

Archaeology of the Old Testament. Was the Old Testament Written in Hebrew? Edouard Naville, D.C.L., LL.D., F.S.A., Foreign Associate of the Institute of France, Professor of Egyptology at the University of Geneva. New York, 1913. Fleming H. Revell Company. 212 pages.

The veteran archaeologist, Edouard Naville, discover of the site of ancient Pithom, has had the face to challenge the Old Testament scholars of the world to a fresh examination of the evidence on which the current views of the authorship and composition of the Pentateuch rest. Dr. Naville thinks that Abraham and Moses wrote in the cuneiform language of Babylonia. He contends that prior to Solomon's time there is no evidence of the use of the Phœnician or Hebrew script in Palestine. All inscriptions and letters are in the wedge-shaped writing of Babylonia. Witness the correspondence between the Pharaohs and the governors of Syria and Palestine, found at Tel-el-Amarna in 1887, the one tablet discovered by Bliss on the site of the ancient Lachish, the eight tablets found by the Germans at the ancient Taanach, the rich harvest of tablets from Boghaz Keui, the capital of the Hittites, etc. All these and more besides are witnesses of the use of the Babylonian language and style of writing throughout Western Asia from the fifteenth to the seventh century B. C.

Dr. Naville is of the opinion that Moses wrote in cuneiform on tablets. He would thus account for the style of Genesis. It would be natural to make brief summary statements at the beginning or end of small tablets, in order that the reader might have before his eye the gist of the contents of other tablets in the series. The final arrangement of these tablets may have been made as late as the time of Ezra.

The analytic critics will probably content themselves with the remark that Naville has shown that men of the early centuries in Egypt and Western Asia wrote in cuneiform, but that he has brought forward no evidence to show that Moses wrote at all.

Such a reply is wholly inadequate in the face of the uniform tradition among the Hebrews that Moses was an author, and that he committed to writing much that was of supreme value.

To deny that Moses wrote anything, is to fly in the face of evidence that ordinarily would satisfy the careful and open-minded student. If it be admitted that Moses wrote, the question of the language and script which he used is a legitimate subject of enquiry, and the theory of Naville is in accord with the known facts. Since the discovery of the extensive Code of Hammurabi in Babylonian cuneiform on a monument set up centuries before Moses, archaeologists have found it easier to believe that a code of laws should have been published by Moses.

Dr. Neville's interesting volume ought to be widely read. Students who have been thrown into perplexity by the current fragmentary hypothesis will find in the book much that is helpful and reassuring.

JOHN R. SAMPEY.

Reden und Aufsätze von Hermann Gunkel, Göttingen, 1913. Vandenhoeck & Ruprecht. 192 pages. M. 4.80.

In his usual charming style Gunkel discusses a variety of topics connected with the interpretation of the Old Testament. First comes an address on Bernhard Stade, delivered in Giessen in May, 1908. There are papers on some of the most pressing literary problems in Old Testament study. One address treats of Egyptian Parallels to the Old Testament. Two essays deal with modern criticism of the Psalms. It is interesting to note that Gunkel does not hesitate to ascribe the composition of certain psalms to the pre-exile period. Gunkel's interest in archaeological studies serves as a check on certain extreme tendencies in the current literary criticism. The essays and addresses contained in this volume enable the reader to get Gunkel's point of view and general method.

JOHN R. SAMPEY.

Our Modern Debt to Israel. By Edward Chauncey Baldwin, Ph.D., Assistant Professor of English Literature at the University of Illinois. Boston, 1913. Sherman, French & Company. 219 pp. \$1.25 net.

Professor Baldwin has made a very readable book. He sketches the debt we owe to the prophets, the priests, and the