how the Targum-translator has reworked a biblical verse in the light of a messianic conception. At the end of each unit, he summarizes the traits of the several Targums, making many striking observations. For example, he observed that Pseudo-Jonathan to prophets, "like its counterpart O[nkelos] to the Pentateuch, is exceedingly sparing in its Messianism." Levey is well aware that the Targums are composites: "The Targum reflects too many minds and too many points of view... But... there is a definitely unified and coherent thread of Messianic thought that stretches from the beginning to end of the Targum's rendering of the prophets." Levey concludes that the Targums are "quite circumspect about adducing Messianic interpretations from the Hebrew text... There is no absolute consistency or unanimity of viewpoint... Targumic Messianism... is a reflection of rabbinic Messianism..." These and other conclusions are well-founded upon this excellent and valuable study.

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This is the first of ten projected volumes, intended to form "a historical work on the relationship of Judaism and Christianity", and it is the first of a set of two on the Jews in the first century AD. The Christians have not even made their entrance yet, and, naturally, any observations about the project as a whole can only be tentative. None the less, some such observations are invited by the grand design adumbrated in the preface, by the fact that the present volume really only makes sense as part of a whole, and by the thought that plans for the future may still be to some extent fluid.

The spirit informing the "Compendia" is not a purely academic one: "the World Council of Churches, the growing Jewish-Christian dialogue and Vatican II have all encouraged a new look at the early Christian Church and its place in the Jewish world of that time... In all this a new conception of our two communities seems to be arising in which they are no longer rival brothers, each claiming the whole birthright, but sisters carrying on the traditional heritage." The sentiments are undoubtedly praiseworthy. But one might point out that the title of the series, with its implication that the Jewish material is no more than an adjunct to the understanding of the New Testament, is surprising in the light of them.
Apart from this, the reader is soon struck by oddities and inconsistencies in the project. It is to concentrate on the first two centuries, and yet the last section is to be a "History of Jewish-Christian relations from the third century to modern times". Our volume is limited to one century, but in his own section one of the editors (Safrai) discusses the second century too; the chapter on the organization of Diaspora Jewish communities (Applebaum) is extensively concerned with the Ptolemaic and Seleucid periods; while the section on historical geography (Avi-Yonah) deals at length with the Persian period. The general policy behind the series thus seems to be vague. As far as this volume goes, its editors appear to admit as much, when they express the hope that "the choice of subjects and mode of execution will promote the aim in the minds of the initiators of the Compendia project..."

At any rate, even if the editors were not perplexed, the reader is likely to find himself so. What is this a "Compendium" of? Facts? Discussions of major problems? Or simply individual essays about this and that? What relation was it intended to have with Schürer's *History of the Jewish People in the Time of Jesus Christ*, of which the first volume has now been revised by Vermes and Millar? And what relation will it have with Section III of Compendia, which will also have as one of its themes the social history of the Jews?

The outstanding difference between the first Schürer volume and this book is precisely the fact that here social and legal material is interspersed among chapters of narrative history. The second main contrast is in the levels of comprehensiveness: this book does not pretend to offer such full expositions of all problems or such extensive bibliographies. Its function is thus less clear. Some authors — Avi-Yonah and Falk for instance — refer to scarcely any secondary literature. The selective bibliographies at the end of every chapter are in the nature of elementary introductions, although Stern adds useful critical comments. All this might seem appropriate, if the book is intended for laymen. But then one wonders whether it is the right place for a long chapter of complex technical discussion in an area where certainties are few and abstractions many, the question of the exact juridical status of the Jewish communities in the Greek cities (by Applebaum).

A sketchy chapter entitled "Sources" opens the book. This is a compilation of the work of various contributors, but neither the *Apocrypha* and *Pseudepigrapha* nor the Qumran literature falls within the province of any of them. Yet, apart from Josephus, those two corpuses together surely constitute the most important source in existence for first century BC and AD Judaism. Safrai's justification adds insult to injury: "they did not", he tells us, "become part of the Jewish tradition." The section on Mishnaic and Talmudic literature deals with general principles, but fails to back up the discussion with straightforward lists of the tractates and principal works which fall into each category. The guide to archaeology disposes of the evidence for the Diaspora
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in one sentence, an assurance that it is all to be found somewhere in Goodenough's Symbols. The bibliography on numismatics contains, pitifully, three items, ignoring Madden's Coins of the Jews, Reifenberg's Ancient Jewish Coins, even L.A. Mayer's Bibliography of Jewish Numismatics (1966), which was issued by the Hebrew University. There is no general treatment of chronological systems and calendars; instead, excurses on specific conundrums, which cannot possibly concern us before we have read the history.

Only in one respect is this volume more helpful than the new Schürer, and that is in its provision of seven clear maps, sensibly related to the text.

In spite of my doubts about the character of the enterprise as a whole, I have derived profit and enjoyment from individual contributions. Those of Menahem Stern (in excellent translations by S. Applebaum) should be singled out — all the more because these pieces constitute one of his rare appearances before a non-Hebrew-speaking audience. Moreover, the chapter which surveys the surviving literary and inscriptive evidence for the Jewish Diaspora provides us with something not available elsewhere, and might well serve as a stimulus for further research. Stern's remaining contribution is the two chapters of narrative history which form the core of the book. It is interesting to compare them with their Schürer equivalents. There is no doubt that the full freedom available to Stern has given him an advantage, enabling him to investigate in a more modern way the realities behind the historical events. He makes interesting observations, for example, about why Augustus might have decided to endorse Herod's rule, in spite of Herod's being a supporter of Antony, about Herod's close relationship with M. Agrippa, about his use of the popular assembly, about the significant of the military contingents drawn from Caesarea and Sebaste, about the sources of Herodian finance, and about Hellenization in the court and in the Jewish upper classes during the reign.

For the Jews in the first century the Roman Empire was of course an inescapable reality which impinged on them in countless ways. Stern's chapters effectively remind us of this; the rest of the volume perhaps insufficiently so. It is a pity there is no section on Roman law as it affected the Jews, to accompany the discussion by H. J. Wolff of the system of Greek law which, in his view, was prevalent in the Eastern Empire during the Roman period. However, this and some of the other objections I have raised may be met in future volumes. And even if it is with a little apprehension that we await those volumes, it is certainly with a good deal of curiosity.

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