

conveniently summarised. The book discusses the effect of the governor's presence on the city. He was involved in building and is mentioned as such in inscriptions. He was honoured on public and private monuments; the details and statistics are extensively analysed. It is clear that governors were responsible for the erection of more buildings in the cities where they resided than elsewhere in their provinces, although they are not attested as being responsible for over-all city-planning anywhere. Such buildings as they initiated or supported are fairly often temples or structures connected with the water supply, but other constructions are also attested. Other advantages to the cities which had governor's residences are evaluated.

This book should be read together with the author's eminently useful study of the governors' archives.² While the latter, perhaps more than the book under review, gives an impression of what the governor actually did, the former is an indispensable work of reference and analysis for anyone interested in Roman provincial administration.

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Richard Wallace and Wynne Williams, *The Three Worlds of Paul of Tarsus*, London and New York: Routledge, 1998. xiii + 239 pp. ISBN 0 41 513592 3.

The intended readership of this book is likely to be students of early Christianity, wishing to grasp the colourful and diverse world from which that religion sprang. While very basic and general in the way it introduces topics and concepts, the book is highly readable, and though condensed, it is well-informed as well as inviting. It is meant by its authors to be seen 'in part as background, and in part as a protest' (p. 3). The background consists of the historical, social, political and cultural contexts in which Paul and other early Christians lived and acted. The protest is directed against oversimplification of these contexts, in particular the cultural one.

In the complex picture this book presents, there were three main ways in which people identified themselves and were identified by others — through their native culture, through Hellenistic civilization, and through Roman civilization, termed by the authors three cultural 'layers' or 'worlds'. As a Jew, a Greek-speaker and a Roman citizen, Paul of Tarsus moved through all of these layers. Due to this fact, he is chosen as the pivot-figure for the whole book. The title, however, should not mislead; this is not a study of the life and work of Paul, but an exposition of his environment and surroundings.

This presentation is given in four parts, each one delving deeper into the issue of cultural identity. The first part (pp. 3-29) sets the scene, and draws a short outline of

² R. Haensch, 'Das Statthalterarchiv', *Zeitschrift der Savigny-Stiftung für Rechtsgeschichte* 109/222 (1992), 209-317.

Paul's cultural and geographical environment (chapters one and two). In addition, it shows the conditions of travel in Paul's time (chapter three). The second part (pp. 33-92) proceeds according to the scheme of the three layers mentioned above: first to be treated are the native peoples, languages and cultural traditions of Greece and Macedonia, Asia Minor, and Syria and Palestine (chapter four). The story of hellenization in the Near East comes next (chapter five), while the portrayal of the overarching Roman rule follows (chapter six).

The third part (pp. 95-149) deals with two separate frames of identity. On higher ground stands the *polis*, defined by the authors, and described along with its institutions, politics, economic life, and its relationship with Rome (chapter seven). At a lower level is the individual and his or her self-identification through religion, philosophy, language or citizenship (chapter eight). Throughout the book, several interrelations between the three 'worlds' are pointed to: e.g., Roman rule over local communities in Greece and the east (pp. 71-85); the common spectacle of native individuals or families becoming Roman citizens (pp. 137-46); the attraction of the Roman élite to Greek culture (pp. 85-6); the relationship of Greek *poleis* to Rome (pp. 111-16); and the adoption and rejection of hellenic civilization by autochthonous peoples in the east (pp. 43-69). Nonetheless, the reader is left somewhat dissatisfied since the authors do not explain in full the complicated and often contradictory reality of cultural identification in Paul's time.

The fourth and last part (pp. 153-222) displays the cities Paul visited. It illustrates Paul's world as depicted in the earlier parts, city-by-city. Its aim is to show the 'variety in status, history, tradition, local government and relationship with Rome which existed in the cities of the Roman Empire' (p. 151) as well as the historical and geographical contexts. In this part, the authors also strive to give guidance 'to those travelling in the eastern Mediterranean lands, and wishing to visit the sites associated with Paul' (loc. cit.). This feature makes the last section look more like a tourist guide, and therefore a little out of place.

The outline of historical and political events is rather brief and might be unsatisfactory to readers not in the know. A prior knowledge of early apostolic history is also assumed and not elaborated much here. Yet one of the achievements of this book is the use it makes of examples from non-Christian Greek and Roman writers in order to provide background to passages in the NT, and conversely, its use of Pauline literature as a historical source.

While the authors do not succeed entirely in elucidating all the intricate connecting ties of the three 'worlds' of Paul, they do manage to conjoin two 'worlds' that have unfortunately been cut asunder — that of ancient historians and classicists on the one hand, and that of biblical scholars on the other. A preliminary guide for both of them is provided by this introductory text-book.