C. Price : \$2.50.)

The value of this book is in the strong emphasis which is placed on the division and sharp antagonism between Ephraim and Judah. The post-exilic fiction of the Tabernacle in the Wilderness is wholly anti-Ephraimite propaganda. The conclusion is that religion will thrive to-day when we can adjust the social emphasis of the prophets and of Jesus with the individualistic emphasis of Paul. This will end in the disappearance of communism as a menace to the modern world. N.H.S.

WEBER, O. : *Bibelkunde des Alten Testament*. 2 vols. (6th ed.) 1948.
Vol. I. Pp. 272. Vol. II. Pp. 296. (Furche-Verlag, Tübingen.
Price : DM. 8.80 per vol.)

This is a type of book which has been necessitated by the fact that theological students so often came to the University with little knowledge of the Bible. The present work is intended to provide, not introduction to the Old Testament but simply knowledge of its contents. The books of the Old Testament are studied as they now lie before us in the Canon. In the Introduction there is a very interesting discussion of the question of literary authenticity in relation to genuineness in the theological sense. The confusion between these two is shown to rest on a wrong view of inspiration. The Old Testament is fundamentally the product of the Hebrew Community. Volume I surveys the contents of the Pentateuch and the Former Prophets. Volume II has a brief but useful introduction dealing mainly with Hebrew prophecy. It is pointed out that the prophets must be understood in their close relation to the community. There follows a survey of the Latter Prophets and the Writings. N.W.P.

WIDENGREN, G. : *The Ascension of the Apostle and the Heavenly Book (King and Saviour III)*. (Uppsala Universitets Årsskrift, 1950 : 7.) 1950. Pp. 118. (Lundequistska Bokhandeln, Uppsala & Harrasowitz, Leipzig. Price : Kr. 8.)

The greater part of this very erudite study deals with material outside the strictly O.T. field. The author's theme is the recurrence of the idea of a heavenly book or tablets of destiny which the king, or prophet, or apostle receives at his ascension. This idea he traces throughout the pre-Islamic period, from the ancient Mesopotamian culture, through Hebrew and Jewish religion (where he finds it illustrated in narratives about Moses and about the prophets and in the coronation ritual), in Samaritan, Rabbinic, and Mandaean literature, and in Arabic Hermetic writings. The treatment is extremely well documented. It is to be hoped that the author's companion studies will soon be published. G.W.A.

WRIGHT, G. E. : *The Old Testament against its Environment*. (Studies in Biblical Theology, 2.) 1950. Pp. 116. (S. C. M. Press, London. Price : 6s. 0d.)

The value of this little book is out of all proportion to its size. The author acknowledges indebtedness in particular to Albright, Frankfort and Jacobsen. In the first chapter he deals with what he calls the Israelite 'mutation.' The distinctiveness of Hebrew religion cannot be explained by evolution. It was not designed to produce a life in harmony with nature. It was based on historical events. The problem of life lay in adjustment to the will of God. The religion of Israel breaks with the mythopoeic approach to reality. The nature of Israelite Monotheism is shown to lie in the exclusive exaltation of Jehovah as the one source of power, authority and creativity. We have to recognize here an existential point of view.

In Chapter II the author discusses the tension between God and Nature in Hebrew religion, and the meaning of God's Election of Israel. The Covenant is shown to be not in itself a redemptive act but as the putting in concrete terms of the meaning of the relationship involved in Election. The covenant idea goes back early to the pre-monarchical amphictyony of the twelve tribes. Wright is somewhat sceptical of the cult-drama theory and thinks that the covenant with David was subordinate to the covenant of Sinai and that the Monarchy in Israel did not attain the sanctity we meet elsewhere. The belief that God's will was expressed in the Covenant determined the Hebrew view of society and history. History of the divine activity became revelatory, whereas natural religion works itself out into philosophy and mysticism.

In Chapter III it is shown that magic was incompatible with Israel's religion, that Israelite worship was not motivated by the desire to achieve integration of nature and society. Uneasiness was felt in certain quarters about the sacrificial cult, since personal relation could not be achieved by sacrifice. The prophetic attack on the institutions of kingship and cult in Israel would have been unthinkable in polytheism.

N.W.P.

POST-BIBLICAL JUDAISM

BONSIRVEN, J. : *Il Guidaismo Palestinense al Tempo di Gesu Christo*. Trad. dal francese di Giosuè Marigliano. (La Sacra Bibbia, ed. by S. Garofalo.) 1950. Pp. 188. (Marietti, Turin. Price : 450 lire.)

Le Judaïsme Palestinien au temps de Jésus-Christ, édition abrégée. 1950. Pp. 250. (Beauchesne, Paris. Price : Fr. 525.)

Both these works are, in substance, reproductions in the original language or in an Italian translation, of J. Bonsirven's long and substantial monograph, first published as an article in the *Dictionnaire de la Bible, Supplément*, fascicles XXII and XXIII. This was noticed in the *Book List* for 1949 and 1950. The Italian version claims to be equipped "con ritocchi ed aggiunte," but it is far from easy to discover what these can be, apart from a few additions to the bibliography (such as the Italian version of J. Felten, *Neutestament. Zeitgeschichte*) and a quotation from "un autorevole Rabbino italiano," printed as an addition to note 3, foot of p. 173. To obviate all confusion, it must be insisted that both the article and its reprints are abridgements of Bonsirven's large work in two volumes with a slightly longer title : *Le Judaïsme palestinien au temps de Jésus Christ, sa théologie*, published in 1935 and now, unfortunately, out-of-print. Another work by Bonsirven, *Les idées juives au temps de Notre-Seigneur* (1934), also an abridgement of the larger work, is not identical with the recent publications, though the author in his preface to the present French abridgement warns us that some repetition has proved inevitable.

J.M.T.B.

DANBY, H. : *The Code of Maimonides, Book Nine, The Book of Offerings. Translated from the Hebrew.* (Yale Judaica Series, vol. IV.) 1950. Pp. xxii + 236. (Yale University Press, New Haven. Price : \$3.50.)

This is the third volume to appear of a complete translation of Mishneh Torah. The first two were noticed in *Book List* 1950, pp. 72 f. The present volume shows that a translation can be a great work. The introduction explains the arrangement adopted by Maimonides—Passover Offering, Festal Offering, Firstlings, Offerings for Transgressions in Error, Offerings to Complete Atonement after Immersion, Substituted Offering—and his method of systematization by including in a section all relevant material, i.e. even such as occurs outside the corresponding part of the Talmud, and excluding all irrelevant material, i.e. even such as occurs in the corresponding part. The notes at the end contain a wealth of information; the Talmudic source, if any, of each provision is carefully indicated. The translation itself could not be bettered. It might be worth considering whether those benedictions which are mentioned in Festal Offering 3.4 (and Mishnah Sotah 7.7) but not found in extant synagogue liturgy represent lost versions of the Amidah. D.D.

FINKELSTEIN, L. : *Introduction to the Treatises Abot and Abot of Rabbi Nathan.* Texts and Studies of The Jewish Theological Seminary of America. Vol. XVI. 1950. Pp. 262 + xlviii. (The Jewish Theological Seminary of America, New York.)

A publication of great importance, mainly in Hebrew, but with an excellent summary in English. Professor Finkelstein analyses the five collections of which the treatises are composed. He has many stimulating suggestions, such as that the first chapter of Abot, duly emended, preserves a proclamation by the Men of the Great Synagogue of the 3rd cent. B.C. No doubt there will be controversy. The author inclines to ascribe any illogical sequence to re-arrangement. But e.g. Sanhedrin X. 1-4 (part of which, in his opinion, originally formed the beginning of the proclamation mentioned) may well have been placed after IX from the outset; for though X. 1-3 has no connection with IX, X. 4 has. Professor Finkelstein argues that the stories of Hillel's proselytes have a Shammaitic colouring in Abot of R.N., which is eliminated in Bab. Shabbath. He might have noted that in Bab. Shabbath Hillel receives them into the faith before teaching them, whereas in A. of R.N. teaching precedes initiation. The question, however, is whether the stricter version is not a relatively late correction of Hillelite tolerance. D.D.

HEINEMANN, I. : *Darkhê ha-Aggadah (The Methods of the Aggadah).* 1949. Pp. iv + 284. (The Hebrew University Press, Jerusalem. Price : £1.550.)

This is a book of first rate importance. In the religio-ethical teachings of the Jewish sages—from the second century B.C.E. till the sixth century C.E.—there are elements of sound

philological exegesis on one side and free creations of fancy on the other. Between, there is an interpretation of Scriptures, which seems to deprive the biblical texts of their plain meaning. The author, a classical philologist, equally versed in Jewish and general philosophy, seeks to trace the psychological origin of this particular kind of exegesis in a trend of organic (not logical) thinking, which e.g. attaches more importance to external analogies than to inward conformity. This organic thinking, on principle, attributed to the word of the Holy Writ a plurality of significations, and created forms of popular literature (resulting from synagogal sermons!) standing between science and art. This psychology forms the background for various phenomena of the Aggadic "non-historiographic historiography" (pp. 15-95); so e.g. the inclination to make concrete even theoretical biblical data; to add details which are missing in the biblical accounts; to identify obviously non-identical persons and periods; to anachronize and contemporize biblical events. All these phenomena and others are elucidated more fully by their Hellenistic parallels and contrasts. In a second part (pp. 96-164) the "non-philological philology" is dealt with; i.e. the exegetical utilization of the individual letters, words and sentences (irrespective of their context) and of whole sections. A final part (pp. 165-195) seeks to define the character of the Aggadah and its place in history. The Aggadah then, forms a continuation of biblical thinking, the differences being determined by the transition of Israel's Prophetic Religion into a Book Religion, and by the changes in the forms of thinking, which involve tendencies to greater abstraction as well as to concreteness. The sections in which the author outlines the position of the Septuagint, certain Apocrypha (ben Sira, Jubilees, the Testaments of the Patriarchs), and Philo, which are on the way between biblical and aggadic thinking, are of quite unusual value, as is the closing research on the question of the seriousness of the Aggadah and its relation to play and wit. Full documentation (pp. 197-266) and indexes complete the book, which worthily ranks with the standard works in the field of Zunz, Bacher and Aptowitzer. I.L.S.

JANSMA, T.: *Twee Haggada's uit de Palestijnse Targum van de Pentateuch*. 1950. Pp. 16. (University Press, Leiden. Price: Fl. 1.00)

This short monograph was delivered on the occasion of the author's taking up his professorship in the University of Leiden. He deals with the Haggadas on Gen. xlv. 18, 19 and Gen. xxxv. 9, and discusses the relation between what is said in *Bereshith Rabba* and what is contained in the fragments of Targums and in the piyyutim from the Cairo Geniza. N.H.S.

(MARMORSTEIN, A.): *Studies in Jewish Theology, The Arthur Marmorstein Memorial Volume*, edited by J. Rabbinowitz and M. S. Lew. 1950. Pp. 320+xlvi. (Oxford University Press. Price: 30s. 0d.)

In the English part are reprinted articles on The Background of the Haggadah, The Unity of God in Rabbinic Literature, The Imitation of God in the Haggadah, The Holy Spirit in

Rabbinic Legend, The Resurrection of the Dead in Rabbinic Theology, Eternal Life in Rabbinic Theology, and Judaism and Christianity in the Third Century; the articles on Imitation of God and Holy Spirit are translated from the German. The Hebrew part reprints articles on The Immortality of Israel in Rabbinic Literature, Redemption in the Haggadah, and The Historical Value of the Haggadah. In addition, a reader will find a brief appreciation by the editors; a fine memoir by Emile Marmorstein, one of Dr. Marmorstein's sons; and a most welcome bibliography of Dr. Marmorstein's publications, compiled by E. M. The book is well produced (though there is only an Index to the English part), and the topics chosen should interest a wide public. It is a volume worthy of the memory of 'a man of learning and a man of God.'

D.D.

NEWMAN, J. : *Semikhah*. 1950. Pp. xxiv+174. (Manchester University Press. Price : 18s. 0d.)

The author discusses the origin, history and function of *semikhah* (ordination), the rite by which, in the time of the Sanhedrin, the judge received divine authority. The actual laying on of hands became obsolete before the end of the 3rd century. There was an attempt at revival in the 16th century. Rabbi Newman believes that a Jewish court based on a revived *semikhah* rite would restore the Jewish Law to its rightful place, both within the new state of Israel and throughout Jewry. This careful and pious study in Rabbinics is offered as a contribution to that end.

N.H.S.

WENDEL, C. : *Der Thoraschrein im Altertum*. (Hallische Monographien 15.) 1950. Pp. 44. (Max Niemeyer, Halle. Price : DM. 5.00.)

A well documented history of the form of the receptacle containing the Scrolls since Ezra. Originally they were kept in a chest in a separate little room. The chest was replaced by an ark in imitation of the Seleucid practice of keeping royal ordinances in an ark. As an ark was less easily transportable, it was placed in the actual room of prayer, on a platform. At first it had a triangular roof, but from the end of the 2nd cent. A.D. the rounded roof was adopted from Syriac models, in turn influenced by Mesopotamia.

D.D.

WILDE, R. : *The Treatment of the Jews in the Greek Christian Writers of the First Three Centuries*. (The Catholic University of America Patristic Studies. Vol. LXXXI.) 1949. Pp. xviii+240. (The Catholic University of America Press, Washington, D.C. Price : 21s. 0d.)

The main subject of this book lies outside the field of our interest as a Society. By way of introduction to the main treatment, however, Father Wilde outlines the story of Jewish relations with the Hellenistic world in pre-New Testament times. This outline is, however, sketchy, and one often feels that further elucidation is necessary to make it convincing. Thus, we are told that 'Jewish thinkers never wanted to depart from Jewish orthodoxy.' One wonders.

B.J.R.

PHILOLOGY AND GRAMMAR

- ASENSIO, F. : *Misericordia et Veritas, el Hèsed y 'Ēmet divinos, su influjo religioso-social en la historia de Israel.* 1949. Pp. iv+344. (Gregorian University, Rome. Price : 26s. 0d.)

It was a happy idea of the author, who was urged on by his master, Alberto Vaccari, to attempt a full-length study of *hesed* and *'emeth* in all their Old Testament occurrences. As a twelve-page index of closely packed Biblical quotations attests, Asensio has covered the ground very thoroughly and has grouped his findings in six chapters with such titles as the Hebrew terms and their translations : the divine *hesed* as an essential element in the history of Israel, and in public and private prayer ; the divine *'emeth* and the idea of covenant ; some characteristics of the divine *'emeth* (its duration, immensity, protective force, and so forth). It is a pity that so little use has been made of English work, but is only fair to say that (perhaps for a somewhat different reason) Spanish authors are somewhat to seek in the bibliography. It may be reasonably felt that no work on the subject is quite complete without some reference to the writings of Dr. H. Wheeler Robinson. J.M.T.B.

- BIRKELAND, H. : *Språk og religion hos jøder og arabere.* (Etnologisk samfunn. Skrifter utgitt ved Nils Lid. Nr. 4.) 1949. Pp. 52. (Olaf Norlis Forlag, Oslo. Price : 4s. 0d.)

In this interesting booklet Birkeland surveys the close relation of Hebrew and Arabic to the historical development of the religions with which they are associated. He shows how in Israel conservative tendencies in religion and language produced not the mere fossilization of ancient usage but the creation of something new ; and the survey of the vicissitudes of Hebrew is carried forward to cover the contemporary situation. With the agelong conflict and change in Hebrew language and religion Birkeland contrasts the relatively static character of Islam and Arabic, and considers the challenge to both of modern secular culture. The whole discussion is marked by the freshness and originality which are characteristic of the author's work ; and the importance of the book is greater than its brevity might suggest. It may be noted that Birkeland argues that Hebrew was the language normally used by Jesus. G.W.A.

- KOEHLER, L. : *Lexicon in Veteris Testamenti Libros.* Lieferungen vi, vii and viii. 1950. Pp. 64 each. (E. J. Brill, Leiden. Price : fl. 3 per part.)

These three parts, the latest instalments of Professor Koehler's *Lexicon*, run from *huppim* to *m^ehōlah* : it is therefore still hardly yet half-way through the Hebrew part. The work, however, is becoming increasingly useful as a supplement to G.-B. and B.-D.-B., as ancient errors, such as ' the entering in of Hamath ' (s.p. 470), disappear, even though the editor does not seem to have drawn everything into his net ; and a note of the source of, and/or the grounds for, new translations

of difficult or obscure words is always desirable for purposes of control. For fresh views are not always correctly reproduced; for example, the present reviewer explains *hwp* in Ps. vii. 4 as 'disappointed, frustrated' not as 'confused,' which denotes something quite different. Different explanations, too, are occasionally given of the same word, for example of *m'd* in Ps. xxxi. 12 on pp. 488-9. The English renderings, too, are often surprising if not misleading (for example, 'fedders,' 'grapes not being sweet,' 'eager after,' 'hoarse throat,' 'earthen bottle,' all on pp. 336-7). None the less, these are small blemishes which the reader can for the most part easily put right for himself, and the work is becoming an indispensable tool for the study of the O.T. G.R.D.

KOOPMANS, J. J. : *Aramese Grammatica (voor het oud-Testamentisch Aramees) met Woordenlijst*. 1949. Pp. x+128. (Nederlandsch Archaeologisch-Philologisch Instituut voor het Nabije Oosten, Leiden.)

This grammar of Biblical Aramaic was written to meet the needs of Dutch students. In its general scheme and pattern it conforms as closely as possible with J. Nat's *Hebreeuwse Grammatica* (Leiden, 1947). It begins with a brief discussion of the Aramaic dialects and a short bibliography of grammatical works. The grammar of Biblical Aramaic is next presented in a way which aims to strike a mean between the "descriptive" and the "explicative" methods. Only 11 pages are devoted to syntax. The work ends with paradigms, a vocabulary of Biblical Aramaic and an index. The book is shockingly produced and it is a disgrace to the institution which sponsored it. The author's typescript with autographed insertions are reproduced, apparently by some duplicating machine, on coarsest paper of the worst kind. Often whole words are illegible: some of the paradigms have come out so badly that they are virtually useless. In so far as it is possible to read and judge the book, the author would appear to have written a competent introduction to Biblical Aramaic, but its value to the students for whom it is intended must be enormously lessened by the faulty and careless way in which it has been produced. T.W.T.

VON MEYENFELDT, F. H. : *Het hart (leb, lebab) in het Oude Testament* (with a summary in English). 1950. Pp. xvi+226. (Leiden. Price: Fl. 8.)

After a catalogue of the passages in which *leb* occurs and some exegetical observations the writer classified the passages. He distinguishes two main groups, the use of *leb* in connection with man and *leb* not concerning man. He concludes that the word represents the whole person and that it already in the oldest parts of the O.T. often emphasizes the individuality of man. The linguistic parts of this study are not elaborated and the book as a whole remains below the quality of Becker's thesis on *nefesh*, Amsterdam, 1942. P.A.H.deB.

PRIJS, L. : *Die grammatikalische Terminologie des Abraham Ibn Esra*. 1950. Pp. 152. (Sepher-Verlag, Basel. Price : Swiss Frs. 25.00.)

This work, which was awarded a prize by the University of Bern, falls into two parts. The first, in the form of an introduction, contains six short sections on various aspects of Ibn Esra's use of grammatical terms. The second is an alphabetical list of the grammatical terms themselves. Each term is explained and fully discussed, and its use is illustrated by copious examples. The author has produced an excellent book which will be indispensable to all who are interested in the beginnings of the study of Hebrew grammar. T.W.T.

TUR SINAI, N. H. : *Ha-Lashon we ha-Sefer (The Language and the Book) Fundamental problems in the science of language and its unfolding in literature*. Vol. II. The Book. 1950. Pp. xii+436. (Mossad Bialik, Jerusalem. Price : I £2.600.)

One of the noted scholars at the Hebrew University proceeds to collect in three volumes a large number of papers and essays (those which already have been published elsewhere in a wholly new form). This second volume contains contributions in the field of biblical exegesis, including : What is biblical literature? (pp. 3-57) ; Riddles and their vicissitudes in biblical literature (pp. 58-93) ; Metathesis in the text of the Bible (pp. 106-149) ; Ancient Jewish lore as revealed in the origin and the earliest transmission of the Alphabet (pp. 150-194) and a whole series of papers bearing upon individual books and passages of the Old Testament, especially Hosea (pp. 304-334), Canticles (pp. 351-388), and Ecclesiastes (pp. 389-409). The putting together of these essays purposes to show that the heuristic principle underlying all of them, though likely only to elucidate many isolated obscure passages, goes on to offer a new conception of Biblical text-history and literature as a whole. Thus the fascinating essay on Metathesis, taking advantage of parallel passages in the Scriptures, Massoretic variants, the Septuagint, and ancient rabbinic sources, seeks to establish the occurrence of the phenomenon, its importance for the handing down of the biblical text, and the rôle played by it in the earliest Jewish exegesis. The opening essay evolves in an elaborate form Tur Sinai's theory on the unity of Biblical literature. The whole of it—our author maintains—originally consisted of a series of tales on heroes of the past—kings, prophets, including Moses, etc.—interwoven with famous sayings, songs, speeches, and laws attributed by the writers of these stories to those personages. Thus, the Psalms, Canticles, and also the prophecies in the prophetic books are pseudepigraphic fragments removed from their original historiographic framework. Owing to this theory Tur Sinai finds interrelations between passages in separate parts of the Bible, which apparently do not show any affinity ; he holds that a large number of biblical texts have reached us in a secondary recension ; in many cases he rejects the hypothesis of different sources in favour of the assumption of

various literary stages of the same kernel. Even where the views of the author are not convincing they are stimulating and rich in luminous details. I.L.S.

ZORELL, F. : *Lexicon Hebraicum et Aramaicum Veteris Testamenti*. Fasc. 7. 1950. Pp. 72. (Pontificio Istituto Biblico, Rome. Price : \$2.00.)

This latest fascicle of Zorell's *Lexicon*, which is being continued by Semkovski, runs from *peša'* to *qiššurim* : it follows the plan of the preceding parts. G.R.D.

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