

Included in each section are an introduction, textual commentary, bibliography and photos of the fragments.

In the introduction, Kraus briefly covers the discovery of the Gospel fragments and their impact upon studies on the Gospel texts and early Christianity. He points out that from a modern perspective the fragments are 'apocryphal', but that this was not so at the inception and initial reception. It is thus more appropriate to say that these are the texts that 'became apocryphal'. Kraus sees the significance of the fragments as illustrating the diverse and complex nature of the early church since they may have had the same value as the canonical Gospels for the Christians who used and preserved them. The fragments may represent textual traditions linked to the canonical Gospels, but might even be independent of them. They also provide access to an early stage in the formation of traditions about Jesus. Many Gospel fragments exist and the collection here is selective; some texts were excluded because they are recognized as belonging to other sources.

On P. Egerton 2, Nicklas concludes that the author is familiar with a written text of the Fourth Gospel and that he/she probably knew of Synoptic texts directly or indirectly, but was also influenced by traditions other than those found in the canonical Gospels. Nicklas believes that the author has treated these texts freely rather than as sacrosanct. P. Egerton 2 is not a reaction to an authoritative four-canon Gospel nor does it seek to harmonise the Gospel accounts. It is impossible to identify the fragment against any known apocryphal Gospel, no signs of 'heterodoxy' appear and the fragment has little historical value save perhaps attesting an independent version of the story of Jesus healing a leper. Nicklas proposes that the text might have been used by a group of Jewish Christians in a situation of some disharmony with Judaism, but outside of Palestine.

Kruger thinks that the author of P.Oxy 840 is indirectly dependent upon the canonical Gospels; the fragment is a second-century composition because of the application of the title *sōter* to Jesus. It probably derived from Jewish Christianity given the emphasis on ritual purity and critical remarks against gentiles, and Kruger flirts with the notion of a Syrian provenance. He regards P.Oxy 840 not as an amulet but as a fragment from a miniature codex to be dated ca. AD 300-350.

Kraus examines several other fragments (fragments being the crucial word in most cases) including *P.Vindob.G* 2325 'The Fayûm Fragment', *P.Berol.* 11710, *P.Cair.* 10735, *P.Mert.* 5 and *P.Oxy* 1224. He is rightly reserved about identifying the Fayûm Fragment with the *Gospel of Peter* and tentatively suggests that *P.Oxy* 1224 conserved an independent gospel tradition different from the canonical Gospels.

A number of critical editions and introductions to the non-canonical Gospels and Gospel fragments are now available. This version is easily one of the best since the introductions are rigorous, text-critical matters are judicious, the commentaries are near exhaustive, the bibliog-

raphies are full and the plates are very readable. A highly recommended resource.

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Pauly Supplements, Dictionary of Greek and Latin Authors and Texts

Manfred Landfester (ed.)

Brill's New Pauly – Supplements, Vol. 2 Leiden:
Brill, 2009, xi + 694 pp., \$ 274.00, hb., ISBN:
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SUMMARY

The *Dictionary of Greek and Latin Authors and Texts* is centred on a diverse group of 250 Greek and Latin authors. Each entry is composed of two sections with the first providing a brief introduction to the person, works and major manuscripts/papyri of the author. The second part consists of a detailed discussion of the author's works with a tabular outline of the significant stages of transmission of the texts (papyri, manuscripts, editions, translations and commentaries). Overall, this work provides a wide breadth of textual references and would be invaluable for anyone engaging in classical studies and especially those creating critical textual editions.

ZUSAMMENFASSUNG

Das *Dictionary of Greek and Latin Authors and Texts* [Lexikon Griechischer und Lateinischer Autoren und Texte] konzentriert sich auf eine vielfältige Gruppe von 250 griechischen und lateinischen Autoren. Jeder Lexikoneintrag setzt sich aus zwei Abschnitten zusammen: Der erste gibt eine kurze Einleitung zu Person, Werk und wichtigsten Manuskripten bzw. Papyri des Autors. Der zweite besteht aus einer detaillierten Behandlung der Werke des Autors mit einer tabellarischen Gliederung der bedeutenden Überlieferungsstadien der Texte (Papyri, Manuskripte, Ausgaben, Übersetzungen und Kommentare). Auf's Ganze gesehen bietet dieses Werk eine umfangreiche Fülle von Textreferenzen und ist von unschätzbarem Wert für jeden, der sich mit klassischen Studien befasst, und insbesondere für Verfasser textkritischer Ausgaben.

RÉSUMÉ

Ce Dictionnaire des auteurs et des textes grecs et latins est consacré à un ensemble divers de 250 auteurs. Chacun de ses articles comporte deux sections, l'une consistant en une brève présentation de la personne, des œuvres et des principaux manuscrits d'un auteur, l'autre abordant de manière détaillée les œuvres de l'auteur et comportant une table des étapes principales de la transmission des textes (papyri, manuscrits, éditions, traductions et commentaires). L'ouvrage fournit un large éventail de références textuelles et constitue un outil inestimable pour les études de la littérature classique et pour l'élaboration d'éditions critiques.

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The *Dictionary of Greek and Latin Authors and Texts* is part of Brill's *New Pauly* supplement series and seeks to augment the two encyclopaedic series *Antiquity* and *Classical Tradition*. Although this work is designed to complement the content of the *New Pauly* series, it is very much a reference work in its own right and can be used independently. Originally published in German (2004), this translation makes the work of the forty German contributors more accessible to the English speaking scholar.

This dictionary is centred on a diverse group of 250 Greek and Latin authors ranging from Homer (c. 700 BC) to writers from late antiquity (c. AD 500) and includes a variety of literary and topical fields, such as poetry, philosophy, medicine, mathematics, architecture and grammatical studies. Entries are in alphabetical order by author, with the works of the author ordered by title and the manuscripts of each work arranged by date.

Each entry is composed of two sections with the first providing a brief introduction to the person, works and major manuscripts/papyri of the author. The second part consists of a detailed discussion of the author's works with a tabular outline of the significant stages of transmission of the texts (papyri, manuscripts, editions, translations and commentaries). This is not an exhaustive account of the various editions etc., but provides information on the *major* contributions. Furthermore, for each of these works there are columns providing the ancient title (Greek, Latin and English), dating, a brief synopsis of the content of each text as well as the language(s) of these texts and editions. Also discussed are the various translations and commentaries of these writers.

This dictionary focuses on the principal ancient writers and their works. Consequently, obscure writers and fragmentary and/or anonymous works are, in essence, not referenced, although major anthologies and collections such as *Anthologia Graeca* and *Anthologia Latina* are discussed. As a result, there is a distinct lack of reference to apocryphal Christian literature such as the *Gospel of Peter* or the *Egerton Gospel*, and some of the other major papyrological texts that have yet to be attached to an ancient writer. Although this is understandable due to the scope of the work, some ancient writers, such as Iamblichus Chalcidensis (c. 245 – c. 325) who wrote, among other works, *On the Pythagorean Life*, were omitted.

For those interested in New Testament studies and patristics the *Dictionary of Greek and Latin Authors and Texts* has entries on The Apostolic Fathers, The Didache, Epistle of Barnabas, Ignatius, John Chrysostom, Gregory of Nazianzus and Origen, to name a few. The entry on the New Testament is understandably incomplete, although quite short, but points the reader to other works that provide a more thorough and complete list of relevant papyri and codices.

At the conclusion of the work there is a very help-

ful cross-reference index which identifies the authors included in the dictionary, as well as various authors who do not have their own entries, but are referenced within a particular entry.

Overall, the *Dictionary of Greek and Latin Authors and Texts* is an incredible resource for any ancient historian interested in the manuscript tradition of ancient writers. Despite its focus on principal writers, this work provides a wide breadth of textual references and would be invaluable for anyone engaging in classical studies and especially those creating critical textual editions.

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Handbuch der Missiologie. Missionarisches Handeln aus biblischer, historischer und sozialwissenschaftlicher Perspektive

Hans Ulrich Reifler

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VTR; Bonn: VKW, 2009, Pb., 650 pp., € 49,80

RÉSUMÉ

Ancien missionnaire et professeur de théologie au Brésil, Reifler a déjà publié une série de manuels en portugais, en allemand et en slovaque. Ce manuel de missiologie constitue son œuvre majeure. Il apporte une introduction à tous les domaines de la missiologie et de la pratique missionnaire. Très accessible, Il mérite non seulement d'être lu en allemand, mais aussi d'être traduit et lu dans d'autres langues européennes.

ZUSAMMENFASSUNG

Reifler hat als ehemaliger Missionar und theologischer Lehrer in Brasilien schon zahlreiche Lehrbücher in portugiesischer, deutscher, aber auch slowakischer Sprache veröffentlicht. Das „Handbuch der Missiologie“ ist sein Hauptwerk, das eine allgemeinverständliche Einführung in alle Bereiche der Missionswissenschaft und Missionspraxis darstellt. Es sollte nicht nur auf Deutsch, sondern auch in andere europäische Sprachen übersetzt und gelesen werden.

SUMMARY

A former missionary and lecturer in theology in Brazil, Reifler has already published numerous textbooks in Portuguese, German and the Slovakian language. The present *Missiological Manual* represents his major oeuvre comprising an lucid introduction into all areas of missiology and missiological practice. It deserves not only to be read in German, but also to be translated into and read in other European languages.

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Der Schweizer Missionar und Missiologe Hans Ulrich Reifler ist in Brasilien bekannter als in Deutschland. Da er aber zahlreiche theologische Lehrbücher nicht nur auf Deutsch, sondern auch auf Portugiesisch veröffentlicht