

the Aramaic documents, and stronger to the Hellenistic tradition in the Greek documents. One would want to ask in the case of an institution with lines of continuity to both Jewish and gentile traditions what the institution would have meant to the particular Jew using it. To answer this sort of question much more serious attention would have to be given to the literary record than has been given so far. And we should be much more ready to say 'we do not know'.

Despite all its occasional quirks and insufficiencies, Cotton and Yardeni's *Documentary Texts from Nahal Hever* is a splendid volume. It will undoubtedly be the basis for all further scholarship on its subjects, and ought to stimulate active discussion of the broad issues raised in it, not least on the issues involved with the self-definition of the Jews who wrote these documents. No shelf with *P.Mur.* and *P.Yadin* will ever be complete without *P.Hever*.

Ranon Katzoff

Bar Ilan University

Judith Lieu, *Image and Reality. The Jews in the World of the Christians in the Second Century*, Edinburgh: T.&T. Clark, 1996. 348 pp. ISBN 0-56-7085295.

This volume presents a series of subtle investigations of the role of Jews and Judaism in the development of a variety of early Christian identities. The reassessment during the last generation of the relationship between Judaism and Christianity in the early centuries of the common era — clearly fueled by the pioneering work of Marcel Simon and the influential studies by John G. Gager and Robert Wilken — has given rise to a significant number of synthetic presentations in recent years.¹ The volume before us stands out notably among these. At once provocatively intelligent and densely researched, Lieu's study offers both an able summation of recent trends in research and a genuine step forward in our appreciation of certain key figures and compositions in the Christian world of the second century.

Though this is not apparent from the title of the book, Lieu very purposefully restricts the scope of discussion to the evidence of authors either directly from Asia Minor themselves (Polycarp of Smyrna, Melito of Sardis) or whose works are presumed to reflect the relationship between Jews and Christians in that area. The rationale for this geographical demarcation is cogent — and carefully expained by the author (5-11) — but not without attendant difficulties. It might well be asked, for example, whether Ignatius of Antioch should have been made the sole representative of that important center of early Christianity. So too, there remains ample room for argument regarding the relevance of both Justin Martyr and the apologist Aristides for the delineation of Christianity in Asia Minor. Furthermore, the relatively thin

¹ J.T. Sanders, *Schismatics, Sectarians, Dissidents, Deviants: The First One Hundred Years of Jewish-Christian Relations* (1993); C.J. Setzer, *Jewish Responses to Early Christians: History and Polemics, 30-150 C.E.* (1994); M.S. Taylor, *Anti-Judaism and Early Christian Identity* (1995); S.G. Wilson, *Related Strangers. Jews and Christians 70-170 CE* (1995).

discussion of Marcion of Pontus, arguably the most important (if problematic) spokesman for Christianity from that region, should have been enhanced and introduced earlier in the course of investigation. Most problematic, though, is the unknown quality of the 'backdrop' for these discussions: the Judaism of Asia Minor during the early centuries of the common era remains a conundrum only slightly softened by the achievements of the archaeologists. The Christian authors under discussion here provide, not infrequently, our only textual evidence for the beliefs and practices of the Jews addressed in their writings.

Lieu is acutely conscious of this final point, as it provides the very fulcrum of her study. The recurrent theme of 'Image and Reality' in the volume continually confronts the reader with the impossibility of any simple reading of these Christian texts as reflecting a reality of early Jewish-Christian relations. Though the texts under discussion are most easily classified as theological, homiletic or exegetical, they suggest almost all of the issues raised in recent discussion of the uncertain boundaries between fiction and history in the (late) ancient world. In Lieu's own words: 'throughout these explorations we have continued to speak of "image" and "reality", while recognising that "image" does not belong to the literary world alone, and "reality" to the external'; 'neither has it been possible to maintain a simple contrast between these, for each helps construct the other.' (279) The central chapters in her book, the detailed discussions of Justin's 'Dialogue with Trypho' and the 'Paschal Homily' of Melito, provide ample evidence of the fruitfulness of this approach.

In summary, Lieu's evocative study is both a rich treatment of the role of the Jewish 'other' in the development of early Christian self-definition and a bold attempt to define an aspect of the 'rhetoric' which, as Averil Cameron and others have argued, was to provide the basis for centuries of Christian discourse.

David Satran

Hebrew University of Jerusalem

Glenn W. Most ed., *Editing Texts: Texte edieren*, Aporemata Band 2, Göttingen: Vandenhoeck & Ruprecht, 1998. xvi + 268 pp.

In 1996 Glenn Most organised at Heidelberg a conference that was intended to help close a 'theory gap': the gap, that is, between classicists, who 'seem not yet to have publicly admitted just how fascinatingly complex one of their most cherished activities, the edition of texts, really is', and those in other disciplines (especially, as can readily be imagined, English and American literature) who have been increasingly concerning themselves with 'the thorny theoretical questions raised by the practice of textual editing'. It did not work out quite like that. The participants, more numerous than the twelve scholars whose papers are here assembled, obviously had a good time discussing their trade (Luc Deitz's attempt to lay down rules for editing sixteenth-century Latin prose texts proved particularly provocative). But their discussions seem usually to have concerned details of practice rather than theory. Only Hans Ulrich Gumbrecht stands back from the fray, or rather far above it. And those who are attracted by the last words of his contribution, 'For text-editing is about roles