of the sort. Scholars for decades have been drawing parallels between Qumran and the New Testament—one could fill a small library with works on the subject—without reaching the conclusion that the community of the Scrolls and the Palestinian Jewish Church were one and the same. The parallels point to nothing more than a shared religious milieu. Eisenman has been singularly unsuccessful in finding clear allusions to distinctive early Christian doctrine or history in the Scrolls. Arguments that 4Q266, which he suggests is the last column of the Damascus Document, refer to the struggle between the parties of James and Paul within early Christianity carry no conviction. It is extremely doubtful that anyone other than Robert Eisenman, when reading this text, will think of James and Paul. He concedes that there are differences as well as similarities between the Scrolls and the New Testament. The similarities are seized upon to establish that the community behind the Scrolls is 'Christian'. But what of the differences? Are they not so substantial as to destroy the proposed Christian identity of the Scrolls? To put the differences down to the 'Paulinization' of early Christianity will simply not do: there is almost as wide a gap between, say, Mark and the Scrolls, as between the Pauline corpus and the Scrolls. Eisenman shows an unsure grasp of the complexities of New Testament literature, and will certainly have to argue his thesis in much more detail if he is to convince many New Testament scholars.

This book undoubtedly has a contribution to make to the present dramatic revival of Scrolls studies. The fragments presented here are all worthy of the closest attention, and the present reviewer is grateful for any attempt to read and translate such difficult texts. The book’s impact would, however, have been greater if its authors had eschewed sensationalism and spent more time clarifying the vagaries of their theories.

Oxford Centre for Postgraduate Hebrew Studies

PHILIP S. ALEXANDER


This anthology is intended to clarify for undergraduates the main issues which confront students of the history of Judaism in the two centuries between Ezra and Nehemiah and the Maccabean revolt. Chapter-length selections, excerpted from previously published and widely available works by Elias Bickerman (published originally in 1949), Morton Smith (in 1971), Arnaldo Momigliano (in 1975) and Martin Hengel (in 1980), introduce the big questions, in particular that of Hellenization. Three chapters excerpted from the writings of Frank Moore Cross (his article on the Samaritan papyri, originally published in 1966), Michael Stone himself (first appearance in 1978) and Victor Tcherikover (1959) introduce the reader to the impact of new (1) discoveries. A brief, sensible introduction and even briefer conclusions warn of the many relevant topics necessarily omitted because of lack of space. For further guidance, each chapter is headed by a concise précis of its most important contents, and there is a short but useful annotated bibliography.

Oriental Institute, Oxford

MARTIN GOODMAN

This is a collection of thirteen rather heterogeneous articles on the history of Judaea in Hellenistic and Roman times. A list of their titles will demonstrate their variety: 'When did Scythopolis become a Greek City?'; 'The Hasmonaean—Logistics, Taxation and Constitution'; 'Jewish Urban Communities and Greek Influences'; 'The Troopers of Zamaris'; 'Ein Targhuna' (this article actually concerns Cyrenaica); 'The Roman Colony of Ptolemais—'Ake and its Territory'; 'Royal and Imperial Estates in the Sharon and Samaria'; 'For Whom did Apollodorus write the Poliorketika?'; 'Tineius Rufus and Julius Severus'; 'The Roman Villa in Judaea: A Problem'; 'The Beginnings of the Limes Palaeestinae'; 'Syria-Palaestina as a Province of the Severan Empire'; 'Romanization and Indigenism in Judaea'. The origins and date of composition of these articles have to be surmised by the reader either by diligent research in periodicals over the last thirty years or from their internal evidence, since the author only notes that they were written 'in the course of teaching and after retirement ... Not all have been published previously; others have been published, chiefly in Hebrew' (p. vii); my own deduction is that some of the studies belong, with minimal updating, to the 1960s (Chapter 1) and the late 1970s (Chapter 2), while others (e.g. Chapter 6) may be much more recent. All of them contain a mixture of literary, epigraphic and archaeological evidence with informed speculation, on a variety of issues in the history of the Jews in relation to the Hellenistic world and Roman Empire.

MARTIN GOODMAN


This is a well-written, clear, densely argued and minutely documented history of the four years in which a Jewish state maintained its independence from the Roman Empire until the final catastrophe of A.D. 70. With elegance and force, Price describes the internal collapse of the government of Jerusalem and the disastrous disintegration of the rebel movement into competing factions. It is a familiar story, but it is told here with an attention to detail never previously attempted, and a praiseworthy attempt to clarify a narrative of events whose unfolding, unusually in studies of the ancient world, can be followed almost from month to month over the whole period.

Much of this history takes the form of an assemblage of evidence from Josephus and an explication of its significance. Price's use of Josephus' account is sensible and sensitive; on the whole, he relies on the detailed narrative but discounts Josephus' assignations of blame. But he also illuminates many points by referring to the allusions to these events in later rabbinic sources, and he makes sound use of the numismatic evidence. He is a classicist by training, and his general understanding of classical historiography and the wider history of the early Roman Empire stand him in good stead.

It is no criticism of Price's work to say that no new overall conception of the Jewish revolt emerges from this study. The mass of references to secondary literature on almost every page shows how well-trodden every aspect of this subject has become; even most of the subjects tackled in the fourteen appendices are traditional topics for students of Josephus' writings. Inevitably there are many details on which a different view could be taken but, to his credit, Price always directs the reader to studies which offer different interpretations, even if he does not himself always explain why he thinks they are wrong.