traditions are somewhat eclectic and whose composition is of the most subtle; it is, therefore, unfortunate that Dr. Kuiper's findings, in which there is much to commend, are not more carefully and clearly presented.

ROBERT HAYWARD


This volume constitutes a useful guide to the study of medieval Hebrew and Aramaic biblical manuscripts with particular reference to the Geniza texts. The work is in two parts: part I provides a general introduction, with chapters on manuscript collections, on the various kinds of Geniza manuscripts (a chapter each on Babylonian, Palestinian, Ben Naphtali and Ben Asher manuscripts), and on Hebrew palaeography, followed by appendices tabulating the different vocalization and accentual systems. Part II reprints a number of articles previously published in *Augustinianum* (the precise sources are not given); these are of a more detailed nature, containing descriptions and publications of individual manuscripts. Amongst the Targum fragments published is a leaf containing the Palestinian Targum of Gen. 41:32-41.

A presentation of the work by N. Allony, in English, will be found in *JQR* 63 (1972/3), pp. 145-57.

S.P. BROCK


Nicholas de Lange's stimulating doctoral thesis, submitted in 1970, is now issued to a wider public. The subtitle indicates the scope of the subject. The author examines Jewish-Christian polemic in Origen's time and how much Origen himself knew of contemporary Judaism, but his main achievement is to show Origen's use of Jewish midrash and aggadah culled from the rabbis who lived near him in Caesarea.

The book clearly establishes that Jewish-Christian polemic had developed into a literary genre by the third century. The biblical proof texts, the arguments and the invective were by now traditional. For Origen, the exercise had added urgency because of the Judaizing tendencies of some of his congregation, but Dr de Lange rightly stresses that polemic in sermons does not indicate that Origen himself held anti-Jewish beliefs.

Origen's considerable knowledge of contemporary Judaism is surveyed in detail in Chapter 4. His acquaintance with the rabbinic Judaism of his educated 'pharisee' friends from the academies is shown to be remarkably accurate. It should perhaps be added that Origen's remarks on Jewish anthropomorphism in describing God may not be just a stock polemical argument (p.44) but provide a *terminus ante quem* for *Shiur Komah* speculation.

Most of de Lange's information comes from the contra Celsum. It is obvious that Origen's idea of Jews conflicts with that of Celsus. However, it is simplistic to assume, as de Lange does (p.41), that these accounts refer to two different kinds of Judaism,
'rabinic' and 'Greek'. It is Origen's purpose to defeat Celsus by making Celsus' Jew appear a 'mere rhetorical convenience' (p.69); to do this, Origen asserts that the picture of normal Jews painted by himself is not compatible with that painted by Celsus. This assertion is tendentious; there is, in fact, no reason why one and the same Jew could not have combined the qualities Celsus described with those sketched by Origen. Demons, angels, even the Logos may have been despised by the rabbinical teachers, but there is no evidence that their 'rabinic' congregation, some of whom apparently attended Church on Sunday, could not embrace such ideas with comfort.

De Lange's account of the Jews with whom Origen lived is altogether the least satisfactory part of the book. On the early patriarchate he is content to rely on earlier work by other scholars, much of which uses late rabinic evidence and accepts rabinic claims to authority as if they represented actual power. Origen's descriptions of the patriarch's power are far more isolated than de Lange realises. Other sources for this period show only that the Nasi had more or less effective jurisdiction over a number of rabbinal scholars. Origen's comments are not sufficient in themselves to suggest that patriarchal authority spread wider than this. As for de Lange's otherwise attractive hypothesis that the patriarch Ioullos is a local community leader in Caesarea (p.24), it is rendered dubious by the lack of evidence for such an office in Palestinian cities in any contemporary source.

However, the book's main purpose is to show Origen's use of contemporary rabinic informants in his biblical exegesis. This needs more than just a list of parallels, and Dr de Lange is the first to insist on a thorough check of other possible sources for each motif. The technique makes the examples given convincing, especially when Origen attributes an idea explicitly to the 'Hebrews'.

One methodological complaint must be made. Despite the author's statement of intent on page 8, he is forced by the scarcity of early material to rely heavily on later rabinic sources, particularly the Babylonian Talmud and Genesis Rabba. He rarely warns the reader that he is doing this, and, apart from the opening words of caution, he accepts uncritically all ascriptions to third century rabbis. Until more parallels have been found between Origen and Tannaitic sources, this crucial basis of de Lange's thesis must remain uncertain. Other studies have suggested that later rabbis were influenced by patristic exegesis. Given the talmudic talent for pseudepigraphy and misascription there is a danger of getting the influence the wrong way round. Perhaps the fifty other parallels promised for rabinic influence on Origen's interpretation of names (p.121) will remove all doubt.

Nevertheless, enough material is given to make the thesis more than probable. The author is right to point out the impressive consequences. Origen was the founder of Christian hermeneutics. If he relied on midrash, 'the Rabbis of third-century Caesarea unwittingly made an important contribution, through Origen, to the whole Christian exegetical tradition'.

The author points out that he could not take into account either Hans Bietenhard, Caesarea, Origenes und die Juden (1974) or Lee Levine, Caesarea under Roman Rule (1975). Neither of these books upsets his main arguments. Bietenhard covers very similar ground, but much less fully, though he gives some extra evidence of Jewish traditions used by Origen. Levine sheds considerable light on the economic and social background to the period; while de Lange shows what the polemists said, Levine shows how they said it. Such a study is necessary to give life to Dr de Lange's rather literary account of Jewish-Christian debates.

M. D. GOODMAN