

Byzantium of their great-grandfathers. Considering the fierce struggle between Chalcedonians and Monophysites from 451 onwards, as well as the overt hostility of some Coptic writers to Chalcedonian Christianity (the official religion of the Byzantine Empire before and after the Islamic conquest), this is a rather unexpected yet important conclusion. However, it goes without saying that this conclusion does not rule out the possibility that Theophanes' great-grandfathers and their generation genuinely resented their Chalcedonian rulers and rejoiced at the collapse of their domination in Egypt.

Authors and editors alike should be congratulated for a volume which is rich in interesting, variegated, and original contributions, and which will surely enlarge the horizons of more than one reader.

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Hannah M. Cotton, Leah Di Segni, Werner Eck, Benjamin Isaac, Alla Kushnir-Stein, Haggai Misgav, Jonathan Price, Israel Roll, Ada Yardeni (eds.), *Corpus Inscriptionum Iudaeae/Palaestinae Volume 1: Jerusalem Part 1:1-704*, Berlin-New York: De Gruyter, 2010. xxvi + 694 pp. ISBN 978-3-11-022219-7.

This is the first installment of a massive project, a multi-volume corpus of all ancient inscriptions found in Iudaea/Palaestina. It represents the work of many hands; in addition to listing the nine editors, the title page also acknowledges 'contributions by Eran Lupu' and 'the assistance of Marfa Heimbach and Naomi Schneider'. The preface thanks at least two dozen additional people (I lost count) and at least as many institutions. This is group collaboration at its best. The lion's share of the work on this volume seems to have been undertaken by Jonathan J. Price, since the bulk of the entries are signed by him.

The preface outlines the principles of inclusion: all texts written on stone and pottery are included, from Alexander the Great to Muhammad, no matter the language. (In practice, of course, most of the inscriptions will be in Greek, Hebrew, and Aramaic.) The only exclusions are mass-produced inscriptions like brick stamps. The preface is followed by Benjamin Isaac's historical-archaeological survey of Jerusalem and its environs from Hellenistic times to the Muslim conquest.

For each inscription the Corpus presents the following: a physical description of the stone or artifact on which the inscription is found; a facsimile or black-and-white photograph, sometimes both; a diplomatic transcription; if Hebrew or Aramaic, a transliteration; the text divided into words, and, if Greek, accented and punctuated; a translation into English; a commentary discussing remarkable or disputed features of the inscription; and a bibliography. Some of the inscriptions and many of the photographs are published here for the first time. Most of the texts have been verified by autopsy.

The quality of the work is extraordinarily high. Everything about this volume attests to the care and competence of its creators; the quality of the photographic reproductions is high, the layout of the page is easy on the eye, the level of accuracy in the presentation of the texts is amazing. I have perused the entire volume and have spot-checked some of the texts against *editiones principes* or other corpora in which these inscriptions are included, but have not yet found any errors or typographical mistakes. This is a great achievement, and congratulations are due not only to the collaborators but also to the publisher.

This volume, which is devoted to Jerusalem and its environs pre-70 CE, has four parts. Part A, 'Inscriptions of Religious and Public Character,' nos. 1-17, contains some well-known texts: the warning inscription from Herod's temple, no. 2; the sign marking 'the place of trumpeting' in the south-western corner of the temple mount, no. 5; the synagogue inscription of Theodotus, no. 9.

This part also has the volume's only anomalous inclusions: the inscription on the gilded shields set up by Pontius Pilate in honor of the emperor Tiberius, as described by Philo (no. 14), and the inscription (*titulus*) on Jesus' cross as given in the gospels (no. 15). These inscriptions do not belong in this volume because they are attested only in literary sources. If the editors were going to include literary inscriptions, as well as archaeological ones, there are any number of other candidates for inclusion, notably the decree in honor of Simon the Hasmonean that was allegedly put on bronze tablets on pillars on Mount Zion (1 Maccabees 14:27) or 'on a conspicuous place in the precincts of the sanctuary' (1 Maccabees 14:48). That which is preserved only through literary transmission does not merit a place in a corpus of archaeologically attested texts.

The bulk of the volume is taken up by Part B, 'Funerary Inscriptions', nos. 18-608, mostly ossuary inscriptions. Items of individual interest include nos. 25 (a woman who died in childbirth, interpretation not certain), 45 (house of David), 50 (crucifixion), 54 (builder of the sanctuary), 55 (a long Aramaic inscription written in paleo-Hebrew script), 86 (Yehosef the scribe), 98 (Nicanor of Alexandria who made the doors), 137 (the sons of Hezir), 181 (Diogenes the proselyte), 190 (Shalom the proselyte; perhaps better, Salome the female-proselyte, cf. 238 and 381), 238 (Maria the female proselyte), 287 (*qorban* vow), 304 (Ariston of Apamea and Yehudah the proselyte), 368 (the children of Yeshevav), 461 (Yehosef *qp'*), 466 (*qorban* vow), 528 (*qorban* vow), 534 (Theophilus the high priest), 551 (Ioudas the proselyte), 598 (Shimon the proselyte), 602 (Uzziah king of Judah), and 605 (*'amar* oath formula). The editors argue that the ossuaries of Dominus Flevit are not Christian, since the crosses upon them are not signs of Christianity but masons' marks (nos. 164-206; cf. 479). The editors have a healthy skepticism towards identifying individuals mentioned in ossuary inscriptions with individuals known to us from literary sources (see the commentaries on nos. 6, 105, 115, 123, 461, 474, 521, 531 [re James brother of Jesus], and 547; in contrast, see the commentaries on nos. 534, 701, 702, which admit an identification).

The volume is rounded out by Parts C, 'Instrumentum Domesticum', nos. 609-692 and D, 'Varia', nos. 693-704. Particularly interesting here are nos. 665 (dating by Hasmonean era), 666 (King Herod), 674 (Bar Kathros), 676 (King Agrippa), 693 (payment to workers; cf. 620), 701-702 (Jonathan High Priest and Jonathan King), and 704 (amphora with a Roman consular date). Indices are forthcoming in a future volume.

A recent catalogue from De Gruyter indicates that volume 1 part 2 (Jerusalem, nos. 705-1120) and volume 2 (Caesarea and the Middle Coast, nos. 1121-2160) have already appeared. This project brings honor and prestige to all those associated with it. Welcome to the *CIIP* !

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Peter Riedlberger (ed.), *Philologischer, historischer und liturgischer Kommentar zum 8. Buch der Johannis des Goripp* [sic] *nebst kritischer Edition und Übersetzung*, Groningen: Egbert Forsten, 2010. 503 pp. ISBN 978-90-6980-157-5.

Flavius Cresconius Corippus's epic on John Troglita was first edited by Pietro Mazzucchelli in 1820. Mazzucchelli was succeeded by Immanuel Bekker (1836), Joseph Patsch (1879, in the MGH), and Michael Petschenig (1886). Patsch and Petschenig held the field for nearly a century. The 1970 edition by Diggle and Goodyear was a bracing contribution, solving a number of problems and provoking others to a defence of the transmitted text. An explosion of work in recent years owes something to rehabilitation of later Latin epic generally, but also to current fascination with barbarians and their representation. The last few decades have seen commentaries on Book 1 by M.A. Vinchesi (1983), Book 2 by V. Zarini (1997) and Book 3 by C.O. Tommasi Moreschini (2001). Riedlberger (=R.) has begun at the other end, with the eighth and last transmitted book, which details John's triumph over his Berber opponents near Iunci. Much of the