

SCRIPTA CLASSICA ISRAELICA

YEARBOOK OF THE ISRAEL SOCIETY
FOR THE PROMOTION OF CLASSICAL STUDIES

VOLUME XXXIX

2020

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
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 one of these e-mail addresses:
scripta.classica.israelica@gmail.com or isaacb@tauex.tau.ac.il. For reviews, contact
Daniela.Dueck@biu.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: The Editors,
Scripta Classica Israelica, c/o Department of Classics, Bar-Ilan University, Ramat Gan 5290002,
Israel.

Price \$50

© 2020 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: BENJAMIN ISAAC

Editorial Board:
AVI AVIDOV
GABRIEL DANZIG
DANIELA DUECK

Editorial Assistant: Naama Earon

INTERNATIONAL ADVISORY BOARD
OF *SCRIPTA CLASSICA ISRAELICA*

François de Callatay, Brussels and Paris
Hubert Cancik, Berlin
Averil Cameron, Oxford
Hannah M. Cotton, Jerusalem
Werner Eck, Köln
Denis Feeney, Princeton
John Glucker, Tel Aviv
Erich Gruen, Berkeley
Benjamin Isaac, Tel Aviv

David Konstan, New York
Jaap Mansfeld, Utrecht
Doron Mendels, Jerusalem
Ra'anana Meridor, Jerusalem
John North, London
Peter J. Rhodes, Durham
Hannah Rosén, Jerusalem
Greg Woolf, London

THE ISRAEL SOCIETY FOR THE PROMOTION
OF CLASSICAL STUDIES

OFFICERS 2019-2020

President:	Jonathan Price
Secretary:	Lisa Maurice
Treasurer:	Shimon Epstein

COMMITTEE MEMBERS

Adi Erlich
Merav Haklai
Lisa Maurice
Andrea Rotstein
Iris Sulimani
Uri Yiftach

HONORARY MEMBERS OF THE SOCIETY

Hannah Cotton
Ranon Katzoff
Ra'anana Meridor

CONTENTS

	PAGE
ROBERT A. KASTER, Cicero's Economy of Praise	1
EVA ANAGNOSTOU-LAOUTIDES AND BART VAN WASSENHOVE, Drunkenness and Philosophical Enthusiasm in Seneca's <i>De Tranquillitate Animi</i>	15
FAYAH HAUSSKER, Plut. <i>Them.</i> 10.5: Generosity and Greek Public Education in Historical Memory	35
CARLO DELLE DONNE, Time and Time-Before-Time: An Ancient Puzzle	55
MERON PIOTRKOWSKI, On the Origin of the Jewish Historian Artapanus	73
RIVKA GERSHT, The Caesarea Maritima Asklepios and the Question of Glykon	85
MAREN R. NIEHOFF, From the "Theater of the World" to the "Mask of Christ" — and Back Again: Insights from Origen's Newly Discovered Homilies on Psalms	117
NOGA EREZ-YODFAT, The Inscribed Gold <i>Lamellae</i> from Roman Palestine: Old Questions, New Evidence	137
EMMANUEL NANTET, The Public Boats of Olbia: Warships or State Merchantmen?	149
REVIEW ARTICLES	
DAVID F. GRAF, A Major Catalogue of Toponyms for the Hellenistic, Roman and Byzantine Periods	163
GUY D. STIEBEL, What Have the Romans Ever Done for Us?	175
BOOK REVIEWS	
Hallvard Fossheim, Vigdis Songe-Møller and Knut Ågotnes (eds.), <i>Philosophy as Drama: Plato's Thinking through Dialogue</i> (by Ivor Ludlam)	183
Lisa Maurice, <i>Screening Divinity</i> (by Adele Reinhartz)	186
Altay Coşkun and David Engels (eds.), <i>Rome and the Seleukid East: Selected Papers from Seleukid Study Day V, Brussels, 21-23 August 2015</i> (by Joshua Schwartz)	189
J. Alison Rosenblitt, <i>Rome after Sulla</i> (by Alexander Yakobson)	191
Miriam T. Griffin, <i>Politics and Philosophy at Rome. Collected Papers</i> (by Joseph Geiger)	194
Katelijn Vandorpe (ed.), <i>A Companion to Greco-Roman and Late Antique Egypt</i> (by Haggai Olshanetsky)	197
OBITUARIES: DAVID GOLAN (by Ephraim David)	
FERGUS MILLAR (by Hannah M. Cotton)	201
LISA ULLMANN (by Jonathan Price)	204
LISA ULLMANN (by Jonathan Price)	207
DISSERTATIONS IN PROGRESS	
PROCEEDINGS: THE ISRAEL SOCIETY FOR THE PROMOTION OF CLASSICAL STUDIES	211
	215

Lisa Ullmann
1922-2019



When Lisa Ullmann died on 11 September 2019 at the age of 97, the world of Classics and Ancient History in Israel lost another person — and personality — from the older generations of German-speaking Jewish scholars who molded higher education here and set what has since seemed like an impossibly high standard for their students and younger colleagues. She was born Lisa Findler in Vienna in 1922, to Shmuel Shemaryahu and Margareta Findler, who ran a successful textiles business that enabled a privileged upbringing for Lisa, her older brother Yosef and younger sister Ruth: private schools, music lessons, vacations in Italy. Yet when life for Jews in Austria became unbearably dangerous after the Anschluss in March 1938, the Findlers sent their three children out of the country. Lisa, who had joined the Young Maccabees movement, was brought by Youth Aliyah to Palestine soon after Kristallnacht in November 1938. Seventy years later, Lisa recounted to an interviewer that her mother bid her farewell in Vienna with the promise of reuniting on Passover, but the children never saw their parents again. Stories arrived about the elder Findlers helping Jews escape Vienna, but they were arrested and transferred to the Lodz ghetto, subsequently murdered by the Nazis in 1941.

Youth Aliyah, which rescued thousands of young European Jews, placed Lisa in Naḥalat Yitzhak in Tel Aviv, to learn Hebrew, farming and domestic skills thought suitable for women, but in 1940 she left to attend nursing school in Jerusalem. After completing her studies in 1944 she received work as a registered nurse in Hadassah Hospital on Mount Scopus, where she met her future husband, David Theodore Ullmann, who would become a renowned nephrologist and professor of internal medicine. They were married in 1945, a year later their daughter Edna (Margalit) was born, and their son Shimon in 1948. Dr. David Ullmann was one of the few survivors of the attack on the convoy to Mount Scopus on 13 April 1948. Lisa would later recall her anxiety as a young mother of a toddler and an infant, living in Sheikh Jarrah, uncertain about the fate of her husband. On arriving home, he told her that he had reached the convoy uncharacteristically late that day and had managed to jump into the last car, where he weathered the hours-long attack. The British soldier who discovered him expressed surprise that he was still alive. The Ullmann family eventually moved to Rehavia and fit right into the intellectual elite established there.

Jewish tradition teaches that a person achieves wisdom and understanding (*bina*) at the age of 40 (Pirkei Avot 5.21). It was at that age that Lisa decided to leave hospital nursing and register in Hebrew University for a course of study in linguistics and classical studies. She completed a B.A. and an M.A. (1971, *magna cum laude*), writing her master's thesis under the supervision of Chaim Wirszubski on the topic, "Ecstasy and Divine Madness in the writings of Plato and their Latin translations by Marsilio Ficino". Immediately on receiving her M.A. she was invited to teach in the Hebrew University Classics Department, where she trained several generations of students in Greek language and literature until her retirement as senior lecturer in 1989, and then on a voluntary basis for another nine years. Among her former students — some of whom are now professors in different fields, themselves near or past retirement age — she is remembered for her rigor and exactitude. An oral tradition still circulating recounts the apprehension she would cause by peering over her glasses and asking quietly with a faint smile about the details of a grammatical form, the valuable reward for a correct answer being Lisa's approval indicated by lack of correction.

She applied the same rigor to herself. As she recounted later, she decided to stop teaching when she forgot the name of an ancient author in front of a class. One factual slip, which must have caused considerable personal discomfort, set her standard for public performance: zero tolerance for error. The obsession with accuracy, together with a respect for textual integrity and sensitivity to nuances of language, mark the few scientific studies she published during her teaching career: a Greek inscription from northern Israel (SCI 1994), a Byzantine mosaic floor inscription (IMJ 1994), two ostraca in the Israel Museum (ZPE 1996). The same qualities of mind and temperament served her well as one of the editors of *Scripta Classica Israelica* (1983-1990). The editors who followed her, relying on her uncompromising attention to accuracy of detail, routinely sent her articles to check precision and correct language (her English was flawless and sophisticated).

Fortunately, the memory lapse in front of students in 1998 that made Lisa feel compelled to leave teaching did not lead her to restrain her intellect or sheathe her considerable skills, for in the same year (after much deliberation) she accepted the invitation from Israel Carmel, head of Carmel Publishing House, to translate Josephus' *Bellum Judaicum* into Hebrew. This became her *magnum opus* in all senses: the resulting volume that emerged 10 years later is more than 750 pages long (the translation itself occupying 525 pages), and it is a significant accomplishment of scholarship and interpretation. To say that it renders a difficult and multi-faceted Greek text, very much enmeshed in the personality and problems of its author as well as the exigencies of his time, into readable, precise and often elegant Hebrew, is to understate the accomplishment.

Lisa's purpose was manifold, and her purpose determined her own method and style. At the start of the project, she wished to render Josephus' text into a literary Hebrew that would be not only comprehensible and inviting to the contemporary Hebrew reader but also — remarkably — a Hebrew that she believed Josephus could understand himself. She began translating Book 1 with the idea of using no Hebrew word that Josephus himself would not have known. When that stricture became an impossible obstacle to clarity and precision, she admitted later vocabulary and even contemporary coinages, but still insisted on adhering to a level and tone that she felt reflected some of the rhetorical character and nuance of Josephus' Greek at its best. Yet from the point of view of style and clarity, she improved Josephus, since she prudently made little effort to imitate the sudden changes in register in the Greek of the *Bellum Judaicum*; she admired Josephus' best writing, particularly in the carefully composed speeches. Moreover, as she proceeded with the daily labor of translation, Lisa became sensitive to Josephus' attempt in almost every section of his history, often within a single sentence, to address more than one audience simultaneously. Josephus had multiple, conflicting agendas. He was a tortured person, and this is frequently imprinted in tortured grammar and syntax. Such is the dilemma of a translator: whether and how to render a deliberate or careless ambiguity, an enigmatic expression or even infelicity in the

original, at the risk of confusing the reader. The translation process brought Lisa unique insights into Josephus' language and literary technique, which she was able to convey in two (co-authored) articles on literary aspects of the *Bellum Judaicum*, published in this journal in 2002 and 2004.

In addition, Lisa sought in her translation to understand and when possible to bring out the cultural and literary references in Josephus' Greek. After all, Josephus says that on arriving in Rome after the war he immersed himself in literary studies, and he admits also that he used learned assistants to help with his Greek. Thus Lisa conducted mini-studies of probably hundreds of Greek words — words that she knew well, but in an effort to grasp how Josephus may have understood them, she traced the use of each one in literature from the Classical period to Josephus' time. To the same end, after preparing her own first draft of each section of the text, and also to make sure she did not miss any historical reference or implication, she would consult every commentary and translation of the same section in English, German, French, Italian and Hebrew — although, so far as that is concerned, her systematic consultation of other translations often led to her dismissal, with mild disgust, the lack of perception of her predecessors. The reader of her translation of Josephus' *Bellum Judaicum* is unaware that individual words in her flowing sentences were sometimes chosen only after hours of thought and research.

Upon finishing her translation of Josephus, showing little sign of flagging energy at the age of 87, Lisa looked for a new translation project. She considered many possibilities, including a translation of a text from the Hippocratic corpus, which would combine her two life professions, nursing (which she always recalled fondly) and Classical Greek. In the end she accepted a request from Noah Hacham to help translate 3 Maccabees; this project, which is in the production stage and will soon be published, was the last one Lisa would finish.

Putting aside her own accomplishments, Lisa used to say that her greatest source of pride was her large and impressive family, which she referred to as "my tribe". Her memory endures in her tribe, her well-trained students (and their students), and generations of future readers of her work.

Jonathan Price