added credit (though Gideon Fuks's analysis of a passage in AJ XIV has the opposite effect). (4) Halakhah is brought into the picture with especial effect in a wide-ranging piece on divorce by M. Rabello, suggesting Josephus to have beenrespectably Pharisaic in his marital behaviour. (5) On the Josephus tradition, the substantial contribution is R. Fishman-Duker's showing that the Byzantine chroniclers did not merely ape the Church Fathers in their use of Josephus.

The concluding bibliography of Josephus, 1976-81, by M. Mor and U. Rappaport reveals both how much is being done and also how much there is still to do, in tying together the disparate threads. And this volume as a whole should serve as a stimulus not only to further detailed study but to a deeper synthesis.

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MARTIN GOODMAN, State and Society in Roman Galilee, A.D. 132-212, Totowa, N.J., 1983. 305 pp. $34.50 (Obtainable in the U.K. from Costello, 43 High Street, Tunbridge Wells, at £27.00).

This study, originally a dissertation supervised by F. G. B. Millar and G. Vermes, deals with a clearly defined period (from the Bar Kokhba revolt to the Constitutio Antoniana) in an equally precisely determined geographical region of the Roman Empire (Galilee as— the most important—part of the province of Syria Palaestina). It is in a way a continuation of S. Freyne's Galilee from Alexander the Great to Hadrian (1980), but is distinguished from that work by a more critical and considered use mainly of the rabbinic sources. In conscious rejection of the customary source mixture, which regards the whole of rabbinic literature as one unit from which one can cite at will, Goodman confines himself exclusively to Tannaitic sources (in the sequence Mishnah, Tosephta, Tannaitic Midrashim). Although it is certain that not all the material, particularly the Tosephta and the Tannaitic Midrashim, can be dated to the period A.D. 132-212, this limitation is nevertheless a wise choice, and in view of the known problems of early rabbinic literature still the best option.

Goodman traces in four sections a detailed picture of Jewish society in Galilee. The first part (Introduction) describes the sources and the methodology of the study, as well as the basic facts of the historical geography of Galilee. It is followed by a second part (Society) concerned with the settlement and population of Galilee, the relationship between Jews and pagans, commerce, and also village culture. The third part (Government and Law) examines the (somewhat limited) range of rabbinic authority in Galilee. The comprehensive section on the patriarchy is especially important (it was not until Rabbi Yehuda ha-Nasi that the patriarch began to establish himself as political leader). Further subjects are local Jewish as well as Roman administration, and finally the conflict resulting from the different administrative and juridical systems. The concluding fourth part sums up the findings.

All in all, the picture emerges of a society in which the peasant element predominated. Rooted in its native traditions, it showed itself to have been little influenced by Greek culture, education and way of life. Moved to the centre of Jewish life through the two wars with Rome, the Galilean peasants allowed themselves to be but little impressed by the religious demands and ideals of rabbis
who had come into Galilee from Judea: the rigorous purity and tithe laws of these "immigrant rabbis" could not be enforced in Galilee. "Galileans, it seems, were not prepared to accede to the rabbis' demands, especially since the rabbis of the second century were on the whole artisans unaffected themselves by any of the agricultural laws that they tried to impose on the farmers" (p.178). On the contrary, with the growing economic prosperity of Galilee towards the end of the second, and during the third century, the rabbis became gradually convinced that strict adherence to the tithe and purity laws did not constitute the indispensable essence of Judaism. In other words, it was not the alleged economic crisis of the third century – which did not happen in Galilee – that led to a laxer religious outlook. The "more relaxed religious view of the world" was, quite to the contrary, a consequence of increasing affluence. "The demands of the rabbis changed because the prosperous farmers of these Galilean villages were prepared to accept rabbinic religious and secular leadership only when such change had come about . . . The modification of the ideals of the tannaim reflected the influence of a prosperous Galilean population on the intense scholars who had come up from Judaea . . ." (p. 180f.).

This is a rather remarkable thesis, which indeed is not fully consonant with the main part of the book, as it goes far beyond what is so carefully elaborated in the individual chapters. In this final portion, Goodman succumbs perhaps too much to the temptation to build up a pointed hypothesis and to present a development which connects all the phenomena into one plausible context. The presupposition of this thesis, namely, that there was no economic crisis in Galilee in the third century, appears to me far from proved.

Independently of this final thesis, the work offers a brilliant analysis of Jewish society of the second century A.D. (and in part beyond it), which opens up numerous new aspects and – rightly – takes severely to task the fundamentalist works of several predecessors (Avi-Yonah, Applebaum, Oppenheimer). In the same way that the sources do not permit any severe restriction to the chosen period, so a clear-cut restriction to Galilee cannot in fact always be maintained. Yet the reader may well at times ask himself with some irritation what precisely the (always very painstaking) explanations regarding a specific theme have to do with Galilee. Also, it seems that the strict division between the religious and profane rulings and functions of the rabbis, which is hardly applicable in this manner to an ancient society, is rather schematic.

Finally a rather "unscholarly" observation. The book is a typical example of the widespread bad habit of printing notes at the end (ostensibly on economic grounds). The reader, who after laborious page-turning all too often sees his efforts crowned with a mere reference, or ibid., or see above pp . . . , may soon, in his frustration, give up consulting notes. The author and editors of the series are recommended to turn to the relevant lecture of G. W. Bowersock, "The Art of the Footnote" in The American Scholar, Winter, 1983/84, p. 54-62.

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When Hermann Strack died in 1922, his *Einleitung* had been through five, at times very different, editions. For half a century thereafter his book held pride of place