

problem areas in Old Testament theology, and then much more detailed excursuses setting out the history of scholarly debate, with normal footnotes. This attempt to do everything in a unilinear, integrated form reduces what could have been a masterly one-man encyclopedia to a jungle of names, dates, and titles which only the most intrepid will venture into. Happily this will not reduce its value as a classified bibliography, a task which it will fulfil admirably for years to come.

JOHN BARTON

ANTHROPOLOGICAL APPROACHES TO THE OLD TESTAMENT, edited by Bernhard Lang. *S.P.C.K./Fortress Press, London/Philadelphia, 1985. Pp 175. Paperback. No price given.*

This is volume 8 in the 'Issues in Religion and Theology' series, which performs a valuable service in collecting together significant essays on particular themes.

The present volume deals with an especially influential area of concern in contemporary Old Testament studies, namely the dialogue between social anthropologists and Old Testament specialists which has gained considerable impetus over the past two decades.

Here are to be found essays by a distinguished group of scholars, including Edmund Leach, Mary Douglas, and Isaac Schapera. All have appeared in English elsewhere, but are very handily collected within one cover here. The range of concerns is broad, from John Rogerson's incisive re-examination of the Hebrew conception of corporate personality to Lang's own study of the social organization of peasant poverty in biblical Israel, and yet a pleasing series of interconnections between essays makes this a surprisingly coherent collection.

In his useful introductory chapter 'Anthropology as a New Model for Biblical Studies' (not previously published), Bernhard Lang (one of the liveliest of the younger generation of German Old Testament scholars, who has himself studied Social Anthropology at the London School of Economics) sketches the main areas and methods of investigation and the developments that have occurred over the past twenty years, showing how the application of these insights to the study of the Old Testament world has greatly contributed to our understanding of its religion, as well as its social and cultural setting. Lang writes, 'I venture to predict that what may now look like the fringe activity of a few anthropologists interested in the Bible and biblical scholars dissatisfied with more traditional ways of exegesis will develop into a recognized, established approach.... Biblical scholars as well as students will need to acquire some anthropological experience, if only by admitting other kinds of books to their shelves'.

PAUL JOYCE

SIR EDWYN HOSKYN AS A BIBLICAL THEOLOGIAN by Richard E. Parsons, C. Hurst & Co., London, St. Martin's Press, New York, 1966, pp. 151, £15.

When I went up to read theology at Cambridge in 1937, Hoskyns was but recently dead. His memory was vivid and his reputation was still contentious. He had been one of the scholar-preachers who gave voice to their Christian convictions and had therefore been treated with coolness by other scholars who were more reserved and seldom went beyond academic convictions. From those who had known him, and especially from Noel Davey, his pupil and collaborator, I began to learn his methods. By these I and others were profoundly influenced. Some of us could say things in a Barthian manner—and he had translated Barth's *Romans*—though without much Barthian understanding on our part. We eagerly adopted *Wörterbuch* studies as displayed in *The Riddle* and the splendid *Cambridge Sermons*. And when the commentary on *John* came out in 1940 I had it as a