

of whom great things are expected. Mr. H. M. Chadwick, Fellow of Clare College, Cambridge, has taken the religion of the early Teutons for his special field of study, and as firstfruits of it has published an essay on *The Cult of Othin*. The work is original and thorough. Mr. Chadwick's special purpose is to attempt an answer to three questions: 1. What were the characteristics of the Othin or Woden Cult in the North? 2. Is the Cult identical with that of the ancient Germans? 3. When was it introduced into the North? The essay is published at the Cambridge University Press.

Bird Gods.

A curious and attractive book on *The Bird Gods in Ancient Europe*, written by Mr. Charles de Kay, is published in this country by Mr. Allenson. In a gossipy unscientific manner it offers the reader much attractive information on the place of birds in Religion and Folklore, which it must have cost the author considerable trouble to gather together. A feature of the book is its admirable index. But the most striking feature of it is a number of decorative designs by Mr. G. W. Edwards. If it is not severely scientific it is at anyrate quite artistic.

Studies in Eastern Religions.

After the study of separate religions comes the study of Comparative Religion. The great book is Dr. J. G. Frazer's *Golden Bough*. But if Mr. A. S. Geden's *Studies in Eastern Religions* is taken by the way, the transition to the science of Comparative Religion will be easier. Mr. Geden's book was published in 1900 (Charles H. Kelly). It is occupied almost entirely with Hinduism, Buddhism, and Jainism. Of these religions it gives a surprisingly clear account within its space, an account moreover that is thoroughly up to date and accurate. But the book has an additional value for our present

purpose. The consecutive study of Hinduism, Buddhism, and Jainism is a valuable training in Comparative Religion, the more valuable from the way in which these religions are related to one another. The similarity of doctrine and practice compels the reader to ask why the similarity is not identity.

The Golden Bough.

The great book in Comparative Religion, we have said, is Dr. Frazer's *Golden Bough*. The only other book that could be put in competition with it is Dr. Tylor's *Primitive Culture*. But the last edition of *Primitive Culture* was published in 1891, and in such a science as this twelve years is a lifetime. Moreover, we understand that Dr. Tylor is busy on a new edition. If we master *The Golden Bough*, we can afford to wait till the new edition of *Primitive Culture* is ready.

But who is able to master *The Golden Bough*? Its three immense volumes, published so handsomely by Macmillan (we speak of course of the latest edition, 1900), range over every department of the science of Comparative Religion, and in every department they enter into extraordinary detail. One's first thought, indeed, is that the book contains a mass of materials for the science of Comparative Religion, not an exposition of the science itself. But that is found to be a mistake. One thread runs through the whole—the golden thread of the Golden Bough—and even the parts are co-ordinated and proportionate; so that it may actually be said that he who masters this book masters the science of Comparative Religion as it now stands.

And into what a world of wonder is the reader introduced—into a world of wonder in every part of the world, in every hole and corner of it! And how deep and unanswerable are the questions that are raised as every new page is turned!

Recent Foreign Theology.

Archæology.

To students of Biblical Archæology no symbols are more familiar than *K.A.T.*² (= 2nd ed. of Schrader's *Keilinschriften und das Alte Testament*) or *C.O.T.* (= Whitehouse's translation, entitled

Cuneiform Inscriptions and the Old Testament). In future we shall possibly (but see below) become equally familiar with *K.A.T.*³, for what professes to be a third edition was published some little time ago.¹ Such a nomenclature, however, will be

¹ *Die Keilinschriften und das Alte Testament*. Von E.

somewhat misleading, although it may accord with German methods. It was originally intended that a *bonâ fide* third edition of Schrader's great work, prepared by Schrader himself, should be issued, but the veteran author was compelled by the state of his health to abandon his purpose. The work was then assigned to Professors Winckler and Zimmern, who have entirely altered the method of the original work. Instead of taking up the relevant O.T. passages in order and illustrating them by the cuneiform texts, the authors (who divide the work between them, Winckler taking History and Geography, while Zimmern is responsible for Religion and Language) give a connected account of all the material derived from the Inscriptions, as far as this has any bearing on the O.T., and introduce the O.T. passages in their proper place in this exposition. An Index of Scripture texts is introduced in order to enable the reader to discover all the light thrown by the Inscriptions on any passage. That the new method has advantages we do not deny, but, speaking for ourselves, we should have much preferred an up-to-date edition on the old lines, even if the present work had been required in addition. The latter does not render such an edition superfluous, and it might be well worthy of consideration on the part of the publishers whether even yet a third edition of *Schrader* should not be prepared. We cannot consent to regard the work of Winckler and Zimmern, however valuable and welcome in itself, as entitled to be called *K.A.T.*³, and we would venture respectfully to appeal to scholars to refuse to give currency to that symbol. Perhaps it might be called '*K.A.T. [ZW]*.'

Passing now to the work itself, it is needless to say that Professor Winckler's part of the book (extending to 342 pages) contains much that will prove of extreme value to the biblical student, especially as both he and Professor Zimmern extend their observation beyond the canonical O.T. to the apocryphal and pseudepigraphical literature and the N.T. *Musri*, it is true, is sometimes ridden to death, and mythology plays quite too large a part in the early history of Israel. But, although exception will be often taken to Winckler's

conclusions, every careful student of the book will feel grateful to him for the clearness of his exposition. The principles upon which he conducts his historical investigations are, we are persuaded, to a large extent unsound, but somehow one instinctively declines his guidance when he would lead us into dubious paths.

The reputation of Professor Zimmern as an Assyriologist is of the very highest, and we welcome with all our heart the 310 pages in which he compares the Religion and Language of Babylonia with those of the Hebrews. What strikes us most in reading these pages is the sobriety and caution which this thoroughly informed Assyriologist displays as compared with the jaunty confidence of the author of *Babel und Bibel*. It is truly remarkable to note the resemblances between Jewish (and Christian) conceptions and dogmas, and those that are to be met with in ancient Babylonian texts. No wise apologist of the Christian faith will seek to minimize these evidences that God never left Himself without a witness on earth. On the contrary, he will rejoice to see here tokens of the Divine purpose that men should seek God if haply they might feel after Him and find Him. But this is very far from implying, and Professor Zimmern repeatedly emphasizes this, that either Judaism or Christianity simply borrowed its dogmas from Babylon.

We would specially recommend the study of Professor Zimmern's account of the Babylonian myths, their religious rites and ceremonies and their cosmogony. These subjects are interesting both on their own account and for the light which their study throws upon Scripture.

Professor Hilprecht, whose *Explorations in Bible Lands in the Nineteenth Century* we had the pleasure of noticing recently in these pages, has published a small work of great interest on the excavations in the Bel temple at Nippur (*Die Ausgrabungen im Bel-Tempel zu Nippur*; Leipzig: J. C. Hinrichs; price M.2). The book contains no fewer than fifty-six beautifully executed illustrations and plans, as well as a handy map. It is sure to be widely read.

Professor Jensen of Marburg has published the first instalment (see *Z.D.M.G.* lvii. p. 215 ff.) of an article entitled '*Die hittitisch-armenische Inschrift eines Syennesis aus Babylon*.' He gives a trans-

Schrader, Dritte Auflage, mit Ausdehnung auf die Apocryphen, Pseudepigraphen und das Neue Testament; neu bearbeitet von H. Zimmern, Leipzig, und H. Winckler, Berlin. Berlin: Reuther & Reichard; London: Williams & Norgate, 1903. Price £1, 1s. net.

literation of the inscription, accompanied by a German translation, and then proceeds to discuss and vindicate his interpretation, almost letter by letter. It will probably be felt by the great majority of unprejudiced parties that the interpretation contains within itself the strongest evidence of its correctness. By the way, Professor Jensen tells us in a postscript that he is waiting for an explanation from Professor Sayce of his erroneous statement (to which we ourselves called attention in the June number, p. 431) that he (Professor Jensen) was indebted to M. Six for his identification of the sign for 'Karkemiš.'

In Heft 2 of the current issue of *Der Alte Orient* Dr. Leopold Messerschmidt tells the story of the deciphering of the cuneiform Inscriptions. This will be found to be one of the most interesting of the booklets that make up this admirable series ('Die Entzifferung der Keilschrift,' von L. Messerschmidt; Leipzig: J. C. Hinrichs, 1903; price 60 pf.).

We are glad to note the issue of a second edition of Winckler's very useful *Keilinschriftliches Textbuch zum Alten Testament* (Leipzig: J. C. Hinrichs, 1903; price M.3). The contents and value of this work are too well known to require our insisting upon them. Whether it be the letters of Abd-hiba or the Babylonian story of the Deluge or the Creation in which we are interested, we have here before us a German translation by so competent an authority as Winckler himself; while a transliteration of the cuneiform text is given below.

Professor Winckler has published also a small work entitled *Abraham als Babylonier, Joseph als Aegypter* (Leipzig: J. C. Hinrichs; price 70 pf.). The title gives little of a clue to the character and purpose of the brochure, which exhibits powerfully and in detail the change that has passed upon the views entertained regarding the culture and conditions of life and the religions of the empires and countries that must have influenced Israel in the initial stages of its history. What we read about Abraham and Joseph means, as interpreted by Winckler, that the Israelitish religion took its rise in the Hammurabi period in opposition to the new Babylonian teaching; *i.e.* it was motived and conditioned by the latter, as is the case with every

movement of the human spirit, which derives its stimulus from the prevailing world of ideas, and whose development is determined in the same way. He instances as a parallel the impulse that was given to the Reformation by the abuses of the Roman Catholic Church. In Egypt, again, an attempt, we are told, was once made in like manner to introduce monotheistic doctrine, but 'there arose another king that knew not Joseph,' and Egypt returned to its old gods. The argumentation in support of this interpretation of the biblical data is marked by Winckler's usual ability, but with all its ingenuity it is not convincing.

The Babel-Bibel Controversy.

AMONGST the most notable of the recent contributions to this controversy is a pamphlet by Professor H. Gunkel of Berlin, entitled *Israel und Babylonien: Der Einfluss Babyloniens auf die Israelitische Religion* (Göttingen: Vandenhoeck & Ruprecht; Glasgow: F. Bauermeister; price 1s. 3d.). Nothing we have read sets the position of matters in a clearer light, or shows more conclusively that, whatever may be the claims of Delitzsch as an Assyriologist, as a biblical theologian he is the veriest blunderer. The errors that even he ought not to have committed, and from which a proper acquaintance with the Bible would have saved him, are neither few nor slight. A number of these errors are exposed in Professor Gunkel's pamphlet. But the latter is specially valuable on account of the firm grasp it retains of the uniqueness that belongs to Israel's religion in spite of all its points of contact with the Babylonian world of ideas. Professor Gunkel illustrates most convincingly the independence of Israel even in such cases of undoubted influence from Babylon as we find in the stories of the Deluge and of the Creation. 'The Israelitish tradition by no means simply adopted the Babylonian but—a real wonder in the world's history—transformed it in the most radical fashion, *changing dross into gold*. Shall not we then as Christians rejoice that in the Babylonian original version we have found a standard by which to measure how much nearer the God in whom we believe was to ancient Israel than to the Babylonians?' A special interest belongs to what Professor Gunkel says about the 'monotheism' of the ancient Babylonians. It has always been a

mystery to us how Delitzsch—and, we are sorry to add, even our own countryman, Johns—could discover monotheism in that vaunted tablet published by Mr. Pinches. This is only a fresh evidence that a man may be a giant in Assyriology but weak as a child in theology and, we fear we must add, logic. Jensen has dealt already with this point, Gunkel deals with it in his pamphlet, Jastrow will have something to say presently, and we feel it would be slaying the slain to enlarge further upon it. The same may be said of Delitzsch's notion of that we mean by 'revelation.' It is true that his argument would have been relevant some centuries ago, nay, it may be relevant even yet as far as some obscurantist circles of the Christian Church are concerned, but it is out of date, and he ought to have been aware of this, as far as scientific theology is concerned.—We trust that Professor Gunkel's pamphlet will find its way into the hands of all who are interested in the controversy which has raged so long and so fiercely in Germany.

A word of commendation is due also to the brochure of Lic. Justus Köberle of Erlangen, entitled *Babylonische Kultur und Biblische Religion* (Munich: C. H. Beck'sche Verlagsbuchhandlung; price M.1.20). The standpoint of the writer is practically that of Oettli and Kittel, and his work is specially noteworthy for its exhibition of the *real* monotheism and the lofty morality of Israel's religion as compared with that of Babylonia.

We are gratified to note that the oft cited brochure of Professor Ed. König (*Bibel und Babel*; Berlin: M. Warneck; price 80 pf.) has reached its *tenth* edition; and that a second edition has been issued of Professor Budde's admirable pamphlet, which we noticed some time ago, *Das Alte Testament und die Ausgrabungen* (Giessen: J. Ricker; price 90 pf.). Both these works have rendered excellent service to the cause of truth in this controversy.

Comparative Religion.

THE third *Lieferung* of Professor Jastrow's *Religion Babyloniens und Assyriens* (Giessen: J. Ricker; price M.1.50) has been issued at a somewhat longer interval than is usual after its predecessor. In a prefatory note by the publishers, this delay is explained as due to the

great labour expended by the author in bringing his work thoroughly up to date, in view of recent Assyriological discoveries, and of the *Babel-Bibel* controversy. It is the intention of Dr. Jastrow to introduce a wholly new chapter (not contained in the English edition) on the Babylono-Assyrian pantheon in its relations to the temples of Babylonia and Assyria. The Babylono-Assyrian system of ethics is to be treated in the concluding chapter in much more detail than in the English edition, and with special reference to such recent discoveries as the Code of Hammurabi. It is intended also to issue, if a sufficient number of subscribers come forward, a set of illustrations, which will materially increase the value and interest of the work.

The present *Lieferung* concludes the account of the Babylonian pantheon in the time of Hammurabi. Then comes a chapter on the gods mentioned in the temple lists, in legal and commercial documents, and in official letters. This is followed by an account of gods of the secondary rank in the Hammurabi period. The succeeding chapter treats of relics of Animism in the Babylonian religion. Finally comes a chapter (to be completed in next issue) on the Assyrian pantheon.

Professor Julius Grill, at present rector of Tübingen University, has published a 'Rede' composed in connexion with the celebration of the birthday of King Wilhelm II. of Württemberg. His subject is *Die persische Mysterienreligion im römischen Reich und das Christentum*. It would be impossible within the space at our disposal, even were it fair, to summarize Professor Grill's address, but we have much pleasure in commending it to our readers as a most interesting historical account of Mithraicism, and of its relations to other religious Mysteries and to Christianity (Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate; price 1s. 6d.).

Dr. Preuschen of Darmstadt has written an important tractate on *Mönchtum und Sarapiskult* (Giessen: J. Ricker; price M.1.40). As is well known, a lively controversy has raged at intervals during the last twenty years regarding the origin of monasticism. Weingarten gave the impulse to this by his contention that the monastic system was of later date than is generally supposed, and by his making the monks to be the successors of

alleged 'recluses' and 'penitents' connected with the Serapis cult in Egypt. This whole question is re-examined with great thoroughness by Dr. Preuschen, who cites all the ancient testimonies from the papyri, which enable us to judge of the meaning of *κατοχή* and *κάτοχος*. He finds no reason to attribute to the latter term anything but its usual meaning of 'possessed' or inspired by the deity, and rejects *in toto* the view of Weingarten that the *κάτοχοι* were in their manner of life at all akin to the early Christian monks. The only sense in which these 'possessed' ones can be called the precursors of the latter, is common to them with the O.T. prophets, the Rechabites, Essenes, Therapeutæ, etc. The whole of Dr. Preuschen's book is eminently worthy of careful study.

All students of Folk-lore and of Christian mythology will be interested in Dr. Willy Staerk's tractate, *Ueber den Ursprung der Grallegende* (Tübingen und Leipzig: J. C. B. Mohr; London: Williams & Norgate; price 1s. 6d. net). The legends connecting the Holy Grail with Joseph of Arimathea are carefully traced; the different elements, Christian, Celtic, etc., distinguished; and the view of Nutt emphatically rejected that 'the history of the Legend of the Holy Grail is that of the gradual transformation of old Celtic folk-tales into a poem charged with Christian symbolism and mysticism.' Dr. Staerk looks rather for the origin of the Grail conception to the influence exercised (in the manner with which Gunkel has made us familiar) on early Christian as on Jewish conceptions by ancient Babylonian mythology—in this instance by the notions of Paradise and the nourishment dispensed there. The reader who turns to Dr. Staerk's work for details will be amply rewarded.

A New Hebrew Grammar.

THE well-known series, *Porta Linguarum Orientalium*, has been enriched by the addition of a Hebrew grammar by Dr. C. Steuernägel (Berlin: Reuther & Reichard; price M. 3.50). There is, indeed, no lack of Hebrew grammars either in Germany or amongst ourselves. In fact, it is not very long since the same publishers issued a grammar of the same language by Professor Strack. All the same, there appears to be a sufficient demand to

justify the large supply offered to the public, and each publication of the kind has something distinctive that gives it a value of its own. If the publishers wished to have a new Hebrew grammar produced, their choice could not have fallen upon a more competent man for the task than Dr. Steuernägel. To the laurels he already wears as a distinguished commentator, he has now added those of a clear exponent of the laws of a language which must always possess a special interest to the student of the Old Testament. Dr. Steuernägel speaks very modestly of the elementary character of his work, which is intended not to compete with, but to be introductory to, such grammars as Gesenius-Kautzsch. It will be found, however, that it carries the student a long way, and is especially successful in expounding the laws of vowel-change, the knowledge of which is so essential. In addition to the Grammar proper, we have useful Exercises, Paradigms, Vocabulary, and a copious Bibliography. We wish Dr. Steuernägel's work all success.

O.T. Introduction and Theology.

THE structure of the Book of Amos has been a favourite subject of inquiry within recent years. Löhr and W. R. Harper in particular have laboured in this field, and the metrical investigations of Sievers have led him also to examine it closely. And now comes Lic. Eberhard Baumann with what, in ordinary circumstances, would have been an article in the *Z.A.T.W.*, but which, on account of its length, has been admitted to the honourable company of 'Beihefte' to that periodical (*Der Aufbau der Amosreden*, von Lic. Theol. Eberhard Baumann, Pastor in Ploen; Giessen: J. Ricker; price M. 2.40). It would be out of the question to unfold, and still more to criticise, the views of Pastor Baumann on the present occasion. It may, however, be safely said that he has made a distinct contribution to the literature dealing with the metrical criticism of the O.T., and his brochure will receive careful attention from the many to whom this is a fascinating subject.

The recently published work of W. Erbt on *Jeremia und seine Zeit* has now been followed up by the same author's *Die Sicherstellung des Monotheismus durch die Gesetzgebung im vorexilischen*

Juda (Göttingen : Vandenhoeck & Ruprecht ; Glasgow : F. Bauermeister ; price M.3.60). The standpoint of the author is now pretty well known. He sets the Deuteronomic question in a somewhat different light from that in which it is usually viewed, and brings out (possibly in a somewhat exaggerated form) the religious and moral differences between the Northern and Southern kingdoms. His account of the Jahwistic and the Elohist legislation, and of the reforms undertaken by Hezekiah and Josiah, is the work of one who is at once an acute analyst of motives, and is possessed of historical imagination. His arguments will be read with interest even by those who are not always convinced by them. Appended to the work is a transcription, based upon Sievers' metrical system, of the various codes of law dealt with, accompanied by a German translation.

Historical and Doctrinal.

To Père Bonaccorsi of Rome we are indebted for a very interesting work on Christmas (*Noël : notes d'exégèse et d'histoire* ; Paris : Librairie Vic et Amat ; price 1 fr. 75). The opening chapter deals with the story of the Nativity of our Lord, including such difficult questions as the Census of Quirinius, where our author appears disposed to adopt the solution offered by Professor Ramsay. Then come in succession discussions on the year and the day of the Saviour's birth. Père Bonaccorsi admits the absence of any authoritative early testimony to the 25th December as the date of the latter, and would apparently accept without much difficulty the interpretation of Christmas day as the survival of the *Natalis Invicti*, the 'better Sun' taking the place of the old solar deity. The cult of the *crèche* at Bethlehem, and the genuineness of the relics of the *crèche* shown at the present day, are next examined, and the weakness of the claims of the latter is clearly shown. Then comes a final chapter on *Noël* in art, literature, and popular customs. The book of Père Bonaccorsi is that of one who is at once a devout Catholic, a scientific theologian, and an ecclesiastical antiquarian.

Dr. G. Dietrich, formerly of London, now of Berlin, to whom we owe so much of our acquaintance with literature emanating from the early Syrian Church, has rendered a fresh service by the publica-

tion of *Die nestorianische Tauf liturgie* (Giessen : J. Ricker ; price M.4). This baptismal liturgy, the work of the patriarch Išō'yābh III., Ḥedhayābhāyā (652-661), is the oldest Christian ritual-form of the kind, being nearly 1000 years older than the earliest of similar forms in the West. Dr. Dietrich tells us in his Introduction all that is necessary as to the sources and as to former investigations of the liturgy, and then passes on to give in German a translation covering, with notes, no fewer than 50 pages. This is followed by other 50 pages of 'Textkritische Untersuchung.' The whole work will prove of much value to the student of early Church history, illustrating as it does the development both of dogma and of ritual.

The copious literature on the Lord's Prayer has been enriched by Dr. Otto Dibellius' valuable work, *Das Vaterunser : Umriss zu einer Geschichte des Gebets in der alten und mittleren Kirche* (Giessen : J. Ricker ; price M.4.80). The book consists of three main studies : (1) the conceptions of the Lord's Prayer that prevailed in the early Greek Church ; (2) the view of the Prayer represented by Greek writers ; (3) the relation of Luther's exposition of the Lord's Prayer in his small Catechism to the Old High German expositions from the ninth to the eleventh century. An Appendix contains a number of hitherto unpublished expositions of the Lord's Prayer, chiefly from MSS in the Königliche Bibliothek at Berlin. The studies of Dr. Dibellius will materially help to lay the basis for that history of the Lord's Prayer which he desiderates.

The first volume of a new and most important work on the Parables of our Lord has just been published. The author is Dr. Chr. A. Bugge, who, since the lamented death of Professor Petersen, is generally recognized as the ablest of Norwegian theologians. Dr. Bugge's name is not unknown in our own country. A work of his on *The Claim of the Bible on our Age* was reviewed by Mr. Beveridge in the *Critical Review* (October 1899, p. 414 ff.). He has also written on the Ethics of the Evolution Theory and on Herbert Spencer's Educational Theory, not to speak of contributions he has made to the literature on the Parables. The present work, however (*Die Haupt-Parabeln Jesu* ; Giessen : J. Ricker ; price M.5.40), will once for all establish his reputation, and will have to be taken account of by all subsequent workers in this department.

In his Preface Dr. Bugge easily disposes of the objection that we have already a superfluity of books on the Parables, and in particular that the great work of Jülicher leaves no room and no need for further labours of the kind. We are sure that many of our readers will feel, with Dr. Bugge, that, greatly as they admire Jülicher, there are very serious objections to be taken to his essentially one-sided conception of the Parable, as well as to the grounds on which he accepts or rejects the genuineness of whole sections of the Gospels. In fact, the great value of Bugge's Introduction consists in the way in which he rescues its real meaning for the term 'Parable.' Jülicher has built up his conception of the Parable under the influence of Greek rather than Jewish rhetoricians, whereas it is becoming increasingly clear that it is only an intimate acquaintance with contemporary Jewish currents of ideas and methods of teaching that will enable us to understand Jesus as a teacher. We commend to the careful attention of our readers all that Dr. Bugge has to say on Metaphor, Allegory, Paradox, etc., for we are persuaded that he is entirely on the right lines. When he comes to the treatment of the individual Parables, he wastes no words and does not load his pages with quotations and refutations of other commentators. At the same time, nothing of importance from this point of view is left out, and at the close of each Parable some typical illustrations are given of its treatment by the great exegetes of the Church in days gone by.

It may suffice if we now indicate the contents of the book subsequent to the introductory matter. These are as follows:—

I. The Parables of the mysteries of the Kingdom of God.

Introduction.

§ 1.

Exposition of the Parables of the above mysteries.

The Sower.

The Tares and the Wheat.

The Seed growing secretly.

The Mustard Seed.

The Leaven.

The Treasure and the Pearl.

The Net.

§ 2.

The mystery Parables and the idea of the Kingdom of God.

The second volume, which is expected shortly, will deal with the rest of the leading Parables. Dr.

Bugge's work, when complete, will be one of those most prized by the student of the New Testament.

An important announcement is made by Messrs. C. A. Schwetschke & Sohn of Berlin, the well-known publishers of the works of Calvin, Luther, Zwingli, etc., as well as of the invaluable *Theologischer Jahresbericht*. With the countenance and support of the *Verein für Reformationsgeschichte*, they have projected a new historical series to be entitled *Archiv für Reformationsgeschichte*. It will contain critical texts of hitherto unpublished material bearing upon the history of the Reformation, as well as texts that have been printed but are difficult of access. A place will be given also to critical inquiries, especially such as serve to throw light upon the sources; new discoveries in this field of research will be chronicled; and account will be taken of important articles in the periodicals, etc. The *Archiv für Reformationsgeschichte* will be published at no fixed intervals, but in such a number of *Hefte* as will amount to from 320 to 400 pages in a year; the average cost being about 10s. a year. We trust that the new series will meet with the support it so well deserves.

J. A. SELBIE.

Maryculter, Aberdeen.

Krumbacher's 'Problem of the Modern Greek Literary Dialect.'¹

It is only a part of this 200 page volume that will concern the readers of THE EXPOSITORY TIMES. They will be interested in it, first, because no student of New Testament Greek can afford to ignore Modern Greek—a fact which, adumbrated thirty years ago in the English *Winer*, has become exceedingly clear since the papyri solved the long-standing enigma as to the true nature of the N.T. dialect. But the book also deals with a problem which is of first importance to all who would see the Scriptures circulating in Greece in a tongue understood of the people. And finally it suggests sundry analogous questions as to the kind

¹ *Das Problem der neugriechischen Schriftsprache*. Festrede gehalten in der öffentlichen Sitzung der K.B. Akademie der Wissenschaften zu München am 15 November 1902. Von K. Krumbacher. München, 1902. [June 1903 was the real date of publication, unless many of the notes were prophetic.]

of English in which the N.T. would be most likely to reach our own populace, the old-fashioned literary English of A.V. and R.V., or the modern familiar dialect of Dr. Weymouth and the *Twentieth Century* translators.

Dr. Krumbacher needs no introduction to the (in England) sadly limited circle of those who study post-classical Greek. His monumental *History of Byzantine Literature*, and the *Byzantinische Zeitschrift*, which he edits, are sufficient credentials for the foremost scholar of his time in a field which, largely owing to him, is now beginning to be thought worthy of study. The lecture before us has been perhaps too freely expanded from its original form: it could hardly take less than seven hours to deliver as printed here, and for all its cogency and effectiveness strikes one as too diffuse. It is a *προτροπικὸς πρὸς Ἕλληνας*, a plea for the literary use of the genuine modern Greek in the place of the 'mummy-speech,' the *καθαρεύουσα*, in the unnatural bands of which the Greek child is tied up as soon as he goes to school. The Greeks of to-day (led, strange to say, by the great Hatzidakis, who has done more for the scientific investigation of Modern Greek than any other scholar) are desperately eager to restrict literature and even journalism to the 'pure' dialect. A rough recipe for its concoction may be ventured: Take a piece of Attic Greek, cut out the optatives, replace the infinitives by *νὰ* and subjunctive, use the modern *ἀς* and *θὰ* and *δὲν* and a few other conventionally chosen modern idioms, and pretend that the result is the 'pure' language of Plato brought up to date. If you have to talk of things which Plato did not know of, devise sesquipedalian titles like 'Waggon-series' (*ἀμαξοστοιχία*), where the people condescend to say *τὸ πρένο*. The child of six learns at school to say *ὁ μὲς ἔχει πόδας*, and comes home to say (if occasion demands), *τὸ ποντίκι ἔχει ποδάρια*. Correct speech demands *μία βαθμὶς τῆς κλίμακος ἐθραύσθη*, where in ordinary life one would say *ἓνα σκαλοπάτι ἔσπασε*. Join this to the toil of learning when historical orthography demands *ει, η, ι, οι, ὀ, υ* to be written for the single sound *ee*,—for Greek spelling is now almost as desperately antiphonetic as our own,—and it will be clear that the child has little time to spare for a real education.¹ The masses of the

¹ Krumbacher parallels the character of the modern literary dialect by supposing French turned back etymologically into its parent Latin, so as to be a jumble of early and late

people cannot understand the Government proclamations. In a sea-fight, the captain gave an order which only the prompt translation of a marine saved from being ignored with disastrous results. Queen Olga, in the course of her humane efforts to care for the inmates of prisons and hospitals, found that the New Testament was unintelligible. She caused a new translation to be made, which, however was still too much hampered by the conventional to serve its purpose completely—Krumbacher describes it as more conventional than the Bible Society version of 1829. Then an Athenian newspaper published a part of the Gospels in the vernacular, by Alex. Palles. This is pronounced somewhat too vernacular, and it seems there are vulgar expressions in it which might well offend reverence.² How far this was the *vera causa* of what followed, we cannot say; but the students and the Church were immediately up in arms, and the riots of last year set back for a long time to come any real prospect of bringing the Bible to the common people. In a document quoted here, the Church declares in sonorous pseudo-Attic that it is undesirable that the people should read the Scriptures for themselves.

How greatly the vernacular differs from that of the first century A.D., may best be seen by one of Krumbacher's comparison verses, which runs thus in the Bible Society version³, in that of Queen Olga's translators, and in Palles: I need not copy the original (Mt 3¹⁰).

1. *καὶ ἰδοὺ, καὶ τὸ πελέκι εἰς τὴν ῥίζαν τοῦ δένδρου κείται. κάθε δένδρον λοιπὸν, ὅπου δὲν κάμνει καλὸν καρπὸν, κόπτεται καὶ βάλλεται εἰς τὸ πῦρ.*

2. *τώρα δὲ πλέον καὶ ἡ ἀξίνα πλησίον εἰς τὴν ῥίζαν*

words, with the old declension and conjugation forms preserved. The Marseillaise thus opens: *Ambulemus infantes de illa patria, Illud diurnum de gloria est adriaticum!* Imagine ourselves forced to find or invent an Anglo-Saxon term for everything, and to replace all the Anglo-Saxon inflexions, while pronouncing as if the words were Modern English! Practically that would be a fair analogue, except that the Greeks go back a thousand years farther for their model.

² Thus in Mt 4⁵ *τότε τὸν ἐπήρην ὁ διάβολος* suggests the vulgar phrase, 'devil take him!' The Bible Society translation, however, had the same. In his revision (*Ἡ Νέα Διαθήκη κατὰ τὸ Βατικανὸν χειρόγραφο, μεταφρασμένη ἀπὸ τὸν Ἀλεξ. Πάλλη, μέρος πρῶτο, Λίβερτουλ, 1902*), he has altered the verb to *πηγαίνει*.

³ I quote from Krumbacher, who cites the original edition. My own copy, dated 1872, shows many alterations for the worse, e.g. *πάν* for *κάθε*, and *μὴ κάμνον* (!) for the relative clause.

τῶν δένδρων εὐρίσκειται κάθε λοιπὸν δένδρον, ποῦ δὲν κάμνει καλὸν καρπὸν, κόπτεται σύρριζα καὶ ρίπτεται εἰς τὴν φωτιά.

3. καὶ πᾶ τὸ ξινάρι τώρα στέκει κοντὰ στὴ ρίζα τῶν δέντρων· κάθε λοιπὸν δέντρο, ποῦ δὲν κάνει καρπὸ καλὸ, κόβεται καὶ βήχεται στὴ φωτιά.

And the pity of this revolt against natural speech is that the fanatical conservers of Plato's speech use a dialect which Plato would not have known as Greek till he saw it written down,—so complete a change of pronunciation was accomplished very early in the history of Hellenistic,—and which when read would have struck him like 'Baboo' English strikes us. And in the interest of this dialect it is officially forbidden to translate into the popular tongue a Book which recent discoveries have shown to be the only book of its time written absolutely in the language of the common people! As Krumbacher shows, the iron hand of the Atticist was heavy on every writer of literature nineteen centuries ago, as in Greece to-day. Only the New Testament writers, who knew not and cared not that they were writing literature, dared to set forth their message in the very style, plain yet not vulgar, of daily life.

The final question suggested at the beginning of this article is too large to discuss here. I am far from denying the extent to which Palles and Weymouth start from the same principle. But I do not think the cases are sufficiently parallel. The old-fashioned dialect of the R.V. cannot, like the *καθαρεύουσα*, be described as really dead. Men fall into it naturally in prayer, for instance, even though their ordinary speech be very different; nor can it be fairly said that it is too difficult for the common people. Moreover, the *Twentieth Century* translators and Dr. Weymouth alike write in cultivated modern English of the standard dialect.

To find a real parallel for the work of Palles, we should have to set a committee of 'kailyard' writers to translate into the musical Scotch of the peasantry, or my friend 'John Ackworth' to make a Lancashire Testament for the mill-hands, or 'Robert' (so Krumbacher) Kipling to follow the soldier with a Cockney version. In Greece, till the educated classes have consented to adopt for writing purposes the vernacular which has proved good enough for not a few poets, there seems no choice between a somewhat vulgarized New Testament and none at all; and if (which I doubt) there are classes in England which cannot understand Bible English, it would seem that we have the same dilemma, however useful the modernized versions may be as paraphrase and commentary.

There are many other morals one would like to draw from this informing book, a summary of which I have no room to sketch. One for the grammarian may be added to those already indicated. We are settling down to the principle that if Modern Greek shows developed a phenomenon which begins to appear in the N.T., we must be careful to treat it as in the line of development, and not insist on forcing it on the Procrustean bed of classical rule. In applying the principle, Krumbacher's facts make it extremely important that we should test the sources of the Modern Greek we use: it will be futile to argue from the artificial Greek of the schools. A careful study of Palles will indeed be found most instructive for the student of Hellenistic. And the Protestant Christian as he reads it will long for the day when such a book may bring the Bible near to those who live now in the cities where Paul preached to the scholars and the common people of the olden time.

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Point and Illustration.

'Things as They Are.'

THIS is the title which Miss Amy Wilson-Carmichael has given to her book on Mission Work in Southern India (Morgan & Scott; 6s.). The book is a revelation. Its plainness of speech, its

realism of illustration, its insight and sympathy lift it out of the common. The best review of it is to let it speak.

Faith and Practice.—There she sat, queen of her home. The sons were expected, and she had been making preparations for their coming.