

Semitic loanword in Egyptian and (2) the appearances of the term are found in Egyptian texts from the 13th century onward. Appendix III provides a handy concordance of principal Qumran MSS relating to Deuteronomy (pp. 84-86).

The commentary as such (pp. 87-407) provides a new translation of the Hebrew text which is "neither absolutely literal nor particularly literal" (p. 8). It is formal, not dynamic, and yet very readable. Following the translation of each unit is a phrase-by-phrase, often word-by-word, interpretation.

The following views may indicate some of the specific points of the exposition: (1) The problematical Hebrew expression *be'ēber hayyardēn* "beyond the Jordan" (RSV, NAB), "across the Jordan" (NAS), is rendered "in Transjordan" with B. Gemser, G. T. Manley, and NEB. (2) The alternation of the second person singular and second person plural forms in Deuteronomy remains unresolved. (3) Regarding the Decalog (Deut 5:6-21), the love aspect is emphasized and the abiding value of the principles of the commandments is recognized. However, since only the principles remain the same, it is argued that "for the Christian, the principle of the fourth commandment remains in force, though the day has been changed" (p. 158). (4) "Horeb" is the term for the general vicinity within which Mount Sinai was located. Thus no conflict is to be assumed between Deuteronomy and other parts of the Pentateuch.

The overarching theme is the covenant. Craigie has captured this theme in a fresh way as a reminder of the liberty of God's people and of their total commitment to God. He drives home the point that Deuteronomy is not merely a document of the OT but a lasting part of the Christian Bible as well. The essentially conservative position regarding questions that have evoked radically different answers by critical students of Deuteronomy should not be dismissed lightly. Without doubt, Craigie's is the fullest and most significant conservative commentary on the book of Deuteronomy written in this century. No matter what one's personal conviction on the problematical issues of the book itself may be, each reader will benefit time and again in consulting the author's mature and responsible judgment, although no agreement is expected at each point.

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Galpern, A. N. *The Religions of the People in Sixteenth-Century Champagne*. Cambridge, Mass.: Harvard University Press, 1976. 213 pp.

The complexities of the religious configuration of 16th-century Europe are finally attracting the attention of scholars who are combining detailed archival research with insights drawn from the social sciences. Galpern has followed the integrated approach to social history popularized by Lucien Febvre, as well as the cultural approach favored by Johan Huizinga. In applying these methods to the study of popular religion in one province of France, he has contributed significantly to our understanding of the nature of Catholic spirituality on the eve of the Reformation, the limited success of the

Huguenot movement, and the impact of religious dissension upon popular piety.

A description of what Galpern calls "an Indian summer of late medieval piety" (p. 90) occupies the major portion of his book. He points out that the stresses of the late medieval period resulted in the urban elite's endeavoring to promote communal unity through the organization of confraternity societies, the support of pilgrimage shrines, and participation in religious festivals and plays. Not only did these activities draw community members together, but they did so in the service of Christ and the saints and on behalf of their departed relatives and friends. Thus, pious Catholics linked this world and the next in comforting assurance. As Galpern expresses it, "Catholicism, at the end of the middle ages, was in large part a cult of the living in the service of the dead" (p. 20).

But demographic and economic changes slowly undermined the milieu in which this popular piety had flourished. In these changed circumstances the concept of justification by faith, which began to filter in from Paris, Meaux, and later Geneva, found ready acceptance by those concerned with a personal, rather than a communal, religious experience. The scattered individuals interested in reform coalesced following the arrival of pastors from Geneva in the late 1550s, and the movement grew rapidly during the period of relative freedom between the death of Henry II and the massacre of Vassy. Galpern stresses that as Protestant ideas spread, "pieces of Reformed and Catholic religion could be juxtaposed in one man's mind like an ill fitting jigsaw puzzle" (p. 117). The massacre at Vassy in 1562 and consequent military conflict helped people sort out the puzzle; and, for the majority in Champagne, the pieces fitted best in a Catholic context. For this Galpern suggests two reasons: the firm hold which Catholic tradition had upon the populace, and the failure of the Huguenot leaders to grasp political power in the province. After the first of the Wars of Religion, he points out, the Huguenot movement ceased to attract new adherents and actually began to contract through emigration and apostasy. Thereafter, Catholicism maintained its supremacy throughout Champagne.

But Catholicism itself had changed as a consequence of the religious dissension, and Galpern devotes the last portion of his study to an analysis of popular attitudes in the last third of the 16th century. He notes the lack of the earlier sense of communal unity and finds a significant decline in personal involvement in religious activities as a consequence of a spreading malaise of apathy and atheism. The spontaneous popular piety of the early 16th century was just as dead as the movement for Reform.

Although Galpern's search for illustrative material occasionally takes him beyond the borders of Champagne, his thesis is firmly based on local records and cultural objects. The result is a study which cannot be overlooked by any serious student of the Reformation. This socio-cultural approach to religious innovation represents a significant departure from traditional interpretations and provides a very plausible explanation for the failure of Protestantism to take deep root in Champagne.