

interpretation.

Once the case has been made for Luke-Acts, then it becomes possible to claim that world geography material in such works connected to Luke-Acts, and containing possibly Jewish-Christian source material, such as the Pseudo-Clementine *Recognitions* (1.27–71) is dependent upon Luke-Acts which is dependent upon Jubilees 8–9 (pp. 97–125). From here Scott goes on to those works which appear to have ties to Greek Jubilees and especially to those with geographic material. This is the case, for instance, regarding the second-century CE Christian apologist Theophilus of Antioch (pp. 126–34) and Hippolytus of Rome (pp. 135–58). Eventually Scott finds Jubilees 8–9 spreading its web of influence even over medieval *mappae mundi* (pp. 159–70).

Scott's chapters on early Christian geography lead to the conclusion that Jewish geographic theory, at least as interpreted by Scott, had dominant influence over central developments in Christian world geographic perceptions. While this idea is certainly intriguing, ultimately this view cannot be proven; although there is much in his presentation which is logical and perhaps correct, yet, as we have seen above, Scott's presentation of Jewish geographic theory is limited and, therefore, so are the implications on its connection to Christian geography.

In spite of the above, though, Scott has made an important contribution to the study of both early Jewish and Christian geographic thought and he has highlighted the importance of geography for the study of Judaism and Christianity. This is an important book and should be read by all those with an interest in either one or both of these religions.

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GIUSEPPE VELTRI, *Gegenwart der Tradition. Studien zur jüdischen Literatur und Kulturgeschichte* (Suppl. to JSJ 69). E. J. Brill, Leiden, 2002. £65.50. ISBN 90-04-11686-9.

This collection of fifteen articles published between 1987 and 1997 focuses on various aspects of Jewish hermeneutics related to the Hebrew Bible and its translations, Jewish Hellenistic literature, rabbinic exegesis and Jewish magic. The articles have been slightly revised and corrected before their reprint and are supplemented by an introductory essay, an index of authors' names and a (rather brief) index of subject matter. A final bibliography and an index of sources are missing. To what extent the footnote references and contents of the respective articles have been updated to include relevant literature which appeared during the last five years remains unclear.

In the case of most such collections the thematic connection between the different parts is not immediately visible. In this case, however, recurrent issues and concerns link the articles and create an internal coherence. The recurrent theme concerns the various ways in which ancient Jewish writers transmitted the biblical tradition by actualising, translating, interpreting and canonising it. Always recognisable is the adaptation of traditions to new situations and circumstances, by different tradents, authors and editors, for a variety of purposes from ancient to medieval and modern times. Also at issue is the question of authority, within or outside the biblical text, which may limit the nature and scope of the text itself or its adaptations and meanings. Veltri emphasises the close connection between text and translation, translation and interpretation, author and reader. The interpreter is always part of the text, imbues the text with life and thereby (re)creates it. Yet hermeneutics also limits meaning: rules of interpretation always set norms and view the text from a particular perspective.

The book is divided into four parts: 1. The Rabbinic Understanding of Textual Transmission; 2. The Rabbinic Understanding of Translation; 3. The Transmission

of Magical Traditions; and 4. Hermeneutic Philosophy. The articles collected in the first part deal with the question of the canonisation of the Hebrew Bible: did certain external authorities, such as 'canonical formulas' (cf. Deut. 4:2: 'You shall not add anything to what I command you or take anything away from it', cf. 13:1), a rabbinic council at Yavneh or the view of Hebrew as the 'holy language' determine the process of canonisation? Veltri dismisses these hypotheses. Canonical formulae, as far as they existed, belong to the realms of theory rather than practice. The text was constantly fluctuating and no *Urtext* can be reconstructed. The tradents always actualised the text in the context of their own school traditions. The past and present of the text form a unity. Rabbinic traditions about a council at Yavneh are late and legendary. They cannot be considered a reflection of historical reality. The canon was not created by rabbis; it should rather be seen as the consequence of the religious, social, and political significance of certain books and their usage and actualisation in the communities.

The second part comprises articles which address issues relating to the translation of the Bible into Greek, the Septuagint and Aquila's Greek targum, as well as Justinian's prohibition of Jewish *deuterosis* in his Novella 146. Veltri shows that targum is based on and connected with the canonisation of the Hebrew text and that there is a close link between *traditum* and *traditio*. He argues that Aquila's translation emerged in the context of the rabbinic movement and therefore has to be understood in connection with rabbinic references to his person and views on translation. The translation and actualisation of the Hebrew Bible was prohibited by Justinian in his Novella 146. The Novella *Peri Hebraion* was directed against rabbinic exegesis—which was seen as a competitor to Christian exegesis—rather than a forced introduction of the Greek language in the synagogue.

In the third part of the book some of Veltri's articles on Jewish magic are collected. Magic, like rabbinic tradition, was transmitted to later generations in the context of particular schools. Like the rabbis, the authors of magical books provided holistic interpretations of the world in which everything was meaningful. Like the rabbis, they provided instructions for proper practice. With the example of the 'incantation of the uterus' Veltri demonstrates the close connection between Jewish and non-Jewish magic and magic and popular medicine.

The articles of the fourth and final part address the connections and differences between hermeneutics and philosophy. Veltri maintains that Jewish Hellenistic writers and Philo dealt with certain philosophical concepts and ideas but did not develop a Jewish philosophy. The term 'Jewish philosophy' may be a misnomer with regard to later times as well: philosophy knew no religious deviations and was not denominational. A serious Jewish occupation with philosophy can be traced back to the seventh to ninth centuries CE. It is based on the belief in revelation (that knowledge can be traced back genealogically) and the notion of an essence of Judaism, distinct from other religions. The way in which philosophical concepts are 'biblicised' can already be seen with regard to Philo's, Josephus' and the rabbis' view of 'happiness' (*eudaimonia*). Philo and Josephus interpret the concept in connection with biblical history; the rabbis see true happiness in Torah study and observance only. A subjective perception of happiness, so evident in Greek literature, is missing here. The final article deals with Azaria de Rossi's renewal of interest in Jewish Hellenistic literature and Philo in particular. Although de Rossi considered Philo of secondary importance within the Jewish tradition, he 'rejudaised' Philo, reclaiming him from Christian theologians who saw him as a harbinger of Christian ideas.

This collection will be useful to anyone interested in hermeneutics and ancient and medieval philosophy, as well as to biblical scholars and historians of ancient Judaism.

The book could have profited from more careful editing, though. The stylistic and sometimes grammatical deficiencies make the German text difficult to understand.

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MICHAEL L. SATLOW, *Jewish Marriage in Antiquity*. Princeton University Press, Princeton/Oxford, 2001. 434 pp. £40.00. ISBN 0-691-00255-X.

This book constitutes the first detailed examination of the institution of marriage amongst Jews in antiquity. The author aims at a 'thick' description of Jewish marriage, based on the extensive literary, epigraphic and papyrological sources and a selective application of sociological and anthropological theories. He hopes that his work will contribute to the study of the family in antiquity and the Jewish family in particular. The book is organised thematically, in accordance with the development of a marriage: I. Thinking about Marriage, II. Marrying, III. Staying Married. The advantage of this structure is the coherence of the narrative; the disadvantage is the chronological and geographical fracture of the material. The chronological arrangement of the conclusions compensates for this deficiency.

Satlow states his three main arguments at the outset. Firstly, one can discern different understandings of marriage in Palestine and Babylonia. Secondly, there is nothing essentially Jewish about Jewish marriage. Thirdly, one has to reckon with a gap between theory and practice, between reality and the ideal (p. xvi). Except for the second point, which is qualified somewhat in the following discussion, these conclusions do not surprise us at all but rather confirm what one would have assumed at the outset. Palestinian and Babylonian Jews lived in different cultural, social, and political contexts which would have had a direct impact on their family life. That the literary depictions of marriage (and other issues) do not necessarily reflect the reality of ancient Jews' practice has become a commonplace amongst ancient historians and Talmudists.

Since the available sources on ancient Jewish marriage are scarce and eclectic, they necessitate the use of different methodological approaches. Satlow's basic stance is positivistic in that he assumes that the editors did not change their sources much and that the attributions are generally reliable, at least as far as the generation and provenance are concerned. He admits that this approach is not methodologically 'rigorous', but it serves his goal, namely, 'to "model" Jewish marriage, to create a multidimensional picture of the interaction between a set of complex forces' (p. xix). Altogether, then, the approach is impressionistic, and the resulting work is a mosaic of textual quotations and readings intermixed with small doses of sociological theories and the author's own hypotheses.

The first part, 'Thinking about Marriage', starts with delineating the different views of marriage in Palestine and Babylonia as reflected in a long *sugya* in the Babylonian Talmud (*b. Yeb.* 61b–64a). Whereas Palestinian rabbis allegedly had a positive attitude toward marriage, which served to form a household as the smallest unit of the civic body, Babylonians saw marriage in negative terms, as a necessary evil which would detract men from Torah study but nevertheless had to be done for purposes of procreation and to channel the sexual drive. The Palestinian view is understandable against the background of Graeco-Roman attitudes towards marriage, especially as represented by the Stoics: marriage was meant to create an *oikos* as the basic reproductive unit by which a man would gain a respectable place within society. Among Babylonian rabbis, on the other hand, ambivalence towards marriage was the rule.