

serie de așezări fortificate din sec. VI–III î. Hrs., din apropierea nucleului de la Saharna (Rep. Moldova) se regăsește în acest volum. Este datorată unui colectiv compus din I. Niculiță, A. Zanoci și M. Băț (*Fortified settlements of the 6th-3rd centuries BC in the southern part of the Middle Dniester*). Importurile grecești descoperite cu ocazia cercetărilor reprezintă repere deosebit de valoroase pentru precizarea cronologiei și evoluției acestor situri. Un exemplar, nou descoperit în județul Vaslui, de vas cu toate zoomorfe, constituie motivul unei abordări sintetice a produselor ceramice de acest gen din Moldova, vase puse în legătură cu influențele sarmatice în mediul atribuit dacilor liberi. Articolul este semnat de G.D. Hânceanu (*Les vases avec anses zoomorphes de l'espace de la Moldavie. Un nouvel exemplaire découvert dans le Bassin de la rivière de Bârlad*). Ultimul studiu de arheologie din acest volum, semnat de I. Mitrea reprezintă o privire sintetică asupra unei comunități creștine rurale din sec. V–VII cercetate în localitatea Davideni, jud. Neamț (*The Christian rural community of the 5th – 7th centuries of Davideni-Neamț*). Numeroasele piese de factură creștină, fragmentele ceramice și alte artefacte cu cruci incizate pe suprafața lor sugerează o comunitate creștină importantă, poate chiar un centru important care apare și se dezvoltă în contextul refacerii puterii bizantine la Dunărea de Jos (și în zonele adiacente) sub Justinian.

Volumul mai include un articol care prezintă aspecte ale restaurării unor vase ceramice descoperite în necropola tumulară din epoca bronzului de la Horodnic de Jos (D. Fărtăiș, *Restaurarea unor piese ceramice din necropola tumulară de la Horodnic de Jos (jud. Suceava)*). Ultimul studiu din volum este unul de etnografie și analizează anumite valențe ale spațiului locuit din zona bucovineană (M. Camilar, *Universul mitologic al dobândirii și amenajării spațiului de locuire în arealul antropogeografic bucovinean. Cutume și realități etnoistorice ale vetrelor de locuire din societatea tradițională*). Autorul abordează aspectul întemeierii așezărilor prin recursul la mărturiile arheologice, tradiția istorică, dar și sursele scrise, în cazul atestărilor medievale.

Inițiativa colegilor suceveni este mai mult decât salutară, nu doar prin fireasca (și necesară!) omagiere a unei personalități care și-a închinat o parte a vieții descifrării și cunoașterii trecutului Bucovinei, dar și prin valoarea contribuțiilor care s-au reunit în acest volum.

Dr. Ioan Bejinariu
Muzeul Județean de Istorie și Artă din Zalău

Philip A. Harland, *Associations, Synagogues, and Congregations Claiming a Place in Ancient Mediterranean Society*, Ontario, Kitchener, 2013, 266 pp. B.R 45.2. H37. 2013

From a bird's eye view of culture in the Roman empire, Judean synagogues and Christian assemblies stand together as cultural minority groups, primarily due to their shared devotion to only one God in a culture where the acceptance of many gods was standard¹.

The religious analysis of people associations is the main thesis of the author which is very well described in all nine chapters of the book. The structures of the family and the networks of the households played a key role in the formation and expansion of the Christian and Judeans congregations. These two types of associations have a different notion of *familia* in contrast to roman *familia* and it that is a different way in which this structures are communicating one with other.²

In this writing, the author is relying on both kind of sources: primary and secondary. All statements are attested throughout literarly and epigraphic evidence as we ca see from the links that are exposed in almost every page. In this book the subject is treating one particular problem and do not emphizases all aspects of the Mediterreanean society and we can realize that from authors own words when he anaylises

¹ Harland, 2013, p. 7.

² see chapter I, pp. 8–18.

the language of the Mediterranean space, *However, as I argue at length elsewhere, fictive sibling and parental language was used within cultic settings and associations throughout the ancient Mediterranean, including Asia Minor, Greece, the Danube, and the Bosporan kingdom*,³ In his book, Harland emphasizes a complex of elements: political, economic, intellectual and of course religious.

The economical aspect is very well analyzed in the first chapter where is described the socio-economical data of the area Asia Minor. One's occupation and the networks of relations it entailed were in many ways a determining factor in social affiliations. Membership in an occupational association or "guild" (*synergasia*, the most common designation) was less than "voluntary" in the sense that, if one was a dyer or merchant, one naturally or by default associated with one's fellow-workers in the guild of dyers or merchants.

As we can see in this part, associations and occupational networks are a separate category, and we must not to forget the big importance role of the familial factor as well. The social analysis it is very well seen when the author states that in antiquity it was common practice for sons to follow their father's footsteps when it came to profession, so, it would not be surprising to find particular family at the forefront of certain guilds from one generation to the next.⁴

The second chapter called, *purposes: honoring the gods, feasting with friends* describes the dichotomy between associations and life, the ways of knowing and understanding of their own religious habits. Furthermore, Harland is trying to analyze the point of view of the traditional scholarship about those kind of phenomena. He quotes here Ramsey MacMullen and Nicolas R.E Fisher⁵ and their point of view about the topic stated above. For those two scholars it is a visible bound between *social* and *religious* in these associations as we can see from, *the most associations were primarily concerned with conviviality and other social concerns, in some sense lacking genuinely, religious, dimensions*⁶. A good point of view it is stated by Nilson⁷: *"the gatherings of all associations in the roman era are more an excuse to have party than they are genuine attempt to honor gods"*.

But all in all in my opinion we cannot analyze the religious habits of these people with a high accuracy, and we cannot state for sure that they are just trying to have parties without religious feelings. The concern to honor gods or goddesses alongside other activities is clearly shown by archeological structures of the associations as we can see it from this chapter.

A very well taken analysis of how the civic society can decline it is shown in the third chapter. The main thesis of the classical scholarship about the phenomena it is that the *"feelings of dislocations of the mainstream religious habits for this period was the rise the private or personal religion"*.⁸ A such an acid opinion can lead us to abnormal understanding of the roman religion itself. We cannot say that the personal religion of the members of the associations are the main element which composes the destruction of those institutions, because the personal religion throughout the Imperial age was a very common fact. The roman religion was a contractual one, which works on a very-well known principle, *do ut des*.⁹

The fourth chapter describes the level of integration of the emperors and the imperial cults within what we, moderns, tend to label, political, social, religious dimension of the life at the local level. Here the scholars whom are analyzing these problems have developed four ways for describing the imperial cult in Asia Minor. As we can see it from the text it was a cult of deceased emperors centred at the city of Rome itself and influential within Italy and the West. Second, there were provincial imperial cults and temples organized by institutions that claimed to represent the civic communities of a given province.¹⁰ For the

³ Harland, 2013, p. 26.

⁴ See chapter I, pp. 30–40.

⁵ Harland, 2013, 49, *apud* MacMullen 1974, p. 718 and Fisher, 1988, p. 1222–23.

⁶ see chapter II, p. 47

⁷ Harland, 2013, p. 48 *apud* Nilson, 1957, p. 64.

⁸ see chapter III, p. 73

⁹ About the phenomena of the Roman religion, Roman religious thought and the relationship between deity and man see: Lipka, 2009, *passim*.

¹⁰ see chapter IV, pp. 90–100.

second way the analysis went deeper in trying to explain the complex way of provincial imperial cult and the clerurgy that emerge from this type of cult.

A very good observance it is made upon the civic imperial cult and the connections with the institution of the city, which is a third way of analysis of the subject mentioned above.

Finally, the last level or way it is the local local shrine or shrines, monuments and expressions of honor for the emperors as gods in unofficial settings.¹¹

The fifth chapter, it is a very complex one and the investigation that occurs here tries to explain the interactions between the civic society and the imperial connections. For explaining the complex relationship between the *honestiores* and *humilliores* in the text we can find an excellent diagram¹² which shows associations connections with persons at different social levels. Furthermore in this chapter we can find excellent descriptions of the monumental honors for Emperors and the imperial family which occurs from the monumental buildings from Ephesos and Smyrna. The conclusion for this chapter is that the surveying epigraphic and monumental evidence from Asia Minor, it can be suggested that the connections with the honor for both imperial officials and the emperors was a normal part of life for many. In my opinion we can extrapolate this situations throughout the Roman Empire in the imperial age, starting with the Augustan age and finishing with the dawn of „*military anarchy*„, when in the roman religious system started an anomie.

The sixth chapter describes the measures that are taken to control multiple types of associations not only in Asia Minor, but also in the heart of empire, Rome and Italy. A great example shown in this chapter from Pompeii, when colonists of Nuceria and Pompeii started a terrible slaughter during a gladiatorial contest. And for these reasons the people of Pompeii were forbidden from having gladiatorial games for the ten years, and all associations or *collegia* formed in defiance of the laws were dissolved.¹³ The case is largely described with a very illustrative depiction.¹⁴ The analysis for this kind of realities are often quoted in this chapter when it comes to Asia Minor. And the most important intervention from the Imperial era in this area can be observed during Trajan's reign.¹⁵ The cases when the roman authority intervenes in any kind of *collegia* are very rare, and in my opinion it must be a big stake at the middle, in most cases: strategic and military. And this point of view it is supported by archeological evidence which suggest integration in the roman society for these groups.

An excellent scientific demarche is very well taken in the seventh chapter, where are analysed the relationships between groups throughout the method of comparison. During this chapter we can find a monumental dichotomy between pagan associations and christian congregations. We can mention in this review the dichotomical elements that are emerged from the analysis of the scholars: 1) christians were: *heterogeneous, using a different terminology, using extra local linkages, sectarian*; 2) pagan associations were: *homogeneous, a local phenomenon, not sectarian*.¹⁶

Furthermore the author is trying to demonstrate the synonymy between christian congregations and synagogues when we talk about the organizational household. A closer look at the text reveals us the portrayal of christian and judean groups. The author here is in the same methodological line and points of view like the mainstream scholarship. The main epithets which are characterizing these two monotheistic religions are: **exclusivity** and **sectarianism**. From these two main epithets a huge amount of literature has been written as we can see it from the huge amount of works quoted and epigraphic references from this area.¹⁷

¹¹ Harland, 2013, p.102.

¹² See chapter V, p. 128

¹³ Harland, 2013, p. 146, cf Tacitus, *Annals*, 14.7.

¹⁴ see chapter VI, p. 146, figure 43.

¹⁵ Harland, 2013, pp. 150–160, for Trajan's reign see: Bennet, 1997, *passim*.

¹⁶ see chapter VII, p. 164.

¹⁷ A.G.R.W, the papyrological, epigraphical abbreviations and bibliographical information, can be found <http://philipharland.com/greco-roman-associations/welcome/how-to-use-the-inscriptionsdatabase/#abbrev>.

The final part of the book focuses upon the Judean synagogues, the imperial honours, persecutions, and the eschatological faith of the people, as we can see from the last two chapters. The Judean presence in the Roman empire may differ from time, space, from area to area, but one aspect we can find in all places, is the willing of the Jewish population to be free to practice the Law. This kind of analysis is very well taken here, and a big question stated in this chapter is that: Did "A Judean Magna Charta ever exist"?¹⁸. To answer this question the author recalls the notion that the Judeans *needed* special legal protection because the relationship between synagogues and their cities of residence was by nature conflictual in an ongoing and consistent manner. This kind of analysis can reveal us the historical truth about this important human gatherings and the relations with Roman authorities at the time, and if the Judean religion was a *religio licita* or *illicita*?

In the last chapter of the book the main goal of the author it is to describe to persecutions upon Jews, Christians, that had taken place from the 1st to 3rd century C.E and the way they have occurred. We cannot end this review without talking about the eschatology which is analyzed here throughout the apocalypse of John. The Biblical meaning and the reality are two main themes which are discussed here, but one thing which we can trust for sure it is that: John, like some other Judean authors of his time, draws on the Hebrew prophetic tradition to criticize the **social, political, economic, and cultural manifestation of the Roman imperial presence in the cities**.¹⁹

To sum up, this scientific demarche made by Harland it is a new perspective brought up to interpretation of religious gatherings phenomenon, and in my opinion it is a referential book relating to the complexity and diversity of subjects that are argued. Last but not the least, the methodological way of writing and the new system of quotations and references have enriched the scholars whom are interested about this topic.

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¹⁸ See chapter VII, p. 188–200.

¹⁹ See chapter IX, p. 226