Fraser's publications—Kasher has brought bibliography and argument up to date but is not prepared to rely on the work of others to shorten his lengthy text.

Perhaps this hardly matters very much, for this work is, after all, designed for Hebrew readers who would otherwise be prone to rely on Tcherikover, and for them this book will provide an excellent corrective to earlier studies. And Kasher has made a considerable contribution for all scholars in challenging widespread assumptions by pointing out how little evidence there really is for Jews wanting to participate in the politics of the gentile polis.

MARTIN GOODMAN


This is a translation of Hengel's Juden, Griechen und Barbaren, 1976, which was itself an enlarged version of two articles that will appear in English in the Cambridge History of Judaism. After the two volumes of Judaism and Hellenism, little new was to be expected here. Nonetheless, the appearance of the book in English is very welcome for a number of reasons: it is extremely readable, it is sufficiently brief not to put off students overawed by the weight of learning in the larger work, and it is, as one would expect, conscientious in stressing the limitations of the evidence while using what is available to the full.

The opening chapters provide an excellent detailed account of the political history of Palestine from 333 to 187 B.C. Social and economic aspects are discussed in each phase in connection with shifts in political authority. The second part deals with the problem of the Hellenization of Judaism in all its different spheres and, again, Hengel describes clearly the difficulties inherent in his investigation before going on to outline arguments familiar from his earlier work. Finally, a comparison is made with the culture of the Diaspora and especially the Egyptian Jewish community before attention returns to Palestine and the basic assertion that 'we may term Judaism of the Hellenistic Roman period, both in the home country and the Diaspora, 'Hellenistic Judaism'." (pp. 125-6).

This book, then, will be most useful and much used. Detail is included, but only when it serves a purpose; for the rest, the careful brevity is never misleading and the omission of extensive discussion of particular theological motifs is probably an advantage. Objections to the main thesis proposed are the same as those to Judaism and Hellenism (see F. Millar in JJS 1978) and the tendency to cull material from disparate periods is found as much here as there. But the value of this work, like that of the greater opus, is beyond doubt, and the clarity of the arguments put forward and the extensive footnotes will enable students to evaluate Hengel's important thesis for themselves. The author calls this 'no more than . . . an introduction' to 'prompt further study'. As such, it could hardly be bettered.

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