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I.

RITSCHL'S THEOLOGY.

THE rapid growth of the Ritschl school of theology in Germany during the last twenty years is a phenomenon which, whatever may be one's estimate of the theology itself, is deserving of careful attention. Though it may not yet have produced any marked impression in our own country, past experience shows that it cannot in the long run fail to find zealous representatives and advocates among us. It is well, therefore, to inquire what its merits and defects are. If our judgment is on the whole unfavorable, it will have to be in spite of the most extravagant claims of the adherents of the Göttingen theologian. They have inherited from him, as we may say, an arrogant assumption, a claim to little short of infallibility for themselves, accompanied by an almost contemptuous condemnation of all opinions dissonant from theirs. While such a tone naturally provokes opponents to vigor, or even bitterness, in their opposition, we shall seek to exercise a dispassionate judgment in the examination which we now undertake.

I. Let us first attempt to state the causes of the favor which Ritschl's theology has received. For the mere pretense of having found the only correct statement of Christian truth would not of itself have secured so large a body of devoted adherents. We shall find that the theology in question has characteristics suited to commend it to large circles of Christians. What are these characteristics?

1. It emphasizes the moral element in the religious life. It exalts the practical above the theoretical. According to some, it makes religion identical with morality; but its representatives insist that they make a distinction. As Herrmann puts it: "The founda-

(Ps. ciii. 14), נָחַץ, "pressing" (1 Sam. xxi. 9), אָחַז, "holding" (Cant. iii. 8). So also the measure *qatil* is usually passive but אָנִי has an undoubted active signification. This singular phenomenon is easily explained by the infinitive origin of the participle. Just as the common infinitive form with suffixes יָקַטֵל may mean either "my killing another" or "my being killed," so the infinitive with the noun may have a like double use; "a man a killing" may mean either "a man who kills" or "a man who is killed," and therefore etymologically זָכַר can signify "remembering" as well as "remembered," and נָבִיא can denote "proclaimer," *i. e.*, "prophet" as well as "proclaimed." Analogous forms occur in the other measures; thus in *qatal*, besides the active participles named above, we have also the passives יָלַד, "born," *i. e.*, "child;" חָלַל "pierced," *i. e.*, "slain;" שָׁלַל "plundered," *i. e.*, "booty;" in *qatl* we have צָד "hunted," *i. e.*, "game," and so on through the other measures.

Space fails us to speak of Prof. Barth's treatment of the quadrilaterals and of the derivatives of the strengthened verbal stems, all of which are found to follow the same law as the derivatives of the simple stem. The discussion in the recently published second half of the work, of the nouns with prefixed *m* and of their relation to those with prefixed *t*, is interesting and satisfactory. The last sixty-six pages of the book are devoted to an investigation of the broken plurals which for the student of Arabic will be invaluable. The origin of the various plural forms out of collectives, and the causes that led to the association of particular broken plurals with particular singulars, are traced out concisely, and yet so clearly that this most difficult part of Arabic grammar is made lucid and intelligible.

The printing of the book is good, and considering the number of Semitic forms that are cited, there are few typographical errors. Vowel points are lacking here and there, but this will give the reader no serious difficulty. There are a few instances where the same form is cited under two different measures, for instance, on p. 144, נִקְקָה is given as a compensative of the form *qatilat* (= perforatio), but on p. 166, as a feminine of the passive participial form *qatil* (= perforata). The arrangement of the material is not always happy; forms that are genetically identical should be treated together, and to discuss the derivatives of weak stems under a separate head is a mistake. For the same reason, it is a pity that the prefixed and suffixed forms should be separated from the simple forms out of which they are developed, and discussed apart. The subject would be made clearer if the derivatives of each ground-form were exhausted before the next one were taken up. These, however, are all minor faults; the book is a valuable one and deserves a cordial reception at the hands of Semitic scholars. It is greatly to be hoped that its investigations will be given their due weight in future American grammars and lexicons.

East Orange, N. J.

LEWIS B. PATON.

Pentateuchus Samaritanus ad fidem librorum manuseriptorum apud Nablusianos repertorum edidit et varias lectiones adscripsit H. Petermann. Fasciculæ i-v, ex recensione Caroli Vollers. (Berolini: apud W. Moeser, 1891.) The fifth is the concluding part of the edition of the Samaritan version of the Pentateuch, the first part of which was published in 1872, and all five parts of which now lie before us. The edition is based upon an apograph made by the present high priest of the Samaritans in Nablous, Jaqûb ibn Hârûn, from an original which is probably kept in the synagogue at Nablous. On the margin of this apograph, Petermann wrote the variations of four other manuscripts, which he calls A, B, C, and D; but unfortunately he died in 1876 without leaving any definite information by which we can deter-

mine their condition or possessors. Fragments of Leviticus found in the Bodleian library, and the Petersburg fragments of Deuteronomy (denoted by N), and the edition of the London Polyglot, have also been collated. One cannot but be astonished at the number of variations which have been collected from so few manuscripts. The character of these variations often suggests that one text is a mere translation of another, meant to convey the thoughts to the people. Thus in Exod. xx. 9, the apograph has the same word for "work" as the Hebrew original, but B, C and the Polyglot have a noun from 'abhadh, and A one from palahh, both of which are Aramaic in form and neither of them Hebrew. Again, in verse 10, the apograph and Polyglot have 'abhadeka where A and B have a noun from shamash; and A, and apparently B, have a noun from yathabh (= yashabh) for "stranger" where the rest have a noun from gur, the same root that we find in the Hebrew. We have noticed some valuable readings which, we think, must go back beyond the present Hebrew or Samaritan alphabet, *e. g.*, in Gen. xlix. 9, the radicals of the Samaritan reading *kebhûh* could very easily be derived from the *kerâe* of the Hebrew, r and d and ayin and shin being very much alike. *Urim* it always renders by a derivative of *nahar*, "to shine," and *Thummim* by one from *shalam*, "to be perfect" (compare the Greek *δῆλωσις* and *ἀληθεια*). In Gen. iii. 15, none of the manuscripts give any reading but *hû*, thus agreeing with the Hebrew, Greek and Peshitto texts against the Latin *illa* "she." In Gen. iv. 8, the Samaritan agrees with the Greek, Peshitto and Latin versions in inserting "let us go into the field." In general, the agreement of some or all of the readings of the Samaritan manuscripts with the sense of the Hebrew original is close. No variations of importance will be found in such test passages as Gen. xlix. 10 and Deut. xviii. 15. In the poetical parts much light is thrown upon many of the Hebrew texts, especially on the *hapax legomena*. It will repay any Hebrew scholar to learn Samaritan for the benefit he will derive from this text, especially if he wait for the dictionary and orthography promised by Dr. Vollers.—*Assyrisches Wörterbuch*. Zur gesammten bisher veröffentlichten Keilschriftliteratur, unter Berücksichtigung zahlreicher unveröffentlichter Texte. Von Dr. Friedrich Delitzsch, Prof. Ord. Hon. für Assyriologie und Semitische Sprachen an der Universität Leipzig. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1890.) This third part of Delitzsch's *Assyrian Dictionary* sustains the reputation of its predecessors. However prone some may be to pick out the flaws in this great work, it seems to be certain of holding its own against its enemies. It is not merely a dictionary of Assyrian; it contains a commentary on many difficult texts, and a concordance on many words of uncertain meaning or infrequent occurrence. The explanation of a large proportion of the words throws additional light on the *usus loquendi* of the Old Testament, *e. g.*, *aialum* is a synonym for *zekaru* and *mutu* (compare *methim* in Hebrew), all words for "man" (compare the word *ayil* in Hebrew and the Greek translations, Exod. xv. 15 and Ez. xvii. 13, and the Latin translation in 2 Kgs. xxiv. 15). The wolf is called *akilu*, as is the lion in Judg. xiv. 14; and the phrases "to eat a land" for "to destroy," and "to eat one's pieces" for "to calumniate," are used. The 'ôr of Isa. xviii. 4 occurs in Assyrian in the sense of herb as well as *artu* = *ôrà*, of 2 Kgs. iv. 39 and Isa. xxvi. 19. The meaning of the root *ûr* is "go out." The *hhakhlile* of Gen. xlix. 12 and the *hhakhliluth* of Prov. xxiii. 29 are confirmed in the meaning "dark" by the Assyrian verb *hhakhâlu*, "to be dark," "sad," used with *pann*, "face;" and 'ekheph, Job xxxiii. 7, Prov. xvi. 26, in the meaning "pressure" by the Assyrian *akâpu*, "to press." We think it would be better to read *elepû* than *elebu*, because the meaning "to grow" corresponds exactly to that of the Hebrew *hhalaph* in Job xiv. 7 (where compare

the Greek *anthesei* and the Vulgate *virescit*). The Arabic *hhulaf*, "reed," can certainly be taken better from such a root than from *hhalafa*, "to be sharp," "cutting," as Mühlau and Volck suggest. *Ilku* might well be derived from *'alika*, "adhære." It would then mean "adhesion," "allegiance," which would suit all the passages which the author quotes, and would suit the *'aluka* of Prov. xxx. 15, whether taken to mean "vampire" or "leech." Accepting the *alalu*, as occurring in the senses of "to hang" and "to be strong," may not this be the root of the Hebrew *'elil*, generally translated "idol." It would surely have more authority than to make a root signifying "to be nothing," which can be found in no Semitic language in this sense.—*Izdubar Nimrod. Eine altbabylonische Heldensage. Nach den Keilschriftfragmenten. Von Dr. Alfred Jeremias. Mit vier autographirten Keilschrifttafeln und Abbildungen. (Leipzig: Druck und Verlag von B. G. Teubner, 1891.)* This is a highly instructive and interesting contribution towards the elucidation of the text, and the solution of the problems of the Izdubar legend. The author discusses many questions bearing directly on the Bible, such as the possible identification of Izdubar with Nimrod, of Teit-Napishtum with Enoch, of the garden of Humbaba with the garden of Eden. He discusses, also, the connection between the flood of the eleventh tablet and that of Noah, between Izdubar and Herakles and Samson. He has an Appendix on Ishtar-Astarte, in which he gives, incidentally, a clear picture of the *hierodouls* or *kadeshoth*. He throws light on the "rams of earth" of Isa. xiv. 9, by showing that the common figure for royal might among the Assyrians was taken from rams and he-goats. His notes (pp. 45-56) in elucidation of the translation are all of interest to Assyrian scholars; and some, such as those on *shiddā*, *kharinntā nedhābā* and others, to Hebrew students. Full and critical translations are given from the best possible texts, an account of which is given on pp. 9 and 10.—*Keilschrifttexte zum Gebrauch bei Vorlesungen. Herausgegeben von Ludwig Abel und Hugo Winckler. (Berlin: W. Speman, 1890.)* This work is designed for beginners and it is expected that, when they shall have finished it and the *Keilschriftliche Bibliothek*, they will be able to work independently for themselves. This expressed object of the book is, we think, well subserved by the texts selected, which cover the whole period of Assyrio-Babylonian literature from the Kalat-shugat inscriptions to those of Xerxes. The vocabulary and syllabary are ample. A key to most of these texts will be found in the Bibliothek above mentioned. One who had to study Assyrian ten years ago with the few and miserable helps which could then be found, will appreciate the privilege which students of to-day possess in this beautiful, thorough text-book. The superiority of this syllabary for class purposes will be manifest as soon as one begins to read later Babylonian texts. Many of the Babylonian signs differ so much from the corresponding Assyrian as to give much trouble to beginners. This difficulty is obviated in a measure by giving the Assyrian and Babylonian signs in parallel columns. Out of 354 signs given, there are 310 which are more or less different in the Babylonian from what they are in the Assyrian. Neither Delitzsch, Lyon, Brünnow nor Sayce brings out these differences in his syllabary. Since this is arranged according to the Assyrian, we would suggest that a supplementary list, giving the more difficult Babylonian signs in order, with references to the number of the corresponding Assyrian sign in the main list, might add to the facility with which the signs could be found, and hence save a great deal of the student's time.—*Keilschriftliche Bibliothek. Sammlung von assyrischen und babylonischen Texten in Umschrift und Uebersetzung. In Verbindung mit Dr. L. Abel, Dr. C. Bezold, Dr. P. Jensen, Dr. F. E. Peiser, Dr. H. Winckler, herausgegeben von Eberhard Schrader. Band iii, zweite*

Hälft_e. (Berlin: H. Reuther's Verlagsbuchhandlung, 1890.) This volume contains inscriptions of Nabopolassar, Nebuchadnezzar, Neriglassar, Nabunahid, Cyrus and Antiochus Soter. The most interesting, perhaps, are those of Nebuchadnezzar and Cyrus, especially the one of the former which describes his campaign against Egypt in his thirty-seventh year.—*Babylonische Texte*. Heft ix: Inschriften von Cambyses, König von Babylon (529–521 v. Chr.), von den Thontafeln des Britischen Museum copirt und autographirt von J. N. Strassmaier, S.J. Enthaltend 441 Inschriften mit 5 Registern. (Leipzig: Verlag von Eduard Pfeiffer, 1890.) This is the last of the editor's worthy publications of inscriptions contained in the collections of the British Museum. Four hundred and forty-one inscriptions have been gathered from eighteen different collections. They come from nineteen different places in Babylonia, and make us acquainted with 102 Babylonian writers and 364 witnesses. They do not claim to give all of the inscriptions of the age of Cambyses which are found in the British Museum. These contracts, etc., were written on 402 different days over a period of eight years. They were made out on every day of the week; the most for any one day is six, for any one month, ten. In the names of the scribes and the witnesses and their fathers, the name of the god Nebo occurs 217 times, that of Bel 162, that of Marduk 99, that of Shamas 39, that of Nirgal 31 times; the names of all other gods scarcely occur. On the basis of No. 400 of the inscriptions, which is astronomical, Dr. P. Joseph Epping has been able to synchronize the Babylonian calendar with the Julian, so that we know that the last dated inscription of Cambyses is of the eleventh of March, 521 B.C. These are a few items of interest culled from the statements and facts given by the author in this book.—*Phœnicisches Glossar* von Dr. A. Block. (Berlin: Mayer und Müller, 1891.) This glossary is gathered chiefly from the *Corpus Inscriptionum Semiticarum*, and claims to give a complete vocabulary of that great work with the exception of a few New-Punic inscriptions. It has explained also Euting's collection of Carthaginian inscriptions, and the seals and gems in the collections of Vogüé, Levy and Clermont-Ganneau. With Schroeder's grammar it will give a good outfit for one who desires to study the remains of the Phœnician language. These few pages throw also a strong light upon the civilization and religion of ancient Phœnicia and her colonies, as well as upon the language of the Old Testament. Few roots are not found in the Hebrew Old Testament but many forms are new, especially *nomina actionis*; and some words have a slightly different sense. Examples of new roots are *barash*, "to cut;" *yanahh*, to "set up;" *tana*, to "erect;" *orpath*, "hall," and *konem*, "curse." Of new forms are *mighradh*, "scraper;" *markā*, "vase;" *makdeahh*, "lamplighter;" of new senses, *hhaliphath*, "wages;" *yobhet*, "ram." Words occurring often in Phœnician but infrequently in Hebrew are, *hharutz*, "gold;" *mehetz*, "interpreter;" *semel*, "image;" *'amas*, "to carry out," and *pa'al*, "to do." The Hebrew *haya* and *'a sâ* are not to be found. The proper names are compounds of Baal, Eshmun, El, Melk, Melkart, Ashtoreth and occasionally of Ptah, Tsad, Reshef, Shemesh and others.—*Ueber den Zusammenhang der Mischna*. Ein Beitrag zu ihrer Entstehungsgeschichte von Dr. Ludwig A. Rosenthal, Rabbiner in Rogasen. Erster Theil: Die Sadduzierkämpfe und die Mischnasammlungen von dem Auftreten Hillel's. (Strassburg: Verlag von Karl Trübner, 1890.) This pamphlet is an attempt, based on the contents of the Mischna, to find a principle of order in all parts of the same. The oldest part of the Mischna is traced back to the conflicts between the Pharisees and Sadducees in the time of John Hyrcanus, as to the relative authority of the oral traditions and the written law. He finds its object to have been the suppression of Sadduceism. At first, a Mischna was formed merely in those portions of the Scriptures.

upon which there were differences of interpretation between the Pharisees and Sadducees, the portions upon which they were agreed needing no Mischna. The author claims to be able to prove that the original order of the parts of the Mischna was the order of the passages of the Scripture of disputed interpretation, as these passages came up in the regular reading in the synagogues.

Allegheny.

ROBERT DICK WILSON.

VI.—GENERAL LITERATURE.

Brahmanism and Hinduism; or, Religious Thought and Life in India, as based on the Veda and other Sacred Books of the Hindus. By Sir Monier Monier-Williams, K.C.I.E., etc., etc. Fourth Edition; Enlarged and Improved. 8vo, pp. xxvii, 603. (New York: Macmillan & Co., 1891.) A noble book; in this new edition containing "so many improvements and additions that it may be regarded as almost a new work." Sir Monier Monier-Williams in such works as this and his *Buddhism* has not only justified his tenure of the Boden professorship, which requires along with Sanskrit-teaching also "elucidation of Indian religious systems, with a view to their refutation," but has placed the world of scholarship under lasting obligations. We wish this new edition the circulation and attention it deserves.—*The Tests of Various Kinds of Truth.* Being a Treatise of Applied Logic. By James McCosh, D.D., LL.D., D.L., Ex-President of Princeton College, N. J. 8vo, pp. 132. (New York: Charles Scribner's Sons, 1891.) These valuable lectures were first published in 1889, and were then reviewed in *The Presbyterian Review* (Oct., 1889, Vol. x, p. 694,) by Prof. Alex. G. Ormond. They now appear under a different imprint, and we trust are beginning a renewed life of usefulness.—*Types of Ethical Theory.* By James Martineau, D.D., S.T.D., D.C.L., LL.D., late Principal of Manchester New College, London. Third Edition, Revised. Two volumes in one. 12mo, pp. xxxii, 526, and viii, 596. (Oxford: The Clarendon Press; New York: Macmillan & Co., 1891.) This "remarkable book, perhaps the greatest contribution of the century to the literature of English ethics," was reviewed in its second edition in *The Presbyterian Review* for January, 1887 (Vol. viii, p. 150), by Dr. F. L. Patton, whose general characterization we have here quoted. This third edition brings the two volumes into one, and offers the whole at a price which should give it a largely increased circulation.—*An Introduction to Cudworth's Treatise Concerning Eternal and Immutable Morality.* With Life of Cudworth and a few Critical Notes. By W. R. Scott, First Senior Moderator in "Logics and Ethics," Trinity College, Dublin. 16mo, pp. xii, 67. (London and New York: Longmans, Green & Co., 1891.) Had the material of this little book been printed as an introduction to a new edition of Cudworth's treatise it might have seemed less slight, but it is scarcely important enough in itself to deserve separate publication. The work done in it seems carefully done, but the whole gives the impression of incompleteness and of disjointedness.—*Aristotelis De Anima Liber B.* Secundum recensione[m] Vaticanum edidit Hugo Rabe. 8vo, pp. 34. (Berlin: W. Weber; New York: B. Westermann & Co., 1891.) The second book of Aristotle's treatise *On the Soul* exists in two recensions, the common complete text, and a mutilated text found in a single Paris MS. Torstrikius, after publishing the Paris fragments in 1862, found a Vatican MS. which presents neither the common nor the Paris text. It is this that Rabe here prints. He finds it a mixed text, made from the other two, but known