

Ps 88 is ascribed to Heman the Ezrahite, and Ps 89 to Ethan the Ezrahite. It is quite probable that Ezrahite means 'son of Zerah,' but obviously there is some confusion as to the genealogy of these famous men. Keil (*ad loc.*) holds that the description 'sons of Mahol' applies only to Calcol and Darda, whose names occur in no other passage. Obscurity attaches to this description also. For Mahol may be a proper name, or it may mean 'dance,' and hence Hiller (quoted by Keil) takes the expression כַּחֲוֵלֵי מַחֹל as equivalent to *sacras choreas ducendi periti*. I have pointed out that Dardanus was, in the legends of magical tradition, connected with mystical religious rites. For in the East theology and magic were intimately related.

In his paraphrase of 1 K 4³¹ was Josephus influenced by Hellenistic tradition in his introduction of the name Dardanus into a passage extolling the wisdom of Solomon, who was unquestionably re-

garded as a magician by later Jewish legend? Or is it possible that he was justified in this interpretation of מַחֲוֵלֵי, a name whose etymology seems altogether doubtful? It ought to be observed that the mention of these wise men is prefaced by the words: 'Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt.' Burney (*loc. cit.*) notes that this latter phrase refers to 'men of the priestly class who employed themselves in the study of hieroglyphics, astronomy, and magic.' May the occurrence of the name in 1 Kings point to the early influence of external tradition, and afford a preliminary hint of that Hellenizing of Judaism which was to be so important a factor in the history of culture and religion? If this be so, the phenomenon may be suggestive for the problems of source-criticism in 1 Kings.

H. A. A. KENNEDY.

New College, Edinburgh.

Entre Nous.

The Great Text Commentary.

The best illustration this month has been found by the Rev. F. Holmes Bedford, Woodsetton.

Illustrations for the Great Text for December must be received by the 1st of November. The text is Ps 126⁶.

The Great Text for January is Ps 139⁷:

'Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?'

A copy of Scott's *The Kingdom and the Messiah*, or Kennett's *Early Ideals of Righteousness*, together with any volume of the 'Epoch Makers' series, will be given for the best illustration sent.

The Great Text for February is Is 28¹⁶—
'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation: he that believeth shall not make haste.' A copy of any volume of the 'Great Texts,' or Durell's *The Self-Revelation of Our Lord*, or Emmet's *The Eschatological Question in the Gospels*, will be given for the best illustration.

The Great Text for March is Ro 15⁴—'For whatsoever things were written aforetime were written for our learning, that through patience and through comfort of the scriptures we might have hope.' A copy of any volume of the 'Scholar as Preacher' series will be given for the best illustration sent.

The Great Text for April is Is 30¹⁵—'In quietness and in confidence shall be your strength.' A copy of Professor Clarke's *The Ideal of Jesus*, or Stone and Simpson's *Communion with God*, or Hutton's *A Disciple's Religion*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.