

nature, and this is no exception. There are a number of weaknesses which will no doubt be remedied in future reformulations. In the first place, the book is itself rhetorically weak at the macrolevel. To give only one example, chapter 1 moves back and forth without obvious motivation between a discussion of ancient Greek rhetoricians and the authors' own model. At the macrolevel, there are too many rambling, diffuse sentences.

A related problem is the partial conflation of the discussions of rhetorical forms and rhetorical functions in chapter 2; this is possibly caused by the effort to discuss forms first. It may be possible to make a more coherent presentation by discussing functions first, since they are universal, and then to discuss how these functions are served by various forms in different languages.

There is a great bulk of terminology—or rather, a plurality of terminologies derived from different disciplines and converging on the topic of the book. These cover in many cases the same phenomena, but it is often not made clear how they relate to one another. To this extent at least, the synthesis is imperfect and needs further work.

One quibble regarding content: the authors seem to me to exaggerate the putative *conscious* dependence of the New Testament authors on the rhetoricians of the Greco-Roman world. A good case could be made that Paul, the author of the Hebrews, and perhaps Luke, may have known some or all of these gentile authors. But surely it is straining to see in the rhetorical devices of Mark or John actual awareness of the academic analysis of rhetoric; it is much more plausible that they simply used the devices which their knowledge of the language made available to them without academic awareness. After all, M. Jourdain also spoke prose all his life without knowing it!

But all of these problems are, as I have said, marks of a pioneer, experimental work. On balance, this is a most important and stimulating work, and I heartily recommend it to all persons who have an interest in the rigorous analysis of texts.

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Nestle-Aland: *Novum Testamentum Graece et Latine* edited by Kurt Aland and Barbara Aland. Stuttgart: Deutsche Bibelgesellschaft 1983. Praefatio, Introductio (pp. 1*–44*), Text (Greek pp. 1–680, Latin pp. 1–680), Appendices (pp. 684–779).

This latest Nestle bilingual stands in a long tradition. The Greek is Nestle-Aland²⁶ (N-A²⁶), and the Latin is the 1979 Neo-Vulgata (NV). The introduction to the Greek is a Latin translation, with some up-dating, of the original German: a five page preface introduces NV. The Latin text is divided into sections introduced by a Latin translation of the headings found in the *Einheitsübersetzung*. The apparatus to the Latin is restricted to variants between NV, the versio Clementina 1592 (C), Wordsworth and White (W) and the Stuttgart Vulgate ²1975 (S). Unlike the earlier Nestle bilinguals, the Sixtine edition of 1590 is not included but the apparatus to the Greek text does however

occasionally include the distinctive readings of this edition. Both the Greek and the Latin apparatuses enable the reader to compare and contrast in an easily accessible way the major changes in various printed editions of "Jerome's" Latin as well as some variants within the Latin ms. tradition.

The choice of NV, a version with which Professor Kurt Aland had been involved in an advisory capacity, was wise, first because this version was produced to accommodate the Latin to the Greek underlying N-A²⁶. (It is interesting to note just how frequently NV goes against CWS to agree with the Greek.) The two facing pages therefore match each other fairly closely (e.g. 1 Thess. 2.7 parvuli = N-A²⁶ cf. lenes in S = N-A²⁵) although differences occur (e.g. Gerasenes in Luke 8 = N-A²⁶ and CWS against Gergasenes in NV = UBS². The versification of Luke 22.43-44 differs.) Secondly, NV is the official Vulgate of the Roman Catholic church. Through the good offices of Cardinal Martini of Milan (one of the committee responsible for the Greek text) the Pope was recently presented with a copy of this edition. However it is not only the Roman church which will benefit from this bilingual testament but also all those who concern themselves with the interrelationship of the Greek and the Latin. The juxtaposition of a critical edition of the Greek and this related established version of the Latin is instructive and we congratulate the editors and publishers on their fine achievement. It is a readily serviceable book that can be studied alongside the Greek/Latin editions of Merk, Vogels, Nolli and Bover-O'Callaghan.

As far as the Greek is concerned, the Alands have taken advantage of the seventh printing to incorporate addenda and corrigenda to text, apparatus and appendices, many advocated by reviewers. The omission from Appendix I of 034, 075, 0129, 610 and 2060 in the earlier printings has been rectified: 0275 and 0276 are now added. Also in Appendix I (and the apparatus) are P⁸⁹ and P⁹². The contents of P⁸⁹ should read Hebrews 6.7-9, 15-17 (cf. Pintaudi, *ZPE* 42 (1981) pp. 42 ff.) The stock of cursives under *M* has risen: two hundred and ninety new mss. are listed here of which twelve are already in the main list of cursives (e.g. 221, 245, 337). This increase is understandable. What is less explicable is the deletion of fourteen cursives previously under *M* (e.g. 350, 605, 1371) although in some cases the deletion may be a correction of an earlier error (e.g. 281, 343). 046 is now demoted from being a constant witness on p. 693 (but not on p. 16*).

Attempts to standardize the text of UBS and N-A²⁶ in all but punctuation and capitalization progress falteringly: UBS^{3A} made some changes (e.g. Luke 13.28, 20.9; John 20.18) and N-A²⁶ makes some changes here (Mark 15.22; John 19.17, 20.16 ραββουνι). Yet differences still remain at Mark 10.51 (ραββουνι!) and Acts 18.8 (Κρισπος cf. UBS³, UBS^{3A}, N-A²⁶ first printing, N-A²⁶ fourth printing onwards).

We welcome this regular updating and correcting of N-A²⁶ and we thank the Münster Institut, Professor Kurt Aland and Professor Barbara Aland for their vigilance and diligence.

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