another on modern theories of the origins of the LXX, and a third on those biblical texts translated twice into Greek.

Section III (pp. 93-173) is entitled 'The LXX and the Jewish tradition', with individual chapters devoted to Aquila, Symmachus, Theodotion and 'proto-Theodotion', the 'other' Jewish Greek translations of late antiquity (Quinta, Sexta, Septima, Ho Hebraios, Ho Syros, the Samaritikon, 'Josephus') and the medieval Greek translations, with special attention paid to the Greek Pentateuch printed in Hebrew characters at Constantinople (1547).

The longest section of the book is IV (pp. 177-294), on the LXX in Christian tradition, with chapters on the early manuscript transmission, the Hexapla, the Lucianic, Hesychian and other recensions and revisions, quotations (including those in Jewish Greek writings), patristic commentaries and catenae.

The final section (pp. 297-328) is on the LXX and Christian origins, and concerns two specific topics, 'the religion of the LXX and hellenization' and 'the LXX and the New Testament'.

Throughout the author writes with authority and his discussions are well informed; only occasionally does he seem to overlook a contribution to LXX textual studies that is of importance. In general this can be recommended as an excellent introduction to those aspects of Septuagint studies which the book sets out to cover.

SEBASTIAN BROCK


Sarason's book originates from a thesis prepared under the supervision of J. Neusner at Brown University. In method and objective, it follows Neusner's work, particularly his "History of the Mishnaic Law of Purities", 22 vols., Leiden, 1974-77. The aim of the whole Mishnah undertaking of Neusner and his students (who deal with Seder 1) is to analyse the inner structure and logic ('worldview', or also "cosmic meaning", cf. p. IX) of rabbinic thought as it is presented in Mishnah and Tosephta, "the earliest extant literary source of rabbinism". A prerequisite for this is the reworking of all the traditional material in the Mishnah-Tosephta from the standpoints of literary criticism and redaction. The present volume, which promises no more (but also no less) than "a systematic literary and substantive commentary to the tractate as a whole" (p. IX), serves this preliminary aim. The structure and history of ideas of the tractate are to be discussed comprehensively in a further volume.

The commentary proper is preceded by an exhaustive and informative "Introduction" (pp. 1-21) which presents the tractate's problems in regard to substance and redaction with exceptional clarity. This introduction may be recommended to anyone needing to be briefly and reliably informed on the subject of the whole complex of heave-offering, first tithe, heave-offering of the tithe, second tithe and dough-offering. Demai, the theme of the tractate, describes a product the status of which is uncertain in relation to tithing. In such a product, the first and second tithe must be identified, but the heave-offering of the tithe and (in the case of bread) the dough-offering, must be set apart and handed over to the
priest. "The preeminent concern expressed in this tithing procedure, then, is not to violate the taboo against eating a priestly offering. The tithing and purity preoccupations of the haber are thus seen to be complementary, and priestly in focus. On the one hand, only priests may eat consecrated food. On the other, non-priests are to eat their unconsecrated food in conditions of cleanness, i.e., as if they were priests 'eating priestly gifts'" (p. 10). This brief pointer to the tractate's deeper significance shows the direction in which the subject of the second volume is to move and one awaits its appearance with keen interest.

The tractate itself, as the writer vividly demonstrates, is arranged clearly. Around the nucleus (chapters 2-4), which turns on the question of trustworthiness ("commercial and commensal relations between those who are and are not trustworthy in the matter of tithing"), are grouped an introductory chapter (ch. 1), "which delimits the liability to tithing of demai-produce", and a final chapter (ch. 5), which formulates "details of the tithing procedure". An appendix is added (chs. 6 and 7) in "which the principles of the preceding two units are taken up and illustrated in a series of secondary more complicated cases" (p. 11).

The major part of the work, the commentary, begins in each case with a careful introduction of the text. Commendably, the commentary itself lays great value on a form critical and redaction critical analysis of the tractate: "The correct isolation and characterization of M's formal-literary units, together with a thorough understanding of M.'s formulary patterns and the way they function contextually, are our most important tools for the decipherment of M.'s rulings. Formal-literary analysis therefore precedes substantive exegesis throughout my commentary . . . Formal criteria also allow me to separate out the various autonomous units which redaction has brought together . . . Formal analysis is therefore the proper route into redaction-criticism of M." (p. 20). The interpretation of the tractate's substance correctly lays great weight on its own literary and chronological context and of course takes into consideration traditional exegetical literature, but is aware that in each case it pursues its own very different ends.

A commentary such as this can only be assessed for its real value after one has worked with it for some time. A few random tests, however, and the carefully considered stand regarding method adopted in the Introduction, make it apparent that the author offers a thorough and attentive study belonging among the best examples of its kind. The second volume is awaited eagerly.

Martin Buber Institut für Judaistik
der Universität zu Köln

PETER SCHÄFER


The subject of this work, originally a dissertation at the Hebrew University of Jerusalem under the supervision of David Flusser and Shmuél Safrai, is the notion of Israel's mutual solidarity and adherence with, and to, one another as it was expressed already in early times in the well-known saying, kol Yisra'el 'arevin zeh la-zeh ("All Israel adheres to, or stands surety for, one another"); cf. the sources,