

CHRONICLE

OLD TESTAMENT AND RELATED LITERATURE.

THE literature that falls to be noticed here may be conveniently summarized under three headings: Old Testament criticism; geography and history; and comparative religion. The first place may properly be given to the Festschrift, *Vom Alten Testament*, in celebration of the seventieth birthday of the late Prof. Karl Marti, and edited by Prof. Karl Budde (Beiheft xli of the *ZATW.*; Giessen, 1925). It may be remembered that the Berne Professor was taken suddenly ill and was actually buried on this birthday. One of the most outstanding of Biblical scholars, he was personally one of the most popular; and an admirable photograph of "כְּמֵרָתִי", as he sometimes humorously described himself, adds to the pathetic interest of a collection of essays which testify to the high esteem in which he was held. Here are contributions by Bertholet (the correspondence between Hitzig and Ewald), Meinhold (Ezra the scribe), Buhl (the prelude to the book of Job), Nowack (Deuteronomy and Kings), and others. Some of the contributors have since departed: Baudissin (an essay on El-Bethel), Gressmann (the holy cock at Hieropolis, the spelling is deliberate), Paul Haupt (Isa. liii), Naville (the use of Aramaic). English contributions are, to Prof. Budde's regret, unintentionally few in number: besides Haupt, we have Torrey of New Haven (prophecies relating to Alexander the Great, viz. Habakkuk, Ezek. xxvi, Joel, Zech. ix, Isa. xiv, xxiii), and Theodore Robinson of Cardiff (Jesus and the 'blood of the covenant'). Among other articles, Beer writes on Ps. xxii as *ein jüdisches Passionsgemeinschaftslied*. Benzinger distinguishes J and E in Gen. xiv, and conjectures that in it Abraham was primarily a Shechemite figure. Eerdmans, observing that sabbath-keeping is associated with fire (Exod. xxxv 3, Num. xv 32), suggests that the law against breaking the sabbath goes back to the Kenites or 'smiths', for whom the kindling of fire and labour were synonymous, and to whom the seventh day, that of the gloomy Saturn, would be no day for the smithy. Haller points out that the national hatred between Edom and Israel-Judah is not pre-exilic; the denunciations of Edom form a literary unit, and he dates them to the Maccabaean period—unnecessarily late (see *Camb. Anc. Hist.* vi 183 sqq.). Hehn manages to combine שבע 'seven' with שבע 'satiety': seven is not a 'round' number, but a 'perfect' one. Hölscher writes on later Jewish nomenclature, at Elephantine, Nippur, &c., an interesting topic, though unfortunately he does not appear to

know Gray's study in the *Wellhausen-Festschrift*, or Daiches on the Nippur data (London, 1910), or my own attempt to get something out of the names on Hebrew seals, pottery stamps, &c., in the *Proceedings* of the old Society for Biblical Archaeology, 1904, pp. 109 sqq., 164 sqq. Humbert writes freshly on Hos. ii, which he considers to be a unity. Hans Schmidt thinks the *אִשָּׁה* was a bull-roarer, though he recognizes that it is quite unusual for a woman (like the Witch of Endor) to manipulate one. Enough has been said, perhaps, to indicate the many-sided interest of this offering to one who was a personal friend of so many biblical scholars.

Johannes Meinhold's *Einführung in das Alte Testament* (Giessen, 2nd ed., 1926) is a substantial work of 344 pages, which is of special value by reason of the attention paid to recent German literature. On p. 285 Torrey is known only from a monograph published in Germany in 1896. There are good introductory chapters on origins, canon, and text; and Meinhold's general plan has been to combine history and literature. Thus the work differs from the Introductions of Driver, Sellin, and others, and recalls the chronological arrangement of Harran Creelman (see *J. T. S.*, July 1917, p. 344); and though not so full as the American book, it has the same advantages—and defects. While eminently readable, there is no index of biblical passages, and the index of subject-matter I have found inadequate. Where the history is important for the literary-criticism, and the reverse, the treatment is apt to be one-sided. Thus the sketch of the Judges passes from Jephthah to Samson, the Philistines and Saul; but this has vital implications for the literary criticism, as also has the view (p. 80) that when David became king at Jerusalem he destroyed the barrier severing the central from the southern tribes of Israel. On the other hand, what Meinhold has to say on recent developments of literary analysis (J¹ and J², or J and L) and upon the analysis of Deuteronomic books (especially Joshua, p. 212 sq.) is highly instructive.

Here may be mentioned a *Rektoratsrede* at Bonn by Hans Meinhold on the Decalogue (Giessen, 1927). In contrast to a certain tendency to carry back the Decalogue to the beginning of the religious history of Israel—partly on the ground that ethical ideas are found both among primitive people and also in ancient civilizations before the rise of Israel—Meinhold gives reasons for dating it about 600 B.C.; and his pamphlet is fortified by a series of excellent notes which make it, slight though it is, a useful contribution to the problem of the different Decalogues. Mention may also be made of a pamphlet by the Rev. E. F. Sutcliffe, S.J., of St Beuno's College, *De Unitate Litteraria Num. xxii* (Rome, 1926). *Inter alia* he argues for the retention of the reading 'the land of the children of his people' (v. 5), and against Skinner's

remarks (*Genesis*, 396 sq.) on the impossibility of a flock covering 350 miles in seven days.

Das Deuteronomium (Königsberger Schriften, i 6, 1925), by Max Löhr, continues his study of the Hexateuchal problems (see *J. T. S.*, xxvi 327). The Book of the Law consisted of Deut. xvii 8-11, xix 1-12, xxi 1-8, 18-21 a, xxii 13-24, 25-29, and perhaps xxi 22 sq., xxiii 10-15, xxv 5-9 (p. 170). Though not literally of Mosaic origin, it goes back to Moses (p. 199 n. 3), and represents Southern Yahwism as distinct from north Israelite. One may agree with Prof. Löhr that the conflicts between Yahweh and Baal were only a continuation of those that had gone on in earlier days (cf. p. 197), but his arguments for the antiquity of the laws, based upon supposed 'pre-Yahwistic' or 'animistic' conceptions, hardly carry weight (p. 198). Moreover, it is doubtful whether the sacrificial acts of heroic figures like Abraham, Gideon, &c., can be used to prove secular, profane, or non-sacred acts of slaughter before Josiah's time; and the argument that all Israel as a single community came into being with David and disappeared after Solomon is too one-sided (p. 204). In the *Orientalistische Literaturzeitung*, Jan. 1906, Prof. Löhr writes an exceedingly valuable little article on the Hexateuch problem which should not be overlooked, for here he clearly recognizes that there was a Pan-Israelite movement in the exilic age (col. 7)! It is one thing to look for a Mosaic kernel of Deuteronomy, and to rely upon one and one only of the estimates of an early united Israel; but when we find, e. g., that the treatment of Aaron in Exod. xxxii and Num. xii is to be explained in the light of post-exilic conditions (col. 12), it will be seen that Löhr, however useful a stick with which to beat the exponents of JEDP—'die vier hexateuchischen Quellschriften sind Phantome' (*loc. cit.*)—is not leading us back to any conservative view of the Old Testament. If there is much in the Pentateuch which is ancient—and no one has ever denied it—no less are there elements that are quite as ancient in the Elephantine papyri of the fifth century B. C. and in the Talmud.

An illuminating study by Aage Bentzen, *Die Josianische Reform und ihre Voraussetzungen* (Copenhagen, 1926), not only takes notice of Löhr's work on Deuteronomy, but is an example of the present tendency (Max Weber, Lurje, and others) to look for social and economic factors and class differences in the biblical history. He traces a series of provincial 'Levitical' movements culminating in Deuteronomy. Shechem was perhaps the original central sanctuary, the pre-eminence of Jerusalem belongs to the exilic and late age (p. 86). Priestly interests can be recognized in the historical traditions, and theocratic and anti-monarchical developments are to be traced in E and go back before the fall of the northern kingdom. Bentzen's

book provokes thought; he is a painstaking writer, and suggestive even where one dissents from him. In Num. xvi sqq. we get, as he points out, a condensation of almost the entire history of the priestly bodies in Israel (p. 105), and some of his most interesting pages are on the Levites or pre-Levitical bodies as historians and editors. The reform of Josiah was, he says, a step in the 'Entstehung des Judentums'; and his aim is to show that the great steps which were to preserve Israel and give it new life were already taken before the political fall of Israel and Judah. Bentzen is throughout interesting, his emphasis upon Shechem as against Jerusalem, upon provincial priesthoods (and especially the Abiathar tradition) as against Zadokites, and such a view as that 'the Levites have *levitisiert* Jeremiah and made him a Deuteronomic preacher' (p. 104) will show that his contribution to biblical studies is not to be ignored.

Otto Eissfeldt, *Die Quellen des Richterbuches* (Leipzig, 1925), is a continuation of his *Hexateuch-Synopse* (1922), and carries on his endeavour to prove that there is good evidence for, as distinct from the late D and P, three old sources, J, E, and—the real novelty—L a 'Lay source'. Skinner's review in *J. T. S.*, July, 1923, pp. 433 sqq.—one of the last pieces of Old Testament work that this fine and much-missed scholar accomplished—already indicated the relation between this new theory of 'L' and the earlier views, where the necessity of distinguishing J¹ and J² points to the recognition of conflicting data such as that which has led Eissfeldt to his L and J. And the caution with which Skinner so characteristically expressed himself seems not less necessary now, since literary analysis must be balanced by more synthetic work; and literary-critical and literary-historical questions are so interwoven that each must be checked by the other. Thus Eissfeldt observes that the introductions to Othniel, Ehud, Deborah and Barak, and Samson are not from the same hand as those to Gideon and Abimelech; and that E knows no prophet prior to Jerubbaal, Abimelech, Jephthah, and Samuel. But the position given to the Kenizzite Othniel, the brother of Caleb, cannot be severed from the inclusion of the Calebite and Manahathite figure Manoah the father of Samson. Also, the prominence of Egyptian or Mosaic tradition in Judges xvii sq. (the priest) cannot be severed from a series of references in 1 Samuel i sqq. (Egyptian priesthood, ii 27; the name Phinehas; also the words in iv 8), and the introduction to Jephthah seems to have been once connected with the story of the rise of Saul (cf. *Ency. Brit.* xxiv p. 124, n. 7). In other words, if we take the narratives as they stand and work back, we at once encounter problems of literary composition which are decidedly of greater primary importance than the acute analysis of separate incidents. In any case, Eissfeldt's study has led him to many interesting con-

clusions, and he urges that we should speak of a Deuteronomic *Ausgabe*, not a *Redaktion*: RD's share being very small—as Burney also had urged.

We turn next to biblical 'ideas'. Dr Alfred Geden's *The Evangel of the Hebrew Prophets* (Epworth Press, 1926) is, according to the subtitle, 'an exposition and a defence'. It is a sympathetic survey of the prophets and their teaching, their attitude to nature, the use of parable and metaphor, the Old Testament and art, the permanent value of the teaching of the prophets, &c. It covers extensive ground, and the author's wide knowledge of Asiatic religions has enabled him to make valuable remarks upon points of comparison and contrast between them and the Old Testament (pp. 216 sqq.). He notes how Christian thought has 'drifted away from the prophetic position' (p. 242), and discusses the restatement in modern terms of the ideas of the prophets. He justly comments upon that modern confused conception of an 'evolving' God for man's evolving *conceptions* of God (p. 243)—a remarkable twentieth-century confusion comparable to that of the savage who confuses nature with his own ideas. His attitude to biblical criticism is somewhat uncertain; and while he considers the Jeremian authorship of Lamentations improbable (p. 151) and recognizes a Deutero-Isaiah (p. 66), he thinks that critics have taken insufficient account of the traditional conviction that the Law stands at the head of Israel's history (pp. 31 sqq.).

Prof. J. M. Powis Smith, *The Prophets and their Times* (Chicago, 1925), writes an introductory systematic survey with numerous quotations (including the Darius inscription, p. 195). Dealing with Hosea he observes that if Yahweh was not recognized as the God of the harvest after so many centuries of agricultural life, how had he continued to survive as the God of Israel? It was necessary 'to supplant Baal by Yahweh in the whole round of agricultural life', and Hosea's complaint shews that this had not come to pass; how then did Yahweh finally achieve the recognition so long delayed? 'These are', as he truly says, 'problems still awaiting solution' (p. 61). Prof. Powis Smith, with many other scholars, considers that the Servant of the Lord is Israel, sometimes the real Israel, and sometimes spoken of in 'idealistic' terms (p. 188). The author of the Poems was 'a voice crying in the wilderness' (p. 190)—and these words are to be noticed, inasmuch as we are not obliged to assume that the ideas concerning the Servant either conformed to or immediately influenced current ideas. Historical evidence and the prophecies continuously illumine each other, and when the Messianic movement connected with Zerubabel is rightly emphasized (p. 202 sq.), and the historical data shew that it must have collapsed, we may assume not only that 'the collapse of this Messianic movement was a terrific blow to Jewish faith' (p. 203)

but we may ask whether traces both of the earlier period of expectation and the later period of dismay can be found outside those writings (Haggai, Zechariah, &c.) from which we gain these very important starting-points for further study.

Prof. Powis Smith agrees with those who hold that although the book of Daniel is of the Maccabean age the materials in i-vi were in existence for some time previously. Dr. Martin Thilo, *Die Chronologie des Danielbuches* (Bonn, 1926), continuing earlier studies of biblical chronology, attempts an explanation of the figures in Daniel which will interest those attracted by this thorny subject. He deals with the relation between the dates prefixed to visions or prophecies and the contents of the latter. He suggests that Darius the Mede is Gobryas, 'Mede' being a reference to Gutium, and he throws out the attractive view that the dates in Daniel are from a writer of the school responsible for the last redaction of the chronology of the book of Kings, and that this may explain why the book became canonical, and why it was written in Aramaic. The writer, thinks Dr Thilo, lived in Aramaic-speaking circles, wherein apocalyptic ideas circulated, and he finds traces of his interpolations in ii 41-43, vii 8, 11, 20-22, 24 sq. Here may be mentioned the same author's *Das Buch Hiob* (Bonn, 1925), a translation, with the concisest series of exegetical notes, and a discussion of the problems of the book of Job from the point of view of the history of the 'Wisdom' literature. An excellent study of ch. xxviii is among the many suggestive contents of this closely packed booklet.

Dr E. L. Dietrich of Wackernheim bei Mainz, in *שוב שבות: Die endzeitliche Wiederherstellung bei den Propheten* (Beiheft of the ZATW., 1925), shews that the Hebrew phrase does not necessarily refer to captivity or exile (Job xlii 10), though it was readily applicable to a literal 'return'. It means primarily a turn in the tide of things. (For the transitive use of שוב he could have referred to Nöldeke's tentative explanation of the name Shebaniah, *Ency. Biblica*, col. 3286, § 39, cf. col. 4436, n. 1.) It is an eschatological conception, and Dietrich has an interesting survey of the idea of things that are new or recreated: new home for Israel, Exodus, kingdom, Jerusalem, state, David, Moses, Elijah, cult, creation, deluge, Paradise, covenant, &c. There is a return to the old, or the old in a new form: there is progress but without the idea of progress. *Urzeit gleich Endzeit*: it is a theory of the return of the *Urzeit* in the *Endzeit*. The ideas, if encouraged by astral theorizing, are due to the observation of nature, to yearly, monthly, and daily recurrences, and to common psychical facts. The ideas can be traced in the Old Testament and apocalyptic literature; and though in no sense solely Hebrew or Israelite, it is the form which they have taken in biblical literature which gives them lasting importance.

Reference may here be made to an address by Prof. Hans Schmidt, *Der Mythos vom wiederkehrenden König im Alten Testament* (Giessen, 1925). It has special reference to Isa. vii 14 sqq., viii 8, ix 6 sqq., and is particularly valuable for its useful notes, especially on the conception of the first and last Adam. Here again are ideas native to Palestine, and naturally assimilated by the Israelites; and Prof. Schmidt's remarks on the interrelation of ideas of nature and history, and of national destiny and the common welfare of man and beast, bear not only upon ancient religion, but upon our modern theories of the rationale of religious experience and its expression. Some of his arguments for pre-exilic dating require scrutiny; thus the reference to the ass in Gen. xlix 11 can scarcely be taken to prove a pre-monarchical date, on the ground that the horse was unknown (p. 23); nor does one see why the conception of the Return of the King is necessarily *astralmythisch* (p. 33) in origin. On the other hand, he is undoubtedly right in his contention that the Messianic ideas could have arisen only in monarchical conditions, and not in a post-exilic anti-dynastic age (p. 36). In *Gott und das Leid im Alten Testament* (Giessen, 1926), Prof. Schmidt summarizes the leading ideas: sorrow is cleansing and purifying; Yahweh is above and behind all, and he suffers along with his erring people. He adopts Mowinckel's view that the Servant of the Lord is the prophet himself, and warns us not to confuse this with Gunkel's explanation; but although I agree with him that the Servant is not Israel—or rather not *everywhere* Israel—his arguments will perhaps hardly move those who think otherwise (p. 46).

Dr. Wheeler Robinson's lectures, *The Cross of the Servant* (Student Christian Movement, 1926), are distinguished (*a*) by the suggestion that *ἐαυτὸν ἐκένωσε* (Phil. ii 7) is derived from Isa. liii 12 and refers to the Cross and not the Incarnation, and (*b*) by the use he makes of the ancient and primitive idea of corporate personality 'to elucidate the conception of the Servant, and the further application of this idea to the New Testament conception of the Body of Christ'. The fact is that one can think of the individual in the collective or of the collective in the individual, and the whole group is a unity present in any one of its members. The conception is a fluid one; so also in Ps. xxii the Psalmist speaks variously as a separate individual with a personality of his own, then as a representative of the group, and finally in terms which suggest the whole nation (pp. 33 sqq.). The conception can contract into a primary reference to Jesus and expand into the doctrine of the Church (p. 77). This being so, it is difficult to see why Dr Wheeler Robinson and other scholars should argue that all the references to the Servant of the Lord in the Deutero-Isaiah have the same content throughout. The Servant-idea was in the air, and later

at all events the Servant found 'historic realization' in a succession of Israelites (p. 38). It is true that we have only a national resurrection in Ezek. xxvii and that the resurrection of the individual is not explicit until Dan. xii 3 (p. 63) and it is then that we find the earliest reference to the collective interpretation (p. 53 n.). But if, as I take it, Isa. liii refers to an event that had recently occurred, and to the death of an *individual*, new ideas are not necessarily taken up at once; and, as in Egypt, the conviction of the resurrection (or life after death) of a man of impressive personality (like the Pharaoh) precedes the conviction of that of important individuals of lesser standing. Isa. liii seems to me to mark a new stage in Israelite religion; and the individual is not the prophet, the writer, but a martyr whose significance the prophet was one of the few to recognize.¹ Space forbids further comment, but attention must certainly be drawn here to the very admirable work which Dr Wheeler Robinson is doing on the *psychological* interpretation of the Old Testament. New though this is, it is of course not to be confused with the 'New Psychology' which next claims a hearing.

The New Psychology and the Bible is a lecture by Major J. W. Povah, B.D., the author of a *Study of the Old Testament* (see *J. T. S.* xxvi 323 sq.), *The New Psychology and the Hebrew Prophets* (1925), and *The Old Testament and Modern Problems in Psychology* (1926; all published by Longmans). These are simple and interesting expositions of the subject, especially valuable for their defence against the attacks of certain psychoanalysts upon Christianity, but weakened somewhat by the absence of indexes. There is much that one could single out: the necessity of facing one's stumbling-blocks, the impossibility of sublimating an instinct unless its existence is recognized, the tendency to obscure the true reasons for one's beliefs and disbeliefs, the probability that the prophets did not always know the full meaning of that which had broken forth from a deeper level than their conscious minds (viz. the Servant Songs, *Modern Problems*, p. 43 sq.). But the New Psychology—ready to ask whether it has rediscovered the Gospel (p. 25 of the Lecture)—goes too far when Dr Crichton Miller, in a foreword to the *Hebrew Prophets*, considers that the story of Elijah and the cave on Mount Horeb in 1 Kings xix 'before was historical and outside ourselves' but now 'treated from the point of view of analytical psychology presents an intensely personal problem'.

¹ For this I must refer further to the *Camb. Ancient History*, iii, 488 sqq., where examples are given of the features to which Dr Robinson refers: the group, as a person, and a person as the representative or embodiment of the group; cf. *ib.* p. 453 sq. on the king, and to the examples on p. 493 add also Wells *God the Invisible King* p. 115 (the ego as mankind), Sir Francis Younghusband in *The Quest* xv 373 (the English official in Africa as embodying England).

For, on the one hand, the whole *religious* value of Old Testament narrative has always lain in the relation between the problems of human souls of to-day and of ancient Israel; and, on the other hand, analytical psychology with its caves and wombs, &c., &c., can hardly be regarded as a serious contribution to our exegesis of the Bible.

What is said of Infantilism and the refusal to face God, or even to face oneself, contains, every one will admit, a very profound truth, but it is only part of the truth; and the exponents have no very clear idea of what is involved in or related to the conception of Nirvana, nor do they appear to recognize the difference between their 'Infantilism' and that childlike faith and trust and that refuge in God which has been the mainstay of men who were far from weaklings. Again, as regards what is said of sexual symbols (serpent, Moses' rod, cup, cross), Major Povah gives us the impression that although a sexual meaning may not occur to us the symbol arose from a subconscious sexual meaning and may in turn suggest one. Thus, he says, that stories for children should be carefully selected in accordance with the meaning subconsciously suggested by them (*Modern Problems*, p. 34 sq.). But one finds it impossible to see how one can prevent the most innocent symbol from being misinterpreted more or less *consciously* by those who, like some psychoanalysts, appear to be obsessed by sexual symbolism. Major Povah, it is true, would dissociate himself from the vagaries of psychoanalysis; but he appears to approve of Freud's theory of the murder of the primal father and the horror of incest and parricide (*Hebrew Prophets*, 34 sq.). This is one of the most extraordinary examples of modern myth-making that one could well imagine, and a story which, we are sure, Major Povah would not select for children; but he has a no less remarkable explanation to account for the horse's fear of puddles and the child's fear of darkness (*ib.* p. 82). From the psychoanalytical point of view there is much in the Old Testament that appears in a new light, but writers who understand that standpoint are more likely to contribute to our knowledge of the Israelite soul than those who read the Old Testament through psychoanalytical spectacles.

It will not be denied that a student of psychoanalysis will approach the Old Testament with a deeper knowledge of human nature; the marriage-relationship between Yahweh and Israel will, in itself, afford abundant material and, in the story of Hosea's marriage, his powers of analysis will be put to the test. Major Povah devotes some pages to this, and Adolf Allwohn, of Walldorf, has made it the subject of a monograph: *Die Ehe des Propheten Hosea in psychoanalytischer Beleuchtung* (Beiheft xlv of the *ZATW.*). He explicitly dissociates himself from the Freudian theory of the sexual origin of religion, nor is he entirely satisfied with Major Povah's treatment (p. 57 n.). He gives a thorough

and valuable exegesis of Hosea i-iii, and, after a discussion of the many interpretations, proceeds to unfold his own. Hosea had a strong sexual bent and was attracted by the sensuous Baal cults, he married a whore (apparently not a *kedeshah*, as Prof. Schmidt has suggested), and, torn between physical love for Gomer and his worship of Yahweh, lived as it were in two worlds, until he found a synthesis in Yahweh as a god of spiritual love. Allwohn's conclusions are bound up with an exegesis into which there is no space to enter here; and a discussion would involve some account of the different traditions of the early relations between Yahweh and Israel, the beliefs in the causes of human and natural fertility, and the traces of later editorial hands in the present arrangement of chap. i-iii. This must be reserved for another occasion. It must suffice to point out that if Hosea's temperament is supposed to explain his marriage and subsequent experiences, the psychoanalysts must also consider the sexual imagery employed by Jeremiah (ii sq., v) who was unmarried (xvi 21),—one can see the line they would take here—and the stronger language of Ezekiel (xvi, xxiii), who was forbidden to lament the death of his beloved wife 'the desire of his eyes' (xxiv 15 sqq.). To put it otherwise, the marked sexuality of the Hebrew is undoubtedly of great significance for the interpretation of early life and thought in Palestine, but it is difficult to understand how the specific and characteristic standpoint of the psychoanalyst throws light upon Hosea i-iii; indeed it is a little astonishing that psychoanalysts should approach this particular narrative without taking into account the conceptions of intimate union and apostasy which we find in both Jeremiah and Ezekiel. It is the unmarried Jeremiah who speaks of the youthful innocence of Israel, it is the evidently happily married Ezekiel who looks back on an Israel who was faithless and unclean from the very first.

We return to the 'old' psychology, and in a new form, in *Israel: its life and culture*, by Prof. Johs. Pedersen of Copenhagen (Oxford, 1926). In a rather informal manner, though with an abundance of evidence behind him, the author deals with the social conditions and the ideas that make or mar social solidarity: ideas of soul, blessing, peace, covenant and salvation, righteousness, truth and justice, sin and curse, life and death. He is at pains to shew that these are more than verbal ideas; they take active, practical, pregnant forms which manifest themselves in men's attitude to one another and to God. He is dealing with the ideas that operate more or less unconsciously, systematizing and making explicit what is implicit in life and thought. What he has to say, e. g., upon Righteousness is extremely suggestive, and can be confirmed by arguments along other lines (cf. Robertson Smith, *Religion of the Semites*, 3rd ed., pp. 655 sqq.). His analysis of the conflict

between David and Saul, the heartless treachery of Jonathan (from Saul's standpoint), and the curious complexity of David's character, will at least provoke thought. His view that Gen. xxxiv and Joshua ix are *not* composite from a psychological point of view is also instructive, emphasizing as it does the unity of the compiler rather than that of the constituents of the compilation. The book is undoubtedly the most original and the most stimulating contribution of recent years to a deeper knowledge of the Old Testament, and being simply written and with numerous quotations, it can be readily grasped. It may, however, seem too mystical to some, and it is perhaps as well to point out that if we may speak of 'corporate personality' or of 'esprit de corps', of the 'soul' of a people, or of its 'psychic' unity, then Prof. Pedersen is dealing with the *psychical* aspects of social stability and of social vicissitudes. The terminology may seem old-fashioned compared with that of the 'New' Psychology; but those who will make the necessary concession will be repaid, for who could find a more absorbing study for modern needs than an enquiry into what constitutes the 'soul' of a people and all that makes for its welfare?

The study of the Bible from advanced social-political standpoints has already been undertaken (e. g. by Max Weber), and to Dr Lurje of Moscow we now owe *Studien zur Geschichte der wirtschaftlichen und sozialen Verhältnisse im Israelitisch-jüdischen Reiche von der Einwanderung in Kanaan bis zum Babylonischen Exil* (Beiheft 45 of the *ZATW.*, 1927). Characteristically enough it has the Marxian motto: the history of society is that of class-warfare; and in this pamphlet (64 pages) Dr Lurje deals with communal and private property, trade and industry, government and taxation, class differences, the proletariat and slavery, social movements, civil war and revolution. We read that Omri's party was the agrarian, Tibni's that of the town-capitalists or else of the proletariats, Jehu's rise was that of the Yahweh-party against the oppressors of the people: such views are at least suggestive. The prophets were not democrats in a real sense, or representatives of the poor; they were for the aristocracy rather than the proletariat: Dr Lurje does not grasp the fact that the prophets were working for new men rather than new institutions. Deuteronomy certainly marks an advance, but there was no internal amelioration, and with a rapid paragraph on the decline and fall of Judah, Dr Lurje reaches the limits of his task. Thus he leaves off where the really interesting part begins, he has no place for the democratic note in the popular history and religion, or for the ideal of the 'holiness' of all the people. He takes no wide view embracing the reconstruction of Israel and the continuity which lay beneath the discontinuity, still less of the significance of the internal development of Israel for world-history, and for the history of

those ideas which in the long run have directly or indirectly stimulated religious, ethical, and social reforming movements. It is, in fact, entirely characteristic that with all the careful summarizing of the biblical data within the period selected—and for this he has our thanks—there is no profundity, no philosophical conception of movements which, whatever the Left may think of them, brought about permanent progressive development. And that is why the Bible is, or should be, so uniquely significant for any deeper study of the facts and factors of social-political history.

The recently published Egyptian papyrus with the Teaching of Amen-em-ope has placed the study of the 'Wisdom Literature' upon a new footing (see *J.T.S.* xxvi 321). Dr Oesterley, in *The Wisdom of Egypt and the Old Testament* (S.P.C.K., 1927), has been able to utilize the latest Egyptological research upon this difficult papyrus, and has taken into account the admirable article by the late Prof. Gressmann on the subject and a recent study by Prof. J. D. Simpson. The papyrus is noteworthy for its close relationship with Prov. xxii 17–xxiii 14, and for points of contact with passages in Deuteronomy, the Psalms, Ben Sira, and the story of Ahikar. The lofty religious note which has been claimed for it constitutes perhaps its most marked feature; and it has raised the question whether, instead of the debt being on the side of Palestine, Hebrew or more precisely Israelite influence has left its mark on Egypt. Semitic (Hebrew, &c.) influence in Egypt can be traced in the fourteenth–twelfth century B. C.; and the earlier Story of Sinuhe, in common with the archaeological data, allows us to see how Egyptians and Hebrews (Semites, Asiatics, &c.) could or did influence one another. The Amarna Letters and Egyptian evidence—for example Merneptah's 'Israel' stela with its almost Hebraic prelude (Breasted, iii § 616)—point to a certain community of thought, and the precise explanation of the relationship between Amen-em-ope and the sections in Proverbs is not easily determined. Dr Oesterley is rather too inclined to lay stress upon 'Israelite' to the exclusion of Hebrew or Palestinian thought (pp. 26, 94 sq.), but his argument that both sources go back to an older Hebrew collection deserves consideration (p. 105). In any case he has provided us with the material for an opinion, and we are under an obligation not only to him but to the Egyptologist, Prof. Ll. Griffith, for its fullness.

Dr A. Jeremias, *Jüdische Frömmigkeit* (No. 2 of the *Religionswissenschaftliche Darstellungen für die Gegenwart*, Hinrichs, Leipzig, 1927), writes on the spirit of modern Judaism. He touches upon the Torah as Israel's portable inheritance, the cemetery and the reunion of the living and the dead, the dead as intermediaries, spiritual tendencies, and assimilationist movements new and old, Spengler's diagnosis of

Judaism, and a variety of other interesting points. The Jews are Semites only in a linguistic sense; Jewish financial ability is pre-Christian, and there is something mystical about gold and international finance; the ghetto is a normal feature, and Jewish children remarkably precocious. Dr Jeremias illustrates the inevitable complexity even of so homogeneous a unit as Judaism; and both directly and indirectly illustrating the past from the present and the present from the past, makes the point *inter alia* that Hellenistic Judaism presupposes an Oriental Hellenism (p. 57). Dr Jeremias invites criticisms and suggestions (5 Schreiberstrasse, Leipzig).

Dr Samuel Daiches reprints from the *Jewish Chronicle Supplement* (a) the view that Isa. xxviii 5-22 refers to spiritualistic séances, communion with the dead, and, possibly, table-moving, and (b) the argument that Judges v 2-11, is an introduction to the main part of the poem, and does not refer to the war with Canaan. From Dr Hartwig Hirschfeld (*Jews' College Publications*, No. 9) we have an account of Hebrew grammarians and lexicographers of the ninth-sixteenth centuries; it is an interesting survey with numerous quotations, some hitherto unpublished. Timely aids for young Hebraists are provided by the *Einzelwörterbücher zum Alten Test.* (Giessen); at present they comprise Genesis (by Baumgärtel), Isaiah (by Hempel), Jeremiah (by Rudolph), also Psalms by (Herrmann). The vocabularies contain—very properly—references to Gesenius, Bauer-Leander, &c.; but it is a pity that the publishers did not take a hint from Brünnow's *Chrestomathie* and the American *Semitic Study Series* and give the meanings in both German and English.

Turning to history, one is struck by the keen interest in that most problematic of all periods, Israel's Sojourn in Egypt and the Exodus. Perhaps the most readable of introductions is that of Prof. Alexis Mallon, of the Institut Biblique Pontifical, whose monograph on *Les Hébreux en Égypte* (Rome, 1921), with its forty-seven illustrations, contains a useful collection of interesting matter, and casts its vote for Merneptah as the Pharaoh of the Exodus. The Rev. J. W. Jack's study *The Date of the Exodus in the light of External Evidence* (Clark, Edinburgh, 1925) is the best equipped as regards material, it is a scholarly well-written argument, and it merits careful attention. His view is that Thotmes III is the Pharaoh of the oppression, the Habiru who attacked Abdi-khiba of Jerusalem are the Israelites who entered Palestine from the south, while the entrance under Joshua from the east is part of the invasion of the Sa-Gaz against whose intrusion the other Amarna Letters complain. The argument is worked out elaborately, but I find it inconclusive. It is true that both Hebrews ('Eber) and Habiru are old and extensive terms, and it is possible that 'Abraham'

represents an early Hebrew movement into Palestine, and that 'Jacob' points to a later one which settled in Shechem. Mr Jack thinks that the Jacob or 'Israelite' section predominated over their kinsmen (p. 142 sq.); then, *some* Israelites—some only (p. 17)—migrated to Egypt about the beginning of the Hyksos period (c. 1875 B.C.), and became known to the Egyptians as 'Hebrews'. They remained there four 'generations', which Mr Jack interprets as 'ages'; but the biblical estimate is consistent if we reckon from Levi to Moses, Reuben to Dathan, Judah to the father of Achan the contemporary of Joshua (p. 217), and to these we must add the statement that Joseph lived to see the children of his grandson Machir who was the conqueror of Gilead (Gen. 1 23, Num. xxxii). However that may be, we descend to c. 1445 when the people escape to Kadesh and await an opportunity to conquer the land of their ancestors. The Amarna Letters and the Biblical data have now to be combined. But the Ḥabiru, i.e. Hebrews (or Israelites), who threaten Abdi-khiba are evidently attacking the land of their ancestors and kinsmen, yet Mr Jack objects to another of the possible theories, namely an attack by Israelites, c. 1200, upon 'their own kindred' the Ḥabiru who had entered previously. Again, his theory distinguishes the southern Hebrew or Israelite invaders from those who were under Joshua, yet both, on his own showing, must have lived together in Egypt and at Kadesh. Joshua's Israelites are supposed to be in touch with the Sa-Gaz under the great Amorite rebel Abd-Ashirta, and they join hands with their kinsmen in Central Palestine (pp. 151 sqq.). But if we grant that the two invading bands of Israel found old allies and kinsmen in Palestine, the Amarna Letters shew that they move along the usual trade-routes, and the anti-Egyptian and pro-Hebrew (Israelite?) intrigues are in the big towns. Thus Israel would find plenty of adherents in the land of its ancestors, and especially among the important cities. This seems plausible. No doubt we may suppose that the Amorite chieftain was raising the population against Egyptian overlords and nominees and Mitannian dynasts; but can we associate with this the vicissitudes of Israel? The biblical evidence is admittedly conflicting: either Israel's conquest was speedy and practically complete within a few years, or, as Mr Jack recognizes, there was a gradual settlement, and the people lived away from the beaten track (cf. p. 81). Yet it suits his theory to suppose that Hebron, Beersheba, Bethel, and Gibeon were in the hands of the invaders—that is why none of the Amarna Letters are from these towns (p. 157)—and also to infer that Beth-shan was occupied by them (p. 240), although this city did not really become Israelite till David's time (p. 74). As a matter of fact the external evidence suggests that even in Seti's time, while the south was still firmly in—or perhaps once more in—Egyptian hands, Beth-

shan was threatened by an enemy from the north and a steady downward movement characterizes the external history of the whole period. From the Merneptah stela Mr Jack infers that there was an organized powerful confederacy, Israel; it was non-territorial—one may compare the use of the name Moab in later times—and he naturally recognizes the two belts of important non-Israelite cities which, according to the biblical evidence, severed central Palestine from north and south (p. 73). But Merneptah's Israel is scarcely a tripartite collection of tribes; and if it is solely a central Palestinian confederation, what becomes of the Hebrews or Israelites in the district of Judah and Simeon? The external evidence suggests that there was a strong Amorite power under the patronage of the Cappadocian Ḫatti, and that after their downfall there was a 'Philistine' domination, and only after its overthrow could there be any important and independent Hebrew (or Israelite) power. The Amarna Letters point to well-organized 'Hebrew' conditions (religion, language, phraseology, &c.), and to the prominence of Shamash, Hadad (Baal) before the entrance of Ḫabiru and Sa-Gaz; and how Yahweh became the predominant god and Israel the predominant people of Palestine are problems that still await a plausible solution.

That there were great sweeping movements towards the close of the second millennium is evident on a variety of grounds and Dr D. G. Hogarth in the Schweich Lectures for 1924 deals with *The Kings of the Hittites* (Oxford, 1926), and the gulf between (a) the North Syrian and South Hittite principalities, and (b) the earlier empire of the Cappadocian Ḫatti. He is concerned primarily with the archaeological gap: with the second settlement at the great trading-centre of Carchemish, with the introduction of cremation and iron, and with Cypriote connexions, and with the intrusion of bearded Aramaeans in North Syria. The question arises whether after the downfall of Ḫatti and Mitannian power fragments of the old culture were blended with that of Moskhi tribes and of Aramaeans from the east, the result being the curious Syrian culture that is more or less contemporary with the early Hebrew kingdoms. One is ready to suppose that the strong pro-Assyrian tendencies which facilitated the westward expansion of Assyria were due to the advance-guard intrusion of Aramaeans, and the rise of the important kingdom of Damascus is certainly a historical factor of importance. Dr Hogarth has limited himself to the cultural problems, and has provided invaluable material; but from the purely historical side one would like to know more as to what lies behind such a name as 'Panammu' in the Zenjirli inscriptions, or the beautiful inscription in North-Semitic script but of unknown language (akin to Lycian) also from Zenjirli; and in view of the Indo-Iranian traces in the

Amarna period (the gods Varuna, &c., the names Suryadata, Artamana, &c.), one feels that here too is a factor to be taken into consideration in the attempt to recover some lost pages of history. We seem to know a good deal about the Amarna Age; but it is astonishing how fragmentary, unequal, and awkwardly distributed is our knowledge of the age, say from the Judges to the rise of Omri.

In the Schweich Lectures for the preceding year Dr Gaster dealt at length with *The Samaritans, Their History, Doctrines, and Literature* (Oxford, 1925). The volume with appendices and nineteen illustrations is the fruit of many years' labour, and is a store of curious and valuable information. He takes a conservative attitude to the Pentateuch, holding that as the Samaritans accepted the Pentateuch alone, the Prophets and Hagiographa were not yet in existence. He very justly emphasizes the sympathetic treatment of northern Israel by Jeremiah and Ezekiel, and even suggests that Ezekiel was one of the northern scribes and selected, not Jerusalem, but a central Palestinian locality for the Temple. Dr Gaster attaches much more importance to Samaritan tradition than most scholars do; and even if he has gone too far here, he at least impresses upon us the necessity of considering the part played by Samaritans when Jewish animosity refused them a hearing or encouraged malevolent traditions. Dr Gaster has the merit of endeavouring to rehabilitate the Samaritans, and the judicious reader will find much that is novel (e.g. his view of the story in the Letter of Aristeas, p. 118) and suggestive. It is interesting to find that the *pasek* line in the Hebrew text occurs, in Joshua at least, where the Samaritan Book of Joshua has a different text (p. 136); and what is said of Jewish and Samaritan sects in Palestine, Persia, and the lands of the Diaspora enables one to realize how very naturally there would be strange tendencies, distinctly Hebraic (or Judaic), yet far from orthodox, and how the curious blend of Old Testament and other 'Biblical' features which we find in the Odes of Solomon, or later in Mandaeans, are only a few of the many blends which must have prevailed.

Prof. Walter Otto's *Kulturgeschichte des Altertums* (Beck, Munich, 1925) has grown out of a series of reviews of works on the history and development of the ancient Near East. It has become one of the outstanding works on the economic and other aspects of the interaction between East and West; and, covering a wide field and with a good command of the material, it has proved extremely stimulating to biblical scholars, orientalists, and to all interested in the great factors in the rise and fall of civilizations. Strongest upon the art and the economic sides, it is throughout suggestive, whether commenting upon England and Rome (p. 138 n.), or the treatment of Egyptian economic conditions by the anti-Bolshevik Rostovtzeff (p. 136; cf. above Lurje on the Israelite

proletariat), or the influence of Phoenicians and their successors in the Mediterranean (p. 49 sq.), &c. Hellenism was no more a unified activity than was the Oriental reaction that followed it; and the new efforts to understand the Oriental activity (of which Christianity was one, though the most successful, phase) supplement Oswald Spengler's emphasis upon the Arabian phase of cultural history, and shew more truly that it begins with Persia. Antiochus I of Commagene of the first century B.C. is a symptom of Iranian-Greek fusion, and Otto has valuable remarks upon the depth of Greek influence in one place and the absence of it in another, pointing out that the New Testament is not Greek but *Orientalisch-griechisches Mischgut* (p. 127 n.). His broad survey of the *Ausgang der Antike* is the more interesting as he recognizes that many factors were at work, and that Christianity—and notably St Augustine—unites the old world and the new: *die letzten Ausklänge des Hellenismus und die ersten des Mittelalters vereinen sich in ihm zu einer Melodie*. There is much that invites comment, and one must content oneself with the observation that Otto sees no necessity in human history, warning us that the historian who is overcome by groundless fears after his survey of the past can in times of decline contribute to that decline.

Dr Rendel Harris reprints from the *Bulletin of the John Rylands Library* (July, 1926) an essay on 'the Early Colonists of the Mediterranean', wherein he argues for (1) South Arabian colonization in Egypt (on the strength of spices and cowries), (2) Egypt colonization in the Aegean and Syrian coast (papyrus trade), and (3) Hittite colonies in the Mediterranean, and possibly migrations to the Rhine. Prof. W. H. Worrell, *A Study of Races in the Ancient Near East* (Heffer, Cambridge, 1927), presents much miscellaneous and interesting information on the religion, history, language, and racial traits of the Hamites and Semites. In his Preface he suggests that 'the most archaic Semitic speech is no more than an early offshoot of a trunk whose branches even now flourish all over Africa'. With this type of speech went a race whom he is tempted to find in the builders of Stonehenge and the dolmens of Brittany. He gives a number of illustrations of Semitic ethnical types which alone are of no little interest.

Dr Ditlef Nielsen, who has for many years devoted himself to the study of the ancient pre-Islamic Arabic of the Minaean and Sabaeen inscriptions, has begun to publish an extensive semi-popular synthesis of their contents. The *Handbuch der altarabischen Altertumskunde*, vol. i (Copenhagen, 1927), makes a splendid volume of 272 pages, quarto, with 76 illustrations, and is intended for the general reader, while two volumes will follow containing the most important inscriptions with commentary, grammar, and dictionary. The present volume

contains a sketch, necessarily fragmentary and speculative, of the fifteen or more centuries of history of South Arabia by the veteran Hommel, and an excellent account of public life, trade and commerce, organization, &c., by Prof. Rhodokanakis. Prof. Adolf Grohmann writes on the architecture, sculpture, and general archaeology, pointing out, *inter alia*, the varying influence of Egypt and Greece, and the reaction against Hellenistic art which we also find in Coptic and Islamic monuments. Dr Nielsen himself is responsible for an introductory chapter which surveys the history of the study and the growth of material (pp. 1-56), and for the concluding chapter on the religion (pp. 177-250). It is interesting to recall the Islamic fanaticism towards the old Arabian culture, the loss of the old genuine tradition and the rise of a more or less 'canonical' literary tradition (p. 178 sq.). The Arabs had no intelligent knowledge of the old religion, though the Koran and Arab writers throw some light on the contemporary heathenism. Years ago Nöldeke shewed how recent and unreliable were the Arab traditions of Amalek; and Old Testament criticism would to well to bear in mind the evidence which Arabia provides for the disappearance of a civilization which it has been left for this age to begin to recover, and for the growth of traditions which prove to be, in a sense, 'canonical', and relatively recent. What Dr Nielsen has to say on the old Arabian religion must be taken with his study *Der dreieinige Gott* (Copenhagen, 1922). It is not generally known that the divine name Yah seems to occur in the Lihyan personal names 'Azar-yah and 'Aus-yah (gift of Y., p. 243), and, while he has much that is of interest concerning relations between Israel and ancient Arabia, the view that Yahu or Yahweh came from north-western Arabia (Kadesh, Sinai, p. 245), although held by various authorities (Ed. Meyer, &c.), does not seem to me so sound as the view that thence came a reforming movement which brought a new spirit into the old Yahwism. The remaining volumes of Dr Nielsen's great work will be awaited with keen interest.

The fourth volume of Dr Peter Thomsen's *Die Palästina-Literatur* (Hinrichs, Leipzig) covers the literature from 1915 to 1924. His exhaustive survey of everything bearing upon Palestinian study has, for some years past, been indispensable to students in a variety of fields, and with every new volume fresh features are added. This volume, for example, includes a full bibliography of Hittite studies, and of Roman-Byzantine research. Modern Palestine receives its share of attention, including commerce, English administration, Zionist and anti-Zionist literature. It would be difficult to find anything relating to ancient medieval and modern Palestine published from 1895 (the *terminus a quo*) and onwards which is not recorded in this series. The present volume contains 670 pages and about 80 pages of index.

Obviously a work of this scope could only be accomplished by co-operation, and Dr Thomsen has the support of learned societies, co-helpers in various countries, or for special subjects; and he invites writers to send copies of articles and publications to his address: Dresden—A. 19, Laubestrasse 11. It should be mentioned that, besides putting students of Palestine under his debt by this laborious undertaking, he is responsible for a number of excellent articles on Palestinian archaeology, &c., in the new *Reallexikon der Vorgeschichte*.

Few names have carried so much weight in the study of Semitic religions as that of Wolf Wilhelm Graf von Baudissin whose death in February, 1926, removed a veteran who, though nearly eighty years of age, was actively engaged upon a great work on the use of *kurios* as a divine name. The *Gedächtnisrede* by Prof. Sellin (Giessen, 1926) together with Prof. Eissfeldt's valuable survey and bibliography in the *ZDMG*. lxxx (since reprinted) testify to the influence exerted by one whom it is natural to mention along with Robertson Smith, Wellhausen, and the still happily spared Lagrange as the great names in the study of Semitic religion. Baudissin slowly developed in his attitude towards modern Old Testament criticism; he was impressed by the antiquity of the leading ideas in Palestine, holding, for example, that the roots of the belief in a resurrection go back to genuine Hebrew thought. Characterized by a certain solidity and weight of learning, and by the patient and laborious accumulation of great masses of detail, he stands in contrast to Hugo Gressmann, another great and well-known figure, whose more recent and tragically sudden loss, while at the height of his powers, all students of Palestinian religion will deplore. Original, versatile, fertile in suggestion, no one could fail to be stimulated by Gressmann's genius, even though the paths towards which he directed them led to conclusions different from his own. An entirely new edition of his *Altorientalische Texte und Bilder zum Alten Testament* in two fine volumes (Gruyter, Berlin, 1927) is perhaps his most solid achievement, and is quite indispensable for those who want first-hand information on the external evidence.

Various introductions to the study of religions have been written, and Dr Theodore Robinson of Cardiff in his *Outline Introduction to the History of Religions* (Milford, 1926) has aimed at presenting a series of concise sketches of the chief religions in order to illustrate the general tendencies from primitive religion to a Christianity which is not in its final form. Whatever form the world's final religion may take, it is worth while studying its history up to the present, since thereby we can see how religions are born, develop, and die (p. vii). The death of religions in the past and the birth and revival of religions are alike stubborn facts, and every writer has to steer a way between the two

extremes of giving undue preference to Christianity and of adopting too cold and unsympathetic an attitude towards it, if not towards religion in general. Dr Robinson's book is handy, simple, and covers much ground. His account of Christian idealism is extremely effective, and his treatment throughout makes the book highly suitable as an introduction. In the second edition an index would be an advantage.

Another introductory book is *This Believing World*, by Lewis Browne (Benn, London, 1927). How shall one describe it? It contains a great deal about the world's religions, but a more unconventional book one can scarcely conceive. If we have not the drama of religion, it is not unfair to say that Mr Browne gives us a cinema view, with unmistakable letter-press dancing before the eyes. History in head-lines, religion in relief. It gives a more unbiased picture than many a more sober work, and the errors—such as the rise of religion out of fear—are not worse than those in more formal and systematic compilations. Readers must not be frightened by the pictures of 'idols grotesque beyond words' (p. 164), of the unfortunate Bridget (p. 295), or of Saul of Tarsus (p. 280). And the 'animated maps' serve a purpose, e. g. that of the Near East with the notice-board 'Arabian desert; unsafe for Travel' (p. 234), or the entry into Palestine (p. 225), 'here go the Hebrews'—and one almost looks for 'here be quails'. Or one reads of the followers of our Lord, of the 'blear-eyed publicans'. . . . After all, the books on religion are part of the history of religion.

The series *Religionsgeschichtliches Lesebuch*, edited by Prof. Bertholet (Tübingen), contains a well-selected and annotated collection of texts (in translation) illustrating the various religions. These include, Zoroastrianism: the Avesta, by Geldner of Marburg (54 pp.); the Slavs, by Brückner of Berlin (43 pp.); the Greeks, by Martin Nilsson of Lund (96 pp.); the Romans, by Kurt Latte of Basel (94 pp.); and the Chinese, by Erich Schmitt of Berlin (110 pp.). To readers of the *J. T. S.* Prof. Latte's collection will be of special interest inasmuch as about three-fourths deals with the syncretistic cults. The Oriental cults are illustrated from the usual classical texts, inscriptions, papyri, &c., from the Acts of Thomas, Poimandres, the Odes of Solomon, &c.; its price is 4.30 M, subscription price 3.90.

The Zoroastrian Doctrine of a Future Life (Columbia Univ. Press, 1926) is a monograph by Dr Jal Pavry, sometime lecturer in Indo-Iranian languages, Columbia. It is a discussion of the evidence contained in the Gathās, the Later Avesta and subsequent literature, referring to the experiences of the righteous and of the wicked soul during the first three nights after death. It considers the influence of Zoroastrianism upon the Manichaean and Mandaean beliefs, and with full quotations, critical notes, and bibliographical references, provides a very

welcome contribution. There are various Zoroastrian concepts—for example *daëna*—(p. 28 sq.) of the first importance for the understanding of the psychology and ideology of a religion which is of admitted importance for the later history of biblical religion; and Dr Pavry gives chapter and verse for all his evidence.

Space permits only the barest mention of M. Francesco Lanzoni's *Genesi Svolgimento e Tramonto delle Legende storiche* (Rome, 1925), a critical study of the nature of legends, their growth and psychological characteristics, the part they play in history, their decay, and so forth. With innumerable examples, biblical and others, and with good bibliography and index, this volume of 300 pages, dedicated to Cardinal Gasquet, contains much that is of real interest to the patient reader. We pass from the general to the particular in the study by Charles Allyn Williams of the *Oriental Affinities of the Legend of the Hairy Anchorite* (University of Illinois Studies in Language and Literature, May, 1925, Nov., 1926). This is 'the Theme of the hairy solitary in its early forms, with reference to Die Legende von Sanct Johanne Chrysostomo', and Mr Williams's monograph surveys all possible Christian and pre-Christian parallels. He gives reasons for deriving them from primitive stories of the seduction by a mortal woman of a beast-man, or more specifically, a god of fertility, which were subsequently modified into the seduction of pious hermits and men with magical powers. No doubt diverse factors go to the construction and to the modification of the more or less closely interrelated stories, and it is perhaps simpler to classify the different recognizable ideas than to trace the course of their development. But in any case the monograph contains a great deal of interesting matter—e.g., the Babylonian Gilgamesh story, the background of Gen. ii sq., the story of Samson—wherein the curious can delve.

In the *Journal of the Manchester Egyptian and Oriental Society*, No. xii (1926), Prof. Canney writes on 'the Magic of Tears'. He concludes that the purpose of wailing, &c., is often not merely to express grief but to bring back the dead, the copious tears not merely demonstrate sorrow, but 'reanimate, and revitalize the dead by bathing them in a creative and life-giving fluid'. The journal also includes a lecture by the late Dr Casartelli, Roman Catholic Bishop of Salford, on the 'Dog and Death'. In it the eminent Iranian scholar discusses the dog's supposed keenness of vision and the 'four-eyed dog' (viz. with bright yellow spots under the eyes which resemble extra eyes—a case from Lapland), and other curious data. The Bishop, who was a pupil at Louvain of de Harlez, was well known in Oriental circles, and was to have been present at the *Semaine internationale d'Ethnologie religieuse* held at Milan in September, 1925. The proceedings of this, the fourth

session of its kind, have been published (Geuthner, Paris, 1926) and contain a page of homage to the venerable scholar. The session itself was conducted along the same lines as that at Tilbourg (see *J. T. S.*, xxvii 331): general papers on method, &c. (by Pinard de la Boullaye, Lindvorsky, Gatti, Padavoni, Wunderle, &c.), while the special papers dealt with (a) morals, and (b) the idea of redemption. The former covered primitive peoples (Malagasy, &c.) and an interesting survey of the moral ideas in Egypt of the Greco-Roman period (Calderini); in the latter notice was taken of primitive peoples (Schmidt), Mazdaism (Pestalozza), Buddhism (Ballini), the Osiris-cult (Junker), with special attention to Greco-Roman paganism (Allo, Garagnani, Ruch). The tendencies (anti-evolutionary, emphasis upon Supreme Gods among primitive peoples, &c.) have already been commented on (*J. T. S.* xxvii 332 sqq.).

STANLEY A. COOK.