a broader view of Qumran law cannot at present be given. But that this will be an important field for future study is beyond doubt. In the meantime this collection of essays provides a stimulating hors d’oeuvre.

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Volume II of Part I of the planned ten volume Compendia project (see my review in JJS 26, 1975, p. 183 ff.) contains, like its predecessor, a variety of material, and few signs of editorial attempts at harmonization or unification. The rubric, of course, is so inclusive as to permit almost anything concerned with the specified period — and indeed (as before) earlier and later periods are also extensively discussed. So earlier doubts as to the sense and purpose of the project as a whole have not really been allayed. However, this volume (again, like its predecessor) contains a number of interesting contributions.

The appearance, as “Aspects of Jewish Society: the Priesthood and Other Classes”, of the fruits of M. Stern’s Hebrew analysis in Tarbiz 1966 is most welcome, as is the chapter in which, working from his own Greek and Latin Authors on Jews and Judaism, he surveys the attitudes of pagans in their literature to the Jews who lived among them. In two chapters on “economic life”, one for Palestine and one for the Diaspora, Shimon Applebaum deploys his remarkable intimacy with the archaeological evidence, and with the physical realities of the Land of Israel, combining exposition with some bold and stimulating speculation, and never losing sight of the broader Mediterranean context. There is a particularly useful discussion of the evidence on royal lands in Palestine under the Hasmoneans and Herodians, and valuable comments on central problems such as the relationship of town to country. Applebaum sees the Jews’ loss of the coastal plain to the Romans after 63 B.C. and the consequent economic deprivation as a crucial factor in the causation of the First Revolt, and he firmly links the revolt of Bar Kosiba with the poverty created in the aftermath of 70 (Büchler’s comfortable landowners were a small group in a limited area). For the Diaspora, it is useful to have summarized the results of the author’s study of the inscriptions from the Jewish community at Teucheria, Cyrenaica. It is a pity, however, that at no point are we told what constitute the author’s criteria for the Jewishness of an inscription, and perhaps too much faith is pinned on the possibility of applying the statistical method to what is in effect always a minute sample (see, for example, p.718). This chapter, too, seems to rest on the dubious assumption that Jews will be associated characteristically with certain trades and occupations, which is inherently improbable in the light of the widespread proselytization of the period.

Safrai’s five chapters are the core of the book, offering a convenient presentation, intelligible even to the layman, of Rabbinic evidence on “Home and Family”, “Religion in Everyday Life”, “The Calendar”, “The Temple”, “The Synagogue”, and “Education and Study of the Torah”. Yet in some ways the treatment seems to be unsatisfactory, and it may be worth suggesting what these are. First, more inter-relationship between the chapters, and with the contributions of other authors would have spared us, for example, two discussions of the Eighteen Benedictions (one under
"Religion" and one under "The Synagogue", an overlap with Rabin (see below) on the function of Targum, and with Applebaum in Volume I on Jewish community functionaries. More fundamental defects arise from too exclusive concentration on Mishnaic and Talmudic material. First century texts, where they do exist, tend to be used as additional proofs, instead of providing a starting point. This is striking when late information on the functioning of the Temple (M. Middoth and parts of the order Mo'ed) virtually edges out Josephus, in the failure to square the Qumran sect's attitude to the Mizvot with that derived from Pharisaic tradition, and in the omission to mention evidence that there were types of education other than that of the Pharisees. Archaeological evidence too tends to be adduced as an afterthought, without precise reference. Again, the legal literature is shown, in Safrai's skilled hands, to be an excellent source of information on the minutiae of everyday life, but because little more than lip-service is paid to chronology or to relating mores to society, the investigation tends to become mere antiquarianism. The character of the sources used dominates the account, whose opening page is, suitably enough, devoted to the question of how to shift cooking utensils from one house to another on the Sabbath, Safrai observes a world of "endless litigation"; how could legal sources suggest any other? Many types of people are described, but the underlying social structure is never defined, and sometimes contradiction is the result. Thus, on p.735, we read that furnishings were simple, but on p.736 we are in a world of ivory and gold beds, while on p.761 we are back with women who work in the fields. The poor, we are told, owned vessels of coloured rather than clear glass (p.741): were none too poor even for that? Jewish society is throughout somewhat idealized. But we may be inclined to doubt Safrai's assertion that there was no widespread poverty or famine in the first century A.D., in the light of episodes such as the death by starvation of those poor priests who were robbed by the important priests of their tithes (AJ XX, 181 — referred to by Safrai elsewhere — and cf. also XX, 207), or the serious unemployment consequent upon the completion of the building of the Temple (AJ XX, 219).

Equally it is clear that often enough Jews did as did the Greeks and Romans around them, but even such obvious connections as triclinia, torches at weddings, praise for a woman who has married only once (univiria), hospitality to travellers, and the continued obligation of freed slaves to their erstwhile masters go unnoticed here. Conversely, the Jews' abhorrence of abandoning unwanted newborns (p.750), stressed by Josephus (CA II, 202), is particularly significant because it contrasts so sharply with pagan practice.

M.D. Herr's chapter on the Jewish calendar provides a useful background to Safrai's sections, but is far more difficult, containing more extensive and detailed argumentation than other authors have allowed themselves. At the opposite extreme is Gideon Foerster's "Art and Architecture in Palestine", which suffers from being too summary, and from a lack of illustrations. Long-standing problems, such as the sitting of the walls of Jerusalem, are not even hinted at, and knowledge of technicalities — such as the names of the parts of an ancient stadium — tends to be assumed. Likewise, G. Mussies' twenty-four pages on "Greek in Palestine and Diaspora" can say little that is new, though the bibliography is thorough and well-organized.

Chaim Rabin's "Hebrew and Aramaic in the First Century" is also severely compressed, but perhaps more exciting, in that it does offer an exposition of the author's own, rather controversial views. His main preoccupation is with the origins of Mishnaic Hebrew, which, he maintains, was in use as a spoken language in the first century A.D., retreating to the written sphere only after 70. Its relationship with Aramaic is defined as a "diglossia", a term used by socio-linguists to describe a
situation where a community has two languages, whose use is regulated by social convention. The Genesis Apocryphon was written in Aramaic because it was intended for the use of Jews in the Eastern Diaspora. Many look to philologists to tell them what language Jesus spoke. Although Rabin does not focus on that particular question, he offers an extensive bibliography, which gives an impression of the vast amount of inconclusive discussion continually devoted to it.

Quite different again in character is David Flusser's "Paganism in Palestine", where the ramifications and digressions all but overwhelm the structure (see e.g. pp. 1092-3). Three whole pages are devoted to theories about the foundation legend of Scythopolis. It is principally Flusser's heavy reliance upon later (mainly Christian) writers which takes his account into such murky, deep and distant waters; and I suspect that very little new information emerges at the end of the day.

For all these reservations, students of the first century should not ignore this somewhat peculiar anthology. Since a second edition must be on the cards, it is worth pointing out that this one contains misprints. I have noticed the following: p. 621, n.7 — read Efron; p.624, n.1 — read Finley; p.655, n.3 — read Deipnosophistae; p.763,1.20 — read inculcated (anyway an ill-chosen word for the context); p.988,1.20 — insert by; p.997,1.26 — for configuration, read (presumably) conflagration; p.1086,1.5 — for Severian read Severan; p.1088,1.3 — for anthropomorph read anthropomorphic.

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Breitenstein's doctoral study of the vocabulary, the syntax, the rhetoric and the philosophy of IV Maccabees has produced some potentially interesting results, but time and again his refusal to consider (except in the most perfunctory fashion) the historical setting of the work deprives these results of much of their force. On the positive side we may note in ch. II ("Syntaktisches") the clear documentation of "Atticist" tendencies in Ps-Josephus' use of the Optative and in the variety of particles he employs. Again in ch.IV there is a valuable analysis of the author's thought in relation to Greek moral philosophy. Breitenstein here concludes that Ps-Josephus' vaunted "philosophy" is little more than a superficial 'hodge-podge' of ideas taken from the different schools, already influenced by the "eclecticism and syncretism" (p.165) of the first century AD. In the overall piety of the work, however, "das jüdische Element überdeckt das echt griechische" (p.133): this "Jewish element", more closely defined, is seen to emphasise the Law (Torah) rather than the Temple cult, and thus represents a post-70 Judaism under the influence of Pharisaism (pp. 171-4). It is only unfortunate that this last point rests on the rather inadequate authority of Noth's History of Israel, (p.174 n.1).

More serious problems arise when Breitenstein turns to the trickier task of assessing Ps-Josephus' use of the Greek language. Earlier scholars have left us with imprecise, impressionistic characterisations: the rhetoric of IV Maccabees is "Asianist" (so Norden and Wilamowitz), and its vocabulary contains a high proportion of "hochpoetischen und meist mit souveräner Willkür neugebildeten Worten" (p.11,