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**TEL AVIV UNIVERSITY**

**GILMAN BUILDING, ROOM 496**

# **ABSTRACTS**

## SESSION ONE: Classics in the Modern World

### 1. Chris Bishop

*Australian National University*

#### **Accounting for the Dominance of Deductive Methods in the Teaching of Latin**

In 1986, Jack Richards and Theodore Rodgers' *Approaches and Methods in Language Teaching* (CUP) dismissed the Grammar-Translation Method of language teaching in a few lines: "It is a method for which there is no theory [and] no literature that offers a rationale or justification for it or that attempts to relate it to issues in linguistics, psychology, or educational theory." Writing more than a century after Wilhelm Viëtor had both popularised and vilified the term—*Grammatik-Übersetzungsmethode* in German—Richards and Rodgers wasted few words on a system that, although "still widely practiced... has no advocates". For teachers of Classical languages, however, the exact opposite remains true even to this day. Deductive methods of language teaching—whether referred to as Grammar-Translation, Classical, Traditional, Grammar-Traditional, Grammar-Dictionary, or even Presentation-Practice- Production (3Ps)—retain their dominance in the pedagogical landscape of Classics while Inductive methods inhabit the distant hinterlands.

The purpose of this paper is to survey (albeit briefly) the range of methods employed in Europe and North America for the teaching of Classical languages (and, in particular, Latin) over the last few centuries in order to trace the evolution of these various systems, and to understand why it is that one form of praxis came to dominate the field. It is a journey that will introduce us to itinerant language-hucksters, transnational conmen, and a least one patient from Bedlam. But, most importantly, this paper will seek to answer how is it that Classicists (virtually alone among teachers of language) embraced, and continue to embrace, such a "discredited, meaning-impooverished methodology"?

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### 2. Bar Leshem

*Ben-Gurion University of the Negev*

#### **From God to Superhero: The Reception of Mercury in Comics**

The Greco-Roman god Hermes, or Mercury is known from many ancient literary and artistic sources, and as a figure, he has developed throughout the ages.

An interesting development occurs when Mercury's character is used in the modern world of the twentieth and twenty-first centuries: the figure is introduced in several comics, such as *Mercury*

*in the 20<sup>th</sup> Century*, by Red Raven comics,<sup>1</sup> and *Earth Two* by DC comics.<sup>2</sup> In addition, there are more subtle representations of Mercury in the form of characters that he inspired, such as the DC superhero The Flash.<sup>3</sup>

The aim of this paper is to examine Mercury's reception in the medium of modern comics. It is demonstrated that this modern interpretation reflects historical events that occurred when the comics were released. For example, there are obvious parallels between *Mercury in the 20<sup>th</sup> Century* and World War II. In addition, this paper examines the development of the visual imagery of Mercury and demonstrates the influence of the Greco-Roman art on portrayals of the god in modern media.

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## SESSION TWO: The Mythology of Hope: Mythology and Autism

### Panel Abstract:

Over recent decades, understanding of autism spectrum disorder has increased ad great deal, and a high percentage of children with special needs are now recognized as being on the autism spectrum. Such children often feel isolated from their peers and have difficulty integrating into wider society. This panel aims to demonstrate some ways in which classical myth can be utilised as an educational tool for such children, helping them improve social and life skills. It gives an overview of the theoretical basis and assumptions behind the development of such programmes, and then presents two case studies, one currently taking place in Israel, and one in the UK.

### 1. Ayelet Peer and Shachar Bar Yehuda

*Bar-Ilan University*

#### Myth and Autism - the Power of Emotions

Autism spectrum disorder (ASD) is a neuro-developmental disorder manifested in social-communicational deficits and restrictive repetitive behaviours. The social-communicational deficits characterizing high functioning students with autism (IQ>75) are manifested, among others, in their ability to perceive and express emotions. Therefore, their ability to capture the valence and spectrum of complex emotions (e.g. envy, shame, pride and guilt) may affect their social engagement with others.

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1 M. A. Bursten (w), J. Kirby (i), "Mercury in the 20<sup>th</sup> Century", *Red Raven Comics* #1, (Aug., 1940), Timely Comics.

2 J. Robinson (w), N. Scott, E. Pansica, T. Scott, S. Patsons (i), A. Sinclair, P. Pantazis (p), *Earth 2*, Vol. 1, (2012-2013), DC Comics.

3 G. Fox (w), S. Moldoff (i), *Origin of the Flash*, Flash Comics #1, (Jan., 1940), DC Comics.

Myth offers a plethora of challenges for mortal heroes who triumph against the odds, presenting outcasts and underdogs, who break the social codes, but nevertheless succeed; examples include Atalanta, Perseus, Oedipus and even Herakles, among others. All of these heroes struggle to find their place in the world, fight their way through obstacles and life-changing threats, before finally coming to terms with who they really are. Rather than acceding to societal norms, or succumbing to the pressure of threats or warnings, these characters continue to search, even when the price for the truth was the loss of everything familiar to them.

As a result of these elements, the mythological stories featuring these characters can strongly appeal to students with autism, who also feel misunderstood or rejected by society. The framework of the myths can therefore be utilized to create a social context in which they can be helped to reach out to peers and deal with the ongoing challenges they face.

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## **2. Lisa Maurice**

*Bar-Ilan University*

### **Mythology in the Israeli Autistic Classroom**

This paper presents a case study focussing on a new Israeli initiative that utilises Greek Mythology within the autistic classroom. Building on the work of Susan Deacy of Roehampton University, as part of the *Our Mythical Childhood* project, a programme has been developed which is currently being piloted with a class of autistic youth in a school in Tel Aviv, under the direction of the class teacher, Tali Almagor. This programme uses the stories of classical myth in order to help the participants develop and improve skills related to complex emotions, an area that provides some of the most difficult challenges for those on the autism spectrum.

Designed as a game, the programme is centred around an interactive story, in which the children progress step-by-step through the quest, learning the mythological stories related to each of the characters they meet. At each stage, they carry out activities that relate to specific emotions, and delve into the emotional and human dilemmas raised by the stories. These activities are heavily experiential, combining imagination, play, movement, creativity and discussion, and place strong emphasis on group work, with each student contributing his or her special 'heroic' abilities to the group.

During this paper the programme will be presented, and an analysis given of the lessons learned over the course of running the activities, particularly considering how the scheme has deepened our understanding of autism. Finally other ways are suggested in which the activities could be utilised, both for those with special needs and those without these challenges, demonstrating that the study of mythology can go far beyond the content of the tales, and can also become a tool for developing life skills in young people.

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### **3. Susan Deacy**

*University of Roehampton*

#### **Hercules in the Autistic Classroom: A Case Study from the United Kingdom**

This paper will report on how, as part of the European Research Council-funded project *Our Mythical Childhood*, a programme is being developed for autistic children via figures from classical mythology. In particular, the programme focuses on a series of activities around an episode involving Hercules, who has particular resonance for autistic children. The focal point in this instance is the hero's choice between two contrasting paths in life, one represented by a woman/goddess named Virtue (or Hard Work), the other by one named Pleasure. The activities implemented seek to empower autistic children, and stimulate new opportunities for cultural participation, utilising the potential of Hercules as a 'gateway' towards understanding, identifying, contextualising and conceptualising oneself and others. They also seek to respond to the social pressures and anxieties often faced by autistic children around making choices, and around recognising, managing and communicating emotions.

As illustration, the paper reports on the outcomes of the first of a series of pilot studies, conducted at a London primary school's autism base with pupils aged 7-11. It also explains how the development of the activities is being disseminated via a series of lectures, workshops and public engagement events, and through the project blog (<https://myth-autism.blogspot.com>), and how the progress of the project is being informed through consultations with autism and child development specialists and with storytellers.

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#### **SESSION THREE: Text and Material Culture**

##### **1. Dylan James**

*Hebrew University of Jerusalem*

#### **Cultural Guidance: Nearchus, Guides, and Place Names on Alexander's Expedition**

The role and historiography of local guides in ancient conquest and exploration remains a significantly understudied topic. These liminal figures, typically anonymous in ancient sources, straddle cultural divides and are fundamental for outsiders in a foreign and often hostile environment. In this paper, I wish to offer an initial foray into my postdoctoral project on this subject by exploring Nearchus' treatment of guides on his naval expedition from India to Susa in 325-324 BCE, conducted at the behest of his boss, Alexander the Great. Nearchus wrote an account of this journey which survives only in fragments, most significantly in Arrian's *Anabasis*, *Indica* and Strabo's *Geography*. Through examination of all Nearchan fragments, I argue that Nearchus was particularly interested in the role of local guides and the complex 'discourse of negotiation' involved when different cultures come into contact. One of the ways I approach this is through the question of toponyms: how important was it for a guide to know local place

names? I suggest it was a key aspect of a guide's role and significant for navigation. I also argue that such knowledge may have been helpful for the Macedonians' practice of giving places new names or altering indigenous names; in order to make that choice, of course, one did first need to know the native toponyms. Although the ancient evidence is limited, I incorporate comparative material from New World conquest – particularly the expeditions of Columbus – and bring it to bear on the ancient evidence. The result is a fuller understanding of Nearchus' lost work, Arrian's adaptation of it (especially in the *Indica*), and the historical question of how Greeks and Macedonians employed local guides in foreign lands.

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## 2. Daniela Cagnazzo

University of Bari

### For a new edition of fragmenta papyracea dubia of Aeschylus

Just in the 1949 Lobel published on the 18th volume of *The Oxyrhynchus Papyri* fragments from eight plays of Aeschylus, identifiable with certainty or reasonable probability, all transcribed by a single copist, who in 2004 Johnson, in his catalogue of the scribes of Oxyrhynchus, identified, according to a numbering system, like scribe #A3. The hand is collocated in the second and third century and it is similar to the handwriting of PSI 1208, a papyrus of Aeschylus' Niobe. In the 20th volume of the same collection (1952), Lobel printed some fragments nrr. 2246-2255, probably all of the same hand of the previous papyri. The size and layout of line and column for the Aeschylean fragments is so remarkable similar that the conclusion of a set of matching rolls seems inescapable. All the fragments use very good, and strikingly similar, papyrus; the size of script and leading shows slight variation between fragments; the text at all measurable left margins slopes leftward about 3-4 degrees.

My goal is to identify scribes, wherever possible, with the characteristics of the text: whether there are marginal comments, substantial corrections, or other noteworthy elements. Until this state of art, I have noticed that is not ever possible to establish the manuscript, and the linguistic evidences are not so peculiar to confirm that every papyri is an aeschylean text, but the only relevant certainty is the belonging to a drama-style.

#### Main bibliography

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## SESSION FOUR: Local and Imperial laws

### 1. Ory Amitay

*University of Haifa*

#### **Agatharchides of Knidos on late 4th century Judean diplomacy**

The prohibition on fighting on the Sabbath, as recorded and related in a variety of sources from the second temple period, has long exercised interest and caused puzzlement among scholars of the period. Is it possible that any community should take on itself a religious observance so crippling to security (to say nothing of expansionist aspirations)? The focus of scholarship has tended to gravitate towards Judean sources, mostly the report on Sabbath martyrdom in the first book of Maccabees and the report of Josephus concerning Pompey's siege of Jerusalem. A source that has so far remained on the periphery of the discussion is the observations of a non-Judean writer, the once famous but now lost Agatharchides of Knidos (cited, or perhaps paraphrased, in Josephus' *Antiquities* and in *Against Apion*). For Agatharchides, as an onlooker from the outside, Judean abstention from war on the Sabbath was a tantalizing example of irrational behavior with dire consequences in politics and war. According to Agatharchides, this strange custom was already in place at the time of Ptolemy I Soter. In this paper I propose to examine this incident in its wider political and military contexts (including the likely timing during Ptolemy's career), and to suggest that in this case it was not Judean law that dictated diplomatic and military policy, but rather that policy gave birth to law.

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### 2. Ben S. Cassell

*The Open University, UK*

#### **Access, limitations and proscribed urban movement in Hellenistic Kyrene: Regulations of purity in displayed sacred law (SEG 9.72).**

The so called 'Kyrene Cathartic Law', dated to the late 4th century BCE, originally stood outside of the city's primary Temple of Apollo. This double sided, publically consumed, stele represented the codification of regulations relating to purity inside the city from the Kyrenaian state, which was approved by the god himself at his sanctuary at Delphi. This paper will consider this communally organized and divinely sanctioned decree, in relation to its impact on movement, action and phenomenological experience within the ancient city. Concepts of religio-spiritual pollution were paramount within ancient Greek religion, and the Kyrene Law indicates the process by which levels of conceived purity were maintained or re-established via proscribed interaction with the city's urban environs. This included proscribed access to those seen as pure or polluted, possible pollution via interacting with certain buildings in which death or childbirth were occurring, limits on which temples one could interact with, the required need for specific movement from brides and the differing limitations on movement from visitants or asylum seekers. As such the Law indicates a religiously motivated regulation of action and physical movements within the urban context of Hellenistic Kyrene, including the reinforcement of its literal and conceptual boundaries via sacrificial practices. This paper, by examining the process



of urban regulation, aims to indicate how the Kyrene Cathartic Law instilled religious normativity via the urban framework of the city itself, while the phenomenological parameters of these proscribed purifying rituals acted as socially cohesive media.

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### **3. Craig B. Champion**

*Syracuse University*

#### **Conceptualizing Roman Citizenship: Sicilian Cities in the Third Century BCE**

According to the Greek historian Polybius, Roman domestic political structures were not the rational product of a single, ingenious lawgiver (as was putatively the case with Lycurgus at Sparta), but rather the Romans arrived at their constitution through hard struggles and a piecemeal process of incremental trial and error (Polyb. 6.10.12-14). Historical evidence for the development of the Roman citizenship bears out Polybius' picture of Roman political institutions evolving in an organic, provisional manner on the basis of practical experience, resulting in variegated political statuses of Italian communities subjected to the hegemonic power that we call the Italian Confederation (Sherwin-White 1973, 2<sup>nd</sup> ed. remains the classic exposition). We conventionally view this patchwork, hierarchical arrangement as a ladder to full-fledged Roman citizenship, a spectrum ranging from Italian *socii* to states enjoying the rights of *civitas optima iure*. This paper argues that in conceptualizing Roman citizenship, taking the cue from Polybius' statement at 6.10.12-14, we might relax rigid and formalistic categories for the Roman political franchise to include consideration of several allied Sicilian Greek cities from the time of the early stages of the First Punic War. The argument is based on two considerations: 1) eponymous founders and fictive kinship were foundations upon which citizenship was based in this world, and several Sicilian cities, beyond the famous case of the Mamertines, appealed to Rome during the third century on the basis of kinship ties, which were apparently acknowledged by the Senate (see Prag 2010); and 2) several of these at some point received a right not granted to the communities of various political statuses in Italy until after 167: immunity from taxation (Cic. Verr. 5.83, Segesta, Halikyai, Halaesa, Centuripa, and Panormus).

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#### **SESSION FIVE: Economy and Law in the Roman empire**

##### **1. Ivo D. Cholakov and Milena Raycheva**

*National Archaeological Institute with Museum – Sofia*

##### **Local economy in difficult times: the villas of Dacia Mediterranea in the end of the 4th – early 5th century**

The paper aims to explore the local economy in the Late antique province of Dacia Mediterranea, by focusing on the villas and production complexes excavated in the territory of its capital Serdica (today's Sofia in Bulgaria).

Special emphasis is placed on the villa near Mirovyane village – after five seasons of excavations, it has revealed important data about regional sustainability. The villa was established after the Gothic invasions in the 70s of the 4th century, saw much turmoil throughout its existence and was eventually abandoned after the mid-5th century. Although short-lived, the villa has provided much evidence on the livelihood of its inhabitants – cattle breeding, dairy production and beekeeping – and has thus furnished invaluable information on local food networks. Combining the data from its undisturbed contexts with what is known from other complexes near Serdica – excavated over the past century, often sporadically or partly – we are now able to reconstruct the picture of local economy centered on the supply of the large city and extra-urban aristocratic residences with foodstuffs, by using the nearby roads, such as Via Diagonalis and other smaller routes of regional importance.

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## **2. Valerio Massimo Minale**

*Università degli Studi di Napoli Federico III*

### **The Frankincense Trade during the Late Roman Empire: Elements of a Legal Regulation**

In D. 394.16.7, where is preserved a famous passage of the jurist Aelius Marcianus, there is a long list of precious goods imported into the Roman empire from the Orient and the South, and submitted to the payment of an import-tax, the *vactigal*. Among them we found also a product called *cassia turiana*, which must be a variety of frankincense. It is well known that the route coming from Arabia passed through the harbour of Leuke Kome, once a time belonging to the kingdom of the Nabateans, and the caravan cities of Avdat, Shivta, Mamshit and Haluza, in the Negev desert. Aim of the paper will be to analyse some legal sources concerning the frankincense – following this trajectory, could be interesting, for example, remember that it was so expensive to be considered object of bequest, *legatus*, by Ulpian and that it was strongly connected with the cult of the emperor and then with the Christian worship, which imposed the practice of the *turificatio* – in order to understand better the regulation of its trade. In fact, the frankincense was a luxury good, because of a very faraway origin, and moreover characterized by a religious use, so was considered with always more attention by the Roman jurisprudence and legislation, like other rare materials as in particular the purple or the silk.

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## **SESSION SIX (Hebrew): New Developments in Hebrew Scholarship**

### **1. Hava B Korzakova**

*Bar-Ilan University*

**Digging Homer. Archaeological research in Ancient Greece.**

The concept of Archaeology is much more ancient than the homonymous term. What we call "archaeology" existed from the dawn of the civilization, although it is not always identified as such. The present paper brings several cases demonstrating various uses of the "archaeology" in Ancient Greece and their correlation with the relevant branches of the modern archaeology. And, surprisingly, vice versa.

The first mention of the interest in ancient objects appears in the first literary text of the Western Civilization – the "Iliad". Homer does not only give a description of an ancient object, a helmet made of wild boar tusks, but tells a detailed story of its hand to hand transmission (*Iliad*, X, 261-271). He does not describe its origin, but the hero who gives it to Odysseus, Meriones, is Cretan. The genealogy of this hero in Homer is contradictory, which may or may not be intentional. If it is, the combined stories of the hero and of the object he had owned give us a clue for the historical concept of the tradition held by the tradition that Homer belonged to.

Homeric poems became in their turn a subject for historical and archaeological studies already in antiquity and further in the Hellenistic era. Not many of these survived, but they are cited and discussed in the texts we have, like Diodorus from Sicily, and from what he writes we can assume that the ancient scholars were aware of what we call a landscape archaeology. These studies were used by Heinrich Schliemann and his predecessors for the locating of the city of Troy which has opened a new era in archaeology.

"The father of history", Herodotus, already uses the archaeological data for his research. He is also misusing the data, and sometimes forging them according to his own conceptions, the phenomenon also known in the modern times. Another historian who has used an entirely apocryphic inscription for his theory was of course Euhemerus. In the modern times two branches of archaeology were developed, the Homeric and the Biblical, which could be called "euhemeristic", or to be more precise, "euhemerizing", because what they mainly do is a research for the mundane origins not of deities but of sacred texts.

The use of the texts, written or oral, along with the material objects, artificial constructions and natural features and landscapes characterizes the human search for the origins since the very ancient times, and the analysis of the ancient studies may benefit the recent ones.

חנה ברכה קורחובה  
אוניברסיטת בר-אילן

### לחפור את הומרוס. המחקר הארכיאולוגי ביוון העתיקה.

מושג הארכיאולוגיה ישן יותר מהמונח עצמו. מה שאנחנו מכנים "ארכיאולוגיה" היה קיים משחר האנושות, אף על פי שלא תמיד זוהה כך. ההרצאה מביאה מספר מקרים המדגימים שימושים שונים ב"ארכיאולוגיה" ביוון העתיקה ויחסם לענפים רלוונטיים בארכיאולוגיה המודרנית. ולמרבה ההפתעה, גם להיפך.

איזכור ראשון של התעניינות בחפצים עתיקים מופיע בטקסט הספרותי הראשון של הציביליזציה המערבית – "איליאדה". הומרוס לא רק נותן תיאור של חפץ עתיק, קסדה העשויה משיני חזיר בר, אלא גם מספר את סיפור העברתו מיד ליד ("איליאדה" י', 261-271). הוא אינו מתאר את מוצא החפץ, אך הגיבור שנותן אותו לאודיסיאוס, מריונס, הינו מכריתים.

הגניאולוגיה של הגיבור מכילה מספר סתירות, אולי בכוונה תחילה. אם זה נכון, הסיפורים המשולבים של הגיבור והחפץ המדובר נותנים לנו מפתח להבנת ההשקפה ההיסטורית בה החזיקה המסורת אליה השתייך הומרוס.

פואמות הומריות בתורן היו למושא המחקר ההיסטורי והארכיאולוגי כבר בעת העתיקה ובהמשך בתקופה ההלניסטית. לא רבים מהמחקרים הגיעו עד ימינו, אבל הם מצוטטים ונידונים בטקסטים שנמצאים בידינו, כגון דיודורוס מסיציליה. בין היתר ניתן להסיק כי המלומדים העתיקים היו מודעים למה שאנחנו קוראים Landscape Archaeology. המחקרים האלה שימשו את היינריך שלימן וקודמיו לאיתור המיקום של העיר טרויה אשר פתח עידן חדש בארכיאולוגיה.

"אב ההיסטוריה" הרודוטוס כבר משתמש בנתונים ארכיאולוגיים במחקרו. הוא גם מסלף את הנתונים ולעתים מסגל אותם לצרכי ההשקפה שלו, תופעה שידועה גם בעת החדשה. היסטוריון אחר אשר השתמש בכתובת בדוייה לצורך התיאוריה שלו היה כמובן אוהמרוס. בעת החדשה התפתחו שני ענפי ארכיאולוגיה, ההומרית והתנכית, להן ניתן לקרוא "אוהמרויות", או, ליתר דיוק, "מאוהמרויות" (euhemerizing), כיוון שהן עסוקות בחקר מקורות ארציים לא של אלים אלא של טקסטים מקודשים.

שימוש בטקסטים, הכתובים או אלה שבעל פה, במקביל לחפצים חומריים, מבנים מלאכותיים ואיפיוני הטבע והנוף מאפיין את החיפוש האנושי אחרי השורשים החל מתקופות עתיקות, והניתוח של המחקרים העתיקים יכול לתרום רבות למחקר החדש.

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## 2. Haggai Olshanetsky

*Bar-Ilan University*

### **The True Reason for Translating the Old Testament into Greek:**

#### **The Septuagint as a Military Document Due to a Revised Review of the Letter of Aristeas**

The translation of the Old Testament into Greek was a pivotal moment, and the Septuagint is a vital and elementary document in the research of Judaism. Up until today, researchers have come up with a few main reasons for the undertaking of such a task. For example, that in Egypt many Jews at the time had forgotten the Hebrew language or that the priesthood in Jerusalem wanted to achieve prestige for themselves and Judaism as a whole.

Even if there are pieces of truth in each of the reasons presented by others, the main reason may be different, as will be shown in the current lecture. A new comprehensive theory will be suggested that relies on parts of the former assumptions. However, the main point is that the translation was conducted by the Ptolemaic regime mainly for military reasons, because of a desire to recruit Jews into their army and a need for improved understanding of the troops. These new insights are the result of a fresh look at the letter of Aristeas and the different parts of it that did not get due attention. This new view was conducted hand in hand with a meticulous examination of what is known to us about the political and military situation of the Ptolemaic Empire, the development and characteristics of their army, together with the vastly piling evidence of Jewish service in various Hellenistic armies, and the Ptolemaic army in particular.

### הסיבה האמיתית לקיומו של תרגום השבעים: תרגום השבעים כמסמך צבאי בעקבות בחינה מחדש של איגרת אריסטאס

תרגום התורה ליוונית הינו אירוע מכונן, ו"תרגום השבעים" הוא מסמך חיוני ויסודי בחקר היהדות. את הסברות העיקריות לסיבה שבגינה התבצע התרגום, ניתן לחלק לחמש עיקריות. הראשונה גורסת, שהתרגום נבע מכך שיהודי מצרים כבר לא ידעו עברית, ולכן דרשו התרגום לשם שמירת יכולתם להבין הטקסט. השנייה, שהתרגום התבצע כיוזמה שהגיעה מירושלים לקידום ידיעת התורה בקרב הקהילה במצרים. השלישית, כי היוזמה הייתה של החצר התלמיית ונבעה מרצון לדעת חוקי היהודים, כדי לאפשר למערכת המשפט התלמיית לשפוט היהודים שהותר להם להמשיך ולחיות על-פי חוקיהם. הסברה הרביעית היא, שהתרגום נערך ביוזמה שהגיעה מירושלים למען השגת יוקרה לכהונה וליהדות. הסברה החמישית קובעת, שהתרגום התבצע בעקבות יוזמה של דמיטריוס מפאלרון, ושמטרת התרגום היחידה הייתה יצירת שיח אקדמי ואפשרות לדון בתורה בידי יהודים וזרים כאחד.

בהרצאה הנוכחית תועלה הגישה, שגם אם בכל אחת מהסברות יש מקצת מן האמת, הרי שהיא משנית לסיבה העיקרית. תוצע תאוריה כוללת, הנשענת על חלקים מהסברות הקודמות, אלא שהנקודה העיקרית בה היא שהתרגום התבצע בראש ובראשונה ממניעים צבאיים של השלטון התלמי, שרצה בגיוס היהודים לצבאו או שנזקק ליכולת משופרת לטפל ולהבין את חייליו היהודים. תובנות אלה הן תוצאה של קריאה מחודשת של איגרת אריסטאס, ובחינת קטעים שהתעלמו מהם עד היום. כאשר הסתכלות מחודשת זאת נערכה תוך בחינה מתמדת של הידוע לנו על מצבה הפוליטי והצבאי של האימפריה התלמיית, עיון בהתפתחותו ובאופיו של הצבא התלמי, וניתוח העדויות הרבות לשרות צבאי במסגרתו.

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### 3. Ronit Palistrant Shaick Tel-Aviv University

#### Marsyas of the Forum: Depictions on city coins in the region between Antioch and Alexandria

Marsyas of the Forum — a 'quote' of the sculpted image of a Satyr carrying an ascus on his shoulder in the Forum Romanum — is one of the popular images represented on city coins within the eastern part of the Roman empire. Portrayals of Marsyas on eleven colonies coin-types will be discussed in this lecture, with an emphasis on visual antecedents, the context of his image display and the significance of the depictions.

The study of Marsyas' depictions shows that many are distinctive to this area and were mainly minted in Tyre, where from the types were distributed to, and copied by other cities. A strong civic connection is demonstrated by the representation of Marsyas next to Tyche, or in front of a civic building (e.g. the Forum gate). The Marsyas coin types were chosen to signify the cities affinity to Rome—to declare their *romanitas*, to assert their being Colonies by the Roman authorities' grace, to symbolize the freedom bestowed on their city by the beneficent Roman emperors and to indicate the abundance and prosperity the city enjoyed under Roman rule. The coins study also makes clear that not all of the colonies chose to represent Marsyas on their coins and that there is no necessary connection between Marsyas and *ius italicum*.

The earliest portrayals of Marsyas from this region are from the period of Septimius Severus (Laodicea ad mare, Tyre and perhaps also Heliopolis). Also colonies that gained their status in an earlier period, started to portray Marsyas on their coins only under the Severans. Cities that gained the status from the Severans on and choose to represent Marsyas on their coins, made it concurrently with the granting of the colonial rank. The lecture will also propose a new date to a coin-type of Marsyas minted in Berytus which lacks an emperor's portrait on the obverse.

רונית פליסטרנט סחייק,  
דוקטורנטית, אוניברסיטת תל אביב.

### "מרסיאס של הפורום": תיאורים על גבי מטבעות ערים במרחב שבין אנטיוכיה לאלכסנדריה

"מרסיאס של הפורום" – ציטוט של הפסל שעמד בפורום רומאנוס ותאר סאטיר נושא נאד יין על כתפו – הוא אחד הדימויים הפופולריים על גבי מטבעות הערים במזרח האימפריה הרומית, שזכה במהלך השנים לפרשנויות מגוונות. ההרצאה תדון באופי התיאורים ובהקשרים בהם נראה מרסיאס על מטבעות אחת עשרה קולוניות באזור ותצביע על המקורות החזותיים והמשמעויות להצגתו.

עיון בתיאורים מגלה כי רבים מהם ייחודיים לאזור, שמקור רובם במיטבעה של צור, וכי הם הופצו והועתקו בין הערים, תוך התאמה לכל עיר. מרסיאס הופיע בהקשר עירוני ברור לצד טיכה, או בפתח מבנים עירוניים כמו שער הפורום. התיאורים נבחרו כדי לייצג את הזיקה של ערים אלו לרומא – להצהיר על הרומיות (*romanitas*) של העיר, לפרסם את היותן קולוניות בחסד קיסרי רומא, לייצג את החופש שהוענק לערים מידי השלטון הרומי המיטיב, ולהצביע על השפעה והשגשוג מהם הן נהנו תחת השלטון הרומי. עוד למדים מהמטבעות, שלא כל הקולוניות בחרו להציג את מרסיאס על מטבעותיהן וכי אין קשר הכרחי בין מרסיאס ו *ius Italicum*.

התיאורים הראשונים של מרסיאס באזור הם מתקופת ספטימיוס סוורוס (לאודיקיאה, צור וכנראה הליופוליס); גם קולוניות שזכו במעמד זה קודם לתקופה הסוורית הציגו את מרסיאס על מטבעותיהן רק מהתקופה הסוורית. ערים שקיבלו את התואר קולוניה תחת הסוורים ולאחריהם, ובחרו להציג את מרסיאס, עשו זאת מיד עם קבלת התואר. ההרצאה גם תציע תיאורן חדש למטבעות מרסיאס ללא ראש קיסר מהעיר בריטוס.

**4. Gabriel Danzig**  
*Bar-Ilan University*

### Tchernichovsky's translation of the final scene of Molière's *Le malade imaginaire*

This presentation examines Shaul Tchernichovsky's translation of the final scene of Molière's *Le malade imaginaire*. The translation was made for the Habima Theater, but was never performed, and the last scene shows signs of its unfinished state. It was published in an unedited form in the collected works of Shaul Tchernichovsky in 1932 and reprinted since.

In translating this scene, ST faced a peculiar challenge: Molière had written the scene in a seamless mixture of French and Latin. If he would translate the entire text into Hebrew, he would misrepresent the original and lose much of the humor. He decided to translate only the French, and leave the Latin (for the most part) intact. But how do you write a text in which Latin and Hebrew intermingle? Not only are the alphabets different, the words are written in different directions. Rather than transposing the Latin into Hebrew letters (which would make it almost unintelligible), ST transposed the Hebrew into Latin letters, which is only slightly less problematic. This enabled him to introduce some features that Molière never used and that may be

unprecedented in the history of poetry. It enabled him to match adjectives and nouns from different languages, and also to create hybrid words mixing Hebrew forms with Latin endings. Together with his use of multiple languages (Latin, Hebrew, French and even Italian) this gives him a much wider range of vocabulary options than are normally available.

But the text is marred by its unfinished state. There are numerous printing errors as well as weaknesses in the integration of the Hebrew. Moreover, the author used a bizarre system of transliteration and did not apply it consistently. As a result, the eight-page text is almost unreadable. In this paper I will discuss these difficulties, explain why and how I prepared an edited version and a Hebrew translation, and will read some brief sections of the text for the amusement of the learned assembly. I will also distribute a preliminary edited version of the text and a simple Hebrew translation.

גבריאל דנציג  
אוניברסיטת בר-אילן

### לפרק אחרון של *Le malade imaginaire* מאת מוליאר

מוליאר שילב לטינית עם צרפתית בפרק האחרון של *Le malade imaginaire*. כאשר נתן אלתרמן תרגם את הפרק לעברית הוא החליט להשתמש בארמית במקום הלטינית. אבל שאול טשרניחובסקי החליט לשמור על הלטינית. התוצאה היא שירה המשלבת עברית ולטינית וכתובה באותיות לטיניות. החלטה זאת אפשרה לטשרניחובסקי להכניס לשיר מאפיינים מיוחדים שאין להם תקדים בהיסטוריה של השירה. הוא חיבר שמות עצם בשפה אחת עם שמות תואר משפה אחרת, ויצר מילים היברידיים המורכבים משורש עברי וסיומת לטינית.

הטקסט הודפס במהדורה לא מדעית בשנת 1932 והוא מלא בשגיאות. בדקתי את כתב היד והכנתי מהדורה מדעית של פרק זה בלבד. למרות זאת הטקסט קשה לקריאה גם למי שיודע את שתי השפות על בורין מכיוון שהמחבר השתמש בשיטה חריגה בתיעתוק העברית. לכן אני גם הכנתי תרגום שכולו עברית. אקרא חלק מהשיר ואספר על כמה מן הבעיות בטקסט.

## SESSION SEVEN: Local Identities in Global Settings

### 1. Luca Mazzini

University of Exeter, UK

#### Being a Macedonian in Roman Phrygia and Lydia: creation of civic identities in face of the Imperial Power.

The presence of Macedonian settlers in Asia Minor has a historical attestation from the early Hellenistic period. After Alexander's conquest of the Persian Empire, it is known that many inhabitants from the Greek mainland and the kingdom of Macedonia moved to Asia Minor to take over its fertile lands, located especially in Phrygia and Lydia. An important part of the colonists was constituted by soldiers who came from Macedonia, as it could be argued for example from the inscription found at the colony of Thyatira in Lydia, where Macedonian officers and soldiers

made a dedication to Seleucos I, the official founder of the settlement. However, Macedonian iconography on civic coins and the appearance of the ethnic 'Macedonian' on public inscriptions or civic issues, are consistently associated with the time of Roman domination, from the 1st century BC onwards. More interestingly, the evidence of this type became especially abundant in Phrygian and Lydian cities in the second and third centuries AD. It was in the same period when many Greek cities of Asia Minor became particularly concerned with being *eugenes* – *well born*, to affirm their prominence in the provincial hierarchy and advertise their connections with Classical Greece. The creation of the Panhellenion by Hadrian in 131/132 AD, fostered inter-state relationships through Panhellenic games and festivals. The intention was for it to become an Amphyctionic league of the same importance as the Delphic one. Ilaria Romeo shows that according to the Panhellenion admission criteria, a city could become a member of this league only if it could claim a specific Hellenic *genos*. The Amphictiony was formed by cities that claimed Ionian, Dorian and Aeolian origins. The Greek *poleis* in the province of Asia could have been fostered by the Roman imperial power to claim this type of ethnic identity. The basis of the political prestige of the Greek civic communities in the East became the “Greekness” of their origins.

This paper aims to identify the re-emergence of Macedonian identity in this historical context, as a problem of “triggered identity”. My analysis will focus on two civic communities in Roman Asia Minor: Blaundos of Phrygia and Hyrkanis of Lydia. Beyond the literary evidence, the analysis is based prominently on the interpretation of the civic issues and the epigraphic evidence. Although the cultural interrelations between Greek cities in the East and Roman authority have been widely studied, there are few surveys on the meaning of Macedonian ethnic in Asia Minor in the Roman imperial period. The present study is focused on three key questions:

- Why the Macedonian ancestry became a useful tool under the Roman imperial regime?
- Could the use of Macedonian ancestry by the civic communities be a case study of “triggered identity” in response to a strong external authority?
- Was the Macedonian ancestry an alternative to the claim of a Greek one? If so, what would that mean?

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## 2. Sofia Andreeva

*Ben-Gurion University of the Negev*

### **Apollo Ietros in Olbia**

The Milesian colony of Olbia Pontica is one of the most important Greek cities in the Black Sea area. It featured some characteristics typical of other Greek colonial cities, but also displayed peculiar and unique traits, especially in the sphere of religion. One of the main gods of the Olbian pantheon was Apollo Ietros. References to Apollo Ietros occur in many Olbian inscriptions, most of them graffiti, and this cult is attested to only in several Milesian colonies on the Black Sea shore and nowhere else in the Greek oikoumene. I share the position of those scholars who emphasize the indigenous component of this cult, contrary to the common opinion that it was purely Greek. I also argue that the epicletic Ietros originally derived from the name of a Thracian river-god, and



only later was associated with the Greek word *ietros* (healer). The early history of the cult of Apollo *ietros* draws attention to the impact of the indigenous population on the Greek colonists and underscores the extent of mutual penetration of the indigenous and Greek traditions in the later period.

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### **3. Marco Tibaldini**

*University of Bolzano, Italy*

#### **Playing in the Jordan Valley: a close look at the *Latruncoli* board game**

In the Roman society, among the board games, the *Ludus Latrunculorum* was surely one of the most iconic. In particular during the imperial era it crossed any border, becoming an amusing tool used by people of any social status, culture, education, and geographical provenience. Its presence in roman novels and treaties attests the appreciation of literates and help us to understand or deduce its rules. The spreading of material evidences attests, on the other side, its popularity among and allow us to understand its social and cultural relevance.

The first mention of the game dates back to Varro, and its last lays in Macrobius, between this two chronological limits the evidences of its use are abundant and persistent, allowing us to gather information about the everyday life in the Roman Empire and the attitude that the different peoples that live within its borders had towards board games. This great quantity of data allow us to track the story of this amazing pastime and, more important, to analyze cultural contaminations, social modifications, and the behavior of its users in a synchronic and diachronic perspective, on global and local scale, like in example the Jordan Valley. With this speech I would like to present the topic, according to an updated perspective, in its historical relevance and complexity.

Anyway, not all the aspects of this game has been completely cleared, like the chronology of its geographical distribution, its contexts of use and the possible cultural or social meanings that it may had during the Roman times in the Jordan Valley. With this speech, my intention is indeed to aware the attendees about the possibility given by game studies, to clarify the morphology and materiality of the *Latruncoli*, and finally to explicit the gaps of knowledge and the research questions still open. These, could be solved just by an interdisciplinary convergence between scholars of various disciplines, with different cultural and linguistically backgrounds.