

details. R N Whybray concurs with Clement's judgment that the broader the picture of wisdom's setting, the vaguer and less meaningful traces of wisdom in prophecy become. In discussing prophecy and the cult, R Murray makes some useful distinctions. Some Psalms seem to echo prophetic oracles which formed part of the cult, but 'the oracle on foreign notions' and 'the divine lawsuit' should not be identified as cultic forms. Pre-exilic classical prophets were independent of the cult, and ascertaining their dependence on cultic forms is difficult because pre-exilic

liturgy has to be reconstructed from hints left by reformers. Isaiah 33 is treated in detail: it reflects a ritual for the control of hostile forces, supernatural and political.

In addition, there are essays on prophecy in the Ancient Near East (H Ringgren), on the Isaiah tradition (J Eaton), on visionary experience in Jeremiah (W Zimmerli) and on prophecy and law (A Phillips). A bibliography is appended to each essay. The preface provides a brief biographical note about Peter Ackroyd and a list of his published works. This is a very useful collection and a suitable tribute to Professor Ackroyd.

MARGARET PAMMENT

ON THE BEGINNINGS OF THE ORDER OF PREACHERS by Jordan of Saxony, edited and translated by Simon Tugwell, O P. *Dominican Sources: New Editions in English*. pp xvi + 35. Oak Park, Illinois: Parable; Dublin: *Dominican Publications*, 1982.

It is a pleasure to welcome this new series, which will make available a rich store of Dominican literature, both historical and spiritual, and in particular the first volume, which hides under a modest exterior shrewd and careful scholarship, and comprises the most important single source for the life of St Dominic and the foundation of the Order. Jordan's is a puzzling book, since it appears to confuse two different genres and melt a history of the Order with a life of the Saint; and at the same time the account of Dominic is curiously flat – less vivid, for example, than the marvellous portrait which emerges from the evidence of the best witnesses in the canonisation process. It has been suggested that Jordan of Saxony deliberately subdued the hagiographical element in homage to the Saint's own humility, and to what he, as Master General, reckoned to be the true interests of the Order, with the consequence that Dominic never became the centre of strife and division that was sometimes the fate of St Francis among the Minors. This suggestion Father Tugwell

takes up and develops in interesting and perceptive ways, making the theme very much his own, expounding it in a manner helpful to the scholar and the novice alike. Of special interest is the discussion of the manuscript tradition, in which he has, with the help of Father Paul Parvis O P, broken new ground. He bases his translation on a lost MS. used by the Bollandists and corrects the use made of it in the standard edition by Scheeben; and he argues convincingly that later MSS. and their additions are probably not the work of Jordan – thus shaving away some of the more unlikely segments of the older edition. This makes the present work essential for scholars. Jordan has been made available to a wider public in recent years, in part by Dr Rosalind Brooke in *The Coming of the Friars* (1975), as a whole by F. C. Lehner, *St Dominic: Biographical Documents* (1964). But this is the first presentation of the complete text shorn of accretion, and it deserves a very warm welcome.

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