

ences which are very useful for the reader. Richard S. Cohen examines the life of the Buddha from a particularly Mahayanist perspective, and offers some very interesting insights into the differences between Buddha and the other figures discussed in the book insofar as their title "founder" is concerned. Mark Csikszentmihalyi gives a very interesting and analytical account of the life of Confucius. Michael J. McClymond does an excellent survey of the life of Jesus and the many trends of interpretation of his life—a miraculous feat given the staggering quantity of material available. Finally, Daniel C. Peterson discusses the life of Muhammad. He too, does a wonderful job of presenting the modern trends regarding Muhammad's life, and then himself discusses this prophet's life with an excellent mix of empathy and professional scholarship. All the contributors in this book provide thorough accounts of the lives of these important founders of today's religions.

Michael J. McClymond concludes this survey with what is perhaps the most important contribution to this book, namely a discussion of the appropriateness and applicability of term "founder." Were all these men, Moses, Buddha, Confucius, Jesus and Muhammad, truly founders, or were they something else? McClymond argues that it is time to move beyond the Weberian categories, and to consider the possibility that there is no such thing as a founder of a religion, for the beginnings of religion are always more complicated than the work or experiences of one man. He argues that we need to redefine the concept of religious founder, and suggests that we think of these men as men who *reaffirmed* the religions of their own past, and yet *radicalized* and *re-ritualized* these traditions by re-interpreting the rituals already instituted, and then who engaged in mutual *responsiveness* with their communities—rather than having orchestrated everything on their own. With these concluding remarks, and a series of responses to these remarks from each of the contributors, the reader is taken full circle, and is left with many new and exciting ideas about religious heroes and their status in world religions.

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Text and Artifact in the Religions of Mediterranean Antiquity: Essays in Honour of Peter Richardson. Edited by Stephen G. Wilson and Michel Desjardins ESCJ 9. Waterloo: Wilfrid Laurier University, 2000. ISBN 0-88920-356-3. Pp. xvi + 612.

Peter Richardson, professor of religious studies at the University of Toronto, has been a leading voice in the field of Christian origins, and a guiding influence within the Canadian sphere. This collection of essays, presented to him on the occasion of his 65th birthday, both honours his contribution to the field as well as challenges readers to reflect upon the methodological approaches regnant within New Testament studies. A key methodological challenge that Richardson has raised over the past few decades has been the need to move

beyond strictly textual evidence and to take artifactual data into serious consideration for historical-critical reconstructions. Richardson's 1992 essay on Jesus' "temple tantrum," where he links the incident to the use of the Tyrian shekel, is an insightful example of how realia can assist in challenging scholarly interpretations. Richardson's fascination with architecture, as one type of realia, continues with his work on Herod (both in Richardson *Herod: King of the Jews and Friend of the Romans* and his forthcoming book on Herod's architectural projects). Out of Richardson's long-standing interest in Herod has emerged a creative, though solid alternative portrait of this intriguing figure. These essays continue the challenge of including artifactual data in conjunction with literary analyses, in many cases challenging even the volume's contributors, by attempting to create links between textual and non-textual sources.

These essays are divided into five parts. The first part looks at Richardson both as a scholar and as a teacher. Michel Desjardins's "Giving to Peter What Has Belonged to Paul" (3-30) offers a comprehensive overview of Richardson's life work, including an extensive bibliography. Desjardins explores the shifts and developments in both Richardson's research interests (Paul, Jewish-Christian relations, and Herod) and his approach to material (sources used, especially as related to Pauline studies and the more recent move toward architectural and archaeological data; historical-critical method; community building function within the academy; and theoretical approaches to his material). A student reflection on Richardson's influence on the next generation of scholarship is offered in Laurence Broadhurst's "The Professor's House" (31-32).

The rest of the book is organized around the application of a "Text and Artifact" approach to differing areas of study, all of which touch on Richardson's areas of interest. Part Two ("Text and Artifact in the New Testament World") includes: Lloyd Gaston, "Reading the Text and Digging the Past: The First Audience of Romans" (35-44); L. Ann Jervis, "Peter in the Middle: Galatians 2:11-21" (45-62); Roman Garrison, "Phoebe, the Servant-Benefactor and Gospel Traditions" (63-73); Robert Jewett, "Paul and the Caravanners: A Proposal on the Mode of 'Passing Through Mysia'" (74-90); Richard S. Ascough, "Benefaction Gone Wrong: The 'Sin' of Ananias and Sapphira in Context" (91-110); John S. Kloppenborg Verbin, "Isaiah 5:1-7, The Parable of the Tenants and Vineyard Leases on Papyrus" (111-134); William E. Arnal, "The Parable of the Tenants and the Class Consciousness of the Peasantry" (135-157); Halvor Moxnes, "Placing Jesus of Nazareth: Toward a Theory of Place in the Study of the Historical Jesus" (158-175); Paul W. Gooch, "Irony, Text and Artifact: Cross and Superscription in the Passion Narratives" (176-191); and James D. G. Dunn, "On the Relation of Text and Artifact: Some Cautionary Tales" (192-206).

Part Three ("Text and Artifact in the World of Christian Origins") includes: Willi Braun, "Physiotherapy of Femininity in the *Acts of Thecla*" (209-230); Calvin J. Roetzel, "Sex and the Single God: Celibacy as Social Deviancy in the Roman Period" (231-248); Richard N. Longenecker, "'Good Luck on Your Resurrection': Beth She'arim and Paul on the Resurrection of the Dead" (249-270); Larry W. Hurtado, "The Earliest Evidence of an Emerging Chris-

tian Material and Visual Culture: The Codex, the *Nomina Sacra* and the Staurogram" (271-288); Graydon F. Snyder, "The Aesthetic Origins of Early Christian Architecture" (289-307); and Wendy Pullan, "'Ascent and Descent' in the Constantinian Church of the Nativity in Bethlehem" (308-321).

Part Four ("Text and Artifact in the World of Late-Antique Judaism") includes: Adele Reinhartz, "Better Homes and Gardens: Women and Domestic Space in the Books of Judith and Susanna" (327-339); Ehud Netzer, "Tyros, The 'Floating Palace'" (340-353); Stephen G. Wilson, "ΟΙ ΠΟΤΕ ΙΟΥΔΑΙΟΙ: Epigraphic Evidence for Jewish Defectors" (354-371); Terrence L. Donaldson, "Jerusalem Ossuary Inscriptions and the Status of Jewish Proselytes" (372-388); Sean Freyne, "Behind the Names: Samaritans, *ΙΟΥΔΑΙΟΙ*, Galileans" (389-401); Wayne O. McCready, "Friendship and Second Temple Jewish Secretarianism" (402-422); Steve Mason, "What Josephus Says about the Essenes in his *Judean War*" (423-455); William Klassen, "The Archaeological Artifacts of Masada and the Credibility of Josephus" (456-473); and Jack N. Lightstone, "Mishnah's Rhetoric, Other Material Artifacts of Late-Roman Galilee and the Social Formation of the Early Rabbinic Guild" (474-502).

Part Five ("Text and Artifact in the Greco-Roman World") includes: Alan F. Segal, "Some Thoughts on Theurgy" (505-526); Harold Remus, "Apuleius to Symmachus (and Stops in Between): *Pietas*, Realia and the Empire" (527-550); and Roger Beck, "Apuleius the Novelist, Apuleius the Ostian Householder and the Mithraeum of the Seven Spheres: Further Explorations of an Hypothesis of Filippo Coarelli" (551-567). Each essay has its own bibliography and at the end of the book there are indices for modern authors, ancient texts, and subjects.

Festschriften are problematic for various reasons. First, they tend to lack organizational structure and coherence. This collection avoids this problem by organizing the diverse essays around a narrower focus (New Testament) to increasingly broader perspectives of late antiquity (moving from early Christianity to the broader Jewish and Roman worlds). This allows the theme of "text and artifact" to be explored along the lines of Richardson's own expanding interests throughout his career. A second problem with such collections is the fact that they tend to have little or nothing to do with the honouree, beyond an introductory presentation and occasional token footnote. Insofar as the contributors strive to apply Richardson's approach, this collection avoids this pitfall as well. Some authors are more successful than others, however. For example, Braun's essay, although excellent in its own right, fails to take non-textual evidence into serious account, preferring to see "body" and "body-building" as metaphorical points for exploring literary material within early Christian traditions. Similarly, Reinhartz looks at the physical space of domestic existence (gardens), but only within a narrative context. It would have been preferable to see the relation between archaeological research into ancient near eastern domestic space with narrative portraits of such space in Susanna and Judith. Other essays specifically engage non-textual data or supplement the textual with non-textual (e.g., Netzer's discussion of expeditions to 'Iraq al Amir, building on Josephus' discussion of Hyrcanus, and a reconstruction of a

"floating place," is insightful and intriguing; Mason and Klassen both put Josephus to the test by using archaeological data). Donaldson and Wilson both explore artifactual data in such a way as to raise the question of where we draw the boundary between "text" and "non-text"—are ossuary inscriptions (Donaldson) and epigraphic evidence (Wilson) textual or non-textual, or somehow both and neither?

These essays vary in their strengths and weaknesses, but overall offer solid discussions on the various topics raised. As a tribute to Richardson, they reflect and develop his work, and, furthermore, each offers a strong collegial tone of respect and admiration for Richardson both as a person and as scholar. Whether this collection of essays will be effective in encouraging a stronger "text and non-text" approach within early Christian studies is questionable, but not entirely impossible. Still, even as contributors seemed to struggle with moving beyond textual analysis so also may this collection challenge readers to do likewise. That this very challenge is raised by Richardson's colleagues and former students is perhaps the greatest tribute they could have offered him.

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The Nag Hammadi Library after Fifty Years: Proceedings of the 1995 Society of Biblical Literature Commemoration. Nag Hammadi and Manichaean Studies 44. Edited by John D. Turner and Anne McGuire. Leiden/New York/Köln: Brill, 1997. ISBN 90-04-10824-6. Pp. xviii + 531.

In 1945 one of the most significant archaeological discoveries of the 20th century occurred within the fields of Christian origins and Patristics. The discovery of the Nag Hammadi Codices in Egypt has sparked an incredible amount of research into not only the history and thought of Gnosticism, but has also called into question many of the assumptions, and canonical biases, of early Christian studies. This collection of original essays emerges from the annual meeting of the Society of Biblical Literature in Philadelphia (18-22 November 1995) as well as a special meeting at Haverford College on 17 November 1995.

The essays are organized into five major parts, each representing key texts or matters within Nag Hammadi studies. The first part ("Past, Present, and Future Research on the Nag Hammadi Codices") includes: James M. Robinson, "Nag Hammadi: The First Fifty Years" (3-33); Stephen Emmel, "Religious Tradition, Textual Transmission, and the Nag Hammadi Codices" (34-43); Birger A. Pearson, "The Coptic Gnostic Library Edition of Nag Hammadi Codex VII" (44-61); Hans-Martin Schenke, "The Work of the *Berliner Arbeitskreis* Past, Present, and Future" (62-71); Edwin M. Yamauchi, "The Issue of Pre-Christian Gnosticism Reviewed in the Light of the Nag Hammadi Texts" (72-88); Gerard P. Luttikhuisen, "The Thought Pattern of Gnostic Mythologizers and Their Use of Biblical Traditions" (89-101).