

**MAREN R. NIEHOFF** is Max Cooper Professor of Jewish Thought at the Hebrew University, and member of the Israel Academy of Sciences and Humanities. Trained at the Hebrew University, the Free University in Berlin as well as Oxford University and Harvard University, she specializes in interdisciplinary research in Hellenistic and rabbinic Judaism as well as early Christianity and Greco-Roman culture. She was awarded the Leopold-Lucas Prize 2022 and initiated a research group at Scholion (HUJI, 2022-5), on the topic "The Emergence of Local Elites in Late Antiquity: between West and East". Niehoff was awarded an Israel Science Foundation Grant for a research project on "Hellenistic Judaism in Late Antique Palaestina. Beyond Rabbinic Sources" (2021-4). During the academic year of 2017-8, she was the co-head of a research group at the Israel Institute of Advanced Studies and from 2019-2023 she headed two explorations at Chronoi, the interdisciplinary Einstein center in Berlin.

Niehoff has enjoyed numerous fellowships, including the Martin Hengel Fellowship at Tübingen (2019-20), the Beaufort Visiting Scholarship at St. John's College, Cambridge (Lent Term 2023, 2025) and the Marko Feingold Distinguished Fellowship at the Paris Lodron University of Salzburg (summer semester 2025).

As a fellow of the Siemens Foundation, Niehoff hopes to complete a monograph entitled *Philo of Alexandria. Every Good Man is Free, Translation and Commentary* (PACS; Leiden: E.J. Brill). This monograph is an English translation of Philo's Greek text, with annotations and a line-for-line commentary, which textualizes this Jewish thinker in the Greco-Roman culture of first century CE Rome. This monograph also ushers in Niehoff's new ERC Project ROMANA.

**ROMANA** aims to unveil the ubiquitous presence of Rome in Jewish, Greek-Pagan and Christian texts and to expose the strategies of cultural interaction between imperialist forces and a range of minority groups. It will explore how intellectual discourses that have defined the West, namely those of Greek elites, Christian groups, as well as Hellenistic and rabbinic Judaism, were constructed through a series of contested, hidden, and disavowed interactions with the dominant force of empire. The project will redraw the traditional map of the Roman Empire to challenge its sharp dichotomy between Rome and the provinces and demonstrate the deep entanglements of each group of "provincial" elites despite their claim to cultural purity.

The starting point is first-century Hellenistic Judaism, as its main representatives—Philo and Josephus—became active in Rome as prolific authors writing in Greek, who combined philosophical, literary and legal interests with a keen appeal to Roman audiences. Their modes of acculturation will serve as a compass to unlock similar cultural entanglements in the Second Sophistic, early Christianity and rabbinic literature.

The project objectives entail a focused study of three trajectories, philosophical, literary and legal, to be exposed as doubly entangled, namely with each other and with Roman discourses. The method will be a close, comparative and culturally aware reading of whole corpora of texts in Greek, Hebrew/Aramaic and Latin, based on the available manuscripts, moving through Greek-Christian writing into Rabbinic Judaism and the texts that contest the space between them. We will reach insights of a new order in fields which have thus far been overwhelmingly studied in double isolation or on the limited basis of digital searches of keywords.

