

Associations of Judeans and Israelites

46. Donation of a Judean Synagogue

Stobi (Macedonia). *IJO* I Mac1 = *CIJ* 694 = *DFSJ* 10 = *GRA* I 73 = PH150506.

Second to third century CE

Column of marble, now in the Belgrade National Museum (inv. no. 18/IV). The inscription was found inside a fifth-century Christian basilica, which is built upon a synagogue, itself built upon a smaller synagogue, which was, in turn, a renovation of a private villa. This earliest stratum is likely the house of Claudius Tiberius Polycharmos.

Claudius Tiberius Polycharmos, also called Achyrios, the father of the synagogue in Stobi, who has conducted his whole life according to Judean custom, in fulfillment of a vow has donated the rooms (*oikoi*) to the holy place and the dining room with three benches (*triclinium*), along with a portico with four rows of columns (*tetrastoon*), from his own resources without touching the holy revenues at all. All authority over all the upper rooms and the ownership is retained by me, Claudius Tiberius Polycharmos, and by my heirs as long as they are alive. Whoever wants to introduce a novelty against my decision shall pay 250,000 denarii to the patriarch. For this seemed good to me. The repair of the roof tiles of the upper rooms will be done by me and my heirs.

145. Honors by a Judean Synagogue for Julia Severa and Others

Akmoneia area, Ercis (Phrygia). *IJO* II 168 = *CIJ* 766 = PH270132.

Late first century or early second century CE

Slab of white marble with a panel, now in the museum at Afyon Karahisar.

The building (or: house; *oikos*), which was built by Julia Severa, was renovated by P. Tyrronius Klados, head of the synagogue for life, Lucius son of Lucius, also head of the synagogue, and Publius Zotikos, leader (*archōn*), from their own resources and from the common deposit. They decorated the walls and ceiling, made the windows secure, and took care of all the rest of the decoration. The synagogue honored them with a gold shield because of their virtuous disposition, goodwill, and diligence in relation to the synagogue.

149. Grave of a Judean Family Mentioning a Synagogue

Hierapolis (Phrygia). *IJO* II 191 = Miranda 1999, 124 (no. 14) = *SEG* 49 (1999), no. 1827 = *AE* (1999), no. 1585a–b.

ca. 200 CE (A); post-250 CE (B)

Reused limestone coffin (sarcophagus) in the northern necropolis.

(A) The grave, the burial ground beneath it, and the area around it belong to Nikotimos Lykidas son of Artemisios. In it he has buried Apphia, his wife. A copy of this inscription was stored in the archives. Judean.

(B) The grave and the place around it belong to Aurelius Heortasios Julianus, from Tripolis, Judean, now living in Hierapolis. In it he and his wife Glykonis will be buried, and let their children be buried here as well. It is not lawful for anyone else to be buried in it. If someone does such things, he will pay two silver coins to the most holy synagogue (*synagōgē*).

150. Grave of a Judean Family Mentioning the Settlement of the Judeans

Hierapolis (Phrygia). *IJO* II 205 = *IHierapJ* 212 = *CIJ* 775 = Miranda 1999, 44 (no. 16) = PH271826.

ca. 150–200 CE

Limestone coffin (sarcophagus) located in the northern necropolis.

This grave and the surrounding place belong to Aurelia Augusta daughter of Zotikos. In it she, her husband, who is called Glykonianos, also known as Hagnos, and their children will be buried. But if anyone else is buried here, the violator will pay a fine of three hundred denarii to the settlement (*katoikia*) of the Judeans who are settled in Hierapolis and one hundred denarii to the one who found out about the violation. A copy of this inscription was stored in the archives of the Judeans.

151. Grave of a Judean Family Mentioning the People of the Judeans

Hierapolis (Phrygia). *IJO* II 206 = *IHierapJ* 69 = Miranda 1999, 118–19 (no. 5).

ca. 150–200 CE

Limestone coffin (sarcophagus) in the northern necropolis (figure 10).

The grave and the burial ground beneath it together with the base and the place belong to Aurelia Glykonis daughter of Ammianos, and her husband Marcus Aurelius Alexandros Theophilos, also known as Aphelias, both Judeans. They will be buried in it, but it is not lawful for anyone else to be buried in it. If this is violated, the guilty one will pay a fine of one thousand denarii to the people (*laos*) of the Judeans. A copy of this inscription was stored in the archives.

152. Grave of Publius Aelius Glykon Mentioning Purple Dyers and Carpet Weavers

Hierapolis (Phrygia). *IJO* II 196 = *SEG* 46 (1996), no. 1656 = Miranda 1999, 131–32 (no. 23).

150–250 CE

Limestone coffin (sarcophagus) located in the southeastern necropolis near the remains of the Martyrium of St. Philip (figure 11).

This grave and the burial ground beneath it together with the surrounding area belong to Publius Aelius Glykon Zeuxianos Aelianus and to Aurelia Amia daughter of Amianos Seleukos. In it he will bury himself, his wife, and his children, but no one else is permitted to be buried here. He left behind 200 denarii for the grave-crowning ceremony to the most holy



Figure 10
Grave mentioning the “people of the Judeans” at Hierapolis (151; photo by Harland).



Figure 11
Grave of P. Aelius Glykon from Hierapolis (152; photo by Harland).

presidency of the purple dyers (*porphyrobapheis*), so that it would produce from the interest enough for each to take a share in the seventh month during the festival of Unleavened Bread. Likewise he also left behind 150 denarii for the grave-crowning ceremony to the sanhedrin (*synedrion*) of carpet weavers (*akairodapistai*), so that the revenues from the interest should be distributed, half during the festival of Kalends on the eighth day of the fourth month and half during the festival of Pentecost. A copy of this inscription was stored in the archives.

222. Honors by Israelites for Benefactors

Delos (Cyclades). *IJO* I Ach 66 and 67 = *SEG* 32 (1982), 810 and 809 = *NewDocs* VIII 12b and *NewDocs* VIII 12a = PH215712 and PH215711.

ca. 250–175 BCE (A); ca. 150–50 BCE (B)

Slabs of white marble with large wreaths.

- (A) The Israelites on Delos who contribute toward the holy temple on (or: contribute toward sacred and holy) Gerizim honored Menippos son of Artemidoros from Herakleia, himself and his descendants, who furnished and dedicated from his own resources on account of a prayer (*proseuchē*) of God (or: in fulfillment of a vow to God; or: for the prayer house of God) . . . (*about two lines missing*) and they crowned him with a gold crown and . . . (*the rest of inscription missing*).
- (B) The Israelites on Delos who contribute to the temple on (or: to sacred) Gerizim crown with a gold crown Sarapion son of Jason from Knossos because of his beneficence toward them.

305. Honors by a Corporate Body of Judeans for a Benefactor

Berenike (Cyrenaica). *IBerenike* 18 = *SEG* 16 (1976), no. 931 = *CJZC* 70.

Late first century BCE (March 30)

Slab of marble with moulded gable and moulded base, heavily worn on the top left section (hence the fragmentary beginning). The term *politeuma* (translated “corporate body” in this volume), which

can also be used in reference to a body of citizens (as at Chios), is attested for associations of various types, including those formed by military settlers (see the inscriptions from Sidon, under Syria). It does not necessarily connote a body formally recognized by political institutions as previously believed (see Lüderitz 1994). This group uses the same self-designation in another inscription, and it seems that the same group also referred to itself as a “synagogue” in later decades (see 306–7).

In third year on the fifth of Phamenoth, during the leadership (archonship) of . . . (*missing names*) . . . Dorion son of Ptolemaios, Zela . . . son of Gnaius, Ariston son of Arasas (?), . . . son of Andromachos, Nikias son of . . . , *Name* son of Simon.

Whereas Decimus Valerius Dionysios son of Gaius . . . is an honorable and good man and continues . . . and does good whenever he is able, both for the community and for each of the citizens individually, and . . . he had the amphitheater floors plastered and the walls painted.

The leaders and the corporate body (*politeuma*) of the Judeans in Berenike resolved to engrave his name in the . . . and to be free from services (*leitourgia*) of every kind. Likewise they resolved to also crown him with an olive crown and wool ribbon at each meeting (*synodos*) and new moon. Now after they have engraved the decree on a monument of white Parian stone, let the leaders (*archontes*) place it in a conspicuous place in the amphitheater.

All pebbles white (i.e., unanimous positive results of the vote).

Decimus Valerius Dionysios son of Gaius plastered the floors and painted the amphitheater at his own expense, a contribution to the corporate body.

306. Honors by a Corporate Body of Judeans for a Roman Provincial Official

Berenike (Cyrenaica). *IBerenike* 17 = *CJZC* 71 = *IGRR* I 1024.

24 CE (if the fifty-fifth year refers to the Actian era) or, less likely, 41 BCE (if it refers to the Cyrenaican era)

Slab of marble, in the Musée St. Raymond at Toulouse in 1977. The presence of a Roman citizen within the Judean group at the time of this inscription suggests that the date of 24 CE is more likely.

In the fifty-fifth year, on the twenty-fifth of Phaoph, at the assembly of the feast of Tabernacles, during the leaderships (archonships) of Kleandros son of Stratonikos, Euphranor son of Ariston, Sosigenes son of Sosippos, Andromachos son of Andromachos, Marcus Laelius Onasion son of

Apollonios, Philonides son of Hagemon, Autokles son of Zenon, Sonikos son of Theodotos, and Josepos son of Straton:

Whereas Marcus Tittius son of Sextus, member of the Aemilia tribe, an excellent man has, since he arrived in the province over public affairs, performed his governorship over these affairs in a good and humane manner and has always displayed a calm disposition in his behavior. He has shown himself to be nonburdensome not only in these affairs but also with the citizens who meet with him individually. Furthermore, in performing his governorship in a useful way for the Judeans of our corporate body (*politeuma*), both individually and as a group, he never fails to live up to his own noble rank.

For these reasons, the leaders and the corporate body of Judeans in Berenike decided to praise him, to crown him by name at each gathering and new moon with a crown of olive branches and ribbon, and to have the leaders engrave the decree on a monument of Parian stone which is to be set up in the most prominent place in the amphitheater. All pebbles white (i.e., unanimous positive results of the vote).

307. List of Donors to the Renovation of a Synagogue Building

Berenike (Cyrenaica). *IBerenike* 16 = *CJZC* 72 = *SEG* 17 (1977), no. 823.

55 CE (December 3)

Marble panel with a moulding on the left and right, found reused in ancient walls but likely destroyed in World War II. Most of the donors are designated by their role as leader (*archon*), with one designated as a priest. Two of the donors of five drachmas are women.

(*column 1*)

In the second year of emperor Nero Claudius Caesar Drusus Germanicus, on the sixth of the month of Choiach. It seemed good to the synagogue of the Judeans in Berenike that they should inscribe on a monument of Parian stone the names of those who contributed toward the restoration of the synagogue (*synagōgē*):

Zenion son of Zoilos, leader (*archōn*): ten drachmas; Eisoros son of Doseitheos, leader: ten drachmas; Doseitheos son of Ammonion, leader: ten drachmas; Pratis son of Ionathas, leader: ten drachmas; Karnedas son of Cornelius, leader: ten drachmas; Herakleides son of Herakleides, leader: ten drachmas; Thaliarchos son of Dositheos, leader: ten drachmas; Sosibios son of Iason, leader: ten drachmas; Pratomedes son of Sokrates, leader: ten drachmas; Antigonos son of Straton, leader: ten drachmas; Kartisthenes son of Archias, priest (*hierēus*): ten drachmas; Lysanias son

of Lysanias: twenty-five drachmas; Zenodoros son of Theuphilos: twenty-eight drachmas; Marion son of . . . *Name*: twenty-five drachmas . . .

(*column 2*)

Alexandros son of Euphranor: five drachmas; Eisidora daughter of Serapion: five drachmas; Zosime daughter of Terpolios: five drachmas; Polon son of Dositheos: five drachmas.

[183] Reservations in the Theater for Goldsmiths, Judeans, and Others (II-V CE) || Miletos - Ionia

Miletos (Ionia, Asia Minor — [Pleiades map](#)), II-V CE

AGRW 183 = GRA 135 = IMilet 940 = SEG 4:441 and SEG 45 (1995), no. 1608-1611 = AGRW ID# 1383

Reservations inscribed on the seats in the theater in the first, second, and fourth sections on the first level. The designation “blue” here most likely refers to supporters of a particular team of competitors that wore the color blue. See further below for a photo of the bench reservations for Judeans (f).

- (a) Place of the blue goldsmiths.
- (b) Place of the goldsmiths.
- (c) Place of the victorious goldsmiths.
- (d) Place of the emperor–loving goldsmiths.
- (e) Place of the younger men.
- (f) Place of the Judeans who are also god–fearers
- (g) God–fearer.
- (h) Place of the blue Judeans (?) (εἰου[δ]έων or εἰοδέων [?]).

Translation by: Harland

{a} τόπος αὐραρίων βενέτω(ν)

(b) τόπος αύραρίω(ν)

(c) τόπος έπινικίων | αύραρίων

(d) τόπος φιλα|γούστογ | αύραρίον

(e) τό(πος) νεωτέρων

(f) τόπος είουδέων τών και θεοσεβίον

(g) θε[οσ?]εβίον

(h) βενέτων ΕΙΟ.ΕΩΝ

