

grateful for a book that is truly written by this maxim and that gives us opportunity to reflect on some conventionally held truths. An important example of this is S.'s insistence in raising again and again the issue of Jewish identity and its construction. (In the first part of the book he follows to a great extent Shaye Cohen, his later hypotheses have been referred to above.) Also, one can not but admire the genuine, wide learning displayed in this book, where no pains are spared in search of available evidence. Last but not least: this book reflects the growing trend to integrate Jewish with Hellenistic and Roman history in the best possible way.

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Tal Ilan, *Lexicon of Jewish Names in Late Antiquity, Part I: Palestine 330 BCE-200 CE* (Texts and Studies in Ancient Judaism 91). Tübingen: J.C.B. Mohr (Paul Siebeck), 2002. xxvi + 484 pp. ISBN 3 16 16 147646 8.

This volume is intended by Tal Ilan as the first of a series of three. A second volume recording the names of Jews from Palestine from 200 CE until 650 CE, and a third one containing the names of Jews in the Graeco-Roman diaspora, are announced (the pre-Hellenistic era in Judaea is already covered by R. Zadok's *The Pre-Hellenistic Israelite Anthroponymy and Prosopography*, Leuven, 1988). Let us hope the author will be able to fulfil her promise. One can only congratulate her on the monumental effort invested in the first volume, and on the impressive result. The volume will from now on be an indispensable tool for scholars of the various fields related to the study of the Graeco-Roman era, as well as for linguists and philologists working with the languages included in the database. It will be useful not only to scholars interested in the geographical area covered by the corpus, but also to those dealing with Jewish names elsewhere in the Graeco-Roman world, as an essential basis for comparison.

The *Lexicon* is conceived both as an onomasticon and as a prosopography, providing not just a list of names borne by Jews in Palestine but data regarding the individuals themselves. The corpus includes 3595 entries, of which 2826 are names 'whose historical value is beyond doubt', that is, whose bearers were real individuals. The problem of identifying multiple references to the same person is discussed on pp. 35f. Each entry of the *Lexicon* includes six items, or 'columns': the 'orthography' of the name in its original alphabet; a 'description', providing data about the bearer, such as family connections and occupation; the place of 'find' for documentary evidence; the exact 'source' for literary evidence; 'exception', indicating, whenever relevant, that the bearer is a fictitious character (in literary sources); and 'date'. A 58-page introduction explains and justifies the organisation of the lexicon, and synthesizes its data. The conclusions drawn from the database are presented according to the six columns that make up the entries, and are followed by ten tables of statistical analysis based on the 2826 'historical' occurrences only (54-8). One may regret the absence of a chronological table. To be sure, an accurate mapping of the data according to chronological distribution is impossible, since most of the epigraphic evidence cannot be precisely dated. However, even a cursory chronological sketch would have provided an acceptable basis for a study of the development of the practice of name-giving. Thus, names like יהודאי and its diminutive form יהודאי (82) are documented only in the late fourth and third centuries BCE, while the Aramaic name יהודאי (380f.) was in use only during the Amoraic period. These names co-exist only in the *Lexicon*; they did not co-exist in real life. Likewise, Ilan nowhere discusses the chronological distribution of her database. Yet even a cursory survey of the *Lexicon* leads to the conclusion that the pre-Herodian period is poorly, and the pre-Maccabaeian period very poorly documented (of 179 occurrences of Judas, only nine, including three fictitious ones, are recorded for pre-Herodian times, 112-8.; and of 231 occurrences of Joseph, there are only eleven in the same time period, of

which four are fictitious, 150-7). An overall view of the chronological distribution of the database would have provided a helpful basis for a historical interpretation of the material.

The names are grouped according to etymology and not alphabetically according to the language of the source in which they are found. Thus under the heading יהוה in the list of male biblical names are also gathered the various Greek transcriptions of this name. Diminutive forms are listed together with the full form. This system of classification entailed making choices whenever the etymology of a name is dubious, and some of the decisions may be debated (like listing אבשי under the heading of אבשלום; ἰεδδους — rather than ἰεδδου — under יהודה and not ידוע, as suggested in *CPJ* I, 130, n. 2). However, the practical consequences of possible disagreements are minor for the user, since the two lists of the Orthographical Index provided at the end of the volume, one listing the names alphabetically in the language of their source and the second in English (Latinized) spelling, make it easy to find any name in the lexicon.

The lexicon is divided into 12 lists: 'biblical' names, listed under entries in Hebrew, 'Greek', 'Latin' and 'Persian' names (in Latin transcription), 'other (mostly Semitic) names in the Hebrew alphabet', and then 'other (mostly Semitic) in the Greek alphabet', with the lists divided between male and female names in each case. The decision to distinguish between biblical and other Semitic names, rather than between Hebrew and Aramaic names, answers practical problems: as the author explains in section 1.1 of the introduction, it is not always easy to distinguish between the two languages. This is only one example of the many practical problems that Ilan had to cope with in the organisation of her database. All in all, her choices in this matter were guided by the principles of clarity and ease of use, and the result is indeed praiseworthy.

Let us turn to the historical conclusions presented in the introduction. One interesting point is the limited role played by Greek names. Many Greek names are recorded, but each one was borne by a small number of individuals. Conversely, the pool of Hebrew names is remarkably narrow, with only 150 male names documented, but they represent almost three individuals out of four. Among Hebrew names Ilan stresses the popularity of the names of the Maccabees, Mattathias and his five sons. These six names comprise one third of all male Jewish names in Palestine during the period covered by the volume (7). The suggestion that the names most popular in the Hellenistic and Roman period were dynastic names is not new. It was already articulated by Rachel Hachlili and by Ilan herself in studies published in Hebrew two decades ago.¹ The present book will bring this conclusion to a much wider audience. It is further supported here by a cautious discussion of the data. On the whole, it is convincing. Interestingly, the phenomenon seems best interpreted as an expression of Hellenized behaviour: while in the Persian period Jews favoured Yahwistic names (Nehemiah/u, Zachariah/u, and the like), during the Graeco-Roman period Palestinian Jews began choosing names after their contemporary political leaders, just as Greeks did.

However, it is questionable whether the connection with the Hasmonaean family can explain all the trends in the practice of name-giving. A good case in point is the name Joseph. According to Ilan's corpus, 'Joseph' was the most popular Hebrew name of the time. Scholars, whom she follows cautiously (7), have surmised that Joseph was the name of a sixth (and not a 'fifth', as erroneously written on p. 7) Maccabean brother. Ilan presents this hypothesis as a possible explanation for the popularity of the name. This is hardly convincing. 'Joseph' was likewise popular among Jews settled in Egypt in Graeco-Roman times, while other Hasmonaean names were not. In his introduction to the *Corpus Papyrorum Judaicarum*, Victor Tcherikover sought to explain the popularity of the name Joseph by the fact that the biblical Joseph had close ties with

¹ R. Hachlili, 'Names and Nicknames of the Jews in the Second Temple Period', in *Eretz-Israel* XVII (A.J. Brawer Vol.), edited by D. Amiram, M. Brawer, A. Negev, and Yehuda Karmon (Jerusalem 1984), 188-211 (Hebrew); T. Ilan, 'The Names of the Hasmonaean in the Second Temple Period', in *Eretz-Israel* XIX (M. Avi-Yonah Vol.), edited by D. Barag, G. Foerster, and A. Negev (Jerusalem 1987), 238-41 (Hebrew), a paper that presented the conclusions of her 1983 M.A. thesis.

Egypt. However, if the name was fashionable in Judaea as well, then this explanation, too, is questionable. In other words, historical and religious trends may explain some of the onomastic fashions in Egypt and Palestine, but not all of them. The fact remains that the name Joseph was popular in both areas.

Ilan seems to have overlooked another trend that can be observed in her database when compared with the corpus of Jewish names recorded by Ran Zadok for the pre-Hellenistic period. As Ilan emphasizes in her introduction (4-6), the names of the main biblical heroes Abraham, David and Solomon, Moses and Aaron, and Elijah, were not in use during the Second Temple period. Only the names of secondary heroes were (6), yet even this fact is remarkable, for some of the biblical names found in the *Lexicon* were not in use in pre-Hellenistic times. R. Zadok records only one Simon (the biblical son of Jacob), one Isaac, one Levi, one Saul, a few Benjamins — names which are far more preponderant in Ilan's *Lexicon*. Thus we can trace here the beginning of a new trend. Its cultural background and implications are still to be analysed. In particular, it must be asked whether the renewed popularity of the names of secondary biblical heroes can indeed be explained as a *literary* reference to the Bible, or as the result of some other factor. The former answer seems at least possible, but the case of the name Joseph cautions against associating the favour enjoyed by a name with the connotations associated with the corresponding biblical character.

Here are some further minor points. Mussies' suggestion, apparently followed by Ilan, that Greek names formed on the name of Zeus (Διογένης, Διόδοτος and the like) were acceptable to Jews because 'Zeus himself also personified for the Jews their one God' (11), is unnecessary. As the list gathered by Ilan on p. 10 clearly shows, Greek theophoric names referring to Greek deities were accepted by Jews as such. The reasons for Jews to use these names elude us but may have been quite mundane. A family may have wished to honour a local official or a benefactor by naming their son after him, regardless of the theophoric connotations of the name.

Section 2 of the introduction, 'Transliteration and Orthography', 16-32, is an important study of phonetic and morphological phenomena associated with the spelling of names. A comparison with similar phenomena observable in Greek papyri from Egypt would have been interesting. At least a reference to Francis Thomas Gignac's *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* I-II (Milan 1976-81) would have been useful. Thus, abbreviations in -ās are documented in Egypt and therefore cannot be explained as a product of the influence of Aramaic over Greek (26, #2.4.2.10). For instance, 'Ασκλās stands for 'Ασκληπιάδης or 'Ασκληπιάδωρος.

The task of editing a technical book is always daunting. It would be unfair to hold against Ilan the numerous typographical errors throughout the text. Some of them, however, are regrettable, like the 110% (48.9% + 61.1%), p. 40, or the alphabetical *disorder* 287f., and further errors in restoring a nominative out of a genitive. On p. 257, the entry lemma gives the correct form 'Αθηναγόρας, but the discussion n. 2 wrongly refers to the suffix -γορος. The choice of the author not to harmonise the presentation of Greek names by accenting either all or none of them, though justified p. 17, lends an unnecessarily insecure character to the lists of the *Lexicon*. Let us hope that the author will be able to correct these typographical problems in a revised edition.

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Nicole Belayche, *Judaea-Palaestina. The Pagan Cults in Roman Palestine (Second to Fourth Century)*. Religion der Römischen Provinzen (RRP) 1. Tübingen: Mohr Siebeck, 2001. vii + 386 pp. ISBN 3 16 147153 9.

In the shadow of the three monotheistic religions still guiding the lives of millions, polytheistic Palestine was always doomed to remain in the background. Other than a number of chapters on