

(p. 728). Haec omnia considerans proposuerim, ut futuris *Inscriptionum Graecarum* voluminibus, praesertim iis, in quibus nomina Latina abundant, addatur laterculus nominum Latinorum litteris Latinis scriptus, in quo referatur ad formas eorundem nominum Graece scriptorum, ut e.g. “*Valerius*: v. Οὐαλέριος”.

Ad accentus nominum Latinorum Graece scriptorum quod pertinet, in nominibus finientibus in *-vius* ut *Flavius Fulvius*, quae Graece redduntur aut ΦΛΑΟΥΙΟΣ ΦΟΥΛΟΥΙΟΣ aut ΦΛΑΒΙΟΣ ΦΟΥΛΒΙΟΣ, mihi certe videtur accentum semper esse ponendum in eadem syllaba, ideoque ipse scripserim semper cum Φλάβιος Φούλβιος tum Φλάουιος Φούλουιος; nam litteris <ου> indicatur non vocalis sed consonans. Contra hic recte factum est, cum nomina finientia in *-eios*, sed Latine finientia in *-ius* (ut supra Αἰλειος) accentum habeant in syllaba quae praecedit suffixum (e.g. Ὀμβρειος = *Umbrius*), cum nomina finientia in *-eios*, Latine *-eius* (*-ēios*) accentum habeant supra litteram *epsilon* (e.g. Φοντέιος = *Fonteius*; paulo aliter Ἀπουλέιος p. 708). Extra Thessalonicam tamen haec nomina saepius scribuntur cum *eta* (e.g. Πομπήιος).

At ut iam finem faciam huic censurae, concludendum mihi videtur esse hoc, agi de libro magnifico, utilissimo non tantum investigatoribus rerum Thessalonicensium sed etiam studiosis titulorum Graecorum in universum. Scriptoris huius libri non possum non gratulari.

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JONAS LEIPZIGER: *Lesepraktiken im antiken Judentum: Rezeptionsakte, Materialität und Schriftgebrauch*. De Gruyter, Berlin – Boston 2021. ISBN 978-3-11-073762-2; ISBN (e-book) 978-3-11-073276-4. XVI, 482 pp. EUR 99.95.

Jonas Leipziger's monograph concentrates on one major issue, which leads to another equally major one. The first issue concerns the uses of texts, some of which would later form the Bible, and their oral forms. This leads to a discussion of the nature of Judaism, and the interaction between text and culture. As he rightly understands, the two depend on each other, and this greatly adds to the depth of his analysis. The status and influence of rabbis also receives considerable attention, the scarcity of rabbis, Leipziger argues, having a marked impact on reading practices in the Western Diaspora. Leipziger describes the aim of the work as providing the broadest possible picture of Jewish reading practices in Antiquity, and he indeed succeeds in doing so. Leipziger's main talking points include what was the authority of the texts, how were they transmitted and what kind of temporal and spatial variation can be traced. The question of languages is also covered.

As for the recognition of Jewishness, Leipziger corrects two significant errors: that of the Jewish use of *nomina sacra* and that of the *codices*, neither of which excludes the Jewishness of a text. Another significant notion is the surprisingly low stature of the Torah during most of Antiquity, which could for its part explain the diversity of Early Judaism. According to Leipziger, it was only in the 4th century CE that Torah readings became a common ritual practice in gatherings in synagogue buildings at around the time when the importance of synagogues grew. He understands texts, including the Torah, not only in terms of content but also as material objects. It was in the 3rd century CE when Torah scrolls became common, though not every community had them, and it was in the 4th century CE when Torah shrines in synagogues gained popularity, indicating an increase in Torah ritual practices.

The analysis is mostly comprehensive: Leipziger considers epigraphic, papyrological, archaeological and literary material in all languages from all over the Diaspora, including even theatre. He uses five different Jewish communities as examples of similarities and differences. The chosen communities are ones that are well known, ones that have left remarkable evidence. Some attention to other regions, especially those considered marginal or distant, like Hispania, North-Western Africa, or Northern Italy, would have also been interesting. There are, however, two further improvements I would like to suggest.

First, even though Leipziger broadly covers the language situation in Jewish communities, there is one obvious omission: the case of Latin. Greek was, of course, the most widely used language amongst ancient Jews, but there are Jewish inscriptions in Latin that reveal the use of this language as well. Discussion on Latin reading practices would complement this otherwise very comprehensive work. The question that then arises is do we assume that the Jews who wrote their inscriptions in Latin all knew texts in Greek, or was there a Jewish Latin text tradition, possibly in oral form?

Second, it is delightful that magical texts are included in the analysis, but the discussion and the sources used could have been wider. I hoped to hear especially about syncretistic or polytheistic magical objects, the Jewishness of which has been questioned. Leipziger points out that Jews and Christians shared a magical culture, but what about Jews and Christians and the rest of the population? What kind of boundaries existed, if any?

As a whole, Leipziger's work is both impressive and important. Extending the discussion to rabbinic sources and Byzantium, he unfolds long developments, and by crossing the borders between Second Temple and Early Judaism, further value is added to his analysis.

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