

Pictish zone and the territory of the northern Britons as having “particularly tangible and significant links” (139) requires further development.

Chapter 7 takes a different approach to what precedes it, examining the evolution of the “migration narrative” in medieval hagiographical texts. In some ways, this is the strongest part of the book; Plumb argues that the attribution of British origins to figures who were supposedly active in the early Irish church in later hagiographical texts was shaped by concerns in their authors’ own time. He points out, for instance, that some local, Irish saints may have been given British origins in order to forge an association with St. Patrick. As a result, he argues, references to ecclesiastical migration from Britain were more popular in some periods than at others, depending on contemporary concerns.

This chapter highlights a tension at the heart of the book between the author’s desire to say something about the early history of the Irish church and the nature of his sources. Perhaps the clearest example of this is the discussion of the poem on the “Seven Brothers.” The only extant copy of this poem is in a twelfth-century manuscript, and Plumb does not challenge its editor’s assessment of the language as “distinctly late” (104). In chapter 5, however, he attempts to identify the seven individuals named in the poem as historical migrants from northern Britain. In fairness, Plumb acknowledges that little if anything can be said with certainty about the individuals named in the poem. The same is largely true of the other case studies, which are likewise reliant in many instances on patchy evidence from much later than the period when the supposed migrants lived. As a result, thought-provoking as some of its discussion of hagiographical texts undoubtedly is, the book ultimately offers only tenuous conclusions about the influence of Picts and Britons in the early medieval Irish church.

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Jews and Syriac Christians: Intersections across the First Millennium. Texts and Studies in Ancient Judaism, vol. 180. Edited by **Aaron Michael Butts** and **Simcha Gross**. Tübingen: Mohr Siebeck, 2020. xii + 350 pp. €149.00 hardcover.

This volume brings together sixteen papers by scholars of Syriac Christianity and late antique Judaism, covering topics and problems from the early Christian period to Saadia Gaon (d. 942). Some of the work included was originally presented at a 2015 session of the Philadelphia Seminar on Christian Origins focused on Persian perspectives on Judaism and Christianity, which accounts for the volume’s refreshing emphasis on East Syriac and the Babylonian Talmud.

In the introduction, the editors outline the field of research by exploring “two broad categories” of source material: cases in which the Other is explicitly referenced (most prominently, Syriac anti-Jewish polemic) and cases in which no Other explicitly appears but may potentially be detected by the scholarly exploration of references, parallels, or shared social and cultural contexts. The editors note that this latter category naturally

rests on shakier ground and discuss the vulnerability of such approaches to “parallelo-mania.” They present the volume as a contribution to developing more methodological and theoretical sophistication in the project of understanding the two communities’ mutual contexts.

The chapters are of consistently high caliber; here I note a few that struck this reviewer as particularly significant or likely to be of general interest. Adam Becker’s survey of Syriac anti-Judaism makes a number of productive suggestions about how to understand the role of real and rhetorical Jews in the Syriac corpus. Sidney Griffith’s and Simcha Gross’s chapters, which treat, respectively, the problem of the “Jewish Christian” origins of Islam and the supposedly uniquely Jewish origins of Syriac Christianity, while they are unlikely to be the last word on these debates, interject a salutary note of skepticism. The burden of proof for any special relationship between either Arabian or Syriac Christianity and Judaism seems clearly to rest with their interlocutors. Ophir Münz-Manor’s comparative survey of Syriac, Hebrew, and Jewish Palestinian Aramaic liturgical poetry is a welcome introduction to a neglected body of source material.

The volume is to be commended for its very thorough bibliographic footnotes, which will make it a useful research tool for scholars who may wish to follow in its stimulating interdisciplinary footsteps.

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***Krankheit und ihre Behandlung: Studien zu Sophronios von Jerusalems Wundern der Heiligen Kyros und Johannes.* By Wolfgang Häfele. Studien und Texte zu Antike und Christenum 118. Tübingen: Mohr Siebeck, 2020. x + 295 pp. \$126.00 paper.**

Wolfgang Häfele’s *Krankheit und ihre Behandlung: Studien zu Sophronios von Jerusalems Wundern der Heiligen Kyros und Johannes* (*Sickness and its Treatment: Studies on Sophronios of Jerusalem’s Miracles of Saints Cyrus and John*) poses a timely and interesting examination of Patriarch Sophronios of Jerusalem’s account of the miraculous deeds of the two saints, not only offering an analysis of select miracles and their relationship to antique medicine but also revealing the patriarch’s views towards contemporary medical methods from a strictly Chalcedonian theological framework. Häfele’s analysis contributes to the lively development of scholarship devoted to Christian holy persons, medical care, and physicians in Late Antiquity. Häfele adds to the work of scholars whose approaches to the past are found in the intersection between classical/late antique religion, social justice, medicine, and medical care.

The Miracles of Cyrus and John (the *Thaumata*) records in seventy stories the activity of the wonderworking, Holy Unmercenaries Cyrus and John—an alleged practitioner of healing arts and a soldier, respectively. Sophronios composed the *Thaumata* sometime between 610–620 for reasons that include gratitude, politics, and theological education. Though they were martyred during the early fourth century Diocletianic persecutions,