

# THE PRESBYTERIAN AND REFORMED REVIEW

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## I.

### DR. BRIGGS' HIGHER CRITICISM OF THE HEXATEUCH EXAMINED.

IN the *Presbyterian Review* for January, 1883, Dr. Briggs published "A Critical Study of the History of the Higher Criticism with Special Reference to the Pentateuch." This is now reprinted in a volume, with a few additions and such verbal corrections as his subsequent change of attitude has rendered necessary, under the title of *The Higher Criticism of the Hexateuch*.\* In this amended form it may consequently be regarded as presenting the carefully considered views of the author corrected up to date.

There is an obvious distinction between the Higher Criticism *de jure* and the Higher Criticism *de facto*; and these may differ widely from each other. Critical investigations may be rightly conducted and lead to correct conclusions; or they may be based on wrong principles, follow wrong methods, and lead to false conclusions. Dr. Briggs tells us (*Presbyterian Review* for 1881, p. 578) that "Biblical criticism is represented by two antagonistic parties—evangelical critics and rationalistic critics." And he claims to have shown (*Presbyterian Review* for, 1883, p. 70) that "evangelical Biblical criticism was based on the formal principle of Protestantism, the divine authority of the Scriptures, over against ecclesiastical

\* *The Higher Criticism of the Hexateuch*. By Charles Augustus Briggs, D.D. 8vo, pp. 259. The Preface states that "ten years ago the author undertook to write a little book upon the Higher Criticism of the Hexateuch, and at that time he advanced some distance in its preparation. But on reflection he turned aside from it, with the opinion that the times were not yet ripe for it." Now "he presents to the public the result of his studies so far as they have gone."

opinion. The book, as is proper, has a copious and well-arranged Index.—*Victory through Surrender. A Message Concerning Consecrated Living.* By the Rev. B. Fay Mills. (F. H. Revell Co.) This little volume from the pen of one of the most successful evangelists of our day is admirably adapted to its purpose. It points out very clearly the “highway of holiness,” yet without extravagance or misuse of Scripture. Earnest and sensible manuals of this kind have a broad field of usefulness before them, nor can there well be too many of them.

New York.

T. W. CHAMBERS.

## VI.—RECENT ORIENTAL LITERATURE.

*Keilschriftliches Textbuch zum Alten Testament.* Herausgegeben von Hugo Winckler. Lieferung I, Bogen 1-3. (Leipzig: Verlag von Eduard Pfeiffer, 1892.) This is a collection of excerpts from the historical inscriptions of the kings of Assyria and Babylonia, in so far as they are supposed by the author to throw light upon the events recorded in the Old Testament. It is intended to afford an opportunity to lecturers on the Old Testament of referring to the most important cuneiform texts in a convenient form. The transliterated text and a version are given, without note or comment, except an occasional textual variant or explanatory remark.—*Babylonische Verträge des Berliner Museums in Autographie, Transcription und Uebersetzung.* Herausgegeben und commentiert von F. E. Peiser. Nebst einem juristischen Excurs von J. Kohler. (Berlin: Wolf Peiser Verlag, 1890.) The Preface states that this work contains the most important inscriptions of the collection which was purchased by the Berlin Museum in 1888. The importance of these inscriptions appears plainly when we glance at the index of the subjects discussed, which the author gives on pp. x-xvii of the Introduction. Nearly everything that one can think of that has anything to do with buying or selling, with wills and inheritance, with rents and interest, with witnesses and civil suits, etc., is here treated of, fragmentarily, of course, and tentatively, yet with the hope that what is now dark will soon be cleared up; for we can well be assured that we have as yet but a very small portion of the documentary evidence which will eventually be produced to throw light upon the hitherto totally unknown laws of Babylon the great. From these published texts it seems that as it was the fundamental principle of property among the ancient Israelites that Jehovah was the owner of the land, so also in Babylon the “gods were the ideal owners of the ground, so that every citizen had to pay taxes for the lots which were in his control to that temple to whose special god the property right of his possession belonged.” In addition to the land, the temples were owners of slaves and had prior claim on the labor of certain free men. These laborers were engaged in business of all kinds. Sometimes they worked in factories owned by the temple. Sometimes they were hired out, their earnings going to the temple treasury, which was enriched, also, by the bounties of kings and by the gifts of private individuals. The influence which the priests are known to have possessed in the later periods of Babylonian history rests quite as much upon their financial resources and position as upon their religious ideas. The rate of interest was usually 20 per cent., though it ranged from 10 to 25, the latter of which was the rate in Assyria. Money was paid by what was equivalent to our notes or cheques. Receipts were given upon payment. Lawsuits about money matters were common; and then, as now, oppressors of the poor widow, like Shillibi, were able to circumvent the law while seeming to observe the law. From the necessities of the case many of the trans-

lations here offered are conjectural, both because the text itself is often in doubt and because the root and form of the word are often unknown or dubious.—*Aus dem babylonischen Rechtsleben*. I und II. Von J. Kohler, Professor an der Universität Berlin, und F. E. Peiser, Priv.-Doc. an der Universität Breslau. (Leipzig: Verlag von Eduard Pfeiffer, 1890 und 1891.) With few exceptions, the inscriptions given in these booklets are translated from Strassmaier's edition of the Babylonian texts belonging to the reigns of Nebuchadnezzar and Nabonidus. The authors first enunciate the law; next, they give a contract or other record illustrative of the law; and finally, when deemed necessary, there follows a discussion or elucidation of the record. Few books afford more suggestive or direct information on some of the laws and customs of the Old Testament than these. For example, slaves were allowed their peculium, which in most cases was secured to them. If this was the case among the Hebrews, it will account for the statement of the Rabbins, that slaves could be manumitted through redemption by a money payment. The laws in reference to fugitive slaves differed. In Babylon they could be sold by the one to whom they fled. If the original owner discovered this he received a compensation. Among the Hebrews it was not permissible to give them up to their masters, nor to sell or maltreat them, but they were allowed to dwell where they chose (Deut. xxiii. 16, 17). The law among the Babylonians in regard to a woman who had been bought as a wife differed in one important particular from that among the Hebrews. In Ex. xxi. 10, we read: "If another he shall take to her, her food, her clothing, and her *pretium pudicitiae* shall he not diminish." Among the Babylonians in such a case the woman could return to her former place and was to receive a compensation. In the record quoted by Dr. Peiser (Nebuchadnezzar 101) the amount of this compensation is fixed at one *mina* of gold. May not the Latin "*dimittet eam*" be the correct translation of *hephdah* in Ex. xxi. 8? If we take the Greek translation ἀπολυτρώσει in the sense of "deliver" simply (compare ἀπολύτρωσις in Luke xxi. 28 and Heb. xi. 35), the eighth verse would then read: "If she be evil in the eyes of her lord, because to him (with the *Keri*) he has taken her to wife (or, with the *Kethibh*, so that he may not take her as wife), then let him dismiss (or. free) her," etc. It has generally been supposed that the ideas about adoption which are enunciated in the New Testament were derived from the Romans. Yet it is not necessarily so. For among the Babylonians there were laws and customs in operation which would probably account for all the statements made in the New Testament with regard to adoption. A son could be given up by his own parents and adopted by one who was not even related by blood, so as to become for all legal purposes the son of the latter (see the case of Marduk-Riman, on p. 10).—*Babylonische Schenkungsbriefe*. Transcribiert, übersetzt und commentiert von K. Z. Tallquist. (Helsingfors: 1891.) In this little book we have all of the donation letters of the publications of Strassmaier which have not yet been transcribed and translated. We could not escape a feeling of disappointment at the small results which we were able to gather from these eighteen letters; not because of any fault of the author's, who has doubtless done the best possible with his material, but because the majority of them add so little to our previous knowledge of the subjects treated of in them, and because the most important of the letters seem to be untranslatable on account of our ignorance of Babylonian. Still a service has been rendered in publishing, in a form which all can use, all of the hitherto untranslated letters of the Strassmaier collection. We note on the ninth page that Dr. Tallquist claims that *nadu* in the sense of "to give" is the stem of *iddashshu*, basing his theory upon the *nadu* which in Syllabary C, line 80, is given as a synonym of *nadanu*, *pakadu*, et al., and

upon the fact that in Ezek. xvi. 23 *nedheh* occurs in the sense of "gift" (and as a synonym of *radhan*) and that *nadhah* (on the authority of Prof. I. Barth) is found in the Samaritan in the sense "to reach."—*Histoire du Patriarche Copte Isaac*. Étude critique, Texte et Traduction par E. Amélineau. (Paris: Ernest Leroux, Editeur, 1890.) This is the second of the "publications de l'école des lettres d'Alger, bulletin de correspondance Africaine." It contains an Introduction of 37 pages and 80 pages of Coptic text, with a French translation beneath. The Coptic document which is here published is one of the two known to the author which were written during the Arab supremacy, the principal Coptic works having been written from 325 to 451 A.D., *i. e.*, between the councils of Nice and Chalcedon. "In this period there were a great number of lives of martyrs, saints and fathers, and many discourses and romances, etc." After this period the minds of men were so distracted by controversies and by the persecutions of the Melkites that they had no time or inclination for original composition, and devoted themselves to copying and embellishing works already known. From the middle of the sixth century to our day there is an almost complete silence, broken during the Arab domination by one fitful attempt at a renaissance. In the midst of this night there are found three documents alone, the first written a little while after the invasion of Egypt by the Persians, during the disastrous reign of Heracleus, the other two under the Arab domination, with a long interval between them. One, indeed, dates from the end of the seventh or the beginning of the eighth century, and the other from the time of the Crusades, having been composed about 1200 A.D. Dr. Amélineau, having previously published the first and third of these documents, now publishes the last. After telling us all that is known of Mena, the author of the *Life of Isaac*, the Introduction proceeds with a discussion of the date of the work and of the death of Isaac. At the time when Isaac lived the schools among the Copts were numerous and flourishing. Not merely the Coptic, but, in some cases, the Greek fathers were studied, and Syriac was frequently employed in the convents. According to Dr. Amélineau, the ancient Egyptian was still known, "La chose est certain pour la commencement du VII<sup>e</sup> siècle, car l'évêque de Keft pouvait du premier coup d'œil et très couramment lire un rouleau écrit en caractères démotiques." After citing some examples of the influence of this ancient Egyptian upon the forms of thought of the Copts, the author adds: "Le scribe crétien est resté fidèle aux pensées de ses ancêtres, même en paraissant changer de religion; il s'est contenté de retourner son habit." We are told in the narrative that on one occasion a demon whispered in Isaac's ear while he slept; that again when his friends, whose duty it was to bring his bread, had failed for five days to do so, a great loaf of bread was borne by angels into his presence; and that at another time Peter and Mark accompanied him when he was summoned before an angry ruler, and so confounded the latter by the glory which environed them that his ungovernable rage was converted into stupefying fear. The narrative is studded with Greek words; the Arabic seems not as yet to have influenced the Coptic written language. The word *apotrites*, Dr. Amélineau thinks, is corrupted from *apokirtes* rather than from *apoteretes*, as has been maintained by M. Zotenberg.—*Etude d'histoire et d'archéologie*. E. Archinard. Israel et ses voisins Asiatiques, la Phénicie, l'Aram et l'Assyrie, de l'époque de Salomon à celle de Sanchérib. Avec deux cartes dressées par l'auteur. (Genève: E. Baroud et Cie, Libraires-Editeurs, 1890.) This is an interesting and instructive book, written in a beautiful style. While there is not much that is new, the arrangement is more excellent and the object is more definite than what we generally meet with in works which have a bearing on Old Testament history. The author

proposes to give us facts rather than theories as to the history of the Jews, to study in their developments the relations which the ancient Israelites entertained with the neighboring nations. He has well attained his purpose. In treating of the Phœnicians he seeks to explain, in order, their political and economic influence upon Israel. Here his chapter upon the material superiority of the Phœnician civilization, upon their industries and commerce, is especially good. His statements depend upon well-established facts, and are deductions rather than theories. In his discussions of such subjects as the siege of Samaria and the destruction of Sennacherib's army he is clear, comprehensive and impartial, stating and discussing fully enough all that is known. Like Winckler and Sayce, he discounts the narratives of Herodotus with regard to the destruction of Sennacherib's army, seeing that Sennacherib does not mention Pelusium, and that Herodotus might easily have been deceived by the Egyptian priests, his informers, and that Sethos, the Pharaoh, who, according to Herodotus, reigned at this time, is absolutely unknown to the Egyptian records, and that he makes the army of Sennacherib an army of Arabs. On the other hand, he defends the possibility of the bowstrings' destruction in one night by rats or mice, yet believes that such was not the case, since the sign used in hieroglyphic writing for mouse is the sign used also for havoc and destruction. In the end of the volume there are fifty pages of notes on chronology, cartography and other interesting subjects, such as "the religious side of political law in the ancient Orient," "Merodach-Balodan," "the name of Ben-Hadad," and the campaigns of Tiglath Pilezir II and of Shalmanezar in Palestine. In the maps constructed by the author, we think, he has been altogether too exact in placing his dividing lines. The regular boundaries of such countries as Beth-Chalupi, Charcha, Arpad and others cannot be justified by documentary evidence, and might be misleading to those who do not know that they are, in most cases, the figments merely of the designer's imagination. Kiepert's method of map-making, such as we find in Schrader's *Keilinschriften und das Alte Testament*, or in his *Keilinschriftliche Bibliothek*, is much to be preferred, and would accord better with Archinard's appeal to facts as above enunciated. — *Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft*. Herausgegeben von Friederich Delitzsch und Paul Haupt. Mit Unterstützung der Johns Hopkins Universität zu Baltimore. Zweites Band, Heft I. This number of this useful and scientific work contains the conclusion of the article on Hjob Ludolf, by J. Flemming. This article consists of letters written in Ethiopic to Ludolf, with a translation and notes by Flemming. Another contribution by the same writer is one on "Sir Henry Rawlinson and His Services to Assyriology." Prof. Friederich Delitzsch continues his explanation of the Babylonio-Assyrian letters, and contributes also notes supplementary to Hagen's Cyrus texts, and an article on the Merodach-Balodan stone in Berlin. O. E. Hagen gives us a complete history of the inscriptions to Cyrus, their editions and translations, and adds a transcription and translation of his own, supplemented by notes and an extended philological commentary. This collective edition of the inscriptions bearing on Cyrus will be welcome to all. The other article is by C. W. Belser, and is entitled "The Babylonian Kuduren Inscriptions." Kuduren is an inscribed boundary stone, which was used to show the boundaries of a lot or field, as well as the rights of the possessor thereof, and to fix these rights in a legal way, unchangeable for all time. The notes in most of these articles will be useful to Old Testament, as well as to Assyrian, scholars. For example, the note of Dr. Belser on *zeru*, as meaning *arable field*, makes a better rendering possible for the plural of *zera* in 1 Sam. viii. 15, where the Latin, indeed, renders it by *segetes*. — *Sinaitische Inschriften*.

Von Julius Euting. Herausgegeben mit Unterstützung der königlich-preussischen Akademie der Wissenschaften, mit 40 autographirten Tafeln. (Berlin: Druck und Verlag von Georg Reimer, 1891.) This production is perfect of its kind. For arrangement of material, for facility of reference, and for thoroughness of treatment, it leaves nothing that can be desired. Prof. Euting, *facile princeps* in Semitic epigraphy outside of cuneiform, has been assisted in his philological notes by Prof. Nöldeke, who has been called by some one the Napoleon of Semitic studies. After mentioning the fact, which we note for her honor, that his expedition to Sinai was made only through the generosity of Frau Marie Grundelien, the author in his Introduction gives us a journal of his travels, in which he was accompanied by the veteran Arabic and Samaritan scholar, Dr. Vollers. In the Appendix a map showing the route taken by the author is given, as well as a second map showing the great caravan routes of Syria and Arabia, along or near which most of the inscriptions have been found. On pp. 7 and 8 there is a complete list of all the works published, from Kircher in 1636 to Bénédite in 1889, which contain either explanations or copies of the inscriptions of the Sinaitic peninsulas. Further on Prof. Euting states it to be his opinion that the Nabathean inscriptions were made not by Israelites during the wanderings, nor by pilgrims or shepherds, nor by members of passing caravans, but by merchants, who, as scribes, accompanied the caravans, and who were compelled for a while to remain in this out-of-the-way corner of the wilderness because their camels, that had broken down in the midst of their toilsome journey from Yemen to Syria, could best recuperate in the pastures of these valleys where the inscriptions have been found. Peculiar is the inscription numbered 457, which reads: "Remembered will be Taim'allahi, the son of Ya'li, in the year 106, which is the same as that of the three Cæsars." Since the era of Bozrah began in March, 105 A.D., the year 106 would extend from March, 210, to March, 211. The three Cæsars were Septimius Severus and his two sons, Caracalla and Geta. Septimius died on February 4, 211 A.D. The possibility of error in reading such inscriptions as these is well illustrated under No. 223a. Gray had translated *kohanta* by "priest of Ta," while Euting renders it by "priestess." In Gray's inscription No. 83,2, which he read "priest of the god Ta," Euting reads, "In the year of 40 of the H.L.," while Forster, in his work entitled *The Israelitish Authorship of the Sinaitic Inscriptions* (London, 1856), had got out of it the following:

"Destroy springing on the people the fiery serpents,  
Hissing injecting venom heralds of death they kill  
The people prostrating on their back curling in folds  
They wind round descending on bearing destruction."

—*Corpus juris Abessinorum. Textum Æthiopicum Arabicumque ad manuscriptorum fidem cum versione Latina et dissertatione juridico-historica.* Edidit Dr. Johannes Bachmann, societatis Germanorum orientalis sodalis ordinarius, etc. Pars i: Jus Connubii. (Berlin: F. Schneider & Co., 1890.) In 1844 Ewald had said of the "Jus Rerum," of which this is a part: "This valuable work, which may give us much information as to the dark history of the Ethiopians, was still entirely unknown to Ludolf, certainly only because in Ethiopia itself it belonged to the less common books. I withhold myself at present from entering upon a closer description, because it is to be desired that the work may very soon become among us the object of especial investigations and dissertations." In the ninth column of the Prolegomena to his Ethiopic dictionary (*Lexicon linguæ Æthiopicæ*), Dillmann says that it was composed in the Arabic language about the beginning of the thirteenth century by Abu Isaac ben Elassal, and that it was translated into Geez in the fifteenth century, and that since then it has undergone various

changes at the hands of Abyssinian lawyers. The code consists of fifty-one chapters, of which twenty-two are canon law and twenty-nine civil law. The *Jus Connubii*, which is first published in this volume of Dr. Bachmann's, is the twenty-fourth chapter of the code and the second of the civil law, and is entitled "Concerning Espousals, Dowries, Matrimony and its Consequences." We notice that the objects of marriage are said to be three, "to bear children, to extinguish lust, and to give mutual aid, or coire" (*au tagab'o*). The marriage of a second wife during the life of the first is to be avoided, "because it rejects the honorable from their honor," since a bishop must be the husband of one wife, and besides, as Basil says, "If a turtle dove not endowed with reason avoids a second marriage, how much more do you think should a rational animal?" A third wife is a calamity, but a fourth is not to be permitted by law. After laying down the duties of a married pair, the author of the code inveighs against lust, "the mother of ignominy, debility, toils, misery, and, in truth, the generatrix of carnal and spiritual labors." Marriage was not permitted within the fourth remove. Neither a sponsor, nor his son, nor his grandson, nor the child of the sponsor's wife was allowed to marry his godchild. Since it was the duty of a guardian to provide for his ward's marriage, he was forbidden to marry her to one of his own family until she was twenty-seven years of age. A woman above sixty could not marry, nor one whose husband had not been dead ten months, and even then "*fiat cum precibus*." There are three things which may give grounds for divorce. The first is a monastic life entered upon by both husband and wife with consent of both. The second is anything which impedes the object of marriage, among which is absence or imprisonment for many years, or epilepsy caused by the possession of demons, or elephantiasis, or leprosy, or murder attempted of one by the other, or even if "*inter eum uxoremque suam que malitia acciderit ac simulationes post simulationes*," in which last case the bishop had power to declare the marriage null and void. The third cause is adultery, fornication or uncleanness. On pp. x-xvi of the Introduction the author gives an account of the manuscripts in Ethiopic and Arabic so far as known. He describes twenty-one in Ethiopic and thirteen in Arabic. He has made a collation of five of the best Ethiopic manuscripts. He seems to have had access to but one of the Arabic manuscripts—the Florentine—from which he has copied copious notes explanatory of the Ethiopic text, or presenting variations from the same. In the chapter which gives us the sources of these laws the text is published in full in both languages, because this chapter is undoubtedly in many respects the most important in the book. Here Elassal makes known to us all the authorities and sources from which he has codified his laws. Besides the Bible, he made use of the apostolic canons, of the canons of Clement, of the didascalia, of the epistles of Peter to Clement, of the canons of the councils of Ancyra, Carthage, Gangra, Antioch, Nice, Laodicea and Sardica, of the canons of Hippolytus and of Basil, of the canons of the kings and of the works of Dionysius, Gregory, Chrysostom, Christodoulos and Timotheus. Elassal, if we may judge from his notes, used with facility authorities written in Greek, Syriac, Coptic and Arabic. In describing each of the above-mentioned series of canons, he states the number of chapters found, and often gives a summary of their contents.—*Geschichte Babyloniens und Assyriens*. Von Hugo Winckler. (Leipzig: Verlag von Eduard Pfeiffer, 1892.) To us the most interesting part of Dr. Winckler's history is the discussion of the sources from which it is derived. Herodotus he rejects as being an unreliable author, because his narratives are either entirely false or at the most contain a kernel of truth mixed up with infinitely much that is false. "For the historian his brilliant narrations can have but the value of myths. One can read with a

smile only that the Persians were trained from their youth up to speak naught but the truth. Poor father of history!" Ctesias is cast away by the author as worthless. Abydenus is useful only as a supplement to Berosus; while the works of the latter teach us little which is not contained in the cuneiform inscriptions. The canon of Ptolemy is the most valuable source in Greek, since "in all points, as far as we have been able to examine it in comparison with the cuneiform sources, it has proved itself to be trustworthy." From an Assyrian standpoint "the couple of Biblical narratives referring to Assyria need scarcely be considered." The cuneiform texts, since most of them are of official and contemporaneous origin, are the most reliable sources which a historian can have, and are almost the only sources used in this history. Yet these sources are not always consistent with each other. For example, the different lists of kings do not always agree with one another, so that it looks as if there must have been different schools and systems of historical composition in vogue in Babylon. The first list of kings given by the author differs from the second in the statements as to the length of the reigns of some of the kings. Again, it seems as if Berosus had had a different division from that which till now the cuneiform texts have made known. And, lastly, the so-called royal inscriptions of the Babylonians give us accounts merely of the buildings which the kings had constructed, while those of the Assyrians contain merely annals of their campaigns. A real chronography is not to be found in Assyria. The so-called synchronistic history, or the history of the relations of Assyria and Babylon, was made for the purpose of fixing the different treaties of peace and alliance of the previous rulers of both lands and the boundaries existing at the time of each treaty, while the Eponym canon had the practical object of settling the date of the private and public documents, since in Assyria the year was denoted not by the name of the ruling king, but by the name of one of the highest officers of the State. But for Assyria the most important, because the most complete of the texts, are the lists of the kings, in which each ruler narrates the deeds of his reign. These the author divides into annals, which relate the events in chronological order; histories of wars, which consider separately the most important campaigns without sticking closely to the chronological order; and the so-called "Prunkschriften," which commonly arrange the material from a geographical or general standpoint. The information derived from these lists, is supplemented by short inscriptions found on bricks, seals, cylinders and boundary stones, which contain the names and titles of kings, often with remarks or mention of political events, which not infrequently are the only source of our knowledge for great periods of time. Dr. Winckler emphasizes in this work the view which he put forward with so much ability in his *Untersuchungen zur altorientalischen Geschichte*, that the kings of Assyria stood in much the same relation to Babylon as the kings of the Holy Roman Empire stood to Rome, Babylon having been for two thousand years the centre of the religious life of the regions about the Tigris and Euphrates. This fact is doubtless the reason for the prominence which Babylon holds in the denunciations of the prophets. It was the heart of the enemy which was arrayed against the kingdom of God. On the seventy-first page of this history Dr. Winckler makes a statement which may be of interest to those who discuss the antiquity of the Mosaic laws. He says: "We possess numerous tablets containing judicial decisions, commercial contracts and similar documents which show us that the laws of Babylon were at that time (2403-2098 B.C.) developed to such a perfection as can only be in a civilized state." On p. 72 he adds: "A legal and commercial life so ordered presupposes a codified system of law. We have remnants of such codes

which show that the collections of laws were divided into series, which again were divided into paragraphs bearing on different subjects." Again, we are told that the mental development of Babylon had already in this period reached its highest point. In poetry later compositions were drawn up exactly like the ancient models; and the same is true of the formulas for exorcism and of the astronomical and astrological notes, while the epics and fables of later times were but copies of those which existed at this early period. It will be noted by the reader that the period referred to by Dr. Winckler antedates, according to all chronological systems, the time of the emigration of the family of Terah from Ur of the Chaldees.

*Allegheny.*

ROBERT DICK WILSON.

## VII.—GENERAL LITERATURE.

THE GOLDEN BOUGH. A Study in Comparative Religion. By J. G. FRAZER, M.A., Fellow of Trinity College, Cambridge. London: Macmillan & Co., 1890. 2 vols.

These handsomely published volumes are a detached study by the author, who is preparing a general work on primitive superstitions and religion. He treats at this length in them of a very curious and unique and hitherto unexplained rule for the succession and tenure of the priesthood in the grove of *Diana Nemorensis*, on the shore of Lake Nemi ("Diana's Mirror"), in the Alban hills near Aricia. The rule is graphically stated thus: "In this sacred grove there grew a certain tree round which, at any time of the day, and probably far into the night, a strange figure might be seen to prowl. In his hand he carried a drawn sword, and he kept peering warily about him as if every instant he expected to be set upon by an enemy. He was a priest and a murderer, and the man for whom he looked was sooner or later to murder him and hold the priesthood in his stead. Such was the rule of the sanctuary. A candidate for the priesthood could only succeed to office by slaying the priest; and, having slain him, he held office till he was himself slain by a stronger or a craftier." From that sacred tree "only a runaway slave was allowed to break off, if he could, one of its boughs. Success in the attempt entitled him to fight the priest in single combat, and if he slew him he reigned in his stead with the title of King of the Wood (*Rex Nemorensis*)."

In antiquity the origin and form of this worship of Diana at Nemi was traced to the bloody ritual ascribed to that goddess in the Tauric Chersonese, by which every stranger landing there was sacrificed on her altar. This ritual was held to have been transferred to Italy by Orestes, who, after killing Thoas, the king, fled with his sister, carrying the image of the Tauric Diana to Nemi, where the rite assumed a milder form. Tradition here held that the fateful branch was that golden bough broken off at the Sibyl's bidding by Æneas before his visit to the lower world. The flight of the slave represented, it was said, the flight of Orestes, and his combat with the priest was a reminiscence of the human sacrifices once offered to the Tauric Diana. We could hardly have a more striking contrast than that between the facts and theories bequeathed us by antiquity (chiefly drawn from Greek legend and so scanty and mythical as to yield no solution of the problem), and the survey of a world-wide field, past and present, undertaken by the author in quest of clues and explanations in the spirit and method of modern comparative research. He asks two main questions: first, "Why had the priest to slay his predecessor?" and, secondly, "Why, before he slew him, had he to pluck