

Jewish population to revolt (*BJ* 6, 312-13), remains a profound puzzle. But it may be that attachment to the idea of an earthly anointed king, descended from David, was more profound than we realize.

As a study of Jewish history in this highly disturbed period, then, *Jewish Nationalism* has many merits. As an attempt to set the questions of Jewish ethnicity, nationalism, statehood or self-government against the wider background of the Hellenistic and Roman world, however, it is far less successful. Its main service, not a trivial one, is to remind the reader that the history of the Jews *could* (and should) be seen against the background of that of many other ethnic groups, who were also confronted first with the supra-national Hellenistic monarchies and then with the supra-national Roman (or, culturally speaking, Graeco-Roman) Empire. But none of the possible cases (Egypt, the Idumaeans, Nabataea, Palmyra, Osrhoene, Commagene, the Phoenician cities) is explored fully enough. The distinction between attributions of ethnic identity by outsiders, on the one hand, and real evidence of ethnic self-awareness and self-definition, on the other, is never made clear. The question of what communal, or "national", institutions any of these groups actually possessed is never explored, nor is the issue of whether language was an important vehicle of ethnicity. Egypt certainly offers significant contrasts and parallels, in the maintenance of an ancient, non-Classical, culture, art, architecture and tradition. But it had two rival, geographically distinct, "temples", or *loci* of priestly activity, Memphis and Thebes. In what way Egyptian culture and society possessed effective symbols of communal and political identity is a very complex question, hardly touched on here. The best case to explore, however, would probably have been Nabataea. But in fact neither the Nabataeans nor any other "nation" in the Near East of the Graeco-Roman Period can be shown to have had all four of the "symbols" attributed to them: the temple (meaning necessarily *a* central temple?), territory, kingship and army. The Nabataeans, however, did certainly have the latter three; and they also had their own language and script (both a branch of Aramaic). But, while their communal history would indeed be well worth exploring as a parallel to that of their Jewish neighbours, the question of their "ethnicity" or nationalism could hardly be pursued without raising the unanswered question: did they also have a national tradition, written or unwritten? The rather erratic and ill-defined use which Mendels makes of evidence about other "ethnic" groups ought to serve mainly to remind us how hard it is to understand anything about them. As regards "the peoples round about", this book offers some suggestive information and modern bibliography, but does not achieve enough precision in terminology, or in the formulation of the relevant questions, to do more than evoke in the reader a healthy curiosity.

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Heirs of the Septuagint: Philo, Hellenistic Judaism and Early Christianity. Festschrift for Earle Hilgert. The Studia Philonica Annual. Studies in Hellenistic Judaism 3, edd. D.T. Runia, D.M. Hay and D. Winston., Atlanta 1991, pp. 397

This handsome volume, dedicated to one of the central and industrious figures in modern Philonic research, is a special issue of the *Studia Philonica Annual*. The *Annual*, successor to the celebrated but short-lived journal *Studia Philonica*, now serves as the premier

showcase for scholarship, both North American and European, devoted to the writings of Philo and their broader Jewish-Hellenistic Umwelt.

The twenty articles which comprise the Festschrift – following a brief preface and appreciation of the honoree – are almost equally divided among five general categories: Biblical Exegesis in Philo; Philo and Hellenism; Philo and Judaism; Hellenistic Judaism and the New Testament; Philo and Later Christianity. It is impossible to do justice to the riches of such a diverse collection, but mention might be made of the following contributions: D.M. Hay (“Philo’s View of Himself as an Exegete: Inspired, but not Authoritative”); J.R. Royse (“Philo, Κύριος, and the Tetragrammaton”); D. Winston (“Aspects of Philo’s Linguistic Theory”); R. Radice (“Observations on the Theory of the Ideas as the Thoughts of God in Philo of Alexandria”); D.T. Runia (“Philo of Alexandria in Five Letters of Isidore of Pelusium”); A. Terian (“Strange Interpolations in the Text of Philo: The Case of *Quaestiones in Exodum*”). Of special interest, perhaps, to readers of this journal are the terse analyses of passages from the New Testament by D.R. Schwartz (Acts 2) and T.H. Tobin (Romans 10:4) which skillfully illustrate the importance of Jewish-Hellenistic literature for the understanding of exegetical conundra.

Indeed, with but a single exception, the articles in the volume maintain a resolutely high standard of scholarship. The strident chord is struck by R. Hammerton-Kelly’s “Allegory, Typology, and Sacred Violence: Sacrificial Representation and the Unity of the Bible in Paul and Philo.” Philo and his writings scarcely are mentioned in the article except to bemoan the fact that the Alexandrian Jew found the universal meaning of the Biblical text “in a form of Platonism rather than in the Gospel of the Cross”! Nor is this the first time that this author has chosen to apply the concept of “sacred violence” in the service of a retrograde theology of the two Covenants.⁶ Unfortunately, Hammerton-Kelly appears less under the influence of Girard than of Schürer and Bousset. There is some irony in encountering the academic anti-Judaism of the late nineteenth-century in the fashionable garb of post-modernist rhetoric. This sole exception, however, only reinforces the general impression of excellence and solidity which marks the collection.

In sum, the editors have offered a fitting tribute to an honored colleague and teacher by assembling some of the very finest in modern Philonic scholarship. Enhancing the volume is a current bibliography of research on Philo – a standard (and invaluable) feature of the *Studia Philonica Annual* – and an admirably complete set of indices. This volume of the *Annual* maintains the customary high level of editorial precision and technical production.

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⁶ See esp. R.G. Hammerton-Kelly, “Sacred Violence and ‘Works of the Law.’ ‘Is Christ then an Agent of Sin?’ (Galatians 2:17)”, *CBQ* 52 (1990), 55-75 and the quite extraordinary remarks at p. 56, n. 6 and p. 63, n. 27.