

MISCELLANEOUS.

NAZARETH.

BY DR. EBERHARD NESTLE.

The Open Court for December 1909 contains on its last pages (766 f.) a note by A. Kampmeier which calls the attention of Dr. Deinand to the fact that the rendering of the Semitic letter נ, which stands in the middle of *en-Natsira*, the present Arabic name of the place and also, according to common supposition, in its original name, wavers in the Septuagint between Ζ and Σ. But the two passages to which he refers, where, according to his belief נ is rendered Ζ, fall to the ground. In the first (Gen. xxii. 21) the correct reading is not Οῦζ but Ὠξ—see the new edition of Brooke-Maclean—and Ζογόρ in the second (Jer. xxxi. 34) is influenced by the Aramaic form of נצר, which begins with נ, i. e., with the very same letter found in the name of the “Nazirites.” The same remark applies to the quotation of Ζόγορα 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 Shalmaneser were to be found anywhere written in Greek with Ζ; 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 Eusebius. 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*.
Leipzig: Hinrichs. Pp. 44.

Karl Frank, whose little book on the "Babylonian Conjunction Reliefs" has been freely quoted in this periodical (see the editorial article "Healing by Conjunction 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 and enlarged. Probsthain & Co., 1910. Pp. 315.

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 acquisition. 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.