

What ground is there for minute differentiation except on rather *a priori* conceptions of the history of the early Israelites? It is unnecessary to mention other unsafe arguments, but it is somewhat astonishing to find that Dr Gordon, after recognizing the position of Palestine in Western Asia during the period of the Amarna Tablets (p. 68), subsequently asserts that Israel 'entered a larger world' with the establishment of the monarchy (p. 192). This is part of the older view which traces the development of Israel within the covers of the Old Testament and ignores outside light. Contemporary inscriptions and archaeological results have given us a new Palestine, one which it is difficult for the Old Testament student to realize; a background has been furnished against which the national history of Israel has yet to be set. This is the problem of the future, and while Dr Gordon is always stimulating and suggestive when he is examining the early traditions in Genesis, his conclusions, in so far as they affect biblical history, appear incomplete and inadequate when one proceeds to apply them to the course of Palestinian history as a whole.

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THE GOSPEL OF BARNABAS.

The Gospel of Barnabas, edited and translated from the Italian MS in the Imperial Library at Vienna: by LONSDALE and LAURA RAGG. (Clarendon Press, Oxford, 1907.)

IN the opening words of their preface the editors remind us that two articles upon the Gospel of Barnabas have already appeared in this JOURNAL: one by Dr W. Axon in 1902, the other by Canon Ragg in 1905. They add that these articles may be said to have paved the way for the present publication. That such a publication has been long desired by students of apocryphal literature and frequently demanded by those engaged in missionary work among Mohammedans we can testify. The volume before us was sure of a welcome, and in every way deserves it. Its plan and execution are admirable.

The document which it introduces for the first time to the world at large is not to be classed with the older apocrypha. It must take its place with such recent impostures as the Book of Mormon, the Archko Volume, the Book of Jasher published by Iliffe of Bristol in the early part of the nineteenth century, and the Buddhist Life of Christ by Notovitch. The editors have said all that is reasonable on the question whether it contains any matter borrowed from the Gospel of Barnabas which was condemned by the 'Gelasian' decree. For

my own part, while admitting the possibility, I hold that there is no traceable connexion between the two books.

I also incline to the view that the date of the book is not much earlier than the date of the manuscript which has preserved it: that is, that it is a product of the sixteenth and not of the fourteenth century. The reference to the Jubilee as occurring every hundred years (see p. xli), which the editors quite allowably adduce as pointing to the earlier date, cannot, I think, be pressed.¹

The dependence of the author of *Barnabas* upon the Latin Vulgate has been proved to the hilt by the editors, and affords good ground for thinking of the author as a renegade ecclesiastic. I have noted an acquaintance on his part with another Latin document which was highly popular throughout Europe. This is the account of the fifteen signs which are to mark the fifteen days preceding the Day of Judgement. It will be found embodied in ch. liii (p. 124). St Jerome was the reputed author, and perhaps the most accessible source in which a writer of the sixteenth century could have found it was the *Legenda Aurea* (cap. 1, ed. Graesse, p. 6).

I suspect also that the *Vitae Patrum*, if narrowly searched, would afford striking parallels to the stories of Obadiah, Haggai, and other 'true Pharisees', which occupy chapters clxxxv, &c. Popular legends are occasionally referred to, e.g. on pp. 79 (penitence of Adam and Eve), 93 (origin of 'Adam's apple'), 317 (the nine pains of Hell), and elsewhere. But the author owes comparatively little either to current legends or to the written apocryphal literature.

The book as a whole is a very curious specimen of an elaborate falsification carried out by a man whose thought is often elevated and beautiful. It is, to be sure, much too long; and its uglinesses are almost as striking as its beauties. Yet of the latter it has a considerable share.

I am unable to suggest any material improvements in the arrangement of the present edition. It is probable that some of the sources employed by the author will be identified as time goes on, and that his date will be more certainly ascertained. But the student could not wish for a better presentation of the document than the editors have given him. I will note two slight errors which I have observed: on p. xiv line 22 *fifteenth* should be *sixteenth*: and *dano* on p. 188 line 4 should be *daro*.

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¹ On the other hand, do not the views of the 'Pharisees of this present time' (see ch. clxiv) on predestination suggest speculations current in the sixteenth century?