

CAPInv. 1137: to politeuma ton en Berenike Ioudaion

I. LOCATION

i. Geographical area	Libya with Cyrenaica
ii. Region	Cyrenaica
iii. Site	Berenike

II. NAME

i. Full name (original language)	τὸ πολίτευμα τῶν ἐν Βερενίκη Ἰουδαίων (CIG 5361, ll. 21-22; SEG 16: 931, ll. 12-13)
ii. Full name (transliterated)	<i>to politeuma ton en Berenike Ioudaion</i>

III. DATE

i. Date(s)	l. i BC - 56 AD
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IV. NAME AND TERMINOLOGY

i. Name in other forms	ἡ συναγωγή τῶν ἐν Βερενικίδι Ἰουδαίων <i>he synagogue ton en Berneikidi Ioudaion</i> (SEG 17: 823, ll. 3-4). Sometimes simply referred to as τὸ πολίτευμα <i>to politeuma</i> (CIG 5361, ll. 18; SEG 16: 931, l. 26)				
ii. Name elements	<table><tr><td>Ethnic:</td><td><i>Ioudaion</i></td></tr><tr><td>Geographical:</td><td><i>en Berenike</i></td></tr></table>	Ethnic:	<i>Ioudaion</i>	Geographical:	<i>en Berenike</i>
Ethnic:	<i>Ioudaion</i>				
Geographical:	<i>en Berenike</i>				
iii. Descriptive terms	πολίτευμα, <i>politeuma</i> συναγωγή, <i>synagoge</i>				
Note	πολίτευμα, <i>politeuma</i> : CIG 5361, ll. 18, 21-22; SEG 16: 931, l. 12-13, 26 συναγωγή, <i>synagoge</i> : SEG 17: 823, l. 3				

V. SOURCES

i. Source(s) Note	<p>SEG 16: 931 (l. i BC-e. i AD) SEG 17: 823 (AD 55/6) CIG 5361 (AD 24/5)</p> <p>Other publications:</p> <p>SEG 16: 931: AGRW 305; IBerenike 18; CJZC 70; SEG 48: 2048 SEG 17: 823: AGRW 307; CJZC 72 CIG 5361: AGRW 306; IBerenike 17; CJZC 71</p> <p>SEG 16: 931 is dated on the 5th of the month Phamenoth of an unknown year of the Actium era. The text should be augustean. CIG 5361 is dated on the 25th of the month Phaophi of the year 55 of the Actium era, although several scholars (see Baldwin Bowsky 1987) thought it was dated by a local era beginning with the conquest of Cyrenaica by Rome in 68/7 BC. SEG 17: 823 is dated to the month of Choiakh of the second year of Nero. The references in the Source(s) boxes are the one commonly used by scholars, although it may be easier to read the inscription in Reynolds 1978.</p> <p>Online Resources</p> <p>SEG 16: 931 and AGRW ID 3311 SEG 17: 823 and AGRW ID 2003 AGRW ID 3304 (CIG 5361) Texts will soon be available at Inscriptions of Roman Cyrenaica</p>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<p>SEG 16: 931 is an honorific decree mentioning the honours awarded by the <i>politeuma</i> to Decimus Valerius Dionysos for having the floor of the amphitheatre stuccoed and its walls painted (ll. 10-11 and 22-24).</p> <p>CIG 5361 is an honorific decree mentioning the honors awarded by the <i>politeuma</i> to Marcus Tittius, son of Sextus, of the tribe Aemilia, for his benevolence toward the Jews of Berenike. Tittius is described as παραγεννηθείς εἰς τὴν ἐπαρχίαν ἐπὶ δημοσίων πραγμάτων, <i>paragenetheis eis ten eparcheian epi demosion pragmaton</i> (ll. 11-12) and is supposed to be a Roman promagistrate, certainly a <i>legatus propraetore</i> (Baldwin Bowsky 1987).</p> <p>SEG 17: 823 is a list of contributors giving money for the restoration of the local synagogue. All three sources are in Greek.</p>
i.c. Physical format(s)	<p>SEG 16: 931 is a marble stele with pediment and acroteria with moulded base. The sides were stuccoed and polished for reuse in a wall probably during Late Antiquity. CIG 5361 is a small marble stele. SEG 17: 823 is a marble panel broken below and moulded on both sides.</p>
ii. Source(s) provenance	<p>SEG 16: 931: Berenike, findspot unknown, now in Carpentras (France). CIG 5361: Berenike, findspot unknown, now in the musée Saint-Raymond, Toulouse (France). SEG 17: 823: Berenike, modern Benghazi, Omar Mukhtar Street, lost during World War II.</p>

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	<p>τὸ ἀμφιθέατρον, <i>to amphitheatron</i> (CIG 5361, l. 27; SEG 16: 931, ll. 10, 20). ἡ συναγωγή, <i>he synagoge</i> (SEG 17: 823, l. 5). στέφανος ἐλάϊνος, <i>stephanos elainos</i> (SEG 16: 931, l. 17 and CIG 5361, ll. 24-25).</p>
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VII. ORGANIZATION

ii. Leadership	<p>Ἄρχοντες, <i>archontes</i></p> <p>The <i>archontes</i> appear either as the executive board of the <i>politeuma</i> (CIG 5361, ll. 2, 21, 25; SEG 16: 931, ll. 1, 12, 18) or as contributors for the restoration of the synagogue (SEG 17: 823, ll. 7-16). The <i>archontes</i> were elected or chosen for a one-year term among the members of the <i>politeuma</i>. They are eponymous, act as the executive board of the <i>politeuma</i> and are in charge of having the decrees inscribed and displayed. In SEG 16: 931 (ll. 1-5), seven <i>archontes</i> are recorded. They are nine in CIG 5361 (ll. 2-8) and ten in SEG 17: 823 (ll. 7-16). πρῆπιότης [τῆς συναγωγῆς], <i>prepotēs [tes synagoges]</i>. May be the head of the college of the <i>archontes</i> (SEG 16: 931, ll. 6-7: reading Dobias-Lalou 1998, not fully accepted).</p>
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Eponymous office	CIG 5361, l. 2; SEG 16: 931, l. 1
iii. Members	The <i>politeuma</i> had members among whom the <i>archontes</i> were elected or chosen, but we do not know their number or name. They are indirectly referred to in the expression ἔδοξε τοῖς ἀρχουσι καὶ τῷ πολιτεύματι τῶν ἐν Βερενίκῃ Ἰουδαίων (<i>edoxe tois archousi kai toi politeumati ton en Berenike Ioudaion</i> , SEG 16: 931, ll. 12-13). The <i>archontes</i> and the ordinary members of the <i>politeuma</i> formed a sort of council which was able to vote on decrees. Together, they may have formed the συναγωγή, <i>synagoge</i> (SEG 17: 823, ll. 3-4: ἐφάνη τῇ συναγωγῇ τῶν ἐν Βερνεϊκίδι Ἰουδαίων, <i>ephane tei synagoge ton en Berneikidi Ioudaion</i>). All the Jews of Berenike were not part of the <i>politeuma</i> .
iv. Officials	Officials are collectively called ἀρχοντες, <i>archontes</i> (CIG 5361, ll. 2, 21, 25; SEG 16: 931, ll. 1, 12, 18; SEG 17: 823, ll. 7-16). Individual official, additional to the <i>archontes</i> : ἱερεύς, <i>hiereus</i> (priest, SEG 17: 823, l. 17).
viii. Obligations	From the award of ἀλειτουργία, <i>aleitourgia</i> , exemption of the <i>politeuma</i> 's liturgies, as honour (SEG 16: 931, ll. 13-14), we learn that the members of the <i>politeuma</i> were normally subject to liturgies of an unspecified nature.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	A treasury existed since it is used to award honours to benefactors.
ii. Realty	τὸ ἀμφιθέατρον, <i>to amphitheatron</i> (CIG 5361, l. 27; SEG 16: 931, l. 10 and 20). ἡ συναγωγή, <i>he synagoge</i> (SEG 17: 823, l. 5).
iii. Income	Inscriptions confirm that the association was at least partly funded through benefactors' (CIG 5361; SEG 16: 931) and contributors' (SEG 17: 823) generosity.

IX. MEMBERSHIP

ii. Gender	Men
Note	Note that two women contribute 5 drachmae to the restoration of the synagogue but nothing shows that they were actually members of the <i>politeuma</i> .
iii. Age	Adults
Note	All members so far attested are adults.
iv. Status	Association restricted to Jews of Berenike. The amounts the contributors given for the restoration of the synagogue are low, but some of the community members must have reached a higher social status, such as Decimus Valerius Dionysios.

X. ACTIVITIES

i. Assemblies	Assemblies may have been held on each new moon, ἡ νοῦμηνία, <i>he noumenia</i> , i.e. every month (CIG 5361, l. 24; SEG 16: 931, ll. 16-17).
Known voting practice	CIG 5361, l. 28; SEG 16: 931, l. 21: λευκαὶ πᾶσαι <i>leukai pasai</i> .
ii. Meetings and events	σύλλογος τῆς σκηνοπηγίας, <i>syllogos tes skenopegias</i> (CIG 5361, ll. 1-2). Important meetings were also held during Jewish festivities: the decree for M. Tittius has been taken on the Feast of Tabernacles (Sukkot).

iv. Honours/Other activities

The *politeuma* could award honours to:

- Jews (Decimus Valerius Dionysios is exempted from the *politeuma*'s liturgies, he must therefore have been himself a Jew and a member of the *politeuma*);
- Non-Jews: M. Tittius is probably a *legatus propraetore*.

The following honours are attested:

- (1) στεφάνωσις, *stephanosis* (crowning) with an olive wreath with ribbon at each assembly and new moon, awarded to both Decimus Valerius Dionysios (SEG 16: 931, l. 17) and M. Tittius (CIG 5361, ll. 24-25)
- (2) ψήφισμα, *psephisma* (decree) for both Decimus Valerius Dionysios (SEG 16: 931, l. 18-20) and M. Tittius (CIG 5361, ll. 25-26) to be displayed in the *epiphanestatos topos* of the *politeuma*, i.e. the *amphitheatron*.
- (3) καταγραφή, *katagraphe* (inscription) of the honorand on an register of an unknown nature (SEG 16: 931, ll. 13-14).
- (4) ἀλειτουργία, *aleitourgia* (exemption) of the *politeuma*'s liturgies (SEG 16: 931, ll. 13-14).

The honours are justified with reference to:

- (1) the honorand's being continuously ἀνὴρ καλὸς καὶ ἀγαθὸς (*aner kalos kai agathos*) (CIG 5361, l. 10; SEG 16: 931, l. 7).
- (2) M. Tittius' managing with humanity and very well the administration of the province (προστασία, *prostasia* CIG 5361, l. 12).
 - M. Tittius' having a fine nature (ἡσύχιον ἦθος, *hesychion ethos*, CIG 5361, ll. 13-14) both in private and public matters.
 - M. Tittius' having helped the Jewish community probably in a period of conflict with the civic authorities (CIG 5361, ll. 17-21).
 - Dionysios' being good both in public and private matters (SEG 16: 931, ll. 7-10).
 - Dionysios' ἐπίδομα (*epidoma*, contribution) to the embellishment of the *amphitheatron* (SEG 16: 931, ll. 10-11 and 25).

The *politeuma* is also in charge of maintaining its own buildings (SEG 17: 831).

XI. INTERACTION

ii. Interaction abroad

Interaction with Roman officials is proven by the honours awarded by the *politeuma* to Marcus Tittius, certainly a *legatus propraetore* in Cyrenaica in 24-25 AD.

XII. NOTES

i. Comments

σύνοδος, *synodos* (CIG 5361, l. 24; SEG 16: 931, l. 16) must refer to all the Jews of Berenike, and not only to the members of the *politeuma*.
Inscriptions CIG 5361 and SEG 16: 931 are also often commented on for the history of Cyrenaican epigraphy and their arrival in French collections, see Roux 1949.

iii. Bibliography

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Roux, J. and Roux, G. (1949), 'Un décret du *politeuma* des Juifs de Béréniké en Cyrénaïque au musée lapidaire de Carpentras', *REG* 42: 281-96.
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XIII. EVALUATION

i. Private association

Possible

Note

The nature of a *politeuma* has been largely discussed. Zuckermann 1985-1988 considers it as a private, voluntary association, whereas Lüderitz 1994 thinks it is a civic body. We prefer the concept presented by Kayser 2013, who speaks of a 'pseudo-civic association'.