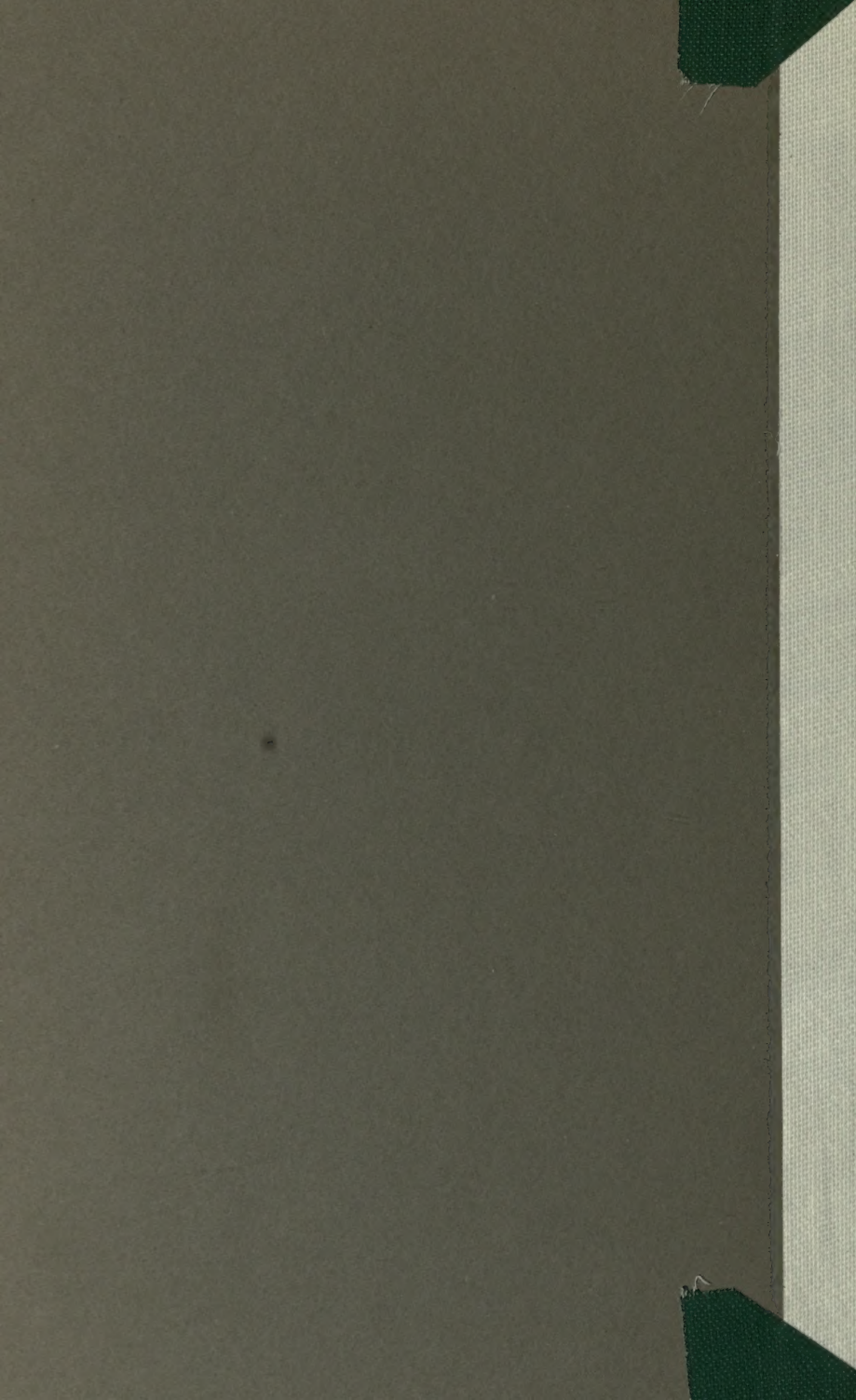


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Glasgow University Oriental Society

Transactions from 1907-12

with

Introduction

By

Rev. George Anderson, D.D.

Recording Secretary



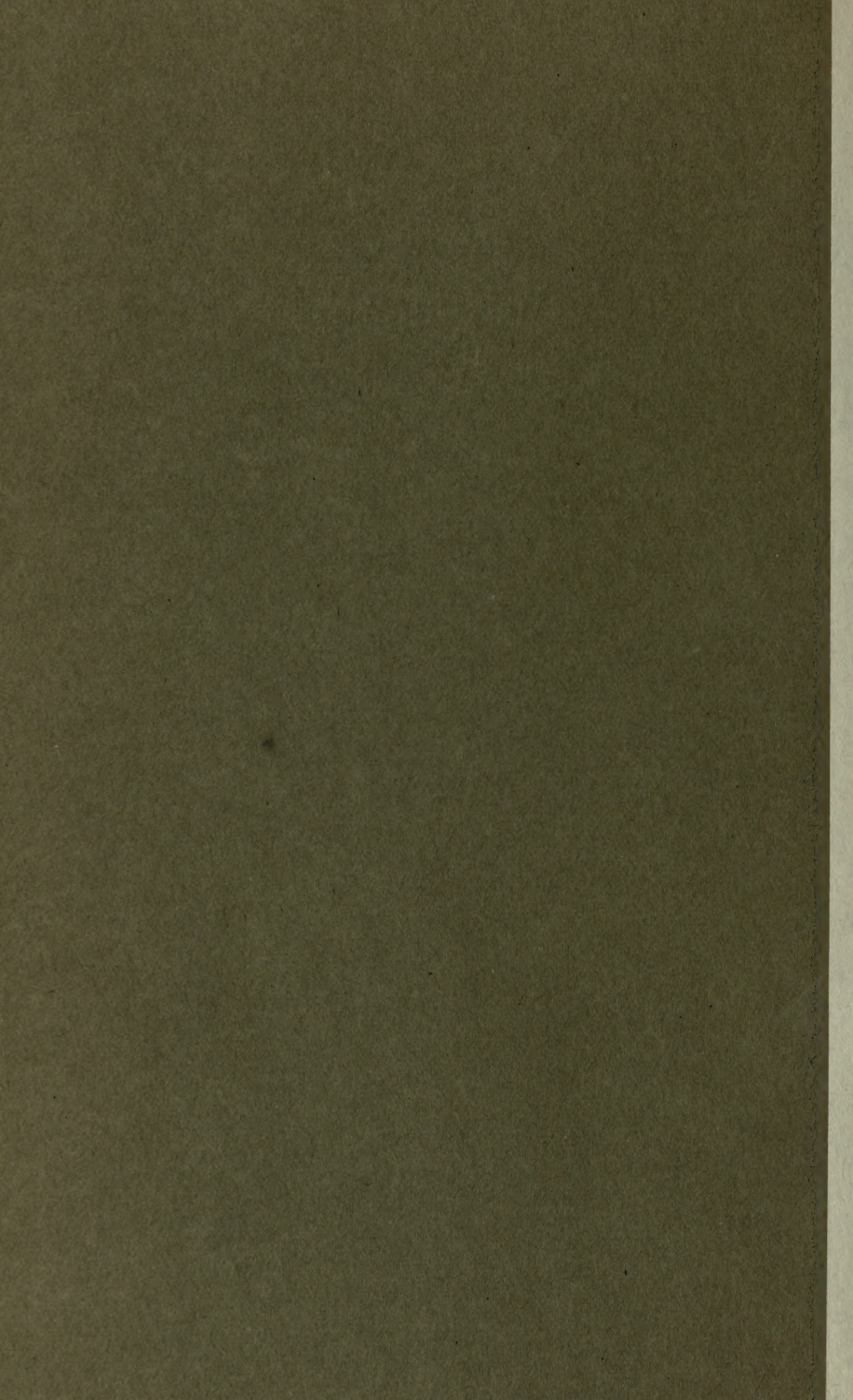
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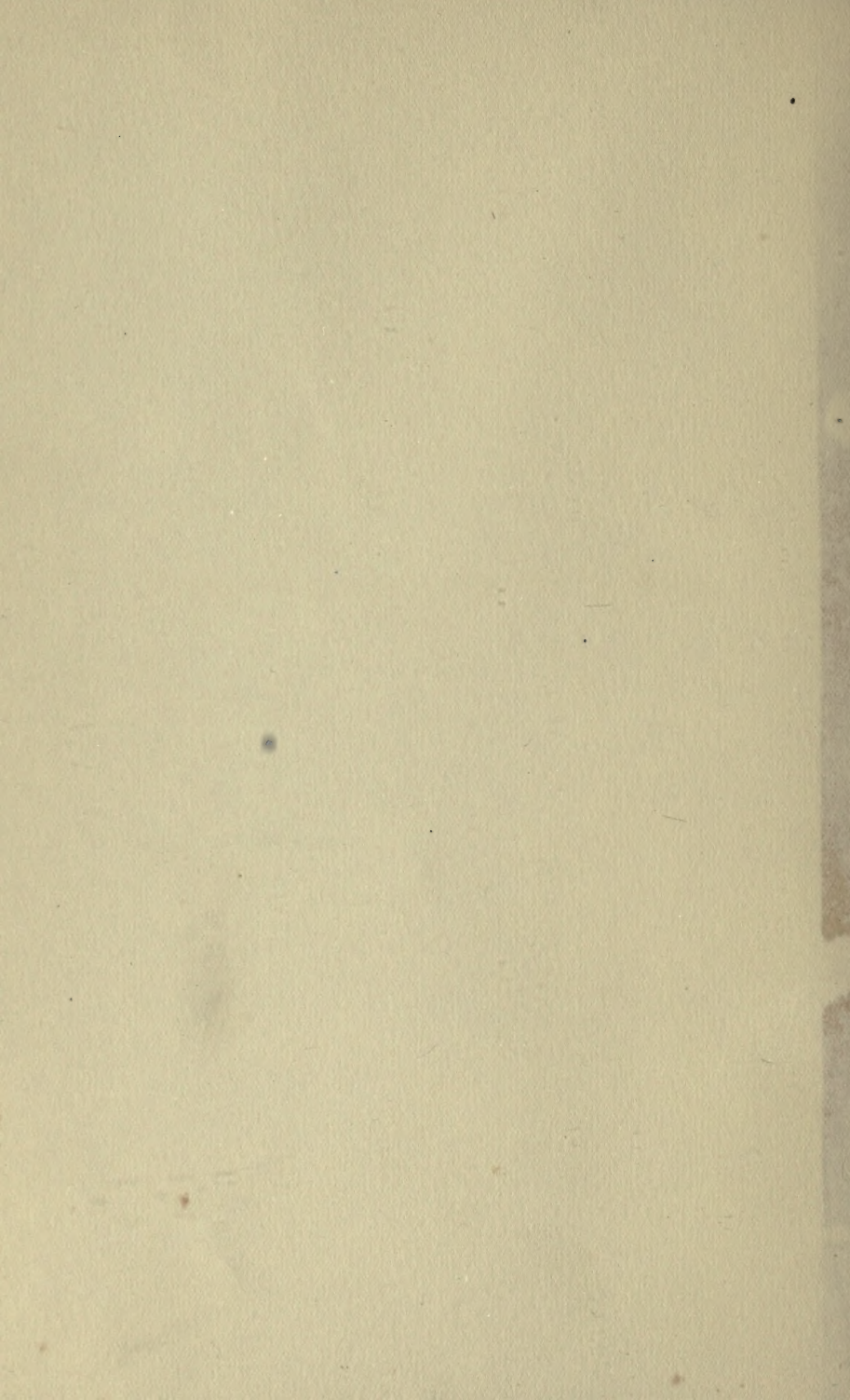
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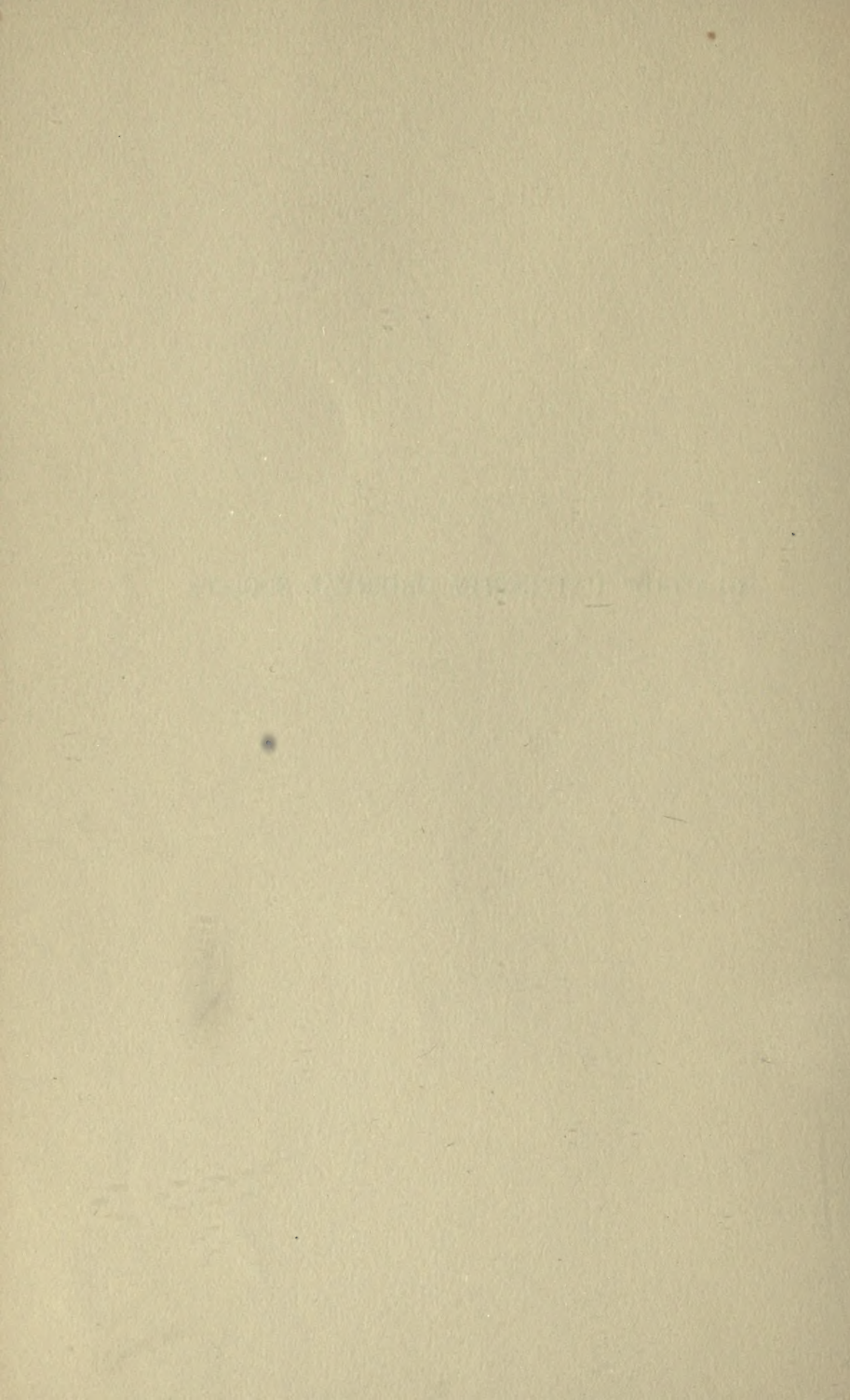




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with

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GLASGOW UNIVERSITY ORIENTAL SOCIETY.

INTRODUCTION TO TRANSACTIONS, 1907-12.

BY REV. GEORGE ANDERSON, D.D.

THE present is the third publication which the Society has made of its *Transactions*. The chief event in the Society's history during the past five years was the change following on the resignation by Professor Robertson of the Chair of Hebrew and Semitic Languages in the University of Glasgow. On his retiral from the occupancy of that chair Professor Robertson thought it right to retire also from the Presidency of the Society, a position he had held from the beginning of the Society's existence. The force of his reasons for doing so was recognised by all, and while his resignation was accepted with regret, he had the assurance of the grateful acknowledgment of all the members. Professor Stevenson, his successor in the academic chair, was with the heartiest unanimity elected to fill his place also as President of the Society. The honourable traditions of the office have been most worthily sustained by the new President. Himself an enthusiast in the special studies that engage the attention of the members he has done much to evoke the enthusiasm of others and to guide their studies to profitable ends. The record of work undertaken and carried through by the members contained in the following *Transactions* is itself ample testimony to this, while particularly the organisation of the several groups for the careful study of some limited and clearly defined subject is due entirely to his initiation

and counsel. The Society welcomed the new President and gratefully recognises his deep interest in its work and aims.

The retiral of Professor Robertson gave the Society an opportunity that was gladly taken advantage of to create a new office, that of Honorary President, and to this new office he was cordially elected. The members were well aware that it did not need such an appointment to secure the continued presence and support of Professor Robertson at the meetings, but it was felt fitting that he should hold an official position worthy of his long and invaluable services to the Society.

At the same time a further step was taken in a similar direction. While Honorary Membership was not contemplated when the Society was instituted, the need then being for members who could and would take a full share in all its work, the removal of members, who had given valuable service, to distances that made regular attendance difficult, rendered it desirable that their services should be recognised and their interest as far as possible retained. To secure this it was agreed to institute an Honorary Membership for which only such members of the Society should be eligible as had given long service to the Society and done meritorious work in connection with it. A special diploma was prepared, and until the present time only two members have been elected to this honourable position.

Cognate with this subject of membership the question of the admission of ladies was considered, and the unanimous finding was that the Constitution of the Society does not in any way preclude their election. As yet, however, no ladies have been proposed for membership.

Since the institution of the Society, 123 members have been admitted, of whom 11 have died and 36 have ceased to be members, leaving 76 at present on the Roll. This number includes 2 Honorary Members, 13 Corresponding members, and 61 Ordinary Members. The Corresponding Members are widely scattered in Russia, India, Australia, and America. Several of these have recently contributed to the *Transactions* of the Society, as will be seen from their articles appearing in the present publication.

The most important development of the Society's work during the past quinquennial period has been the institution, under the guidance of the President, of the Group Study Scheme. The distinctive object of this Scheme is to associate several members together in a definite and limited department of study. It is hoped that fresh results may be obtained in subjects that are too extensive for one individual to overtake, but that promise to yield something of value to the investigations of several working together. The members of the Society are divided throughout the various groups and already considerable progress has been made in accomplishing the end in view. A full list of the groups as finally adjusted and as now in operation will be found included in the transactions of April, 1912 (page 54).

The preparation and circulation of the "Megillah," which has for many years been a prominent feature of the Society's work, is being continued. For the inception of this magazine and for most of the labour involved in conducting it, the Society is indebted to the Honorary President, and it is a matter of deep gratification that Mr. Weir, the general editor, has kindly undertaken to continue its compilation and circulation. A complete index of all the articles and their contributors from the first number to the thirtieth, the one most recently put into circulation, will be found in Appendix I. The first twenty-seven numbers are now deposited in the University Library, where they can be consulted, and arrangements are being made whereby it may be possible for members to have them out of the Library on application through the Society's Secretary.

The aim of the Society continues to be the promotion of the study of the Languages, Literatures, and Histories of the East, and these subjects taken in their most comprehensive sense. The aim is becoming ever more interesting and important. The continually increasing contact of the East and West, not only in political concerns, but in civil and mercantile as well, is making it ever a greater necessity that the one should understand the other, and that they should be able to enter more intelligently into each other's sympathies and interests. Travel can do much to further this, but travel,

at least in an effective sense, is not possible to everyone. A wider door is open to many more in the study of these eastern lands in their histories and customs, and this to be fully advantageous involves some knowledge of their languages and of their most recent developments, social and otherwise. In this connection it must be remembered that all history finds its roots in the East, and grateful acknowledgment must be made by those to whom such studies appeal of the splendid results of recent exploration and excavation, and by none more than by the members of this Society is such work followed with deepest satisfaction. Alike from the side of Biblical study, archaeological research, political development and commercial enterprise, the aim of this Society claims a place in the interests of both students and practical men of affairs.

RENFREW, *Dec.* 1912.

TRANSACTIONS FROM 1907-12.

1st May, 1907.

At this meeting 16 members were present. The first paper read was: "Sketch of the Proceedings of the Society since 1901," by the Recording Secretary. This paper was subsequently published as part of the *Transactions of the Society from 1901-1907*. Prof. Kennedy read a paper on "Recent Excavations in Palestine in their Bearing on the Old Testament." A summary of this paper is given here.

RECENT EXCAVATIONS IN PALESTINE IN THEIR BEARING ON THE OLD TESTAMENT.

October, 1906.

BY PROFESSOR KENNEDY, D.D., OF EDINBURGH UNIVERSITY.

THE aim of this paper was twofold: (1) to give a sketch of the history of Palestine excavation from 1890 onwards; (2) to attempt a provisional estimate of the bearing of the results of excavation on our knowledge of the life and religion of the Canaanites and on the Old Testament generally. Under the first head was given a *résumé* of the work of the Palestine Exploration Fund in the south-west of Palestine, beginning with Flinders Petrie's epoch-making work on the mound of Tell-el-Hesi in 1890, and ending with Mr. Macalister's excavation of Gezer, then in progress. Reference was also made to Professor Sellin's work at Taanach, and to that of the German Palestine Society at Tell Mutesellim, the ancient Megiddo.

Under the second head attention was called to the importance of the excavations for the earliest history of man in Palestine in the period before the appearance of the Semites in the country, *circa*

2500 B.C. The chief stress, however, was laid on the fresh light thrown upon the manner of life of the Canaanites before the Hebrew invasion, their cities and their fortifications, their houses, their high places, and the manner of their worship, etc. The influence of Egypt on the one hand and of Babylonia on the other was indicated. Also the bearing of the excavations on the prophetic references to the worship of Baal and Astarte, and on certain religious practices, such as the sacrifice of first-born infants, foundation sacrifices, and the like.

The whole subject has since been treated in detail by H. Vincent, *Canaan d'après l'exploration récente*, 1907, and S. R. Driver, *Modern Research as Illustrating the Bible, the Schweich Lectures*, 1908.

30th October, 1907.

This meeting was attended by 15 members. A remit was made to the Committee to consider and report as to the advisability of instituting an Honorary Office-bearership and an Honorary Membership. There was read from Professor Robertson a letter resigning the position of President, which he had held since the beginning of the Society. This letter was left over for consideration at the next meeting. Papers were read as follows: (1) By Mr. Pattie on "The Double Genitive." (2) By Mr. Young for the Rev. John Muir, B.D., on "The Status of the Old Testament." (3) By Mr. Fairlie on the "Enchiridion Studiosi by Borhaneddin."

THE DOUBLE GENITIVE, AND ALLIED CONSTRUCTIONS.

BY MR. R. B. PATTIE, B.D.

Most Hebrew grammars say that when two genitives are connected by a conjunction, the governing noun should appear twice; but they admit, often with evident reluctance, that there are exceptions.

But actual counting of instances through the whole Old Testament shows that the shorter form is rather *more frequent* than the longer: subject to revision, it may be said that the difference in its favour is about 3 per cent. In cases where both genitives have heavy adjuncts, the longer is preferred; if these are set aside, the preference for the shorter is more pronounced. Thus there is no foundation for

the supposed rule: קול חתן וכלה is as good and as usual as
קול חתן וקול כלה

Taking separate books, there are great variations. Psalms and Esther use the short form exclusively: no long book is entirely on the other side. Proverbs has no example of either. The truth seems to be that whenever an author seeks to go beyond a commonplace style, the shorter form becomes more common: one great exception is in the story of Elijah and Elisha.

If then a single construct can govern two genitives connected by a conjunction, there is less reason for explaining away cases where the genitives are not so connected. There can be no dispute when the two are in apposition, though the rule, as usually given, would forbid even that. But **ימי עולם משה** is *ultimately* equivalent to **ימי עולם ימי משה**: why not admit that it is directly and grammatically equivalent?

There are, on the other hand, not a few cases where two constructs in apposition precede one genitive: as **בתולת בת ציון** . . . **אנשי בני**. It is usually explained that the second word is really a genitive, since the genitive relation may be substituted for the apposition, as also in Arabic. That happens often with geographical or topographical names, and even an adjective sometimes puts its noun in the construct; but it would be hard to find a good instance otherwise. So it is better to say boldly that the two constructs govern the one genitive. In such phrases alliteration is very common.

Two really rare constructions are similar in principle. Two constructs may be connected by a conjunction; as . . . **מבחר וטוב**: perhaps only if the second is a monosyllable. And a construct may be followed by an adjective also in the construct form: **פנת יקרת מוסר מופר**.

THE STATUS OF THE OLD TESTAMENT.

BY REV. JOHN MUIR, B.D.

THE question may be stated thus: Has not the time arrived when the Old Testament ought to be discarded as a means of revelation and edification?

Objections based on inconsistency with scientific knowledge leave spiritual value unimpaired, and the main object of an inspired Scripture is spiritual profit. Objections on the ground of historical inaccuracy are not now so confidently urged. As regards non-fulfilment of prophetic predictions, it has been pointed out that prediction was a very subsidiary part of the prophetic function, and that we are not

entitled to assume that the prophets themselves expected literal fulfilment in every case. The moral value of their writings remains incomparable. Objection is taken to the religious and moral teaching of the Old Testament. Admittedly some of its ideas have been outgrown, and elements of faith and practice enjoined in it are no longer binding. The principle of development operates in the spiritual life of man, and therefore also in the sphere of revelation. The Old Testament is to be received as the record of a historic progressive revelation of divine truth and divine activity. It contains much of spiritual truth and value for our own day, but the measure of its authority must be the measure of its harmony with the spirit and the teaching of Jesus Christ.

Of specific moral objections we take the allegation that certain passages are positively indecent. We premise that plainness of speech is not indecent, and that outspokenness concerning shameful things in such a setting as Scripture affords may be very valuable. Moreover, the story of sin is told so as to show its hatefulness and God's condemnation of it. Genesis xix. (30, etc.) may be cited, however, as an instance to the contrary, and in any other setting no one would describe it as "edifying." Other passages may be found here and there, which, however explicable historically, might well be omitted from a book designed purely for the edification of the present age.

The attempt to "edit" the Old Testament by a process of excision might be justified by appeal to the mode in which the canon was formed and finally determined, and should not be opposed because of any *a priori* theory of inspiration; since Scripture itself must be allowed to define its own mode of inspiration, but the task would probably prove impracticable. It is also doubtful if perusal of the passages to which objection is taken does work ill: those who read for edification pass them by or find in them warning against sin: and to the impure all things are impure.

The elements of permanent value are too great to allow the Old Testament to be set aside or relegated to the hands of students. There is need for a clearer definition of the Christian attitude toward it, and of the degree of authority which attaches to its teaching; but the time has not yet come—if it will ever come—for discarding it as a means of revelation and edification.

29th April, 1908.

This meeting was attended by 18 members. The Committee recommended "that an Honorary President be

appointed who shall be a member of the Committee. The President to act as Chairman at all meetings of the Society or Committee." They further recommended the institution of Honorary Membership, to which should be admitted such members as had given long and honourable service to the Society, and that a diploma be given to such Honorary Members stating the grounds on which the honour is conferred. These recommendations were unanimously agreed to, and Emeritus Prof. Robertson was elected Honorary President.

The following papers were read. An abstract of the second is given. (1) By Rev. J. W. Murray on "The Bible and the Religious Consciousness." (2) By Rev. W. Fulton on "The Gospel of Barnabas."

THE GOSPEL OF BARNABAS.

BY REV. W. FULTON, B.D., B.Sc.

IN the autumn of 1907 a volume bearing this title was issued from the Clarendon Press. It contains the Italian text with an English translation of a codex belonging to the Imperial Library in Vienna. The existence of the codex was brought to Dr. Sanday's notice by Dr. Hastie of the University of Glasgow, who had been asked by Dr. Youngson of the Church of Scotland's Mission to Muslims to make a search for the so-called Gospel of Barnabas and to have it translated and published.

The appearance of this volume revives an old controversy of the 18th century in England, when the Muslims asserted—as they have continued to do—the existence of a pure Gospel in Arabic, uncorrupted and ungarbled by Church tradition, which had been written by the apostle Barnabas. In that century two different copies of a Gospel of Barnabas were certainly known to exist, and were to some extent accessible. One was in Spanish. It was seen and described by George Sale, the translator of the Koran, in 1734; it was also used by Dr. White, the Bampton Lecturer in 1784. It has since disappeared. The other copy was in Italian. From the descriptions of it given by M. Bernard de la Monnoie in 1716, and by John Toland the English Deist in 1718, there is no doubt that it was identical with the copy which has now been edited. It was the property of J. F. Cramer, who presented it with a dedicatory preface to Prince Eugene

of Savoy in 1713, on whose death it passed, in 1738, into the Imperial Library at Vienna.

Now La Monnoie, Toland, Sale, and White all allow the existence of an Arabic original. But White professedly derived his information from Sale's Preliminary Discourse; and Sale's information was based on the writings of La Monnoie and Toland; and we know that neither of these scholars had set eyes on an Arabic copy. And so, as the editors of the Gospel of Barnabas justly conclude, the external authority for an Arabic original melts away into the conjecture of Cramer found on his dedication page: *sive arabice, sive alia lingua . . . compositum, in Italicum sermonem . . . conversum*. The suspicion is indeed warranted that the Muslims owe their knowledge of the existence of an Arabic Gospel of Barnabas to Sale's Preface and Preliminary Discourse!

When we turn to the internal evidence supplied by the Italian codex, we again discover little or nothing to support the idea of an Arabic original. The codex itself, as may be judged from the binding, the paper, and the script, belongs to the latter half of the sixteenth century; and might be the very copy of the Gospel of Barnabas to which reference is made in the curious preface to the Spanish version (preserved in Sale's Preface), in which a renegade Christian monk tells how he discovered the Gospel in the library of Pope Sixtus V. (1585-90), and stole it from there while his Holiness was asleep! The book purports to be the true Gospel of Jesus according to the description of Barnabas his apostle; and it is particularly directed against those who call Jesus Son of God, repudiate the circumcision, and permit every unclean meat, "among whom also Paul hath been deceived." Barnabas, the fictitious writer of the Gospel, is represented as one of the Twelve, Thomas or perhaps Simon Zelotes giving place to him. The four canonical Gospels furnish the framework of the narrative, which is garbled throughout—more or less ingeniously—in the interests of Islam. As for the question of authorship and date, it would appear as though the author might well have been some apostate Latin priest or monk of the Middle Ages, perhaps of the first half of the fourteenth century. For "Barnabas" reveals his dependence not only on the canonical Gospels and the Christian Bible as a whole, but also on Rabbinic, Muslim, and other mediaeval sources; his knowledge, too, of the Scriptures is apparently derived from the Vulgate, while his special familiarity with the Psalter suggests the priest or monk; and that he was an apostate Christian may be gathered from the fact that whereas he shows great knowledge of the Scriptures, his knowledge of the Talmud and the Koran depends largely upon the Muslim commentators and the post-Koranic tradition, and he even diverges sometimes from the teaching of the Koran—for example, in presenting Muhammed as the Messiah and Jesus as his

Forerunner. The editors adduce reasons for the opinion that "Barnabas" may have written his book between 1300 and 1350 A.D., and they are convinced that if an Arabic prototype should be discovered it could but serve to emphasise the originality and individuality of the first Italian translator.

Thus the evidence, whether external or internal, for the Arabic original is vague and shadowy at the best.

The question remains as to the relationship, if any, of this Gospel of Barnabas to the lost Gnostic Gospel also taking its name from the apostle and mentioned among heretical books in the Gelasian Decree. It is not unlikely that some of the material of the Gospel of Barnabas may be directly derived from Apocryphal Gospels, possibly from the aforesaid Gnostic Gospel itself. At least certain apocryphal miracles and parables in the Gospel of Barnabas as well as the doctrines of the Painless Birth and of the Docetic Passion in which Judas suffers in his Master's place, indicate a Gnostic origin; although in the last instance the source might be the Arabic *Tales of the Prophets* of post-Koranic times.

For the rest, as the editors remark, the book raises problems of considerable importance—if not to the student of early Gnostic literature, at any rate to the student of mediaeval theology and to those interested, whether academically or otherwise, in the relations between Islam and Christianity.

References : (1) *Gospel of Barnabas* (edited by Lonsdale and Laura Ragg, Arabic marginal notes translated by Professor Margoliouth); (2) Toland's *Nazarenus*; (3) Sale's *Koran*; (4) Axon in *Journal of Theological Studies*, April, 1902; (5) Youngson in *Life and Work*, May, 1904, and *Expository Times*, March, 1908; (6) *Orient and Occident*, November, 1907, and following months; (7) Article by present writer in *Megillah*.

27th October, 1908.

This meeting was attended by 15 members, and final instructions were given for the preparation of a Diploma of Honorary Membership.

The papers read were : (1) "The Site and Arrangements of Herod's Temple," by Rev. Professor A. R. S. Kennedy, D.D. (2) "A Journey to Babylon," by Rev. John Cameron, B.D.

THE SITE AND ARRANGEMENTS OF HEROD'S TEMPLE.

BY PROFESSOR A. R. S. KENNEDY, D.D., OF EDINBURGH UNIVERSITY.

THIS paper embodied the results of the writer's study of the problems affecting (1) the precise site of Herod's Temple relative to the *sakhra* or "sacred rock," within the "Dome of the Rock," otherwise known as the Mosque of Omar. It was shown that the sacred rock marked the site of the altar of burnt offering of the several temples, and that, as a necessary consequence, these temples successively occupied a site to the west of the rock.

(2) An attempt was made to determine more precisely the size of the outer court, as enlarged by Herod, relatively to the more extensive area of the present "Haram," and of the inner courts and sanctuary proper in relation to the present raised platform upon which stands the Mosque of Omar. The number, position, and identification of the gates giving access to the outer court, also the dimensions and architectural features of the Royal Porch, were included in the investigation.

(3) The third section of the paper was devoted to the *Naos* or Temple proper, its exact position, its architecture, and internal arrangements.

The results of the investigation were published in more detail in a series of articles in the *Expository Times*, vol. xx., 1908; also in the articles "Temple" in the *Encyclop. Britannica*, 11th edit., and *Hastings' Dict. of the Bible* in one volume.

A VISIT TO BABYLON.

BY REV. JOHN CAMERON, B.D.

THE ruins of Babylon lie on the banks of the Euphrates about sixty miles from Baghdad. The road follows a straight line across the intervening desert, and the traveller can ride or drive. Driving in the desert sounds a novel experience; but memories of Assyrian war-chariots come back and quicken the reflection that it was probably in this part of the world that wheeled traffic began. The desert, again, is only a name for the uncultivated alluvial soil of which Babylonia consists; and the road is only a beaten track following the shortest distance from khan to khan. For the greater part of the way the roads to Babylon and Kerbela unite. One of the pleasantest ways of reaching Babylon is to drive forty miles along the Kerbela

road to Musaiyib on the Euphrates and float down stream from there. But in the autumn the bed of the river at Babylon is completely dry. The reason is worth stating, as it helps to throw some light on the history and on the present condition of the country. From ancient times the Hindiah Canal had irrigated the land on the west of the river, flowing from a point a little below Musaiyib past the historic town of Kufa, near which Ali is buried, and joining the river again many miles further down. Gradually, or suddenly as has happened in other parts, the main stream forced its way into the canal where it scoured out a broader and deeper channel for itself, and where it still flows. To a similar disaster once happening on the Tigris on an overwhelming scale Sir William Willcocks attributes the destruction of the great Nahrwan Canal and the desolation of the whole country east of the Tigris. So it comes that the waters of the Euphrates now flow fifteen miles west of Babylon except in the spring when there is plenty of water to fill the old bed as well. Failing this pleasant way by road and river there was a choice between driving and riding. Pilgrims from India to the Shiah shrines at Kerbela mostly drive. The vehicles from a little distance look like bathing-boxes drawn by four mules or ponies abreast. They hold eight or ten people and the pilgrims pay a "mejidi" or two and a half rupees for a seat. The Persian pilgrims who have brought their own ponies or donkeys all the way over the mountains, and some of whom have been on the road for six weeks or two months, still keep to the ancient custom of the road for the rest of the journey to Kerbela. All along the way they are to be met coming and going in parties of hundreds or in twos and threes, peculiar from their round felt caps and their frock coats and from faces burned red by the sun. They carry their women and children on their animals or in kajawahs, as the wooden cages slung one on each side of the transport are called. A coach runs regularly from Baghdad to Hillah just beyond Babylon, passing close to the ruins and crossing the site of the ancient city on its way. But the contractor, besides asking a stiff price for a private araba, would not undertake to drive me to Kerbela from Babylon. I found afterwards that there was no carriage road across country. I had, therefore, to gather my own small caravan and do the journey from stage to stage in the old-fashioned way. It is the best way to see a country, and the fresh air of the desert as we set out each morning was more than enough to reconcile one to the slower method of progress. I had to take my own servant and travelling-kit, and I was escorted by two Zaptiehs or irregular soldiers, provided by the authorities at Baghdad. Europeans are not allowed to travel without them. We arrived at Babylon on the third day, having stopped two nights at the khans on the way.

In the clear atmosphere of the desert and across its level surface

the smallest object is magnified to inexperienced eyes. From a long way off one of the Zaptiehs pointed out a hill which he called Babil. Instead of growing larger it seemed to grow smaller as we approached, until as we came near it, it shrank to the proportions of a large mound. Although Babylon has long been quite deserted, the natives of the surrounding villages have never lost the name for this mound, which is believed to enclose the remains of a palace built by Nebuchadnezzar at the northern extremity of the city. It is probably owing to this survival of the name that the site of Babylon has been known ever since the era of modern travel began. It was not until the beginning of the nineteenth century, however, that public attention in England was drawn to the ruins. The East India Company then asked their Resident at Busrah to send home some of those bricks with inscriptions in an unknown form of writing of which by that time they had heard. The first survey of the site was undertaken by Claudius James Rich, the Company's Resident at Baghdad, who visited it in 1811. So well did he do his work that little more could be done until the decipherment of the cuneiform character. This great achievement, one of the greatest feats of human intelligence, was accomplished before 1850, about which time Sir Henry Rawlinson, who for some years had been Resident at Baghdad, announced that the cuneiform character had now been mastered. His claim was tested by the Royal Asiatic Society a few years later when they sent an inscription to him and three other Assyrian scholars, Hincks, Taylor and Oppert. It was found that the four translations agreed on all essential points. That was the beginning of the modern science of Assyriology. Layard had in the meantime visited Babylon, but his work here was not attended with the same success as his famous operations at Nineveh. Rawlinson returned to Baghdad in 1851. In the same year a French expedition which included Oppert, reached Baghdad, and after waiting for an opportunity, difficult to find in the disturbed state of the country, began the actual excavation of Babylon in 1852. Their means were limited, however, and the results of the expedition were small. The next systematic attempt was made by Hormuzd Rassam, Layard's old and capable assistant, who was requested to undertake the work by the British Museum in 1879. Rassam laboured for three years in different parts of the country with indefatigable energy. He opened up several of the mounds at Babylon and sent home an invaluable collection of tablets. After his departure no further excavations were made until the German Expedition at present settled there, began their quiet work. This expedition has been sent out by the Royal Prussian Museum at Berlin and is under the direction of the distinguished architect and scholar, Dr. Robert Koldewey, who has previously assisted in excavations in other parts of Babylonia.

The best view of the site is to be had from the mound Babil in the afternoon when the sunlight from the west defines the outline of the other mounds upon the plain. A fair idea of the size and shape of the ancient city may thus be formed. Earlier explorers were inclined to extend the walls of Nebuchadnezzar's city so as to include remains far to the east and west of the older town ; but more accurate research has contracted its limits again. The city stretched for three or three and a half miles along the left bank of the Euphrates with a small suburb on the other side. Back from the river it was built in a big triangle the apex of which was about two miles away. As in Baghdad to-day, the best site was along the river bank. There Nebuchadnezzar built his palace, the tradition of which had survived in the local name El Qasr or the castle which the Arabs applied to it before exploration began. The greater part of the area is now under cultivation or planted with palm trees. That is one of the difficulties the excavators have had to contend with. Another, and far more serious difficulty is the gradual rise of the water level, which prevents them going much deeper than Nebuchadnezzar's day. The rise of the water level in an alluvial country is Nature's provision for securing a proper fall of water from the upper to the lower reaches of the river ; but it operates unkindly against excavation. At Nippur, midway between the two rivers, it was found possible to dig down through the accumulated strata of thousands of years before reaching virgin soil. Still there is enough on the surface of Babylon to occupy all the time and attention which the expedition can give. Work is now going on at the great palace which Nebuchadnezzar built, and in which Alexander died. The pleasure as well as the interest of my visit were greatly enhanced by the kindness which I received from the members of the expedition. Not only was I hospitably welcomed to their house, but I was enabled, entirely by their guidance and personal direction, to see and to understand something of the ruins. The whole results of the expedition will some day be published. Meantime the traveller can walk up the very street where Nebuchadnezzar and Daniel walked and conversed together, and stand on the floor of the hall in which Belshazzar gave his feast.

A strong interest attaches to everything connected with Babylon ; and every fresh discovery confirms the opinion that it was the greatest city of antiquity, and one of the few great cities of the world.

26th April, 1909.

The meeting of this date was attended by 16 members. Warm congratulations were expressed to Dr. Kilgour on his

appointment to be Editorial Superintendent of the British and Foreign Bible Society.

The dates of meetings were altered to the last Monday of April and second Monday of October.

The Rev. A. C. Watson, B.D., was elected first Honorary Member of the Society.

The President, Prof. Stevenson, spoke on the proposals for Joint Research by small groups of the members and suggested several subjects to be dealt with.

The following papers were read : (1) "The Wisdom Literature of the Hebrews in relation to Greek Thought," by Rev. Norman R. Mitchell, B.D. (2) "Ezekiel's Temple," by Mr. R. B. Pattie, B.D.

THE WISDOM LITERATURE OF THE HEBREWS IN RELATION TO GREEK THOUGHT.

BY REV. NORMAN R. MITCHELL, B.D.

THE greater portion of Hebrew Wisdom Literature shows scanty traces of Greek influence. That is not a matter for surprise. For the two peoples entertained two very different conceptions of Wisdom. The Greek mind was bent on abstract speculation and scientific philosophy. The Hebrew's care for Wisdom was that it might be his guide in the art of living ; for him Wisdom lay in "fearing God and keeping His commandments."

That is the first aspect of Hebrew Wisdom. It is of a practical kind, with a vivid background of theology. One encounters it in Proverbs, Job, Ecclesiastes, and in the apocryphal Ecclesiasticus. It is the product of Israel's long period of isolation.

The various exiles and other movements swept the Hebrews into the mighty outside currents of the time. They came into touch with Greek culture, especially in the busy and progressive city of Alexandria.

The contact with Hellenic thought is observed most of all in the apocryphal Book of Wisdom. The name of the author is unknown, but it is probable that he was a Jew of Alexandria, who was very conversant with Greek philosophy and literature. His period has been placed anywhere between 150 B.C. and 50 A.D.

Scientific philosophy cannot be found in this book, but there are undoubtedly many traces of Greek thought.

The second aspect of Hebrew Wisdom is thus attained. It is not philosophy proper. Judaism became fused with Stoicism, Epicureanism and Platonism.

Traces of Greek Thought in Book of Wisdom.

1. *Stoicism.*

- (a) Greatness of the Individual. See xii. 8.
- (b) Supremacy of reason : depreciation of emotion. "Fear is nothing save a surrender of reason's aids."
- (c) Doctrine of Providence. xiv. 3.

(2) *Epicureanism.*

- (a) See ii. 6.

(3) *Platonism.*

- (a) Four cardinal virtues : soberness, understanding, righteousness and courage. viii. 7.
- (b) Pre-existence of the soul. See viii. 19.
- (c) Body the prison of the soul. See viii. 15.
- (d) Immortality of the soul. Immortality the result of the righteous life.
- (e) Physical explanation of creation of the world—the theory that the world was made out of formless matter. "Thine all-powerful hand that created the world out of formless matter."

Magnificent passages descriptive of Wisdom. The style is reminiscent of the turgidity of the Greek Rhetoricians : but the conceptions have the magnificence of the Hebrew Shekinah. Even in a translation, these features can be observed. Thus : "She is a clear effluence of the glory of the Almighty. She is an effulgence from everlasting light and an unspotted mirror of the working of God and an image of His goodness."

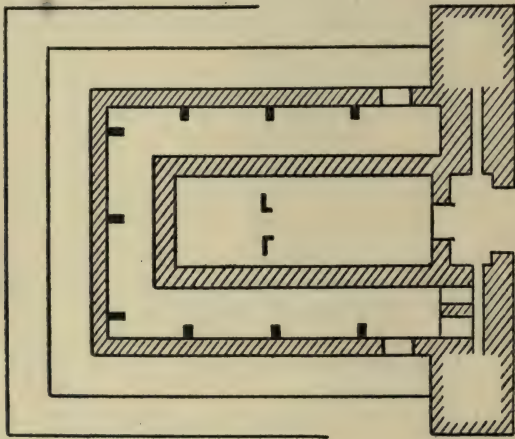
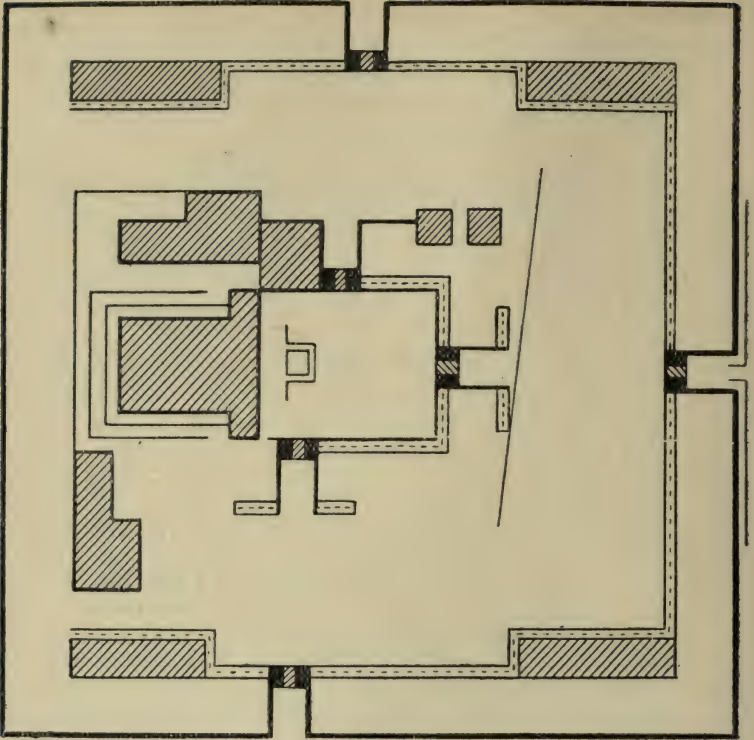
EZEKIEL'S TEMPLE.

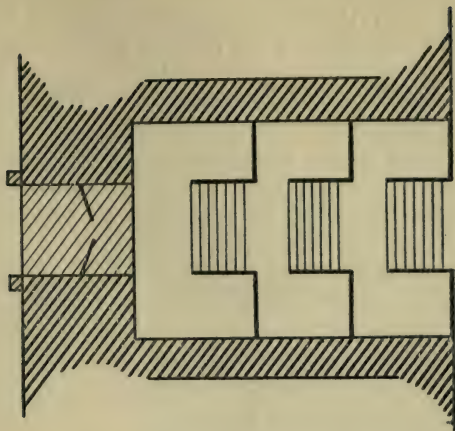
BY MR. R. B. PATTIE, B.D.

THE plan is arranged with due regard to the site, etc., and, as to the Temple proper, retains and enlarges nearly all the features of Solomon's work. It remained an ideal, only because the returned exiles were too few and too poor for so large an enterprise.

No interpolations need be struck out. Corrections of the text, except two, are supported by LXX.

The foundation of the House is a platform built (בנין) on the slope west of the Sahrah, the rock being cut (גורר) to receive the stones.





The larger stage is 100 broad (41¹⁵); its length, up to the wings of the House, 100 (41^{13b}), the bare rock being seen in part. The smaller stage is 80 broad, but within its walls 70 (41¹²): its length is 90 (41¹²). The House covers it all, except a margin of 10 cubits. (In 41⁹, read עֵשֶׂר for אִשֶׁר.) Within its wall is a passage 5 broad, "the place that was left" (41¹¹). So the breadth of the House is 60: but the east face is extended to 100 (41¹⁴) and rests partly on the native rock. The length of the House is 100 (41¹³): the wings being 20 square.

The details of the House are: outer walls 5 thick (41⁹): internal buttresses (צִלְעוֹת = ribs) 4 cubits (41⁵): passages (called יְצוּעַ in 1 Kings) on the lowest storey 5 cubits, but wider above (41⁷): thickness of inner wall 6 (41⁵): making 20 on three sides. Interior 60 by 20 (41²⁴): the partition is not counted. The porch is 20 from E. to W.: its posts 5 (אֵילִים 40⁴⁸): its "breadth" 11 (40⁴⁹): its back wall 4; but the breadth is only 10 if measured from the projection round the doorway (1 K. 6³).

The entrance to the Porch is 14, for 3 are taken off on each side (40⁴⁸). It opens on a platform, 10 steps above the Court (48⁴⁹: read עֵשֶׂר for אִשֶׁר). Narrow passages run N. and S., so that the "post" of the Temple projects 6 (41¹: no need to alter אֶרֶל). The door of the Temple is 10 (41²).

The accompanying plans are not strictly to scale.

For the partition in front of the Most Holy Ezekiel and Kings supplement each other. It measures 20 by 20 by 1 (1 Kings 6²⁰ LXX): at the bottom it does not reach to the walls, for "he extended it"

by chains (1 K. 6²⁵); the spaces left are 3 cubits, so 3+4 in Kings =7 in Ezekiel (41³). Round the 6 cubit doorway is a projection (איל מוֹזוֹת 1 K. 6³¹) making the thickness 2 cubits (Ezek. 41³).

The Side Chambers (צִלְעוֹת in secondary sense) have doors N. and S. (41¹¹). The middle storey is reached by stairs in the right shoulder of the House, *i.e.* from the south passage of the Porch (1 K. 6²); the third storey by stairs in the N.E. corner, for 41⁷ shows that the three storeys can be traversed in series.

The foundation of the (inner) House is 6 higher than that of the side chambers (41⁸: Kethibh=מְיֻסְדָּרוֹת).

In 41⁸ read בֵּין for בֵּית, and begin the sentence there; so "between" rib and chamber, *i.e.* both together, measures 20 cubits, or 2+18: total length of side chambers 78, and 50 at west end.

The east part of the Sahrah is levelled up in two stages, 6 cubits above the drain (43¹³: read הִיֶּק הָאֶרְמָה?). On it is the Altar; its highest part 12 square, with recesses (43¹⁶): a ledge for working is 14 square, 15 with its parapet (43¹⁷): outside is a drain with its border (43¹⁷): the whole possibly 20 square. The Altar is *not* in the centre of its court (40⁴⁷); nor of the whole plan.

Buildings outside of the Altar-court are counted as in the *inner* court. They are not symmetrically arranged: three north, one south. Those of 42⁷ and 42¹¹ are the same in plan, but not in orientation (the length of one as the breadth of the other) (42¹¹). A "convenient passage" at the base of the foundation connects them (42¹²). The other two (שְׁתֵּים for שְׁרִים 40⁴⁴) are N.E.

The E. edge of the Inner Court is the edge of the present platform: from it, *not* from the inner gate, the 100 cubits of 40¹⁹ are measured. The two north gates are not exactly opposite each other (40²³).

The six Gates have these common features: An open space 37×25, with *three* flights of steps, because three thresholds or landings (40⁶⁻⁷). Steps 11 broad, flanked by small terraces (תֵּאִים) level with upper landing. The 25 cubits of 40¹³ are measured *on the slope*, from highest terrace to lowest, through the parapets. In 40^{14, 15}, "posts" are facing slabs (also in 40³⁷). Then there is a covered passage 13×10; from the folding door to the inner face it is called the Porch, measuring 6 c., or 8 with its sideposts (40^{8, 9, 11}).

Colonnades of the outer Court extend from gate to gate: none on the west. Behind them is "the lower pavement" (40¹⁸); its corners are the cooking courts (46²²). Near each court is a block of halls, on the main level (40¹⁷): but that at the N.W. may be higher, on a pavement (42³). The colonnades are bent round these blocks.

The Inner Court has two sets of colonnades: on the outside of the wall which bounds the Altar-court (40^{29, 33, 36}); and flanking the gates

(40³⁰, ³¹ and ^{33b}, ³⁴). From the measures of the smaller set it is deduced that the pillars (or their bases) measure $2\frac{1}{2}$, the intercolumniations 5: this *may* apply to all. Instead of the latter, the North Gate has a wall with slabs (40³⁷), behind which, on the W. side, is a washing place (40³⁸): its tank is the cistern N. of the Sahrah.

The last words of 41¹⁵ begin a brief account of the wooden linings. The panelling goes up to the windows, not to the roof as in Solomon's Temple. The difference is inevitable, unless the proportional height were changed: for 30 cubits with Ezekiel would equal 35 of Solomon's, and the King used the longest beams that could be got as ribs to carry his boarding.

11th October, 1909.

There were present 21 members.

A Scheme of Joint Study by groups of the members was arranged as follows :

Group I. Use of the Participle as a Tense.

„ II. Origin and value of the Karyan.

„ III. Transcription of parts of the Old Testament into early Semitic Characters and into Roll Form, with a view to the detection of Textual error.

„ IV. The use of the 2nd pers. sing. and the 2nd pers. plural of address in Is. xl.-lv. as a test of difference of authorship or of date or of conception.

„ V. The evidence that individual books of the LXX are the work of more than one translator.

„ VI. Panim.

„ VII. Reading of Arabic authors, etc.

The following papers were read : (1) "The Use of Artificial or Illustrative Numbers in the Old Testament," by the President. (2) "Blood Feud amongst the Semites," by Principal Alex. H. Harley, B.D.

THE USE OF ARTIFICIAL OR ILLUSTRATIVE NUMBERS
IN THE OLD TESTAMENT.

BY PROFESSOR W. B. STEVENSON, B.D., D.LITT.

It is a well-recognised fact that exact numbers are used in the Old Testament in a merely approximate way and that certain numbers are specially often so employed. An outstanding example of such numbers is 40. There can be little doubt that "40 years" is used much in the same way as our expression "a generation." Three of the six "major judges" have each a career which extends to 40 years, a fourth judges 80 years, and a fifth 20 years. If "40 years" is a generation, then 80 years is simply "two generations" and 20 years "half a generation."

An examination recently made of the numerical data of the Books of Joshua and Judges has suggested to me that the expression "approximate numbers" very imperfectly describes the character of the numbers of these books. The same numbers recur again and again. To a considerable extent they are relative to one another, and the conclusion seems to be that they rest on no historical tradition or observation of facts. They are the result of a concrete manner of speech and writing, and may be described as illustrative or pictorial numbers. Just as each writer has a style of his own, so his "pictorial numbers" may be to a certain extent his own. What follows is an analysis only of the usage of the books of Joshua and Judges.

In these books the prevalence of the numbers 3, 30, 300 and 3000 at once attracts notice. Three seems to be used where we would say "two or three," and thirty where we might say "a score." If so, 300 and 3000 may mean a hundred or two (thousand or two) or a few hundreds (thousands). Such a usage is highly probable in most of the following cases: Judg. xvii. 14, xix. 4; Josh. ii. 16, ix. 16 (all *three days*); Josh. xviii. 4 (*three men*); Judg. x. 4 (30 sons of Jair), xiv. 11 (30 companions of the bridegroom), xx. 39 (30 men killed), vii. 8 (Gideon's 300 men), xv. 14 (Samson's foxes), xv. 11, xvi. 27 (both 3000 men). Cf. Josh. vii. 4, "about 3000 men." In Judg. xi. 26, "300 years" may be regarded as an approximate calculation.

Ten is the starting point for another similar series, 10, 100, 1000. It is noteworthy, however, that in Joshua and Judges there is only one case of the use of ten (Judg. vi. 27, Gideon's *ten servants*), and one of 100 (Joshua xxiv. 32, a quotation from Genesis). But there are clear cases of the realistic or pictorial use of 1000 in Josh. xxiii. 10 ("one man shall chase a thousand") and Judges xv. 16 ("with the jaw bone of an ass I have slain 1000 men"). It is perhaps not too bold to assume that 1100 is an alternative for 1000 in Judges xvi. 15

and xvii. 2. As the number in both cases applies to a sum of money our "baker's dozen" (thirteen) may be mentioned as a parallel.

The use of seven will be commented on afterwards. Seventy is used as an intermediate between 30 and 100. *E.g.* Judg. i. 7 (70 *kings*), viii. 30 (70 *sons* of Gideon).

The possible series 6, 60, 600 and 6000 finds some illustration. Cf. Ruth iii. 15 (six measures of barley); Judges iii. 31 (Shamgar smote 600 *Philistines*), xviii. 11 (600 *Danites*), xx. 47 (600 *Benjamites*).

The numbers given as the strength of the armies whose battles are recorded are all to be regarded as merely illustrative. 10,000 appears to be taken as representing a normal army (Judg. i. 4, iii. 29, iv. 6; cf. vii. 3 and xx. 34). Three multiples of 10,000 also occur: $4 \times 10,000$, $12 \times 10,000$ and $40 \times 10,000$. Each of the multipliers, 4, 12 and 40 probably expresses a certain rounded completeness (see below). The multiples taken literally are all in excess of the numbers possible considering the size and population of the country. They are to be understood in the sense of "overwhelming force," "innumerable host," and "the whole fighting strength of the nation." The numbers 12,000, 22,000 and 42,000 may be related to 10,000, 20,000 and 40,000, as 1100 was to 1000. The analogy of 80 and 20 (derived from 40) allows us to interpret 5000 and 15,000 which both occur as parts of a larger force.

Judges, chap. xx., appears to the writer to supply an instructive and convincing illustration of the use of artificial numbers, which, however, cannot be worked out in this summary.

It is to be noted, in conclusion, that the use of the numbers 4, 7 and 12 is not merely pictorial. *Seven* had a sacred significance and a magical efficacy ("seven times" round Jericho; Samson's seven locks of hair). *Four* expressed completeness (hence Judg. xi. 40 and xix. 2), and may be supposed to have given something of its character to 40 also. *Twelve* had a similar character of completeness or perfection, but it is not used in the books here studied. It was probably also a unit of reckoning, and gives a possible explanation of 36 (Josh. vii. 5) and 12,000 (see, however, above).

BLOOD-FEUD AMONG THE SEMITES.

BY PRINCIPAL ALEX. H. HARLEY, B.D.

THE feeling of kinship is the basis of the tribal system, kinsmen are "brothers" through their participation in a common blood. The social bond is enforced by the law of blood-revenge, and the necessity for revenge arises when any member has perished at the hand of one of another clan. If, however, one kinsman slay another, it is not cause

of blood-revenge, either he is outlawed or put to death by his group that it may rid itself of an impious member.

The custom was probably of a religious character. The members are one kin with their god, and his rights are violated by the murder of one of their number, and he requires of them revenge, on pain of his displeasure. Revenge is a sacred duty. Opinions are not unanimous, however, as to whether the custom dates its origin first from a time when men could conceive of covenant-relations with their god.

Only tribal life offers the necessary conditions for blood-revenge, viz. the solidarity of the tribe, and its autonomy. Tribal honour is always alert in pursuit of vengeance, and the vendetta does not always stop at the person of the murderer.

There is no impiety in slaying a member of another clan, but the murderer involves all his kinsmen in the consequences, for any member of the aggrieved group may retaliate on any member of the aggressor, and retaliation follow retaliation indefinitely. There is many a brave boast in Arabic literature of a heavy recompense for the loss of one member, but the principle of revenge is a life for a life.

Responsibility.—Responsibility became narrowed. The family, *i.e.* all the descendants of a great-great-grandfather, early began to enter as a unit into the reckoning, and the nearest relative became the proper person to undertake revenge, the brother and the son being under almost equal obligation. The clan assumed the duty only when the family could not from its weakness obtain vengeance. Now too it is observed that the avenger preferred to retaliate upon some person within the fifth degree of consanguinity.

Modifications.—A fugitive (*Jār*) from vengeance might flee for refuge to another tribe, and the protection thus given might be permanent and hereditary, or temporary or particularised against a certain danger. Or he might flee for asylum to certain sacred areas, *e.g.* the *ḥarām* of Mekka, or pitch his tent over an ancestor's grave. Again, blood-revenge was prohibited during the four holy months of the Arabs.

Blood-money.—The right of blood-revenge was later among the Semites generally, the Hebrews being a notable exception, often commuted into a fine to be paid by the manslayer. The recipients were the nearest relatives of the murdered man, his brother and his son therefore.

The passage from nomadic to agricultural settled life saw a weakening of the feeling of blood-community, and the gradual institution of state-tribunals for the decision of suits. The law-codes of the Hebrews represent an intermediate stage between the primitive custom of direct vengeance and the criminal proceedings of state-life.

The modern Bedawi has preserved the nomadic institutions of the tribal system, including the Blood-Feud, from the transforming influence Islam would otherwise have exercised. He does not yet distinguish between murder and homicide.

25th April, 1910.

At this meeting 16 members and 2 visitors were present.

It was agreed to continue the Arabic Prize for another year.

It was reported that the work of Group III. was in the meantime suspended, and that the following Groups had been added :

Group VIII. Causes of the presence of the word IHWH in the Elohistie Psalms (xlii.-lxxxiii.).

„ IX. The distinctive Old Testament names for the Northern and Southern Kingdoms ; History of the National Names Israel and Jacob.

The following papers were read : (1) "The Code of Hammurabi and Israelitish Legislation," by Mr. J. R. Buchanan, B.D. (2) "Hebrew and Babylonian Psalms," by Rev. A. C. Baird, B.D., B.Sc. (3) Report on the study of Group IV. by Rev. S. F. Hunter, M.A., "Use of 2nd pers. sing. and 2nd pers. plur. of Address in Isaiah xl.-lv."

THE CODE OF HAMMURABI AND ISRAELITISH LEGISLATION: A COMPARISON OF THE CIVIL CODES IN BABYLONIA AND ISRAEL.

BY MR. J. ROBERTSON BUCHANAN, B.D.

I. *Introduction.* Law takes its rise in custom based on experience. The Code of Hammurabi marks the close of a long development, a gathering up of customs, and the promulgation of the same authoritatively ; in Israel the Mosaic Laws likewise presuppose traditional usages, but here we have not one Code of Laws, due to a single promulgation, as in the case of the Code of Hammurabi, but different Codes originating at different times.

Hammurabi brought into being the Babylonian Empire by uniting Northern and Southern Babylonia under one sovereignty (c. 2250 B.C.). He devoted himself to the development of the country not only externally by foreign conquest, but also and especially internally by capable and beneficent administration.

II. *The Code.*

- (a) Prologue—titles and deeds of Hammurabi ;
 - (b) Main Provisions—§§ 1-282 ;
 - (c) Epilogue—blessings and curses.
- (b) Provisions *re*
- (1) Family.—Basis of family was marriage ; conditions of divorce ; polygamy permitted but infidelity severely punished ; laws of inheritance ; wife got a settlement or a child's share besides her marriage-portion ; estate was, as a rule, divided equally among the sons ; adoption of children also in vogue.
 - (2) Property Rights.—Three classes (a) landowners and upper class ; (b) free-men ; (c) male and female slaves ; (b) and (c) could acquire property ; business carried on by deed or bond before witnesses ; regulations for proper use and care of land, goods, and animals.
 - (3) Criminal Law.—*Jus talionis* rules throughout.
 - (4) Legal Procedure.—Administration of the law was in the hands of the priests, who, as judges, were assisted by officers or assessors, often the elders of the city ; final appeal could be made to the king.

III. *Comparison* with early Israelitish Legislation, esp., Book of the Covenant (Ex. 20²²-23³³), but cf. also Deuteronomic Code (Deut. 12-26, 28), and Law of Holiness (Lev. 17-26).

Tables of parallel passages in Book of the Covenant and Code of Hammurabi, with related passages in Deuteronomy and Law of Holiness.

IV. *Result.* Both systems show prevalence of *jus talionis*, and give prominence to the needs of agriculture and the protection of the person, but the Babylonian system—even in these spheres—gives a fuller and more thorough treatment than the Israelitish, besides showing a great advance in social organisation, as in the regulations for trade and commerce, which hardly find any parallels in the early legislation of Israel.

Extent of resemblances and differences. How are these to be explained ? It is not enough to speak of general influence of Babylonian culture. Can we point to any time before the exile when the Code was known in Israel ?

Laws about purely Babylonian matters have no weight either for

or against independence of early Israelitish legislation; also the common practices underlying both legislations are common Semitic property, and do not prove dependence of Israel on Babylonia; but where the same topics are treated, differences, though they do not in themselves prove that the one system was unknown to the other, do show that the one was no mere copy of the other under altered conditions, but so far independent. Whether the Israelitish legislators had the Code of Hammurabi before them we cannot positively say.

The Book of the Covenant seems rather to show that they had not, but the setting of Deuteronomy—the historical introduction and the blessings and curses at the end—would rather point to a knowledge of the Babylonian Code. We may speak of an indirect connection. The resemblances and differences lead us to infer an independent recension of ancient custom influenced by Babylonian law. Babylonia made its contribution to existing law, and later we have the reflex of that influence—Semitic and Babylonian—in early Israelitish law.

HEBREW AND BABYLONIAN PSALMS: A COMPARISON.

BY REV. A. C. BAIRD, B.D., B.Sc.

THE Babylonian liturgical literature may be divided into three classes (1) Incantations; (2) Hymns and Prayers in adoration of the gods; (3) Penitential Psalms and Prayers.

I. The first of these—magical incantations—have no counterpart in the sacred literature of the Hebrews. Their purpose was to exorcise evil spirits and to heal sickness and disease. The one essential in all of them seems to have been that the recital of the formula must be word-perfect, or it must be done all over again. A survival in Christian times of similar use of prayers as incantations seems to be found in the more superstitious parts of Italy and the Tyrol.

II. Hymns and Prayers in adoration of the gods. These Babylonian Psalms show in aim and purpose, in external form, in content and expression, distinct resemblances to the Hebrew Psalter. Like the latter, the Babylonian Hymns bear evidence of having been composed to be set to music—an art highly developed in early Babylonian times, as seen from numerous sculptures of musicians with different musical instruments. The harp, the zither, the cymbals, the flute, and most interesting of all “the ten-stringed” instrument are all found on monuments from Telloh dating about 2000 B.C.

There is the closest parallel in the metrical form of the Psalms of the Hebrews and of the Babylonians. In both is found the same

principle of balance and parallelism of the two members of each verse—the same combination of two or three such verses to form a strophe. And although our knowledge of the principles governing ancient Babylonian rhythm is far too vague and indefinite to admit of detailed comparison, the general principle may be confirmed by such quotations from Babylonian sources as follows :

“ In heaven—who is exalted ? Thou alone art exalted.

On earth—who is exalted ? Thou alone art exalted.

Thy word goeth forth in the heavens, and the choirs of heaven bow themselves low.

Thy word goeth forth on earth, and the angels kiss the ground.

Thy word goeth forth like a storm-wind ; it gives food and drink in luxurious fulness.

Thy word resounds upon earth, and the green grass sprouts forth.

Thy word makes fat stall and herd ; it increaseth all wherein is breath.

Thy word creates righteousness ; it proclaims justice to mankind.

Thy word is like the far-off heavens and the wide earth : no one can penetrate it.

Thy word—who can grasp it ? Who can stand against it ?

Lord, in heaven is thy sovereignty, on earth is thy sovereignty.

Among the gods, thy brothers, there is none like thee, O King of kings, who hast no judge superior to him, whose divinity is not surpassed by any other.”

Compare with the above, *e.g.* Ps. 147.

Responsive Psalms were also known to the Babylonians and Assyrians, and among the religious texts which have been translated are a number of service books in which alternate paragraphs were to be recited by priest and penitent somewhat in the fashion of a Litany. This form of parallelism and responsive reading is probably to be traced to the magical incantations out of which it is evident the Babylonian Psalter arose. Examples of similar responsive Psalms in the Old Testament are to be found in Pss. 24, 8, 15, 20.

The resemblance between the Hebrew and Babylonian Psalms is not confined to rhythm and external form, but they show striking similarity in thought and religious feeling. Even their polytheistic conceptions, from which the Babylonian religion was never rid, do not prevent these Psalms from having a deep spiritual content. Many of them are expressions of adoration telling forth the power and greatness of the god in subduing the powers of nature. Some are prayers that the anger of the god may be appeased and that he will grant the suppliants peace and rest. Others are songs of thanksgiving, praising the gods as the source of light and blessing to mankind.

III. But it is above all in the Babylonian Penitential Psalms that the closest parallelism to the Hebrew becomes apparent. In these old

Sumerian hymns, thoughts familiar to us are continually recurring. The penitent complains of the torments of body and soul to which he has been condemned through his transgressions. "Out of the depths he cries"; "he is sunk deep in the mire"; "his enemies surround him round about"; "he goeth mourning as one bereft of mother and brother"; "he is withered up"; "he cries like a pelican in the wilderness and mourns like a dove"; "his heart throbs wildly and loudly"; "his soul descends into Sheol and is surrounded by the shades of death."

Compare, *e.g.*, Psalms 6 and 88 with the Babylonian hymn known as IV. R. 60, part of which is translated as follows :

"A prison has my house become,
 My arms are beaten into the ligaments of my flesh.
 The whole day long, the pursuer follows me.
 Even in the night he leaves me not a minute free to breathe.
 My joints are torn and pulled asunder.
 My members do melt away, and are brought low.
 No god helped me, no god took me by the hand.
 No goddess had mercy on me, or came to my side.
 The grave stood open, they began to entomb me.
 Before I was dead, they began the mourning wail for me.
 They called upon the worms to be my destroyers.
 Mine adversary heard it, his eye sparkled.
 My weakness gave him joy, his temper beamed forth."

Sometimes the penitent addresses his god anonymously, and his prayer then becomes the outpouring of a penitent soul and a prayer for forgiveness. Compare the following with the characteristic thoughts of the Hebrew Psalmists :

"O my god, who art angry, accept my prayer.

O my goddess, who art angry, receive my supplication.

Receive my supplication and let my spirit be at rest. O my goddess look with pity on me and let my sins be forgiven. Let my transgressions be blotted out. Let the ban be torn away, let the bonds be loosened. Let the seven winds carry away my sighs. I will rend away my wickedness, let the bird bear it to the heavens. Let the fish carry off my misery, let the river sweep it away. Let the beast of the field take it from me. Let the flowing waters of the river wash me clean."

The Babylonian penitent like the Hebrew resorted to fasting and hardship as penance for sin, and many of their prayers seem designed to excite the pity of the god when he beheld the misery of the penitent. All the Babylonian penitential psalms bear the stamp of having been in the first instance the outpouring of the heart of the individual ;

but gradually as they were introduced into the temple ritual they lost their intensely personal character, and like the Psalms of David, they were taken to represent the penance of the whole community of worshippers.

It has been said that the ethics of the Babylonian Psalms are much inferior to those of the Hebrew Psalter, but there is in reality a very close parallel in ethical ideas in the sacred books of the two peoples. The root ethical principle of them all is the belief that sin is the cause of all suffering and misery among men, and that only by penance and prayer can the wrath of God be appeased and the punishment of sin averted.

The Hebrew Psalter contains many Babylonian mythological references—legal formulae and historical references which would seem to show that its authors were acquainted with the Babylonian sacred books. What conclusions then are to be drawn from these facts? Three suggestions have been made to account for the close parallelism to Babylonian thought and form in the Hebrew Psalms: (1) It has been thought that the Babylonian and Hebrew peoples being so closely akin to each other in race and language would be sufficient to account for the resemblance in their liturgical literature. But this theory fails to explain the presence of Babylonian myths in Old Testament Psalms, and also the parallelism of Psalms which resemble each other, word for word, idea for idea, as well as in style and rhythm. (2) The theory has been propounded, notably by Prof. Hugo Winckler, that many of the Babylonisms in the Old Testament are to be explained by the fact that the Israelitish race was really composite, containing a Babylonian element which is represented in the Genesis narrative by the story of Abraham. This Babylonian stock in the Hebrew people would naturally preserve their legends, myths, religious beliefs and ritual, and so some of the Hebrew Psalms may be of very ancient date and written by descendants of the 'Abraham' or Babylonian section of the people. But Winckler's theory is not sufficiently warranted by historical evidence to gain much support, though it fits all the facts.

(3) Professor Fr. Delitzsch thinks that all the Psalms in which notable similarity to Babylonian hymns can be traced should be dated at the time of the Exile or after it. And he would, therefore, conclude that such Psalms as the 'Songs of Degrees' were Hebrew copies of Babylonian originals made by the priests on the return from Babylon. But whatever view we take, it would appear that we must give the people of Babylon a share in the formation of the Hebrew Psalter, and that in the Psalms of our Bible we are heirs not only to the deep religious fervour of the chosen people, but also to all that was of lasting value in the great civilisation of the peoples of Sumer and of Accad which preceded them.

THE SECOND PERSON SINGULAR AND SECOND PERSON
PLURAL OF ADDRESS IN ISAIAH 40-55.*Preface.*

DURING the past twenty years Old Testament scholars in their work on the prophets, slowly and without any clear perception of their progress, yet surely and more and more definitely, have approached the conclusion that the "writings" of the prophets as a species of literature are most truly defined as collections of their sayings or records of their utterances, or as, in each case, the "remains" of the life of a public orator. A statement of this point of view by the present writer will be found in the *Expositor* for 1902, and before then and since he has found it to be a veritable pathfinder in all his work on the exposition and criticism of the prophets. Cheyne's masterly *Introduction to the Book of Isaiah* (1895) was one of the earliest books to expound and apply this view consistently, although only in the case of one prophetic "writing" (Isaiah, chs. 1-39) and without emphasising the novelty and far-reaching significance of the underlying conception. Even yet the treatment of the prophets has very much to gain from a thoroughgoing and conscious acceptance of the view that their "writings" are literally a congeries of short, disconnected, imperfectly arranged "oracles," presumably, in most cases, the fragmentary prophecies of a lifetime as distinct from "books," which might embody the revelations of an afternoon or the literary work of their author for a few weeks or months. On this view it is no longer needful to delete passages because they do not harmonise (obviously or closely) with their immediate context, nor to strain our interpretations in order to secure agreement with contexts which are no contexts. Every fresh topic, every break in the literary unity calls us to consider whether we are not passing to a fresh "oracle," separated in point of its original date by years, it may be, from what precedes and follows.

Amongst all the prophetic books of the Old Testament, Isaiah 40-55 has probably been least affected by this new conception. And yet in it the present writer believes himself to have found a most convincing and illuminating example of the species of literature just described. Although his results have not yet been published he thought himself justified in recommending Mr. S. F. Hunter to adopt his analysis of these chapters in the discussion which follows, and accordingly supplied him with the information which is assumed in the opening paragraph. The value of Mr. Hunter's elaborate and successful investigation probably does not depend on the assumption

with which it starts. But the justification of the form in which it is cast depends on the soundness of the view here maintained.

A few sentences may be added in explanation of the question which was proposed to Mr. Hunter for examination. Somewhere the present writer once read a suggestion that the changing use of the second person singular and the second person plural of address indicated a difference of authorship or origin in the sections where they appear in Isaiah 40-55, and that this change of use might be taken as a clue in the analysis of these chapters, as it has been in the case of the book of Deuteronomy. Probably the author of this suggestion started from what the writer regards as an erroneous view of the literary character of these chapters. Further, it appeared, and still appears to him, that the prophetic utterances which they contain, apart at most from the "Servant passages," are demonstrably the utterances of one prophet and reflect the circumstances of a single period. Still, it remained to investigate what is the meaning of the frequent transition from the second singular to the second plural of address in these utterances. Can any principle be discovered which explains the use of the one and the other? To this Mr. Hunter gives a definite answer, and supports it by evidence from other parts of the Old Testament. The singular is used when the address is to Jacob or Israel and to Zion or Jerusalem, the plural is used elsewhere in addressing the exiled people, including the cases in which "house of Jacob" (46³, 48¹), "seed of Jacob" (45¹⁹) and "remnant of the house of Israel" (46³) are the vocatives employed. Cf. also 45²⁶, where "seed of Israel" occurs with a plural verb in the third person.

It may be added that Mr. Hunter's paper has been published in full and that the proof has been corrected by the author of this preface, to whom the annotations in square brackets are due. Of the 20 singular and 19 plural passages alluded to in paragraph 2 (below), only 15 (? 17) and 12 (or 13) are explicitly registered in the detailed lists as given in Mr. Hunter's manuscript. Unfortunately the tables to which reference is made have not come to hand in time for printing, but it has been thought best to leave the references to them as they stand.

WM. B. STEVENSON.

GLASGOW, 29th January, 1913.

ISAIAH 40-55 consists of a number of oracles, 55 according to our analysis, delivered at different times to different people, but all bearing on the deliverance of Israel from exile. Some are in the 2nd

person, addressed to particular persons, named in most of these oracles. In others no one is specifically addressed, but certain names are mentioned in the 3rd person. Fifty-two oracles are in the 2nd person addressed to (1) the Exiles; (2) the nations of the world of men; (3) Cyrus; (4) the heathen Deities; (5) Babylon (ch. 47); (6) the prophets; (7) the world of nature; (8) the Arm of the Lord. The three others are: (1) 44⁹⁻²⁰, a prose passage on idolatry; (2) 46¹⁻² on the humiliation of Bel and Nebo; (3) 42¹⁴⁻¹⁷, the battle Song of Jehovah (in which Jehovah speaks in the first person). In addition there are four recognised Servant passages and also a passage not hitherto recognised as such, 51⁴⁻⁶, which seems to belong to that group.

The 52 2nd personal oracles may be classified in various ways. For present purposes we may adopt a division into (1) 39 oracles spoken to the Exiles and (2) 13 spoken to the others mentioned above. Of these we are concerned only with those spoken to the Exiles. In 20 of them the Exiles are addressed in the 2nd person singular and in 19 in the 2nd person plural. A table showing the analysis of the chapters is appended (*Table 1*).

On a first reading there seems a little confusion in places between the singular and plural forms of address, but this can easily be rectified. A table of passages critically examined is appended (*Table 2*).

A word may be said here about the combination of these oracles and the Servant passages into one whole by the editor. He found them lying loose, and was guided by 'key words' or 'key ideas.' *E.g.* 42¹⁶ reads: 'I will bring *the blind* by a way they knew not.' This occurs in the Battle Song. Then we proceed to a 2nd person plural passage, 'Hear ye deaf, and look ye *blind*,' ch. 42¹⁸. This again leads in v. 18 to an interpolated reference to the Servant. Other key words are 'redeem,' 'Cyrus,' 'seed.'

Two tables (4 and 5) are appended in which the singular and plural passages are examined separately that we might find their characteristics. There are four points of inquiry, regarding (1) the name of those addressed; (2) the name of God; (3) the character of God; and (4) other data. [Only the first of these yields positive results and it principally is discussed in what follows.]

I. In the singular passages the following are the forms of address:

1. O Jacob, O Israel (40²⁷⁻³¹: 43¹⁻⁷: 43²²⁻²⁸).
2. Israel my Servant and Jacob whom I have chosen, the Seed of Abraham my friend. Worm Jacob, maggot Israel (41⁸⁻²⁰).
3. Jacob my Servant and Israel whom I have chosen... Jeshurun (44¹⁻⁵).

4. O Jacob and Israel, for thou art my servant : Thou art my servant, O Israel (44²¹⁻²²).
5. O Jacob and Israel my called (48^{12-13a}).

Then follows a series of oracles from the 49th to the 54th chapters, in which the city Jerusalem is addressed.

6. Zion (49¹⁴⁻²¹), city, 49²²⁻²⁶, with no name of address.
7. Jerusalem (city), 51¹⁷⁻²³.
8. O Zion—O Jerusalem the holy city : O captive daughter of Zion (to the Exile), 52¹⁻².
9. O Barren (to the city), 54¹⁻¹⁰. [? two passages.]
10. O afflicted, tempest-tossed, disconsolate (to the city), 54¹¹⁻¹⁷.
11. There are also passages in which there is no form of address, but in which the addressed one is referred to as
 - (a) Obstinate . . . transgressor from the womb (48⁸⁻¹¹). [? two passages.]
 - (b) Him whom man despiseth . . . him whom the nation abhorreth, a servant of rulers (49⁷⁻¹²).

In summing up note two points :

- (1) The use of the names *Jacob* and *Israel*.
- (2) „ „ *Zion* and *Jerusalem*.

Jacob and *Israel* are used only in these singular passages and with masculine singular construction. *Zion* and *Jerusalem* are feminine singular. *Zion* and *Jerusalem* refer not to the people but to the city (cf. 44²⁸). The population is once referred to as the 'captive daughter of Zion,' 52³.

II. In the plural passages the following are the forms of address :

1. My witnesses and my servants (servant, LXX and M.T.) whom I have chosen (43⁸⁻¹³).
2. Ye are my witnesses (44⁶⁻⁸).
3. O House of Jacob and all the remnant of the House of Israel (46³⁻¹³).
4. O ye transgressors (46³⁻¹³).
5. Ye stout-hearted that are far from righteousness (46³⁻¹³).
6. O House of Jacob, which are called by the name of Israel (48¹⁻²) (probably 'O House of Jacob' only is genuine).
7. Ye that follow after righteousness (51¹⁻³).
8. Ye that know righteousness (51⁷⁻⁸). [? cont. of No. 7.]
9. The thirsty, the wicked, etc., in ch. 55. [three passages.]

10. In some oracles the Exiles are *referred* to in the third person [and the address is not always certainly *to* them. In (b), (c) and (d) there is no vocative of address defining who are spoken to].

- (a) 'Who gave Jacob for a spoil and Israel to the robber?' (42¹⁸⁻²⁵). Even here 'Jacob' and 'Israel' are singular in idea. 'Therefore He poured upon *him* the fury of His anger.' [Those addressed are 'ye deaf . . . ye blind,' possibly the heathen.]
- (b) 'My people, my chosen, the people whom I formed for myself'—singular terms with plural meaning—'that *they* may set forth my praise' (43¹⁶⁻²¹ : 52³⁻⁶).
- (c) My Exiles (45⁹⁻¹³).
- (d) The Lord hath redeemed His servant Jacob (48²⁰⁻²¹).
- (e) I appoint in Zion deliverance (46³⁻¹³). The Lord hath comforted Zion (51¹⁻³). [Cf. (3) and (b) above.]

In summing up note :

- 1. The name 'Jacob' or 'Israel' is not used in address, but twice 'the House of Jacob' and once 'the remnant of the House of Israel.'
- 2. 'Jacob' and 'Israel' occur in the 3rd person in a difficult passage with a singular reference. Note also His *Servant* Jacob.

In the oracles addressed to others than the Exiles, the Exiles are mentioned :

- (1) With singular construction they are called 'Jacob' or 'Israel,' 'Jacob my servant,' and 'Israel my chosen.'
- (2) With plural reference they are called 'the blind,' 'my sons,' 'the seed of Jacob,' 'the seed of Israel.'

Now we have seen

- (1) That Jacob and Israel are used only with a singular reference, *i.e.* when the people are taken as a unit.
- (2) 'House of Jacob' and 'House of Israel,' or rather 'the remnant of the House of Israel,' are used with a plural reference.
- (3) Where 'the seed of Jacob' and 'the seed of Israel' are referred to, the construction is plural.

Now what is the usage elsewhere in the Old Testament ?

- (1) *Jacob* is invariably addressed in the *sing. masculine*.
 - (a) Num. 24⁵ ; (b) Ps. 24⁶ ; (c) Jer. 30¹⁰ (46²⁷) ; (d) Micah 2¹²⁻¹³ ; (e) 6 times in Deut.-Isaiah.

2. *Israel is invariably addressed in the sing. masculine.*
(a) Ex. 32⁴; (b) Nu. 24⁵, D. 4¹, 5¹, etc, 1 K., 12⁸, Jer. 4¹, Hosea 14¹, 9¹, 10⁹, Ps. 115⁹.
3. *House of Jacob is usually plural.*
Exod. 19³, Isa. 2⁵, Jer. 2⁴, Obad. 17, 18 (Micah 2⁷ is doubtful).
4. *House of Israel is usually plural, and so is יִשְׂרָאֵל (remnant).*
When Jacob, etc., are spoken of in the 3rd person the usage varies, but *Jacob and Israel* are in nearly every case singular. These usages agree with the usage in Deut.-Isaiah.
5. *Jerusalem is always singular (Jer. 2², Ps. 147¹²).*
6. *Zion is always singular (Ps. 147¹², Zeph. 3¹⁶, Zech. 2¹⁷ (Exiles) 9¹³).*

There is no distinction in the conception of God in any of these oracles. The particular conception suits the message. In the 'trial passages,' Jehovah is the Creator of the universe and the arbiter of destiny. History is the record of His will. He is contrasted with the gods. So in both the sing. and plural oracles to the Exiles, He is the Holy One of Israel, Jehovah, the Redeemer, God of Israel, Saviour, etc.

Nor can one say there is much difference between the messages. They all deal with the deliverance of Israel and, in an effort to date them, both sing. and plur. seemed to refer to the same time. One finds a sing. very early and another late. Both sing. and plur. refer to the release; both promise freedom. Cyrus is mentioned in both a sing. and a plural oracle.

There are some singular passages which deal with the sin and forgiveness of Israel (42²⁵, 43²²⁻²⁸, 44²¹, 48³⁻¹¹, 48¹⁷⁻²⁰, etc.), but some plur. passages refer to the sinners of Israel.

In some plural passages a distinction can be seen between faithful and unfaithful, hopeful and despondent in Israel. But cases occur when the whole people is meant, yet the plural is used (48²⁰).

The final question is, therefore, what accounts for the variations between sing. and plural?

1. There is nothing to prove difference in authorship.
2. There is a difference in the meaning of the forms of address.

Omitting the references to Zion and Jerusalem which refer to the city, Jacob and Israel are the names of the people as a whole, a unit. They are thus the names used in the singular passages. The plural passages denote in some cases a differentiation in Israel, in others the Exiles are regarded as a number of individuals.

S. F. HUNTER.

10th October, 1910.

Members present, 22.

It was agreed to suspend the giving of the Arabic Prize. The hope was expressed that as Arabic is now the subject of a recognised Lectureship in the University, the authorities would make provision for Prizes in this subject.

At this meeting it was unanimously declared that the Constitution of the Society does not exclude lady members.

The following papers were read: (1) "The Beginnings of Hebrew Study in Scotland," by Rev. Prof. Kennedy, D.D. (2) "Some Observations on a Recent Visit to Palestine," by Rev. George Anderson, D.D.

THE BEGINNINGS OF HEBREW STUDY IN SCOTLAND.

BY PROFESSOR A. R. S. KENNEDY, D.D., OF EDINBURGH
UNIVERSITY.

THE Old Testament in the original was a sealed book to the theologians of the Middle Ages. The study of Hebrew by Christians is one of the many fruits of the Revival of Learning in the fifteenth century. Apart from a tentative essay by Conrad Pellican in 1504, the first serious Hebrew work from the pen of a Christian scholar was John Reuchlin's *Rudimenta Linguae Hebraicae una cum Lexico*, published at Pforzheim in 1506.

The Reformation gave a new impulse to the study of Hebrew. Foremost among the continental Hebraists of the time stands Sebastian Muenster (1489-1552), a pupil of Reuchlin and of the liberal-minded Jewish scholar Elias Levita. In addition to editing the O.T. in Hebrew with a Latin translation, Muenster published in 1537 a new and revised edition of Reuchlin's *Grammar and Lexicon*. In the preface to another of his works he proudly claims to be the third Christian, after Pellican and Reuchlin, "to cultivate and propagate the Hebrew tongue."

The first to teach Hebrew publicly in Britain was apparently Robert Wakefield (also a pupil of Reuchlin), who, after teaching for at least six years in Cambridge, was appointed in 1530 to the first Hebrew chair founded in this country, that of the University of Oxford.

To pass now to Scotland, we find the grandson of John Row, the well-known Scottish reformer, claiming for the latter that he "was the man that first brought the Hebrew letters to Scotland." This claim is endorsed by Thomas M'Crie, the biographer of Knox and Melville, who writes: "The first school for teaching the Hebrew Language in Scotland"—the reference is to the Grammar School of Perth—"was opened immediately after the establishment of the Protestant Church. Hebrew was one of the branches of education appointed by the Book of Discipline to be taught in the Reformed Seminaries, and Providence had furnished a person well qualified for that task, which those who filled the chairs in our Universities were totally unfit to undertake. The person to whom I refer was John Row."

In 1560 Row became minister of Perth, in the Grammar School of which city he at once began to teach the Hebrew language, having learned it in his student days at the University of Padua (see M'Crie's *Life of Knox*, p. 442, note PP "Of John Row and the Introduction of Hebrew Literature into Scotland").

About the year 1567 James Lawson, who also had learned Hebrew on the Continent, was invited by the authorities of St. Andrews University to give lessons in that language, and was thus probably the first to teach Hebrew within a Scottish University.

A greater name in the history of Scottish learning than either of these now claims our attention, that marvellous genius Andrew Melville. In 1564 Melville left Scotland for the University of Paris, where he studied Hebrew, "whereupon he was specialie sett," and the cognate tongues under Mercier and Cinq-arbres, both of whom were scholars of the highest repute. From Paris Melville went to Poitiers, and thence to Geneva, leaving behind him "buiks and all, and carrying nathing with him but a *little Hebrew Byble* in his belt." In Geneva he attended the lectures of Cornelius Bertram in the "Hebrew Chaldaick and Syriack languages." He returned to Scotland in 1574.

James Melville tells how his uncle taught him Latin and Greek, "and last entering to the Hebrew I gat the reiding, declynations and pronouns, and sum also of the conjugations out of Martinius Grammar quhilk he haid with him, and schew me the use of the Dictionair also quhilk he had of Reuchlin's with him. And all this as it were bot playing and craking"!!

This is the first mention known to me of the text-books in use in Scotland at this early date. The Grammar of Pierre Martin, or Martinius, was evidently a favourite text-book, to judge from the numerous copies and editions of it in our University Libraries, and from the appearance of an English translation by John Udall in 1620. The lexicon used by Melville was doubtless the small lexicon of

Anthony Reuchlin, edited by Lucas Osiander, and published in Bâle in 1569.

In 1574 Andrew Melville was appointed to the Principalship of Glasgow University. From his nephew's autobiography we learn something of his method of teaching. "The Hebrew language," to quote M'Crie's summary, "he taught first more cursorily by going over the elementary work of Martinius, and afterwards by a more accurate examination of its principles, accompanied with a Praxis upon the Psalter and Books of Solomon. He then initiated the students into Chaldee and Syriac, reading those parts of the books of Ezra and Daniel that are written in Chaldee and the Epistle to the Galatians in the Syriac Version." The same methods were pursued by Melville after his transference to St. Andrews. His successors in Glasgow, Smeton, Boyd of Trochrigg, and John Cameron were all Hebrew scholars, and worthily maintained the reputation of Glasgow University as the principal school of "Semitics" in the country.

Marischal College, Aberdeen, was founded in 1593, and Greek, Hebrew, and Syriac occupy the first place in the list of subjects which the Principal and Masters were required to teach. The first chair exclusively devoted to "Oriental Languages" was founded in the University of Edinburgh in 1642. The corresponding chair in Glasgow dates from 1709.

Perhaps the most surprising fact in the history of the beginnings of Hebrew study in Scotland is the extent to which the language was taught and studied *in the Grammar and Parish Schools* of the country. Such were the Grammar Schools of Perth and Glasgow, the High School of Edinburgh, the Parish Schools of Haddington, Prestonpans, and Dunbar. No doubt others could be added to this list.

In this connection it is interesting to note that the first Hebrew Grammar published in Scotland was prepared for the pupils of a provincial school. Its author was John Row, the son of the historian and grandson of the reformer of the same name, then Rector of the Grammar School of Perth. Row, however, was not the first Scotsman who essayed to write on the mysteries of the sacred tongue. This honour belongs apparently to William Symson, minister of Dumbarton, who published in London, in 1617, a small octavo with the title, "*De Accentibus Hebraicis breves et perspicuæ Regulæ*" (Scott's *Fasts*, iii. 338).

About 1640 John Row was called to the pastorate of St. Nicholas Church, Aberdeen. Later he became Principal of King's College there. On the 25th November, 1642, the Town Council of Aberdeen thought "it meit and expedient that ane Ebro lesson be teachit weeklie in the colledge of this burgh," and appointed "Master John Row" as teacher. Two years later, in 1644, he published his

Grammar, which had been in manuscript since 1637. The title page runs thus :

HEBRÆE / LINGUÆ IN/stitutiones compen/diosissimæ & facilli/mæ, in Discipulorum gra/tiam primum concinnatæ/. . . A M. IOA. ROW, tunc Moderatore/Scholæ Perthancæ ; nunc vero Ec/clesie Aberdonensis Pastore/. GLASGUÆ/ Excudebat Georgius Andersonus/ Anno partus Salutiferi/ . . . 1644. With the Grammar is bound up ΧΙΛΙΑΣ ΗΕΒΡΑΙΚΑ : seu VOCABULARIUM, etc., a vocabulary of 1000 Hebrew roots arranged alphabetically with an index of proper names, the whole forming a small duodecimo volume of 124+160 pages. In 1646 the General Assembly passed an Act recommending the works of John Row for general use in the Church.

Seven years later appeared *Appendix Practica ad Joannis Buxtorfi Epitomen Grammaticæ Hebrææ*, Edinburgh excudebat Andreas Anderson, 1653, by Robert Baillie, one of the Professors of Divinity in Glasgow University, where he gave "a long lesson" in Hebrew "on Thursdays." The lengthy preface to the "Appendix" is a document of great value for the condition of Semitic studies in Scotland in the middle of the seventeenth century.

It may be added that George Anderson, the first Scottish printer apparently to possess a fount of Hebrew type, began to print in Edinburgh "within King James his College in 1637-38." In the latter year he removed to Glasgow, where he died in 1647. Two years later his widow and family returned to Edinburgh, where, as has been said, his son Andrew printed Baillie's "Appendix."

SOME IMPRESSIONS OF A VISIT TO THE HOLY LAND, MARCH AND APRIL, 1910.

BY REV. GEO. ANDERSON, D.D.

THE writer of the paper remarked that one of the most interesting incidents of his stay in Palestine was his visit to the Samaritan Synagogue at Nablous. The Samaritans of the present day are but a small remnant numbering probably about 160. The High Priest, to whom he was introduced, had been a tall man, but now bowed down with the weight of years. His features were strikingly Jewish. He was dressed in a white robe, not unlike a surplice, and wore a red turban. It was learned that the office is hereditary and that the Mosaic festivals are still observed. The two copies of the Pentateuch were shown with great reverence. They are in roll form and the writing is on parchment. There are no vowel signs nor accents. Owing to limited character of the examination nothing could be

judged as to the age, but the impression was that its date lay well within Christian times.

One of the objects of the writer's visit to the East was to enquire regarding Mission property. This involved a brief study of what in Arabic is termed *WAKF* and applied to property dedicated to a religious or benevolent purpose. The religious designation may be Jewish, Mohammedan, or Christian; the law in this matter recognising no difference. The term means stationary, or permanent, and indicates that the property can no longer change hands in the ordinary way of buying and selling for commercial profit. According to Moslem law such property can be dealt with only so that the original purpose is in some way preserved. Such property may be sold in part or whole, or let, but the proceeds must be used in accordance with the original dedication.

Several places were visited where excavation work was being carried on, as at Jerusalem and its neighbourhood, Jericho, Samaria, and the shores of the Sea of Galilee. Much research has recently been made in the Siloam Valley, and it is expected that soon many points of great historic interest will be determined, such as the course of the City walls at various periods, and consequently the position of Calvary and the Holy Sepulchre. The writer of the paper indicated that he had been strongly impressed by the evidence in favour of the "Garden Tomb" adjacent to the skull-shaped hill to the north of the city. At Jericho no excavation work was actually being carried on at the time of the visit, but what has already been laid bare at Tell es Sultan, above Ain es Sultan, rather more than a mile to the north of the present hamlet of Jericho, makes the identification practically certain. Almost complete buildings as well as pottery fragments of a pre-Israelitish age have been found here, and the various strata of successive periods can be distinctly traced. At Samaria the most recent discoveries belong to the Herodian and Roman period, but earlier things have been found, though none apparently going further back than the time of Omri, thus giving striking confirmation of the Scripture history. The sites of Kan Minyeh and Tell Hum, on the shores of Galilee, were visited. While it is certain that further excavations will bring evidence to light that will determine which is the site of Capernaum, in the meantime the remains of a very notable synagogue at Tell Hum seem to turn the balance in favour of this place.

One of the things that strike a visitor to Palestine is the small place the Jew holds in his former land. He has a place in Jerusalem, but a pathetic and unworthy one. He can hardly continue as he is. Wealthier Jews in Europe are now making provision for the better education of Jewish children in the East, and the result will be in the near future to emphasise the problem presented to them in their

scattered condition. The dominant personality is the Moslem, who in all respects, save that of religion, is being rapidly Europeanised. The Jew and the Moslem have their intense monotheism in common, and this has so far strengthened them in their opposition to Christianity as too often presented to them. The influence of Protestantism is almost disruptive to a people who do not recognise the right of private judgment, but this makes the Christian Jew usually a man of great force of character. The segregating habits of the Jew are being broken down, and there is a tendency to liberalise the Muslim's religious sentiment, and these two facts are fraught with great importance for the future of Palestine.

24th April, 1911.

Present 21 members. The following papers were read: (1) "Impressions of Service on the Indian North-West Frontier," by Rev. J. H. H. M'Neill, B.D. (2) "Peoples and Languages of the Eastern Himalayas," by Rev. A. P. S. Tulloch, B.D. (3) "Some Results of Recent Archaeology in Palestine," by Rev. J. H. Weir, B.D. Abstracts are given of the first and second papers. The paper by Mr. Weir appeared in the *Proceedings of the Royal Philosophical Society of Glasgow*, vol. xlii. pp. 55-70.

IMPRESSIONS OF SERVICE ON THE INDIAN NORTH-WEST FRONTIER.

BY REV. J. H. H. M'NEILL, B.D.

THE history of the Peshawar Valley was referred to, from the time when this part of Asia, now a thousand miles from the sea, is said to have been covered by the ocean, to the present when the work of the Empire is going on there, and the future of the East waits on the deeds that are being done, and the life that is being lived there to-day. The Valley is surrounded by the wild mountain-land in which dwell the Frontier Tribes, and from which they descend to raid the rich stretches below. The wild character of their country has been naïvely accounted for in the Pathan story that when the Almighty had finished the creation of the world, He still had debris and boulders on His hands, and He simply left them scattered in this

out-of-the-way corner of the earth, and so the rugged fatherland of these Frontier Tribes was made.

The people are as rugged as the rocks among which they dwell. Their language is Pushtu, a dialect full of Arabic and Persian words, but with an alphabet distinguished by special characters which seem to have been invented to give a better representation of the deep guttural sounds. The derivation of the race is uncertain. They have strong features of a distinctively Jewish type, and believe themselves to be Beni-Israel, of the Tribe of Benjamin and the kinsmen of Saul. They use names like David and Solomon and Saul and Joseph. One tribe, the Jusufzais, are just the Joseph people. Even Sodom exists as a place-name in the Swat Valley. And it may be that the caravans which in Solomon's day brought the distinctive products of India to the West, issuing from the desert at Damascus or Tadmor in the wilderness, passed through the same Khyber Pass by which the silks and carpets of Bokhara and Central Asia are brought on camel-back to India to-day, and that a stream of Jewish migration may have flowed to the East by the same great routes.

To establish any relation by similarities of language between the Pathan and the Hebrew is difficult, as the whole history of the Mohammedan religion and the Arabic language intervenes between the two. The late Dr. Pennell declared that there are no Hebrew words in Pushtu, but he discovered two customs not found among other Mohammedan peoples which seem distinctively Jewish. One is that of sacrificing a sheep or goat in case of illness, and sprinkling the blood on the doorposts to ward off the Angel of Death. Another, which is dying out, is that of taking a heifer and placing upon it the sins of the people, after which it becomes *Qurban*, or sacrifice, and is driven into the Wilderness.

However the question may be decided, the Frontier gives a wonderful picture of the level of culture and the conditions of life which we find in the pages of the Old Testament. The *lex talionis* survives, and nearly every family has its blood-feud. The blood of the murdered seems to cry out of the ground for an avenger. The passing of widows to the heirs as part of the inheritance may come through Mohammedan law, but it reminds one of the story of Ruth and Boaz. The Elders sitting outside the village walls managing the tribal affairs; the frequent disputes and fights over water-rights, and the possession of the springs; the revenge, common some decades ago, of setting fire to the ripe fields of wheat and barley; and the destruction by each usurper of the whole kin of the chief whose place he has seized, lest one should survive to be a claimant against him,—all bring before the mind pictures that might be taken straight out of the pages of Old Testament history. And the wonder is that this old life looks down from its home among the frowning hills on

Peshawar, only about a dozen miles away, with its modern Western ways and faiths and thoughts.

It is interesting to notice how much is still in the making on these far Frontiers. The Peshawar Valley had not come into touch with European politics from the days of Alexander the Great, part of whose army marched through the land of the Jusufzais when he invaded India in 326 B.C. till the East India Company were permitted by the Sikh government at Lahore to send representatives to meet the Amir of Afghanistan at Peshawar, just a hundred years ago. It really came into British possession only sixty years ago, when the victories of the Second Sikh War added the Punjab and the country now called the North-West Frontier Province to the dominions of the Company. But one has to look beyond the hills to understand how Western politics is now pressing on these parts. The Amir of Afghanistan, ruler of a Mohammedan State, occupies a position like that of the old kings of Judah. He is independent, but he has two mighty empires pressing on his borders, Russia on the north and Britain on the east, and in his relations with the two we are reminded how the old Jewish kings now turned to Egypt and now to Assyria or Babylon for help. Our Afghan wars have been attempts to assert our right to equal representation with Russia at the Court of Kabul. And though Afghanistan is still closed to us, treaties have been drawn up settling the lines of the Russian Frontier and of the Afghan Border on our side. Abdur Rahman, the late Amir, was allowed to capture and annex Kafirstan, an old heathen country in which lingered traces of Greek ways and religion, bequeathed by the colonists left in the track of Alexander's conquests. So the screen of the buffer State has been carried further round the north of our Frontier; while the establishing of the Giljit Agency and the garrisoning of Chitral, have brought within the reach of our influence the little States on our side of the great Pamir range, which forms the natural boundary between India and the Northern Power. This consolidating work has been the fruit of the quiet and often unnoticed labours of our Frontier soldiers and political officers during the last twenty years.

The Pathans themselves, with whom we have most to do, occupy a strip of independent country between the Indian and the Afghan borders. They manage their own tribal affairs, but while they are free to fight amongst themselves, there is a certain amount of control by our political officers of anything like foreign policy, and even of general behaviour. They are bigoted Mussulmans, greatly under the influence of their Mullahs, and the cases of Ghaza, in which a Pathan goes out to slay the first European he meets, with the hope of winning heaven by sending an Infidel soul to hell, and of Jihad, when a Holy War is proclaimed and all the unsettled souls of the

Border join the standards of the Mullahs, believing that they will be invulnerable in the contest with the Infidels, still give evidence of the dangerous power of these religious leaders. They show great respect to the shrines of their saints, never passing these without offering a prayer and asking their intercession. They have a theory of a sort of double soul, one leaving the body at death, the other lingering about the tomb and able to influence the course of human affairs. They believe that their holy men still grow after death, and a case occurred in Peshawar in which the Deputy Commissioner had to tell the devotees of a certain shrine which was growing till it encroached on the road, that their Pir would either have to stop further growth or be removed to some other place. The possession of these shrines is a source of both pride and profit to the tribesmen. One of the tribes, the Zakkha Khels, against whom we were fighting in 1908, used to be scorned as irreligious by the other tribesmen because they had never produced a saint nor had a shrine in their land. It is said that once they found out that an old traveller, who was passing the night in their country, was a real saint, and so they murdered him, and built a shrine over his grave, and were proud to think that their reproach had now been taken away.

There is a great dignity about these often poorly-clad Pathans. Their women are not so handsome, but they provide cause for many an inter-tribal and inter-family feud. When a young girl is carried off, the offending tribe has to give satisfaction in the form of a substitute chosen from the married women and a money fine. A husband's jealousy often results in his cutting off the nose of the suspected frail one to make her no longer pleasing to any lover.

They are a poor race, and raiding has been the profession of the more highly spirited. Border stories are full of the exploits of the bands who have gathered round some outlaw ; and the cleverness of their schemes and the daring of their raids have long been the delight of the tribesmen. In 1908, just before the little expedition was sent against the Zakkha Khels, the troops in Peshawar were warned that one of their parties was on the move. Guards were sent out in all directions, but the gang entered Peshawar from our own side, disguised as a marriage party, with their arms stowed away in the dhooly or palanquin of the supposed bride, and before the night came on were off with a very considerable amount of loot. Their great desire is to make themselves masters of a modern rifle, and our soldiers on the Frontier know the unsleeping watchfulness of our men who have to guard their arms almost as jealously as their lives.

One of the wonderful features of Frontier life has been the influence of the character of individual officers who have served our country there. The stories of Edwardes and of Nicholson, and of the influence they obtained over the minds of these wild clansmen, are among the

romances of history. And while their country is still closed against us, there is no doubt that the power which is doing most to win over these tribesmen is the character of the men who are sent to serve our Empire there. As regards missions, there can be no doubt that Christianity would heal some of the great evils of Frontier life. But the work of proselytising has to be done under the limitations which our position imposes on us. Government, which shelters and represents so many creeds, cannot be called in as a force helping the Christian Missions, without rousing protest and unrest in many quarters. The work must be the work of the Churches, patient work that does not look immediately for startling conquests. The pity is that we do not yet offer a universal religion to the men of the other great religions, but carry our contending divisions with us. The awakening of the East may be a call to us to think more broadly, in terms of the wide world, and not of some narrow sphere, bound by local prejudices and the clinging to the divisions of the past.

PEOPLES AND LANGUAGES OF THE EASTERN HIMALAYAS.

BY THE REV. A. P. S. TULLOCH, B.D.

THE district known as "The Eastern Himalayas" is a triangle bounded on the south by the Plains of India, on the west by the country of Nepal, on the east by Bhutan, and having its apex-angle occupied by British Sikkim, beyond which, to the north, lies Thibet. The lower part of the area of the triangle is divided in two by the River Teesta, running southwards, and each of the halves thus formed subdivides naturally into hills and plains. West of the River is the hill-district of Darjeeling, famous for its fine tea, and for the town of Darjeeling, which is the summer headquarters of the Government of Bengal, and is visited by large numbers of tourists desiring to see the wonderful snow-mountains. At the base of the Darjeeling hills lies the strip of plains known as the Terai—a name which signifies the going-down or shelving-off of the hills into the plains. East of the Teesta River is the hill-district of Kalimpong, mostly under forest and agricultural cultivation, and taking its name from the village of Kalimpong, well known now as the site of the St. Andrew's Colonial Homes for Eurasian children. Below the Kalimpong hills stretches the long strip of plains called the Dooars. Both in the Terai and the Dooars tea is grown extensively; and the climate of both districts is comparable only to that of the African Gold-coast.

One of the first things that strikes a visitor to these parts is the extraordinary relation which is observable between the climate of

the districts and the colour of the people inhabiting them. Far out in the plains of India one sees people dark in colour and with a type of countenance approximating that of the Negro. The natives of Bengal are lighter in colour, though still dark olive or light brown, and their features are distinctly Aryan, or what is commonly known as the Hindu type. But as one leaves the plains and ascends the hills, he will observe a direct ratio to obtain between the colour of the people and the varying heights at which they live. *Type.*—With the plains, the Aryan type is left behind. The cast of countenance of the hill-peoples generally is Mongolian. The soft outlines, prominent features and receding brow and chin of the Indian proper are exchanged for the flat face, snub nose, large and prominent cheek-bones, almond-shaped eyes, rugged chin, and square jaw of the Mongolian race. A corresponding change is visible in the figure also, the indolent, lithe grace of the Hindu proper giving place to the Mongol's squat and strong, sturdily-built figure. *Colour.*—But the difference in colour is most marked of all, the ratio of colour to climate, as exhibited in these districts, being little short of amazing. First we encounter the olive complexion of the Nepalese, a dark olive still, yet much lighter than that of the Bengali—very much lighter than that of the Bengali villager—"fair" in comparison with the copper colour of some of the plains-people. Next, and higher up the mountains, we find the Lepchas, considerably fairer than the Nepalese, their women, boys, and girls very fair indeed, their babies almost white. Then, at the summit of the inhabited hills, we have those of Thibetan race, so very fair, so nearly white, that many have red or rosy cheeks. It is more than interesting, it is extremely impressive, and most stimulating to speculation, thus to pass, in the course of a few hours and miles from the dark copper colour and negro cast of countenance to the white, or pale yellow, and red, and the type of face ordinarily associated with the denizens of the colder countries; and on the way to see the various stages in actual flesh and blood.

Peoples and Languages. The Plains.—Well out into the great plains, on the southern confines of our district, the land is cultivated by the Bengalis, or, as in the case of the Terai, the Rajbanshis, a branch of the common Bengali stock. Closer into the hills, tea is now largely grown; but not long since the primeval forests, the dense jungles, and the thick, high jungle-grass sheltered a tribe of people of aboriginal stock, called Mechis, who, as they were disturbed by encroaching civilization and cultivation, have moved ever further and further east, even to the borders of Assam. The Mechi is small and squat, and seems to stand in the race somewhere between the Aryan and the Mongolian. His language is, I think, aboriginal, and of the Mongolian stock and the Tibeto-Burman family. The Tea

Gardens of the plains have attracted to them Chhota Nagpuris from about Ranchi, speaking Nagpuri; their neighbours the Mundaris, speaking Mundari or Kol, and the Santalis, speaking Santali. These languages belong to the Kolarian family, one of the main divisions of the many languages found in India, and differ widely from those which belong to the Aryan group. The Rajbanshi language is a dialect of Bengali. The Rajbanshi can follow the spoken Bengali, but the Bengali proper is at a loss in the presence of the Rajbanshi dialect. Of the Bengali language I need say nothing here, save that I believe it to be a daughter of Hindi, and so a granddaughter of the ancient Sanskrit. We have, then, in the plains of the Dooars and the Terai the following spoken: viz. Bengali, and its dialect Rajbanshi; Mechi and its supposed dialect Damad; Nagpuri, Mundari, Santali; and also, wherever this race has braved the climate, Nepalese. What is the *lingua franca* among all these? It is, in the plains as in the hills of our district, Hindi—Hindi, not Hindu, which is a religious nomenclature. The *lingua franca* of India is Hindustani; though Hindi runs it a close second. Note that these two are distinct from one another—not unallied, yet distinct. The distinction has its root in their origin. Hindi is, I believe, a direct daughter of Sanskrit, and, as a language, is pure. Hindustani is an admixture: it is Hindi with a large Persian vocabulary grafted on to it—hence its alternative name, Urdu. The Persian element consists almost entirely of the religious vocabulary, with a slight sprinkling of the commercial vocabulary also. Hindi has its own religious vocabulary, based, like the rest of it, on the Sanskrit, and it is a totally different one from the borrowed Persian of Hindustani. In the Eastern Himalayas, although Hindustani is spoken by a few, the real *lingua franca* is Hindi. Yet at best, we can speak only tentatively of a *lingua franca* at all there; large numbers of people knowing only their own language or dialect.

The Hills.—Here also the *lingua franca* is Hindi, among the less educated. In the case of the better educated, whether Nepali, Lepcha, Bhutia, or Bengali, the *lingua franca* may almost be said to be now the English tongue. *Thibetan* (Tibeto-Burman family, as with Chinese) is spoken by such as have emigrated from Thibet, mainly to Darjeeling town, but is of a very poor order, “low-class” Thibetan—witness the absence of the honorific vocabulary in which pure Thibetan is so remarkably rich. (Note: honorifics are common to most languages in these parts, and their use is a test of good speech.) *Bhutia*, the language of the inhabitants of Bhutan, I understand to be a dialect of or variation from the Thibetan; and a variation from it again is Sikkim-Bhutia, a speech in common use in the British Dependency of Sikkim, on the borders of Thibet.

The chief languages of these hills, however, are two in number,

viz. *Lepcha* and *Nepali*. Both are intensely interesting. The Lepchas, an aboriginal race which formerly occupied all Sikkim and the Darjeeling district, have in recent years been pressed farther and farther eastwards by the pushing Nepalese. The Lepchas are a primitive people, very fair in colour, and Mongolian in cast of countenance. The keynotes of their character are gentleness, love or family affection, truth and innocence. So far as my knowledge goes, they are a unique race—dwelling in the great forests and on the lonely hillsides of a country which embraces the grandest and most beautiful scenery in the world, and living there a peaceful, healthy, and perfectly natural life. Some of them who had been Christianized, whom I have known very intimately, exhibited the fairest flowers of the Christian character it has ever been my privilege to behold. Their acquaintance with natural history—trees, plants, flowers, and animal, bird, and insect life—is at once so vast and so minute as to be almost incredible. Their language, also, is perhaps, unique. It is monosyllabic, aboriginal, primitive. I do not know that it is even possible to relate it to any of the Mongolian forms of speech; though the character in which it is written (a very beautiful one) bears, I think, undoubted traces of the Mongolian. Its correct name is the *Rong* language (!) As reflecting the innocent simplicity of the people it “has no primary words (beyond the words for gold and silver) to express money, merchants or merchandise, fairs or markets. Their peaceful and gentle character is evinced by its numerous terms of tenderness and compassion, and by the fact that not one word of abuse exists in their language. Nevertheless the language itself is most copious, and admits of a flow and power of speech which is wonderful” (Mainwaring).

Finally, we come to the Nepalese and their language. Inhabitants of the country of Nepal, it is from them that our famous Gorkha regiments are recruited. As a race, I have reason to believe that they are a mixture of Mongol and Aryan. Short of stature, squat, sturdily-built, and very strong, their lower castes exhibit the Mongolian type of countenance, but their higher castes lean often towards the Aryan type. Caste is strong among them, but in a social rather than a religious sense. In religion they are Hindus. The Court language and *lingua franca* of Nepal was once Newari, but is now Gorkhali, the Gorkhas having ruled the country since 1768. The natives themselves call their language Parbate, or, more commonly still, Pahāriyā—both words meaning simply “the hill-language.” Nepali is a dialect or daughter of Hindi. It is written in the Sanskrit or Devanagari character. It has, naturally, many variations; but it has been reduced to a common standard (and that a very high one), and to grammar, by a very thorough scholar and eminent Missionary of the Church of Scotland, the late Rev. Archd. Turnbull, whose

translation of the New Testament into Nepali is comparable only to our own Authorized Version of the Bible. The language possesses a marvellous facility for the expression of the most delicate shades of meaning—like the beautiful delicacy of classic Greek. It is a language easy to acquire, in so far as its vocabulary is simple, but a very difficult one to learn to speak well, since for that there is necessary perfect accuracy of pronunciation, modulation, and accent, and a minutely correct employment of its intricate and delicate idioms, along with a complete abandonment of our habitual reserve and self-consciousness. It is essentially and beautifully a mellifluous language, therein differing greatly from its stiff and rigid mother, Hindi, and from its harsh and jarring sister, Bengali; and I close with a simple example of such difference, and a sample of the liquid wonder of Nepali—a line from the Book of Revelation—the English itself is stiff enough: “Which is, and which was, and which is to come”; this is the staccato Hindi: “Jo hai, aur jo thā, aur jo ānewālā hai”; this the flowing Nepali: “Jo hunne ani thihne ani āunne ho.”

9th October, 1911.

There were present 25 members.

Congratulations were expressed to Mr. Alex. S. Fulton on his appointment to the Oriental Department of the British Museum.

The following papers were read: (1) “Stein’s Sand-buried Ruins of Kotan,” by Rev. John Macara, B.D. (2) The Society’s later “Megillahs,” by the Honorary President. (3) “The Use of the Name ‘Israel’ in Old Testament Times,” by the President as regards Isaiah and Micah, and by Rev. D. F. Roberts, B.D., as regards Amos, Hosea, Samuel, and Kings. This was in connection with Group IX. The paper by the Honorary President, Prof. Robertson, is included in the list of “Megillah” subjects appearing in Appendix I. An abstract follows herewith of No. 3 of the above papers.

THE USE OF THE NAME "ISRAEL" IN OLD TESTAMENT TIMES.

In Isaiah and Micah.

BY PROFESSOR STEVENSON, B.D., D.Litt.

Introductory.—In the expressions "King of Israel" and "King of Judah" as used by the author of the Book of Kings, Israel and Judah are mutually exclusive terms, and Israel is the name of one part of the Hebrew people. Elsewhere Israel sometimes evidently denotes the whole nation and in the usage of some writers certainly includes Judah. Assuming that the word applied both to the people of the north and to those of the south before the separation of the kingdoms, and that it was practically equivalent to Judah in the exilic prophecies of Isaiah xl.-lv., it is difficult to suppose that the Judeans during the separation excluded themselves from the denotation of the term and distinguished themselves as Judeans *in contrast to* Israelites. Presumably they called themselves both Israelites and Judeans. This suggests that the use of Israel as a distinctive name for one kingdom was a northern usage. As the larger and the stronger part the northern Hebrews would naturally continue to call themselves "Israel" and refuse to distinguish themselves by any sectional name. But if so we have to ask what sectional name was applied to them by the Judeans. There are other names besides Israel applied in the Old Testament to the northern kingdom, such as "House of Joseph," "Kingdom of Samaria" (used even in Kings), and "Kingdom of Ephraim." Their occurrence suggests that the Judeans spoke of the northern kingdom as Samaria or Ephraim and used Israel only as a general term, inclusive of the north and the south alike. The subject of "the distinctive names for the northern and southern kingdoms during the period of their separation" is being studied by one of the Groups. Meantime I have stated the problem, and will further only summarise what I find to be the evidence of the Judean prophets, Isaiah and Micah, on this subject.

Isaiah. Isaiah's distinctive name for the northern kingdom seems clearly to be Ephraim. *Vid.* chapter vii. *passim*, especially ver. 17, "from the time when Ephraim departed from Judah," *i.e.* from the time of the separation of the kingdoms, and ver. 2, "Syria is confederate with Ephraim." The prophet's use of "Israel" is determined especially by viii. 14, "both houses of Israel," *i.e.* the two kingdoms, both parts of Israel. Israel and Jacob in Isaiah apply generally at least to the whole people, including the inhabitants of both kingdoms. So in the passage ix. 21 ff. which commences: "Jehovah sent a word against Jacob and it lighted on Israel" we

find Manasseh, Ephraim, and Judah included as parts of the whole (ver. 21). Thus either term (Israel or Jacob) may rightly be applied to each kingdom separately; both the Judeans and the Ephraimites may be addressed as Israel (*i.e.* Israelites), being part of Israel. Perhaps this usage is most likely to occur with reference to Judah after the destruction of the northern kingdom, and I take chapter i. vv. 2-9 as a case where Judah alone is addressed as Israel.

The only passage in Isaiah inconsistent with the usage now described occurs in vii. 1, which speaks of "Ahaz, king of Judah, Rezin, king of Syria, and Pekah, king of *Israel*." Such an isolated case cannot be allowed to negative the conclusion derived from the rest of these chapters. It is fair to regard it as not Isaianic and not original.

Micah. In this prophet the evidence is very limited. iii. 9-10 shows at least that the term Israel included the Judeans and was not restricted to the inhabitants of the northern kingdom. i. 5, possibly, but not decisively, implies that Israel included also the inhabitants of Samaria. As to the distinctive names in use, Judah is, of course, the southern kingdom, and possibly Samaria the special name for the north (i. 5-6). It is impossible to interpret certainly the phrase "Kings of Israel" in i. 14 merely from the context.

THE USAGE IN SAMUEL, KINGS, AMOS, AND HOSEA.

BY D. F. ROBERTS, B.A., B.D.

(1) 1 and 2 Samuel.

"Israel" is here the whole people or the whole territory of the Hebrews, including Judah. Judah is a subdivision of Israel (*e.g.* 1 Sam. 27¹⁰). The people are also called בני ישראל. The few exceptions that exist can be legitimately explained as reflecting the condition of things in the historian or editor's own later time, and the parallel passages in Chron. support this view. One passage presents greater difficulty, viz. 2 Sam. 19⁴⁰⁻⁴³.

(2) Kings.

(a) 1 Kings 1-11. Only once is Judah mentioned as contrasted with Israel, viz. 1 Kings, 1³⁵; in 1 Chron. 28^{4f}. there is no such contrast, Judah being there part of Israel.

(b) 1 Kings 12. The general usage is that Israel is the whole, Judah a part of that whole.

(c) 1 Kings 13-2 Kings 25. Israel is the whole. God is "the God of Israel" to Hezekiah and Huldah the prophetess, who were southerners.

2 Kings 14¹³ suggests that the southern name for the northern kingdom was Ephraim.

(3) In Amos and Hosea, the evidence is not so clear. Israel seems to be the northern kingdom, Judah the southern. In Amos 7¹² "land of Judah" is put into the mouth of a northerner, and seems to be contrasted with Israel, the north. Yet cp. Hosea, 5^{ff}.

Other terms for the northern kingdom are Ephraim, Joseph, House of Joseph. A possible solution for Amos and Hosea is that a northerner excluded Judah from Israel; to him Israel is the northern kingdom only; and that the southerner called the northern kingdom mostly Ephraim, while Israel included Judah to him. This will hold true of Hosea, except 4¹, 5⁹ and 13¹: the confusion in Amos will be due to the fact that the words of a southern prophet were perhaps edited in the north.

29th April, 1912.

There were 20 members present.

The congratulations of the Society were expressed to Rev. George Anderson, the Recording Secretary, on the intimation that the University of Glasgow had resolved to confer on him the Honorary Degree of Doctor of Divinity.

The Rev. James Millar, B.D., was elected an Honorary member.

The Group Studies were reorganised and the New Scheme is appended.

The following papers were read: (1) "The Age of the Samaritan Pentateuch (I.)," by Rev. Dr. Thomson. (2) "The Place of Genesis i. and ii. in the Plan of the Pentateuch," by Rev. William Rollo, M.A. (3) "Wiener's Criticism of the Wellhausen School," by Rev. R. C. Thomson, B.D. Abstracts of papers 1 and 3 are given herewith.

GROUP STUDY SCHEME.

THE following is a list of the subjects which are being studied under this scheme, and of the Members who are taking part. The object aimed at is to obtain fresh results in subjects which may be too extensive for one individual, but which promise to yield something of value to the investigation of several working together. Members who have not yet joined the scheme are invited to do so and to send

to the President or Secretary suggestions regarding additional subjects which they or others might undertake. They are also invited to forward to the Groups questions or contributions bearing on the subjects of study and so co-operate in the scheme :

W. B. S.

Group I.—Hebrew Syntax.

Mr. R. B. Pattie, B.D., Glasgow.
Prof. Wm. B. Stevenson, D.Litt., Glasgow.

Group II.—Origin and Value of the Karyan.

Rev. Hugh Duncan, B.D., Garturk.
Rev. James Young, B.D., Paisley.

Group III.—Hebrew Synonyms.

Rev. Geo. Anderson, D.D., Renfrew.
Rev. Morison Bryce, Baldernock.
Rev. Thos. F. H. Graham, B.D., Glasgow.
Rev. J. Cromarty Smith, B.D., Coatdyke.
Rev. Canon William Rollo, M.A., Glasgow.

Group IV.—The Distinctive Names for the Northern and Southern Kingdoms during the period of their Separation.

Rev. Richd. Bell, B.D., Edinburgh.
Rev. N. R. Mitchell, B.D., Glasgow.
Rev. D. F. Roberts, B.D., Festiniog.

Group V.—The Personal Religion of the Psalter, its Characteristics and Implications.

Rev. Robert Aitken, B.D., Greenock.
Rev. Duncan Cameron, B.D., Barrhead.
Rev. William Fulton, B.D., Paisley.
Rev. John Muir, B.D., Paisley.

Group VI.—The Samaritan Pentateuch.

Rev. Dr. Thomson, Edinburgh.
Rev. W. Richmond Scott, Auchengray.
Rev. R. C. Thomson, B.D., Alloa.
Rev. Alex. Anderson, B.D., Kirkcaldy.

Group VII.—The Contribution of Arabic Literature to the Elucidation of the Old Testament.

Rev. William Ewing, M.A., Edinburgh.
Prof. Wm. B. Stevenson, D.Litt., Glasgow.
Rev. T. H. Weir, B.D., Glasgow.

Group VIII.—Hebrew Language and Institutions in the Light of Assyrian Research.

Rev. A. C. Baird, B.D., B.Sc., Glasgow.

Rev. T. F. H. Graham, B.D., Glasgow.

Group IX.—The Jewish Cantilation of Scripture.

Rev. W. M. Christie, M.A., Glasgow.

Rev. Robert Burnett, B.D., Liberton.

JAMES YOUNG, *Cor. Sec.*

May, 1912.

THE SAMARITAN PENTATEUCH IN RELATION TO
CRITICISM.

BY REV. J. E. H. THOMSON, D.D.

PART I.

WE are not to assume either the Massoretic or the Samaritan to be the primitive. We cannot assume that the Northern tribes only knew the Pentateuch when the mixed mass of colonists received it. There was a large Israelitish remnant left in the land. These had a form of worship partly of the High Places, partly connected with the Prophets. Probably not a few went to Jerusalem. The colonists, when the lions wasted them, might not be sure that the God of the land would be satisfied with the maimed rites of the High Places, so appealed to the "Great King." He sent a priest who would probably bring a book of the Law.

What of the Law was known in the Northern Kingdom? Evidence of Amos and Hosea. Amos shows an accurate knowledge of technical terms used of sacrifices although not a priest; so also Hosea though not so markedly. Amos implies that his Northern audience were as well acquainted with these terms as himself. Both Prophets show themselves acquainted with the events of Pentateuchal history, especially Hosea.

It is maintained that the Pentateuch was introduced to the Samaritans in the days of Alexander the Great. Some things would suit this date; mainly the sanctity given to Gerizim. This view is derived from Josephus, who tells of the expulsion of Manasseh, grandson of the High Priest, and his flight to Samaria to Sanballat, his father-in-law, and that a temple was then built. It is well known that Josephus drops a whole century, confusing Darius Nothus with Darius Codomannus. Further, he contradicts Nehemiah;

Nehemiah was a contemporary, while Josephus lived nearly half a millennium after the events.

If the flight of Manasseh is put in the time of Nehemiah new difficulties emerge. The Priestly Code, it is held, was partly compiled, partly concocted in Babylon by the captive priests, and brought by Ezra to Jerusalem. In consequence of the ideas which Ezra had brought with him, Manasseh was banished. Was it likely that, if the Priestly Code had been a novelty, Manasseh would convey it to Samaria; all the less likely as Ezra had been the cause of his banishment? Would it have been received in Samaria? The Samaritans had been worshipping Jehovah for three centuries, would they be likely to revolutionise their ritual at the bidding of a runaway priest who was himself at variance with the code he taught?

Excavation may afford decisive results as to the date of the Temple on Mount Gerizim. There are ruins of a church erected by Zeno, and of a fortress of Justinian. Roman Imperial coins of the third century depict a porticoed temple standing on Mount Gerizim. Beneath all these, if there are found fragments of columns with kneeling-ox capitals, like those in Persepolis, this would prove the Samaritan Temple to have been erected under Persian rule.

PART II.

Another line of investigation may be followed. There is a Chronology of script. The Samaritan letters are acknowledged by the Jews to be older than the square character which they use. The Samaritan characters resemble those on the Maccabean coins. There was an older Semitic script, the "angular," found in inscriptions as on the Moabite stone, etc. Resembling letters in different scripts are different; hence a date can be inferred from mistakes due to confusions of letters. Confusions due to letters resembling in the square character are those connected with *vav* and *yodh*; all these are Jewish blunders. Mistakes due to resemblances in the Samaritan are only apparent; found only in Walton's Text.

We may not assume that the Nablus Roll has any of these blunders. Although in its *Tarikh* it is asserted to have been written by "Abishua, the son of Pinhas, the son of Eleazar, the son of Aharun the priest, etc.," it cannot be earlier than the Maccabean period. It must have been copied from an older MS. Mistakes have been found which are due to the resemblance between *daleth* and *resh* which do not resemble in Samaritan; these cannot be due to the likeness in the "square character," as the Samaritan is older. There are others due to resemblance between *mem* and *nun*. From the fact that these resemblances point to the peculiar form of the angular found on the Moabite Stone, they would seem to point to ascribing the date of the

divergence of the recensions to a period between the accession of Ahab and the fall of the Northern Kingdom. Signs of antiquity found in the writing of documents are not rendered valueless, in the case of those frequently copied, by signs of recency. The latest exemplar may bear the traces of all its ancestry.

There is a chronology of grammatical forms. Some of the forms which Gesenius called Samaritanisms, he later regarded as archaisms preserved in the North, but removed by Southern scribes. The Samaritan scribes removed Southern archaisms. These Jewish archaisms are found only in the Pentateuch. Hence the Pentateuch separate from Joshua, and earlier than the Prophets, not after them.

Conclusion.—Investigation has rendered it probable that the Northern Kingdom had a book of the Law which coincided mainly with our Pentateuch. It is difficult in the light of other things to date the Samaritan Pentateuch later than the reign of Ahab. If the Law book discovered in the reign of Josiah was the copy deposited at the foundation of the Temple according to the Egyptian custom, then the date is carried back to the time of Solomon, or really David.

WIENER'S CRITICISM OF THE WELLHAUSEN SCHOOL.

BY REV. R. C. THOMSON, B.D.

THE outstanding feature of Harold Wiener's attack upon the Wellhausen school can be expressed in a very few words. It is that the "Higher Criticism" has neglected Textual Criticism, and, as often before in the history of the world, out of the neglected field comes Nemesis. Wiener's views are published in a volume entitled *Essays in Pentateuchal Criticism*, five out of the six chapters having been reprinted with but little alteration from the pages of the *Bibliotheca Sacra*.

In the brief paper read on this subject, Wiener's exposure of the methods of the Wellhausen school in basing their conclusions upon a text which is frequently uncertain or even demonstrably wrong, was illustrated by some quotations from his book.

For example, there is a lack of continuity in the narrative between Exod. xviii. 6 and 7, which is regarded by the critical school as indicating a plurality of sources; but the difficulty vanishes if the reading, which is found in the Samaritan, the Syriac, and the Septuagint be adopted as the true one. See Wiener, page 62. Wiener's remarks on the supposed "clue" to the "documents" in Exod. vi. 2-8 were next considered, and certain of the readings which he believes to be demonstrably superior to the Massoretic text were referred to.

14th October, 1912.

There were 23 members present.

Mr. Weir intimated his willingness to prepare additional numbers of the "Megillah" with the help of members and circulate them. Reports on Group Studies are to be used for this purpose. Mr. Weir was cordially thanked.

The following papers were read : (1) "Notes on Recent Literature," by the Honorary President and the President. (2) "Age of the Samaritan Pentateuch (II.)," by Rev. Dr. Thomson. (3) "Hebrew as a Spoken Tongue," by Rev. W. M. Christie. An abstract of Dr. Thomson's paper is given on page 55. The abstracts of the others are given herewith.

NOTES ON RECENT LITERATURE.

BY REV. PROFESSOR ROBERTSON, D.D., LL.D.

The Religious Attitude and Life in Islam. Besides the work entitled *Development of Muslim Theology, Jurisprudence and Constitutional Theory*, which was noticed at the October Meeting 1906, Dr. D. B. Macdonald, of Hartford, Conn., has recently published two important works on Islam, viz. *The Religious Attitude and Life in Islam* (Univ. of Chicago Press, 1909), and *Aspects of Islam* (The Macmillan Co., New York, 1911). These titles indicate pretty accurately the nature and contents of the two books : the *Aspects* dealing more with Islam as seen historically and from the outside, and the *Attitude and Life* dealing more with Islam from the inside. It is to the latter that attention is here drawn, the salient points being expressed, as far as possible, in the author's own words.

Macdonald analyses the *Attitude* into three points : I. The reality of the Unseen, of a background to life, unattainable to our physical senses ; II. Man's relation to the Unseen, as to faith and insight therein ; *i.e.* the whole emotional religious life ranging, at the simplest, from a prayerful attitude and a sense of God's presence, to the open vision of the mystic with all its complicated theological consequences ; and III. The discipline of the traveller on his way to such direct knowledge of the divine, and during his life in it. The present notice is confined to the first of these three "points."

"The conception of the Unseen is much more immediate and real to the Oriental than to Western peoples." Yet "the Arabs show

themselves not as especially easy of belief, but as hard-hearted, materialistic, questioning, doubting, scoffing at their own superstitions and usages, fond of tests of the supernatural—tempting God, in a word—and all this in a curiously light-minded, almost childish fashion.” “The truth is that we commonly regard this acknowledged difference between East and West from the wrong point, and are governed by the wrong word. It is not really faith that is in question here, but knowledge; it is not the attitude to God, but the attitude to law. The essential difference in the Oriental mind is not credulity as to unseen things, but inability to construct a system as to seen things.” “Start then with this, that the difference in the Oriental is not essentially religiosity, but the lack of the sense of law.” “So, at every turn, the Oriental is confronted by the possibility of unforetellable, unrationalizable difference.” The shell separating the seen from the Unseen is the merest film. “This being so, it is evident that anything is possible to the Oriental. The supernatural is so near, that it may touch him at any moment. There is no surprise; and therefore there is need, in verification, of a small test only. In the case of our investigators of occult phenomena, spiritism and the like, the trouble is that no test, however complete, is really enough. There *must* be something wrong, is our attitude. But even the heathen Arabs accepted the soothsayer if he told them anything which they were assured he could not know of himself.” It is evident that the door is thus opened to endless superstition.

Macdonald then enumerates what he calls the “standard break-ages in that shell” (dividing the seen from the Unseen) which Islam recognizes. They are: Prophets, Diviners, Magic and Talisman, Appearances of the Jinn, Dreams, Saints. This enumeration indicates the width of the field surveyed in the book. It is too wide to be surveyed in this brief notice. But some remarks on Prophets and Prophecy are worth transcribing:

“The Hebrews, a Bedawi tribe, which abandoned the desert and turned, more or less, to the agricultural life, exhibit the essential characteristics of Arab prophetism. Nowhere does their unity with Arabia come out more strongly, and yet nowhere is the essential difference of the religiosity of the Hebrews more marked. Such a figure as Elijah, so far at least as the O.T. has preserved for us his legend, must have appeared again and again in the earlier desert, and certainly did among the saints of Islam. The schools of sons of the prophets of which, from time to time, we have fleeting glimpses, can be exactly paralleled by the darwish fraternities of Islam. . . . The soil, in a word, from which the great prophets sprang, was alike among the Hebrews and the Arabs.” Yet, “when we turn from the common soul of prophetism to the great Hebrew prophets, how wide is the difference! Isaiah—any of the Isaiahs—rises from the howling

frenzied mob of *nebhîm* ; of them and not of them. . . . So Samuel moved clear-eyed through the turbid airs of the religious life of his fellows. He and his like had seen the Lord, and the beauty of holiness was theirs." . . . "While the soil of Semitic prophecy is one, I know nowhere in the Semitic world any appearance like that of the great prophets of the Hebrews. They stand as clear from their soil as love in Christian marriage from the lust of the flesh, and the relation is much the same."

Again : "How is it that we do not find in the extinct remains of Hebrew literature anything but the directly or indirectly religious ? Further, and still more incisively, even if, by a strange chance, the profane literature has all been lost—there is some tolerably profane still in the Old Testament—why is there almost no mention of poets among them ? I speak subject to correction, but I know in Hebrew no unmistakable word for poet : *môshel* certainly is not. Did they classify and name poets in some other way ? put them in some other category ? Further, they did have stories, current among the people, of their heroic age, of their great warriors and deliverers. What were the channels down which these passed ? Who played the part of the wandering gleemen, scalds, bards, minstrels of Mediaeval Europe ? That there were such we cannot doubt. The desert knows them to this day. . . . Was their part taken by *nebhîm*, solitary or in bands ? Was poetry and legend, production, preservation, transmission, all in the schools of the prophets ? This, you may say, is as absurd as to bring under one hood the mendicant friars and the gleemen of Europe. Sometimes even these did come most queerly together ; but that in Christendom was exceptional. In the Semitic world, I venture to say, it was the rule, and for the desert it can be proved."

These extracts will be enough to indicate how much there is in the book to suggest interesting lines of enquiry. To students of the Old Testament, in particular, the words last quoted will recall the repeated asseverations of the first "writing prophets" as to the existence of a line of "prophets" before their day.

BY PROFESSOR W. B. STEVENSON, B.D., D.Litt.

Garstang's *Land of the Hittites*, 1910 (the best account at present available of modern discoveries regarding the Hittites) ; J. S. Griffith's *Problem of Deuteronomy*, 1911 (discusses and rejects the conclusions of the Graf-Wellhausen School) ; A. H. M'Neile, *Deuteronomy : its place in Revelation*, 1912 (in part a reply to the preceding book) ; G. H. Box, *Book of Isaiah*, 1908 (a translation from a revised text, with notes ; perhaps the best book of its kind in English for any part of the Old Testament) ; Julius Hirsch, *Das Buch Iesaia*, 1911

(modern Jewish commentary); G. W. Wade, *Isaiah, with Introduction and Notes*, 1911 (in series of Westminster Commentaries); G. Buchanan Gray, *Commentary on Isaiah, i.-xxvii.*, 1912 (International Critical Commentary).

HEBREW AS A SPOKEN TONGUE.

BY REV. W. M. CHRISTIE, M.A.

ABOUT the year 700 B.C. Hebrew or 'Jehudith' was the one language of the people in Palestine, and Aramaic, as the *lingua franca*, was known only to the leaders.

A couple of centuries changed all this. After the Captivity Aramaic was the language of the people, and Hebrew, except as a learned language, was practically dead.

Hebrew in a modifying form continued to be the literary language till the second century A.D. Aramaic then took this place till the tenth century. It was followed by Arabic till the thirteenth, and then Hebrew resumed its old position.

During all the centuries it was to a small extent used for colloquial purposes, as by pious Jews on the Sabbath and in learned discussions in Councils, such as that which is said to have met in the plain of Agada in Hungary in 1650. It was, however, in its use essentially the 'Holy Tongue.'

Towards the end of the eighteenth century the movement of which Mendelssohn is a chief representative roused the Jewish world to an interest in the treasures of Gentile thought. This led to translations being made of all the great ancient and modern classics, to a more systematic study and representation of Israel's History and Literature, and to the preparation of original works on all the sciences, all in the Hebrew tongue. Still the language was practically in the same position as Latin had been to ourselves in the Middle Ages.

A change came with the outbursts of enthusiasm for the Holy Land during the past half century. Old pilgrims went to pray and die, and the young to colonize. Jews from different lands, with different tongues, met, and the only speech they had in common was Hebrew. The life was almost that of the Old Testament, and the vocabulary found there almost sufficed, while imported articles brought their names with them, and for advancing conditions of life the literature provided words to express even the most subtle distinctions of thought. The Renaissance came not as a popular fad, but to meet a pressing public need.

The Zionist movement, however, strengthened it. Capable men prepared dictionaries and school-books, and Hebrew is now the

chief language of the schools of Palestine, more spoken since it has been since before the Christian era, and it is even allowed in voting in the Municipal Elections in Jerusalem.

In pronunciation there has been no such violent break as usually goes a long way to make an ancient tongue unintelligible to a modern ear. The vowel system is that of the Massorettes as pronounced by the Sephardim. Among the BGD KPT letters only Kaph and Pe are ever aspirated, while Cheth, Teth, 'Ain, Qoph and sometimes Tzaddi closely imitate the Arabic. Vav is invariably 'v' and never 'w' save in Bagdad. The Grammar is practically that of the Mishnah. The particle SHEL in the formation of the Genitive relationship is much in evidence. The Comparative and Superlative are formed by means of YOTER, thus TOB YOTER 'better,' HATTOB HAYYOTER, 'the best.' ZEH and OTO are used before all genders and numbers for 'this' and 'that.' YESH represents 'there is,' and its negative is AIN. With prepositions it forms the verb 'to have.'

The tenses are formed by means of Auxiliary Verbs or Verbal Nouns as: RATZAH or RATZON for 'will,' YAKHOL or YĖKHOLETH for 'can,' TZARICH for 'must,' while the Participles are also much used. As also in the Mishnah a Nithpa'el form is frequently found. Compound words are formed and used with the Article before the first element, as: HA-ARETZ-ISRAELI, HE-HÖLI-RA'. The vocabulary is just what we should expect from the history of the language. A number of the commoner Talmudic words and phrases have passed into current use, and with them a few Greek and Latin words which came in through the Aramaic and are likewise to be found in modern Arabic, as: LAMPA, QANDIL, LIMMEN, SABON, QARTA, DINAR, OREZ.

Adjectives have been formed in imitation of the Arabic with the terminations -î fem. -ITH, but this had already found a place in Aramaic. Words from modern languages are for the most part confined to names of machines and inventions and to a few almost universal designations like TEE or SHAI, QAHVEH and SUKER.

There is a peculiar fondness for words on the following 'measures,' QIZZÛR, abbreviation, TABSHĪL, 'cooking,' MĖCHIRÁH, 'sale,' HASHLA-MÁH, 'completion,' and HITENATZLÛTH, 'an excuse.'

The disadvantages of having Hebrew as a spoken tongue are (1) A living language means change, and the theologian must exercise special care that his discussions be based on words of fixed and definite meanings; (2) There is the risk of even copyists' errors being consecrated and sounding harsh alongside of Isaiah's classic speech. Still the advantages are incalculably on the side of dealing with a living tongue, especially one that has changed so little as Hebrew.

APPENDIX I.

THE "MEGILLAH" OR FLYING ROLL.

The "Megillah" is now in the Glasgow University Library and may be referred to there.

List of Contributors to the "Megillah," indicated by their initials in the Index.

H. Y. A. -	-	Rev. Hugh Young Arnott, B.D., Newburgh-on-Tay.
P. H. A. -	-	Rev. Patrick H. Aitken, B.D., D.Litt., Oxford.
A. B. -	-	Rev. Andrew Baird, B.D., Broughton.
J. R. B. -	-	Mr. James R. Buchanan, B.D., Paisley.
J. W. B. -	-	Rev. James W. Baird, B.D., Dunfermline.
M. B. -	-	Rev. Morison Bryce, Baldernock.
G. C. -	-	Rev. George Condie, B.D., Muthill.
J. C. -	-	Rev. John Campbell, B.D., Greenock.
H. D. -	-	Rev. Hugh Duncan, B.D., Garturk.
W. E. -	-	Rev. William Ewing, M.A., Edinburgh.
W. F. -	-	Rev. William Fulton, B.Sc., B.D., Paisley.
W. W. F. -	-	Rev. William W. Fulton, B.D., Glasgow.
F. G. G. -	-	Rev. Francis G. Geddes, B.D., Condorrat.
G. G. -	-	Gavin Greenlees, Esq., Glasgow.
A. R. S. K. -	-	Rev. Professor Kennedy, D.D., Edinburgh.
J. L. -	-	Rev. James Lindsay, D.D., Kilmarnock.
A. M. -	-	Rev. Andrew Macfarlane, B.D., India.
C. S. M. -	-	Rev. Charles S. Macalpine, B.D., Manchester.
D. B. M. -	-	Rev. Professor Macdonald, D.D., Hartford, Conn., U.S.
D. S. M. -	-	Rev. David S. Mellow, B.D., Larbert.
E. M. M. -	-	Rev. Ewen M. Macgregor, M.A., Glenapp.
G. M. -	-	Rev. George Muir, B.D., Bargrennan.
J. Ma. -	-	Rev. John Mack, B.D., Inch.
J. Mi. -	-	Rev. James Millar, B.D., New Cumnock.
J. Mu. -	-	Rev. John Muir, B.D., Paisley.
P. M. -	-	Rev. Peter Melville, B.D., Rendall, Orkney.
W. J. S. M. -	-	Rev. William J. S. Miller, B.D., Helensburgh.
J. M'G. -	-	Rev. John M'Gilchrist, B.D., Edinburgh.
J. H. P. -	-	Rev. John H. Pagan, B.D., South Africa.
R. B. P. -	-	Rev. Robert B. Pattie, B.D., Glasgow.
J. R. -	-	Rev. Professor Robertson, D.D., LL.D., Edinburgh.
W. R. S. -	-	Rev. William Richmond Scott, Auchengray.
J. E. H. T. -	-	Rev. John E. H. Thomson, D.D., Edinburgh.
W. M. T. -	-	Rev. W. M. Tait, B.D., Lerwick.
A. C. W. -	-	Rev. A. Cameron Watson, B.D., St. Boswells.
T. H. W. -	-	Rev. Thomas H. Weir, B.D., Glasgow.
J. Y. -	-	Rev. James Young, B.D., Paisley.

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APPENDIX II.

LIST OF MEMBERS.

NAME.	YEAR OF ELECTION.
Professor Robertson, D.D., LL.D., - - -	1880
*James Arthur, B.D., - - -	"
Robert B. Pattie, B.D., - - -	"
***William Kean, D.D., - - -	"
**Peter Donaldson, B.D., - - -	1881
James Young, B.D., - - -	"
**James E. Houston, B.D., - - -	"
****A. Cameron Watson, B.D., - - -	"
**Alex. Stewart, B.D., - - -	"
Professor A. R. S. Kennedy, D.D., - - -	1882
**James Lindsay, D.D., - - -	"
**Wm. Grant Duncan, B.D., - - -	"
**John Taylor, - - -	"
George Anderson, D.D., - - -	1883
*Chas. S. M'Alpine, B.D., - - -	"
*Professor Dobie, B.D., - - -	"
**D. G. Manuel, B.D., - - -	"
**W. G. M'Laren, - - -	"
****James Millar, B.D., - - -	"
***Patrick H. Aitken, B.D., B.Sc., D. Litt., - - -	"
Morison Bryce, - - -	1884
Hugh Duncan, B.D., - - -	"
**James M. Hamilton, B.D., - - -	"
Robert Morris, M.A., - - -	"
*James Ingram, B.D., - - -	1885
***R. M'Cheyne Paterson, B.D., - - -	"
**John W. Henderson, B.D., - - -	"
**John W. Jack, - - -	"
*Robert Cumming, B.D., - - -	"
**Geo. S. Kerr, B.D., - - -	"
**Archibald Jamieson, M.A., - - -	"
**Thos. E. S. Clarke, B.D., - - -	"
**E. P. Philips, - - -	1886

* Deceased.

** Ceased to be a Member.

*** Corresponding Member.

**** Honorary Member.

NAME.	YEAR OF ELECTION.
**William Muirhead, M.A., - - - -	1887
***Professor D. B. M'Donald, D.D., - - - -	"
**James Craig, B.D., - - - -	"
Thos. H. Weir, B.D., - - - -	"
David Frew, D.D., - - - -	"
*E. J. W. Gibb, M.R.A.S., - - - -	"
John Smith, D.D., - - - -	"
Andrew Baird, B.D., - - - -	1888
Robert Gardner, B.D., - - - -	"
**Robert Jack, B.D., - - - -	"
***Robert Kilgour, D.D., - - - -	"
Daniel Kirkwood, B.D., - - - -	"
*Wm. MacGill, B.D., - - - -	"
Jas. Cromarty Smith, B.D., - - - -	1889
*John Wilson, Ph.D., - - - -	"
John Campbell, B.D., - - - -	1890
Peter Adam, B.D., - - - -	"
**Wm. M'Kean Campbell, B.D., - - - -	"
**Hugh Armstrong, B.D., - - - -	"
Duncan H. Brodie, B.D., - - - -	1891
**William Howie, B.D., - - - -	1892
Jas. W. M'Donald, B.D., - - - -	"
Ewen M. M'Gregor, M.A., - - - -	"
*Peter Melville, B.D., - - - -	"
William Richmond Scott, - - - -	"
*Gavin Greenlees, - - - -	1893
David R. Alexander, B.D., - - - -	"
Robert Burnett, B.D., - - - -	1894
Francis G. Geddes, B.D., - - - -	"
**Alexander Gibson, B.D., - - - -	"
John Mack, B.D., - - - -	"
John M'Gilchrist, B.D., - - - -	"
**David S. Merrow, B.D., - - - -	"
***John H. Pagan, B.D., - - - -	"
**John C. M'Naught, B.D., - - - -	1895
**William Swan, B.D., - - - -	1896
***John H. H. M'Neil, B.D., - - - -	"
W. J. S. Miller, B.D., - - - -	1898
John W. Murray, B.A. (Oxon.), - - - -	"
**John M'A. Dickie, B.D., - - - -	1899
J. E. H. Thomson, D.D., - - - -	"
William Ewing, M.A., - - - -	1900
**Hugh Y. Arnott, B.D., - - - -	"
***Andrew M'Farlane, B.D., - - - -	"
Robert Aitken, B.D., - - - -	"
**James W. Baird, B.D., - - - -	"
William W. Fulton, B.D., - - - -	"
**George Condie, B.D., - - - -	1901
William Fulton, B.D., B.Sc., - - - -	"
John Muir, B.D., - - - -	"
***T. G. Pinches, LL.D., - - - -	"
William Rollo, M.A., - - - -	1902
William Brownlee, B.D., - - - -	"
**A. Boyd Scott, B.D., - - - -	"
**R. Montgomerie Hardie, B.D., - - - -	"
Thos. Low, B.D., - - - -	"
***John Cameron, B.D., - - - -	"

* Deceased.

** Ceased to be a Member.

*** Corresponding Member.

NAME.	YEAR OF ELECTION.
*Daniel M'Lean, B.D., - - - -	1903
***Robt. B. Douglas, B.D., - - - -	"
John T. Arnott, B.D., - - - -	"
Norman R. Mitchell, B.D., - - - -	"
W. Marshall Tait, B.D., - - - -	"
***Alex. H. Harley, M.A., - - - -	"
John M'Ara, B.D., - - - -	"
***D. H. Gillan B.D., - - - -	"
Jas. Robertson Buchanan, B.D., - - - -	1904
**Wm. W. Monteith, B.D., - - - -	"
George Muir, B.D., - - - -	"
Brodie S. Gilfillan, B.D., - - - -	"
Wm. M. Christie, B.D., - - - -	"
**Jas. C. M. Fairlie, B.D., - - - -	1905
John S. Robertson, B.D., - - - -	"
**John A. G. Thomson, B.D., - - - -	1906
Robt. C. Thomson, B.D., - - - -	"
***Samuel F. Hunter, M.A., - - - -	1907
Alex. Moffatt, B.D., - - - -	"
J. M. Woodburn, B.D., - - - -	"
Professor Wm. B. Stevenson, B.D., D.Litt., - - - -	1908
Louis C. Philipps, B.D., - - - -	"
And. C. Baird, B.Sc., B.D., - - - -	"
A. P. S. Tulloch, B.D., - - - -	1909
***D. F. Roberts, B.D., - - - -	"
Duncan Cameron, B.D., - - - -	1910
***Alex. S. Fulton, M.A., - - - -	"
**Captain Lyons, F.R.S., D.Sc., - - - -	"
Richard Bell, B.D., - - - -	1911
Alex. Anderson, B.D., - - - -	"
Professor J. E. M'Fadyen, D.D., - - - -	1912
Thos. F. H. Graham, B.D., - - - -	"
David Forsyth, B.A., B.D., - - - -	"

* Deceased.

** Ceased to be a Member.

*** Corresponding Member.

APPENDIX III.

CONSTITUTION OF THE GLASGOW UNIVERSITY
ORIENTAL SOCIETY.

I. The Name of the Society shall be the "GLASGOW UNIVERSITY ORIENTAL SOCIETY."

II. The Object of the Society shall be the Study of the Languages, Literatures, and Histories of the East.

III. In the prosecution of this Object, the Society shall meet at stated times for the reading and discussing of papers bearing on Oriental Subjects.

IV. The Society shall be composed of such Students of Oriental Languages as shall be duly elected.

V. The Society may elect as Corresponding Members such persons permanently resident abroad as may be willing to contribute to the proceedings of the Society.

VI. The Office-Bearers of the Society shall be a President, Vice-President, two Secretaries (Corresponding and Recording), Treasurer, and an Editor of the Magazine—to be elected annually. The Secretaries and Treasurer to be resident in or near Glasgow.

VII. The Affairs of the Society shall be administered by a Committee of Management consisting of the Office-Bearers and two Members—also to be elected annually, and resident in or near Glasgow. One-third of the Committee shall form a quorum.

VIII. Each Ordinary Member shall pay an Annual Subscription, the amount of which shall be fixed from time to time by the Committee of Management.

IX. Motions affecting the Constitution and Bye-Laws shall be discussed only at the Stated Meetings of the Society, and notices of such motions must be given in writing to the Corresponding Secretary at least two months beforehand.

Addenda.—At the meeting on 29th April, 1908, the following resolutions were unanimously agreed to:

- (1) That an Honorary President be appointed who shall be a member of Committee. The President to act as Chairman at all Meetings of the Society or Committee.
- (2) That an Honorary Membership be instituted, to which shall be admitted such Members as have given long and honourable service to the Society, that a Diploma shall be given to such Honorary Members stating the grounds on which the honour is conferred, and that such Honorary Members shall be elected by ballot at a General Meeting of the Society on the recommendation of the Committee after notice given in the Syllabus.

APPENDIX IV.

BYE-LAWS.

I. The Stated Meetings of the Society shall be held in Glasgow twice a year.

II. The Committee of Management shall draw up a programme of business for each Stated Meeting, and shall forward a copy thereof to each Member, at least a month before the Meeting.

III. Names of persons proposed for election shall be submitted to the Committee of Management at least two months before the ensuing Stated Meeting of the Society, and such names shall be inserted in the programme of business for that Meeting.

IV. In order to election, each person thus named must be proposed and seconded at the Meeting. The question shall be put to the Meeting, and the vote shall be by ballot. A majority of three-fourths of the members present shall be necessary for election.

V. At each Stated Meeting the Society shall appoint the Members who are to contribute papers at the ensuing Meeting. For this purpose a list of Members' Names, in the order of their election, shall be printed, and this shall be the order of rotation in which Members shall be called upon to contribute papers.

VI. Each Member so appointed shall indicate to the Corresponding Secretary the subject of his paper at least two months before the Meeting, and shall at said Meeting lay on the table an abstract of his paper, to be retained by the Society.

VII. The Committee of Management shall keep Minutes of all its Meetings, and shall report its proceedings to each Stated Meeting of the Society.

VIII. The Committee shall have power to summon, on occasion, Special Meetings of the Society.

IX. If any Ordinary Member be absent without reasonable excuse from three consecutive General Meetings of the Society, or if any Corresponding Member shall have ceased to show that he retains an active interest in the Society, it shall be in the power of the Committee to communicate with such Member, and thereafter, at their own discretion, to remove his name from the Roll. All such cases shall be reported to the next General Meeting of the Society.

APPENDIX V.

COMMITTEE OF MANAGEMENT.

1912.

PROF. ROBERTSON, D.D., LL.D., Honorary President.

PROF. STEVENSON, B.D., D.Litt., President.

R. B. PATTIE, B.D., Vice-President.

JAMES YOUNG, B.D., Corresponding Secretary.

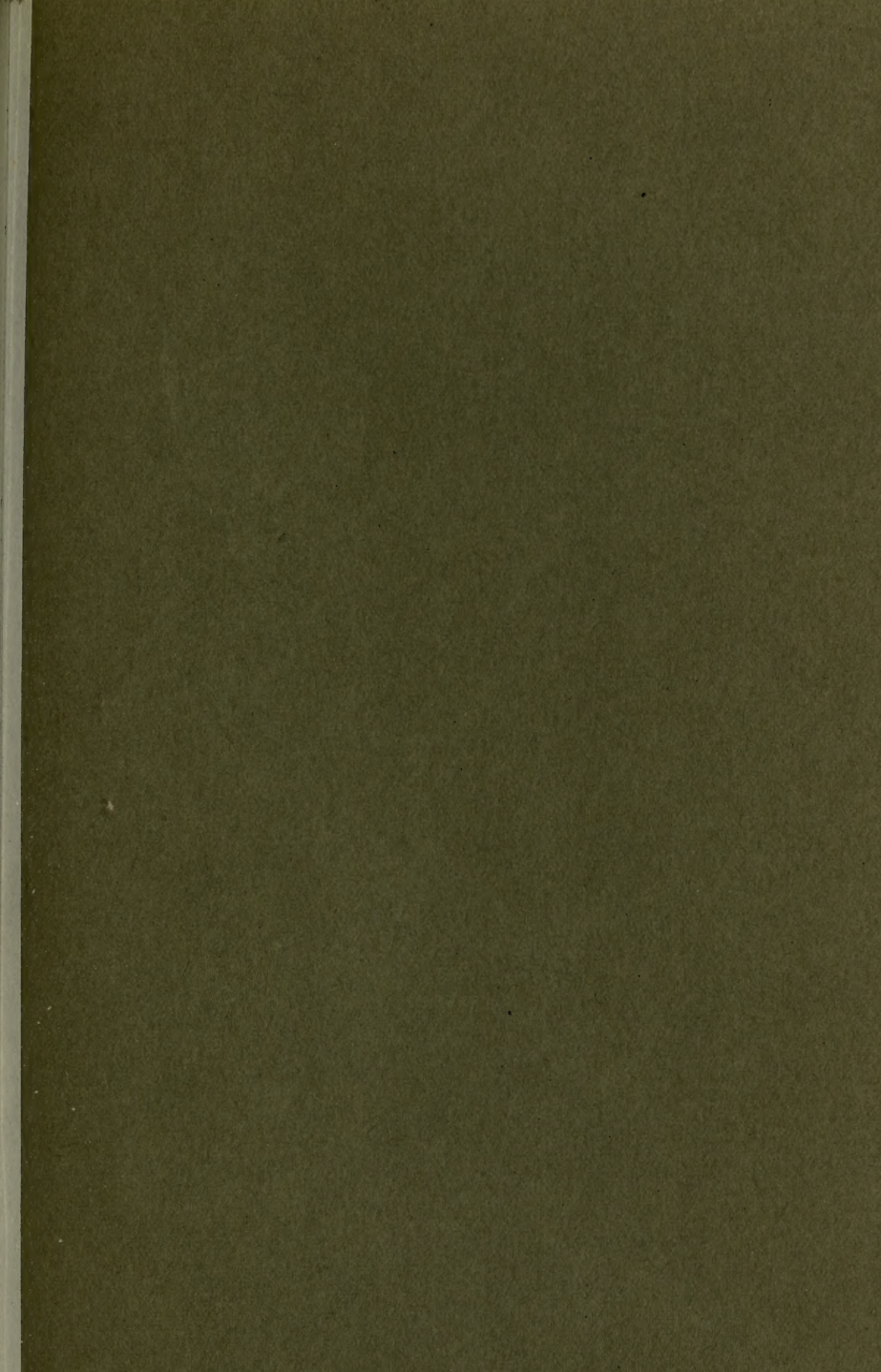
GEORGE ANDERSON, D.D., Recording Secretary.

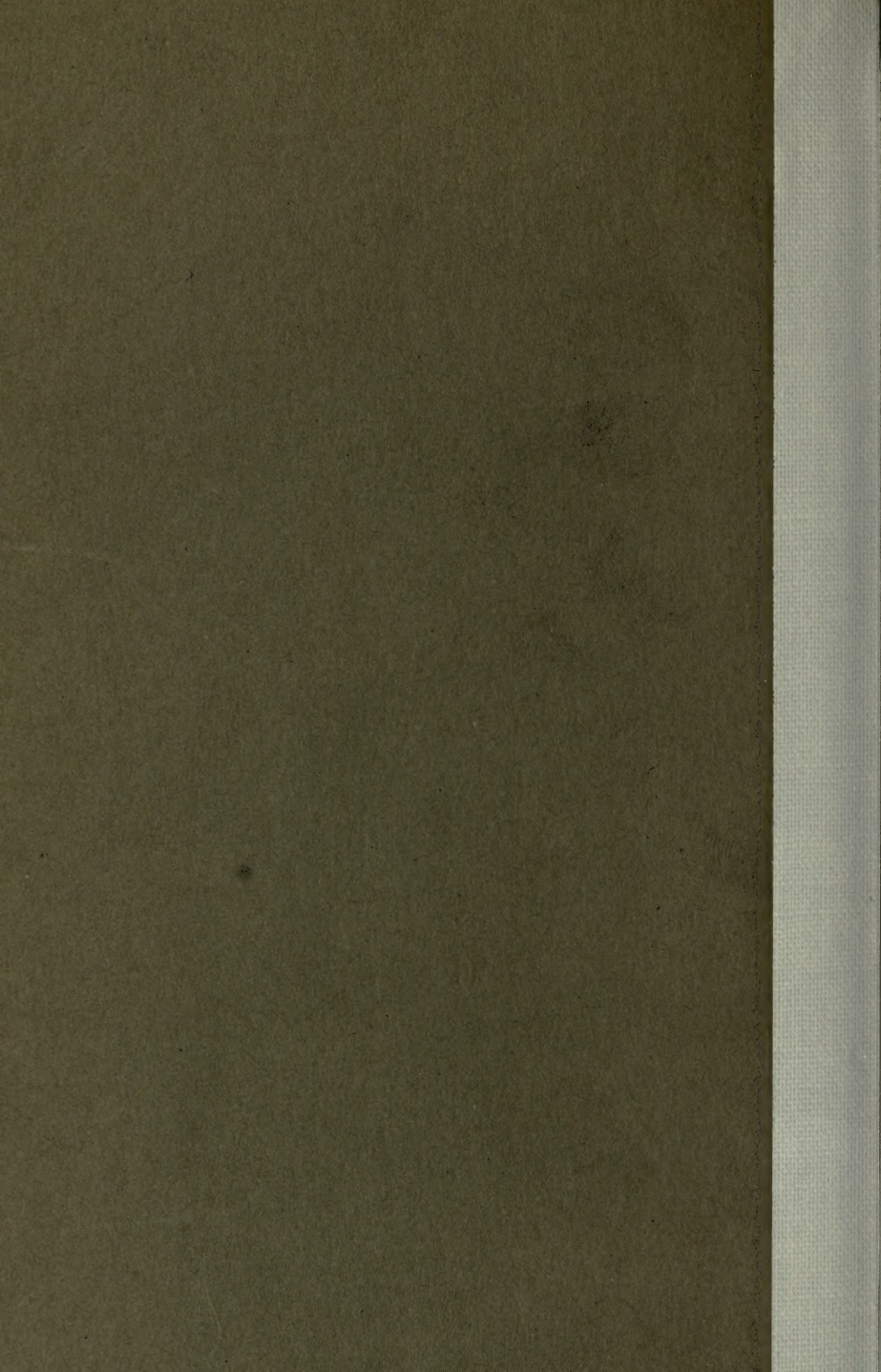
ROBERT GARDNER, B.D., Treasurer.

T. H. WEIR, B.D., Editor.

MORISON BRYCE.

HUGH DUNCAN, B.D.





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