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I.

THEISTIC EVOLUTION.

LESLIE STEPHEN somewhere cites a suggestion of Bishop Butler that nations as well as individuals may go mad. However this may be as to other professions, the imputation of aberrancy has for long time lain upon the investigators of nature, and the opinion is widespread that since the appearance of Darwin's famous book the disease has reached an acute stage. To outsiders it is difficult to comprehend why naturalists have abandoned the old scheme of instantaneous creations and catastrophic exterminations of species, which processes were supposed to have been enacted over and over again through long ages; and have rejected the types and archetypes of the comparative anatomists, with their beautiful evidences of design, in favor of a theory which seems to relegate all animated nature to the chapter of accidents.

Some intelligent people find it impossible even to understand what *Evolution* signifies, and start with erroneous definitions, deriving extraordinary conclusions from their own errors. The theory of Evolution does not, for example, teach that a dog, or that a dog's descendant, may be transformed into a cat; or that a dandelion, itself or its posterity, can in any length of time become a rose. Yet how great is the difficulty experienced by some in understanding that it does not break down any of the barriers of actually existing species? Its real effort is to account for the cross-resemblances now found between dog and cat, by the supposition that both have come from some common ancestor, which was neither one nor other. It also declares that "laws of nature" (whatever is understood by this term) and the whole environment

On the whole, the work is one of the most valuable contributions ever made to our knowledge of ancient Egyptian history. The completed work will comprise seven volumes: Vol. i, Dynasties i-xvi, by W. M. F. Petrie; Vol. ii, Dynasties xvii-xviii, by W. M. F. Petrie; Vols. iii-iv, Dynasties xviii-xxx, by W. M. F. Petrie; Vol. iv, Ptolemaic Egypt; Vol. v, Roman Egypt, by J. G. Milne; Vol. vi, Arabic Egypt, by Stanley Lane Pool.

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The Tel-el-Amarna Letters. By Hugo Winckler. (Berlin: Reuther & Reichard.) This is a translation by John M. P. Metcalf of the original German edition published in Schrader's "Keilinschriftliche Bibliothek." It does not aim "to give the final exposition of the Tel-el-Amarna letters, but only the beginning of such exposition." By a fresh comparison of the published texts with the originals, many new readings have been discovered by the author which have helped to clear up difficulties which existed hitherto. Many thanks are due to the indefatigable Professor for the progress which is marked by his work in the elucidation of these difficulties; for as he justly remarks in his Preface: "Difficulties already solved are no longer difficulties and seem the most natural thing in the world." Vocabularies and a catalogue of proper names have been added "in order to make easy the penetration and independent investigation of the subject." These vocabularies contain numerous, but not complete, citations of the places where the various words and forms occur. This has been found by the redactor a very useful addition, both for the study of the variation and syntax of the verbal forms and for the following up of the persons and places mentioned in different letters. We call attention to a few incongruities which might best be corrected in the new edition which is promised by the author. Since the translation is designed in large measure for the use of those who know no Assyrian, it would be better, where possible, to place in brackets, in the translation, the words which correspond to the bracketed words in the transliteration. Also, when a word is of doubtful reading in the original, it should be marked as doubtful in the translation. If these rules are not followed, well-meaning but ignorant persons will be citing as certain many of those renderings and making a use of them which Prof. Winckler and his coadjutors would be the last to admit. Again, would it not be better always to render the same original, where a proper name, by the same English form? For example, why should we find Keila on pp. 293 and 295, whereas on pp. 313 and 315 the same original is rendered by Kilti? Moreover, it seems to the redactor that some indication should be given in the version of the distinction that is clearly brought out in the original texts between land, city, etc., and between "men" and "soldiers." For example, on p. 147, there is nothing to indicate to the reader of the English version that Amurri and Mitani are names of countries, Gebal and Simyra and Akko of cities, and Janhamei the name of a man. On p. 109, we read: "The king of Hatti is staying in Nuhashshi. I keep guard lest he go to Martu. For if Dunip falls," etc. It would be perfectly proper in English to say Hatti-land, Martu-land, etc., as we say Becuana-land, Swasi-land, etc., and the reader unacquainted with Assyrian would be relieved from all ambiguity. Moreover, the author does say "the land of Hatti" once on p. 33, without as much, or at least any more reason, than at other times. On p. 115, the prince of Amurra (*ra* instead of *ri*: see author's note) is mentioned; but the signs before Amurra are first that for man, secondly that for city. Everywhere else Amurri has before it the sign for land or lands. In about one-third of the cases this sign is so rendered in the version. But in the case mentioned above with the ideogram for city, and in about two-thirds of the cases with the ide-

ogram for land, the translation has no word or sign showing that there is any ideogram at all. Again, there is nothing in the version to indicate the different ways of spelling the same proper names, which were used by different scribes or nations. For example, compare the cases of Gaza, Ajalon, Zidon and Simyra. The first of these is spelled in two ways, Azzati and Ihazati, both of which are rendered by Gaza. Moreover, Assyrian y should be given in English proper names as y, not as j. For example, read on p. 287, Tapaya, not Tapaja. A careful reading of these texts will convince one that no certainty as to the variations of meaning in the use of the verbal forms in Assyrian has as yet been arrived at. Indeed, this author translates often after *u* just as if it were equivalent to a *wau* conservative. The importance of these letters and of the histories which precede them in the German series should stir up some who have the leisure and ability to as thorough an investigation as the times will permit of this indispensable department of Assyrian grammar. Finally, we are sorry that the learned Professor could not have added more footnotes. The few that do occur are so interesting and illustrate so many points, which one would like to know, that one naturally cries out for more. On the completion of their great work, Prof. Schrader and his compeers are to be congratulated, and those, also, who shall enjoy the fruits of their labors. Though we have not been informed of his death, it is possible that Prof. Schrader is already beyond the reach of earthly encomiums where the *gloria mundi transit*. Whether dead or alive, his services to Assyriology will never be forgotten.

—*Arabic Grammar*, Paradigms, Literature, Exercises and Glossary. By Dr. A. Socin, Professor Ordinarius in the University of Leipzig. Second English Edition, Translated from the Third German Edition by the Rev. Arch. R. S. Kennedy, D.D., Professor of Hebrew, etc., in the University of Edinburgh. (Berlin: Reuther & Reichard, 1895.) Prof. Socin is right in calling this English edition an entirely new translation. Scarcely a sentence is the same as it was in the first English edition. We may add, as the due of Prof. Kennedy, that this translation is throughout an improvement upon the old. That was very poor, often not to be understood by one who was not conversant with the German original. This is very good. The English is idiomatic and is an exact rendering of the German. The opinion which we expressed in *The Presbyterian Review*, when the first edition was reviewed, can now be reiterated with greater confidence, to wit, this is one of the very best text-books which exist for teaching how to read and write a language. This edition is not merely better translated than the old, but it is improved in every part. Especially to be commended are the enlargement of the syntax, so that "it will now be found, with few exceptions, sufficient for the understanding of the new chrestomathy," and the comprehensive selection of examples, illustrative of the forms and constructions of the grammar, which is given in the exercises. We think it would have been better if the references to the paragraphs had been more copious; and if those "few exceptions," to which Dr. Socin refers in his Preface, had been explained in footnotes with, possibly, a reference to the appropriate section in Wright's Grammar, where the exception is more fully treated. This would have required little time and trouble on the part of the Professor, but would save much of both for the student. We agree with the author that he has done well in omitting from an elementary grammar the technical terminology of the Arabian grammarians. We are not so sure that it would not be better if he had based his exercises for translation from English into Arabic upon his Arabic selections. As it is, while the references have been increased above what there were in the first edition, we think that an enlargement of the number of references would facilitate the usefulness of this part of the book.

A writer of a text-book has no right to throw upon the student or his teacher the duty of supplementing the deficiencies of the text-book. A text-book should seek to make the learning of the subject taught as easy and rapid for the student as possible. It is waste of time for the beginner to be spending the hours which he might have expended on learning the meaning of words or the rules of syntax upon the mere physical labor of hunting up those words and rules. The space which is given to the synopsis of Arabic literature might well have been reserved for notes and references on the chrestomathy.—*Aramäische Dialektproben*. Lesestücke zur Grammatik des jüdisch-palästinischen Aramäisch zumeist nach Handschriften des britischen Museums, mit Wörterverzeichnis, herausgegeben von Gustav Dalman, a. o. Professor an der Universität Leipzig. M. 1.80. (Leipzig: J. C. Hinrichs'sche Buchhandlung, 1896.) This reading book is designed to supplement and illustrate the author's grammar of the Judæo-Palestinian dialects of the Aramaic and to serve as an introduction to the study of these dialects. A few old documents and pieces selected from the Targum of Onkelos and the Targum to the Prophets represent the Judaic dialect; selections from the Midrashim and the Palestinian Talmud, the Galilaic dialect; and from the Jerusalem Targums to the Pentateuch and to the Prophets and from the Targum to the Song of Songs the mixed dialect; while at the close is a piece from the Babylonian Talmud to illustrate the characteristic variations of the Aramaic spoken in Babylonia from that spoken by the Jews of Palestine. In the interest of beginners, the texts have been supplied with vowel points and a vocabulary has been added. The references to the grammar, instead of being inserted in the body of the text, or in marginal or footnotes, are placed in the vocabulary, and count up to more than an average of one for each word. About one-third of each page of the text is taken up with manuscript variations and occasional references to the grammar. The selection of portions for reading is excellent. For example, the Targums on Gen. iii. 15, xlix. 10, 11; Num. xxiv. 17-24; Isa. ix. 5, 6, xi. 1-5, lii. 13-1iii. 12, and other Messianic passages, are given, so that the student is not led merely by the desire of learning the language to read the extracts, but his labors are repaid by the knowledge which he gains of the Jewish interpretation of these important passages. The other selections also are interesting in themselves as well as because of their linguistic purpose. The author has not attempted to reëstablish the original text. He merely gives the witnesses and variations. Indeed, he maintains that it is impossible to be sure of the original text in every particular, especially in the case of the Midrash and Talmud, which did not enjoy the protection which was thrown around the targums, through their close relation to the Hebrew, of which they were translations. We translate the remarks in the Preface bearing upon the condition of the text: "The copyists have sought by means of interpretations, abbreviations and changes to make the sense clearer, or the better to suit themselves, they have superseded unknown expressions by known; they have passed arbitrarily from the Hebrew to the Aramaic and from the Aramaic to the Hebrew; they have, also, handled the stories throughout as freely as though they repeated them from memory alone, and it is only altogether too probable that they have proceeded in this manner ever since these writings have existed. The textual critics of the Bible can understand from this condition of the text-transmission what fortune the Biblical text will have had before it became an authoritative whole, and they will thereby remain on their guard against setting too high a valuation upon text-recensions, whether these have been the result of individual caprice or of official sanction. Here and there (as, for example, in the Targum to Isaiah liii) interpolations can, indeed, be recognized with some certainty and can be sepa-

rated from the text. But should one not wish to compose out of the present text-recensions a new recension, such as, so far as can be seen at present, never did exist, nothing else remains to be done than to make as good a purification and restitution of one of the present recensions as possible. Thus has it been done with the text here given." If it be true that "an historical understanding of the person of Jesus can only be won by returning to the original linguistic form of His doctrines," then the author's desire to remove every hindrance which stands in the way of gaining a clear insight into those Aramaic dialects, which would have to be considered as bearing upon this question, cannot be too highly commended. We know of no grander work that any one is doing for the cause of Christian truth than that which Prof. Dalman is, so thoroughly and devotedly, so slowly but surely, accomplishing. Along the lines which he is so carefully laying may yet be fought out, not merely some of the great controversies about the Synoptic Gospels, but also the in many respects greater questions that centre about the books of Ezra and Daniel.—*Koptische Grammatik, mit Chrestomathie, Wörterverzeichnis und Literatur, von Georg Steindorff.* (Berlin: Reuther und Reichard, 1894.) This is one of the series of the *Porta linguarum orientalium*, and is one of the best of the series. The author has learned from his experience as a teacher in the University of Berlin what a beginner needs; and his complete mastery of the Coptic and Egyptian languages, which has caused him to be selected as Georg Ebers' successor in Leipzig, enabled him to proceed with confidence in his efforts to elucidate for us the principles of the Coptic tongue. This text-book was much needed. Tattam's and Schwartz's grammars, while good for their time, are antiquated; and, besides, they were never well fitted for beginners. Stern's thorough and comprehensive work, while unsurpassed and unsurpassable for reference, is too complicated and extensive, especially for the self-instructed; though it is still indispensable for those who would comprehend the language in its entirety and useful for all who desire to have special points explained more fully than the narrow limits of Steindorff's compendium permit. The strong points in Steindorff's grammar are: (1) Clearness of statement. No one can misunderstand what he means. (2) His examples illustrate his rules. They are always pertinent, short and well selected, and every statement of a rule or exception has an illustrative example. (3) His reading lessons are easy and progressive and they have many references to the articles of the grammar, which aid the inexperienced student in understanding the meaning of the text. (4) The vocabulary to the chrestomathy is complete and is enriched by frequent references to the grammar. If we may harp on a familiar string, we should suggest that these references be still further increased. We think, also, that an Index might be useful and acceptable to those who do not possess Stern's larger grammar.

Allegheny.

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