
3) Cursory reading reveals that in book 5 almost every page contains a conjecture (see e.g. below, n. 7). I note that in 5.12.1 (vol. 3, p. 124) πανεπάλ should be πανεπάλ.


5) A comprehensive account of Theophrastus' theory of sense-perception does not yet exist. It should be based on a study of all the evidence now available. Most (but not all) of the relevant passages from the works and fragments of Theophrastus himself were already collected in Zeller II.2, 813-815 (one should at least add CP I.24). For a recent contribution see R.W. Sharples, Theophrastus on Tastes and Smells, in W.W. Fortenbaugh (ed.), Theophrastus of Eresus (Rutg. Univ. Stud. in Class. Hum. vol. II, 1985), 183-204. Some contributions to fill in the gap are well under way: for the fragments see the new edition by W.W. Fortenbaugh e.a. (Leiden, 2 vols. 1992).

6) An exception is Thompson, op. cit. above n.1. See also my paper Theophr. CP 6.1: dialectical moves and philosophical motives (forthcoming).

7) CP 6.1.2 (vol. 3, p. 204). E.-L.'s conjecture πότερα (for πότερον Scaliger, πότερον γαρ u. πότερον [γαρ] Wimmer) can be supported by parallels, e.g. HP 4.13.3; CP 1.8.2; 1.12.1; 4.12.1; 6.4.3; De sens. 49.


This book is the revised version of a Columbia University dissertation of 1985. It is an intelligent and well-written study of the difficult problem of why there is so much difference between Josephus' picture of the Jewish high priests, the Pharisees and the Herodians in his Bellum on the one hand and his Antiquitates on the other. After a general introduction, ch. 2 sketches Josephus' intellectual development and demonstrates that in the late seventies, when Bellum was written, the author seems to have had surprisingly little knowledge of the text of the Bible, of Hellenistic-Jewish literature, and of classical Greek literature, although he had some acquaintance of Thucydides. In 93/94, by the publication of Ant., Josephus shows familiarity with most of the historical and prophetic books of the Bible (but not with the books traditionally attributed to David and Solomon: Psalms, Proverbs, Song of Songs, Ecclesiastes), and he seems to have made a careful study of the great tragedians and other classics, but especially of Thucydides. His advance in classical

knowledge is a result of his striving to make himself into a Greek writer, but why did he undertake a careful study of the Bible which seems "financially and socially needless" (57) in his position at the Roman court?

Ch. 3 studies Josephus on the priesthood. Many priests survived the war and tried to regain some authority and influence after the destruction of their temple in 70. In Bellum Josephus is clearly trying to advance the interests of the high priests by portraying them as the leaders of the peace party favoured by Titus. In Ant. he continues to emphasize the importance of the priesthood and portrays the priests as loyal to their foreign overlords, but he now shows a contemptuous attitude to the high priests and even attributes to them an important contribution to the outbreak of the war. Apparently Josephus' earlier attempt to help them regain their high standing and influence had failed, but he still favoured a priestly role in the government of Palestine, but now a role of the lower and middle class priests to which he himself (had) belonged and who after 70 tried to establish ties with the early Rabbis.

Ch. 4 deals with the Herodians after 70. In Bellum Agrippa I is portrayed as completely loyal to the emperors, and his two children, Agrippa II and Berenike, are pictured as people that "had the best interests of the Jews at heart and were themselves observant Jews as well as loyal Romans" (131). In view of Josephus' personal relation with this royal couple one may assume that his one-sided report conforms closely to what may be supposed to have been the king's and queen's interests in the late seventies: by 80 Agrippa II was interested in retaining or regaining his important role in Jewish politics. Hence Josephus tried to demonstrate that Agrippa had done everything humanly possible to prevent the revolt. In Ant., however, Josephus draws a very inconsistent picture of Agrippa II and it would seem that Josephus had lost interest in flattering the Herodians since by 94 "the issue of Herodian influence over Jewish politics was perhaps no longer relevant" (151); by now Agrippa was old, and died childless soon after.

Ch. 5 deals with the Pharisees and early rabbinic Judaism. The now current theory that in Ant. Josephus is promoting the Pharisees whose party was ascending in the eighties and nineties is modified by Schwartz in that he sees no consistent propaganda for the Pharisees in Ant. but rather a narrative containing material both favourable and unfavourable to them. What is clear is that Josephus tried to convince the emperor to support Jewish leaders