

REVIEW

Zuleika Rodgers, Margaret Daly-Denton, and Anne Fitzpatrick McKinley (eds.), *A Wandering Galilean: Essays in Honour of Seán Freyne*, (*Supplements to the Journal for the Study of Judaism* – 132), Brill, Leiden–Boston 2009, pp. 619, b/w ill. (ISBN 978-90-04-17355-2)

Every academic discipline has its scholars whose achievements leave a deep and lasting imprint. Such a character without doubt in the field of studies of ancient Galilee is Seán Freyne, emeritus professor at Trinity College Dublin, who spent several decades of his working life within the walls of this university. His retirement turned into an opportunity for his pupils and friends to dedicate a book in his honor. Some 28 scholars from Ireland, the United Kingdom, the USA, Canada, Israel, New Zealand, Norway and the Netherlands took part in its preparation.

The articles featured in the collection are divided into three subject groups corresponding to Freyne's wide circle of academic interests. Thanks to their diverse range of topics, the book dedicated to him is a collection of extremely interesting articles worthy of the attention of historians, archaeologists and theologians involved in research not only of the past of Galilee (although the affairs of this land are tackled in the majority of the texts), but also the history of the other lands of Palestine and ancient Israel itself.

The first group of texts is rather general in character, as expressed by its title: "The Jewish World." Most of these concern various subjects connected to religious issues analyzed from both a theological and a historic point of view. However, it is not only religious subjects that are represented here: Ph.S. Alexander, What Happened to the Jewish Priesthood after 70? (pp. 5–33); G. Bohak, Some "Mass Produced" Scorpion-Amulets from the Cairo Genizah (pp. 35–49); J.J. Collins, Josephus on the Essenes. The Sources of his Information (pp. 51–72); Ph.F. Esler, Judean Ethnic Identity in Josephus' *Against Apion* (pp. 73–91); A. Fitzpatrick-McKinley, What did Nehemiah do for Judaism? (pp. 93–119); C. Hezser, Ben-Hur and Ancient Jewish Slavery (pp. 121–139); J.S. McLaren, Corruption among the High Priesthood: a Matter of Perspective (pp. 141–157); J. Neusner, The Integrity of the Rabbinic Law of Purity (Misnah *Teharot*) (pp. 159–172); Z. Rodgers, Monarchy vs. Priesthood: Josephus, Justus of Tiberias, and Agrippa II (pp. 173–184).

The next group of texts, its subject matter being the closest to Freyne's research interests, is entitled "The World of Galilee." The majority of the articles included in it concern various affairs concerning the archaeology of Galilee. The strong emphasis on archaeological matters in this part of the book is justified by the major role of this discipline in research on the past of this land, the importance of archaeological evidence for studies of the cultural and ethnic makeup of the inhabitants of Galilee and its historical fate. However, there is also room for articles on other aspects of research on Galilee: J.R. Bartlett, Early Printed Maps of Galilee (pp. 187–204); M.A. Chancey, Archaeology, Ethnicity, and First-Century C.E. Galilee: the Limits of Evidence (pp. 205–218); D.R. Edwards, Walking the Roman Landscape in Lower Galilee: Sepphoris, Jotapata, and Khirbet Qana (pp. 219–236); H. Moxnes, George Smith and the Moral Geography of Galilee (pp. 237–

256); E.M. Meyers, Early and Late Synagogues at Nabratein in Upper Galilee: Regional and other Considerations (pp. 257–278); J.A. Overman, Between Rome and Parthia: Galilee and the Implications of Empire (pp. 279–299); M. Sawicki, Who Wouldn't Marry Jesus? (pp. 301–320); Z. Weiss, Stratum II Synagogue at Hammath Tiberias: Reconsidering its Access, Internal Space, and Architecture (pp. 321–342).

Almost half of the entire volume is taken up by the articles of the next group, entitled: "The New Testament and Early Christian World." In essence these are mostly about theological issues, although the authors of some also examine problems which are only rather loosely connected to theology and exegesis. These concern, for example, the linguistic, cultural, social and political issues known from the Palestine of the Hellenistic and Roman era: M. Daly-Denton, Drinking the Water that Jesus gives: a Feature of the Johannine Eucharist? (pp. 345–365); M. Franzmann, *Imitatio Christi*: Copying the Death of the Founder and Gaining Paradise (pp. 367–383); J. Harries, Tertullianus & Son? (385–399); R.A. Horsley, The Language(s) of the Kingdom: from Aramaic to Greek, Galilee to Syria, Oral to Oral-Written (pp. 401–425); L.W. Hurtado, The Women, the Tomb, and the Climax of Mark (pp. 427–450); J.S. Kloppenborg, Unsocial Bandits (pp. 451–484); Th. O'Loughlin, Another Post-Resurrection Meal and its Implications for the Early Understanding of the Eucharist (pp. 485–503); V.G. Shillington, Reading Jesus' Parables in Light of his Crucifixion (pp. 505–524); J. Taylor, Bread that is Broken – and Unbroken (pp. 525–537); A. Yarbo Collins, Composition and Performance in Mark 13 (pp. 539–560); J. Zangenberg, A Conflict Between Brothers: Observations on the YΠΙΟΚΡΙΤΑΙ in Matthew (pp. 561–587).

There is one valuable quality that I would like to mention in describing this volume. Of the texts published in it, the authors of as many as four of them are interested in important issues of research methodology of various aspects of the history of Galilee. Not all of these offerings are entirely new, having been presented elsewhere in a slightly different way. None the less, the conclusions and observations included in them are well worth a look owing to the presence of new elements and certain modifications which take into account the ideas coming out of the earlier phase of the discussion, as well as due to the fact that some of the methods of analysis and interpretation of data they include can be applied not only to Galilee, but also to other areas of Judea. Mark A. Chancey points to the considerable limitations associated with using archaeological materials to examine the presence of a Jewish population in Galilee. In his opinion, however, certain types of finds can be identified as indicators of this presence. These are stone vessels, *mikvot* and a particular sepulchral ritual (ossuaries). At the same time he is aware that any such find must be treated with extreme caution, as the mere fact of its existence is not sufficient for forming unequivocal conclusions: *All three of these types of finds stone vessels, mikvot, and ossuaries – tell us that Jews lived at a given settlement, but, unless they are distributed widely throughout the site, we cannot be confident that everyone at the site was Jewish. Furthermore, their absence at a site does not indicate that Jews were not present. The absence of ritual baths and stone vessels, for example, might be due to a lack of interest in ritual purity or, alternatively, to an understanding of purity that did not incorporate those artifacts into its system* (p. 215). Another position regarding interpretation of a similar type of archaeological finds (also encompassing the presence or lack thereof of pig bones in archaeological materials) is taken by Marianne Sawicki.

In her opinion they are of little use as criteria for drawing unequivocal conclusions concerning religious attitudes related to Judaism. This is because they appear above all in the field of behaviors and activities of groups or individuals, which cannot be studied on the basis of archaeological data (cf. pp. 314–317). There is no room here to refer more broadly to this methodological approach. Still, it is important to note that its hypercritical attitude to material sources is tantamount to saying that only analysis of a very restricted mine of written sources constitutes a sufficiently certain foundation for understanding religious phenomena, a conclusion that is difficult to agree with. Richard A. Horsley once again tackles a problem that has long been discussed, yet continues to be the subject of debate between scholars – the spoken languages used in ancient Judea. He examines this issue from the perspective of the original language of reports concerning the activities of Jesus based on the source contained in Q 7: 18:28. In the context of his discussion, he stresses the importance of oral sources in the social and cultural reality of the Judea of the first centuries CE, attaching considerably greater significance to this than is usually the case. This conclusion is fundamental for all discussions concerning the degree of knowledge of various written religious texts (not only the Bible) among the population of Judea (cf. pp. 411–416). The last of this series of texts on research methods is an article by John S. Kloppenborg. This scholar attempts to make a critical assessment of the views of the phenomenon of banditry, occurring in Judea and popular in the 1st centuries BCE and CE. This issue is one already analyzed by many scholars, who generally consider the phenomenon to be not only the manifestation of struggle and opposition to the existing social and political order, but also the result of a kind of symbiosis between villagers and bandits. Kloppenborg rejects such an interpretation, pointing to various forms of this banditry and a variety of causes of it : [...] *the picture is far more complex than the advocates of “social banditry” imagine and indeed the synthetic construct of “social banditry” seems of dubious historiographic value, given what is known of banditry in Egypt and Palestine* (p. 481).

This volume dedicated to Seán Freyne no doubt brought him great pleasure. I am certain that many of its readers will have a similar experience.

Edward Dąbrowa