

Our conclusion is confirmed by Ignatius's omission to refer to St John in his letter to the Ephesians. To suppose that if St John had been an apostle he would have been associated with St Paul in that letter is, as we have seen, to misunderstand the point of the allusion to the latter apostle; but it is difficult to believe that, if the teacher who so profoundly influenced Ignatius had still been living, Ignatius would not at the close of his letter have addressed to him a salutation.

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THE DICTION OF THE PSALTER AS A CLUE TO ITS DEVELOPEMENT.

THE received text of the Psalter, omitting the captions and some other extraneous details, amounts to nearly 19,000 words. The vocabulary from which this text is derived consists of over 2,100 words, the exact number depending upon the rigour with which closely allied forms are separated. Such an enumeration, of course, takes no account of conjectural emendations of the text, however plausible.

Even a casual scrutiny of this vocabulary reveals the fact that a small number of words occur many times, while a much larger number occur but few times. About 230 words occur so frequently that they alone constitute about two-thirds of the whole text. These words, which each occur in thirteen or more Psalms, will be called 'common' in the present discussion. On the other hand, about 1,900 words are each found in not more than twelve Psalms. These words will be called 'rare'. Of the 'rare' words, nearly 900 occur in but a single Psalm. (Words occurring in from one to four Psalms constitute about 15½% of the entire text; words in from five to eight Psalms, about 9%; and words in from nine to twelve Psalms, about 7%.) Taken all together, the 'rare' words make up about 32% of the text.

In fixing a feasible line of division between the words to be called 'common' and 'rare', there appear to be good reasons (1) for classifying all the words by the number of Psalms in which they occur rather than by their total number of occurrences (mere repetitions within a single Psalm being much less important than appearances in different Psalms), and (2) for placing the dividing-line so as to set by themselves words that occur in twelve Psalms or fewer. This latter principle was adopted only after long consideration. But, since it is essentially arbitrary, care has been used to avoid making the position of the dividing-line too influential. There can be no doubt about the great difference

between the words that occur in many Psalms and those that occur in but few. Those that occur in a number close to the assumed line of division are regarded as somewhat debateable in character.

When the distribution of the 'rare' words is examined, many interesting phenomena are disclosed. These obviously have critical importance, though the interpretation of them is not always easy. The distribution proves to be decidedly unequal. The study of it emphasizes that marked difference of literary texture and method in different parts of the Psalter of which careful students are well aware. Not only do the topics vary, and the general spirit and tone, but the lexical and rhetorical materials also vary greatly. Although it is not my purpose here to discuss this entire statistical field, it will be interesting, in passing, to note some of the general phenomena.

If the Books of which the Psalter is made up be compared, it will be found that the percentages of 'rare' words are as follows:—

Book I.	Pss.	1-41	.	.	31.8 %
„	II.	42-72	.	.	34.1 %
„	III.	73-89	.	.	35.4 %
„	IV.	90-106	.	.	33.7 %
„	V.	107-150	.	.	31.2 %

All percentages in this and following tables are arrived at by comparing the total number of occurrences of the words considered (including all repetitions) with the total number of words in the text of the Psalm or Psalms in view. These figures, therefore, concern the balance of words in the full text, not the proportions of its vocabulary.

Not only is Book III the strongest in 'rare' words in general, but it is also considerably the strongest in the 'rarest' words (those in not more than four Psalms). In regard of the 'rarest' words, as well as of all the 'rare' words, the grading of the Books is this: III, II, IV, I, V. This indicates that in Books I and V there is a noticeable tendency to the use of a limited vocabulary, and presumably, therefore, to the reiteration of somewhat similar phrases and ideas.

Without seeking to imply too much regarding the individuality or integrity of certain special groups of Psalms, a few cases may be cited, as follows:—

<i>Asaph</i> Pss. (50, 73-83)	.	.	.	.	36.9 %
<i>Miktamim</i> (16, 56-60)	.	.	.	.	35.5 %
<i>Korah</i> Pss. (42, 44-49, 84-85, 87-88)	.	.	.	.	30.2 %
<i>Songs of Ascents</i> (120-134)	.	.	.	.	28.3 %
Alphabetic Pss. (9-10, 25, 34, 37, 111, 112, 119, 145)	.	.	.	.	27.7 %
<i>Egyptian Hallel</i> (113-118)	.	.	.	.	23.6 %

The above summary statements suggest that the individual Psalms

vary extraordinarily in the percentage of 'rare' words in them. The full table is as follows:—

	I.	II.	III.	IV.	V.	
52 %		58, 60, 65				52 %
48 %					129	48 %
46 %	19			91		46 %
45 %		51				45 %
43 %	2	45, 68			150	43 %
42 %	23		78, 83		107, 114, 137	42 %
41 %					108, 132, 139	41 %
40 %	17, 39		76, 80	104	144, 147	40 %
39 %	11, 18, 35	69			124	39 %
38 %	8, 40		73, 77	106	126, 149	38 %
37 %		64		105	110	37 %
36 %	22	50, 70	74, 88, 89	93, 94	119	36 %
35 %	6	55, 72	75, 79	90	127	35 %
34 %	10	62				34 %
33 %	7		81			33 %
32 %	29, 15, 32, 38	44, 49		92, 102	109, 122	32 %
31 %	5, 12, 37	42, 46, 63	87	103	140	31 %
30 %	1, 16, 26, 31, 36	57, 59			133, 141	30 %
29 %		48			142	29 %
28 %	25		82	101	116, 148	28 %
27 %	4, 20	43, 52	84	95, 98	111, 112, 120	27 %
26 %	9, 30, 33	71		96	123	26 %
25 %	13, 27					25 %
24 %	28, 41	53		100	128, 146	24 %
23 %	21			97	131, 135	23 %
22 %		61, 66	85	99	113, 121	22 %
21 %	14	56			130, 145	21 %
20 %	24				136, 143	20 %
19 %	34	47			118, 125	19 %
18 %	3	54			117	18 %
13 %		67	86		115, 138	13 %
0 %					134	0 %

It is necessary only to examine a few examples at the top or bottom of this table to see that the method by which it is arrived at has value in sifting the materials in the Psalter into significant grades. As might be expected, there is no special homogeneity at the top of the list; for Psalms that are 'strong' (in rare words) may be so for a variety of reasons. But the Psalms that are 'weak' prove to have some striking marks of similarity. At all events, in these Psalms there is a marked tendency to conventionality of expression, and this conventionality must be one that is somewhat characteristic of the Psalter as a whole (as follows from the method by which the table is secured). Although this conventionality is not of an entirely uniform quality, yet on the whole it may be called 'liturgical', using that word somewhat broadly. What this involves will appear to some extent in the sequel.

Just as it is futile to expect that each of the five Books of the Psalter shall present a uniform texture, so it may be with the single poems within them. Many of these poems, perhaps most of them, shew signs of some sort of compositeness; that is, they seem to consist of materials that are not of a common and single origin. This may be said without entering upon the historical question involved—whether, for example, it has resulted from an editorial process of piecing together diverse utterances for some practical purpose. Just how, or why, many of the Psalms may be composite, is not the question. The possibility of compositeness is more and more widely conceded. If such a possibility be admitted, it follows that it is to be investigated by comparing the small units called ‘verses’. Accordingly, in spite of the apparent minuteness of the process, it is not foolish to extend this ‘rare-word test’ to the verses within the Psalms.

It is assumed that the ‘verses’ of the Psalter, as commonly counted, have a much greater individuality as units than the very arbitrary ‘verses’ in most other books, especially those in prose. Although the received verse-division is debatable at some points, and rests upon accents the date and significance of which are not settled, yet, on the whole, it furnishes a convenient and trustworthy means of separating the text into small portions for critical examination.

Since ‘rare’ words constitute about one-third of the Psalter, we assume that a normal verse anywhere should contain about one in three such words. The verses vary considerably in length, but the average proportion remains the same. Roughly classified, the 2,455 verses in the whole Psalter divide into groups as follows:—

Excessive	27	1.1 %
Very strong	355	14.5 %
Strong	489	19.9 %
Normal	700	28.5 %
Weak	503	20.5 %
Very weak	157	6.4 %
Barren	224	9.1 %

The collocation of these different sorts of verses in a given Psalm is often suggestive, especially where the transitions are sudden.

Without taking up space by a complete enumeration, it will be interesting to give the list of verses that are ‘very weak’ or ‘barren’ (devoid of ‘rare’ words), as follows:—

	Barren.	Very weak.	Barren.	Very weak.
1	6°		7	
3	3, 5	4, 7	8	5
4	7	2, 4	9	20
5		6, 12	10	12, 13
6		6	11	7°

	Barren.	Very weak.		Barren.	Very weak.
12		8	68	11	20, 36°
13	6		69	2, 28	7, 4
14	4	7°	70		5
15		1	71	1, 19	20, 24°
16	1, 2	8, 9, 10	72	1	
17		1, 6	73	25	
18	4, 47, 50	25, 28	74		19
19		2	75	10	
20	10°	2, 7	76		8
21	2, 8, 9, 14°		77	14	2
22	18	27, 28	78	3, 39	5, 21, 42
23		6°	79		9, 13°
24	6, 10°	2, 3	80		18
25	1, 20	2, 11, 15	82	6	8
26	3		83		5, 19°
27	7, 8	2, 9	84	5, 9, 13*	3
28		3, 9°	85	7, 8	9
29	11°	3	86	1, 2, 3, 4, 7, 8	5, 9, 17°
30	9, 11	2, 4, 13°	87		5
31	15, 16	2, 8, 18, 20	88	2	
32	11°	2	89	17, 26, 27, 43	2, 9
33	5, 6, 9, 13, 21	12	90	14	3, 17°
34	2, 4, 7, 14, 20		92	2, 9	10, 12
35	24	10, 20	93		3
37	36	28	94	7	15, 16
38		17	95	3	7
41	11	3, 8, 10, 12	96	3, 4	13°
43		3	97	6, 9, 10	
44	5, 8, 9	18	98		3
45	18°		99	2	4, 9°
46		3, 6, 11	100		3, 5°
47	3, 7		101	1	7
48	2, 9	11	102	16	3, 20
49	20	2, 3	103	1, 17	
50	6	7, 16	104	31, 33	35°
51	17		105	3, 4, 7	
52	5	11°	106	1, 3, 8, 31, 44	47°
53	5	7°	107	1, 8, 15, 21, 31	
54	9°		108	2, 6	5
55	17	13, 20	109	2, 21, 26, 27, 31°	16, 28
56	4, 5, 11, 12	14°	111		6
57	6, 8, 12°		112		1, 6, 7, 8
59	3	17	113	1, 2, 4	
60		12	115	1, 3, 5, 8, 15, 16	12, 18°
62	13°	8	116	2, 9	
63	5	12°	117		2
64	11°		118	1, 6, 7, 8, 17, 21,	15
65	3			23, 24, 26, 28, 29°	
66	2, 4, 8, 16, 18		119	13, 65, 91, 137,	43, 62
67	3, 4, 6			149, 160, 175	

	Barren.	Very weak.		Barren.	Very weak.
120	1, 6		138	1, 5, 7	2, 4
121	7, 8°		139		14, 24°
122	1, 9°		141		8
123	1	2	142		5
125	1	2, 5°	143	9, 11	2, 8
128	1, 6°		144	3	
129		8°	145	1, 2, 10, 17, 21°	20
130	3, 6		146	1, 2, 6	10
131		1	147	20°	
134	1, 2, 3°		148	1, 4	14°
135	1, 12, 16, 18	3, 5, 6, 13, 17, 19, 20	149	2	
136	1, 2, 7, 21, 22, 25, 26°				

Final verses are marked with a °.

The above table brings into view the following curious facts :—

(a) Nineteen Psalms contain neither ‘barren’ nor ‘very weak’ verses, viz. : 2, 36, 39, 40, 42, 58, 61, 81, 91, 110, 114, 124, 126, 127, 132, 133, 137, 140, 150. Thirty-two more Psalms contain no ‘barren’ verses, viz. : 5, 6, 8, 11, 12, 15, 17, 19, 23, 28, 38, 43, 46, 60, 70, 74, 76, 79, 80, 83, 87, 93, 98, 100, 111, 112, 117, 129, 131, 139, 141, 142.

(b) On the other hand, twelve Psalms contain more than three times the average number of ‘barren’ verses, viz. : 21, 56, 67, 86, 113, 115, 118, 120, 128, 134, 138, 146; and seventeen more contain over twice the average. Furthermore, eight Psalms contain more than three times the average number of both ‘barren’ and ‘very weak’ verses together, viz. : 3, 86, 117, 123, 125, 134, 135, 138; and twenty-one more contain over twice the average.

(c) Initial verses are ‘barren’ in thirty-two cases, viz. : 7, 9, 16, 21, 25, 34, 48, 69, 71, 72, 86, 92, 101, 103, 106, 107, 108, 113, 115, 118, 120, 122, 123, 125, 128, 134, 135, 136, 138, 145, 146, 148; and ‘very weak’ in twelve cases, viz. : 4, 15, 17, 19, 20, 30, 31, 49, 77, 89, 112, 131. Both of these lists are more than twice as long as would be expected. Parallel with this is the case of final verses, which are ‘barren’ in twenty-two Psalms, and ‘very weak’ in twenty-eight. If we include with the above those initials and finals that are simply ‘weak’, it proves that 53% of the Psalms begin, and 65% of them end, with a verse that is below ‘normal’.

(d) Where reiterated refrains occur, similar facts appear. Thus in Psalms 57, 67, 107 the refrain-verses are ‘barren’, and in 42-43, 46, 80 they are ‘weak’. On the other hand, however, the refrain-verses in Psalm 49 are ‘very strong’—but this is a peculiar case.

(e) The alphabetic Psalms contain less than the average of ‘barren’ and ‘very weak’ verses, but more than the average of ‘weak’ verses; so that the proportion of verses below ‘normal’ is about that of the whole Psalter. These Psalms, however, contain much more than the average

number of 'normal' verses, so that 'strong' verses are few. Two notable cases are Psalms 34 and 145, both of which contain five 'barren' verses, and both, also, an unusual number below 'normal'.

(f) The so-called 'royal' Psalms, and the 'historical' ones (like 78 and 105), generally transfer the emphasis towards the 'strong' end of the series, though the 'royal' class presents phenomena which are considerably mixed.

The total text of the 224 'barren' verses amounts to about 1,600 words. Their vocabulary includes 209 of the 230 words that are here classified as 'common' in the Psalter (i. e. occurring in at least thirteen Psalms). Certain words naturally occur often, simply because they are frequent everywhere in the Psalter; and, on the other hand, many words occur but a few times (28 only once, 35 only twice, 29 only three times). Whether the absolute number of occurrences of any word in these verses is noticeable depends on the percentage, as compared with the total occurrences, of the word in the whole Psalter. The 'barren' verses constitute about 9% of the entire Psalter. It is fair, then, to say that if 15% or more of all the appearances of a word in the Psalter are in these verses, the fact begins to be noticeable; and if the percentage rises much above this, it signifies that the word in question seems to *prefer* such verses, or to be characteristic of them. Words that occur two or three times as often in 'barren' verses as in all other sorts of verses may be said to constitute a peculiar vocabulary for such verses. It proves that the rigid application of this statistical test brings out facts that have interest and significance. Accordingly, it is worth while to present some classified lists of the words found in these verses, noting both the absolute number of their occurrences and the percentage that this number bears to the total number of their occurrences in the Psalms.

Words very frequent in 'barren' verses:—יהוה 119 times, 17%; כֵּל 60 times, 17%; אֱלֹהִים 55 times, 15%; בִּי 51 times, 12%; inseparables with pronouns, 41 times, 9%; עוֹלָם 30 times, 22%; הַקָּדוֹן 28 times, 22%; עַל 28 times, 9%; לֹא 26 times, 8%; יְשׁוּם 26 times, 24%; יְדָה 25 times, 37%.

Words moderately frequent:—הַלֵּל 21 times, 32%; שְׂמִימִים 21 times, 28%; עֲשֵׂה 20 times, 18%; אֵת (accus.) 19 times, 13%; אֶרֶץ 18 times, 10%; זָמַר 18 times, 44%; קָרַן 17 times, 24%; נִפְשׁ 17 times, 12%; אֶתְּהָ 16 times, 13%; רָאָה 16 times, 16%; כְּבוֹד 15 times, 31%; מְלָךְ 15 times, 22%; עַם 15 times, 13%.

Seven words occur 14 times, among them בָּטַח, 30%; טוֹב (adj.), 20%; יֵשַׁע, 25%; קָרָא, 25%; שָׂמַח, 27%; four words occur 12 times, among them רוּחַ, 24%; four words occur 11 times, but none with high percentages; five words occur 10 times, among them גְּדוֹל, 33%; הוּא, 21%.

Of the 166 words that occur less than 10 times, the following are

noticeable:—נצל 9 times, 20% ; צדקה 9 times, 26% ; בקש 7 times, 26% ; פלא 7 times, 24% ; ניל (vb.), 6 times, 32% ; חיה 6 times, 20% ; חסה 6 times, 24% ; עליון 6 times, 27% ; צרה 6 times, 25% ; שיר (vb.) 6 times, 23% ; בשר 5 times, 31% ; צבא 5 times, 22% ; נגר 4 times, 21% ; עור 4 times, 23% ; מרום 3 times, 23% .

If now we gather together the words, the percentage of which in 'barren' verses is 20 or more (as compared with the whole number of their occurrences in the Psalter), and arrange them in order, we get the following list:—

זמר 44%, 18 times	צדקה 26%, 9 times	עור 23%, 4 times
ידה 37%, 25 "	בקש 26%, 7 "	מרום 23%, 3 "
גדול 33%, 30 "	קרא 25%, 14 "	עולם 22%, 30 "
הלל 32%, 21 "	ישע 25%, 14 "	חסד 22%, 18 "
ניל (vb.) 32%, 6 "	צרה 25%, 6 "	מלך 22%, 15 "
כבוד 31%, 15 "	שם 24%, 26 "	צבא 22%, 5 "
בשר 31%, 5 "	ברך 24%, 17 "	הוא 21%, 10 "
בטח 30%, 14 "	רום 24%, 12 "	נגר 21%, 4 "
שמים 28%, 21 "	פלא 24%, 7 "	טוב 20%, 14 "
שמה 27%, 14 "	חסה 24%, 6 "	נצל 20%, 9 "
עליון 27%, 6 "	שיר (vb.) 23%, 6 "	חיה 20%, 6 "

All these words are more than twice as frequent in 'barren' verses as would be expected. Nearly half of them are also more than twice as frequent in 'very weak' verses as would be expected. Hence we are abundantly justified in saying that they shew a marked tendency to appear apart from 'rare' words.

It is, of course, doubtful whether a pronoun like הוא should be considered as significant in such a list as this. And also it may be questioned whether it is worth while to make much of those words which occur only three or four times in these verses, namely עור, מרום, and נגר. (In using the table, it should be noted that in the calculation the formula הלל-יהיה is not counted when occurring at the beginning or close of a Psalm.)

Without sifting the uses of these words at this point, it may be interesting to note that they are somewhat widely scattered through the 'barren' verses, being found in 177 of the 224 such verses—one word in 60 verses, two in 54, three in 42, four in 17, and five in 4. In more than half of the 'barren' verses, then, at least two of these words appear. This fact has importance when it comes to drawing inferences from the list as given. For reference, the list may here be given of those verses containing three or more of these words:—

7 : 2, 18	47 : 3, 7	102 : 16	118 : 1, 8, 26, 29
13 : 6	56 : 5	103 : 17	135 : 1
18 : 4, 50	57 : 6, 12	104 : 31	136 : 1, 2, 7, 25, 26

20: 10	64: 11	105: 3	138: 5, 7
21: 2, 8, 14	66: 2, 4	106: 1	143: 11
24: 10	72: 1	107: 1, 8, 15, 21, 31	145: 1, 2, 21
33: 21	89: 17	108: 2, 6	148: 1, 4
34: 7	92: 2	109: 21	149: 2
44: 9	95: 3	113: 1, 2, 4	
45: 18	101: 1	115: 1	

Something of the prevailing character of these verses can be seen by massing together those in which the words under consideration are most frequent, as follows:—

7. 18 I will give thanks to Jahweh according to his righteousness, and will sing praise to the name of Jahweh Most High.

21. 8 For the king trusteth in Jahweh, and through the loving-kindness of the Most High he shall not be moved.

24. 10 Who is this King of glory? Jahweh of Hosts, he is the King of glory.

47. 7 Sing praises to God, sing praises; sing praises to our King, sing praises.

66. 2 Sing forth the glory of his name; make his praise glorious.

89. 17 In thy name do they rejoice all the day; and in thy righteousness are they exalted.

92. 1 It is good to give thanks to Jahweh, and to sing praises to thy name, O Most High.

103. 17 But the lovingkindness of Jahweh is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children.

105. 3 Glory ye in his holy name; let the heart of them rejoice that seek Jahweh.

106. 1; 107. 1; 118. 1, 29; 136. 1 O give thanks to Jahweh; for he is good; for his lovingkindness is for ever.

109. 21 But deal thou with me, O Jahweh the Lord, for thy name's sake; because thy lovingkindness is good, deliver thou me.

136. 26 O give thanks to the God of heaven; for his lovingkindness is for ever.

143. 11 Quicken me, Jahweh, for thy name's sake; in thy righteousness bring my soul out of trouble.

145. 1 I will extol thee, my God, O King, and I will bless thy name for ever and ever.

2 Every day will I bless thee, and I will praise thy name for ever and ever.

21 My mouth shall speak the praise of Jahweh, and let all flesh bless his holy name for ever and ever.

148. 4 Praise him, ye heavens of heavens, and ye waters that are above the heavens.

(These verses are cited simply because they happen to contain at least *four* of the words now in view.)

To these may be added others from the list of verses containing at least *three* of the words in view, viz. :—

13. 6 But I have trusted in thy lovingkindness ; my heart shall rejoice in thy salvation.

18. 4 I will call upon Jahweh, who is worthy to be praised ; so shall I be saved from mine enemies.

50 Therefore I will give thanks to thee, Jahweh, among the nations, and will sing praises to thy name.

20. 10 Save, Jahweh ; let the King answer us when we call.

21. 2 The King shall joy in thy strength, Jahweh ; and in thy salvation how greatly shall he rejoice.

33. 21 But our heart shall rejoice in him, because we have trusted in his holy name.

44. 9 In God have we made our boast all the day long, and we will give thanks to thy name for ever.

45. 18 I will make thy name remembered in all generations ; therefore shall the peoples give thee thanks for ever and ever.

47. 3 For Jahweh Most High is terrible ; he is a great King over all the earth.

57. 6, 12 ; 108. 6 ; cf. 113. 4 Be thou exalted, O God, above the heavens ; and thy glory above all the earth.

64. 11 The righteous shall be glad in Jahweh, and shall take refuge in him ; and all the upright in heart shall glory.

72. 1 Give the king thy judgements, O God, and thy righteousness to the king's son.

95. 3 For Jahweh is a great God, and a great King above all gods.

101. 1 I will sing of lovingkindness and judgement ; unto thee, Jahweh, will I sing praises.

102. 16 So the nations shall fear the name of Jahweh, and all the kings of the earth thy glory.

104. 31 Let the glory of Jahweh endure for ever ; let Jahweh rejoice in his works.

107. 8, 15, 21, 31 O that men would praise Jahweh for his lovingkindness, and for his wonderful works to the children of men.

113. 1 ; cf. 135. 1 Praise, ye servants of Jahweh, praise the name of Jahweh.

115. 1 Nöt to us, Jahweh, not to us, but to thy name give glory, for thy lovingkindness, and for thy truth's sake.

118. 8 It is better to take refuge in Jahweh than to put confidence in man.

26 Blessed be he that cometh in the name of Jahweh; we have blessed you out of the house of Jahweh.

136. 2 O give thanks to the God of gods; for his lovingkindness is for ever.

7 To him that made great lights; for his loving kindness is for ever.

138. 5 Yea, they shall sing of the ways of Jahweh; for great is the glory of Jahweh.

7 Though I walk in the midst of trouble, thou wilt revive me; thou shalt stretch forth thy hand against the wrath of mine enemies, and thy right hand shall save me.

149. 2 Let Israel rejoice in him that made him; let the children of Zion be joyful in their King.

The most casual inspection of the list of words given on page 227, and of the verses in which they appear in conjunction, shews that the statistical method that has been followed leads towards the isolation of a body of words and passages that are strongly 'liturgical'. At least twelve of the words are verbs of worship. Almost all of the remaining words are more or less regularly applied to God or His acts in expressions of worship. Several words are employed in the formation of conventional formulae, like *כי לעולם חסדו*. The impression of the list of words is corroborated by the selection of verses that has already been presented, and would be greatly intensified if this selection were extended. There can be no question, then, that the process that has been followed has led to the separation of a small vocabulary of a definite character. It remains to make some critical remarks about the process and its results.

Regarding details in the mechanical process used, it should be said, first, that the fixing of the arbitrary line between 'common' and 'rare' words so that words occurring in thirteen or more Psalms were assigned to the former class, and words occurring in twelve or fewer Psalms to the latter, was only made after numerous tests as to the justice and convenience of it. To guard against error, special care was exercised not to lay much stress upon evidence drawn from words that lay close to the assumed line of separation. As between the great bulk of the 'common' words and of the 'rare' ones there cannot be any doubt that the two classes are distinct. Such a general distinction is found in all literature. It should be said, also, that in the handling of the kinds of verses that are here called 'barren', 'very weak', &c., similar pains have been taken to guard against emphasizing verses the assignment of which to their respective classes is somewhat doubtful. In short, while the process used is not only mechanical, but liable to doubt as concerns certain debateable points, an effort has been made

to use it in such a way as to bring out results that are independent of such details.

As illustrating the point with regard to the distinction between 'barren' and 'very weak' verses, it may be worth while to note that 'barren' verses differ as to the relative 'commonness' of the words they contain. Thus, 33 'barren' verses contain only words that are found in at least thirty-three Psalms (more than one-fifth of all); 20 more such verses contain only words found in at least twenty-five Psalms (more than one-sixth of all); nearly 100 more verses contain only words found in at least seventeen Psalms (about one-ninth of all). That all these verses should be called 'barren' is clear. The other 'barren' verses contain some words that occur in only from thirteen to sixteen Psalms, and hence these verses should be used with more caution. In particular, three verses (34. 14; 49. 20; 89. 26) should be set aside, since they each contain two 13-Psalm words.

Here is a convenient point to insert the remark that both the Asaph and the Korah groups of Psalms shew peculiarities as contrasted with the rest of the Psalter. In both groups the number of 'barren' verses is below the average; and those that appear are mostly not of the 'most barren' type, or else occur in such a way as to arouse question as to their being part of the original text.

Turning now to the results before us, several lines of remark at once suggest themselves.

Such a method as has here been employed can be used in dealing with almost any body of literature, and especially one, like the Psalter, which is made up of a large number of independent or separate pieces. It may be expected to bring to light what a physiologist would call the 'connective tissue' which envelopes and binds together individual organs that have some peculiar unity and character of their own. It is probable that if the method were applied to an ordinary poetic anthology, it would simply bring into view commonplace words and expressions that are always required in expression. This would be especially likely if the material examined were narrative or descriptive prose. Even in the Psalter it might be expected that analysis of any reasonable number of verses, like the 224 'barren' verses, would shew a considerable prominence in them of words that have no peculiar significance—such verbs, let us say, as אָמַר, בּוֹא, רָבַר, הִמָּךְ, הִיָּה, יָדַע, נָתַן, פָּעַל, &c. The fact is, however, that in these verses such ordinary words are, most of them, used simply with ordinary or average frequency—all the above verbs, for instance, occurring in these verses within a point or two of the normal percentage. Instead, the method brings to light a special vocabulary and with it a special set of expressions, almost all connected with the function of liturgical worship. This would have been still

more plain if space had permitted the exhibition of the whole mass of statistical facts.

Turning to the results thus far noted, it will be useful to look more closely at the usage of the words given on page 227, both in 'barren' verses and elsewhere in the Psalter, since this will still further emphasize the character of the materials.

זמר Always to God. Hardly used outside of the Psalms.

ירה Hiph. Always to God, except 45. 18 (?); 49. 19. Also decidedly a Psalter word.

גדול In barren verses only of God or His works. So usually in Psalms (25 out of 30 cases).

הלל Piel or Hithp. Always to God, except 10. 3; 49. 7; 52. 3; 78. 63.

גיל Always to God, except 13. 5.

כבוד In barren verses only of God. So in about two-thirds of all cases in Psalms.

בשר In barren verses only in sense of 'humanity' or 'mankind'. Elsewhere in Psalms always literal.

בטח In barren verses only toward God, except 115. 8 = 135. 18 (toward idols); 118. 8. This is the usual sense in Psalms (31 out of 46 cases).

שמים In barren verses only of the heavens as God's creation, residence or sphere. This is the usual Psalter usage.

שמה In barren verses only in connexion with God, and mostly of ritual action, except 35. 24; 89. 43. So usually in Psalms (39 out of 52 cases).

עליון Only of God, except 89. 28.

צדקה Always of God, except 99. 4, 106. 3, 31; 112. 3. 9. **צִדְקָה**, though more common in Psalms, in barren verses is relatively but half as frequent.

בקש In barren verses only toward God, except 37. 36 (general enquiry); 122. 9 (Jerusalem's good). Psalter usage divided between 'seeking' God or good things, and 'pursuing' evil.

קרא Always to God, except 42. 8; 49. 12; 147. 4, 9.

ישע In barren verses only of God's direct action. So usually in Psalms, except 18. 42; 33. 16; 44. 4, 7.

צרה Three times as frequent, relatively, in barren verses as **גור**.

שם In barren verses only of God. So usually in Psalms (98 out of 108 cases).

ברך In barren verses mostly addressed to God (13 times); but 118. 26 *זלז*, similar address to men, and 29. 11; 115. 15; 134. 3 of God's action. Address to God rather predominates in Psalms (39 out of 70 cases), but God's action is named in 19 cases.

רום In barren verses usually in praise of God (10 times), but 89. 14, 43,

of God's action. Former use occurs, all told, in Psalms 16 out of 50 cases.

פלא Niph. ptc. always, except 31. 22; 118. 23.

חסה Always toward God.

שיר Always to God.

עזר In barren verses only of God's action. So usually in Psalms, except 22. 12; 72. 12; 107. 12.

מרום In barren verses of God's sphere or supremacy. So in Psalms usually, except 56. 3; 73. 8; 75. 5, of man's pride.

עולם In barren verses only regarding God's nature, action, or worship. So usually in Psalms. Closely coupled with **הַסֵּד** 43 times, of which 35 are in formula of acclamation.

חסד Always of God, except 109. 12, 16; 141. 5. See **עולם**.

מלך In barren verses only of God, except 21. 2, 8; 72. 1 (the ideal king); 102. 15 (kings generally). The usage of God is not the usual one in Psalms (22 times out of 67).

צבא In barren verses only in the divine title or of the heavenly hosts. So usually in Psalms, except 44. 10=60. 12=108. 12; 68. 12, 13.

הוא In barren verses only of God, except 89. 27 (the ideal king). So usually in Psalms (41 out of 48 cases).

ננר In barren verses only in praise or testimony to God. So usually in Psalms, except 111. 6; 147. 19, of God's action.

טוב In barren verses only of God or His worship, except 52. 3: 7 times in acclamations. Usage divided elsewhere.

נעל In barren verses only of God's direct action. So usually in Psalms, except 7. 3; 33. 16; 50. 22; 71. 11; 72. 12 (the ideal king).

חיה In barren verses only Piel, of God's action, except 118. 17; 119. 175. So in Psalms in 18 cases out of 30.

This summary shews a striking uniformity in the attitude and the topics of which these words—of course, with many others—are expressions. With but few exceptions, also, the usage emphasized in the barren verses is that common for these words elsewhere. We thus have before us a cumulative demonstration of the fact that in the Psalter what we have called 'the connective tissue' of the collection largely consists of utterances of praise, adoration and prayer, such as are frequent in all elaborate liturgies. It is from just this material in the Psalter that all Christian liturgies have drawn scores of formulae. If the whole body of passages that are most closely associated with the type of expression before us were cited, it would appear that they embody so much of a general conception of God and of man in relation to God as to imply a theology of considerable extent, though expressed in terms suggesting actual use in public worship. There is usually the air of collective utterance, and even of that impersonal shaping that

belongs to traditional formulae. Many expressions are conventional and stereotyped.

That the Psalter not only contains much such matter, but is characterized by it—so that it is justly described as a ‘hymn-book’ or ‘prayer-book’—is universally recognized. It might seem, then, that our conclusions, here reached by a very tedious process, are only what might have been expected and need no demonstration. For it is sometimes assumed that the whole Psalter is of a more or less uniform texture, not only adapted to use in public worship, but conceived and shaped under more or less uniform conditions and impulses. But this assumption is contrary to the evidence of the phenomena. A large number of cases can be cited to shew that in the Psalter are passages and whole poems that do not readily class themselves with the special type of utterance now before us. These portions are extensive enough to be themselves inductively analysed, with results somewhat peculiar. In particular, the ‘plaintive’ material (outcries of distress and denunciatory invocations), the ‘didactic’ or ‘moralizing’ material, the ‘historical’ material, and perhaps some other classes—all these present too great differences from the ‘liturgical’ material to be readily merged in it.

If one were dealing with a modern anthology—with a modern hymn-book or prayer-book, for example—one might expect that the same writer or a single group of writers might give expression to a great variety of sentiments and ideas, couched in extremely various forms. Part of this heterogeneity would result from the multifarious historical and literary suggestions unconsciously operating in the writers’ minds. Part of it would arise from the inherent versatility of modern thought and style. But these things are not to be expected in any such degree in so ancient a literature as the Psalter, although, of course, most of the Biblical literature is far removed from the primitive stages of culture. At least we may say that the assumption that all the different kinds of material found in the Psalter are referable to the varied operations of the same mind or the same class of minds is to be accepted only on reasonable demonstration. The burden of proof rests upon those who favour the assumption, rather than on those who doubt it.

This aspect of the question receives light from a study of the distribution in the Psalter of the material here called ‘liturgical’. For the distribution is not at all uniform. Whole Psalms differ greatly from one another, and also parts of Psalms, and even consecutive verses. It looks as if there had been extensive editorial manipulations of matter already in existence. If this be so, then important critical inferences suggest themselves.

Here is a suitable place to insert a summary of the relative distribu-

tion of the words given on page 227, since the variations are somewhat striking. Only the occurrences in the senses emphasized in 'barren' verses are counted, and the percentages are derived by comparing the total number of these critical words in a Psalm with the total text of the Psalm.

None		58			114, 126, 127
Below 2 %	15, 38, 39	49		94	110, 132, 139, 140
„ 3 %	12, 35, 41	42, 55, 60	73, 78, 81		123, 133, 137
„ 4 %	2, 6, 10, 17, 19	45, 51, 62, 64, 65	74, 77, 82, 83, 88	90, 101	121, 129, 141
„ 5 %	3, 4, 11, 32, 37, 40	45		93, 104	109, 128
„ 6 %	8, 14, 16, 23	50, 53, 69		95, 102, 105	112, 119, 124, 130, 147
„ 7 %	7, 18, 22, 26, 27	44, 59, 68	76, 79, 87		116, 120, 122, 131
„ 8 %	5, 13, 25, 36	46, 70, 72	85, 89	91, 106	142, 144, 146
„ 9 %	31	56	75, 80		107, 125, 143
„ 10 %	9, 28, 29	63, 66, 71	84		135
„ 15 %	20, 21, 30, 33, 34	47, 48, 52, 61		92, 97, 98, 103	108, 111, 149
„ 20 %		54, 67	86	96, 99, 100	115, 117, 118, 134, 148
„ 30 %	24	57			113, 138, 145, 150
Over 30 %					136

The average percentage in Book V is about 9, in Book IV about 8.5, in Book II about 7.5, and in Books I and II about 6.

While it is true that certain Psalms appear in the above table where they do for peculiar reasons (e. g. 136 because of its recurrent refrain-line, 150 solely because of repetitions of הלל), yet, on the whole, the table well represents the wide differences of frequency of these critical words.

Where the percentages are high, the Psalms prove to be those that would naturally be regarded as 'liturgical'. Where they are low, the Psalms usually have a very different character. In most of these latter the percentage rises above zero only because of the occurrence of but one or two of the critical words. Thus, in 15, 38, 39, 94, 110, 123, 133 there is but one such word; and in 12, 43, 60, 82, 93, 121, 128, 129, 131, 132, 137, 140 there are but two. Sometimes such sporadic occurrences raise questions about possible interpolation.

It is worth observing that the majority of the above words, *in the senses noted*, are scattered through the Old Testament somewhat irregularly, not seldom occurring in ways that raise the question whether they have not been brought in with materials that are editorial and therefore relatively later than their main contexts. Opposite is a summary

of nearly twenty of these words, including all those 30% or more of the occurrences of which are in the Psalter.

If space allowed, many interesting remarks might be made about the distribution of these words, as well as of the rest that are not tabulated. As a single example, it may be noted that, although all but one of the words are found in 1 Is., none of them occur in chaps. 15-23.

We may now gather up some of the facts about verses of an evidently 'liturgical' character that seem to be imposed upon or interpolated into materials of some other sort.

Reference has already been made (p. 225) to the fact that many *final* verses are 'barren' or 'very weak'. Where these follow passages that are not only 'strong', but obviously different in topic and spirit, we naturally infer that the finals are 'antiphons', either simply liturgical in purpose, or more or less euphemistic, or both. Notable illustrations are 7. 18; 21. 14; 32. 10-11; 14. 7=53. 7; 52. 10-11; 79. 13; 106. 47—with others that are more debateable (see Grimm *Euphemistic Appendixes* pp. 8-22). When one has begun to note these phenomena, one is led to suspect that they exist also in cases where their obviousness has been obscured in an effort to make the connexion smooth. I have elsewhere argued that 45. 18 is an illustration of this editorial process (see *Journal of Biblical Literature*, 1900, p. 193). Other possible cases of this are 20. 10; 23. 6; 83. 19.

Several cases of 'barren' or 'very weak' *penultimate* verses occur, having similar qualities with the above finals, as, for example, 5. 12; 12. 8; 13. 6; 18. 50; 33. 21; 59. 17; 70. 5=40. 17; 75. 9. Sometimes the final verse completes the antiphon, but not always obviously.

Parallel with the case of final verses is that of *initial* verses. Of such verses that are decidedly 'weak', the following may be instanced as probably opening antiphons: 9. 2-3; 34. 2-4; 48. 2; 77. 22; 89. 2-3; 101. 1. This list includes only cases in which there is some noticeable contrast between the tone of the antiphon and that of the poem proper.

Parallel, again, is the case of the *refrains* in certain Psalms. Almost all of these, as has been noted (p. 225), are 'barren' or 'weak'. In 57 the contrast with the context is marked. Whether the beautifully varied refrains of 107 are inserted antiphons or parts of the original composition is not entirely clear. The device of the refrain is used in 49 in a didactic rather than in a liturgical spirit. Analogy raises a peculiar question about 42, where the refrain contains words that suggest the antiphon-hypothesis, and where it euphemistically rectifies the tone of depression in the main poem. In this Psalm, too, v. 9, which is Jahvistic, is 'weak', and marked by liturgical words. Con-

	Gn	Lv	Dt	Jos	Sa	Is ¹	Jer	Ho	Am	Jon	Na	Zp	Zc	Pr	Ru	Dn	Neh	Pss			
	Ex	Nu		Jg	Kg	Is ²	Ezk	Jl	Ob	Mi	Hb	Hg	Mal	Job	La	Ezr	Chr				
זמר	.	.	.	.	I	.	I	.	.	.	.	.	.	.	.	.	.	.	41
חסה	.	.	.	I	I	.	2	I	.	.	I	I	.	.	I	.	.	.	25		
ידה	2	2	5	.	I	I	I	.	I	3	11	67	
עליון	4	.	I	I	.	.	I	.	.	.	.	.	.	.	.	2	.	.	21
רום	.	I	.	.	.	4	2	4	2	.	.	.	.	.	.	I	.	I	33
הלל	I	.	I	4	3	.	I	3	2	18	61	
פלא	.	2	.	I	I	.	.	I	.	.	I	.	.	.	5	.	.	I	28		
נדרול	.	2	.	2	.	.	I	.	3	I	.	.	.	3	.	I	.	4	I	25	
מלך	.	.	.	.	.	I	.	3	3	5	.	.	.	I	.	2	I	.	19
קרא	5	.	.	4	.	2	2	4	I	6	5	I	I	2	.	6	.	3	51		
שמה	.	.	I	.	8	.	5	2	3	3	4	.	2	I	.	13	1	2	39		
צדקה	.	.	.	I	.	2	I	.	5	13	2	.	.	I	I	.	1	.	29		
ניל	.	.	.	.	.	.	.	4	6	.	I	2	.	I	I	2	.	.	17
מרום	.	.	.	.	.	.	.	4	3	2	.	.	.	.	2	.	1	.	11
בטח	.	.	.	I	.	5	.	9	5	4	16	2	I	I	.	10	4	.	46		
שמים	13	4	.	6	I	.	2	18	I	15	4	2	.	2	.	I	.	I	60		
נשר	.	3	.	I	.	.	2	I	I	I	1	.	6	17	14	26
צרה	3	.	.	2	.	I	4	2	3	3	8	.	.	2	I	.	I	2	2	24	
כבוד	.	9	2	6	1	I	.	4	I	6	12	4	19	2	.	.	.	1	3	34	

nected with these phenomena is the curious separation of 43 from 42, although they have parallel expressions and the same refrain. If 43 was originally part of the main poem, how did it become separated? And why does the LXX mark it לריד? Why, also, as a whole is it so much 'weaker' than 42? Is it not possible that 43 is a euphemistic enlargement of 42, adapted to it at the opening by the quotation of several expressions, and, with the refrains and v. 9 of 42, completing the thought in a brighter tone?

Space fails for the discussion of other antiphonic phenomena, such as the interjections in 56. 4-5, 11-12; and also for some questions about verses to which סלה is appended. Regarding the latter, it may simply be said that out of 70 such verses, 11 are 'barren' and 17 otherwise 'weak', and that all but one of the 'barren' verses contain words in our critical 'liturgical' list. Among these verses are several cases that seem antiphonic.

A line of enquiry related to the foregoing may be applied to those Psalms that consist of marked divisions or sections of very diverse character. In some cases the diversity is so great as to provoke the wonder whether the existing text has not resulted from some accident, or at least from an arbitrary editorial process. Of about twenty-five Psalms with decided sectional structure, about two-thirds occur in Books I and II (18, 19, 22, 24, 27, 28, 29, 36, 40, 44, 50, 60, 65, 68, 69), and all those in Book V bear the title לריד (108, 109, 144). In addition, there are some examples in Books III and IV (74, 89, 90, 102, 104, 106). When statistically examined as to the proportions of 'rare' and 'liturgical' words (the latter listed on p. 227), as compared with the total text, the sections often present curious contrasts with one another. In most cases the phenomena correspond to those already noted in this paper; but there are also some facts that suggest additional conclusions.

As illustrating the fact that rare words and liturgical words are usually found in inverse proportions, the following cases may be cited:—

Psalms	29	<i>a</i>	1-2, 10-11	16 % rare	18.8 % liturgical
		<i>b</i>	3-9	40 "	3.5? "
			In <i>b</i> there would be no liturgical words were it not for two lines (3 <i>b</i> , 9 <i>c</i>), both of which may be glosses.		
Psalms	44	<i>a</i>	2-9	18 % rare	14.9 % liturgical
		<i>b</i>	10-27	38 "	1.6? "
			Here, also, the percentage of liturgical words in <i>b</i> is not beyond doubt.		
Psalms	108	<i>a</i>	2-6 (v. Ps. 57)	21 % rare	27.3 % liturgical
		<i>b</i>	7-14 (" 60)	51 "	1.6 "

Psalm 28 : a	1-5	28 % rare	1.6 % liturgical
	b 6-9	18 "	23.5 "
Psalm 109 : a	1-20	36 % rare	2.0 % liturgical
	b 21-31	25 "	14.5 "
Psalm 144 : a	1-11	33 % rare	7.5 % liturgical
	b 12-15	57 "	0 "
Psalm 90 : a	1-12	41 % rare	2.1 % ? liturgical
	b 13-17	15 "	7.7 "

Other cases illustrate the fact that differences in the two columns of percentages do not always correspond :—

Psalm 22 : a	2-12	32 % rare	10.0 % liturgical
	b 13-22	53 "	1.3 "
	c 23-32	26 "	7.7 "
Psalm 50 : a	1-15	36 % rare	8.2 % liturgical
	b 16-23	35 "	1.5 "
Psalm 60 : a	3-6	56 % rare	0 % liturgical
	b 7-11	64 "	2.4 "
	c 12-14	29 "	4.8 "
Psalm 18 : a	2-4	33 % rare	19.0 % liturgical
	b 5-16	50 "	4.0 ? "
	c 17-25	26 "	3.3 "
	d 26-46	43 "	2.6 ? "
	e 47-51	17 + "	22.5 "

These last cases emphasize the point that scarcity of 'rare' words may not coincide with frequency of 'liturgical' ones, implying that in the 'connective tissue' of the Psalter there is more than one strain of material.

This latter point will be clearer if we set together the percentages of all the sections that contain comparatively few 'rare' words, viz :—

90 : 13-17	15 % rare	7.7 % liturgical
29 : 1-2, 10-11	16 "	18.8 "
18 : 47-51	17 + "	22.5 "
28 : 6-9	18 "	23.5 "
44 : 2-9	18 "	14.9 "
104 : 31-35	18 "	18.4 "
24 : 1-6	19 "	6.4 "
24 : 7-10	21 "	36.8 "
106 : 1-5, 47	21 "	20.4 "
108 : 2-6	21 "	27.3 "
42 : 6, 9, 12	22 "	8.3 "
27 : 1-6	25 "	7.9 "
27 : 7-4	25 "	4.2 "
102 : 13-23	25 "	9.4 "
109 : 21-31	25 "	14.5 "
18 : 17-25	26 "	3.3 "
22 : 23-32	26 "	7.7 "
28 : 1-5	28 "	1.6 "
36 : 2-5	28 "	2.9 "

Here, as in the comparison of the Psalms as wholes, it appears that, while fewness of 'rare' words usually goes with emphasis upon liturgical words and ideas, it does not always do so. In other words, the process of analysis that leads to the conclusion that the 'connective tissue' of the Psalter is predominantly 'liturgical' leads also to the further statement that this 'connective tissue' contains some other materials, especially in those strata where 'rare' words become relatively more numerous.

The main purpose of this paper is to call attention to some facts, rather than to draw conclusions from them. Hence the processes by which the facts have been collected and classified have been, as nearly as may be, absolutely mechanical. But the drawing of inferences cannot be mechanical in the same way, though the facts have a certain logic of their own. It will not be out of place to suggest briefly what this logic of the facts seems to be to the writer of this paper.

Reference has already been made to the possible objection that all the phenomena here cited and emphasized are not only stylistic, but stylistic in such a way as to be psychologically explicable without involving factors of period or school or special circumstances in their genesis. The differences of literary texture, it may be said, are marks simply of variations of mood and topic, or the yielding to changing memories and impulses, such as may occur in a single mind or a single group of minds under ordinary conditions of religious and social experience. Without stopping for argument, this essay assumes that this general hypothesis is not tenable here. Rather, it is assumed that such differences of texture as those before us imply important differences of character or situation or purpose on the part of the authors and editors of the Psalter, and hence that they have historical significance for the formation of a general theory of the origin of the collection.

The rigid application of the 'rare-word test' has enabled us to identify and isolate a large body of more or less 'weak' material—whole Psalms, parts of Psalms, or single verses—with one or more characteristic vocabularies. The most 'barren' stratum of this proves to be 'liturgical' in a somewhat definite way. But this shades off into utterances that seem more 'didactic' or 'plaintive'. These mixed strata contain some 'royal' references, and they sometimes adopt an acrostic form. Between the 'liturgical' material and these other materials there is no obvious connexion, and still less between it and other materials that might be named.

In regard to the 'liturgical' material, it is notable, in the first three Books of the Psalter, that the verses, sections and even whole Psalms that are 'barren' or 'weak' usually occur in such connexions as to seem like expansions of, or interpolations into, other sorts of material.

Often they sound euphemistic. Often, as with most of the refrains and some other isolated verses, they resemble antiphons. On the whole, they give the impression of being *imposed* upon something that already exists and is more or less complete without them. The position and relations of these passages lead us to believe that these Books, especially the first, have been extensively worked over in the spirit and style that is relatively more common in Books IV and V. Hence we infer that considerable 'liturgical' editing was one of the latest steps in the shaping of the Psalter into its present order and plan.

But the interesting interweaving of this 'liturgical' material with other material suggests the further inference that among the latest influences upon the whole collection were some others. Of these, three are notable:—(a) the 'royal', personifying the genius or ideal of Israel as 'David', 'the king', or 'the anointed'; (b) the 'didactic', expressing itself sometimes in moralizing acrostics; and (c) one type of the 'plaintive', magnifying the distinction between 'the righteous' or 'the godly' on the one side, and 'the wicked' on the other, and thus giving voice to the depression of the religious part of the community in the face of widespread and often militant worldliness. Just what was the order of these several influences, what groups of writers they probably represent, or to precisely what periods they are to be referred, are questions beyond the scope of this note. It is enough to say that there is reason, perhaps, for holding that the strictly 'liturgical' redaction was not the last, but was succeeded, or at least accompanied, by the others. But there is also reason for questioning whether the 'liturgical' editing of the Psalter is not connected with certain phenomena in other parts of the Old Testament, especially with the insertion and treatment of various poetical passages, with the 'prayers' that are attributed to sundry persons, and with many features of Chronicles. If so, any theory about one set of facts must be adjusted to the others.

In connexion with these questions arise others regarding the relative age of Book I, or, better, of the 'David' Psalms in general, compared with the rest of the Psalter, and also regarding the whole hypothesis of the Maccabean origin of the collection. For these questions we have here no room, except to make two remarks. It is not impossible that the 'David' groups, although perhaps including early pieces, are mainly later than the 'Asaph' and 'Sons of Korah' groups. The trend of the evidence, as the writer views it, particularly in the light of the interlocking of the phenomena of the Psalter with those of the Old Testament generally, is not favourable to the Maccabean hypothesis, especially in any extreme form.

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