

ago in THE EXPOSITORY TIMES, for the first time, was that the divine name is contained in Yaumu, the Joel of later Hebrew literature. I have never ventured to follow Hommel and Delitzsch in seeing it also in Ya'-wi-ilu and Ya-wi-ilu, since a different explanation of the latter is possible. Now, however, that the name of the god Yawum in place of Uras (IB) has been found by Dr. Johns on a tablet of the age of Chedor-laomer, and by Professor Delitzsch on a tablet dated in the reign of Sumuabi, hesitation seems to be superfluous. At the same time, there is a linguistic difficulty. Yawum naturally becomes Yaumu, but how can Yahwum pass into Yawum, unless, as in the name of Abraham, it is—as was first proved by Professor Hommel—a merely graphic representative of a vowel? In any case, that Yawum should be identified with Uras is interesting, since the wife of Uras was NIN-IB, and we learn from the Tel el-Amarna tablets that Bit-Nin-ib, 'the temple of Nin-ib,' was the name of a town in the immediate neighbourhood of Jerusalem. It must be remem-

bered, moreover, that Yahweh by the side of Yaumu or Ya'wi (Yahwi) has the feminine suffix, like Ashtoreth by the side of Istar or Ashtar.

I will conclude with a passage from Professor Clay's book with which every archaeologist will agree: 'The inscriptions and archaeological finds of cotemporaneous peoples have corroborated in a remarkable manner the early history in the Old Testament of the nations of antiquity, while at the same time they have restored the historical background and an atmosphere for the patriarchal period, so that even a scientist can feel that the old Book has preserved not only trustworthy traditions to be used in the reconstruction of the history of that period, but also the knowledge of veritable personages in the patriarchs. Nothing has been produced to show that they are not historical; and, on the other hand, every increase of knowledge, gained by the spade or by the skill of the decipherer, helps to dissolve the conclusions of those who have relegated the patriarchs to the region of myth.'

Recent Foreign Theology.

Parody in Jewish Literature.¹

IN this volume we have a remarkable illustration of the loving devotion with which modern Jewish scholars are applying themselves even to the remotest byways of their literature. The subject of parody might seem altogether unworthy of a serious student's attention, and least of all to be associated with pious Hebrew scholarship. Yet out of such unpromising material Dr. Davidson has produced a work of really absorbing interest, lit up by many illuminating side-glances into the less understood aspects of the complex Jewish character.

A few faint traces of playful parody are to be met with even in the Talmud (pp. 2 f.). But not till we reach the dawn of the Golden Age of neo-Jewish literature, in the twelfth Christian century, does it begin to play a part of real importance

(pp. 3 ff.). From this epoch we are guided by Dr. Davidson, through many generations, and over many lands, which the 'eternal Jew' has crossed in his wanderings, being entertained on the way by the choicest specimens of parody in many different forms, down to our own age, with its extraordinary output of such literature, touching on practically every phase of Jewish thought and life. Nothing is more striking in this survey than the fundamental gravity of the Jewish mind, even in its lighter moods. Jewish parody is rarely flippant. As Dr. Davidson says, 'It did not spring from the desire to disparage, but rather the wish to emulate,' the great originals (p. xviii). Thus in its way parody also bears witness to the Jew's reverence for the law and the teaching. As late as the middle of the eighteenth century Dr. Davidson can point to no single instance of ridicule of the sacred texts. And while in more modern times examples are found of drinking songs moulded after the ancient liturgies, or even the Psalms, and sarcastic descriptions of the scholar's pedantries, or the American business

¹ *Parody in Jewish Literature*, by Israel Davidson, Ph.D., of the Jewish Theological Seminary, in the *Columbia University Oriental Studies*, vol. ii. New York: Columbia Univ. Press; and Leipzig: Otto Harrassowitz.

man's pursuit of wealth, couched in the style of Genesis or the Decalogue, the prevailing object of the parodist is to expose untruth, pretence, bombast, and hypocrisy. Only in the mouth of extreme socialists does parody lend itself to profanity (pp. 79 ff.).

A valuable second part, consisting of a series of studies of texts and editions of the classical parodies of the Middle Ages, careful reproductions of unprinted parodies of ancient liturgies, etc., and an exhaustive bibliography of recent parodical literature, completes a work of amazing erudition and genuine interest. A. R. GORDON.

Montreal.

Philosophy and Ethics.

1. Certainly the most interesting and perhaps the most important thing to be mentioned in the present survey is the issue of an 'Internationale Zeitschrift für Philosophie der Kultur,' with the title of *Logos* (Tübingen: J. C. B. Mohr, M.9 yearly; London: Williams & Norgate). The editor is Dr. Georg Mehlis, and the staff of consulting editors includes, Eucken, Gierke, Meinecke, Troeltsch, and Windelband. The hope of its promoters is to make *Logos* thoroughly international by securing an editor, and perhaps also consulting editors, in every country. They have already found their Russian staff, and have issued a Russian edition. They have also obtained the promise of co-operation from Bergson and Boutroux in France, Croce in Italy, and Münsterberg in America. The first number contains the following articles: 'Vom Begriff der Philosophie,' by H. Rickert; 'Wissenschaft und Philosophie,' by E. Boutroux; 'Zur Metaphysik des Todes,' by G. Simmel; 'Ueber die sogenannten Wert Urteile,' by B. Croce; 'Grammatik und Sprachgeschichte,' by K. Vossler; 'Ueber das Verhältnis der bildenden Künste zur Natur,' by L. Ziegler; 'Henri Bergson,' by R. Kroner. Besides these articles there are a few pages of book reviews. The magazine is attractive in appearance.

2. Messrs. Mohr of Tübingen have also published *Theologie und Philosophie: Eine Untersuchung über das Verhältnis der theoretischen Philosophie zum Grundproblem der Theologie*, by Friedrich Traub (M.5); and *Der Begriff der Seele und die Idee der Unsterblichkeit bei W. Wundt*, an exposition and estimate by G. Heinzemann (M.2).

Both volumes may be had in London from Messrs. Williams & Norgate.

3. Messrs. Deichert of Leipzig have issued the third part of Professor W. Walther's *Die christliche Sittlichkeit nach Luther* (M.2.80).

4. Dr. Hans Weichelt of Marburg has written a commentary on the text of Nietzsche's *Also Sprach Zarathustra*, to which he has added an elaborate explanation of the more difficult passages. Mr. Sturt's book on the *Idea of a Free Church* is an uneasy warning that Nietzsche is not to be neglected even in this country. Weichelt's book is particularly strong in exhibiting the sources of Nietzsche's teaching. The author has held the balance between praise and blame with surprising success, his aim being to promote a thorough understanding of Nietzsche. The volume is published in Leipzig (Verlag der Dürrschen Buchhandlung. M.5).

History of Religion.

1. Messrs. Lecoffre of Paris have added to their 'Études palestiniennes et orientales,' a volume entitled *La Religion Assyro-Babylonienne* (Fr.3.50), of which the author is Fr. Paul Dhorme. This is the series, it will be remembered, in which Fr. Vincent's *Canaan* appeared. The present volume is worth its place beside that much esteemed book.

2. Dr. Alfred Jeremias of Leipzig has issued a second and enlarged edition of *Das Alter der babylonischen Astronomie*. It contains fifteen astronomical figures (Hinrichs. M.1.60).

3. Professor Hilprecht has published through the Hinrichs'sche Buchhandlung his own account of his recent 'find' on the Babylonian deluge. The title is *Der neue Fund zur Sintflutgeschichte aus der Tempelbibliothek von Nippur* (M.2).

4. A valuable monogram on Adoption has been published by Professor Dr. Julius Jolly of Würzburg — *Die Adoption in Indien* (Würzburg: H. Stürtz).

Historical and Dogmatic Theology.

1. The 'Bibliothèque de Théologie Historique,' published under the direction of the Professors of Theology in the Institut Catholique of Paris, which already contains several important volumes of historical theology, has now been lifted quite out

of the ordinary by a volume entitled *Les Origines du Dogme de la Trinité*, written by Professor Lebreton (Paris: Beauchesne & C^{ie}. Fr.8). The volume is divided into three parts, the first part being called 'Le milieu hellénique,' the second, 'La préparation juive,' and the third, 'La révélation chrétienne.' Under each of these divisions its special subject is treated with minuteness and method. Thus the second part is subdivided into (1) the Old Testament, (2) Palestinian Judaism, (3) Alexandrine Judaism; and Palestinian Judaism, for example, is again subdivided into sections under the titles of God, the Spirit, Wisdom, the Word, the Shekinah. The treatment of the subject from first to last is thorough and scientific. The author is evidently intimately acquainted with the literature of it, both ancient and modern, and in every language, the English works having quite their fair share of attention. Not only is it a work which the student of the subject must possess; more than that, it will save him the necessity of possessing many other works.

2. Professor Dr. Erich Schaeder of Kiel has done good service in publishing a survey of the theology which makes God its centre. His title is *Theozentrische Theologie* (Leipzig: Deichert. M.4). Starting with Schleiermacher, he deals with Seeberg, Grützmacher, Ihmels, Ritschl, Herrmann, both the Kaftans and Häring. This is the first volume, and is historical.

3. Messrs. Deichert have also published *Probleme und Aufgaben der gegenwärtigen systematischen Theologie*, by Lic. Dr. A. W. Hunzinger of Leipzig (M.3.60). Also *System theologischer Erkenntnislehre*, by Lic. K. Dunkmann of Wittenberg (M.3.50); and the third volume of Professor Grützmacher's *Studien zur systematischen Theologie*, containing 'Eigenart und Probleme der positiven Theologie' (M.2.60).

4. The same publishers issue the 'Quellschriften zur Geschichte des Protestantismus,' edited by Joh. Kunze and C. Stange. To this series they have added *De Libero Arbitrio ΔΙΑΤΡΙΒΗ Sive Collatio per Desiderium Erasmus Roterodamum*, edited by Professor Joh. von Walter of Breslau (M.2.80).

5. While Professor Sir William Ramsay is writing in THE EXPOSITORY TIMES on the authorities for the institution of the Eucharist, its readers will be attracted by a volume entitled *L'Eucharistie des Origines à Justin Martyr*, which has been written

by Maurice Goguel, one of the professors in the Faculté libre de Théologie protestante of Paris (Paris: Fischbacher). Unfortunately Professor Goguel is quite unaware that anything has been written on the subject in English. The only English thing to which we have seen a reference is Professor Percy Gardner's pamphlet on the Lord's Supper, although there is also a reference to a German translation of Hatch's Bampton Lectures. But that will not prevent English scholars from reading Professor Goguel.

6. A third edition has been issued of *La Foi Catholique*, by H. Lesêtre (Paris: Beauchesne & C^{ie}. Fr.3.50). The same publishers have issued *Les Modernistes*, by Fr. Maumus, a volume which treats the subject according to the different departments into which modernism introduces itself—such as the Modernists and the Church, the Modernists and the Divinity of Jesus Christ.

Various.

Messrs. Bloud & C^{ie} of Paris are the publishers of a series of small books under the title of 'Science et Religion: Études pour le Temps présent' (Fr. 0.60), to which they have added two volumes of the Lives of the Saints—*Vie de Sainte Radegonde*, and *La Vie de Saint Benoit d'Aniane*; also four volumes of 'Questions Théologiques,' namely, *La Foi*, by P. Charles; *Que devient l'Âme après la Mort?* adapted from the German of Mgr. W. Schneider, by Abbé G. Gazagnol; *Qu'est-ce que le Quietisme?* by J. Paquier; and *La Notion de Catholicité*, by A. de Poulpique. In the same series there is one volume of 'Questions Historiques'—*Le Schisme de Photius*, by J. Ruinaut; and two volumes under the title of 'Questions de Sociologie'—*L'Évangile et la Sociologie*, by Dr. Grasset, and *L'État Moderne et la Neutralité Scolaire*, by G. Fonsegrive.

Other volumes in the same series are—

Les Idées Morales de Madame de Staël, by Professor M. Souriau; *Le Pontifical*, by J. Baudot; *Comment il faut prier*, by Alice Martin; *La Correspondance d'Ausone et de Paulin de Nole*, by P. de Labriolle.

Then Messrs. Bloud have added to their series of 'Studies in Philosophy and Religious Criticism,' *La Philosophie Minérale*, by A. de Lapparent (Fr.3.50).