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minds of many Jews, and as one after another sought to enrich the discussions by his own contribution the book grew to its present dimensions and character. Finally, it was completely transformed, or at least sufficiently so that its original skepticism escaped the eye of the common reader and awaited the discovery of the modern scholar.

The translation is very free. Emendation of the text is generously indulged in, most of the corrections being taken from Ehrlich's *Randglossen*; when the text is not changed paraphrase frequently replaces translation. The objection to this is that it substitutes the author's own private interpretation for the original text. We really have before us still another addition to, or revision of, the Book of Job. This may be seen from the treatment of the famous passage 19:25 f. which is rendered thus:

Then I would know that my defender will arise,
Even though he arise in the distant future.
Only under *my* skin is this indited,
And within *my* flesh do I see these [words].

The "would know" calls for an imperfect instead of the perfect of the text. "Defender" is rather weak for the text's "avenger" or "redeemer." "Will arise" is a very free rendering of "is alive" or "lives." "Even though he arise in the distant future" is very far removed indeed from the text's "and a later one will rise upon dust." The "only under" of the next line is clearly an emendation of "and after" (or perhaps, "and behind"). The "my" in both instances is in the text and need not be italicized. "Indited" is free conjecture for the present text which is untranslatable. "Within" is a very free rendering of "from"; and "God" has been ruthlessly eliminated to make way for "these [words]." Dr. Jastrow is probably right in refusing to credit the original Job with any hope of a future life, but his conclusion is not strengthened by such methods as these.

There are many useful and illuminating suggestions in this commentary which will make it of value to scholars, but it is too subjective and speculative to be a safe guide for the unwary layman.

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IMPORTANT STUDIES IN ANCIENT PALESTINIAN RELIGION¹

This is the first of a series which ought to continue and grow more and more valuable with succeeding years. This volume contains four

¹ *The Annual of the American School of Oriental Research in Jerusalem*. Vol. I (for 1919-20). By C. C. Torrey. New Haven: Yale University Press, 1920. xiii+92 pages.

studies by as many of the annual directors of the School in Jerusalem. Dr. Torrey, the first director, contributes a description and discussion of "A Phoenician Necropolis at Sidon" illustrated by four plates and other views of the anthropoid sarcophagi unearthed in the center of an open field by the director and his assistants in 1901. The fine photographs and descriptions make us indorse heartily Professor Torrey's hope that these splendid specimens of the art of Phoenicia, which are still in the hands of the natives, may be made accessible to students of art as soon as possible. Professor H. G. Mitchell, who died last May, after his article had gone to press, furnishes a description of "The Modern Wall of Jerusalem," splendidly and lavishly illustrated by seventy-one plates. Professor L. B. Paton discusses and illustrates some "Survivals of Primitive Religion in Modern Palestine," using materials gathered while in the company of the late Professor Samuel Ives Curtiss, in the summer of 1903. The volume closes with "Gleanings in Archaeology and Epigraphy" by Professor Warren J. Moulton, of Bangor. The "Gleanings" have to do with "cup-marks," recently discovered pyxes supposed to have been discovered at Beit Jibrin about 1912, some Palestinian figurines, and a Greek inscription from the village of Caesarea in Palestine.

The study of the walls of Jerusalem concerns itself chiefly with the types of masonry represented in them. The fulness of the description and the numerous excellent photographs combine to make the structure of the walls as vivid to the mind as it can possibly be made to one who has not seen the walls themselves. The most interesting section of this report to the student of religion is, of course, the section on "Survivals of Primitive Religion." This contains a full list of all the holy places of ancient Canaan named in the Old Testament, classified according as they were springs, trees, mountains, caves, graves, or holy stones. Each of these types of shrine is then discussed from the point of view of the practice of the modern inhabitants in treating it as a sacred place. Mohammedans, Druses, and Christians all alike have taken over more or less these ancient sanctuaries and have continued down to the present day the religious veneration accorded them in former times by Canaanite worshipers. In each case the rites are brought into some sort of external conformity to the worshiper's professed religion, though in most cases they are in essence markedly at variance with it. Ancient customs die hard and ancient religious customs are almost immortal.

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