from the list of Essenes named by Josephus (p. 63). It is curious that not a single reference is made to the full treatment of the Essenes in the new English Schürer, vol. II (1979). In fact, this volume is not even listed in the bibliography. By contrast, the name of Yigael Yadin, whose work on the historical background of the War Scroll is still unparalleled, appears only in the bibliography, but nowhere in the notes. Also, could 'data' please be recognized as a plural noun (pp. 7, 15)?

To end with a personal comment, reading this book I find myself in an equivocal situation. On p. 15, I am introduced as the originator of the 'consensus' theory, but my views, which do not always coincide with those of the five elect, are not discussed because Callaway was unable to consult Les manuscrits du désert de Juda, issued in 1953 (see pp. 212 f.). Perhaps I ought to consider myself lucky. If he had turned instead to one of my more easily available subsequent publications, he might have found fault with its argument too.

Oriental Institute, Oxford

GEZA VERMES

RICHARD WHITE


At the risk of sounding entirely disparaging, this is an eccentric monograph. Direct links between the Dead Sea Scrolls and early Christianity are not usually claimed these days. Finding specific Christians alluded to in the scrolls is definitely running against the tide.

Eisenman builds on the views put forward in his previous book, Maccabees, Zadokites, Christians and Qumran (cf. JJS 37 (1986), pp. 130–31), and then attempts to interpret the Habakkuk Pesher in the light of his understanding (influenced by the Pseudo-Clementine writings) of the career and writings of James. It must be conceded that there are a number of similarities. Unfortunately some of them are clichés. A chapter is devoted to reviewing the weaknesses of the archaeological (and palaeographical) evidence and it is argued that 68 C.E. is the earliest date for the deposit of the scrolls. An appendix discusses the three nets of Belial midrash and a glossary is provided of Hebrew terms—mainly those that seem to be used in a technical sense at Qumran.

Vague references and excessive reliance on popular translations do not help the author's case and this reviewer is not yet convinced that James the Just figures in the Habakkuk Pesher.

Oxford Centre for Postgraduate Hebrew Studies


Amidst the remarkable growth of the last fifteen years or so in work on Second Temple history, from which Josephus too has benefited considerably, there has most recently been noticeable a renewed enthusiasm for detailed attention to specific
passages. I do not think that this is just due to the fact that dissertation have to be written. For there are certainly no end of gains still to be derived from a close reading of so prolific and varied an author—an author, indeed, who is fundamental to every facet of our understanding of the period. Egger's meticulous study demonstrates yet again the fruits that are there for the picking—as well, perhaps, as the limits of the narrower approach.

Egger's enterprise, which must have started as a unitary one, emerges as two separate tasks. One is to examine Josephus' shifting nomenclature for the people(s) of Samaria—Σαμαρείς, Σαμαρείται, Σικεμιται, εν Σικίμιοι Σιδώνιοι, Χουβαίοι. The other is to interpret puzzling inconsistencies in the actual pattern of events so as to reach some understanding of the Jewish-Samaritan relationship. We might have hoped for a coincidence between the two sets of results; but matters are rarely so simple. Egger hypothesizes a distinction which, at least in general lines, is perfectly reasonable: that between the community centred on Mount Gerizim, consisting partly, but not wholly, in a group with Jewish antecedents and a continuing Jewish identification, and on the other hand the mixed inhabitants of Samaria and its surrounds, Samaritans rather than Samaritans, of whom some at least claimed descent from Medes and Persians. Unfortunately, Josephus' terminology lacks consistency, and it becomes necessary to fall back on the translation of the *Bellum* from Aramaic, on the 'assistants' who worked on the writing of the *Antiquities*, and on the vagaries of manuscript transmission. This is a very great weakness, and would be all the more so were Egger to notice the strong case that now exists (of which I am not the only proponent) for regarding the authorial assistants as a figment of scholarly exaggeration. Egger believes that Josephus must in fact have been perfectly clear about the differences between the groups, even if he did not know a great deal about their earlier development. In keeping with modern trends, she does not look in the direction of Josephus' sources to explain his wandering terminology. We should probably regard that as an advance.

It is in a way unfortunate that this particular enquiry remains so firmly rooted in the reading of Josephus, since the method distracts Egger from producing the coherent historical reconstruction which her case urgently requires. Only scattered hints are offered. The claim which she does make is important and interesting: that the Gerizim community were seen in the main as Jews, to whom Josephus was by no means hostile. We need an account of the cult's origins, as well as one of the foundation of Shechem, to support them; not just a brief statement of the conclusions drawn by Cross from the Wadi Dalieh papyri and by Wright from the archaeology. When it comes to the acceptance by the Sidonians at Shechem of Antiochus IV's cult of Zeus Hellenios, historical, as distinct from historiographical, questions become burning. And when a radical idea, like that of the appearance of Gerizim Samaritans among the Hasidim of the early Maccabean period, is put forward with extreme brevity, we feel that we are owed an explanation.

As against these self-limitations, the ground that Egger does cover is examined with unusual scrupulousness and clarity. The investigation of names or possible names appears complete. Indexes, summaries and analyses of contents are exemplary, making the book a pleasure to use; and the publisher deserves acknowledgement for enhancing that pleasure. It may be said in passing, however, that the Samaritan diaspora, though not ignored in the text, is given short shrift in the bibliography, from which even Philippe Bruneau's study of Delos has been omitted. We may now hope that Egger, as well as others, will return to the whole nexus of Samaritan problems in order to test and develop the implications of what is here suggested.
In total contrast to Egger, Irving Zeitlin comes to Second Temple Judaism as an established sociologist, with a view to shedding light on a central Weberian concept, that of charisma, by looking at the career of Jesus in its context. He rightly points out that that very career contributed in the first instance to the formation of the concept. The present book is a readable survey of the main issues in the period, and Zeitlin has familiarized himself with a good part of the essential modern literature. The pity is that he has so discreetly concealed his real interest, the sociological enquiry. We could well do with the benefits of his wisdom, and would wish for the next stage to be a real dialogue between differing methodologies.

Classics Department, University of Reading

Tessa Rajak


Four of the forty brief articles in English and German included in this volume are new. The rest, first published between 1951 and 1984, are reproduced in their original typeface. The collection, presumably the first of a series and presented without introduction or explanation, is a storehouse of varied scholarship and ingenious argument. 'Judaica' for Bammel, at least in this context, consists essentially in the study of Judaism and Jewish history as it relates to early Christianity—the history of Judaea from Pompey to the destruction of the Temple, with an emphasis on administrative and juridical matters; four studies on Qumran and five on rabbinica, of which much the longest is a new contribution on 'Jesus and another'; and sixteen on 'Christlich–jüdisches Religionsgespräch'. The topics chosen, not all of which are of equal significance, are all pursued with antiquarian diligence. It is useful to have so much erudition available in one volume.

Oxford Centre for Hebrew Studies

M. D. Goodman


The dynamic relationship between prayer and mysticism provides a fruitful subject of exploration for scholars working in different periods of Jewish Studies. The thirteen papers collected in this volume—nine in French, four in English—were originally presented in September 1984 at a conference held in Strasbourg. The general standard of these essays is high. For the most part, the contributors have addressed the triple theme of the title successfully and it is this, of course, which lends the book cohesion and purpose. As Goetschel points out in his brief foreword: 'La relation entre ces trois termes n’est en effet pas univoque.' Many of these studies fascinate precisely because of the shifting emphases which they chart. At the same time, the idea of development is sharpened by the book’s chronological arrangement. In terms of both periodization and subject-matter, the distribution is not entirely balanced. Three pieces relate to the world of late antiquity (Essenes, Philo, Heikhalot), eight to the medieval period and two to the 'early modern' period of Jewish history. Not surprisingly, nearly half of the contributions deal with