much material in a relatively short space and has done so lucidly and judiciously, and he is quite correct to draw attention to the fact that all conclusions must be tentative and provisional, partly against the possibility of new discoveries (one of the major theses of the book is to show to what extent the discoveries at Qumran in particular have revolutionised our understanding of intertestamental Judaism), and partly because of the fragmentary nature of our evidence (‘we have failed to acknowledge the fragmentary character of our evidence, speaking and writing as if some of the pieces constituted the whole’, p. 162).

Inevitably I have some criticisms. Some of these have to do with Nickelsburg’s emphasis upon diversity within intertestamental Judaism. While such an emphasis has become almost a mantra in present-day discussion, it does inevitably raise questions about Jewish self-definition in this period. To some, for instance, a discussion about Jewish norms in this period might seem pointless, but to others, particularly those concerned with comparative questions, in this case the subject of Judaism and Christian origins, it might seem necessary. For instance, Nickelsburg’s failure to engage either with E. P. Sanders’ understanding of common Judaism, or Boccaccio’s contrasting discussion of what he dubbed ‘Middle Judaism’, seems a pity. Along similar lines one might also ask how helpful it really is to place so much emphasis upon Jewish sects, however conceived (although Nickelsburg in part avoids a tendency of more recent study to think that every text implies a corresponding group, on occasion he comes close to this) when discussing intertestamental Judaism? It would seem odd to think that such sects were reflective of broadly held opinions, not least because Josephus seems to indicate, not unreasonably, that the majority of Jews were not members of such sects (here a discussion of Sanders would have been particularly helpful). On a quite different subject, perhaps more could have been made of the vexed subject of what one might term an exclusivist or inclusivist interpretation of Jewish monotheism in this period. Nickelsburg hints at an interest in this subject in his discussion of divine agents, but these are no more than hints. Such a discussion seems imperative given the book’s interest in Christianity and the recent concern, notable in the work of Hurtado, to emphasise the uniqueness of Christian worship of God’s intermediary, Christ.

More could be said of a critical character, but such criticisms are inevitable and should not be emphasised. As implied above, we should be grateful to Professor Nickelsburg for writing such a helpful and informative book.

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JAMES CARLETON PAGET


The writings of Josephus have not wanted for attention in recent years, and a number of major translation and commentary projects are underway. This finely turned-out and comprehensive Italian study, translation and commentary of book three of the Antiquities, originating in a thesis of the University of Turin, stands alone—at least for the time being. It would be a pity if it failed on that score to receive due attention. Its unusually extensive introduction (well over a hundred pages) and extremely full commentary give scope to the author’s careful scholarship and sound judgment, and make it a major contribution to the study of the Antiquities and a must for anyone working on any of the biblical books. In the present state of things, an English edition is a desideratum.
Each section of the introduction is preceded by a short modern bibliography. The structure of the volume allows the author to single out the salient aspects of the book along with key wider issues; most of these may then be pursued in greater detail in the appropriate part of the commentary. The translation has footnotes to explain textual problems or questions of meaning, while introduction and commentary have their own detailed annotations, where the discussion may be further narrowed down or, sometimes, broadened out and, again, a generous amount of referencing to modern scholarship is given. At the end, there is an index locorum as well as a bibliography.

Book 3 is perhaps the richest in the entire Antiquities, an excellent choice for prolonged attention. It comprises the miracles of the wilderness, Moses’ leadership, the Sinai revelation, the Decalogue, the construction of the Tabernacle, the High Priest’s vestments, the Levitical regulations in detail, and the eulogy and death of Moses. If one holds to the opinion, as Castelli in general does (and this reviewer too), that the essentials in Josephus’ mindset underwent little change through his writing career, then in this book one can find distilled much of the essence of the author. There is material for discussion of a range of important Josephan engagements and linkages, with Philo (dependence unclear), with aggadic tradition, with the Temple Scroll, and (even if mainly by way of contrast) with the Wisdom of Solomon, Liber Antiquitatum Biblicarum, Jubilees etc. The deployment, and sometimes avoidance, of Septuagintal vocabulary in the technical descriptions is better studied here than through any other single book of Antiquities. Every part of Torah from Exodus to Deuteronomy comes into play significantly, and Castelli refers back amply to the MT. She is also conversant with rabbinic literature and is right, I believe, to view Josephus’ procedure as essentially midrashic (following Geza Vermes’s economical and still useful tripartite definition of the functions of midrash). In the introduction, she divides her fourth section between aggadah and halakhah in AJ 3. It is perhaps a little surprising, therefore, to see the suggestion (p. 47) that for Josephus biblical and ‘profane’ history were a ‘unity’. If this assertion means that the biblical first half of Josephus’ twenty book œuvre need not be seen as methodologically discontinuous with the rest, then at the very least it requires further discussion.

The level of production is high, and errors few. The bibliography is short on works in modern Hebrew, omits some basic material on Philo (Runia, Birnbaum, Alan Mendelson) and has the wrong initials for S. J. D. Cohen.

A final point of interest are the eight concluding illustrations, taken from a set of eight little-known tapestries which depict the ‘historia destructionis civitatis Hierusalem’, which once belonged to Mary Tudor and are now in the museum of tapestries in Marsala, Sicily. Apart from the outfit of the high priest and the layout of the tabernacle, which relate to book 3, we have tapestries showing the figure of a muscular Josephus being escorted from the Jotapata cave and another of the charismatic historian’s liberation by Vespasian. Alas, the poor quality of the black-and-white reproductions does not allow us to discern his features clearly.

University of Reading


Published originally under the title, Maenads, Martyrs, Matrons and Monastics: A Sourcebook on Women’s Religions in the Greco-Roman World (Fortress Press, 1988), this new edition of that work is, like its predecessor, a collection of texts relating