

same person), the men are called fathers and patrons of the city, thus precluding an identification of those two terms.

4. Possible Non-Jewish Parallels

A brief survey of the title in the Graeco-Roman world may be useful for ascertaining a more exact meaning. However, the range of uses, being quite broad, yields a somewhat confusing picture. We find everything from the title of a Roman emperor, father of his country (pater patriae),⁷⁹ to a priestess of Venus being addressed as mother (mater).⁸⁰ One also finds mothers and fathers of various sorts of guilds (collegia)⁸¹ and of cultic clubs, especially of oriental cults. While it could be that the mothers and fathers were patrons of the professional guilds⁸² the evidence from cultic clubs seems to point to cultic leaders of some sort.⁸³

For our question, the cultic clubs will yield the most valuable material for comparison. The most obvious parallel comes from the cult of Mithras, where pater was the highest of the seven grades through which a person could pass. It seems that the lower orders, such as Lions, could have a pater at their head,⁸⁴ and that the patres could have a pater over them, who would be called pater patrum/pater pateron, PP in abbreviated form.⁸⁵ One is immediately reminded of the pater pateron from Venosa (CII 619b) and of CII 607, 610, and 614, where the abbreviation PP occurs. The Mithraic parallels are a further confirmation that PP equals pater patrum. While we have no evidence that Judaism had anything like the seven grades of Mithraism, the exact concurrence of titles is striking and one should not exclude Mithraic influence here. Pater patrum, even when taken out of the Mithraic context of seven grades, could still signify a high office. Mother and father were also used in other cults, several inscriptions from which make clear that a simple identification of mother/father with patrona/us is inappropriate.⁸⁶ Thus, the evidence indicates that mothers and fathers in the professional clubs may have had a different role from those in the cultic clubs. While the evidence from Mithraism must be seen in light of the Mithraic ranking system, which Judaism did not have, it is nevertheless a help for us, for it indicates the leading role a pater played, as a member of the highest rank or as a pater over another rank or as pater over the highest rank, that is as pater patrum.⁸⁷

Conclusions

There is solid evidence that women bore the title mother of the synagogue, or variations thereof, in inscriptions that may represent a span of six centuries. The six inscriptions discussed are all from Italy. These inscriptions cannot be seen as freaks of history, nor can they be cavalierly dismissed as purely honorific titles. Given the fragmentary nature of our evidence, we should assume that the six women discussed were not the only women to have borne this title. The fifth-century (?) anti-Jewish polemic, De Altercatione Ecclesiae et Synagogae, bears witness that non-Jews were also familiar with this phenomenon. While we cannot exactly define the function of a mother/father of the synagogue, all indications are that it had something to do with the administration of the synagogue. Family ties seem in certain instances to have played a role in a person's selection to this office, so we can assume that most mothers/fathers were members of leading families.

CHAPTER V

WOMEN AS PRIESTS

A. The Inscriptional Evidence for Female Priests

There exist three ancient Jewish inscriptions in which a woman bears the title hierieia/hierissa. They range in age from the first century B.C.E. through possibly the fourth century C.E. and were found in Tell el-Yahudiyyeh in Lower Egypt, in Beth She'arim in Galilee, and in Rome.

Tell el-Yahudiyyeh

CII 1514 (SEG 1 [1923] no. 574). Rectangular stele, 45 cm in height, 22 cm in breadth, with an indented space ruled for the inscription, but without architectural decoration.

Μαριν
2 ἱέρισα χρ-
ηστή πα-
4 σίφιλε κ-
αὶ ἄλυπε κ-
6 αὶ φιλογίτ-
ων χαῖρε, ὦ-
8 ς ἔτων ν'.
L γ' Καίσαρ Π-
10 αὔνι γι'.

L. 9: read λυκάβαντος γ' Καίσαρος.

O Marin, priest, good and a friend to all, causing pain to no one and friendly to your neighbors, farewell! (She died at the age of) approximately fifty years, in the third year of Caesar (Augustus), on the thirteenth day of Payni (= June 7, 28 B.C.E.).

C. C. Edgar, who first published the inscription in 1922, thought that IERISA was "the name of Marion's father; whether it is an indeclinable noun or whether this is a genitive in -α I do not know."¹ Edgar thus thought that Marion's father's name was Ierisas or Ierisa. This rather strange interpretation of a not uncommon Greek noun was corrected the following year by Hans Lietzmann, who recognized it to be hieris(s)a, "priestess" (Priesterin).² The name Marin is a form of Marion³ and also occurs in other Greek inscriptions.⁴

This is one of eighty Jewish inscriptions found in a Jewish necropolis in Tell el-Yahudiyyeh.⁵ Many of the inscriptions are dated; CII 1466, 1492, 1493, 1498 are also from the time of