

Dr. Grimm's sympathies lie with those who feast. This sympathetic emphasis on feasting in all its religious and social complexities is the book's strength and its originality. However, as a direct consequence Dr. Grimm's book resonates with a continuous sense of wonder and amazement as to how and why originally quite sensible Christians should have descended into the kind of madness exemplified most forcefully by Jerome, the true villain of the piece. While most everyone would on a personal level agree that Jerome the man is unpleasant, and his views on food and sexuality somewhat difficult to swallow, especially in a 20th century context, such contentions do not necessarily make for good methodology or for good history (158, 177, 178). It is unfortunate, therefore, that Dr. Grimm echoes her authors' extensive concerns with fasting and sexuality.

Her introductory chapters are excellent negotiations of the intricate relationship between food, fasting and ritual, and the impact of these issues, so central to human life and survival, on the gradual separation of Judaism and nascent Christianity. I wish she had stuck with these topics, that is with feasting rather than fasting. Much has been written on the subject of fasting, i.e. on asceticism and the body, and that means as a consequence on the norms devised as rhetorical strategies for precisely a Christian elite (194). What Dr. Grimm's earlier chapters highlight are instead the practices of the many; it would have been exciting to learn what the many were supposed to have eaten and how they were supposed to have fasted in the later centuries. Dr. Grimm touches upon that, especially in her chapter on Augustine as well as in the conclusion, but — and this is yet another strength of this interesting and stimulating book, there remains much to be learned about Christianity and feasting.

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Classical Studies in Honor of David Sohlberg, edited by Ranon Katzoff, with Yaakov Petroff and David Schaps, Ramat Gan: Bar-Ilan University Press, 1996, ix + 510 pp.

This massive and attractively produced volume¹ reflects the manifold interests of the honorand's friends, colleagues and scholarly connexions: obviously the reviewer's singling out some pieces closer to his own concerns and ignoring some others projects only his own limitations.

Molly Myerowitz Levine, who taught for many years at Bar-Ilan and is now at Howard University, is thus also personally well qualified to return to the subject of Bernal's *Black Athena* which has engaged her for some years now. 'Bernal and the Athenians in the Multicultural World of the Ancient Mediterranean' opens the volume with a long essay whose two parts are only loosely connected. In the first half L restates her position and estimate of *Black Athena*, now that the second volume seems to have been thoroughly digested by both the scholarly world and the popular press and political opportunists (and, one may add, when a certain weariness of the subject seems to be spreading and the third volume is less than eagerly expected). Not surprisingly, her support is less enthusiastic than on earlier occasions and in counting the blessings of *Black Athena* Bernal's role as the proverbial gadfly seems to occupy pride of place. The second half of the

¹ But the proofreading in some of the contributions is rather indifferent, and some of the papers could have benefited from more active editorial intervention.

essay, 'The Athenians in the Multicultural World of the Ancient Mediterranean' is only loosely connected with the first by the issue of Isolation and Diffusion, and is conceived to allow the author some leeway with another old concern of hers, the issue of gender. Despite this somewhat artificial coupling this is a stimulating and well written essay.

Not surprisingly the greatest number of contributions is devoted to various aspects of Judaism in the Ancient World. Yaakov Petroff, 'LXX Translations for the Minor Sacral Instruments' concludes that the various translators attempted to render these terms in a uniform way. He believes that this uniformity was due to acquaintance with the *realia* of the Temple rather than to the status of the LXX translation of the Pentateuch. Louis H. Feldman, 'Josephus' Portrait of Aaron' adds to the author's long list of detailed studies (duly enumerated at 169-170 n.4) concerned with the treatment of biblical heroes in the *Antiquities*. Miriam Pucci Ben Zeev, 'Ant. 14.186-267: A Question of Authenticity' deals in detail with the problem of the documents contained in Josephus. One wonders whether the scholarly consensus, once again defended by P, was indeed in any grave danger and whether any new challenge to well argued conclusions should necessarily be taken up.

Everyday life in Talmudic Palestine is discussed in Daniel Sperber, 'On the Bath-house'. The point of departure is BT Shabbat 41a, where we read 'if one bathed and did not anoint [himself]', though the text read by Rashi (and rejected by the Tosafot) indicated that the anointing preceded the bathing. Albeit we are promised that the discussion will help us to 'determine which is the more correct reading' (354) I do not see that the paper does actually arrive at a decision (we are taught in some detail about anointing both before and after the bath).¹

The short posthumous 'The Number and Provenance of Jews in Graeco-Roman Antiquity: A Note on Population Statistics' by Abraham Wasserstein, explodes the often repeated estimate (and its various derivatives) of about seven million Jews in the Roman Empire in the first century CE, since it is based on an error in Bar-Hebraeus: in fact, there is no way of arriving at any, even approximate, figure or percentage of Jewish inhabitants in the Empire. It can only be said (with absolute certainty only about Palestine and Egypt) that there were very many Jews in the Hellenistic world: their provenance must have been due to the considerable spread of proselytism. The many friends of the late Addi Wasserstein will recognise in this contribution both his life-long fascination with numbers (understandable, though by no means essential, in an historian of mathematics) and his refusal to accept without checking even seemingly well-known facts.

A.M. Rabello's 'Civil Justice in Palestine from 63 BCE to 70 CE' surveys summarily the period by the various stages from Pompey's conquest to the Roman province. Strangely it treats the jurisdiction in the province from the deposition of Archelaus in 6 CE to the destruction of Jerusalem and the Temple in 70 as one period, totally ignoring both the reign of Agrippa I and the Jewish revolutionary government after 66. Especially the latter appears to be a question of great importance: now that we know so much more than previous generations about the administration and legal situation of the government

¹ The studies of Y.Z. Eliav, 'Did the Jews at First Abstain from Using the Roman Bath-House?', *Cathedra* 75 (1995), 3-35 (Hebrew), and 'What Happened to Rabbi Abbahu at the Tiberias Bath-House — The Place of *Realia* and Daily Life in the Talmudic Aggadah', *Jerusalem Studies in Jewish Folklore* 17 (1995), 7-20 (Hebrew), seem to have appeared too late to be taken into consideration.

of Bar-Kokhba it would have been of more than fleeting interest to discuss a somewhat neglected aspect of the Jewish War.

We are not particularly well served with the three papers dealing with Art and Architecture in Ancient Palestine. M.L. Fischer and T. Goldmark, 'Marble Import and *Marmorarii* in Eretz-Israel during the Roman and Byzantine Periods' tell us, in essence, that there was little import of marble and that scanning the Rabbinic literature contributes next to nothing to what we know about marble in this country. Rivka Gersht, 'Roman Copies [viz. of Statues] Discovered in the Land of Israel' discusses some of these under the four headings of 'Gods and Goddesses', 'Mythical Figures' (for some reason Heracles and the Dioscuri qualify for this rather than the previous category), 'Portraits of Intellectuals' and 'Genre'. She concludes that '[n]ot one of the statues discussed above can unequivocally be considered a direct copy of one of the Greek or Hellenistic masterpieces' (447). Indeed the one bust that does qualify is missed by her — though she is in this in the elevated company of C. Vermeule and K. Anderson (see *ZDPV* 113 [1997] 84 n. 13). Of course the entire issue will have to be reconsidered once the sensational new finds from Paneas (Caesarea Philippi) become available. Arthur Segal, 'Public Plazas in the Cities of Roman Palestine and Provincia Arabia' is, in effect, a demonstration of the dearth of archaeological data on the subject under consideration, though the author never says so. Otherwise how are we to evaluate the survey, which lists under the heading of 'Agora' four items (Philippopolis, Sebaste, Antipatris and Philadelphia), under 'Macellum' again four (Gadara, Bostra, Gerasa and Petra) and under 'Ornamental Plaza' eight from four cities: Bostra (3), Beth-Shean, Gerasa (3) and Jerusalem. No doubt the absence of the other cities, including such important ones as Caesarea, Gaza and Ascalon, only indicates the limits of our knowledge.

Four divers aspects of Roman history are dealt with in four papers of widely differing length. Charles A. Behr, 'The Cycle of the Offices of Master and Flamen in the Arval College. With Appendices on the Order of the Arval Names and on the Selection of the Promagister and Proflamen' is the second longest, and probably the most complicated contribution in this volume. It would be pretentious for a non-specialist to attempt a critique of this paper, especially so in the allotted space. Ignoring those scholars who tacitly assumed elections for the said offices, Behr takes issue with John Scheid, who revived an old theory of Werner Eck. Behr's own summary of it is the following: 'An Arval serves as flamen and immediately thereafter as master as soon as possible after his co-optation and takes precedence over all the other members if he has reached praetorian rank. If he has not, he cannot hold office until he has achieved that rank. Thereafter he serves in the sequence of his first holding office if there are no new co-optations. The Arval who earliest held office holds it first after all the other members have served and so on. Finally, only one who had served as a master can be a promagister' (253). Though Behr concedes that the theory is 'attractive and elegant because of its simplicity' (*ibid.*), on surveying the evidence he arrives at a significant modification. Behr assumes that the College of twelve (not counting reigning Emperors, whose co-optation was supernumerary) was divided into three sections of four Arvales each, and that members of each group served in a fixed order in a fixed order of groups; the intercalation of an Emperor into one of the groups would thus affect the order of service of members of his group only; the replacement of a master deceased in office from his or the next group depended on the time of year when the death occurred. Similarly complicated solutions are offered in the two Appendices

indicated in the subtitle. No doubt for the small but dedicated group of specialists this article will be absolutely indispensable.

Dwora Gilula deals with customary skill with a specific problem of the history of the Roman theatre in 'The Allocation of Seats to Senators in 194 BCE'. At issue is the trustworthiness of Cicero, whose 'assigning the separation of seats by Scipio in 194 BCE to the celebration of the *ludi scaenici* at the *ludi Megalenses* before the temple of Magna Mater is suspect' (241). Though Cicero is known to have adapted in his speeches the data to the occasion and the audience, it will come to some as a relief that we do not have to indict him in the present case for a straightforward lie. In fact Cicero says that the *maiores* instituted the games in front of the temple and that Scipio allocated the separate seating — the two events could have happened at different times, the location of the games¹ after the separation: *Nam quid ego de illis ludis loquar quos in Palatio nostri maiores ante templum in ipso Matris Magnae conspectu Megalesibus fieri celebrarique voluerunt? ...quibus ludis primum ante populi concessum senatui locum P. Africanus iterum consul ille maior dedit etc (har. resp. 24, cf. Asc. 70C).*

Jonathan Price in a short note, 'The Attempts on Cicero's Life: A Note on Appian BC 2.11' defends Appian's story and accepts another bid to assassinate Cicero after Catiline's departure from the city. Drora Baharal, 'The Emperor Marcus Opellius Macrinus and the *Gens Aurelia*', examines the propaganda of the short-lived reign of Macrinus and demonstrates that the Praetorian Prefect turned Emperor took a leaf from the book of Septimius Severus in attempting to show himself closely connected with Caracalla, Septimius Severus and the Antonine emperors. In the event his failure was due, among other causes, to the appearance of a putative son of Caracalla, Varius Avitus, *aka* Elegabalus, whose dynastic claims were superior to his.

No less than five studies deal with papyrology. Two of these continue lively controversies arising out of the publication of the Babatha papyri — surely a healthy sign for the vitality of classics in this country. Ranon Katzoff, 'Greek and Jewish Marriage Formulas', returns to a somewhat modified and less confident version (see p. 227 and n. 20) of his view concerning the *Hellenikos nomos* in *PYadin* 18. Since the point of departure of the paper and much of its argument is a controversy with the present reviewer² it will be wisest to leave a judgment of the different views to future students of the problem. Naphtali Lewis, in a short study 'Again the Money Called Blacks' returns to a crux arising out of his admirable edition of the Babatha archive, the mysterious 'blacks', and rejects in detail Meshorer's attempted solution of the problem. The issue has in the meantime received extensive consideration and what appears to be a satisfactory solution in W. Weiser and H.M. Cotton, *ZPE* 114 (1996), 237ff. I.F. Fikhrman, 'On Onomastics of Greek and Roman Egypt' reviews, with rich bibliography, an extensive subject. It is to be hoped that the final section of the paper, dealing with the specific problems of the onomastics of Egyptian Jews, signals the nearing completion of the *Addenda et Corrigenda* to *CPJ*. Two papers are publications of new documents. William Brashear, 'An Alexandrian Marriage Contract' is an interesting case in that it consists of 'on the one side a rough draft and on the other the finished, official copy of the same document' (370). Hermias and Thaubarion legalize their relationship, especially with an eye to providing for the two

¹ Perhaps in 191 BCE, at the dedication of the temple of Magna Mater.

² Katzoff very graciously does not draw attention to my slip of the pen Demetrius for Dionysius at *ZPE* 93 (1992), 67.

daughters born from it. Nahum Cohen, 'A Notice of Birth of a Girl' is a competent edition by a new member of the small group of papyrologists active in this country.

Other contributions in the volume include Ruth Neuberger-Donath, 'Τέρειν δάκρυον: θαλερόν δάκρυον: Über den Unterschied der Charakterisierung von Mann und Frau bei Homer', Evelyn Meron, 'Raison littéraire, et imagination philosophique: Naissance du dialogue', David M. Schaps, 'Builders, Contractors, and Power: Financing and Administering Building Projects in Ancient Greece', A.I. Baumgarten, 'Euhemerus' Eternal Gods: or, How Not to Be Embarrassed by Greek Mythology', John Glucker, '*Consuetudo Oculorum*', Arie Kindler, 'Coins of the Achaean League in the Collection of the Kadman Numismatic Museum', Naomi G. Cohen, 'The Elucidation of Philo's *Spec. Leg.* 4.137-8: "Stamped Too with Genuine Seals"' and Gerda Elata-Alster, 'Listening with the Third Ear: Freud and Lacan's "Testimonial Allegories"'. He (she) must be a singularly narrow and single-minded classicist who will not find something stimulating and instructive in this *Festschrift*.

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Simon Hornblower and Antony Spawforth (eds.), *The Oxford Classical Dictionary*, third edition, Oxford and New York: Oxford University Press, 1996, lv + 1640 pp., ISBN 0-19-866172-X, £70.00.

Actually, the dust-jacket (unlike the title-page) calls it 'The Oxford Classical Dictionary, the ultimate reference work on the classical world'. It may well be that, at least in one sense. It seems fairly unlikely that we shall get a fourth edition on paper. By the time a new edition becomes necessary, we shall all be electronic and be using CD-ROMs or on-line reference works, with all the advantages and the disadvantages that those will entail. For the moment, therefore, this really is the ultimate (English-language) reference book on the classical world. It comes a generation after the second edition, published in 1970, and two generations after the first, which appeared, its preparation delayed by the Second World War, in 1949.

Is it different from earlier editions? It weighs more: *OCD*³ weighs 2.675 kilos; *OCD*² weighed in at 4 lbs 7 and a half ozs (or just a tad short of 2 kilos in today's terminology). So it weighs about one third more. It is also longer: the original *OCD* contained xix + 971 pages. *OCD*² grew a little, to (xxii + 1176 =) 1198 pages; the new edition contains (lv + 1640 =) 1695 pages, similarly a growth of some one third and more between these two editions. And *OCD*² cost 6 guineas (against 50 shillings for the first edition), while the new edition costs more than eleven times as much. Money of course is worth much less now, and it may be argued that, even leaving aside questions about the contents, the new edition represents better value for money just in terms of paper.

The volume has the same shape as other current editions of Oxford reference books. This is in fact the same as that of the *OCD*², but the greater thickness of current editions seems to make these more unwieldy and less solid than the old ones. These newer editions also look slightly squatter and broader than their predecessors, but this is doubtless a product of the larger number of pages, and the resulting thickness of the volumes. Despite this, the paper is thinner and less likely to survive the rough handling to which such a work is inevitably subject. The columns, two to a page, are slightly wider (seven and