

SCRIPTA CLASSICA ISRAELICA

YEARBOOK OF THE ISRAEL SOCIETY
FOR THE PROMOTION OF CLASSICAL STUDIES

VOLUME XLIV

2025

ISSN 0334-4509 (PRINT)

2731-2933 (ONLINE)

The appearance of this volume has been made possible by the support of

Bar-Ilan University
Ben-Gurion University of the Negev
The Hebrew University of Jerusalem
The Open University
Tel Aviv University
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PUBLISHED BY
THE ISRAEL SOCIETY FOR THE PROMOTION OF CLASSICAL STUDIES

<http://www.israel-classics.org>

Manuscripts in the form of e-mail attachments should be sent to the e-mail address rachelze@tauex.tau.ac.il. For reviews, contact fassberg@tauex.tau.ac.il. Please visit our website for submission guidelines. All submissions are refereed by outside readers.

Books for review should be sent to the Book Review Editor at the following address: Book Review Editor, Dr. Teddy Fassberg, Department of Classics, Tel Aviv University, P.O. Box 39040, Tel Aviv, 6997801, Israel.

Price \$50

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Camera-ready copy produced by the editorial staff of *Scripta Classica Israelica*
Printed in Israel by Magnes Press, Jerusalem

SCRIPTA CLASSICA ISRAELICA

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PROMOTION OF CLASSICAL STUDIES

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meant to commemorate military or civilian dates of celebrations, prayers and sacrifices. Usefully, it ensures that all the Latin military (and possibly military) papyri from Dura are included in the volume. The appendix features a short introduction and review of the vast scholarship regarding this singular document. It is followed by another appendix, two pages long, referring to the Greek papyri found at Dura which were part of the archive of the 20th cohort but due to their language are not included in this volume. However, a more detailed discussion with regard to them and their content would have been preferable.

All in all, this volume is a magnificent work not only of scholarship but also of art, with the numerous pictures of the papyri it provides. The content of the book is vast in scope and thorough, and is in fact richer than the title implies, given the eventual inclusion of P.Dura 54 alongside many new fragments. This volume is a must for any university library, and a useful addition to the book collection of any enthusiast of the period and especially of the Roman army—if they can afford this very expensive book, as too many academic books unfortunately are.

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Walter Ameling, Hannah M. Cotton, Werner Eck, Avner Ecker, Johannes Heinrichs, Benjamin Isaac, Alla Kushnir-Stein (†), Jonathan Price, Peter Weiß, Ohad Abudraham, and Ada Yardeni (†) (eds.), *Corpus Inscriptionum Iudaeae/Palaestinae, Volume V: Galilaea and Northern Regions*, Berlin: de Gruyter, 2023. 2098 pp. ISBN: 9783110713565; 9783110713589.

In 2023 the *Corpus Inscriptionum Iudaeae/Palaestinae*, announced in this journal in 1999,¹ saw its fifth published volume of a projected six. The first volume, and the larger project, have already been reviewed in *SCI*, and the other four volumes have been thoroughly treated elsewhere.²

The method and scope continue the precedent of previous volumes. Inscriptions appear in individually signed editions with diplomatic and articulated transcriptions, English translations, commentaries, and facsimiles. Continued excavation and publication will surely bring additions,³ but the editors have been exhaustive in their search, including published texts, unpublished ones where authorized, and lost but variously documented others, like an ‘[a]lleged Hebrew lintel inscription’ (no. 6109) from a thirteenth-century copy. Inscriptions on diverse media are included in all relevant languages from the Hellenistic through the Roman and into the late ancient period—the title page has ‘from Alexander to Muhammad’, but there a few Greek inscriptions from Islamic Palestine, one authored by an agent of the caliph Mu‘awiya in 662 (7441). The content is also apt to trace the history of smaller players than these titular great men. Funerary epigraphy

¹ *SCI* 18 (1999), 175–6.

² S.J.D. Cohen (2012), *SCI* 31, 232–3; J. Renz (2020), *Historische Zeitschrift* 311.1, 108–39, offers a synthesis for the first four volumes.

³ The editors regret (pp. vii, 1733) that they could not include the known but not yet officially published inscriptions from Beth She’an-Nysa-Skythopolis. Three of the numbers devoted to descriptions of these (7610–12) may now be supplemented with the full editions of L. Di Segni (2022), in W. Atrash, A. Overman, and P. Gendelman (eds.), *Cities, Monuments and Objects in the Roman and Byzantine Levant: Studies in Honour of Gabi Mazor*. Oxford: Archaeopress, 70–83, who adds one more and identifies the building (‘so-called Church of Andreas’ here) with a martyrium of a local St. Basilus.

bulks especially large—nearly 300 pages on the multi-lingual evidence from the catacombs of Beth She'arim—and redresses gender balance—somewhat—in favor of women.

As in previous volumes, the organization is geographical. After Jerusalem (vol. I), Caesarea and the middle coast (II), southern coast (III), and Judaea and Idumaea (IV), it is the turn of ancient Galilee. Modern geopolitical considerations are also observed: the scope extends to 'the entire north of present-day Israel' but excludes sites in the Golan Heights (among them the ancient city Paneas) 'under international law' (p. vii). Thus, the corpus is no longer bound by the Roman province of Iudaea-Syria Palaestina but extends into southern Syria.⁴ The 170 relevant sites are arranged from north to south. As administrative divisions of the countryside among city territories can rarely be traced, organization there follows names of modern sites. Ancient sites receive synthetic introductions combining epigraphic with other evidence: they include Akē-Ptolemais, Beth She'an-Nysa-Skythopolis, Gaba Philippi, Hammatha (Ḥammāt Gader), Hippos, Legio-Maximianopolis, Sepphoris-Dioskaisareia, and Tiberias.

The results cover 1943 unique numbers. The texts range from the verge of negligible, as the 176 graffitied wall-plaster fragments from Capernaum, to a substantial Hellenistic documentary stele including six letters of Antiochus III, the 'Ḥefzibah dossier' (7561), and the halachic inscription in a synagogue mosaic from Reḥob (7793).

The history of religion in greater Galilee, in an inevitably personal selection of this reviewer, is especially enriched through *CIIP* V, compensation for the rarity of civic inscriptions that the classically minded epigraphist may miss. We find formal dedications, as to Dionysus and other Greek gods at Skythopolis (7572–87), or to the Syrian Hadad and Atargatis at Kfar Yasif (6124), and more humble ones, as of a knucklebone to Hermes at Sha'ar ha-'Amaqim (6901). A rare Hellenistic Greek inscription lists municipal priests of the Seleucid ruler-cult (7615). The baths of Hammatha attracted elite patronage, commemorated in an epigram of the empress Eudocia (7433), and visits of many otherwise unknown people who left their marks in that 'holy place' (ἅγιος τόπος, e.g., 7378). Amulets show the region's cultic and linguistic diversity in microcosm, their texts in Greek, the majority, as well as Aramaic (6020, 6686, 6855–6), Aramaic-Hebrew (6047, 7353), Hebrew-Greek (6107), and Samaritan (6070), citing scripture (e.g., Psalms in 6047) and naming supernatural beings from Abrasax (6053) through Gabriel (6020) to YHHH (6070). The ubiquitous epitaphs, which sometimes rise to poetry (e.g., 7162, 7213), add hints of hopes for the afterlife, such as curses against violators in Greek (7096, 7131) and Aramaic (7101). Mosaic floors of late ancient churches swell the numbers of Christian inscriptions with the names of donors and ecclesiastics; more distinctive is a bishop's building inscription for a lepers' bathhouse (7668). Inscribed mosaics also adorned Jewish sacred spaces, with texts from scripture (e.g., 6234–7) or accompanying a more recent borrowing from Hellenistic astral science, labeled zodiacs (6650, 6788, 7565). The editors consider the options of labels for a zodiac or the twelve tribes of Israel in another mosaic (7363), but perhaps they are not mutually exclusive: a Syriac text attributes to one Asaph an alignment of the zodiac signs with the eponyms of the tribes, the sons of Jacob.⁵ A host of rabbis are also commemorated on stone (e.g., 6141, 6835–8, 6842–3, 6953–4).

⁴ Thus, there is a small overlap with the volume of *IJLS* devoted to Mt. Hermon: the boundary stone no. 5877 and the Greek-Aramaic dedication 5896 were included in *IJLS* XI (A11–A12).

⁵ A. Mingana (1917), 'Some early Judæo-Christian documents in the John Rylands Library: Syriac Texts', *BRL* 4, 33 (translation), 61–2 (text).

Greek dominates, with just over 80% of the texts, as it has across *CIIP*, but Hebrew and Jewish Aramaic claim their largest share since the Jerusalem-centered volume I. Latin is rare (2%), with concentrations around the Roman military presence at Legio and Tel Shalem. There are handfuls of inscriptions in Samaritan, Phoenician, Palmyrene, Christian Palestinian and Syriac Aramaic, and the Armenian and Georgian of later Christian visitors. Other testaments to the region's linguistic complexity include a trilingual inscription on a statuette in Aramaic (or Hebrew), Hieroglyphic Egyptian, and Greek from Beersheba (6203), a graffito combining pre-Islamic North Arabian with Aramaic scripts from the foothills of Mt. Hermon (5895), and mixed Jewish and Pahlavi script at Beth She'arim (7153).

Detailed discussion of new inscriptions and readings belongs in the specialized epigraphic literature, in which previous volumes of *CIIP* have been discussed.⁶ A few points nevertheless occurred to this reviewer. In the previously unpublished 5897 κόμης may be 'village' as well as *comes* assumed by the editor (usually κόμης); 6387 is a '[g]raffito(?)' with '[r]emains of letters(?)' for which no text is offered ('Even Testa could not make out letters on this fragment'), but a Christian Aramaic ܡܢ seems clear at the end of the first line: perhaps it belonged to an invocation ܡܢ ܕܒܘܝܐ ܕܒܢܝܐ ܕܩܘܝܐ ܕܩܘܝܐ ܕܩܘܝܐ 'In the name of the father and the son and the holy spirit', not contradicted by the traces in the drawing on the second line. The new 6889A appears in majuscule text only, but Λουκίλλης τῆς κ[αί] | Σακερδωτίλλης seems probable in the first two lines, with the third line giving the name of her father or husband, [Στρ]ατηγίου; the editors anticipate all three names in the commentary. So far left in majuscules too is the new 7208; the photograph suggests Στυρακία μήτηρ Εὐπλοείου, γυνὴ Μηπονίου, supporting the relation of the otherwise unattested name Μηπόνιος in 7205 to Latin Meponius, proposed in the commentary there (for Στυρακία, cf. Στυράκις, *LGPV* VC s.v.). The start of 7202 could then be read Εὐπλοείου in place of ΕΥΠΛΑΙΟ[.]ΕΙΟΥ, by comparison to Εὐπλοῖος in 7211, where the name of his daughter is probably Γοργονία in place of σουγονία. In 7100 μηδὶς ἀνῶξε κατὰ τὴν ὀσίαν is rendered 'Nobody may open (this grave), in accordance with the divine (law)', but 'open against the devout woman' buried there seems better (cf., e.g., 7120, ὧδε κίτε Σάρα Ἰουδέα ὀσία 'Here lies Sara, a devout Jew'), given the Aramaic parallel in the same burial, ܕܒܘܝܐ ܕܩܘܝܐ ܕܩܘܝܐ ܕܩܘܝܐ 'Anyone who opens this burial against the one who is inside it' (7101; cf. 7096, πᾶς τολμῶν ἀνῶξε ἐφ' [ἡ]μᾶς). 7676 is part of a group of mosaic inscriptions that Rachel Bar-Nathan has proposed belong to a Skythopolitan brothel(-tavern); no text is given, but the photograph establishes the following hexameter couplet:

τόνδε Μέγας | κόσμησε φίλοις δόμον ὥς κεν ἐν αὐτῷ |
παννύχιοι τέρποιν|το φιλανθρ[ώ]ποις | ἄμα κού[ραι]ς

Megas beautified this room for his friends so that in it
They might enjoy themselves all night with friendly girls.

⁶ Vol. I: *BE* 2011, 621 and 2012, 472; *AE* 2010, 1732 and 2012, 1759; *SEG* LX 1720; vol. II: *BE* 2013, 458; *AE* 2011, 1483; *SEG* LXI 1423; vol. III: *BE* 2014, 514; *AE* 2014, 1393; *SEG* LXIV 1657; vol. IV: *BE* 2019, 493; *AE* 2018, 1793; *SEG* LXVIII 1528.

If this restoration of the last word as $\kappa\acute{o}\upsilon\tau\alpha\lbracket\alpha\rbracket\varsigma$ is right, it would support the identification of the surrounding building as, if not a brothel, about which the editor is skeptical, at least a site for sympotic revels.

A persistent stumbling block for me was the distinction between Hebrew and Aramaic. For example, 6794 is titled 'Hebrew and Aramaic', but the commemorative formula and the filiation are the familiar Aramaic בר דכיר לטב and בר respectively; it is difficult to see 6835 as simply 'Hebrew' as it begins הדין משכבה דרבי , but 6836 with the same formula is titled 'Aramaic', and 6837 and 6838 are 'Bilingual Hebrew/Aramaic', but the short texts seem simply to lack diagnostic features. 6953 is 'Aramaic' but only its filiation בר is clearly so, the opening הקבר הזה של- belonging to Hebrew.

The volume closes with a cumulative index of personal names across all published volumes, and a map and gazetteer of sites. A general index has been reserved while the editorial work continues. This postponement has been both lamented and defended already,⁷ but I missed more the concordances with previous publications and the bibliographic 'lemma génétique',⁸ as besides the citation of the first edition, the bibliography for each inscription, arranged in chronological order, does not distinguish presentations of the text based on autopsy or significant advances to its understanding from citations or other references relevant only to the commentary. I agree with the editors, however, that the exigencies of time and funding must be respected: they have done so with admirable consistency and felicity.

The *CIIP* remains the work of many hands: twenty-three 'authors' sigla' are recorded in this volume. It is dedicated to the memory of one of them, Ada Yardeni (1937–2018). Her manuscript of the forthcoming fascicles 3–4 of *CIIP* IV, the ostraka from Idumaea, contains the numbers 3979–5875 reserved before the starting-point of this volume. May *CIIP* V be a lasting tribute.

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⁷ See most recently the preface, p. vii.

⁸ So too for the latter, P.-L. Gatiér, *BE* (2011), 621.