

CHRONICLE

OLD TESTAMENT.

La Religion des Primitifs. By Mgr A. LE ROY. (Beauchesne, Paris, 1909.)

THIS, the first of a series of studies on the History of Religions, is by one whose long residence in Southern Central Africa gives him every right to describe the religion and custom of the natives. It will be especially welcomed by students of comparative religion and of anthropology, to whom the publication of trustworthy material is more important than the framing of hypotheses. Herein lies the chief value of a work which is at the same time a sturdy piece of apologetics. Faced by the fact that the lowest and highest religions share numerous features, the serious theologian cannot ignore the necessity of an unprejudiced comparison of the relation in which his own religion stands to others. Mgr le Roy not only knows the Bantus, and appreciates them; he also knows the works of those who are building up modern comparative research, and to these he is perhaps less sympathetic. Like most travellers who have worked afield, he is a little ready to be disdainful to those who stay at home and criticize them, and he is haunted, rather unreasonably, with the feeling that the tendency of some exponents of comparative religion is not passively neutral, but actively anti-Christian. The book will be read with profit and with pleasure, and though he tilts courteously enough at some of the anthropologists, the more careful reader will perceive that the point at issue often arises from the ambiguity of terminology to which the science of comparative religion is compelled. An interesting specimen of the cross-purposes of the author and his opponents—which has already been singled out (and misunderstood) by a leading Roman Catholic journal—is perhaps worth noticing. The traveller who has read about comparative religion sees the tree in the African village with its offerings and libations, and makes a note in his pocket-book ‘dendrolâtrie, religion des Noirs de tel village’. M. le Roy at once proceeds to disabuse his mind. This innocent shrub was planted when the village was founded, a sacrifice was offered, and the ashes of dead ancestors were mingled with the soil. ‘Et voilà pourquoi cet arbuste est sacré, voilà pourquoi on lui rend un culte, voilà pourquoi ces gens, à qui ne les regarde qu’à la surface, paraissent “dendrolâtres”’ (p. 266 sq.). The difference is between the worship of an actual tree and a form of

cult where the tree (as one knows from other instances) is intimately associated with the life and well-being of the village. Call it tree-cult and M. le Roy should be satisfied: it is certainly not so innocent as he appears to believe. There is no less ambiguity attaching to sacred stones, relics, and images; no less intelligible is the conflict of opinion regarding their place in the official or popular religion. Against 'des théories philosophiques et des affirmations aprioristiques' the author maintains his conviction of an original divine revelation, which, like one explanation of the presence of closely related myths all the world over, favours the assumption of a common human possession from the dawn of the human race and its dispersion (pp. 487-491). One may suppose that the great antiquity of the human race and the relative brevity of the period known to history makes premature any theory of the course of religious development, and so far as concerns the interpretation of the present accessible evidence it will be prudent to distinguish between the facts which Mgr Le Roy has so carefully presented and the particular conclusions which he draws from them in his synthesis. It is interesting to observe, in this connexion, that over some important aspects of comparative religion he differs from Abbé Bros of Meaux who has also inaugurated a series of equally popular monographs relating to the history of religions.

Old Testament Theology and Modern Ideas. By R. B. GIRDLESTONE, M.A. *Comparative Religion.* By W. ST. CLAIR TISDALL, D.D. (Longmans, Green & Co., 1909.)

THE two books belong to the Anglican Church Handbooks, edited by the Rev. Griffith Thomas. Canon Girdlestone furnishes a brief and elementary survey of the teaching of the Old Testament. Its sincerity and earnestness will commend it to many devout minds, though it is hardly a useful guide to any modern ambitious student. The book is quite unhampered by any consideration of the internal biblical problems or of the ancient ideas current when the Old Testament was written, and gives an unreal impression of Israelite history. Dr Tisdall's handbook is an estimate of Christianity in the light of comparative religion. It is always difficult to hold the balance fairly between the one extreme which isolates Christianity from all other religions, and the other which tends to confuse it with them, and to some readers it will appear that the book, regarded as a piece of apologetics, takes up positions which lay it open to attack. It does not strike one so forcibly as F. B. Jevons's *Introduction to the Study of Comparative Religion* (expressly intended for Christian missionaries in foreign fields), and it has not the grasp of J. A. MacCulloch's *Comparative Theology*. Though brief, the argu-

ments are clearly stated and lead to the conclusion that in Christianity 'the truths that lie half-buried and wholly deformed in the ethnic religions are . . . without the errors which elsewhere render them potent for evil' (p. vii).

Israel's Hope of Immortality. By the Rev. C. F. BURNEY, M.A., D.Litt. (Clarendon Press, 1909.)

DR BURNEY here issues to a wider public four lectures written for the Vacation Term for Biblical Study for Women held at Durham in 1906, and published in *The Interpreter*, 1907. He deals with the ideas of Sheol and the future life, the early rudiments of a doctrine of immortality, the development of religious individualism and man's relationship to God, the problem of suffering, &c., and covers the apocalyptic as well as the biblical literature. The subject is handled popularly but in scholarly manner; on theological rather than on historical and comparative lines. In the circumstances a somewhat narrow treatment was inevitable, and a more detailed study of the problems would be welcome. If, indeed, the belief in immortality fills 'a more prominent place in the hearts and hopes of uncivilized than of civilized men' (Jevons), and if the Babylonian evidence suggests that a belief in the resurrection of the body goes back to 2000 B.C. (Lagrange), there are features in Israelite religion which provoke a fuller enquiry than Dr Burney's space has allowed. This popular study will serve as a useful introduction to the more critical and elaborate monograph by Dr Paul Torge (*Seelenglaube und Unsterblichkeitshoffnung im alten Testament*).

La Lutte de Yahvé avec Jacob et avec Moïse. By M. A. J. REINACH. (Geuthner, Paris, 1908.)

THIS is a reprint from the *Revue des Études ethnographiques et sociologiques* (June-July 1908), and consists of a study, in the light of comparative custom and religion, of the wrestling of Jacob with the divine being who fears the dawn and hesitates to reveal his name, and of the remarkable interview between Moses and Yahweh which culminates in the rite of circumcision. His learned investigation of the circles of ideas associated with the narratives is extremely suggestive, and appeals more particularly to those who sympathize with endeavours to understand that background of thought upon which the religion of Israel was placed. It is one of the several recent efforts to reconsider the 'primitive' traits in the Old Testament and their significance for the development of ancient religion; and the value of all these lies not so much in the particular hypotheses which are put forth as in the preparation for the advance from the literary-critical hypotheses to their

application to biblical religion and history. M. Reinach's essay is replete with much interesting evidence, and his data are generally convincing. Although he reaches a conclusion regarding the origin of circumcision which strikes me (at least) as being only a possible theory, one must acknowledge one's indebtedness to a thoughtful study, which, if it emphasizes ever more forcibly the gap between biblical and popular Palestinian thought, is nevertheless quite in accordance with the results of external research in other directions.

Modern Research as illustrating the Bible. By the Rev. S. R. DRIVER, D.D., Litt.D., Fellow of the British Academy. (Oxford University Press, 1909.)

THE book contains the three lectures delivered under the Schweich Trust which is administered by the British Academy for the furtherance of research in ancient civilization with reference to biblical study. In inaugurating the first series of 'The Schweich Lectures' Dr Driver begins with some account of the progress made during the last century in the principal branches of biblical research—archaeology, art, history, language, and literature—summarizing briefly the new knowledge gained partly from the discovery of inscriptions or in the course of excavation, and partly from the equally important employment of scientific methods of treating the material. His rapid survey is sufficient to shew how extensive the field of modern critical biblical study has become, and how needful is a preliminary training on the part of those who enter the field; and as he enumerates the more prominent landmarks in the course of the last century, it is impossible not to realize how very recent the most imposing and valuable discoveries really are. In these lectures Dr Driver describes ancient Palestine as we now know it, the excavations of the Palestine Exploration Fund at Gezer being specially laid under contribution. It is the first English publication of its kind; for although there is little that is quite new, the wealth of information in the book has hitherto been scattered in numerous reports, periodicals, and technical volumes. It is obvious that with the advance of knowledge there is the greater need for more thorough equipment on the part of those who utilize the evidence of a branch of research outside their own, and confusion has sometimes been caused in the past when trained archaeologists have ventured upon fields with which they were less perfectly acquainted. Dr Driver, for his part, acknowledges his entire dependence upon the work of archaeologists, but he has throughout used his own sound judgement, with the result that he consistently avoids purely hypothetical views or attractive combinations of evidence which mean far more

than the archaeological material really allows. Archaeology, as he shews, has made the Hebrew an Oriental people severed from their neighbours especially in religion ; but the latter was built upon the same material foundation as those of other Oriental peoples, yet it succeeded in rising immeasurably above them (p. 90). To obscure or deny this relationship, which is sometimes embarrassingly close, is to kick against the facts ; to ignore the vital differences is contrary to scholarly enquiry. This book adds to the many debts which English students of the Old Testament owe to Dr Driver ; it is noteworthy as much for its accumulation of solid evidence and wealth of illustrations as for its moderate price, and it will be valued for its clear and accurate statement of archaeological results as also for its recognition of the present limitations of purely archaeological study.

Altorientalische Texte und Bilder zum Alten Testamente. Edited by
 . Dr HUGO GRESSMANN. (Mohr, Tübingen, 1909.)

DR GRESSMANN, who has already done good service in Old Testament religion and archaeology, is to be congratulated upon this work, which may be cordially recommended to readers of German. The first volume contains an excellent selection of non-biblical texts which in one way or another bear upon the Old Testament. For the Old Testament is only a fragment of the ancient literature of Palestine, and it behoves the serious student to acquire some knowledge of the contemporary literature of the surrounding lands. Thus we have first a large series of Babylonian and Assyrian texts translated by Dr Ungnad. Here are myths and epics, hymns, psalms, and other religious literature (i 1-101); various historical texts relating mainly to Palestine and Syria ; the whole of the famous code of laws promulgated by Khammurabi, and a few supplementary records of a legal character (pp. 134-171). The same scholar also provides translations of a few non-cuneiform inscriptions, e. g. the Moabite stone, Phœnician sacrificial tablets, two of the Elephantine papyri, &c. Dr Hermann Ranke is responsible for the Egyptological department, which includes specimens of prophecy, proverbs, romance, and a good selection of historical texts (pp. 180-253). In the second volume Dr Gressmann himself has collected 274 illustrations, each with a brief description and with any necessary references to the preceding volume. They are taken from monuments, inscriptions, seals, gems, the results of excavation, &c., and although many have hitherto been scattered about in standard works, a few are published for the first time. The great majority of them are of religious interest (places, objects, and forms of cult ; deities and their symbols ; demons, amulets, myths, &c.), but there is a very good collection of

ethnic types, representations of historical events in Palestine, and of the heroes of history (e. g. Ramses II, Sennacherib).

This work is naturally fuller than the Rev. C. J. Ball's *Light from the East* (1899), which is still the best book for English readers, and it is so thorough that it is unreasonable to lament the few lacunae which strike one here and there. Nevertheless, one must regret the scanty treatment of the material for the reigns of Asurbanipal (p. 124) and Ramses II (p. 248). It is a great gain to have in such handy compass a miniature library of the external evidence bearing upon the Old Testament, and it is safe to say that few who turn over these pages will have realized previously the wonderful advance, in less than a generation, of our knowledge of Bible-lands. Every care has been taken to make the work objective and trustworthy. It supplies the 'raw material' for the intelligent reader to draw his own conclusions, and it appeals to all who take 'an historical interest in the Old Testament, and in the relationship between Israelite religion and literature and the mental life of the Ancient East' (p. v).

Biblical Criticism and Modern Thought. By W. G. JORDAN, B.A., D.D. (T. & T. Clark, Edinburgh, 1909.)

THIS work, by the Professor of Hebrew and Old Testament Exegesis in Queen's University, Kingston, Canada, is written for ministers and intelligent laymen who may not have realized the place of the Old Testament in the life of to-day. It is devoted partly to a general review of the modern outlook of its problems and partly to an explanation of the manner in which it may be expounded by modern critical theologians. The book will reassure those who had perhaps been inclined to lend too ready an ear to various recent apologetic and conservative writers, and its energetic and virile criticism of those who, however well meaning and sincere, mislead their readers, is not too strong. As Dr Jordan points out, it is open for other scholars to propose an alternative position to that of the great majority of Old Testament critics, but this has not yet been done. Elsewhere the present writer has had occasion to comment upon the different features of this book (*Rev. of Theol. and Philos.*, August 1909), and to his remarks he would only add a word on the useful bibliographical information in the appended notes, which include matter quite as important as that in the text itself.

Outlines of Introduction to the Hebrew Bible. By A. S. GEDEN, M.A., D.D., Tutor in Hebrew and Biblical Literature at the Wesleyan College, Richmond. (T. & T. Clark, Edinburgh, 1909.)

AN adequate treatment of this subject has long been needed, and Dr Geden's book will prove useful to students and teachers alike. It

deals with the language, text, and canon of the Old Testament (pp. 1-152), the principal versions (pp. 153-253), and concludes with a lengthy chapter on the Pentateuch and its literary criticism (pp. 254-354). There are fourteen illustrations of interesting MSS and printed editions, and indexes of the subject-matter and of biblical passages elucidated or explained. Much care has evidently been taken in the preparation of the book, and although it makes no pretence to be complete or exhaustive, it is likely to be of value for some time to come. Dr Geden does not appear to be acquainted with the useful *History of the Text of the Old Testament* by T. H. Weir, or the valuable article 'Text and Versions' in the *Encyclopaedia Biblica* by F. C. Burkitt, and I miss references to B. Pick's studies (*Hebraica*, viii sq.) supplementary to the remarks on the vowel-points and printed editions. There is an absence of clearness in Dr Geden's remarks on Aramaic, which is said to be 'at least as old' as Hebrew (p. 3); he confuses its script with old Hebrew (p. 42), and instead of the reference to Euting's collection of Nabataean inscriptions (p. 19) the reader should have been directed to the great Corpus of Semitic inscriptions which the French Academy are publishing. There is more serious incompleteness in the account of the 'Nash papyrus', which is *not* 'in a private library' (p. 57), but in that of the University of Cambridge; the author reproduces the first prepared photograph, and not the later successful facsimile, and he ignores subsequent discussions, in particular the monograph of Norbert Peters.¹ One would like to have the authority for the Punic translation of parts of the Bible (p. 23); and, in the rather unequal treatment of the versions, more space should surely have been devoted to Lucian's recension (p. 204) and the important problems of 1 Esdras (p. 181 sq.). Instead of a much needed chapter on textual criticism, Dr Geden provides a disproportionately long excursus on the Pentateuch where he differs chiefly from the standpoint of current criticism in contending that Deuteronomy, though found in Josiah's reign, really dates from the time of David or Solomon (p. 330 sq.), and that the Yahwist and Elohist sources should be dated nearer the Mosaic age (p. 342). This astonishing effort to reconcile criticism and tradition is followed by the very proper insistence upon the necessity of sympathy with Oriental modes of thought (p. 352), but the author has quite ignored the fact that the increasing knowledge of ancient Palestine not only supports the late origin of the sources of the Pentateuch, but has tended to be distinctly more detrimental to the traditional position. This last chapter hardly answers to the needs of

¹ Moreover he proposes to read 'the deep' for 'the sea' in Ex. xx. 11, and retains my תהומות (v. 17), whereas the photographs now shew that תהומות (originally recognized by Prof. Burkitt) is correct. See my statement in *P.S.B.A.*, 1903, p. 43.

modern students and might well have been more in accordance with modern research.

An Independent Examination of the Assuan and Elephantine Aramaic Papyri. By L. BELLELI, Dr. Phil. (Florence). (Luzac, London, 1909.)

THIS book is an attempt to prove that the famous papyri of the Jews of the fifth century B. C. in Elephantine are impudent and worthless forgeries. Dr Belleli does not state his view for the first time; it has been the cause of unpleasant controversy and recrimination which the tone of this book will not allay. The author gives some very good reproductions of the Aramaic texts, and has many elaborate chronological tables, which, in his opinion, disprove the authenticity of the dated papyri. That the chronological questions are difficult and confusing nobody will deny; and an interesting story cited on p. 81 shews that the problems of the calendar caused no less hot discussions even among the Rabbis of the second century of this era. The presence of problems does not prove forgery, and no weight can be laid upon the author's objections based upon the occurrence of Persian words (p. 99 sq.), of Hebrew and non-Aramaic terms (p. 133), or upon the various palaeographical features (pp. 100, 110, 113), and the difficulties of translation or interpretation (pp. 119, 135). On his own theory we have to recognize a very profound plot organized by one who possesses, not merely 'a certain amount of Semitic learning' (p. 136), but the best equipped mind of the day—some one who has followed the work of the decipherers, manufactured papyri, partly in support of their views (pp. 107, 122), and has introduced evidence which it has taken the best Babylonian, Persian, and Hebrew scholarship to explain. With these clues the author should have no difficulty in locating 'the factory of this spurious literature'—if he is on the right track; but his arguments do not prove his ingenious contention, and much stronger evidence must be produced before he can justify an opinion which has not as yet been favourably received by scholars equally unprejudiced and more competent to form an estimate.

Manassewitsch's Grammatik der Hebräischen Sprache. New edition by DR BERNHARD TEMPLER. (Hartleben, Vienna, 1909.)

THIS is an entire remodelling of the older edition. Its best features are the numerous good reading-exercises drawn up in accordance with the desire to make the book suitable for self-taught students. This being the aim, greater care should have been taken to secure accuracy, completeness, and clearness. Thus, the *mappik* point in *hé* is often

omitted or inserted incorrectly (pp. 30 sq., 97); the rules for the article, the prefixed prepositions, the Hithpael and the verbal suffixes are incomplete. The student must worry out for himself the vowel-changes in the construct stage, and although six pages of heterogeneous examples, alphabetically arranged, illustrate the intricacies, there are many forms quite unknown in biblical Hebrew. These are serious blemishes in an otherwise handy little book.

STANLEY A. COOK.

NEW TESTAMENT.

THE need of a good lexicon to the New Testament and other early Christian literature has long been felt, and Dr E. PREUSCHEN'S *Vollständiges griechisch-deutsches Handwörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur* (A. Töpelmann, Giessen, 1908-), five parts of which (α - δ μολογία) have already been published, will be warmly welcomed in this country as in his own.

The science of textual criticism may perhaps be simplified for generations of students yet unborn by the new groupings, the new notation of MSS, and the new theories which Prof. VON SODEN and Dr C. R. GREGORY are putting forward (*Die griechischen Handschriften des Neuen Testaments*, J. C. Hinrichs, Leipzig, 1908); but the immediate result of their enterprise is to add to the complications of the study. Meanwhile we have from Prof. K. Lake a careful description and an acute criticism of von Soden's work, in a pamphlet reprinted from the *Review of Theology and Philosophy* (*Professor H. von Soden's Treatment of the Text of the Gospels*, O. Schulze & Co., Edinburgh, 1908), and a fourth edition of his own handbook (*The Text of the New Testament*, Rivingtons, 1908) with an appendix giving a summary account of the new positions. In the pamphlet in particular he propounds a working hypothesis as an alternative to von Soden's theory, to the effect that in the second and third centuries there existed various local texts of the Gospels and that all the existing Greek MSS represent, not various editions diverging from a common original text on which they were all based, but 'the first attempts to standardize the text, and to produce—what had never previously existed—a recognized universal text of the fourfold Gospel, which should supersede the various local texts'.

A smaller piece of work by Dr C. R. GREGORY, which appeals to a larger circle of readers, is *Das Freer-Logion* (Hinrichs, Leipzig, 1908).