

comparatives of both borderlands of the United States, and works on inter-North American relations among Canada, the United States, and Mexico. Those are good points, but perhaps it would have been even more useful to have offered some examples of the studies currently available on those issues (and to have listed them “for further reading”). In fact, there is no mention anywhere in the book of similar works (extant in the literature or soon forthcoming) on the western US-Canadian borderlands or comparisons of the two Wests. It would have been beneficial to have had some introductory analysis of how *One West, Two Myths* fits into that growing historiography.

It is also highly unusual that the editors include no “list of contributors” — standard fare in a collection such as this. Readers will not learn much about the contributing authors, except for their academic affiliations. Questions arise: Are they professors or graduate students? What else have they published? Is their essay here part of a larger work? Even more curious, and somewhat alarming, is that the editors provide no credits for permission to use previously published essays. The chapters by Worster and Friesen were first published in Paul W. Hirt, ed. *Terra Pacifica: People and Place in the Northwest United States and Western Canada* (1998), which is not mentioned anywhere (although in the acknowledgements Hirt is thanked for providing “guidance and permission for the project” — hardly the same thing as the official copyright credit that most publishers require). Freisen’s republished essay here even includes an unfortunate misspelled name (p. 62) in the acknowledgments that is correctly spelled in the original publication. And the essay by LaDow, primarily taken from the chapter entitled “Sanctuary” in her book *The Medicine Line: Life and Death on a North American Borderland* (2002), includes only an editors’ footnote saying that “some of this material appears in slightly different form” in the original (mentioning no subtitle, publisher, or permission credit). These errors could well be the fault of the publisher, but they seem odd and irregular and give the book a slightly hurried and unacademic feel.

Nonetheless, the value of the book lies in its essays — compiled here under one cover for easy access and class use. Students and scholars of the greater West and of the shared borderlands region will find it informative and provocative, and we will anticipate the second volume in the series.

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JACOBS, Andrew S. — *Remains of the Jews: The Holy Land and Christian Empire in Late Antiquity*. Stanford, CA: Stanford University Press, 2004. Pp. xiv, 249.

When Emperor Constantine converted to Christianity (312), Jerusalem and the land of Israel had already been part of the Roman Empire for over three centuries. Following the Jewish revolts (66–70, 132–135), Jerusalem was rebuilt as a pagan city banned for Jews. The Jewish population of Palestine dwindled, yet many Jews continued to live there, especially in the Galilee. Constantine’s Christian revolution catapulted Jerusalem and the Christian holy places to a new prominence and launched

an enterprise that would transform the dormant province into the Christian holy land.

Applying post-colonial criticism, Andrew Jacobs's scholarly study aims to explore how the nascent Christian holy land functioned as a "site of the formation of explicitly Christian imperial power" (p. 2). This is the main contribution of his study of this familiar terrain. The argument that post-colonial theory may be applied to the situation of the Jews in the Roman Empire may be problematic, but it certainly introduces new sensitivities and insights into the familiar texts. Jacobs argues that the rise of imperial Christianity was structured by the language of power and domination and should be subject to discourse analysis (pp. 6–7). In this framework he regards the Jews, especially the Jews of Palestine, as the main "other" and the "subaltern" of the Christian imperial discourse and as a central factor in the shaping of the new Christian identity. The Jew becomes a literary construct, a colonial subaltern, a dominated object of fear and mistrust, and is transformed into the "indispensable shadow" of the Christian (pp. 10–11). The overall thesis, then, is that "Christians staked their imperial claim on a self-conscious appropriation of Jewish space and knowledge" (p. 14).

According to Jacobs, however, Christian imperial discourse was also self-contradictory, torn between its need for the Jewish other — authenticating Christian power — and its fear and anxiety generated by Jewish otherness. The Jewish land becoming the Christian holy land authenticated Christian imperialism but simultaneously sowed the seeds of deconstruction of the Christian imperial identity. The scope of the book, based on the author's doctoral dissertation, is limited, however, to Christian texts. Jacobs's thesis, identifying the Jews and their holy land as the main factor in the formation of the new Christian imperial identity, is provocative. Although the problematic relationship between Christianity and Judaism was an important issue for early Christian thinkers, it would seem that the writers of the fourth century were more concerned with Christian heterodoxy and paganism. The latter — rather than the Jews, Judaism, and the nascent Christian holy land — seem to have been the prime targets of early Christian imperialism. Singling out the Jews, and specifically the Jews of Palestine, might be a bit arbitrary.

Part 1, "Knowledge", deals with three Palestinian Christian writers of the fourth century: Eusebius of Caesarea, Cyril of Jerusalem, and Epiphanius of Salamis (chapter 2). Here Jacobs investigates discourses of knowledge in which Christians inscribed their appropriation and construction of imperial knowledge through the Jews of Palestine. His casting of the Jew as the prime "deviant figure" of Christian discourse and of Palestine as the "frontier zone" for producing knowledge to "construct a comprehensive vision of Christianness" might seem a bit sweeping (p. 25). The texts under discussion indicate also some of the difficulties in applying Jacobs's theoretic model. Eusebius and Cyril are primarily concerned not with Palestinian Jews but with Jews and the Jewish people at large, whereas Jacobs seems somehow to narrow the focus to Palestinian Jews; moreover, Eusebius's texts discussed here primarily precede Christian imperialism. Yet Jacobs sharpens the understanding of Eusebius's tendency to Christianize the Jewish past. Similarly in his analysis of Cyril's "totalizing discourse of knowledge" Jacobs's separation of the Jews from the

other enemies of Christianity in this context seems somewhat artificial. Moreover, the Jews in Cyril's texts do not appear to reflect daily reality, and hence it is difficult to interpret him as reflecting a threat — real or imagined — posed by the Jews of Palestine. Jacobs's argument for the centrality of the Jewish Palestinian threat to the achievement of the Christian triumph, in Cyril's letter to Emperor Constantius, is highly speculative (pp. 40–43). His discussion of Epiphanius's famous story of Count Joseph's attempt to convert the Jews of Galilee also seems to extract the affair from its context of general heresiology in order to relocate it in Jacobs's general scheme (pp. 44–51). These are considered by Jacobs as prime examples of “comprehensive discourses of Christian Empire from the holy land” (p. 52). His analysis of a set of texts by Jerome as representative samples of “academic imperialism”, appropriating Jewish knowledge to support specific arguments while disparaging Jews, seems to work much better (chapter 3). Here his application of post-colonial theory is at its best. Jacobs suggests that Jerome's display of Hebrew and Jewish exegesis should be read as a “simultaneous strategy of mistrust and appropriation”. This “double vision” enacts a sort of academic imperialism, constructing Jews as an object of Christian knowledge adapted to the thought-world of a Christian empire and as a component of imperial Christian identity (pp. 60–74). This is possible only in the biblical land itself vis-à-vis the alien culture of the Jews (pp. 82–83).

In part 2, “Power”, Jacobs examines representations of Christian power in the holy land in pilgrims' travel literature as the construction of a new “imperial view and voice in the provinces”, focusing on the ways they configure their encounter with local Jews (p. 107). He examines various narrative strategies of the encounter between Christian subject and Jewish “other”. He then turns to Jerusalem, seeking to demonstrate the latent and open conflicts underlying the Christianization of both Jewish memory and a pagan city and examining the city's religious and political transformation through the benefaction of emperors and popular devotion. Here Jacobs argues that the position of the Jew as a materially and culturally colonized object is made manifestly clear in writings about Jerusalem and in the construction of Jewish threat and Christian conquest. Again, it seems that this construction is overblown by Jacobs to demonic proportions not merited by these texts. At the same time other Christian and Jewish texts, creating an image of coexistence, friendship, and cooperation between Jews and Christian in late antique Palestine and painting a more variegated and complex picture, are ignored.

In his conclusion Jacobs proposes that the reading of Christian texts on Jews as documents of colonial power and resistance might offer a new perspective for rewriting the history of Jews and Christians in the Roman Empire. His skilful use of postmodern and postcolonial theories, coupled with his solid knowledge of the relevant sources and scholarly literature, are remarkable, though at times Jacobs seems too eager to cast the texts in the mould of postcolonial dogma. Overall this is a challenging and thought-provoking study that forces the reader to reconsider accepted assumptions and hypotheses.

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