

new features. The grammatical notes which had appeared scattered in the edition of 1888 are now collected and summarized in the introduction. The notes on the text and subject-matter have been revised, amplified, and rearranged, so that the explanatory remarks now accompany the German translation of the tractate. The introduction itself has been brought up to date and the paragraph on the polemical use of the tractate in anti-Jewish controversy has been made more concise. The translation, which is the most valuable feature of the new edition, is well annotated, although the interesting *halākōth* stand in need of a much more comprehensive commentary than the narrow compass of Prof. Strack's booklet naturally allowed. More attention might well have been paid in these notes to Semitic heathenism and folk-lore.

DR DANIEL VÖLTER'S *Aegypten und die Bibel* (Brill, Leyden, 1909) appears in a fourth edition with sundry changes and improvements. Most readers will agree that it exaggerates the resemblances between the Old Testament and Egyptian thought and tradition, but the author can at least claim that Palestinian excavation shews that the direct influence of Egypt is quite as important as, and sometimes more recognizable than, that of Babylon and Assyria. If the reader will take into account the fact that the Egyptians are not Semites—and consequently allow for the inevitable resemblances between Hebrew and Assyrian phraseology—and if he reads the book with the same discrimination as the rival 'Babel and Bible' literature, he will realize that the same phases of thought extended from the Tigris to the Nile, and that the resemblances which the Old Testament finds in the neighbouring lands are not necessarily due to external influence. Herein lies the value of Dr Völter's monograph, and it may help to modify that attitude which seems almost inclined to treat Palestinian thought as something which would never have existed had it not been for Babylonia. This criticism, of course, does not mean to deny influence or borrowing in the domain of thought, but suggests that the results of painstaking comparison must be checked by some regard to psychological laws.

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*Isaias diligenter revisus, &c.*, by C. D. GINSBURG, LL.D. (British and Foreign Bible Society, 1909), is an instalment of a very handsome critical edition of the Hebrew Bible which the British and Foreign Bible Society is bringing out in celebration of its centenary (March, 1904). It goes far beyond any previous work of the same kind.

To take a single example, for the passage Isa. xlv 3–xlvi 10 the

edition of S. Baer (Lipsiae, 1872) supplies nine critical notes, while Dr Ginsburg gives no fewer than thirty-eight. No doubt these are for the most part important only for the grammarian; but it is a great boon to have the evidence so fully set before us, and to be able to realize the fact that the Massoretic text is not quite so straitly fixed as we are apt to imagine. More than forty authorities (printed or MS) are used, and reference is made not unfrequently to the Targum, the Peshitta, the Septuagint, and the Vulgate. Many of the readings collected by Dr Ginsburg are interesting even when they are not important for the sense. Thus in xxix 13, xxxviii 14 we find אִרְנִי (consonants as well as vowels) standing in the place of the Tetragrammaton. The work seems to be accurately done in spite of the mass of detail involved. It is a pity perhaps that the abbreviations used in citing the Targum of Onkelos (ת"ר) and the Vulgate (ת"ר) should be liable to be confused. In the note on lxvi 9 ת"ר seems to be a mistake for ת"י, i. e. the so-called Targum of Jonathan. A few conjectures are recorded; e.g. in liii 9 עֲשֵׂי רָע 'evil doers' for עֲשִׂיר 'rich'

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