

hausen. He brings forward a new theory that there were two *exodi*; the first in 1447 B. C., described in J E D, and the second about 1144 B. C., described in P. This hypothesis is so wild and fanciful that it has done much to discredit the author in the eyes of the scholarly world. JOHN R. SAMPEY.

**The Book of Isaiah.** Translated from a Text Revised with the Results of Recent Criticism, with Introductions, Critical Notes and Explanations, and two Maps. By G. H. Box, M.A., New York. The Macmillan Company. 1909. Pages 365.

Professor Driver of Oxford has written a prefatory note in which he refers to Mr. Box as "an excellent Hebrew scholar", and calls favorable attention to many features of the book. Mr. Box has endeavored to construct a better Hebrew text than that found in our Hebrew Bible, and to make a translation more faithful and accurate than the Authorized or even the Revised Version. The roll of Isaiah is broken up into sections with brief headings explaining the gist of each section. The work is provided with introductions to the larger and smaller sections, and there are brief footnotes explanatory of textual emendations or designed to aid the reader in understanding the prophet's words. Much attention is directed to the historical setting as far as it can be recovered; and the poetic rhythm of the original is reproduced as far as possible in the translation. Mr. Box follows Duhm, Cheyne and Marti in the emendation of the text, as well as in the sphere of literary and historical criticism. His book is an admirable summary of the views of these scholars. If one wishes to know the trend of recent criticism of the roll of Isaiah, there is no better book than this manual.

Mr. Box contends for three main authors for the Book of Isaiah: Proto-Isaiah (740-701 B. C.), the author of much of chapters 1-35; Deutero-Isaiah (546 B. C. and a few years subsequently), the author of chapters 40-55; and the Trito-Isaiah (about a century later than Deutero-Isaiah), who composed chapters 55-66. He thinks that our present roll of Isaiah had been put together by 200 B. C.

The present reviewer discovers on almost every page opin-

ions that seem to him not well founded; but he cheerfully acknowledges the skill with which the author has done his work.

JOHN R. SAMPEY.

**Die Syntax des Autors der Chronik verglichen mit der seiner Quellen. Ein Beitrag zur historischen Syntax des Hebräischen.** Von Arno Kropat. Verlag von Alfred Töpelmann (vormals J. Ricker), Giessen. 1909. S. 94.

The author addresses himself to the task of comparing the Hebrew of the late books Chronicles, Ezra and Nehemiah with that of the earlier books of the Old Testament. He has made good use of the labors of his predecessors in so far as they deal with the syntax of the later historical books. The work of Canon Driver receives appropriate recognition, and all the important grammars of Biblical Hebrew have been studied. Kropat does not hesitate to take issue with the best authorities, and usually with facts and arguments that command respect.

The arrangement of the work is admirable, and copious examples are printed in full, so that the student can read straight along without the necessity of turning to the Hebrew Bible to look up the examples. A brief appendix contains notes on some proposed emendations of the text of Chronicles, Ezra and Nehemiah.

JOHN R. SAMPEY.

**Der Messias oder Ta'eb der Samaritaner nach bisher unbekanntem Quellen.** Von Adalbert Merk, weil. ord. Prof. d. Theologie in Heidelberg. Mit einem Gedächtniswort von Karl Marti. Verlag von Alfred Töpelmann (vormals J. Ricker), Giessen. 1909. S. II u. 92.

The monograph under review was the last contribution from the pen of its learned author, who died shortly after reading the proof of the last pages. Professor Marti pronounces Merx the most learned Old Testament scholar of his day in the knowledge of languages. He spoke German, English, French and Italian fluently. He was at home in Biblical Hebrew, the Mishnah, the Targums, Aramaic, Syriac, Ethiopic, Arabic, Turkish, etc.

Professor Merx spoke before the Congress of Orientalists in Stockholm and Christiania in 1889 of the first of the Samari-