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¹ A full bibliography of the Uppsala school would be beside the point here. For an introduction, cf. G. W. Anderson, 'Some Aspects of the Uppsala School of Old Testament Study', HTR, XLIII (1950), 239-256; E. Nielsen, Oral Tradition (London, S.C.M. Press, 1954); also the summary and criticisms of C. R. North in The Old Testament and Modern Study, H. H. Rowley, ed. (Oxford, Clarendon Press, 1951), 61-82.

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³ The recent work of E. Nielsen (Schechem: A Traditio-Historical Investigation [Copenhagen, G.E.C. Gad 1955])

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The cream of Alt's important papers and monographs have not been conveniently collected in his Kleine Schriften zur Geschichte des Volkes Israel,¹ and will be referred to as occasion demands. Articles of Noth, almost equally numerous, will likewise be mentioned as there is occasion to do so. We shall be particularly concerned, however, with the methods of the Alt school as they have been applied by Noth, and as they have issued in a systematic attempt to write the history of Israel. More particularly, we shall be concerned with Noth's Geschichte Israels,² and with his Überlieferungsgeschichte des Pentateuchs³ which laid the critical basis for it. The ensuing discussion will be pegged upon these two works with others drawn in as necessary.

Noth's procedure in writing the history of Israel is set forth with admirable clarity, and may be easily grasped, in the opening chapters of GI. Before proceeding to that, however, the general observation should be made that Noth confines himself almost exclusively to the political and institutional history of Israel: the nature and development of Israel's faith is brought in only incidentally.