feudal nature of Ancient Near Eastern society, and interprets the evidence on the analogy of mediaeval Europe. This is a well-written, wide-ranging, but one-sided article which ignores the results of recent research in this field. E. C. B. MacLaurin compares aspects of Ugaritic and Christian theology. William Culican, Jean Leclant and H. G. Niemeyer describe various Phoenician archaeological objects, and Giovanni Garbini writes on a problem in Phoenician historiography. T. M. Johnstone compares early Arabic and Celtic accounts of revenge from beyond the grave. R. Y. Ebied and M. J. L. Young, in two articles, describe Turkish and Arabic manuscripts in the Leeds Collection, and Joseph Aquilina, Godfrey Wettinger and Eduard Fenech write on various aspects of Maltese linguistics.

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SEÁN FREYNE, Galilee from Alexander the Great to Hadrian 323 B.C.E. to 135 C.E. A Study of Second Temple Judaism (University of Notre Dame Centre for the Study of Judaism and Christianity in Antiquity, 5), Michael Glazier, Wilmington, Delaware and University of Notre Dame Press, Notre Dame, Indiana and London, 1980. xv, 491 pp., 3 maps. $27.50/£16.50.

This is a highly original study of an area crucial for the history of the first Jewish Revolt and the origins of Christianity. Professor Freyne has undertaken a complete survey of the geography, settlement, economy, politics, administration, culture and religion of Galilee and its immediate surroundings. He has produced not only an extremely useful synthesis of what was already known but also a whole series of valuable new insights. His main conclusions should have many repercussions.

The method is simple. Freyne takes the generally accepted, basically Hengelian, understanding of Palestinian history of this period and applies it to the evidence that concerns Galilee alone. Every source of information is investigated, including archaeology, and Freyne shows exemplary care in allowing for the biases of the literary evidence. Eventually he builds up a complete and largely convincing picture and is able to point out, with judicious application of anthropological models, how the different aspects interact. In particular, once social and economic conditions have been fully described, Freyne allows their relation to religious ideology to emerge with clarity.

Some of Freyne's most far-reaching conclusions are established by him beyond dispute and should rapidly become the new orthodoxy. Galilee is portrayed as a peasant society with a population settled in villages of independent small farmers who were little affected by the cultural and economic Hellenisation of the surrounding cities. The peasant religion practised in such a society was concerned with fertility and prosperity. Hence there is no evidence in Galilee of interest in either ideological or actual revolution: eschatological theory in the first century was centred round the Temple in Jerusalem, and it was only Judaean pressure that pushed Galilean villagers unwillingly to rebel in A.D. 66. To believe in a revolutionary Galilee is to be misled by Josephus and his personal need to exaggerate the region's importance in order to stress his own. The sporadic violence that Josephus reports can in fact be ascribed to the last resistance of the Hasmonean aristocracy to Herodian rule and, in 66, to the special local disaffection of the urban plebs of Tiberias.
Freyne presents these views with thorough documentation from both the ancient and the more recent literature. He has an excellent grasp, backed by useful maps, of the geographical constraints on the transmission of economic and cultural influences in the area. His style is notable for its scholarly caution and is all the more convincing for that. Freyne's arguments should, at the very least, render implausible the always tenuous belief in earliest Christianity as a revolutionary movement.

In so large a work dealing with such a variety of topics there are bound to be specifics with which a reviewer will not agree. At times, Freyne, after weighing all the evidence, seems to come down almost perversely on the wrong side. So, on the Jewishness of Galilee before the Maccabees, a long debated subject, Freyne has little new to offer and could safely have remained agnostic. His conclusions on the evidence for Johannine Christianity in or near Galilee after 70 are deservedly called by the author himself 'so conjectural and tentative as not to warrant the status of hypothesis' (p. 379). He gives a good account of the disputes of A.D. 66 between Sepphoris and Tiberias and the other Galileans and sees that they are politically motivated, but he still adheres unnecessarily to the assertion of a struggle on economic and cultural lines between those cities and the inhabitants of the countryside. This belief needs to be dropped: it is mostly based on a retrojection of the class struggle postulated by Büchler for Sepphoris after A.D. 135. Büchler's picture of rich landowners and latifundia should be rejected even for the second century, for it is largely based on very late Talmudic evidence; it is certainly wrong to rely on his work to assert a similar struggle before 66. The topic highlights one of the few methodological faults in the book: rabbinic evidence is often misused and comes apparently almost entirely from secondary sources. As a result, most of Freyne's rather brief account of Galilee after 70 is unreliable.

The book has, however, numerous felicities and many convincing arguments. Galileans eschewed messianism and eschatology but preferred the Temple to pagan cults because the Jerusalem God gave greater aid in helping their farms to productivity. Galileans neither espoused nor opposed Pharisaic halakha but were largely indifferent. Roman soldiers and bureaucrats responsible for Galilee were noticeable by their absence and reluctance to interfere in a settled society. Altogether, most of Freyne's administrative history is useful and trustworthy, though it would have been even better if either volume of the new Schurer had been consulted. Even when Freyne has stopped short of really radical conclusions he has presented the material for others, less cautious, to take his ideas further. It might reasonably be claimed from Freyne's evidence that Galilee was not only peaceful but was under no external threat whatsoever before 66, hence the many Jews living in nearby gentile cities. So, too, one might quarrel with Freyne's conclusion that there was even a degree of constant poverty among the peasants in the villages, for he has no grounds other than probability, gospel parables and much later rabbinic evidence to support such a view, while in favour of the general prosperity of these villages are, among other things, the description by Josephus of the region's wealth and the evident availability of sufficient land for profitable farming given the archaeological record for expansion of settlement from the second century onwards.

All in all, this is a massive study, full of information and ideas. Not all of it convinces, but much does; it is consistently stimulating. The book deserves a very wide audience.

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