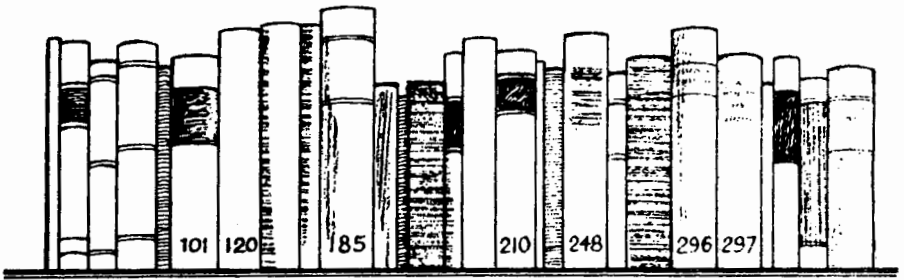


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of the

*Association of British Theological
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no. 28 November 1983

BULLETIN 1984

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**BULLETIN OF THE ASSOCIATION OF BRITISH
THEOLOGICAL AND PHILOSOPHICAL LIBRARIES**

(In liaison with The Library Association)

No. 28, Edinburgh, November, 1983

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ABTAPL AT LAMBETH PALACE, 28th October 1983

About thirty ABTAPL members waited for admittance outside the perimeter wall of Lambeth Palace beside the door marked Library, many of us arriving, I'm afraid, before the suggested 2.5 p.m; fortunately we were not moved on. At 2.10 a bold member from the north rang the bell and an attendant appeared to let us in. Once through the first door we were ushered through a series of passageways and courtyards until we eventually arrived at the book-lined Great Hall of the Palace.

The Great Hall, restored following War damage but still impressive, has formed part of the library since about 1830. It has also been the scene of nearly all the Lambeth Conferences, and it was interesting to be in a place where so much episcopal wisdom, and perhaps even a little hot air, has issued.

In the Great Hall, Christina Mackwell welcomed us and gave us a talk about the library. The first permanent library came into being as a result of the bequest of Archbishop Bancroft's books in 1610. Many of his successors left their books too, and so the collections grew rapidly during the seventeenth century. Following further growth the library was eventually divided into its present three major sections: Manuscripts, Books, and Archives. All three sections are predominantly ecclesiastical, but much "secular" material is also held, including some rather surprising items, such as the medical records of George III during his madness. The archbishops, it seems, have been good hoarders of material sent to them over the years, and about six thousand pamphlets, many of them now rare, have been collected together in the library as a result.

After this introduction we were taken on a tour of the Palace. I kept an eye open for Robert Runcie as we went round, but although I failed to see him, I very much enjoyed seeing the portraits of his predecessors lining the corridors and halls through which we passed. Our tour included the chapel, also restored after War damage, and we eventually returned to our starting point after passing down the rather grand main staircase of the Palace.

Back in the Great Hall came a welcome cup of tea and a chance to see the exhibition of notable items from the library, which Christina Mackwell had put out especially for us. Amongst the exhibits were the Lambeth Bible, a collection of Books of Common Prayer, and a selection from the recently deposited papers of Bishop Bell. For the connoisseur of library stamps, the attractive "Bibliotheca Lambethana" stamp on the pages of one or two priceless treasures was a notable feature.

Altogether a most enjoyable visit, and many thanks to those who organised and led it.

John Moore

ABTAPL AGM and GENERAL MEETING, 28th October 1983

A summary of the principal items of business discussed:

Subscription rate for 1985 It was agreed that the rate for libraries and individuals should be increased in 12 month's time to £4.00 (and \$10.00 for North America). The rate for retired members was to remain unchanged.

Handbook It was reported that Mr Philip Plumb would not now be able to complete the work. It was agreed that a fresh attempt should be started by the officers, with the cooperation of members, to publish an up to date Handbook of Theological Libraries in the U.K., based if possible on the original material.

Guide to religious bodies Work on updating the index at Birmingham had begun.

American Theological Library Association Mr Howard reported briefly on his visit to the ATLA Conference at Richmond, Virginia, in June, and on his subsequent contacts with individual librarians.

Conseil International des Associations de Bibliothèques de Théologie

Miss Elliott spoke about her visit to the Council meeting at Lyons in September (reported separately in this issue). It was agreed that ABTAPL should seek to become a full member and that Miss Elliott should be the official delegate. (The Hon. Treasurer drew attention to the financial implications, both as to membership contributions and as to travelling expenses.)

Spring meeting Plans for the visit to Manchester on 6-8th April 1984 were outlined.

Posts advertised at inadequate salaries 3 cases of posts advertised at salaries which appeared to the officers to be inadequate were investigated by The Library Association. Full explanations had been forthcoming in 2 cases, and in 1 of these some increase of salary was made.

TOWER OF BABEL OR DAY OF PENTECOST?

Some Thoughts on the Conference of the Conseil International des Associations des Bibliothèques de Théologie, Lyons, 11-12 September 1983.

Having blown the dust off my A-level (and pedantically literary) French with the aid of Language Study Ltd., I emerged from the Gare du Nord, hailed a taxi and found that conversation flowed with the very nice driver. Perhaps I really was going to be all right at a conference which was to be French-speaking and where I only knew one person, the President of the Conseil, Fr Morlion.

The TGV (French High Speed Train) took me through beautiful countryside from Paris to Lyons in under three hours. I then took a ride on the very new Lyons Metro for a few stops, then a meandering bus journey to the Maison St Joseph right on the outskirts of the city. The Maison was very similar to retreat houses in this country. Nothing about the approach to it from the front suggested the marvellous view that I was going to have from my room at the back – rolling wooded hills. The view was in fact the best thing about the room (as I said, it was like being in a retreat house anywhere, with austerity predominating). I slept soundly for a couple of hours then

walked out into the grounds and tried to think intelligent thoughts about theological librarianship while absorbing the view and the great peacefulness of the place.

I came down to dinner and spotted Fr Morlion. He introduced me to various people, who represented associations in Belgium, the Netherlands, Germany, France and Italy. There was a Polish participant, Prof. Gorski, a passionate little man from Cracow who in beautiful French brought vividly before us the awful difficulties of the intellectual and theological enterprise in Poland today. We may have The Cuts here, but at least our libraries are not summarily closed and the books dispersed by Government decree.

After dinner we gathered to have our first session, which consisted of each delegate saying something about the state of his or her Association. I should have been better prepared for this – I had thought of myself as merely an ‘observer’ and was not really expecting to be called upon to speak. ABTAPL seems to be unusual in uniting faculties of theology, seminary and private libraries of all types and denominations in one association. On the Continent, there seem to be divisions either by type of library or by confession. I stressed ABTAPL’s comprehensiveness in my remarks. I also admitted our difficulties in producing a Handbook similar to the excellent Dutch one which was passed round the delegates.

Monday morning’s session consisted of items familiar from any AGM (e.g. the accounts) plus an extended discussion on the value and future production of the *Clavis periodicorum*, an in-depth description of certain long-running and confusing periodicals with which Fr Morlion is very concerned. The value of the Conseil itself was discussed; the view that international contacts and communications were important prevailed. Details of these contacts were given in the first session after lunch. The Conseil is in touch with associations or individuals in Spain, Switzerland, the DDR, Australia, the Far East, Canada and IFLA. It has also acted as a clearing-house for requests for standard theological works from Third World countries.

Unfortunately I had to miss the final session, which could roughly be described as ‘how computers can help theological libraries’ and was organized by two enthusiasts from Maredsous in Belgium. They gave me the literature about the ‘Système Bibos’ which I have yet to digest. At least when I have I shall be able to talk in French computerese. There was an enormous amount of enthusiasm among all the delegates for automated systems, and a great eagerness to find out what we are doing in the UK.

Fifteen people meeting for 24 hours – was it worth it? Time, as they say, will tell, but I certainly enjoyed the experience of discussing common problems and aspirations across the boundaries of nationality and language in an atmosphere of great friendliness and co-operation.

Mary Elliott

LIBRARIES — 27

London Mennonite Centre
14 Shepherd's Hill, Highgate
London N6 5AQ
Tel. 01-340-8775

Librarian: Ms Marian Landis

History

In 1575 The Elizabethan government and church burned two members of an Anabaptist-Mennonite cell in London and deported the rest. Thereafter there were no Mennonites in England until 1940, when Canadian and U.S. Mennonites arrived to do relief work during the bombing. After World War II, some Mennonites stayed in England to begin a ministry to international students, providing a home for students of many colours and faiths. By the late 1970s a Mennonite congregation had begun to develop, and in 1981 it discontinued the ministry to international students and shifted its attention to building up the life on an English Mennonite church. Its life is rooted in worship and common life; it is active in the peace movement; and through its Metanoia Book Service it sells books on radical discipleship, many of which are imported from North America. It also has a Resource Centre of books, periodicals and cassettes which, though primarily for the use of members of the London Mennonite Fellowship, are also available to interested persons.

Coverage

General theology, biblical studies and church history. But unique holdings (in the U.K.) of materials on the Anabaptist-Mennonite movement, its history, theology, and life today. Of special interest to historians is the collection of Anabaptist primary sources in several languages. There is a file of several hundred scholarly articles on Anabaptist history photocopied from many journals; and the library possesses the only complete set (1927ff.) in the U.K. of the standard learned journal on Anabaptist-Mennonite history, *The Mennonite Quarterly Review*. There is also a special concentration of materials on issues of war and wealth, from both Christian and secular perspectives.

Stock

Around 3,000 volumes, which are constantly added to. A wide variety of current Mennonite periodicals from several countries.

Classification

Dewey Decimal (modified)

Catalogues

1. Author-title card catalogue 2. Selected subject card catalogue

Access

Open 9 a.m. to 5 p.m., Monday to Friday. Resource persons (Marian Landis, Alan Kreider, Walfred Fahrner) available by appointment. Reference facilities free. Non-circulating. Photocopying services are available.

Staff

One part-time librarian; other part-time voluntary assistants from the London Mennonite Fellowship.

BIBLIOGRAPHIES & REFERENCE BOOKS – 36

Martin Buber and his Critics: an Annotated Bibliography of Writings in English through 1978, Willard Moonan, New York, Garland Publishing, Inc., 1981. 240p. \$39.50

Compiled as a retrospective contribution to Buber's 1978 centenary, this bibliography is a model of reliable and cogent presentation. Over one thousand items are noted, consisting of Buber's writings in their English versions, and the anglophone literature about him. The best sources for material in other languages remain M. Catanne's bibliography published in 1957 and P.A. Schilpp's *The Philosophy of Martin Buber* (1967). The present work lists 378 English items by Buber, articles and books collocated in one, chronological sequence. Only important variants are included, so this is by no means a complete account of Buber's publishing history in English-speaking countries. Nearly 700 items about him have been traced, given chronologically, and many accompanied by substantial annotation. The compiler usefully notes items that possess indices, or are otherwise important bibliographic sources in their own right. Thorough indexing completes the practicality of this bibliography, consisting of an index of translated titles (though variants are only indirectly accessible), an index of translators and another for authors of secondary works, and finally a comprehensive subject index which integrates both primary and secondary material.

Schopenhauer-Bibliographie, by Arthur Hübscher. Stuttgart-Bad Cannstatt, Frommann-Holzboog, 1981, 331p. 98DM.

Schopenhauer has always been well served bibliographically, though little is available specifically for English users. The compiler is a distinguished editor of his subject's works and has been responsible for the annual bibliographies in the *Schopenhauer-Jahrbuch* for some years. The present listing treats both primary and secondary sources in some detail, and material in languages other than German is not neglected. The German preference for very detailed sectional divisions is followed, among which can be found sections on the philosopher's relatives and contemporaries, on his relations with his predecessors and successors, both philosophers and non-philosophers, German and non-German, all meticulously sub-divided, as well as the more usual general subject headings. An author index is appended, while the very clear lay-out of the bibliography, with its detailed list of contents, palliates somewhat the lack of a subject index.

Augustinian Bibliography, 1970-1980, with Essays on the Fundamentals of Augustinian Scholarship, by Terry L. Miethe, Westport, Connecticut, Greenwood Press, 1982, 218p. \$32.50

The compiler has recently been involved in updating Thomist bibliography (see *Bulletin of ABTAPL* 23, 1982, March, p.4) and has now applied himself, using a similar approach, to the Augustinian field. As he admits, prior bibliographies are rather numerous, but he seeks his task as an attempt to cover the massive expansion in scholarship, particularly American, during the last ten years, as well as to catch older items not previously listed, and to include dissertation theses, in which he notes, with apparent satisfaction, an

exponential increase during recent years. Apart from a Personal Name index, the user is left to cope unaided with the elaborate subject arrangement of the bibliography, arranged within four main chapters covering the life and works, philosophical issues, theological issues, and historical and doctrinal relations, respectively. The potential for overlap is, as the compiler admits, enormous, and searching is therefore eased by the provision of a limited number of duplicate entries, though this cannot be equated with the security offered by an adequate subject index. As was the Aquinas bibliography, this is a work for the student with leisure to spare and not one for the more casual user who requires rapid access to an unfamiliar field. The brief essays which conclude this book add little bibliographically (indeed, their own references are not indexed) though they demonstrate the compiler's own enthusiasm for Augustinian studies.

Peter Larkin

BIBLIOGRAPHIES & REFERENCE BOOKS – 37

Walford's guide to reference material, by A.J. Walford.

Volume 2: Social and historical sciences, philosophy and religion. Fourth Edition 1982.

London, Library Association Publishing. 704pp. 0 85365 564 2 £29.50

The aim of Walford is to 'provide a signpost to reference books and bibliographies published mainly in recent years,' although coverage is given to older established bibliographies which have been recently republished. It continues to be a standard reference work of considerable scholarship, presented in 812 well laid out pages. Indeed the general lay-out and typography have been improved in this edition with the use of heavier black types for authors, titles and headings, and the occasional use of italic type. Works up to 1980 are listed, with some entries from previous editions being shortened or omitted, others being expanded, often with new bibliographical information and quotes from recent review articles. Several annotations from previous editions are included without change. Works from several continents are listed.

Walford continues to use the U.D.C. scheme as its framework. The **philosophy** section comes first (listed with **psychology**) and it remains an excellent introductory list for philosophy bibliography. New headings have been made for **time** and **death** and happily **logic** and **ethics** have been taken from the end of the psychology section and given separate pages to themselves. Unfortunately no mention is made, in the latter section, of bioethics. Here might have been noted the 4 volume *Encyclopaedia of Bioethics* (ed. W.T. Reich, New York, 1978) and the annual *Bibliography of Bioethics*, (ed. L. Walters, Vol. 1 New York, 1975.)

The section on **occultism** is rather disappointing. The works listed are, in the main, standard works, but coverage is patchy and uninspired. Sections on divination and spiritualism are not included, although **parapsychology** has

been put in since the last edition. The sections on **magic** and **astrology** continue to omit important works (for example, in the latter, Raphael's *Astronomical Ephemeris*), and the choice of works here tends to be arbitrary and idiosyncratic.

The **religion** section continues to display sound research and wide coverage. It is 49 pages in length, with a good section on **non-Christian religions**. The **Bible** section is very good, discussion of individual works being concluded with a note of which denominational point of view the work is written from, a most useful feature, continued from the previous edition. Headings used remain substantially the same. In the final section on the various Christian denominations the editors keep within the traditional limits and avoid the modern phenomenon of the 'chaos of cults'. Thus there are no headings for Pentecostal Church, Unification Church, and Jehovah's Witnesses, the section ending at **Religious Society of Friends**, 289.6 in the classification scheme.

The provision of such a useful list for non-Christian religions is to be commended. The **Indian religions** section has been improved, and headings given for **Hinduism** and **Sikhism** which was not the case in the third edition. Again the editors do not give coverage to the more 'off-beat' areas and avoid mention of such religious phenomena as Rastafarians and Hare Krishna devotees. They also fail to make any mention of native American religions, either of North or South America.

The index to the work is over a hundred pages, almost twice the length of that in the previous edition. It contains authors' titles and subjects in one sequence, and lists all books and periodicals mentioned in the text with entries also for compilers and editors, although it does not appear to list joint authors and editors. It is an indispensable aid to a work that continues to impress both in the quantity of works surveyed and listed, and in the quality of its research and presentation.

Alan Smith

KENNETH GARSIDE

We regret to announce the sudden death of Kenneth Garside formerly librarian of Kings College, University of London.

Mr. Garside was chairman of ABTAPL from 1961 to 1965 and was the promoter of the original proposal that this Association become the Theological and Philosophical Libraries Group of the Library Association.

The Bulletin was also edited and produced from Kings College at this period. ABTAPL owes much to him.

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BIBLIOGRAPHIES & REFERENCE BOOKS – 38

Vatican City State; compiled by Michael J. Walsh. Oxford: Clio Press, 1983. xxxv, 105pp. £15.50 (World Bibliographical series, 41).

For those unfamiliar with this series, which will eventually cover every country in the world, it should be explained that each volume follows a similar format, with entries under such standard headings as Archaeology, History, Politics, Economics, Industry, Customs (including food and drink), Folklore, Performing Arts and Sports Recreation to list but a few. Clearly with so tiny and so specialised a 'country' as the Vatican City State, not all these headings are applicable. As the compiler points out in his *Preface*, the Vatican may have a garden of some size but nothing has been written about its flora and fauna. It has been fun, therefore, to see how Michael Walsh has managed to adapt the series classification scheme to fit the literature on the Vatican.

He has succeeded very well indeed but, more importantly, has produced a very manageable bibliographic guide which will be essential reading for anyone approaching the subject for the first time or wanting more detailed information on the Vatican. Here it must be emphasised that this volume is concerned with the Vatican City State; it is not a bibliography of the papacy still less of the Roman Catholic Church. But, since the Vatican is inextricably bound up with these two, obviously it has been necessary to include studies which deal with both these topics and with the history of the city of Rome. Headings standard to the series such as Archaeology, History, Legal System, Religion (perhaps surprisingly but justifiably), Administration, Economics, Libraries, archives and museums, all suit this collection of material well. The heading, 'Literature', however, is less happy and here it has been used to cover works with the Vatican as a theme or background (eg. Morris West's *The shoes of the fisherman*) and literary writings by recent popes most notably John XXIII and John Paul II. The heading, 'Papal Office and Court' is, of course, unique.

Each entry is annotated and no section has such a wealth of material that the poor user feels unable to cope. There are 368 items in all, mostly in English with occasional listings of major studies in other languages.

One small quibble. It was not clear to your reviewer what the sub-arrangement under each heading is. It is not alphabetical by author or title nor yet chronological. Since there is not an enormous number of entries under each heading it perhaps does not matter too much but an obviously systematic sub-arrangement is usually more helpful.

The compiler's *Introduction*, outlining the history of the papacy and describing the Vatican bureaucracy is commendably succinct and at the same time a most lucid account of a very complex subject. Michael Walsh has managed to produce a bibliography which is both interesting reading and an indispensable guide.

Antonia J. Bunch

BIBLIOGRAPHIES & REFERENCE BOOKS – 39

A Guide to American Catholic History, by John Tracy Ellis and Robert Trisco, second edition, revised and enlarged, Santa Barbara, California and Oxford, ABC – Clio Press 1982, £14.00.

John Tracy Ellis, the doyen of American Catholic historians and Robert Trisco, the editor of the *Catholic Historical Review*, have combined to produce an excellent new edition of their 1947 *Guide*. This edition includes 489 new titles: 51 pre-1959 and 438 dated between 1959 and 1980, figures which reveal the tremendous expanding growth of interest in American Catholic history. A break down of the figures reveals the strengths and weakness of contemporary scholarship and the areas for future research.

The main impression is heavily clerical with a preponderance of lives of bishops, histories of dioceses and religious orders. The history of the Catholic Church in America is largely the view from the bishop's chancellery or the presbytery parlour. Given the poor Catholic immigrant masses who poured into the United States clerical leadership was understandably necessary. In more recent times, younger historians like Jay P. Dolan, Tomasi, Linkh and others have begun to establish the view from the pew: how the immigrants retained their folk loyalty, developed new forms of spirituality and were welded into a cohesive disciplined Catholicism until the 1950s. In literature there are only two titles and surprisingly D.S. Reynolds' recent *Faith in Fiction* is omitted. In interfaith studies there are only eight titles even in the wake of Vatican II. Andrew Greeley receives the almost ritualised drubbing in one entry, the penalty for never having an unpublished thought. (p.12)

The bibliography however is a masterly comment on the maturity of American Catholic contemporary scholarship. Able to evaluate in a critical way earlier apologetic works, the work emphasises the changing depth and quality of modern researches, but curiously underestimates that stimulated by the Cushwa Center at the University of Notre Dame. It is hard to imagine triumphalist works like David Martin's *American Catholic Convert Authors* (1944) item 340, or D.J. Scannell-O'Neill, *Distinguished Converts to Rome* (1907), item 346, appearing now. That is a comment on a new self confidence, shedding defensive postures and facing issues squarely. All the more surprising then that there is no section for a consideration of moral theology in an historical context, such as the influence of Archbishop Kenrick's work in the last century or more recent developments around *Humanae Vitae*. Considerations of sexuality and health lead naturally to that remarkable Catholic convert of the last century, Thomas Low Nichols and his wife, whose autobiographical writings are omitted. Their influence was not without significance on both sides of the Atlantic. But such minor points should not detract from an excellent compilation which will prove invaluable to scholars.

Bernard Aspinwall

CONCORDANCES FOR BIBLICAL STUDIES

Biblical concordances have a long, varied and honourable history. In the early thirteenth century Cardinal Hugo de Sancto Claro used the sweated labour of several hundred monks to produce the first index to the Latin Vulgate. In 1970 Joseph Baird and David Freedman began producing *The Computer Bible* for Biblical Research Associates of Wooster, Ohio. This project uses computers to index, arrange, correlate and cross reference data; it is a superb example of what can be accomplished in biblical studies with the aid of computer programs. Regardless of whether quill pens or IBM computers are used to generate a concordance, the purpose of the final result remains the same. Two English concordances of the sixteenth century tell us much about the *raison d'être* of such works by their very titles: Thomas Gybson's *The Concordance of the New Testament Most Necessary To Be Had in the Hands of All Soche As Delyte in the Communication on Any Place Contayned in ye New Testament*, and John Marbecke's *A Concordance That Is to Saie, a Worke wherein, by the Order of the letters A.B.C., Ye May Redily Finde Any Worde Contaigned in the Whole Bible, So Often As It Is There Expressed or Mencioned*. That is, a biblical concordance is an alphabetical listing of all principal or theologically significant words on the Bible or parts thereof, including references to textual locations and very often a phrase using the word in context.

But why bother with such a listing in the first place? Sadly enough, a very common usage among certain types of Christians is to locate appropriate prooftexts for a particular argument, and there are all too many topical concordances which pander to this particular observation. There may be something to be said for such an approach when arguing with Jehovah's Witnesses on one's doorstep, although it is probably more effective to use an extremely large and heavy concordance as a bludgeon in these instances.

More properly, a biblical concordance serves at least four legitimate, scholarly functions. First, it is a *systematizer* which lists all possible uses of a given word in the Bible and where these uses are located. Second, a concordance makes a *linguistic contribution* to word study by putting flesh on basic lexicographical bones. On the one hand it facilitates the comparison of word usage in various passages, thereby delineating more clearly the features and nuances of words; on the other, it aids in marking differences among synonyms, a particularly important feature of biblical language. Third, concordances have a *grammatical role* in helping to illuminate the nuances of grammatical constructions, which in turn contributes to the more accurate rendering of passages. As St. John Chrysostom has said, "nothing in the sacred scriptures is superfluous or insignificant whether it be the single dotting of an 'i' or crossing of a 't'. Even a slight verbal alteration opens up for one an ocean of ideas" This, of course, leads to the final and most widely accepted use of concordances, which is to assist in *theological interpretation* of biblical passages. Linguistic functions are of interest primarily to scholars, while the theological contribution is sought by students, clergy and laymen alike. However, such interpretation is dependent upon a certain amount of linguistic and grammatical accuracy in the first instance, and there is nothing more painful than to see a student abuse the theological content of a concordance by ignoring its linguistic insights.

Having said this, it should be relatively simple to pick up a concordance and begin to use it. However, there are currently available more than a hundred such works, and over the past centuries concordance production must be well over a thousand. The problems in discussing or even enumerating concordances stem from the very nature of the theological enterprise — its many centuries reign as the “queen of sciences”, the distinctive and often mutually exclusive traditions which require their own corpus of reference works, the range of languages used in theological study. Because of these factors, one can list only a handful of concordances of value to the serious student.

Latin Concordances

For those interested in the Vulgate the standard work must be Francois Dutripon's *Concordantiae Bibliorum Sacrorum Vulgatae Editionis* (Paris: Belin-Mander, 1838 and various reprints), which lists all words of the Latin Bible in context. Many other concordances exist for this version, but few of them are as detailed. A major exception is the computer-assisted, five-volume production by Bonifatius Fischer, *Novae Concordantiae Bibliorum Sacrorum iuxta Vulgatem Versionem* (Stuttgart: Frommann — Holzboog, 1977). This concordance to the 1975 Württemberg Bible Society edition of the Vulgate includes all but the 22 most common words and is thus a masterpiece of thoroughness. Among the less detailed but still suitable Vulgate concordances is Michael Bechis's *Repertorium Biblicum, seu Totius Sacrae Scripturae Concordantiae iuxta Vulgate Editionis Exemplar* (2 vols. Turin: B. Canonica, 1887-1888).

Hebrew Concordances

Students of the Hebrew Bible have a number of detailed, exhaustive (and expensive) reference concordances which are readily available in large theological libraries. Most impressive of all is Solomon Mandelkern's *Veteris Testamenti Concordantiae Hebraicae* (Leipzig: Viet, 1896), which for the first time among Hebrew concordances contains citations according to sense, proper placement of entries elsewhere entered under false roots, correction of grammatical confusions and the additions of many words omitted in earlier works. Mandelkern is a splendid tool for comparative study of root forms, as each is listed separately. However, all editions prior to the third contain significant errors which can be terribly misleading. Therefore, look for this third edition, *Concordance on the Bible* (Jerusalem: Margolin, 1955), which includes an English introduction and superb bibliography of talnudic and biblical concordances. If it is possible to be more thorough than Mandelkern the award for this distinction must go to Samuel Loewenstamm and Joseph Blau for their multi-volume *Thesaurus of the Language of the Bible* (Jerusalem: Bible Concordance Press, 1957-). This has the advantage of being arranged strictly alphabetically instead of according to roots, and it includes English summaries with the Hebrew entries. However, no library seems to have a full set, which is why Mandelkern's more reliable availability makes it the preferred concordance. Unfortunately, neither work is within financial reach of private purchasers, so for my personal study I use Gerhard Lisowsky and Leonhard Rost's *Konkordanz zum Hebraischen Alten Testament* (2nd ed. Stuttgart: Württembergische Bibelanstalt, 1966). This is based on the most widely accepted Hebrew text, Kittel's *Biblia Hebraica*, and lists all forms

of a given root in canonical order accompanied by biblical references and extracts from the text. Although lacking the same depth of detail as Mandelkern, Lisowsky is suitable for all but the most advanced linguistic requirements.

Greek Concordances

Students of the Greek Old Testament or Septuagint invariably turn to one concordance as the definitive work in its field: Edwin Hatch and Henry Redpath's *Concordance to the Septuagint and Other Greek Versions of the Old Testament (Including the Apocryphal Books)*. Published in two volumes and a supplement by Oxford University Press (1897-1906) and reprinted elsewhere in 1954, this exemplary work lists each Greek word in the canonical and apocryphal books with Hebrew equivalents and a numerical code indicating which Hebrew word is translated in each citation. Although well-indexed from the Hebraist's standpoint and altogether an indispensable concordance in its own right, many of us interested in Greek-Hebrew comparisons make frequent use of *An Expanded Hebrew Index for the Hatch-Redpath Concordance to the Septuagint* (Jerusalem: Dugith Publishers, 1974) by Elmar Camilo dos Santos, which includes both Hebrew terms and their Greek equivalents keyed to Hatch and Redpath.

Those whose primary interest lies in the Greek New Testament could do far worse than to consult William Moulton and Alfred Geden's *Concordance to the Greek Testament* (4th ed. Edinburgh: Clark, 1963) undoubtedly the most accurate and complete concordance to the Westcott and Hort Greek text. Otherwise pride of place goes to Kurt Aland's *Vollständige Konkordanz zum Griechischen Neuen Testament* (Berlin: de Gruyter, 1975-), which has the particular advantage of being based on the current favourite among Greek texts, the 26th edition of Nestle and Aland's *Novum Testamentum Graece*. In every conceivable way Aland is a masterful compendium, incorporating differences in all critical editions of the Greek New Testament issued in the past century. Under each entry words are listed in context in canonical order of appearance, making this a superb tool for comparative linguistic and textual analysis. Moulton and Geden, on the other hand, provides very full contextual quotations for each entry; this combined with the work's availability in completed form make it my favourite over the incomplete, fascicule-issued Aland. However, neither is very affordable or portable, and to meet these criteria combined with scholarly accuracy I use Alfred Schmoller's *Handkonkordanz zum Griechischen Neue Testament* (14th ed. Württembergische Bibelanstalt, 1968). Based on the Nestle Greek text, Schmoller gives added value in indicating Latin translations from the Vulgate as well. For basic work on the Greek text this is a most suitable volume, but it is impossibly frustrating for more advanced study. Because of this, one wishes that more libraries — even in these financially depressed days — would make the Kierkegaardian leap of faith needed to invest in Aland.

Bridging the gap between Greek and English concordances are a number of works which list Greek terms but then refer one to their place in a standard version of the Bible. These are useful primarily for students learning *Koine* and not yet confident enough to rely on Moulton or Aland. Two of the most frequently used examples in this category are Charles Hudson's

A Critical Greek and English Concordance of the New Testament (Rev. by Ezra Abbot, 8th ed. London: Samuel Bagster, 1892) and Jacob Brubaker Smith's *Greek-English Concordance to the New Testament* (Scottsdale, Pa: Herald Press, 1955). The Hudson-Abbot volume presents significant variants found in the standard, critical Greek texts and classifies the passages in which each Greek word occurs as well as revealing the number of ways it is used in the New Testament. Unfortunately, it does not quote contextual passages but merely cites chapter and verse in the King James Version. Smith, still more limited in application, lists 5524 words of the Greek text and then tabulates each according to its renderings in the King James Version. This volume is useful for statistical analysis and, with its English index, for students with no real knowledge of Greek.

English Concordances

Upon turning to full-blown, detailed concordances of the English language Bible three names spring immediately to mind: Strong, Young and Cruden. Of the three Alexander Cruden's *Complete Concordance to the Old and New Testaments* (London: Frederick Warne, 1870) had the earliest origins (1737) and has been reprinted so often that it remains readily available in both secondhand and new bookshops. Cruden is probably the best known and most widely used concordance to the Authorised or King James Version, due in no small part to the combination of thoroughness with simplicity. In its unabridged versions Cruden contains more than 200,000 references to words in the Bible together with an indication of each verse in which they are found. As its title indicates, James Strong's *Exhaustive Concordance of the Bible; showing Every Word of the Text of the Common English Version of the Canonical Books and Every Occurrence of Each Word in Regular Order* (New York: Hunt and Eaton, 1894) is the most comprehensive guide of its kind for researchers at all levels. The main concordance contains about 400,000 entries, while an appendix lists a further 47 of the more common words. This high degree of completeness plus a vast array of supplementary material and coverage extending to both Authorised and Revised Versions combine to make strong the *sine qua non* for advanced users of the English Bible. Somewhat less complete is Robert Young's *Analytical Concordance to the Bible on an Entirely New Plan, containing about 311,000 References, Subdivided under the Hebrew and Greek Originals* (22nd ed. New York: Funk and Wagnalls, 1955). As the subtitle suggests, under each English word are listed the various Hebrew and Greek equivalents together with their locations. The Hebrew and Greek indices make strong a valuable companion in comparative word studies of the original language texts, and in this it differs in value from Strong. Both Young and Strong are widely available in libraries and in secondhand bookshops, as well as from reprint publishers, but Cruden is adequate for most private collections.

When looking at concordances of modern English translations of the Bible, it is impossible either to list them all or to know precisely what has come on the market in the last 24 hours. Every version has spawned at least one concordance, among which are the following:

1. American Standard Version. Marshall C. Hazard, *A Complete Concordance to the American Standard Version of the Holy Bible*. New York: Nelson, 1922.
2. Douay Version. Newton W. Thompson and Raymond Stock, *Complete Concordance to the Bible (Douay Version)*. St. Louis: Herder, 1951.
3. Moffatt Version. William J. Grant, *The Moffatt Bible Concordance: A Complete Concordance to the Bible, a New Translation by James Moffatt*. New York: Harper, 1950.
4. New American Bible. Stephen J. Hartdegen, *Nelson's Complete Concordance of the New American Bible*. New York: Nelson, 1977.
5. New American Standard Version. Robert L. Thomas, *New American Standard Exhaustive Concordance of the Bible*. Nashville: Holman, 1981.
6. New International Version. Edward W. Gooderick and John R. Kohlenberger. *The NIV Complete Concordance*. Grand Rapids: Zondervan, 1981.
7. Revised Standard Version. John W. Ellison. *Nelson's Complete Concordance of the Revised Standard Version of the Bible*. New York: Nelson, 1957.

And what of the other versions, the Jerusalem Bible, the New English Bible, *A Concordance to Q, Thesaurus Mishnae, Thesaurus Talmudis, Konkordanz zu den Qumrantexten . . .*? Concordances in biblical studies are indeed an embarrassment of riches; or, in the words of an early writer, "Of making many books there is no end, and much study is a weariness of the flesh."

G.E. Gorman

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