

calling one pleasing instance of the recognition which his Christian gentleness and equanimity have won. A criticism of his Commentary on the Psalms had appeared from the pen of Hupfeld, expressed in harsh and disparaging terms. In an article on the text of the Old Testament, which he wrote for a journal, Dr. Delitzsch spoke in pained, but courteous language of this attack. The paper came under Hupfeld's eye, and at once drew from him a letter which is given in the preface to the second edition of Delitzsch's *Psalms*. It was to this effect: "I have only just seen your complaint of my judgment at the close of my work on the Psalms. The complaint is so gentle in its tone, it partakes so little of the bitterness of my verdict, and, at the same time, so strikes chords which are not yet deadened within me, and which have not yet forgotten how to bring back the echo of happier times of common research, and to revive the feeling of gratitude for faithful companionship, that it has touched my heart and conscience."

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### RECENT ENGLISH LITERATURE ON THE OLD TESTAMENT.

PROFESSOR STRACK'S name is a guarantee of accurate and careful work. His *Elementary Hebrew Grammar*<sup>1</sup> has met with a very favourable reception in Germany, and the second edition, from which the English translation has been made, was called for within a comparatively short time. The grammar is arranged under the heads of: (i.) Orthography and Phonology; (ii.) Morphology: (a) The Pronoun, (b) The Noun, (c) Particles, (d) The Verb; (iii.) Remarks on Syntax: (a) Syntax of the Individual Parts of Speech, (b) The Sentence in General, (c) Particular

<sup>1</sup> *Hebrew Grammar, with Exercises, Literature, and Vocabulary.* By Hermann L. Strack, Ph.D., D.D., Professor Extraordinarius of Theology in Berlin. Translated from the second German edition. (London: Williams & Norgate, 1886.)

Kinds of Sentences. Paradigms, a conspectus of literature, and a Chrestomathy and Vocabulary are appended. The work is almost exclusively the outcome of the author's own experience as an instructor—the only way in which a satisfactory elementary grammar can possibly be produced—and in the hands of a careful teacher it will serve as a useful manual of instruction. So much information, however, is packed into a few pages, that the beginner will find it difficult to make his way without constant guidance, especially where information is given which can hardly be understood until further progress has been made. The peculiar arrangement of the paradigms of the weak verbs, though adopted with the excellent object of rendering a mechanical learning by rote impossible, will, it is to be feared, be a stumbling-block; and the absence of exercises for translation into Hebrew is a serious defect. Such exercises are indispensable for fixing rules in the learner's mind and for relieving the monotony of elementary study.

The translation, by Mr. Archibald Kennedy, is well done, though some of the transliterations, e.g.  $j = y$ , will be puzzling at first.

Another volume of the *Porta Linguarum Orientalium* which has lately appeared in an English dress may be here mentioned by the way, though it lies somewhat outside the scope of the present notice. Dr. Socin's *Elementary Arabic Grammar*<sup>1</sup> supplies a distinct want, and will be extremely useful to the beginner, who is naturally daunted by a work of such magnitude as Prof. Wright's exhaustive Grammar.

Two of the Essays in the excellent volume of *Studia Biblica*<sup>2</sup> (which has been already noticed in these pages) relate to the Old Testament, and a third bears indirectly upon it.

Professor Driver contributes an Essay on *Recent Theories on the Origin and Nature of the Tetragrammaton*. He begins by giving a summary of the arguments by which Prof. Friedrich Delitzsch endeavours to prove the foreign origin of the forms *Yahu* and *Yah*, which he believes to have been current among the people, and of

<sup>1</sup> *Arabic Grammar, Paradigms, Literature, Chrestomathy, and Glossary*. By Dr. A. Socin, Professor in the University of Tübingen. (London: Williams & Norgate, 1885.)

<sup>2</sup> *Studia Biblica: Essays in Biblical Archaeology and Criticism, and Kindred Subjects*. By Members of the University of Oxford. (Oxford: The Clarendon Press, 1885.)

which *Yahweh* was a significant and distinctively Hebrew modification. F. A. Philippi's refutation of Delitzsch's view is next stated, and the conclusion is reached that the theory of an Accadian origin for יהוה breaks down. Next the Greek Ἰάω is shown to be "everywhere dependent on the Hebrew יהוה"; and the theories of Hittite or Phœnician origin are also dismissed as at present "not proven," though some evidence in their favour exists. The meaning of the Name is next investigated, and the interpretation *He that causes to be*, which has recently found considerable favour, is shown to be untenable. The explanation of it given in Exod. iii. 14 may still hold, not however in the sense of *The Eternal* or *The Self-existent* (ὁ ὢν), but of *He who gives evidence of being* by entering into personal relations with His worshippers. A brief abstract like the present can give but an imperfect idea of the great value of such a critical and dispassionate survey of the question, written with full knowledge and sound judgment.

Mr. F. H. Woods discusses *The Light thrown by the Septuagint Version on the Books of Samuel*. He shows how that version not only preserves the true reading in many cases where the Masoretic Text is corrupt, but throws light on the way in which historical books such as Samuel were compiled by the juxtaposition of different narratives, not by their fusion into a new whole. That the difficulties of 1 Sam. xvii., xviii. are to be explained thus is pretty certain; and Mr. Woods finds traces of the same process elsewhere in the text of the LXX.

Dr. Neubauer's paper *On Some Recently Discovered Temanite and Nabatæan Inscriptions* gives an account of some of the Aramaic and Nabatæan inscriptions discovered by Mr. Doughty, Dr. Euting, and M. Huber. These are of interest and value not only as an addition to our knowledge of Aramaic epigraphy and philology, but on account of the light which they throw on many of the proper names of the Old Testament.

In the *Journal of Philology*, No. 27, Prof. Robertson Smith completes his investigation of the various forms of divination and magic mentioned in the Old Testament. He sums up the net result thus: A. Divination proper. (1) Oracle or other divination by the *sacra* of a god, *qesem*. (2) Mantic inspiration, *'ônên*. (3) Divination by natural omens and presages, *nahash*. B. Magic and Magical Divination. (1) *a*, by magical appliances, *kêshâphîm*; *b*, by incantations, *ḥabârîm*. (2) *a*, by the subterranean *ôb*; *b*, by a familiar spirit, *yid'ônî*; *c*, by ghosts in general.

Canon Fausset's aim in his *Commentary on the Book of Judges*<sup>1</sup> is threefold: "First, to examine critically the original Hebrew, and to give to the English reader the result of reverent modern scholarship, so that he may know accurately the meaning of the sacred text. Secondly, to give the fruits of modern research in relation to the topographical, historical, and chronological references in the book. Thirdly, to endeavour, in dependence on the Holy Spirit, to draw forth from the narrative and the inspired Word the spiritual lessons designed by the Divine Author." Exposition however overshadows criticism; e.g. there is no note on the text of ii. 3, certainly a passage in which the original Hebrew requires comment; the incorrect translation of the A.V. in v. 11 is passed over without remark; "*Marchers* with the staff of the musterer-general" is hardly the most probable explanation in v. 14; and, in general, the student must not look for such a discussion of critical difficulties which will enable him to form an opinion in cases of doubt. The *Introduction* is brief. Half a page suffices to fix the date of authorship in the reign of Saul or early in that of David. The complicated question of the chronology—not by any means unimportant for the just appreciation of this phase of the discipline of Israel—is almost entirely passed over, though it is set down as "probably from 430 to 450 years"; nor is there any attempt to present a clear picture—so necessary for the reader who is to study the book historically—of the state of Israel during the period. The historical problems of the period are of less interest to the author than the spiritual lessons which may be drawn from the narrative, and it is to the preacher that the work will be most helpful.

The same author's volume of *Studies in the CL. Psalms*<sup>2</sup> has reached a second edition. He has collected many interesting coincidences of thought and language between the Psalms and the Historical Books, but how many of them deserve to be called *undesigned coincidences* in the sense of Paley and Blunt? "The genuineness of the titles may," he thinks, "be assumed" (p. 2); "nor is there any trace," in the first book, "of any other author

<sup>1</sup> *A Critical and Expository Commentary on the Book of Judges*. By Rev. A. R. Fausset, M.A., Sometime Scholar and Gold Medallist in Classics, Trin. Col. Dublin. (London: J. Nisbet & Co., 1885.)

<sup>2</sup> *Horæ Psalmicæ. Studies in the CL. Psalms. Their Undesigned Coincidences with the Independent Scripture Histories Confirming and Illustrating both*. [By the same author.] Second edition. (London: J. Nisbet and Co., 1885.)

than David" (p. 80). Granted that the authority of the titles has been somewhat recklessly disregarded, there are few critical students of the Psalter who will be able to go to this length. The work must be read with discrimination; but so read may prove interesting and helpful.

Archdeacon Perowne's *Commentary on Haggai and Zechariah*,<sup>1</sup> which forms a new volume of the *Cambridge Bible for Schools and Colleges*, may be heartily recommended as a scholarly, sound, and thorough exposition of these prophets. The preliminary remarks in chapter ii. of the Introduction to Zechariah on "The Unity of the Book of Zechariah," are admirable. "In dealing with this and similar Biblical questions," he says, "it is important clearly to understand that they are purely critical in their character, and must be discussed and decided on grounds of scholarship alone. It is a mistake to suppose that the higher question of the inspiration and authority of the Bible is involved in them." Such language, from such a writer, will reassure many; and though he comes to the conclusion that the arguments for a plurality of authors are not decisive, he is open to conviction if fresh evidence should be brought forward. Some points in the Introduction and Notes are of course open to question. Recent discoveries have made it very doubtful whether Cyrus was a monotheist (p. 11), and not rather a polytheist and idolater. Surely the explanation that Ahasuerus is Cambyses and Artaxerxes is Smerdis in Ezra iv. (p. 16) must be abandoned, and the episodes related there referred to the time of Xerxes and Artaxerxes I. But as a whole the book is excellent.

The Dean of Westminster's *Lectures on Ecclesiastes*<sup>2</sup> are designed "to facilitate for the general reader, and for those who have little leisure for more methodical study, the acquisition of some acquaintance with the contents and general teaching of one of the most interesting and instructive, yet most obscure of the writers of the Old Testament." In this object he has succeeded admirably. The lectures, which attracted a large audience in the Abbey, will

<sup>1</sup> *The Cambridge Bible for Schools and Colleges. Haggai and Zechariah.* With Notes and Introduction. By the Ven. T. T. Perowne, B.D., Archdeacon of Norwich, late Fellow of Corpus Christi College, Cambridge. (Cambridge: at the University Press, 1886.)

<sup>2</sup> *Lectures on Ecclesiastes, delivered in Westminster Abbey,* by the Very Rev. George Granville Bradley, D.D., Dean of Westminster. (Oxford: at the Clarendon Press, 1885.)

interest a much wider circle of readers. No book of the Old Testament has been so variously and so violently interpreted as Ecclesiastes by commentators whose preconceived ideas as to the necessary character of an inspired book have warped their judgment; and it is refreshing to meet with an exposition at once candid, judicious, and reverent. The Dean endeavours, and with good success, "to let the author speak for himself." To see how he does so, the lectures must be read; it is enough to say here that he sees in the author of the book "one raised up to preserve to us the record of the working of the heart of the Jewish people at a time when God was leading them in their onward pilgrimage through a moral and spiritual wilderness which had its own fiery serpents, its own terrors. It was a time when the light that had illuminated their past course was 'fluttering, faint, and low,' all but extinguished; and the dayspring that was yet to rise upon their path was still below the horizon, barely touching from afar one or other of the heavy clouds that hung above them. It is as studied in this sense, it seems to me, and in this sense only, that these strange and mingled utterances, which by turns attract, repel, bewilder, and instruct, will render up their true meaning, and assert their place within the covers of our Bibles. It is only so that we can see that these things also 'were written for our instruction.'" The book does not of course take the place of a critical commentary, but it will be read with interest by many who would never open a commentary, or would speedily lay it down. It shows a just appreciation of what can be included, and what must of necessity be omitted, in lectures of the kind.

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