surrender to one's conquerors. Yet others insist that Josephus' perspective cannot be simply stated (pp. 88–92, 176–80). So what is that perspective? And is it not important to consider this most basic body of evidence as a point of reference for other studies on the Revolt? Engagement with Josephus' War at a more sophisticated level (Horsley and Rajak say many useful things, given the constraints of their papers) might have affected most of these studies, from those that deal with Judaea and Galilee to those concerned with Roman perspectives and Flavian policy.

Given its origins in a scholarly conference, this book would not serve as an ideal introduction to the Judaean–Roman war of 66 to 73 (nor does it seem to have such an aim). It assumes too much and its interests are before, after and away from the main conflict in Jerusalem (thus in Galilee, Idumaea, and Rome). As a collection of individual essays, however, it is a book of considerable value for scholars and advanced students.

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STEVE MASON


A synoptic version of 1 and 2 Maccabees has long been a scholarly desideratum. Joseph Sievers’s impressive text fills this gap admirably, including not only the parallel Greek texts of 1 and 2 Maccabees but also Josephus’ two related accounts in the first book of his Jewish War, and books 12–14 of the Antiquities. The synopsis presents all significant parallels from these sources where two or more texts describe the same or similar events, and covering a period from the succession of Antiochus IV to the death of Antigonus, the last Hasmonean king (175 to 37 BCE). The synopsis is organised into three parts covering: (1) 1 Maccabees 1.10–7.50, and all parallels (2 Maccabees 4.7–6.11 and 8.1–15.39; War i.41–45; and Antiquities xii.237–412); (2) 1 Maccabees 8.1–13.42 and Antiquities xii.413–xiii.214; and (3) Josephus’ additional narrative of the Hasmoneans (War i.50–357 and Antiquities xiii.215–xiv.491). The texts of 1 and 2 Maccabees are based on those of Rahlfs, while the text of Josephus follows Niese’s Editio Maior (Flavii Iosephi Opera, Berlin, 1885–1895).

The synopsis brings to light all areas of agreement and contradiction between these important texts, and facilitates examination of their intertextual relationship. The formatting and presentation of the work is clear and logical. With this synopsis Sievers provides scholars with an invaluable tool, not only for a literary and historical analysis of the Maccabean period, but also for those with an interest in general issues of intertextuality.

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STEVE TAVEENER


This is a very useful guide to a wide range of non-canonical writings which refer to Jesus. The author is generally sure-footed and fair as he makes his way through a wide range of material, both well-known and not so well-known. For more advanced students the author provides invaluable bibliographical guidance to the standard editions of the texts and the main secondary literature.