20 years of groping until the coming of the Teacher of Righteousness (CD i 8–11);
X years of the ministry of the Teacher of Righteousness;
About 40 years from the death of the Teacher until the destruction of the men of war who followed the Liar (CD xx 13–15).

If X is assumed to be the customary round figure of 40, the sum total amounts to the classic $70 \times 7$.

Oriental Institute, Oxford

GEZA VERMES


This large and impressive volume, which boasts many beautifully produced plates, contains a painstaking study of a great number of fragmentary inscriptions in Greek and Latin which were found on Masada by the expedition led by Yigael Yadin in the 1960s. Papyri, ostraca and jar inscriptions predominate, but there are also some items of inscribed parchment and leather, and some graffiti and Latin amphora stamps.

From the point of view of Jewish history, the lessons to be learnt from all this carefully presented material are sadly rather few. As the editors point out with due caution, numerous questions remain unanswered despite their best efforts. They assume, reasonably enough, that all the extant Latin writings were produced by the non-Jews who inhabited Masada during the Roman occupation. With rather more hesitation they ascribe all the Greek material to Jews, apart from some few Christian fragments from the Byzantine phase of the site. Most of the Greek material is undatable, and the hypothesis that it was produced by Jews is based mainly on the undoubted fact that Jews might have been writing in Greek on Masada in the first century. The lack of evidence that might suggest that non-Jews were responsible for the documents found is taken to show that they were not responsible.

Despite this flimsy basis (which they freely acknowledge) for their hypothesis, the editors take the existence of the Masada material as important evidence for the employment of Greek by Jews in a variety of uses in the first century A.D. (p. 9). One can see why it was tempting to posit some definite conclusion after so much hard work, but it is difficult to concur with their judgement. They themselves point out at one place (p. 9) that there may be no significance for language use by Jews in the greater quantity of material found on the site in Semitic languages than in Greek, but immediately afterwards (pp. 9–10) they suggest that the sicarii, who constituted the last Jewish settlers on Masada, will have preferred to use Hebrew and Aramaic because they belonged to the poorer classes, hence the prevalence of Semitic language materials among the finds. Such attribution of archaeological evidence to historical circumstances in which it 'fits', thereby reinforcing the original preconception about those historical circumstances, is dangerously circular. Rather more significant may be the editors' observation (p. 10) of the apparent absence of solecisms in the Greek (p. 10), although most of the fragments are so brief that any solecisms which may have existed may have been lost.

From the Latin material attributed to the Roman military presence on Masada
little about Jewish history can be divined. Nos. 725 and 749b may show that the tenth legion had custody of balsam production in the region after A.D. 70. The editors provide in a brief excursus an interesting reconstruction of the date of the fall of Masada (pp. 21–3), an intensely debated topic on which the new documents do not shed any great illumination (although the find of a letter addressed to Julius Lupus (no. 724), who is known to have been in Egypt in February A.D. 73, may support those who continue to trust the date given by Josephus).

This is a commendably careful and thorough publication of a large amount of material. It is no fault of the editors that, despite heroic efforts, the documents have proved rather unenlightening.

Oxford Centre for Postgraduate Hebrew Studies

MARTIN GOODMAN


Momigliano’s study of the attitude of the Greeks to other civilizations was hailed as a classic on its first publication, and its exceptional breadth of vision still strikes the reader as extraordinary fifteen years on. The two chapters on Jews (about one third of the book) distil much of Momigliano’s learning about Jewish history, which can otherwise only be culled from the disparate articles in his Contributi. But it is an added bonus for those engaged in Jewish studies that his masterly analysis of the Jews and Judaism in Greek eyes is placed alongside equally acute studies of Romans, Celts and Iranians. This reissue in paperback of an important book is very welcome.

MARTIN GOODMAN


Anyone who has consulted the fascicle containing 1–2 Samuel in the larger Cambridge edition of the Septuagint will have noticed the many interesting variants attested in the small group of five (sic) manuscripts designated there as bοςες_2 (Rahlfis 19, 108, 82, 93, 127 respectively). The association of these manuscripts with the ‘Lucianic’ recension goes back to Ceriani (1863), and twenty years later de Lagarde published an edition of this recension in his Librorum Veteris Testamenti Canoniconum Pars Prior Graece. Though useful in that it drew attention to this intriguing text type, de Lagarde’s edition has a number of drawbacks, not least the fact that he unfortunately failed to recognize that the text of the manuscripts he was using only became ‘Lucianic’ from Ruth 4:11 onwards.

It was Barthélemy’s Les devanciers d’Aquila (1963) which brought back once again into scholars’ awareness the importance of this text; in this work—which has proved revolutionary for Septuagint studies—he argued that in some books the late manuscripts with the ‘Lucianic’ (or, better, ‘Antiochene’) text alone preserved the original Septuagint, which had elsewhere in the manuscript tradition been contaminated by an early hebraizing recension which he designates the Palestinian, or kai ge, Recension. Although some of Barthélemy’s claims have required modific-