

62); R. Le Déaut, "The Targumim" (pp.563-90); J.D. Purvis, "The Samaritans" (pp.591-613); E. Gabba, "The Growth of anti-Judaism or the Greek Attitude Towards Jews" (pp.614-56). The essays are followed by bibliographies (pp.657-716), chronological tables (pp. 717-21) and indices (pp.722-38).

Walter E. Aufrecht
The University of Lethbridge

Philip S. Alexander (ed.) *Textual Sources for the Study of Judaism, Textual Sources for the Study of Religion* (Chicago: University of Chicago Press, 1991) pp. viii + 198. \$14.95 (U.S.) pb.

The present work fills a deeply felt gap in teaching materials on Judaism. The editor is quite correct in his assessment that there is no substitute for the reading of primary sources, even in translation, as a means of training the student in the critical evaluation of evidence. The present work does the job admirably, including within a surprisingly small space a representative sampling of Jewish texts from the late Second Commonwealth until the present, all in translations that are accurate and readable.

The economy of space was accomplished through a decision (not stated explicitly) to only include texts that are still considered "normative" by existing branches of Judaism. Thus, the reader should not expect to find here readings from Qumran, the Karaites or even Philo, though there are texts from each of the three major streams of contemporary American Judaism. The same consideration is probably responsible for the inclusion of only current versions of the liturgy and for the exclusion of the Palestinian Talmud.

While the book belongs to a series that is supposed to be devoted to the "study of religion," A. has included several historical documents that do not deal directly with the Jews as a religious community, including some statements of secular Zionism, as well as several antisemitic writings. While some argument might be made for their indirect influence on the shaping of Jewish religious ideas and institutions, their inclusion here is not adequately justified, and it might have been preferable to devote their space to some religious topics absent from the collection.

While A. anticipates that "not everyone will agree with my choice," it seems that some of the omissions are not merely matters of taste, but constitute serious lacunae in the presentation. I note in particular the complete absence of works of biblical exegesis (i.e., Ibn Ezra, Rashi or Nahmanides). In the areas that are covered, Maimonides' philosophical writing is represented by his "Thirteen Articles of Creed," without a single passage from the *Guide of the Perplexed*. There are no passages from the Palestinian Talmud, and no representative sample of a homiletical midrash.

None of these criticisms should distract us from the impressive achievement of the volume. Both the historical introduction and the text translations are precise and well-written, and the volume will be received as a welcome aid to teachers of introductory courses on Judaism.

Eliezer Segal
University of Calgary

Laurence J. Silberstein, *Martin Buber's Social and Religious Thought: Alienation and the Quest for Meaning, Reappraisals in Jewish Social and Intellectual History* (New York: New York University Press, 1990) pp.xv + 358. \$25.50 (U.S.)

In the opening pages of this illuminating book, Laurence Silberstein concedes that "Buber enjoyed a much wider and more sympathetic hearing among Christian theologians than among students of Jewish Thought" (p.3). Part of the reason that Buber was thought to be outside the Jewish fold was that Jews, such as Chaim Weizmann, perceived him as a resolute individualist whose thought had no communal dimension whatever. Thus Buber's credentials as a Jewish thinker are tied to his credentials as a social thinker, and much more of the success of this work rests on how convincingly S. weaves both of these themes together.

This book has a simple plot which is elegantly executed. Buber's life and work can be understood as a series of responses to the reality of alienation. S. deploys this much used, much abused, and even much satirized term skilfully. However stale, alienation is an apt term to describe Buber's early milieu, both personal and intellectual. Intellectually he shared with fin-de-siècle Vienna disillusionment with both tradition and modernity. In Buber's case, tradition was represented by his Orthodox grandparents, and modernity by what was for him the empty world of liberal scientific rationalism. Alienated intellectuals, Jewish and otherwise, were in superabundance in Central Europe but Buber, unlike many of his contemporaries (such as Lukacs, who concocted dense and ephemeral versions of Marxism), sought to overcome his alienation through a new encounter with the sources of Judaism.

S. shows that Buber, though passionately committed to Judaism, drew liberally from the non-Jewish intellectual environment, using a series of non-Jewish thinkers as intellectual home bases for his forays into the Jewish sources. Nietzsche initiated Buber's quest; he helped Buber reject the rationalism and rational religiosity of the late nineteenth century. But Nietzsche's relentless negativism seemed to Buber a dead end, so he moved on to Kierkegaard. "Buber's distinction between official rabbinic Judaism and existential Jewish religiosity parallels Kierkegaard's distinction between



Copyright and Use:

As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.

No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.