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CRITICAL NOTICES.

The Ethiopic Version of the Hebrew Book of Jubilees, edited from four Manuscripts, and critically revised through a continuous comparison of the Massoretic and Samaritan texts, and the Greek, Syriac, Vulgate, and Ethiopic Versions of the Pentateuch, and further emended and restored in accordance with the Hebrew, Syriac, Greek, and Latin Fragments of this Book, which are here published in full.
By R. H. Charles, M.A. (Oxford, at the University Press).

MR. CHARLES is to be congratulated on the appearance of his beautifully printed text of the Book of Jubilees. Readers of the JEWISH QUARTERLY REVIEW will be aware that this edition is the outcome of long and profound study ; and of this the serried ranks of critical notes will convince even those readers who know no Aethiopic, while those who are acquainted with that language will gladly testify to the excellence of Mr. Charles's scholarship. To the latter class of readers it will be a satisfaction to see that, in spite of the strange mortality that raged among Aethiopic scholars last year, able writers are still left in this somewhat out-of-the-way field of learning. And all into whose studies the Book of Jubilees is likely to come, will find it of the greatest convenience to have all the materials for the restoration of this *Apocryphon* so carefully collected and so methodically arranged.

Most readers will regret the depreciatory tone which Mr. Charles has adopted towards the work of his predecessor Dillmann. This tone is both impolitic and unjust. Impolitic, because there is no name more highly revered among Orientalists than Dillmann's, and most of those who know any Aethiopic owe it to his writings ; and, moreover, the world has not yet had a year to lament his loss. Unjust, because more cannot be expected from a book than it professes to give. When a text of real value is to be published for the first time, the most important matter is that it should be done quickly. Dillmann employed for this purpose the MSS. that were at his disposal, which he used with faithfulness and skill. A later editor is without doubt bound to search for an elaborate critical apparatus, which is what Rönisch and, since him, Mr. Charles have done. Yet the new editor will probably be thought by many to have overrated the improvement which he has been able to effect in the text by the use of material which Dillmann either

neglected or had no access to. He has introduced not a few better readings, and some quite felicitous emendations; but the difference between the two recensions is not thorough-going. This appears even from the fact that the new text is still an *eclectic* one—it follows no one source to the exclusion of any other. It is natural that Mr. Charles should overrate the improvement, for the collation of Aethiopic MSS. is ordinarily so fruitless in results, that new readings of consequence are hailed with very peculiar delight. Moreover, Bishop Earle says somewhere that a scholar who has filled up from conjecture a small *lacuna* in a text, thinks the words he has introduced the most important in the book. Had the difference, however, been far more to Dillmann's disadvantage than it really is, Mr. Charles should still have given a complete record of Dillmann's readings in his notes; the absence of this we regard as the most serious defect in his book; and it is probable that those reviewers who have in consequence of it to collate the two texts will take vengeance.

Some controversy will be aroused by his treatment of the materials which, as has been already said, every one will be glad to see collected in one place. It might be thought to be no part of the editor's duty to correct mistakes committed by the original translators; Mr. Charles, however, thinks otherwise, as appears from the treatment of both the Latin and Aethiopic texts in xv. 26, where we are told in the note that *usque in diem* is a primitive error for *in die*, being caused by the confusion of two Hebrew letters, but find that the editor has inserted *in die* by conjecture in both texts! In vii. 10, "Noah woke from his sleep," of the MSS., is altered to "woke from his wine," on the authority of Gen. ix. 24. Happily this form of revision of the text has not been carried through consistently.

How to deal with the Latin and Aethiopic texts where they differ (their general agreement is extraordinary) is a problem to which different answers may be given. Most scholars would have *corrected* the one from the other only in cases where the difference is obviously due to miswriting. Such a case occurs in ii. 2, where *qalat* (noises) is very rightly written for *qalayāt* (abysses), after the Greek (noises). Where the cause of the discrepancy is not obvious it should certainly be noted, but to alter one text to suit the other is surely rash. This charge of rashness Mr. Charles will not in any case escape; but it is strangely varied with timidity. In xvi. 28, he does not venture to correct *semen eius cum ipso* into *post ipsum* with the Aethiopic, although the source of this mistranslation is perfectly clear, but relegates the observation to a note; yet in xix. 3, *non indignans* is substituted in the text for *pusillanimus* of the MS. ! The curious reader will find many similar puzzles, and his ingenuity will be taxed to make out the threefold system of brackets with which the Latin text is studded.

Mr. Charles does not differ from his predecessors in thinking that the Hebrew text of Genesis may here and there be corrected from the Jubilees, but the ore (to use the language of miners) seems to the present writer very low grade. In the first place, the Aethiopic MSS. are interpolated from or under the influence of the Aethiopic version or versions of the Bible ; it is one of the merits of Mr. Charles's book that he proves this in the case especially of the MS. called A. In the second place, the old Greek translation of the Jubilees was without doubt influenced by the LXX. When, therefore, the Jubilees' text confirms the LXX., how can it be regarded as an independent witness ? " We shall now," says the editor in section viii. of his preface, " give a list of readings in the Massoretic text, which should be corrected into accord with the readings attested by such great authorities as the Sam., LXX., Jub., Syr., Vulg." The first witness called does not respond ; for in Genesis viii. 19, Mr. Charles's emendation coupling הרמיש with (ה)רמיש, is very probably right, but it is not the reading of the text of the Jubilees which he has published (v. 32, note 29). With regard to the rest, while the trouble he has taken in sorting the textual affinities of the book deserves recognition, it may be doubted whether the Jubilees has in any case the authority of a MS. For only those compilations and versions which are painfully literal have any such authority. Now the author of this book certainly had no particular scruple about altering, when the fancy took him, the text of Genesis which he reproduced or incorporated.

However, the present writer is tired of finding fault with a work which very few scholars, either here or abroad, would have been able to produce, and which is certain to be for a long period the standard work on the subject with which it deals. He will conclude therefore with the hope that unlike most of the *Anecdota Oxoniensia*, this *Anecdota* may prove a source of profit to the Clarendon Press, and that its author may find leisure and opportunity to do yet further services to the literature of Abyssinia.

D. S. MARGOLIOUTH.

Via, Veritas, Vita ; Christianity in its most simple and intelligible form.

The Hibbert Lectures, 1894, by James Drummond, D.D.
(Williams and Norgate.)

THE last of the Hibbert Lectures is in some ways the most characteristic of the series. The previous volumes, of an unequal but high average of merit, dealt with the *rationale* of the chief historic religions. Dr. Drummond rationalises Christianity, reduces it as it were to its lowest terms, in a mathematical sense, and attempts to show how, when thus