

SCRIPTA CLASSICA ISRAELICA

YEARBOOK OF THE ISRAEL SOCIETY
FOR THE PROMOTION OF CLASSICAL STUDIES

VOLUME XLV

2026

ISSN 0334-4509 (PRINT)

2731-2933 (ONLINE)

The publication 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
University of Haifa

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 scriptaclassica.editors@gmail.com. For reviews, contact fassberg@tauex.tau.ac.il.

Price \$50

© 2026 The Israel Society for the Promotion of Classical Studies
All Rights Reserved

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

SCRIPTA CLASSICA ISRAELICA

YEARBOOK OF THE ISRAEL SOCIETY
FOR THE
PROMOTION OF CLASSICAL STUDIES

Editor-in-Chief: ORNA HARARI

Editorial Board:
ORY AMITAY
ALEXANDER YAKOBSON
TEDDY FASSBERG

Assistant Editor: HILA BROKMAN

VOLUME XLV

2026

INTERNATIONAL ADVISORY BOARD
OF *SCRIPTA CLASSICA ISRAELICA*

François de Callataÿ, École Pratique des Hautes Études, Paris
Hannah M. Cotton, The Hebrew University of Jerusalem
Ephraim David, University of Haifa
Werner Eck, Universität zu Köln
Denis Feeney, Princeton University
Margalit Finkelberg, Tel Aviv University
Erich Gruen, University of California, Berkeley
Benjamin Isaac, Tel Aviv University
Ranon Katzoff, Bar-Ilan University
Jaap Mansfeld, Utrecht University
Doron Mendels, The Hebrew University of Jerusalem
Maren Niehoff, The Hebrew University of Jerusalem
Brent Shaw, Princeton University
Greg Woolf, The Institute for the Study of the Ancient World, NYU

THE ISRAEL SOCIETY FOR THE PROMOTION
OF CLASSICAL STUDIES

OFFICERS 2025–2026

<i>President:</i>	YULIA USTINOVA
<i>Secretary:</i>	MERAV HAKLAI
<i>Treasurer:</i>	BAR LESHEM

COMMITTEE MEMBERS

Stephanie Binder
Moshe Blidstein
Yaakov Dolgopolsky-Geva
Merav Haklai
Yakir Paz
Karolina Sekita

HONORARY MEMBERS OF THE SOCIETY

Hannah Cotton	Ranon Katzoff
Joseph Geiger	

CONTENTS

	PAGE
FILIP DE DECKER, Aspectual Distinctions in the Future Passive: Lysias 19.61.....	1
ROBERT MAYHEW, Eudemos' Objection to the Ash-Argument for the Existence of the Void.....	21
WERNER ECK AND ANDREAS PANGERL, Zwei neue Konstitutionen für das Heer von Iudaea in der Zeit Domitians.....	31
RIVKA ELIZUR-LEIMAN, A Roman Military Bread Stamp from Ḥorbat Naḥal Yatir.....	49
MATAN SCHAPIRO, Eternal Recurrence and the Identity of Indiscernibles.....	59
MARIE-LAURE REBORA, From the Four Corners of the Mediterranean Sea: Testimonies of Non-Roman Jews in Late Ancient Rome (2 nd –4 th cent. CE)	73
OFER POGORELSKY, The Date of Eusebius' Onomasticon Revisited.....	87
ZOHAR SLANEY, The Palmette Decoration on Galilean Oil Lamps: Transformation of a Classical Motif.....	105
GIACOMO LOI, There is no Analogy in History: On the Use of Myth in Early Hebrew Holocaust Fiction.....	127
BOOK REVIEWS	
Fotis Georgiadis and Anastasia Gadolou, <i>In the Cave: Stories from Darkness Brought to Light</i> (by Erica Angliker).....	153
Bernardo Ballesteros, <i>Divine Assemblies in Early Greek and Babylonian Epic</i> (by Nathan Wasserman).....	156
Sebastian Scharff, <i>Hellenistic Athletes: Agonistic Culture and Self-Presentation</i> (by Michael Poliakoff).....	159
Merav Haklai, <i>Money in Imperial Rome: Legal Diversity and Systemic Complexity</i> (by Amit Gvaryahu).....	163
James Q. Whitman, <i>From Masters of Slaves to Lords of Lands: The Transformation of Ownership in the Western World</i> (by Punsara Amarasinghe).....	166
Alexander Treiger, <i>The Church Fathers in Arabic Translations</i> (by Tanja Werthmann).....	168
Vered Lev Kanaan and Patricia A. Rosenmeyer, <i>Classics Transformed in Jewish, Israeli, and Palestinian Receptions</i> (by Reviel Netz).....	172
OBITUARIES: NURIT YAARI (BY YAIR LIPSHITZ).....	
ROSA LAST (BY ORNA HARARI).....	175
DAME AVERIL CAMERON (BY GUY G. STROUMSA).....	179
DISSERTATIONS IN PROGRESS.....	
PROCEEDINGS: THE ISRAEL SOCIETY FOR THE PROMOTION OF CLASSICAL STUDIES.....	
	185
	193

they appear in this volume thoroughly revised, updated, and enriched with substantial additions. The careful arrangement of the precious material into a cohesive volume produces a truly pioneering work on Christian Graeco-Arabica. The study expertly guides the reader through the pivotal stages of the Arabic translations of the Church Fathers, making it an indispensable resource for scholars. Marking avenues for further research, the book convincingly demonstrates that the study of ecclesiastical translations has the potential to open new pathways for a historiographical recovery of the connections between the Greek and Syriac Patristic works and developments in Arabic Christian, Islamic, and Jewish thought in the Middle Ages.

Tanja Werthmann

The Hebrew University of Jerusalem
tanja.werthmann@mail.huji.ac.il

Vered Lev Kenaan and Patricia A. Rosenmeyer (eds.), *Classics Transformed in Jewish, Israeli, and Palestinian Receptions*, Oxford: Oxford University Press, 2025. 448 pp. ISBN: 9780198878964.

The world thinks us pedants but the truth is we classicists are free spirits: nothing human is alien to us—art and literature, history and philosophy—we roam them all. Reception studies are to our liking, because they open up even more wings of the library. This sense of joyous open-endedness is repaid in this collection. It ranges widely across languages (not only Hebrew but also Yiddish—Shalev—and Arabic: Kenaan and Nubani, Aslah and Dorchin, and Behar). It studies professional classicists (Rosenmeyer, with an intriguing touch of the family memoir), quite a few translators (Kenaan, Shalev and Kenaan and Nubani, as already mentioned, and Dykman), editors (Cohen) and mid-20th-century literary and critical theorists (Porter), including the usual suspects such as the Frankfurt school and their peers (Shahar) as well as Hannah Arendt (Leonard). Some constraints are necessary and the choice in this volume was to focus on literature. This study has ‘Israeli and Palestinian Receptions’ in its title, but it does not engage with the uses of classical archeology in Eretz Israel / Palestine. There will be time, and volumes, for that, too.

This handsomely produced book is indeed a pleasure to hold and to read. Readers will find striking new facts and observations—I personally gained most from the notes on Arabic reception, with which I was less familiar. One should be impressed by the success of Lev Kenaan and Rosenmeyer, who assembled this lively, richly argued collection. It came out in 2025, and it represents a genuine Israeli-Palestinian collaboration, one that does not shy away from the deep questions of identity of Jews and Arabs. This, in and of itself, is an astonishing achievement. Among the many thought-provoking articles I recommend in particular the one by Goldhill. ‘Resisting Reception: The Treachery of the Self’ is a brilliant contribution, putting side by side Moses Finley and Pierre Vidal-Naquet via their respective introductions to Josephus. Within this comparative pair of monads, Goldhill reflects a broad of sweep modern Jewish cultural history with its politics of memory and assimilation.

Goldhill’s article begins with some observations on the nature of reception studies, and they provoke me to add, now, a few observations of my own. I mentioned the joy of

the wide field of reception studies. Goldhill emphasizes, conversely, the anxiety underlying this type of scholarship. Reception studies, he points out, are motivated by our sense of loss. Marginalized, we try to remind everyone that we're still here—a very Jewish experience, as Goldhill undoubtedly intended to imply. One thing I came to realize, reading through this collection, is that this anxious urge might, on occasion, end up blinkering us as scholars.

To give an example: my specific topic is ancient science and Goldhill describes perfectly my own interest in reception in this capacity. One of the threads I follow is the contribution of the ancient tradition to the rise of modern science. I am interested in how authors such as Galileo and Newton engaged with the legacy of Greek mathematics, remaking it and along the way creating modern science. This study of reception is 'thick': a substantial body of ancient texts, deeply influencing major modern authors. I am keen to write on this reception of ancient science, because I wish to stress that my subject matter is not some niche esoteric pursuit but engages, instead, with the route leading to modernity. The study of Classical reception often involves this kind of thick reception, from Italian Ciceronians to German philhellenes, always seeking (Goldhill would say: poignantly seeking, indeed slightly pathetically seeking) to show just how important our field is. And even those of us—so many!—who engage with reception studies so as to 'decolonize Classics', by uncovering its past use by ideologies of oppression, do so, after all, by emphasizing how *important* this use of Classics has been.

Occasionally, classical reception was indeed thick. This was especially true in Europe from the Renaissance through the 19th century, and reception studies emerged primarily as the study of this era. More recently, we tend to cast our net even wider and we inevitably reach times and places where engagement with the classical past was rare. Our habit, however—to look for specimens of thick reception—remains in place. In this context, then, reception studies become focused, primarily, on those few actors who did engage intensively with Greco-Roman antiquity—we study, then, professors and translators.

There are two problems with this blinkered tendency to focus, in your reception studies, just on the thick. The first is a certain loss of balance and context. It is indeed fascinating to learn about the translations of certain classical works into Hebrew, Yiddish and Arabic—fascinating precisely because of the idiosyncrasy of such translation projects. The fact is that translation from Latin was not a major aspect of modern Jewish culture. Dykman's translation of the *Aeneid* is an extraordinary achievement, highly respected by Israeli Latinists, and also one that did not leave any appreciable marks on Israeli literature. To take the obvious contrast, Shlonsky's translation of *Eugene Onegin* is a defining masterpiece of modern Hebrew poetry, so much so that later works reference it in significant ways. In short, the major intertext of Hebrew literature is found not in the ancient languages but in the modern European vernaculars and a study of classical reception in Hebrew that ignores this fact is, at the very least, misleading. Or consider one of the articles I found of most interest—Sebba-Elran's study of modern Jewish folktales of Alexander the Great. Sebba-Elran follows the fascinating detail of the transformations of the tales as they entered the Jewish world, and then as they became Israeli. Sebba-Elran mentions that her study is based on the fourteen folktales of this type found in the Israeli Folktales Archives—and notes in passing that the archives contain roughly 25,000 tales (p. 309). At the level of semiotic

analysis, there's a lot one can get from a corpus of fourteen tales, but at the level of historical interpretation it is also important to note the absolute marginality of this narrative type within Israeli culture. (Interestingly, four of these folktales are Persian, three from Afghanistan, three from Iraq and one from Uzbekistan: one has the clear impression that the Alexander legend had a certain life for Jews in the Farsi world and its environs, and effectively for no other Jews).

I think there is something we miss, further, when we just focus on the thick receptions and consider them apart from a wider context: namely, we miss the *thin* receptions. This is not a quantitative, but a qualitative difference. The thin reception of classical antiquity is not mediated by classical works at all. The most typical classical content, in this thin reception, are several key stories of Greek myth, remembered not through their context of transmission in the Greek and Latin literary canon but as brief meme-like flashes of imagery: Icarus, flying too close to the sun; Sisyphus, pushing the rock; Oedipus is remembered, but *Oedipus Rex* is not; the name 'Homer' is familiar, even the '*Iliad*'—as a metonym for Troy (a version of the tale that centers the Trojan Horse, Cassandra... but completely forgets about the wrath of Achilles). I say all of this not to make fun, or trivialize, such thin receptions. To the contrary, my point is that there's a meaningful, stable cultural form which we can identify in many modern societies, which is very much worth the attention of scholarship. I believe it is this cultural form, mostly, that we find in the several studies collected in this volume, dedicated to classical reception among Israeli and Palestinian poets (we find, indeed, something similar with many other more recent poets who are noted as specimens of 'classical reception'—Ocean Vuong comes to mind). Nor should this observation, finally, take away from our sense of our worth as classicists. Our field, indeed, is present in contemporary societies almost entirely through such thin receptions. But those receptions are ubiquitous and in a sense almost unique. Is this like the European fairy tales? Everybody likes Cinderella—whose cultural presence is qualified, however, as it is somehow 'Disney's', somehow a children's thing. Biblical stories? But even they, it appears, are known today primarily by those who grew up in more religious communities. The classical legacy remains as the one deep font of memory, shared by all. Hence the joy of its study.

Reviel Netz

Stanford University
netz@stanford.edu