reveals the function of the prayers in the composition of the work, as a commentary on the immediate context and as a means of expressing a message which the authors of 1 or 2 Maccabees want to impart. Under "vocabulary" words and expressions which carry significant ideas are discussed; no study of terms denoting prayer and praying is meant here. Under "style" the author singles out no less than five qualities: affective meaning of words and clauses, figures of style, frequency and position of words, rhythm and attitude of the author towards his object. Finally, under "organization" she studies the arrangement of the subject matter, the subject matter itself and the actors and action (the actors are the subjects, the objects and the addressees of the prayer). The value of the book consists chiefly in its analysis of the different prayers. It is all the more regrettable that no index of references or of words has been added. As for the universal features of Jewish prayer in Greek, I am sorry to say the author has little substantial to say. The book closes with a generous bibliography, in which however J. P. Goldstein figures with his commentary on 1 Maccabees only and J. T. Nelis with his on 2 Maccabees only, although both authors have treated both books.

A. Hilhorst


This volume of Eretz Israel covers most of the fields of Avi-Yonah's interests and will be of interest for nearly everyone engaged in the study of Judaism in the Hellenistic and Roman periods. The articles are as following (only those which are relevant to the JSJ are summarized here):

Non-Hebrew-Section: IX-XI R. Avi-Yonah, The Late Michael Avi-Yonah. In Memory of my Father (An in memoriam); XII A. Negev, Michael Avi-Yonah — Teacher, Colleague and Friend (An in memoriam); 1* R. D. Barnett, The Serpent-Headed Tripod Base (The bronze-serpent base, mentioned by Herodotus, IX, 81, seems to be modelled after a Persian-Elamite prototype to be found on a seal-impression dated to ca. 1600 BCE. The Greek may have seen in this a symbol of their enemies); 2*-9* C. Dauphin, Le Catalogue des Sites Byzantins de la Palestine. Buts, Méthodes et Limites d’une Étude Démographique; 10*-14* G. M. A. Hanfmann/J. B. Bloom, 'Samoe, Priest and Teacher of Wisdom' (The authors discuss the Samoe-inscription from the synagogue of Sardis which might indicate a change in religious leadership within the community in opposition to the former donators, which is indicated by the two a.m. attributes of Samoe.

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The authors deal with the problem of zooclasm and the dating of the inscription which must remain tentative); 15*-20* G. S. Merker, *A Statuette of Minerva in the Rockefeller Museum, Jerusalem* (Discusses the remains of a Minerva found at the site of the Umayyad-palace in Jericho but unpublished until now. The statuette is of Roman origin and might stem from the Hadrianic period onwards. It might have some connections with other known works; but such theses are by no means certain, as are the attempts to reach a more precise date); 21*-27* E. M. Meyers, *Judaic Studies and Archaeology: The Legacy of Avi-Yonah* (A plea for integrating archaeology into Judaic studies in America as well as for opening the too much specialized Israeli archaeology towards humanities); 28*-35* L. Mildenberg, *Baana. Preliminary Studies of the Local Coinage in the Fifth Persian Satrapy, Part 2* (The first part of the study appeared in FS Thompson, Wetteren 1979, p. 183-196; here a second part is offered, dating the Baana coins to the late 5th century BCE. The personal name Baana belongs to a newly discovered dynasty of kings of the Sidonians); 36*-53* V. Tzameris, *The Greek Inscriptions from the Early Christian Church at 'Evron* (Short report about the findings from 'Evron and publication, transcription and translation of the inscriptions, which belong to the 5th century CE; the find as such illustrates a certain importance of the otherwise unknown Christian community); 54*-56* A. Jaques, *A Palestinian-Syrian Inscription in the Mosaic Pavement at 'Evron* (Discusses the Syriac inscription at the place, which bears witness to the Oldest Syriac Christian church in that area); 57*-61* C. Vermeule, *The End of Ancient Art in Egypt. Connections with the Holy Land* (Discusses some affinities of sculptures and other remainders of art from Ptolemaic to Coptic Egypt with some resemblances to synagogues and churches in Israel during the 3rd and 4th century CE); 62*-70* G. D. Weinberg, *Specialized Production in a Late Roman Glass Factory* (First report of excavations of a Roman glass-factory from the 4th century CE at Jalame, 14 km SW of Haifa, specialized as it seems for table ware); 71*-72* S. S. Weinberg, *A Hellenistic 'Royal' Weight* (Compares two weights, from museums in Copenhagen and Missouri, both of Seleucid origin and to be dated to the beginning of the 3rd century BCE).

The Hebrew Section is divided under the following headings and contains the following articles:

Archaeology, Art and Numismatics: 1-5 A. Applebaum, *The Problem of the Roman Villa in Eretz Israel* (Suggests that the "villa" existed in Israel not only in the Byzantine period but already in the Roman, esp. the Late Roman period); 6-18 R. Barkay, *Four Samaritan Sarcophagi of the Roman Period* (Discusses four Samaritan sarcophagi of the Late Roman period and their resemblances to Jewish sarcophagi and ossuaries of the Second Temple period); 19-29 M. Gichon, *The Courtyard Fortress in Roman Palestine* (Deals with the Flavian castellum in the Negev and concentrates on tactical characteristics); 30-45 S. Dar/J. Mintzker, *A Roman Temple at