

in metallurgical development; Iran also needs to be kept in mind. The book's references include papers relating to these areas and it is probable that space limitations prevented greater coverage in the text. Anyone using this volume will have a sound grasp of the issues associated with ancient Levantine metallurgy.

The short chapter on trade begins with the Chalcolithic and draws on documentary sources, archaeological occurrences and metal analysis to trace significant trade connections until the first millennium. The final chapter deals with religion and metallurgy. The archaeological evidence is reviewed and more recent African experience described. Notebaart dismisses the Marxist exploitative models as tendentious, and he does not see the temple based metalworking going beyond the production of idols for religious reasons. The role of Sharman as retainers of metallurgical knowledge and as sponsors of technical processes is not considered.

Notebaart concludes that metallurgical process metaphors referred to in in the Old Testament are limited to silver refining, that is otherwise known as cupellation (Jer. 6:27-30, Is. 1:22, Ez. 22:18-22). This is a comparatively intricate process and he proposes that these texts indicate that it must have been reasonably well-known possibly because it was carried out in urban environments for the recycling of jewellery and the use of silver as a currency. Gold and copper processes, he suggests, were carried out nearer their remote sources and may have been less recognisable.

The mass of literary, historical and archaeo-metallurgical data and information in this volume is remarkable. Biblical scholars who have some technical training will find the book very useful. On the other side, archaeo-metallurgists will find the analysis of the terminology and its context enlightening, especially in relation to the history of silver metallurgy, which is so often eclipsed by the archaeology of copper and iron.

For people who understand metallurgical processes and have a respect for the Hebrew text this work will be enjoyable to read. Notebaart generally deals with the text as it is and does not force textual emendation to achieve a thoroughgoing meaning; these texts have a number of *hapax legomena*. Biblical scholars and archaeo-metallurgists alike will find this book useful for many years to come.

Martin Goodman, 2008 *Rome and Jerusalem: The Clash of Ancient Civilisations*, London: Penguin Books ISBN 978-03-75726-13-2, pp. 640, USD 25.

Reviewed by Anne E. Gardner

Martin Goodman, past Editor of *The Journal of Roman Studies* as well as the *Journal of Jewish Studies* and Professor of Jewish Studies at Oxford University was commissioned by Penguin Books to write *Rome and Jerusalem* subtitled *The Clash of Ancient Civilisations*. It has already received numerous very favourable reviews. The present one is no exception although, in the opinion of this reviewer, there is an aspect of the subject matter that requires further exploration.

Goodman's first stated aim is to question whether the Jewish War with Rome in 66-70CE and particularly the destruction of Jerusalem and its Temple were inevitable as many later interpreters have claimed. In the centuries that followed, Rome came to be regarded as the epitome of evil by Jews who were subject to measures that marginalised them in the Roman world and Goodman's second aim is to examine whether those measures were a direct result of the war. Thirdly, he inquires into the effect of the tension between Rome and the Jews upon relations between Christians and Jews. In order to pursue all these matters, Goodman's work extends to 639 pages, including endnotes and an index. It is divided into a prologue and three parts with a total of fourteen chapters plus an epilogue. An indication of their contents is provided here.

The Prologue provides a brief overview of the events of 66-70 CE from the available sources: the works of Josephus, the aristocratic Jewish historian, who fought in the war of 66-70 CE although he surrendered to the Romans prior to the end; letters found by the Dead Sea; coins minted by the Jewish rebels which witness their setting up (in their opinion) of a new state; the Histories of the Roman historian Tacitus and an extract from the later Church Father, Eusebius.

Part I entitled 'A Mediterranean World' is divided into three chapters. The first entitled, 'A Tale of Two Cities' highlights the geographical, environmental and architectural aspects of Rome and Jerusalem, both of which were at the height of their glory in the first century CE. Similarities abounded, although the foundation of each one's glory was different. Chapter 2, 'One World Under Rome' concerns the imposition of political unity throughout the Empire and the widespread nature of trade. The cultural background of the Empire was Greek. Goodman points out that Jews, whether in Jerusalem or elsewhere, partook of all these aspects and it was only on rare occasions that they felt unable to meet the demands of the Empire. Socially, Jewish dietary laws restricted the mixing of pious Jew and non-Jew although there are instances when that was overcome. Likewise, inter-marriage was possible if the non-Jew converted to Judaism. Chapter 3, entitled 'Diversity and Toleration' highlights from ancient written

sources and archaeological excavations the diverse nature and customs of the peoples within the Roman Empire and Rome's tolerance of them. This leads Goodman to question why the nature and customs of the Jews should have been viewed with less tolerance, as some interpreters claim was the case.

Part II entitled 'Romans and Jews' encompasses seven chapters which explore various facets of the lives of Romans and Jews. They are: 'Identities' (chapter 4) which delineates who could be a Roman citizen and who could be considered a Jew and points out that a Jew could be a Roman and a Roman could become a Jew; 'Communities' (chapter 5) which discusses the national community, the economic community, societal strata, kinship and friendship/patronage in each society and demonstrates that although Romans and Jews for the most part organised themselves differently, they interacted with each other in various ways; 'Perspectives' (chapter 6) which considers the Roman and Jewish conceptions of the nature of the human being, their cosmologies and their moralities, demonstrating that while they were different, that was unlikely to cause conflict unless the understanding of one was imposed by force on the other; 'Lifestyles' (chapter 7) which can be summed up as a discussion of attitudes to the body, specifically in relation to its display/covering, representation in art, food ingested and sexual matters, showing that Romans and Jews were almost at opposite ends of the spectrum; 'Government' (chapter 8) which covers areas such as taxation, justice and legal systems as well as attitudes to war and indicates that while taxes, law and war were accepted by both Romans and Jews there were differences in the administration of them and their actual and philosophical bases; 'Politics' (chapter 9) which outlines what conferred political status within each society and demonstrates from a few examples that power is not necessarily limited to those with such status but can be exercised from the shadows; 'Romans and Jews' (chapter 10) which explores their attitudes to one another prior to 66CE and indicates that Romans were rarely hostile, although there were exceptions such as Cicero and Seneca. Indeed the Jews were admired in some ways although their 'bizarre' customs such as their dietary restrictions were a subject of amusement. Goodman's conclusion is that none of the aspects of Jews or Romans discussed in Part II inevitably led to war.

Part Three entitled 'Conflict' is composed of four chapters. They are: 'The Road to Destruction, 37BCE-70CE' (chapter 11) which examines events and society in Judaea from the time of Herod the Great to the destruction of Jerusalem and Temple, attempting to uncover whether there were any clear causes for the war between Rome and Jerusalem. Goodman concludes that nothing prior to 66 stands out as leading directly to it. The Jewish Diaspora prior to 66 is also examined prior to turning to the war itself in 66-70CE. Goodman stresses that there were factors in play within Roman politics that led to the need for a decisive Roman victory over the Jews of Jerusalem

resulting in the destruction of the Temple; 'Reactions, 70-312 CE' (chapter 12) which considers the period after the conflict to the time of the Emperor Constantine that included an uprising in Jerusalem and several in the diaspora, is seen by Goodman to reflect the frustrations of Jews who could reasonably have expected their temple to have been rebuilt. The refusal of the Romans to permit this is seen by Goodman as deriving from political exigencies. In the aftermath of the second uprising in Jerusalem (the Bar Kochba war), Jews were forbidden to live in the city which had been rebuilt as a pagan one and renamed *Aelia Capitolina*. It is this chapter where the present reviewer has some misgivings. Goodman very adroitly ascribes the destruction of Temple and city to political exigencies on the Roman side. While there is no reason to doubt that these played some part, the motivation of the rebels themselves in Jerusalem requires further exploration. Josephus and some Roman writers refer to a Jewish prophecy of a coming ruler; the slogans on the coins of the new state of 66-70CE support such a view as do other factors mentioned but not highlighted by Goodman; 'The Growth of the Church' (chapter 13) shows how tensions between Rome and Jews impacted on relations between Jews and Christians. The latter group, whose founder and earliest followers were all Jews, distanced themselves from Jews and Judaism from c.70 CE onwards in order to gain greater acceptance in the eyes of Rome, posits Goodman. This argument has much merit and is Goodman's original contribution to the debate over the split of church and synagogue; 'A New Rome and a New Jerusalem' (chapter 14) focuses on the effects of Constantine's adoption of Christianity on the Roman Empire and on Jerusalem and the consequences for Jews. Hopes of a new Temple were now extinct.

The Epilogue, entitled 'The Origins of Antisemitism' draws together the threads from the three parts of the book. Crucially, it sees anti-Semitism developing from Roman hostility to Jews in the first two centuries of the Common Era and this coincided with Christian rhetoric which distanced Christians and Christianity from Jews and Judaism in order to strengthen their own chances of survival. This is the genius of *Rome and Jerusalem*.

It is impossible in a review to do justice to the breadth and depth of the scholarship that Martin Goodman displays in *Rome and Jerusalem*. His knowledge of both Roman and Jewish society of the time make it a 'must' read for those interested in the topic.