responded to the Gauls and continue today to influence the way the professionals and the public view the material culture of Northern Italy.

University of Reading RAY LAURENCE

JEWS IN THE LATE EMPIRE

K. L. NOETHLICHS: *Die Juden im christlichen Imperium Romanum (4.–6. Jahrhundert)*. Pp. 271, ills. Berlin: Akademie Verlag, 2001. Paper, €19.80. ISBN: 3-05-003431-9.

Sourcebooks in English on Late Antiquity and on the Jews are abundant. The material collected by M. Stern in *Greek and Latin Authors on Jews and Judaism* (Jerusalem, 1974–84) has been amplified in more recent collections by non-literary sources. Noethlichs provides a German equivalent, dealing with sources on the Jews from the reign of Constantine onwards (some of it is from the seventh century and occasionally even later, despite the title). The book is divided into a study of the period (Darstellung, pp. 17–95) and the sources themselves (Materialteil, pp. 99–242). There are links from the first part to the second, but not from the second part back to the first, so it is much easier to go from the discussion of a topic to the relevant texts than from the texts to the discussion.

The first part has both thematic and chronological sections. The main issues are developments within Judaism and, much better documented, the increasingly tenuous position of the Jews under Roman rule. N. shows that things could have been worse: although 'heretics, pagans and Jews' were often classified together, the Jews, unlike the other two groups, did not face book-burning, and received some legal protection even if it was not always enforced. The contradiction between archaeological evidence for renovation of synagogues (some of which is given on pp. 226–32) and legislation which forbade it might have been discussed further. Meanwhile, church councils tried to isolate the Jews, apparently without much success in many places; Judaizing Christians were their main concern.

The sources are predominantly legal ones (Kaisergesetze, pp. 99–161), and thus there is considerable similarity to A. Linder, *The Jews in Roman Imperial Legislation* (Detroit and Jerusalem, 1987). Many texts cover more or less the same ground as each other, and comprehensiveness rather than representativeness is evidently the principle of this section. The heading for each entry gives date and source but no indication of content. Julian on the Jews and Ammianus on the attempted restoration of the Temple are found rather surprisingly in the middle of the legal section.

The other sources are in much briefer sections: orders of church councils; theological debate between Jews and Christians; Jewish writings; Jewish inscriptions; evidence of Jews and Christians together in daily life; Jews in non-Christian sources; archaeological and artistic evidence. N. often paraphrases his texts rather than giving full translations. Direct quotes are indented, but paraphrase and comment are presented in exactly the same way typographically, and are therefore sometimes hard to distinguish from each other.

The theological debate section includes an interesting attempt to identify some biblical passages used by Jews against Christians (M89), necessarily reconstructed from Christian refutation. Christian anti-Jewish polemic could make use of relatively recent history (the destruction of Jewish Jerusalem) as 'proof' that God was not on the Jews' side. There is a welcome inclusion of some out-of-the-way material, e.g.

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Gregentius, *Disputatio cum Herbano Judaeo* from sixth-century Yemen; *De Altercatione Ecclesiae et Synagogue Dialogus*, by an anonymous writer of the late fifth century. The section on Jewish writing consists of the *Mosaicarum et Romanarum Legum Collatio* and the *Epistle of Anna to Seneca*; there are no passages from the Talmud or any other rabbinic writing.

Twelve inscriptions are provided as entry M97. N. rules out using most of the Jewish inscriptions from Rome because of their imprecise 'third–fourth century' dating, but includes the synagogue inscription from Stobi (CIJ 694) whose date is probably 281. For the trilingual CIJ 661, from Tortosa in Spain, he gives a translation of the Greek/Latin text but not of the Hebrew. CIJ 611, from Venosa, is incorrectly said to be mainly in Greek (rather than Latin), and *maiores civitatis* were certainly officials of the city and not elders of the Jewish community. A full translation of the Aphrodisias donor inscription is provided (producing two pages of lists of names), with some very up-to-date discussion of the relationship between the two parts of the inscription; other inscriptions do not have recent bibliographical references.

Part IV of the archaeological and artistic section concerns 'Christian adaptations of Jewish motifs', with examples of biblical scenes on a cup, a sarcophagus, and an ivory diptych. The stories are mainly from Jewish scripture, but N. has no examples of such scenes in Jewish art; the wall-paintings of Dura-Europos are too early for him to include. The motifs may be Jewish, but their use in art seems to have had little Jewish precedent. There are pictures of mosaic floors from synagogues at Rehob and En Gedi which contain lengthy inscriptions, but only brief summaries of the inscriptions are provided. On the other hand, the inscriptions in the mosaic floor at Hammath Tiberias are invisible in the picture, but exact translations are given of all nine.

German-speaking readers will clearly be very pleased to have so much material made accessible to them. Inevitably, such a collection does not have everything it might contain, and some notable omissions are: Severus of Minorca on the forced conversion of the Jews there in 418; Epiphanius on the conversion of the Patriarch's apostle Joseph in the early fourth century; the mosaic inscriptions from the synagogue of Apamea, dated to 391; inscriptions and archaeological finds from the synagogue of Sardis.

University of Wales, Lampeter DAVID NOY

ANCIENT EDUCATION REVISITED

Y. L. Too (ed.): *Education in Greek and Roman Antiquity*. Pp. xi + 477. Leiden, Boston, and Cologne: Brill, 2001. Cased, €159. ISBN: 90-04-10781-9.

This collection has been assembled on the principle that, fifty-odd years after Henri Marrou's *Histoire de l'Education dans l'Antiquité*, it is time to rethink his definition and description of ancient education and offer some 'alternative narratives'. The influence of Marrou is indeed still very strong (though not as universally unchallenged in the interim as Too suggests), and nowhere more so than in this volume. T. has organized her contributors to begin, like Marrou, in the archaic period, with a nod to Homer; to linger over classical Athens and deal rather more

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