

Ephesos

(12) " In the presidency of Artemon, on the first day of the month of Leneaon,<sup>a</sup> Dolabella, Imperator, to the magistrates, council and people of Ephesus, greeting. Alexander, son of Theodorus, the envoy of Hyrcanus, son of Alexander, the high priest and ethnarch of the Jews, has explained to me that his co-religionists<sup>b</sup> cannot undertake military service because they may not bear arms or march on the days of the Sabbath; nor can they obtain the native foods to which they are accustomed. I, therefore, like the governors before me, grant them exemption from military service and allow them to follow their native customs and to come together for sacred and holy rites in accordance with their law, and to make offerings for their sacrifices; and it is my wish that you write these instructions to the various cities."

Dolabella's  
letter to  
Ephesus.

## Pergamon, Hallikarnassos, and Sardis

(22) Decree of the people of Pergamum. "In the presidency of Cratippus,<sup>c</sup> on the first of the month Daisios, a decree of the magistrates. As the Romans in pursuance of the practices of their ancestors have accepted dangerous risks for the common safety of all mankind and strive emulously to place their allies and friends in a state of happiness and lasting peace, the Jewish nation and their high priest Hyrcanus<sup>d</sup> have sent as envoys to them Straton, son of Theodotus, Apollonius, son of Alexander,<sup>e</sup> Aeneas, son of Antipater, Aristobulus, son of Amyntas, and Sosipater,<sup>f</sup> son of Philip, worthy and excellent men, and have made representations concerning certain particular matters, whereupon the Senate passed a decree concerning the matters on which they spoke, to the effect

Decree of  
Pergamum.

<sup>c</sup> A *prytanis* named Cratippus is mentioned in a Pergamene inscription to be dated 150-50 B.C., according to Juster, i. 134 n. 3, citing *Ath. Mitt.* 17 (1902), 126 and *JÖAI* 8 (1905), 238. See further note *a* on p. 582.

<sup>d</sup> Hyrcanus I is meant.

<sup>e</sup> An Apollonius, son of Alexander, is mentioned as an envoy of Hyrcanus I to Rome in *Ant.* xiii. 260.

<sup>f</sup> Cf. § 241 note *e*.

that King Antiochus, son of Antiochus,<sup>a</sup> shall do no injury to the Jews, the allies of the Romans ; and that the fortresses, harbours, territory and whatever else he may have taken from them shall be restored to them <sup>b</sup> ; and that it shall be lawful <sup>c</sup> for them to export goods from their harbours and that no king or people exporting goods from the territory of the Jews or from their harbours shall be untaxed except only Ptolemy, king of Alexandria,<sup>d</sup> because he is our ally and friend ; and that the garrison in Joppa shall be expelled, as they have requested. And one of our council, Lucius Pettius,<sup>e</sup> a worthy and excellent man, has given orders that we shall take care that these things are done as the Senate has decreed, and that we shall see to the safe return of the envoys to their homes. We have also admitted Theodorus to the council and assembly, accepting from him the letter and the decree of the Senate ; and after he had addressed us with great earnest-

<sup>d</sup> Reinach suggests that Ptolemy IX Alexander is meant ; he was called to Egypt from Cyprus by his mother Cleopatra III in 107 B.C. If the Pergamene decree is to be dated in the reign of Antiochus Sidetes (who died in 129 B.C.), Reinach's conjecture is impossible, and Ptolemy VII Euergetes II (Physeon) must be meant. On his friendly relations with Rome, *cf.* Diodorus xxxiii. 28 a ; he says that Scipio Aemilianus and his colleagues visited Egypt (c. 135 B.C.) and Syria, τὴν προῦπάρχουσαν αὐτοῖς φιλίαν πρὸς ἅπαντας ἀνανεωσάμενοι.

<sup>e</sup> F. Münzer in *PW* 19 (1938), 1381 suggests that in spite of the wording of the text L. Pettius may have been a member of a Commission of the Roman Senate or even a praetor in Rome. This would be more likely if we accepted Reinach's emendation of τῆ βουλῇ for τῆς βουλῆς, meaning that L. Pettius gave orders to the council of Pergamum, not that he was one of the council.

ness and pointed out the virtues and generosity of Hyrcanus and how he confers benefits upon all men generally, and in particular upon those who come to him, we deposited the documents in our public archives and passed a decree that we on our part, being allies of the Romans,<sup>a</sup> would do everything possible on behalf of the Jews in accordance with the decree of the Senate.<sup>b</sup> And when he delivered the letter to us, Theodorus also requested our magistrates to send a copy of the decree to Hyrcanus, as well as envoys who would inform him of the friendly interest of our people, and would urge him to preserve and increase his friendship with us and always<sup>c</sup> be responsible for some act of good in the knowledge that he will receive a fitting recompense, and also remembering that in the time of Abraham, who was the father of all Hebrews, our ancestors were their friends, as we find in the public records."<sup>d</sup>

(23) Decree of the people of Halicarnassus. "In the priesthood of Memnon,<sup>e</sup> son of Aristides and, by adoption, of Euonymus,<sup>f</sup> . . . of Anthesterion,<sup>g</sup> the people passed the following decree on the motion

Decree of Halicarnassus.

<sup>b</sup> Presumably by supporting the Jews against Antiochus, at least in theory. Possibly some practical support might have been given in the form of trade agreements.

<sup>c</sup> "Always" is added conjecturally.

<sup>d</sup> On the similar claim of kinship between the Jews and Spartans dating from the time of Abraham, see *Ant.* xii. 226 and works listed in Appendix F.

<sup>e</sup> Wilhelm, *JÖAI* 8 (1905), 238-241 (cited by Juster i. 148 n. 3), proposes to read "Neon" on the bases of inscriptions (of unknown date) in *BCH* 4 (1880), 397 and 14 (1890), 102, 402.

<sup>f</sup> Wilhelm, *loc. cit.*, emends to "Menollus."

<sup>g</sup> February/March. The day of the month must have been given originally.

of Marcus Alexander.<sup>a</sup> Whereas at all times we have had a deep regard for piety toward the Deity and holiness, and following the example of the people of Rome, who are benefactors of all mankind, and in conformity with what they have written to our city concerning their friendship and alliance with the Jews, to the effect that their sacred services to God and their customary festivals and religious gatherings shall be carried on, we have also decreed that those Jewish men and women who so wish may observe their Sabbaths and perform their sacred rites in accordance with the Jewish laws, and may build places of prayer<sup>b</sup> near the sea,<sup>c</sup> in accordance with their native custom. And if anyone, whether magistrate or private citizen, prevents them, he shall be liable to the following fine<sup>d</sup> and owe it to the city."

(24) Decree of the people of Sardis.<sup>e</sup> "The following decree was passed by the council and people on the motion of the magistrates. Whereas the Jewish citizens<sup>f</sup> living in our city<sup>g</sup> have continually received many great privileges from the people and have now come before the council and the people and have pleaded that as their laws and freedom have been

Decree of  
Sardis.

Antonius to Sardis in § 235 (*cf.* § 232) is not clear, but the present document seems to be later.

<sup>f</sup> W. Tarn, *Hellenistic Civilization*, p. 176 n. 1, remarks, "οἱ κατοικοῦντες ἐν τῇ πόλει Ἰουδαῖοι πολῖται is a contradiction in terms; the interpolation of πολῖται is self-evident." So also Reinach had earlier noted that πολῖται is "très embarrassant," and may be an error arising from the following πολλά or else mean πολῖται Ῥωμαῖοι. Conceivably, however, the members of a Jewish *politeuma* within the Hellenistic *polis* may have been called πολῖται (for ἰσοποῖται). See further the appendix on the status of Jews in the Diaspora in the last volume of this translation.

<sup>g</sup> One ms. adds "from the earliest times."

restored to them by the Roman Senate and people,<sup>a</sup> they may, in accordance with their accepted customs, come together and have a communal life<sup>b</sup> and adjudicate suits among themselves,<sup>c</sup> and that a place be given them in which they may gather together with their wives and children and offer their ancestral prayers and sacrifices<sup>d</sup> to God, it has therefore been decreed by the council and people that permission shall be given them to come together on stated days to do those things which are in accordance with their laws, and also that a place shall be set apart by the magistrates for them to build and inhabit,<sup>e</sup> such as they may consider suitable for this purpose, and that the market-officials of the city shall be charged with the duty of having suitable food for them brought in."