parison with the Tg Job of the MS 110 of the Bibliothèque National de Paris and the Tg Job of the Antwerp Polyglot. D.M. proves that all these MSS belong to the same textual family, although the Spanish MSS are not direct copies of the Paris MS)).

F. García Martínez

Hommages à Georges Vajda. Études d’histoire et de pensée juives, éditées par Gérard Nahon et Charles Touati, Editions Peeters, Louvain 1980, VIII and 611 p., cloth Bfr. 2500, — (The late professor Vajda was born in Budapest in 1908, came to Paris in 1928, and was for a long time director of the Arabic and Hebrew departments of the Institut de Recherche et d’Histoire des Textes in the French capital. Since World War II he was editor of the Revue des études juives. His outstanding merits in the field of the study of Judaism are honoured in a befitting manner by the present Festschrift, offered to him shortly before his death. The splendid volume includes contributions on widely diverging subjects, reaching from the Bible till modern times. The greater part of them deals with Jewish thought and history in the Middle Ages and recent centuries. In accordance with the scope of JSJ special attention will be paid here to papers on Judaism in Late Antiquity. The volume contains the following contributions: H. Cazelles, “Torah et Loi. Préalables à l’étude historique d’une notion juive” (p. 1-12); E. M. Laperrrouzaz, “Le problème du ‘premier mur’ et du ‘deuxième mur’ de Jérusalem après la réfutation décisive de la ‘minimalist view’” (p. 13-35: The ‘first’ and ‘second wall’, mentioned by Josephus, date from pre-exilic times); A. Caquot, “Deux notes sur la géographie des Jubilés” (p. 37-42: ‘eldâ of Jub. 3:32 is a deformation of the toponym daddayn, ‘the two breasts’, cf. Δαδουήλ in the Greek text of Akhmín and Syncellus’ Δουδαήλ; the ‘mountain of the south’ (sic) of Jub. 4:25 is based on pagan legends about a holy mountain along the coast of Arabia felix, cf. Diodorus Siculus V, 41-46); V. Nikiprowetzky, “Sur une lecture démonologique de Philon d’Alexandrie, De Gigantibus, 6-18” (p. 43-71: Although Philo did not deny the existence of ‘disincarnated’ souls in the heavenly spheres, he did not pay attention to evil spirits or demonology in his writings. The text of De Gigantibus is not contradictory to this conclusion. In Philo’s opinion the ἀγγέλοι τοῦ θεοῦ should be identified with human souls); P. Nautin, “‘lāw và ‘lāwê (Origène, Contre Celse, VI, 31-32)” (p. 73-78: The author analyzes the text in Contra Celsum and concludes that Origen affirms the vocalisation lāwe of the tetragrammaton); N. Sed, “LitharküëL—Lithargöël” (p. 79-83); J. Neusner, “‘The Present State of Rabbinic Biography’” (p. 84-91: The author defends his own methodological approach to the literature of Mishnah and Tosephtah. In ‘biographical’ materials, i.e. moral sayings or

non-legal stories in which a Yavnean rabbi’s name is mentioned, we encounter two kinds of material. In the first, a rabbi’s name is used without any clear claim that a particular individual and his intellectual or moral straits come under discussion. In the second, a particular rabbi’s name is used in a clearly homiletical story. The blatant homiletical purpose of such a story precludes biography in the ‘biographical’ materials. Even in the case of legal sayings, we have no hope of presenting sizable bodies of sayings in the exact words spoken by a given authority. In the exegetical compilations, Eliezer, Ishmael, Tarfon, and Gamaliel simply supply names, to which exegeses are assigned without rhyme or reason. Therefore, the effort to recover the biographies of individual rabbis of the late first and early second centuries is not feasible; Mireille Hadass-Lebel, “Du bon usage de l’exil. Contributions à l’étude de la polémique judéo-chrétienne au IIIe siècle” (p. 93-97); E. Levinas, “Exégèse et transcendance (A propos d’un texte du traité Makoth 23b)” (p. 99-104); Jacqueline Genot-Bismuth, “De l’idée juive du sens” (p. 105-116); E. E. Urbach, “Treasures Above” (p. 117-124: The author deals with the different connotations of the metaphor of ‘treasures accumulated above’ in the course of the first centuries of our era); R. Brunschvig, “Vœu ou serment? Droit comparé du Judaïsme et de l’Islam” (p. 125-134); S. Schwarzfuchs, “L’opposition Tsarfat-Provence: la formation du Judaïsme du Nord de la France” (p. 135-150); J. Vernet, “Marmol, Obra de Zarquel” (p. 151-154); S. D. Goitein, “Moses Maimonides, Man of Action. A Revision of the Master’s Biography in the Light of the Geniza Documents” (p. 155-167); C. Touati, “Croyances vraies et croyances nécessaires (Platon, Averroès, philosophie juive et Spinoza)” (p. 169-182); J. Dan, “The Ashkenazi Hasidic ‘Gates of Wisdom’” (p. 183-189); Colette Sirat, “La qabbala d’après Juda b. Salomon ha-Cohen” (p. 191-202); J. Schatzmiller, “Paulus Christiani: Un aspect de son activité anti-Juive (p. 203-217); A. S. Halkin, “Nissim ben Mosheh on Providence” (p. 219-225); E. I. J. Rosenthal, “Political Ideas in Moshe Narboni’s Commentary on Ibn Ṭufail’s Hayy b. Yaqẓān” (p. 227-234); G. Sermoneta, “Jehudah ben Mosheh ben Dāni’el Romano, traducteur de saint Thomas” (p. 235-262); Sara Klein-Braslavv, “Gan Eden et Gehinnom dans le système de Hasdaï Crescas” (p. 263-278); F. Rosenthal, “From the ‘Unorthodox’ Judaism of Medieval Yemen” (p. 279-290); D. R. Blumenthal, “An Illustration of the Concept of ‘Philosophic Mysticism’ from Fifteenth Century Yemen” (p. 291-308); F. C. Burgos, “La administración judia del duque de Nájera en la aljama Palentina de Amusco” (p. 309-321); Micheline Chaze, “Remarques et notes sur les versions grecque et ladino du Pentateuque de Constantinople, 1547” (p. 323-332); S. Pines, “Le Sefer ha-Tamar et les Maggidim des Kabbalistes” (p. 333-363); Gabrielle Sed-Rajna, “Un diagramme kabbalistique de la Bibliothèque de Gilles de Viterbe” (p.