MISCELLANEOUS.

NAZARETH.

BY DR. EBERHARD NESTLE.

The Open Court for December 1909 contains on its last pages (760 f.) a note by A. Kampmeier which calls the attention of Dr. Deinard to the fact that the rendering of the Semitic letter ס, which stands in the middle of cu-Natsira, the present Arabic name of the place and also, according to common supposition, in its original name, wavers in the Septuagint between Σ and ס. But the two passages to which he refers, where, according to his belief ס is rendered Σ, fall to the ground. In the first (Gen. xxii. 21) the correct reading is not ס but וס—see the new edition of Brooke-Maclean— and צורופ in the second (Jer. xxxi. 34) is influenced by the Aramaic form of צור, which begins with ו, i.e., with the very same letter found in the name of the "Nazirites." The same remark applies to the quotation of צורopa from Gen. xiii. 10, adduced by A. S. Geden (Dictionary of Christ and the Gospels, II, 237). A real parallel would be if the sibilant in the names Nebuchadnezzar or Shalmanesar were to be found anywhere written in Greek with Σ; but this does not seem to be the case. The difference of these two sibilants, pointed out by the Editor of The Open Court, p. 714, forms a serious obstacle to the traditional explanation of the name. This must be openly avowed by any one who is not convinced before he investigates and who does not wish to accept a most irrelevant suggestion as irrefutable proof (p. 720), a practice used not only by devotees but also by many who call themselves critics.

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In the editorial article "The Birthplace of Jesus" in the same number the statement is made (p. 716 f.): "We read in Mark vi. 1 and Matt. xiii. 54, that 'when He [Jesus] was come into his own country, he taught them in their synagogue,' and the expression 'his own country' has been commonly interpreted to mean Nazareth."

By reasons which I can not quite approve (that Nazareth in the time of Christ as a small village or settlement at a spring cannot have possessed a synagogue) you are led to believe "that the name Nazareth has been inserted where the original referred merely to the home of Jesus and that 'his own country' means the same as 'his city,' which was Capernaum. This is the place of which he said, 'a prophet is not without honor save in his own country [and among his own kin] and in his own house.'"

It will interest you and your readers that the same view seems to have been taken more than 1500 years ago by the learned Eusebios. He divided the gospels in small sections and arranged these sections into ten classes according to the contents of the sections, whether it was found in all gospels
(first class), in three gospels (2d to 4th class), in two (5th to 9th class), or
in one only (10th class). Now the passages quoted by you (Matt. xiii. 54;
Mark vi. 1; Luke iv. 16) he placed in the first class, finding the parallel to
them in John vi. 41, i. e., in a passage of which it is expressly stated (v. 59)
that Christ said these things "in the synagogue, as he taught in Capernaum."

I am not convinced that this is correct, but at all events this anticipation
of your view will interest you and your readers; therefore I take the liberty
of calling your attention to it.

BOOK REVIEWS.

BILDER UND SYMBOLE BABYLONISCH-ASSYRISCHER GÖTTER. Von Karl Frank.
Leipsic: Hinrichs. Pp. 44.

Karl Frank, whose little book on the "Babylonian Conjuration Reliefs"
has been freely quoted in this periodical (see the editorial article "Healing
by Conjuration in Ancient Babylon," Open Court for Feb. 1909), is the author
of another pamphlet entitled "Pictures and Symbols of the Babylonish-Assyrian
Gods," in which he explains the significance of the several emblems that
appear on the kudurrus and other monuments of ancient Mesopotamia. Some
of them are identified with inscriptions and have been known to Assyriologists,
but others are of a doubtful nature. Frank's interpretations seem to
be an improvement on former ones, especially that of the two waving lines
which was thought to be the symbol of an ear of corn representing Istar,
and is regarded by Frank as a bolt of lightning representing the thunder-god
Adad. It is to be regretted that some of the symbols still remain unexplained.

In the same series, entitled Leipziger Semitische Studien, Dr. Johannes
Helm publishes an interesting contribution on "The Number Seven and the
Sabbath," with occasional comments on the sacredness of the number three.
According to him the underlying idea of the Hebrew and Assyrian words
for seven, shebath and shabatu, is, "to be perfect," "to be complete." This
throws an instructive light upon the passage in Gen. ii-iii, where the primary
meaning of shebath, "to be completed," can still be felt in the original text.

BUDDHISM AS A RELIGION. By H. Hackmann. From the German, revised

The literature on Buddhism is very extensive, but so far a book has
been wanting which describes the history of Buddhism as a whole, and this
task Mr. H. Hackmann, a German theologian, has undertaken. His book
appeared in German in 1905, but it now lies before us in an English version
which incorporates many improvements and enlargements of the original.
Being the first attempt in this line, we welcome the book as a valuable acquisi-
tion. That it has been written for the general public and not for scholars
may be considered an advantage, for scholarly work belongs to details, not
to a general summary. The standpoint from which Mr. Hackmann views
Buddhism is that of a Christian theologian, and is upon the whole pretty
fair. The author has lived and traveled for nearly ten years in Buddhist
countries, and has been in personal contact with Buddhists of China, Japan,
Korea, Tibet, Burma and Ceylon, and his purpose is not only to trace the
line of historical development which Buddha's religion took in these different
countries, but also to paint a vivid picture of its present conditions and
organizations.