fig. 8), l'analyse féconde du décor architectural hérodien, fruit, selon S. Rozenberg, d'une rencontre entre ateliers romains et locaux (p. 196), un beau développement sur l'apparition des décors stuqués de plafonds (plats ou voûtés) et enfin, la présentation de rares exemples de stucs à figures d'époque tardo-romaine (Jérusalem, Hippos-Sussita) qui font écho aux découvertes de Jérash signalées plus haut (p. 196-197). O. Callot nous mène ensuite dans les territoires chypriotes aujourd'hui occupés par la Turquie et une riche demeure tardo-antique de Salamine (fin du IVe-Ve s.) ; y sont présentés les décors stuqués d'une vaste salle à abside et de la pièce d'étage qui la surmontait. O. Callot propose de restituer au rez-de-chaussée une paroi animée de pilastres en stucs supportant une corniche, peut-être surmontée d'un registre d'une série de petite fenêtres hautes soulignées par de petits segments d'arcs rapportés en stuc (p. 207, fig. 11). À l'étage, les parois présentent également un riche décor stuqué composé de deux registres superposés : à un ordre inférieur de pilastres encadrant portes et niches décorées d'arcs stuqués, répond, au-dessus d'un riche entablement historié, une série de colonnettes corinthiennes engagées encadrant de possibles baies. L'article se termine par d'importantes considérations relatives aux techniques de moulage (stucs préfabriqués ou moulés *in situ*, p. 212-215). La familiarité des éditrices avec Palmyre leur permet également de présenter un très important volet palmyrénien qui réunit pas moins de six dossiers ; ils se partagent entre études techniques (C. Allag, qui traite des méthodes de fabrication et de fixation des stucs, y compris à Doura-Europos), présentations d'ensembles parfois quasi inédits et discussions iconographiques (M. Gawlikowski, M.-T. Grassi, B. Tober, N. Blanc et Ch. Delplace) ; ces décors stuqués proviennent essentiellement de contextes d'habitat datés du tournant des IIe et IIIe s. de n.è. et se caractérisent par la présence massive de hauts-reliefs figurés. Cet important dossier palmyrénien constitue en quelque sorte le pivot du volume puisque les communications suivantes traitent des productions moyen-orientales avec les terres cuites de Séleucie du Tigre datant du tournant de l'ère (R. Menegazzi), le Turkmenistan parthe (Nisa, C. Lippolis, IIe s. av. – IIe s. de n.è.) puis la culture hindo-bouddhique et les stucs ornementaux de Batujaya (Java, Indonésie, aux VIe-IXe s., V. Degroot). Le volume se clôture sur deux dossiers sassanides (par J. Kröger pour l'Iran et la Mésopotamie et R. Boucharlat pour les découvertes récentes en Iran) et deux dossiers omeyyades (D. Genequand pour Qaṣr al-Ḥayr al-Sharqī, entre Palmyre et l'Euphrate, puis une confrontation des productions de Qaṣr al-Ḥayr al-Gharbī, Kh. al-Mafjar, près de Jéricho et Quṣayr 'Amra, dans la steppe jordanienne). Un riche volume on le voit, dont les éléments saillants (matériaux, originalités, influences, évolutions techniques et artistiques) sont, à défaut de conclusion, utilement abordés en fin de préface (p. 14). Résumés en français, anglais et arabe. Index topographique. Laurent THOLBECQ

Rick BONNIE, *Being Jewish in Galilee, 100-200 CE. An Archaeological Study.* Turnhout, Brepols, 2019. 1 vol. broché, 21 x 29,7 cm, XI-373 p., 98 fig. n/b, 20 tabl. (STUDIES IN EASTERN MEDITERRANEAN ARCHAEOLOGY, 11). Prix : 104 € (+ taxes). ISBN 978-2-503-55532-4.

The volume under review is a PhD thesis from the KU Leuven, defended in 2014. It deals with the archaeology of Galilee in the 2nd century CE. Galilee is one of the core

Jewish regions in Palestine and especially in Late Antiquity a stronghold of Jewish culture and learning. Rick Bonnie asks about the cultural profile of this region in the period after the two Jewish wars (66-70 CE and 132-135 CE) and before the Rabbinic period (since the 3rd century CE). This intermediate period has not been in the focus of research although it is the formative phase not only of Rabbinic Judaism but also of urbanism in Galilee. R. Bonnie discusses archaeological evidence from this period in Galilee but he also looks at earlier and later evidence in Galilee and adjacent regions. As a result of his study, R. Bonnie shows a nuanced picture of Galilean Judaism in the 2nd century CE underlining that Judaism during this period had a broad spectrum of practices, some of which are very close to pagan culture. This is in line with recent scholarship that showed that the "orthodoxy" suggested by later Rabbinic writers in fact mirrors a reality that is not "orthodox" (cf. *e.g.* S. Stern, « Babylonian Talmud, Avodah Zarah 16a: Jews and Pagan Cults in Third-Century Sepphoris », in S. Fine & A. Koller (eds.), *Talmuda de-Eretz Israel: Archaeology and the Rabbis in Late Antique Palestine*, Boston, 2014, p. 205-224 ; A. Lichtenberger, *Terrakotten aus Beit Nattif. Eine Untersuchung zur religiösen Alltagspraxis im spätantiken Judäa*, Turnhout, 2016). – R. Bonnie starts with an introduction (p. 1-24) in which he discusses the research history on Galilee in great depth, before he moves on to analyse the "infrastructure" (p. 25-40) of Galilee, *i.e.* the road network and the presence of the Roman army. The third chapter deals with the main urban centres of Galilee, Magdala, Sepphoris and Tiberias (p. 41-114). It shows how differently the three sites developed, with Magdala stagnating in the 2nd century CE and Tiberias and Sepphoris undergoing rapid urban development. The fourth chapter moves to the public buildings and urban identities (p. 115-170). Colonnaded streets, theatres, bathhouses, temples and public statues are discussed. Most interesting is of course the 2nd century CE temple of Sepphoris for which R. Bonnie argues that it is embedded in a Jewish urban society, and – in line with S. Stern (see above) – Jews probably were involved in the cult. This case study can be seen as representative of R. Bonnie's convincing argument that in 2nd century CE Galilee we are dealing with bottom-up processes with Jewish population as agents even if the material culture looks "pagan". The next chapter deals with the synagogue after 70 CE and it is a critical assessment of the archaeological evidence (p. 171-209). The author argues that the Second Temple synagogues are related to the Hasmoneans and in the 2nd century CE, they lost their public function, synagogues now only being private, and only in Late Antiquity they became monumental and public again. After that, R. Bonnie analyses the settlement structure and domestic buildings of rural Galilee and he comes to the conclusion that during the 2nd century CE, the constructions remain quite traditional (p. 209-248). In contrast, the urban centres (especially Sepphoris) see the appearance of peristyle houses (p. 249-286). R. Bonnie argues that this should not be understood as something Roman, but as well-rooted in the Eastern Mediterranean. These peristyle houses and their decoration are private show-off and not cultural statements of being Roman, and therefore they are of course not conflicting with Jewish identities. In the following chapter, R. Bonnie discusses evidence for Jewish purification practices (p. 287-318). He deals with stepped pools (*miqvaot*) and chalkstone vessels. Both are regarded as ethnic markers of Second Temple period Jews, and the decline of stepped pools and stone vessels in the 2nd century CE is usually linked with the destruction of the Jerusalem temple. R. Bonnie

presents a meticulous analysis based on archaeological methodology. The mobile stone vessels disappear faster than the architectural and rock hewn pools but the tendency of decline is obvious. R. Bonnie shows that although a lot of debate has evolved around the theory to link vessels and pools to the temple cult, it is basically correct, although R. Bonnie argues, because of the gradual disappearance, for a multi-causal model. In the last chapter, the author summarizes his results (p. 319-323) and then he presents three appendices listing post-70 synagogues, stepped pools and stone vessels. A bibliography follows with only few entries later than 2014 and a heavy bias on anglophone titles. In general, the picture that R. Bonnie draws of 2nd century CE Galilee is convincing and it is a welcome discussion of a Mediterranean micro-region that is well embedded in a regional and global world. The cultural profile sketched by the author is that of a regional society that is taken seriously in its *Eigenlogik* and not labeled as Roman in opposition to Jewish. Having said this, the book unfortunately is fatiguing to read, since it is full of lengthy discussions that deviate from the line of reasoning. Long discussions of Italic *atrium* houses although not a single Italic *atrium* has been found in the region do not contribute to the argument, no more than a lengthy but superficial and not up to date overview of temples and cults in the Decapolis. Sometimes one gets the impression that the author wants the reader to follow him step by step in his own learning about the broader context of the region. Sometimes comparisons are drawn from very distant places as in the case of the peristyle houses of Cyrrhus in Northern Syria (p. 252) and a much closer comparison, namely the peristyle house in Apollonia, is not mentioned. Not convincing is the identification of the public building at the intersection of two major streets in Sepphoris as a *macellum* (p. 58-60) and I would be much more comfortable with naming it an *agora* as suggested by an inscription relating to the « *macellum* » of Gerasa (cf. V. Evangelidis, « *Macella* and *Makelloi* in Roman Greece: The Archaeological and Textual Evidence », *Hesperia* 88 [2019], p. 304 with n. 141). This structure is well-comparable to the one in Sepphoris (as R. Bonnie himself shows). This criticism however should not diminish the value of the comprehensive study of R. Bonnie that draws a nuanced local picture of 2nd century CE Galilee and the variety of Judaism in antiquity. It is a useful contribution to the cultural history of Galilee and Judaism in the Roman period.

Achim LICHTENBERGER

Mariana CASTRO, *The Function of the Roman Army in Southern Arabia Petraea*. Oxford, Archaeopress Publishing Press, 2018. 1 vol. broché, IV-216 p., 34 fig., 38 pl. coul. (ARCHAEOPRESS ROMAN ARCHAEOLOGY, 48) Prix : 40 £ (+ taxes). ISBN 978-1-78491-952-8.

This valuable M.A. thesis aims at proposing a better understanding of the role of the Roman army in southern Transjordan, through the utilization of advanced recording and interpretative landscape archaeology techniques. The study area extends from Petra down to Aila/Aqaba, basically including sites on both sides of *Via Nova Traiana*. The selection of the term "Arabia Petraea" is unusual; the term is ambiguous (see G. Bowersock, "The Three Arabias in Ptolemy's Geography", in P.-L. Gatier, B. Helly, & J.-P. Rey-Coquais [eds.], *Géographie historique au Proche-Orient,* Paris, 1988,