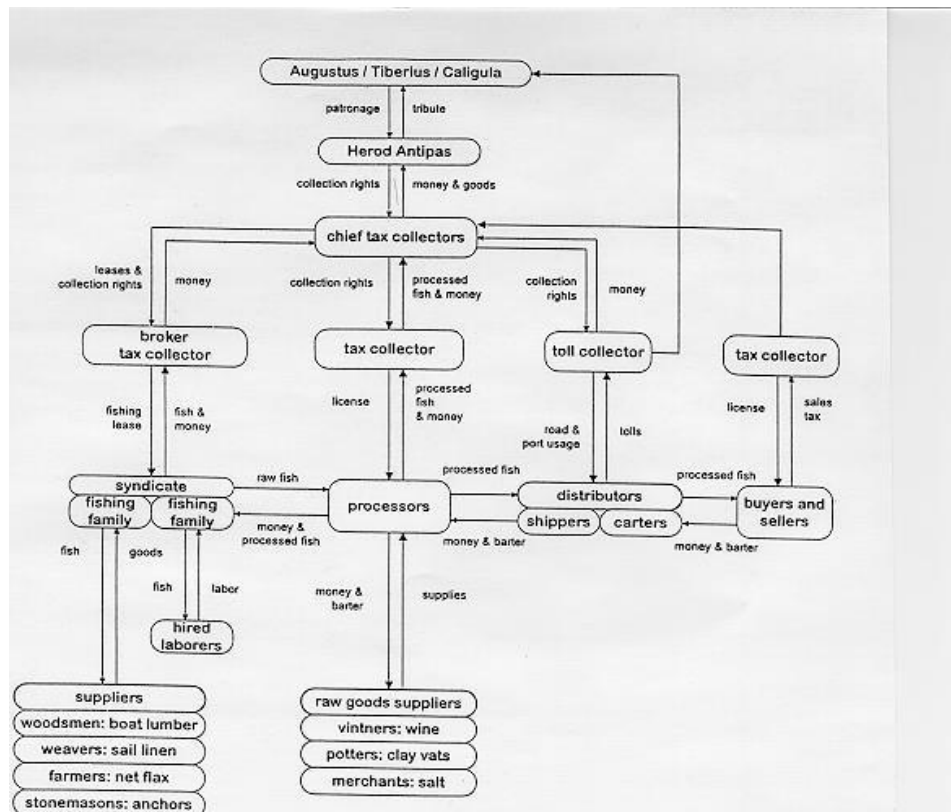


Key points from Hansen, “The Galilean Fishing Economy and the Jesus Tradition” (BTB 27 (1997) 99-111

“Embedded economy”: different from our “market economy,” it was structured and sustained around political and kinship systems of relationships

Fishing was part of a empire-wide network of patronage and trade, as shown in the diagram



Tax and toll collectors often had booths near harbors or breakwaters to control access to imperial resources (such as harbors).

“Fishing police” also patrolled for “illegal” (i.e. contrary to imperial control) fishing

Fisherman could form “coops” (*koinonoi*), as Luke 5.7, 9-10a

Fishing techniques included:

- Angling (rod/hook)

- Casting with flaxen nets (*amphiblēstron*) or larger dragnets (*sagēnē*)

- Fish traps

- Pronged tridents

Fish were preserved by curing, pickling, drying and salting for trade and later use.

The “surplus” went to the brokers and ruling elite.

“It does not seem an overstatement to say that Jesus’ proclamation of God’s Reign had its primary audience [Wes note: as opposed to Luke’s audience] in Galilean fishing-villages and towns.”