Corpus Inscriptionum Iudaeae/Palaestinae

Hannah M. Cotton, Leah Di Segni, Werner Eck, Benjamin Isaac, Alla Kushnir-Stein, Haggai Misgav, Jonathan Price, Israel Roll and Ada Yardeni (Eds.)

Volume I
Jerusalem

Part 1
1-704

Corpus Inscriptionum Iudaeae/Palaestinae
Volume I: Jerusalem. Part 1: 1–704

Corpus Inscriptionum Iudaeae/Palaestinae

A multi-lingual corpus of the inscriptions
from Alexander to Muhammad

edited by
Hannah M. Cotton · Leah Di Segni · Werner Eck
Benjamin Isaac · Alla Kushnir-Stein
Haggai Misgav · Jonathan Price · Israel Roll · Ada Yardeni

with the assistance of
Marfa Heimbach and Naomi Schneider

De Gruyter

Corpus Inscriptionum Iudaeae/Palaestinae

Volume I: Jerusalem

Part 1: 1–704

edited by
Hannah M. Cotton · Leah Di Segni · Werner Eck
Benjamin Isaac · Alla Kushnir-Stein
Haggai Misgav · Jonathan Price · Israel Roll · Ada Yardeni

with contributions by
Eran Lupu

with the assistance of
Marfa Heimbach and Naomi Schneider

De Gruyter

Preface

Alexander's Empire, the Hellenistic kingdoms and the Roman Empire were made up of numerous culturally and linguistically differentiated units. At no time, did any of the powers in the different regions, attempt to create a uniform culture, much less impose a single language or script. It is true that Greek at first, and afterwards Latin as well, attained the status of dominant languages, but the native languages lived on under these Empires, and often outlived them. They were used in daily intercourse alongside the so-called imperial languages and left their mark both in literary and in non-literary documents, above all in the epigraphic corpus.

Nevertheless, since the nineteenth and early twentieth century (and to this very day in fact) the great collections of epigraphic material from the Graeco-Roman world, which was so aptly described by Louis Robert as "une civilisation d'épigraphie", have been restricted to texts in Greek and Latin. Even the inscriptions in those two languages have on the whole been separated and assigned to discrete corpora. It is enough to recall here the examples of the Corpus Inscriptionum Graecarum/Inscriptiones Graecae and the Corpus Inscriptionum Latinarum. It is clear that an important reason for this is the presumed supremacy of Graeco-Roman culture over the local ones.

Modern sensitivity to the claims of social and cultural varieties – often defined by and expressed in language and script – in one and the same country, was bound to transform our perception of Graeco-Roman antiquity. It is evident now (and was realised imperfectly in the past in the case of bilingual and trilingual texts) that the richness of the epigraphic tradition can be appreciated only when conventional restrictions are removed, and epigraphic texts in different languages, the contemporaneous expressions of different but related cultures, are studied and presented together. Furthermore, in the case of the Near East in general and of the territories of present-day Israel and the Palestinian Authority in particular – as the many surviving written documents attest – the local languages and cultures predating the arrival of the Greeks and Romans proved more tenacious and potent, and remained more vital and vibrant, than elsewhere in the Graeco-Roman world.

These considerations shaped the decision, taken in 1997, that in the new Corpus Inscriptionum Iudaeae/Palaestinae (CIIP) the traditional linguistic divisions and exclusions previously adopted for epigraphic corpora should be abandoned. Although restricted to the Graeco-Roman period (beginning with Alexander and ending with the Arab Conquest of Palestine), the CIIP was to be a comprehensive multilingual Corpus of *all* inscriptions, both published and (so far as possible) unpublished, encompassing the "sovereign languages", Greek and Latin, alongside the Semitic languages, namely Hebrew, Phoenician and the various Aramaic dialects: Jewish Aramaic, Samaritan, Nabataean, Northern Syriac and Southern Syriac (known also as Christian Palestinian Aramaic), as well as the proto-Arabic languages, Thamudic and Safaitic, and finally Armenian and Georgian. Early Ara-

bic inscriptions are outside the time limits of our Corpus and hence not included (they are being collected and edited by Moshe Sharon in the Corpus Inscriptionum Arabicarum Palaestinae).

Given the variety and sheer quantity of the material, the CIIP was perforce a joint enterprise of specialists in the relevant languages and in a variety of fields. The editors belong to several universities in Germany and Israel (in alphabetical order): Hannah Cotton, Leah Di Segni, Werner Eck, Benjamin Isaac, Haggai Misgav, Jonathan Price, the late Israel Roll, Alla Kushnir-Stein, Ada Yardeni. Yoram Tsafrir has from the beginning served as an adviser on the archaeological aspects of the project. Robert Daniel, Denis Feissel, Eran Lupu, Klaus Maresch, Gesa Schenke, Michael Stone, and Yana Tchekhanovets made a number of contributions to this volume.

Both in Jerusalem and in Köln traditional (paper) archives were created to store in a rational order the infinitely variegated and scattered material collected from books, articles, journals, monographs, etc., going back to the 19th century. Almost simultaneously, an electronic archive in the form of a complex database adapted specially to the needs of this project was created by Marfa Heimbach, and finally an all-encompassing electronic photo archive. Marfa Heimbach and Naomi Schneider coordinated this archival work in Köln and in Jerusalem, respectively. In addition, both, together with Dirk Kossmann and Eva Käppel (in Köln), as editorial staff, are responsible for the entire manuscript and the processing of the photos.

The entire Corpus will consist of nine volumes, organized according to major geographical and/or historical divisions in ancient Judaea/Palaestina: Jerusalem and its surroundings; the middle coastline north of Tel Aviv and south of Haifa with Caesarea as the focal point; the southern coastline with its urban hinterland; Galilee and the northern coastline including Acco; the Golan Heights; Samaria; Judaea (without Jerusalem) and Idumaea; the Negev. The order in which the regions are presented here does not reflect the order in which the volumes will appear in print. A final volume will include milestones from the entire territory, including those that no longer bear an inscription, as well as items with unknown or uncertain provenance, in museums and private collections. Parts of modern Syria and Jordan which were at different times part of the administrative unit which included Iudaea/Palaestina (i.e. Batanea, Auranitis and the Peraea) are not included since nowadays they belong to territories covered by the Inscriptions Grecques et Latines de la Syrie or de la Jordanie, respectively.

Our brief was the collection of all the material known so far and its presentation in commonly accepted scientific form, and all our efforts were directed to the achievement of this goal. All the available information concerning the provenance and the immediate context of the individual inscription has therefore been presented, and when possible the results of an autopsy. The latter was for various reasons not always possible: many inscriptions no longer exist or at least cannot be found; sometimes access to the originals was denied. When a photo was available we have provided it or at least a drawing next to the diplomatic transcription; in the

case of inscriptions in Semitic languages a transliteration was also provided; every text is translated into English.

It was not our intention to provide an exhaustive commentary for every single inscription. The detailed justification for massive reconstructions of the more fragmentary texts has often been given elsewhere by the relevant editor, and is referred to ad loc. The accompanying bibliography does not claim to be complete: whereas the editors consulted every item in which each inscription was discussed, only the relevant literature has been cited here. Any other procedure would have resulted in an endless list of items, which would be of little benefit.

Before we explain the layout of the first volume containing the inscriptions from Jerusalem, a word of caution is in order: the arrangement of the texts will *not* be the same in all volumes, but will vary from one volume to another. Whenever and wherever it seemed necessary, the inscriptions have been divided into broad chronological groups, and within the latter their order has been determined by their content (or type) and context. The latter could be taken into consideration, of course, only where inscriptions were found *in situ*.

In the present volume the following order has been adopted. First, the inscriptions were divided so far as possible into three chronological groups:

1. The Hellenistic period up to the destruction of the Second Temple in 70
2. The Roman period from 70 to the reign of Constantine;
3. Late Antiquity, from Constantine to the Arab conquest.

The order of the inscriptions within each one of the three periods varies, but follows, mutatis mutandis, the criteria found in other major corpora. However, these criteria need to be modified when special conditions require it; in the case of Jerusalem, these modifications apply mainly to funerary and church inscriptions. In arranging those as well as others, we have tried so far as possible to keep together those belonging to the same context: ossuaries found in the same cave were kept together; as were inscriptions belonging to the same church. A short introduction describing the site precedes each group of these inscriptions, providing thereby a brief topographical picture of Jerusalem in each one of the three periods. Each large section of complexes of funerary and church inscriptions found *in situ* is followed respectively by the great bulk of inscriptions of the same type whose provenance is unknown. This latter group is also divided in each case into sub-groups by type and content, and inside these sub-groups the inscriptions are arranged in alphabetical order, either by personal name in the text, or by other formulaic elements. The instrumentum domesticum, including graffiti or dipinti and weights, comes at the end.

On the whole we have not included mass-produced inscriptions such as impressions of amphora-handle stamps, brick-stamps, potter-stamps, stamps on lamps, and pilgrims' ampullae. Nor were builders' marks included. These short formulaic inscriptions should be fully studied and published along with the products on

which they were stamped or engraved, which is their natural context, and the key to their proper understanding. For example, the brick-stamps bearing the name of the Legio decima Fretensis should be studied together with military brick production, that is, together with the great majority of bricks produced by the Tenth Legion that carry no written identification.

Finally we regret the absence of a general index in this volume; only an index of names is provided here. However, a general index for all the volumes is planned. And we intend to provide a provisional general index to this volume on the Internet.

Many bodies and individuals have made the publication of this first volume possible. Above all we should like to thank those who provided the financial means for this project: the German-Israeli Foundation for Scientific Research and Development (GIF) supported us for three years (1999-2001), the Israel Science Foundation (ISF) for four years (2001-2004), and since 2005 we have enjoyed the support of the Deutsche Forschungsgemeinschaft (DFG), which chose the CIIP as one of its long-term projects. The DFG's generous outlay was partly matched by an annual contribution, since 2005, from the President of the Hebrew University's Ring Fund. In 2010 the Rektor and the Philosophische Fakultät of the Universität zu Köln came to our rescue with a short-term financial stopgap. Werner Eck donated to the project the entire Max Planck Forschungspreis bestowed on him in 1999. In addition, the two universities in Jerusalem and Köln have provided the Corpus throughout these years with space, infrastructure, computer and internet facilities.

In 1999-2000 Werner Eck was elected a Sackler Fellow at Tel Aviv University in order to help him to carry out his work on the Corpus, and in 2002-2003 Hannah Cotton and Jonathan Price, together with David Wasserstein, led a research group at the Institute for Advanced Studies in Jerusalem, devoted to the study of epigraphy ('Greeks, Romans, Jews and Others in the Near East from Alexander to Muhammad: "A Civilization of Epigraphy"').

Many institutions lent us their support from the very beginning of our work, but without that of the Israel Antiquities Authority (IAA) we would not have been able to carry this project to completion. While the IAA has the authority and the means to provide such essential support, the generous and collegial spirit in which it came to our aid has been extremely gratifying. The IAA employees continually went out of their way to answer our requests, sparing neither time nor effort in searching for the materials we needed. Its directors opened all doors for us, wherever IAA inscriptions were temporarily or permanently stored or on display.

We are deeply grateful to the IAA and its employees for adopting us, for befriending us and for treating our project as if it were their own mission: Shuka Dorfman, the Director General of the IAA, authorized the IAA's full cooperation from the very beginning. We received the unwavering commitment of the IAA Deputy Director for Archaeology, Uzi Dahari; Hava Katz, Chief Director of the Na-

tional Treasures; Michael Sebbane, Director of the National Treasures Storerooms; and Pnina Shor, Director of the Artifacts Treatment Department. We are grateful also for the generous help we received from John Seligman, Jerusalem Regional Archaeologist, and Yuval Baruch, Jerusalem District Archaeologist; Zvi Gal, Ex-Director of the Publications Department; Gideon Avni and Zvi Greenhut, Director and Deputy Director of the Excavations and Surveys Department; Yehuda Dagan of the Surveys Branch; Danny Syon of the Scientific Processing Branch; Baruch Brandl and Arieh Rochman-Halperin, Head and Assistant to the Head of the IAA Library and Archives in the Rockefeller Museum; Leonid Rankov and Rimma Tulenkov, Librarians in the IAA library; and Anna Eirikh-Rose, West Jerusalem Inspector. Shlomo Ashkenasi, Avi Ganon and Dani Na'amani of the IAA Equipment Department made it possible for us to reach inscriptions located in "high places".

Last but not least we would like to single out four IAA employees whose devotion and total commitment over the years have practically turned the CIIP into their own project and who became integral members of the CIIP's team: Yael Barschak and Noga Ze'evi of the IAA Photographic Archives; Alegre Savariego, Curator of the Rockefeller Collections and Mosaics; and Adi Ziv, Curator of the Hellenistic, Roman and Byzantine Periods in the National Treasures.

Once Michal Dayagi-Mendels, Chief Archaeology Curator of the Israel Museum in Jerusalem, committed the IMJ to help the CIIP in its endeavors, we received invaluable assistance, given with remarkable enthusiasm, from Dudi Mevorach, Curator of Hellenistic, Roman and Byzantine Periods, and Rachel Caine, his assistant: the two were tireless and full of initiative in making all the information on the material they hold accessible to us, and generous in allowing us to examine and record it, as were also Bella Gershovitch, Curator of Chalcolithic and Canaanite Periods and Fawzi Ibrahim, Curator of the Rockefeller Museum.

Anna Belfer-Cohen, Ex-Chair of the Institute of Archaeology at the Hebrew University, Zeev Weiss, its current Chair, and Benny Sakai, its Administrative Director, put the Institute's staff and resources at the service of the CIIP, and opened up its treasures to us. Daphna Tsoran, Curator of the Collections of the Institute of Archaeology, and Lior Sandberg, her assistant, translated this commitment into years of assistance and devoted work for the CIIP. We would also like to thank Tsvi Schneider, former Librarian and Head of the Slides and Photographs Archives, and Gabi Laron, the Institute photographer.

Ofra Rimon and Perry Leveneh, Director and Curator, respectively, of the Hecht Museum in Haifa, went out of their way to make their unique collection available to us for inspection and photographing.

Many scholarly and religious institutions in Jerusalem gave us invaluable help in gaining access to their collections, often treating our project like a joint cause.

We were privileged that Archbishop Aristarchos, Patriarchal Secretary, arranged an audience for us with His Beatitude, Theophilos, the Greek Orthodox Patriarch of Jerusalem, who granted us his blessing and thenceforth the full coop-

eration of the Greek Orthodox Patriarchate of Jerusalem and all the institutions under its jurisdiction. This meant above all the enjoyment of the consistent and devoted help of Theo (Saki) Metropoulos, Architect of the Patriarchate, whose efforts on our behalf went far beyond the call of duty.

Father Avedis, Legal Advisor to the Armenian Patriarch and former Curator of the Armenian Museum in Jerusalem, obtained for us the blessing of His Beatitude Torkom Manoogian, the Armenian Patriarch of Jerusalem, and the full cooperation of the Armenian Patriarchate of Jerusalem. Father Avedis generously assisted us until relieved by Father Pakrad, who inherited us along with the charge of historical material of the Armenian Patriarchate, and continued to help the CIIP in the same spirit as his predecessor. Thanks are due also to Father Goossan Aljanian, who is in charge of the bird mosaic room on Ha-Nevi'im Street, and Father Samuel, the Armenian Superior in the Holy Sepulchre.

The late Father Michele Piccirillo, Director of the Studium Biblicum Franciscanum Museum (SBF), and his successor, Father Eugenio Alliata, wholeheartedly supported our project and put all the collections in the museum and the storerooms at our disposal, providing us also with the good services of Jedalla Kssis, their maintenance man. Their official photographer, Garo Nalbandian, made superb photographs for us of the inscriptions in their collection. Ruth Ya'akobi and Rina Talgam, former and current head of the Centre for Jewish Art at the Hebrew University, helped us obtain photographs of the SBF Collection from their photographer, Ze'ev Radovan.

We are grateful to Father Justin Taylor, Vice-Director of the École biblique et archéologique française de Jérusalem, and Father Jean-Michel de Tarragon, Curator of its photographic collection, for their cooperation and assistance. Special thanks are due to the great efforts exerted on our behalf by Father Jean-Baptiste Humbert, Director of the Archaeological Laboratory, whose extraordinary and continuous involvement in our project exceeded all bounds.

Special thanks are due also to Hanswulf Bloedhorn, former Director, and Dieter Vieweger, current Director of the Deutsches Evangelisches Institut für Altertumswissenschaft des Heiligen Landes, as well as to its Administrator and Librarian, Barbara Herfurth, for their help over the years and not least for their hospitality to the editors who arrived in Israel from overseas.

Our visits for the purpose of making autopsies of inscriptions were made possible, and extremely pleasant as a result of the efforts of many people, to all of whom we owe a debt of gratitude: Khader Salameh, Head Curator of the Islamic Museum of the Haram al-Sharif, offered assistance with exemplary generosity and enthusiasm. Father Athanasius Macora, Secretary of the Custodial Status Quo Commission of the Christian Information Centre, kindly admitted us to the Dominus Flevit tombs. We thank Reverend Joseph Doan Công Nguyên, Director of the Pontifical Biblical Institute, and Father Maurice Gilbert for their extensive search for inscriptions in their storerooms. Helga Heile, a volunteer in the Church of St. Peter in Gallicantu,

with the blessing of Father Alain Marchadour, its Father Superior, retrieved a lost inscription for us. We are grateful to Father Thomas Maier, Father Superior of the White Fathers in St. Anne's Church. Cynthia Douieb, Deputy Director of Sites of the Company for the Development of East Jerusalem, provided access to the Damascus Gate Museum and the Davidson Centre. Gioia Sztulman and Yehuda Levi-Aldama, former Director and former Curator, respectively, of the collection of the Hechal Shlomo Museum, provided information about and access to the ossuaries exhibited there. Elizabeth Milliker, Associate Curator of Greek and Roman Art at the Metropolitan Museum of Art in New York, generously provided access to two unpublished ossuaries, and put the services of her courteous staff at our disposal; Lewis Dubroff granted permission to publish the ossuaries. Jeffrey Wilcox, Curator of the Museum of Art and Archaeology at the University of Missouri, kindly and promptly provided photos, information and proper permission to publish three ossuaries in that collection. Céline Rebière-Plé, Catherine Giraudon and Elisabet Goula Iglésias of the Louvre Museum in Paris provided us at short notice with photos, as did Ruth Bowler of The Walters Art Museum in Baltimore, Maryland. Arnold Spaer provided access to his private collection and permission to publish the relevant inscriptions.

We are also indebted to the Abbess Moisseia of the Russian Convent on the Mount of Olives; Father Mark Hodara, Director of the Church of the Sisters of Zion; Brother Pierre Fissot of the Tombs of the Prophets; Father Claudio of the Monastery of the Cross; Brother Andres Bergamini and Ursula Rau O.S.F, Mother Superior of Bethany Cave; Mother Paisia, Mother Superior of the Church of St. Onophrius; Sy Gittin, Director of the Albright Institute in Jerusalem; Liat Margalit, Associate Curator of the Tower of David Museum; Ziva Simon and Rivka Calderon former and current Director of restoration and preservation, Cecilia Meir, Curator of the Kadman Numismatic Pavilion, and Tzvika Shaham, in charge of the photograph archive and publications rights – all of the Ha'aretz Museum in Tel Aviv; Miriam and Theodore Siebenberg of the Siebenberg House Museum in Jerusalem.

In our search for inscriptions and efforts to understand their context we received invaluable help from many archaeologists involved in the excavations in and around Jerusalem: David Amit, Efrat Asaf, Dan Bahat, Doron Ben Ami, Hillel Geva, Shimon Gibson, Ben Gordon, Oded Lifshitz, Eilat Mazar, Ravit Nenner-Soriano, Ronny Reich, Avi Salomon, Gideon Solemany, Eli Shukrun, Yana Tchekhanovets and Boaz Zissu.

For information, photos and permission to publish the weights, edited by Alla Kushnir-Stein, we would like to thank Father Pietro Kaswalder of the SBF Museum, Bernard Overbeck of the Staatliche Münzsammlung München, Christopher Davey of the Australian Institute of Archaeology, Melbourne, David Hendin, Nyack, NY, USA, and Shraga Qedar, Jerusalem.

This list is not exhaustive but mentions only those people and institutions that assisted us with the current volume on Jerusalem.

It is a special pleasure for the editors to thank the loyal and hard-working teams in Jerusalem and Köln. Some of the teams' members have been with us from the very beginning. Without their unflagging commitment and constant initiative this project could not have been carried out. Marfa Heimbach, Dirk Kossmann and Eva Käppel (Köln) and Naomi Schneider (Jerusalem) have already been singled out for thanks. We owe a great debt, however, to other assistants as well, both past and present. Longterm assistants in Jerusalem: Avner Ecker, Arie Germansky, Inessa Rubinstein, Michael Shenkar, Tanya Tolubayev and Anna Veronese; in addition, Yuli Gekht, Eran Oren, Ilona Spector, Vladimir Tolubayev, and Vladimir Zuckerman. Longterm assistants in Köln: Marlis Arnhold, Sarah Bartmann, Patrick Breternitz, Christina Bußmann and Annika Dötsch.

We would also like to thank Nili and Abraham Graicer for their outstanding accomplishment in locating, documenting and photographing inscriptions all over the country; Tal Andritsiou, Amit Beumel, Anat Litan and Ron Schneider for their scanning work; and finally Judith Green for her editorial work.

The Walter de Gruyter publishing house and especially Sabine Vogt, the editor in charge of Ancient History and Classics, are to be thanked for their good advice and enduring patience.

Jerusalem/Köln April 2010
For all the editors: Hannah M. Cotton – Werner Eck

Table of contents

For maps see vol. I 2.

Authors' Sigla

AKS   Alla Kushnir-Stein

AY   Ada Yardeni

BI   Benjamin Isaac

DF   Denis Feissel

EL   Eran Lupu

HMC   Hannah M. Cotton

HM   Haggai Misgav

IR   Israel Roll

JJP   Jonathan J. Price

LDS   Leah Di Segni

MS   Michael Stone

RD   Robert Daniel

RH   Robert Hoyland

WE   Werner Eck

YT   Yana Tchekhanovets

Abbreviations

Standard abbreviations of journal titles as listed in Lʿ Année Philologique have been used throughout. In addition, the following abbreviations have been used:

AASOR	Annual of the American Schools of Oriental Research
ADAJ	Annual of the Department of Antiquities of Jordan
AE	Lʿ Année Épigraphique
Alt, GIPT	A. Alt, Die griechischen Inschriften der Palästina Tertia westlich der ʿAraba, 1921
Ameling, IJO II	W. Ameling, Inscriptiones Judaicae Orientis II. Kleinasien, 2004
AMSL	Archives des missions scientifiques et littéraires
Ancient Churches Revealed	Y. Tsafrir ed., Ancient Churches Revealed, 1993
APhC	Annales de philosophie chrétienne
Avigad, Beth Sheʿarim III	N. Avigad, Beth Sheʿarim III. The Archaeological Excavations during 1953-1958. The Catacombs 12-23, 1971 (repr. 1976) (Hebr.)
Avni - Greenhut, The Akeldama Tombs	G. Avni - Z. Greenhut , The Akeldama Tombs. Three Burial Caves in the Kidron Valley, 1996
Bagatti, Judaea	B. Bagatti, Ancient Christian Villages of Judaea and Negev, 2002
Bagatti, Samaria	B. Bagatti, Ancient Christian Villages of Samaria, 2002
Bagatti - Milik, Dominus Flevit I	B. Bagatti - J. T. Milik, Gli Scavi del "Dominus Flevit" I. La necropoli del periodo Romano, 1958 (repr. 1981)
Bagatti - Saller, Dominus Flevit II	B. Bagatti - S. Saller, Gli Scavi del "Dominus Flevit" II. The Jebusite Burial Place, 1964 (repr. 1982)
BAIAS	Bulletin of the Anglo-Israel Archaeological Society
Baldi, Enchiridion	D. Baldi, Enchiridion locorum sanctorum, 2nd ed. 1955 (repr. 1982)
BAR	Biblical Archaeological Review
Barrington Atlas	R. J. A. Talbert, Barrington Atlas of the Greek and Roman World, 2000
BASOR	Bulletin of the American Schools of Oriental Research
BE	Bulletin épigraphique, in: Revue des études grecques
Benoit – Boismard	P. Benoit - M. Boismard, Un ancien sanctuaire chrétien à Béthanie, RB 58, 1951, 200-251
Beyer, Aramäische Texte	K. Beyer, Die aramäischen Texte vom Toten Meer samt den Inschriften aus Palästina, dem Testament Levis aus der Kairoer Genisa, der Fastenrolle und den alten talmudischen Zitaten, 1984

Bieberstein - Bloedhorn	K. Bieberstein - H. Bloedhorn, Jerusalem. Grundzüge der Baugeschichte vom Chalkolithikum bis zur Frühzeit der osmanischen Herrschaft, 3 vols., 1994
BIES	Bulletin of the Israel Exploration Society
BiKi	Bibel und Kirche
Bonner, Magical Amulets	C. Bonner, Studies in Magical Amulets, 1950
CAHL	G. C. Bottini - L. Di Segni - E. Alliata eds., Christian Archaeology in the Holy Land. New Discoveries, 1990
CBFIR	E. Schallmayer et al., Der römische Weihebezirk von Osterburken I. Corpus der griechischen und lateinischen Beneficiarier-Inschriften des Römischen Reiches, 1990
CCSL	Corpus Christianorum. Series Latina
CIAP	M. Sharon, Corpus Inscriptionum Arabicarum Palaestinae, 1997ff. (in progress)
CIG	Corpus Inscriptionum Graecarum
CIH	D. A. Chwolson, Corpus Inscriptionum Hebraicarum, 1882 (repr. 1974)
CIJ	J.-B. Frey, Corpus Inscriptionum Judaicarum, 2 vols., 1936/52 (vol. 1 repr. 1975)
CIL	Corpus Inscriptionum Latinarum
CIS	Corpus Inscriptionum Semiticarum
Clermont-Ganneau, 5me Rapport	Ch. Clermont-Ganneau, Mission en Palestine et en Phénicie. 5me rapport, 1885
Clermont-Ganneau, ARP	Ch. Clermont-Ganneau, Archaeological Researches in Palestine (1873-74), 2 vols., 1896/99
Clermont-Ganneau, EAO	Ch. Clermont-Ganneau, Études d'archéologie orientale, 2 vols., 1895/97
Clermont-Ganneau, RAO	Ch. Clermont-Ganneau, Recueil d'archéologie orientale, 8 vols., 1888/1924
CNI	Christian News from Israel
Conder - Kitchener, SWP 1 Galilee	C. Conder - H. Kitchener, The Survey of Western Palestine 1. Galilee, 1881
Conder - Kitchener, SWP 2 Samaria	C. Conder - H. Kitchener, The Survey of Western Palestine 2. Samaria, 1881
Conder - Kitchener, SWP 3 Judaea	C. Conder - H. Kitchener, The Survey of Western Palestine 3. Judaea, 1883
CPJ	V. A. Tcherikover - A. Fuks - M. Stern, Corpus Papyrorum Judaicarum, 3 vols., 1957/64
CSCO	Corpus Scriptorum Christianorum Orientalium
DACL	F. Cabrol - H. Leclercq eds., Dictionnaire d'archéologie chrétienne et de liturgie, 15 vols., 1907/53
de Saulcy, Voyage Mer Morte	F. de Saulcy, Voyage autour de la Mer Morte et dans les terres bibliques, 2 vols. and Atlas, 1853
Dessau	H. Dessau, Inscriptiones latinae selectae, 3 vols., 1892/1916 (repr. 1954/62)

Dinkler, Signum Crucis	E. Dinkler, Signum Crucis. Aufsätze zum Neuen Testament und zur christlichen Archäologie, 1967
DJD II	P. Benoit - J. T. Milik - R. de Vaux, Discoveries in the Judaean Desert II. Les grottes de Murabbaʿât, 2 vols., 1961
DJD III	M. Baillet - J. T. Milik - R. de Vaux, Discoveries in the Judaean Desert III. Les "Petites Grottes" de Qumrân, 2 vols., 1962
DJD XXVII	A. Yardeni - H. Cotton, Discoveries in the Judaean Desert XXVII. Aramaic, Hebrew and Greek Documentary Texts from Naḥal Ḥever and other Sites, 1997
Donner - Röllig, KAI	H. Donner - W. Röllig, Kanaanäische und aramäische Inschriften, 3 vols., 1962/64 (vol. 1 in 5th ed. 2002)
Dunand, Hauran	Dunand M., Nouvelles inscriptions du Djebel Druze et du Hauran, RB 41, 1932, 397-416 nos. 1-63; 561-580 nos. 64-138; id., RB 42, 1933, 235-254 nos. 139-243; id. in: Mélanges syriens offerts à M. R. Dussaud II, 1939, 559-76 nos. 244-310; id., Archiv Orientalni 18, 1950, 144-64 nos. 311-374
EAEHL	M. Avi-Yonah ed., Encyclopedia of Archaeological Excavations in the Holy Land, 4 vols., 1975/78
Eck, Rom und Judaea	W. Eck, Rom und Judaea. Fünf Vorträge zur römischen Herrschaft in Judaea, 2007
EI	Eretz Israel
Eph'al - Naveh, Ostraca	I. Eph'al - J. Naveh, Aramaic Ostraca of the Fourth Century BC from Idumaea, 1996
ESI	Excavations and Surveys in Israel
Evans	C. A. Evans, Jesus and the Ossuaries, 2003
Figueras, Ossuaries	P. Figueras, Decorated Jewish Ossuaries, 1983
Finegan, Archaeology	J. Finegan, The Archaeology of the New Testament. The Life of Jesus and the Beginning of the Early Church, 1969
Fischer - Isaac - Roll, Roads II	M. Fischer - B. Isaac - I. Roll, Roman Roads in Judaea II. The Jaffa-Jerusalem Roads, 1996
Foraboschi	D. Foraboschi, Onomasticon alterum papyrologicum. Supplemento al Namenbuch di F. Preisigke, 1967
Garitte, Calendrier	G. Garitte, Le Calendrier Palestino-Géorgien du Sinaiticus 34 (Xe siècle), 1958
Goodenough, Jewish Symbols	E. Goodenough, Jewish Symbols in the Greco-Roman Period, 13 vols., 1953/68
Gregg - Urman	R. C. Gregg - D. Urman, Jews, Pagans, and Christians in the Golan Heights. Greek and other Inscriptions of the Roman and Byzantine Eras, 1996
Guérin, Galilée	V. Guérin, Description géographique, historique et archéologique de la Palestine. Galilée, 2 vols., 1880 (repr. 1969)

Guérin, Judée	V. Guérin, Description géographique, historique et archéologique de la Palestine. Judée, 3 vols., 1869 (repr. 1969)
Guérin, Samarie	V. Guérin, Description géographique, historique et archéologique de la Palestine. Samarie, 2 vols., 1874/75 (repr. 1969)
HA	Hadashot Arkheologiyot
Hachlili, Funerary Customs	R. Hachlili, Jewish Funerary Customs, Practices and Rites in the Second Temple Period, 2005
Hagedorn, Wörterlisten	D. Hagedorn, Wörterlisten, in progress (http://www.zaw.uni-heidelberg.de/hps/pap/WL/WL.pdf)
Hatch - Redpath	E. Hatch - H. Redpath, A concordance to the Septuagint and the other Greek versions of the Old Testament (including the Apocryphal books), 2 vols. and Supplement, 1897/1906 (repr. several times)
Hemer, Book of Acts	C. J. Hemer, The Book of Acts in the Setting of Hellenistic History, 1989
Hezser, Jewish Literacy	C. Hezser, Jewish Literacy in Roman Palestine, 2001
HL	Das Heilige Land
HTR	Harvard Theological Review
HUCA	Hebrew Union College Annual
IGLS	Inscriptions grecques et latines de la Syrie
IGR	R. Cagnat, Inscriptiones Graecae ad res Romanas pertinentes, 3 vols., 1906/27
Ilan, Lexicon	T. Ilan, Lexicon of Jewish Names in Late Antiquity, vol. I and III, 2002/08
IMC	R. Hestrin ed., Inscriptions Reveal. Israel Museum Catalogue 100, 1973
IMSA	Israel Museum Studies in Archaeology
IOS	Israel Oriental Studies
ISAP	Institute of Aramaic Papyri, Jerusalem
Jaroš, Inschriften	K. Jaroš, Inschriften des Heiligen Landes aus vier Jahrtausenden, 2001
Jastrow, Dictionary	M. Jastrow, A Dictionary of the Targumim, the Talmud Babli and Yerushalmi, and the Midrashic Literature, 1903 (repr. several times)
Jerusalem Revealed	Y. Yadin ed., Jerusalem Revealed. Archaeology in the Holy City 1968-1974, 1975
Jerusalem Talmud	Talmud Yerushalmi, According to Ms. Or. 4720 (Scal. 3) of the Leiden University Library, with Restorations and Corrections. The Academy of the Hebrew Language, 2001
Jewish Quarter Excavations	H. Geva ed., Jewish Quarter Excavations in the Old City of Jerusalem conducted by Nahman Avigad 1969-1982, 3 vols., 2000/06

JIGRE	W. Horbury - D. Noy, Jewish Inscriptions of Graeco-Roman Egypt, 1992
JJPES	Journal of the Jewish Palestine Exploration Society (Hebr.)
JJS	Journal of Jewish Studies
JSOT	Journal for the Study of the Old Testament
JSS	Journal of Semitic Studies
JTSA	Journal of Theology for Southern Africa
Justi, Iranisches Namenbuch	F. Justi, Iranisches Namenbuch, 1895 (repr. 1963)
JZ	Jüdische Zeitschrift für Wissenschaft und Leben
Klein, JPCI	S. Klein, Jüdisch-palästinisches Corpus Inscriptionum, 1920
Kloner, Burial Caves on Mount Scopus	A. Kloner, Burial Caves and Ossuaries from the Second Temple Period on Mount Scopus, in: I. Gafni - A. Oppenheimer - M. Stern eds., Jews and Judaism in the Second Temple, Mishna and Talmud Period, 1993, 75-106 (Hebr.)
Kloner, Necropolis 1980	A. Kloner, The Necropolis of Jerusalem in the Second Temple Period, 1980 (Hebr.)
Kloner, Survey of Jerusalem, 2000	A. Kloner, Survey of Jerusalem. The Southern Sector, 2000 (Hebr.)
Kloner, Survey of Jerusalem, 2001	A. Kloner, Survey of Jerusalem, The Northeastern Sector, 2001 (Hebr.)
Kloner, Survey of Jerusalem, 2003	A. Kloner, Survey of Jerusalem. The Northwestern Sector, 2003 (Hebr.)
Kloner - Zissu, Necropolis	A. Kloner - B. Zissu, The Necropolis of Jerusalem in the Second Temple Period, 2007
Kosovsky, Bab.	B. Kosovsky, Thesaurus Nominum quae in Talmude Babilonico reperiuntur, 5 vols., 1976/83 (Hebr.)
Kosovsky, Yer.	M. Kosovsky, Concordance to the Talmud Yerushalmi. Onomasticon, 1985 (Hebr.)
Küchler, Jerusalem	M. Küchler, Jerusalem. Ein Handbuch und Studienreiseführer zur Heiligen Stadt, 2007
Lehmann - Holum	C. M. Lehmann - K. G. Holum, The Greek and Latin Inscriptions of Caesarea Maritima, 2000
LGPN	P. M. Fraser - E. Matthews, A Lexicon of Greek Personal Names, Oxford 1987ff. (in progress)
Lidzbarski, Ephemeris	M. Lidzbarski, Ephemeris für semitische Epigraphik, 3 vols., 1902/15
LSJ	H. G. Liddell - R. Scott - H. S. Jones, A Greek-English Lexicon, 1996
Lüderitz - Reynolds	G. Lüderitz - J. M. Reynolds, Corpus jüdischer Zeugnisse aus der Cyrenaika, 1983
MAMA	Monumenta Asiae Minoris Antiqua
Masada I	Y. Yadin - J. Naveh - Y. Meshorer, Masada I. The Yigael Yadin Excavations 1963-1965. Final Reports. The Aramaic and Hebrew Ostraca and Jar Inscriptions. The Coins of Masada, 1989

Masada II	H. M. Cotton - J. Geiger, Masada II. The Yigael Yadin Excavations 1963-1965. Final Reports. The Latin and Greek Documents, 1989
Mazar, Beth She'arim I	B. Mazar, Beth She'arim I. Report on the Excavations during 1936-1940. The Catacombs 1-4, 1957 (repr. 1973)
Mazar, Excavations (Report)	B. Mazar, The Excavations in the Old City of Jerusalem near the Temple Mount. Second Preliminary Report, 1971
McLean, Introduction to Greek Epigraphy	B. H. McLean, An Introduction to Greek Epigraphy of the Hellenistic and Roman Periods from Alexander the Great down to the Reign of Constantine (323 B.C. - A.D. 337), 2002 (repr. 2006)
Meimaris, Chron. Systems	Y. E. Meimaris, Chronological Systems in Roman-Byzantine Palestine and Arabia. The Evidence of the Dated Greek Inscriptions, 1992
Meimaris, Sacred Names	Y. E. Meimaris, Sacred Names, Saints, Martyrs and Church Officials in the Greek Inscriptions and Papyri Pertaining to the Christian Church of Palestine, 1986
Meistermann, Guida	B. Meistermann, Guida di Terra Santa, 1925
MGWJ	Monatsschrift für Geschichte und Wissenschaft des Judentums
Millard, Pergament und Papyrus	A. Millard, Pergament und Papyrus, Tafeln und Ton, 2000
MPAT	J. A. Fitzmyer - D. Harrington, A Manual of Palestinian Aramaic Texts, 1978 (repr. 1994)
Naveh, On Sherd and Papyrus	J. Naveh, On Sherd and Papyrus. Aramaic and Hebrew Inscriptions from the Second Temple, Mishnaic and Talmudic Periods, 1992 (Hebr.)
Naveh, Qedem 41	J. Naveh, Hebrew and Aramaic Inscriptions, in: D. T. Ariel ed., Excavations in the City of David 1978-1985 Directed by Yigal Shiloh Vol. VI. Inscriptions (= Qedem 41), 2000, 1-15
Naveh, Stone and Mosaic	J. Naveh, On Stone and Mosaic. The Aramaic and Hebrew Inscriptions from Ancient Synagogues, 1978 (Hebr.)
NEA	Near Eastern Archeology
NEAEHL	E. Stern et al. eds., The New Encyclopedia of Archaeological Excavations in the Holy Land, 5 vols., 1993/2008
Negev, Personal Names	A. Negev, Personal Names in the Nabatean Realm, 1991
Noy, IJO I	D. Noy et al., Inscriptiones Judaicae Orientis I. Eastern Europe, 2004
Noy, JIWE	D. Noy, Jewish Inscriptions of Western Europe, 2 vols., 1993/95
Noy - Bloedhorn, IJO III	D. Noy - H. Bloedhorn, Inscriptiones Judaicae Orientis III. Syria and Cyprus, 2004

ÖstMonOr	Österreichische Monatsschrift für den Orient
OGIS	W. Dittenberger, Orientis graeci inscriptiones selectae, 2 vols., 1903/05
Ovadiah, Corpus	A. Ovadiah, Corpus of the Byzantine Churches in the Holy Land, 1970
Ovadiah, Corpus Suppl.	A. Ovadiah - C. Gomez de Silva, Supplementum to the Corpus of the Byzantine Churches in the Holy Land, Levant 13, 1981, 200-62; Levant 14, 1982, 122-70; Levant 16, 1984, 129-65
Ovadiah, MPI	R. Ovadiah - A. Ovadiah, Mosaic Pavements in Israel, 1987
PAES III A	E. Littmann - D. Magie - D. R. Stuart, Publications of the Princeton University Archaeological Expeditions to Syria in 1904-1905 and 1909. Division III: Greek and Latin Inscriptions in Syria. Section A: Southern Syria, 1907/21
Pape, WGE	W. Pape - G. Benseler, Wörterbuch der griechischen Eigennamen, 2 vols., 3rd ed. 1911 (repr. 1959)
PEF Annual	Palestine Exploration Fund. Annual
Peleg, Archaeology	Y. Peleg, Archaeology, Burial and Gender in Judaea in the Early Roman Period, 2 vols., 2003 (Hebr.)
PEQ	Palestine Exploration Quaterly
Petrounias, History of Ancient Greek	E. B. Petrounias, Development in Pronunciation during the Hellenistic Period, in: A.-F. Christidis ed., A History of Ancient Greek. From the Beginnings to Late Antiquity, 2007, 599-609
PG	J. P. Migne, Patrologiae cursus completus. Series Graeca, 1857ff.
PIR	Prosopographia Imperii Romani
PJB	Palästinajahrbuch des Deutschen Evangelischen Instituts für Altertumswissenschaft des Heiligen Landes zu Jerusalem
PL	J. P. Migne, Patrologiae cursus completus. Series Latina, 1844ff.
PLRE	A. H. M. Jones - J. R. Martindale - J. Morris, The Prosopography of the Later Roman Empire, vols. 3, 1971/92
PMB	Palestine Museum Bulletin
PO	R. Graffin – F. Nau – F. Graffin, Patrologia Orientalis, 1903ff.
Preisigke, NB	F. Preisigke, Namenbuch enthaltend alle griechischen, lateinischen, ägyptischen, hebräischen, arabischen und sonstigen semitischen und nichtsemitischen Menschennamen, 1922
QDAP	Quaterly of the Department of Antiquities in Palestine
Rahmani, CJO	L. Rahmani, A Catalogue of Jewish Ossuaries in the Collections of the State of Israel, 1994
RB	Revue Biblique

RICIS	L. Bricault, Recueil des inscriptions concernant les cultes isiaques, 3 vols., 2005
Roth-Gerson, Greek Inscriptions	L. Roth-Gerson, The Greek Inscriptions from the Synagogues in Eretz-Israel, 1987 (Hebr.)
Roth-Gerson, Jews of Syria	L. Roth-Gerson, The Jews of Syria in the Light of the Greek Inscriptions, 2001 (Hebr.)
RS	Revue semitique d'èpigraphique et histoire ancienne
Safrai - Stern	S. Safrai - M. Stern eds., The Jewish People in the first Century, 2 vols., 1974/76
SBF	Studii Biblici Franciscani Liber annuus
Schalit, NW	A. Schalit, Namenwörterbuch zu Flavius Josephus, 1968
Scholz, Reise	J. M. A. Scholz, Reise in die Gegend zwischen Alexandrien und Parätonium, die libysche Wüste, Siwa, Egypten, Palästina und Syrien in den Jahren 1820 und 1821, 1822
Schürer	E. Schürer, The history of the Jewish people in the age of Jesus Christ (175 B.C. - A.D. 135). A new English version revised and edited by G. Vermes - F. Millar - M. Black - M. Goodman, 3 vols., 1973/87
Schwabe - Lifshitz, Beth She'arim II	M. Schwabe - B. Lifshitz, Beth She'arim II. The Greek Inscriptions, 1967 (repr. 1974) (Hebr.)
Second Temple Period	A. Oppenheimer - U. Rappaport - M. Stern eds., Jerusalem in the Second Temple Period, 1980 (Hebr.)
SEG	Supplementum Epigraphicum Graecum
SIRIS	L. Vidman, Sylloge inscriptionum religionis Isiacae et Sarapiacae, 1969
SPAW	Sitzungsberichte der preussischen Akademie der Wissenschaften zu Berlin
Stark	J. K. Stark, Personal Names in Palmyrene Inscriptions, 1971
Syria/BES	Bulletin d'épigraphie sémitique, in: Syria
TAM	Tituli Asiae Minoris
Taylor, Christians and Holy Places	J. E. Taylor, Christians and the Holy Places. The Myth of Jewish-Christian Origins, 1993
Temple Mount Excavations II	E. Mazar ed., The Temple Mount Excavations in Jerusalem 1968-1978 Directed by Benjamin Mazar. Final Reports II. The Byzantine and Early Islamic Periods, 2003
Temple Mount Excavations, forthcoming	E. Mazar ed., The Temple Mount Excavations in Jerusalem 1968-1978 Directed by Benjamin Mazar. Final Reports V, forthcoming
Thompson, Palaeography	E. M. Thompson, An Introduction to Greek and Latin Palaeography, 1912
Thomsen I	P. Thomsen, Die lateinischen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung, ZDPV 44, 1921, 1-61, 90-168

Thomsen II	P. Thomsen, Die lateinischen und griechischen Inschriften der Stadt Jerusalem und ihrer nächsten Umgebung. 1. Nachtrag, ZDPV 64, 1941, 203-56
TIR	Y. Tsafrir - L. Di Segni - J. Green, Tabula Imperii Romani. Iudaea-Palaestina. Eretz Israel in the Hellenistic, Roman and Byzantine Periods, 1994
Tobler, Dritte Wanderung	T. Tobler, Dritte Wanderung nach Palästina im Jahre 1857, 1859
Tobler, Topographie	T. Tobler, Topographie von Jerusalem und seinen Umgebungen, 2 vols., 1853/54
Tsafrir - Safrai, History	Y. Tsafrir - S. Safrai eds., The History of Jerusalem. The Roman and Byzantine Periods (70-638 CE), 1999 (Hebr.)
Van der Horst, Ancient Jewish Epitaphs	P. van der Horst, Ancient Jewish Epitaphs. An Introductory Survey of a Millenium of Jewish Funerary Epigraphy (300 BCE - 700 CE), 1991
Vincent - Abel, Jérusalem nouvelle	H. Vincent - F. Abel, Jérusalem II. Jérusalem nouvelle, 4 vols., 1914/26
Waddington	W. Waddington, Inscriptions grecques et latines de la Syrie, 1870 (repr. 1968)
Warren - Conder, SWP Jerusalem	C. Warren - C. Conder, The Survey of Western Palestine. Jerusalem, 1884
Wuthnow, Semitische Menschennamen	H. Wuthnow, Die semitischen Menschennamen in griechischen Inschriften und Papyri des Vorderen Orients, 1930
Yardeni, Textbook	A. Yardeni, Textbook of Aramaic, Hebrew and Nabataean Documentary Texts from the Judaean Desert and Related Material, 2 vols., 2000 (Hebr.)
ZDPV MN	Mitteilungen und Nachrichten des deutschen Palästinavereins
Zgusta	L. Zgusta, Kleinasiatische Personennamen, 1964

Diacritical system

The following diacritical system has been used, following the usual epigraphic conventions:

( )   for the resolution of an abbreviation
[ ]   for the restoration of missing text
< >   for the correction of a mistake or omission in the inscription
{ }   for superfluous text which should be ignored
[[ ]]   for text which was deliberately erased in antiquity
[…]   for missing text in which the number of letters is fairly certain (number of dots = number of missing letters)
[--]   for missing text in which the number of letters is uncertain
⌐ ⌐   correction of a letter by the editor
.   A dot beneath a letter, e. g.: ṭ indicates that the reading is uncertain.
+   for an individual letter of which traces remain but which cannot be securely identified
vacat   indicates a gap deliberately left in the text

Key to transliteration of Hebrew and Aramaic

א	ʾ	Alef
ב	B	Bet
ג	G	Gimel
ד	D	Dalet
ה	H	He
ו	W	Vav
ז	Z	Zayin
ח	Ḥ	Het
ט	Ṭ	Tet
י	Y	Yod
כ,ך	K	Kaf
ל	L	Lamed
מ,ם	M	Mem
נ,ן	N	Nun
ס	S	Samekh
ע	ʿ	Ayin
פ,ף	P	Pe
צ,ץ	Ṣ	Tsadi
ק	Q	Qof
ר	R	Resh
שׁ	Š	Shin
שׂ	Ś	Sin
ת	T	Tav

Jerusalem – an introduction

1. Jerusalem as the Central City in Judaea before 70

This period saw extensive development of the city, ending with its destruction in 70. The original core of Jerusalem as rebuilt in the fifth century BC was the south-east hill, usually called the "City of David" or "Ophel". It was encircled by a wall described in the book of Nehemiah. A fortress (*birah*) stood near the Temple. In the second century the city spread to the southwestern hill, the Upper City, where well-to-do people lived. An aqueduct provided water. The Upper and Lower City including the City of David were encircled by a wall, called the "First Wall". At the north-west corner of the Temple Mount a fortress was built, the "Baris" (the predecessor of the Herodian Antonia fortress). As the city expanded northwards an extension of the city walls was constructed, the "Second Wall", in the second half of the second century. Under Herod ambitious building projects were undertaken in many parts of the city; to mention three of them: a lavish palace in the west, the expansion and rebuilding of the entire temple complex and the Antonia fortress that controlled the Temple Mount. In the first century, after Herod's reign, the city continued to expand northwards and eventually was encompassed by an unfinished "Third Wall".

The following modest selection of texts from various authors in Greek and Latin, from about 300 BC until the early second century AD gives an impression of the fame of the city of Jerusalem and its temple in the Hellenistic and Roman periods until the destruction in 70.

Hecataeus of Abdera (2nd half of the fourth century BC): "(Moses) founded, besides other cities, one that is now the most renowned of all, called Jerusalem. In addition he established the temple that they hold in chief veneration."[1]

Polybius (late 3rd century-120 BC): "… those Jews, who live near the Temple of Jerusalem, as it is called, concerning which we have more to say, especially concerning the renown of the Temple…"[2]

Agatharchides (2nd century BC): "The people known as Jews, who inhabit the most strongly fortified of cities, called by the natives Jerusalem…"[3]

---

1   Hecataeus of Abdera, Aegyptiaca, apud Diodorus Siculus, Bibliotheca Historica, 40,3; M. Stern, Greek and Latin Authors on Jews and Judaism (3 vols., 1974-1984), vol. 1, 26-35 no. 11: Μωσῆς ... ἄλλας τε πόλεις ἔκτισε καὶ τὴν νῦν οὖσαν ἐπιφανεστάτην, ὀνομαζομένην Ἱεροσόλυμα. ἱδρύσατο δὲ καὶ τὸ μάλιστα παρ᾽ αὐτοις τιμώμενον ἱερόν...

2   Polybius apud Josephus, Ant. 12,136 = Stern, Authors (n. 1) vol. 1, 113ff. no. 32: τῶν Ἰουδαίων οἱ περὶ τὸ ἱερὸν τὸ προσαγορευόμενον Ἱεροσόλυμα κατοικοῦντες, ὑπὲρ οὗ καὶ πλείω λέγειν ἔχοντες καὶ μάλιστα περὶ τῆς γενομένης περὶ τὸ ἱερὸν ἐπιφανείας ...

3   Agatharchides of Cnidus apud Josephus, Contra Apionem 1,209 = Stern, Authors (n. 1), vol. 1, 106ff. no. 30a: οἱ καλούμενοι Ἰουδαῖοι πόλιν οἰκοῦντες ὀχυρωτάτην πασῶν, ἣν καλεῖν Ἱεροσόλυμα συμβαίνει τοὺς ἐγχωρίους.

Timochares (2ⁿᵈ half of the 2ⁿᵈ century BC): "Timochares says in the *History of Antiochus* that Jerusalem has a circumference of 40 stades (about 7.3 km). It is hard to capture her, as she is enclosed on all sides by abrupt ravines. The whole city has plenitude of running waters, so that the gardens are also irrigated by the waters streaming from the city. An area extending to a distance of 40 stades is waterless; beyond the 40 stades the land becomes moist again."[4]

Pliny, *Naturalis Historia* 5,70: "Orine, where Jerusalem was formerly situated, by far the most famous city of the East and not of Judaea only."[5]

Tacitus, *Historiae* 5,2,1: "a famous city (famosa urbs)."

Dessau 264: "(The senate and people of Rome to the Emperor Titus) because he … subjugated the Jewish people and destroyed the city of Jerusalem which before him had been attacked in vain by commanders, kings and peoples or not attempted at all."[6]

Hecataeus of Abdera already knew the city as especially renowned and the Temple as venerated by all Jews – that he believed Moses to have been the founder need not be considered here. Polybius, writing one to two centuries afterwards may have known more than the present passage shows, but it is clear, in any event, that he knew the Temple in Jerusalem as such as the focus of Jewish life in Judaea. At about the same time Agatharchides emphasizes the strong fortifications of the city, while Timochares, writing in roughly the same period also knew of the city as extremely hard to capture, exaggerating its favourable position; he claims it was "enclosed on all sides by abrupt ravines". The circumference of forty stades recurs in at least one other source of the time.[7] The abundance of water is noted also by other Greek authors.[8]

---

4   Timochares apud Eusebius, Praeparatio Evangelica 9,35,1 = Stern, Authors (n. 1), vol. 1, 135f. no. 41: Τιμοχάρης δέ φησιν ἐν τοῖς Περὶ Ἀντιόχου τὰ Ἰεροσόλυμα τὴν μὲν περίμετρον ἔχειν σταδίους μ· εἶναι δ᾽ αὐτὴν δυσάλωτον, πάντοθεν ἀπορρῶξι περικλειομένην φάραγξιν. ὅλην δὲ τὴν πόλιν ὕδασι καταρρεῖσθαι, ὥστε καὶ τοὺς κήπους ἐκ τῶν ἀπορρεόντων ὑδάτων ἐκ τῆς πόλεως ἄρδεσθαι. τὴν δὲ μεταξὺ ἀπὸ τῆς πόλεως ἄχρι τεσσαράκοντα σταδίων ἄνυδρον εἶναι, ἀπὸ δὲ τῶν μ σταδίων πάλιν κάθυδρον ὑπάρχειν.

5   Pliny 5,70 = Stern, Authors (n. 1), vol. 1, 468-81 no. 204: … (Toparchia) Orine .. in qua fuere Hierosolyma, longe clarissima urbium Orientis non Iudaeae modo. Cf. Josephus, BJ 7,4: Ἰεροσολύμοις ... λαμπρᾷ τε πόλει καὶ παρὰ πᾶσιν ἀνθρώποις διαβοηθείσῃ.

6   Senatus populusq(ue) Romanus Imp(eratori) Tito Caesari divi Vespasiani f(ilio) Vespasiano Augusto pontif(ici) max(imo), trib(unicia) pot(estate) X, imp(eratori) XVII, co(n)s(uli) VIII, p(atri) p(atriae), principi suo, quod praeceptis patris consiliisq(ue) et auspiciis gentem Iudaeorum domuit et urbem Hierosolymam, omnibus ante se ducibus regibus gentibus aut frustra petitam aut omnino intemptatam, delevit. Cf. L. Boffo, Iscrizioni greche e latine per lo studio della bibbia, 1994, 311-4 no 37. See also the discussion of these passages by M. Stern, in: Second Temple Period 257-70.

7   The Letter of Aristeas 105: Τῆς δὲ πόλεώς ἐστι τὸ χύμα συμμέτρως ἔχον, οἷον τεσσαράκοντα σταδίων ὄντος τοῦ περιβόλου, καθόσον εἰκάσαι δυνατόν. Cf. Stern, Authors (n. 1) comments on p. 135: The anonymous Schoinometresis of Syria gives 27 stadia and Hecataeus 50. The number of 27 is the only one that approaches reality.

8   The Letter of Aristeas 89:Ὕδατος δὲ ἀνέκλειπτός ἐστι σύστασις, ὡς ἂν καὶ πηγῆς ἔσωθεν πολυρρύτου φυσικῶς ἐπιρρεούσης … Cf. Stern, Authors (n. 1) comments on p. 135; J. Price, Jerusalem under Siege, 1992, Appendix 8.

Pliny, writing after the destruction, is explicit: "by far the most famous city of the East and not of Judaea only". It has rightly been observed that there is no other city described in such terms by this author.[9] Jerusalem was famous all over the region – a region which included Alexandria in Egypt and Antioch, to mention the two most important centres. The statement is echoed by Tacitus' "famous city" and, in hyperbolic and inaccurate terms in the inscription on the lost arch of Titus in Rome.

These sources illustrate the fame of the city of Jerusalem among Greeks and Romans in the Hellenistic and Roman periods. They are not the sources one would discuss when writing the history of the city beginning with its restoration after the Babylonian exile in the late sixth century BC. The major sources are, besides the biblical literature, notably the books of Ezra and Nehemia, the works of Josephus, the books of the Maccabees and the letter of Aristeas.

It is important, however, to note that the strong impression made by the city on Greek authors goes back to a period long before the great building enterprises undertaken by Herod in the late first century BC. It is, however, significant also that these antedate the period from which most of the inscriptions in the present volume date. Also, clearly, we are concerned here only with the Hellenistic period and after, not with Jerusalem in biblical times. Jerusalem's fame goes back to the periods of Ptolemaic and Seleucid rule, but the epigraphic record does not reflect this at all. There is no solidly dated or substantial epigraphical evidence antedating the reign of Herod, apart from Hasmonaean seals and bullae and ostraca. At the same time it should be noted that Jerusalem was the only community with full city status in Judaea proper before AD 70. For the rest, Judaea was subdivided into "toparchies", districts with a chief village as administrative centre.[10] Other cities, *poleis*, were in this period found in the vicinity only of Judaea proper, but not in the region itself.[11] The transformation of settlements into urban centres with city status is a phenomenon of Roman rule, from the Flavian period onwards.

One of the signifiant features of social reality in Jerusalem in the period was Jewish pilgrimage.[12] Jerusalem, in the period of the Second Temple, was a cosmopolitan city. "Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven … Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and

---

9 Stern (n. 6).

10 Schürer II 188-98.

11 Schürer II 97-183, gives a full list. It is a matter of debate whether Jerusalem itself had the characteristics and institutions required to be regarded as a Greek polis in the proper sense of the term. See V. Tcherikover, IEJ 14, 1964, 61-78.

12 S. Safrai, Die Wallfahrt im Zeitalter des Zweiten Tempels, 1981.

proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."[13] The chance of a Jew living in Sepphoris to meet a Jew from Acre, like the chance of a Jew living in Rome to meet a Jew from Naples, was larger when they made their pilgrimage to Jerusalem than the chances of this happening at home.

Pilgrimage was the explicit, concrete expression of the sanctity of Jerusalem in this period and it was the clearest testimony of how the status of Jerusalem as the Jewish centre in Judaea and the Diaspora was consolidated. The origin of pilgrimage lies in the biblical command: "Three times a year all your males shall come into the presence of the Lord your God in the place which he will choose: at the pilgrimfeasts of Unleavened Bread, of Weeks, and of Tabernacles" (Deut 16,16). The reality of daily life in the Second Temple period meant that this command was carried out not quite as spelled out originally. First, not only the men made the pilgrimage, but also women and children. Second, not everybody, certainly not all those who lived far from Jerusalem, made the pilgrimage three times a year, which would be impossible in the ancient world with its agricultural economy. From the Greek and Latin authors and the Talmudic literature it is clear that, besides the observance of religious commands, the pilgrimage had national, social, economic and cultural significance.

Flavius Josephus gives expression to the political dimension of the sensitivities and risks when he reports that during the pilgrimage the Romans would reinforce the garrison in Jerusalem, "for a body of men in arms invariably mounts guard at the feasts, to prevent disorders arising from such a concourse of people."[14]

The presence of the prilgrims, their sacrifices, gifts to priests, the tithe, and the fruit of a four-year-old tree (*neta revai)*, which they brought with them, gave a substantial economic impetus – all coins were acceptable in Jerusalem. At the time of the pilgrimage so much business was transacted that not just the date, but also the hour of the transaction had to be specified on the contract. The inhabitants of the city would host the pilgrims without pay and the pilgrims would reimburse them with the skins of the sheep they brought as sacrifice.

The insistence on purity in Jerusalem normally was such that specific streets were reserved for the ritually pure, a phenomenon which, apparently, goes back to the tensions and conflicts of the Seleucid period. One might have expected this to be the case even more during the festivals, but, on the contrary, during

---

13 Acts 2,5-11: Ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· … Πάρθοι καὶ Μῆδοι καὶ Ἐλαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρῆτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.
14 Josephus, BJ 2,224: συνεληλυθότος γὰρ τοῦ πλήθους ἐπὶ τὴν ἑορτὴν τῶν ἀζύμων εἰς Ἱεροσόλυμα καὶ τῆς Ῥωμαϊκῆς σπείρας ὑπὲρ τὴν τοῦ ἱεροῦ στοὰν ἐφεστώσης, ἔνοπλοι δ᾽ ἀεὶ τὰς ἑορτὰς παραφυλάττουσιν, ὡς μή τι νεωτερίζοι τὸ πλῆθος ἠθροισμένον.

the festivals, the holy days, the Pharisees made compromises regarding the severity of the purity, in order to persuade Jews from elsewhere to undertake the pilgrimage. They determined that those who were suspect of impurity were yet to be regarded as pure. In the courts of the Temple were proofreaders of books to serve the pilgrims, and sages and preachers used the opportunity to preach to them. It is worth mentioning here that the influential deeds attributed to Jesus in Jerusalem took place during such a pilgrimage. The pilgrims would bring with them their annual contribution of a half shekel – not just their own, but also from those belonging to their community who did not travel to Jerusalem and from Jews in the Diaspora. The half-shekel tax from the Babylonian Jews was brought to Nehardea, the Jewish fortified city on the Euphrates, and to neighbouring Nisibis. From these two cities it was taken to Jerusalem by caravans of pilgrims (Josephus, Ant. 18,311-3).

Most of the inscriptions from this period are burial inscriptions and were therefore found outside the city area – more on this below. The most dominant feature inside the city was the Seleucid *Akra*, which played a major role during much of the second century. It was a citadel and the centre of Seleucid power. In 169-68 BC, Antiochus Epiphanes tore down the existing city walls and fortified the *Akra*, placing a garrison there (1 Macc 1,34; 3,45). It is clear that it was a citadel, but otherwise it is a subject of conflicting reports in 1 Macc and Josephus' *Antiquities,* and a remaining archaeological problem. Concerning the location numerous suggestions have been published.[15] It is not clear who was established there, apart from the fact that there must have been a garrison of foreign troops and perhaps also Jewish supporters of Seleucid rule in the city. All that is clear is that over time it was replaced by other fortified strongholds.

Some further details concerning the physical development of the city need to be mentioned here. As noted, around 100 BC a wall described by Josephus as the "First Wall" was built. Its course is fairly well known in general through its description by Josephus[16] and its remains have been encountered in various excavations since the nineteenth century.[17] From the western stoa of the Temple it extended due west to

---

15   For a survey of the various suggestions, see in J. Simons, Jerusalem in the Old Testament. Researches and Theories, 1952, 145-57; for later theories: L. I. Levine, Jerusalem. Portrait of the City in the Second Temple Period, 2002, 75ff. See further: Y. Tsafrir, RB 82, 1975, 501-22; J. Sievers, in: F. Parente – J. Sievers eds., Josephus and the History of the Greco-Roman Period. Essays in Memory of Morton Smith, 1994, 195-209. See also: Bieberstein – Bloedhorn 3, 388-93.

16   Josephus, BJ 5,142-5.

17   For remains of the First Wall: Jewish Quarter Excavations I; H. Geva, in: id. ed., Ancient Jerusalem Revealed, 1994, 156-67; R. Sivan – G. Solar, in: ibid., 168-76; M. Broshi – Sh. Gibson, in: ibid., 147-55; Sh. Gibson, PEQ 119, 1987, 81-96 at 87-96. Note also the extensive discussion in NEAEHL 2, 1993, 720-46 and Bieberstein – Bloedhorn 1, 100ff., 105.

the area of the current citadel (not to be confused with the Seleucid *Akra*), encompassed the south-west hill and then ran eastwards as far as the Fountain of Shiloah/Siloam, surrounding the south-east hill. It was probably first constructed by Jonathan in ca. 144 BC and completed by Simon in 141 BC, following the destruction of the *Akra*. Towers were added in the area of the citadel, probably in the reign of Herod, and the wall was largely dismantled in 70. Either in the late Hasmonaean period or in the reign of Herod the city expanded northwards and the new part of the city was then also provided with defences by a wall that Josephus calls the "Second Wall".[18] So far this second wall has eluded archaeologists entirely, not for want of searching. Particularly in the nineteenth and early twentieth century they were interested in the question whether the site of what is usually called the Holy Sepulchre was outside the line of the "Second Wall". If it was, then it could have been the original Golgotha; if it was not, then it could not have been that site. Even so, if it was, this would not prove anything; the possibility of Golgotha's location remains a possibility only.[19] All that is certain, because well documented, is that the Holy Sepulchre was built in 326-335 on the site of the Roman temple(s) of Aphrodite and/or Jupiter, as first reported by Eusebius.[20]

At the north-western corner of the city, where the citadel now stands, fortifications were reoccupied and strengthened in the beginning of the Hasmonean period. Under Herod, the towers of Hippicus, Phasael and Mariamne were built with additional construction there taking place later in his reign. South of these towers Herod's palace extended until 70.[21] Thereafter this area may have become part of the legionary establishment.[22]

Another fort, called *Baris*[23], was built by the Hasmonaeans in the eastern part of the city, apparently replacing the Seleucid *Akra* in the function it fulfilled. It was a fortress and palace, built at the north-west corner of the Temple Mount.[24] Herod rebuilt and expanded it and called it Antonia.[25] It is a matter of dispute whether this afterwards served as *praetorium* of the Roman representatives until 66 (Mt 27,27), or whether the *praetorium* is to be identified with Herod's palace near the citadel.[26]

---

18 Josephus, BJ 5,146; 148.

19 For discussion of the texts and remains known in the mid-twentieth century: Simons, Jerusalem (n. 15) ch. 5; M. Avi-Yonah ed., Sefer Yerushalayim, 1956 (Hebr.).

20 Eusebius, Vita Constantini 3,25-40; 4,40-7; Jupiter: Jerome, Ep. 58,3. Cf. A. Cameron – S. G. Hall (transl. and comm.), Eusebius, Life of Constantine, 1999, comments on 274-91.

21 Cf. Bieberstein – Bloedhorn 2, 87ff.

22 See below, for the location.

23 For the meaning of the name: E. Will, Syria 64, 1987, 253-9.

24 For the location: Josephus, Ant. 15,403.

25 Josephus, Ant. 18,91f.; BJ 5,238-45. Cf. M.-A. de Sion, La forteresse Antonia à Jerusalem et la question du prétoire, 1955; P. Benoit, HTR 64, 1971, 135-67. See also G. J. Wightman, BAIAS 10, 1990/91, 7-35; Bieberstein – Bloedhorn 2, 443-7.

26 J. Murphy-O'Connor, RB 111, 2004, 78-98; Küchler 350-61. See below for the site believed to have marked the praetorium in the Byzantine period, the basilica of Sancta Sophia.

This is a modern scholarly disagreement. In the Late Roman period another location was claimed to represent the site of the *praetorium*.[27]

Public buildings in the city in this period, known only through literary sources, are the *xystus* (colonnade), a neighbouring gymnasium, the theatre, the amphitheatre, the *bouleuterion*, and a hippodrome.[28] Then there was the Hasmonaean Palace, not identical with the Herodian palace on the site of the citadel.[29] The palace was in the southern part of the city, facing the Temple Mount and connected with it by a bridge, which spanned the Tyropoeon Valley and the main street running along its edge.

The Lower City was included in the city by the Hasmonaean First Wall.[30] A known feature there is the Theodotos Synagogue, for which see inscription no. 9. This represents the only epigraphical attestation of a synagogue in the city, although there can be no doubt that there were many more, not recorded because there was no "epigraphic habit".[31] The Acts of the Apostles report the existence in Jerusalem of a synagogue of freedmen.[32] Also reported to have been there are palaces of the rulers of Adiabene.[33] During the reign of Herod the Siloam was equipped with a luxurious basin.[34] Hellenistic houses with ritual baths have been excavated south of the Temple Mount[35] and in the Upper City.[36]

North-east of the Temple Mount, immediately west of the East Gate (Lion's Gate) was the neighbourhood of Bethesda. It lay outside the first and second walls, but within the third wall.[37] In the period in which it was outside the city

---

27 In accordance with the usual terminology employed by ancient historians, the term 'Byzantine' is used here only for the period after the reign of Theodosius, following the split of the Roman Empire into an eastern and a western part, i.e. the fourth century is regarded as 'Late Roman', the fifth and sixth centuries are Byzantine.

28 Xystus: Josephus, BJ 2,344; gymnasium: 1 Macc 1,14; 2 Macc 4,9, 12; 4 Macc 4,20; theatre and amphitheatre: Josephus, Ant. 15,268; bouleuterion: Josephus, BJ 5,144; 6,354; hippodrome: BJ 2,44; Ant. 17,255. Cf. Bieberstein – Bloedhorn 3, 400ff.

29 1 Macc 13,52; Josephus, Ant. 20,189-98; BJ 2,344; see also: 1,143; Bieberstein – Bloedhorn 3, 393f.

30 See the survey of earlier archaeological work in Simons, Jerusalem (n. 15) ch. 3.

31 Literary evidence for synagogues in Jerusalem, e.g.: Acts 6,9; 24,12 and comments on the Theodotus inscription, below.

32 Acts 6,9; cf. 9,29. Actually, the text mentions Libertini, Cyrenians, Alexandrians, Cilicians and Asians, but it is not certain whether one community is meant or five. For synagogues in general: L. I. Levine, The Ancient Synagogue. The First Thousand Years, 2000.

33 Josephus, BJ 4,567f.; 5,253; 6,355. See inscription no. 123 for their royal tomb. Cf. Bieberstein - Bloedhorn 3, 397.

34 Jn 9,1-7. See also Luke 13,4. Cf. Bieberstein – Bloedhorn 3, 19-22.

35 E. Mazar, The Complete Guide to the Temple Mount Excavations, 2002.

36 For a general survey of the south-west hill (the Upper Town): Simons, Jerusalem (n. 15) ch. 4. For the houses in the Upper Town, recently excavated: N. Avigad, Discovering Jerusalem, 1983, 81-191 and see now Jewish Quarter Excavations I.

37 Josephus, BJ 5,149-51; 2,529f. See Küchler 312-25. For the Third Wall, see most recently: V. Tzaferis et al., in: H. Geva ed., Ancient Jerusalem Revealed, 1994, 287-98; id., in: NEAEHL 1, 1993, s.v. Jerusalem. The basic publication is E. L. Sukenik – L. A. Mayer, The Third Wall of Jerusalem, 1930.

there were gardens there as well as tombs.[38] It contained the "Sheep Pond" (*Piscina Probatica*), also named Pool of Bethesda. The only source, a description in John, is rather obscure: "Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethzatha, which has five porticoes."[39] There were a Hellenistic basin, a larger Herodian reservoir and baths, later to be succeeded by, respectively, Roman baths and a centre of the cult of Asclepius (third-fourth centuries), a Late Roman basilica of St. Mary, and the Crusader Church of St. Anne's.[40]

One feature common in Graeco-Roman cities was entirely absent from Jerusalem before 70: there have been found no statues of any kind, no images, either in buildings or graves.

The burial caves around the city

A dense band of rock-hewn burial caves surrounded Jerusalem on all sides, extending to about four km from the walls of the city, the densest concentration being closest to the walls. Most were found north, east and south of the city. The locations were always dictated by geology, as the graves had to be situated where the local stone was suitable. Most of the known burial caves were dug and used during the first centuries BC and AD for the purpose of secondary burial, whereby the body of the deceased was placed inside the cave – in a loculus, on a shelf or on the floor – and about a year later, after the flesh had disintegrated, the bones were gathered into a limestone ossuary; often the bones of more than one person were placed in the same box.[41] So far about 900 caves and more than 2000 ossuaries (some estimate more than 3000) have been documented.[42]

---

38 Jn 19,41. The funerary monument of Alexander Jannaeus was there, for instance.

39 Jn 5,2: ἔστιν δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά, πέντε στοὰς ἔχουσα. Cf. Eusebius, Onomasticon 58,21-6 (ed. Klostermann).

40 For the pools in the fourth century: Itinerarium Burdigalense 589 (ed. Wesseling = O. Cuntz, Itineraria Romana vol. 1, 1990, 96). A "church of the Paralytic" is first mentioned in the "Life of Peter the Iberian" (ed. Raabe), 99. For the church of St. Mary: Theodosius, De situ terrae sanctae 8 (CCSL 175, 118-9): "De domo Pilati usque ad piscinam probaticam passus plus minus numero C. ... Iuxta piscinam probaticam ibi est ecclesia domnae Mariae"; Placentini Itinerarium 27 (CCSL 175, 143). See also: Breviarius de Hierosolyma 7 (CCSL 175, 112). Recent discussion: Vincent – Abel, Jérusalem nouvelle 4, 694ff.; N. van der Vliet, Sainte Marie où elle est née et la piscine Probatique, 1938, 193-7; A. Duprez, Jésus et les dieux guérisseurs, 1970; J.-M. Rousée et al., Proche Orient Chrétien 31, 1981, 23-42; P. Maraval, Lieux Saints, 1985, 261f.; Küchler, Jerusalem 311-46; additional bibliography: A. Ovadiah, Corpus Suppl. 223ff.; Bieberstein – Bloedhorn 3, 165-9.

41 This does not mean that all burials were secondary. Regular burying occurred, in arcosolia or sarcophagi.

42 See now Kloner – Zissu, Necropolis; ossuaries in the possession of the Israel Antiquities Authority: Rahmani, CJO, containing also a discussion of Jewish ossilegium.

Presumably there are many more caves that have not been discovered, and many others were destroyed by modern construction without any record being made. Ossuaries have been shattered or robbed by looters or lost soon after their discovery, and many have disappeared into private collections. Kloner and Zissu estimate that the known caves provided burial space for tens of thousands of people.[43]

The caves do not seem to form any centralized plan, but were hewn where land was available and the rock suitable. The main chamber of a typical cave was organized around a standing pit surrounded by ledges in the middle of the floor, with loculi, niches and occasionally arcosolia carved in the walls; ancillary chambers would be dug for further burials as needed, or for specialized purposes like repositories for ossuaries, which could be stacked on top of each other. More elaborate caves, with spacious courtyards, carved facades, vestibules, multiple stories, many chambers and even water installations, are mostly found at some distance from the city, mainly to the east and north, where more space was available – for example, the monumental tombs in Sanhedriya, those along the present-day Street of the Prophets, and the so-called Tomb of the Kings to the north of the city. In contrast to Hellenistic and Roman cities, the graves outside Jerusalem were not clustered along the main roads, nor did they function as vehicles for public display. Rather, the caves remained sealed most of the time with heavy square or round stones, and were opened solely for the introduction of bodies and ossuaries, and perhaps family ceremonies. The inscriptions in these tombs, found on ossuaries and on the cave walls, are therefore usually quite simple, containing meager information, since their purpose was more for identification of the deceased than encomium and memorialization. Generally speaking, the burial caves contained modest grave goods, such as lamps, and ceramic jugs and pots; coins, jewelry and valuable objects are rare, a fact which did not, however, deter robbers from antiquity to the present day.

Nearly all known caves contain family burials, many of which represent several generations. Ownership of the cave, or part of it, was occasionally indicated by a wall inscription. In addition to ossuaries, about twenty stone sarcophagi have been found in the caves (it is uncertain whether they were used for primary or secondary burial), but no wooden coffins. The expense involved in the excavation of the cave and manufacture of the ossuary would have favored people with more substantial means, but the many crudely made and undecorated boxes found in the caves attest to the efforts by the humbler classes to provide themselves with a decent burial. There is only slight evidence for field burials and dug graves during this period.[44] The only supposed public burial cave, where individuals were interred outside a family grouping, is the elaborate so-called

---

43 Kloner – Zissu, Necropolis 121.
44 Kloner – Zissu, Necropolis 95-9.

"Tombs of the Prophets" on the Mount of Olives (see vol. I 2, Late Antiquity, from Constantine to the Arab conquest), although this identification is contested.[45]

The excavation and use of burial caves by Jews dropped drastically after 70, and seems to have stopped completely by the time of the Bar Kokhba Revolt. Many caves were later used by non-Jewish inhabitants of the city, as attested by cremation burials and later finds. A good example are the carefully excavated and well-published Akeldama tombs (inscriptions nos. 288-311), where three distinct phases of use were detected: Jewish secondary burials from the first century BC to 70 AD; a second phase of Roman burials to the fourth century, marked by cremated bodies, the reuse of ossuaries as ash receptacles, and objects like bottles, lamps and coins dated to the second and third centuries; and a third phase, in which the caves were used for communal Christian burials through the sixth century, without disturbing the earlier contents of the caves.[46]

Of the ossuaries recorded to date, only about 600-650 are inscribed, and most of these inscriptions only identify the name(s) of the deceased. The identity of the deceased in uninscribed ossuaries could be signified by painted inscriptions that are no longer extant, wall inscriptions, or was simply preserved in the family memory. Some ossuary inscriptions identify individuals or families whose origin was far from Jerusalem, such as Palmyra, Syria or Egypt (no Jews from the western diaspora have been securely identified); these people could have been living in established communities in Jerusalem, and their presence in the Jerusalem necropolis is not certain evidence of the transport of bones for burial there. Although ossuaries have been discovered in burial sites in the Galilee, Samaria, Judaea and the Negev, the overwhelming majority of known ossuaries come from Jerusalem and its environs. Thus unprovenanced ossuaries are published here, because of the high probability that they came from Jerusalem, and in order to keep together as many ossuaries as possible for the convenience of scholars. These then form the overwhelming majority of inscriptions from Jerusalem before the destruction in 70.

2. Jerusalem from the destruction of the city to the Bar Kokhba Revolt

The sources providing us with information on Jerusalem in this period are meager. It is impossible to trace the history of the city for the roughly sixty years concerned. We do not have a real impression of what happened, but can at best use the few existing sources, in combination with our understanding of Roman cities

---

45   J. Patrich, in: I. Singer ed., Graves and Burial Practices in Israel in the Ancient Period, 1994, 190-211 (Hebr.); G. Avni - B. Zissu, in: A. Faust – E. Baruch, eds., New Studies on Jerusalem, Proceedings of the Fifth Conference, 1999, 1-39 (Hebr.).

46   Avni – Greenhut, The Akeldama Tombs, esp. 33-6. The objects such as bottles and lamps found were, apparently, not grave gifts, but utensils used by the living who came to bury or visit.

and army installations in the East in general, to provide ourselves with an outline. The contrast with the preceding period is obvious: Judaea as part of the Roman provincial organization until 70 is relatively well known thanks to various literary sources, first of all the works of Flavius Josephus and a good deal of successful archaeological exploration. For the subsequent period Judaea is known at the same level as so many other provinces and cities that have been lived in continuously since antiquity.

In Book 6 of the "Jewish War" Josephus describes the systematic destruction of all parts of Jerusalem by the Roman troops after their capture of the city in 70. The author leaves no doubt that this happened as the result of a decision at the highest level: Titus "gave his troops permission to burn and sack the city … They set fire to the Archives, the Akra, the council-chamber, and the region called Ophlas, the flames spreading as far as the palace of Queen Helen, which was in the centre of the Akra. The streets also were burnt and the houses, packed with the bodies of the victims of the famine."[47] Only the destruction of the Temple is described as contrary to a decision of the war council to preserve the building, an assertion that is almost certainly untrue, since Tacitus, in the lost part of his *Historiae*, seems to have reported that the destruction had been decided upon by Titus and his council.[48]

As regards the inhabitants of the city, Josephus reports that all the rebels and bandits were put to death, with a small number preserved for the triumph. "Of the remainder, those over seventeen years old he dispatched in chains to the mines in Egypt, while the majority were given by Titus to the various provinces to be killed in the theatres by arms or wild animals. Those less than seventeen years old were sold."[49] While these actions were prepared, however, eleven thousand of the prisoners perished from starvation. Only in exceptional cases is something known of the fate of the survivors. One example is an epitaph from Puteoli in Italy: "Claudia Aster, a captive from Jerusalem. Tiberius Claudius Masculus, a freedman of the

---

47 Josephus, BJ 6,353ff. (transl. Thackeray, Loeb Classical Library): τοῖς δὲ στρατιώταις ἐμπιπράναι καὶ διαρπάζειν ἐπέτρεψεν τὴν πόλιν. οἱ δὲ ἐκείνην μὲν ἐπέσχον τὴν ἡμέραν, τῇ δὲ ὑστεραίᾳ τό τε ἀρχεῖον καὶ τὴν ἄκραν καὶ τὸ βουλευτήριον καὶ τὸν Ὀφλᾶν καλούμενον ὑφῆψαν· καὶ προύκοψε τὸ πῦρ μέχρι τῶν Ἑλένης βασιλείων, ἃ δὴ κατὰ μέσην τὴν ἄκραν ἦν, ἐκαίοντο δὲ οἱ στενωποὶ καὶ αἱ οἰκίαι νεκρῶν ὑπὸ τοῦ λιμοῦ διεφθαρμένων πλήρεις.

48 The assumption is that the essence of Tacitus' report may be found in Sulpicius Severus, Chronica 2,30,3; 30,6f. = Stern, Authors (n. 1), vol. 2, 64-7 no. 282. Cf. T. D. Barnes, in: J. Edmundson – S. Mason – J. Rives eds., Flavius Josephus and Flavian Rome, 2005, 129; J. Rives, in: ibid. 145.

49 Josephus, BJ 6,417ff.: ὁ δὲ τοὺς μὲν στασιώδεις καὶ ληστρικοὺς πάντας ὑπ' ἀλλήλων ἐνδεικνυμένους ἀπέκτεινε, τῶν δὲ νέων τοὺς ὑψηλοτάτους καὶ καλοὺς ἐπιλέξας ἐτήρει τῷ θριάμβῳ. τοῦ δὲ λοιποῦ πλήθους τοὺς ὑπὲρ ἑπτακαίδεκα ἔτη δήσας ἔπεμψεν εἰς τὰ κατ' Αἴγυπτον ἔργα, πλείστους δ' εἰς τὰς ἐπαρχίας διεδωρήσατο Τίτος φθαρησομένους ἐν τοῖς θεάτροις σιδήρῳ καὶ θηρίοις· οἱ δ' ἐντὸς ἑπτακαίδεκα ἐτῶν ἐπράθησαν. ἐφθάρησαν δὲ αὐτῶν ἐν αἷς διέκρινεν ὁ Φρόντων ἡμέρας ὑπ' ἐνδείας χίλιοι πρὸς τοῖς μυρίοις, οἱ μὲν ὑπὸ μίσους τῶν φυλάκων μὴ μεταλαμβάνοντες τροφῆς, οἱ δ' οὐ προσιέμενοι διδομένην· πρὸς δὲ τὸ πλῆθος ἦν ἔνδεια καὶ σίτου.

emperor, took care of the grave … she lived twenty-five years."[50] This then is a young woman, named Esther, who was sold in Italy to a freedman of Claudius or Nero, perhaps a Jew himself. He married her after having given her her freedom and buried her, following her death at the age of twenty-five. This is one random case out of thousands whose fate is unknown. Most of them will have been less fortunate than this woman who apparently had been bought and almost certainly married by a man of respectable status.

The *Legio X Fretensis* remained as garrison in Jerusalem. The legionary head-quarters were in the ruins of the city, according to Josephus: "Caesar ordered the whole city and the temple to be demolished while leaving only the highest of the towers, Phasael, Hippicus, and Mariamme, and the western section of the city wall: the latter for the base of the troops remaining as garrison, the former to show to later generations the character of the city and how strong the defences had been which Roman military might had overcome. All the remainder of the city wall was razed to such an extent as to offer no reason for later visitors to believe that the place had ever been inhabited."[51] Next he repeats: "As garrison Caesar decided to leave there the tenth legion and a number of cavalry squadrons and infantry battalions …"[52] Following the description of Titus's triumph, Josephus writes again: "… he dismissed the rest of the army to their various suitable destinations, but the tenth legion he charged with guarding Jerusalem, not returning them to the Euphrates where they had been based before."[53] How Josephus himself was treated by Titus is mentioned in the *Life*: "When Titus had suppressed the revolt in Judaea, assuming that the lands which I possessed in Jerusalem would be worthless to me, because of the Roman garrison that would be stationed there, he gave me other lands in the plain."[54]

---

50 CIL 10, 1971: [Cl]audia Aster [H]ierosolymitana [ca]ptiva curam egit [Ti(berius)] Claudius Aug(usti) libertus [Mas]culus ... vixit annis XXV. Cf. Ch. Dubois, Pouzzoles antique. Histoire et topographie, 1907, 101-4.; Noy, JIWE I no. 26 reads [Pro(?)]culus rather than [Mas]-culus.

51 Josephus, BJ 7,1ff.: … κελεύει Καῖσαρ ἤδη τήν τε πόλιν ἅπασαν καὶ τὸν νεὼν κατασκάπτειν, πύργους μὲν ὅσοι τῶν ἄλλων ὑπερανειστήκεσαν καταλιπόντας, Φασάηλον Ἱππικὸν Μαριάμμην, τεῖχος δ᾽ ὅσον ἦν ἐξ ἑσπέρας τὴν πόλιν περιέχον, τοῦτο μέν, ὅπως εἴη τοῖς ὑπολειφθησομένοις φρουροῖς στρατόπεδον, τοὺς πύργους δέ, ἵνα τοῖς ἔπειτα σημαίνωσιν οἵας πόλεως καὶ τίνα τρόπον ὀχυρᾶς οὕτως ἐκράτησεν ἡ Ῥωμαίων ἀνδραγαθία. τὸν δ᾽ ἄλλον ἅπαντα τῆς πόλεως περίβολον οὕτως ἐξωμάλισαν οἱ κατασκάπτοντες, ὡς μηδεπώποτ᾽ οἰκηθῆναι πίστιν ἂν ἔτι παρασχεῖν τοῖς προσελθοῦσι.

52 Josephus, BJ 7,5: Καῖσαρ δὲ φυλακὴν μὲν αὐτόθι καταλιπεῖν ἔγνω τῶν ταγμάτων τὸ δέκατον καί τινας ἴλας ἱππέων καὶ λόχους πεζῶν.

53 Josephus, BJ 7,17: … τὴν μὲν ἄλλην στρατιὰν διαφίησιν ᾗ καλῶς εἶχεν ἑκάστους ἀπιέναι, τῷ δεκάτῳ δὲ τάγματι τὴν τῶν Ἱεροσολύμων ἐπέτρεψε φυλακὴν οὐκέτι αὐτοὺς ἐπὶ τὸν Εὐφράτην ἀποστείλας, ἔνθα πρότερον ἦσαν.

54 Josephus, Vita 422: Ἐπεὶ δὲ κατέπαυσεν τὰς ἐν τῇ Ἰουδαίᾳ ταραχὰς Τίτος, εἰκάσας τοὺς ἀγροὺς οὓς εἶχον ἐν τοῖς Ἱεροσολύμοις ἀνονήτους ἐσομένους μοι διὰ τὴν μέλλουσαν ἐκεῖ Ῥωμαίων φρουρὰν ἐγκαθέζεσθαι, ἔδωκεν ἑτέραν χώραν ἐν πεδίῳ.

Josephus refers once again to the re-organization of Judaea: "About the same time Caesar sent instructions to Bassus and Laberius Maximus, the procurator, to dispose of all Jewish land. For he founded there no city of his own while keeping their territory, but only to eight hundred veterans did he assign a place for settlement called Emmaus …"[55]

What can we learn from these passages? Josephus emphasizes repeatedly that Titus and his army destroyed the entire city, a statement amply confirmed by the excavations in various parts of it. Confirmation that the legionary headquarters were based in the city may be found in a document granting privileges to Roman veterans from Egypt of the year 93 and recording a grant of Roman citizenship, which mentions "(the veterans) who served in Jerusalem in the Legion X Fretensis."[56] Furthermore we should mention the two milestones, found in secondary use south of the Temple Mount, set up by a legatus Aug(usti) pr(o) pr(aetore) leg(ionis) X Fr(etensis), one of them bearing the numeral I (see vol. I 2, The Roman period from 70 to the reign of Constantine).

There is therefore no doubt that the headquarters and at least a substantial number of troops were based in the ruins of the city. This is in itself an unusual situation. In the western provinces of the empire, military bases were never established within cities. Civilian settlements and military camps were clearly kept separate.[57] In the urbanized eastern provinces the practice could be different,[58] as is best seen in the cases of Bostra,[59] Dura[60] and Palmyra.[61] What was unprecedented was the fact that this legion was established in a city that was ruined. The excavations in

---

55 Josephus, BJ 7,216ff. Περὶ δὲ τὸν αὐτὸν καιρὸν ἐπέστειλε Καῖσαρ Βάσσῳ καὶ Λαβερίῳ Μαξίμῳ, οὗτος δὲ ἦν ἐπίτροπος, κελεύων πᾶσαν γῆν ἀποδόσθαι τῶν Ἰουδαίων. οὐ γὰρ κατῴκισεν ἐκεῖ πόλιν ἰδίαν αὐτῷ τὴν χώραν φυλάττων, ὀκτακοσίοις δὲ μόνοις ἀπὸ τῆς στρατιᾶς διαφειμένοις χωρίον ἔδωκεν εἰς κατοίκησιν, ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίους τριάκοντα. Translation B. Isaac. For this passage, see B. Isaac, JJS 35, 1984, 44-50, reprinted with postscript in id., The Near East under Roman Rule. Selected Papers, 1997, 112-21.

56 Dessau 9059: "(veterani) qui militaverunt Hierosolymnis in leg. X Fretense".

57 B. Isaac, Talanta 12/13, 1980/81, 31-43, reprinted in id., Near East (n. 55), 87-111 at 88f.; id., Limits of Empire, ²1992, 323ff.

58 See discussion by Sh. Gregory, Roman Military Architecture on the Eastern Frontier 1, 1995, 60-7.

59 S. Moughdad, Felix Ravenna 111/12, 1976, 65-81 at 73, 77; R. Brulet, Berytus 32, 1984, 175-9; M. Sartre, Bostra. Des origines à l'Islam, 1985, 96f.; D. L. Kennedy – D. N. Riley, Rome's Desert Frontier from the Air, 1990, 124f.

60 C. Hopkins, in: M. I. Rostovtzeff ed., The Excavations of Dura. Report on the fifth season 1931/32, 1934, 207-37; id., Preliminary Report of the Ninth Season of Work, 1944; Kennedy – Riley, Frontier (n. 59) 111-4.

61 Th. Wiegand, Palmyra. Ergebnisse der Expeditionen von 1902 und 1917, 1932, 82 pl. 9ff.; R. Fellmann, in: P. Ducrey ed., Mélanges d'histoire ancienne et d'archéologie offerts à Paul Collart, 1976, 173-93; M. Gawlikowski, Palmyre VIII. Les Principia de Dioclétien, 1984; Kennedy – Riley, Frontier (n. 59) 134ff.

the city have produced large numbers of legionary bricks and roof tiles, made in the legionary kilns that were excavated on the site of the Binyanei ha-Uma – west of the ancient city along the Roman road to Jaffa in the coastal plain.[62] However, the site of the legionary establishment and the manner in which it was organized have so far eluded excavators working in various parts of the city and they remain a subject of lively discussion.[63]

All that can be said for the moment is that the few available parallel cases from other cities in the Roman Near East, already mentioned, show that military units based in – or at the edge of – cities were kept together in a distinct section of the city. Thus they followed the standard rule in the Roman army that units are always kept together in fortified camps, even if only for a single night.[64] On the basis of the literary evidence cited above, the communis opinio used to be – and still is accepted by many or most – that the *castra legionis* was located along the west wall, south of the citadel, but the excavations there have failed to produce conclusive evidence.[65] Yet it is not useful to propose theories that contradict well-known Roman customs in order to explain the inconclusive evidence from one complex site. This is not to say that the entire tenth legion was concentrated in one legionary *castra* in Jerusalem. There is some evidence of a military presence near the south-western corner of the Temple Mount.[66] It seems clear as well that parts of it, vexillations, were based temporarily or permanently elsewhere in the province, although the unit at Abu Ghosh (below), on the Jaffa – Jerusalem road, now seems rather to have been an auxiliary unit.[67]

There is another issue. The senatorial governor of Judaea acted at the same time as commander of the sole legion based there, a situation that remained so until a second legion was based permanently in Judaea, when each of the two legions would have been commanded by a senatorial legate, serving under the provincial

---

62 B. Arubas. – H. Goldfuss, Excavations on the Site of the Jerusalem International Convention Center (Binyanei Ha'uma), 2005. For the road: Fischer – Isaac – Roll, Roads II.

63 H. Geva, IEJ 34, 1984, 239-54; Isaac, Limits (n. 57) 427f. Geva suggests that the soldiers were billeted in various parts of the city, which would be highly unusual. D. Bar, PEQ 130, 1998, 7-19, argues that the castra was perhaps situated in the area of the Church of the Holy Sepulchre, the Muristan and the western part of the Christian Quarter. G. Stiebel suggests the area south of the Temple Mount: G. Stiebel, in: New Studies on Jerusalem 5, 1999, 68-103 (Hebr.).

64 See Polybius 6,26,10-32,8; Josephus, BJ 3,76-84; Vegetius, epitoma rei militaris 1,21-5; Ps-Hyginus Gromaticus, liber de munitionibus castrorum (ed. Domaszewski).

65 A. D. Tushingham, Excavations in Jerusalem 1961-1967 vol. 1, 1985, 60-4; Sh. Gibson, PEQ 119, 1987, 81–96.

66 Y. Tsafrir, in: Tsafrir – Safrai, History 115-66 at 160 (Hebr.); id., in: O. Grabar – B. Z. Kedar, Where Heaven and Earth Meet. Jerusalem's Sacred Esplanade, 2009, 93; Sh. Weksler-Bdolah et al., in: L. Di Segni – Y. Hirschfeld – J. Patrich – R. Talgam eds., Man Near a Roman Arch. Studies Presented to Prof. Yoram Tsafrir, 2009, 135-59 (Hebr.).

67 B. Isaac, Limits (n. 57) Appendix I. For the inscriptions from there see vol. I 2, The Roman period from 70 to the reign of Constantine.

governor. Tacitus states explicitly that the provincial capital was Caesarea (*Historiae* 2,79), but the legion of which the governor was commander had its headquarters in Jerusalem. It is clear then that the governor of Judaea had his responsibilities spread over two major locations, in addition to which he also regularly travelled along his judicial circuit.

It is interesting to ask what can be deduced from Josephus' statement in the *Life*, cited above, that Titus assumed that Josephus' lands in Jerusalem would be worthless because of the presence of a Roman garrison. First, it is to be noted what Josephus does *not* say: he does not say the land would be worthless because the city was in ruins. We may therefore assume that these were plots of land near the city, but outside the walls, property that in and by itself would not have lost its value but for the presence of an army unit in town – the term used, οἱ ἀγροί, fields, anyway must refer to landed property and definitely not to real estate in the city. Second, the manner in which it is formulated does not support a suggestion that Jerusalem and vicinity became legionary territory.[68] There is no word here about confiscations. The statement may, however, shed light on the question what local impact the presence of large army units had on the provincial economy. The suggestion here is that it was not a positive one. Relevant is here also Josephus' statement concerning Vespasian's instruction to the procurators of Judaea to "dispose of all Jewish land", i.e. all the land that had been confiscated, but certainly not all of Judaea proper. We learn from this that in the Flavian period there was no large-scale re-settlement in Judaea, nor any major project of urbanisation. Josephus explicitly singles out the settlement of eight hundred veterans at Emmaus which without doubt must be identified with modern Motza, along the Roman road to Jaffa, about 6 km from (the ancient city of) Jerusalem.[69] The essence conveyed here is that Vespasian did not create a new large-scale Roman colony to replace Jerusalem. That was a step taken sixty years later by Hadrian. There is no report of any prohibition of a Jewish presence in the ruined city. That there was no such prohibition and, indeed, that Jews were there is clear from the following passage in Eusebius' Ecclesiastical History:

Eusebius reports: "… up to the siege of the Jews by Hadrian the succession of bishops was fifteen in number. It is said that they were all Hebrews by origin who had nobly accepted the knowledge of Christ, so that they were counted worthy even of the episcopal ministry by those who had the power to judge such questions. For their whole church at that time consisted of Hebrews who had continued Christian

---

68 M. Avi-Yonah, The Holy Land from the Persian to the Arab Conquest. A Historical Geography, revised ed., 1966, 112, claims that, as part of Vespasian's reorganisation after the First Revolt, large parts of Judaea became what he calls "Campus Legionis", the territory of the tenth legion, including even Lydda. There is no evidence for this at all. For the *prata legionis* in general, see: F. Vittinghoff, Atti della Accademia Nazionale dei Lincei 194, 1974, 109-24 = id., in: W. Eck ed., Civitas Romana. Stadt und politisch-soziale Integration im Imperium Romanum der Kaiserzeit, 1994, 124ff.

69 Fischer – Isaac – Roll, Roads II 222-9.

from the Apostles down to the siege at the time when the Jews again rebelled from the Romans and were beaten in a great war. Since the Jewish bishops then ceased, it is now necessary to give their names from the beginning. … Such were the bishops in the city of Jerusalem, from the Apostles down to the time mentioned and they were all Jews".[70]

Most of the names in the list are obviously Jewish: Jacobus, Simon, Zacchaeus, Tobias, Benjamin, Johannes, Matthias, Levi, Joseph, Judas. Some of them also appear elsewhere in Eusebius' work.[71] This piece of information is probably reliable, for Eusebius was hostile to the Jews and in general did not stress the Jewish origin of early Christians. The conclusion is clear: if Jewish Christians were allowed to live in the city, then non-Christian Jews certainly could do so, for Judaism was a permitted religion in the Roman Empire, Christianity was not. Another Christian source to be mentioned in this connection is Epiphanius, a native of Palestine, who lived in the fourth century (about 315-403). In his work "On Weights and Measurements" he describes Hadrian's visit to Judaea in 117.[72] Epiphanius tells that Hadrian "found Jerusalem all in ruins … apart from a small number of houses, a church of God which was small … there it had been built, that is, in that part of Zion that had escaped destruction, together with blocks of houses in the neighbourhood of Zion and seven synagogues which alone remained standing in Zion, like hovels. One of these has survived until the time of Maximus the bishop and the Emperor Constantine 'like a booth in a vineyard', as it is written (Isa 1,8)."[73] The Traveller from Bordeaux, writing in the same period, records: "Inside Sion, within the wall,

---

70 Eusebius, HE 4,5,1ff. (transl. Kirsopp Lake, Loeb Classical Library): Τῶν γε μὴν ἐν Ἱεροσολύμοις ἐπισκόπων τοὺς χρόνους γραφῇ σῳζομένους οὐδαμῶς εὑρών (κομιδῇ γὰρ οὖν βραχυβίους αὐτοὺς λόγος κατέχει γενέσθαι), τοσοῦτον ἐξ ἐγγράφων παρείληφα, ὡς μέχρι τῆς κατὰ Ἀδριανὸν Ἰουδαίων πολιορκίας πεντεκαίδεκα τὸν ἀριθμὸν αὐτόθι γεγόνασιν ἐπισκόπων διαδοχαί, οὓς πάντας Ἑβραίους φασὶν ὄντας ἀνέκαθεν, τὴν γνῶσιν τοῦ Χριστοῦ γνησίως καταδέξασθαι, ὥστ᾽ ἤδη πρὸς τῶν τὰ τοιάδε ἐπικρίνειν δυνατῶν καὶ τῆς τῶν ἐπισκόπων λειτουργίας ἀξίους δοκιμασθῆναι· συνεστάναι γὰρ αὐτοῖς τότε τὴν πᾶσαν ἐκκλησίαν ἐξ Ἑβραίων πιστῶν ἀπὸ τῶν ἀποστόλων καὶ εἰς τὴν τότε διαρκεσάντων πολιορκίαν, καθ᾽ ἣν Ἰουδαῖοι Ῥωμαίων αὖθις ἀποστάντες, οὐ μικροῖς πολέμοις ἥλωσαν. διαλελοιπότων δ᾽ οὖν τηνικαῦτα τῶν ἐκ περιτομῆς ἐπισκόπων, τοὺς ἀπὸ πρώτου νῦν ἀναγκαῖον ἂν εἴη καταλέξαι. … 4,5,4: τοσοῦτοι καὶ οἱ ἐπὶ τῆς Ἱεροσολύμων πόλεως ἐπίσκοποι ἀπὸ τῶν ἀποστόλων εἰς τὸν δηλούμενον διαγενόμενοι χρόνον, οἱ πάντες ἐκ περιτομῆς.

71 Eusebius, HE 3,11; 3,32: Simon son of Clopas; 3,35: Justus.

72 Conceivably the author was confused regarding the date and in fact referred to the well-attested visit in 129/130.

73 Epiphanius, De mensuris et ponderibus 14: Καὶ εὖρε τὴν πόλιν πᾶσαν ἠδαφισμένην, καὶ τὸ ἱερὸν τοῦ Θεοῦ κατεπατημένον, παρεκτὸς ὀλίγων οἰκημάτων καὶ τῆς τοῦ Θεοῦ ἐκκλησίας μικρᾶς οὔσης, ἔνθα ὑποστρέψαντες οἱ μαθηταί, ὅτε ὁ Σωτὴρ ἀνελήφθη ἀπὸ τοῦ ἐλαιῶνος ἀνέβησαν εἰς τὸ ὑπερῷον. Ἐκεῖ γὰρ ᾠκοδόμητο· τοῦτ᾽ ἐστὶν ἐν τῷ μέρει Σιών, ἥτις ἀπὸ τῆς ἐρημώσεως περιελήφθη· καὶ μέρη οἰκήσεων περὶ αὐτὴν τὴν Σιὼν καὶ ἑπτὰ συναγωγαί, αἳ ἐν τῇ Σιὼν μόναι ἑστήκεσαν, ὡς καλύβαι μόνον, ἐξ ὧν μία περιελείφθη ἕως χρόνου Μαξιμωνᾶ τοῦ ἐπισκόπου καὶ Κωνσταντίνου τοῦ βασιλέως.

you can see where David had his palace. Seven synagogues were there, but only one is left – the rest have been 'ploughed and sown' as was said by the prophet Isaiah."[74] The implication of all this is that there were some modest remains of settlement standing and inhabited by Jews and (Jewish) Christians on the south-west hill, now called Zion.[75] Zion here covers the area from the current citadel all the way southward to the Valley of Hinnom. It should be kept in mind that all of this was within the walled city before the destruction in 70. In the Late Roman and Byzantine periods this area was again inside the walled city, while, however, part of it lies outside the existing Ottoman wall. The name "Zion" is confusing. The Hebrew, biblical Zion was the south-east hill, now often called the "City of David", while in the Late Roman period, the name Zion was applied to the south-west hill, witness the construction of the Hagia Sion Church there in the late fourth century.[76] Excavations have uncovered remains of houses, public buildings and ritual baths on the southwest hill from the period before the destruction in 70, when it was within the walls.

Various Talmudic sources indicate the presence of Jews in Jerusalem in this period, or of visits by Jews, at any rate. Two examples will have to suffice.

> 1. Mishnah, Yebamoth 4,13:
> "(R.) Simeon b. Azzai said: I found a family register in Jerusalem and in it was written, 'Such-a-one is a bastard through [a transgression of the law of] thy neighbour's wife'" (transl. H. Danby 225).
>   Simeon b. Azzai was active during the second half of the period between the two revolts (about 100-130).

> 2. Sifre to Deuteronomy 43:
> "Rabban Gamaliel, R. Joshua, R. Eleazar b. Azariah, and R. Aqiba were going to Rome. Again they went up to Jerusalem and arrived at Mount Scopus. They tore their clothes. They came to the Temple Mount and saw a fox leaving the Holy of Holies."

The persons mentioned in this source were among the major figures in the period between the two Jewish revolts.[77]

---

74   Itinerarium Burdigalense 589 (ed. Wesseling = Cuntz, Itineraria [n. 40] 96): Intus autem intra murum Sion paret locus, ubi palatium habuit Dauid. Et septem synagogae, quae illic fuerunt, una tantum remansit, reliquae autem arantur et seminantur, sicut Isaias propheta dixit.

75   For a survey of this area, Küchler, Jerusalem 602-51. For the excavated remains dated before 70, cf. J. Murphy-O'Connor, in: R. Bauckham ed., The Book of Acts in its First Century Settings 4, 1995, 303-21; H. Gitler, SBF 46, 1996, 317-82 at 331; Y. Tsafrir, in: Tsafrir – Safrai, History 311-21 (Hebr.).

76   For the church, see below.

77   For the presence of Jews in Jerusalem in this period, see: M. Friedman, in: N. Rosovsky ed., City of the Great King. Jerusalem from David to the Present, 1996, 136-46, 499-502; Y. Tsafrir, in: Akten des XII. Internationalen Kongresses für Christliche Archäologie Teil 1, 1995, 369-76; Y. Shahar, in: A. Baruch – A. Faust eds., Hidushim be-heqer Yerushalayim 12, 2007, 131-46 (Hebr.). See also: S. Safrai, in: Second Temple Period 376-93 (Hebr.); Y. Tsafrir, in: Grabar – Kedar (n. 66) 72-99 at 85-7.

3. Aelia Capitolina – from Hadrian until Constantine

Very little is known about the physical development of the city of Aelia Capitolina from Hadrian until Constantine. There are awkward questions concerning the site of the legionary base and regarding the actual dates of the buildings referred to in a much later source, discussed below. The extent of the city is not quite clear. All that can be said with some confidence is that the layout of the streets known from Byzantine sources and still recognizable in the existing old city probably goes back to the Roman city. A traditional rectangular grid system, modified where necessary (as dictated by the topography) can still be recognised. There was a semi-circular square south of what is now the Damascus Gate, a main street running south from there, usually called the "Cardo Maximus" in modern literature, and another one running first south-east and then south. Perpendicular streets crossed these north-south streets at right angles. The present David Street and Street of the Chain probably represent another main street, usually called the "Decumanus Maximus" in modern literature. There was a forum located in the area of the present-day Muristan, with a temple of Aphrodite and a basilica, adjacent to and west of the main street. A second forum appears to have been built in the eastern part of the old city, north of the Temple Mount. There is no evidence of a city wall before the end of the third or the beginning of the fourth century. It is clear, however, that to the north, east and west the city extended roughly as far as the present-day Old City. The "high-level aqueduct" was built in this period by personnel of the local legion (see below, n. 94).

The only literary source concerning the foundation of the Roman colony of Aelia Capitolina is found in the Byzantine epitome of Cassius Dio's Roman History 69,12: "At Jerusalem he [scil. Hadrian] founded a city in place of the one which had been razed to the ground, naming it Aelia Capitolina, and instead of the temple of the god he raised a new temple to Jupiter. This brought on a war of no slight importance nor of brief duration, for the Jews deemed it intolerable that foreign races should be settled in their city and foreign religious rites planted there."[78]

This is followed by a brief description of the revolt of Bar Kokhba, which is not essential for the history of Jerusalem. The text cited allows for the following conclusions: 1) Hadrian himself decided to found the new city of Aelia Capitolina to replace Jerusalem. 2) This happened before the outbreak of the revolt. 3) Foreigners, i.e. non-Jews, were settled there.

---

78 Cassius Dio 69,12,1-3 = Stern, Authors (n. 1), vol. 2, 391-405 no. 440: ἐς δὲ τὰ Ἱεροσόλυμα πόλιν αὐτοῦ ἀντὶ τῆς κατασκαφείσης οἰκίσαντος, ἣν καὶ Αἰλίαν Καπιτωλῖναν ὠνόμασε, καὶ ἐς τὸν τοῦ ναοῦ τοῦ θεοῦ τόπον ναὸν τῷ Διὶ ἕτερον ἀντεγείραντος πόλεμος οὔτε μικρὸς οὔτ' ὀλιγοχρόνιος ἐκινήθη. Ἰουδαῖοι γὰρ δεινόν τι ποιούμενοι τὸ ἀλλοφύλους τινὰς ἐς τὴν πόλιν σφῶν οἰκισθῆναι καὶ τὸ ἱερὰ ἀλλότρια ἐν αὐτῇ ἱδρυθῆναι,

Regarding the date of the foundation of the Roman colony of Aelia Capitolina, the numismatic evidence may one day decide the issue, but this has not happened so far. The known coins of Aelia do not give a clue by themselves. If the formal act of founding the colony in fact took place after the Bar Kokhba war, an unlikely scenario, then the evidence from the coinage could hardly be expected to prove this. On the other hand, a foundation date before the revolt – as asserted by Dio – could be shown if (a) an overstrike of a coin from the revolt on a coin of Aelia Capitolina is discovered. Alternatively or in addition to this a foundation before the revolt would be proved if (b) a hoard, sealed not later than the revolt and containing Aelia coins, is found in controlled excavations. The first possibility (a) would be unequivocal evidence, but no such overstrikes have as yet been found. Of course it is not necessary to assume such coins existed at all. The colonial mint may have started working only after the revolt. This is merely to point out that such coins, *if* they existed and *if* they were discovered would clinch the matter.

The late Jacob Meshorer reported in 1967 that four hoards of the (b) type had been found. However, all hoards came from the trade, not from controlled excavations. Nobody has seen them apart from Meshorer. No concrete details about the content of any of them are known. Evidence with such credentials cannot be accepted as decisive. More recently, the late Hannan Eshel reported the discovery of a numismatic assemblage (in a cave) containing coins of Bar Kokhba together with coins of Aelia.[79] He concluded that this proved that Aelia was founded before the revolt. While this would be a logical conclusion, the archaeological evidence is unsatisfactory. The coins were found in a kind of survey involving mainly a metal detector. There were reportedly extensive unauthorized excavations (= robbery) on the spot before Eshel arrived. The whole assemblage was evidently not a hoard. It must therefore be admitted that this cannot be regarded as decisive proof of the date of the foundation of the colony.[80] Meanwhile, the best available source asserts unambiguously that Hadrian decided to found the colony and that this was the cause of the outbreak of the Second Jewish Revolt.

The date of the formal foundation of the Colony is one problem; the period in which the city was actually settled and built is another. According to Cassius Dio, in the passage cited above on the foundation of the colony, Hadrian built "instead of the temple of the god … a new temple to Jupiter". This is a reference to at least one temple built at the time of the foundation of the colony. In this connection one

79 H. Eshel, in: L. H. Schiffmann – E. Tov – J. C. Vanderkam eds., The Dead Sea Scrolls Fifty Years after their Discovery. Proceedings of the Jerusalem Congress July 20-25 1997, 2000, 637-43; H. Eshel – B. Zissu, HA 110, 1999, 56*f.; H. Eshel - B. Zissu, Israel Numismatic Journal 14, 2000/02, 168-75, provides more details.

80 Y. Tsafrir, in: P. Schäfer ed., The Bar Kokhba War Reconsidered, 2003, 31-6 at 34ff. Tsafrir suggests in this paper that the decision to found a colony was taken before the war, but the emphatically pagan name given only as part of the series of measures to punish the rebels after the war.

point may be mentioned that has been the cause of unnecessary debate: Dio says that Hadrian built a new temple to Jupiter "instead of the temple of the [Jewish] god".[81] The Greek has often been interpreted as saying "on the site of…", but that is not necessary. It can mean "instead of" which, in fact, is the normal meaning of the expression in post-classical Greek. In other words, Hadrian built a Jupiter temple somewhere in Aelia Capitolina, but this was not necessarily on the site of the Jewish temple, destroyed in 70.

Otherwise Dio, in the extant text, does not mention any urban development in Jerusalem. Usually, however, Hadrian is credited not merely with the initiative of founding a city, but with actually reconstructing the city. He is said to have built two *demosia* (public baths?), a theatre, a triple-celled building (the Capitolium?), a *tetranymphon* (a nymphaeum with four porticoes, perhaps the pool of Siloam?), and a *dodekapylon*. The character of the two constructions last mentioned is not quite certain. This list is based on one Byzantine literary source that does indeed enumerate various public buildings in the city.[82] There is, however, no reason why we should assume that a Byzantine author knew what was actually built in Hadrian's time, rather than in the third century or even later. The same source asserts that the city was divided into seven sections named *amphoda,* each headed by an *amphodarch*. This cannot reflect the organization of a Roman colony in the second century, although it is also true that the *Chronicon* preserves elements of a pre-Christian Roman city. The earliest eyewitness describing Aelia Capitolina in his own days is the Pilgrim from Bordeaux, who visited the city in 333, after Constantine had built the Church of the Holy Sepulchre.[83] This building replaced a Graeco-Roman sanctuary, perhaps of Aphrodite (see below). It stood near the forum, apparently[84], with its entrance on the *cardo maximus*, facing east. Other structures that are obviously Roman, mentioned in literary sources, are two imperial statues on the Temple Mount.[85] Otherwise, we should add, the Temple Mount

---

81   ἐς τὸν τοῦ ναοῦ τοῦ θεοῦ τόπον. The expression is best taken as meaning "to replace".

82   Chron. paschale ed. Dindorf 1, 474: καὶ καθελὼν τὸν ναὸν τῶν Ἰουδαίων τὸν ἐν Ἱεροσολύμοις ἔκτισε τὰ δύο δημόσια καὶ τὸ θέατρον καὶ τὸ τρικάμαρον καὶ τὸ τετράνυμφον καὶ τὸ δωδεκάπυλον τὸ πρὶν ὀνομαζόμενοι ἀναβαθμοὶ καὶ τὴν κόδραν, καὶ ἐμέρισεν τὴν πόλιν εἰς ἑπτὰ ἄμφοδα, καὶ ἔστησεν ἀνθρώπους ἰδίους ἀμφοδάρχας, καὶ ἑκάστῳ ἀμφοδάρχῃ ἀπένειμεν ἄμφοδον· καὶ ἕως τῆς σήμερον εἰς τὸ τοῦ ἀμφοδάρχου ὄνομα ἕκαστον ἄμφοδον χρηματίζει. καὶ ἐπέθηκε τὸ ἑαυτοῦ ὄνομα τῇ πόλει, Αἰλίαν αὐτὴν ὀνομάσας, ἐπειδὴ Αἴλιος Ἀδριανὸς ἐλέγετο. Georgios Monachos, cited below, n. 100, also asserts that Hadrian "built a new Jerusalem".

83   Itinerarium Burdigalense 589-97 (CCSL 175, 15-19).

84   Itinerarium Egeriae 43,7 says the Holy Sepulchre (the Martyrium) faced "the market". See in general: C. Coüasnon, The Church of the Holy Sepulchre in Jerusalem, 1974.

85   Jerome, in Esaiam 1,2,9 (CCSL 73a, 33): "ubi quondam erat templum et religio Dei, ibi Hadriani statua et Iovis idolum collocatum est"; Comm. in Mt 24,15 (CCSL 77, 226): "potest autem simpliciter aut de Antichristo accipi aut de imagine Caesaris quam Pilatus posuit in templo aut de Hadriani equestri statua quae in ipso sancto sanctorum loco usque in praesentem diem stetit".

is a subject mostly avoided in the sources of this period.[86] There are four porticoes at the pool of Siloam, possibly Roman. Indubitably Roman structures, however, are several monumental arches. The present-day *Ecce Homo* arch is part of one of these.[87] Others are attested epigraphically.[88] Aelia seems not to have been a walled town at first. The earliest traces of a wall do not antedate the late third century. There is at least one later, Syriac source that states this specifically: "When it was rebuilt by the Christian Emperor Constantine, the Holy City, Jerusalem, at first was still sparsely populated and had no [city] wall, since the first [city] wall had been destroyed by the Romans. There were but a few houses and [few] inhabitants."[89] There certainly was a wall by the time the Pilgrim from Bordeaux visited the city, in 333, for he refers to it several times.[90]

Since there are hardly any archaeological finds clearly datable to the Hadrianic period, to show large-scale building in that period there is a serious question concerning the physical development of the city immediately following the foundation of the colony. Such finds, however, are limited, so far, to two inscriptions[91], even though extensive excavations have been carried out in the area of what was the colony of Aelia Capitolina. There exists not one Hadrianic building inscription from Aelia Capitolina. There is one inscription in secondary use in the south wall of the Temple Mount which mentions Antoninus Pius.[92] The next inscriptions come from the reign of Septimius Severus.[93] There is one aqueduct in the construction of which Roman legionaries participated, which therefore is identified firmly as a Roman public project.[94]

---

86 An exception is the Itinerarium Burdigalense 590f. (ed. Cuntz [n. 40] 96). Cf. Maraval, Lieux (n. 40) 261; in general: Y. Z. Eliav, God's Mountain, 2005.

87 For the "Ecce Homo arch": M.-A. de Sion, Antonia (n. 25) 34-8 and pl. 6-11; Vincent – Abel, Jérusalem nouvelle 1-2, 24-30; C. Arnould, Les *arcs* romains de *Jérusalem*, 1997; bibliography: Bieberstein – Bloedhorn 2, 367-70.

88 See vol. I 2, The Roman period from 70 to the reign of Constantine, and H. M. Cotton – W. Eck, in: E. Dąbrowa ed., Donum Amicitiae, 1997, 11f.; iid., in: J. Geiger - H. M. Cotton - G. D. Stiebel eds., Israel's Land. Papers Presented to Israel Shatzman on his Jubilee, 2009, 97*-118*; Eck, Rom und Judaea 65-74.

89 John Rufus: The Lives of Peter the Iberian, Theodosius of Jerusalem and the Monk Romanus, ed. and transl. C. B. Horn - R. R. Phenix Jr., 2008, 92f.

90 Itinerarium Burdigalense 591 (ed. Cuntz [n. 40] 96): in valle iuxta murum est piscina quae dicitur Siloa; 593: murum; portam Neapolitanam; 594: portam .... Orientalem.

91 AE 1904, 91 and CIL 3, 6640, the latter probably an arch. On these see vol. I 2, The Roman period from 70 to the reign of Constantine.

92 CIL 3, 116 (6639) = W. Eck, ZPE 169, 2009, 213ff. See vol. I 2, The Roman period from 70 to the reign of Constantine.

93 See vol. I 2, The Roman period from 70 to the reign of Constantine.

94 See the centurial inscriptions on stone segments collected by L. Vetrali, SBF 17, 1967, 149-61 and figs. 1-5; L. Di Segni, in: D. Amit – J. Patrich – Y. Hirschfeld eds., The Aqueducts of Israel, 2002, 37-67. See in general: W. Eck, Roms Wassermanagement im Osten. Staatliche Steuerung des öffentlichen Lebens in den römischen Provinzen?, 2008.

It is thus possible that Hadrian formally founded the colony, but in practice did not do much for its physical development.[95] Jerusalem's development may have been the result of gradual or later building activities and these may not have been initiated or funded by the imperial authorities. The Trajanic veteran colony of Thamugadi in modern Algeria, ancient Numidia, took sixty years to develop all of the physical features making up the ancient city: temples, fourteen public baths, a theatre; a market and a good water supply. These were all constructed by the city itself, not by the imperial authorities.[96] The third-century author Julius Africanus, a native of Aelia Capitolina, mentions an old and good library in the city.[97] Jerome relates that "Aelia [was] founded by Aelius Hadrianus; on the front of that gate, by which we go out to Bethlehem, a sow was sculpted in marble, denoting that the Jews were subject to the Roman authority."[98] Jerome clearly implies that it was an intended insult for Jews that the image of a sow – a boar in fact – marked the entrance to Jerusalem, but more to the point is that the boar was actually associated with the Legion X Fretensis. This should mean that the gate and its decoration antedate the departure of the legion from Jerusalem which happened by the end of the third century.

All we know in the sphere of imperial munificence is that tax privileges, but not the special status of the *ius Italicum*, were granted to the citizens of the colony, just as those were granted to the citizens of the colony of Caesarea.[99]

Finally, there is the question of the identity of the citizens of the new colony. Late Christian sources describe them as Greeks (Hellenes), which, in these sources, should be taken to mean no more than that they were non-Jews.[100] There are founder's coins with *vexilla* of the *Legio X Fretensis*.[101] That is significant, especially

---

95 B. Isaac, Limits (n. 57) ch. 8, 352-9.

96 C. Courtois, Timgad, antique Thamugadi, 1951; P. Morizot, in: Y. Le Bohec ed., L'Afrique, la Gaule, la religion à l'époque romaine. Mélanges à la mémoire de Marcel Le Glay, 1994, 226-43. Cf. G. Zimmer, Abh. Bayer. Akad. Wiss. Phil.-Hist. Klasse 102, 1989.

97 Julius Africanus, Cestes, P. Oxy. 413; cf. L. Robert, Hellenica 1, 1940, 145.

98 Hieronymus, Chronicon ad ann. Abr. 2153 (ed. Schoene vol. 2, 169): Aelia ab Aelio Hadriano condita, et in fronte eius portae, qua Bethleem egredimur, sus sculptus in marmore, significans Romanae potestati subiacere Iudaeos.

99 Paulus, Dig. 50,15,8.7: "Divus Vespasianus Caesarienses colonos fecit non adiecto, ut et iuris Italici essent, sed tributum his remisit capitis: sed divus Titus etiam solum immune factum interpretatus est. Similes his Capitulenses esse videntur." Ulpian, Dig. 50,15,1: "In Palaestina duae fuerunt coloniae, Caesarienses et Aelia Capitolina, sed neutra ius Italicum habet. Divus quoque Severus in Sebastenam coloniam deduxit."

100 Zonaras, Ann. 11,23c; Malalas, Chron. 279 (ed. Dindorf); Georgios Monachos, Chronicon 451: κτίζει νέαν Ἰερουσαλήμ, ἣν δὴ καὶ μετωνόμασεν Αἰλίαν εἰς τὸ ἴδιον ὄνομα, καὶ στήσας τὸ ἑαυτοῦ εἴδωλον ἐν τῷ ναῷ οἰκεῖν Ἕλληνας ἐν τῇ πόλει προσέταξεν. This is a fuller version, which may derive from the original Malalas, according to E. Jeffreys et al., The Chronicle of John Malalas, 1986, 148.

101 L. Kadman, The Coins of Aelia Capitolina, 1956, nos. 53, 54; cf. 55-60. Cf. Isaac, Near East (n. 55) 101f.

given the fact that the headquarters of the legion were located in the city. Such coins invariably indicate the units from which colonists in a new colony were discharged. It is therefore entirely likely that the core of the settlers in Aelia Capitolina was formed by discharged veterans of the Legion X Fretensis and, perhaps, of the second legion in the province as well.

The question whether Jews were present in the colony should be briefly discussed here. Several Christian sources report that access to the city and its territory was prohibited to Jews.

Eusebius reports that, following the suppression of the Bar Kokhba Revolt, Hadrian "commanded that by a legal decree and ordinances the whole nation should be absolutely prevented from entering from thenceforth even the district round Jerusalem, so that not even from a distance could it see its ancestral home. Ariston of Pella tells the story."[102] Ariston of Pella's work is lost.[103] The passage quoted here is almost identical with a statement made by Tertullian.[104] It is for our purposes not important whether these Christian sources reliably cite an imperial decree.[105] There are fourth-century Christian authors who asserted that the Jews are allowed to go up to Jerusalem only once a year to mourn the destruction of the Temple. Jerome gives a graphic description of such an event with evident satisfaction.[106] The Traveller from Bordeaux, in a well-known passage, says that Jews annually anoint the "pierced stone" (*lapis pertusus*) in the area of the destroyed Temple with oil. "They mourn and rend their garments and then depart."[107] It has been claimed that this annual pilgrimage took place on 9 Av, the traditional date of the destruction of Jerusalem and the Temple, but all this is not quite certain. These sources clearly are conveying an ideologically loaded message. There are Talmudic sources that refer unambiguously to sages in Jerusalem and there are therefore two possibilities: either the unanimous Christian authors just cited represent ideological fervor more than historical accuracy, or the prohibition for Jews to enter the

---

102 Eusebius, HE 4,6,3 (transl. Kirsopp Lake, Loeb Classical Library): τὸ πᾶν ἔθνος ἐξ ἐκείνου καὶ τῆς περὶ τὰ Ἰεροσόλυμα γῆς πάμπαν ἐπιβαίνειν εἴργεται νόμου δόγματι καὶ διατάξεσιν Ἀδριανοῦ, ὡς ἂν μηδ᾽ ἐξ ἀπόπτου θεωροῖεν τὸ πατρῷον ἔδαφος, ἐγκελευσαμένου· Ἀρίστων ὁ Πελλαῖος ἱστορεῖ.

103 For Ariston of Pella: Schürer I 37ff.

104 Tertullian, adversus Iudaeos 13,3-4: interdictum est ne in confinio ipsius regionis demoretur quisquam Iudaeorum … post expugnationem Hierusalem prohibitis ingredi in terram vestram de longinquo eam oculis tantum videre permissum est. Cf. Tertullian, Apol. 21,5; Justin 1 Apol. 47,6: ὅτι δὲ φυλάσσεται ὑφ᾽ ὑμῶν ὅπως μηδεὶς ἐν αὐτῇ γένηται, καὶ θάνατος κατὰ τοῦ καταλαμβανομένου Ἰουδαίου εἰσιόντος ὥρισται, ἀκριβῶς ἐπίστασθε; Dial. c. Tryph. 16.

105 R. Harris, HTR 19, 1926, 199-206.

106 Jerome, in Sophoniam 1,15-6 (CCSL 76a, 672-4).

107 Itinerarium Burdigalense 591 (ed. Wesseling = CCSL 175, 16 = Cuntz [n. 40] vol. 1, 96): … lapis pertusus, ad quem veniunt Iudaei singulis annis et unguent eum et lamentant se cum gemitu et vestimenta sua scindunt et sic recedunt.

city, imposed after the Bar Kokhba Revolt, was no longer enforced by the end of the second century, and renewed again in the fourth.[108]

There is no lack of Talmudic sources referring to Jewish pilgrimage to Jerusalem in this period. It will be clear that this was a different sort of pilgrimage from those common before 70, when this was part of the temple cult. Jews now went to Jerusalem to visit the site of the sanctuary on the Temple Mount, pray there and mourn its destruction.

Six sources in the Babylonian Talmud cite pronouncements made by representatives of the "qehala qadisha de-birushalayim", the holy community in Jerusalem.[109] Even though these derive from the Babylonian Talmud and not from a local source, this seems to represent an actual group of sages, pupils of R. Meir, active in the late second and early third centuries, which was established in Jerusalem and devoted itself to a particularly exacting practice of the rules regarding tithe and purity. This was an unusual community whose members kept in touch with R. Judah ha-Nasi and were active in the formulation of *halakhah* and the editing of the Mishnah, like the other leading sages in their time. It is therefore likely that over the years, between the end of the Bar Kokhba Revolt and the late second century the prohibition for Jews to enter Jerusalem was cancelled or no longer applied in practice. This is particularly likely for the Severan period, which was one of improved relations between the Roman authorities and the Jews in Palestine. One of the relevant sources may be cited here:

Qohelet (Ecclesiastes) Rabbah ix,9:
"Rabbi [Judah ha-Nasi] said in the name of the holy brotherhood: Acquire a handicraft for yourself together with Torah. What is the reason [for this teaching]? Enjoy life with the wife whom thou lovest. Why does he call them 'the holy brotherhood'? Because it included R. Jose b. Meshullam and R. Simeon b. Menasia who used to divide the day into three parts – a third for Torah, a third for prayer, and a third for work. Others declare that they laboured in the Torah throughout the winter and in their work thoughout the summer."[110]

Qohelet Rabbah is a Palestinian Midrash, datable according to some of the experts to the sixth/seventh centuries and according to others to the eighth. In this source R. Judah ha-Nasi cites an interpretation of the *edah qedosha* in Jerusalem. The subject is the need to combine the study of the torah with learning a trade; to divide one's time between study, prayer and working for a living. This is a different position from sages who emphasize only the need to study the torah. It

---

108 See below for the sources suggesting that the prohibition was in force in the fourth century.
109 See S. Safrai, Scripta Hierosolymitana 23, 1972, 62-78; A. Oppenheimer, Between Rome and Babylon, 2005, 103f.; 157f.; S. Safrai, in: Tsafrir – Safrai, History 29-34 (Hebr.).
110 Midrash Rabbah, transl. into English under the edition of H. Freedman and M. Simon; Vol. 8,2 Ecclesiastes Rabbah (transl. by A. Cohen), 1939, 237.

may be assumed that the element 'qedushah', 'qadosh' in the appellation of the group refers to a particular insistence on ritual purity. As already mentioned, R. Meir was the teacher of the group, one of the principal sages of the period following the Bar Kokhba Revolt, although not the most important one. Like R. Judah ha-Nasi he was called *qadosh*. Among his pupils were R. Shimon ben Menasia and R. Yossi ben Meshulam. The latter is known to have been strict in matters concerning ritual purity. They also insisted on purity in all *halakhot* concerning pharisaic groups and the Temple cult. It must be understood that the sages, even after the destruction of the Temple, continued to focus on the regulations connected with maintenance of the cult and life as it should be when the Temple exists. Like the pharisee fellowships in the period before the destruction of the Temple, and unlike the sectarians in the Judaean desert and Essenes, the members of this community remained involved in contemporary society. Together with other sages they took part in the development and formulation of *halakhah*, as shown in several sources already noted.

Another question is to what extent there was a Christian, non-Jewish presence in Aelia Capitolina before Constantine. The sources cited above, concerning Jews living on Mount Zion, suggest they were there. Eusebius having given his version of the Bar Kokhba Revolt and its results, namely the foundation of Aelia and the prohibition for Jews to approach the city, writes: "The church, too, in it was composed of gentiles, and after the Jewish bishops the first who was appointed to minister to those there was Marcus."[111] There is also evidence of some Christian pilgrims reaching the city, notably Melito of Sardis, in the middle of the second century.[112] Origenes visited Jerusalem in the third century[113] and is on record as having preached there.[114] Alexander, bishop of a community in Cappadocia (Caesarea?), went on a pilgrimage to Jerusalem during the reign of Caracalla "for the purpose of prayer and investigation of the (holy) sites".[115] Foci of Christian attention in this period were Mount Zion as it was then called (see above) and the Mount of Olives.[116]

An important change for Aelia Capitolina in many respects was the transfer of the Legion X Fretensis to Aela (Elath/ʿAqaba) on the Red Sea, even if we allow for the possibility that this legion by that time had shrunk in size considerably. The date is not certain. All we know is that Eusebius mentions the legion as based

---

111 Eusebius, HE 4,6,4 (transl. Kirsopp Lake, Loeb Classical Library): καὶ δὴ τῆς αὐτόθι ἐκκλησίας ἐξ ἐθνῶν συγκροτηθείσης, πρῶτος μετὰ τοὺς ἐκ περιτομῆς ἐπισκόπους τὴν τῶν ἐκεῖσε λειτουργίαν ἐγχειρίζεται Μάρκος.

112 J. Wilkinson, Egeria's Travels to the Holy Land, revised ed. 1981, 10-3; E. D. Hunt, Holy Land Pilgrimage in the Later Roman Empire AD 312-460, 1984, 2ff.; Maraval, Lieux (n. 40).

113 Origenes, Commentarium in Ioannem 6,24 (PG 14, 269); cf. Hunt, Pilgrimage (n. 112) 92f.

114 Epiphanius, Panarion 64,2.

115 Eusebius, HE 6,11: τὴν πορείαν ἐπὶ τὰ Ἱεροσόλυμα εὐχῆς καὶ τῶν τόπων ἱστορίας ἕνεκεν πεποιημένον. He remained in Jerusalem and became bishop there.

116 For the Mount of Olives: Eusebius, Demonstratio Evangelica 6,18.

at Aela in his time.[117] That still does not give us a firm *terminus ante quem*, for Eusebius' *Onomasticon* is itself not firmly dated. For various reasons the transfer is likely to have happened in the Tetrarchic period. In Jerusalem the legion was replaced by a smaller unit. By the end of the fourth century this was the cavalry unit of Mauri Illyriciani.[118] There is no information regarding the location of the garrison in the town, just as the legionary presence could not be located in the city in the previous period.

4. From Constantine until the Moslem Conquest.

The physical development of the city in this period is much better known than that of post-Hadrianic Aelia Capitolina, because both the literary sources and the archaeological remains provide far more information. We also have ancient visual information in the form of the depiction of the city on the sixth-century Madaba map. In the Byzantine period the city eventually reached its largest extent since the capture in the first century. To the south the city wall followed the same course as the old First Wall, encompassing the south-eastern and south-western hills, respectively Ophel/City of David and Mount Zion. Elements to be mentioned here are the monumental north gate (the predecessor of the Damascus Gate) and the square south of it, the grid of two main streets – found in excavations – and other north-south streets and the perpendicular east-west streets already mentioned. Houses of this period have been excavated in the City of David, the Tyropoeon Valley and the excavations near the south-western corner of the Temple Mount. A residential presence has also been encountered on the south-western hill (Mount Zion).

With the transformation of the Roman Empire into a Christian one, Jerusalem attracted renewed attention and became the city of universal interest that it still is. Before Constantine's activities Jerusalem was important to the Jews and also, but to a lesser extent, to Christians. This changed quickly and drastically after

---

117 The legion is still attested at Jerusalem by city-coins of Herennius Etruscus (AD 250-251) and Hostilian (AD 251): Catalogue of the Greek Coins in the British Museum, vol. 27 Palestine (ed. G. F. Hill), 1914, 100 no. 104; Y. Meshorer, The Coinage of Aelia Capitolina, 1989, 114 nos. 168-70 (Herennius Etruscus); 116 nos. 179, 181f. (Hostilian). Eusebius, Onomasticon 6,17-20 (ed. Klostermann), mentions the legion as based at Aela on the Red Sea in his time (ca. 260-340); also: Comm. in Ezech. 47,18 (ed. Glorie); Notitia Dignitatum Orientis 34,30. For a tetrarchic or Constantinian inscription from the excavations at ʿAqaba: R. G. Khouri – D. Whitcomb, Aqaba. Port of Palestine on the China Sea, 1988, 16; see also the discussion by E. A. Knauf – C. H. Brooker, ZDPV 104, 1988, 179ff.

118 Notitia Dignitatum Orientis 34,21. The Notitia Dignitatum Orientis lists three units in the region of Palaestina Prima: the *Equites Mauri Illyriciani* at Aelia; a *Cohors I Salutaria* between Aelia and Jericho, ibid., 34,48; and the *Equites scutarii Illyriciani* at Chermula (Carmel), ibid. 34,20. For an *ala militum* in Jerusalem, which Jerome found annoying, see below.

Constantine's final defeat of his rivals. The central act involved was the building of the Holy Sepulchre in the centre of Aelia Capitolina in 326 after the Council of Nicaea, fully attested in Eusebius' biography of Constantine.[119] Central in Eusebius' account is the discovery of the (necessarily empty) tomb underneath the Roman sanctuary of Aphrodite. Eusebius does not mention the discovery of the true cross by Helena, mother of Constantine. He fails to refer to this for reasons unknown, perhaps Helena was not yet credited with the discovery of the true cross when Eusebius wrote his *Life of Constantine*, for the earliest sources that mention this event are of later date.[120] Helena's journey to the Holy Land, however, certainly did take place and so did the building activities under her auspices.[121]

The Holy Sepulchre was actually a complex of several parts: at the east end there was an atrium, surrounded by colonnades that gave access to the basilica (the Martyrium). West of the basilica there was another atrium with colonnades on three sides (the Holy Garden), including the presumed Rock of Golgotha. West of this there was the Rotunda with the Holy Sepulchre in its centre (the Anastasis).

Eusebius does mention Helena's involvement in the construction of two other churches, the Church of the Nativity in Bethlehem and the Eleona on the Mount of Olives[122], from which it took its name.[123] Like the church in Jerusalem these two were also erected over caves. The one on the Mount of Olives was said to be a location where Jesus taught his pupils after the last supper (Mk 13,3) and again before the

---

119 Above, n. 20. The basic work on Jerusalem for this period remains Vincent - Abel, Jérusalem nouvelle. For the political background: Z. Rubin, Cathedra 2, 1982, 79-105 and further secondary literature, cited by Cameron - Hall (n. 20). For the church: V. Corbo, La basilica del S. Sepolcro, 1969; Coüasnon, Holy Sepulchre (n. 84); J. Patrich, in: Ancient Churches Revealed 101-17; Sh. Gibson – J. Taylor, Beneath the Church of the Holy Sepulchre Jerusalem, 1994. See also: Maraval, Lieux (n. 40) 252-7. For further early bibliography: Ovadiah, Corpus 77; for a full bibliography: Bieberstein – Bloedhorn 2, 183-217. For the development of the Late Roman/Byzantine city: L. I. Levine ed., Jerusalem. Its sanctity and centrality to Judaism, Christianity, and Islam, 1999.

120 The Bordeaux Traveller (333) does not mention this either. It is first reported by Cyril of Jerusalem, about 350: Catechetical Lectures 10,19 (PG 33, 685-7). The discovery is ascribed to Helena in a later stage by Ambrosius, in his funeral oration for Theodosius I in 395: De obitu Theodosii, CSEL 73, 40; cf. G. Stemberger, Juden und Christen im Heiligen Land, 1987, 56. See also J. W. Drijvers, Helena Augusta. The Mother of Constantine the Great and the Legend of Her Finding of the True Cross, 1992.

121 Hunt, Pilgrimage (n. 112) 28-49.

122 Eusebius, Vita Constantini 41-43,4; cf. comments by Cameron – Hall (n. 20), 291-4; Itinerarium Burdigalense 595 (ed. Cuntz [n. 40] 97): Inde ascendis in montem Oliveti, ubi dominus ante passionem apostolos docuit; ibi facta est basilica iussu Constantini. Inde non longe est monticulus, ubi dominus ascendit orare … See: L. H. Vincent, RB 19, 1910, 573f.; id., RB 20, 1911, 219-65; Vincent – Abel, Jérusalem nouvelle 1-2, 337-60; 374-419; L. H. Vincent, RB 64, 1957, 48-71; B. Bagatti, The Church from the Gentiles in Palestine, 1971, 184-90; cf. Ovadiah, Corpus 82f.; Ovadiah, Corpus Suppl. 139; Bieberstein – Bloedhorn 2, 286-92.

123 Itinerarium Egeriae 30,3; 31,1 (CCSL 75, 77) calls the Mount of Olives "Eleona" (= Ἐλαίων plus an Aramaic ending).

Ascension (Acts 1,6-12). On the top of the hill, nearby, another church was built to mark the location of the Ascension (Lk 24,50f.; Acts 1,12), the Imbomon (ἐν βουνῷ = on the hill) by Poemenia, about 384-390.[124] By that time, the locations associated with the teaching and that of the ascension had been separated.

These activities in Jerusalem and the imperial policy behind it, emphasising its centrality in the imperial religion, had a broad and deep effect on life in the city and its urban expansion. The number of pilgrims and permanent residents in the fourth century and their accounts is merely one indication of the momentum:[125] take, for instance, the Traveller of Bordeaux (333),[126] Cyril of Jerusalem (348),[127] and Melania the Elder (370's), who established a monastery on the Mount of Olives.[128] Melania's "companion in the way of the spirit", Rufinus of Aquileia, also spent some time in a monastery on the Mount of Olives;[129] next follow Egeria (381-4),[130] Paula and Eustochium, two members of senatorial Roman families (385).[131] It is to be noted that some of those who visited Jerusalem in this period disapproved of the urban crowds they encountered, replete with all manners of vice, as they saw them, notably Jerome.[132] Among the elements Jerome found offensive was an "ala militum" which clearly is a reference to the *equites Mauri Illyriciani,* the smaller unit that had replaced the legion based in Jerusalem from 70, as observed above. Cyril of Jerusalem also expressed disapproval of the urban realities in various cities, including Jerusalem of his days: theatre performances, chariot races, gladiatorial and wild-beast shows.[133]

It has been argued that under Constantine the prohibition of all Jewish presence in the city was renewed, or re-activated. The fifth-century Nestorian bishop

---

124 Hunt, Pilgrimage (n. 112) 161f.; Maraval, Lieux (n. 40) 265f. Itinerarium Egeriae 43,5 mentions both the Imbomon and "the other church on Eleona". For a description: Adamnanus, De locis sanctis 1,23,1-3 (CCSL 175, 199). For the date: P. Devos, AB 87, 1969, 208-12. For further bibliography: Ovadiah, Corpus 86f.; Ovadiah, Corpus Suppl. 140f.; Bieberstein – Bloedhorn 2, 299-303. For a reconstruction of the church: J. Wilkinson, Jerusalem as Jesus knew it, 1978, 174.

125 For a full discussion of the visitors to Jerusalem in this period, Maraval, Lieux (n. 40) ch. 4; Hunt, Pilgrimage (n. 112) ch. 6; Stemberger, Juden (n. 120) ch. 4, 77-104.

126 Hunt, Pilgrimage (n. 112) 55-8.

127 For Cyril: J. W. Drijvers, Cyril of Jerusalem. Bishop and City, 2004; for his life and works: ch. 2.

128 Vincent – Abel, Jérusalem nouvelle 1-2, 385; Hunt, Pilgrimage (n. 112) 168-71. In the early sixth century the abbess of this monastery was Anastasia, wife of Pompeius, the Emperor's nephew; see: Cyril of Scythopolis, Vita Sabae 54, p. 147; cf. 53, p. 145.

129 Hunt, Pilgrimage (n. 112), 168-71.

130 P. Devos, AB 85, 1967, 165-94; Wilkinson, Travels (n. 112); Hunt, Pilgrimage (n. 112) 164ff.

131 Jerome, Ep. 108. Cf. Hunt, Pilgrimage (n. 112) 76, 82, 171f.

132 Jerome, writing in 395 to Paulinus of Nola, Ep. 58,4,4. Y. Tsafrir points out that Jerome's objections may reflect the feelings of a man who ran a monastery in Bethlehem towards city life.

133 Cyril, Mystagogiae 1,6: Εἶτα λέγεις· "Καὶ πάσῃ τῇ πομπῇ αὐτοῦ." Πομπὴ δὲ διαβόλου ἐστὶ θεατρομανίαι, καὶ ἱπποδρομίαι, καὶ κυνηγεσία, καὶ πᾶσα τοιαύτη ματαιότης, ἧς εὐχόμενος ἐλευθερωθῆναι ὁ ἅγιος τῷ Θεῷ λέγει… Cf. J. Patrich, SCI 21, 2002, 173-88.

of Nisibis, Bar-Sauma,[134] and a tenth-century Arab chronicle refer to it.[135] The claim, however, has been doubted,[136] for there appears to have been some measure of Jewish pilgrimage even then. Possible evidence is a well-known Hebrew inscription found on one of the stones of the Western Wall of the Temple Mount, citing Isa 66,14: "And you shall see and your heart shall rejoice and your bones like the grass shall …"[137] It has been dated tentatively to the fourth century, but can, in fact, date to any period from the fourth until the eleventh century. Another possible indication is the discovery of glass vessels decorated with a menorah, if these indeed date to this period.[138] The fourth-century Christian allusions to Jewish pilgrims have been mentioned above. Another distinct feature of fourth-century developments is the rapidly increasing dominance of the bishop in the civic and religious community.[139] It is therefore significant to note the fierce hostility of Cyril of Jerusalem towards Jews expressed frequently in his writings.[140] Part of these caution Christians against contact with the Jews, which can only be interpreted as an indication that they were present in the Jerusalem of his days.

One fourth-century building project that ended in failure may briefly be mentioned in this context, namely the reconstruction of the Jewish Temple during the reign of Julian the Apostate.[141] Christian sources report its failure with joy. The actual events that interrupted the project and put an end to it are a matter of speculation: one could think of an earthquake or human intervention. The episode appears to have made a serious impression. Earlier Christian pilgrims visited the site and described it. Perhaps as a response to these events, Christian recognition of the site came to an end, as best illustrated by the total absence of it on the Madaba Map.

---

134 F. Nau, ROC 18, 1913, 119, cited by Z. Rubin, in: Tsafrir – Safrai, History 199-237 at 210 n. 42 (Hebr). For Bar-Sauma, see also: Stemberger, Juden (n. 120) 250.

135 Eutychius, Annales 1 (p.133), cited by Rubin (see above) 210 n. 43. See: Stemberger, Juden (n. 120) 42ff.; O. Limor, in: J. Cohen ed., From Witness to Witchcraft. Jews and Judaism in Medieval Christian Thought, 1996, 55-77.

136 See: O. Irshai, Zion 60, 1995, 129-78 (Hebr.).

137 Mazar, Excavations (Report) 23 + pl. XXXII; see vol. I 2, Late Antiquity, from Constantine to the Arab conquest.

138 As argued by D. Barag, Journal of Glass Studies 12, 1970, 35-63; 13, 1971, 45-63; see, however, J. Raby – J. Johns eds., Bayt al-Maqdis, 1992, who assign them to a much later period.

139 J. W. Drijvers, Cyril (n. 127).

140 Ibid., 100ff.; 120ff.

141 Stern, Authors (n. 1) vol. 2, 506-11 no. 486b: Julian's letter to the Jews; Ammianus 23,1,2f. = Stern, Authors (n. 1), vol. 2 607ff. no. 507; cf. G. W. Bowersock, Julian the Apostate, 1978, 88ff.; 120ff.; S. P. Brock, PEQ 108, 1976, 105; id., Bulletin of the School of Oriental and African Studies 40, 1977, 267-8; Stemberger, Juden (n. 120) 163-74; Drijvers, Cyril (n. 127) 127-52. Note also the unpublished Harvard PhD thesis: D. B. Levenson, A source and tradition critical study of the stories of Julian's attempt to rebuild the Jerusalem temple, 1979.

After the activities of Constantine and Helena, church-building continued apace. A church was built on Mount Zion, that is, the south-west hill, where, as noted above, a modest Jewish and Christian presence was recorded in the period between 70 and the foundation of Aelia Capitolina. A small church existed there by 348, which was replaced in stages until the construction of the sumptuous basilica of Hagia Sion, the "mother of all churches", towards the end of the fifth century.[142] This was the site where Jesus was reported to have appeared before his disciples after his resurrection. From the fifth century onwards it was also claimed to have been the location of the Last Supper.[143] Pilgrims further admired the site of the house of the High Priest Caiaphas and a pillar at which Jesus was believed to have been scourged – it was afterwards transferred to the Hagia Sion basilica.[144] The church was rich in relics: besides the pillar of the flagellation, it received the throne of James, brother of Jesus, first bishop of Jerusalem and, later, more treasures, such as Jesus' crown of thorns, the lance which pierced his side on the cross, and much more.[145]

To the Emperor Theodosius is ascribed the foundation, between 379 and 384, of the Church of the Agony on the slopes of the Mount of Olives in the garden of Gethsemane, remains of which were found underneath the present church.[146] Egeria regards it as "an elegant church".[147] It is not mentioned in Eusebius' *Onomasticon*, but it is in Jerome's translation of Eusebius' *Onomasticon*, which fits the date of construction.[148] The church is located on the site associated with Jesus' prayer before his arrest (Mt 26,39-44).[149] Not far from here tradition has located Mary's tomb. The present church dates to the crusader period but remains of its Byzantine

---

142 Cyril of Jerusalem, Catech. 16,4. For the remains of a church of about 400: M. Renard, HL 44, 1900, 2-23; Vincent – Abel, Jérusalem nouvelle 1-2, 421-40; Maraval, Lieux (n. 40) 257f.; Y. Tsafrir, in: Tsafrir – Safrai, History 313ff. (Hebr.); Ovadiah, Corpus 89f.; Bieberstein – Bloedhorn 2, 118-27; Küchler, Jerusalem 613-31.

143 Jn 20,19 and 26. This site is also associated with the Pentecost (Acts 2,1), as well as with the chamber where the disciples went after Jesus' ascent (Acts 1,13). Cf. Maraval, Lieux (n. 40) 257 with n. 41f.

144 Itinerarium Burdigalense 592; Cyril, Catthech. 13,28 (PG 33, 817); Jerome, Ep. 108,9; Theodosius, De situ terrae sanctae 7 (CCSL 175, 118): De Golgotha usque in sancta Sion passi numero CC, quae est mater omnium ecclesiarum; quam Sion domnus noster Christus cum apostolis fundavit. Placentini Itinerarium 22 (CCSL 175, 165). Cf. Maraval, Lieux (n. 40) 258f.

145 Maraval, Lieux (n. 40), 258.

146 Vincent – Abel, Jérusalem nouvelle 1-2, 306 n. 1 cite Eutychius of Alexandria in Arabic.

147 Itinerarium Egeriae 36,1: "ecclesia … elegans".

148 Eusebius, Onomasticon 74,16ff. (ed. Klostermann) mentions it as a place where the faithful come to pray. Jerome 75,18 adds: "nunc ecclesia desuper aedificata". Cf. Vincent – Abel, Jérusalem nouvelle 1-2, 328-37; P. G. Orfali, Gethsémani, 1924; further bibliography: Ovadiah, Corpus 84f.; Bieberstein – Bloedhorn 3, 243-7.

149 Eutychius of Alexandria, Annales (CSCO 50, 152; PG 111, 1028A), dates the construction of a church at Gethsemane to the reign of Theodosius. Cf. Maraval, Lieux (n. 40) 263f.

predecessor, mentioned in sixth-century sources,[150] have been excavated.[151] The removal of the Asklepios sanctuary near the "Sheep Pool" (*Probatica*), also named *Pool of Bethesda*, has been mentioned above. Early in the fifth century a large basilica was built there.[152] It was the site identified with the miracle of the healing of the paralytic (Jn 5,2-15). Here too sacred objects were kept, such as the original bed of the paralytic as well as, more peculiar, the chain with which Judas hung himself.[153] According to at least one report, Judas did so not far from here.[154] By the fifth century the site was also associated with the birthplace of the Virgin Mary, and the basilica built there was called after her.[155]

Bethania/Bethany was a village, two miles from Jerusalem on the east slope of the Mount of Olives. A rock-cut tomb there came to be associated with the (temporary) burial place of Lazarus (Jn 11,1-46).[156] A church of 34 x 17 m with a coloured mosaic was built here. Eusebius and the Traveller from Bordeaux refer to the site.[157] By 380 it had become the location of a major ceremony, as described by Egeria, who does not yet mention a church.[158] A church is first attested in the work of Jerome, in his translation of Eusebius' *Onomasticon*.[159] The earliest church on the site must therefore have been built towards the end of the fourth century, not long after the first Church of the Agony. In the sixth century a new church replaced the old one.

---

150 Breviarius de Hierosolyma 7 (CCSL 175, 112); Theodosius, De situ terrae sanctae 10 (ibid. 119); Placentini Itinerarium 17 (ibid. 137). Note that the traditional name "Antoninus Placentinus" for this pilgrim is erroneous. Concerning the tomb of Mary, see Maraval, Lieux (n. 40) 264 n. 96, who cites John of Damascus, Homily on the Dormition of the Virgin 2,18 (Sources Chrétiennes 80, 170). Here it is stated that the church existed in the time of Juvenal, who was bishop of Jerusalem from 422 onwards and died in 458.

151 Vincent – Abel, Jérusalem nouvelle 4, 805-31; B. Bagatti – M. Piccirillo – A. Prodromo, New Discoveries at the Tomb of the Virgin Mary in Gethsemane, 1975; Bieberstein – Bloedhorn 3, 251-6; Küchler, Jerusalem 683-98.

152 Mentioned in the Life of Peter the Iberian, 99 (ed. Raabe; transl. Horn – Phenix [n. 89] 197). For the site: Vincent – Abel, Jerusalem nouvelle 4, 669-742; J. M. Rousée, in: Atti del VI congresso internazionale di archeologia cristiana. Ravenna 1962, 1965, 69-76; Bieberstein – Bloedhorn 3, 167ff.

153 For the bed: Theodosius, De situ terrae sanctae 8; for the chain: Placentini itinerarium 27,3.

154 In the sixth century a fig tree not far south of the nearby town gate was believed to have served the purpose: Placentini Itinerarium 17 (CCSL 175, 138). In the late seventh century there was a competing fig tree near Mount Zion as recorded by Adamnanus, De locis sanctis 1,17 (ibid. 197).

155 Theodosius, De situ terrae sanctae 8 (CCSL 175, 119); Placentini Itinerarium 17,1 (ibid. 167).

156 Other references to Jesus' presence in the village: Mk 11,1-11; 14,1-9; Mt 26,1-13.

157 Eusebius, Onomasticon 58,15; Itinerarium Burdigalense 596 (ed. Wesseling = Cuntz [n. 40] 97).

158 Itinerarium Egeriae, 29,3-6.

159 Ed. Klostermann 59,16. For the remains, see Küchler, Jerusalem 924-32; Ovadiah, Corpus; Ovadiah, Corpus Suppl. 200-61; id., Levant 16, 1984, 129-64. For a church dedicated to St. John the Baptist in this village, attested only in literary sources, see below, n. 183.

The next decisive stage in the development of the city was instigated by the presence of the Empress Eudocia who combined learned culture with Christian piety.[160] Following an earlier, brief visit in 438,[161] she spent the last stage of her life, from 441-3 until her death in 460, in Jerusalem, at least in part because of political conflict at court in Constantinople.[162] She apparently contributed greatly to the fortifications of the city, partly reinforcing an earlier, Late Roman wall and partly extending the area enclosed. As in the period before the destruction of 70, the walls encompassed Mount Zion and the south-east hill (the City of David).[163] The north wall apparently follows the line of the current, Ottoman north wall. Perhaps there was also a south wall along the line of the existing city wall, at least the Madaba Map seems to suggest this and the Traveller from Bordeaux of 333 indicates that there was a wall which excluded what was then called Mount Zion. Further eastward apparently the south wall passed along (*iuxta*) or, rather, around the pool of Siloam.[164]

Eudocia built an episcopal palace for Juvenalis, bishop of Jerusalem at the time, churches in the city and its vicinity, monasteries, numerous shelters for pilgrims, for the poor and the aging, so many that Cyril of Scythopolis claimed to be unable to count them.[165] Among her major works is the Church of St. Stephen, the first martyr, which was rebuilt on a grand scale on the site where Stephen reputedly was stoned to death.[166] The relics of the saint were first deposited in the basilica of Hagia Sion, then, in 439, transferred to the monastery founded by the younger Melania on the Mount of Olives in the presence of Eudocia.[167] The dedication of the church – still unfinished – and the transfer of the relics there took place only in 460. Eudocia's tomb was next to this church.[168] She may also have built the

---

160 K. G. Holum, Theodosian Empresses, 1982; Hunt, Pilgrimage (n. 112) ch. 10.

161 For the first visit, see ibid., 229-33.

162 A full record of her munificence is found in the history of Nicephorus Callistus (ch. 14), Hist. Eccl. 14,50 (PG 146, 1240), which is, however, not reliable: cf. Hunt, Pilgrimage (n. 112) 48.

163 John Malalas, Chron. 357f.; Chron. Pasch. 585; H. Geva, NEAEHL 2, 770ff.; Y. Tsafrir, in: Tsafrir – Safrai, History, 287-95 (Hebr.); Küchler, Jerusalem 491-517. The inclusion of the south-west and south-east hills by Eudocia's wall is mentioned around 445 by Evagrius, Hist. Eccl. 1,22; also by the Placentini Itinerarium 25 (CCSL 175, 142), about AD 570.

164 See above, n. 90.

165 Cyril of Scythopolis, Vita Euthymii 53 (ed. Schwartz): Ἡ δὲ μακαρία Εὐδοκία ἐκκλησίας μὲν ὅτι πλείστας τῶι Χριστῶι ὠικοδόμησεν, μοναστήρια δὲ καὶ πτωχεῖα καὶ γηροκομεῖα τοσαῦτα ἅπερ τῆς ἐμῆς οὐκ ἔστι δυνάμεως ἀριθμεῖν. Cf. Vita Iohannis Hesychastae 204,7; Evagrius, Hist. Eccl. 1,21f.

166 Acts 6,13f. Cf. M.-J. Lagrange, Saint Etienne et son sanctuaire à Jérusalem, 1894; id., ROC 2, 1907, 414-28; 3, 1908, 1-19; Vincent – Abel, Jérusalem nouvelle 4, 743-804; Maraval, Lieux (n. 40) 266f.; further bibliography: Ovadiah, Corpus 78; Bieberstein – Bloedhorn 2, 231-6.

167 Life of Melania 58/9–244/5; Life of Peter the Iberian 49. The relics had been discovered in 415 at Kephar Gamala, usually assumed to be modern Beit Jimal, not far from Eleutheropolis, cf. L. Di Segni – Sh. Gibson, BAIAS 25, 2007, 117-245.

168 John Malalas, Chron. 358; Chron. Pasch. 585; Theodosius, De situ terrae sanctae 8 (CCSL 175, 18); Placentini Itinerarium 25 (ibid. 142).

fifth-century basilica and pool at the Siloam,[169] the waters of which were thought to have special healing powers, according to the Piacenza Itinerarium: "Siloam has two basins constructed of marble, which are separated from each other by a screen. Men wash in one and women in the other, to gain a blessing. In these waters many miracles take place, and lepers are cleansed."[170] In addition to these merits the site had witnessed also one of Jesus' miracles (Jn 9,7). She also donated a huge bronze cross for the Church of the Ascension on the Mount of Olives, to replace an earlier cross that had been destroyed by fire.[171]

The next stage of substantial building activity took place in the following century, the result, at least in part, of the appearance at court of St. Sabas. He first addressed the court of Anastasius in Constantinople in 511/12, on behalf of the Patriarch Elias,[172] and then in 531 the court of Justinian on behalf of the Patriarch Petrus. The immediate occasion for the second journey was a request for support to restore Church property damaged or destroyed during the Samaritan revolt of those years.[173] Sabas obtained from the Emperor Justinian the means to establish a hospital in Jerusalem and to complete the Church of St. Mary (the Nea), begun under the Patriarch Elias (who died in 518).[174] This was the first church in the city not associated with any particular location or event in the Old or New Testament, nor even intended to receive holy relics. The construction of the Nea was duly resumed in 531[175] and completed twelve years later.[176] The project included also a shelter for

---

169 F. J. Bliss – A. C. Dickie, Excavations in Jerusalem 1894-1897, 1898, 143-210; Vincent – Abel, Jérusalem nouvelle 4, 860-4; Ovadiah, Corpus 90-3; Y. Tsafrir, in: Tsafrir – Safrai, History, 321-3 (Hebr.); Bieberstein – Bloedhorn 3, 22f.; Küchler, Jerusalem 66-70.

170 Placentini Itinerarium 24 (CCSL 175, 142; transl. J. Wilkinson).

171 For the earlier cross: Jerome, Ep. 108,12; for the one donated by Eudocia: John Rufus, Plerophoriae 11 (PO 8, p. 27), cited by Maraval, Lieux (n. 40) 266 n. 117.

172 Cyril of Scythopolis, Vita Sabae 50-5 (ed. Schwartz 140-8).

173 Ibid. 71ff., (ed. Schwartz 173-8). See: Z. Rubin, Jerusalem in the Byzantine Period, 1999, 230ff.; for Sabas: J. Patrich, Sabas. Leader of Palestinian monasticism, 1995, 311-9; for the Samaritan revolt: A. M. Rabello, Giustiniano, Ebrei e Samaritani, 2 vols., 1987; for Sabas' presence at court in 531: L. Di Segni, in: D. Jacoby – Y. Tsafrir eds., Jews, Samaritans and Christians in Byzantine Palestine, 1988, 217-27 (Hebr.).

174 For the beginning of the building: Cyril of Scythopolis, Vita Sabae 72 (ed. Schwartz 175). For the death of Elias: ibid. 60 (ed. Schwartz 161). Note that Sabas also asked for a military unit to be stationed in Palestine for the protection of lauras he had established against Saracen marauders (lauras are orthodox or eastern Christian monastic communities organized as a cluster of cells or caves for hermits, with a church at the centre). The funds were transferred, but made available to the monasteries for their own use. Cf. Isaac, Limits (n. 57) 92f.

175 Cyril, Vita Sabae 73 (ed. Schwartz 177). It was this topic, which Cyril had represented as his reason for the journey to Constantinople: Cyril, Vita Euthymii 71 (ed. Schwartz).

176 Cyril, Vita Sabae 73 (ed. Schwartz 177). For the church, see the extensive description by Procopius, De Aed. 5,6. See N. Avigad, IEJ 27, 1977, 145-51 pl. 19; see SEG 27, 1015 = vol. I 2, Late Antiquity, from Constantine to the Arab conquest, for an inscription commemorating the inauguration of a cistern belonging to the church. For the church: Vincent – Abel, Jérusalem nouvelle 4, 914-9; J. T. Milik, MUSJ 37, 1960/61, 145-51; Y. Tsafrir, Antiquité Tardive 8, 2001,

visitors and a hospital for the poor.[177] Around 570 the Pilgrim from Piacenza wrote of the basilica of Saint Mary "with its great congregation of monks, and its guest houses for men and women. In catering for travellers they have a vast number of tables, and more than three thousand beds for the sick"; the number would seem to be subject to revision.[178] The church is clearly indicated in its place on the Madaba Mosaic at the south end of the impressive Cardo Maximus, parts of which have been excavated.[179]

  Not far from the Nea, to the east, on the road down to the Siloam, was the church of Sancta Sophia believed to have been built on the site of the *praetorium* of Pontius Pilate.[180] There also was a church of St. Mary in the Valley of Jehoshaphat (Gethsemane) where her house was claimed to have stood.[181] These two churches have not been located archaeologically. The basilica of St. Mary near the *Piscina Probatica* has been mentioned above. A church of John the Baptist in the Christian Quarter of the Old City, south-west of the Church of the Holy Sepulchre, appears to have been built on Byzantine foundations (fifth century?).[182] It apparently was one of four churches associated with John the Baptist.[183] A Byzantine church of St. Peter is mentioned first by the sixth-century author Theodosius: "From Holy Sion to the House of Caiaphas which is now the Church of Saint Peter it is about 50 paces."[184] This is the basilica of St. Peter, later called "in Gallicantu" which tradition located near what was believed to have been the site of the house of the High Priest Caiaphas.[185] A church of St. George existed, but there is no agreement about

————————

149-64. For the remains of the church: N. Avigad, Discovering Jerusalem, 1983, 229-43; id., in: Ancient Churches Revealed 133; Küchler, Jerusalem 526-34; additional bibliography: Ovadiah, Corpus Suppl. 222; Bieberstein – Bloedhorn 2, 292-7.

177 Procopius, De Aed. 5,6,26.

178 Placentini Itinerarium 23 (CCSL 175, 141; transl. J. Wilkinson).

179 N. Avigad, Jerusalem (n. 176) 211-29; for bibliography: Bieberstein – Bloedhorn 2, 250f.

180 Theodosius, De situ terrae sanctae 7 (CCSL 175, 118): "De domo Caiphae ad praetorium Pilati plus minus passi numero C; ibi est ecclesia sanctae Sophiae." Placentini Itinerarium 23 (ibid. 141): "ante ruinas templi Salomonis sub platea, quae discurrit ad Siloam fontem secus porticum Salomonis." Cf. Maraval, Lieux (n. 40), 260f.; Bieberstein – Bloedhorn 3, 418-20.

181 Theodosius, De situ terrae sanctae 10 (CCSL 175, 119); Placentini Itinerarium 17 (ibid. 137).

182 A. C. Dickie, PEQ 31, 1899, 43ff.; Vincent – Abel, Jérusalem nouvelle 3, 652-68.

183 Palladius, Lausiaca 44,4, mentions a Church of St. John the Baptist built in Bethany by a monk Innocentius around 400. It was said to contain genuine relics of St. John. It has not been found, unlike the remains of the old Lazarus church there. There was also a third church dedicated to this saint either on or just below the Mount of Olives: Maraval, Lieux (n. 40) 368 with n. 132; Bieberstein – Bloedhorn 2, 173-6; 3, 327f.; Küchler, Jerusalem 899. A fourth church associated with John the Baptist, or rather, with his mother Elizabeth (Lk 1,39) was in En Kerem, 5 km from the city. It is mentioned by sixth-century pilgrims, a.o. Theodosius, De situ terrae sanctae 6 (CCSL 175, 117). For the church: Ovadiah, Corpus no. 87.

184 Theodosius, De situ terrae sanctae 7b (CCSL 175, 118): "De sancta Sion ad domum Caiphae, quae est modo ecclesia sancti Petri, sunt plus minus passi numero L".

185 Ovadiah, Corpus Suppl. 225f.; Küchler, Jerusalem 651-66.

its location.[186] Here also must be mentioned the remains of buildings uncovered in excavations south of the Temple Mount.[187]

There were numerous churches not known today. The sixth-century pilgrim Theodosius lists twenty-four unspecified churches on the Mount of Olives alone in his account.[188] These will have included one of St. Julian.[189] Archaeologically attested is a monastery with a chapel of the Byzantine and Early Islamic periods on the western slopes of the Mount of Olives, at the site now called "Dominus Flevit".[190] In the area of Mount Zion there were churches of St. Photine[191] and St. Menas.[192] In the Kidron Valley there was a monastery and church of St. Isaiah.[193] These all belong to the mid-fifth century. In the sixth century there were added a martyrium of St. Thomas[194] and a church of St. Hesychius.[195] In the early seventh century two more churches were built: a church of St. Serapion[196] and one of Cosmas and Damian.[197] The site of "Viri Galilaei" on top of the Mount of Olives, on the grounds of the Greek-Orthodox Patriarchate has produced graves and grave inscriptions, included in this volume, but so far no substantial remains of buildings dated to the periods relevant for this volume.

---

186 Cyril of Scythopolis, Vita Ioh. Hesych. 204,7ff. (ed. Schwartz). It was part of a home for the elderly, established by Eudocia. Ovadiah, Corpus 81f., with bibliography (add: J. T. Milik, MUSJ 37, 1960/61, 135-41), accepts the identification with remains excavated at Sheikh Bader/Giv'at Ram. Y. Tsafrir, in: Tsafrir - Safrai, History 342 (Hebr.), prefers an identification with remains uncovered near the modern St. Andrew's Church, for which see G. Barkay, IEJ 26, 1976, 57f.; Maraval, Lieux (n. 40) 268; Bieberstein – Bloedhorn 2, 51f.; Küchler, Jerusalem 786f.

187 J. Murphy-O'Connor, RB 112, 2005, 127; E. Loukianoff, Ho Eliaiōn. The Basilica of Eleon in Constantine's Time at the Mount of Olives, 326-33 AD, 1939; Y. Tsafrir, in: Tsafrir - Safrai, History 321f. (Hebr.); E. Mazar, The Temple Mount excavations in Jerusalem 1968-1978, directed by Benjamin Mazar. Final Reports II 2003; Temple Mount Excavations III.

188 Theodosius, De situ terrae sanctae 6: "ibi sunt fabricatas numero XXIIII ecclesias".

189 Founded in the mid-fifth c.: Cyril of Scythopolis, Vita Theognii 241 (ed. Schwartz); J. T. Milik, MUSJ 37, 1960/61, 185; Maraval, Lieux (n. 40) 268; Bieberstein - Bloedhorn 3, 412.

190 This was an area of burials from earlier periods, several of them represented in this volume by inscriptions. Cf. Bieberstein – Bloedhorn 3, 268-72.

191 It existed by the first half of the fifth century: Milik (n. 189) 164ff.; Maraval, Lieux (n. 40) 267 n. 126.

192 Established in the middle of the fifth century: Cyril of Scythopolis, Vita Euthymi, 49,19-22; Vincent – Abel, Jérusalem nouvelle 3, 518, 546; Maraval, Lieux (n. 40) 267 n. 127; Bieberstein – Bloedhorn 2, 128ff.

193 Founded in 442 by Juvenal. See Maraval, Lieux (n. 40) 268 n. 128; Bieberstein - Bloedhorn 3, 410f.

194 It was in a suburb west of the city.

195 Near the Probatica Gate: Placentini Itinerarium 27,4; Maraval, Lieux (n. 40) 268 n. 134; Bieberstein – Bloedhorn 3, 410.

196 On the Cardo Maximus, near the Neapolis Gate: J. T. Milik, MUSJ 37, 1960/61, 186; Bieberstein – Bloedhorn 3, 417.

197 Also on the Cardo Maximus. John Moschus, Pratum Spirituale 127, (PG 87/3, 2989D); Maraval, Lieux (n. 40) 268 n. 136; Bieberstein – Bloedhorn 3, 408.

With the building of the Nea the development of Jerusalem into a major, religious centre had reached its culmination. It was by this time one of the large and prosperous cities of the Byzantine Empire. Numerous pilgrims visited the city and the accounts some of them wrote have survived to give an impression of Jerusalem as they saw it. To this we should add the image of Jerusalem on the Madaba Map of the middle of the sixth century.[198] The numerous pilgrims, some of them wealthy aristocrats, together with imperial munificence undoubtedly were responsible for the remarkable prosperity of the city in this period, an epoch that came to a disastrous end with the conquest of the city by the Sasanians, and its subsequent reconquest by the Emperor Heraclius. Jerusalem fell to the Sasanians in May 614.[199] Theophanes gives an inflated number of killed: 90,000 "through the agency of the Jews … For the Jews bought the Christians, each man according to his means, and killed them."[200] Furthermore: "As for Zacharias, patriarch of Jerusalem, and the holy and life-giving Cross, the Persians took them along with many captives and carried them off into Persia." A few years afterward the abbot Modestus began restoring some of the destroyed buildings.[201] In 622 the Persian king issued an edict formally allowing the restoration of the Christian sanctuaries.[202]

Eventually, in 628, Heraclius recovered Palestine and Jerusalem, "… and restored the venerable and life-giving Cross to its proper place. After giving many thanks to God, he drove the Jews out of the Holy City and ordered that they should not have the right to come within three miles of the Holy City."[203] The destruction of churches during the interlude of Persian rule is known in the case of the Holy Sepulchre (Anastasis and Martyrium) and the Hagia Sion, and has been archaeologically attested in the case of the Eleona and Imbomon on the Mount of Olives and, probably, in the case of the basilica at Siloam. Not all churches were destroyed, however: the Church marking the tomb of the Virgin near Gethsemane was not damaged, it seems.[204] Byzantine rule was restored in Jerusalem only for a few years. Defeated by the Moslems in 632/33 Heraclius "abandoned Syria in despair and, taking the Holy Cross from Jerusalem, proceeded to Constantinople".[205]

---

198 H. Donner, The Mosaic Map of Madaba, 1992; id. – H. Cüppers, Die Mosaikkarte von Madeba, 1977.

199 Theophanes, Chronographia, AM 6106; Chron. Pasch. 704;

200 Transl. C. Mango – R. Scott, The Chronicles of Theophanes Confessor, 1997, 431. Various modern authors, but not the editors of Theophanes cited here, surprisingly accept this report without reservation.

201 J. T. Milik, RB 67, 1960, 354-67, 550-86 at 557; E. Amann, Dictionnaire de Théologie Catholique 10, 2047f.; Mango - Scott (n. 200) 459 n. 3; B. Flusin, Saint Anastase le Perse, vol. 2, 1992, 176.

202 Chron. Anonymum (CSCO 2, 22), cited by Maraval, Lieux (n. 40) 71.

203 Theophanes, Chronographia, AM 6120; Mango – Scott (n. 200) 458f. Theophanes also states that the Emperor reinstated the Patriarch Zacharias, but that is an error, Zacharias having died on his return to Palestine.

204 See Maraval, Lieux (n. 40) 263.

205 Theophanes, Chronographia, AM 6125; Mango – Scott (n. 200) 468.

The first two volumes of CIIP, I 1 and I 2, bring together material from Jerusalem under Seleucid, Hasmonaean, Herodian and Roman rule and from the Late Roman and Byzantine periods. Following the Moslem conquest of Jerusalem in 638, Islam took over as the dominant religion and Arabic superseded Greek and Latin as the language of the rulers.

The material from Jerusalem starts with a period in which a major city had the Jewish Temple for its religious, economic and social focus. After its destruction it was dominated by a military base and then became a Roman city with colonial status. It re-expanded as a major Christian city with dozens of churches. After the period with which these two volumes are concerned it became an Islamic city, marked by two major and many minor mosques.

Benjamin Isaac

Inscriptions from the Hellenistic period up to the destruction of the Second Temple

A. Inscriptions of religious and public character

1. Greek Oath of Ares the Flute Player, 3-2 c. BCE

The upper left hand corner of a brownish limestone stele, broken below and on the right. Part of the left margin survives. The surviving back is rough-picked; the top and the left side are smooth-picked. The inscribed face is on the whole well preserved though not without occasional scratches. A fine line was inscribed above l.1, probably for alignment. Syllabic division seems to have been observed. A with a straight crossbar, Π with a shorter right vertical, smaller, suspended Θ and O, Σ with parallel outer strokes; no serifs.

Meas.: h 23, w 18, th 11.5 cm; letters 0.4-0.5 cm; O and Θ smaller; interlinear space 0.5-0.7 cm; upper margin 6 cm; left margin 1.3 cm.

Findspot: The stone is said to have been found in a cart carrying rubble fill from the basement of an unidentified Arabic house in the old city of Jerusalem (Applebaum 1980).
Pres. loc: Eretz Israel Museum, Tel Aviv, inv. no. MHA 162. Autopsy: May, September 2001.

ΟΡΚΟΣΑΡΗΣΑΥΛΗΤΗΣΤΑΔ[--]
ΤΑΣΕΠΗΓΑΓΟΝΕΠΙΤΗΝΟΙ[--]
ΤΟΥΤΝΚΑΙΟΥΚΕΦΑΜ ΗΝ[--]
ΚΑΙΤΟΥΣΙΕΡΕΙΣΜΑΣΤ[--]
ΗΘΕΛΟΝΚΑΙΟΥΚΕΛΑΘ[--]
ΥΠΟΤΩΝΘΕΩΝΤΟΥ[--]
ΜΟΥΑΠΛΕΣΑΝ[--]
ΕΝΕΒΑΛΟΝΚΑ[--]
ΣΑΝΚΑΙΤΑ+[--]
ΕΜΠΥΟΝ[--]
ΥΓΗΕΠ[--]
[--] + [--]

fig. 1

App. crit.: Ὅρκος. Ἄρης ἀθλητής. Τά[δε. Ἐπειδὴ τὰς θεῶν τελε|τὰς ἐπήγαγον ἐπὶ τὴν ἄκρ[αν -- 5 -- ἀμυνῶ δὲ ὑπὲρ] | τούτων καὶ οὐκ ἐφάμην [ἄλλοις ἐπιτρέψαι καταλείπειν] | καὶ τοὺς ἱερεῖς μαστ[ροὺς ἐπικρινῶ ὅτι θύσαι οὐκ] | ἤθελον καὶ οὐκ ἐλάθ[οντο λείποντες τὰ ἐπιταχθέντα] | ὑπὸ τῶν θεῶν· τοὺ[ς γὰρ ἐν τῆι ἄκραι Ἕλληνες διὰ πολέ]|μου ἀπώλεσαν [--] | ἐνέβαλον κα[--] |σαν καὶ τα ? [--] |εμπυον[-- | --]τηεπ[--] *Applebaum*.

Ὅρκος· Ἄρης αὐλητὴς τάδ[ε· (τοὺς) στρατιώ]|τας ἐπήγαγον ἐπὶ τὴν οἰκ[ίαν τῶν θεῶν]| τούτων καὶ οὐκ ἐφάμην [*ca.* 10 *letters missing*]| καὶ τοὺς ἱερεῖς μαστ[ιγῶσαι/ιγι παίειν]| ἤθελον καὶ οὐκ ἔλαθ[ον, κολασθεὶς] ὑπὸ τῶν θεῶν τού[των· *ca.* 10 *letters missing*]| μου ἀπώλεσαν [καὶ ἐμοὶ ἕλκος]| ἐνέβαλον ΚΑ̣ [*ca.* 15 *letters missing*]|σαν καὶ ΤΑ̣Α̣[--]| ἔμπυογ[-- | --]ΤΗΕΠ[--] *Ricl.*
    l.2 ΟΙʹ (or ΩΙʹ) *Isaac* (SEG 30).

Ὅρκος· Ἄρης αὐλητὴς τάδ[ε --]|τας ἐπήγαγον ἐπὶ τὴν οἰκ[ίαν --] | τούτων καὶ οὐκ ἐφάμην [--] | καὶ τοὺς ἱερεῖς μαστ[--] | ἤθελον καὶ οὐκ ἔλαθ[ον (?) --] | ὑπὸ τῶν θεῶν του[--]|μου ἀπώλεσαν [--] | ἐνέβαλον κα[ὶ --]|σαν καὶ τα̣ +? [--] | ἔμπυογ[--] | ΥΤΗΕΠ[--|--]+[--].

Oath; I(?), Ares, a flute player (?) ... I led to/against the ... and I refused/said no ... and the priests ... I wished and I/they did not escape notice (?) ... by the gods ... they destroyed/lost ... I/they threw in (?) ... and ... suppurating.

Comm.: Applebaum (1980) interpreted this fragment as an oath dedicated to Ares Athletes taken at the time of the Maccabean revolt by the Seleucid garrison stationed in the Akra in Jerusalem to protect Greek cults introduced under Antiochus IV Epiphanes. This interpretation was severely criticized by H. W. Pleket (SEG 30). C. Habicht's suggestion (reported in the SEG 30) can be accepted that Ares could be the name of the person who took the oath, noting that ll. 2ff. contained a narrative involving the supernatural that may have recounted the circumstances leading to taking the oath. He pointed out that letter-forms suggested a rather early date but that, if the inscription was indeed from Jerusalem, a date before the late 3 or early 2 c. BCE was unlikely. It must be stressed that the provenance is very doubtful; the inscription may not be from Jerusalem at all. Ricl (using squeezes made by Lupu) suggests that the document could have been a confession inscription, perhaps one of several inscribed on the same stone, with the opening words serving as a heading for this particular text as in the Epidaurian *iamata*. The story recorded here would involve one Ares, a flute player who led some soldiers to a sanctuary to participate in an oath taking ceremony. Ares tried to abuse the priests physically and was subsequently punished by the gods. Ricl dates the inscription on the basis of letter-forms to either the 3 or 2 c. BCE. Ricl's identification of the document as a confession inscription is attractive. As such, the very personal nature of the text alongside its miserable state of preservation seem to preclude a definitive restoration of the narrative it contains.

    l.1: For Ares as a personal name see s.v. in LGPN I 58; LGPN II 50; LGPN IIIA 54 (two persons); Preisigke, NB with Foraboschi, s.v.; cf. Pape, WGE I 125 s.v. 4.

Bibl.: S. Applebaum, in: Second Temple Period 56-9 (ed. pr.). – SEG 30, 1695 (H. W. Pleket, incorporating suggestion by B. Isaac and C. Habicht); S. Applebaum - B. Isaac - Y. Landau, SCI 6, 1981/82, 98-118 at 108f. no. 18; E. Lupu, SCI 22, 2003, 193-202 no. 2; SEG 53, 1852; M. Ricl, SCI 25, 2006, 51-6.

Photo: A. and N. Graicer.

EL

2.-7. The Temple Mount

Hardly any physical trace, and no inscription, survives from the Hasmonean Temple Mount, since Herod's massive construction and reconstruction effaced all earlier phases of both the Temple and Mount Moriah. The king surrounded the mountain with huge supporting walls, resting on bedrock, and leveled off on top into a spacious platform, creating the largest temenos known in the ancient world: the present-day walls are 485m long on the west, 315 m on the north, 470m on the east and 280m on the south, creating an enclosure of some 144,000 square meters. The main access points were two sets of gates built into the southern wall, and four other gates reached via stairs and bridges on the western side. Josephus provides contradictory information regarding the date of the beginning of Herod's construction: 23/2 BCE (BJ 1,401) or 20/19 BCE (AJ 15,380); a fragmentary donation to the pavement of Herod's temple complex by a foreign Jew strengthens the earlier date, see comm. to no. 3. The Temple was completed in 18 months (AJ 15,421), while the construction of the courts and porticoes took eight years (AJ 15,420), and the final touches (or perhaps restoration by Agrippa II) were not completed until the year 64 CE (AJ 20,219ff.). The Temple Mount platform was surrounded on three sides by a grand stoa, with a particularly magnificent basilica on the southern side. The Temple and its courts stood on a raised mound in the center. The Antonia fortress dominated the northwestern corner. The appearance and relative position of these structures are known only from literary sources, particularly the detailed accounts in Josephus, BJ 5,184-247 and other references scattered throughout his writings, and the tractate Middot in the Mishna; while these two main sources agree on many structural features of the buildings, the discrepancies between them have not found a satisfactory explanation. The handsomely embossed ashlars of the massive supporting walls can be seen today; the construction of these walls, the subterranean supporting structures and adjacent streets have been thoroughly explored, from the studies of Warren and Wilson in the nineteenth century to the systematic excavations by Israeli archaeologists from the 1970s to the present day (up-to-date bibliography and summary of research in L.I. Levine, Jerusalem. Portrait of the City in the Second Temple Period (538 BCE – 70 CE), 2002, chapter 6; H. Geva, NEAEHL 2 736-44). By contrast, in the absence of systematic excavations on the platform, no detailed plan can be made of the exact placement of the porticoes, barriers or ancillary buildings, much less the Temple itself. The main achievement of the surveys and measurements carried out by Warren, Wilson, Conder and Schick in the nineteenth century was the location of at least 37 underground cisterns. Moreover, given the Romans' thorough destruction of the Temple and all buildings on the platform, as well as intensive subsequent construction on the site of Herod's buildings, it is impossible to determine the precise archaeological context of any of the surviving inscriptions except for those two which can be placed by a literary reference: the warning inscription which was inserted in the stone balustrade separating the outermost court from the inner courts and sanctuary (see

no. 2 and comm. there), and the sign indicating the "place of trumpeting" on the southwestern corner (no. 5 plus comm.). The other fragmentary inscriptions which have survived by pure chance – e.g., nos. 4, 10, 12 – were thrown down from the Temple Mount during its destruction in 70; their context cannot be exactly known. But their quality and number, despite their severely fragmentary state, indicate that the Temple Mount and its immediately surrounding area must have been filled with many more inscriptions than those associated with these mere broken pieces.

2. Greek warning sign on Temple Mount, 23 BCE-70 CE

Copy One: Thick marble slab, once-smooth face now abraded; seven lines incised in formal Greek script, uneven line-ends, no breaks between words; four-barred *sigma*; closed *omega*; *alphas* with both broken and straight cross-bars (photo and ed. pr.). Copy Two: Broken marble slab, six lines deeply incised in formal Greek script, red paint inside grooves; different hand but similar epigraphic features to Copy One; wide blank margin at bottom; thin horizontal guidelines on top and bottom of each line. Meas.: Copy One: h 60, w 90, d 39 cm (Dussaud); Copy Two: h 49, w 27, d 31 cm; letters 3.5 cm.

Findspot: Copy One: north of Temple Mount. Copy Two: Lion's Gate, Jerusalem. Pres. loc: Copy One: Archaeological Museum, Istanbul; Copy Two: Israel Museum, Jerusalem, IAA inv. no. 1936-989.

Copy One:
ΜΗΘΕΝΑΑΛΛΟΓΕΝΗΕΙΣΠΟ
ΡΕΥΕΣΘΑΙΕΝΤΟΣΤΟΥΠΕ
ΡΙΤΟΙΕΡΟΝΤΡΥΦΑΚΤΟΥΚΑΙ
ΠΕΡΙΒΟΛΟΥΟΣΔΑΝΛΗ
ΦΘΗΕΑΥΤΩΙΑΙΤΙΟΣΕΣ
ΤΑΙΔΙΑΤΟΕΞΑΚΟΛΟΥ
ΘΕΙΝΘΑΝΑΤΟΝ
Copy Two:
[..]ΘΕΝΑΑΛΛ[.................]
[..]ΤΟΣΤΟΥΠ[............]
[...]ΤΟΥΚΑΙ[.............]
[.]ΗΦΘΗΑΥ[.............]
[.]ΙΑΤΟΕΞ[.........]
ΘΑΝΑΤ[..]
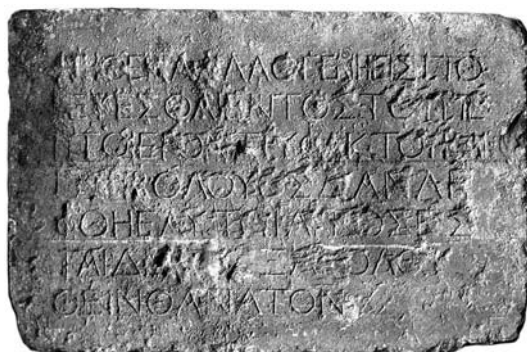
fig. 2.1 (Copy One)

Copy One: μηθένα ἀλλογενῆ εἰσπο|ρεύεσθαι ἐντὸς τοῦ πε|ρὶ τὸ ἱερὸν τρυφάκτου καὶ | περιβόλου. ὃς δ᾽ ἂν λη|φθῇ ἑαυτῶι αἴτιος ἔσ|ται διὰ τὸ ἐξακολου|θεῖν θάνατον
Copy Two: [μη]θένα ἀλλο[γενῆ εἰσπορεύεσθαι ἐν]τὸς τοῦ π[ερὶ τὸ ἱερὸν τρυφάκ]του καὶ [περιβόλου. ὃς δ᾽ ἂν λ]ηφθῇ αὐ[τῷ αἴτιος ἔσται δ]ιὰ τὸ ἐξ[ακολουθεῖν] θάνατ[ον]

No foreigner is to enter within the balustrade and forecourt around the sacred pre-cint. Whoever is caught will himself be responsible for (his) consequent death.

fig. 2.3 (Copy Two)
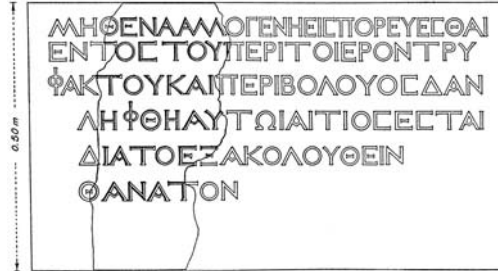
fig. 2.2 (Copy Two)

Comm.: These nearly identical copies of the same inscription are two of an in-determinate number of Greek and Latin inscriptions set in the stone balustrade (δρύφακτος, *soreg*, cf. M.Midd. 2,3) separating the outermost court of the Temple Mount, where Gentiles were allowed, from the inner courts and sanctuary (here τὸ ἱερόν), where they were not. The meaning of περίβολος here probably refers to the area between the δρύφακτος and the high wall surrounding the inner courts of the Temple. Josephus describes the entire area beyond the balustrade as τὸ ἱερὸν δρύφακτος περιβέβλητο λίθινος (BJ 5,193), and says there were 14 steps between the balustrade and the wall surrounding the inner courts (5,195). He mentions the inscriptions inserted "at regular intervals" in the stone barrier (BJ 5,194, cf. 6,126; AJ 15,417, cf. 12,145); Philo mentions the prohibition but not the inscriptions (Leg. 212); Paul was accused of violating the prohibition (Acts 21,26-30). The two ex-tant stones with Greek inscriptions are relatively thick with unfinished backs, thus confirming Josephus' report that they were incorporated in the balustrade itself, ἐν αὐτῷ εἰστήκεσαν, BJ 5,194; they may have been inserted on either side of each entrance in the barrier. None of the Latin inscriptions has survived.

Copy One was found north of the Temple Mount in 1871 and immediately pub-lished by Clermont-Ganneau; it soon disappeared and re-appeared "mystérieuse-ment" in Istanbul 13 years later (Clermont-Ganneau). The second, fragmentary

copy was found in 1935 built into a tomb-wall near the Lion's Gate of Jerusalem and was first published by Iliffe in 1938. The two stones were inscribed by different stonecutters (Iliffe), both of whom were skillful in forming letters, despite Iliffe's derogation of the second artisan, pointing to inconsistency in the forms of letters, which phenomenon appears in Copy One as well (according to the photograph). In l.2 of Copy Two, Iliffe restores a lunate *sigma* where the stone is chipped, but it probably was a four-barred *sigma*, as in Copy One. As Iliffe points out, the letters are crowded together in the first two lines of Copy Two but spaced more generously in ll.3-6, thus indicating poor planning; Copy One does not have this problem. This accounts for the different number of lines in each inscription, which however may also be the result of differences in the size of each stone, each cut to fit its individual setting within the balustrade; no suggestions are offered here for the line-breaks on the fragmentary stone (see suggested restoration in Iliffe).

The texts of the two stones were not entirely identical, compare ἑαυτῷ in Copy One, l.5 and αὐτῷ in Copy Two, l.4; there may have been other small differences like this one, but presumably no significant textual variants. The texts show features of Greek phonology and orthography of the period, note μηθένα for Attic μηδένα in l.1 and τρυφάκτου for δρυφάκτου in l.3 (cf. Jos. BJ 5,193 and AJ 15,417); see McLean, Introduction to Greek Epigraphy 350ff., and E.B. Petrounias, History of Ancient Greek 606ff.).

Josephus, who as a priest in Jerusalem saw these inscriptions regularly, twice summarizes their content, each time using different words for "foreigner": ἀλλόφυλον (BJ 5,194) and ἀλλοεθνῆ (AJ 15,417), rather than ἀλλογενῆ in the actual inscription. When he turned to write history, Josephus reconstructed the texts from memory; apparently for him, these three words meant more or less the same thing.

These inscriptions, together with Josephus and Philo, are key documents in the massive scholarly literature on the question of whether the Jews actually had the power to apply the death penalty, if so whether that power extended to non-Jews, whether these inscriptions are evidence for it, whether the penalty was "death at the hands of heaven" and if so what that meant (by God or by priests), or whether the inscription had no more than apotropaic force. It is to be noted that ritually impure Jews were also forbidden in the sanctuary, but since they were expected to know the law and their own status, no monitory sign was necessary. As a practical matter, it would have been difficult to identify by sight an impure individual, or a Gentile determined to enter the Temple (see Cohen, Segal).

Warning inscriptions at temple entrances were found elsewhere in antiquity, compare for example the inscription at Tralleis discussed by L. Robert, Etudes Anatoliennes, 1970, 415ff.; and see Bickerman for further examples. Forgeries of this inscription exist, see Thomsen I 145 and II 248; B. Bagatti, Il Museo della Flagellazione, 1939, 36 no. 41; and further bibliography in Bieberstein - Bloedhorn.

Bibl.: Ch. Clermont-Ganneau, RA 23, 1872, 214-34, 290-6; J. Iliffe, QDAP 6, 1938, 1ff. (edd. prr.). – G. S. Clair, PEQ 3, 1871, 172f.; C. Clermont-Ganneau, Athenaeum 2280, 1871, 48f.; id., PEQ 3,

1871, 132f.; id., CRAI 1872, 170-96 at 176-80 no. 2; J. Derenbourg, JA 6e sér. 20, 1872, 178-95; A. Héron de Villefosse, Notice des monuments provenant de la Palestine et conservés au Musée du Louvre (Salle Judaïque), 1879, 16f. no. 8; Ch. Clermont-Ganneau, RCr 18, 1884, 263-8 at 263; J. Mordtmann, ZDPV 7, 1884, 119f.; Warren - Conder, SWP Jerusalem 423f. no. 7; Ch. Clermont-Ganneau, CRAI 1885, 13; Th. Mommsen, Römische Geschichte V, 1885, 513; A. Bertholet, Die Stellung der Israeliten und Juden zu den Fremden, 1896, 311ff.; S. Merrill, Biblical World 14, 1899, 275 no. 3; OGIS 2, 598; J. Oehler, MGWJ 53, 1909, 295; BE 1910, p. 336; R. Dussaud, Musée du Louvre. Département des antiquités orientales. Les monuments palestiniens et judaïques, 1912, 25ff.; Ch. Clermont-Ganneau, Syria 1, 1920, 190-7 at 192; Klein, JPCI no. 16; BE 1921, p. 452; Thomsen I no. 11; L. Vincent, RB 30, 1921, 263ff.; A. Deissmann, Licht vom Osten, 1923, 62f.; H. Leclercq, DACL 7,1, 1926, 797-800 at 798; W. R. Taylor, JPOS 13, 1933, 137ff.; F.J. Hollis, The Archaeology of Herod's Temple, 1934, 153ff.; W. Albright, BASOR 61, 1936, 25; W.R. Taylor, JPOS 16, 1936, 37ff.; SEG 8, 169; RB 48, 1939, 158; Thomsen II 209, 248; F. V. Filson, Biblical Archaeologist 7, 1944, 77-88 at 80; J. Perrot, Syria 25, 1946/48, 268-300 at 292 295ff.; E.J. Bickermann, JQR 37, 1946/47, 387-405; H.A. Wolfson, JQR 38, 1947/48, 109f.; BE 1948, 251; CIJ 2, 1400; G. M. Fitzgerald, PEQ 88, 1956, 38-48 at 44; L. Vincent - A. Steve, Jérusalem de l'Ancien Testament II-III, 1956, 448f.; E. Gabba, Iscrizioni greche e latine per lo studio della Bibbia, 1958, 83-6; J. Finegan, Light from the Ancient Past, 1959, 306; J. Bingen, Antiquité Classique 32, 1963, 316ff. no. 24; SEG 20, 477; S. Zeitlin, JQR 56, 1965/66, 188; G. Pfohl, Griechische Inschriften als Zeugnisse des privaten und öffentlichen Lebens, 1966, 148 221 no. 135; H. Bardtke, Bibel, Spaten und Geschichte, 1969, 117 145; Finegan, Archaeology 119f.; A. M. Rabello, CNI 21,3, 1970, 28-32; id. CNI 21,4, 1971, 28-32; V.R.L. Fry, The Warning Inscriptions from the Herodian Temple, 1974; P. Winter, On the Trial of Jesus, 2nd ed. 1974, 18f.; IMC no. 169; B. Lifshitz, ANRW 2,8, 1977, 452-5; Schürer II 285 n. 57; J. Strange, ANRW 2,19, 1979, 653f.; Th. A. Busink, Der Tempel von Jerusalem II, 1980, 1062; H. Rosén, in: G. Neumann ed., Die Sprachen im römischen Reich der Kaiserzeit, 1980, 227; J.M. Baumgarten, JJS 33, 1982, 215-25; M. Ben-Dov, In the Shadow of the Temple, 1985, 101f.; D. R. Schwartz, Agrippa I, 1987, 140ff.; H. Schwier, Tempel und Tempel-zerstörung, 1989, 55-74; SEG 39, 1626; P. Segal, IEJ 39, 1989, 79-84; Bieberstein - Bloedhorn 3, 104ff.; L. Boffo, Iscrizione greche e latine per lo studio della Bibbia, 1994, 343-8; J. Strange, in: J. Neusner ed., Judaism in Late Antiquity I, 1995, 69; S.J.D. Cohen, The Beginnings of Jewishness, 1999, 65f.; Hezser, Jewish Literacy 413f.; Jaroš, Inschriften 368ff. no. 243f.; D. Flusser, Jesus, 2006, 115; Küchler, Jerusalem 348 675ff.

Photo: J. Iliffe, QDAP 6, 1938, pl. 2; Israel Museum, Jerusalem; J. Iliffe, QDAP 6, 1938, 2 fig. 1 (dr.).

JJP

3. Donation to Herod's Temple with Greek inscription, 18-17 BCE

Hard limestone plaque, probably once inserted into wall. Remains of five lines of formal Greek letters incised on smoothed surface; letters evenly spaced; *alpha* with broken cross-bar; square *epsilon, mu, nu*; four-barred *sigma*; majuscule *omega*; *kappa* with small diagonals; open ends of lines finished with small triangular ornaments (apices).

Meas.: h 21, w 27, d 12 cm; l.1: 27 cm, letters 2 cm.

Findspot: Temple Mount, Area 23.
Pres. loc: Hecht Museum, Haifa, IAA inv. no. 1986-338. Autopsy: 5 June 2007.

[--] LK ΕΠΑΡΧΙΕΡΕΩΣ
[--] ΠΑΡΙΣΑΚΕΣΩΝΟΣ
[--] ΕΝΡΟΔΩΙ
[--] ΡΟΣΤΡΩΣΙΝ
[--] ΡΑΧΜΑΣ

[--](ἔτους) Κʼ ἐπʼ ἀρχιερέως | [--]
Παρις Ἀκέσωνος | [--]ἐν Ῥόδωι | [--π]
ρο<ς> στρῶσιν |[--δ]ραχμάς

... in the twentieth year of ..., when
... was high priest, ... Paris the son of
Akeson ... in Rhodes ... for (the) pavement ... drachmae ...

fig. 3

Comm.: The present stone was found with debris in a pool from a Herodian structure destroyed in 70 CE. Objects in the fill dated from the 1 c. BCE to 70 CE. The lettering also fits the 1 c. CE, and it is similar to that of the Theodotos inscription, see no. 9 and cf. Kloppenborg Verbin 269ff. and Riesner 195. While the right edge of the stone is preserved, much of the left side is missing, but the content of the first two lines can be securely restored; the missing portions of the text probably were about as long as the widest preserved portion.

l.1 contains two dating formulae, L K for the regnal year and ἐπʼ ἀρχιερέως for the name of the current high priest, thus the king and high priest were not the same person; the missing portion of l.1 contained the name of the ruler, while the high priest's name was in the missing portion of l.2. Assuming the ruler was a local king (and not the emperor, see Isaac, ed. pr. 87 n. 4), the only king who reigned that long in this period and was not a high priest was Herod the Great, who dated his reign from his award of the title of king by the Senate in Rome in 40 BCE (Jos., BJ 1,285, cf. 343; AJ 14,389, cf. 465); his first coins, minted in 37 BCE, have the mark LΓ, signifying "year 3" of his reign, see B. Kanael, JQR n.s. 42, 1952, 261-4. Thus the date of the inscription is 21/20 BCE. Shimʿon b. Boethus was high priest then (Jos., AJ 15,320-2, 17,78, etc.; M. Stern, in: Safrai - Stern II 604f.; J. Jeremias, Jerusalem in the Time of Jesus, 1969, 230 n. 34).

ll.2-5 contained the name of the donor, further details about him including his place of origin or residence, perhaps the reason for his donation, details of the donation and the amount contributed. The name Paris is well-attested (LGPN I-V s.v.; Hagedorn, Wörterlisten 92; Pape, WGE 1138), although this seems to be the first instance in the Jewish onomasticon; Isaac in the ed. pr. considers also the possibility of [Σ]πάρις. The father's name Ἀκέσων is also sufficiently attested (Hagedorn, Wörterlisten 16; LGPN I s.v.; cf. Pape, WGE 45), and is found at Rhodes (LGPN ad loc.).

Given the date and find spot, it can be surmised that this contribution went towards the pavement (στρῶσις, cf. L. Robert, Opera Minora selecta II, 1969, 900 n. 8)

on or around the Temple Mount. Josephus, BJ 1,401, dates the beginning of Herod's Temple reconstruction to his 15th year, or 23/2 BCE reckoning as Josephus did from 37 when Herod actually gained control, whereas AJ 15,380 dates the beginning of the construction to Herod's 18th regnal year, or 20/19 BCE (unless Josephus in AJ reckoned from 40 BCE and meant 23/2 there, too?). The inscription strengthens the earlier date, the present dedication being made shortly after the commencement of the project. The construction of the courts and porticoes took eight years (Jos., AJ 15,420), thus the dedication falls within the construction period. The inscriber carelessly forgot a *sigma* in l.4; the letters should probably be parsed π]ρο<ς> στρῶσιν, without the definite article (or an implied "a part of the pavement"?) rather than π]ρο<σ>στρῶσιν from προσστρώννυμι, a very rare word (IG VII 3073, 64-7). Of course it cannot be known which pavement on or around the Temple Mount is referred to, or the amount paid in drachmae.

The dedicator had a personal connection to Rhodes, as can be inferred from the preserved words in l.3: the phrase ἐν Ῥόδωι excludes his being a native Rhodian but could indicate that he was resident there (Isaac 90f., doubted by Ameling, IJO II p. 62). He was not necessarily a Jew, but obviously at least a sympathizer, perhaps an acquaintance of Herod himself, who went to the island to save his political skin in 30 BCE (Jos., BJ 1,387, AJ 15,187) and later granted benefactions (BJ 1,424, AJ 16,147).

Herod's financing of the vast construction of the Temple Mount and reconstruction of the Temple itself has long been a subject of speculation. Josephus says that the king did it "at his own expense" (AJ 15,380, 17,162), which was "immeasurable" (BJ 1,401, cf. 5,189). Before the discovery of this broken stone, there was little hard evidence that Herod used foreign contributions to any significant degree, aside from the note in Jos. BJ 5,205 that Alexander, Alabarch of Alexandria, gave gold and silver plate for nine gates, and the inscribed ossuary of Nicanor of Alexandria who provided gates (corresponding with rabbinic legend, see no. 98), which was a private inscription in a cave, not for public display. This inscription must document a wider phenomenon, for it is scarcely conceivable that there was only one inscription of this kind on or around the Temple Mount. On Herod's finances in general, see E. Gabba, in: W. D. Davis ed., Cambridge History of Judaism 3, 1999, 94-167 at 118-25, and id., The Finances of King Herod, in: A. Kasher - U. Rappaport - G. Fuks eds., Greece and Rome in Eretz Israel: Collected Essays, 1990, 160-8.

Bibl.: B. Isaac, IEJ 33, 1983, 86-92 (ed. pr.). – SEG 33, 1277; AE 1984, 913; B. Isaac, EI 18, 1985, 1-4 (Hebr.); SEG 35, 1546; M. Ben-Dov, In the Shadow of the Temple, 1985, 153ff.; Roth-Gerson, Greek Inscriptions 82 (Hebr.); M. Goodman, Cathedra 49, 1988, 31f. (Hebr.); Hemer, Book of Acts 126; Bieberstein - Bloedhorn 3, 143; L. Boffo, Iscrizione Greche e Latine per lo Studio della Bibbia, 1994, 291-4 no. 33; R. Riesner, in: R. Bauckham ed., The Book of Acts in its First-Century Setting IV, 1995, 179-211; G. Horsley, Biblica 79, 1998, 258-67 at 263 no. 33; Millard, Pergament und Papyrus 103-9; J. Kloppenborg Verbin, JJS 51, 2000, 243-80 at 269-80; Jaroš, Inschriften 363f.; Ameling, IJO II 10; A. Avraham, in: New Studies on Jerusalem 13, 2007, 89f., 95 (Hebr.); J. Price, in: J. Patrich - D. Amit eds., New Studies in the Archeology of Jerusalem and its Region, 2007, 19*-24*; Küchler, Jerusalem 282f.

Photo: A. and N. Graicer.   JJP

4. Plaque of Son of Mattiya with Aramaic inscription, 1 c. CE

Rectangular stone, right side broken off. Part of inscription in formal Jewish script. Beneath this inscription, abrasions which could have been letters, scratched off. The left leg of the *tav* rises unusually far above the top of the letter; the base of the leg extending left is shorter than usual; the top stroke of this letter extends beyond the base and curves downward. The *yod* is long, almost a *vav*; top is ornamented with a triangle. The *bet, dalet* and *resh* all have small apices on their upper left-hand corner. There is a small trace of a letter beneath the abraded area.
Meas.: h 20, w 27 cm.

Findspot: Area XV south of the Temple Mount. Locus 15023.
Pres. loc: IAA. Autopsy: 2000.

[--]תיהבר
⟦--⟧
+[--]

[--]מת[תיה בר | ⟦--⟧ | [--]+

Translit.: [--mt]tyh br [--]

... Mattiya son of ...

fig. 4

Comm.: The *tav* has several unusual features (see description above), revealing the influence of cursive script on the formal: it was made in a loop descending from the left and rising back to the right. The name can be plausibly restored either as Mattiya or one of its orthographic variants (Ilan, Lexicon I 191-6). Similarities to the letters in other inscriptions from the Herodian period, including the ornamented *yod* and the open *he*, as in the Uzziahu inscription (no. 602), make a 1 c. CE date reasonable. Thus its context is the massive construction in and around the Temple Mount in that period, perhaps commemorating a donor; note the donation to Herod's Temple in no. 3. The abrasion marks beneath the inscription seem to have been letters which were later erased; the height of this line is smaller than that of the inscription, and was probably not contemporary with it. The small trace of a letter beneath the abraded area indicates the presence of a lost line of text containing the patronym of the deceased.

Bibl.: H. Misgav, in: Temple Mount Excavations II 127f. (ed. pr.).

Photo: Archive of B. Mazar, by courtesy of Prof. E. Mazar.

JJP/HM

5. Sign marking "the place of the trumpeting" in Hebrew, 1 c. CE

Large ashlar stone finished on three sides, niche on its inner face, left edge broken. Elegant square Hebrew letters incised deeply on the face; near the left break appears what may be a small supra-linear letter.

Meas.: h 31, w 86, d 26 cm; l. 44,5 cm; letters 6 cm.

Findspot: Herodian pavement below the southwestern corner of Temple Mount.

Pres. loc: Israel Museum, Jerusalem (replica in situ), IAA inv. no. 1978-1439. Autopsy: 12 September 2000.

[--]לבית התקיעה להכ

App. crit.: להכ]הן *Mazar*; להכ]ל *Yadin (cited by Demsky 1986);* להב]דיל בין קדש וחול *Demsky;* להכ]רזת השבת *Ben-Dov.*

[--לבית התקיעה להכ]ריז

fig. 5

Translit.: lbyt htqyʿh
        lhk[ryz--]

To the place of trumpeting for (announcing?).

Comm.: This stone was found in a pile of stones and rubble on the Herodian pavement beneath the southwestern corner of the Temple Mount, thus apparently thrown over during the destruction of the Temple and city in 70 CE and (remarkably) remaining there until Mazar discovered it in 1970. Its shape, quality, find-spot and state of finish on three sides indicate that it was placed at the top of the southwestern corner of the Temple Mount, where, according to Josephus, BJ 4,582, "it was the custom for one of the priests to stand and to give notice, by sound of trumpet, in the afternoon of the approach, and on the following evening of the close, of every seventh day, announcing to the people the respective hours for ceasing work and for resuming their labours" (trans. Thackeray; cf. m.Sukk. 5,5, b.Shab. 35b, 114b and S. Lieberman, Tosefta Kifshutah, part 4, 1962, 894–9). Various solutions have been offered to complete the inscription, all but one (Yadin: see app. crit.) based on this passage of Josephus. Demski's suggestion, *lhb[dyl byn qdš lḥwl]* "to distinguish between the holy and the profane", i.e., between the Sabbath and the other days of the week, is less likely because the last legible letter, read here as *kaf*, does not have the typical "tail" of *bet* at its right lower corner, seen in the *bet* of *lbyt*. It is true that one would indeed expect *kaf* to be longer and narrower than *bet*, but in the late Second Temple period the distinction between the two letters is not consistent, and therefore no restoration is entirely certain. An unexplained carved sign in the form of a small *resh* appears above the left top of this last letter, apparently made deliberately rather than accidentally. Its nature is unclear and it looks like a supralinear addition, unexpected in a formal public inscription like

this one but not impossible. If it is indeed a *resh* it could support the restoration *lhkryz*. Since the priests would know where the trumpeting-spot was, the function of this inscription has to be seen as formal or ceremonial rather than practical.

Bibl.: B. Mazar, Qadmoniot 3, 1971, 142ff. (Hebr.) (ed. pr.). – E. Laperrousaz, REJ, 1971, 249-67, 262 no. b; IMC no. 168; B. Mazar, Qadmoniot 5, 1972, 74-90, 81-5 (Hebr.); H. Shanks, BAR 1, 1975, 3-13; M. Avi-Yonah, EAEHL 2, 1976, 599-627, 603; B. Mazar, in: Jerusalem Revealed 25-40, 26f. 35; id., Cathedra 8, 1978, 29-41, 30, 34f. (Hebr.); id., IEJ 28, 1978, 230-7, 234; id., Der Berg des Herrn, 1979, 126f. 130; J. Strange, ANRW 2,19,1, 1979, 646-85, 651f.; B. Mazar, BAR 6, 1980, 44-59; id., in: D. Flusser ed., Die letzten Tage Jesu in Jerusalem, 1982, 143-54, 146f.; id., in: E. Lipinski ed., Recherches archéologiques en Israël/Archeologisch Onderzoek in Israel, 1984, 185-9, 188 fig. 123; M. Ben-Dov, In the Shadow of the Temple 1985, 93ff.; A. Demsky, EI 18, 1985, 40ff. (Hebr.); M. Ben-Dov, Cathedra 40, 1986, 3-30, 7f. 30 (Hebr.); id., BAR 12, 1986, 40-9; A. Demsky, BAR 12, 1986, 50-3; J. McDonald, Biblical Archaeologist 49, 1986, 155-165, 163; G. Kroll, Auf den Spuren Jesu, 1988, 134 no. 2; K. Ritmeyer - L. Ritmeyer, BAR 15, 1989, 23-42; H. Kuhnen, Palästina in griechisch-römischer Zeit, 1990, 176; H. Geva, NEAEHL 2, 1993, 740; Bieberstein - Bloedhorn 2, 395f. no. 3; H. Blok - M. Steiner, Jerusalem, 1996, 84; R. Horsley, Archaeology 1996, 165; R. Reich - G. Avni - T. Winter, The Jerusalem Archaeological Park, 1999, 25; K. Jaroš, Jesus von Nazareth, 2000, 40 fig. 22; Millard, Pergament und Papyrus 119f.; Hezser, Jewish Literacy 413f.; Jaroš, Inschriften no. 208; Evans 93f.; Küchler, Jerusalem 297 fig. 137; J. Price, in: J. Patrich - D. Amit eds., New Studies in the Archaeology of Jerusalem and its Region, 2007, 19*-24*; J. Murphy-O'Connor, The Holy Land, 2008, 111f.; E. Otto, Das antike Jerusalem, 2008, 96f.

Photo: Israel Museum.

AY/JJP

6. Stone plaque inscribed "for Bar Giora", Aramaic Graffito, 1 c. CE

Remains of a one-line inscription incised on the edge of a large stone plaque.
Meas.: h 90, w 210, d 80 cm; letters 3-5 cm.

Findspot: On the pavement west of the Western Wall of the Temple Mount, near Robinson's Arch.

לברגיו[--]

לבר גיו[רא--]

fig. 6

Translit.: lbr gyw[rʾ--]
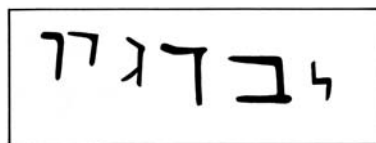
To/For Bar Giora(?).

Comm.: The stone was found amid the building rubble beneath the fallen Robinson's Arch; its original location and function are unclear, but its form is typical of a lintel of the Second Temple period (Ben-Dov) and its thickness indicates that it was part of a building, probably one which was destroyed in 70 CE. The writing is amateurish, scratched on the stone, with letters of uneven size. The drawing shows a script of a later

period, but the drawing may be misleading. If the reading is correct, then *lbr gyw[rʾ--]* is a reasonable restoration. These words mean literally "to/for the son of the proselyte", but Giora could have served as a name rather than a description: the father or son could have indeed been a proselyte, but neither need have been. There is no basis for attributing this fragment to the notorious revolutionary leader of 70 CE, Shimʿon bar Giora.

Bibl.: M. Ben-Dov, The Dig at the Temple Mount, 1982, 186 (Hebr.) (ed. pr.). – Id., Cathedra 40, 1986, 11f. (Hebr.); Bieberstein - Bloedhorn 2, 397f. no. 6.

Photo: M. Ben-Dov, Cathedra 40, 1986, 12 (dr.).

<div align="right">AY/JJP</div>

7. Fragment of stone vessel with Hebrew/Aramaic inscription "Yehosef", 1 c. CE

Five letters incised in semi-cursive Jewish script near the lip of a fragment of a large limestone vessel.
Meas.: h 10, w 22, d 2 cm.

Findspot: West of Western Wall of Temple Mount, locus 7083, entrance to locus 7084.
Pres. loc: Beth Shemesh, IAA inv. no. 1978-2318.

יהוסף

Translit.: yhwsp

Yehosef.

fig. 7.1

fig. 7.2

Comm.: The semi-cursive script, similar to that found on ossuaries from Jerusalem and Jericho, as well as the archaeological context indicate a date in the 1 c. CE. The name seems to be that of the owner of the vessel.

Bibl.: Mazar, Excavations (Report) 30, pl. XXV, 1 (ed. pr.). – Id., EI 10, 1971, 19 (Hebr.); M. Ben-Dov, Cathedra 40, 1986, 15 (Hebr.); Y. Magen, in: H. Geva ed., Ancient Jerusalem Revealed, 1994, 251; M. Ben-Dov, In the Shadow of the Temple, 1985, 101f.

Photo: IAA; M. Ben-Dov, Cathedra 40, 1986, 15 (dr.).   AY/JJP

8. Fragmentary limestone vessel inscribed "sacrifice"
   ## in Hebrew, 1 c. BCE-1 c. CE

Broken handle of a soft limestone vessel, incised with four letters. Below the letters, images of two birds are incised, upside-down.
Meas.: h 5.5 cm, ⌀ ca. 2.9 cm.

Findspot: West of the Temple Mount, opposite Robinson's Arch.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1978-2323.

קרבָן

Translit.: qrbn

Sacrifice.
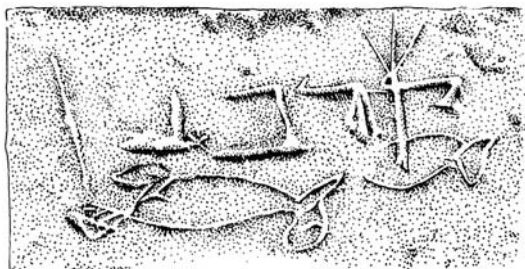
fig. 8.1

fig. 8.2

fig. 8.3

Comm.: The fragmentary handle of a limestone vessel was found among many stone fragments in the stratum of the late Second Temple period. The inscription and drawings indicate that it was used in the sacrificial ritual in the Temple. Doves and turtledoves were sacrificed on various occasions (Lev 5,8; 12,6, 8; 14,5, 22; 15,14, 29). This archaeological find may illustrate the reality behind a passage in the Mishna (Ma'aser Sheni 4,10-11): "If a man found a vessel and on it was written qorban ... If a man found a vessel and on it was inscribed a qof ..."

Bibl.: Mazar, Excavations (Report) 15 no. 5; id., EI 9, 1969, 168f. (edd. prr.). – IMC no. 167; Syria/ BES 1972 no. 99; A. Baumgarten, Journal of the Ancient Near Eastern Society 16/17, 1984/85, 5-17; M. Ben-Dov, Cathedra 40, 1986, 13ff. (Hebr.); Y. Magen, in: H. Geva ed., Jerusalem Revealed, 1994, 254; E. Baruch, Cathedra 89, 1998, 41-62, 47 (Hebr.); Jaroš, Inschriften no. 207; Küchler, Jerusalem 281 fig. 122.

Photo: IMC no. 167 (dr.); Israel Museum.

AY/JJP

9. Synagogue building inscription of Theodotos in Greek, 1 c. BCE-1 c. CE

Limestone slab with frame; within frame, in recessed field, ten lines inscribed deeply in square Greek majuscule letters; four-bar *sigma*; rounded *omega*, *alpha* with broken cross-bar; *iota* at end of l.5 is smaller, incised above *alpha*, apparently remembered after first letter of next line was carved; lines of varying size. Face of stone marred by vertical grooves on the left side and right of center of the text, a gouge in the center and surface effacement in the upper right-hand corner. Meas.: Outer frame: h 41, w 75 cm; inner frame: h 31, w 63 cm; letters 2-3 cm.

Findspot: Found with other building fragments in a cistern in the Ophel, to the south of the Temple Mount, in (apparently) a stratum of the late Second Temple period. Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-842. Autopsy: 7 November 2007.

fig. 9

ΘΕ̣ΟΔΟΤΟΣΟΥΕΤΤΗΝΟ̣ΥΙΕΡΕΥΣΚΑΙ
ΑΡΧΙΣΥΝΑΓΩΓΟΣΥΙΟΣ̣Α̣ΡΧΙΣΥΝ[--]
ΓΟΥΥΙΩΝΟΣΑΡΧΙΣΥΝ[.]ΓΩΓΟΥΩΚΟ
ΔΟ̣ΜΗΣΕΤΗΝΣΥΝΑΓΩΓ̣ΗΝΕΙΣΑΝΑ[.]ΝΩ
Σ[.]ΝΝΟΜΟΥΚΑΙΕΙΣ[.]ΙΔΑΧ[.]ΝΕΝΤΟΛΩΝΚΑΙ
Τ[.]ΝΞΕΝΩΝΑΚΑ[--]ΔΩΜ̣ΑΤΑΚΑΙΤΑΧΡΗ
Σ[.]ΗΡΙΑΤΩΝΥΔΑΤΩΝΕΙΣΚ̣ΑΤΑΛΥΜΑΤΟΙ
Σ[.]ΡΗΖΟΥΣΙΝΑΠΟΤΗΣΞΕ[.]ΗΣΗΝΕΘΕΜΕ
Λ[.]ΩΣΑΝΟΙΠΑΤΕΡΕΣΑ̣ΥΤΟΥΚΑΙΟΙΠΡΕ
Σ[.]ΥΤΕΡΟΙΚΑΙΣΙΜΩΝΙ̣ΔΗΣ

Θεόδοτος Οὐεττήνου, ἱερεὺς καὶ | ἀρχισυνάγωγος, υἱὸς ἀρχισυν[αγώ]|γου, υἱωνὸς
ἀρχισυν[α]γώγου, ᾠκο|δόμησε τὴν συναγωγὴν εἰς ἀνά[γ]νω|σ[ι]ν νόμου καὶ εἰς [δ]
ιδαχ[ὴ]ν ἐντολῶν, καὶ | τ[ὸ]ν ξενῶνα, κα[ὶ τὰ] δώματα καὶ τὰ χρη|σ[τ]ήρια τῶν
ὑδάτων, εἰς κατάλυμα τοῖ[ς [χ]ρῄζουσιν ἀπὸ τῆς ξέ[ν]ης, ἣν ἐθεμε|λ[ί]ωσαν οἱ πατέρες
αὐτοῦ καὶ οἱ πρε|σ[β]ύτεροι καὶ Σιμωνίδης

Theodotos son of Vettenos, priest and archisynagogos, son of an archisynagogos,
grandson of an archisynagogos, built the synagogue for the reading of the Law and
teaching of the commandments, and the guest-house and the (other) rooms and
water installations(?) for the lodging of those who are in need of it from abroad,
which (=the synagogue) his forefathers, the elders and Simonides founded.

Comm.: The lettering is typical of the Herodian period or early 1 c. CE; the script
is the same style as that on the firmly dated donation to Herod's Temple, no. 3.
Thus palaeography, together with the archaeological context, have securely dated
the inscription, and therefore the building to which it was attached, to the late 1 c.
BCE or early 1 c. CE. The synagogue was destroyed with the city in 70 CE, which
accounts for the damage to the stone; the only reason for doubting this is the regu-
larity of the groove on the left side, which may suggest secondary use, but this is far
from certain. Attempts to date the inscription to the 2 c. CE or later, primarily by
Kee, on palaeographical and historical grounds, are unconvincing; see Atkinson,
Kloppenborg Verbin, Riesner, et al. cited in their bibliographies.

The letters do not have uniform shape and style: differences are particularly
pronounced in *alpha*, *sigma*, *omega*. Moreover, the letters are of varying height:
after ll.1-3 the artisan reduced the size of the letters in ll.4-8, apparently worrying
that he would not have enough space to finish the text, then increased them slightly
in l.9 and carved disproportionately large letters in l.10. Line-breaks split words in
all but one instance, viz. between ll.5 and 6, but the last intended letter in l.5 was
alpha in KAI, with *iota* designated for the beginning of l.6; the stonecutter appar-
ently forgot the *iota* and went on with the next word, going back and inserting a
small *iota* above the *alpha* after he realized his mistake.

This inscription represents the only physical trace of a synagogue in Jerusalem
in the 1 c. Previously the existence of synagogues there was only supposed from
literary sources (Acts 6,9; 24,12, etc.; T.Meg. 2,17, cf. yMeg 3, 1,73d, bMeg. 26a).
Despite broad acceptance, there is no warrant for identifying the Theodotos syna-
gogue with the synagogue of the freedmen mentioned in Acts 6,9.

The entire text here consists of a single sentence, providing name and pedi-
gree of the builder, a glimpse of the community's history, the structures built and
dedicated and the use to which they were put. Theodotos is a common Greek name
(Hebrew equivalent may be Yehonatan or Netan'el), but Vettenus is Latin. There is
no connection to individuals with the nomen gentile Vettius (cf. Boffo and Gabba);
for instances of the nomen gentile Vettenus cf. CIL 6, 28654; 9, 4157; 10, 3094; AE
1996, 581 (Septempeda). The Latin patronym has given rise to the much-repeated

theory that Theodotos and his family came to Jerusalem from the Jewish community in Italy, even Rome, but a single name cannot bear the weight of such an important claim. Nevertheless, the language of the inscription and particularly the hostel for pilgrims, strongly suggest that Theodotos and/or his family settled in Jerusalem from somewhere abroad. Further, Theodotos was a priest, and it is interesting to ponder whether this head of a synagogue in the shadow of the Temple actually officiated in the Temple as well. In his family he was the third generation of archisynagogos, or "head of the synagogue", a title whose precise functions at this time are debated (see e.g. Rajak - Noy; Levine, Ancient Synagogue 390-420) but which undoubtedly brought public honor, thus Theodotos' meticulous mention of it across three generations.

Theodotos "built the synagogue" ᾠκοδόμησε τὴν συναγωγὴν, whereas his ancestors, the elders and a certain Simonides "founded" it, ἣν ἐθεμελίωσαν. The different verbs could signify that Theodotos built a synagogue after transplanting from abroad a synagogal community which his own forefathers, together with other distinguished individuals, originally founded, at least three generations previously (whether that original foundation involved a building is unknowable and irrelevant here). It would be most surprising if Theodotos' grandfather (or even an earlier generation! he does not specify the antiquity of his πατέρες) had erected a synagogue building in Jerusalem. Interestingly, the inscription says that the lodging was for "those who are in need of it from abroad", without specifying exclusive use by Theodotos' own community.

The synagogue itself was intended for public reading of the Law (Torah) and for teaching the commandments. Many sources, including Josephus, Philo, the New Testament and rabbinic literature, attest this central activity (Levine, Ancient Synagogue 135-42). Prayer is not specifically mentioned.

It is not clear what the δώματα were, but obviously ancillary rooms which were part of the guest-house. The use of the word χρηστήρια is not classical but paralleled amply in Greek texts from the 1 c. and later; the word is vague, however, and could signify just cisterns, or more sophisticated structures perhaps connected to other sources of the city's water (cf. A. Mazar, in: D. Amit ed., The Aqueducts of Ancient Palestine, 1989, 169-95; Levine, Jerusalem 213-6; R. Reich, in: D. Urman - P. Flesher eds., Ancient Synagogues: Historical Analysis and Archaeological Discovery I, 1995, 289-97). The water was provided both for the lodgers' personal needs and for ritual purification.

Bibl.: R. Weill, REJ 71, 1920, 30-4; id., La Cité de David, 1920, 186-90 (edd. prr.). – Id., CRAI, 1914, 333f.; id., RB 24, 1915, 280; Ch. Clermont-Ganneau, CRAI, 1920, 187f.; id., Syria 1, 1920, 190-7; Klein, JPCI no. 17; T. Reinach, REJ 71, 1920, 46-56; BE 1921, p. 452; S. Cook, PEQ 53, 1921, 22f.; M. Fitzgerald, ibid. 175-86; H. Lietzmann, ZNTW 20, 1921, 171ff.; A. Marmorstein, PEQ 53, 1921, 23-8, 187-90 at 189; Thomsen I no. 261; L. Vincent, RB 30, 1921, 247-77; AE 1922, 117; G. Dalman, ZDPV 45, 1922, 29f.; A. Deissmann, Licht vom Osten, 1923, 379f.; H. Leclercq, DACL 7,1, 1926, 797-800 at 798f.; id., DACL 8,1, 1928, 240-47; E. L. Sukenik, Ancient Synagogues in Palestine and Greece, 1934, 69ff.; SEG 8, 170; Thomsen II no. 261; K. Galling ed., Textbuch zur Geschichte

Israels, 1950, 81 no. 54; CIJ 2, 1404; S. J. Saller, SBF 4, 1953/54, 231 no. 39; G. Fitzgerald, PEQ 88, 1956, 38-48 at 46f.; K. Galling, ZDPV 72, 1956, 172-5; M. Schwabe, in M. Avi-Yonah ed., Sefer Yerushala'im, 1956, 362-5; E. Gabba, Iscrizioni greche e latine per lo studio della Bibbia, 1958, 79-82 no. XXIII; SEG 20, 478; B. Lifshitz, Donateurs et fondateurs dans les synagogues juives, 1967, 70f. no. 79; G. Pfohl, Griechische Inschriften als Zeugnisse des privaten und öffentlichen Lebens, 1967, 138 no. 120; IMC no. 182; F. Hüttenmeister – G. Reeg, Die antiken Synagogen in Israel, 1977, 1, 192-5; M. J. S. Chiat, Handbook of Synagogue Architecture, 1982, 201f.; Roth-Gerson, Greek Inscriptions 76-82 no. 19; M. Goodman, Cathedra 49, 1988, 23-36, 32ff. (Hebr.); L. L. Grabbe, JTS 39, 1988, 401-10; H. C. Kee, NTS 36, 1990, 1-24 at 7f.; van der Horst, Ancient Jewish Epitaphs 91f.; L. I. Levine, Cathedra 60, 1991, 36-84 at 38 (Hebr.); R. E. Oster, NTS 39, 1993, 178-208; T. Rajak - D. Noy, JRS 83, 1993, 75-93 at 91 no. 25; Bieberstein - Bloedhorn 3, 112-8; L. Boffo, Iscrizioni greche e latine per lo studio della Bibbia, 1994, 274-82 no. 31; S. Llewelyn - R. Kearsley, New Documents Illustrating Early Christianity 7, 1994, 89; H. C. Kee, NTS 41, 1995, 481-500; R. Riesner, in: R. Baukham ed., The Book of Acts in its First Century Setting IV, 1995, 179-211; SEG 45, 1953; K. Atkinson, NTS 43, 1997, 491-502; P. van der Horst, in: St. Fine ed., Jews, Christian, and Polytheists in the Ancient Synagogue, 1999, 18-43 at 19; J. S. Kloppenborg Verbin, JJS 51, 2000, 243-80; L. I. Levine, The Ancient Synagogue, 2000, 45, 50, 53-6, 125f., 129; SEG 50, 1500; Jaroš, Inschriften no. 241; L. I. Levine, Jerusalem, 2002, 322, 394-8; E. Regev, Cathedra 106, 2002, 35-60 (Hebr.); AE 2003, 1809; BE 2003, 591; Evans 38-43; SEG 54, 1666; Küchler, Jerusalem 79f. fig. 42. – Cf. further bibl. in Bieberstein - Bloedhorn, Boffo, Kloppenborg Verbin, Evans.

Photo: IAA.

JJP

10. Building inscription in Hebrew, 1 c. BCE-1 c. CE

Two joined fragments of a monumental inscription containing the ends of 4 lines of formal Jewish script, carved in a stone plate inside a recessed, rectangular frame. Meas.: The joined fragments: h 17, w 14 cm; letters ca. 4 cm (average).

Findspot: South of the Temple Mount, near the Triple Gate, Area 13, Locus 13020.
Pres. loc: Museum of Louvre, Paris, inv. no. AO 5021.

נים+[--]
יהם[--]
ן כלא[--]
ש ם[--].]

App. crit.: חש *ed. pr. (l.4).*

Translit.: [--]+nym | [--]yhm | [--]n kl' |
         [--]m š[.]

fig. 10.1

... nym ... their ... prison?/imprisoned? ... m š ...

fig. 10.2

fig. 10.3

Comm.: A fragment of this inscription (CIJ 2, 1402), found by de Saulcy near the eastern part of the Hulda triple gate (today in the Louvre), was fitted together with a fragment found by Mazar more than 100 years later in the same area. The pieces of stone may have been in secondary use in the same complex there. The joined fragments preserve the ends of three lines and part of a fourth, comprising the upper left corner of a monumental inscription; the original size of the stone cannot be guessed from the shape of the fragment or the size of the letters. Content and context remain obscure. The script is typical of the late 1 c. BCE, the key letter being the final *mem* with the protrusion on the center of its "roof", the remnant of an earlier phase in which the left down-stroke cut the "roof" while descending obliquely to the left. Other key letters are the high *lamed* with the small "body" and *yod* with the triangular top.

The plural suffix surviving in two words in ll.1 and 2, ending with final *mem* rather than final *nun*, indicate that the language was Hebrew. Hence, the letters *klʾ* in l.3 cannot be Aramaic for "in entirety" and may be the Hebrew noun "prison", or an active verb, "imprisoned". Alternatively, one could read *kl*, "all", with *alef* beginning a new word continuing in the next line. Mazar's restoration in the ed. pr. of the word *z] qnym* ("elders") in l.1 should not be ruled out, but the remains of the letter *he* read as *qof* are too slim to be identified with certainty. The first letter surviving in l.4 is a final *mem* (and not a *ḥet*), as indicated by the protrusion on its "roof" (*ḥet* would have a different structure). Yet this is not necessarily the end of a word, since final *mem* is sometimes used in medial position in contemporary inscriptions (e.g., no. 602, ll.2 and 4).

Bibl.: F. de Saulcy, Voyage en Terre Sainte II, 1865, 125; B. Mazar, Qadmoniot 5, 1972, 81 (Hebr.) (edd. prr.). – A. Héron de Villefosse, Notice des monuments provenant de la Palestine et con-

servés au Musée du Louvre (Salle Judaïque), 1879, 16-21 at 17ff. no. 12; R. Dussaud, Musée du Louvre. Département des antiquités orientales. Les monuments palestiniens et judaïques, 1912, 30f. no. 11; J. Epstein, Tarbiz 2, 1931, 293 (Hebr.); E. L. Sukenik, ibid., 288-92 (Hebr.); id., PEQ 63, 1931, 220; CIJ 2, 1402; B. Mazar, Der Berg des Herrn, 1979, 132, 134; J. Strange, in: ANRW 2,19,1, 1979, 646-85 at 652; M. Ben-Dov, In the Shadow of the Temple, 1985, 186f.; id., Cathedra 40, 1986, 9f. (Hebr.); Bieberstein - Bloedhorn 2, 396f.; E. Mazar, in: Temple Mount Excavations II 3-85 at 10f.; Küchler, Jerusalem 175-8.

Photo: Archive of B. Mazar, by courtesy of E. Mazar; Museum of Louvre, Paris; B. Mazar, Qadmoniot 5, 1972, 81 (dr.).

AY/JJP

11. Fragment of a building inscription, Hebrew/Aramaic, 1 c. BCE-1 c. CE

Remains of the last three lines of a monumental inscription carved in a square Jewish script, with decorated letters, on the recessed, smooth face of a fragment of a limestone slab, inside a rectangular, protruding frame. The right edge is marked by an incised vertical line, and there are lightly incised horizontal guidelines above each of the lines. The fragment comprises the lower right corner of the slab. Meas.: h 25, w 25, d 18 cm; letters ca. 4 cm (average).

Findspot: Ca. 100 m south of the Triple Gate, south side of Temple Mount.
Pres. loc: Hecht Museum, Haifa, IAA inv. no. 1986-255.


```
                [--]
              מ[--]
      וש++[--]
      דין נ+[--]
```

fig. 11

Translit.: [--] | m[--] | wš++[--] | dyn n+[--]

... and ... law?/judge?/court? ...

Comm.: The elegant letters are adorned with the traditional ornaments, imitating script written in ink, and likewise there are guidelines above each of the three inscribed lines. The beginnings of three lines are preserved; there is no way of knowing how long the lines were, or how many lines of text preceded the top preserved line. The remaining text is too fragmentary to yield a context. The only full word, דין *dyn* in the last line, may be either *din*, as part of a compound word (*beth din* = "court") or stand-alone meaning "law", or *dayan*, "judge". The inscription may be dated palaeographically to around the beginning of the 1 c. CE. Key letters: *yod*

with the triangular top, and medial *mem* in which the upper part of the former left oblique down-stroke became an erect protrusion on top of the letter, while its lower part became part of the horizontal "roof"; final *nun* with its top curving backwards.

Bibl.: M. Ben-Dov, The Dig at the Temple Mount, 1982, 186 (Hebr.) (ed. pr.). – Id., Cathedra 40, 1986, 10f. (Hebr.).

Photo: IAA.

AY/JJP

12. Fragment of building inscription in Hebrew, 1 c. BCE-1 c. CE

Fragment of a limestone slab with remains of two lines of letters in square Jewish script. Meas.: h 10, w 10, d 7 cm; letters 4 cm (average).

Findspot: Found in the rubble at the south end of the Temple Mount, near the Triple Gate: Area 13, Locus 13011.
Pres. loc: IAA?

```
        [--]
[--] בית [--]
 [--]הַ/דְ[--]
```

Translit.: [-- | --] byt [-- | --]d/h[--]

... house(?) ....

fig. 12.1

fig. 12.2

Comm.: This fragment was found in the rubble at the south end of the Temple Mount, thus probably part of the destruction of the place in 70 CE. The original inscription had at least two lines, since below the clearly legible three letters *b e t -*

yod-tav ("house") is the top of another letter, perhaps *dalet* or *he*. The three letters are probably not the end of a longer word, in which case the traces of a letter would have appeared in the space before the *bet*. There were however almost certainly words before and after this single word. Nothing further can be surmised about its original content, location or function.

Bibl.: M. Ben-Dov, The Dig at the Temple Mount, 1982, 186 (Hebr.) (ed. pr.). – Id., Cathedra 40, 1986, 11f. (Hebr.); Bieberstein - Bloedhorn 2, 397f. no. 5.

Photo: Archive of B. Mazar, by courtesy of E. Mazar; M. Ben-Dov, Cathedra 40, 1986, 12 (dr.).

AY/JJP

13. Fragment of a building inscription in Palaeo-Hebrew script, 1 c. BCE?

Polished marble plaque, back side unfinished, inscribed with two partial lines of letters in palaeo-Hebrew script; words separated by dots.
Meas.: h 10, w 10, d 2.5 cm; letters 3 cm (ed. pr.).

Findspot: South of the southern wall of the Temple Mount.

[--]יר בנ א[--]
[--]א י[--]

fig. 13

Translit.: [--]yr bn ʾ[--] | [--]y ʾ[--]

... son of(?)...

Comm.: Mazar judged this inscription to be from the Second Temple period, which is entirely possible, since the palaeo-Hebrew script was used in certain contexts 2 c. BCE-1 c. CE, see discussion in comm. to no. 55 (the Abba inscription). It seems to have been inserted into a wall, therefore probably a building inscription; the script may suggest a priestly connection. Ben-Dov argued for a First Temple date, which seems less likely. l.1 recorded a name ending in *-yr*, then came *bn* "son of", and the name of the father, beginning with *alef*.

Bibl.: B. Mazar, Qadmoniot 5, 1972, 90 (Hebr.) (ed. pr.). – M. Ben-Dov, Cathedra 40, 1986, 6f. (Hebr.)

Photo: B. Mazar, Qadmoniot 5, 1972, 90.

JJP/HM

14. Gilded shields in honour of Tiberius set up by Pontius Pilatus, between 26 and 36 AD

Obviously simple gilded shields, which bore no figures, were set up by Pontius Pilatus in Herod's palace in Jerusalem (Philo, legatio ad Gaium 299).

Philo, legatio ad Gaium 299 gives no precise text, he describes only the content: ἔξω τινὸς ἐπιγραφῆς ἀναγκαίας, ἣ δύο ταῦτα ἐμήνυε, τόν τε ἀναθέντα καὶ ὑπὲρ οὗ ἡ ἀνάθεσις. If the text was in Latin, it could have been like this: *Ti(berio) Caesari divi Aug(usti) f(ilio) divi Iuli nep(oti) Augusto Pontius Pilatus, praefectus Iudaeae.*

Philo, legatio ad Gaium 299: ... *only the briefest possible inscription, which stated two things - the name of the dedicator and that of the person in whose honour the dedication was made* (translat. Smallwood 130).

Comm.: Philo does not mention the language of the inscriptions on the shields, but in the case of Pontius Pilatus it is more likely that he used Latin. Then the name of Tiberius should have been: *Ti(berio) Caesari Augusto*, followed by the name of Pilate: *Pontius Pilatus*, and then perhaps, as in the inscription from the Tiberian lighthouse in Caesarea (Alföldy): *praefectus Iudaeae*.

Philo writes expressly that the shields bore no figure and nothing else that was forbidden. Nevertheless Philo maintains that Pilate hung the shields in Herod's palace with the intention to annoy the Jews, of whom many threatened to revolt; only after a letter from Tiberius arrived did Pilate take down the shields and hang them up in the temple of Augustus in Caesarea. One has to ask, what could have aroused the anger of the Jewish population. The modern literature gives as one possible reason that the name of Tiberius contained the filiation *divi Aug(usti) f(ilio) divi Iuli nep(oti)* (see Wilker). If this is true, it follows that Pilate did not deliberately try to provoke the Jews, but insisted on using the standard formula for the name of Tiberius as attested in many other epigraphical documents (cf. e.g. Dessau 155, 156, 159; Eck, Rom und Judaea 59 n. 8). Others interpret the story reported by Philo as another version of the story in Josephus, BJ 1,169ff. about the standards brought by the troops during the night to Jerusalem, which caused a heavy uproar in the population (cf. e.g. Schwartz; Wilker). But it seems more likely that there were two different incidents.

Bibl.: M. Smallwood, Philonis Alexandrini legatio ad Gaium, 1961; D. R. Schwartz, Cathedra 3, 1983, 26-45 (Hebr.); H. K. Bond, Pontius Pilate in History and Interpretation, 1998, 38f.; J. Wilker, Für Rom und Jerusalem. Die herodianische Dynastie im 1. Jahrhundert n. Chr., 2007, 95f.; M. Bernett, Der Kaiserkult in Judäa unter den Herodiern und Römern, 2007, 199ff. – Cf. G. Alföldy, SCI 18, 1999, 85ff. (= AE 1999, 1681); id., SCI 21, 2002, 133-48 (= AE 2002, 1556).

WE

15. Titulus on the cross of Jesus in three languages: Aramaic, Latin and Greek, ca. 30 AD

The original titulus on the cross is not preserved, there are only the reports in the gospels: Jn 19,19 tells us that the text was written on a titulus, which means on a tabula albata, in three languages: Ἑβραιστὶ Ῥωμαιστὶ Ἑλληνιστί = Hebrew, Latin and Greek. In the Vulgata Lk 23,38 has the addition: *Erat autem superscriptio scripta super eum litteris Graecis et Latinis et Hebraicis.*

The following Greek versions are in the gospels:
(a) Mt 27,37: ΟΥΤΟΣ ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ
(b) Mk 15,26: Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ
(c) Lk 23,38: Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ ΟΥΤΟΣ
(d) Jn 19,19: ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ

App. crit.: The Latin versions in the gospels are: *Mt 27,37:* Hic est Iesus, rex Iudaeorum; *Mk 15,26:* Rex Iudaeorum; *Lk 23,38:* hic est rex Iudaeorum; *Jn 19,19:* Iesus Nazarenus, rex Iudaeorum.

(a) Οὗτός ἐστιν Ἰησοῦς βασιλεὺς τῶν Ἰουδαίων
(b) ὁ βασιλεὺς τῶν Ἰουδαίων
(c) ὁ βασιλεὺς τῶν Ἰουδαίων οὗτος
(d) Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων

(a) *This is Jesus, the king of the Jews.*
(b) *The king of the Jews.*
(c) *This (is) the king of the Jews.*
(d) *Jesus, the Nazoraios, the king of the Jews.*

Comm.: According to Roman practice the reason for the punishment of a condemned person could be shown on a tabula albata. Therefore there is no reason to doubt the tradition that a titulus with the reason for his condemnation by Pilatus was affixed on Jesus' cross.

That this titulus survived until the fourth century, when according to Egeria, Itineratio 37,1 it was shown in Jerusalem to the pilgrims, is to be rejected for obvious reasons. The alleged fragment of this titulus known in Santa Croce in Gerusalemme in Rome is a later fabrication, probably not earlier than the 12th c. (see Bella - Azzi). Moreover, the text on that fragment cannot be genuine, since Pilatus, the representative of Rome in Judaea, would not have had a retrograde inscription put up on the cross. Also, the palaeography speaks strongly against the first half of the 1 c. AD as the time when the inscription was engraved. And finally, such texts were not engraved at all, but painted on a tabula albata.

Bibl.: The bibliography is huge; we refer only to the latest titles: J. Geiger, SCI 15, 1996, 202ff.; P. L. Maier, Hermes 124, 1996, 58ff.; F. Bella - C. Azzi, Radiocarbon 44,3, 2002, 685ff.; M. L. Rigato, Il Titolo della Croce di Gesù, 2nd ed. 2005 (the piece in S. Croce should be the original titulus!).

WE

16. Fragment of Hebrew dedication to "son of Yehosef", 1 c. BCE

Fragmentary inscription with dedication to "son of Yehosef".

Findspot: Mount of Olives.

[--]מיה בן יהוס[--]
[--]שה

[--]מיה בן יהוס[ף] | על נפ[שה]

Translit.: [--]myh bn yhws[p | ʾl np]šh

...miya son of Yehosef, for himself.

fig. 16

Comm.: This fragment was mentioned by de Saulcy in 1865, with no details regarding the material on which it was written or its original context. The script dates it to the Herodian period. The text resembles dedications of contributions found at Mt. Gerizim, see e.g. Y. Magen - L. Tsfania - H. Misgav, Qadmoniot 120, 2000, 125-32 (Hebr.). It could be that, like those, the present inscription was put into a wall. The surviving part of the name uses the Hebrew word *bn*, but *npšh* seems to have the Aramaic masculine personal ending "for himself". The amount of text missing is not known.

Bibl.: F. de Saulcy, Voyage en Terre Sainte II, 1865, 200.

Photo: F. de Saulcy, Voyage en Terre Sainte II 1865, 200.

JJP/HM

17. Door lintel inscribed "lʾštʾ qorban" in Aramaic, 1 c. CE

Two inscriptions in Jewish script, by different hands, incised on an embossed block of red and white hard limestone, in secondary use as a door lintel. The first inscription (a) is one uneven line, the second (b), to the right of the first, consists of four letters. Both have been effaced and are difficult to see today.
Meas.: h 40, w 240, d 30-50 cm; (a) 45 cm, letters 3-4 cm (ed. pr.).

Findspot: The "House of Caiaphas" at the Church of St. Peter in Gallicantu.
Pres. loc: See findspot.

(a) לאשתא קרבן
(b) פדיה

fig. 17.1 (a)

App. crit.: לאששא קרבן *Lagrange*; לאשם הוא קרבן *Germer-Durand*; קרבן] בל אש מתהנא *Billig.*

Translit.: (a) lʾštʾ qrbn
        (b) pdyh

(a) *For the fire, an offering(?).*
(b) *Pedaya.*

fig. 17.2 (a) and (b)

Comm.: The inscriptions once seen on this lintel were destroyed when it was cleaned. The original use of the stone is unknown, but it was certainly not an ossuary (mistake in MPAT, perpetuated in scholarship thereafter). The relation between the two inscriptions is also unclear, and its dating to the 1 c. CE is conjectural on the basis of letter-forms, esp. of inscription (b). In inscription (a), reading *lʾštʾ* renders "for the fire". Compare no. 8. The name in inscription (b) is biblical (2 Kings, 23,36, etc.), cf. P.Mur 72.

Bibl.: M. Lagrange, RB 2, 1893, 220-1; J. Germer-Durand, CRAI 1905, 795; id., RB 23, 1914, 222-46 (edd. prr.). – RES Répertoire d'épigraphie sémitique 1, 1900/5, 373; ibid. 2, 1907/14, 557; Lidzbarski, Ephemeris III 51f.; RES Répertoire d'épigraphie sémitique 3, 1916/18, 1490; Klein, JPCI no. 101; Vincent - Abel, Jérusalem nouvelle 3, 510; R. Butin, BASOR 27, 1927, 1-11, 8f.; X. Marchet, Le véritable emplacement du Palais de Caiphe et l'église Saint-Pierre à Jérusalem, 1927, 74ff.; L. G. da Fonseca, Verbum Domini 8, 1928, 209; E. Power, Biblica 9, 1928, 176; id., Biblica 10, 1929, 404ff.; A. M. Schneider, OC 27, 1930, 178; L. Vincent, RB 39, 1930, 232-50; E. Power, Biblica 12, 1931, 443; id., OC 28, 1931, 202ff.; C. Kopp, Grabungen und Forschungen im Heiligen Land 1867/1938, 1939, 128ff.; CIJ 2, 1407f.; S. Franken, HL 95, 1963, 41; MPAT no. 107; Beyer, Aramäische Texte 343 no. yJE 19a-b; T. Ilan, NT 34, 1992, 23-45, 40ff.; Bieberstein - Bloedhorn 2, 285f.; Y. Billig, Cathedra 98, 2001, 49-60, 58f. (Hebr.); Küchler, Jerusalem 653f. fig. 365.

Photo: J. Germer-Durand, RB 11 1914, pl. XII-1; M. Lagrange, RB, 1893, 221 pl. 1 (dr.).

AY/JJP

B. Funerary inscriptions

18.-19. Burial cave in Ramat Eshkol

Two inscribed ossuaries were among the five recovered from a burial cave completely destroyed during construction work.

18. Ossuary of Abba with Aramaic/Hebrew inscription, 1 c. BCE-1 c. CE

Plain ossuary with gabled lid, surfaces smoothed. Inscription in cursive(?) Jewish script faintly scratched on one of long sides (Rahmani, photo).
Meas.: h 35, w 64, d 29 cm; lid: h 12 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1969-683.

אבא

Translit.: ʾbʾ

Abba.

fig. 18

Comm.: This single word, if correctly read (the letters can scarcely be seen in the photo), can be a personal name (Ilan, Lexicon I 357f.) or designate "father", as in nos. 345 and 359 (Kidron), and no. 375 (Talbiye).

Bibl.: Rahmani, CJO no. 344 (ed. pr.). – Kloner - Zissu, Necropolis 425.

Photo: IAA.

JJP

19. Ossuary of Shelamzion daughter of Elʿazar with Hebrew inscription, 1 c. BCE-1 c. CE

Plain ossuary, surfaces rough-finished, gabled lid. Inscriptions in formal Jewish script incised by same hand on one of long sides (a) and on lid above it (b).
Meas.: h 31, w 53.5, d 27.5 cm; lid: h 8 cm (Rahmani).
Pres. loc: Haifa Univ. Inst. Arch., IAA 1969-681. Autopsy: 9 May 2009 (measurements could not be taken).

(a)   שלמצין
              בת אלעזר
שלמצין בת אלעזר (b)

fig. 19.1 (a)

Translit.: (a) and (b): šlmṣyn bt ʾlʿzr

(a) and (b): *Shelamzi(o)n daughter of
              Elʿazar.*

fig. 19.2 (b)
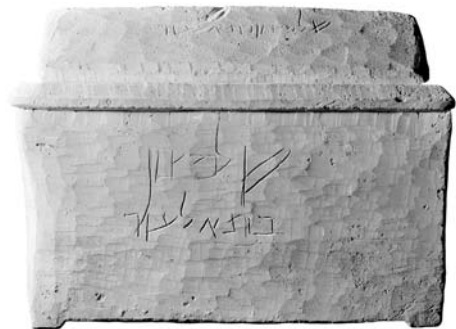
fig. 19.3 (a) and (b)

Comm.: The identical inscriptions on this box were written at the same time by the
same person for identification of the deceased. Shelamzion is often spelled with *vav*
as a last syllable, see examples in Ilan, Lexicon I 426-9, esp. n. 15.

Bibl.: Rahmani, CJO no. 342 (ed. pr.). – Hachlili, Funerary Customs 198; Kloner - Zissu, Ne-
cropolis 425.

Photo: IAA.

JJP

20.-22. Single-chambered tomb in Ramat Eshkol

Three inscribed ossuaries were among the seven decorated ossuaries recovered in 1971 from a partly destroyed single-chambered tomb in Ramat Eshkol; the cave had two loculi in each of three walls, three of the loculi were found sealed; the ossuaries were found in the loculi.

20. Ossuary of Gaius son of Artemon, from Berenike
    with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a palm tree with variously styled leaves; double zigzag border; vaulted lid. Two-line Greek inscription neatly incised to medium depth on back side of box (smoothed). Rounded *epsilon*, w-shaped *omega*, lunate *sigma*, *alpha* with broken cross-bar.
Meas.: h 31, w 61, d 26 cm; lid: h 9 cm; l. 47 cm, letters 3-5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-190. Autopsy: 7 June 2007.

ΓΑΙΟΥΑΡΤΕΜΩΝΟΣ
ΒΕΡΝΙΚΕΟΣ

Γαίου Ἀρτέμωνος |
Βερνικέος

fig. 20

Of Gaius, son of Artemon, from Berenike.

Comm.: Gaius is a Latin praenomen used by Jews of western Europe (Noy, JIWE I 18, 161, 188; II 4, 220, 306, 367, 373; Ilan, Lexicon III 493-7), but rarely in this region, see no. 60 in this vol. The father's name Ἀρτέμων is extremely common in the Greek world but rare in the Jewish onomasticon (Ilan, Lexion III 227f. for examples). The son or father came from the city Berenike, most likely the city in Cyrenaika, which had a notable Jewish community (for their inscriptions, see Lüderitz - Reynolds nos. 70-75). Βερνικέος has *omicron* for *omega*, on which phenomenon in this period, see Petrounias, A History of Ancient Greek 602.

Bibl.: Rahmani, CJO no. 404 (ed. pr.). – M. Williams, The Jews among the Greeks and Romans, 1998, 76 no. III.39; Hachlili, Funerary Customs 286f.; Kloner - Zissu, Necropolis 429.

Photo: IAA.

JJP

21. Ossuary of Maria with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary (reconstructed), façade ornamented with panels containing a twelve-petaled rosette, double zigzag frames; flat lid. Two-line Greek inscription scratched shallowly on right short side, 3 cm from top rim, slanting downward and to the right; letters inexpertly formed; *alpha* with broken crossbar.
Meas.: h 36, w 62, d 27.5 cm; l. 17 cm, letters 3-6 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-191. Autopsy: 7 June 2007.

MAPIA
ΘΕΝΟΥ

Μαρία | Θενου

Maria, daughter (or wife) of Thenas.

Comm.: Thenas' ossuary is no. 22.

Bibl.: Rahmani, CJO no. 405 (ed. pr.). – BE 1996, 487; Kloner - Zissu, Necropolis 429.

Photo: IAA.

fig. 21

JJP

22. Ossuary of Thenas with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two rosettes formed by several interlaced six-petaled rosettes, flanking a band with palm-tree motif; disks in corners. Greek inscription on right short side, centered; lunate *sigma*.
Meas.: h 33, w 62, d 29 cm (Rahmani).
Pres. loc: Hechal Shlomo Museum, Jerusalem, IAA inv. no. 1970-192.

ΘΕΝΑΣ

Θενας

Thenas.

fig. 22.1

fig. 22.2

Comm.: The name Θενας = biblical תחנה *tḥnh*, see comm. ad no. 427. Thenas' daughter or wife is interred in no. 21.

Bibl.: Rahmani, CJO no. 406 (ed. pr.). – BE 1996, 487; Kloner - Zissu, Necropolis 429.

Photo: IAA.

JJP

23.-24. Burial cave at Ramat Eshkol, Ramat Ha-Golan Street

Only two ossuaries were able to be reconstructed from fragments found in a two-chambered rock-hewn tomb which was discovered during construction work and excavated in 1975. The first room was organized around a standing pit surrounded by ledges, with five loculi cut in two walls and an arcosolium cut in a third wall; a passage led down to a second room with two arcosolia, one of which had a collection loculus cut into its inner wall. The plundered cave originally held many more ossuaries.

23. Ossuary of Markeos and Ioudas with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, reconstructed; gabled lid too short for box, perhaps intended for a different ossuary. Greek inscription (a) incised to medium depth on one short side (rough-finished), 5 cm from the top rim and slanting down to the right. Above this inscription on rim, another Greek inscription (b) with very faintly incised letters (not all letters of ed. pr. still legible). A third Greek inscription (c) faintly scratched on the other short side (rough-finished), 6 cm from the top rim and slanting down to the right. Lunate *sigma* in all three inscriptions.
Meas.: h 37, w 75, d 30 cm; lid: h 11 cm; (a): l. 22 cm, letters 3-5.5 cm; (b): l. 22 cm, letters 3 cm; (c): l. 22 cm, letters 3-5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-667. Autopsy: 14 June 2007.

(a) ΜΑΡΚΕΟΣ
(b) ΜΑΡΚΑΕΟΣ
(c) ΙΟΥΔΑΣ

(a) Μάρκεος
(b) Μάρκαεος
(c) Ἰούδας

(a) *Markeos.*
(b) *Markaeos.*
(c) *Ioudas.*

fig. 23.1 (a)

fig. 23.2 (c)
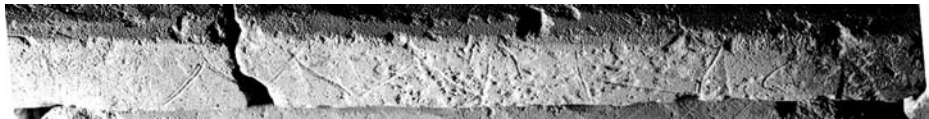
fig. 23.3 (b)

Comm.: Inscriptions (a) and (b), written in different hands, obviously refer to the same person, who had the common Latin nomen gentile Marcius, usually spelled Μάρκιος. Ἰούδας is the most common Greek version of Hebrew Yehuda. Given their placement on the ossuary, the two names probably represent two deceased relatives, rather than one man with the name Marcius Ioudas; Marcius may also be a distortion of the praenomen Marcus, but this is not likely.

Bibl.: Rahmani, CJO no. 568 (ed. pr.). – HA 54/55, 1975, 20 (Hebr.); Kloner - Zissu, Necropolis 428.

Photo: IAA.

JJP

24. Ossuary inscribed "father" with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, reconstructed; façade ornamented with two six-petaled rosettes, each short side ornamented with six-petaled rosette; red wash; lid missing. Greek inscription very faintly incised on the façade (smoothed surface), 2 cm beneath the top rim; letters lack uniformity, some have double strokes (notably *alpha*). Meas.: h 28, w 55, d 25 cm; l. 44.5 cm, letters 3-7 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-666. Autopsy: 4 July 2007.

ΙΟΡΠΑΤΗΡ ΥΝ(ΓΙ?)Α..

ΙΟΡ πατήρ ΥΝ(ΓΙ?)Α

IOR father ...

Comm.: The only legible word in the present inscription is πατήρ, "father", compare nos. 36, 200, 347 (and semitic instances at

fig. 24

nos. 18, 345, 359, 375). Rahmani suggested interpreting IOP as either Ιωρα = יורה *ywrh* (Ezra 2,18), or Ιωρεε = יורי *ywry* (I Chron 5,13). There are no missing letters to the left or right of IOP; it is conceivable that the inscription began on the missing lid. The final letters do not yield obvious meaning; there may be a letter *(zeta?)* before the *upsilon* of the last word. Other incisions below the inscription, between the two rosettes, are inscrutable.

Bibl.: Rahmani, CJO no. 567 (ed. pr.). – HA 54/55, 1975, 20 (Hebr.); Hachlili, Funerary Customs 315ff.; Kloner - Zissu, Necropolis 428.

Photo: IAA.
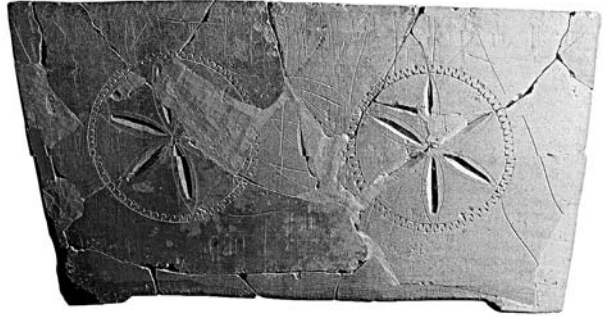
JJP

25.-27. Burial cave on Ramat Ha-Golan Street in the Ramat Eshkol neighborhood

Three ossuaries were recovered from a rock-hewn burial cave on Ramat Ha-Golan Street in the Ramat Eshkol neighborhood. The single chamber of the cave, found sealed with a stone, was organized around a central pit surrounded by ledges. Five ossuaries (only two decorated) were placed in two rows along the eastern wall and contained the bones of 14 individuals; loculi (or "quarrying blocks of stone", Kloner - Zissu) were partially cut in the southern wall.

25. Ossuary of Shalom daughter of Shaʾul with Aramaic inscription, 1 c. CE

Limestone ossuary, façade ornamented with two framed six-petaled rosettes, each rosette surmounted by two stylized spreading date-palm leaves, zigzag frames; gabled lid. Two-line inscription in formal Jewish script inexpertly

incised on the right short side. The *tav* in the first word seems to have been squeezed in after the word and the next were written; the long leg of the *shin* is typical of cursive script.

Meas.: h 35.5, w 65, d 28.5 cm; lid: h 11.5 cm; l. 22 cm, letters 1.5-4 cm.

Pres. loc: Hecht Museum, Haifa, IAA inv. no. 1968-687. Autopsy: 10 May 2009.

חלת שלום ברת שאול
די שברת שלום ברתה

fig. 25.1

Translit.: ḥlt šlwm brt šʾwl | dy šbrt
      šlwm brth

Ossuary of Shalom daughter of Shaʾul,
who died while giving birth to (her) daughter Shalom.

Comm.: The word חלה ḥlh = ossuary, here in construct form, appears also in nos. 287 and 567; and for Greek terms, cf. ὀστοφάγος no. 458 this vol. and Rahmani, CJO no. 789 (Jericho). The ossuary contained the bones of a woman aged 30-35 and her unborn foetus, which aids interpretation of l.2. In biblical Hebrew the root *šbr* can signify a difficult childbirth (e.g., 2 Kings 19,3; Is 37,3; Hos 13,13), which seems to be the intention here, a Hebraism in an

fig. 25.2

Aramaic text; the unborn child received the same name as her mother. Other (less likely) interpretations have been proposed for l.2: "Dosh/Rosh daughter of Shalom, his (Shaʾul's) daughter" (Yeivin; compare no. 285 this vol.); "who hoped for(?) Shalom, her daughter" (MPAT), reading the *shin* as a *sin*; and "who failed to give birth; Peace, daughter!" (Naveh, Rahmani, etc.). Reading *šbr* as "break" is not possible here.

Bibl.: J. Naveh, IEJ 20, 1970, 33-7 at 36f. no. 14 (ed. pr.). – N. Haas, IEJ 20, 1970, 38-59; V. Tzaferis, IEJ 20, 1970, 18-32 at 30 no. 14; Syria/BES 1971 no. 93; J. Naveh, EI 10, 1971, 188ff. at 190 no. 14; IMC no. 261; S. Yeivin, in: G.A. Smith ed., Jerusalem. The Topography, Economics and History from the Earliest Times to A. D. 70, 1972, 78; E. Dinkler, RAC 50, 1974, 121-44 at 124ff. no. b; MPAT no. 88; Beyer, Aramäische Texte 345 no. yJE 27; T. Ilan, NT 34, 1992, 23-45 at 40-2; Rahmani, CJO no. 226; Evans 88; Peleg, Archaeology II 170ff.; Hachlili, Funerary Customs 40, 192f., 321f.; Kloner – Zissu, Necropolis 425f.

JJP/HM

26. Ossuary of Shaʾul with Hebrew/Aramaic inscription, 1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking two columns, surrounded by a "metope frame", itself surrounded by a fluted frame; flat lid. Inscription in cursive Jewish script on the left short side.
Meas.: h 46.5, w 25, d 19 cm; letters ca. 0.7 cm (Naveh).
Pres. loc: Beth Shemesh, IAA inv. no. 1968-689. Autopsy: 1987.

שאול

Translit.: šʾwl

Shaʾul.

fig. 26.1

Comm.: The box contained the bones of a male, 16-17 years old, who seemed to have died by fire (Haas); thus too young to be the father of Shalom in no. 25. The same hand carved the same name in no. 27.

Bibl.: J. Naveh, IEJ 20, 1970, 33-7 at 36 no. 11 (ed. pr.). – Id., EI 10, 1971, 188ff. at 189 no. 11 (Hebr.); V. Tzaferis, IEJ 20, 1970, 18-32 at 29 no. 11; Rahmani, CJO no. 228; see bibl. no. 25.

Photo: IAA.

fig. 26.2

JJP/HM

27. Ossuary of Shaʾul with Aramaic/Hebrew inscription, 1 c. CE

Plain limestone ossuary, red wash, gabled lid. Surfaces very rough-finished. Inscription in cursive Jewish script on one of the long sides.
Meas.: h 33, w 52, d 27.5 cm (Rahmani); letters average 0.5 cm (Naveh).
Pres. loc: Beth Shemesh, IAA inv. no. 1968-688.

שאול

Translit.: šʾwl

Shaʾul.

fig. 27

Comm.: The box contained the bones of a male aged 45-50 (Haas), probably the father of Shalom in no. 25. The same hand carved the same name in no. 26. It is more likely that two people named Shaʾul were interred in different ossuaries than that the repeated name indicated "the head of the family ... who may have ordered both ossuaries, perhaps at one and the same time" (ed. pr.). But it is unusual that two relatives with the same name were not distinguished by some addition to one or both of the names. That the two ossuaries were inscribed by the same person does not mean that they were inscribed at the same time.

Bibl.: J. Naveh, IEJ 20, 1970, 33-7 at 36 no. 12 (ed. pr.). – Id., EI 10, 1971, 188-90 at 189 no. 12 (Hebr); V. Tzaferis, IEJ 20, 1970, 18-32 at 29 no. 12; Rahmani, CJO no. 227; see bibl. no. 25.

Photo: IAA.

JJP/HM

28.-29. Ramat Eshkol, "Tomb of the Grapes"

The elaborate tomb, discovered in 1897 and excavated in 1974-76 by Kloner, contained hundreds of ossuary fragments, of which, after restoration, these two proved to be the only ones inscribed.

28. Ossuary fragment of "Niger" with Greek inscription, 1 c. BCE-1 c. CE.

Greek inscription 3 cm from top edge on fragment of decorated ossuary, smoothed surface, expertly formed letters with serifs, incised to medium depth with a fine point.
Meas.: Fragment: h 36, w 28 cm; l. 6 cm, letters 2 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-663. Autopsy: 4 July 2007.

[N]ΙΓΕΡ

Ṇίγερ

Niger.

Comm.: Niger is a common Latin cognomen; for Greek examples see LGPN s.v.; Preisigke, NB 233 and Foraboschi 207. It was a rare name for Jews; note Niger of Peraea, an officer in the Jewish army in the rebellion against Rome, Jos. BJ 2,520; and "Simon who is called Niger" in the early church at Antioch, Acts 13,1.

fig. 28

Bibl.: Kloner, Necropolis, 1980, 180f. (Hebr.); Rahmani, CJO no. 565 (edd. prr.). – Kloner - Zissu, Necropolis 426ff.

Photo: IAA.

29. Ossuary fragments with Letters in Greek and Hebrew/Aramaic(?), 1 c. BCE-1 c. CE

Fragments from an ossuary, remains of letters apparently in Greek and in Jewish script.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-664.

בר ג[--?]
Δ̣/Ạ T?

Translit.: br g[--?]

Comm.: Not included in Rahmani's corpus. Decipherment of the letters uncertain, their meaning inscrutable.

Bibl.: Unpublished. – Cf. Kloner - Zissu, Necropolis 426ff.

Photo: IAA.

fig. 29

30.-33. Rock-cut tomb in Sanhedriya - Maḥanayim, Cave 23

Three inscribed ossuaries as well as a graffito (no. 32) were found in a three-chambered rock-cut tomb excavated in 1924 and 1957. The first chamber had three arcosolia and contained one decorated ossuary; the second chamber, on a lower level, also had three arcosolia and contained two decorated ossuaries; the third chamber, on still a lower level, was organized around a central pit with ledges and contained three decorated ossuaries and the present two undecorated inscribed boxes. The façade and entrance to the tomb, which are today under the foundations of a modern house, were not excavated.

30. Ossuary of Shimʿon and his wife with Aramaic inscription, 1 c. CE

Plain limestone ossuary with flat lid. Two lines in Jewish script scratched on one of the small sides (rough-finished), the letters quite ambiguous.
Meas.: h 39, w 72, d 29 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1957-755. Autopsy: 1987.

שמעון
ואתת

App. crit.: שמעונ *Rahmani.*

Translit.: šmʿwn | wʾtt

Shimon and (his) wife.
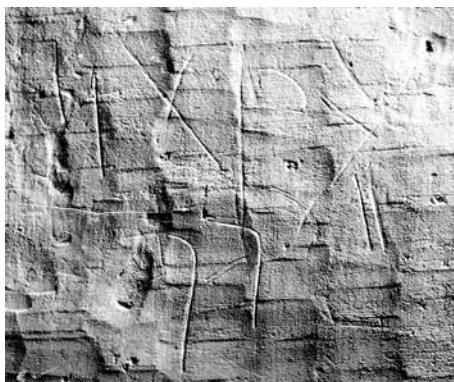
fig. 30

Comm.: The letters of the inscription are quite ambiguously formed: the *shin* and *ayin* are reversed; the *ayin* looks more like a cursive *alef*; the *vav* in l.1 has a triangular head pointing right, like a *qof*. In l.2, the *alef* has the shape of an X with a curved leg, resembling a *mem*, and the first *tav* lacks its left leg, like a *resh*; if *mem* and *resh* are both to be read, then l.2 says (א)ומרת *wmrt(ʾ)* "and Martha" (who would still be Shimʿon's wife). Note the name Shimʿon in the other two inscriptions from this cave.

Bibl.: N. Slousch - E.L. Sukenik - I. Ben-Zvi, JJPES 1.2-4, 1921/24, 96-102 (Hebr.); L.Y. Rahmani, Atiqot 3, 1961, 93-119 at 107 no. 1 (edd. ppr.). – RB 31, 1922, 160; Beyer, Aramäische Texte 346 no. yJE 34; Rahmani, CJO no. 150; Peleg, Archaeology II 169; Bieberstein - Bloedhorn 2, 26; Hachlili, Funerary Customs 231, 317; Kloner - Zissu, Necropolis 420f.

Photo: IAA.

JJP/HM

31. Ossuary of Shimʿon the son of Yehoʿezer with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with gabled lid. Inscription in cursive Jewish script on one of long sides of box. Letters very unclear; *ayin* represented by a single line, *he* consists of two lines in the form of a *gimel*.
Meas.: h 32, w 57, d 26 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1957-756. Autopsy: 1987.

שמעון בר יהעזר

App. crit.: עלי בן שמעון יוהעזר *Ed. pr.*;
Rahmani, CJO. עלי בן שמעון יהועזר

Translit.: šmʿwn br yhʿzr

Shimʿon the son of Yehoʿezer.

Comm.: The letters of this text are ex-
tremely unclear, and decipherment
is made more difficult by the many

fig. 31

scratches on the box. Rahmani's reading, based on Ben-Zvi's, of *ʿly bn šmʿwn
yhwʿzr*, is difficult to find on the box; the name "Eli", which would be highly un-
usual in Jewish epigraphy, is apparently just scratches. Between *šmʿwn* and *yhʿzr*
can be seen a ligatured *br*.

Bibl.: N. Slousch - E.L. Sukenik - I. Ben-Zvi, JJPES 1.2-4, 1921/24, 96-102; L. Y. Rahmani, Atiqot
3, 1961, 93-119 at 107 no. 2 (edd. prr.). – Rahmani, CJO no. 151; see bibl. no. 30.

Photo: IAA.

JJP/HM

32. Hebrew graffito in cave, 1 c. CE

Inscription on cave wall; *nun* ornamented with a spike near top.
Pres. loc: In situ?

[--]נ[--]בן שמעון הכהן

Translit.: [--]n[--] bn šmʿwn hkhn
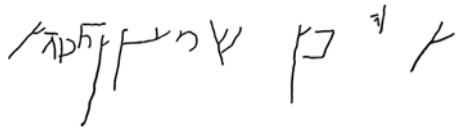
... son of Shimʿon the priest.

fig. 32

Comm.: This graffito was reported by Ben Zvi in his original publication of the
cave but not mentioned at all by Rahmani in his examination of the cave 36 years
later. The inscription has faded and may have entirely disappeared. The reading is
quite uncertain. If genuine, it is the only one of the four inscriptions mentioning
Shimʿon's priestly status.

Bibl.: N. Slousch - E. L. Sukenik - I. Ben-Zvi, JJPES 1.2-4, 1921/24, 96-102 at 101 (ed. pr.). – CIJ
2, 1411; Figueras, Ossuaries 13 no. 93 oss. no. 393; Hachlili, Funerary Customs 213-6; Kloner -
Zissu, Necropolis 410f.; see bibl. no. 30.

Photo: N. Slousch - E. L. Sukenik - I. Ben-Zvi, JJPES 1.2-4, 1921-24, 102 (dr.).

JJP

33. Ossuary of Shimʿon with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, broken, partly reconstructed; façade ornamented by two six-petaled rosettes with petal-tips linked, in a stylized, three-columned "porch" formed by zigzag lines; zigzag frame on top and bottom; gabled lid. Inscription in Jewish cursive script faintly incised above righthand rosette; circular *mem*; *ayin* formed by two perpendicular lines.
Meas.: h 39.5, w 68, d 32 cm; lid: h 13.5 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1957-701 (lost).

שמעון

Translit.: šmʿwn

Shimʿon.

fig. 33.1

fig. 33.2

Comm.: The name Shimʿon can be seen in the photo of the façade of this ossuary; the inscription was not noticed by Rahmani. Note that the name Shimʿon appears on the two other ossuaries as well as the graffito found in this burial complex; but the relation between the four inscribed Shimʿons cannot be known.

Bibl.: Unpublished. – Cf. Rahmani, CJO no. 147; see bibl. no. 30.

Photo: IAA.

JJP

34.-35. Sanhedriya - "Tomb of the Judges" or "Tomb of the Sanhedrin"

Only two inscribed ossuary fragments were recovered from the so-called "Tomb of the Judges" or "Tomb of the Sanhedrin" (Tomb 14), the elaborate rock-hewn burial cave with a spacious courtyard and monumental façade, seven rooms on two levels, 60 loculi, six arcosolia. The tomb has been constantly visited since the medieval period (Ben-Arieh 37ff.), when it received its historically false attribution to the Sanhedrin; the complex was surveyed and studied by Barton in 1902, Jotham-Rothschild in 1949 and Rahmani in 1954, by which time only a few ossuary fragments, from what must have been a very large number, remained; a medieval Hebrew inscription on a pilaster was also recorded (Jotham-Rothschild 1954).

34. Inscribed ossuary lid with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of a limestone ossuary lid, red wash, bearing an inscription in formal Jewish script.
Meas.: h 10, w 10 cm (ed. pr.).
Pres. loc: Museum of Louvre, Paris, inv. no. AO 5062.

יצחק

Translit.: yṣḥq

Yizḥak.

fig. 34.1

fig. 34.2

Comm.: The inscribed lid was found on the first level of the elaborate tomb (see introduction to cave).

Bibl.: F. de Saulcy, CRAI 1869, 107; id., RA NS 19, 1869, 459f. (edd. prr.). – Ch. Clermont-Ganneau, RA NS 25, 1873, 398-414 at 402; A. Héron de Villefosse, Notice des monuments provenant de la Palestine et conservés au Musée du Louvre (Salle Judaïque), 1876, no. 49; R. Dussaud, Musée du Louvre. Département des antiquités orientales. Les Monuments palestiniens et judaïques, 1912, 53 no. 51; G. A. Barton, JBL 22, 1903, 164-72; N. Slousch, in: C.R. Ashbee ed., Jerusa-

lem 1918-1920, 1921, 51; C. Watzinger, Denkmäler Palästinas, 1935, 59ff.; J. Jotham-Rothschild, PEQ 84, 1952, 23-38 at 24, 30f.; id., PEQ 86, 1954, 16-23 at 19; L. Vincent - A. Steve, Jérusalem de l'Ancien Testament I, 1954, 365-7; CIJ 2, 1377; J. Finegan, Archaeology 196ff.; Kloner - Zissu, Necropolis 415ff. – Cf. S. Ben-Arieh, Jerusalem in the Nineteenth Century, 1984 (Hebr.); Bieberstein - Bloedhorn 2, 31f. (citing other bibl., including mentions of the site by earlier travelers).

Photo: Museum of Louvre, Paris; F. de Saulcy, RA NS 19, 1869, 460 (dr.).

JJP

35. Ossuary fragment with Greek letters, 1 c. BCE-1 c. CE

Greek inscription to the right of an incised circle (probably frame of rosette) on a limestone ossuary fragment.
Meas.: h 4, w 8 cm; l. 4 cm; letters 1.5-2 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1954-521. Autopsy: 7 June 2007.

IOΛΛΑ [--]

App. crit.: Τολλα *Rahmani*; [Κο]τολλα *SEG*.

Ιολλα [--]

Iolla(?).

fig. 35

Comm.: The present inscription could very well have been, as Rahmani thought, part of a longer text. He thought the first letter should be a *tau*: in the ed. pr. he suggested [Κο]τολλα, but in CJO he revised that to Τολλας, which is attested in Egypt. But no traces of the top cross-bar of a *tau* are visible. If indeed Ιολλα is to be read, it may be a corruption of Iulia.

Bibl.: L.Y. Rahmani, Atiqot 3, 1961, 93-120 at 104 no. 2 (ed. pr.). – SEG 19, 922; Rahmani, CJO no. 141; see bibl. no. 34.

Photo: IAA.

JJP

36. Ossuary of Iesus, father of Simonides with Greek inscription, 1 c. BCE-1 c. CE

Fragment of the upper left corner of a limestone ossuary, remnants of a zigzag frame; smoothed surface, red wash. On the left side, a two-line Greek inscription in charcoal, today quite faint, not all of the letters in the ed. pr. still visible. *Sigma-iota* ligatured in l.2. Lunate *sigma* and w-shaped *omega*.
Meas.: h 16, w 26 cm; l. 18 cm, letters 1-3 cm.

Findspot: Sanhedriya.
Pres. loc: Beth Shemesh, IAA inv. no. 1981-525. Autopsy: 2007.

ΙΗϹΟΥϹΠΑΤΗΡ
ϹΙΜѠΝΙΔΟΥ

Ἰησοῦς πατὴρ | Σιμωνίδου

Iesus, father of Simonides.

Comm.: This is the only inscribed ossuary fragment of several others found in 1972 in a thoroughly looted burial complex, with loculi and arcosolia, at 31 Shaul Ha-Melekh

fig. 36

Street, Sanhedriya neighborhood. The father is identified by his son, who may have been better known in his time (compare "father" in nos. 24, 200, 347, and see Hachlili).

Bibl.: Rahmani, CJO no. 751 (ed. pr.). – HA 45, 1973, 24 (Hebr.); Hachlili, Funerary Customs 317ff.; Kloner - Zissu, Necropolis 417f.

Photo: IAA.

JJP

37. Ossuary fragment inscribed "Shalom" in Aramaic/Hebrew, 1 c. BCE-1 c. CE

Fragment of a limestone ossuary bearing an inscription in more or less formal Jewish script. The left leg of the *shin* is extended to the right (Rahmani and ph.). Meas.: h 13, w 9 cm (Rahmani).

Findspot: Sanhedriya, Tomb 7.
Pres. loc: IAA inv. no. 1979-535 (now lost).

[--]שלמ ומ

Translit.: šlm wm[--]

Shalom and M...

Comm.: The only inscribed fragment from a three-chambered burial complex with loculi and arcosolia. Apparently there were at least two names in the inscription. Shalom is spelled without the *vav* and a medial *mem*.

fig. 37

Bibl.: L. Y. Rahmani, Atiqot 3, 1961, 93-119 at 104 no. 2 (ed. pr.). – J. Jotham-Rothschild, PEQ 84, 1952, 33f.; Rahmani, CJO no. 700; Bieberstein - Bloedhorn 2, 31f.; Kloner - Zissu, Necropolis 410f.

Photo: IAA.

JJP/HM

38. Tomb of Menas with Greek inscription, 1 c. BCE-1 c. CE

Name inscribed in square Greek letters above the opening to an unfinished room in a burial complex.

Findspot: Dabbet er-Ris, Shmuʾel Ha-Navi Street.
Pres. loc: In situ?

ΜΗΝΑΣ

Μηνᾶς

Menas.

fig. 38.1

Comm.: A burial cave found in 1927 on Shmuʾel Ha-Navi Street (location unknown today) consisted of an atrium leading via a stepped passage to a lower burial chamber with two arcosolia. An opening to an incompletely quarried chamber was cut into a wall of the atrium, above which was incised the present inscription. Μηνᾶς is a frequently attested name in the Greek world (LGPN I-V, s.v.). Its position in the cave seems to indicate that the incompletely quarried burial chamber was intended for Menas and his family.

Bibl.: A. Barrois, RB 37, 1928, 260f. (ed. pr.). – SEG 8, 208; Thomsen II no. 180; CIJ 2, 1412; Bieberstein - Bloedhorn 2, 49; Kloner - Zissu, Necropolis 404f.

Photo: A. Barrois, RB 37, 1928, 261 fig. 1 (dr.).

fig. 38.2

JJP
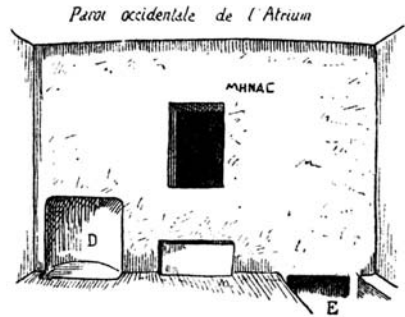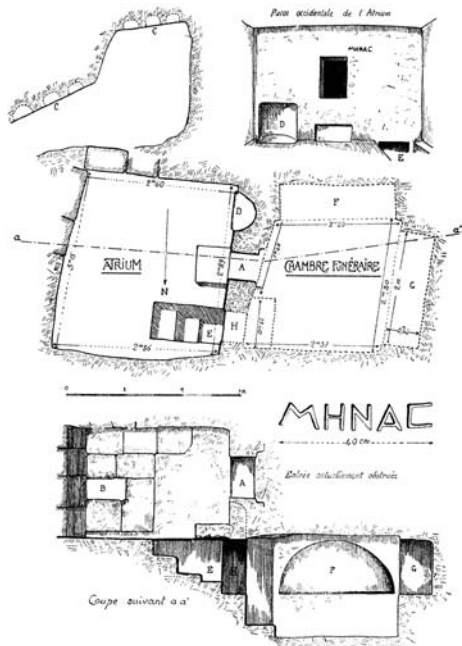
39. Partial epitaph on monumental tomb with Hebrew inscription, 1 c. CE?

An inscription of two lines in square Jewish script incised on the entrance to a tomb, below the carved "pediment" by the upper right lintel.

Findspot: Shmuʾel Ha-Navi Street.
Pres. loc: In situ?

המשכב הזה
של חס[--]

App. crit.: שלהם *Merx.*

Translit.: hmškb hzh | šl ḥs[--]

This resting-place/grave of ḥs ...

fig. 39.1

fig. 39.3

B
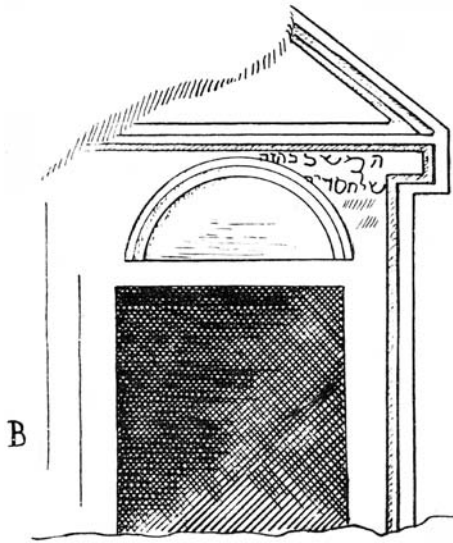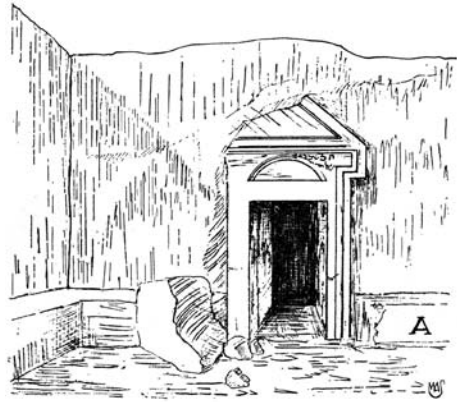
fig. 39.2

Comm.: The location of this tomb with its Hebrew inscription, described in the past by many explorers and archaeologists, is not precisely known today (Kloner - Zissu give approximate coordinates 17126/13322 based on maps and early reports); it was in vicinity of no. 42. The entrance was adorned by an elaborately carved architectural façade, which led into a two-chambered burial cave. The inscription seems to have been incised below the "pediment". Knowledge of the inscription derives solely from early reports and drawings; if the text is genuine, it would have identified the family buried within the tomb. Only part of the inscription was recorded. According to de Vogüé in the ed. pr., the letters *ḥet* and *samekh* follow the particle *šl* in l.2. Accordingly he proposed the restoration of the name *ḥs[dyh]*. This reading,

which appears in CIJ and elsewhere, has not been accepted by Merx, who suggested the reading *šlhm* ("their" or "theirs"), but the drawing supports de Vogüé.

Bibl.: M. de Vogüé, RA 9, 1864, 208, pl. VII,3; id., Le Temple de Jérusalem, 1864, 131 no. 2, 151 (dr.) (edd. prr.). – E. Pierotti, Jerusalem Exlored, 1864, pls. LVIII fig. 5, LIX fig. 5; Th. Noeldeke, ZDMG 19, 1865, 640; F. de Saulcy, Voyage en Terre Sainte II, 1865, 206-10 (dr.); A. Merx, Archiv für wissenschaftliche Erforschung des Alten Testamentes 1, 1869, 360ff. at 361 no. 3; F. Lenormant, Essai sur la propagation de l'alphabet phénicien I, 1872, 262 no. 3; CIH no. 9, 9b, pl. 1 (dr.); L. Vincent apud N. Slousch, in: C. R. Ashbee ed., Jerusalem 1918-1920, 1921, 47 n.1, figs. 72-74; CIJ 2, 1413; L. Vincent - A. Steve, Jérusalem de l'Ancien Testament I, 1954, 363; Bieberstein - Bloedhorn 2, 48f.; Kloner - Zissu, Necropolis 404f.

Photo: A. Merx, Archiv für wissenschaftliche Erforschung des Alten Testamentes 1, 1869, pl. II,3 (dr.); L. Vincent - A. Steve, Jérusalem de l'Ancien Testament I, 1954, 362 figs. 102A+B (dr.).

AY/JJP

40.-41. Burial cave on Shmuʾel Ha-Navi Street

Two inscribed ossuaries were among the 24 ossuaries recovered from a rock-hewn burial cave with loculi discovered during the course of construction on Shmuʾel Ha-Navi Street in West Jerusalem.

40. Ossuary of Iohana with Latin inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two rosettes, the one on the left six-petaled, the one on the right unfinished; zigzag frame. On the left short side, a shallowly but neatly incised Latin inscription, 4 cm from upper rim.
Meas.: h 18.5, w 29.5, d 17.5 cm; l. 8.5 cm; letters 2 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1968-660. Autopsy: 17 May 2007.

IOHANA

App. crit.: Iohan(n)a *Rahmani*.

Iohana

Iohana.

fig. 40

Comm.: This small ossuary was made for an infant or small child. The name seems to be Latin for Hebrew יוחנה *ywḥnh* (Greek Ιοηανα is highly unlikely), see same name in nos. 64, 217, 499, 534, and possibly no. 447, and cf. Ilan, Lexicon I 420f.; ead., JJS 40, 1989,

195. Note also the Latin names in Greek script on ossuaries nos. 416, 423, 424. Ossuary inscriptions in Latin script are very rare in this area: Marion in no. 570 and possibly Simon in no. 391, and the bread stamp from Masada (Masada II no. 936).

Bibl.: Rahmani, CJO no. 202 (ed. pr.). – HA 28-9, 1969, 28 (Hebr.); Figueras, Ossuaries 12 pl. 6 no. 619.

Photo: IAA.

<div align="right">JJP</div>

41. Fragmentary ossuary with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a double zigzag band; zigzag frame; vaulted lid. Faint traces of large Greek letters, vertically descending in two lines on the right side of the ossuary (smooth surface). Meas.: h 23.5, w 46.5, d 16 cm; letters 8 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1968-661. Autopsy: 17 May 2007.

ATE
ΛΛ[--]

Ατε|λλ[--]

Atell ...
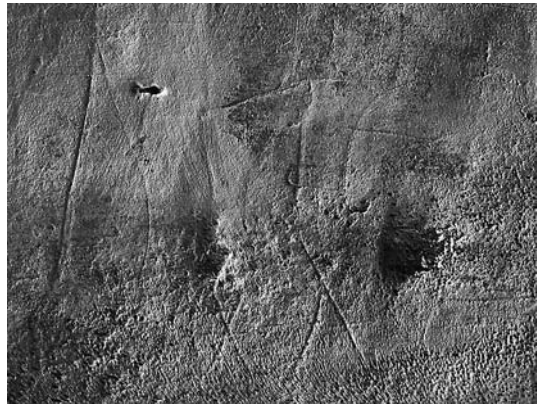
fig. 41.1

Comm.: The letters are extremely faint, not seen by Rahmani. Indeed the present reading is tentative. The name could be completed as either masculine or feminine, e.g. Atellios/a (compare Aselli(n)os).

Bibl.: Unpublished. – Cf. HA 28-9, 1969, 28 (Hebr.); Rahmani, CJO no. 203.

Photo: IAA.

fig. 41.2

<div align="right">JJP</div>

42. Tomb inscription, "Israel" in Hebrew script, 1 c. BCE-1 c. CE

Hebrew inscription in one of the strips in the elaborately carved entrance to the "Tomb of the Frieze".

Findspot: Shmuel Ha-Navi Street.
Pres. loc: In situ?

ישראל

Translit.: yśrʾl
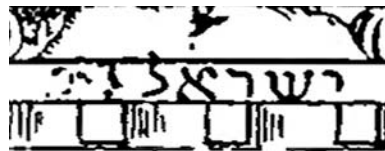
fig. 42.1

Israel.

Comm.: This five-letter text was record-ed in 1901 as inscribed in the elaborately carved frieze marking the entrance to the tomb called "the Tomb of the Frieze" on Shmuel Ha-Navi Street (17125/13321), in proximity to another tomb with an elaborate façade and Hebrew inscrip-tion, no. 39. After being described by explorers and archaeologists in the early 20th century, the tomb was covered by debris and its location forgotten; see

fig. 42.2

Kloner - Zissu for subsequent attempts to locate it. The cave contained five rooms with loculi and arcosolia.
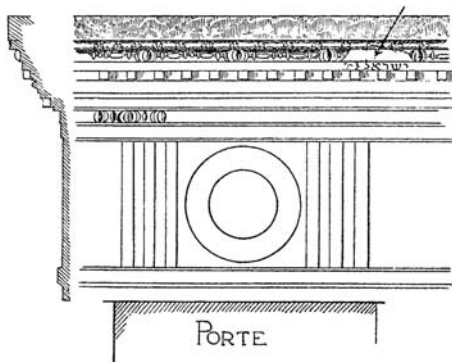
The drawing of the inscription accompanying Vincent's report seems to in-dicate only the place of the inscription without faithful representation of the let-ters, which look quite modern. The authenticity of the present inscription may be doubted. If genuine, then it was probably part of a longer text, perhaps a general blessing, since Israel was not used as a personal name in this period. Kloner - Zissu date the cave to the 1 c. CE, based on its design and architectural features. Alter-natively, the transcription could be wrong, and something like [--]יה בר א[--] = *[--] yh br ʾ[--]* could have been written. There were also discovered in the cave Greek graffiti dating from a later period with crosses often accompanied with *alpha* and *omega* (Vincent 1901, 451; Macalister).

Bibl.: L. Vincent apud N. Slousch, in: C. R. Ashbee ed., Jerusalem 1918-1920, 1921, 47f. (ed. pr.). – Id., RB 10, 1901, 448-52; R. A. S. Macalister, PEQ 34, 1902, 118ff.; K. Galling, ZDPV 59, 1936, 111-23; Bieberstein - Bloedhorn 2, 40; Kloner - Zissu, Necropolis 402ff.

Photo: N. Slousch, in: C. R. Ashbee, Jerusalem 1918-1920, 1921, 48 fig. 75 (dr.).

AY/JJP

43. Ossuary of Yehud with Hebrew and Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade and two short sides with unfinished decoration, tracings of rosettes; red wash; flat lid. Inscription in cursive Jewish script incised shallowly on smoothed back side, in a wavy line; apices and serifs ornament some letters; medial instead of final *nun*.
Meas.: h 31, w 60, d 27 cm.

Findspot: Ammunition Hill.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-162. Autopsy: 1987.

יהוד בר שבט מין בת אלון

Translit.: yhwd br
šbṭ myn
bt ʾlwn

fig. 43

Yehud son of
Shevat(?) from Beth Alon.

Comm.: This is apparently the only inscribed ossuary from 20 recovered in 1969 and 1971 from two adjacent tombs northeast of Shmuel Ha-Navi Street (17145/13380), never properly published. The inscription mixes Aramaic and Hebrew. The first name is a hypocoristic of Yehuda; see parallels at nos. 55, 450, 543. The father's name is so far unparalleled in the Jewish onomasticon, and even its pronunciation is uncertain; Ilan, Lexicon I 413 thinks that it is a nickname, based on the Hebrew word shevet, "rod, staff". The final three words indicate the origin of the deceased, with *myn* spelled with a *yod*, and *b(y)t* without. The place is not known.

Bibl.: Rahmani, CJO no. 293 (ed. pr.). – HA 30, 1969, 22 (Hebr.); ESI 12, 1994, 58f.; Hachlili, Funerary Customs 196f., 210; Kloner - Zissu, Necropolis 433.

Photo: IAA.

JJP/HM

44.-49. Rock-hewn loculus tomb in Givʿat Ha-Mivtar, near 53 Midbar Sinai Street

A single-chambered rock-hewn loculus tomb was discovered in 1971 during construction work near 53 Midbar Sinai Street in Givʿat Ha-Mivtar. The chamber is organized around a central pit surrounded by ledges, with nine loculi in three of the walls; other loculi were destroyed by the construction work. Sixteen ossuaries were discovered, 10 inside loculi, most of which were still sealed. Six of the boxes

are inscribed, four in Jewish script and two in Greek. The bones of more than 50 people were found inside the ossuaries (Kloner - Zissu contra ed. pr.), in the pit and in the loculi. Kloner - Zissu estimate that as many as five generations were buried in the cave. Finds in the tomb date its use to 1 c. BCE–1 c. CE.

44. Ossuary of Avshalom with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two six-petaled rosettes separated by lily plant on pedestal of five steps; zigzag frame; ornamentation apparently unfinished. Inscription in formal, carefully executed Jewish script above right rosette.
Meas.: h 31, w 50.5, d 27 cm; l. 14.5 cm, letters 2.5-4 cm.
Pres. loc: Exhibited at Yad Ha-Sh'mona, IAA inv. no. 1970-197. Autopsy: 3 February 2009.

אבשלום

Translit.: ʾbšlwm

Avshalom.   fig. 44.1

Comm.: The biblical name Avshalom, while not common in this period, is found in no. 347, in Josephus, in 1-2 Maccabees and in documents from the Judaean Desert (see Ilan, Lexicon I 60 for references).

Bibl.: A. Kloner, in: Second Temple Period 191-224 at 201f. C (Hebr.) (ed. pr.). – Id., Qadmoniot 19/20, 1972, 202f. (Hebr.); id., in: Jerusalem Revealed 69f.; Rahmani, CJO no. 411; Kloner, Survey of Jerusalem, 2001, 63*, site 74c; Peleg, Archaeology II 178-83; Kloner - Zissu, Necropolis 439.

fig. 44.2

Photo: A. and N. Graicer.
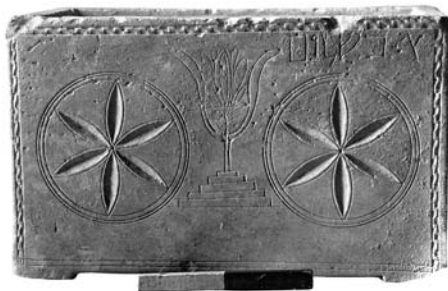
JJP/HM

45. Ossuary with "House of David" inscription in   Hebrew and Aramaic, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with two six-petaled rosette panels, zigzag frame. Inscription (a) in crude Jewish script above right rosette. A second, tiny inscription (b) in formal script on right rim.
Meas.: h 61, w 68, d 28 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1971-410. Autopsy: 1987.

(a) שלם הלל
(b) שלבידוד

App. crit.: שלם/חנג *Rahmani*.

Translit.: (a) šlm hll
       (b) šlbydwd

fig. 45.1 (a)

(a) *Shalom. Hillel(?).*
(b) *Of the House of David(?).*

fig. 45.2 (b)

fig. 45.3

Comm.: This ossuary contained the bones of a male ca. 25 years of age. The inscription (a) on the front, above the rosette, is hard to make out. The text offered here is tentative. Shalom is a common woman's name for the period (if the word is not a greeting). The second name, if it is Hillel, the name of the famous rabbinic sage, is found, outside of rabbinic literature, only on a few documents from the Judaean Desert (see Ilan, Lexicon I 88f. for references). But this word could also be דלל *dll*. Rahmani read, hesitantly, חנג *ḥnn*. By contrast, the inscription (b) on the rim is easy to decipher but difficult to interpret. Certainly *šl*, translated here "of", was not a separate word in the period, but proclitic, the equivalent of Hebrew *ʾšr l-*. The next two letters, בי *by,* can mean either "son of", as in the expression בירבי *byrby* (cf. Avigad, Beth Sheʾarim III 179 no. 16), or more likely, "house of", the final *tav* having been dropped, as commonly in Aramaic (Jastrow, Dictionary, s.v. בי). Thus this text combines Hebrew and Aramaic. Yet everything depends on the interpretation of the last three letters, דוד *dwd*, which can be taken as "uncle", or as "David". Kloner (ed. pr.) favors the former, citing the possible parallel from the Babylonian Talmud דבי דודי *dby dwdy* (Yeb. 21b), which is however much later than the date of this ossuary. Yet if "David" was intended, the reference would be to "the house of David", i.e. descent from the biblical king (David as a personal name is otherwise unattested for this period). There seem to have been in this period families claiming such descent (Flusser). The "sons of David" had a special role in bringing wood to the Temple, according to the Mishna (M. Taʾan, 4,5). Yet a

claim of Davidic descent would have had particularly poignant significance in the 1 c., when Judaea witnessed many competing messianic figures and movements. A later, unreliable talmudic tradition connected the sage Hillel to the David line (cf. J. Liver, in: Encyclopaedia Judaica V 459-63; this article has not been updated in the 2007 edition to include the present ossuary); note also the name Avshalom in no. 44, the name of one of King David's sons; but the connection of both of these names to David is probably a coincidence in the present context. The fact that this small inscription was placed on the rim, a rare phenomenon (parallels in nos. 80, 104, 400, 454), indicates that it was not meant to be seen without unusual effort or special knowledge.

Bibl.: A. Kloner, in: Second Temple Period, 191-224 at 205ff. M (Hebr.) (ed. pr.). – D. Flusser, Israel Museum Journal 5, 1986, 37-40; H. Geva, NEAEHL 2, 755; Rahmani, CJO no. 430; D. Flusser, Jesus, 1997, 180-6; Kloner, Survey of Jerusalem, 2001, 63(e), site 74c; Evans 103f.; see bibl. no. 44.

Photo: IAA.

JJP/HM

46. Ossuary of Iose with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, flat lid. Greek inscription written vertically, descending, on right edge of one of long sides; surface is rough-finished. Letters insecurely formed; middle stroke of *epsilon* is disproportionately long, at an oblique downwards angle; lunate *sigma*, w-shaped *omega*.
Meas.: h 28, w 76, d 37 cm; l. 9.5 cm, letters 2-3 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1971-424. Autopsy: 14 June 2007.

ΙΩΣΕ

App. crit.: Ισοσε *Kloner.*

Ἰωσέ

Iose.

fig. 46

Comm.: One variant spelling of the common name Joseph, see Ilan, Lexicon I 150-68.
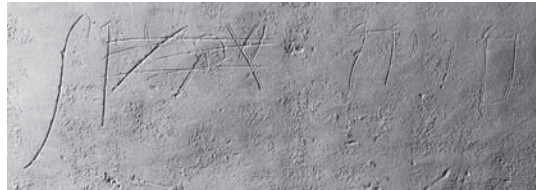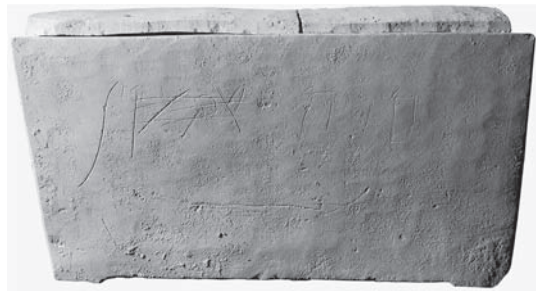
Bibl.: A. Kloner, in: Second Temple Period, 191-224 at 202 D (Hebr.) (ed. pr.). – Rahmani, CJO no. 444; see bibl. no. 44.

Photo: IAA.

JJP

47. Ossuary of Kyria with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, flat lid. Inscription in formal Jewish script, poorly executed, on one of the short sides, under the rim, in a slightly ascending line.
Meas.: h 26, w 39, d 23 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-200. Autopsy: 1987.

fig. 47

קריה

Translit.: qryh

Kyria.

Comm.: Kyria is a name here, not a title, given the small size of the box, intended for a child. The box contained the bones of three children, all aged one year or less, and Kyria could be one of them. Alternatively, Kyria could be the name of the mother of one or more of the three unfortunate infants.
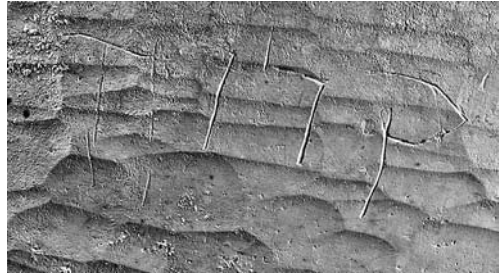
Bibl.: A. Kloner, in: Second Temple Period 191-224 at 203 J (Hebr.) (ed. pr.). – Rahmani, CJO no. 414; see bibl. no. 44.

Photo: IAA.

JJP/HM

48. Ossuary of Mares with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid. Greek inscription finely incised to medium depth in center of underside of lid, which is smoothed; lunate *sigma* and *epsilon*.
Meas.: h 29, w 47, d 24 cm; l. 12 cm, letters 3-5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-199. Autopsy: 14 June 2007.

fig. 48

ΜΑΡΕΣ

Μάρες

Mares.

Comm.: The inscription records a known male Jewish name, Μάρης, here spelled with *epsilon* instead of *eta*, as no. 241; cf. the name also in nos. 262, 571, and see

comm. at no. 241 for further instances and bibliography. It is unnecessary to suppose, with the ed. pr., a name derived from μερίς = Hebrew *ḥlq*, thus an abbreviation of the Hebrew name *ḥlqyhw*.

Bibl.: A. Kloner, in: Second Temple Period 191-224 at 202f. (Hebr.) (ed. pr.). – Rahmani, CJO no. 413; see bibl. no. 44.

Photo: IAA.

JJP

49. Ossuary of Maria with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two panels with 12-petaled rosettes, separated by branch on pedestal, double zigzag frame. On back side (smoothed), one name written in formal script, a second name written in cursive script, scratched out with several strokes.
Meas.: h 34, w 66, d 26.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1971-408. Autopsy: 1987.

מריה ⟦שמעון⟧

fig. 49.1

App. crit.: קריה *Kloner, Rahmani.*

Translit.: mryh ⟦šmʿwn⟧

Maria. Shimʿon.

fig. 49.2

Comm.: "Shimʿon", written in a different hand, has been scratched out: apparently the ossuary was originally intended for him, then used for Maria. But the bones of two people of indeterminate sex, ages ca. 40 and ca. 15, were found in the box (Kloner 209). Both names are highly common.

Bibl.: A. Kloner, in: Second Temple Period, 191-224 at 207ff. N (Hebr.) (ed. pr.). – Rahmani, CJO no. 428; see bibl. no. 44.

Photo: IAA.

JJP/HM

50.-54. Burial complex in Givʿat Ha-Mivtar

Five inscribed ossuaries, all in Jewish script, were among the eight recovered from a rock-hewn burial cave complex discovered in 1968. The cave, whose entrance was sealed, consisted of two chambers, the first organized around a standing pit surrounded by ledges, with four loculi found sealed with slabs or rough stones, containing skeletons; the second, reached by two passages separated by a collection pit, had eight loculi (two in each wall), two of which were found sealed; all the ossuaries were found in this room. A total of seventeen skeletons, including one with signs of crucifixion (no. 50), were found in the ossuaries and the cave.

50. Ossuary of Yehoḥanan with Hebrew inscription, 1 c. BCE-1 c. CE

Plain ossuary with flat lid, smoothed surfaces. Inscription in formal Jewish script incised on one of the long sides. First word seems to have been incised in different hand from rest of inscription; fourth letter in l.3 has many erasure marks.
Meas.: h 32, w 57, d 24 cm; l. 14 cm, letters 1-8 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1968-679. Autopsy: 26 January 2009.

יהוחנן
יהוחנן
בן חזקיל

App. crit.: *l.3* הגקול *ed. pr.*; העקול *Yadin*.

Translit.: yhwḥnn | yhwḥnn | bn ḥzqyl

Yehoḥanan. Yehoḥanan son of Ḥezkil.

fig. 50

Comm.: The ossuary contained the bones of two adult males (one skeleton partial) and a 3-4-year-old child. One of the adult males had been crucified, the nail still in his heel; this, together with the ambiguous, heavily erasured fourth letter in l.3, and the assumption (not impeccable) that the inscription refers to the crucified man, has given rise to different interpretations seeking to fit the inscription to the fact of the crucifixion. But it seems that the intended letter is *zayin*, thus *ḥzqil* after *bn* = "son of Ḥezkil", the father's name being a form of the biblical name Yeḥezkel (Ezekiel); this is the interpretation offered by Naveh in his commentary in the ed. pr., but he printed the reading *hgqwl*; as Puech argued decisively, the inscriber incorrectly incised *gimel* and tried to change it to *zayin*. The first Yehoḥanan is incised more shallowly, with a slightly different style of letters, than the second, thus possibly by a different hand.

Bibl.: J. Naveh, IEJ 20, 1970, 33-7 at 35 no. 4; id., EI 10, 1971, 188ff. at 189 oss. 4 (edd. prr.). – HA 27, 1968, 1f. (Hebr.); V. Tzaferis, RB 76, 1969, 568f.; N. Haas, IEJ 20, 1970, 38-59; V. Tzaferis, IEJ 20, 1970, 18-32 at 28 no. 4; Syria/BES 1971 no. 92; PEQ 103, 1971, 66f.; Y. Yadin, IEJ 23, 1973, 18-22 at 18ff.; Syria/BES 1974 no. 100; K. Speidel, Das Urteil des Pilatus, 1976, 131f.; H. Kuhn, in: C. Andresen - G. Klein eds., Theologia Crucis - Signum Crucis. Festschrift E. Dinkler, 1979, 301-34 at 304ff., 312-9; L. Y. Rahmani, The Biblical Archaeologist 45, 1982, 43-53 at 51f.; E. Puech, RB 90, 1983, 481-533 at 505ff. no. 11; V. Tzaferis, BAR 11, 1985, 44-53; Rahmani, CJO no. 218; A. Millard, Pergament und Papyrus, Tafeln und Ton, 2000, 120ff.; Kloner, Survey of Jerusalem, 2001, 62(e), 72(h) no. 171; Evans 98-103; Peleg, Archaeology II 172-5; Hachlili, Funerary Customs 221ff., 240ff.; Kloner - Zissu, Necropolis 436.

Photo: IAA.

<div align="right">JJP/HM</div>

51. Ossuary of Yehonatan the potter(?) with Aramaic(?) inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, zigzag frames, and fluted frieze on top; three semi-circles in zigzag frame on left side; six-petaled rosette inside zigzag frame on right side; gabled lid ornamented on front with three semi-circles inside zigzag frame and on back with line frame. Inscription in cursive Jewish script on façade between rosettes; looped *tav*.
Meas.: h 40, w 65, d 35 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1968-683. Autopsy: 1987.

יהונתן קדרה

Translit.: yhwntn qdrh

Yehonatan the potter(?).

fig. 51.1

Comm.: The second word may mean "the potter", with the Aramaic definite article represented at the end with *he*. As Naveh points out in the ed. pr., the common word for potter in all Aramaic dialects is *pḥrʾ*, but *qdr* is still possible. The word could also be Hebrew "pot", indicating a characteristic of the man, called a "pot" because he was round and fat; on nicknames see Hachlili, EI 17, 1984, 188-211 (Hebr.); ead., Funerary Customs 205-11; Naveh, IEJ 40, 1990, 108-29.
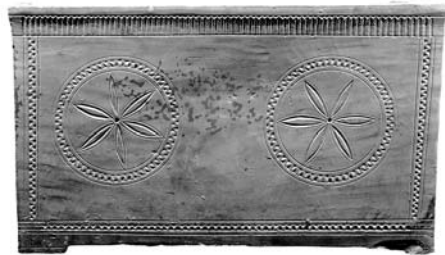
fig. 51.2

Bibl.: J. Naveh, IEJ 20, 1970, 33-7 at 34f. no. 2 (ed. pr.). – V. Tzaferis, IEJ 20, 1970, 18-32 at 28 no. 2; Syria/BES 1971 no. 91; J. Naveh, EI 10, 1971, 188ff. at 189 no. 2 (Hebr.); MPAT 172f., 227f. no. 86; Beyer, Aramäische Texte 345 no. yJE 26; R. Hachlili, EI 17, 1984, 188-211 (Hebr.); H. Kuhnen, Nordwest-Palästina in hellenistisch-römischer Zeit, 1987, 62f.; J. Naveh, IEJ 40, 1990, 108-129; van der Horst, Ancient Jewish Epitaphs 99ff.; Rahmani, CJO no. 222; R. Horsley, Archaeology, History and Society in Galilee, 1996, 165; E. Regev, PEQ 133, 2001, 39-49 at 43, 47; Y. Peleg, BASOR 325, 2002, 65-73 at 70; Hachlili, Funerary Customs 216-9; Kloner - Zissu, Necropolis 207f., 436; see bibl. no. 50.

Photo: IAA.

JJP/HM

52. Ossuary of Martha with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with 54 discs inside a checkerboard pattern; left and right sides with discs in lattice pattern; flat lid also ornamented with rows of discs; yellow wash. Inscription in formal Jewish script on the back side, centered near the top rim.
Meas.: h 34, w 52, d 26 cm; l. 14 cm, letters 3-5 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1968-681. Autopsy: 6 October 2008.

מרתא

Translit.: mrt ᵓ

Martha.
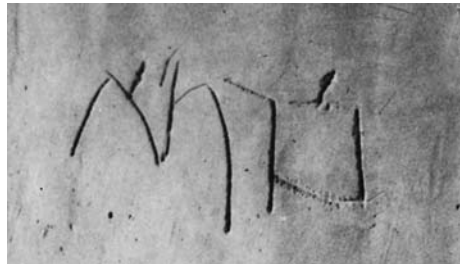
fig. 52.1

fig. 52.2
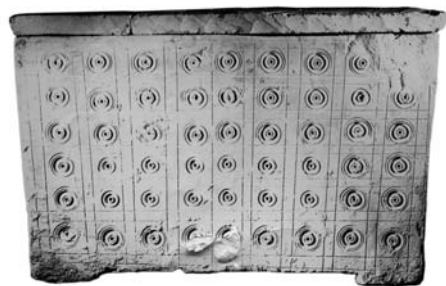
fig. 52.3

Comm.: The inscription marks a name, not a title.

Bibl.: J. Naveh, IEJ 20, 1970, 33-7 at 35 no. 3 (ed. pr.). – V. Tzaferis, IEJ 20, 1970, 18-32 at 28 no. 3; J. Naveh, EI 10, 1971, 188ff. at 189 no. 3 (Hebr.); MPAT 172f., 228 no. 87; Rahmani, CJO no. 220; Hachlili, Funerary Customs 199, 312f.; see bibl. no. 50.

Photo: IAA.

JJP/HM

53. Ossuary of Shallum with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade and right and left sides ornamented with ashlar-brick design surrounded by double line frame, back has double line frame; flat lid; yellow wash. The word *šlwm* is inscribed six times in cursive Jewish script: twice inside one ashlar and again in another ashlar on the façade (a); twice on the back (b) and once on the lid (c).
Meas.: h 34, w 63, d 30 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1968-678. Autopsy: 1987.

(a) שלום שלום שלום
(b)   שלום שלום
(c)   שלום

fig. 53.1 (a)

Translit.: šlwm

Shallum(?) (6 x).

fig. 53.2 (b)

Comm.: The same word is written six times by at least three different hands: 1) the "ashlar" with the double instance on the façade + possibly the lid + possibly the first instance on the back; 2) the second instance on the façade; and 3) the second instance on the back. The multiple repetition, especially on the same side, could have no practical purpose, and may well be a sign of grief, cf. Rahmani, CJO p. 12, and note David's lament, repeating "my son, Absalom", 2 Sam 19,1,5. It is assumed by Rahmani that the inscription is not the name of the deceased but a greeting, since Shalom is a fe-

fig. 53.3
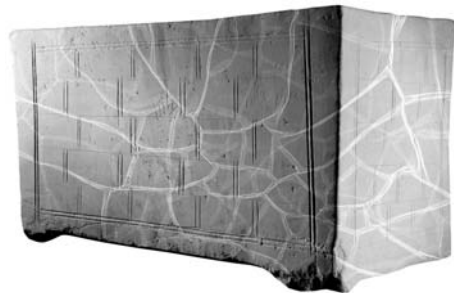
male name and the bones of only one male were found in the ossuary; but the male biblical name Shallum could be intended (2 Kings 15,10; Ilan, Lexicon III 160f.); and there is no other unambiguous instance of the greeting "shalom" on an ossuary (cf. Hachlili, Funerary Customs 193).

Bibl.: J. Naveh, IEJ 20, 1970, 33-7 at 36 no. 5 (ed. pr.). – V. Tzaferis, IEJ 20, 1970, 18-32 at 28f. no. 5; J. Naveh, EI 10, 1971, 188ff. at 189 no. 5; E. Dinkler, RAC 50, 1974, 121-44 at 124f.; Rahmani, CJO no. 217; see bibl. no. 50.

Photo: IAA.

JJP/HM

54. Ossuary of Simon, builder of the sanctuary, with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, each side framed by carved lines; polished surfaces; flat lid. An inscription deeply incised in formal Jewish script on one of the long sides (a) and on the short side to the right of that (b). Medial instead of final *nun* in both inscriptions.
Meas.: h 33, w 59, d 28 cm; (a): l. 23 cm, letters 1-2 cm; (b): l. 20 cm, letters 2-4 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1968-441. Autopsy: 16 July 2008.

(a) סמונ בנה הכלה
(b) סמונ
בנא הכלה
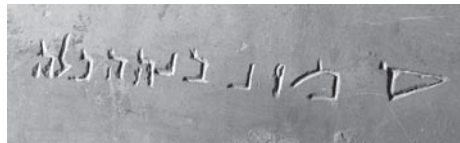
fig. 54.1 (a)

Translit.: (a) smwn bnh hklh
(b) smwn | bnʾ hklh

(a) and (b) *Simon, builder of the sanctuary.*
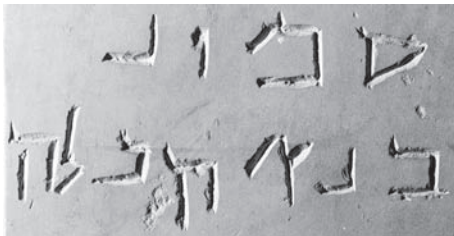
fig. 54.2 (b)

fig. 54.3 (a) and (b)

Comm.: The name of the deceased here = Hebrew Shimʿon in its Greek form Σίμων written twice by the same hand in Jewish script (defective, without *yod*), reflecting how he must have been known in life; yet neither the Greek form of the name nor the Jewish script indicates what language the deceased or inscriber spoke in life. There is no question that the letters after the name should be parsed as suggested in the ed. pr.; for if *bn* were to be construed as the Hebrew word for "son", the following letters make no sense. *bnh* and *bnʾ* are the Aramaic active participle of *bny* "build", and *hklh* = Aramaic היכלא *hyklʾ*, "the sanctuary" with the definite article, defective spelling. The exact identity of the sanctuary referred to is unclear, but the widespread assumption is that it was the Temple in Jerusalem, *hkl* referring not specifically to the inner sanctum but to the Temple complex in general; it is not usually assumed, however, that this Simon was the main architect but a master craftsman or engineer who helped build the structure. Naveh in the ed. pr. notes Safrai's opinion that Simon may have been a priest, which is not however mentioned in the inscription. Note also Nicanor, who contributed gates to the Temple (no. 98). It is unusual to find a profession recorded on an ossuary; it seems that this Simon was so highly regarded for his work that he became known by it; or possibly Simon himself arranged the wording of this inscription before he died, even though very few people would see it. The ossuary contained the bones of a male, a female and a dog.

Bibl.: J. Naveh, IEJ 20, 1970, 33-7 at 33 no. 1 (Hebr.) (ed. pr.). – V. Tzaferis, Qadmoniot 1, 1968, 137f. (Hebr.); J. Finegan, Archaeology, 237f. no. 263; Syria/BES 1971 no. 90; J. Naveh, EI 10, 1971, 188ff. at 188 no. 1; V. Tzaferis, IEJ 20, 1970, 18-32 no. 1; IMC no. 170; V. Tzaferis, in: Jerusalem Revealed, 71f.; MPAT no. 85; B. Mazar, Der Berg des Herrn, 1979, 207; Figueras, Ossuaries 13f.; Beyer, Aramäische Texte 344 no. yJE 25 a,b; H. Kuhnen, Nordwest-Palästina in hellenistisch-römischer Zeit, 1987, 62f.; van der Horst, Ancient Jewish Epitaphs 99ff.; Rahmani, CJO no. 200; Jaroš, Inschriften 328, no. 215; E. Regev, PEQ 133, 2001, 39-49 at 43, 47; Y. Peleg, BASOR 325, 2002, 65-73 at 70; Evans 92f.; Hachlili, Funerary Customs 97ff., 173, 216-9; Küchler, Jerusalem 1011 fig. 591, 1073; see bibl. no. 50.

Photo: IAA.

JJP/HM

55. The Abba Inscription, Aramaic, 2-1 c. BCE

Seven lines of a peculiar, late palaeo-Hebrew script, incised on the wall above a loculus of a burial cave within a square frame. The lines are separated with incised, horizontal lines. There are no spaces between the words. Second and fifth lines painted dark red; frame and grooves of letters in other lines painted same red.
Meas.: Frame: h 65, w 80 cm.

Findspot: Givʿat Ha-Mivtar, between Midbar Sinai and Sheshet-Hayamim streets.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1971-330.

אנה אבה בר כהנה א
לעז בר אהרן רבה אן
ה אבה מעניה מרד
פה די יליד בירושלם
וגלא לבבל ואסק למתת
י בר יהוד וקברתה במ
ערתה דזבנת בגṭה

Translit.: ʾnh ʾbh br khnh ʾ|lʿz
br ʾhrn rbh ʾn|h ʾbh
mʿnyh mrd|ph dy ylyd
byrwšlm | wglʾ lbbl
wʾsq lmtt|y br yhwd
wqbrth bm|ʿrth dzbnt
bgṭh

fig. 55

I, Abba, son of the priest Elʿaz(ar), son of Aharon the elder/teacher, I, Abba, the afflicted (and) the persecuted, who was born in Jerusalem and exiled to Babylon; and he brought (lit. raised) Matatai son of Yehud and buried him in the cave which I bought by a deed.

Comm.: The rock-hewn burial complex discovered in 1971 during construction on Givʿat Ha-Mivtar consisted of two rooms joined by a narrow passageway, each room with an entrance onto a courtyard. The caves had apparently been looted at some time previously. An ossuary was found in a sealed loculus in the first, larger room; the second room had a standing pit and one sealed loculus, over which was incised the present inscription. A text above a loculus would represent the deceased inside, yet first investigations discovered nothing in this loculus. The ossuary found in the adjacent cave contained mainly the bones of a woman (Smith), yet later, in 1983, a richly decorated hard limestone ossuary with a vaulted lid "was accidentally discovered in a sunken trough in the floor of the inscribed tomb chamber; local conditions prevented excavation or photography" (Rahmani). This box contained the bones of a 30-40-year-old male and a 3-4-year-old child.

   The technique and script of the inscription are peculiar. Each row contains a continuous line of letters with no breaks or marks between words; words are broken at all line-breaks except that between ll.4 and 5. The script reflects a late stage of evolution of the ancient Hebrew script, with some features, e.g. the *alef*, reminiscent of the Samaritan script. Naveh (ed. pr.) considered the question of Samaritan authorship on the basis of the script, concluding: "The Paleo-Hebrew script of this Aramaic inscription, the cursive feature and the forms of some letters may support the suggestion that we have here a Samaritan inscription from the end of the 1 c. BC or the 1 c. AD. This assumption can be based only on extant epigraphic material, and on an hypothesis derived from this scanty evidence. In our judgment, however, we must take into consideration the findspot and the contents of the inscription. These speak in favour of a Jewish origin of the Abba Inscription". Among these telling "contents" are the facts that Abba was a Jerusalem native, and that someone named Mattatai son

of Yehud is likely to be Jewish. Moreover, it should be noted that, in addition to Hasmonean coins and stamps, as well as the coins of the two Jewish rebellions, palaeo-Hebrew script is also found in inscriptions nos. 13 and 138, from the 1 c. BCE, and also on ossuaries from the 1 c. BCE-1 c. CE, as in nos. 62, 207 and possibly no. 242. In any case, the use of the script here probably reflects patriotic religious sentiment.

The syntax is also peculiar. The whole text is one sentence, with the subject "I, Abba" repeated twice (ll.1 and 3), but it lacks a finite verb, consisting rather of relative clauses (Rosenthal). The "sentence" starts out in first person, the first verbs being two passive participles in the paʿel conjugation in ll.3-4 *(mʿnyh, mrdph)*, unconnected by *vav*-consecutive and serving as adjectives to the preceding personal name. Then the sentence switches to third-person verbs in ll.4-5 *(glʾ, ʾsq)*, the latter being in past tense ʾafʿel, which has a causative function; the *lamed* prefixed to *mtty* marks the direct object, as is regular in Aramaic. Finally, in ll.6-7, after *vav*-consecutive the verbs switch to first person *(qbrth, zbnt)*, emphasizing Abba's personal initiative in burying the deceased in a cave which he himself bought by a deed (the last two letters of *gṭh* are damaged but the restoration is quite certain).

Abba himself and the circumstances of his life are the main subject of the inscription. He came from an apparently distinguished priestly family. The word *rbh*, "elder, teacher", was interpreted by Rosenthal and Naveh as "high (priest)", indicating high priestly descent (and not an actual high priest Aaron who was his grandfather). There is no inscriptional or archaeological evidence that Abba was buried in this cave, which he purchased. His relationship to Mattatai is unknown, and the hypothesis first proposed by Grintz that Mattatai was none other than Matitiyahu Antigonus, the last of the Hasmonean kings (cf. also Naveh, ed. pr. 91 n. 48 for a related hypothesis by Flusser) is insupportable. *Mtty*, pronunciation in fact uncertain, is a form of Mattitiyahu, which like his father's name Yehud(a) was one of the Hasmonean names popular in the period (Ilan, Lexicon I 191-6).

It is notable that Abba describes immigrating to Jerusalem as ascending and emigration as descending. Moreover Abba, a priest, incurred ritual impurity by carrying the bones of a dead person, unless he means by *ʾsq* in causative ʾafʿel that he had the bones transported without ever touching them himself.

The expression of person's suffering and misery on an epitaph is highly unusual for this period, see also nos. 58 and 621.

Bibl.: E. S. Rosenthal, IEJ 23, 1973, 72-81; J. Naveh, ibid., 82-91 (edd. prr.). – RB 78, 1971, 428f.; HA 37, 1971, 21 (Hebr.); IMC no. 263; J. Naveh, Qadmoniot 6, 1973, 115-8 (Hebr.); J. M. Grintz, Sinai 55, 1974, 20-3 (Hebr.); Syria/BES 1974 no. 138; V. Tzaferis, Atiqot 7, 1974, 61-4 (Hebr.); P. Dion, Biblica 56, 1975, 416-9 at 418f.; J. Naveh, in: Jerusalem Revealed 73f.; N. Avigad, EAEHL 2, 1976, 627-41 at 641; M. Cassuto Salzmann, B&O 19, 1977, 27ff.; P. Smith, IEJ 27, 1977, 121-4; MPAT no. 68; B. Mazar, Der Berg des Herrn, 1979, 204, 207; M. Sokoloff, Immanuel 10, 1980, 38-47; L. Rahmani, Biblical Archaeologist 45, 1982, 51f.; Beyer, Aramäische Texte 346f. no. yJE 80; R. Hachlili, Ancient Jewish Art and Archaeology in the Land of Israel, 1988, 97ff.; van der Horst, Ancient Jewish Epitaphs 67f.; H. Geva, NEAEHL 2, 1993, 754f.; J. McCulloch, BAR 19, 1993, 46-53; Rahmani, CJO no. 350; Millard, Pergament und Papyrus 94ff.; B. Bar-Kochva, Cathedra 100, 2001, 121-64 at

129 (Hebr.); Hezser, Jewish Literacy 370f.; E. Regev, Cathedra 106, 2002, 35-60 (Hebr.); Evans 86; Hachlili, Funerary Customs 166f., 213-6, 223ff., 305ff.; D. Goodblatt, Elements of Ancient Jewish Nationalism, 2006, 67f.; Kloner – Zissu, Necropolis 442; Küchler, Jerusalem 1011f. fig. 592.

Photo: Israel Museum, Jerusalem.

AY/JJP

56. Ossuary of Ramon with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary with flat lid; on one of the long sides, inscription in formal Jewish script near the top, slightly to the right; letters deeply but finely carved, red color within lines of letters; smoothed surface. Letters have apices, the *resh* is much longer than the rest, the *mem* in the middle of the word has the final form, whereas the *nun* at the end has medial form.
Meas.: h 37.5, w 88, d 30 cm.

Findspot: Givʿat Ha-Mivtar, near 45 Midbar Sinai Street.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-189. Autopsy: 1987.

רמון

App. crit.: יסון *Bahat*; דמון *Rahmani*.

Translit.: rmwn

Ramon.

fig. 56

Comm.: This is one of two ossuaries found in a two-chambered rock-hewn cave excavated in November 1971. The entrance to the first chamber, entered from the west, was found sealed by a blocking stone; in the first chamber were two partially finished loculi; a passage led to the second square chamber, which had a pit surrounded by ledges in the center. Finds in the cave date its use to 1 c. BCE-1 c. CE. The other ossuary discovered there (Rahmani, CJO no. 549) was not inscribed. The name Ramon is so far unique in Jewish epigraphy; Puech, who first deciphered the letters correctly, suggested interpreting it as Rimmon, as in 2 Sam 4,2, 5, 9, spelled without the *yod*. A symbol incised on the lid, more elaborate than the standard mason's marks guiding the correct placement of the lid, is interpreted by Rahmani as representing a lock and he concludes (comm. ad loc.): "this representation seems to signify that the ossuary had been closed or sealed to prevent its being reopened".

Bibl.: D. Bahat, HA 41/42, 1972, 20 (Hebr.); id., Atiqot 8, 1982, 35-40 (Hebr.) 4*f. (E.S.) (edd. prr.). – E. Puech, RB 90, 1983, 481-533 at 511f. no. 14; Rahmani, CJO no. 403; Kloner - Zissu, Necropolis 441.

Photo: IAA.

JJP/HM

57.-58. Burial cave on the eastern slope of Mount Scopus, near Isawiya

Two inscribed ossuaries were among the 13 boxes recovered from a rock-hewn, single-chambered burial cave on the eastern slope of Mount Scopus, near Isawiya, in 1930. The room was organized around a standing pit surrounded by ledges, with six loculi, two each in three of the walls; all ossuaries were found in the loculi.

57. Ossuary of Yehoḥanan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 18-petaled rosettes flanking double band of deeply carved zigzag pattern of petals surmounted by small zigzag band, similar double band incompletely carved on right and left sides; gabled lid. Single name incised to medium depth in cursive Jewish script on smoothed back side of the box, left of center, 10 cm from top rim; all letters gone over at least twice. Meas.: h 40, w 69.5, d 33.5 cm; l. 16 cm; letters 5-12 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1485. Autopsy: 10 July 2008.

יהוחנן

Translit.: yhwḥnn
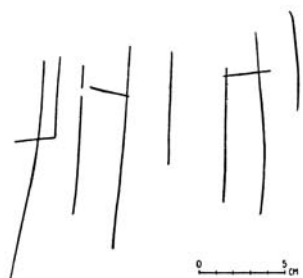
Yehoḥanan.

fig. 57.1

fig. 57.2

fig. 57.3

Comm.: Shalom in no. 58 was this Yehoḥanan's daughter.

Bibl.: E. L. Sukenik, JPOS 12, 1932, 27-31 (ed. pr.). – CIJ 2, 1244; Kloner - Zissu, Necropolis, 188.

Photo: A. and N. Graicer; E. L. Sukenik, JPOS 12, 1932, 29 fig. 5 (dr.).

JJP/HM

58. Ossuary of Shalom, the daughter of Yehoḥanan with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary; surfaces rough-finished; flat lid. Inscription (a) in cursive Jewish script on one of the short sides, slanting slightly down to the left; *lamed* formed by a single vertical line; stylized *yod*. Inscription (b) incised vertically on edge of lid, opposite inscription (a). Medial *mem* in final position in both inscriptions; two final *nuns* in last word.

Meas.: h 30, w 51, d 24 cm.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1483. Autopsy: 1987.

(a) ז/וי לה שלום ברת יהוחנן

(b) שלום

fig. 58 (a) and (b)

Translit.: (a) z\wy lh šlwm brt yhwḥnn
    (b) šlwm

(a) *This (ossuary) belongs to* or: *(woe to)*
    Shalom the daughter of Yehoḥanan.
(b) *Shalom.*

Comm.: If the first letter is *vav*, the meaning would be "woe to Shalom ...".
More likely the first letter is *zayin*, rendering: "this (ossuary) belongs to Shalom ...". This Shalom was the daughter of Yehoḥanan in no. 57, and it could be that the same hand incised both inscriptions (note the similarly written *he* in both).

Bibl.: E. L. Sukenik, JPOS 12, 1932, 27-31 (ed. pr.). – CIJ 2, 1245; MPAT no. 134; Hemer, Book of Acts 162 no. 5:36; Hezser, Jewish Literacy 372; Hachlili, Funerary Customs 313-7; Kloner - Zissu, Necropolis 188.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

59. The daughters of Kyros with Greek inscription, 1 c. BCE-1 c. CE

Four-line Greek inscription carved in the southern plastered wall of a burial cave. The drawing shows apparent cracks in the plaster and other extraneous lines which are probably not part of the inscription. *Kappa* in l.1 lacks lower right hasta; *iota* difficult to see in drawing. *Omicron* in l.2 in shape of a 6, lower left stroke of *chi* cannot be seen. *Omicron* in l.4 is not closed, lower stroke of *upsilon* not completely preserved.

Findspot: Isawiya.
Pres. loc: In situ.

ΕΥΓΗΝΙΑΚΑΙ
ΕΥΤΟΧΝΙΑ
ΚΥΡΟΥ
ΚΥΡΟΥ

fig. 59

Εὐγήνια καὶ | Εὐτοχνία | Κύρου | Κύρου

Eugenia and Eutochnia, (daughters) of Kyros. (Tomb?) of Kyros.

Comm.: A rock-hewn, single-chambered cave with seven loculi was discovered in the Isawiya neighborhood during construction in 2000. The cave was empty; local residents told the excavators that the cave had been plundered in 1963 and its ossuaries removed. The walls of the cave were plastered, and the present inscription was engraved in the plaster of the southern wall. It could have served to identify those interred in the two loculi on that wall.

The text of the inscription seems clear, but autopsy or a proper photograph would be needed to distinguish letters from other marks on the wall, including cracks in the plaster. The name Εὐγένεια occurs with some frequency in the Greek world (LGPN I-V s.v.; Pape, WGE 403; Hagedorn, Wörterlisten 45), but rarely among Jews; see Noy, JIWE II 116 for a presumed Jewish Εὐγένια in Rome. The second daughter's name, unattested as such, is probably a mutation of the common name Εὐτυχία, and note Εὐτουχίνα and Εὐτυχίνα in LGPN IIIb, s.v. While the first Κύρου in l.3 is the patronym of the two sisters, the second Κύρου in l.4 probably indicates ownership of the tomb.

In the references to this inscription by the excavators in ESI and in Kloner - Zissu, only translations are given, and the present reading and interpretation were made on the basis of a drawing kindly provided by A. Reʾem.

Bibl.: Unpublished. – On the site, cf. A. Reʾem - R. Abu Raya, HA 119, 2007, 393-6 (Hebr.); Kloner - Zissu, Necropolis 195.

Photo: A. Reʾem (dr.).

JJP

60. Ossuary of Gaios Nanos with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, flat lid, surfaces rough-finished; inscription shallowly incised in formal Jewish script under the top rim on one of the long sides.
Meas.: h 28, w 57, d 23 cm.

Findspot: Mount Scopus, Isawiya.

Pres. loc: W. F. Albright Institute of Archaeological Research, Jerusalem, IAA inv. no. 1971-222.

גאוס ננוס

App. crit.: ננים *Rahmani.*

fig. 60

Translit.: gʾws nnws

Gaios Nanos.

Comm.: This was the only inscribed ossuary of seven recovered in 1970 from a rock-hewn burial complex found in Ras el Jami (Isawiya) on Mount Scopus and consisting of two single-chambered caves adjoining a courtyard which was also used for burial. The cave entrances were still sealed; both caves were organized around standing pits surrounded by ledges; one cave had six loculi in three walls; the other cave had troughs (found sealed) cut into the three ledges, as well as two loculi; the courtyard, on a level lower than that of the caves, had two loculi (sealed) cut into one wall. On Gaios, a rare name for Jews, see comm. to no. 20, and Rahmani, CJO no. 404 n. 2. Nanos (with a *vav*, and not *yod* as in ed. pr.) is most likely a nickname meaning "small" or "dwarf", after Greek νᾶνος; compare Σαλωνα κατανα (Greek transliteration of Hebrew *qtnh*, "small") from El-Jib, Rahmani, CJO no. 552, and further parallels at Beth Sheʿarim, Ραββι Ἀνιανοῦ τοῦ νάνου (Schwabe - Lifshitz, Beth Sheʿarim II no. 175) and ʾAnina Hakatan, אנינא הקטן *ʾnynʾ hqtn* (Avigad, Beth Sheʿarim III 53). And for R. Shimʿon the son of *nns*, see Rahmani, CJO, comm. to no. 421 and Ilan, Lexicon I 300.

Bibl.: Rahmani, CJO no. 421 (ed. pr.). – HA 34/35, 1970, 18f. (Hebr.); C. Graessner, IEJ 20, 1970, 120; id., RB 77, 1970, 576f.; Evans 57; Hachlili, Funerary Customs 119ff.; Kloner - Zissu, Necropolis 186ff.

Photo: IAA.

JJP/HM

61. Ossuary of Shoshan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, zigzag frame; six-petaled rosette on each of the short sides; flat lid. Inscription incised in cursive Jewish script on back side (smoothed).
Meas.: h 26, w 46, d 24.5 cm; l. 18 cm, letters 7-14 cm.

Findspot: Mount Scopus, near Isawiya.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1501. Autopsy: 25 December 2008.

שושן

Translit.: šwšn

Shoshan.

Comm.: This was the only in-
scribed ossuary among the three
boxes recovered from a rock-hewn
single-chambered burial cave on
Mount Scopus near Isawiya in

1942. The entrance to the cave was sealed. The single room had high ledges cut into
two walls, and a loculus. The present ossuary was found on one of the high ledges.
The inscribed name probably = Greek Σουσάννα, the name in either form being
highly rare in Palestine, appearing as Shoshana on an ossuary from the Mount of
Olives, no. 235, and as Shoshan in a Syriac pavement from ʿEvron, see Ovadiah,
MPI 79f. no. 80. The name is also rare in the Diaspora (Ilan, Lexicon III 687 for
reff.). Yet Shoshan here could be a male.

Bibl.: E. L. Sukenik, Kedem 1, 1942, 30 (ed. pr.). – Kloner - Zissu, Necropolis 188.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

62.-66. Two burial-cave systems on the western slopes of Mount Scopus

Two neighboring burial-cave systems, each with loculus chambers and plastered
water installations, were discovered in November 1991 on the western slopes of
Mount Scopus (17297/13320) during the course of development work; some of the
cave entrances and loculi were found still sealed, but Cave B had been plundered
in antiquity. More than one building stage can be distinguished in these complex
rock-hewn cave systems. In the first stage, Cave A, a cistern and mikveh were all
hewn out of the rock and plastered. The other three caves were cut from the rock
at a later stage, when the cistern was converted into a vestibule for Cave B and the
mikveh into a vestibule for Caves C and D.
Cave A consisted of a large room with a raised bench running around three sides,
slightly removed from the walls; this was extended and enlarged at a later stage.
The floor and walls of the cave were plastered, possibly decorated. There were
originally 10 loculi (including one loculus designated for bone collection) and an
arcosolium in the walls; all loculi were found sealed with stone slabs and plaster;
two loculi in the northern wall were blocked at a later stage during the construction

of Cave B. Nine ossuaries were found in this cave, most of them on the bench; seven were decorated, two of them inscribed in Jewish script (nos. 62, 63).

Burial cave B took over the two loculi of the northern wall of Cave A; they were enlarged and blocked off from Cave A. The cave consisted of a main room entered from the decommissioned cistern, with two more hewn chambers in the eastern and western walls of the room; each of the three chambers consisted of a standing pit surrounded by ledges. Four decorated ossuaries were found in the main room, three on the ledges and one on the entrance step; two of these ossuaries, stacked on one another, were inscribed in Greek (nos. 64, 65).

Burial Cave C was entered through the western wall of the abandoned mikveh; this entrance was found sealed with a stone. The main chamber consisted of a central pit surrounded by ledges; there were three loculi, two of them sealed, in the northern wall. In the western wall was another entrance, found sealed, into a chamber designed like the main room, used for collections of bones. Eleven ossuaries were found on the ledges of this cave, none inscribed. The entrance to Burial Cave D was cut in the opposite (eastern) wall of the mikveh from Cave C. The main chamber consisted of four loculi, two each on two walls, and a standing pit in one corner. A passageway in the northern wall, in fact a converted loculus, led to another chamber designed like the first with a standing pit surrounded by ledges. In the wall of the pit was a sealed loculus containing a decorated ossuary with a Hebrew inscription (no. 66). Two other plain ossuaries were found in this cave. Another cave was entered through the northern wall of the former mikveh, but it could not be excavated. Finds in the caves date their use over the two stages to 1 c. BCE-1 c. CE.

62. Ossuary of Elishʿa with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with two rosette panels separated by gutter with semi-circles, double zigzag border. On short right side, inscription in palaeo-Hebrew script slanting upwards from right to left. On the façade, within the decoration, angular symbols which look like letters, but cannot be deciphered. Meas.: h 33, w 66.5, d 28 cm; l. 20 cm, letters 1.5 cm.

Findspot: Cave A.
Pres. loc: Beth Shemesh, IAA inv. no. 1992-1287. Autopsy: December 2008.

אלישע

Translit.: ʾlyšʿ

Elishʿa.

fig. 62

Comm.: The palaeo-Hebrew script is rare on ossuaries; compare no. 207 (Mt. of Olives) and possibly no. 242; the ancient letter-forms lend a ceremonial flair to the inscription. The biblical name Elishʿa (1 Kings 19,16 etc.) appears in Greek and rabbinical literature of the period (Ilan, Lexicon I 63f., 449), but this is so far the only epigraphical attestation; it also occurs in P.Yadin 53 and 4Q342.

Bibl.: S. Weksler-Bdolah, ESI 13, 1993, 72ff. (= HA 100, 61ff.; [Hebr.]); ead., Atiqot 35, 1998, 23-54 at 33-7 ossuary A6 (Hebr.) 161ff. (ES) (edd. prr.). – SEG 43, 1060; R. Milman Baron, SCI 13, 1994, 142-62 at 145 no. 6-2; BE 1995, 640; Peleg, Archaeology II 39-45; Kloner - Zissu, Necropolis 171-4; iid., NEAEHL 5, 2008, 1822.

Photo: IAA.

JJP/HM

63. Ossuary of Yehosef son of Yehonatan with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary with high vaulted lid, façade decorated with two six-pointed rosettes, double zigzag frame, red wash. Inscription in cursive Jewish script shallowly scratched in upper righthand corner of façade, between rosette and frame; no final letters in any of the three words; *tav* has a loop.
Meas.: l. 11.5 cm, letters 1-3 cm.

Findspot: Cave A.
Pres. loc: Beth Shemesh, IAA inv. no. 1992-1288. Autopsy: December 2008.

יהפ בנ יהנתנ

Translit.: yhsp bn yhntn

Yehosef son of Yehonatan.

fig. 63.1

Comm.: Both names are written in defective form, i.e. without *vav,* but with *he*; final-letter forms are completely absent.

Bibl.: S. Weksler-Bdolah, ESI 13, 1993, 72ff. (= HA 100, 61ff.; [Hebr.]); ead., Atiqot 35, 1998, 23-54 at 37 fig. 15 ossuary A7 (Hebr.) 161ff. (ES) (edd. prr.). – See bibl. no. 62.

Photo: IAA.

JJP/HM

fig. 63.2

64. Ossuary of Ioana with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade has outline of frame, ornamentation apparently unfinished; smoothed surfaces. Greek inscription shallowly incised vertically, from bottom up, 7 cm from lower left edge of the back side; cursive *alpha*, lunate *sigma*, w-shaped *omega*.

Meas.: h 35, w 66, d 27 cm; l. 7 cm, letters 1-2 cm.

Findspot: Cave B.
Pres. loc: Beth Shemesh, IAA inv. no. 1992-1293. Autopsy: 12 July 2007.

ΙΩΑΝΑΣ

Ἰωάνας

fig. 64

Of Ioana.

Comm.: The name of the deceased should be read here as genitive of Ἰωάνα and not masculine nominative Ἰωάν(η)ς since the bones of one woman were found inside the box (SEG 48 "Jonas" is surely incorrect); compare no. 447 from French Hill, where the same letters are tentatively read as a male name, and cf. Ilan, Lexicon I 420f.; ead., JJS 195. The name is the equivalent of Hebrew Yoḥanna, as in nos. 499, 535. The façade of this ossuary was turned toward the cave wall so that the inscription faced the room.

Bibl.: S. Weksler-Bdolah, ESI 13, 1993, 72ff. (= HA 100, 61ff.; [Hebr.]); ead., Atiqot 35, 1998, 23-54 at 40 ossuary B3 (Hebr.) 161ff. (ES) (edd. prr.). – T. Ilan, JJS 40, 1989, 186-200; SEG 48, 1886A; see bibl. no. 62.

Photo: IAA.

JJP

65. Ossuary of Ionathes with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with stylized "portico" with double frame, smoothed surface; yellow wash. Greek inscription incised shallowly between upper edge of frame and top rim of front of ossuary, 1 cm from rim, slanting slightly down to right. *Alpha* lacks cross-bar; lunate *sigma*; w-shaped *omega*.

Meas.: h 27, w 56, d 25 cm; l. 6 cm, letters 0.5-1 cm.

Findspot: Cave B.
Pres. loc: Beth Shemesh, IAA inv. no. 1992-1292. Autopsy: 12 July 2007.

ΙΩΝΑΘΗΣ

Ἰωνάθης

Ionathes.

Comm.: Ἰωνάθης is the transliteration of Yonathan *(ywntn)* used by Josephus (Schalit, NW 67) and 1-2 Maccabees. Note Yehonatan in no. 63 from Cave A.

Bibl.: S. Weksler-Bdolah, ESI 13, 1993, 72ff. (= HA 100, 61ff.; [Hebr.]); ead., Atiqot 35, 1998, 23-54 at 40 ossuary B2 (Hebr.), 161ff. (ES) (edd. prr.). – SEG 48, 1886B; BE 1999, 570; see bibl. no. 62.

Photo: IAA.
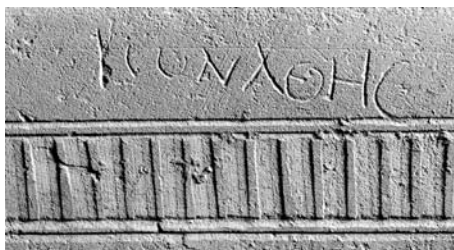
fig. 65.1

fig. 65.2

JJP

66. Ossuary of Shalom with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with high vaulted lid, façade decorated with two 16-petaled rosettes in panels surrounded by scalloped frame and separated by stylized tree(?); yellow wash. Inscription in formal Jewish script on the right short side, just under the rim, drawn in charcoal, letters very faint.
Meas.: h 38, w 74, d 29; l. 13 cm, letters 5-8 cm.

Findspot: Cave D.
Pres. loc: Beth Shemesh, IAA inv. no. 1992-1307. Autopsy: December 2007.

שלום

Translit.: šlwm

Shalom.

Comm.: Shalom here is a name rather than a greeting. The side of the ossuary bearing the name was found facing the opening of the loculus, with the decorated front facing an inner wall. Weksler-Bdolah surmises that this box was

fig. 66

manufactured by the same hand as that from another cave on Mount Scopus, see V. Sussman, Atiqot 21, 1992, 93 fig. 14, found in same cave as no. 86.

Bibl.: S. Weksler-Bdolah, ESI 13, 1993, 72ff. (= HA 100, 61ff.; [Hebr.]); ead., Atiqot 35, 1998, 23-54 at 41 ossuary D2 (Hebr.) 161ff. (ES) (edd. prr.). – See bibl. no. 62.

Photo: IAA.

JJP/HM

67.-68. Burial complex on Mount Scopus, western slope

Two inscribed ossuaries were among the 24 boxes recovered from a complex burial system discovered in 1971 during excavation of the foundations of the School of Education building at the Hebrew University on Mount Scopus. The multi-level, rock-hewn cave, which was sealed and had not been disturbed since antiquity, consisted of two main burial chambers, each organized around a standing pit with ledges, with a total of 11 loculi and four repository chambers in the walls and floors. Several generations used this cave over a period of 100-150 years; Kloner - Zissu estimate that 60-70 individuals were buried there.

67. Ossuary of Aḥa and his son Yaʿakov with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with four six-petaled rosettes inside a zig-zag frame, three semi-circles with zigzag frames with palm-tree motif on top and bottom of inner frame, between upper and lower edges of rosettes; the whole design surrounded by a frieze of interlacing semi-circles and zigzag frame; gabled lid; red wash. On the back side (rough-finished), in the center near the upper rim, inscription deeply incised in formal Jewish script.
Meas.: h 32, w 67, d 29 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-182. Autopsy: 1987.

אחא ויעקוב ברה

Translit.: ʾḥʾ wyʿqwb brh

fig. 67.1

Aḥa and Yaʿakov his son.

Comm.: The ossuary was found on the floor of the first chamber, not in a loculus. Aḥa is a name common in rabbinic literature, during a period later than the ossuary (Kosovsky, Yer. 70ff. and Kosowsky, Bab. 128ff.), but is found on ossuaries nos. 78 and 248. The name *yʿqwb* is written in plene spelling.

fig. 67.2

Bibl.: Rahmani, CJO no. 396 (ed. pr.). – HA 40, 1971, 20 (Hebr.); F. Vitto, Atiqot 40, 2000, 78 no. 12; Kloner - Zissu, Necropolis 159f.

Photo: IAA.

JJP/HM

68. Ossuary of Ḥananiya with Hebrew(?) inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes separated and flanked by zigzag bands, double zigzag frame on top, single on bottom; gabled lid; red-brown wash. Inscription in cursive Jewish script faintly written in charcoal, inverted, on interior back wall of box (Rahmani and ph.).
Meas.: h 30, w 60, d 28 cm; lid: h 12 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1970-176.

חנניה עטוף

App. crit.: חנניה ויוסיף *Vitto.*

Translit.: ḥnnyh ʿṭwp

fig. 68.1

Ḥananiya... (?).

fig. 68.2

Comm.: This ossuary was found to-gether with another decorated ossuary in loculus 11, which was blocked with a stone slab. The letters after Ḥananiya's name are faint and encrusted; Rah-mani's reading is followed here, and see his comm. for other interpretations. The letters ʿṭwp mean "wrapped, covered", and this may be the meaning here: the body of the deceased was wrapped or covered in a sheet or shroud. The fact that the inscription is on the inside of

fig. 68.3

the box would indicate that it had a practical purpose rather than a sentimental or emotional one, i.e. to record that Ḥananiya's bones were under the sheet, rather than to lament that he was "feeble" (see Rahmani). Other examples of inscriptions on an inside wall of an ossuary: nos. 174, 478, 497.

Bibl.: Rahmani, CJO no. 390 (ed. pr.). – F. Vitto, Atiqot 40, 2000, 76f. no. 6; see bibl. no. 67.

Photo: A. and N. Graicer; IAA.

<div align="right">JJP</div>

69.-72. Burial cave on the grounds of the Hebrew University, Mount Scopus

Four inscribed ossuaries were recovered from a tomb discovered by chance on the grounds of the Hebrew University on Mount Scopus in the spring of 1967, fully excavated after June of that year, subsequently dismantled and reconstructed in the Botanical Gardens of the university. The tomb contained four square chambers hewn from the rock and lined entirely with stone masonry; the central chamber had a barrel-vaulted ceiling, the three adjoining chambers – each accessed from a different wall – had arched ceilings. The rooms contained a total of two sarcophagi and one ossuary made of hard limestone, and 13 ossuaries made of soft limestone. The elaborate architecture as well as two sarcophagi indicate a family of some means. The position of the ossuaries within the tomb, as well as the paucity of small finds, indicate that the tomb had been disturbed at some time before excavation. The entrance to the tomb was found sealed by a stone. Unusually, no bones were found in initial burial.

69. Ossuary of Ashini son of Shimʿon with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, zigzag frame; yellow wash; vaulted lid, surface rough-finished. Inscription incised in formal Jewish script on top of lid, second *br* is ligatured.
Meas.: h 29, w 54, d 25 cm; lid: h 10 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1546. Autopsy: 1987.

<div align="right">fig. 69</div>

אשיני בר שמעון בר אשיני

App. crit.: אשוני בר שמעון בר אשוני *Avigad, Rahmani.*

Translit.: ʾšyny br šmʿwn br ʾšyny

Ashini son of Shimʿon son of Ashini.

Comm.: The identical name of the deceased and his grandfather was read as ʾšwny Ashuni in the ed. pr. and subsequently, but the two *vavs* could be *yods*, and note Amoraim from Palestine with names similar to the present reading: אשיין ʾšyyn (yYoma 8,7, 45b) and אשיאן ʾšyʾn (yAZ 3,1, 42b). Ilan, Lexicon I 346 suggested a Persian origin of the name.

Bibl.: N. Avigad, IEJ 21, 1971, 185-200 at 198f. no. 3 (oss. 16); id., EI 10, 1971, 41-9 at 48 no. 3 (Hebr.) (edd. prr.). – HA 22, 1967, 22f. (Hebr.); N. Avigad, IEJ 17, 1967, 279; id., Qadmoniot 1, 1968, 37f. (Hebr.) = Jerusalem Revealed 66f.; N. Avigad, in: EAEHL 2, 1976, 627-41 at 641; L. Rahmani, The Biblical Archaeologist 45, 1982, 43-53; N. Avigad, Discovering Jerusalem, 1984, 165ff.; MPAT no. 123; H. Geva, NEAEHL 2, 1993, 753f.; Rahmani, CJO no. 520; Bieberstein - Bloedhorn 3, 293f.; Hachlili, Funerary Customs 253ff.; Küchler, Jerusalem 911; Kloner - Zissu, Necropolis 156f.

Photo: IAA.

JJP/HM

70. Ossuary of Ḥananiya son of Yehonatan the Nazirite with Aramaic and Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, concentric circles between petals, flanking six-leafed branch; double zigzag frame; flat lid; red wash. Above right rosette, inscription incised in cursive Jewish script; two *nuns* in first word ligatured, resemble *yod*.
Meas.: h 37, w 64, d 27 cm; l. 13.5 cm, letters 1-3 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 8166. Autopsy: 25 December 2008.

חניה בר יהונתן הנזר

Translit.: ḥnnyh br yhwntn hnzr

Ḥananiya son of Yehonatan the Nazirite.

fig. 70

Comm.: Ossuary no. 72 makes certain that Yehonatan, the father, and not his son, was the Nazirite. The word *br* is Aramaic, but the title *hnzr* is Hebrew, in defective spelling (without *yod*; plene spelling in no. 72).
   The Nazirite avoided wine, alcoholic drink, grapes and contamination by a corpse, and did not cut his/her hair for the duration of the vow (Numbers 6,1-21),

which lasted for a minimum of 30 days but could be for so long as the Nazirite wished. It is probable that Yehonatan here was either a *nazir olam*, a lifelong Nazirite, or a "Nazirite like Samson", see Mishna Nazir 1,2. He was known simply by his title, as no. 72 shows. Avigad hypothesized that Yehonatan was interred in the plain, uninscribed sarcophagus, while his wife was interred in the sarcophagus ornamented with a bunch of grapes.

Bibl.: N. Avigad, IEJ 21, 1971, 185-200 at 196 no. 1 (oss. 7); id., EI 10, 1969, 41-9 at 47 no. 1 (Hebr.) (edd. prr.). – Syria/BES 1973 no. 151; MPAT no. 121; Beyer, Aramäische Texte 345 no. yJE 28; J. Naveh, IEJ 40, 1990, 108-23 at 117. – Cf. S. Chepey, Nazirites in Late Second Temple Judaism, 2005; see bibl. no. 69.

Photo: Z. Radovan.

JJP/HM

71. Ossuary fragment inscribed "Maria" in Hebrew/Aramaic, 1 c. BCE-1 c. CE

Fragment of limestone ossuary inscribed with four letters in cursive Jewish script. Meas.: Letters 6 cm.

מריה

Translit.: mryh

Maria.
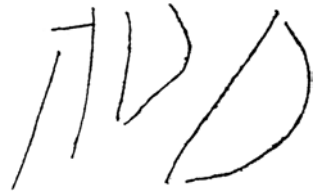
fig. 71

Comm.: No reading was offered in the ed. pr.

Bibl.: N. Avigad, EI 10, 1969, 41-9 at 49 no. 4 (Hebr.); id., IEJ 21, 1971, 185-200 at 199 no. 4 (edd. prr.). – MPAT no. 122; see bibl. no. 69.

Photo: N. Avigad, IEJ 21, 1971, 200 fig. 10 (dr.).

JJP/HM

72. Ossuary of Shalom wife of Ḥananiya son of the Nazirite with Aramaic and Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes of different design; smoothed surfaces; gabled lid. Inscription incised in cursive Jewish script on right side of box.
Meas.: h 34.5, w 62.5, d 27 cm; l. 11.5 cm, letters 0.5-2.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 8167. Autopsy: 10 July 2008.

שלום אנתת חניה בר הנזיר

Translit.: šlwm ʾntt ḥnnyh br hnzyr

Shalom wife of Ḥananiya son of the Nazirite.
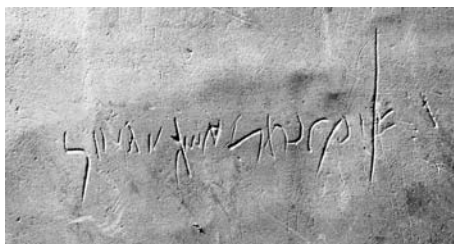
Comm.: This is the ossuary of the wife of Ḥananiya in no. 70; both were written by the same hand, but this is not definitive evidence regarding the relative dates of their deaths. The title Nazirite suffices to identify Ḥananiya's father. *hnzyr* in plene spelling, unlike no. 70. Note couples with same names nos. 90, 528.

Bibl.: N. Avigad, IEJ 21, 1971, 185-200 at 197f. no. 2 (oss. 8); id., EI 10, 1969, 41-9 at 47f. no. 2 (Hebr.) (edd. prr.). – MPAT no. 122; Beyer, Aramäische Texte 345 no. yJE 29; see bibl. no. 69.

Photo: Z. Radovan.

JJP/HM

73.-76. Burial complex west of the military cemetery on Mount Scopus

Four inscribed ossuaries were among the 23 ossuaries recovered from a rock-hewn burial complex west of the military cemetery on Mount Scopus, excavated in 1932. The complex consisted of two caves joined by a common courtyard. One of the caves contained no ossuaries; the other cave was found sealed, apparently inviolate, and was organized around a standing pit surrounded by ledges, with five loculi of different size cut into three of the walls and a round collection loculus cut into a corner of the room. Six ossuaries were found on the floor of the cave, the others inside the loculi, four of which were sealed.

73. Ossuary of Greda with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with unique design: two circles containing interlaced six-petaled rosettes, surrounded by six dots, flanking a fluted column

on a seven-stepped base, surmounted by a whirl surrounded by a zigzag frame of deeply carved half-branches. Inscription incised in formal Jewish script above the left-hand rosette circle. Inscrutable marks to the right of the inscription, apparently added later.

Meas.: h 36, w 60, d 26.5 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1932-2842. Autopsy: 1987.

גרידא

Translit.: gryd

Greda.

fig. 73.1

Comm.: The name is apparently a nickname. The same name appears on an ostracon from Masada (Masada I no. 442). The word in Aramaic means "rind", therefore Naveh suggests that it refers to "a rough person"; see also J. Naveh, IEJ 40, 1990, 115 and id., On Sherd and Papyrus 43f.
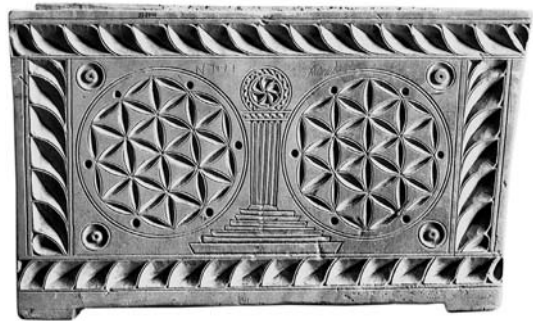
fig. 73.2

Bibl.: E. L. Sukenik, JJPES 3, 1934, 62-73 at 68-9 no. 12 (Hebr.) (ed. pr.). – L. Mayer - M. Avi-Yonah, QDAP 2, 1932, 186f.; BiZ 22, 1934, 298ff.; RB 45, 1936, 469; CIJ 2, 1246; MPAT no. 125; Rahmani, CJO no. 44; Bieberstein - Bloedhorn 3, 272; Peleg, Archaeology II 13-6; Hachlili, Funerary Customs 263f.; Kloner - Zissu, Necropolis 154f.

Photo: IAA.

JJP/HM

74. Ossuary of Martha with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking an 18-tendriled plant with ivy leaf on top, double zigzag frame on three sides, single zigzag on bottom; smoothed surface; flat lid. Greek inscription on façade, three letters incised to medium depth in each rosette panel, arranged symmetrically within ornamentation; *alpha* with broken cross-bar, lunate *sigma*.

Meas.: h 28, w 61, d 22 cm; letters 2-4 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1932-2843. Autopsy: 7 November 2007.

ΜΑΡΘΑΣ

Μάρθας

Of Martha.

Comm.: The care taken to integrate the inscription with the ornamentation is notable. Ilan, Lexicon I 423

fig. 74

takes this form as nominative, but it is probably genitive.
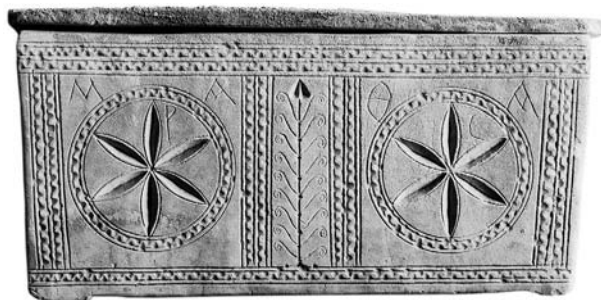
Bibl.: E.L. Sukenik, JJPES 3, 1934, 62-73 at 64 no. 3 (Hebr.; ed. pr.). - CIJ 2, 1246; Figueras, Ossuaries, 16, 18; Rahmani, CJO no. 45; see bibl. no. 73.

Photo: IAA.

JJP

75. Ossuary of Mattiya with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two rosettes consisting of one six-petaled rosette superimposed on a larger six-petaled rosette; fluted columns between and on either side of rosettes; fluted band (frieze) on top and bottom; flat lid. An inscription incised lightly in formal Jewish script (a) above and to the right of right rosette; another inscription incised in cursive Jewish script (b) on the back. The *tavs* in inscription (b) are looped.
Meas.: h 32, w 65, d 28 cm; (a) l. 4.5 cm, letters 1.5-2.5 cm; (b) l. 20 cm, letters 6 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1932-2840. Autopsy: 1987.

(a) מתיה
(b) מתתיה

Translit.: (a) mtyh
          (b) mttyh

(a) *Matiya.*
(b) *Mattiya.*

fig. 75.1 (a)

Comm.: The same name was inscribed by two different hands and spelled differently, demonstrating the lack of fixed orthographic rules in this period. Rahmani proposes that an elaborate mark scratched on the front, on the other side of the right rosette, "may be a monogram", but this is unlikely.

fig. 75.2 (b)

fig. 75.3 (monogram?)

Bibl.: E.L. Sukenik, JJPES 3, 1934, 62-73 at 69 no. 13 (Hebr.; ed. pr.). – CIJ 2, 1246; Figueras, Ossuaries 17; Rahmani, CJO no. 42; see bibl. no. 73.

Photo: IAA; A. and N. Graicer.

JJP/HM

76. Ossuary of Shimʿon Boton with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented as a five-columned porch, columns formed by vertical grooves; smoothed surface. In the second intercolumnar space from the left, an inscription (a) incised in cursive Jewish script, near the top edge; beneath this inscription is a design resembling an altar. To the left of that, in the first intercolumnar space from the left, an inscription (b) incised in cursive Jewish script across the top edge of the space; *tet* formed by three strokes, the right portion extending below.

Meas.: h 36.5, w 60, d 30 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1932-2839. Autopsy: 1987.

(a)   בוטון
(b) שמעון בוטון

Translit.: (a) bwṭwn
              (b) šmʿwn bwṭwn

(a) *Boton.*
(b) *Shimʿon Boton.*

fig. 76.1 (a)
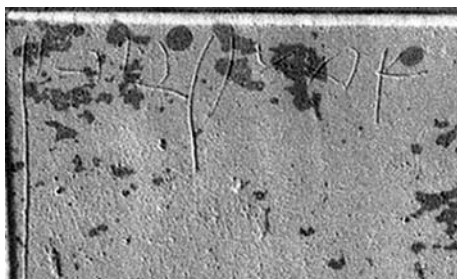
fig. 76.2 (b)   fig. 76.3

Comm.: Sukenik's suggestion that *bwṭwn* reflects the Greek name Βοηθός seems right — with ט instead of ת representing the Greek θ. As Sukenik points out, Boethos is a translation of יועזר *ywʿzr* or עזריה *ʿzryh*. A certain Simon son of Boethos, an Alexandrian, was appointed high priest by Agrippa I (Jos., AJ 19,297, cf. 15,320). The Hebrew word here could reflect a Greek genitive plural, Βοηθῶν, meaning "of the family of Boethos". The identification with the high priestly family would be strengthened if indeed the incised object underneath Boton's name in inscription (a) is an altar. For other high priestly families in this vol. see nos. 461, 463 and 534, (ossuaries) and no. 674 (weight).

Bibl.: E.L. Sukenik, JJPES 3, 1934, 62-73 at 66f., no. 10 (Hebr.; ed. pr.). – CIJ 2, 1246; Goodenough, Jewish Symbols I 124 fig. 181; N. Avigad, EAEHL 2, 1976, 627-41 at 634; id., NEAEHL 2, 1993, 753; Rahmani, CJO no. 41; Regev, PEQ 133, 2001, 39-49 at 41; see bibl. no. 73.

Photo: IAA.

JJP/HM

77. Ossuary of Yehonatan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished; lid missing. Inscription incised in cursive Jewish script on one of the long sides, 6 cm from upper rim.
Meas.: h 31.5, w 71, d 26 cm; l. 4 cm, letters 0.5-4.5 cm.

Findspot: Mount Scopus, British Military cemetery.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 2480. Autopsy: 10 July 2008.

יהונתן

Translit.: yhwntn

fig. 77

Yehonatan.

Comm.: This ossuary was salvaged from a destroyed burial cave which was examined in 1932 at the same time that the cave with ossuaries nos. 73-76 was excavated, near the British military cemetery on the western slopes of Mount Scopus. The present inscription was mentioned in the summary of Sukenik by Mayer - Avi Yonah.

Bibl.: Unpublished. – Cf. L. Mayer - M. Avi Yonah, QDAP 2, 1933, 184-94; E. L. Sukenik, JJPES 3, 1933/34, 64-73; id., BiZ, 1934, 298; Kloner, Survey of Jerusalem, 2001, 92(e), 113(h) no. 283.

Photo: A. and N. Graicer.

JJP/HM

78.-85. Burial cave on Mount Scopus, western slope

Eight inscribed ossuaries were among 19 ossuaries and one lid recovered from a rock-cut burial cave found in 1975 during the construction of the Humanities Building of the Hebrew University on Mount Scopus. The cave had two chambers, of which the walls and ceiling were plastered; the first, rectangular chamber contained three sealed loculi, whereas the second, square chamber, connected by a passage on the north side of the first, contained six sealed loculi. The ossuaries were found in the loculi and on the floors of the chambers.

78. Ossuary of Aḥa with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 12-petaled rosettes, double zigzag frame; red wash. Inscription in formal Jewish script incised between upper right edge of right rosette and frame.
Meas.: h 38, w 68, d 30 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-683. Autopsy: 1987.

אחא ב[--]

App. crit.: אחאי *Rahmani*

אחא ב]ר[--

Translit.: ʾḥʾ b[r--]

fig. 78

Aḥa son of ...

Comm.: The name Aḥa is found on another ossuary from Mount Scopus, no. 67, and possibly also on no. 260 (Mount of Offence); it is the name of various rabbinic

sages, cf. Kosovsky, Yer. 70ff. and Kosowsky, Bab. 128ff. After the name there is inscribed a *bet* (Rahmani: *yod*), presumably for *br* or *bn* ("son"), not continued because of the tight space in that corner, but not finished anywhere else on the box.

Bibl.: Rahmani, CJO no. 584 (ed. pr.). – HA 54/55, 1975, 19 (Hebr.); Kloner, Necropolis 158-61 (Hebr.); Peleg, Archaeology II 19-23; Kloner - Zissu, Necropolis 164.

Photo: IAA.

<div align="right">JJP/HM</div>

79. Ossuary of Ḥanana with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosette panels separated by stylized palm tree, zigzag frame; right and left panels each with six-petaled rosette and zigzag frame; back side with lattice pattern in red wash; gabled lid (broken) and red wash over all; ornamentation not finished. Two-line inscription (a) in Palmyrene script between upper right edge of right rosette and frame; another inscription (b) in formal Jewish script on right side between upper right edge of rosette and frame on short side.
Meas.: h 32, w 53, d 25 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-678. Autopsy: 1987.

(a) חננא
    צהמא
(b) חִנֵה

fig. 79.1 (a)

App. crit.: רדנת *Rahmani (b).*

Translit.: (a) ḥnnʾ | ṣhmʾ
    (b) ḥnh(?)

(a) *Ḥanana, Ẓahama.*
(b) *Ḥana(?).*

Comm.: Inscription (a) is in Palmyrene script, which is relatively rare on ossuaries (compare nos. 421, 430, 439 from Shuʿafat). The first name perhaps = male Hebrew name חנינה (or חנינא) *ḥnynh* (or *ḥnynʾ*), although note female name *ḥnʾ* in the Palmyrene lexicon (Stark 23); its

fig. 79.2 (b)

pronunciation is uncertain, and Rahmani suggested Ḥinena based on the name of an Amoraic sage (see his comm. ad loc.). The second name in inscription (a) is

difficult to interpret; the first letter could be *zayin*, in which case there may be a (fictitious) talmudic parallel, bBer 53b and see Ilan, Lexicon I 374; Rahmani ad loc. cites Safaitic *zhm* as a possible parallel; in any case, in this laconic inscription, *ṣhmʾ* could be a second name or nickname of Ḥanana, the name of his father or the name of a second person interred in the box. Inscription (b), written in Jewish script on a different side of the box, was read by Rahmani as *rdnt*, interpreted as either Arabic Radnathe or Greek Ῥοδάνθη, female names. If the present suggestion *ḥnh* is correct (offered also by Ilan, Lexicon I 241), it could be either an attempt to write *ḥnnh* in imitation of the first name in inscription (a), or serve as a clue that that name is in fact female Palmyrene name *ḥnʾ*.

Bibl.: Rahmani, CJO no. 579 (ed. pr.). – Noy - Bloedhorn, IJO III App10; see bibl. no. 78.

Photo: IAA.

<div align="right">JJP/HM</div>

80. Ossuary of Yadit daughter of Nadav with Hebrew/ Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, circles between the petals; smaller six-petaled rosettes inside concentric circles in each corner and between the larger rosettes; vaulted lid, red wash. On the left rim, an inscription in formal Jewish script.
Meas.: h 30, w 57.5, d 25.5 cm; lid: h 4 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-671. Autopsy: 1987.

ידית בת נדב

Translit.: ydyt bt ndb

fig. 80

Yadit the daughter of Nadav.

Comm.: Yadit is probably a shortened form of Yehudit (Judith). The biblical name Nadav (Ex 6,23 etc.) is rare in the Jewish onomasticon (compare Ilan, Lexicon III 676). Inscriptions on the rims of ossuaries are rare: see nos. 45 + comm., 104, 400, 454.

Bibl.: Rahmani, CJO no. 572 (ed. pr.). – See bibl. no. 78.

Photo: IAA.

<div align="right">JJP/HM</div>

81. Ossuary of Iose with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosette panels, zigzag frame; flat lid. Greek inscription on left side (smoothed) near upper rim, cursive letters, lunate *sigma*.
Meas.: h 25.5, w 44.5, d 22 cm; l. 13 cm, letters 1-3 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-675. Autopsy: 4 July 2007.

ΙΟΣΕΛΕΑΖ
ΑΡΟΣ

Ιοσε Λεάζ|αρος

Iose, Leazaros.

fig. 81

Comm.: Both names are in the nominative, indicating perhaps either a double Hebrew name written in Greek, or two related people interred in the box; it is just possible that Leazaros was Iose's father, with rules of grammar being disregarded in an amateurishly carved inscription. Λεάζαρος and Λάζαρος are less frequent forms of the common Ἐλεάζαρος, see Ilan, Lexicon I 65-79.

Bibl.: Rahmani, CJO no. 576 (ed. pr.). – See bibl. no. 78.

Photo: IAA.

JJP

82. Ossuary of Netanʾel with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking two half-rosettes, zigzag frame; flat lid; red wash. On back side (rough-finished), left-center, an obscure inscription in Jewish script.
Meas.: h 28, w 55, d 24 cm.
Pres. loc: Beth Shemesh, IAA inv.
no. 1975-670. Autopsy: 1987.

נְתַנְאֵל

App. crit.: בר נחום *Rahmani.*

Translit.: ntnʾl(?)

Netanʾel(?).

fig. 82

Comm.: No letter in this inscription is unambiguous, and the biblical name Netan'el is tentative. Rahmani's quite different interpretation, בר נחום *br nḥwm*, with an angular, open final *mem*, cannot be ruled out.

Bibl.: Rahmani, CJO no. 571 (ed. pr.). – Hachlili, Funerary Customs 197f.; see bibl. no. 78.

Photo: IAA.

<div align="right">JJP/HM</div>

83. Ossuary of Pinḥas son of Yosef with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking stylized palm tree, zigzag quarter-circles in corners; zigzag frame; right side ornamented similarly with six-petaled rosette; flat lid. Three inscriptions in formal Jewish script: (a) on façade, above right rosette; (b) on right side in the same hand, above rosette; (c) on right edge of façade, incised vertically in faint letters by a different hand from (a) and (b).

Meas.: h 30, w 59, d 26 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1975-672. Autopsy 1987.

(a) פינחס בר יוסף

(b) פינחס בר יוסף קבר אמה

(c) כבלין
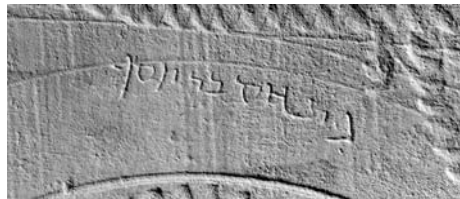
fig. 83.1 (a)

Translit.: (a) pynḥs br ywsp
      (b) pynḥs br ywsp
         qbr ʾmh
      (c) kblyn

fig. 83.2 (b)

(a) *Pinḥas the son of Yosef.*

(b) *Pinḥas the son of Yosef.*
   His mother's tomb(?).

(c) *KBLYN.*

Comm.: From inscription (a) it is clear that the bones of Pinḥas the son of Yosef were interred in the box. The additional two words in inscription (b), *qbr ʾmh*, separated by a space from the name, can mean either "the tomb of his mother", taking *qbr* as a noun, or "buried his mother", taking *qbr* as a verb with

fig. 83.3 (c)

Pinḥas as the subject. The first interpretation is more intelligible, and takes account of the space between the words and name as a semantic break, viz.: this ossuary was deposited (to be deposited?) in the tomb of Pinḥas' mother. This contrasts with no. 411: *ḥnyn | hbšny | yhwsp br ḥnyn bšnyh | ʾbh qbr bryh*, where the last three words do mean that the father buried his son (see comm. there). In any case, *ʾmh* does not here appear to be a name, contra Ilan, Lexicon I 418f. The decipherment and interpretation of the word on the right edge, written in a different hand, are quite uncertain; the letters could also be *kblh*, which however offers no greater clarity. The priestly biblical name Pinḥas occurs with fair frequency in this period, see Ilan, Lexicon I 206f. and comm. to no. 434.

Bibl.: Rahmani, CJO no. 573 (ed. pr.). – Hachlili, Funerary Customs, 305ff.; see bibl. no. 78.

Photo: IAA.

<div align="right">JJP/HM</div>

84. Ossuary of Shalom wife of Kunoros(?) with Aramaic and Greek inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 12-petaled rosettes flanking palm trunk, zigzag frame; vaulted lid. Inscription (a) lightly incised in cursive Jewish script on back (smoothed); the *samekh* at the end of l.1 is open. Greek inscription (b) shallowly incised on short left side, 5 cm from top rim on left; possible traces of effaced letters above inscription.
Meas.: h 36, w 62, d 27 cm; lid: h 6 cm; (b) l. 4 cm, letters 2 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-681. Autopsy: 4 July 2007.

(a)   שלום אתקנ/פרס
שלום אנתקנ/פרס
(b) [--]
    ΚΝΙΦ

App. crit.: אמס *Rahmani*.

(a) שלום א(נת)ת קנ/פרס
שלום אנתת קנ/פרס
(b) [--] | ΚΝΙΦ

Translit.: (a) šlwm ʾ(nt)t
qn/prs | šlwm
ʾntt qn/prs

fig. 84.1 (a)

(a) *Shalom the wife of Kunoros(?).*

Comm.: The inscriber left out one or two letters in the second word of l.1 of inscription (a), and repeated the whole text in l.2 with the word spelled correctly. Despite the repetition, however, the name of Shalom's husband is no clearer. Rahmani's reading אמס *ʾms* does not match the legible letters, which seem to be either קנרס *qnrs* or קפרס *qprs*, each of which could represent a Greek name. The name Κυνωρος = קנרס appears on
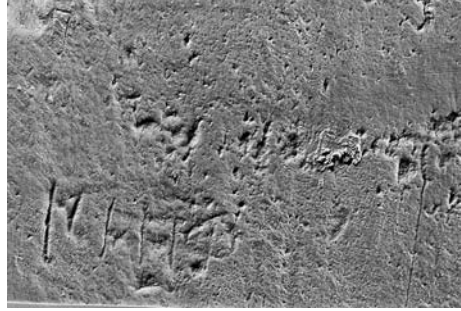
fig. 84.2 (b)

an ossuary from Beth Govrin, and קנרוס *qnrws* on an ossuary from Zif (Rahmani, CJO nos. 282, 465), cf. also Κόναρος (LGPN I s.v.). Alternatively, קפרס *qprs* could represent Κόπρος, Κοπρῆς, Κοπρεύς, Κοπρούς etc. (cf. Pape, WGE 694; Hagedorn, Wörterlisten 65f.; LGPN I s.v.). The meaning of the Greek in inscription (b) is obscure, and the identity of the second letter is not unambiguous, backwards *nu* and h-shaped *eta* being equally possible; this inscription is reminiscent of ΙΦΚΧ at no. 112 (also from Mount Scopus), a kind of Greek *atbash*, see comm. there. It is also to be noticed that K + 2 = M, N + 2 = O, I + 2 = Λ, and Φ + 2 = Ψ, so that the Greek letters can represent an encoded transliteration of שלום Shalom, if Ψ is taken to represent *shin*. The marks above this inscription may be letters but are completely illegible.

Bibl.: Rahmani, CJO no. 582 (ed. pr.). – See bibl. no. 78.

Photo: IAA.

JJP/HM

85. Ossuary of Shimi son of ʿAsiya with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, quite battered; façade ornamented with three six-petaled rosettes, frame with crude lattice pattern inside two zigzag bands; flat lid (broken); red wash. Inscription faintly incised in formal Jewish script across lid.
Meas.: h 28, w 70, d 27 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1975-669.

שימי בר עשיה אחוי דְחנין

Translit.: šymy br ʿśyh ʾḥwy dḥnyn
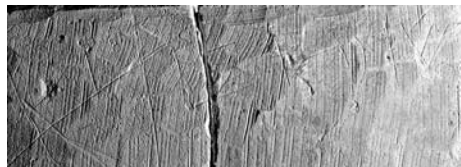
fig. 85.1 (right side)

Shimi son of ʿAsiya brother of Ḥanin.

Comm.: The reading is based on Naveh's decipherment, adopted by Rahmani. The first name, שימי *šymy* is probably, as Rahmani suggests, the biblical name שמי *šmy* (1 Chron 2,28 etc.) = rabbinic שמאי *šm'y*. The father's name, עשיה *'šyh*,

fig. 85.2 (left side)

is also biblical (2 Kings 22,12 etc.). The third name, Ḥanin, who was the brother of either Shimi or ʿAsiya, was added apparently to distinguish one of them from someone with a similar or identical name in the cave (not present among the preserved inscriptions, but note חננא *ḥnn'* in no. 79 from this cave).
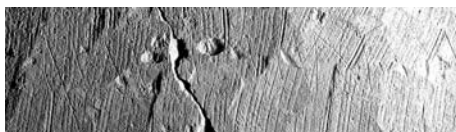
Bibl.: Rahmani, CJO no. 570 (ed. pr.). – Evans 117; J. Price, in: E. Dąbrowa ed., The Roman Near East and Armenia, 2003, 39-45; Hachlili, Funerary Customs 307f.; see bibl. no. 78.

Photo: IAA.

JJP

86. Ossuary of Yehosef son of Ḥanania, the scribe, with Hebrew-Aramaic inscription, 1 c. BCE-1 c. CE

Hard limestone ossuary richly decorated on the façade and the two short sides with wreaths, floral patterns and grape clusters in high relief; back side dressed to represent ashlar stone, smoothed; high gabled lid, decorated on front and one short side. Inscription in formal Jewish script incised to medium depth on façade, between ornamental panel and top rim, centered; medial *pe* in first name.
Meas.: h 45, w 85, d 39.5 cm; lid: h 23 cm.

Findspot: Mount Scopus, western slope.
Pres. loc: University of Haifa, IAA inv. no. 1989-2827. Autopsy: 1987.

יהוסף בר חניה הספר

Translit.: yhwsp br ḥnnyh hspr

Yehosef son of Hanania the scribe.

fig. 86.1

Comm.: This is the only inscribed ossuary from among the 18 (12 decorated) discovered in a rock-hewn burial cave on Mount Scopus (17330/13277) during road work near the Mormon University in February 1989. The cave consisted of a single room entered at the northern side (blocked), with a bone-collection pit on either side of the entrance and eight loculi, two in each wall, all blocked by their original slabs. Ossuaries in the loculi had their ornamented sides turned inwards, away

from view. The present ossuary was the sole box in the loculus near the door, behind one of the pits. Its large size, expensive material and especially rich ornamentation of high artistic quality all reveal substantial investment by or in honor of the deceased. There was also an evident effort made to protect it: the entrance to its loculus was cemented closed, and two ossuaries, with their ornamented faces turned away from the viewer, were placed in front of the entrance of the loculus to block it further. Moreover, the stone sealing of this loculus showed traces of a five-line Aramaic inscription written in black ink or charcoal which according to Sussman "probably mentioned the name of the deceased, and held a warning against transgressors"; the

fig. 86.2

photo in Qadmoniot (ed. pr.) is illegible, and according to Sussman, the writing faded drastically when it was exposed to light, so that very little can be seen in situ today (see fig. 86.2, reprint of photo). The word בר *br* is Aramaic, whereas the word *hspr*, translated here "scribe", is Hebrew, if it is a true title; on the profession of scribe see in general Schams. The title "scribe" could apply to either the son or the father. Note that in no. 244, the same title clearly applies to the son (see comm. there, with bibl.); another example of the title "scribe" on an ossuary comes from Gophna (Wolff). In addition, there was in this cave an ossuary (IAA inv. no. 1989-2812) whose lid bore scratches said by Sussman (ESI, 54; Atiqot, 95) to be illegible Greek letters: non vidimus.

Bibl.: V. Sussman, ESI 9, 1989/90, 54f. (= HA 94, 46 [Hebr.]); ead., Atiqot 21, 1992, 89-96; ead., Qadmoniot 25, 1992, 22-6 (Hebr.) (edd. prr.). – J. Zias, Atiqot 21, 1992, 97-103; H. Geva, NEAEHL 2, 1993, 756; Bieberstein - Bloedhorn 3, 319f.; Rahmani, CJO no. 893; V. Sussman, in: H. Geva, Ancient Jerusalem Revealed, 1994, 226-230 at 228f.; Y. Peleg, BASOR 325, 2002, 65-73 at 69; Peleg, Archaeology II 25f.; Kloner - Zissu, Necropolis 169f. – Cf. S. R. Wolff, in: Y. Eshel ed., Judea and Samaria Research Studies, Proceedings of the 6th Annual Meeting 1996, 1997, 149-56; C. Schams, Jewish Scribes in the Second Temple Period, 1998.

Photo: IAA; V. Sussman, Qadmoniot 25, 1992, 26.

JJP/HM

87. Ossuary of Shelamsion with Hebrew inscription, 1 c. BCE-1 c. CE

Gabled limestone ossuary lid, badly worn. On one of the long sides, a two-line inscription incised faintly in cursive Jewish script, inside a circle; on the other long side, a design of a tree.

Meas.: h 15.5, w 47, d 25 cm; l. 4 cm, letters 0.5-1 cm.

Findspot: Mount Scopus.
Pres. loc: Israel Museum, Jerusalem, inv. no. 77.6.938. Autopsy: 10 April 2008.

שלמשי
בת ש[מי]

App. crit.: שלמצי בת שמי *Maisler*;
ש[ל]מצין בת שמי *Rahmani.*

Translit.: šlmṣy | bt š[my]

Shelamsi daughter of Shammai.

fig. 87

Comm.: According to Maisler (Mazar), this ossuary was found on Mount Scopus "before the war" and at some point transferred to the Bezalel Museum; he described not only the present lid but also an ossuary ornamented with six-petaled rosettes; today only the lid is in the Israel Museum. Maisler also reported seeing the inscription שלמצי בת שמי *šlmṣy bt šmy* on the side with the tree design, but no trace of it remains today. Rahmani read שלמצין *šlmṣyn* in the present inscription, but the fourth letter is clearly a *sin*, and no trace of a final *nun* is apparent; *šlmśy(n)*, with or without a *nun*, is short for Shelamzi(o)n, see Ilan, Lexicon I 426-9. More letters of the father's name could also be read by Maisler and Rahmani, rendering *šmy = šm'y*, Shammai, a biblical name (1 Chron 2,28, etc.) as well as the name of the famous tannaitic sage, but not widespread in this period; note *šymy* in no. 85 and see comm. there. For other inscriptions inside circles, see nos. 477 and 546.

Bibl.: B. Maisler, PEQ 63, 1931, 171f. (ed. pr.). – L. Vincent, RB 41, 1932, 480; CIJ 2, 1253; Bieberstein - Bloedhorn 3, 355ff. no. 9; Rahmani, CJO no. 856; Kloner - Zissu, Necropolis 164.

Photo: Israel Museum, Jerusalem.

JJP/HM

88.-89. Burial Caves on Mount Scopus, eastern slope, Botanical Gardens

A complex of five single-chamber loculus burial caves was found on Mount Scopus in the Botanical Gardens in 1972. The caves had been dug out independently at different times and joined afterwards; each cave had a separate entrance with one or two steps. All entrances were found sealed, but the contents of the caves had been severely disturbed, thus they had been opened, looted and re-sealed in the past. Only nine ossuaries were recovered from the entire complex (eight from Cave III and one from Cave IV), of which only two were inscribed, one (decorated) with an unusual Greek name written in Greek script and the other with an unusual Greek name written in Greek

and Jewish scripts. Of the uninscribed ossuaries, only one was decorated. Ceramic and other finds date the use of the caves to the second half of the first century BCE.

88. Ossuary of Deipheos with Greek and Hebrew/ Aramaic inscriptions, late 1 c. BCE

Bilingual inscription on one long side of gabled lid of a plain limestone ossuary, 4 cm from upper rim; smoothed surface. Greek inscription shallowly incised by an amateur hand, most of the letters double-chiseled; size of letters increases from left to right, except for second *epsilon* squeezed in after rest of name was inscribed; lunate *sigma*. Cursive Jewish script, written with greater confidence. Greek text centered, Jewish script to its left. Ossuary reconstructed.
Meas.: h 34, w 73, d 28 cm; lid: h 14, w 69, d 24 cm; l. 43 cm; Greek letters: 3.5 cm (small *epsilon*) - 12 cm; Jewish script: letters 3-4 cm.
Pres. loc: Beth Shemesh, IAA inv. 1977-521. Autopsy: 4 June 2007.

דיפי ΔΕΙΦΕΟΣ

דיפי Δειφεος

Translit.: dypy

Diphi. Deipheos.

fig. 88

Comm.: This ossuary (oss. 1) well demonstrates that the Semitic version of a Greek name is not necessarily a direct phonetic imitation. Rahmani, n. 2 reasonably suspects a theophoric name (Διόφιλος, Θεόφιλος, Θέοφις are all attested names of Jews of the period, see Rahmani ad loc.) and note תפלוס *tplws* in no. 534. BE 1996 suggests (Αλ)ειφος to render an attested name, but the inscriber clearly intended Δ, which is confirmed by the Semitic version.

Bibl.: R. Reich - H. Geva, HA 41/42, 1972, 19-23 (Hebr.); iid., Qadmoniot 19/20, 1972, 110f. (Hebr.); iid., in: Jerusalem Revealed, 67ff.; iid., Atiqot 8, 1982, 52-6 (Hebr.) (edd. prr.). – BE 1996, 487; Rahmani, CJO no. 648; Hachlili, Funerary Customs 199; Kloner - Zissu, Necropolis 182f.

Photo: IAA.

JJP/HM

89. Ossuary of Itharos with Greek inscription, late 1 c. BCE

Limestone ossuary, façade elaborately decorated with two rosette metopes, three leaf-columns, varied frame and entablature with lotus motif; gabled lid decorated on front long side with three rosette metopes. Greek inscription in charcoal on short right side near top.

Meas.: h 39, w 75, d 35.5 cm; l. 10 cm; letters 1-3 cm.
Pres. loc: Hebr. Univ. Arch. Inst., IAA inv. no. 1977-516. Autopsy: April 2009.

IΘAPOY

Iθαρου

Of Itharos.

fig. 89.1

Comm.: Oss. 6: The name is the Greek genitive of an originally Semitic name. According to the ed. pr., accepted by Ilan, Lexicon I 181, it derives from Yitra יתרא *ytrʾ* or יתר *ytr* in 2 Sam 17,25 and 1 Chron 2,17; same name found in no. 459. The name might also be a Greek version of יתרו *ytrw* (Yitro: Jethro, Ex 3,1 etc.). Compare Nabataean יתירא *ytyrʾ*, Negev, Personal Names no. 546. BE 1996 unnecessarily suggests (Α)θαρου only because this name is attested in Wuthnow, Semitische Menschennamen; the transcription of the name is clear.

fig. 89.2

Bibl.: R. Reich - H. Geva, HA 41/42, 1972, 19-23 (Hebr.); iid., Qadmoniot 19/20, 1972, 110f. (Hebr.); iid., in: Jerusalem Revealed, 67ff.; iid., Atiqot 8, 1982, 52-6 (Hebr.) (edd. prr.). – Rahmani, CJO no. 643; BE 1996, 487; see bibl. no. 88.

Photo: A. and N. Graicer; IAA.

JJP

90.-91. Burial Caves in the Shulamit Garden on Mount Scopus

Two inscribed ossuaries were among the eight boxes recovered from a complex of two rock-hewn burial caves joined by a common courtyard, discovered in the Shulamit Garden on Mount Scopus in 1979. Both caves were organized around a standing pit surrounded by ledges; the first had a loculus and another pit with a loculus in the northern wall of the room; the second had five loculi hewn into three walls, with another sealed collection loculus in the southwestern corner of the floor. The entrances to both caves were found sealed; the bones recovered from both caves showed signs of violence.

90. Ossuary of Ḥananiya and Shalom with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a nine-leafed branch, double zigzag frame; flat lid; all sides smoothed. Inscription shallowly incised in cursive Jewish script (a) beneath and to the right of the left rosette. Another Jewish inscription incised to medium depth in formal Jewish script (b) upside-down on the left short side; letters gone over more than once.
Meas.: h 28, w 63, d 28 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1979-529. Autopsy: 1987.

(a) חנניה בר

(b) שלום

fig. 90.1 (a)

Translit.: (a) ḥnnyh br
            (b) šlwm

(a) *Ḥananiya son of...*
(b) *Shalom.*

fig. 90.2 (b)

Comm.: The two inscriptions were executed by differenthands, probably at different times; the bones of two people were found inside. Ḥananiya's patronym seems never to have been incised on the box. Shalom is probably a woman, thus Ḥananiya's wife; her name is inverted, reflecting either the convenience of the inscriber (the space in which he had to work may have been narrow), or perhaps the erroneous belief that an upside-down inscription would be easier to read (i.e., by a reader standing over the box); cf. the same phenomenon on no. 472 (on the outside of the box) and nos. 68 (on the inside), 497. Note the coincidence of the identical pair of names on no. 528.

Bibl.: Rahmani, CJO no. 694 (ed. pr.). – J. Zias, Current Anthropology 24, 1983, 233f.; G. Edelstein - J. Zias, Atiqot 40, 2000, 13-16 (h), 158 (e); Kloner - Zissu, Necropolis 192f.

Photo: IAA.

JJP/HM

91. Record of price paid for ossuary with Hebrew/ Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, flat lid; inscription in formal Jewish script incised on lid; closed *mem*.

Meas.: h 36, w 72, d 28 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1979-531. Autopsy: 1987.

IIII □ I ר

fig. 91

Translit.: r I m IIII

One reva and four me῾ot.

Comm.: The inscription represents, apparently, the price paid for the ossuary. For representation of monetary sums, see the Bethphage list, no. 693, and comm. there. Such representations are rare on ossuaries, compare no. 471, recording a slightly higher price for a much more elaborate ossuary. The sum paid here was one reva = dinar, and four me῾ot (there are six me῾ot in a reva). It can be supposed that the utility of this inscription expired on purchase of the ossuary, and that the family simply did not bother rubbing it off.

Bibl.: Rahmani, CJO no. 696 (ed. pr.). – Kloner - Zissu, Necropolis 192f.

Photo: A. and N. Graicer.

JJP/HM

92.-93. Burial cave in the Botanical Gardens of the Hebrew University, Mount Scopus, eastern slope.

Only two inscribed boxes were among the nine recovered from a rock-hewn burial cave discovered in 1971 during the course of development work in the Botanical Gardens of the Hebrew University on the eastern slopes of Mount Scopus, and excavated in 1973. The entrance was found sealed, but the tomb had been previously disturbed. The single room of the cave was organized around a standing pit surrounded by ledges, with seven loculi containing skeletons and ossuaries. Six ossuaries, but neither of the inscribed ones, were found in one loculus.

92. Ossuary of Elʿazar son of Zekhariya with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with unfinished design of two six-petaled rosettes and double-line frame; unfinished rosette on left short side; smoothed surfaces; red wash; flat lid. Inscription incised shallowly in formal Jewish script on back side.
Meas.: h 35, w 57, d 27 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1971-436. Autopsy: 1987.

אלעזר בר זכריה

Translit.: ʾlʿzr br zkryh

Elʿazar son of Zekhariya.
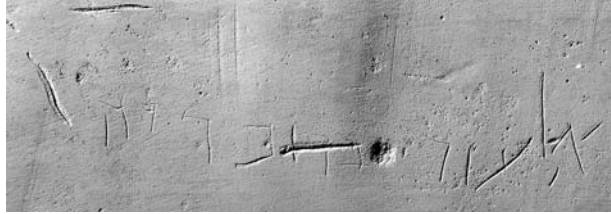
fig. 92

Comm.: The ossuary was found in the back of a loculus with a full skeleton in front of it. Note the name Elʿazar also in no. 93 from this cave.

Bibl.: L.Y. Rahmani, Atiqot 14, 1980, 49-54 at 52 no. 3 (ed. pr.). – HA 48/49, 1974, 65-70 (Hebr.); Rahmani, CJO no. 456; Peleg, Archaeology II 59ff.; Kloner - Zissu, Necropolis 183f.

Photo: IAA.

JJP/HM

93. Ossuary with consolatory inscription in Aramaic, 1 c. BCE-1 c. CE

Limestone ossuary, all sides ornamented with ashlar pattern inside frame, cornice with leaf pattern on all sides; gabled lid, each long side ornamented with ashlar pattern inside frame, 24-petaled rosettes on each end. Two-line inscription in formal Jewish script incised lightly on one short end of the lid (rough-finished); *alef* formed by two strokes, without left leg, *samekh* not closed at bottom.
Meas.: h 42, w 90, d 31 cm; lid: h 14 cm; l. 6 cm, letters 0.5 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1971-435. Autopsy: 16 July 2008.

לא סכל אנש למעלה
ולא אלעזר ושפירא

App. crit.: לא אית לאנש למעלה *Cross (l.1)*.

Translit.: lʾ skl ʾnš lmʿlh | wlʾ ʾlʿzr
  wšpyrʾ
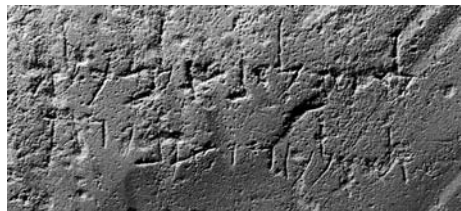
fig. 93.1

No one has abolished/canceled his entering, not even Elʿazar and Shapira.
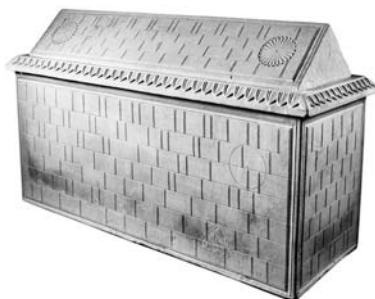
Comm.: This ossuary was found by itself on the southern edge of the cave floor. The box is handsomely ornamented, the tiny inscription on the right end of the lid is easily missed. After the first *alef* in l.1, Cross read *yod-tav*, but it is preferable to read a *samekh* open at the bottom, similar to the *samekh* in no. 84, followed by *kaf*, even if the resulting word, *skl* meaning "abolish", is not paralleled in Aramaic of the period. The intention of the inscription is nevertheless the same in both readings: both "no one has abolished his entering (the next world)" (Naveh) and "no man can go up (from the grave)" (Cross) express the impossibility of reversing death. Similar expressions are found in many Jewish inscriptions from Beth Sheʾarim and elsewhere, e.g. those admonishing that "no one is immortal" (cf. i.a. van der Horst 118ff.; Park; Goldenberg; Longenecker 255ff.). Puech agreed with Naveh's reading of the letters but suggested parsing l.1: *lʾ sk lʾnš lmʿlh*, which he translated: "En aucune façon, n'introduire personne, à l'exception d'Éléazar et Shappirah" or "En aucune façon, n'introduire qu'Éléazar et Shappirah". Naveh rejected this interpretation on good grounds, see ed. pr. This kind of epigrammatic consolation is unparalleled on Jewish ossuaries.

fig. 93.2

The two names in l.2 are presumably those of the deceased whose bones were interred in the box (it is reported that pathological analysis of the bones found in the cave was prevented by the 1973 war). Note the name Elʿazar on the other inscribed ossuary from this tomb, no. 92. On the name Shapira, frequently attested in this period, see comm. to no. 357.

Bibl.: J. Naveh, Atiqot 14, 1980, 55-9 (ed. pr.). – HA 48/49, 1974, 65-70 (Hebr.); L.Y. Rahmani, Atiqot 14, 1980, 49-54; F.M. Cross, IEJ 33, 1983, 245f.; G. Garbini, Henoch 5, 1983, 397-401 at 401; G. Horsley, New Documents Illustrating Early Christianity. A Review of the Greek Inscriptions and Papyri published in 1978, 1983, 108f.; E. Puech, RB 91, 1984, 88-101; Beyer, Aramäische Texte, 346 yJE 35; Y. Israeli, Treasures, 1986, 221f. no. 113; van der Horst, Ancient Jewish Epitaphs, 118-22; R. Goldenberg, in: H. Obayashi ed., Death and Afterlife: Perspectives of World Religions, 1992, 97-108; Bieberstein - Bloedhorn 3, 309f.; Rahmani, CJO no. 455; J.S. Park, Conceptions of Afterlife in Jewish Inscriptions, 2000; R.N. Longenecker, in: M.R. Desjardins - S.G. Wilson eds., Text and Artifact in the Religions of Mediterranean Antiquity: Essays in Honour of Peter Richardson, 2000, 249-71; Peleg, Archaeology II 59ff.; Hachlili, Funerary Customs 500 no. 9; ead., AASOR 60/61, 2006/7, 243-55 at 250 no. 9; Kloner - Zissu, Necropolis 183f.

Photo: IAA.

JJP/HM

94. Ossuary of Ḥananiya with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes whose petals are linked by petal-motif, flanking an arched double-door, inside a "running-dog" frame, itself surrounded by bead-reel frame; flat lid (broken). Inscription incised faintly in formal Jewish script on back side (smoothed); *he* formed like Greek *gamma*; illegible letters follow the name (Rahmani, ph.).
Meas.: h 38, w 68, d 33 cm (Rahmani).

Findspot: Mount Scopus, eastern slope.
Pres. loc: Beth Shemesh, IAA inv. no. 1971-670.

[--] חנניה

App. crit.: חנניה ו[ב]נו *Vitto.*

Translit.: ḥnnyh [--]

fig. 94

Ḥananiya ...

Comm.: This was the only inscribed ossuary of four boxes recovered from a rock hewn burial-cave in the Shulamit Garden on Mount Scopus, excavated in 1972 when three of the ossuaries were found abandoned by tomb robbers near the entrance. The cave consisted of two chambers, the first organized around a standing pit surrounded by shelves and containing two loculi and one vaulted niche, the second was a square room with one loculus; the lids were found inside the cave. In the photo, two vertical lines appear after the name, but no letters can be made out; Vitto read *w[b]nw*, "and his son", restoring however the crucial *bet*.

Bibl.: R. Reich - H. Geva, HA 41/42, 1972, 21 (Hebr.); Rahmani, CJO no. 469 (edd. prr.). – F. Vitto, Atiqot 40, 2000, 65-121 at 104 no. 2; Kloner - Zissu, Necropolis 177.

Photo: IAA.

JJP

95. Ossuary of Yehosef son of Daniel with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two wreaths, grape-cluster theme between them, discs drilled in corners, zigzag frame; yellow wash. Inscription shallowly incised in formal Jewish script on the backside (smoothed). Medial rather than final *nun*; final *pe* has strange form resembling *qof*.
Meas.: h 37, w 72, d 29 cm; letters 1-6 cm.

Findspot: Mount Scopus, eastern slope, near Augusta Victoria hospital.

Pres. loc: Hechal Shlomo Museum, Jerusalem, IAA inv. no. 1987-508. Autopsy: 1 March 2009.

יהוסף בן דניאל

Translit.: yhwsp bn dnyʾl

Yehosef the son of Daniel.
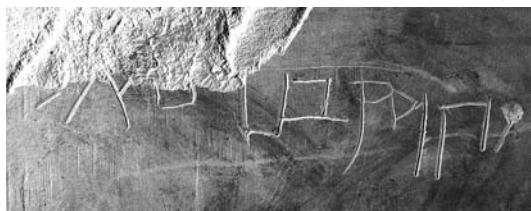
fig. 95.1

Comm.: This was the only inscribed ossuary of the four recovered from a rock-hewn burial cave on Mount Scopus during construction in 1987. The cave, whose entrance was found sealed, was apparently inviolate. Its single room contained three arcosolia cut in three of the walls. Three ossuaries, including the present one, were found on the shelf of one of the arcosolia; the fourth one was found on the shelf of the arcosolium opposite, with its decorated side facing the wall. The biblical name Daniel was not widely used by the Jews at any period in the ancient world, but for other epigraphical attestations of the name in this area, cf. CIJ 2, 933 (Jaffa) and Gregg - Urman no. 82 (Golan).

fig. 95.2

Bibl.: A. Kloner - H. Stark, Atiqot 20, 1991, 27-39, no. 4 (Hebr.) (ed. pr.). – Iid., ESI 9, 1989/90, 145 (= HA 94, 51 [Hebr.]); iid., BAIAS 11, 1992, 7-17; Kloner - Zissu, Necropolis 191.

Photo: IAA.

JJP/HM

96. Ossuary of Yehuda son of Yehoḥanan with Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, red wash; flat lid. Inscription shallowly incised in formal Jewish script on one of the long sides, under rim.
Meas.: h 38, w 67, d 30 cm.

Findspot: Mount Scopus, Botanical Gardens.
Pres. loc: Beth Shemesh, IAA inv. no. 1971-415. Autopsy: 1987.

יהודה בר יהוחנן

Translit.: yhwdh br
        yhwḥnn

fig. 96

Yehuda son of Yehoḥanan.

Comm.: This was the only inscribed ossuary of eight recovered from a rock-hewn burial cave discovered on Mount Scopus in 1964. The single chamber of the cave, whose entrance was found sealed, was organized around a standing pit surrounded by ledges, with five loculi on two walls and one in the pit; another loculus on a third wall led apparently to another chamber (not excavated). The present ossuary was found amid detritus on the floor of the cave.

Bibl.: D. Barag, EI 11, 1973, 101-3 at 102 no. 6 (Hebr.) (ed. pr.). – HA 14, 1965, 13 (Hebr.); MPAT no. 124; Rahmani, CJO no. 435; Bieberstein – Bloedhorn 3, 308; Kloner – Zissu, Necropolis 181f.

Photo: IAA.

JJP/HM

97. Ossuary of Martha with Hebrew/Aramaic inscriptions, 1 c. CE

Plain limestone ossuary, surfaces rough-finished; flat lid. Inscriptions in cursive Jewish script, (a) on rim of chest and (b) underneath, on one of the narrow sides (Rahmani, ph.).
Meas.: h 34.5, w 78, d 29 cm (Rahmani).

Findspot: Mount Scopus, eastern slope.
Pres. loc: Beth Shemesh, IAA 1971-669.

(a)   מרה
(b) מרתא

Translit.: (a) mrh
          (b) mrtʾ

fig. 97.1 (a)

(a) *Mara.*
(b) *Martha.*

fig. 97.2 (b)

Comm.: This was the only inscribed ossuary of three found in 1971 in a rock-hewn, single-chamber burial cave discovered during construction work in the Shulamit Garden on Mount Scopus. The cave was found inviolate, its entrance still sealed; it was organized around a standing pit with ledges, and had four loculi. The bones of about nine individuals were found in the cave. The present ossuary contained the bones of a certain Martha, her name incised on the side of the box. The inscription "Mara", given its location on the rim, was probably a second name or nickname of Martha here, even though it could also have recorded a second person in the box, and could even be a male name; compare no. 262 (with a *he* instead of *alef*),

and Greek examples in nos. 200, 477, 517. Inscriptions on the rim of the box were rare and could not easily be seen, cf. nos. 45, 80, 104, 400, 454. Unfortunately the ossuaries were emptied of their bones by the contractor before the archaeologists arrived, so that it is not possible to compare the inscriptions with the osteological finds.

Bibl.: R. Reich - H. Geva, HA 41/42, 1972, 21 (Hebr.); Rahmani, CJO no. 468 (edd. prr.). – F. Vitto, Atiqot 40, 2000, 65-121 at 100 no. 3; Kloner, Survey of Jerusalem, 2001, 93(e), 116(h); Hachlili, Funerary Customs 312f.; Kloner - Zissu, Necropolis 178.

Photo: IAA.

JJP

98. Ossuary of (the sons of?) Nicanor from Alexandria with Greek and Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with four panels, each containing a six-petaled rosette, circles drilled between the petals and circles in corners of each panel; bands with wavy lines separating panels; frames of varied designs around each panel; whole façade framed by lattice design on sides and bottom, wavy line frame on top. Back side and one short side ornamented with lattice designs and wavy lines. Vaulted lid with lattice design. Near the top rim of the short side without ornamentation, a four-line inscription consisting of three lines of Greek incised by experienced hand followed by one line of formal Jewish script incised less expertly. Greek letters in l.1 slightly larger than those in ll.2-3; lunate *sigma* and w-shaped *omega*; cursive *alpha* of varying shape, indicating that the inscription was incised free-hand. Final *kaf* in medial position.
Meas.: h 31, w 78, d 28 cm.

Findspot: Botanical Gardens, Mount Scopus.
Pres. loc: British Museum, London, inv. no. 126395. Autopsy: 16 May 2007 (squeeze).

ΟΣΤΑΤΩΝΤΟΥΝΕΙΚΑ
ΝΟΡΟΣΑΛΕΞΑΝΔΡΕΩΣ
ΠΟΙΗΣΑΝΤΟΣΤΑΣΘΥΡΑΣ
נקנר אלדסא

ὀστατὼν τοῦ Νεικά|νορος
Ἀλεξανδρέως | ποιήσαντος τὰς
θύρας | נקנר אלכסא
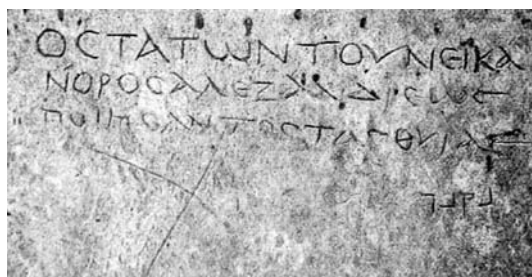
fig. 98

Translit.: nqnr ʾlksʾ

The ossuary of Nicanor of Alexandria, who made the gates. Nicanor the Alexandrian.

Comm.: This famous ossuary was recovered in 1902 from a many-chambered rock-hewn tomb complex consisting of five separate burial systems with loculi and a monumental façade in what is today the Botanical Gardens on Mount Scopus. The tombs had been disturbed before being excavated, and only seven ossuaries and one uninscribed limestone sarcophagus were recovered.

The letters inscribed on this box reveal skill and knowledge, but the language of the text is far from clear. The interpretation here of ll.1-2, "the ossuary of Nicanor ..." – suggested already by Macalister, Sukenik (Gräber 15f.), and subsequent scholars – renders a unique but utterly comprehensible word for "ossuary". Compare ὀστοφάγος in no. 458 and comm. there; also σορός on another ossuary, Rahmani, CJO no. 789 (Jericho); semitic words for ossuary inscribed on the box: nos. 25, 287, 520, 567; and ὀστοθήκη in other epigraphic contexts (TAM IV,1 170; LSJ s.v.). This hapax legomenon can be more easily accepted than eliminating τῶν, as suggested by some editors (e.g., Klein, Galling). If ὀστατών is the correct reading, then the last line, in Jewish script, would have to be translated, "Nicanor the Alexandrian", the name in defective spelling (without *vav*) and the second word an abbreviation of אלכסנדרוני *ʾlksndrwny* vel sim., "the Alexandrian"; it is hardly likely to be a second Greek name of Nicanor, and a patronym would be indicated by *br* or *bn*. Nicanor is a name found several times among the Jews of Egypt, see Ilan, Lexicon III 340f.

Yet ll.1-2 are more often parsed ὀστᾶ τῶν τοῦ Νεικάνορος ... "the bones (of the sons) of Nicanor ...", in which case the box contained the bones not of Nicanor but of his children, who would then logically be named in the last line: his homonymous son and Aleksa (it is unlikely that Nicanor himself is included in the τῶν, and the view by some that τῶν refers to only some of Nicanor's bones interred in the box, is not possible). For parallels to Aleksa, a hypocoristic form of Alexander, see nos. 344, 457 and 468 (and cf. no. 517, a woman). One problem with this interpretation is that the two deceased are not named in the main, Greek portion of the text, only in the ancillary line less expertly inscribed in Jewish script. Another problem is the absence of the expression "bones of X" in ossuary inscriptions from this period.

The cross-mark under the inscription has no religious or magical significance. There is near-consensus to identify this Nicanor with the Nicanor of Alexandria who according to a rabbinic tradition was aided by a miracle in bringing his eponymous bronze "Gate of Nicanor" to Jerusalem (mMidd. 1,4; 2,3, 6; tYoma 2,3-4; bYoma 38a; cf. Jos., BJ 5,201). Contra: Roussel, CIJ maintain that θύρας refers to the gates of the tomb.

Bibl.: Ch. Clermont-Ganneau, PEQ 35, 1903, 125-31; G. Dickson, ibid., 326-32 (edd. prr.). – (Selective) Ch. Clermont Ganneau, RAO 5, 1902, 334-40; CRAI, 1903, 41; E. Hull, PEQ 35, 1903, 92f.; BE 1904 p. 260; R. A. S. Macalister, PEQ 37, 1905, 253-7; Répertoire d'épigraphie sémitique 1, 1900/5, 486; OGIS II 599; E. Schürer, ZNTW 7, 1906, 51-68 at 62ff.; Répertoire d'épigraphie sémitique 2, 1907/14, 681; Lidzbarski, Ephemeris II, 197f.; Klein, JPCI no. 9; Thomsen I no. 200; P. Roussel, REG 37, 1924, 79-82; R. Dussaud, Syria 6, 1925, 99f.; C. Watzinger, Denkmäler Palästinas, 1935, 60, 74f.; K. Galling, PJb 32, 1936, 88; SEG 8, 200; Y. Gafni, Jerusalem Cathedra 1, 98; E. L. Sukenik, Jüdische Gräber Jerusalems um Christi Geburt, 1931, 15ff.; Thomsen II no. 200;

E. L. Sukenik, in: Sefer Zikharon A. Gulak - S. Klein, 1942, 134-7 no. 2 (Hebr.); K. Galling ed., Textbuch zur Geschichte Israels, 1950, 81 no. 53; CIJ 2, 1256; E. Wiesenberg, JJS 3, 1952, 14-29 at 28f.; E. Stauffer, ZNTW 44, 1952/3, 44-65; Goodenough, Jewish Symbols I 130; M. Avi-Yonah, Sepher Yerushalayim, 1956, 366ff. (Hebr.); E. Bammel, JJS 7, 1956, 77f.; L. Vincent - A. Steve, Jérusalem de l'Ancien Testament II-III, 1956, 452f.; E. Gabba, Iscrizioni greche e latine per lo studio della Bibbia 1958, 104ff.; R. Barnett, CNI 12, 1961/62, 14-20; E. Dinkler, JbAC 5, 1962, 93-112 at 109 no. 1; SEG 20, 479; N. Avigad, EI 8, 1967, 119-25 (Hebr.); Finegan, Archaeology 237f.; RB 76, 1969, 569; U. Rappaport, Encyclopaedia Judaica 12, 1971, 1133ff., fig. 1; E. Meyers, Jewish Ossuaries: Burial and Rebirth, 1971, 49-56; J. Kane, PEQ 103, 1971, 47f.; R. Smith, PEQ 106, 1974, 57f.; N. Avigad, EAEHL 2, 1976, 627-41 at 631; B. Lifshitz, ANRW 2,8, 1977, 444-89 at 456f.; J. Kane, JSS 23, 1978, 279-82; MPAT no. 108; B. Mazar, Der Berg des Herrn, 1979, 202; J. Finegan, BAR 5/6, 1979, 41-9; O. Keel - M. Küchler, Orte und Landschaften der Bibel 2, 1982, 19; Figueras, Ossuaries 13f.; G. Kroll, Auf den Spuren Jesu, 1988, 136; Hemer, Book of Acts 223f.; J. Schwartz, HUCA 72, 1991, 245-83; JIGRE 153; N. Avigad, NEAEHL 2, 1993, 751; Bieberstein - Bloedhorn 3, 307ff.; L. Boffo, Iscrizioni Greche e Latine per lo Studio della Bibbia, 1994, 343-8 no. 42; Millard, Pergament und Papyrus 110ff., 130-3; Evans 91f.; Hachlili, Funerary Customs 172f.; Kloner - Zissu, Necropolis 179ff.; Küchler, Jerusalem 911f.; Y. Shapiro, EI 28, 2008, 454-62 (Hebr.), 23*f. (ES).

Photo: Ch. Clermont-Ganneau, PEQ 35, 1903, 126 fig. 2.

JJP/HM

99.-105. Burial-cave systems on Mount Scopus, southern slope

Two rock-hewn burial cave-systems were discovered in 1974 during construction work in the Humanities building of the Hebrew University on Mount Scopus (17316/13320). The two systems were originally made as separate family tombs but were joined in antiquity. The first, eastern complex consisted of three rooms. The first room, entered through a courtyard, had two loculi and an arcosolium on opposite walls; the second room, entered by a passage from the first, contained a central pit surrounded by ledges and three quadrosolia (two with long loculi inside) and two loculi on a lower level; the third room contained three arcosolia and two loculi, filled with 10 ossuaries plus a sarcophagus which according to the excavator was used for the collection of bones. The second, western cave complex consisted of two rooms. The first, entered through a courtyard, contained three loculi (two of which were still sealed) and niches in the walls; 17 ossuaries were found in this room. A short passage led to the second room, which was built around a central pit surrounded by ledges on two levels, with four loculi (one sealed) on the upper level and two more on a lower level; this room contained six more ossuaries. One of the upper loculi led to Cave 1. The complex had been entered and looted and left open, but many of the ossuaries were intact and some of the loculi still sealed.

Altogether, 37 ossuaries were found in the conjoined burial complexes, in addition to lids and the sarcophagus; half these boxes were ornamented, some quite richly

with original designs. The most remarkable is a hard limestone ossuary with a high roundvaulted lid and elaborately carved architectural façades on three sides, no inscription (A. Kloner, Qadmoniot 17, 1984, 121ff., Hebr.); Rahmani, CJO no. 482 sees in the carvings on this ossuary representations of tomb façades, possibly recalling Petra. Yet alongside the elaborate boxes were some crudely made ones as well (e.g. nos. 102, 103).

Of the inscribed boxes, three were in Greek, four in Jewish script. Noteworthy are the unusual Greek names (Iphigeneia, Karpia), the Semitic name Phasael written in Greek letters and the name Jason in Jewish script on no. 103. In addition, there are two individuals named Elʿazar, two named Ḥananiya and one more named Yehudan (=Yehuda), all quite common biblical Jewish names. These caves contain one of the largest groups of ossuaries found in any tomb complex. Kloner estimates that about 130 individuals were buried there. Cave 2 was excavated slightly before Cave 1, but based on the finds both were in use from the mid-first century BCE to about 70 CE.

99. Ossuary of Aninas with Greek inscription, 1 c. BCE-1 c. CE

Plain ossuary with gabled lid. Greek inscription (a) shallowly incised on one of long sides, centered, 2-4 cm from top rim; cursive *alphas*, initial *alpha* larger than rest of letters, strokes of *nu* sloppily overlapping, second *alpha* and final *sigma* ligatured. Another Greek inscription (b) shallowly incised on same side of lid, right center, formal angular *alpha*; many letters gone over twice. A third Greek inscription (c) shallowly incised on other side of lid, right center, nearly identical in style to inscription (a). Lunate *sigma* in all three inscriptions. All surfaces smoothed.
Meas.: h 35, w 50, d 28 cm; (a): l. 28 cm, letters 4-6 cm, first *alpha* 10 cm; (b): l. 20 cm, letters 3 cm; (c): l. 24 cm, letters 2.5-6 cm, initial *alpha* 9 cm.

Findspot: Cave 1, Room 3.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1501. Autopsy: 14 June 2007.

(a) ΑΝΙΝΑΣ
(b) ΑΝΑΙΝΑΣ
(c) ΑΝΙΝΑΣ

(a) Ἀνίνας
(b) Ἀναίνας
(c) Ἀνίνας

fig. 99.1 (a)

(a) *Aninas.*
(b) *Anainas.*
(c) *Aninas.*

Comm.: The name Ἀνίνας is written identically on one long side and the opposite side of the lid, the inscriber ensuring that the identification would be seen no matter which long side faced the viewer; another inscriber wrote the name again, with another style of letters and spelling of the name, on the same side of the lid as the inscribed surface of the box, which was thus the side which did face the viewer. The name is a Greek form of חנינא *ḥnynh* or *ḥnynʾ*, a variation of the biblical

fig. 99.2 (b)

fig. 99.3 (c)

name חנניה *ḥnnyh* (Ilan, Lexicon I 103-9), which appears in Jewish script on no. 102 from this tomb. Note חנניה in a nearby tomb (no. 68).
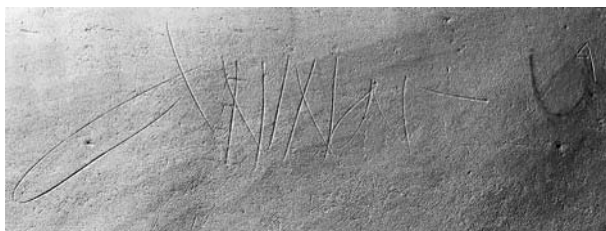
Bibl.: Kloner, Burial Caves on Mount Scopus 89 no. 3 (Hebr.; ed. pr.). – HA 51/52, 1974, 24f. (Hebr.); SEG 43, 1060; R. Milman Baron, SCI 13, 1994, 142-62 at 145 no. 7-1; Rahmani, CJO no. 475; BE 1995, 640; Evans 87; Peleg, Archaeology II 32-9; Kloner - Zissu, Necropolis 161ff.

Photo: IAA.

JJP

100. Ossuary of Elʿazar with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosette panels with disks in corners, zigzag frame. Inscription incised in Jewish script on short left side, traces of red color in lines of letters.
Meas.: h 34, w 60, d 27 cm.

Findspot: Cave 2, Room 4.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1509.

אלעזר

Translit.: ʾlʿzr

Elʿazar.

fig. 100

Comm.: The same name occurs on no. 101 from this cave.

Bibl.: Kloner, Burial Caves on Mount Scopus 93f. no. 17 (Hebr.; ed. pr.). – Rahmani, CJO no. 483; see bibl. no. 99.

Photo: IAA.

JJP

101. Ossuary of Elʿazar with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid. Inscription deeply incised by a competent hand in formal Jewish script across width of lid.
Meas.: h 36, w 65, d 25 cm; l. 13 cm.

Findspot: Cave 2, Room 5.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-691. Autopsy: 1987.

אלעזר T

Translit.: ʾlʿzr T

Elʿazar T.
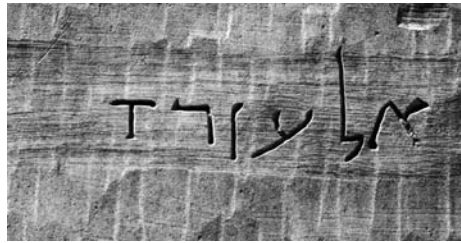
fig. 101

Comm.: The significance of the letter T is obscure – perhaps it was meant somehow to distinguish this Eleazar from the one in no. 100. Its position on the lid renders doubtful the possibility that it is a mason's mark. The box contained the bones of a man 25-35 years old.

Bibl.: Kloner, Burial Caves on Mount Scopus 102f. no. 41 (Hebr.; ed. pr). – Rahmani, CJO no. 592; see bibl. no. 99.

Photo: IAA.

JJP/HM

102. Ossuary of Ḥananiya son of Shimʿon with Hebrew inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, roughly finished; vaulted lid. Two inscriptions in formal Jewish script, the first (a) on one of the long sides, the second (b) on the corresponding right side, incised deeper than the first.

Meas.: h 31, w 64, d 28 cm.

Findspot: Cave 2, Room 5.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1514. Autopsy: 1987.

(a)   חנניה
(b)   חנניה
       בן שמעון

Translit.: (a) ḥnnyh
          (b) ḥnnyh | bn
              šmʿwn

(a) *Ḥananiya.*
(b) *Ḥananiya son of
    Shimʿon.*
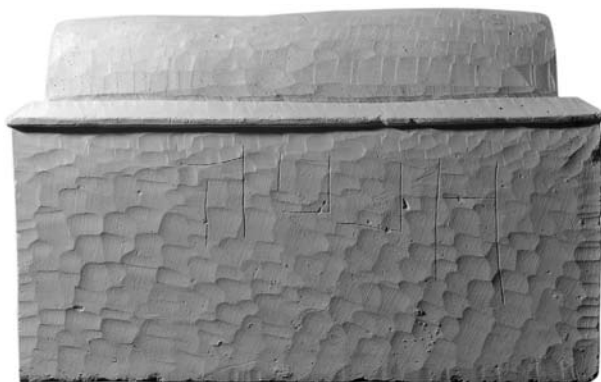
fig. 102.1 (a)

Comm.: The identical name, Ḥananiya bar Shimʿon, is found in Dominus Flevit on the Mount of Olives, no. 192. According to Kloner, the long side with the inscription had been covered over with plaster in antiquity, obscuring the inscription.

fig. 102.2 (b)

Bibl.: Kloner, Burial Caves on Mount Scopus, 97ff. no. 25 (Hebr.; ed. pr.). – Rahmani, CJO no. 488; see bibl. no. 99.

Photo: IAA.

JJP

103. Ossuary of Yehudan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, crudely made, with flat lid; surfaces smoothed, but full of flaws. On one long side, right of center below rim, an inscription in formal Jewish script written in ink.
Meas.: h 35, w 62.5, d 30 cm; letters 0.5-1 cm high (ed. pr.).

Findspot: Cave 1, Room 3.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1503.

יהודן יסון

Translit.: yhwdn yswn

Yehudan Yason.

fig. 103

Comm.: The name Yehudan is, according to Naveh, On Stone and Mosaic 21, a "middle stage" in the transformation of the name Yehuda into Yudan, and see also Ilan, Lexicon I 120 n. 112. The inscription probably records the Hebrew and Greek names of one person, but two different people cannot be ruled out.

Bibl.: Kloner, Burial Caves on Mount Scopus 90 no. 5 (Hebr.; ed. pr.). – Rahmani, CJO no. 477; see bibl. no. 99.

Photo: IAA.

JJP

104. Ossuary of Karpia with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, ornamentation (unfinished) on all four sides and on lid. Façade decorated with ashlar wall design and three strips of three eight-petaled rosettes, zigzag frame; back has partial ashlar pattern, one strip (unfinished) of two rosettes; sides decorated with zigzag strips and rosettes, zigzag frame. Small Greek inscription on rim of back side, very shallowly incised and faint; broken cross-bar in *alphas*.
Meas.: h 36, w 79, d 29.5 cm; l. 5.5 cm, letters 1 cm.

Findspot: Cave 1, Room 3.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1504. Autopsy: 14 June 2007.

ΙΚΑΡΠΙΑ

{I}Καρπία

Karpia.
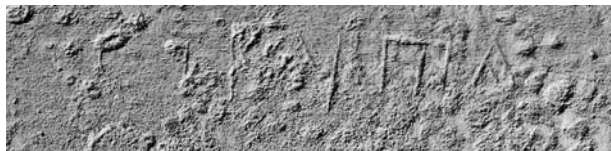
fig. 104.1

Comm.: The ornamentation on the ossuary is unfinished, but the tiny inscription was incised on the rim to avoid interfering with the artwork. It is very rare to find inscriptions on ossuary rims, compare nos. 45 + comm., 80, 104, 400, 454. The inscription seems to have a superfluous *iota* before the *kappa* (if indeed that vertical stroke is to be interpreted as a letter); it is not un-

fig. 104.2

common in ossuary inscriptions in both Greek and Jewish script to find a superfluous letter, compare esp. {Ι}Κλώδις = Claudius, no. 559, and see the several examples collected by Ilan, Lexicon I 30. Karpia is a rare but attested name (Pape, WGE and LGPN IIIa s.v.). Other names such as Epikarpia are better attested, but there is no reason to suppose missing letters to the left. Rahmani's suggestion to understand Εὐκαρπία, with the *iota* representing local pronunciation of the first syllable, is quite plausible.
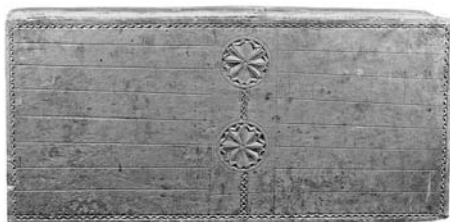
Bibl.: Kloner, Burial Caves on Mount Scopus 91 no. 6 (Hebr.; ed. pr.). – SEG 43, 1060; Rahmani, CJO no. 478; BE 1996, 487; see bibl. no. 99.

Photo: IAA.

JJP

105. Ossuary of Phasael and family with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, high gabled lid, all sides decorated under rim with cornice with fluted frieze; one of long sides (façade?) has seven rosettes and partial zigzag frame, the other long side (back?) has seven similar rosettes without frame; both sides have rosette inside disk in high relief, zigzag frame. On each long side of lid, five rosettes flanked by two more rosettes in disk in high relief; zigzag frame and ashlar-pattern frieze on bottom; eight-petaled rosette on each short side. Three Greek inscriptions on "back" side of lid, between row of rosettes-disks and bottom frame: (a) deeply incised in center, underneath rosettes, slanting upwards to right; (b) incised finely but faintly, in mostly double lines, below and to left of (a); (c) inscribed just to the right of (a) in same hand and style as (b); lunate *sigma* in all three inscriptions. Meas.: h 54, w 171, d 51 cm; lid: h 38 cm.

Findspot: Cave 1, Room 3.
Pres. loc: Haifa Univ. Inst. Arch., IAA inv. no. 1974-1516.

(a) ΦΑΣΑΗΛΟΥ
(b) ΦΑΣΑΗΛΟΥΥΙΟΥ
(c) ΚΑΙΕΙΦΙΓΕΝΕΙΑΣ

(a) Φασαήλου
(b) Φασαήλου υἱοῦ
(c) καὶ Εἰφιγενείας

fig. 105.1 (a)

(a) *Of Phasael.*
(b) *Of the son of Phasael*
(c) *and of Eiphigeneia.*

fig. 105.2 (c)

Comm.: Each of the three simple inscriptions can be interpreted in more than one way. In inscription (a), Phasael's name in the genitive could indicate simply ownership of the box, but it more likely indicates that his bones were interred inside it, along with those of Eiphigeneia (his wife?, c) and his son (b); it could also mean "(the son) Phasael." Inscriptions (b) and (c), clearly incised by the same hand, were probably also made at the same time, in light of the καί; the two inscriptions can be read together or separately, i.e., either "of the son of Phasael and of Eiphigeneia", thus

fig. 105.3 (a-c)

one person identified by both his parents, or "of the son of Phasael, and of Eiphigeneia", thus two people. If Eiphigeneia was the son's mother, as seems likely, then it may even be guessed that Eiphigeneia died in childbirth with the son. Furthermore, inscription (b) itself can be read in two ways, either "of the son of Phasael", i.e. the son is unnamed, or "of (his) son, Phasael", i.e., Phasael had a son with the same name. Despite all these uncertainties, it seems most likely that Phasael and Eiphigeneia were married and had a son, that mother and son died either together or within a short space of time, and that all three were interred in the box.

Phasael was the name of Herod's brother, who had a son by the same name (but any connection to this ossuary, suggested by Ilan I 440f., is highly speculative); Herod also had a son Phasael. These inscriptions are the first non-literary attestation of the name in a Jewish context. It does occur in Nabataean, Palmyrene and Safaitic epigraphy (Negev, Personal Names no. 970; Stark, Personal Names 108f.; Rahmani, comm. ad loc.), thus leading Rahmani to speculate that the deceased may have been of Palmyrene or Nabataean origin, especially in light of the hard limestone ossuary with elaborate carvings representing (perhaps) tomb faces (see introduction to this site). Iphigeneia (on *EI* for *I* see McLean, Introduction to Greek Epigraphy 349) is a rare name in the Greek onomasticon, there being only one example in LGPN I-V, and cf. Pape, WGE 580; it is unparalleled in a Jewish context.

Bibl.: Kloner, Burial Caves on Mount Scopus 99ff. no. 27 (Hebr.; ed. pr.) – SEG 43, 1060; Rahmani, CJO no. 490; BE 1995, 640; see bibl. no. 99.
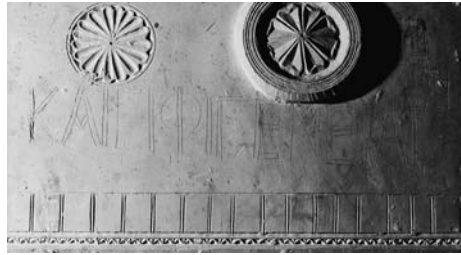
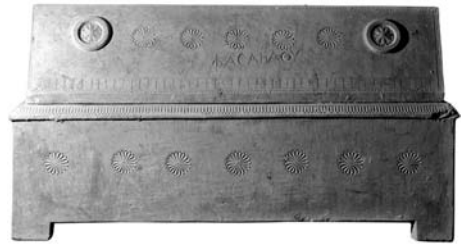Photo: IAA.   JJP

106.-108. Burial cave on the grounds of the Hebrew University on Mount Scopus

Three inscribed ossuaries were among the 12 recovered from a rock-hewn burial cave discovered in 1924 during the course of construction on the grounds of the Hebrew University on Mount Scopus. The cave consisted of a burial room organized around a standing pit surrounded by ledges, with four loculi, found sealed, in three of the walls and a lower chamber, reached through the pit, serving as a collection room containing all 12 boxes stacked in two rows. Altogether the skeletons of 30 people were found in the cave (Kloner - Zissu).

106. Ossuary of Ḥananiya son of ʿAmram with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 21-pointed rosettes; red wash; flat lid. On the back side (smoothed surface), inscription in cursive Jewish script 8 cm from the top rim; to its left is an unfinished decoration in the form of a stylized lily. *Bet* and *resh* in second word are ligatured. The first *mem* is a triangle with small tail on left; the final *mem* also has a small tail.
Meas.: h 62, w 34, d 27 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1463. Autopsy: 10 July 2008.

חניה בר עמרם

App. crit.: בן *Sukenik*.

Translit.: ḥnnyh br ʿmrm

Ḥananiya son of ʿAmram.

fig. 106

Comm.: The deceased was the brother of no. 108; the same hand seems to have incised both inscriptions, but this does not mean that they were buried at the same time. The biblical name ʿAmram (Ex 6,18) is highly rare in this period, and its appearance here and in no. 108 seem to be the only instances in Jewish epigraphy.

Bibl.: E.L. Sukenik, JJPES 1, 1925, 74-80 at 76 no. 1 (Hebr.; ed. pr.). – RB 35, 1926, 160; CIJ 2, 1262a; Hemer, Book of Acts 162, 224; Peleg, Archaeology II 11f.; Kloner - Zissu, Necropolis 154.

Photo: A. and N. Graicer.

JJP/HM

107. Ossuary of Yehose with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished; flat lid. Inscription in Jewish script incised across one of the long sides; *yod* inside first *he*; *samekh* much smaller than the two large *he*.

Meas.: h 57, w 31, d 24 cm.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1460. Autopsy: 1987.

יהסה

Translit.: yhsh

Yehose.

fig. 107.1

Comm.: The name vulgarly incised on the long side is Yehose in defective spelling (lacking the *vav*), but with *he* after *yod*; this is a unique spelling of the popular *ywsy* or *ywsh* = Yosef (cf. Ilan, Lexicon I 150-68, esp. 159 n. 96). The letters are quite shakily formed, and the *yod* (perhaps at first forgotten) is inside the first *he*. The side of the box has further scratches which may be letters, i.e. a *yod*, perhaps the first letter in the name of the deceased; the scratches also resemble a Greek *gamma* and Hebrew *gimel*, but if so, the meaning is obscure. It could be that the inscriber was in a cramped position when he incised the inscription. The *yod* has an unusual form, resembling a misshapen backwards C, as in nos. 194, 471, 557. Compare also the similar incised loop inside the *he* in no. 140, although it was not interpreted there as a letter. Sukenik offered no reading of the present inscription in the ed. pr.

fig. 107.2

Bibl.: E.L. Sukenik, JJPES 1, 1925, 74-80 at 77 no. 2 (Hebr.; ed. pr.). – See bibl. no. 106.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

108. Ossuary of Yehuda son of ʿAmram with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two panels each with a 21-pointed rosette and concentric circles in corners; panels separated by triple zigzag line; double zigzag frame; red wash; flat lid. On right side, centered, inscription in cursive Jewish script. The first *he* has the form of a backwards *k*; the first *mem* in the third word is a closed circle, the final *mem* is a closed circle with a tail to the left.
Meas.: h 67, w 37, d 31 cm; l. 9.5 cm; letters 0.5-2.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1464. Autopsy: 1987.

יהודה בר עמרם

App. crit.: בן *Sukenik*.

fig. 108

Translit.: yhwdh br ʿmrm

Yehuda the son of ʿAmram.

Comm.: The deceased is the brother of no. 106, see comm. there on the father's name. The same hand seems to have incised both inscriptions.

Bibl.: E.L. Sukenik, JJPES 1, 1925, 74-80 at 78 no. 12 (Hebr.; ed. pr.). – CIJ 2, 1262b; M. Avi-Yonah, Sepher Yerushalayim, 1956, 320; see bibl. no. 106.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

109.-110. Burial Cave on Mount Scopus, west of Augusta Victoria Hospital

Two inscribed ossuaries were among the nine decorated boxes found in the loculi of a burial cave discovered in 1942, excavated but never properly published (cf. Kloner - Zissu).

109. Ossuary of Yeshuʿa son of Dositheos with Aramaic inscription, 1 c. BCE-1 c. CE

Hard limestone ossuary, front and back sides ornamented with raised rectangle, left side with raised rhomb; surfaces highly smoothed; vaulted lid. Inscription in formal Jewish script deeply incised on lid.
Meas.: h 32, w 52.5, d 30.5 cm; lid: h 17 cm; l. 18 cm, letters 1-2 cm.

Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1946-183. Autopsy: 26 January 2009.

ישוע בר דוסתס

fig. 109.1

Translit.: yšwʿ br dwsts

Yeshuʿa son of Dositheos.

fig. 109.2

Comm.: The father's name is the Greek Δωσίθεος, popular among the Jews, see comm. ad nos. 332 and 525.

Bibl.: Rahmani, CJO no. 121 (ed. pr.). – Id., IEJ 18, 1968, 220-5 at 222; E. Regev, PEQ 133, 2001, 39-49 at 43, 47; Evans 120; Kloner - Zissu, Necropolis 156.

Photo: IAA.

JJP

110. Ossuary of Shaʾul with Greek and Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented by two asymmetrically placed six-petaled rosettes flanking a representation of a tomb entrance surmounted by a gable, zig-zag line and amphora, to the right of which is a columnar nefesh with a cone on top; gabled lid; smoothed surfaces. A bilingual inscription in Greek and formal Jewish script is shallowly incised vertically across the width of the front of the lid. Lunate *sigma*.
Meas.: h 27, w 46, d 25 cm; lid: h 13 cm; Jewish script: l. 7.5 cm, letters 1-3 cm; Greek: l. 9 cm, letters 2-3 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1946-184. Autopsy: 16 July 2008.

שאול
ΣΑΟΥ
ΛΟΣ

שאול | Σαοῦ|λος

Translit.: šʾwl

Saul.

fig. 110.2

fig. 110.1

Comm.: l.1 records the Hebrew biblical name, not, contra Meyers, *Sheʾol* = "underworld". The Greek form of the name here is the one used by Josephus (Schalit, NW, s.v.).

Bibl.: Rahmani, CJO no. 122 (ed. pr.). – Goodenough, Jewish Symbols I 129; L.Y. Rahmani, IEJ 18, 1968, 220-5; E. Meyers, The Biblical Archaeologist 33, 1970, 1; L.Y. Rahmani, ibid. 45, 1982, 113; Kloner - Zissu, Necropolis 156.

Photo: IAA.

JJP/HM

111. Ossuary of Elʿazar and his wife with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two twelve-petaled rosettes flanking a stylized ivy branch, double zigzag frame; all surfaces smoothed; gabled lid; reddish-yellow wash. Inscription shallowly incised in formal Jewish script on the back side, the letters almost completely filling the length of the box; apices on most of the letters.
Meas.: h 32, w 65, d 26.5 cm; l. 51 cm, letters 4-10 cm.

Findspot: Mount Scopus (ed. pr.).
Pres. loc: Church of St. Anne, Jerusalem, inv. no. PB 3203, S-353.

אלעזר ואשתו

Translit.: ʾlʿzr wʾštw

fig. 111.1

Elʿazar and his wife.

Comm.: This ossuary, today in the St.
Anne Church in Jerusalem, is said in ed.
pr. to have come from the eastern slope
of Mount Scopus. Wives are sometimes
anonymously mentioned on ossuaries,
as in nos. 30, 377, and see Hachlili.

Bibl.: R. Savignac, RB 13, 1904, 262f. (ed pr.).
– C. Wilson, PEQ 36, 1904, 282-5 at 283; Ch.
Clermont-Ganneau, RAO 6, 1905, 208-12 at 211
no. 1; Lidzbarski, Ephemeris II 199; Klein, JPCI
no. 20; id., JJPES 1-2, 1925, 92 (Hebr.); D. Schütz,

fig. 111.2

MGWJ 75, 1931, 286-92 at 292, fig. 7; CIJ 2, 1247; Goodenough, Jewish Symbols I 119, fig. 149;
Figueras, Ossuaries 15 n. 114; Hachlili, Funerary Customs 316f.; Kloner - Zissu, Necropolis 457.

Photo: A. and N. Graicer.

JJP/HM

112.-113. Burial complex on Western Slopes of Mount Scopus

Two inscribed ossuaries were among the seven boxes recovered, whole or in frag-
ments, from a rock-hewn burial complex discovered in 1970 on the western slopes
of Mount Scopus. The complex consisted of four conjoined chambers accessed from
a courtyard, with another underground oval-shaped chamber accessed through its
own entrance off the courtyard; the chambers were found sealed but had obviously
been disturbed in antiquity.

112. Ossuary with Greek letters, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished, flat lid. Greek letters incised
shallowly on one of the short sides, 4 cm from upper rim.
Meas.: h 29.5, w 61.5, d 26 cm; letters 9-12 cm (first "letter" 19 cm).

Pres. loc: Beth Shemesh, IAA inv. no. 1969-195. Autopsy: 8 June 2007.

ΙΦΚΧ

fig. 112

Comm.: The inscription consists of four letters, if indeed the first disproportionately long stroke is the letter *iota*. Tzaferis, followed by Rahmani, suggested that the letters represented "initials", but if so, it is difficult to know what the initials would stand for in the conventional nomenclature of the period, when family names were rare, cf. comm. to no. 509. Yet Bij de Vaate has suggested an atbash arrangement, i.e. an alphabetic code, which may well explain the two pairs of letters adjacent in the alphabet – IK and ΦΧ – reflecting in fact an "albam" arrangement in which the alphabet is split into two rows of 11 letters, whereby the two pairs IK and ΦΧ in fact line up, one pair above the other. But the encoded *meaning* remains obscure, thus Bij de Vaate suggests generally a magical apotropaic function. The second inscribed ossuary from this tomb, no. 113, shows the same phenomenon, and for other alphabetic inscriptions in this vol. see nos. 84 + comm., 289, 386; and another one on the underside of an ossuary lid at Jericho, Rahmani, CJO no. 787; and cf. Hachlili.

Bibl.: V. Tzaferis, Atiqot 8, 1982, 6 (E.S.) 49ff. at 49 (ed. pr.). – HA 34/35, 1970, 17f. (Hebr.); Rahmani, CJO no. 319; R. Hachlili, Cathedra 31, 1984, 27-30 (Hebr.); Bieberstein - Bloedhorn 3, 320; SEG 46, 2014; A. Bij de Vaate, ZPE 113, 1996, 187-90; BE 1997, 653; J. Price, in: New Studies in the Archaeology of Jerusalem and its Region, 2007, 19*-24* no. 4; Kloner - Zissu, Necropolis 158f.

Photo: IAA.

JJP

113. Ossuary with Greek letters, 1 c. BCE-1 c. CE

Plain limestone ossuary, flat lid. Four Greek letters shallowly incised in apparently two lines, inverted and slanting downwards, on bottom right corner of narrow end. Meas.: h 38.5, w 68.5, d 30 cm.; row 1: letters 4-6 cm; row 2: letters 2.5 cm.
Pres. loc: Beth Shemesh, IAA inv. 1969-198. Autopsy: 7 June 2007.

ΧΨ
AB

Comm.: As in the first inscription, so here the letters consist of two adjacent pairs, AB and ΧΨ, but in an "aḥas" arrangement, whereby the entire alphabet is arranged into three rows of seven and a final row of three, to create correspondences, as illuminated by Bij de Vaate. The letters are certainly not mason's marks. As in no. 112, the purpose of the letters here may have been apotropaic.

Bibl.: V. Tzaferis, Atiqot 8, 1982, 6 (E.S.) 49ff. at 49 (ed. pr.). – Rahmani, CJO no. 322; see bibl. no. 112.

Photo: IAA.

fig. 113

JJP

114.-119. Burial cave on Mount Scopus, western slope

Six inscribed ossuaries were among the 27 recovered from two rock-hewn burial caves connected by a vestibule, discovered on Mount Scopus in 1899 (re-examined in 1977). The caves had been disturbed in antiquity. One contained nine loculi, three in each of the three walls, and a smaller chamber on a higher level, possibly intended as a collection room; this cave contained the three ossuaries inscribed in Jewish script (according to Vincent in ed. pr., contradicted by Hornstein, nos. 115, 116, 119). The other cave was organized around a standing pit surrounded by ledges, with six loculi in the walls and another cut into the pit; this cave contained the three Greek inscriptions (nos. 114, 117, 118). It should be noted that Hornstein published two more ossuary inscriptions from this cave, one in Greek and one in Jewish script, which Vincent pointed out were obvious forgeries, added between the time that the ossuaries were first examined and transferred to the possession of the effendi.

114. Ossuary of Erotarion with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes. Remains of Greek inscription shallowly incised on broken left side (smooth finish), slanting down and to the right; w-shaped *omega*.

Meas.: h 35, w 64, d 24cm; l. 8 cm, letters 4.5-8 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-754. Autopsy: 7 November 2007.

ΕΡΩ[.]
ΑΡΙΟΥ

App. crit.: Ερωταου *Figueras.*

Ἐρω[τ]|αρίου

Of Erotarion.

Comm.: This Greek female name is not frequent in the Greek onomasticon, and even rarer in the Jewish, see Foraboschi 111 and LGPN IIIa, s.v., and compare Ἐρωτάρειν in no. 322 this vol. The *alpha* seems to be ligatured to the *rho*. The ed. pr. and subsequent editors noted two inscriptions on the box, but no traces remain of the second (on the façade?); the ossuary may have been less broken when first found.

fig. 114

Bibl.: L. Vincent, RB 9, 1900, 106-12 at 110f. (ed. pr.). – Ch. Clermont-Ganneau, CRAI 1899, 781f.; id., RB 9, 1900, 307f.; C.A. Hornstein, PEQ 32, 1900, 75f. no. 1; G. Dalman, ZDPV MN 6, 1901, 82f.; E. Kautzsch, ibid. 37-41; B. Lugscheider, ibid. 33-7; V. Lecoffre, RB 11, 1902, 150-9 at 159; Lidzbarski, Ephemeris I, 1902, 186f.; Klein, JPCI no. 70; Thomsen I no. 201c; S. Klein, JJPES 1, 1921-24, 92f. (Hebr.); H. Leclercq, in: DACL 8,1, 1928, 197, 199f.; CIJ 2, 1251; B. Lifshitz, RB 72, 1965, 520-38 at 527f.; Figueras, Ossuaries 18 n. 164 (oss. 258); Rahmani, CJO no. 5; Bieberstein - Bloedhorn 3, 264; Kloner - Zissu, Necropolis 153f.

Photo: IAA.

JJP

115. Ossuary of Yehoḥanan son of Tsiviya with Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of limestone ossuary bearing inscription on a long side in formal Jewish script.
Meas.: h 25, w 45 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1507 (see comm.).

יהוחנן בר צביא

Translit.: yhwḥnn br ṣbyʾ

fig. 115

Yehoḥanan son of Tsiviya.

Comm.: This ossuary has a number and card in the Archaeological Institute at the Hebrew University, but was not found there. The father's name is biblical, cf. 1 Chron 8,9. The female name צביה *ṣbyh* is mentioned in 2 Kings 12,2); this is so far its only epigraphical attestation. There is little justification for identifying the deceased with Ἰωάννης Δορκάδος ("son of the gazelle") in Jos., BJ 4,145 (Klein). Grimme mistakenly associated this ossuary with the broken lid no. 351.

Bibl.: L. Vincent, RB 9, 1900, 106-12 at 107f. (ed. pr.). – C.A. Hornstein, PEQ 32, 1900, 75f. no. 4; V. Lecoffre, RB 11, 1902, 159; Lidzbarski, Ephemeris I, 1902, 186f., 312; RES I, 1900-05, 382; H. Grimme, OLZ 1912, 534; Klein, JPCI no. 69; CIJ 2, 1248; MPAT no. 126; see bibl. no. 114.

Photo: L. Vincent, RB 9, 1900, 107f.

JJP/HM

116. Ossuary of Maria daughter of Yose with Hebrew/ Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, inscription in formal Jewish script incised in an ascending line in the upper lefthand corner of one of the long sides; *mem* is closed, as in final form. Meas.: h 36.5, w 49, d 28 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-765 (now lost?). Autopsy: 1987.

מריה יסה

App. crit.: סרי חיסה *Vincent, Klein, CIJ, MPAT et al.*; מר יהוספ or מרי חים ה *Lidzbarski*; בר יהוסה *Dalman*; מריה ימה *Bagatti-Milik*; מר יחוסה *Rahmani.*

fig. 116.1

Translit.: mryh ysh

Maria (the daughter of?) Yose.

Comm.: Puech was the first to publish a correct reading of this inscription. The father's name, Yose, is in defective spelling (without the *vav*). Naveh has suggested that the fifth letter is *vav* instead of *yod*, rendering "Mar Yehose", essentially the same name as Yose with an honorific title. It is true that the current reading could record the names of two people (husband

fig. 116.2

and wife?), but unless the two deceased were children (as in no. 571, see comm. there) the relatively small size of the box points toward its having contained only one body.

Bibl.: L. Vincent, RB 9, 1900, 106-12 at 108 (ed. pr.). – C.A. Hornstein, PEQ 32, 1900, 75f. no. 5; Klein, JPCI no. 73; CIJ 2, 1249; E. Puech, RB 90, 1983, 503 no. 4; Rahmani, CJO no. 8; Bagatti - Milik, Dominus Flevit I 98 n. 16; see bibl. no. 114.

Photo: IAA.

JJP/HM

117. Ossuary of Papos with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two twelve-petaled rosettes flanking a third stylized six-petaled rosette, four vertical bead-and-reel bands on left and right edges and separating rosettes; cornice on all sides, cavetto at base on all sides but back. Identical Greek inscriptions shallowly incised above middle rosette (a) and on the right short side (b). Lunate *sigma*.
Meas.: h 40, w 84, d 32, th 4 cm; (a) l. 5 cm, letters 1 cm; (b) l. 21 cm, letters 4-6 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-746. Autopsy: 20 May 2009.

(a) and (b): ΠΑΠΟΣ

(a) and (b): Πάπος

(a) and (b): *Papos.*

fig. 117.1 (a)

Comm.: While πάππος means "grandfather", the inscription here records the name or nickname of the deceased, whether or not it meant "grandfather" (like Aba in no. 288, see comm. there); note ‏פפוס‎ *ppws* on no. 505 and compare ‏פפיס‎ *ppys*/Παπιας on ossuary at no. 412; for literary instances of Pap(p)os see Ilan, Lexicon I 301f.

fig. 117.2 (b)

Bibl.: L. Vincent, RB 9, 1900, 106-12 at 110 (ed. pr). – C.A. Hornstein, PEQ 32, 1900, 75f. no. 3; Klein, JPCI no. 71; Thomsen I no. 201; CIJ 2, 1250; BE 1954, 24; Thomsen II no. 200; Rahmani, CJO no. 1; see bibl. no. 114.

Photo: IAA.

JJP

118. Ossuary of Protas with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces smooth-finished, two-line Greek inscription deeply incised on left short side; *alpha* with straight cross-bar, square lunate *sigma*, w-shaped *omega*.
Meas.: h 38, w 70, d 30 cm; l. 15 cm, letters 3-5 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-773. Autopsy: 7 November 2007.

ΠΡΩ
ΤΑΣ

Πρω|τᾶς

Protas.

Comm.: Πρωτᾶς is the nominative of a well-attested male name (LGPN IIa-Va, s.v.; Pape, WGE 1267; Hagedorn, Wörterlisten 107) rather than the genitive of a female name (CIJ); it occurs also in no. 497.

Bibl.: L. Vincent, RB 9, 1900, 106-12 at 110 (ed. pr.). – C.A. Hornstein, PEQ 32, 1900, 75f. no. 2; Klein, JPCI no. 72; Thomsen I no. 201; CIJ 2, 1252; Rahmani, CJO no. 11; see bibl. no. 114.

Photo: IAA.

fig. 118

JJP

119. Ossuary with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two twelve-petaled rosettes separated by a zigzag band; zigzag frame; flat lid. Inscription incised in cursive Jewish script over rosettes. Design resembling scales incised on right short side.
Meas.: h 34, w 63, d 29 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-750. Autopsy 1987.

ששבה שלׄם

App. crit.: יששבה *Rahmani*; יששכרו *Ilan*.

Translit.: ššbh šlm

ššbh Shalom.

fig. 119.1

Comm.: Vincent did not attempt a reading, and the reading offered here is uncertain. The first word is probably a name; note the name *ššbẓr* in Ezra 1,8. Rahmani saw a *yod* before these letters, but it is hard to make out. Ilan, Lexicon I 181, suggested יששכרו *yśśkr(w)*, which renders a recognizable name but does not seem to match the inscribed letters. The second word, read by Rahmani, is barely visible; if those letters exist, they probably represent not a greeting but the female name Shalom.

fig. 119.2

Bibl.: L. Vincent, RB 9, 1900, 106-12 at 108 (ed. pr.). – C.A. Hornstein, PEQ 32, 1900, 75f.; see bibl. no. 114.

Photo: IAA.

JJP/HM

120.-121. Burial cave on Mount Scopus

These two inscribed ossuaries were among the eight recovered from a rock-hewn burial cave during construction work on Mount Scopus in 1971. The first chamber of the cave was entered from a courtyard; the room was organized around a standing pit surrounded by ledges, with four loculi. A second room, attached by a passageway opposite the loculi walls, was also organized around a standing pit and contained two loculi and a collection pit.

120. Ossuary of Asoubos with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, with six-spoked pinwheels (or crude rosettes) between the petals, flanking a triple-banded zigzag frame; double zigzag band; flat lid (reconstructed); traces of red wash. Two-line Greek inscription incised to medium depth on right side (a); another two-line Greek inscription (b) incised to medium depth on left short side; and a three-line Greek inscription (c) written vertically on lid. Cursive *alpha*, lunate *sigma*.
Meas.: h 33.5, w 57.5, d 27.5 cm; (a): l. 25 cm, letters 5-7 cm; (b): l. 25.5 cm, letters 4-8 cm; (c): l. 20, letters 3-7 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-169. Autopsy: 7 June 2007.

(a) ΑΣΟΥΒΟΣ
     ΑΣΟΥΒΟΣ
(b) ΑΣΟΥΣ
     ΑΣΟΥΣ
(c) ΑΣΟΥΣ
     ΑΣΟΥΣ
     ΑΣΟΥΣ

App. crit.: ΑΣΟΥΡΟΣ *ed. pr.*

(a) Ασουβος | Ασουβος
(b) Ασους | Ασους
(c) Ασους | Ασους | Ασους

(a) *Asoubos* (2x).
(b) *Asous* (2x).
(c) *Asous* (3x).

fig. 120.1 (a)

fig. 120.2 (b)

fig. 120.3 (c)

Comm.: It is unclear how many hands wrote the name of the deceased seven times. There seem to be two different hands in inscriptions (a) and (c), which are different from each other and from the hand which incised inscription (b); none is very competent. The name of the deceased was Asoubos, or Asous for short. Rahmani's suggestion (comm. ad loc.) that this name = biblical חשוב *ḥšwb* (Ασουβ in Septuagint; Neh 3,11; 3,23; etc.), is attractive. Both full name and nickname are apparently in the nominative here. On repeated names in ossuary inscriptions as a sign of mourning, see Rahmani, p. 12.

Bibl.: S. Ben-Arieh, Atiqot 8, 1982, 59f. at 59 no. 2 (Hebr.) (ed. pr.). – Rahmani, CJO no. 383.

Photo: IAA.

JJP

121. Ossuary of Ḥezqiya with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary with slightly vaulted lid, surfaces rough-finished. Inscription in formal Jewish script shallowly incised on one of the long sides.
Meas.: h 32, w 62, d 26 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-166. Autopsy: 1987.

חזקיה

Translit.: ḥzqyh

Ḥezqiya.

Comm.: The biblical name here is well-attested for the period, cf. no. 630 and comm. there, and Ilan, Lexicon I 95ff.

fig. 121

Bibl.: S. Ben-Arieh, Atiqot 8, 1982, 59f. at 59 no. 1 (Hebr.) (ed. pr.). – Rahmani, CJO no. 380; Kloner - Zissu, Necropolis 160.

Photo: IAA.

JJP/HM

122. Ossuary of Shimʿon with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Inscription incised in Jewish script on the side of an ossuary.

Findspot: Mount Scopus.

שמעון עיסה מחפות
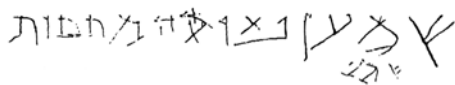
Translit.: šmʿwn ʾysh mḥpwt

fig. 122

Shimʿon ...

Comm.: This ossuary was found on the grounds of the Augusta Victoria Hospital in the nineteenth century. An exact description of the box is unavailable, and its

whereabouts are unknown. Euting notes that every letter after the name Shimʿon is doubtful.

Bibl.: J. Euting, SPAW 35, 1885, 669-88 at 683 no. 65 (ed. pr.). – Klein, JPCI no. 68; CIJ 2, 1254; Bieberstein - Bloedhorn 2, 22; Kloner - Zissu, Necropolis 194.

Photo: J. Euting, SPAW 35, 1885, pl. XI no. 65 (dr.).

JJP

123. Sarcophagus of Queen Ṣadan from the "Tomb of the Kings" with Aramaic inscription, 1 c. CE

Hard limestone sarcophagus, façade ornamented with two plain stone disks inside simple line frame; high vaulted lid, side sheered. Between the two disks, a two-line inscription, the first in Seleucid Aramaic script and the second in formal Jewish script.
Meas.: h 57, w 205 cm; lid: h 35 cm.

Findspot: Tombs of the Kings, upper Kidron Valley (Wadi Joz).
Pres. loc: Museum of Louvre, Paris, inv. no. AO 5029. Autopsy: 27 December 2001.

צדן מלכתא
צדה מלכתה

App. crit.: צרה, צרן *Albright, MPAT.*

Translit.: ṣdn mlktʾ | ṣdh mlkth

Ṣadan the queen. Ṣada the queen.

fig. 123.1
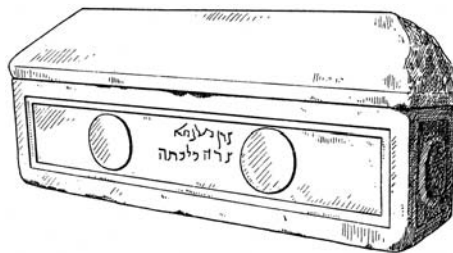
fig. 123.2

fig. 123.3

Comm.: This elegant sarcophagus came from the celebrated "Tomb of the Kings" in the upper Kidron Valley, today Wadi Joz. The tomb, with its courtyard, monumental façade, vestibule, five burial rooms, loculi and arcosolia, was well known to medieval and modern travelers and explorers; it was repeatedly looted before

being first systematically excavated by de Saulcy in the 1850s; he sent the ar-
chaeological remains, including the present sarcophagus, to Paris. The tomb
contained room for as many as 50 primary burials and many more secondary
burials (Kloner - Zissu). It was studied thoroughly again by Kon in 1947, and
Vincent - Steve in the 1950s.

The structure seems to fit the description of the tomb, surmounted by three
pyramids and located north of the third wall, built by Queen Helena of Adiabene
(northern Mesopotamia) and described in ancient sources (Jos. BJ 5,55, 119, 147; AJ
20,95; Paus. 8,16,4-5; Eus., HE 2,12,132; Jerome, Ep.Paul. 9,1). Helena converted to
Judaism with her son Izates (Jos., AJ 20,17ff., 35ff.), and after her death her bones
were carried up to Jerusalem and interred in the tomb she had prepared (AJ 20,94-5).

The connection to Helena of Adiabene is reinforced, according to some schol-
ars, by the early stage represented by what Naveh calls "Seleucid Aramaic script"
in l.1 (most of the letters, except of *kaf*, resemble the Syriac Estrangela script; see
Naveh 1982); l.2 is written in formal Jewish script. Thus the two lines of the in-
scription reflect two script styles and, to a certain extent, two dialects of Aramaic.
Palaeographically the inscription may be dated to the 1 c. CE.

The present sarcophagus was found not in the main room for which the main
royal burial was obviously intended, but obscured in one of the smaller rooms so
that it escaped the notice of robbers; a side of the lid was sheered off so that it could
be fit into the small room. De Saulcy reports that when he opened the lid, he found
a woman's complete skeleton, dressed in rich robes, her head on a pillow, but on
exposure to air the bones crumbled to dust. If indeed the present sarcophagus is
that of Queen Helena, then only her semitic name, and not her Greek one, was in-
scribed. But the whole matter remains shrouded in uncertainty.

Bibl.: F. de Saulcy, APhC 68, 1864, 407-15; id., Voyage en Terre Sainte, 1865, I 375-410, II 309-
13 (edd. prr.). – M. A. Levy, JZ 3, 1864/65, 227f.; id., JZ 4, 1866, 274; J. Oppert, APhC 72, 1866,
308-11; E. Renan, JA 6, 1865, 550-60; A. de Longpérier, Musée Napoléon III, 1874, pl. 31,4; A.
Héron de Villefosse, Notice des monuments provenant de la Palestine et conservés au Musée du
Louvre (Salle Judaïque), 1876, 25f. no. 21; CIH no. 8; Ch. Clermont-Ganneau, RA 3, 257-76; id.,
Revue Critique 8, 1883, 145; id., PEQ 16, 1884, 91; CIS II,1, 156; M. Lidzbarski, Handbuch der
nordsemitischen Epigraphik, 1898, 117; Clermont-Ganneau, ARP I 381ff.; R. Dussaud, Musée
du Louvre. Département des antiquités orientales. Les monuments palestiniens et judaïques,
1912, 43f. no. 28; Klein, JPCI no. 57; N. Slousch, in: C. R. Ashbee ed., Jerusalem 1918-1920, 1921,
50; D. Schütz, MGWJ 75, 1931, 286-92 at 290; I. T. P. Themele, Nea Sion 27, 1932, 109f. (Greek);
C. Watzinger, Denkmäler Palästinas II, 1935, 65f.; W. Albright, JBL 56, 1937, 145-76 at 159; C.
Kopp, Grabungen und Forschungen im Heiligen Land 1867/1938, 1939, 17 fig. 2; M. Kon, The
Tombs of the Kings, 1947 (Hebr.); CIJ 2, 1388; F.-M. Abel, in: R. M. Diaz Carbonell ed., Miscel-
lanea biblica B. Ubach, 1953, 447f.; Goodenough, Jewish Symbols I 81f.; L. Vincent – A. Steve,
Jérusalem de l'Ancient Testament I, 1954, 346-62.; M. Avi-Yonah, Sepher Yerushalayim, 1956,
341 (Hebr.); A. Maricq, Syria 34, 1957, 303f.; N. Avigad, Scripta Hierosolymitana 4, 1958, 56-87;
G. Wright, Biblische Archäologie, 1958, 245f.; J. Pirenne, Syria 40, 1963, 101-37 at 102-9 no. a; N.
Avigad, in: Jerusalem Revealed 14-20 at 18f.; J. Naveh, IEJ 25, 1975, 117-23; N. Avigad, EAEHL 2,
1976, 627-41 at 631; Syria/BES 1976, no. 167; MPAT no. 132; B. Mazar, Der Berg des Herrn, 1979,

207-10; J. Naveh, Early History of the Alphabet, 1982, 149ff. (Hebr.); Beyer, Aramäische Texte 342f. no. yJE 18b; Y. Ben-Arieh, Jerusalem in the 19th Century, 1987, 31-7; H. Kuhnen, Nordwest-Palästina in hellenistisch-römischer Zeit, 1987, 62f.; Schürer III 164; É. Fontan, Le Monde de la Bible 67, 1990, 53; N. Avigad, NEAEHL 2, 1993, 751; Bieberstein - Bloedhorn 2, 153f.; Millard, Pergament und Papyrus 94ff.; E. Villeneuve, Le Monde de la Bible 137, 2001, 53f.; F. Briquel Chatonnet, Le monde de la Bible 141, 2002, 38-43 at 42; Evans 18f.; E. Villeneuve, Le monde de la Bible 161, 2004, 46; Hachlili, Funerary Customs 36-41, 121, 168ff., 305ff.; Kloner - Zissu, Necropolis 231-4; Küchler, Jerusalem 985-8; J. Murphy-O'Connor, The Holy Land, 2008, 158f.

Photo: Christian Larrieu, Museum of Louvre, Paris; N. Avigad, Shefer Yerushalayim, 1959, 341 fig. 21 (dr.).

AY/JJP/HM

124.-127. Burial cave in Rujm el-Kahakir, north of the Damascus Gate

Four inscribed ossuaries were removed from a rock-cut burial cave with seven loculi in Rujm el-Kahakir (17169/13387), examined and published by Schick in 1891; Schick found the ossuaries and fragments from the cave in the house of the "proprietor".

124. Ossuary of Joseph with Greek inscription, 1 c. BCE-1 c. CE

[--]ΩΣΗΠΟΥΠΕΝΘΕΡΟΥ
ḌΡΟΣΟΥ

[--Ἰ]ωσήπου πενθεροῦ | Δρόσου

Of Joseph, father-in-law of Drosos (=   fig. 124
Drusus).

Comm.: The word πενθερός could indicate father-in-law, brother-in-law or son-in-law. Drosos = Latin cognomen Drusus. It may be guessed that Joseph's daughter (or sister), or Joseph himself, married into a distinguished family.

Bibl.: Ch. Clermont-Ganneau, CRAI 1891, 222ff. (ed. pr.). – Id., PEQ 23, 1891, 242f.; C. Schick, PEQ 1891, 203; Klein, JPCI no. 25; Thomsen I no. 202c; CIJ 2, 1211; Bieberstein - Bloedhorn 2, 108f.; Kloner - Zissu, Necropolis 434.

Photo: Ch. Clermont-Ganneau, PEQ 23, 1891, 243 (dr.).

JJP

125. Ossuary of Krokos with Greek inscription, 1 c. BCE-1 c. CE

Ossuary fragment bearing Greek inscription; lunate *sigma*.

ΚΡΟΚΟΣ

Κρόκος

fig. 125

Krokos.

Comm.: This infrequent name (Pape, WGE 722; LGPN I, III-V s.v.) is found in Jewish script as *qrqs* on another ossuary in this vol. no. 249 (Mount of Offence). The inscriber here forgot the *rho* and inserted it above the first *KO*.

Bibl.: Ch. Clermont-Ganneau, CRAI 1891, 222 (ed. pr.). – Id., PEQ 23, 1891, 242; C. Schick, PEQ 1891, 203; Thomsen I no. 202b; CIJ 2, 1212; Figueras, Ossuaries 16f. no. a; Bieberstein - Bloedhorn 2, 108f.; Kloner - Zissu, Necropolis 434.

Photo: Ch. Clermont-Ganneau, PEQ 23, 1891, 242 (dr.).

JJP

126. Ossuary of Shalom with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Inscription in cursive Jewish script on ossuary fragment.

שלום

Translit.: šlwm

Shalom.
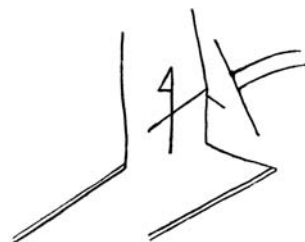
Bibl.: Ch. Clermont Ganneau, PEQ 23, 1891, 241ff. (ed. pr.). – C. Schick, ibid. 203f.; Répertoire d'épigraphie sémitique 3, 1916-18, 1874; Klein, JPCI no. 61; CIJ 2, 1210; Bieberstein - Bloedhorn 2, 108f.; Kloner - Zissu, Necropolis 434.

fig. 126

Photo: Ch. Clermont Ganneau, PEQ 23, 1891, 241 (dr.).

JJP/HM

127. Fragment with Greek inscription, 1 c. BCE-1 c. CE

Partial Greek inscription deeply incised on reddish "flagstone" (ed. pr.).
Meas.: h 6, w 7 cm (ed. pr.).

[--]OPONI[--]
[--]MENO[--]

[--]οϱονι[-- | --]μενο[--]

Comm.: From the description in ed. pr., this frag-
mentary stone seems to have been a plaque rather
than part of an ossuary, attributed on the excava-
tors' supposition to the same cave as nos. 124-126.
The square *epsilon* and other letters have raised the
suspicion that it is Latin (unlikely), cf. CIL.

fig. 127

Bibl.: C. Schick, PEQ 1891, 203 (ed. pr.). – Ch. Clermont-Ganneau, PEQ 23, 1891, 241ff.; CIL
III 12081; Thomsen I no. 202a; CIJ 2, 1213; Bieberstein - Bloedhorn 2, 108f.; Kloner - Zissu,
Necropolis 434.

Photo: C. Schick, PEQ 23, 1891, 203 (dr.).

JJP

128.-129. Burial Cave in Wadi el-Ahmadiye, Kidron Valley

Two inscribed of eight ossuaries found in a rock-cut loculus burial cave in Wadi
El-Ahmadiye (17304/12940) in 1941. The entrance to the cave, as well as all of the
loculi, were found sealed.

128. Ossuary of Shimʿon son of Tafzai with Aramaic
inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two six-petaled rosette panels, between
them a double door flanked by columns; flat lid. Inscription in cursive Jewish
script written in charcoal on back side, right center. The *tet* has an unusual flourish
on the right; the *alef* lacks its left leg.
Meas.: h 35, w 72, d 25 cm; l. 23 cm, letters 1.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1975. Autopsy: 10 July 2008.

שמעון בר טפזאי

App. crit.: כספאי *Sukenik*.

Translit.: šmʿwn br ṭpzʾy

Shimʿon son of Tafzai.
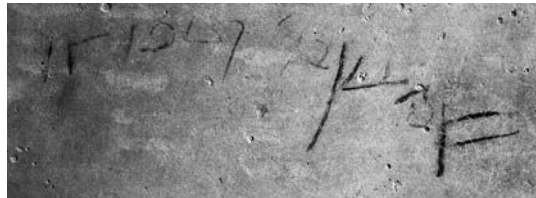
fig. 128

Comm.: The second name, obviously a nickname, means "rabbit" in Aramaic. The Hebrew name Shafan שפן *špn*, with the same meaning, is found in the Bible (2 Kings 22,3 etc.; 2 Chron 34,8 etc.; Jer 26,24 etc.; Ezek 8,11).

Bibl.: E.L. Sukenik, BASOR 88, 1942, 36ff. (ed. pr.). - Id., Kedem 1, 1942, 104 (Hebr.); N. Avigad, EI 8, 1967, 119-42 at 129-32 (Hebr.); MPAT no. 129; Peleg, Archaeology II 122f.; Kloner - Zissu, Necropolis 257.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

129. Ossuary of "Savora" with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two six-petaled rosette panels, double zigzag frame; red wash; gabled lid. Above the right rosette, to the left, an inscription (a) in formal Jewish script; similar inscription (b) on front side of lid. The *samekh* is open and the *alef* lacks its left leg in both texts.
Meas.: h 30, w 60, d 30 cm.
Pres. loc: Hebr. Univ. Inst. Arch., inv. no. inv. no. 1969. Autopsy: 1987.

(a) סבורא
(b) סבורא

Translit.: (a) and (b) sbwrʾ

(a) and (b) *Sbwrʾ (Savora?).*
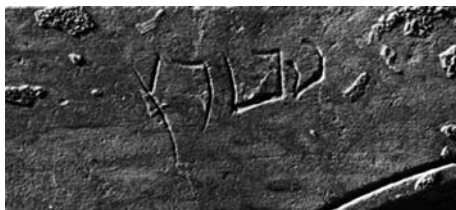
fig. 129.1 (a)

fig. 129.2 (b)

fig. 129.3

Comm.: The single word of this repeated inscription, if read correctly, means "wise" or "reasonable", therefore is a title or nickname of the deceased, known to the family without need of further identification. Compare the titles סבא *sbʾ* in no. 345 and הזקן *hzqn* in no. 135. Yet the *bet* could also be a *kaf*, thus סכורא *skwrʾ*, "tomb" (see comm. to no. 364), or "closed, i.e. not to be opened again (Billig; cf. no. 375 comm.). The open *samekh* also allows the possibility of reading one letter as two, *bet-resh*, thus "Bar Kura", but this seems less

likely. The *alef*, lacking the left leg, is similarly found in the inscription in Jason's tomb, see no. 392.

Bibl.: E.L. Sukenik, BASOR 88, 1942, 36ff. (ed. pr.). – MPAT no. 128; Y. Billig, Cathedra 98, 2001, 49-60 at 56 n. 31 (Hebr.); Hachlili, Funerary Customs 228; see bibl. no. 128.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

130.-135. Burial cave in Wadi el-Ahmadiye (Kidron Valley)

Six inscribed ossuaries were found in a rock-hewn burial cave in 1941 in Wadi el-Ahmadiye on the western slopes of the Kidron Valley. The entrance was found closed with a blocking stone. The main room of the cave had two loculi, one sealed, containing eight ossuaries; an inner room, which was a converted loculus, had 10 more ossuaries on the floor.

130. Ossuary of Aidas with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes with scallop pattern between petals, rosettes flank wide fluted column on three steps with conch-like capital; concentric circles on either side of capital and in four corners; double zigzag frame; flat lid; red wash. Inscription faintly incised in cursive Jewish script on top of lid.
Meas.: h 32, w 61, d 26 cm; l. 12 cm, letters 3-4 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1942-161. Autopsy: 6 October 2008.

אידס

fig. 130

Translit.: ʾyds

Aidas(?).

Comm.: The name *ʾyds* seems Greek, probably = Ἀΐδας, as suggested by Sukenik and Rahmani (cf. Pape, WGE 33), possibly also Ἀδέσιος, -ία (as at Schwabe - Lifshitz, Beth She'arim II 141ff.; Pape, ibid.; Hagedorn, Wörterlisten 16). Rahmani, comm. ad loc., suggests that it is "more likely that the name was a Graecized form of אדא *[ʾdʾ]* or אידא *[ʾydʾ]* (the name of several Amoraic sages)"; this actually seems less likely. Schwabe, who thought that no one would name a child after the god of the underworld, noted the parallel of Σαμουὴλ

Εἰδδέου from Dura-Europos (Noy - Bloedhorn, IJO III Syr86), where that name clearly is the same as ידעי *yd*ʿ*y* in Syr85; indeed we may have the same name here. An *alef* is scratched on the right side of the box, corresponding to a double *bet* scratched on the insertion edge of the lid: these are so-called mason's marks, guiding placement of the lid.

Bibl.: E.L. Sukenik, Kedem 2, 1945, 23-31 at 30f. nos. 7-8 (Hebr.) (ed. pr.). – Id. Sukenik, Kedem 1, 1942, 104f. (Hebr.); id., BASOR 88, 1942, 36ff.; Schwabe, BIES 14, 1947/48, 9ff. (Hebr.); Rahmani, CJO no. 110; Peleg, Archaeology II 114-8; Hachlili, Funerary Customs 237ff.; Kloner - Zissu, Necropolis 258f.

Photo: IAA.

JJP

131. Ossuary of Yehoḥanan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking central band with stylized ivy vine between zigzag strips; double zigzag frame (single on bottom); flat lid; yellow wash. Identical inscription in cursive Jewish script on the short side (a) and on the lid (b).
Meas.: h 30, w 63.5, d 26 cm; l. 14 cm, letters 2-4 cm, final *nun* 7 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 3294. Autopsy: 1987.

(a) and (b): יהוחנן

Translit.: (a) and (b): yhwḥnn

(a) and (b): *Yehoḥanan*.

fig. 131.1 (a)

Comm.: A well-attested name of the period (Ilan, Lexicon I 134-43), here in plene spelling (with the *he*).

Bibl.: E.L. Sukenik, Kedem 2, 1945, 23-31 at 30 no. 4 (Hebr.) (ed. pr.). – See bibl. no. 130.

Photo: Hebr. Univ. Inst. Arch.; WE.

fig. 131.2 (b)

JJP/HM

132. Ossuary of Yehonatan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking two
ashlar columns, inside an ashlar frame which is itself inside a frame with "running-
dog" motif; red wash; flat lid. Inscriptions in formal Jewish script incised on right
side (a) and apparently by different hand twice on lid (b).
Meas.: h 34.5, w 65, d 29.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, IAA inv. no. 1942-158. Autopsy: 1987.

(a) יהונתן
(b) יהונתן
    יהונתן

App. crit.: יהונתן | יהונתנ *Rahmani (b)* .

Translit.: (a) and (b): yhwntn (3x)

(a) and (b): *Yehonatan* (3x).

fig. 132.1 (a)

Comm.: Three repetitions of a name
are not at all rare, see Rahmani, CJO
p. 12. Different hands inscribed the side of the box and the lid.

fig. 132.2 (b)

Bibl.: E.L. Sukenik, Kedem 2, 1945, 23-31 at 30 nos. 2-3 (Hebr.((ed. pr.). – See bibl. no. 130.

Photo: IAA.

JJP/HM

133. Ossuary of Mariame with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes with discs between the petals, flanking a central band with discs in vertical row between zigzag stripes, discs in corners of rosette panels as well; zigzag frame; flat lid, broken and reconstructed; yellow-brown wash. Greek inscriptions shallowly incised on lid, two lines on the top (a) and three lines on the underside (b); l.1 of inscription (b) is scratched out. Three inscrutable symbols, 1-2 cm high, possibly letters, above the rosettes on façade. Meas.: h 33, w 63.5, d 25 cm; lid: (a) l. 22 cm, letters 1-13 cm; (b) l. 19.5 cm, letters 5-9 cm. Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-159. Autopsy: 20 May 2009.

(a) ΜΑΡΙΑΜΗ
   ΜΑΡΙΑΜΗ
(b) ΜΑΡΙΑΜΝΟΥ̣
   ΜΑΡΙΑ
   ΜΗ

(a) Μαριάμη | Μαριάμη
(b) Μαριάμνου | Μαριά|μη

(a) *Mariame. Mariame.*
(b) *(Of Mariamne.) Mariame.*
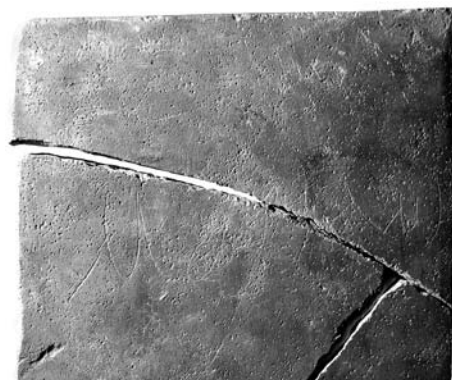
fig. 133.1 (a) (detail top)

fig. 133.2 (a) (detail bottom)

fig. 133.3 (a)

Comm.: The name of the deceased was Μαριάμη, as written twice on the top and once on the bottom of the lid (l.2 in inscription (a) is far from clear but seems to repeat the name as spelled in l.1). In inscription (b), the inscriber first wrote Μαριάμνου on the underside of the lid, then realized his mistake, scratched it out and wrote Μαριάμη as on the top side of the lid. The mistaken intention in the crossed-out line is hard to make out, perhaps a genitive of Μαριάμνη(?); but

fig. 133.4 (b)

note that Μαριάμη is nominative. In any event, this is a vivid example of the multitude of versions of the Hebrew name Mariam: they could be confused. The symbols above the rosettes on the front side may be letters; if so, the first looks like a *mem*, the second is inscrutable and the third seems to contain a *he*, amid many other lines; these letters may be an attempt to write a form of Mariam in Hebrew letters.
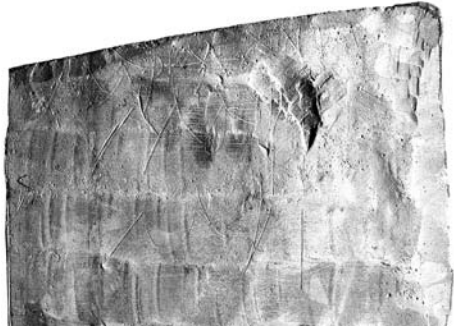
Bibl.: E.L. Sukenik, Kedem 2, 1945, 23-31 at 30 nos. 5-6 (Hebr.) (ed. pr.). – Goodenough, Jewish Symbols I, 118 fig. 141; Rahmani, CJO no. 108; see bibl. no. 130.

Photo: IAA.

JJP/HM

134. Ossuary of Salo Maria with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with four incised fluted columns with Ionian capitals, horizontal frame of two parallel lines on top and bottom; upper projecting lip scalloped; red pigment in incised lines; all sides smoothed; gabled lid. Three tabulae ansatae, each containing a two-line Greek inscription incised to medium depth, between the pillars; lunate *sigma* and w-shaped *omega*.
Meas.: h 42, w 73, d 36 cm; lid: h 16 cm; (a) (left): l. 8 cm, letters 1.5-2.5 cm; (b) (middle): l. 12 cm, letters 1-2 cm; (c) (right): l. 8 cm, letters 1-2 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. 96.71/15. Autopsy: 16 July 2008.

(a) ΣΑΛΩ
    ΜΑΡΙΑ
(b) ΙΩΣΗΦΚΑΙΕΛΙΕ
    ΖΕΡΔΙΔΥΜΟΙ
(c) ΙΩΣΗΦ
    ΚΟΡΑΣΙΟΝ

fig. 134.1 (a)

(a) Σαλω | Μαρία
(b) Ἰωσὴφ καὶ Ἐλιέ|ζερ δίδυμοι
(c) Ἰωσὴφ | Κορασιον

(a) *Salo Maria.*
(b) *Ioseph and Eliezer, twins.*
(c) *Ioseph (of?) Korasion.*

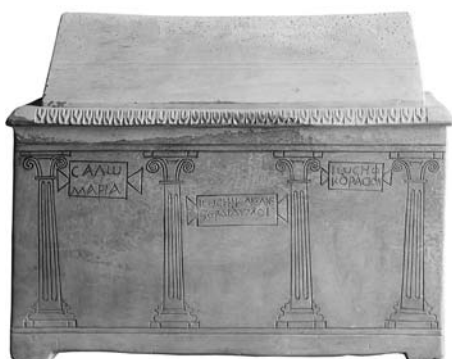fig. 134.2 (b)

fig. 134.3 (c)

fig. 134.4

Comm.: The inscriptions on this beautifully made box record the names of four – or possibly five or six – related individuals, although the relation between them is not clear. It is easiest to understand the first inscription (a) as recording two names of the same woman, Salo = Hebr. Shalom and Maria = Hebr. Mariam. The name Salo, short for Σαλωμ or Σαλώμη, occurs also at no. 589, see comm. there. Salo and Maria could be two distinct women, but this seems less likely in light of the other two inscriptions. Inscription (c) records the name of a man, Joseph of Korasion, probably the husband of Salo Maria. Korasion (Kalon Korakesion) was a place in Asia Minor (Barrington Atlas II map 66, E4). Despite the skill evident in all three inscriptions, the word Κορασιον was not planned well, and the *iota-omicron-nu* are smaller, squeezed in the tabula ansata, as if the inscriber realized only after incising the *sigma* that he did not have enough space to finish the word he intended to write, perhaps a gentilic like Κορασῖνος(?). Inscription (b) records the name of their twin sons, Joseph and Eliezer. Twins are recorded also (probably) on ossuary no. 581. A son bearing a father's name was not unheard of in this period, note the high priest Ananus son of Ananus (Jos., BJ 4,160), and in this vol. nos. 231 (plus comm.), 72, 105; Hachlili, EI 17, 192ff. and ead., Funerary Customs 202. It is difficult to imagine that Joseph in inscription (b) is the same as Joseph of Korasion in inscription (c), for the twins being mentioned together with the inscriptions of their parents indicates that they were young when they died, and there would be no reason to distinguish one with an additional, separate inscription. Although the three inscriptions seem to portray an entire family, the bones of only two adults were found in the box, according to the ed. pr.; in any case, the inscriptions need not all have been made at the same time, since the tabulae ansatae could have been blank when the box was purchased. This ossuary was found in a sealed loculus together with no. 132 and three other uninscribed boxes.

Sukenik in the ed. pr. suggested that Salo (a) and Joseph (c) were the parents of four children: Maria (a), the twins, and a κοράσιον = "little girl/ maiden", a small girl, the smallest in the family, who had this nickname. Schwabe suggested that inscriptions (a) and (c) be read as one, viz.: σαλο(μ), Ἰωσήφ, Μαρία κοράσιον, i.e., "shalom (= adieu), Joseph and maiden Maria"; he thus finds the name of four children in the inscriptions, with Joseph recurring because the first died at a young age and the second was given the name of his brother; not only is this an improbable exercise of the imagination, but a farewell "shalom" is not indubitably paralleled in other ossuary inscriptions.

Bibl.: E.L. Sukenik, Kedem 2, 1945, 23-31 at 29f. no. 1 (Hebr.) (ed. pr.). – Id., BASOR 88, 1942, 36ff.; M. Schwabe, BIES 14, 1947/48, 9ff. (Hebr.); B. Lifshitz, RB 70, 1963, 255-65 no. 9; SEG 20, 491; BE 1964, 521; B. Lifshitz, Epigraphica 36, 1974, 78-100, at 78f. no. 2; N. Avigad, EAEHL 2, 1976, 627-41 at 635 no. 10; B. Lifshitz, ANRW 2,8, 1977, 444-89 no. 3; Figueras, Ossuaries 15, 19 no. 203 pl 6; R. Hachlili, EI 17, 1984, 188-211 at 192ff.; N. Avigad, NEAEHL 2, 1993, 753; see bibl. no. 130.

Photo: Israel Museum, Jerusalem; Israel Museum.

JJP

135. Wall inscription 'Shimʿon the Elder' in Hebrew, 1 c. BCE-1 c. CE

Hebrew inscription above a loculus in the northern wall of the cave.
Pres. loc: In situ (?)

שמעון
הזקן

fig. 135

Translit.: šmʿwn | hzqn

Shimʿon the elder.
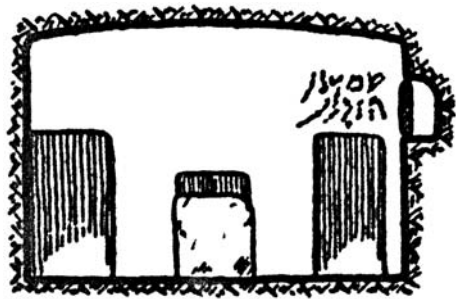
Comm.: This name and title were inscribed above the right northern loculus, which contained three ossuaries, two decorated and one plain, none of them inscribed. The inscription may refer to one of the occupants of the ossuaries in that loculus, or to the founder of the tomb, or both. This Shimʿon would have been the patriarch of the family, as שמעון סבא *šmʿwn sbʾ* in no. 345, *sbwrʾ* in no. 129 and *yhwd śbyn* in no. 450, see comm. there; Sukenik's suggestion that Shimʿon was a member of the Sanhedrin is not provable, or necessary.

Bibl.: E.L. Sukenik, Kedem 2, 1945, 23-31 at 31 no. 9 (Hebr.) (ed. pr.). – See bibl. no. 130.

Photo: E.L. Sukenik, Kedem 2, 1945, 27 fig. 2.

JJP

136. Ossuary of Shimʿon with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a blank vertical field framed by two pillars, all surrounded by an ashlar-motif frame, all this in turn surrounded by a fluted frame. Inscription incised shallowly in cursive Jewish script near the upper right-hand corner of the back side (smoothed). Meas.: h 33, w 62, d 26.5 cm; l. 5 cm, letters 2-3 cm, final *nun* 10 cm.

Findspot: Wadi el-Ahmadiye, Kidron Valley.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 3288. Autopsy: 25 December 2008.

שמעון

fig. 136

Translit.: šmʿwn

Shimʿon.

Comm.: This was the single inscribed ossuary recovered in 1941 from a rock-hewn burial complex consisting of a vestibule and two caves, in Wadi el-Ahmadiye on the western slopes of the Kidron Valley. The entrances to the caves and most of the loculi in the rooms were found sealed with blocking stones. One cave contained six loculi, with two ossuaries inside them and one on the floor. The other cave contained a standing pit surrounded by ledges and four loculi, but only one ossuary, the present one, on the floor. Obviously the family had commissioned the cave in anticipation of much longer use.

Bibl.: E. L. Sukenik, Kedem 2, 1945, 23-31 at 25f. (Hebr.) (ed. pr.). – Kloner - Zissu, Necropolis 259.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

137.-138. The Ḥezir family tomb

The grand tomb complex with a nefesh (monument), quarried into the cliff face on the eastern slope of the Kidron Valley and facing westwards towards the Temple Mount, has a monumental façade and interior portico, three rooms with loculi and another with three arcosolia, a flight of stairs on the north and a passage leading south to the so-called Tomb of Zachariah. To the north of the façade was joined

another carved façade with a recess which contained the nefesh mentioned in the inscription – only the base is preserved; thus "the nefesh" refers here not to the tomb itself but a separate monument, as in the inscription from Jason's tomb, see no. 392. The façade itself consists of two 3-meter Doric columns flanked by two pilasters supporting a Doric frieze; the inscription (no. 137) is incised on the smooth architrave. Among the modern hypotheses regarding the date of the tomb and the inscription, Avigad dated the quarrying to the 2 c. BCE and the inscription to the first half of the 1 c. BCE or (1976) even early Herodian; Kloner (1980) thought the quarrying did not begin until the 1 c. BCE; in his thorough re-evaluation of the tomb, Barag dated the first quarrying to the second half of the 2 c. BCE and later parts to the 1 c. CE, thus indicating continuous use up to the destruction of the Temple. Barag further affirmed an earlier hypothesis (Vincent) that the adjacent Tomb of Zachariah, joined by the interior tunnel, was an extension of the Tomb of Benei Ḥezir (and not the nefesh), thus making uncertain whether the names in the inscription referred to individuals interred in the first tomb or the second.

137. Tomb of the Sons of Ḥezir with Hebrew inscription, 1 c. BCE

Three uneven lines in square Hebrew letters engraved on the architrave above the two Doric columns in the tomb's façade; red paint in the grooves of the letters. Meas.: l. 109 cm; letters 19 cm.

Findspot: Eastern slope of the Kidron Valley, facing the Temple Mount.
Pres. loc: In situ.

fig. 137.1

זה קבר והנפש שלאלעזר חניה יועזר יהודה שמעון יוחנן
בני יוסף בן עובד יוסף ואלעזר בני חניה
כהנים מבני חזיר

App. crit.: *l.1* ב(כ)והמש(ה) זה (ה)קבר והמ[שכב] *CIH*; זה קבר והנפש *CIJ*.

Translit.: zh qbr whnpš šlʾlʿzr ḥnyh ywʿzr yhwdh šmʿwn ywḥnn | bny ywsp bn ʿwbd ywsp wʾlʿzr bny ḥnyh | khnym mbny ḥzyr

This is (the) tomb and the monument of El ʿazar, Ḥaniya, Yo ʿezer, Yehuda, Shim ʿon, (and) Yoḥanan, sons of Yosef son of ʿOved (and) Yosef and El ʿazar, sons of Ḥaniya, priests of the (family of) Benei (= sons of) Ḥezir.

Comm.: De Saulcy was the first to mention the inscription in modern literature, but de Vogüé and Saphir first provided a text independently in the same year. Luncz first correctly read most of the inscription in 1882 (see Barag 92), but his edition was not noticed, and the text was republished with various mistaken interpretations and readings (not catalogued here, see Avigad and Barag). Avigad re-read the inscription and published the authoritative text, correcting all before him; his interpretation has been accepted by Barag
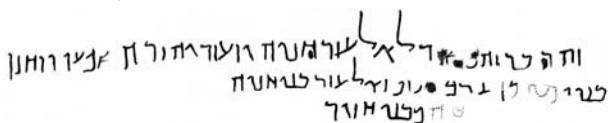
fig. 137.2
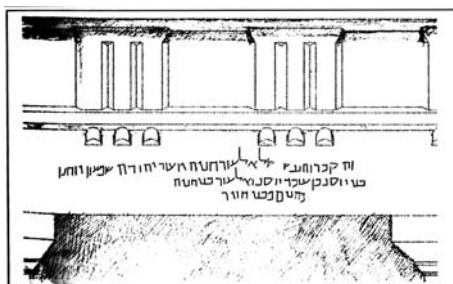
fig. 137.3

and is the one printed here. Avigad pointed out (59) that the word order of l.1 – *zh qbr whnpš* – resembles more closely Aramaic than Hebrew epitaphs of the 2 c. BCE; compare *dy bnt lk qbyr wnpš* from Jason's tomb (no. 392).

l.1 mentions six brothers, sons of Yosef, who are interred in the tomb. Yosef was the son of ʿOved (l.2). The next two names, Yosef and El ʿazar sons of Ḥaniya, were probably sons of the Ḥaniya mentioned in l.1, since their names were inscribed next in sequence; but it is conceivable, if the inscription was added as a whole at some time after all these individuals were deposited in the tomb, that they are an older generation; in any case, at least four generations are mentioned. All individuals are "priests of the family of the sons of Ḥezir", i.e., members of the 17th priestly course mentioned in 1 Chron 24,15 (cf. Neh 10,21; Stern 587-95; Schürer II 245-50). This priestly course is mentioned in the fragmentary inscription from Caesarea, Avi-Yonah, IEJ 12, 1962, 137ff. There is no reason to follow those scholars who connect the sons of Ḥezir with the priestly house of Boethus (Stern 594f.).

Given the mention of Ḥezir in 1 Chron and the date of the tomb, many generations separate the original priest Ḥezir from his descendants in this tomb. Ḥezir became a family name which lasted through many generations, like that of the priestly Kalon family, whose descendants were all "sons of Kalon", see comm. to nos. 366, 368.

The name Ḥezir is a puzzle, not necessarily connected to the Hebrew *ḥzyr* pig; it appears in 4 c. BCE Aramaic ostraca from Idumaea, ISAP 423, 701; see Barag 92f. for the suggestion that it means "artisan", based on a term in Ugaritic. Knauf suggested that the family name reflects business ties with Khanzîreh in Moab.

Given the size of the tomb and its use over a period of 200 years or more, it was obviously built for many more family members than those named in the inscription; note the additional, cryptic text found in this tomb, no. 138. Thus the inscription on the façade was not an inclusive epitaph so much as a declaration of ownership and status.

Bibl.: J. Saphir, Libanon 2, 1864; M. De Vogüé, RA 9, 1864, 200-9 (edd. prr.) – T. Tobler, Golgatha, 1851, 222; id., Die Siloahquelle und der Ölberg, 1852, 296; F. de Saulcy, Narrative of a Journey round the Dead Sea and in the Bible Lands II, 1854, 206; M.A. Levy, Jüdische Zeitschrift für Wissenschaft und Leben 2, 1863, 311; id., ibid. 3, 1864/65, 228; E. Renan, JA 4, 1864, 538f.; M. de Vogüé, BSAF, 1864, 40; id., Le Temple de Jérusalem, 1864, pl. XXXVII no. 1; T. Nöldeke, ZDMG 19, 1865, 640; F. de Saulcy, CRAI, 1865, 13f.; id., RA 11, 1865, 137-53, 398-405; id., Voyage en Terre Sainte II, 1865, 168f.; M. de Vogüé, RA 11, 1865, 319-41; A. Geiger, Jüdische Zeitschrift für Wissenschaft und Leben 4, 1866, 275ff.; A. Merx, Archiv für wissenschaftliche Erforschung des Alten Testaments 1, 1869, 360f. pl. I; F. Lenormant, Essai sur la propagation de l'alphabet phénicien I, 1872, 260f.; J. Saphir, Eben Saphir II, 1875 (Hebr.); A. Héron de Villefosse, Notice des monuments de la Palestine et conservés au Musée du Louvre (Salle Judaïque), 1876, 38f. no. 51; CIH 6; F. de Saulcy, Jérusalem, 1882, 260-3; C. Conder, PEQ 15, 1883, 170-4, 171; Warren - Conder, SWP Jerusalem, 414f.; V. Guérin, Jérusalem, 1889, 273; Ph. Berger, Histoire de l'écriture dans l'antiquité, 1892, 256-9; M. Lidzbarski, Handbuch der nordsemitischen Epigraphik, 1898, 485 no. 3 pl. XLIII 2; E. Mangenot, in: F. Vigouroux ed., Dictionnaire de la Bible 2, 1899, 1573-85, 1582; G. A. Cooke, A Textbook of North-Semitic Inscriptions, 1903, 341f. no. 148a; C. Mommert, Topographie des Alten Jerusalem IV, 1907, 307f.; R. Dussaud, Musée du Louvre. Département des antiquités orientales. Les monuments palestiniens et judaïques, 1912, 54f. no. 53; Klein, JPCI no. 8; N. Slousch, in: C. R. Ashbee ed., Jerusalem 1918-1920, 1921, 53f.; id., JJPES 1, 1921-24, 34 (Hebr.); Th. Rheinach, CRAI, 1924, 146; N. Slousch, Proceedings of the Jewish Palestine Exploration Society / Qovetz 1, 1925, 23ff.; I. T. P. Themele, Nea Sion 26, 1931, 718ff. (Greek); N. Avigad, BIES 12, 1946, 57-62 (Hebr.); L. Vincent, in: Mémorial J. Chaine, 1950, 387ff. 393f.; CIJ 2, 1394; N. Avigad, Ancient Monuments in the Kidron Valley, 1954, 59-66 fig. 35 (Hebr.); L. Vincent - A. Steve, Jérusalem de l'Ancien Testament I, 1954, 335f. pl. 91; M. Avi-Yonah, Sepher Yerushalayim, 1956, 344 (Hebr.); E. Kutscher, in: M. Avi-Yonah ed., Sepher Yerushalayim, 1957, 354 (Hebr.); N. Avigad, Scripta Hierosolymitana 4, 1958, 77; Finegan, Archaeology 193 fig. 220; IMC no. 173; A. Schalit ed., The Hellenistic Age, 1972, fig. 54; N. Avigad, in: Jerusalem Revealed 14-20, 18; id., EAEHL 2, 1976, 627-41, 629f.; M. Stern, Aspects of Jewish Society, 1976, 594-5; G. Sarfatti, IEJ 27, 1977, 204ff.; Kloner, Necropolis, 1980, 42-3 (Hebr.); J. Naveh, Early History of the Alphabet, 1982, 162ff. fig. 148; H. Kuhnen, Nordwest-Palästina in hellenistisch-römischer Zeit, 1987, 62f.; R. Hachlili, Ancient Jewish Art and Archaeology in the Land of Israel, 1988, 107; G. Kroll, Auf den Spuren Jesu, 1988, 328; H. Kuhnen, Palästina in griechisch-römischer Zeit, 1990, 80; N. Avigad, NEAEHL 2, 1993, 750; H. Geva, NEAEHL 2, 1993, 747-57; Bieberstein - Bloedhorn 3, 235ff.; R. Reich - G. Avni - T. Winter, The Jerusalem Archaeological Park, 1999, 95f.; Millard, Pergament und Papyrus 119f.; Jaroš, Inschriften 101f. no. 85; D. Barag, Qadmoniot 123, 2002, 38-47 (Hebr.); E. Regev, Cathedra 106, 2002, 35-60 (Hebr.); D. Barag, IEJ 53, 2003, 78-110; Hachlili, Funerary Customs 30ff. 167f., 204, 262f.; O. Keel, Die Geschichte Jerusalems und die Entstehung des Monotheismus 2, 2007, 1245; Küchler, Jerusalem, 700, 716, 722 fig. 402; Kloner - Zissu, Necropolis, 243-6; E.A. Knauf, in: H.M. Cotton et al. eds., 2009, 345-51.

Photo: D. Barag, IEJ 53, 2003, 93 fig. 17 and 18 (ph. and dr.); A. Merx, 1869, pl. I (dr.).

JJP/AY

138. Hebrew Epitaph of ʿOvadiya, 1 c. BCE

Four fragmentary lines engraved in palaeo-Hebrew on a square stone plate.

Findspot: Tomb of the sons of Ḥezir on the eastern slope of the Kidron Valley, facing the Temple Mount.

בית העצמת עבדי[ה] בן ג[--]
[--]ל ל[--]
תנ[--]
[--]חזיר

Translit.: byt hʿṣmt ʿbdy[h] bn g[-- | --] ll [--] | tn [-- | --] ḥzyr

The house of the bones of ʿOvadiya son of G... Ḥezir.

Comm.: According to Slousch in the ed. pr. the stone on which this inscription was engraved was used to seal a burial within the Ḥezir family tomb. The name of the deceased is the same as that of one of the six brothers mentioned in l.1 of the inscription on the façade of this tomb, no. 137; but since names recurred in families, there is no warrant to identify the two homonymous individuals as the same person. The name Ḥezir appears in l.4, probably as a general family identification, as in the Kalon inscriptions, see nos. 366-372. Slousch identified the script as palaeo-Hebrew, i.e. a deliberately archaizing practice, perhaps from patriotic religious sentiment, see comm. to Abba inscription, no. 55. The expression "house of bones" is not paralleled in the extant epigraphical corpus, but note the mention of "bones" in no. 602 (Uzziah's epitaph).

Bibl.: N. Slousch, JJPES 1, 2-4, 1921/24, 42-6 fig. 11 (Hebr.; = Proceedings of the Jewish Palestine Exploration Society 1, 2-4, 1925, 28f. fig. 10; ed. pr.). – RB 35, 1926, 160; CIJ 2, 1395; Bieberstein - Bloedhorn 3, 235ff.; see bibl. no. 137.

AY/JJP

139.-145. Burial cave near the village Shiloaḥ, Kidron Valley

Seven inscribed ossuaries were among the twelve decorated boxes found in an intact burial cave cut into the rock of the northern slope of the Kidron Valley near the village Shiloaḥ in 1935 (unknown coordinates). The cave consisted of a single square chamber around a standing pit with shelves, with two loculi cut into each of three of the walls; there was also a niche hewn into the upper eastern wall near its

corner with the southern wall. The entrance to the cave, on the southern side, and all six loculi were found sealed. The ossuaries were in two of the loculi and on the cave floor; all inscriptions but one (no. 141) are in Jewish script. Many bones were found on the shelves and in the loculi.

139. Ossuary of Hoshe'a with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking large zigzag band, double zigzag frame; flat lid, red wash. Inscription in formal Jewish script on right side, ascending vertically.
Meas.: h 32, w 60, d 25 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-913. Autopsy: 1987.

הושע

App. crit.: יהושע *Sukenik, Rahmani.*

Translit.: hwš'
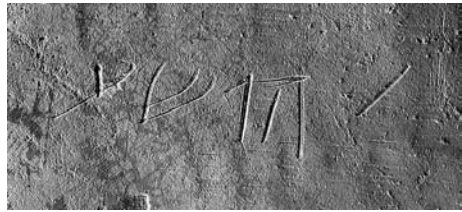
fig. 139

Hoshe'a.

Comm.: The small diagonal line before the *he* was interpreted by Sukenik and Rahmani etc. as a *yod*, thus rendering Yehoshua (= Joshua, Jesus), but the mark is not a letter. The name of the biblical prophet Hoshe'a is relatively rare for this period, but see ossuary at no. 443, and further cases cited by Ilan, Lexicon I 88. Sukenik identified the hand here with that of no. 144.

Bibl.: E.L. Sukenik, in: Jubilee Volume for Professor Shmuel Krauss, 1937, 87-93 at 92 no. 3 (Hebr.) (ed. pr.). – J. Pirenne, Syria 40, 1963, 101-37 at 102-9 no. 3; Rahmani, CJO no. 63; Peleg, Archaeology II 109; Bieberstein - Bloedhorn 3, 211; Kloner - Zissu, Necropolis 252.

Photo: IAA.

JJP/HM

140. Ossuary of Yehonatan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 12-petaled rosettes, zigzag frame; flat lid, red wash. Inscription in formal Jewish script scrawled on the left short side.
Meas.: h 34, w 62, d 29 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-918. Autopsy: 1987.

יהונתן

Translit.: yhwntn

Yehonatan.

fig. 140.1

Comm.: The *he* contains an inner loop reminiscent of the same phenomenon in no. 107 from Mount Scopus.

Bibl.: E.L. Sukenik, in: Jubilee Volume for Professor Shmuel Krauss, 1937, 87-93 at 93 no. 9 (Hebr.) (ed. pr.). – J. Pirenne, Syria 40, 1963, 101-37 at 102-9 no. 9; Rahmani, CJO no. 68; see bibl. no. 139.
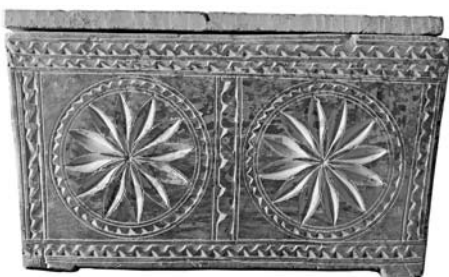
Photo: IAA.

fig. 140.2

JJP/HM

141. Ossuary of Mariam with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade oramented with two six-petaled rosettes separated by three vertical zigzag lines, zigzag frame; drilled circles between petals of rosettes; flat lid; yellow wash. Greek inscription (a) on façade (smoothed surface), letters shallowly incised, in decreasing size, above left rosette and between the zigzag lines. Another Greek inscription (b) shallowly incised on lid (rough surface); the inscriber started a *mu*, then began a new one immediately to the right, leaving a half-letter which is not meant to be read. In each inscription, the first *alpha* has a broken cross-bar, the second *alpha* a flat cross-bar. Most letters gone over twice.
Meas.: h 30, w 61, d 25.5 cm; (a): l. 21.5 cm; letters 2-3 cm; (b): l. 34.5 cm, letters 7-8.5 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1936-914. Autopsy: 26 January 2009.

(a) MAIPAM
(b) MAPIAM

fig. 141.1 (a)

(a) Μαιραμ
(b) Μαριαμ

(a) *Mairam.*
(b) *Mariam.*

fig. 141.2 (b)

Comm.: The name on the façade may not be misspelled (as Sukenik and Rahmani supposed), but intentionally spelled backwards, as in Greek no. 426 from Shuʼafat (cf. comm. ad loc.) and Aramaic no. 239 and see CIIP, Vol. I, part 2. The two inscriptions are probably by the same hand.
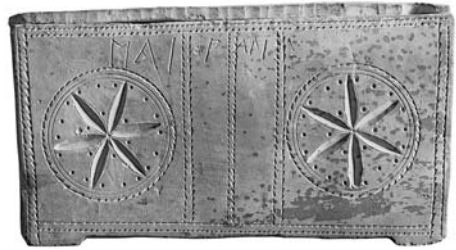

fig. 141.3 (a)

Bibl.: E.L. Sukenik, in: Jubilee Volume for Professor Shmuel Krauss, 1937, 87-93 at 92 nos. 5-6 (Hebr.) (ed. pr.). – J. Pirenne, Syria 40, 1963, 101-37 at 102-9 nos. 5-6; L. Rahmani, The Biblical Archaeologist 45, 1982, 109-19 at 113; Figueras, Ossuaries 16 no. 2b, 20; Rahmani, CJO no. 64; see bibl. no. 139.

Photo: IAA.

JJP

142. Ossuary of Martha daughter of Ḥananiya with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosette panels separated by two-columned "porch"; double-line frame; flat lid; surface quite worn. Three-line inscription in mostly formal Jewish script, incised within the field of the "porch". Final *mem* at beginning of first word; looped *tav*.
Meas.: h 23, w 58, d 23 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-917. Autopsy: 1987.

מרתא
ברת
חניה

Translit.: mrtʼ | brt | ḥnnyh

Martha daughter of Ḥananiya.

fig. 142.1

Comm.: Usually a woman identi-
fied in her epitaph by her father's
name died unmarried or child-
less. The script is for the most part
formal Jewish, but note the looped
tav. Rahmani noticed traces of il-
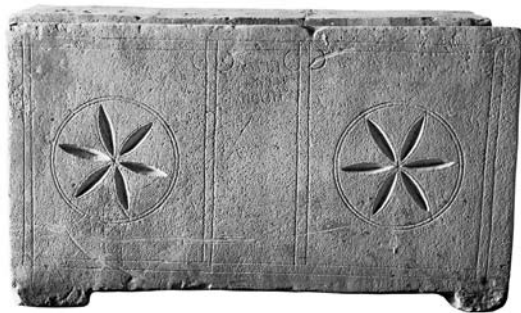legible letters on the back side.

Bibl.: E.L. Sukenik, in: Jubilee Volume
for Professor Shmuel Krauss, 1937, 87-
93 at 92-3 no. 8 (Hebr.) (ed. pr.). – J.
Pirenne, Syria 40, 1963, 101-37 at 102-9
no. 8; Rahmani, CJO no. 67; Hachlili, Funerary Customs 313-7; see bibl. no. 139.

fig. 142.2

Photo: IAA.

JJP/HM

143. Ossuary of Shalom with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 12-petaled rosettes flanking a
wide band with branch motive, double zigzag frame; flat lid, red wash. On the back
side, an inscription in formal Jewish script. The *shin* has an elongated right leg;
medial *mem*.

Meas.: h 34, w 62, d 30 cm.
Pres. loc: Rockefeller Museum, Jerusalem,
IAA inv. no. 1936-916. Autopsy: 1987.

שלמ

Translit.: šlm

Shalom.

fig. 143.1

fig. 143.2

fig. 143.3

Comm.: This common female name is written defectively, without the *vav*.

Bibl.: E.L. Sukenik, in: Jubilee Volume for Professor Shmuel Krauss, 1937, 87-93 at 92 no. 7 (Hebr.) (ed. pr.). – J. Pirenne, Syria 40, 1963, 101-37 at 102-9 no. 7; Rahmani, CJO no. 66; see bibl. no. 139.

Photo: IAA.

JJP/HM

144. Ossuary of Shimʿon son of Vani with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 18-petaled rosettes, double zigzag frame; flat lid, yellow wash. Two-line inscription, l.1 in formal Jewish script and l.2 in cursive, incised vertically on small right side.

Meas.: h 35, w 61, d 27 cm.
Pres. loc: Rockefeller Museum, Jerusalem,
IAA inv. no. inv. no. 1936-911. Autopsy: 1987.

שמעון בר וני
שת

App. crit.: יני *Sukenik, Rahmani.*

Translit.: šmʿwn br wny | št

fig. 144.1

Shimʿon son of Vani. Shet (= Seth).

Comm.: Sukenik, followed by Rahmani, suggests reading the name of Shimʿon's father יני *yny*, which is Yannai without the *alef*, i.e. the second name of the Has-monean king Alexander. But the first letter seems to be *vav*, yielding the rare but attested biblical name Vaniya (Ezra 10,36 וניה *wnyh*), cf. Masada I nos. 608, 609, on ostraca used as writing exer-cises; also ונה *wnh* in P.Yadin 18; Naveh, On Sherd and Papyrus, 64-7. Sukenik identified the hand here with that of no. 139. The second name, Shet = Seth, was written in a different hand, probably at a different time, to record the bones of
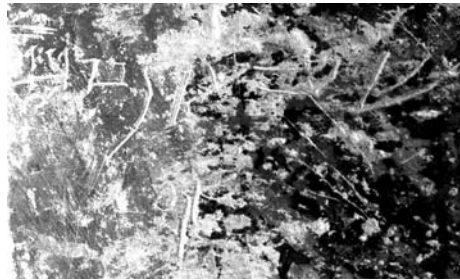
fig. 144.2

another person deposited in the box, as Sukenik supposed. This name appears on the ossuary at no. 335, see comm. there.

Bibl.: E.L. Sukenik, in: Jubilee Volume for Professor Shmuel Krauss, 1937, 87-93 at 90f. nos. 1-2 (Hebr.) (ed. pr.). – J. Pirenne, Syria 40, 1963, 101-37 at 102-9 nos. 1-2; Rahmani, CJO no. 61; see bibl. no. 139.

Photo: IAA.

JJP/HM

145. Ossuary inscription: ḥgrmn, Hebrew/Aramaic, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with traces of two six-petaled rosettes, thin zigzag band between them; front, back, right and left sides framed by double line on margin; vaulted lid, red wash. Inscription incised deeply in amateurish formal Jewish script fills the back side of the box. *Gimel* is upright.
Meas.: h 28, w 54, d 24 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-912. Autopsy: 1987.

חגרמנ

App. crit.: הגדם *Rahmani*.

Translit.: ḥgrmn

fig. 145

Comm.: The present reading is that of the ed. pr. No interpretation presents itself. Sukenik suggested that חגרמן ḥgrmn is a transcription of a Greek name based on Αγρα or Αγαθη. Rahmani read הגדם hgdm, which he interpreted as "the amputated (the one-handed?)", a clever solution reflecting the Jewish naming practice based on physical characteristics, even defects (cf. Hachlili); yet the *mem* seems almost certainly followed by a *nun*, and the third letter looks more like a *resh* than a *dalet*; the *ḥet* could indeed be a *he*, however.

Bibl.: E.L. Sukenik, in: Jubilee Volume for Professor Shmuel Krauss, 1937, 87-93 at 92 no. 4 (Hebr.) (ed. pr.). – J. Pirenne, Syria 40, 1963, 101-37 at 102-9 no. 4; Rahmani, CJO no. 62; Hachlili, Funerary Customs 219-23; see bibl. no. 139.

Photo: IAA.

JJP/HM

146.-149. Burial Cave in Wadi an-Nar (Kidron Valley)

Four inscribed ossuaries were recovered from a rock-hewn burial complex in Wadi an-Nar in the Kidron Valley in 1928. The complex, which was being used for storage by a local farmer, consisted of a main rectangular chamber with three smaller rectangular chambers hewn into three walls; each of the four rooms had a pit surrounded by ledges cut into its floor. Several whole ossuaries and fragments were all gathered in the northern chamber, but some had evidently been moved there.

146. Ossuary of Matiya with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a blank field with a zigzag border; double zigzag frame. In the central panel, at the top of the field, an inscription in formal Jewish script; closed *mem* with small serif; loop in *tav*.
Meas.: h 32, w 59.5, d 28.5 cm; l. 7.5 cm, letters 2-2.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1468. Autopsy: 25 December 2008.

מתיה

Translit.: mtyh

Matiya.

Comm.: One form of a popular biblical name of the period (Ilan, Lexicon I 191-6).

Bibl.: E.L. Sukenik, JPOS 12, 1932, 22-31 at 25 no. 2 (ed. pr.). – CIJ 2, 1240; B. Lifshitz, ANRW 2:8, 1977, 444-89 no. 3; Peleg, Archaeology II 106-9; Kloner - Zissu, Necropolis 268f.

fig. 146

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

147. Ossuary of Theophile with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking central blank panel, zigzag frame; only part of central panel remains today; slightly vaulted lid. Two-line inscription (a) incised in formal Jewish script near the edge of

the fragment from the façade. The *tav* and *pe* in l.2 are not fully formed (ed. pr. and ph.). Another inscription (b) incised in very cursive Jewish script on the right side; *lamed* and *vav* ligatured.

Meas.: h 35, w 67, d 26 cm; lid: h 8 cm (ed. pr.).

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1469. Autopsy: 25 December 2008.

(a) תפלה
תפלה
(b) שלום

fig. 147.1 (a)

Translit.: (a) tplh | tplh
(b) šlwm

(a) *Theophile* (2x).
(b) *Shalom.*

Comm.: The façade appears to have been cut, preserving however the single inscription which Sukenik saw there; *tplh* transliterates the Greek name Θεοφίλη or Θεοφίλα, which is rare in the Jewish onomasticon (Ilan, Lexicon III 429) but is more common in the Greek world (Pape, WGE 495; LGPN I-V, s.v.; etc.). While
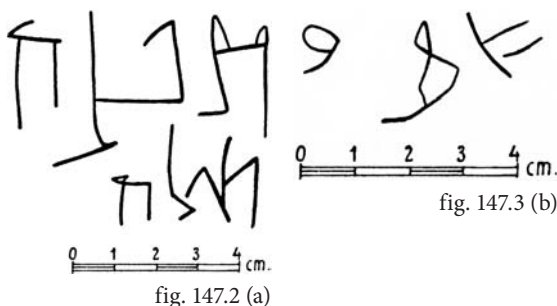

fig. 147.3 (b)

fig. 147.2 (a)

repeated names on ossuaries can be a sign of mourning (Rahmani, CJO p. 12), here the imperfections in l.2 may have prompted the inscriber to repeat the name above it. The small inscription on the right side (b) may refer to another person, but perhaps here, exceptionally for ossuaries, it may be an expression of greeting or farewell.

Bibl.: E.L. Sukenik, JPOS 12, 1932, 22-31 at 25f. no. 3 (ed. pr.). – CIJ 2, 1241; B. Lifshitz, ANRW 2,8, 1977, 444-89 no. 3; see bibl. no. 146.

Photo: A. and N. Graicer; E.L. Sukenik, JPOS 12, 1932, 26 no. 1 (dr.); E.L. Sukenik, JPOS 12, 1932, 26 no. 2 (dr.).

JJP/HM

148. Ossuary of Shovai son of Yehosef with Hebrew inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, inscription in cursive Jewish script on one of narrow sides (ed. pr.).

Meas.: h 37, w 80, d 29 cm; l. 11 cm, letters 2 cm (ed. pr.).

שבי בן יהוסף
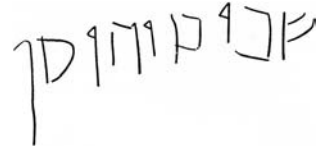

Translit.: šby bn yhwsp

fig. 148

Shovai son of Yehosef.

Comm.: The biblical name Shovai שבי (Ezra 2,42, Neh 7,45), or possibly Shovi (2 Sam 17,27), is found also on a papyrus (Mur 29). The drawing in the ed. pr. is not clear, and the second letter could be a *mem*, in which case the name is Shammai; likewise, the second word could be *br* and not *bn*.

Bibl.: E.L. Sukenik, JPOS 12, 1932, 22-31 at 26f. no. 4 (ed. pr.). – CIJ 2, 1242; B. Lifshitz, ANRW 2,8, 1977, 444-89 no. 3; see bibl. no. 146.

Photo: E.L. Sukenik, JPOS 12, 1932, 26 fig.3 (dr.).

JJP/HM

149. Ossuary with cryptic Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes. On short side, which is ornamented with zigzag frame on sides and triangles in deep relief on top, an inscription in cursive Jewish script.
Meas.: h 33, w 65, d 27 cm (ed. pr.).
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1470.

שבי בן / שביק

Translit.: šby bn / šbyq

Shovai son of ... / empty.

fig. 149.1

Comm.: This inscription could read, "Shovai son of...", perhaps a cousin of the deceased in no. 148, but it seems from the

ed. pr. that the patronym was never written. Alternatively, instead of *bet-nun*, one could read *qof*, in which case the inscription is the Aramaic word *šbyq* "void, empty", indicating that the box contained no bones; in this case, the inscription would have been rubbed off once the ossuary was filled (compare the temporary inscription recording price on no. 91).
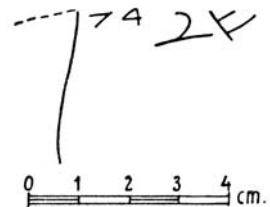
fig. 149.2

Bibl.: E.L. Sukenik, JPOS 12, 1932, 22-31 at 27 no. 5 (ed. pr.). – CIJ 2, 1243; B. Lifshitz, ANRW 2,8, 1977, 444-89 no. 3; see bibl. no. 146.

Photo: A. and N. Graicer; E.L. Sukenik, JPOS 12, 1932, 26 fig.4 (dr.).

<div align="right">JJP/HM</div>

150.-151. Burial cave in the Kidron Valley

Two ossuaries were found in September 1880 in a cave in the Kidron Valley; the exact location is unknown today. Schultze knew about them through a communication with C. Schick.

150. Ossuary of Polla with Greek inscription, 1 c. BCE-1 c. CE

ΠΩΛΛΑ

Πώλλα

Polla.

Comm.: The deceased here has the Latin name Polla, which is rare but not unparalleled in the Jewish onomasticon, see Ameling, IJO II 199 and Noy, JIWE II 370.

Bibl.: V. Schultze, ZDPV 4, 1881, 9-17 at 11 no. 8 (ed. pr.). – Thomsen I 114 no. 191a; M. Schwabe, BIES 13, 1946/47, 32f. (Hebr.); CIJ 2, 1302; Bieberstein - Bloedhorn 3, 355ff. no. 3; Kloner - Zissu, Necropolis 281.

<div align="right">JJP</div>

151. Ossuary of Zenarous with Greek inscription, 1 c. BCE-1 c. CE

ΖΗΝΑΡΟΥΤΟΣ

Ζηναροῦτος

Of Zenarous.

Comm.: The rare Greek name Zenarous is female (and Ζηναροῦτος is not a male name in the nominative, as Thomsen, CIJ, Ilan, Lexicon I s.v.), see Schwabe, Lifshitz, BE.

Bibl.: V. Schultze, ZDPV 4, 1881, 9-17 at 11 no. 9 (ed. pr.). – Thomsen I 114 no. 191b; CIJ 2, 1303; BE 1954, 24; B. Lifshitz, RB 70, 1963, 255-65 at 260; BE 1964, 523; see bibl. no. 150.

<div align="right">JJP</div>

152. Ossuary of Yehoḥanan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

"Ossuary ornamented with carved roses; has traces of colour, feet, and a convex lid, with no grooves in the box, but with notches to hold it by" (Clermont-Ganneau, ARP I 438). Inscription in formal Jewish script, slanting down to the left; "very fine letters ... larger and deeper than is usual" (ibid.). Final *nun* has bend as in regular *nun*, but is larger than the *nun* preceding it.

Findspot: Kidron Valley, Wadi Yasul or Wadi Beth Saḥur.

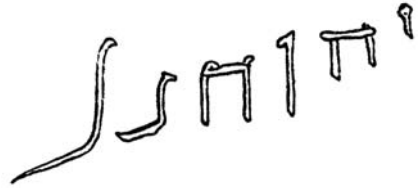יהוחנן

Translit.: yhwḥnn

Yehoḥanan.

fig. 152

Comm.: On the background to this box, see comm. on no. 320. On the basis of the letters, Clermont-Ganneau speculated that it came from the same cave as no. 320. The box was in Euting's collection in Strassburg when he wrote in the late 19th century.

Bibl.: Ch. Clermont-Ganneau, RA 36, 1878, 305-11 at 307f.; id., RA 1, 1883, 257-76 at 271 no. 39; id., ARP I 438 no. 2 (= no. 38) (edd. prr.). – Id., PEQ 6, 1874, 135-78 at 146f.; V. Schultze, ZDPV 4, 1881, 11 no. 6; CIH no. 15; J. Euting, SPAW 35, 1885, 669-88 at 682 no. 59; Klein, JPCI no. 37-38 (the same inscription); CIJ 2, 1342.

Photo: Clermont-Ganneau, ARP I 438 no. 38 (dr.).

JJP/HM

153. Fragment of ossuary inscribed with Greek letters, 1 c. BCE-1 c. CE

Fragment of limestone ossuary with Greek letters. W-shaped *omega*.

Findspot: Kidron Valley.

[.]ΩΝΑΘΗ

App. crit.: Ινααη *Thomsen.*

['Ι]ωνάθη

fig. 153

(I)onathe.

Comm.: See comm. on no. 154. Judging only from Clermont-Ganneau's defective drawing, the letters seem to be as presented, rendering a well-attested Jewish male name from the period.

Bibl.: Ch. Clermont-Ganneau, ARP I 448 (ed. pr.). – Thomsen I no. 193c/α.

Photo: Clermont-Ganneau, ARP I 448.

JJP

154. Fragment of ossuary inscribed with Greek letters, 1 c. BCE-1 c. CE

Fragment of limestone ossuary with Greek letters.

Findspot: Kidron Valley.

OPIH

..orie..

Comm.: Clermont-Ganneau notes that this fragment and no. 153 are from either Wadi Yasul or Beit Saḥur. Its last known location was the collection of J. Euting in Strassburg.

Bibl.: Clermont-Ganneau, ARP I 448 (ed. pr.). – Thomsen I no. 193c/β.

Photo: Clermont-Ganneau, ARP I 448.

fig. 154

JJP

155. Graffito with Hebrew letters alef to vav on cave wall, 1 c. BCE-1 c. CE

Sequential Hebrew letters incised in charcoal and incised in plaster above arcosolia of burial cave.

Findspot: Kidron Valley.
Pres. loc: In situ.

אבגדהו

Translit.: ʾ b g d h w

Comm.: A complex burial system was discovered in the Kidron Valley in 2005 during the course of illegal excavations. The rock-hewn cave system consisted of four chambers which contained a total of 18 loculi and seven arcosolia; the size of the

cave, as well as ossuary fragments left after the heavy looting, indicate the extensive burial in this complex. The only epigraphical remains, however, are the Hebrew letters *alef* to *vav* marked in charcoal or incised in the plaster above the arcosolia in chamber 4 (it is unclear from Kloner - Zissu how many of the arcosolia had these markings), indicating the placement of stone slabs (missing) over the burial pits in the arcosolia; compare no. 289 (Akeldama), and see comm. there.

Bibl.: Kloner - Zissu, Necropolis 270f.

<div align="right">JJP</div>

156. Graffito in Jewish script in burial cave

Graffito in cursive Jewish script scrawled on wall of burial cave.

Findspot: Bethesda, Jerusalem.
Pres. loc: No longer visible.

[--]ישוע בר

Translit.: yšwʿ br

Yeshuʿa son of ...

fig. 156

Comm.: This graffito was seen on the wall of a cave by Jeremias, no longer visible. He read the scratches as Greek ...ιωρ, but Küchler correctly perceived the letters to be cursive Jewish script, the *bet-resh* in ligature. The date is uncertain.

Bibl.: J. Jeremias, ZNTW 31, 1932, 306-12 at 311 (ed. pr.). – Küchler, Jerusalem 340.

Photo: Jeremias, ZNTW 31, 1932, 311 (dr.).

<div align="right">JJP</div>

157.-160. Rock-hewn Tomb on "Viri Galilaei", Mount of Olives

In 1873, Ch. Clermont-Ganneau discovered a rock-hewn tomb consisting of three chambers, all in a line, connected by small passages, in that part of the Mount of Olives known as "Viri Galilaei", on the property of the Greek Orthodox Patriarchy. The entrance was sealed by a rolling stone and still buried, but Clermont-Ganneau entered the first chamber through a hole in the roof, through which looters had also previously entered. The first chamber had eight loculi on three walls; a loculus in the wall opposite the entrance had been converted into a passage to the second

room, which had six loculi, three in each of the side walls. A narrow passage opposite led to the third, unfinished room. Of the ossuary fragments found in the complex, three were inscribed in Jewish script (nos. 157, 159, 160), and a fourth in Greek (no. 158). Kloner - Zissu include this complex in their survey of the necropolis, based on Clermont-Ganneau's report; they did not find it. Bieberstein - Bloedhorn speculate that its coordinates are 1733-1734/1322-1323.

157. Lid fragment from Ossuary of Yehosef son of Yoḥanan with Aramaic inscription, 1 c. BCE-1 c. CE

Inscription in Jewish script on the underside of an ossuary lid; letters "very slightly scratched with the point of a graving tool" (Clermont-Ganneau, ARP I 415). The letters *samekh* and *pe* are in ligature.

יהוסף בר יחנן

App. crit.: ‏יהו(חנ)ן בר *CIJ*; ‏יהו(..)ן בר (‏ן.) *Klein*.
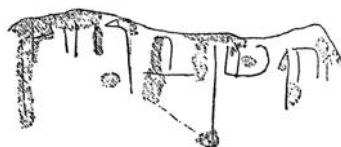
Translit.: yhwsp br yḥnn

fig. 157

Yehosef son of Y(o)ḥanan.

Comm.: Clermont-Ganneau suggested reading the first name as *yhwsp* or *yhwntn* in his two initial publications. The text was fully and correctly read for the first time by Puech; his reading is followed here. The ligatured *samekh* and *pe* is found in documentary texts, cf. Yardeni, Textbook B 196 no. 4d (Puech also compares the *samekh* in no. 336 this vol.). Note that the father's name is written without a *he* or *vav* between the initial *yod* and *ḥet*.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 80-111 at 93ff.; id., RA 1, 1883, 257-76 at 268 no. 31 (edd. prr.). – Id., ARP I 413-5 no. 31; Klein, JPCI no. 40; CIJ 2, 1257; E. Puech, RB 90, 1983, 481-533 at 503f. no. 6; Hemer, Book of Acts 162; Bieberstein - Bloedhorn 3, 318; Kloner - Zissu, Necropolis 206.

Photo: Ch. Clermont-Ganneau, RA 1, 1883, 268 no. 31 (dr.).

JJP/HM

158. Ossuary of Ioazaros with Greek inscription, 1 c. BCE-1 c. CE

Two-line Greek inscription "in very sharp letters, in bad preservation and hard to decipher; above them one sees part of the curve of one of the roses with which the front of the ossuary was ornamented; below, the remains of an enclosing straight border formed of carelessly cut zigzag marks, all of which proves that the epitaph was written on the lower part of the ossuary" (Clermont-Ganneau, ARP I 417). Lunate *sigma* and w-shaped *omega*.

[--]ΤΙΣΙΩΑΖΑΡΟΥΔΙΟΙΩΧΛΒΘ
++++++

[--]τις Ἰωαζάρου ΔΙΟΙΩΧΛΒΘ |
++++++

fig. 158

... of Ioazaros ...

Comm.: Clermont-Ganneau bought this fragment "from a fellâh on the Mount of Olives", and only tentatively connected it to nos. 157-160. The present reading was made from Clermont-Ganneau's drawing, which reveals a heavily damaged surface. Only the letters ΖΑΡΟΥ are intellegible. The restoration Ἰωαζάρου is a conjecture based on scratches in the drawing; it could also be Λαζάρου, a form of Eleazar (as suggested by Clermont-Ganneau, CIJ, Thomsen). The name of Yoazar's child is broken off, and it is only a guess that the name ended in ΤΙΣ; instead of *TI*, Thomsen and CIJ read Π. The letters after the patronym, if correctly deciphered, do not offer an obvious interpretation. Nothing can be made of the letters in l.2, which appear Semitic.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 80-111 at 93ff.; id., RA 1, 1883, 257-76 at 269 no. 34 (edd. prr.). – Id., ARP I 441 no. 34; Klein, JPCI no. 27; Thomsen I no. 199; CIJ 2, 1260; see bibl. no. 157.

Photo: Ch. Clermont-Ganneau, RA 1, 1883, 268 no. 34 (dr.).

JJP

159. Ossuary fragment with reversed "Shalom" in Hebrew, 1 c. BCE-1 c. CE

Inscription in cursive Jewish script on "broken piece of either a flat lid, or of the small end of an ossuary" (Clermont-Ganneau, ARP I 416).
Pres. loc: Israel Museum, Jerusalem.

מולש

App. crit.: ‎של... *CIJ, Klein.*

Translit.: mwlš

Shalom (letters reversed).

Comm.: Shalom could be a name or a greeting, but is probably a name here. The letters are reversed (suggested by Clermont-Ganneau, ARP I, but not in RA), either in imitation of Semitic practice, or as

fig. 159

apotropaic magic; compare the same phenomenon in nos. 239, 426 and see Naveh for the phenomenon on lamps.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 80-111 at 93ff.; id., RA 1, 1883, 257-76 at 268 no. 32 (edd. prr.). – Id., ARP I 416 no. 32; Klein, JPCI no. 103; CIJ 2, 1258; E. Puech, RB 90 1983, 481-533 at 503 no. 5; J. Naveh, IEJ 38, 1988, 36-43 at 42; see bibl. no. 157.

Photo: Ch. Clermont-Ganneau, RA 1, 1883, 268 no. 32 (dr.).

JJP/HM

160. Broken piece of ossuary with Aramaic/Hebrew letters, 1 c. BCE-1 c. CE

Two letters, apparently in Jewish script, on broken piece of ossuary.

פֿל

Translit.: pl

Comm.: The second letter is uncertain, and nothing can be concluded.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 80-111 at 93ff.; id., RA 1, 1883, 257-76 at 269 no. 33 (edd. prr.). – Id., ARP I 416 no. 33; Klein, JPCI no. 102; CIJ 2, 1259; see bibl. no. 157.

Photo: Ch. Clermont-Ganneau, RA 1, 1883, 268 no. 33 (dr.).

fig. 160

JJP

161. Ossuary of Yehuda son of Ḥananiya with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with three six-petaled rosettes etched in zigzag lines, semi-circles between the rosettes on top and bottom, zigzag frame. Inscription in cursive Jewish script above left-hand rosette. Another inscription on the rough-finished back is illegible.
Meas.: h 28.5, w 61.5, d 28.5 cm.

Findspot: Church of Viri Galilaei (according to Museum of the Greek Patriarchate).
Pres. loc: Museum of the Greek Patriarchate, Jerusalem. Autopsy: 4 February 2008.

יהודה בר חנן
יַה

Translit.: yhwdh br ḥnn|yh

Yehuda son of Ḥananiya(?).

fig. 161.1

Comm.: The ornamentation and inscriptions on this ossuary are very poorly executed; the scratches on the back, apparently letters, cannot be deciphered. No information other than a supposed find-spot in the area of the Church of Viri Galilaei is available.
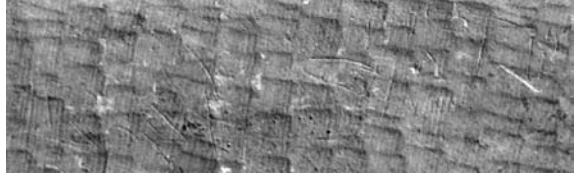

fig. 161.2 (illegible side)

Bibl.: Unpublished.

Photo: A. and N. Graicer.

JJP/HM

162. Ossuary of Martha with Aramaic/Hebrew inscription, 1 c. BCE-1 c. CE

Ossuary with inscriptions deeply incised in apparently cursive Jewish script "on the opposite extremities of the ossuary" (Spoer). The *resh* in each word is decorated with a small triangle at the end of its roof, and the *yod* has a prominent loop (dr.). Meas.: Letters are 2 inches high (Spoer).

Findspot: Mount Scopus, eastern slope.

(a) מרתה
(b) מריה

App. crit.: ברתה *(a) Lidzbarski*; מדיה *(b) Lidzbarski*; מרתה *CIJ*.

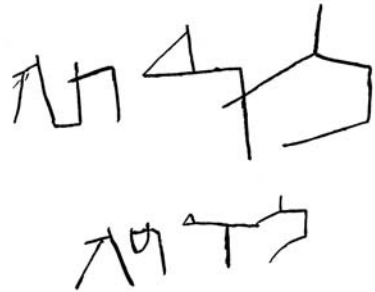Translit.: (a) mrth
          (b) mryh

fig. 162 (a) and (b)

(a) *Martha*.
(b) *Maria*.

Comm.: This inscribed ossuary was reported without details; it belonged to Sir John Gray, who owned land in an area described as Mount of Olives but was apparently the eastern slope of Mount Scopus, close to the "Nicanor tomb" (no. 98). Klein proposed reading the inscription (b) *mryh*, as here. The two inscriptions, incised on opposite sides of the box, seem to have been made by the same hand, probably naming two different, related women.

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 358f. (ed. pr.). – PEQ 44, 1912, 108; M. Lidzbarski, PEQ 45, 1913, 84f.; G. Gray, PEQ 46, 1914, 201; Lidzbarski, Ephemeris III 51; Klein, JPCI no. 54; CIJ 2, 1261; Bieberstein - Bloedhorn 3, 307f. no. 2; Evans 81; Kloner - Zissu, Necropolis 189.

Photo: G. Gray, PEQ 46, 1914, 41 (dr.).

JJP

163. Ossuary of Martha with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Ossuary with name incised in cursive Jewish script by two different hands on two different sides. The *mem* is closed in both, and in inscription (b), the *resh* has a serif and the *tav* is looped.

Findspot: Mount of Olives, grounds of Viri Galilaei.

(a) מרתה
(b) מרתה

Translit.: (a) and (b): mrth

(a) and (b) *Martha.*

Comm.: From the drawings in the ed. pr., it is clear that two different hands inscribed the same well-attested woman's name on different sides of the box.

fig. 163 (a) and (b)

Bibl.: M. Lagrange, RB 2, 1893, 220ff. at 221 no. 2 (ed. pr.). – Id., Répertoire d'épigraphie sémitique 1, 1900/5, 374; CIJ 2, 1263; Bieberstein - Bloedhorn 3, 305; Kloner - Zissu, Necropolis 214.

Photo: M. Lagrange, RB 2, 1893, 221 (dr.).

JJP/HM

164.-206. Burial complexes at Dominus Flevit, Mount of Olives, western slope

An extensive portion of the Jerusalem necropolis on the western slope of the Mount of Olives was excavated by B. Bagatti and J. T. Milik in 1953-1955. The area, measuring 70 x 55 m, owned by the Franciscans, is known as Dominus Flevit, after the Christian tradition that Jesus prayed and wept there the night before his arrest. The excavators identified 119 cave complexes, tombs and graves, including 17 burial cave complexes from the Second Temple period (1 c. BCE–70 CE; one was in use to 135 CE, see comm. to no. 182), and 42 burial caves and 60 shaft burials from later

periods (with one from the Bronze Age). The burial complexes from the first centuries BCE and CE yielded 122 ossuaries, lids and fragments, and seven "sarcophagi" (some are simply large ossuaries), of which 43 bear inscriptions: 31 in Hebrew and Aramaic, 10 in Greek and two bilingual. These caves were mostly hewn out of the soft rock and provided with standing pits and loculi, according to standard design. The individual burial complexes will be presented with their inscriptions. A few chambers and loculi in these caves were found inviolate, but most had been re-used through the fourth century, and were looted in antiquity and in modern times. Two more caves were discovered and published in the 1960s (B. Bagatti, SBF 19, 1969, 224-36). The excavators were led by marks on certain ossuaries to identify the entire area as an early Judaeo-Christian cemetery, an opinion which was repeated by many later writers; but in fact those marks are all, or almost all, mason's marks devoid of symbolic significance (cf. comm. to individual inscriptions), and there is no reason to identify the tombs as Christian (see M. Avi-Yonah, IEJ 11, 1961, 91-4). Many of the inscribed ossuaries and other objects are today in the Lapidarium of SBF Museum, near the Church of the Flagellation, in the Old City of Jerusalem. Some could not be located and may be elsewhere in the Franciscans' complex in the Old City, or lost.

164. Ossuary of Iaeiros with Greek inscription, 1 c. BCE-1 c. CE

Chamber 42, oss 31: Fragment of ossuary lid (in at least three pieces) bearing a Greek inscription deeply incised; lunate *sigma*. Fragment has no signs of ornamentation (edd. prr.).
Meas.: h 4, w 20 cm; l. 26 cm, letters average 5 cm (edd. prr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1115, SBF 00481, coll. B35Z

ΙΑΕΙΡΟΣ

Ἰάειρος

Iaeiros.

Comm.: This fragmentary box and no. 165 were found in the standing pit of a square-chambered rock-cut cave (vani 42-50); there were also found three

fig. 164

ossuary lids and a sarcophagus fragment; seven loculi were in three of the walls; the remains were severely disturbed. The biblical name Ya'ir is not uncommon in this period (Ilan, Lexicon I 111, and nos. 400, 401, 452 this vol.).

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 154f.; Bagatti - Milik, Dominus Flevit I, 4ff., 53 no. 31, 70f. no. 1 (edd. prr.). – RB 61, 1954, 568-82 at 568f. no. 1; SEG 17, 784a; B. Lifshitz, ANRW 2,8, 1977, 444-89 at 458f.; Bieberstein - Bloedhorn 3, 266ff.; Evans 83f.; Peleg, Archaeology II 74-100 at 74 n. 6; Kloner - Zissu, Necropolis 197-205.

Photo: G. Nalbandian.

165. Ossuary of Selamsion(?) with Greek inscription, 1 c. BCE-1 c. CE

Chamber 42, oss. 32: Ossuary fragment bearing partial Greek inscription, deeply incised (ed. pr.); lunate *sigma*.
Meas.: h 5, w 8.5 cm; letters average 2 cm (ed. pr.).

[--] ΜΣΙ
[--] ΔΔΑ

[Σαλα]μσι|[ων? … Θα]δδα(?)

Salamsion … Thadda?

Comm.: The restoration here, suggested by Bagatti and Milik, is more persuasive for l.2 than for the first, given the rarity of the sequence -δδα- and the presence of תדא *tdʾ* from an adjacent cave, no. 204; see comm. there. While -μσι- could well have been preceded by Σαλα-, rendering one spelling variant of Shelamzion, a very common name for Jewish women of the period, the phonetic sequence represented by -μσι- occurs in many Greek names (Λάμψις, Νύμψις, etc.), and moreover the beginning of l.2 could have been καί. That is, the second name could be either in the nominative or genitive and could have had any family relation to the first.

fig. 165

Bibl.: Bagatti - Milik, Dominus Flevit I, 4ff., 53 no. 32, 71-4 no. 2 (ed. pr.). – Evans 77; see bibl. no. 164.

Photo: G. Nalbandian.

166.-177. Dominus Flevit, central room and peripheral chambers

A fragment and 11 inscribed ossuaries (166-177) were found among 26 ossuaries in a large burial complex (vani 65-80) consisting of a large square room with loculi and extensive peripheral chambers with loculi.

166. Ossuary of son of Shimʿon with Aramaic inscription, 1 c. BCE-1 c. CE

Chamber 65, oss. 8: Fragment of decorated façade of ossuary, remains of three closely spaced six-petaled rosettes of different sizes, double zigzag frame; red wash. Inscription consisting of two widely space words incised faintly in cursive Jewish script between middle rosette and frame. The angular *ayin* has the shape of a hook. Meas.: h 25, w 30 cm; l. 11 cm (widely spaced words), letters 1-2.5 cm.
Pres. loc: SBF Museum, Jerusalem. Autopsy: 28 January 2008.

[--]בְּר שמעון +++ן

fig. 166.1

Translit.: [--] br šmʿwn
               +++n
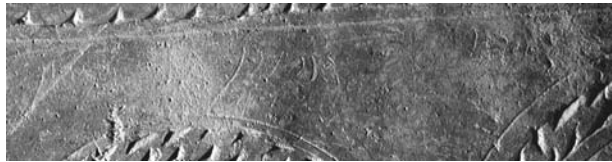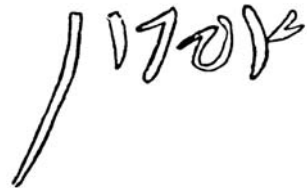
... *son of Shimʿon* ...

fig. 166.2

Comm.: The ossuary was found in a passageway between the central room and another loculus chamber. What is today a fragment was a whole ossuary when Bagatti and Milik published it, dimensions: w 54, h 32, d 24 cm; the distinctive letter shapes in the photo in the ed. pr. identify the inscription as the same. Bagatti and Milik noticed letters to the right of Shimʿon but could not read them; presumably the name of the deceased was incised to the right of *br*; they also noted letters to the left, likewise illegible. Two more individuals named Shimʿon were found in this burial complex (nos. 172, 176).

Bibl.: Bagatti - Milik, Dominus Flevit I, 6-9, 52 no. 8, 76f. no. 5 (ed. pr.). – Hachlili, Funerary Customs 243; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 80 fig. 20,2 (dr.).

JJP/HM

167. Ossuary of Eshmʿael with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Loculus 70, oss. 26: Ossuary decorated with ashlar design on all four sides and on both long sides of gabled lid; three rosettes on long sides of ossuary and lid, one on each of short sides of ossuary. An inscription in formal Jewish script deeply incised in an "ashlar" brick next to the left rosette on one side of lid.
Meas.: h 41, w 79.5, d 33 cm; l. 4.5 cm, letters 1-1.5 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7700. Autopsy: 21 January 2008.

אשמעל

fig. 167.1

Translit.: ʾšmʿl

Eshmʿa(e)l.

Comm.: This and the following two ossuaries (nos. 168, 169) were found together with two other ossuaries in Loculus 70, which was sealed. The name Ishmʿael is spelled here with initial *alef* instead of *yod*, and without the second *alef*, compare Ishmʿael in no. 248, also without *alef* (see comm. there). Another Ishmʿael was found in an adjacent cave, no. 203 and see comm. there.
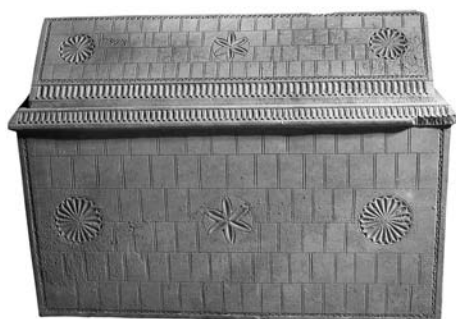

fig. 167.2

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 157; Bagatti - Milik, Dominus Flevit I, 6-9, 53 no. 26, 77 no. 6 (edd. prr.). – E. Dinkler, JbAC 5, 1962, 93-112 at 110 no. 12; see bibl. no. 164.

Photo: Z. Radovan.

JJP/HM

168. Ossuary of Martha and Maria with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Chamber 70, oss. 27: Plain limestone ossuary, three inscriptions incised faintly in cursive Jewish script, one (a) on one of the long sides, the second (b) in two lines on the opposite long side, and the third (c) in two lines on the lid. Medial and final *mem* are identical (closed); loop in *tav*.
Meas.: h 36, w 78, d 29 cm; (a): l. 36 cm, letters 7-10 cm; (b): l. 15.5 cm, letters 2.5-5 cm; (c): l. 13 cm, letters 2.5-6 cm (ed. pr.).

(a) מרתה ומריה

(b)   מרתה
            מרים

(c)   מרתה
            מרים

fig. 168.1 (a)

Translit.: (a) mrth wmryh
          (b) and (c) mrth | mrym

(a) *Martha and Maria.*
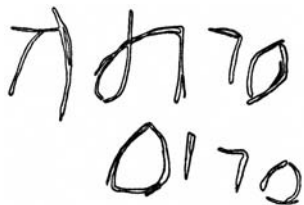(b) and (c) *Martha, Mariam.*

fig. 168.3 (a)

fig. 168.2 (b)

fig. 168.4 (b)

fig. 168.5 (c)

Comm.: Inscription (a) proves that the two names represent two women who were interred in the box. The second woman, with the biblical name Mariam, was known also as Maria (a). Note Mariam in no. 175 from this same burial complex.

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 158f.; Bagatti - Milik, Dominus Flevit I, 6-9, 53 no. 27, 77ff. no. 7 (edd. prr.). – Finegan, Archaeology 244f.; I. Mancini, Archaeological Discoveries relative to the Judeo-Christians, 1984, 52; Hachlili, Funerary Customs 243; Küchler, Jerusalem 836 fig. 470f.; see bibl. no. 164.

Photo: Bagatti - Milik, Dominus Flevit I pl. 28, fig.78; pl. 28, fig. 77; 75 fig. 19,5 (dr.); fig. 19,3 (dr.); fig. 19,4 (dr.).

JJP/HM

169. Ossuary of Shalom and her son with Hebrew inscription, 1 c. BCE-1 c. CE

Chamber 70, oss. 29: Plain ossuary, one of long sides bears inscription in cursive Jewish script, just under the rim. The *lamed* is a straight line; the *mem* is formed as a triangle (edd. prr., ph.).

Meas.: h 35, w 65, d 28 cm (edd. prr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SBF 00466, coll. B35AA.

שלום ובנה

fig. 169.1

Translit.: šlwm wbnh

Shalom and her son.

fig. 169.2

Comm.: That the son remains nameless is an indication that Shalom died in child-birth, the son with her or soon afterwards.

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 159; Bagatti - Milik, Dominus Flevit I, 6-9, 53 no. 29, 79ff. no. 8 (edd. prr.). – Hachlili, Funerary Customs 243; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 75 fig. 19,7 (dr.).

JJP/HM

170. Ossuary of Philo of Cyrene with Greek inscription, 1 c. BCE-1 c. CE

Chamber 74, oss. 10: Limestone ossuary, façade ornamented with two rosettes, flat lid; Greek inscription on a short side just under the upper rim (edd. prr.). Lunate *sigma* and w-shaped *omega*.
Meas.: h 32, w 58 cm; l. 22.5 cm, letters 2-6 cm (edd. prr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1130, SBF 00445, coll. B35AD.

ΦΙΛΩΝΚΥΡΗΝΑΙΟΣ

fig. 170.1

Φίλων Κυρηναῖος

Philon the Cyrenean.

fig. 170.2

Comm.: This ossuary and no. 171 were found in the main room of the cave complex; the present box was in the corner. Philon, a widespread name throughout the Greek world, was favored by Jews esp. from North Africa (numerous examples in

the indices of JIGRE, Lüderitz - Reynolds, and CPJ I-III). The term Κυρηναῖος indicates that Philo came either from the city of Cyrene, or from the region Cyrenaica; cf. no. 324 and comm. there.

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 160; Bagatti - Milik, Dominus Flevit I, 6-9, 52 no. 10, 81 no. 9 (edd. prr.). – SEG 17, 784b; Bagatti - Saller, Dominus Flevit II 18; Lüderitz - Reynolds, no. 29b; Hachlili, Funerary Customs 211, 243; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 91 fig. 23,3 (dr.).

<div align="right">JJP</div>

171. Ossuary of (Se)cunda with Greek inscription, 1 c. BCE-1 c. CE

Chamber 74, oss. 11: Fragment of a plain ossuary lid preserving part of a Greek inscription (edd. prr.).
Meas.: w 20 cm; letters average 4 cm (edd. prr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1112, SBF 00433, Coll. B35AE.

ḲΟΥΝΔΑ

[Σε?]κουνδα

Secunda(?).

Comm.: The restoration is likely but not certain; it could also be e.g. Ἰουκουνδα or Βερηκουνδα (Verecunda), in any case a Latin name. This lid fragment was found

fig. 171

in the middle of the main chamber of the cave complex, together with no. 170. Philon in no. 170 was of foreign origin, and Latin names were unusual for this region and time; note a possible Latin name also in no. 176, from the same complex.

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 160f.; Bagatti - Milik, Dominus Flevit I, 6-9, 81ff. no. 10 (edd. prr.). – RB 61, 1954, 568-82 at 568 no. 7; SEG 17, 784c; see bibl. no. 164.

Photo: G. Nalbandian.

<div align="right">JJP</div>

172. Ossuary of Simon/Jonathan with Hebrew/
Aramaic inscription, 1 c. BCE-1 c. CE

Loculus 80, oss. 36: Limestone ossuary, façade ornamented with two six-petaled rosettes; flat lid, red wash. Two-line inscription written in charcoal in cursive Jewish script on lid. The *yod* in l.2 is oddly formed like a hook.

Meas.: h 30, w 46, d 21 cm.

Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1114a, SBF 00430, coll. B35AF.

סימו
יהונתן

App. crit.: קימו *edd. prr.*; סימי *Puech.*

Translit.: symw | yhwntn

Simo(n) Yehonatan.

fig. 172.1

Comm.: This inscription seems to record two people, but it could also possibly be two names of the same person: the first name is the Greek form of a Hebrew name and the second pure Hebrew. Further, the interpretation "Simon (son of) Jonathan" cannot be ruled out: the odd *yod* in the second name could be read as ligature for *bn* or *br*. Bagatti and Milik read the first name as קימו *qymw*, an Arabic name whose appearance in this context would be strange; moreover, the first letter of that name cannot be *qof*. Puech reads סימי *symy*, rendering a name found in rabbinic literature, but the last letter is longer than the *yod* and thus is most likely a *vav*. The similar name סימו *symw* appears on an unpublished ossuary on display in Ste. Anne's church (permission to publish the ossuary in CIIP was not granted).

fig. 172.2

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 165f.; Bagatti - Milik, Dominus Flevit I, 6-9, 53 no. 36, 85ff. no. 16 (edd. prr.). – E. Puech, RB 90, 1983 481-533 at 512 no. 15; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 86 fig. 22,7 (dr.).

JJP/HM

173.-177. Dominus Flevit, chamber 79

Five inscribed ossuaries were among fourteen ossuaries piled three-deep in a collection room (vano 79), on a lower level off the main chamber of the cave.

173. Ossuary of Yeḥoni with Hebrew inscription, 1 c. BCE-1 c. CE

Plain ossuary (oss. 20) with round vaulted lid, inscription in cursive Jewish script written on one of the long sides. Right stroke of the *shin* is detached from the rest of the letter (ed. pr.).
Meas.: h 38, w 80 cm; l. 16.5 cm , letters 1-4.5 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1117, SBF 00431, coll. B35AF.

יחוני החרש

Translit.: yḥwny hḥrš

Yeḥoni the artisan.

fig. 173.2

fig. 173.1

Comm.: This same name was found on an ossuary at Gezer, CIJ 2, 1177. It may be a hypocoristic of any name based on *ḥnn*, such as Yehoḥanan or Ḥananiya. The man's profession could have involved any number of crafts, dealing with metal, wood, etc.

Bibl.: Bagatti - Milik, Dominus Flevit I, 6-9, 52 no. 20, 83 no. 12 (ed. pr.). – Figueras, Ossuaries 13f.; Hachlili, Funerary Customs 216, 243; Küchler, Jerusalem 836; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 86 fig. 22,2 (dr.).

JJP/HM

174. Ossuary of Ioudan and Shapira with Greek and Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 21), façade decorated with rosettes, flat lid, red wash. Two-line Greek inscription (a) written in charcoal on inside face of one of long sides of box; inscription (b) in formal Jewish script written in charcoal in middle of outside face of lid (edd. prr.). Lunate *sigma*. Only fragments of the ossuary, containing the two inscriptions, survive today.
Meas.: h 30, w 54, d 25 cm; (a) l. 21 cm, letters 1-4.5 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SBF 00448, coll. B35AC.

(a) ΙΟΥΔΑΝΠΡΟΣΗΛΥΤΟ

　　ΤΥΡΟΥ

　　[א]פיר[ש]

(b) שפירא

fig. 174.1 (a)

App. crit.: (a) l.2 τυρα Bagatti - Milik.

(a) Ἰούδαν προσήλυτο[ς] | Τύρου | [א]פיר[ש]

(b) שפירא

fig. 174.2 (a)

Translit.: (a) [š]pyr[ʾ]

　　　　　(b) špyrʾ

fig. 174.4 (b)

(a) *Ioudan the proselyte, of Tyre. Shapira?*

(b) *Shapira.*

fig. 174.3 (b)

Comm.: Bagatti and Milik in edd. prr. parsed l.1 of the Greek inscription Ἰουδᾶ ν(εωτέρου) προσήλυτο[υ], based on a perceived line above the *nu* indicating an abbreviation; but that mark does not seem to be an intended part of the inscription. Bagatti in SBF 3 read l.2 of the Greek inscription correctly, but changed his mind in Bagatti - Milik where he read the ligatured ΟΥ as Α, and interpreted the resulting word as "cheesemaker"; but the letters are definitely ΟΥ. Ἰούδαν was a common variation on Ἰούδας, see Ilan, Lexicon I 112-25, esp. 120 n. 112. There were two other proselytes found in the Dominus Flevit complex, nos. 181, 190 (see comm.) and two others elsewhere named Judah (nos. 304, 551). Ioudan would be the name which this individual took *after* his conversion. Shapira, meaning "beautiful", was a frequent woman's name, as in nos. 215, 357, 398, 559, 596, 598. This Shapira would most likely have been Ioudan's wife. There was an attempt to write her name under Ioudan's in inscription (a), but according to Milik all that remains of those letters is פיר *pyr*; those letters are not visible on the surviving fragment. Milik also noted that the middle three letters of her name in inscription (b) were at first written on a lower line from the initial *shin*, then rewritten to bring them on a level with the *shin* and *alef*. Inscriptions on the inside of the box, above the bones, are unusual but paralleled in nos. 68, 478, 497, and cf. Rahmani, CJO p. 12. The much-discussed symbol on the side (see comm. to Noy - Bloedhorn, IJO III, Syr9), the "monogram" resembling *chi-rho*, is a mason's mark. SEG 26, 1673 proposed a date of 4 c. for the

inscription but this cannot be accepted since ossuaries were not used in Jerusalem then, and there were no prominent signs in the tomb of use at this late date.

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 163f.; Bagatti - Milik, Dominus Flevit I, 6-9, 52 no. 21, 84f. no. 13 (edd. prr.). – SEG 17, 785; B. Lifshitz, ZDPV 78, 1962, 64-88 at 79; BE 1964, 522; SEG 20, 480; Finegan, Archaeology 248; B. Lifshitz, Euphrosyne 6, 1974, 23-48 at 46; BE 1976, 736; SEG 26, 1673; J. Kane, JSS 23, 1978, 268-82 at 276; B. Lifshitz, in: ANRW 2,8, 1978, 460; Figueras, Ossuaries 16; E. Puech RB 90, 1983, 481-533 at 517ff. no. 27; SEG 33, 1279; P. Figueras, Immanuel 24/25, 1990, 197; Noy – Bloedhorn, IJO III Syr9 (with much minor bibl.); Hachlili, Funerary Customs 227, 243; Küchler, Jerusalem 836; C. Markschies, ZAC 11, 2008, 429ff.; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 91 fig. 23,4 (dr.); 86 fig. 22,3 (dr.).

JJP/HM

175. Ossuary of Mariam with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Fragment of long side of limestone ossuary (oss. 25), yellow wash; according to ed. pr., façade once ornamented with rosettes; flat lid. The same name written in charcoal (badly faded) in cursive Jewish script on the fragment (a) and on the lid (b) of the ossuary (ed. pr.). The first *mem* is gone over with many strokes; open final *mem*. Meas.: h 15.5, w 16, d 3.5 cm; (a): 11.5 cm; letters 2.5-4.5 cm; (b): l. 21 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1118, SBF 00443, coll. B35AD.

(a) מרים
(b) מרים

Translit.: (a) and (b) mrym

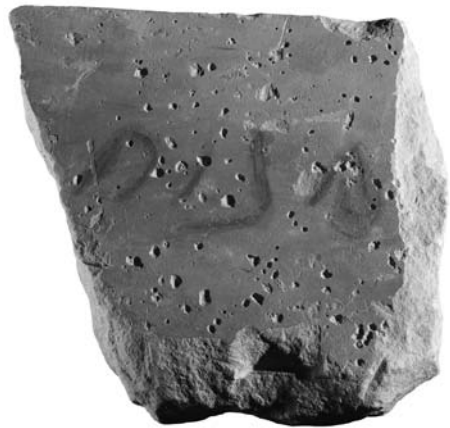(a) and (b) *Mariam.*

fig. 175.2 (a)

fig. 175.1 (a)

Comm.: The box was whole when Milik examined the inscriptions; only a fragment of the long side with inscription (a) could be found. Inscription (b) seems to have had a continuation which cannot be deciphered. Note Mariam in no. 168 from the same burial complex.

Bibl.: Bagatti - Milik, Dominus Flevit I, 6-9, 53 no. 25, 85 no. 15 (ed. pr.). – Hachlili, Funerary Customs 243, 245, 312f.; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 86 fig. 22,6 (dr.).   JJP/HM

176. Ossuary of Shimʿon son of Lollia(?) with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary (oss. 19) with gabled lid, inscription in cursive Jewish script written in charcoal in upper righthand corner of one of the long sides. *Yod* is under the roof of the *alef* (edd. prr. and ph.).
Meas.: h 38 cm, w 72; l. 9.5 cm, letters 1-1.5 cm, final *nun* is 11 cm (edd. prr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SBF 00447, coll. B35AD.

שמעון בר לוליא

App. crit.: לוליה *Puech.*

Translit.: šmʿwn br lwlyʾ

Shimʿon son of Lollia(?).

Comm.: Bagatti - Milik did not offer a certain reading of the name of the father, proposing tentatively יונה *ywnh* and זינה *zynh*. Puech suggested לוליה *lwlyh*, with final *he* instead of *alef.* The present reading can perhaps be understood as a form of Lollius (Lollia?) or Lollianos, as אלכסא *ʾlksʾ* is a short form of Alexandros. Note the Latin name in no. 171 from the same burial complex.

fig. 176.1

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-184 at 162; Bagatti - Milik, Dominus Flevit I, 6-9, 52 no. 19, 83 no. 11 (edd. prr.). – D. Fishwick, NTS 10, 1964, 49-61; Finegan, Archaeology 245f. no. 75; MPAT no. 72; Figueras, Ossuaries 12f.; E. Puech, RB 90, 1983, 481-533 at 513 no. 18; I. Mancini, Archaeological Discoveries relative to the Judeo-Christians, 1984, 52; C. Markschies, ZAC 11, 2008, 421ff. at 429-31; see bibl. no. 164.

fig. 176.2

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 86 fig. 22,1 (dr.).

JJP/HM

177. Ossuary of a woman and her son with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 23), façade decorated with simple geometric line design, flat lid. Inscription, mostly faded, in formal Jewish script written in charcoal on back side (ed. pr.).
Meas.: h 24, w 43, d 17 cm; letters 6-8 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1107, SBF 00429, coll. B35AF.

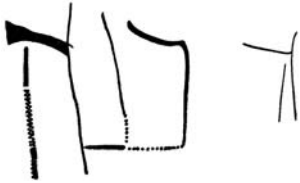ה בנה[--]

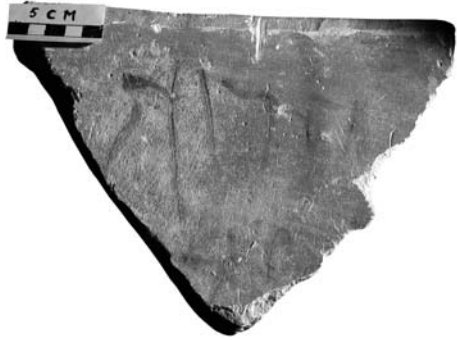Translit.: [--]h bnh

... and ...ah her son.

fig. 177.1

fig. 177.2

Comm.: The ossuary most likely contained an infant and his mother who died in childbirth.

Bibl.: Bagatti - Milik, Dominus Flevit I, 6-9, 52 no. 23, 85 no. 14 (ed. pr.). – See bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 86 fig. 22,5 (dr.).

JJP/HM

178. Ossuary of Shelamzion with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with rosettes, round vaulted lid, yellow wash. Similar inscriptions in cursive Jewish script deeply incised in the upper righthand corner of the back side (a), and just above it on the lid (b). The *lamed* in inscription (a) has a zigzag flourish in its lower part; the *mem* is triangular with superfluous lines extending downwards to the right and the left (edd. prr. and ph.). Meas.: h 29, w 53, d 25 cm; lid: h 11 cm; (a) l. 19 cm, letters 3-6 cm; (b) l. 13 cm, letters 2.5-6.5 cm (edd. prr.).

Findspot: Chamber 84, ossuary 1.
Pres. loc: SBF Museum, Jerusalem, inv. no. SBF 00442, coll. B35AE.

שלמצין (a)
שלמצין (b)

Translit.: (a) and (b) šlmṣyn

(a) and (b) *Shelamzin.*

fig. 178.1 (a)

fig. 178.2 (b)

Comm.: This ossuary was the only in-
scribed box of the five recovered from a

fig. 178.3

single-chambered burial cave with nine loculi on the four walls (vani 82-92). The
loculus 84 containing this box was found sealed. The ossuary contained the bones
of one person. The popular name spelled without a *vav* as the final syllable may
reflect not defective spelling but pronunciation, compare e.g. Σελάμψιν in no. 309
(Akeldama) and comm. there.

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-184 at 166ff.; Bagatti - Milik, Dominus Flevit I, 9, 50 no. 1,
87f. no. 17 (edd. prr.). – E. Dinkler, JbAC 5, 1962, 93-112 at 110 no. 11; Hachlili, Funerary Cus-
toms 312f.; see bibl. no. 164.

Photo: G. Nalbandian.

JJP/HM

179.-180. Dominus Flevit, chamber 280

Two inscribed ossuaries were found on a shelf in the eastern portion of a mostly
destroyed burial cave; another broken ossuary was found beneath them.

179. Ossuary of Ioanes and his son Ioudas with Greek inscription, 1 c. BCE-1 c. CE

Plain ossuary (oss. 68), yellow wash, Greek inscription on one of its long sides (ed.
pr.). Lunate *sigma*.
Meas.: h 26.5, w 62, d 3 cm; l. 32 cm, letters 1-2 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. 00484, coll. B35X.

[..]ΑΝΗΣΙΟΥΔΑΣΟΥΙΟΣΑΥΤΟΥ

['Ιω]άνης 'Ιούδας ὁ υἱὸς αὐτοῦ

fig. 179.1

Ioanes, Ioudas his son.

ΑΝΗϹΙΟΥΔΑϹΟΥΙΟϹϹΥΤΟΥ

fig. 179.2

fig. 179.3

Comm.: This ossuary contained the bones of a father and his son, both named in the nominative case. The inscription was written by one hand at the same time.

Bibl.: Bagatti - Milik, Dominus Flevit I, 12, 55 no. 68, 88 no. 18 (ed. pr.). – See bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 91 fig. 23,5 (dr.).

JJP

180. Ossuary of Shalom with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 69), façade ornamented with four rectangles formed by zigzag frames; gabled lid, yellow wash. Inscription in cursive Jewish script shallowly incised on back side (smooth-finished), 5 cm from top rim. Loop in *tav*; *vav* and *yod* have triangular ornaments.
Meas.: h 34, w 54, d 28 cm; l. 13 cm, letters 1-2 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7702. Autopsy: 28 January 2008.

שלם ברת עוי

Translit.: šlm brt ʿwy

Shalom daughter of ʿAwai(?).

fig. 180.1

fig. 180.2

Comm.: Shalom's name is written in defective spelling, without the *vav*; note the name also in nos. 169, 190, 197 from the Dominus Flevit compound. The pronunciation of the patronym is uncertain: MPAT renders ʿAwwai; Milik: ʿAwiy. This name is borne by a later talmudic sage (bBB 129b), and note also Nabataean עויו ʿwyw (Negev, Personal Names 855).

fig. 180.3

Bibl.: Bagatti - Milik, Dominus Flevit I, 12, 55 no. 69, 88 no. 19 (ed. pr.). – MPAT no. 74; Hachlili, Funerary Customs 313-7; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 82 fig. 21,3 (dr.); Z. Radovan.

JJP/HM

181.-183. Dominus Flevit, four-chambered loculus

Three inscribed ossuaries were found in a large, four-chambered loculus burial-cave complex (vani 294-301) from which were recovered 22 ossuaries and two larger ossuaries described in ed. pr. as sarcophagi. Two of the ossuaries (nos. 181, 183) were found in a stack of eight ossuaries in one of the main rooms of the complex (vano 299).

181. Ossuary of Diogenes the proselyte with Greek inscriptions, 1-2 c. CE

Chamber 299, oss. 81: Plain limestone ossuary with flat lid, surfaces relatively smoothed. Greek inscriptions shallowly incised by the same neat and competent hand, two lines on upper lefthand corner of lid (a) and one line on adjacent rim (b). *Eta* has the form of *h*; lunate *sigma*.
Meas.: h 26, w 52.5, d 23.5 cm; (a): l. 19 cm, letters 0.5-1.5 cm; (b): l. 19 cm, letters 0.5-1 cm.
Pres. loc: SBF Museum, Jerusalem. Autopsy: 28 January 2008.

(a) ΔΙΟΓΕΝΗΣΠΡΟΣΗΛΥΤΟΣ
    ΖΗΝΑ
(b) ΔΙΟΓΕΝΗΣΖΗΝΑΠΟΣΗΛΥΤΟΣ

(a) Διογένης προσήλυτος | Ζηνᾶ
(b) Διογένης Ζηνᾶ π<ρ>οσήλυτος

fig. 181.1 (a) and (b)

(a) *Diogenes, proselyte, (son) of Zenas.*
(b) *Diogenes, (son) of Zenas, proselyte.*

Comm.: Both father's and son's names derive from Zeus. If Diogenes took a Hebrew name when he converted to Judaism, he chose not to record it. Ζηνᾶ is the genitive of Ζηνᾶς, a popular Greek name esp. in Asia Minor; for Jewish examples,

fig. 181.2 (a) and (b)

see Ameling, IJO II 18 (and possibly also 14 B 33). Diogenes, while a rare name for Jews in Palestine in this period, was popular among Jews in Asia Minor and elsewhere in the Diaspora, see Ilan, Lexicon III 243f. For the rare occurrence of inscriptions on ossuary rims, compare nos. 45, 104, 400, 454 in this vol. On proselytism, and proselytes, see comm. to no. 190.

Bibl.: Bagatti – Milik, Dominus Flevit I, 12ff., 55 no. 81, 89 no. 21 (ed. pr.). – Finegan, Archaeology 247; B. Lifshitz, in: ANRW 2,8, 1977, 444-89 at 460; M. Guarducci, Epigrafia Greca IV, 1978, 441-4; Figueras, Ossuaries 16; G. Horsley, New Documents Illustrating Early Christianity 4, 1987, 268; P. Figueras, Immanuel 24/25, 1990, 194-206 at 196f. no. 3; Hachlili, Funerary Customs 227; J. Price, in: New Studies in the Archaeology of Jerusalem and its Region 1, 2007, 19*-24* no 1; see bibl. no. 164.

Photo: G. Nalbandian.

JJP

182. Ossuary of Yehosef with Aramaic inscription, 1-2 c. CE

Chamber 297, oss. 75: Plain limestone ossuary, gabled lid. Inscription written in charcoal, now very faint, in cursive Jewish script on one of the long sides of the ossuary. Ligatures in *samekh-pe* and *bet-resh* (ed. pr.).
Meas.: h 53 (incl. lid), w 53, d 24 cm; l. 26 cm, letters average 1.5 cm (ed. pr.).

[--]‏יהוסף בר א

Translit.: yhwsp br ʾ[--]

fig. 182

Yehosef son of A/E ...

Comm.: The present box was found alone in a small side chamber (297) off one of the main rooms (294). Finds indicate that at least part of the cave was used up to 135 CE.

Bibl.: Bagatti - Milik, Dominus Flevit I, 12ff., 55 no. 75, 89 no. 20 (ed. pr.). – MPAT no. 75; see bibl. no. 164.

Photo: Bagatti - Milik, Dominus Flevit I 82 fig. 21,4 (dr.).

JJP/HM

183. Ossuary of Menaḥem with Aramaic inscription, 1-2 c. CE

Chamber 299, oss. 83: Plain limestone ossuary with flat lid. Three-line inscription deeply incised in cursive Jewish script on one of the small sides of the ossuary. *Mem* is a triangle askew with a long line extending from the top down to the left (ed. pr.).

Meas.: h 29, w 50, d 26 cm; l. 19 cm, letters 1.5-5 cm (ed. pr.).

מנחם מן
ברא יכים
כהן

fig. 183.1

Translit.: mnḥm mn | brʾ ykym | khn

Menaḥem, from the sons of Yakim, priest.

Comm.: Yakim was one of the 24 priestly courses mentioned in 1 Chron 24,17; see Schürer II 245-50, and compare the mention of different priestly courses in nos. 137, 368 this volume, and DJD II Mur 20. It is possible that in the first word of l.2, the second letter is final *nun* instead of *resh* (as in *mn* in l.1 and *khn* in l.3), even though the inscriber wrote medial *nun* in Menaḥem's name. It is interesting that this ossuary was found in the same room as that of Diogenes the proseltye (no. 181).
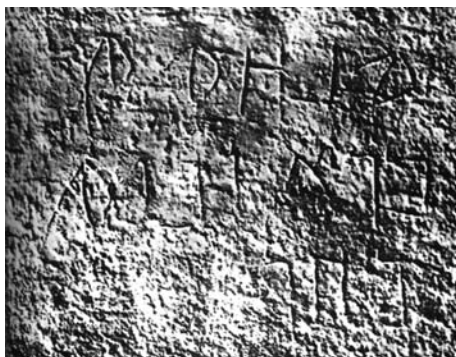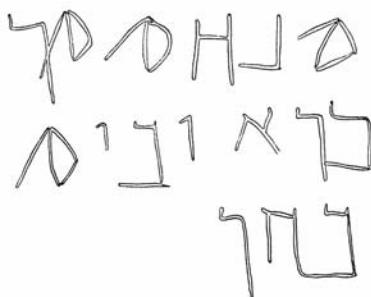

fig. 183.2

Bibl.: Bagatti - Milik, Dominus Flevit I, 12ff., 55 no. 83, 89-92 no. 22 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 269f.; RB 63, 1956, 77; Finegan, Archaeology 244; Beyer, Aramäische 344 no. Texte yJE 22; Evans 53f.; Hachlili, Funerary Customs 213; Küchler, Jerusalem 836; J. Price, in: New Studies in the Archaeology of Jerusalem and its Region 1, 2007, 19*-24* no. 1; see bibl. no. 164.

Photo: Bagatti - Milik, Dominus Flevit I pl. 29 fig. 85 (ph.); 73 fig. 18,1 (dr.).

JJP/HM

184.-185. Dominus Flevit, chambers 355 and 363

Two inscribed ossuaries were among the 15 ossuaries and fragments found in a two-chambered burial cave (vani 355-69); each main room was designed around a standing pit with ledges and containing six loculi. The cave was used in the late Roman period as well.

184. Ossuary of Yehonatan with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary (chamber 363, oss. 41) with flat lid; surfaces not completely smoothed. Inscription incised shallowly in formal Jewish script on one of the long sides, 2 cm from the top rim, ascending to the left.

Meas.: h 32, w 60, d 26 cm; l. 10 cm, letters 0.5-1.5 cm.
Pres. loc: SBF Museum, Jerusalem. Autopsy: 21 January 2008.

יהונתן בר ס

fig. 184

Translit.: yhwntn br s

Yehonatan son of S...

Comm.: This ossuary was found in the room (363) in which most of the other ossu-aries in the complex were found. The inscription is not broken off but stops with the *samekh*: the family members understood the reference. Note the pairing of סימו *symw* and Yehonatan on no. 172 from a different cave in the Dominus Flevit compound.

Bibl.: Bagatti - Milik, Dominus Flevit I, 15ff., 53 no. 41, 92 no. 24 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 272; RB 63, 1956, 77; Finegan, Archaeology 243f.; MPAT no. 76; E. Puech, RB 90, 1983, 481-533 at 512; see bibl. no. 164.

Photo: G. Nalbandian.

JJP/HM

185. Ossuary of Mattata with Aramaic/Hebrew inscription, 1 c. BCE-1 c. CE

Fragmentary limestone ossuary (chamber 355, oss. 37), decorated with rosettes; on the left side above rosette, inscription incised deeply in formal Jewish script (ed. pr.). Meas.: h 29, w 50, d 29 cm; l. 6.5 cm, letters 1 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1121, SBF 00446, coll. B35AD.

מתתא

Translit.: mtt^ʾ

Mattata.

fig. 185.1

fig. 185.2

fig. 185.3

Comm.: The name here is hypocoristic of Mattitiyahu (Mattiya etc.).

Bibl.: Bagatti - Milik, Dominus Flevit I, 15ff., 53 no. 37, 92 no. 23 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 272; RB 63, 1956, 77; RB 66, 1959, 299; Finegan, Archaeology 243f.; see bibl. no. 164.

Photo: Bagatti - Milik, Dominus Flevit I, pl. 30 fig. 88 (ph.); 80 fig. 20,1 (dr.); G. Nalbandian.

<div align="right">JJP/HM</div>

186. Ossuary of the son of Elʿazar with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with rosettes; red wash. Inscription in cursive Jewish script on the back side, only partially legible (ed. pr.). Only a fragment containing the inscription survives today.

Meas.: h 36, w 54, d 29 cm; l. 7.5 cm, letters 0.5-1.5 cm (ed. pr.).

Findspot: Chamber 376, ossuary 52.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1112, SBF 00433, Coll. B35AE.

[--] בר אלעזר

Translit.: [--] br ʾlʿzr
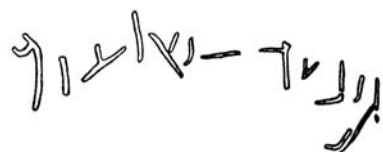
... *the son of Elʿazar.*

fig. 186.1

fig. 186.2

Comm.: This was the only ossuary recovered from a single-chambered burial cave with six loculi; the ossuary was found in a loculus. The traces of the name of the deceased are inscrutable; only his patronym is legible.

Bibl.: Bagatti - Milik, Dominus Flevit I, 17, 54 no. 52, 92 no. 25 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 272f.; RB 63, 1956, 77; RB 66, 1959, 299; Finegan, Archaeology 243f.; MPAT no. 77; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 80 fig, 20,3 (dr.).

<div align="right">JJP/HM</div>

187.-188. Dominus Flevit, chamber 384

Two inscribed ossuaries were among the six found in a single-chambered burial cave with five loculi (vani 384-389). Finds of later periods were also discovered in the cave.

187. Ossuary of Ḥananiya son of Menaḥem with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 57), façade ornamented with two rosettes, surfaces smoothed, traces of red wash; gabled lid. Identical inscription incised deeply in formal Jewish script by apparently the same hand on five different surfaces: on the back (a), on the right side (b), on the left side (c), on the front of the lid (d) and on the back of the lid (e). Inscription (b) has medial instead of final *mem* at end of second name, whereas inscription (c) has final *mem* at beginning of second name and medial *mem* at the end.
Meas.: h 28.5, w 53, d 23 cm; (a): l. 26.5 cm, letters 2-3 cm; (b): l. 15 cm, letters 1-1.5 cm; (c): l. 16.5 cm, letters 1.5-3 cm; (d): l. 11 cm, letters 1 cm; (e): l. 23.5 cm, letters 2 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7721. Autopsy: 28 January 2007.

(a)   חנניהברמנחם
(b)   חנניהברמנחמ
(c)   חנניהברסמנחמ
(d)   חנניהברמנחם
(e)   חנניהברמנחם

(a)-(e) חניה בר מנחם

Translit.: ḥnnyh br mnḥm (5x)

Ḥananiya son of Menaḥem (5x).

fig. 187.1 (a)

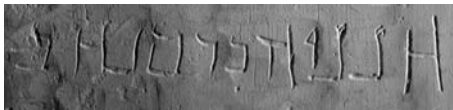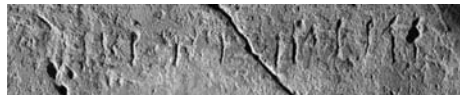fig. 187.2 (b)

fig. 187.3 (c)

fig. 187.4 (d)

fig. 187.5 (e)

Comm.: The name of the deceased was inscribed by the same hand on all surfaces but the decorated façade (back, left, right, and both sides of gabled lid),
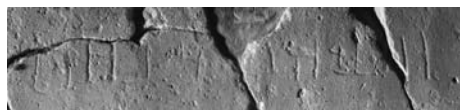
showing unusual respect for the ornamention of the box. While repetition of the name in ossuary inscriptions may sometimes be seen as a sign of grief (Rahmani, CJO p. 12), and the *five* repetitions of the name here are unusual (compare six repetitions in no. 53), the fact that the repetitions are all on different sides suggests a more practical purpose.

Bibl.: Bagatti - Milik, Dominus Flevit I, 17f., 54 no. 57, 93 no. 26 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 273ff.; RB 63, 1956, 77; RB 66, 1959, 299; Finegan, Archaeology 243f.; MPAT no. 78; see bibl. no. 164.

Photo: G. Nalbandian.

<div align="right">JJP/HM</div>

188. Ossuary of Mattiya son of Ḥekia with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 59), façade ornamented with two rosettes and empty ribbon in between; red wash. Inscription in formal Jewish script incised faintly under the top rim of the short left side (ed. pr.).
Meas.: h 30, w 56, d 27 cm; l. 5 cm, letters 0.5-2 cm (ed. pr.).

מתיה בר חקיה

fig. 188.1

App. crit.: הקוה *ed. pr.*

Translit.: mtyh br ḥqyh

Mattiya the son of Ḥekia.

Comm.: Little distinction is made between *he* and *ḥet*, and the ed. pr. reads the third word as הקוה *hqwh*, "the weaver"; the present interpretation follows Puech. The name *ḥqyh* (pronunciation uncertain; Ḥekia is only a suggestion) is, like יחקיה *yḥqyh* in nos. 356, 493, a hypocoristic of the biblical name חזקיה *ḥzqyh* (Hezekiah), see Ilan, Lexicon I 95ff.

fig. 188.2

Bibl.: Bagatti - Milik, Dominus Flevit I, 17f., 54 no. 59, 93f. no. 27 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-276 at 275f.; Finegan, Archaeology 243f.; N. Avigad, IEJ 21, 1971, 185-200 at 198; MPAT no. 79; L. Rahmani, The Biblical Archaeologist 45, 1982, 43-53 at 51f.; Figueras, Ossuaries 13f.; E. Puech, RB 90, 1983, 481-533 at 515 no. 19; H. Kuhnen, Nordwest-Palästina in hellenistisch-römischer Zeit, 1987, 62f.; see bibl. no. 164.

Photo: Bagatti - Milik, Dominus Flevit I, pl. 32 fig. 96 (ph.); 80 fig. 20,8 (dr.).

<div align="right">JJP/HM</div>

189.-199. Dominus Flevit, three-chambered burial complex

11 inscribed ossuaries were found in a rock-cut three-chambered burial complex (vani 427-438) which contained altogether 27 ossuaries. The rooms were arranged in a row; the first (vano 427) had eight loculi and was organized around a standing pit with shelves; the second (436) had one irregularly large loculus (empty, but perhaps designated as a collection-point for ossuaries) and the third (vano 437) served as a repository for ossuaries. The present ossuary was found in a small side chamber (sealed) of Chamber 427 with another decorated ossuary (Bagatti - Milik, oss. no. 96) whose charcoal inscription had faded beyond legibility.

189. Ossuary of ʿAzariyas son of Zacharias with Greek inscription, 1 c. BCE-1 c. CE

Chamber 431, oss. 95: Limestone ossuary, façade ornamented with elegant original design comprising two panels with 16-petaled rosettes flanking a flower on a thin stalk, flowers in the upper corners of each panel, wide leaf-motif borders on right and left edges, zigzag frame above and below; polished surface; high vaulted lid. Two-line Greek inscription written by competent hand above the lefthand rosette, beneath the frame; lunate *sigma*.
Meas.: h 38, w 68.5, d 29 cm; lid: h 8.5 cm; l. 9 cm, letters 1-1.5 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7707. Autopsy: 28 January 2008.

ΑΖΑΡΙΑΣ
ΖΑΧΑΡΙΟΥ

Ἀζαρίας | Ζαχαρίου

ʿAzariyas son of Zachariah.

fig. 189.1

Comm.: Ἀζαρίας is the Greek form of the biblical Hebrew name ʿAzariya used by both Josephus and the Septuagint. Note the exact same name in Aramaic on ossuary no. 191, from this same burial complex. The two may have been grandfather-grandson, or cousins. Another ʿAzariya appears on the ossuary at Bethphage, Mount of Olives (no. 693), and also in no. 403. In this burial complex Zachariah appears also in no. 199 (and note also nos. 92, 629; cf. Ilan, Lexicon I 90-3 for further instances).
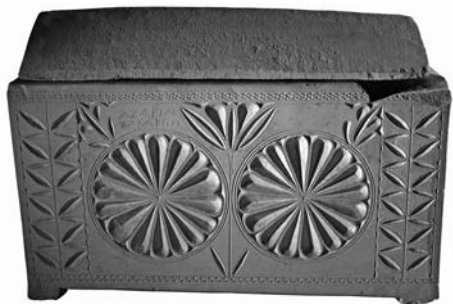

fig. 189.2

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 56 no. 92, 95 no. 30 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 266f. no. 20; RB 63, 1956, 77; SEG 20, 481; see bibl. no. 164.

Photo: G. Nalbandian.

JJP

190. Ossuary of Shalom the proselyte with Hebrew inscription, 1 c. BCE-1 c. CE

Chamber 432, oss. 97: Fragments of a limestone ossuary, some pieces decorated with rosettes; yellow wash. On one fragment, apparently of a short side, inside a kind of *tabula*, an inscription shallowly incised in cursive Jewish script (ed. pr.). Meas.: Fragment with inscription: w 26 cm; l. 19 cm; letters 2-5.5 cm (ed. pr.). Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1110, SBF 00470, coll. B35Z.

שלם הגירת

Translit.: šlm hgyrt

Shalom the proselyte.

fig. 190.2   fig. 190.1

Comm.: This ossuary was found in fragments, by itself in a loculus. Shalom שלם and הגירת *hgyrt* are written in defective spelling, without the *vav*. Jewish proselytes are widely attested in all forms of evidence from the period, see Cohen 140-74 and Feldman 288-341; for epigraphic attestations, see Figueras (1990). In this volume, note the proselyte Diogenes, no. 181 (Dominus Flevit), Mariam, no. 238, and three named Judah: nos. 174 (Dominus Flevit), 304, 551.

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 56 no. 97, 95 no. 31 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 268 no. 23; RB 63, 1956, 77; J. Finegan, Archaeology 247; Figueras, Ossuaries 16; id., Immanuel 24/25, 1990, 194-206 at 196; R. Horsley, Archaeology, History and Society in Galilee, 1996, 165; Hachlili, Funerary Customs 227f., 244-7, 313f., 320f.; see bibl. no. 164. – Cf. L. H. Feldman, Jew and Gentile in the Ancient World, 1993; S. J. D. Cohen, The Beginnings of Jewishness, 1999.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 82 fig. 21,6 (dr.).

JJP/HM

191.-199. Dominus Flevit, chamber 437

9 ossuaries were found in a chamber (vano 437) which served as a repository for
ossuaries; altogether 22 were found inviolate in the chamber, arranged in no par-
ticular order and with little regard for the visibility of inscriptions, according to
the ed. pr.

191. Ossuary of ʿAzariya son of Zekhariya with
     Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary (oss. 112) with inscription incised deeply in formal Jewish script, as-
cending vertically, in the center of one of the long sides (ed. pr.). *Yods* ornamented
with small triangles.
Meas.: h 14, w 28 cm; l. 16 cm, letters 1.5-3.5 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SBF 00480, coll. B35Y.

עזריה בר זכריה

fig. 191

Translit.: ʿzryh br zkryh

ʿAzariya son of Zekhariya.

Comm.: The small size of the
box indicates that it was used for
a child. Note the identical name,
Ἀζαρίας Ζαχαρίου, in no. 189 from the same burial complex. The two ʿAzariyas
could be grandfather/grandson, or cousins of some sort.

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 56 no. 112, 97 no. 36 (ed. pr.). – J. T. Milik, SBF 4,
1953/54, 260-76 at 266 no. 19; RB 63, 1956, 77; MPAT no. 83; Hachlili, Funerary Customs 244-7;
see bibl. no. 164.

Photo: G. Nalbandian.

JJP/HM

192. Ossuary of Ḥananiya and Maria with Aramaic
     inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 107), façade ornamented with two six-petaled rosette
panels separated by band with branch motif, frame with inverted triangles; trac-
es of yellow wash, flat lid. Tiny inscriptions incised shallowly in formal Jewish

script above right rosette beneath frame (a), above and to the left of the left rosette, beneath the frame (b) and above and to the right of the left rosette, beneath the frame (c).

Meas.: h 32, w 62, d 27 cm; (a): l. 4.5 cm; (b): l. 6 cm; (c): l. 5 cm; letters 0.5-2 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7711. Autopsy: 21 January 2008.

(a) חנניה בר שמעון
(b) חנניה בר שמעון
(c) מריה ברת אגרה

fig. 192.1 (a)

Translit.: (a) and (b) ḥnnyh br šmʿwn
            (c) mryh brt ʾgrh

(a) and (b) *Ḥananiya son of Shimʿon.*
(c) *Maria daughter of Agra.*

fig. 192.2 (b)

Comm.: Certainly inscriptions (a) and (b), and probably (c) as well, were written by the same hand. It can be reasonably assumed that Maria was the sister of Yehosef and Tuvia from this cave (nos. 193, 198) and wife of Ḥananiya; on the father's name, see comm. to no. 193. Married women were usually identified by their husbands' names, and it can be assumed that Maria was identified by her patronym because of the importance of her father, the patriarch of this tomb. Compare, e.g., "Shelamzion daughter of Gamala" and "Shelamzion wife of Yehoʿezer son of Kalon, daughter of Gamala" on the same ossuary, no. 369; also no. 504.

fig. 192.3 (c)

fig. 192.4 (a)-(c)

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 56 no. 107, 96f. no. 34 (ed. pr.). – J. T. Milik, SBF 4 1953/54, 260-76 at 263f. no. 17; MPAT no. 82; Hachlili, Funerary Customs 244-7, 313; see bibl. no. 164.

Photo: G. Nalbandian.

JJP/HM

193. Ossuary of Yehosef son of Agra with Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary (oss. 99) with vaulted lid. Inscription in cursive Jewish script on one of the long sides. Most of the letters are ligatured (ed. pr.).
Meas.: h 42, w 78, d 32 cm; l. 16 cm, letters 0.5-9 cm (ed. pr.).

יהוסף בר אגרה

fig. 193.1

Translit.: yhwsp br ʾgrh

Yehosef son of Agra.

Comm.: The pronunciation of the name ʾgrh, here offered as Agra, is uncertain; for the name on Aramaic ostraca, Egyptian papyri and in the Talmud, see Ilan, Lexicon I 359. Two more of his children are buried in this cave (nos. 192, 198), but his ossuary was not identified. The box contained the bones of two people.

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 56 no. 99, 96 no. 32 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 262f. no. 15; MPAT no. 80; Beyer, Aramäische Texte 344; Hachlili, Funerary Customs 244-7; see bibl. no. 164.

Photo: Bagatti - Milik, Dominus Flevit I pl. 32 fig. 98 (ph.); 82 fig. 21,5 (dr.).

fig. 193.2

JJP/HM

194. Ossuary of Yehuda with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Ossuary fragments (oss. 110) ornamented with rosettes, vaulted lid. On fragment of façade, between two rosettes, inscription in vulgar cursive Jewish script, incised deeply (ed. pr.).
Meas.: h 32, w 45 cm; l. 4.5 cm, letters 0.5-3.5 (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1113.

fig. 194.1

יהודה

App. crit.: ואידה *ed. pr.*; גארה/גאיה/יארה *Puech*; גיורא *Peleg.*

Translit.: yhwdh

Yehuda.

fig. 194.2

Comm.: There could have been text before the pre-
served inscription. Widely differing interpretations have been offered for these crude-
ly formed letters (see app. crit.). The first letter seems to be a *yod*, as in no. 107 (Mount
Scopus) and no. 471 (East Talpiyot). The second letter could be a highly cursive *he*, the
small loop to the right of the slanting line not belonging to the letter. The third letter
is certainly not a *dalet* but a *vav*. The last two letters are *dalet* and *he*, as in the ed. pr.

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 56 no. 110, 97 no. 35 (ed. pr.). – J. T. Milik, SBF 4,
1953/54, 260-76 at 267 no. 21; RB 63, 1956, 76-99 at 77; RB 66, 1959, 298-303 at 299; Finegan,
Archaeology 243f. no. 272; E. Puech, RB 90, 1983, 481-533 at 513 no. 17; Figueras, Ossuaries 13f.;
Hachlili, Funerary Customs 227f.; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 80 fig. 20,4 (dr.).

JJP/HM

195. Ossuary of Yeshuʿa with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary (oss. 120), smooth finished
on all sides, gabled lid. Two-line inscrip-
tion in cursive Jewish script incised on
one of short sides, vertically, from top
downwards.
Meas.: h 36, w 77.5, d 28 cm; lid: h 14 cm;
l. 11 cm, letters 2-6 cm.
Pres. loc: SBF Museum, Jerusalem. Autopsy: 28
January 2008.

ישוע
ישוע

Translit.: yšwʿ | yšwʿ

Yeshuʿa Yeshuʿa.

Comm.: The same name occurs in no.
206, from the same burial complex. The
repeated name here was incised by the
same hand. Above the inscription are

fig. 195.1

marks interpreted by ed. pr. as the letters בה *bh* = "in it", i.e. in this ossuary; but this is unlikely, without exact parallel; the marks seem to have no meaning.

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 57 no. 120, 99 no. 40 (ed. pr). – J. T. Milik, SBF 4, 1953/54, 260-76 at 270f. no. 25; RB 63, 1956, 77; E. Dinkler, JbAC 5, 1962, 93-112 at 110 no. 10; Hachlili, Funerary Customs 244-7; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 91 fig. 23,2 (dr.).

fig. 195.2

JJP/HM

196. Ossuary of Martha with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 119), façade ornamented with two six-petaled rosette panels (leaves interspersed between petals), separated by fluted column with pedestal and spiral capital, frame of plain band; vaulted lid. Inscription shallowly incised in formal Jewish script vertically, from bottom up, between righthand rosette and frame.
Meas.: h 32, w 52.5, d 26 cm; l. 13.5 cm; letters 1.5-2.5 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7716.

מרתא אמנו

Translit.: mrtʾ ʾmnw

fig. 196.1

Martha our mother.

fig. 196.2

Comm.: The word "our mother" indicates that the inscription was made by or on behalf of her children, who were probably buried in this same complex; ed. pr. suggested that Martha was the wife of Agra (nos. 192, 193, 198). For indication

fig. 196.3

of "mother" and "parents" in ossuary inscription, compare nos. 375 and 382 (mother and father), nos. 345, 359, 488 etc.

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 57 no. 119, 98f. no. 39 (ed. pr.). – J. T. Milik, SBF 4, 1953/4, 260-76 at 261 no. 14; RB 63, 1956, 77; Figueras, Ossuaries 15; Hachlili, Funerary Customs 244-7, 317ff.; see bibl. no. 164.

Photo: Z. Radovan; Bagatti - Milik, Dominus Flevit I 91 fig. 23,1 (dr.).

JJP/HM

197. Ossuary of Shalom wife of Shapir with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 118), façade ornamented with two six-petaled rosettes separated by blank field and surrounded by two frames, the inner one composed of an ashlar pattern and the outer one comprised of hatch marks; flat lid, yellow wash. Inscription in cursive Jewish script incised on façade between the upper rim and outer frame.
Meas.: h 29, w 58, d 23 cm; l. 7 cm, letters 0.5-1 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, SF 7715.

שלום אתת שפיר

fig. 197.1

Translit.: šlwm ʾtt špyr

Shalom wife of Shapir.

fig. 197.2

Comm.: Note the other woman named Shalom from this burial complex (no. 190) and others from Dominus Flevit (nos. 169, 180): A woman named Shapira was interred in another cave in the Do-

fig. 197.3

minus Flevit compound (no. 174). Compare Greek name Σαλων Σαφιρα, in the SBF Museum (SF 2625) but of unknown provenance (no. 591).

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 57 no. 118, 98 no. 38 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 267f. no. 22; RB 63, 1956, 77; MPAT no. 84; Beyer, Aramäische Texte 344 no. yJE 23; Hachlili, Funerary Customs 244-7; see bibl. no. 164.

Photo: Z. Radovan; Bagatti - Milik, Dominus Flevit I 80 fig. 20,9 (dr.).

JJP/HM

198. Ossuary of Tuvia son of Agra with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 106), façade ornamented with two six-petaled rosettes separated by empty band, fluted and dimpled frames; yellow wash. On the back side (smoothed), inscription written in charcoal in formal Jewish script. Letters have faded since original publication.

Meas.: h 26, w 70, d 26.5 cm; l. 33 cm, letters 2-3.5 cm.

Pres. loc: SFB Museum, Jerusalem, inv. no. SF 7710. Autopsy: 28 January 2008.

טוביה בר אגרה

fig. 198.1

Translit.: ṭwbyh br ʾgrh

Tuvia son of Agra.
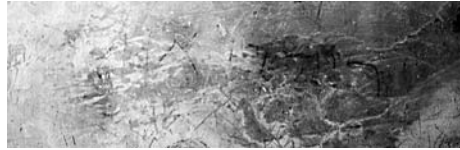
Comm.: The inscription can barely be read today, but even in ed. pr. the initial *tet* was not entirely visible. The ossuary

fig. 198.2

of Tuvia's brother is no. 193, and that of his sister no. 192; on the father's name, see comm. to no. 193. Tuvia = Tobias, the dynastic name of an influential Jewish family in Transjordan in the Hellenistic period (cf. Mazar) and the hero of the apocryphal book of Tobit (cf. the note in Bagatti - Milik 96), but not among the most common of the period (Ilan, Lexicon I 109f.). This is so far the only instance of the name on an ossuary.

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 56 no. 106, 96 no. 33 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 263 no. 16; B. Mazar, IEJ 7, 1957, 137-45, 229-38; MPAT no. 81; Hachlili, Funerary Customs 244-7; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 86 fig. 22,4 (dr.).

JJP/HM

199. Ossuary of Zachariah and others with Greek and Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 115), façade ornamented by two six-petaled rosettes flanking a wide fluted column with pedestal and capital; zigzag frame. Names incised by different hands in Greek above and within the left rosette; lunate *sigma* and w-shaped *omega*; another name written vertically in cursive Jewish script between two petals of the same rosette.

Meas.: h 36, w 59, d 25 cm; Greek letters 0.5-3 cm; Hebrew letters 1.5 cm (ed. pr.).

Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7714, SBF 00453, coll. B35AC.

ΖΑΧΑΡΙΟΥ
ΜΑΡΙΑΜΗ
ΕΛΑΖΑΡΟΥ
ΣΙΜΩ
ΝΟΣ
שניית

fig. 199.1

Ζαχαρίου | Μαριάμη |
Ἐλαζάρου | Σίμω|νος |
שניית(?)

Translit.: šnyyt (?)

Of Zacharias. Mariame. Of Elʿazar. Of Simon. šnyyt?

Comm.: The names were written by dif-
ferent hands, thus probably at different
times. Based on the shape of the *alpha*
and *upsilon* in the photo, Ζαχαρίου and
Ἐλαζάρου could have been produced by
the same person, possibly also Σίμωνος.
Thus Mariame's name, which occupies
the central location in the text cluster,
seems to have been incised before the

fig. 199.2

other Greek names, which were subsequently squeezed in around hers. Mariame is
also the only Greek name not in the genitive. Her relationship to the three males,
their relationship to each other (was Simon the father of Elʿazar?), and the number
of people whose bones were interred in the box, are all obscure matters. Ed. pr. sug-
gests that Mariame was the mother of all the other four people mentioned, and all
were interred in this ossuary, which however is not exceptionally large. The reading
of the name in Jewish script is uncertain and its meaning obscure. Note the name
Secunda in no. 171, from a different cave in Dominus Flevit. Zachariah is found
elsewhere in this same cave (nos. 189, 191)

Bibl.: Bagatti - Milik, Dominus Flevit I, 18f., 57 no. 115, 97f. no. 37 (ed. pr.). – J. T. Milik, SBF 4,
1953/54, 260-76 at 265f. no. 18; RB 63, 1956, 77; SEG 20, 481a; RB 66, 1959, 299; B. Lifshitz, in:
ANRW 2,8, 1977, 444-89 at 459; Bagatti - Saller, Dominus Flevit II 18; M. Piccirillo, Museum,
1983, 35, 37; see bibl. no. 164.

Photo: G. Nalbandian.

JJP/HM

200.-202. Dominus Flevit, two-chambered burial complex

Three inscribed ossuaries were among the seven found in a rock-cut two-chambered burial complex, the first room (452) containing nine loculi, three in each of three walls, with one of those loculi having been converted to a passage to the second chamber (462), unfinished, containing one loculus.

200. Ossuary of Mara with Greek inscription, 1 c. BCE-1 c. CE

Chamber 452, oss. 61: Plain ossuary (assembled from fragments) with flat lid, one of short sides bearing a five-line Greek inscription incised faintly by shaky hand. Cursive *alpha*; lunate *sigma*; *eta* has form of *h* (ed. pr.).
Meas.: h 40, w 93, d 33 cm; l. 24 cm, letters 4-7 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SBF 00432, coll. B35AF.

ΜΑΡΑ
ΣΤΟΡΓΗ
ΧΡΗΣΙΜΟΣ
ΠΑΤΗΡ
ΔΗΜΑΡΧΣ

Μαρα | Στοργή | Χρήσιμος | πατὴρ | Δημαρχ<ία>ς

Mara Storgé, Chresimos father of Demarchia.

Comm.: The present ossuary was found in the middle of the first chamber. It is exceptionally large, designed to contain the bones of more than one person. Either two or three people are mentioned, depending on whether Mara, a semitic name, and Storgé, a Greek name, are the same woman or two different ones. Mara is probably a female name here, but it could conceivably even be male, see comm. ad no. 477. It should be noted that an apparently incised line after Mara led the editors to wonder whether it was a forgotten *iota*, and the name was really Maria. The Greek names Storgé and Chresimos are both so far unique in the Jewish onomasticon.

One or two letters are missing before the *sigma* of the last name. The reason why Bagatti

fig. 200.1

fig. 200.2

and Milik suggested restoring Δημαρχ<ία>ς is simply the presence of Demarchia in the same cave (no. 202) as well as the apparent need for a genitive after πατήρ: once the inscriber reached *chi* and had space for only one more letter, he decided to skip to the *sigma*, to indicate genitive. The name Demarchia is extremely rare (see no. 202), whereas the male name Demarchos is common. The reason why Chresimos would be identified by his daughter is a matter of speculation. There are no grounds for accepting the suggestion of the ed. pr. that the first two lines were inscribed after the last three, or that they represent two children.

Bibl.: Bagatti - Milik, Dominus Flevit I, 19f., 54 no. 61, 99 no. 41 (ed. pr.). – B. Bagatti, SBF 4, 1953/54, 247-59; B. Lifshitz, in: ANRW 2,8, 1977, 444-89 at 458; E. Puech, RB 90, 1983, 481-533 at 521 no. 29; SEG 33, 1281; Hachlili, Funerary Customs 198, 313-7; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 91 fig. 23,7 (dr.).

JJP

201. Ossuary of Sara with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Loculus 459, oss. 63: Limestone ossuary, façade ornamented with two rosettes; flat lid, red wash. Inscription in cursive Jewish script incised deeply above and to the right of the right rosette (ed. pr.).
Meas.: h 35, w 55, d 27 cm; l. 3.5 cm, letters 1-2.5 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1122, SBF 00455, coll. B35AB.

סרה

Translit.: srh

Sara.

Comm.: The present ossuary was found in a loculus. Note *samekh* instead of *sin.*

Bibl.: Bagatti - Milik, Dominus Flevit I 19f., 54 no. 63, 100 no. 42 (ed. pr.). – See bibl. no. 164.

Photo: G. Nalbandian.

fig. 201

JJP/HM

202. Ossuary of Demarchia with Greek inscription, 1 c. BCE-1 c. CE

Loculus 459, oss. 64: Plain limestone ossuary with gabled lid; all surfaces smoothed. Greek inscription incised by competent hand to medium depth on one of the short sides, 5 cm from top rim; some of the letters gone over twice; lunate *sigma*.

Meas.: h 42.5, w 70, d 34 cm; lid: h 17 cm; l. 32 cm, letters 3-3.5 cm.

Pres. loc: SBF Museum, Jerusalem. Autopsy: 28 January 2008.

fig. 202.1

ΔΗΜΑΡΧΙ
ΑΣ

Δημαρχί|ας

Of Demarchia.

Comm.: The present ossuary was found in a loculus. Demarchia was apparently the daughter of Chresimos in no. 200, see comm. there.

fig. 202.2

Bibl.: Bagatti - Milik, Dominus Flevit I, 19f., 54 no. 64, 100 no. 43 (ed. pr.). – B. Bagatti, SBF 4, 1953/54, 247-59; see bibl. no. 164.

Photo: G. Nalbandian.

JJP

203.-204. Dominus Flevit, loculus 55

Two inscribed ossuaries were found in a loculus of a single-chambered rock-cut rectangular cave (vani 52-8) organized around a central standing pit surrounded by ledges; altogether the cave contained six loculi, of which one contained another ossuary, undecorated.

203. Ossuary of Ishmᶜael with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 34), façade decorated with two six-petaled rosettes, slatted frame; gabled lid with zigzag frame. Inscription in cursive Jewish script faintly incised on back side (smoothed surface).

Meas.: h 33, w 56, d 24 cm.

Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7722. Autopsy: 12 March 2008.

ישמעאל ישמעאל
בר

fig. 203.1

App. crit.: בן *ed. pr.*
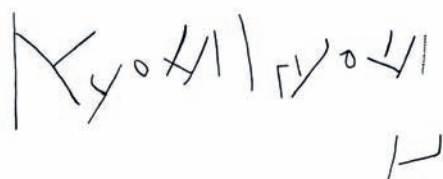
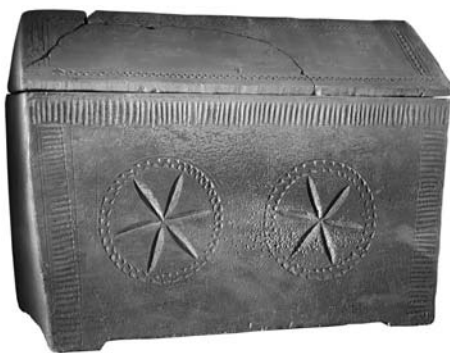Translit.: yšmˁˀl yšmˁˀl | br

Ishmᶜael (son of?) Ishmᶜael.

fig. 203.2

Comm.: The ed. pr. read the two letters in l.2 as *bn*, but they seem to be *br* in ligature; the meaning is of course the same. Whether this word is meant to be read between the repeated name, thus son and father had the same name, or otherwise, is unclear. Note the same name in adjacent cave, no. 167. Ishmᶜael was a frequent name in this period, cf. Ilan, Lexicon I 177-81.

fig. 203.3

Bibl.: Bagatti - Milik, Dominus Flevit I 6, 53 no. 34, 76f. no. 4 (ed. pr.). – See bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 82 fig. 21,1 (dr.).

JJP/HM

204. Ossuary of Mattiya with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 33), façade decorated with two panels of elaborately carved butterfly patterns, separated by branch, triple-band border. On the back side (smoothed surface) two inscriptions faintly incised in cursive Jewish script, one (a) comprising two lines, centered, 4 cm from top rim, and the second (b) written vertically on right edge. The top line of the *bet* in inscription (a) is missing.

Meas.: h 32, w 69, d 26 cm; (a) l. 43 cm, letters 3-8 cm; (b) l. 15 cm, letters 4-10 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7701. Autopsy: 21 January 2008.

(a) מתיה ותדא
ברה
(b) מתיה

fig. 204.1 (a)

App. crit.: *(a)* מתניהקתרן *Bagatti, SBF*;
הודה[י] | מתיה בן תדא *Bagatti - Milik.*

Translit.: (a) mtyh wtdʾ | brh
(b) mtyh

(a) *Mattiya and Thadda his son.*
(b) *Mattiya.*

Comm.: The father's name derives from Greek The-odoros, Theodotos vel sim.; its pronunciation is uncertain; the same name may also appear in no. 165, and compare also תדיון *tdywn* = Theodotion in nos. 209, 212. The reason for inscription (b), in the presence of inscription (a) on the same side, is unclear: perhaps the ossuary was moved to a place where only its right back side could be seen.

fig. 204.2 (b)

Bibl.: B. Bagatti, SBF 3, 1952/53, 149-84 at 155f.; Bagatti - Milik, Dominus Flevit I 6, 53 no. 33, 74ff. no. 3 (edd. prr.). – Evans 77; see bibl. no. 164.

Photo: G. Nalbandian; Bagatti - Milik, Dominus Flevit I 75 fig. 19,2 (dr.).

JJP/HM

205.-206. Dominus Flevit, trench 425

Two ossuaries were found interred, apparently intentionally, in a long rock-cut trench (vano 425), not a proper cave or loculus.

205. Ossuary of Abaskantos with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 92), façade ornamented with two rosettes within a leaf-themed frame. Greek inscription deeply incised on short left side. Cursive *alpha* (ed. pr.). Lunate *sigma*. Only a fragment containing the inscription survives today.

Meas.: h 21, w 36, d 19 cm; l. 18 cm, letters 1-4 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1123, SBF 00472, coll. B35Z.

ΑΒΑΣΚΑΝΤΟΥ

Ἀβασκάντου

Of Abaskantos.

fig. 205

Comm.: Ἀβάσκαντος was a popular Greek name (LGPN I-Va, s.v.), which occurs elsewhere though not frequently in the Jewish onomasticon (Masada II no. 441; CPJ II 185 Ἀβάσκων).

Bibl.: Bagatti - Milik, Dominus Flevit I 18, 56 no. 92, 94 no. 28 (ed. pr.). – B. Lifshitz, in: ANRW 2,8, 1977, 444-89 at 458f.; see bibl. no. 164.

Photo: G. Nalbandian.

JJP

206. Ossuary of Yeshuʿa with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary (oss. 93), façade ornamented with rosettes. Inscription deeply incised in formal Jewish script on the lefthand side of the façade (ed. pr.). Only fragments containing the inscription survive today.
Meas.: h 23, w 52, d 20 cm; l. 12 cm, letters 3.5-4.5 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1109, SBF 00444, coll. B35AD.

ישוע

Translit.: yšwʿ

Yeshuʿa.

Bibl.: Bagatti - Milik, Dominus Flevit I 18, 56 no. 93, 94f. no. 29 (ed. pr.). – J. T. Milik, SBF 4, 1953/54, 260-76 at 276 no. 32; RB 63, 1956, 76-9 at 77; E. Dinkler, JbAC 5, 1962, 93-112 at 94-9 n. 15; see bibl. no. 164.

fig. 206

Photo: G. Nalbandian.

JJP/HM

207.-214. Burial cave on the western slope of the Mount of Olives, near Augusta Victoria Hospital

A cave containing eight inscribed ossuaries was hewn into the rock in close proximity to the cave containing ossuaries nos. 215-217, and the two families may be related. Discovered and excavated in 1930, the cave consists of one room in whose floor was dug a pit surrounded by ledges, with two more pits used for ossuary collection in the corners of the room; there were no loculi. The cave was crowded with 13 mostly unornamented ossuaries, eight of which are inscribed: five in Greek, two in Jewish script and one bilingual. The cave belonged to a family in which names and titles recured: the names Theumnas and Theodotion (with variants) appear on two and three different boxes, respectively; and the title διδάσκαλος (spelled variously) appears on three boxes (nos. 211, 212, 214).

207. Ossuary of Elʿazar with Hebrew inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid, surfaces rough-finished. Two-line inscription on one of short sides: l.1 in formal Jewish script incised by shaky hand, l.2 in palaeo-Hebrew script.
Meas.: h 31, w 53, d 26 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1480. Autopsy: 10 July 2008.

אלעזר
אלעזר

App. crit.: l.2 ABO- *Ed. pr., CIJ, SEG.*

Translit.: ʾlʿzr | ʾlʿzr

Elʿazar Elʿazar.

Comm.: l.2, which repeats in palaeo-Hebrew script the name written in l.1, was thought in ed. pr. to be Greek (followed by CIJ and SEG), but it is without doubt palaeo-Hebrew (Rosenthaler). This inscription, together with no. 62 and possibly no. 242, provide important evidence of the use of this script in the period in contexts other than political or ritual.
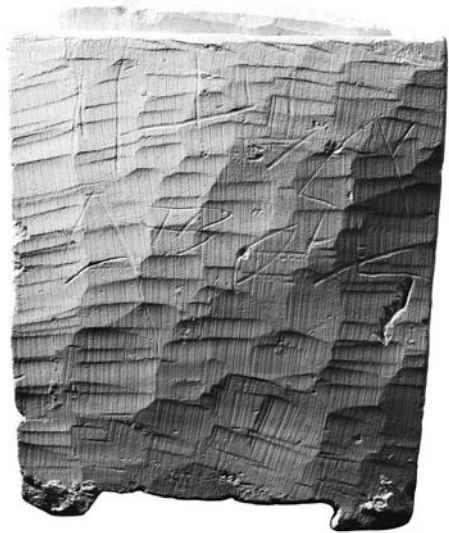
fig. 207

Bibl.: E. L. Sukenik, Tarbiz 1, 1930, 137-143 at 143 no. 9 (Hebr.) (ed. pr.). – J. Hempel, ZATW 48, 1930, 314; SEG 8, 186; CIJ 2, 1264; M. Rosenthaler, IEJ 25, 1975, 138f.; Syria/BES 1976, no. 122;

Bieberstein - Bloedhorn 3, 322f.; Peleg, Archaeology II 71-4; Hachlili, Funerary Customs 247ff.; Kloner - Zissu, Necropolis 165f.

Photo: Z. Radovan.

<div align="right">JJP/HM</div>

208. Ossuary of Sapira with Greek inscription, 1 c. BCE-1 c. CE

Plain ossuary, flat lid. Two-line Greek inscription shallowly incised on one of the long sides; one line is written in the center, the second line is written in smaller letters at an oblique angle above and to the left; lunate *sigma*.
Meas.: h 27, w 55, d 23.5 cm; l.1: 23 cm, letters 3.5-5.5 cm; l.2: 6 cm, letters 0.5-1 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1474. Autopsy: 10 July 2008.

ΣΑΠΙΡΑ
ΑΝΔΡΟΥΣ

Σαπῖρα | Ανδρους

Sapira. Androus(?).

Comm.: Σαπῖρα = Shapi-ra, mostly a female name, compare no. 215 in the

fig. 208

proximate cave, and nos. 174, 357, 559, 596, 598. Ανδρους is rare but attested in documentary sources (Foraboschi 33); the letters could also represent a genitive of the more common name Ἄνδρων (genit. Ἄνδρωνος) or be related to any number of similar names (e.g., Ανδουρος, Ἀνδρέας etc. in Hagedorn, Wörterlisten 20f.). Sukenik understands it as genitive of Ἀνδρώ.

Bibl.: E. L. Sukenik, Tarbiz 1, 1930, 137-43 at 142 no. 7 (Hebr.) (ed. pr.). – SEG 8, 184; CIJ 2, 1272; Hemer, Book of Acts 224; N. Avigad, NEAEHL 2, 753; see bibl. no. 207.

Photo: Hebr. Univ. Inst. Arch.

<div align="right">JJP</div>

209. Ossuary of Shelamzion with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two rosettes; red wash; flat lid. Two-line inscription in formal Jewish script shallowly incised on the left short side (smooth-finished).
Meas.: h 30, w 50, d 26 cm; l. 20 cm, letters 1.5-15 cm, average 5-6 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no 1478. Autopsy: 10 July 2008.

שלמציון
בת תדיון

Translit.: šlmṣywn | bt tdywn

Shelamzion daughter of Theudion (or Theodotion).

Comm.: This is one of two inscriptions in the cave without any Greek (also no. 207). The father's name, if written correctly, is a hypocoristic of Theodotion, as nos. 211 and 212 show; it is also possible that the *tet* was forgotten and the name was supposed to be תדטיון = Theodotion, precisely as in no. 211, see comm. there. Shelamzion may be the daughter of Theodotion in nos. 211 or 212. The fact that she is identified by her father may indicate that she died unmarried, or childless.

fig. 209

Bibl.: E. L. Sukenik, Tarbiz 1, 1930, 137-143 at 141 no. 4 (Hebr.) (ed. pr.). – CIJ 2, 1265; Evans 77f.; see bibl. no. 207.

Photo: Z. Radovan.

JJP/HM

210. Ossuary of Simon with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two rosettes flanking a stylized lily; flat lid. On the left short side (smoothed), a two-line Greek inscription shallowly incised. The letters are amateurishly formed; lunate *sigma* and w-shaped *omega*.
Meas.: h 31.5, w 54.5, d 24 cm; l. 19 cm, letters 3-5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1475. Autopsy: 10 July 2008.

ΑΛΛΑΤΟ
ΣΗΜΩΝ

App. crit.: AMATO *CIJ.*

fig. 210

Αλλατο | Σήμων

Allato Simon.

Comm.: The letters in l.1 are clearly written but yield no known name. Pape, WGE 64, Foraboschi 26 and Hagedorn, Wörterlisten 18 record the name Ἀλλᾶς. SEG guessed: "Ἄμᾱτο(ς) vel Ἀμᾱ́το(υ)". A semitic name cannot be ruled out, cf. Wuthnow, Semitische Menschennamen 18f. The *omicron* could be a *theta* (there is a scratch inside which may have been intended), and the two *lambdas* could be a sloppy *mu*; with these two changes, the reading would be ΑΜΑΤΘ, perhaps a form of Ματθίας. The letters after M in l.2 are not at all clear and may be different from the suggested reading (Υ? ΙΩ?); the inscriber ran out of room and had to squeeze in the right leg of the *nu* along the box's edge. The normal Greek spelling of Simon is Σίμων, but the name spelled with η instead ι would have been pronounced the same way.

Bibl.: E. L. Sukenik, Tarbiz 1, 1930, 137-43 at 143 no. 10 (Hebr.) (ed. pr.). – SEG 8, 185; Thomsen II 230 no. 192B, h; CIJ 2, 1267; see bibl. no. 207.

Photo: Hebr. Univ. Inst. Arch.

<div align="right">JJP</div>

211. Ossuary of Theodotion with Hebrew/Aramaic and Greek inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, flat lid, surfaces rough-finished. Inscription (a) incised in formal Jewish script on one of long sides; *yod* and *vav* practically indistinguishable. Another one-word inscription (b) in Greek incised on the other long side, and the same word (c) is inscribed on one of the short sides. Lunate *sigma*.
Meas.: h 39, w 72, d 29 cm; (b) l. 55 cm, letters average 7 cm, *upsilon* 21 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1476. Autopsy: 10 July 2008.

(a) תדטיון
(b) ΔΙΔΑΣΚΑΛΟΥ
(c) ΔΙΔΑΣΚΑΛΟΥ

(a) תדטיון
(b) διδασκάλου
(c) διδασκάλου

Translit.: tdṭywn

<div align="right">fig. 211.1 (a)</div>

(a) *Theodotion.*
(b) and (c) *Of (the) teacher.*

Comm.: The same name in Greek, Θεοδοτίων, appears in no. 212. Either of them may be the father of Shelamzion in no. 209. On δίδάσκαλος, see comm. no. 214. Sukenik reported inscription (c) in two lines, but we did not see it.

fig. 211.2 (b)

Bibl.: E. L. Sukenik, Tarbiz 1, 1930, 137-43 at 139f. nos. 1-2 (Hebr.) (ed. pr.). – SEG 8, 179; Thomsen II no. 192B, a; CIJ 2, 1266; B. Lifshitz, RB 67, 1960, 58-64 at 63; N. Avigad, EI 8, 1967, 119-42 at 131 (Hebr.); B. Lifshitz, ANRW 2,8, 1977, 444-89 at 457ff.; Figueras, Ossuaries 13f.; N. Avigad, NEAEHL 2, 753; A. Millard, Pergament und Papyrus 130-3; see bibl. no. 207.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

212. Ossuary of Theodotion with Greek inscriptions, 1 c. BCE-1 c. CE

Corner fragment of a plain limestone ossuary. On the short side (rough-finished), a two-line Greek inscription (a) with well-formed letters incised to medium depth. The gabled lid, which reportedly bears an inscription (b), was not available to be examined (see ed. pr.). Lunate *sigma*, w-shaped *omega*.
Meas.: l. 20 cm, letters 3.5-5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1477. Autopsy: 10 July 2008.

(a) ΘΕΟΔΟΤΙ
  ΩΝΟΣ
(b) ΔΕΣΔΕΚΑΛΛΟΥ

(a) Θεοδοτί|ωνος
(b) δεσδεκάλλου

fig. 212.1 (a)

(a) *Of Theodotion.*
(b) *Of (the) teacher.*

Comm.: Sukenik in the ed. pr. de-
scribed a box (h 40, w 69, d 29 cm)
with a gabled lid (h 14 cm), with inscription (a) on one of its short sides. Today
only a piece of the broken ossuary survives, without its lid. The clearly written
theophoric name Θεοδοτίων = the more common Θεόδοτος. On his profession as
teacher (δεσδεκάλλου = διδασκάλου), see comm. ad no. 214.

Bibl.: E. L. Sukenik, Tarbiz 1, 1930, 137-43 at 142 nos. 5, 6 (Hebr.) (ed. pr.). – SEG 8, 180, 183; Thom-
sen II no. 192B c, d; CIJ 2, 1268, 1270; B. Lifshitz, RB 67, 1960, 58-64 at 63; M. Weippert, in: K. Gall-
ing ed., Biblisches Reallexikon, 1977, 269-76 at 274; N. Avigad, NEAEHL 2, 753; see bibl. no. 207.

Photo: E. L. Sukenik, Tarbiz 1, 1930, Pl. 3 (dr.) and 4 (ph.).

JJP

213. Ossuary of Theumnas with Greek inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished. Greek inscription (a) shallowly
incised on one of long sides. Greek inscription (b) incised in two lines on short
side to the right of inscribed long side; lines gone over more than once. *Alpha* with
straight cross-bar; lunate *sigma*.
Meas.: h 28, w 46, d 20 cm.; (a) l. 42 cm, letters 5.5-10 cm; (b) l. 17 cm, letters 4-5.5
cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1479. Autopsy: 10 July 2008.

(a) ΘΕΥΜΝΑΣ
(b) ΘΕΥ
   ΜΝΑΣ

(a) Θευμνᾶς
(b) Θευ|μνᾶς

(a) and (b) *Theumnas.*

Comm.: For the name, a
short form of Θεύμναστος,
see comm. to no. 214.

fig. 213 (a)

Bibl.: E. L. Sukenik, Tarbiz 1, 1930, 137-43 at 141 no. 3 (Hebr.) (ed. pr.). – SEG 8, 181; Thomsen II
no. 192B, b; CIJ 2, 1271; see bibl. no. 207.

Photo: Hebr. Univ. Inst. Arch.

JJP

214. Ossuary of Theumnas with Greek inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished. Two-line Greek inscription (a) shallowly incised on one of the long sides; letters formed by inexpert hand. On the other long side, a repeated Greek inscription (b1, b2), the first in small letters 2 cm from the top rim, the second beneath it in large letters filling practically the whole side; lunate *sigma*.

Meas.: h 25, w 52, d 22 cm; (a) l. 45 cm, letters 3-7 cm; (b1) l. 8 cm, letters 1-2 cm; (b2) l. 48 cm, letters 5-17 cm.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1481. Autopsy: 10 July 2008.

(a) ΘΕΜΝΤΟΣΔΕ̣
   ΣΚΑΛΟΥ
(b1) ΕΥΔΑ
(b2) ΕΥΔΑ

App. crit.: δε|εκαλου *CIJ, SEG.*

(a) Θε(υ)μν<ᾶ>τος
   δε|σκάλου

fig. 214.1 (a)

(a) *Themnas (the) teacher.*

fig. 214.2 (b1) and (b2)

Comm.: In inscription (a), Θεμντος is a shortened form of the common theophoric Greek name Θεόμνηστος / Θεόμναστος / Θεύμναστος (Pape, WGE 495, 503; LGPN I-V, s.v.; Hagedorn, Wörter-listen 52, 54; Foraboschi 135, 138; etc.; Jewish instances in Ilan, Lexicon III 305f.), like Hebr. Zekhariah. Yet since the genitive of the second word, the man's profession, points to a genitive in the name as well, the name is probably Θευμνᾶς (short form of Θεύμναστος), as in no. 213, genitive formed as Θευμνᾶτος. The second word δεσκάλου = διδασκάλου as in no. 211 and δεσδεκάλλου in no. 212. The persistent δε- reflects pro-nunciation.

    The title didaskalos held by this Theumnas and others in the cave should be understood as no more than their profession: the family produced teachers, proba-bly of Torah, and was proud to note this on their ossuaries. In this period the Greek term *may* be roughly equivalent to rabbi (Jn 1,38, Mt 8,19 etc.), which however had not yet developed into a more formal title and position, or any other fixed commu-nity title, and simply meant "master" or "teacher". The use of the term διδάσκαλος
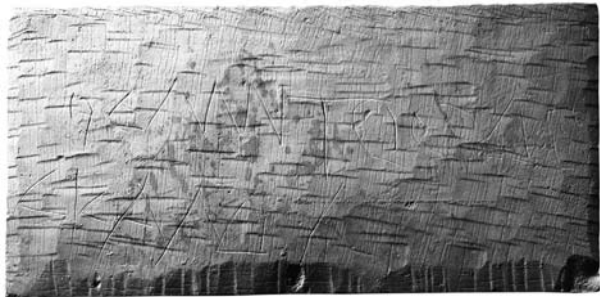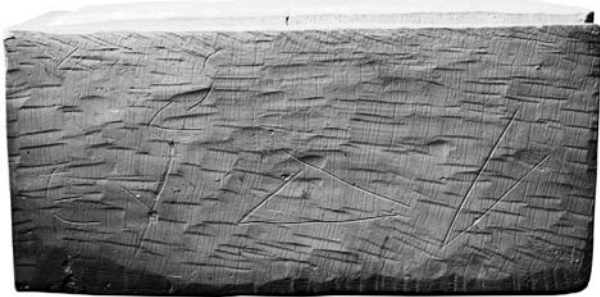
in a 3 c. inscription from Rome, from a different time and place, sheds little light on the present case (Noy, JIWE II 68). There is no reason to accept Sukenik's suggestion that "didaskalos" was a family name.

The repeated inscription on the other side, heretofore unnoticed, may be part of a name like Θευδᾶς.

Bibl.: E. L. Sukenik, Tarbiz 1, 1930, 137-43 at 143 no. 8 (Hebr.) (ed. pr.). – SEG 8, 182; Thomsen II no. 192B, f; CIJ 2, 1269; B. Lifshitz, RB 67, 1960, 58-64 at 63; see bibl. no. 207.

Photo: Z. Radovan.

JJP

215.-217. Burial cave on the Mount of Olives, north of Augusta Victoria Hospital

A rock-hewn burial cave was discovered during the digging of a private water cistern on the Mount of Olives, north of Augusta Victoria Hospital, and excavated by Sukenik in 1928. The single chamber of the cave is organized around a standing pit with ledges on which bones were laid out, and six loculi hewn in the walls (two on each of three walls) with another loculus hewn into the eastern wall of the standing pit. The entrance to the cave was found sealed. Ten ossuaries, mostly plain, were found mainly in two loculi; the three outside the loculi were presumed by the excavator to have been moved there when the tomb was first penetrated. Kloner - Zissu estimate that 25 people were buried in the cave. Three of the ossuaries bear inscriptions: one in Greek, one in Jewish script and one bilingual. As Sukenik suggested, the family of this cave could well have been related to the family buried in a cave in close proximity, inscriptions nos. 207-214. Note the repetition of Yehuda in this cave (bilingual no. 215 and no. 216), and the presence of a Shapira in each cave (nos. 208, 215).

215. Ossuary of Yehuda and Shapira with Greek and Hebrew/
   ## Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two highly stylized and deeply carved 12-petaled rosettes, large leaves alternating with small; wide branch-leaf band separating two panels; single zigzag frame; vaulted lid. Three-line bilingual inscription written in charcoal on short right side (smoothed face), 2 cm from the top rim: l.1 Greek, lunate *sigma*; ll.2-3 in cursive Jewish script, slightly ascending to the left. Meas.: h 35, w 67.5, d 28.5 cm; lid: h 8 cm; l. 19 cm, Greek letters 2-3.5 cm, Jewish script 1.5-3 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-2584. Autopsy: 7 November 2007.

ΙΟΥΔΑΣ
יהודה
שפירא

fig. 215.1

Ἰούδας | שפירא | יהודה

Translit.: yhwdh | špyrʾ

Ioudas Yehuda Shapira.

fig. 215.3

Comm.: Yehuda's name is written in both Greek and Hebrew standard forms. Shapira (with *alef* or *he* as final letter) is usually a woman's name, and thus would be his wife; Sukenik however found the bones of only one person in the box, thus it remains a possibility that Shapira ("beautiful") was a nickname of Yehuda himself, as Rahmani suggested; compare no. 208 in the proximate cave, and nos. 174, 357, 398 (probably a male), 559, 596, 598.

fig. 215.2

Bibl.: E. L. Sukenik, JJPES 2, 1928, 193-8 at 196f. no. 2 (Hebr.) (ed. pr.). – D. Schütz, MGWJ 75, 1931, 286-92 at 286; CIJ 2, 1282; Hemer, Book of Acts 224; Bieberstein - Bloedhorn 3, 318f.; Rahmani, CJO no. 35; Peleg, Archaeology II 69f.; Hachlili, Funerary Customs 228-31; Kloner - Zissu, Necropolis 165.

Photo: IAA.

JJP

216. Ossuary of Ioudas with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 12-petaled rosettes separated by heavy zigzag band, zigzag frame (triple on sides, double on top, single on bottom);

red and yellow wash; flat lid. On right short side (smoothed face), 5 cm from top rim, Greek inscription lightly incised with letters painted blue-black, lunate *sigma*; multiple strokes on each letter.

Meas.: h 37.5, w 64.5, d 28 cm; l. 18 cm, letters 3-4 cm.

Pres. loc: Beth Shemesh, IAA inv. no. S-2581. Autopsy: 7 November 2007.

fig. 216.1

ΙΟΥΔΑΣ

Ἰούδας

Ioudas.

fig. 216.2

Bibl.: E. L. Sukenik, JJPES 2, 1928, 193-8 at 197 no. 3 (Hebr.) (ed. pr.). – RB 38, 1929, 474; CIJ 2, 1280; Rahmani, CJO no. 32; see bibl. no. 215.

Photo: IAA.

JJP

217. Ossuary of Mariam Yohana with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with original design consisting of two panels with superimposed 24-petaled rosettes with eight-petaled rosette in center, flanking broad lily-like plant, discs in three corners of panels; vaulted lid. Inscription in cursive Jewish script incised near top of left short side. The final *mem* has a vertical line extending upwards on its right side, and an oblique line extending downwards on its left side.

Meas.: h 30, w 26, d 50 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-2580. Autopsy: 1987.

מרים יחנה

Translit.: mrym yḥnh

Miriam Yoḥana.

fig. 217.1

fig. 217.3

fig. 217.2

Comm.: The two names could refer to the same woman, or two women, or "Mariam (daughter of) Yoḥana". *Yḥnh* is written without *vav*; compare other instances of the name in Jewish script, nos. 499, 534 the granddaughter of the high priest; see Ilan, Lexicon I 420f.

Bibl.: E. L. Sukenik, JJPES 2, 1928, 193-8 at 195f. no. 1 (Hebr.) (ed. pr.). – CIJ 2, 1281; Rahmani, CJO no. 31; Evans 83; Hachlili, Funerary Customs 312f.; see bibl. no. 215.

Photo: IAA.

JJP/HM

218.-223. Burial cave on the Mount of Olives

Six ossuaries were found in a cave on the Mount of Olives, all inscribed in Greek; coordinates and details of the cave are not known. They were kept in the Church of the Russian Ascension in Jerusalem and may still be there.

218. Ossuary of Mathias son of Castus with Greek inscriptions, 1 c. BCE-1 c. CE

Soft limestone ossuary, four-line Greek inscription (a) on one of the small sides; two Greek letters (b) on front side (ed. pr.). Drawing shows inexpert hand, letters formed by multiple strokes, lines crowded and overlapping; lunate *sigma*.

(a) ΜΑ
  ΘΙΟΥ
  ΤΟΥΚ
  ΑΣΤΟΥ
(b) ΜΑ

(a) Μα|θίου | τοῦ Κ|άστου
(b) Μα(θίου)

(a) *Of Mathias (son) of Kastos.*
(b) *(Of) Ma(thias)?*

fig. 218 (a)

Comm.: The frequent Hasmonean name Mattathias or Matthias, variously spelled in Hebrew and Greek (Ilan, Lexicon I 191-6), appears here in its simplest Greek form. The same name, as Mattathias, occurs in no. 219, see comm. there. The father's name is the Latin cognomen Castus; for many instances see Dessau III,1, Index 179; Pape, WGE 634; for Jews with this name, Noy, JIWE II 291, 316 (Rome). Figueras saw the ossuary in the Russian church, but read the father's name as ΛΕΟΥΟΥ "(son) of Levi"; perhaps because of this mistaken reading, he did not identify the inscription as already published by Clermont-Ganneau.

Bibl.: Ch. Clermont-Ganneau, AMSL 9, 1882, 277-321 at 316; id., PEQ 14, 1882, 16-38 at 16; id., AMSL 11, 1885, 157-251 at 207 (= id., Premiers Rapports sur une Mission en Palestine et en Phénicie, 1885, 101) (edd. prr.). – Thomsen I no. 197d-e; CIJ 2, 1275; Bieberstein - Bloedhorn 3, 356; Kloner - Zissu, Necropolis 214. – Cf. Figueras, Ossuaries 13 pl. 6, 14, 34 no. 422.

Photo: Ch. Clermont-Ganneau, AMSL 11, 1885, 207 no. 31 (dr.).

JJP

219. Ossuary of Mattathias with Greek inscription, 1 c. BCE-1 c. CE

Soft limestone ossuary, slightly arched lid, two-line Greek inscription on underside of lid (ed. pr.). Drawing shows inexpert hand, letters formed by multiple strokes, lines crowded and overlapping. The second, smaller *T* was added above the first; *alpha* with broken cross-bar.

ΜΑΤΤΑΘΙ
ΟΥ

fig. 219

Ματταθί|ου

Of Mattathias.

Comm.: The second *tau* was forgotten by the inscriber, who had to go back and insert it above the line. The same name occurs in a different spelling in no. 218 from this group; given the disorderly state of investigation and publication, it cannot be certain that this lid does not belong with the ossuary of no. 218, especially since, from the drawings the shaky hands in each look quite similar; yet recurrence of names within families is frequent.

Bibl.: Ch. Clermont-Ganneau, AMSL 9, 1882, 316; id., PEQ 14, 1882, 16; id., AMSL 11, 1885, 207 (= id., Premiers Rapports sur une Mission en Palestine et en Phénicie, 1885, 101) (edd. prr.). – Thomsen I no. 197c; CIJ 2, 1276; BE 1954, 24; C. Hemer, Book of Acts 162 no. 5,36; see bibl. no. 218.

Photo: Ch. Clermont-Ganneau, AMSL 11, 1885, 207 no. 30 (dr.).

JJP

220. Ossuary of Tryphon with Greek inscription, 1 c. BCE-1 c. CE

Soft limestone ossuary, four-line Greek inscription on one of the small sides (broken in three parts) (ed. pr.). From the drawing, the large letters seem to fill the entire side. Lunate *sigma* and w-shaped *omega*.

fig. 220

ΤΡΥΦΩ
ΝΟΣΠΡΕ
ΣΒΥΤΕ
ΡΟΥ

Τρύφω|νος πρε|σβυτέ|ρου

Of Tryphon the elder (presbyteros).

Comm.: The extremely common Greek name Tryphon (Pape, WGE 1558f.; Hagedorn, Wörterlisten 128;

LGPN I-V, s.v.; etc.), was also frequently used by Jews, even rabbinic sages in the form טרפון *trpwn* (Ilan, Lexicon I 308f.; III 383ff.); and note Τρύφων/טרפון *trpwn* in no. 358 from the Kidron Valley. The title *presbyteros*, when it does not mean simply "elderly man", indicates membership on a Jewish council; Tryphon's origins are unknown.

Bibl.: Ch. Clermont-Ganneau, AMSL 9, 1882, 316; id., PEQ 14, 1882, 16; id., AMSL 11, 1885, 206 (= id., Premiers Rapports sur une Mission en Palestine et en Phénicie, 1885, 102) (edd. prr.). – Id., ARP II 347f.; Thomsen I no. 197a; CIJ 2, 1277; see bibl. no. 218.

Photo: Ch. Clermont-Ganneau, AMSL 11, 1885, 206 no. 28 (dr.).

<div align="right">JJP</div>

221. Ossuary of Verutarion the younger with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, three-line Greek inscription on one of the small sides (ed. pr.). Lunate *sigma* and w-shaped *omega*.

BEΡΟΥΤΑ
ΡΙΟΥΝΕΩ
ΤΕΡΑΣ

Βερουτα|ρίου Νεω|τέρας

Of Verutarion the younger.

Comm.: This Verutarion was prob-
ably the daughter of the woman with
the same name in no. 222, see comm.
there.
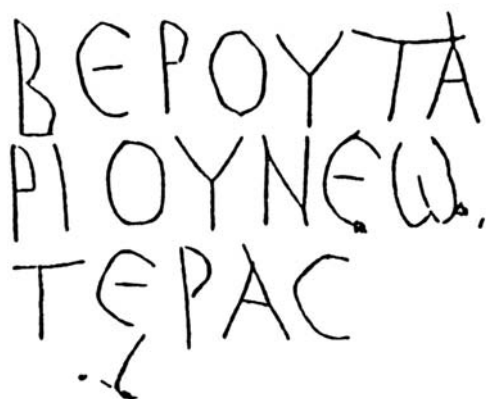
<div align="right">fig. 221</div>

Bibl.: Ch. Clermont-Ganneau, AMSL 9, 1882, 316; id., PEQ 14, 1882, 16; id., AMSL 11, 1885, 206 (= id., Premiers Rapports sur une Mission en Palestine et en Phénicie, 1885, 102) (edd. prr.). – Id., ARP II 347f.; Thomsen I no. 197f; CIJ 2, 1274; see bibl. no. 218.

Photo: Ch. Clermont-Ganneau, AMSL 11, 1885, 208 no. 32 (dr.).

<div align="right">JJP</div>

222. Ossuary of Verutarion and Nikandros with Greek inscription, 1 c. BCE-1 c. CE

Soft limestone ossuary, three-line Greek inscription on one of the short sides (bro-
ken) (ed. pr.).

ΒΕΡΟΥΤΑ
ΡΙΟΥΚΑΙ
ΝΙΚΑΝΔΡΟΥ

fig. 222

Βερουτα|ρίου καὶ | Νικάνδρου

Of Verutarion and of Nikandros.

Comm.: The box contained two peo-
ple, the first with a Latin name and
the other with a common Greek name. The Latin name is obscure, without exact
parallel; it is not Veturius (cf. no. 221); note Βερούθος/Βεροῦτος in nos. 293, 305
(Akeldama). Clermont-Ganneau's citation of John Lydus, the fifth-century anti-
quarian, equating βερουτάριοι with δισκοβόλοι (derived from *verutum*, sword), is
irrelevant. Although Clermont-Ganneau and CIJ assumed the name was mascu-
line Verutarius or Verutius, the inscription in no. 221 verifies that the name be-
longed to a woman: thus a Latin name with a Greek ending, Verutarion (Verutaris
is proposed by M. Hengel, Paulus und Jakobus. Kleine Schriften III, 2005, 31 n.
109, but the genitive would not fit the present text). She and Nikandros could have
been married.

Bibl.: Ch. Clermont-Ganneau, AMSL 9, 1882, 316; id., PEQ 14, 1882, 16; id., AMSL 11, 1885, 206
(= id., Premiers Rapports sur une Mission en Palestine et en Phénicie, 1885, 102) (edd. prr.). –
Thomsen I no. 197b; CIJ 2, 1273; see bibl. no. 218.

Photo: Ch. Clermont-Ganneau, AMSL 11, 1885, 206 no. 29 (dr.).

JJP

223. Remains of Greek inscription on ossuary, 1 c. BCE-1 c. CE

Soft Limestone ossuary, Greek inscription written faintly in ink on back side (ed.
pr.). Lunate *sigma* and w-shaped *omega*; red wash.

[--]ΧΡΩ[--]ΥΣ+++ΜΑΧΟΥ

fig. 223

Comm.: The drawing is inscru-
table; -μαχου seems to be the genitive ending of a male name.

Bibl.: Ch. Clermont-Ganneau, AMSL 11, 1885, 208 (ed. pr.). – Thomsen I no. 198; CIJ 2, 1278;
see bibl. no. 218.

Photo: Ch. Clermont-Ganneau, AMSL 11, 1885, 208 no. 33 (dr.).

JJP

224.-227. Burial cave with ossuaries on the Mount of Olives

Four inscribed ossuaries were recovered from a cave on the Mount of Olives which was excavated by Allegretti long after its discovery. The cave, which had been plundered before the excavations, was organized on three levels and contained loculi, burial troughs, collection chambers or pits and an arcosolium. The complex was designed to house the maximum number of ossuaries in a limited space, but only eight were found; it originally contained many more.

224. Ossuary of Ḥaliba, 1 c. BCE-1 c. CE

Limestone ossuary, front and back sides ornamented with two six-petaled rosettes flanking a zigzag semi-circle, short sides ornamented with six-petaled rosette underneath zigzag semi-circle; gabled lid. Same name incised six times: twice in highly cursive script on its façade, to the upper right and upper left of the semi-circle; twice on on the front face of the lid, once in cursive script and once in square letters; once in cursive script on the back side inside the semi-circle and once on the back side of the lid (ed. pr.).

Meas.: h 32, w 60.5, d 28.5 cm (ed. pr.).

fig. 224.1 front of lid, 1st inscr.

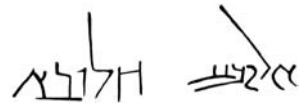fig. 224.2 front of lid, 2nd inscr.

fig. 224.3 (front of lid)

חליבא (6x)

Translit.: ḥlybʾ

Ḥaliba(?) (6x)

fig. 224.4 façade of box, 1st inscr.

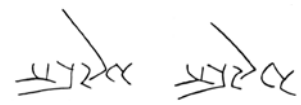fig. 224.5 façade of box, 2nd inscr.

fig. 224.6 façade of box

Comm.: Puech identified the script as "araméenne orientale", and cited various parallels from Syria to Armenia and Georgia, see ad loc. Note the foreign, possibly

eastern origin of the deceased in no. 225, from the same cave. Given the uncertainty of decipherment, the name could also be *ḥlwbʾ*; but the first letter of the inscription in square letters on the lid face is probably not *he*, contra Puech. Note the Nabatean name *ḥlypw* (Negev, Personal Names 448) and *ḥlypw* in Palmyra (Stark 22).
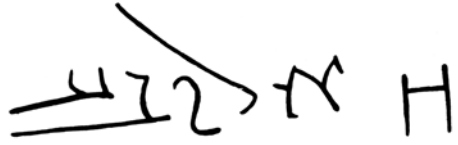

fig. 224.7 back side of lid

fig. 224.9 back side of lid
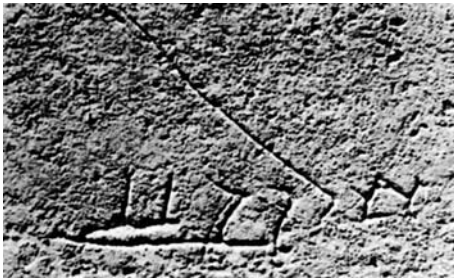
fig. 224.8 back side of box

fig. 224.10 back side of box

From the drawings in the ed. pr., there seem to be at least two, possibly three different hands represented. On repeated names as a possible expression of lamentation, see Rahmani, CJO p. 12. Before the inscriptions on the back side of the lid, a square *ḥet* precedes the cursive script, possibly a false start.

Bibl.: E. Puech, SBF 32, 1982, 355-72 at 359-66 no. 2 (ed. pr.). – S. Allegretti, SBF 32, 1982, 335-54; Beyer, Aramäische Texte 6; Kloner - Zissu, Necropolis 217f.

Photo: E. Puech, SBF 32, 1982, pl. 36, 1st row, left; pl. 36, 1st row, right; pl. 36, 2nd row, left; pl. 36, 2nd row, right; pl. 36, 3rd row; pl. 36, 4th row; pl. 37.

JJP

225. Ossuary of Yosef son of Elʿasa with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 16-petaled rosettes inside zigzag circles, flanking a stylized column formed from scroll-like leaves and surrounded by a zigzag frame, resting on a four-tiered masonry base from which sprout leaves. Two short sides and façade of gabled lid ornamented with lattice pattern formed by zigzag lines. Inscription in Jewish script on the back side of the lid (ed. pr. and phs.). Meas.: h 39, w 63, d 33 cm; lid: h 15 cm; l. 32.7 cm (ed. pr.).

fig. 225.1

יוסף בר אלעשה ארתכא איתי גרמיא די אמכא אמה לירושלם

App. crit.: אמכה *Puech.*

Translit.: ywsp br ʾlʿśh ʾrtkʾ ʾyty grmyʾ dy ʾmkʾ ʾmh lyrwšlm

Yosef son of Elʿasa Artaka(?) brought the bones of ʾmkʾ his mother to Jerusalem.

fig. 225.2

Comm.: On the name Elʿasa, see comm. to no. 514. The fourth word seems to be a nickname of Yosef or Elʿasa, a Persian word (cf. Justi, Iranisches Namen-buch 40, and ed. pr. 357) perhaps based on their place of origin. The next two words are interpreted here as a personal name followed by ʾmʾ "mother" with 3rd person masc. possessive suffix: "ʾmkʾ his mother", the correct pronunciation of the name uncertain (ʾmh is not a name here, contra Ilan, Lexicon I 418f.). In the ed. pr., Puech, while acknowledging the difficulties of his interpretation, took the fourth word to mean "chariot" (see Jastrow, Dictionary 126), and understood the next two words as ʾmʾ with 2nd person possessive suffix, followed by a personal name ʾmh, thus: "a chariot brought your mother, Amma...". But in RB 1983 he changed his mind, translating (more or less as here): "Joseph, fils d'Elasah, (fils d'?) Artakès, a apporté les ossements de ʾmkh, sa mère, à Jérusalem". However interpreted, the inscription signifies that the bones of the woman interred in the box were brought (from some unidentified place) to Jerusalem for final burial. It could be that Yosef's own ossuary was among the looted artifacts from the cave. Compare no. 83, another ossuary inscription recording a son burying his mother, as well as the Abba inscription no. 55.

Bibl.: E. Puech, SBF 32, 1982, 355-72 at 355-8 no. 1 (ed. pr.). – Id., RB 90, 1983, 481-536 at 517ff. no. 26; Hachlili, Funerary Customs 174, 307; Beyer, Aramäische Texte 6; see bibl. no. 224.

Photo: E. Puech, SBF 32, 1982, pl. 34, 2nd row; pl. 35, above (dr.).

JJP/HM

226. Ossuary of Sara with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two twelve-petaled rosettes on which are superimposed smaller twelve-petaled rosettes, surrounded by circular frame composed of squares with different designs; between the rosettes, two smaller six-petaled rosettes and two concentric circles separated by a line; concentric circles drilled in corners; zigzag frame. Inscription incised vertically on inner surface of back side of ossuary (ed. pr.).
Meas.: h 40.5, w 70, d 30 cm (ed. pr.).

ס/מ ר/ו

fig. 226.1

Translit.: s/m r/w

Sara(?).

Comm.: The letters are not clear. If the first letter is *samekh* and second a *resh*, as favored in ed. pr., then the intended name could be Sara. If the first letter is a *mem* and the second a *resh*, the name could be Mara, Martha, Mariam, etc. But the possibilities multiply if the second letter is a *vav*. Inscriptions on the inside of ossuaries are rare, compare nos. 68, 174, 478, 497, 512.

Bibl.: E. Puech, SBF 32, 1982, 355-72 at 367 no. 4 (ed. pr.). – See bibl. no. 224.

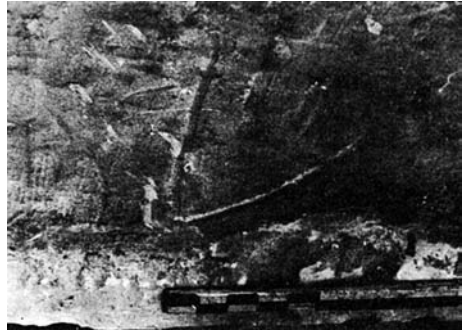Photo: E. Puech, SBF 32, 1982, pl. 33 above; pl. 35 below, right (dr.).
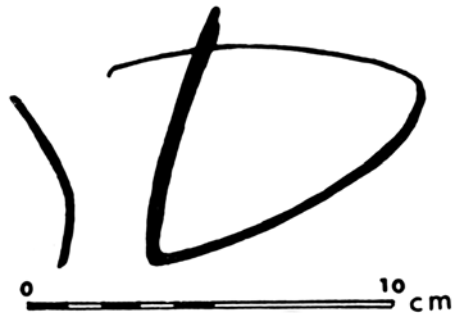
fig. 226.2

JJP

227. Ossuary inscribed with two Greek letters, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a zigzag band, zigzag frame (double on top); red wash. Two Greek letters faintly incised on the back side (ed. pr.).
Meas.: h 36.5, w 59.5, d 27.5 cm (ed. pr.).

fig. 227.1

fig. 227.2

Ṛ Ạ
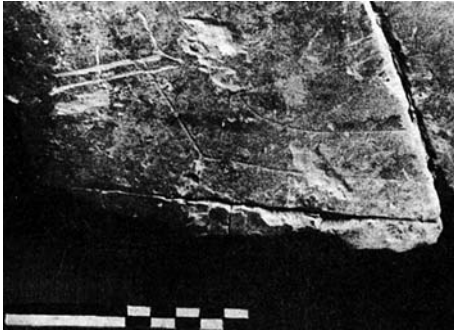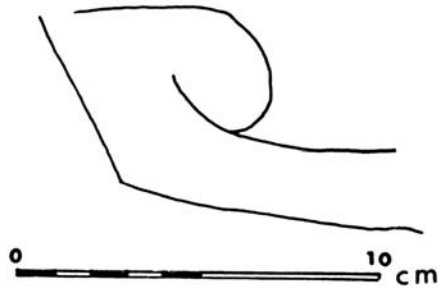
Comm.: The meaning of these letters is unclear.

Bibl.: E. Puech, SBF 32, 1982, 355-72 at 367 no. 7 (ed. pr.). – See bibl. no. 224.

Photo: E. Puech, SBF 32, 1982, pl. 33 middle; pl. 35 below, left (dr.).

JJP

228.-230. Burial cave on the Mount of Olives (?)

Three fragmentary inscriptions were found by Clermont-Ganneau in a three-chambered loculus burial cave which he said was on the Mount of Olives, although that identification is not certain: it may have been on present-day Mount Scopus. The three inscriptions were on what he called "pieces of sarcophagi in soft lime-stone", evidently pieces of ossuaries. The tomb had been heavily looted.

228. Inscribed fragment of ossuary of Yeho-- with Aramaic script, 1 c. BCE-1 c. CE

A fragment of an ossuary bearing a partial inscription in Jewish script.

יהו[...] [...] בר [--]

Translit.: yhw[...] br [--]

Yhw... son of ...

Comm.: A name beginning with *yhw* could be resolved in a number of ways; Clermont-Ganneau thought he saw a final *nun* before the *br*, so that the name reasonably could have been Yehonatan or Yehoḥanan.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 80-111 at 95 (ed. pr.).   AY/JJP

229. Fragment of ossuary with Hebrew/Aramaic script, 1 c. BCE-1 c. CE

Four characters incised in Jewish script on a fragment of an ossuary.

לש[--]

Translit.: [--]lš

Comm.: Clermont-Ganneau offered clear decipherment of only the last two of four letters inscribed on the fragment. Of the first two letters, he wrote, "I do not know if it is a *koph* or a *samech*, followed by another letter". Whatever they are, no meaning is obvious, perhaps Shalom written backwards.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 80-111 at 95 (ed. pr.).

AY/JJP

230. Fragment of ossuary with Hebrew/Aramaic script, 1 c. BCE-1 c. CE

Two letters in Jewish script on an ossuary fragment.

[--]פל[--]

Translit.: [--]pl[--]

Comm.: The present reading is based on Clermont-Ganneau's speculation, but in any case yields no meaning.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 80-111 at 95 (ed. pr.).

AY/JJP

231.-232. Rock-cut tomb on the grounds of the Sisters of Zion, Mount of Olives, southern slope

Two inscribed ossuaries were found 1902 in an architecturally elaborate rock-cut tomb on the grounds of the Sisters of Zion on the southern slope of the Mount of Olives (1732/1315). The main burial hall, to which the entrance was blocked, contained two arcosolia and three loculi; one adjoining chamber in the southern wall, adorned with a stone cornice, was used as an ossuary depository; another chamber, in the western wall, flanked by two Doric columns, contained three arcosolia, one of which contained a sealed collection niche; the two Greek-inscribed ossuaries were among four found in this room.

231. Ossuary of Iouda and Ioses with Greek inscription, 1 c. BCE-1 c. CE

Ossuary with decorated façade (rosettes) and painted red hatch marks on other sides. Four-line Greek inscription covering nearly the entire back side. Both formal and cursive *alpha*; h-shaped *eta*, lunate *sigma* and w-shaped *omega* (ed. pr. and ph.).

ΛΕΤΟΥ
ΙΟΥΔΑΙΟΥΔΟΥΒΕΘΗ
ΙΩΣΗΣΙΟΥΔΟΥ
ΦΑΙΔΡΟΥ

Ἰούδα Ἰούδου Βεθη|λέτου | Ἰωσῆς Ἰούδου
| Φαίδρου

fig. 231.1

Iouda (son) of Ioudas of Bethel. Ioses (son) of Ioudas (son?) of Phaidros.

fig. 231.2

Comm.: The inscription records the names of two deceased males (second cousins?) whose fathers were both named Ioudas. The father is further identified in each case in order to distinguish the two. On the assumption (not unshakable) that the names of both deceased are in the nominative, then Ἰούδα is an infrequent form of Yehuda, as in no. 554, and Ἰωσῆς is hypocoristic of Ἰώσηπος, as in no. 583 this vol., CPJ II 428 and frequently in Rome, Noy, JIWE II 124, 282, 585, 325. A son bearing his father's name, while rare, is not unknown, cf. Hachlili 1984, 192ff. and ead., Funerary Customs 202. Bethel was a small village not far from Jerusalem (TIR 81); the inscriber planned poorly and had to squeeze the last five letters of Βεθηλέτου above the line. Phaidros, attested as a personal name in the Greek world (Pape, WGE, 1592-3; Hagedorn, Wörterlisten 129), is so far unique in the Jewish onomasticon. This name could be either Ioudas' patronym or his own second name.
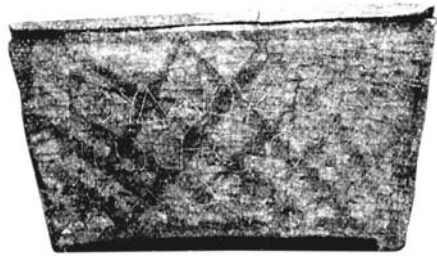
Bibl.: L. Vincent, RB 11, 1902, 103-7, 277-80 (ed. pr.). – BE 1904, p. 260; Lidzbarski, Ephemeris II 116f.; Klein, JPCI no. 34; Thomsen I no. 195a; CIJ 2, 1283; B. Lifshitz, ANRW 2,8, 1977, 444-89 at 457ff. no. 3; Figueras, Ossuaries 15; R. Hachlili, EI 17, 1984, 188-211 (Hebr.); Bieberstein - Bloedhorn 3, 294; Hachlili, Funerary Customs 202; Kloner - Zissu, Necropolis 209.

Photo: L. Vincent, RB 11, 1902, 104 (dr. and ph.).

JJP

232. Ossuary of Maria daughter of Alexander from Capua with Greek inscriptions, 1 c. BCE-1 c. CE

Nearly identical Greek inscription on decorated façade of ossuary (a) and on slightly vaulted lid (b). Cursive *alpha*, h-shaped *eta*, lunate *sigma* (ed. pr. and dr.).
Meas.: h 35, w 54, d 25 cm (Vincent); (a) l. 35 cm; letters: l.1: 1.5 cm; l.2: 3 cm (Thomsen).

(a) ΜΑΡΙΑΑΛΕΞΑΝΔΡΟΥΓΥΝΗ
    ΑΠΟΚΑΠΟΥΗΣ
(b) ΜΑΡΙΑΓΥΝΗΑΛΕΞΑΝ
    ΔΡΟΥΑΠΟΚΑΠΟΥΗΣ

fig. 232.1 (a)

(a) Μαρία Ἀλεξάνδρου γυνὴ | ἀπὸ Καπούης
(b) Μαρία γυνὴ Ἀλεξάν|δρου ἀπὸ Καπούης

(a) and (b) *Maria, wife of Alexander, from Capua.*

fig. 232.2 (b)

Comm.: The distinctive *xi, alpha* and *mu* indicate that the two inscriptions were written by the same hand, almost certainly at the same time. Their content is identical, despite the transposition of γυνή and Ἀλεξάνδρου. It is not clear whether Maria, her husband Alexander, or both, came from Capua. It has been assumed in the ed. pr. and subsequent publications that Capua referred to the city in Italy (and see also Noy, JIWE I 20 n.), but Dar has argued that it refers to a small Jewish community from the period on Mt. Hermon.

Bibl.: L. Vincent, RB 11, 1902, 103-7, 277-80 (ed. pr.). – Klein, JPCI no. 48; Thomsen I no. 195b, c; CIJ 2, 1284; S. Safrai, in: S. Safrai - M. Stern I 184-215 at 193f.; S. Dar, PEQ 120, 1988, 26-44 at 29; id., Cathedra 59, 1991, 3-11 at 8f. (Hebr.); A. Millard, Pergament und Papyrus 111; Hachlili, Funerary Customs 211, 282f.; see bibl. no. 231.

Photo: L. Vincent, RB 11, 1902, 106f. (dr.).

JJP

233.-235. Burial cave above the "Tombs of the Prophets", Mount of Olives

Several rock-cut burial caves were discovered in 1999 during construction work on the Mount of Olives, above the "Tombs of the Prophets" (173100/131420). "Cave 4"

contained nine ossuaries, including the three inscribed ones presented here. The complex consists of three interconnected halls containing smaller chambers, loculi and arcosolia; one of the side halls (Hall B) seems to have been built around a natural cave. The arcosolia in Chamber C were left unfinished. Seven of the nine ossuaries are decorated; two lids were also found. The architecture and finds indicate that the cave was quarried and first used in the 1 c. BCE–1 c. CE, and then later re-used in the Byzantine period.

233. Ossuary of Levi with Hebrew inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished; inscription in formal Jewish script incised on one of long sides; *vav* and *yod* have triangular apices.
Meas.: l. 18 cm, letters 6.5-14 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 2002-1235. Autopsy: November 2007.

fig. 233

לוי

Translit.: lwy

Levi.

Comm.: This biblical name occurs frequently in literature and documentary texts in both Israel and the Diaspora (cf. Ilan, Lexicon I 182-5; III 134f.). The name on ossuaries: nos. 354, 693, and Rahmani, CJO no. 610 (Ben Shemen).
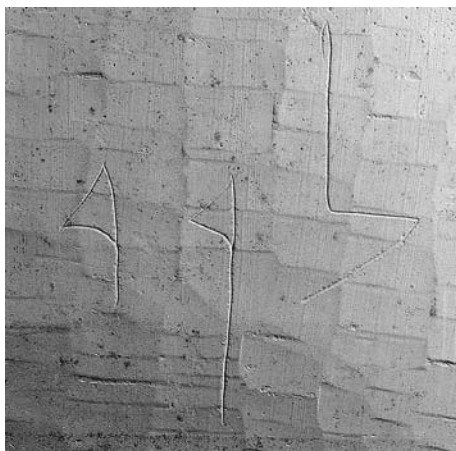
Bibl.: A. Re'em - Z. Adawi - T. Ilan, Atiqot 54, 2006, 47*-59* (ed. pr.). – Kloner - Zissu, Necropolis 212f.

Photo: IAA.

JJP/HM

234. Ossuary of Sara with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two 12-petaled rosette panels, double zigzag frame. Inscription in formal Jewish script deeply incised on short right side; surface smoothed.
Meas.: l. 24 cm, letters 9-11 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 2002-1234. Autopsy: November 2007.

שרה

Translit.: śrh

Sara.

Comm.: The name of this biblical ma-
triarch was widespread in Israel and the
Diaspora in this period, see comm. to
no. 325; it can be found in Greek on os-
suaries nos. 325 and 331, and in Jewish
script in no. 201 (with *samekh* instead of
sin, as usual, see ed. pr. 55*).

Bibl.: A. Re'em - Z. 'Adawi - T. Ilan, Atiqot 54,
2006, 47*-59* at 54*f. no. 8 (ed. pr.). – See bibl.
no. 233.

Photo: IAA.

fig. 234

JJP/HM

235. Ossuary of Shoshana with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two six-petaled rosette panels with discs in
corners, double zigzag frame. Inscription incised in formal Jewish script to medium
depth on left side of ossuary (smoothed surface), centered, 2 cm from top rim; red wash.
Meas.: h 34, w 63, d 28.5 cm; l. 19.5 cm, letters 4-6.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 2002-1237. Autopsy: 25 July 2007.

שושנה

Translit.: šwšnh

Shoshana.

Comm.: The name Shoshana is found
mostly in its Greek form, Σουσάννα (and
variant spellings), first as the heroine of
an eponymous apocryphal book and in
the NT (Lk 8,3), Pseudo-Mt 8, and later
in epigraphy: Noy - Bloedhorn, IJO III

fig. 235

Syr16; Noy, JIWE I 118; JIGRE 12 n.; further examples in Ilan, Lexicon I 426; III 687f. It is also found among the Nabataeans (Negev, Personal Names, nos. 1118, 1119), The name שושן *šwšn* appears on an ossuary from Mt. Scopus, see no. 61. Another Shoshan, in Syriac, was found at ʿEvron, cf. A. Jacques, EI 19, 1987, 54*ff.

Bibl.: A. Reʾem - Z. ʿAdawi - T. Ilan, Atiqot 54, 2006, 47*-59* at 53*f. no. 4 (ed. pr.). – See bibl. no. 233.

Photo: IAA.

JJP/HM

236. Ossuary of Horkanos son of Nikolaos with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, lid missing. Inscription incised in Greek on one of the long sides; lunate *sigma* (ed. pr.).
Meas.: h 28, w 53, d 25 cm (ed. pr.).

Findspot: Mount of Olives.
Pres. loc: German Protestant Institute of Archaeology, Jerusalem, inv. no. VI,1.

ΟΡΚΑΝΟΣΝΙΚΟΛΑΟΥ

Ὀρκανὸς Νικολάου

fig. 236

Horkanos the son of Niko-
laos.

Comm.: This inscription was found on the Mount of Olives, but no other information about its archaeological context is available. The name of the deceased = Ὑρκανός, the name of Hasmonean and Herodian princes and other individuals in this period (Ilan, Lexicon I 350f.). The initial *omicron* instead of *upsilon* was influenced by Hebrew הורקנוס *hwrqnws*. Clermont-Ganneau suspected this inscription a forgery, but Fritz and Deines argue persuasively against this.

Bibl.: G. Dalman, ZDPV MN 9, 1903, 17-32 at 30 no. 11 (ed. pr.). – Ch. Clermont-Ganneau, RAO 6, 1905, 167-74 at 172f. no. 11; BE 1906, p. 52; Klein, JPCI no. 174; Thomsen I, no. 196; CIJ 2, 1279; Bieberstein - Bloedhorn 2, 355f. no. 5; V. Fritz - R. Deines, IEJ 49, 1999, 222-41 at 233f. no. 13; SEG 49, 2064; BE 2001, 496; Kloner - Zissu, Necropolis, 214.

Photo: A. and N. Graicer.

JJP

237. Ossuary of Yehuda son of Theudas with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 12-petaled rosettes flanking a palm tree; zigzag border. Two inscriptions in cursive Jewish script, one (a) over right rosette, and the second (b) over left rosette (ed. pr.).
Meas.: h 35.5, w 58, d 27.5 cm (ed. pr.).

Findspot: Mount Olives, southern slope.

(a) יהודה בר תודוס

(b) יהודה בר תודוס

fig. 237.1 (a)

App. crit.: בן *Vincent, CIJ et al. (a).*

Translit.: (a) and (b) yhwdh br twdws

(a) and (b) *Yehuda son of Theudas.*

fig. 237.2 (b)

fig. 237.3 (a)

Comm.: This is the only inscribed ossuary among the boxes found in a cave on the southern slopes of the Mount of Olives and published by Vincent in 1907. The ed. pr. and all subsequent publications read inscription (a) as containing the Hebrew word בן *bn*, but inspection of the photo reveals that both inscriptions contain the Aramaic word בר *br*, and are identical. The father's name should be understood as Θευδᾶς or Θεοδᾶς, a hypocoristic of Θεόδωρος.

Bibl.: L. Vincent, RB 16, 1907, 410-4 at 412ff. no. 3 (ed. pr.). – Répertoire d'épigraphie sémitique 2, 1907/14 no. 840; M. Lidzbarski, PEQ 45, 1913, 84f.; H. Spoer, ibid., 200f.; G. Gray, PEQ 46, 1914, 40ff.; Klein, JPCI no. 36; CIJ 2, 1255; Goodenough, Jewish Symbols I 125; B. Lifshitz, ANRW 2,8, 1977, 444-89 at 458; MPAT no. 144; Hemer, Book of Acts 162 n. 5; Bieberstein - Bloedhorn 3, 355ff. no. 6; Kloner - Zissu, Necropolis 164.

Photo: L. Vincent, RB 16, 1907, pl. in front of p. 411 nos. 2-4 (ph. and dr.).

JJP/HM

238. Ossuary fragment inscribed "Maria the proselyte" in Hebrew, 1 c. BCE-1 c. CE

Fragment of hard limestone ossuary (or other structural element), ornamented with representation of door-knocker in relief, inside frame. In the margin above the frame, an inscription incised in formal Jewish script, spaces between words.

Meas.: h 30, w 30, d 3 cm; l. 17 cm, letters 2-3 cm.

Findspot: Mount of Olives, Viri Galilaei.

Pres. loc: Museum of the Greek Patriarchate, Jerusalem. Autopsy: 4 February 2008.

מריה הגירת הדילסת

App. crit.: מריה הגירת הדולקת *Clermont-Gan-neau*; מרים הגיורת הדי(לוסית *Tzaferis*.

Translit.: mryh hgyrt hdylst

Maria the proselyte from Delos.

fig. 238.1

Comm.: Clermont-Ganneau stated that the present stone fragment was found in the Greek Orthodox Church of Viri Galilaei on the Mount of Olives, and supposed that it was part of an ossuary or part of a tomb; the remains of the broken side visible today indicate (though not conclusively) that it was a side of a box; that it was part of a different structure cannot be ruled out. At some point after the original publication the piece was broken further and the last part of the inscription was lost, but it is possible to decipher the missing letters clearly visible in published drawings, and to correct Clermont-Ganneau's original reading of the last word *hdwlqt* "the fervent" (or "from Doliche", in Commagene, Bagatti - Milik), repeated by many scholars subsequently and generating numerous excited interpretations. In fact the last

fig. 238.2

word indicates that this proselyte came from the island of Delos (confirming Sukenik's hypothesis). For Jewish proselytes in epigraphy, see Figueras 1990, and the instances in this volume: Diogenes (no. 181) and Shalom (no. 190) from Dominus Flevit, and three named Judah: nos. 174 (Dominus Flevit), 304 (Akeldama), 551 (unprovenanced); commentary and further bibl. in no. 190. It is interesting that Maria's name, although written in Hebrew, retained the Greek form of Hebr. Mariam. The word *hgyrt* "the proselyte" is written in defective spelling, without the *vav*.
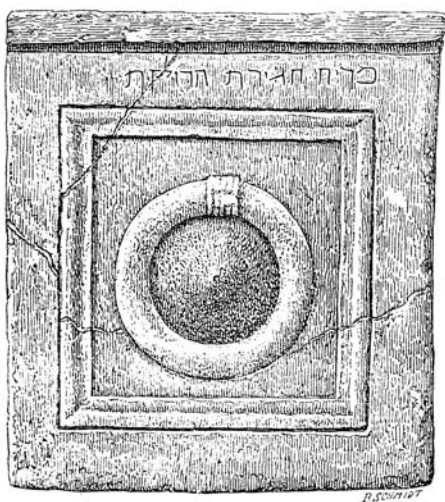
Bibl.: Ch. Clermont Ganneau, RA 1, 1883, 275f. no. 52 (ed. pr.). – Id., AMSL 11, 1885, 157-251 at 219f. no. 76; J. Euting, SPAW 35, 1885, 669-88 at 683 no. 64; D. Kaufmann, Österreichische Monatsschrift für den Orient 11, 1885, 66; id., GGA, 1886, 144; Clermont-Ganneau, ARP I 417ff.; Répertoire d'épigraphie sémitique 1, 1900/5, no. 434; Klein, JPCI no. 50; E. L. Sukenik, in: Sefer Zikharon A. Gulak - S. Klein, 1942, 133f. no. 1 (Hebr.); CIJ 2, 1390; Bagatti - Milik, Dominus Flevit I, 95; Figueras, Ossuaries 16 no. 136; V. Tzaferis, Museum of the Greek-Orthodox Patriarchate in Jerusalem, 1985, 16f.; Schürer III/2, 170; P. Figueras, Immanuel 24/25, 1990, 194-206 at 196; Bieberstein - Bloedhorn 3, 305ff.; Kloner - Zissu, Necropolis 214.

Photo: A. and N. Graicer; Clermont Ganneau, ARP I 418 fig. A (dr.).

JJP/HM

239. Ossuary with inscription "Shimʿon Yeshuʿa" in Hebrew/Aramaic, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two six-petaled rosettes, space between petals filled in with zigzag lines; double frame; vaulted lid; smoothed surfaces. On front side of lid, inscription (a) shallowly incised in cursive Jewish script, centered near bottom edge; lines of many letters gone over twice; and long horizontal line incised above the name. Inscription (b) in cursive Jewish script, partially preserved, on right side, 5.5 cm from top.

Meas.: h 37, w 67, d 30 cm; (a) l. 14 cm, letters 1.5-6 cm; (b) l. 5 cm, letters 1 cm.

Findspot: Mount of Olives. Cave 38, near new Jewish cemetery.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 8165. Autopsy: 19 July 2008.

(a) שמעון ישוע
(b) נומס

fig. 239.1 (a)

Translit.: (a) šmʿwn yšwʿ
(b) nwms

(a) *Shimʿon Yeshuʿa.*
(b) *Shimʿon* (reversed).

fig. 239.2 (b)

Comm.: An oval-shaped rock-cut burial cave, discovered in 1946 during excavation work in the cemetery on the Mount of Olives (17340/13130), contained three ossuaries, of which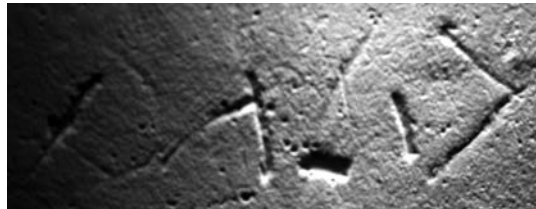 the present box was decorated and inscribed. The inscription can be read either as the name of two different people, or as Shimʿon (son of) Yeshuʿa. Inscription (b) is not noted in ed. pr.; it appears to be Simon, the

Greek form of Shimʿon, written retrograde in Hebrew letters, possibly for apotropaic reasons, compare nos. 159, 426.

Bibl.: Avigad, EI 8, 1967, 119-42 at 141f. (Hebr.) (ed. pr.). – Kloner - Zissu, Necropolis 210.

Photo: Z. Radovan; N. Schneider.

<div align="right">JJP/HM</div>

240. Epitaph of son of Yehosef with Hebrew inscription, 1 c. CE?

A stone plate engraved(?) with the remains of 2 lines.

Findspot: Mount of Olives.

[--]שיה בן יהוס[.]
[....]שה

App. crit.: שת | נפ[שות בנות וק]ברי *Merx*; ...ש... | ... בן ...*de Vogüé.*

[--]שיה בן יהוס[ף | על נפ[שה

fig. 240

Translit.: [--]šyh bn yhws[p | ˀl np]šh

... šyh son of Yehosef? ... by himself(?).

Comm.: According to Merx, this inscription, engraved(?) on a stone plate, was found by the English consul Finn on the slope of the Mount of Olives. The reading offered by Merx seems utterly wrong. If the drawing in his article is reliable, the third and seventh letters in l.1 and the last letter in l.2 should be read as *he*, the second and sixth letters in l.1 as *yod*, the fourth and fifth letters in l.1 as the word *bn* ("son of"), the eighth letter in l.1 as *vav* and the last letter in l.1 as *samekh*. The remains of the first, damaged letter in this line look like *shin*. This would yield the sequence *]šyh bn Yhws[p*, i.e., a proper name ending with the theophoric element *yh* followed by its patronym. Thus the inscription appears to be an epitaph. In l.2, only the letters *shin* and *he* survive. By epigraphical convention the word might be thought to be *npšh* ("himself" [Aramaic] or "herself"); but the word *bn* indicates that it is a Hebrew inscription, thus masculine *npšw* would be required. Yet the inscription is too fragmentary to enable a sound restoration.

Bibl.: M. de Vogüé, RA 9, 1864, 209 (ed. pr.). – Th. Nöldeke, ZDMG 19, 1865, 640; A. Merx, Archiv für wissenschaftliche Erforschung des Alten Testamentes 1, 1869, 361f. no. 4; CIJ 2, 1392; Bieberstein - Bloedhorn 3, 358f.

Photo: A. Merx, Archiv für wissenschaftliche Erforschung des Alten Testaments 1, 1869, pl. II,4 (dr.).

<div align="right">AY/JJP</div>

241. Fragments of an ossuary inscribed in Greek found near the Temple Mount, 1 c. BCE-1 c. CE

Two ossuary fragments, one containing traces of ornamentation and two lines of Greek; w-shaped *omega*.

Findspot: Area XV south of the Temple Mount, Locus 15012.

ΜΑΡΟΥ
ΡΙΩΝΙΩ

fig. 241

[--] Μαρου (καὶ?) | [Γω?]ρίων(ος) ᾿Ιω[--]

... of Mares (and of Go?)rion (son of) Io...

Comm.: The fragments of this inscribed ossuary were found in the anteroom of a building identified by the main archaeologist, E. Mazar, as a monastery (Temple Mount Excavations II 3ff.). Unfortunately all that remains of the inscription is the sketch in Benjamin Mazar's excavation diary, showing two lines of Greek letters to the right of ornamention. As noted in ed. pr. by Di Segni, without the stone's contours, it cannot be known whether letters are missing on the right side of the preserved text or to the left of the ornamental element; ossuary inscriptions often disregard decoration, but the restoration proposed here requires missing letters only on the right side.

Di Segni in ed. pr. restores: Μάρου | [Κυ]ρίωνος ᾿Ιω[άννου, where Mares and Kyrion are the Aramaic and Greek equivalent names for the same person, a known Jewish onomastic practice, and the father's name is ᾿Ιωάννης. l.1 clearly records the genitive of Μάρης, which is common enough for the period: nos. 48, 262 (Aramaic Mara), 571; and note Μαρ and Μαρι at Jatt (J. Porath, Atiqot 37, 1999, 50f.); Μαρις from Jaffa (J. Price, SCI 22, 2003, 22); Ilan, Lexicon I 422f. and III 676; Wuthnow, Semitische Menschennamen 73. There are related names for women (Ilan, Lexicon I 423), but Μάρης here is male. l.2 contained the name of a second person interred in the box. While Κυρίων is attested for some Jews (in Asia Minor: Ameling, IJO II no. 155; possibly Κυρίωνα at MAMA 7, 98), Γωρίων is better known in Jewish contexts, esp. in Iudaea, see Jos. BJ 2,451, 563 (two different Gorions); Ilan, Lexicon I 367f.; but this restoration remains only a suggestion. Two deceased males in the same box would have been related, i.e. they would most likely have had the same father, whose name could be ᾿Ιωάννης, ᾿Ιωνάθης, ᾿Ιώσηπος, or any of several less frequent Jewish male names beginning with Ιω-.

Bibl.: L. Di Segni, in: Temple Mount Excavations II 120-6 at 124f. no. 7 (ed. pr.). – SEG 53, 1861.

Photo: L. Di Segni, in: Temple Mount Excavations II pl. I.19,8 (dr.).

JJP

242.-265. Burial Cave from the Mount of Olives, "Mount of Offence", Jebel Batn el-Hawa

A rock-hewn burial cave with thirty or more ossuaries was discovered in 1873 during the construction of a private home in Jebel Batn el-Hawa, that section of the Mount of Olives known as the "Mount of Offence", near the road to Jericho. The cave consists of a single chamber with a central pit and seven loculi on two levels, in addition to two small recesses on two levels in the southeastern corner. The cave and its ossuaries were examined by Dr. Thomas Chaplin soon after the discovery; his notes include a drawing and description of the cave, and drawings of 13 inscriptions. This file was never formally published after it was deposited in the PEF archives in London (photocopies have kindly been made available to us by Shimon Gibson in Jerusalem). Construction workers had removed the ossuaries, breaking some in the process and confusing lids and boxes, before Clermont-Ganneau arrived three months after Chaplin's initial inspection. Clermont-Ganneau described a different cave, without loculi, in PEQ; he was apparently misled, being shown a cave in which the ossuaries had been stored after their removal from their original site. Yet there is no doubt that the ossuaries which he inspected are those from the same cave which Chaplin described. Clermont-Ganneau's publications serve as the ed. pr. in most cases; he seems not to have referred to Chaplin's records, which can be used to correct his readings, and he did not publish two inscriptions which Chaplin recorded (nos. 246, 252). Clermont-Ganneau attempted to purchase the ossuaries but failed. "Afterwards these relics were dispersed and passed into various hands" (ARP I 381). Although bones and some of the artifacts found in the cave were discarded, enough were preserved and published to date the main use of the cave to the 1 c. CE (Kloner - Zissu).

When the cave was first opened, ossuaries were reportedly found stacked upon one another, a proper record of which could have helped to set relative chronology and to identify family groupings, but no such information is preserved (and Clermont-Ganneau's information may have pertained to the second cave in which the boxes were stored). Most of the boxes had façades ornamented with rosettes, and many had red wash. The inscriptions were both incised and painted (or written in charcoal). Based on Chaplin's notes, some but not all texts can be reliably matched to boxes. Clermont-Ganneau wrote: "I should have liked to give the exact shape of the ossuary which bore each inscription, and the place on which it was written. Unfortunately my notes and recollections are too confused to enable me to do so" (ARP I 386).

Of the 24 texts presented here, 17 are Hebrew or Aramaic, and seven are in Greek. There are no bilingual texts except for the combined Hebrew and Aramaic in no. 244. Many names recur in this family group; there are at least two, maybe more, generations represented (the reconstruction by Hachlili, Funerary Customs 252f. is speculative). There is no reason to think that this family was not local.

One of the ossuaries bears the design of a cross, a crux immissa (no. 263). Another (no. 245) bears a cross-mark, yet another (no. 256) has a curious symbol which reminded Clermont-Ganneau of a cross, and still others bore curious marks which had not been seen before on ossuaries. These marks, together with the presence of names appearing in the Gospels, led Clermont-Ganneau and others who followed him to suppose that the tomb belonged to early Christians. Yet the crux immissa was certainly added to that one ossuary at a much later period (the cross was not used by Christians in the 1 c. CE), the curious marks are nothing more than directional mason's marks, and the names from the Christian narrative are among the most common Jewish names of the period. See Gibson - Avni, Kraeling, Smith, Taylor, and further bibliography there.

242. Ossuary of Elʿazar son of Nittai with Aramaic inscriptions, 1 c. CE

Inscription (a) in formal Jewish script on back side of an ossuary. To the right of the inscription, unusual markings which can be interpreted as letters (see text). Same name/symbol appears on the left side of the ossuary, inscription (b).

(a) אלעזר בר נתי [.?] לאה
(b) לאֵה
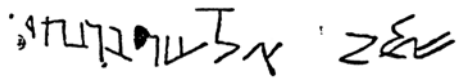
fig. 242.1 (a)

App. crit.: לי or ליא *CIJ, Euting, Klein (b).*

Translit.: (a) lʾh. ʾlʿzr br nty
        (b) lʾh

(a) *Leah(?). Elʿazar son of Nittai.*
(b) *Leah(?).*

Comm.: The name of Elʿazar's father is hypocoristic of Nathan, Nethanel (Nathaniel), Yonathan, etc.; note the Greek Νατάνιλος in no. 255. The transcription (Nittai) is not certain, but this name resembles the name נתאי *ntʾy* in the Mishnah (Hal. 4,10, Avot 1,6). Note that the father of Yehuda "the scribe" was Eleazar (no. 244), and Lazar appears in no. 251. To the right of this clear text, another

fig. 242.2 (b)

indistinct one, which seems to be repeated on the left side; it can be read in both instances as the name Leah. This reading is defended on strong palaeographical grounds by Puech for inscription (b); for inscription (a) he considers "blʿ ou bqʿ

pour bqy" but opts for *l'h(?).* Barkay suggests reading אלעז *'l'z* in inscription (a) and נתי *nty* in inscription (b), but Clermont-Ganneau's drawings do not fully support this reading, which cannot in any case be checked. The name Leah is rare in this period but has a parallel in "Jason's tomb", no. 394, cf. also the instances from Caesarea, Lehmann - Holum no. 189, and from Rome, Noy, JIWE II 377. If the name Leah is indeed to be read, she would probably have been Elʿazar's wife. Although Clermont-Ganneau does not say so specifically, it may be assumed that if the inscription is on the "back", then the front is decorated.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9 no. 6; id., RA 1, 1883, 257-76 at 261 no. 6; id., ARP I 381-412 at 394f. no. 6 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; J. Euting, SPAW 35, 1885, 669-88 at 681 no. 50-51; Klein, JPCI nos. 19, 104; C. H. Kraeling, Biblical Archaeologist 9, 1946, 16-20; CIJ 2, 1304, 1319; E. Dinkler, JbAC 5, 1962, 93-112 at 111 no. 10; J. Finegan, The Archaeology of the New Testament, the Life of Jesus and the Beginning of the Early Church, 1969, 238f.; R. H. Smith, PEQ 106, 1974, 53-66; MPAT no. 101; E. Puech, RB 90, 1983, 481-533 at 500f. no. 2; G. Barkay, IEJ 39, 1989, 201-3; J. E. Taylor, Christians and the Holy Places. The Myth of Jewish-Christian Origins, 1993, 5-12; Sh. Gibson - G. Avni, RB 105, 1998, 161-75; E. Regev, Cathedra 106, 2002, 35-60 (Hebr.); id., PEQ 136, 2004, 109-31; Hachlili, Funerary Customs 249-53; Kloner - Zissu, Necropolis 211.

Photo: Clermont-Ganneau ARP I 394 no. 6 (dr.); 395 (dr.).

JJP/HM

243. Ossuary of Hedea with Greek inscription, 1 c. CE

Greek inscription on one of the long sides of an undecorated ossuary; letters "deeply and carefully carved" (Chaplin, archives).

ΗΔΗΑ

App. crit.: Ἡδήα[ς] *Thomsen.*

Ἡδήα

Hedea.

Comm.: This is the most skilfully executed inscription of the entire group from the cave; the letters are carefully incised with

fig. 243

double lines. The name is the Greek name Ἡδεῖα, well-attested in the Greek world (LGPN and Pape, WGE s.v.) but probably unique in the Jewish onomasticon. Chaplin notes that bones were found in this box but were thrown away because they

stank; the stench would not have been from ancient bones. The authenticity of this inscription unfortunately cannot be checked by autopsy.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 13; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9; id., RA 1, 1883, 257-76 at 266 no. 28; id., ARP I 381-412 at 411 no. 28 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 28; Thomsen I no. 194g; D. Schütz, MGWJ 75, 1931, 286-92 at 290; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1324; J. E. Taylor, Christians and Holy Places 5-12; SEG 48, 1885; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 13 (dr.).

JJP

244. Ossuary of Yehuda "the scribe" with Aramaic and Hebrew inscriptions, 1 c. CE

On right small end of ossuary, two-line inscription (a) in formal Jewish script, inexpert letters; "the strokes are small and confused" (Clermont-Ganneau, ARP I 393), but there is an attempt to produce stylization, *vav* and *dalet* with triangular ornaments (apices). On long side of gabled lid of same box, well-executed inscription (b) in formal Jewish script, "in letters of grand size, carefully engraved" (ibid.), apices on *vav* and *dalet*.

(a)   יהודה בר
       אלעזר הסופר
(b)   יהודה הספר
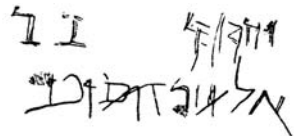
fig. 244.1 (a)

Translit.: (a) yhwdh br | ʾlʿzr hswpr
         (b) yhwdh hspr

(a) *Yehuda son of Elʿazar, the scribe.*
(b) *Yehuda the scribe.*

Comm.: The two inscriptions, refering to the same person, were written by different hands, the better executed one on the lid lacking the patronym which the

fig. 244.2 (b)

sloppier one on the box itself preserves; nothing can be concluded regarding relative chronology of the two inscriptions; note that *hswpr* in inscription (a) on the box is written in plene, with the *vav*, unlike the defective spelling of the word in inscription (b). Inscription (a) combines Aramaic *br* with Hebrew *hswpr*, see Mussies 362. The word *hswpr* has usually been understood to refer to Yehuda's profession or title, "scribe" (the interpretation of "barber", mentioned by Klein, is unlikely); a *sofer* appears also in no. 86, and in an ossuary inscription from Gophna (Wolff); on the evolution of this position, its status and responsibilities, cf. Schürer II 322-5,

Saldarini and Schams. It cannot be ruled out, however, that *hswpr* is a family name, along the lines of "the sons of Hasoferet" בני הספרת *bny hsprt* in Ezra 1,55.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 8 no. 3; id., RA 1, 1883, 257-76 at 260, nos. 3-4; id., ARP I 381-412 at 392ff. nos. 3-4; (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; M. Lidzbarski, Ephemeris I 485; J. Germer-Durand, Un musée palestinien, 1907, 168, 170; M. Lidzbarski, Ephemeris II, table XLIII,6; Klein, JPCI nos. 10, 35; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1308; MPAT no. 99; Figueras, Ossuaries 13f.; G. Mussies, NTS 29, 1983, 356-69; Beyer, Aramäische Texte 345 no. yJE 30; Hachlili, Funerary Customs 215-6, 249-53. – Cf. A. Saldarini, Pharisees, Scribes and Sadducees in Palestinian Society: A Sociological Approach, 1988; S. R. Wolff, in: Y. Eshel ed., Judea and Samaria Research Studies, Proceedings of the 6th Annual Meeting, 1996, 1997, 149-56; C. Schams, Jewish Scribes in the Second-Temple Period, 1998; see bibl. no. 242.

Photo: Clermont-Ganneau, ARP I 392 no. 3 (dr.); 393 no. 4 (dr.).

JJP/HM

245. Ossuary of Yehuda with Hebrew/Aramaic inscription, 1 c. CE

Inscription in cursive Jewish script on long side (front?) of ossuary.

יהודה

fig. 245

Translit.: yhwdh

Yehuda.

Comm.: Clermont-Ganneau's drawing of this inscription is inaccurate, but Chaplin's drawing makes clear that the fourth letter is *dalet*, thus the name is unmistakably Yehuda. It is unclear from both Chaplin's notes and Clermont-Ganneau's publications whether the side on which this inscription appears was decorated. The simple cross beneath Yehuda's name, widely interpreted as a Christian symbol (see Gibson - Avni; Taylor), is clearly a directional mason's mark (cf. Rahmani, CJO pp. 19ff.), and cannot be a Christian cross; the lid of this ossuary, which probably had an identical symbol, has not been identified. This Yehuda could be the husband of Shalom, see no. 256, but note also the ossuaries with the same name in nos. 244, 246.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 11; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 8 no. 2; id., RA 1, 1883, 257-76 at 262f. no. 11; id., ARP I 381-412 at 403f. no. 11 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 31; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1306; E. Dinkler, JbAC 5, 1962, 93-112 at 111 no. 8; I. Mancini,

Archaeological Discoveries Relative to the Judaeo-Christians, 1970, 13-8; B. Bagatti, Il Golgata e la Croce, 1978, 92, 147; Figueras, Ossuaries 16ff.; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 11 (dr.).

<div align="right">JJP/HM</div>

246. Ossuary of Yehuda, son of Ḥananiya with Aramaic inscriptions, 1 c. CE

Inscription (a) in cursive Jewish script "on the long front side of an ossuary ornamented with unfinished roses" (Clermont-Ganneau, ARP I 407), painted above and to the left of the decoration. Letters badly preserved. Identical inscription (b) on other side of box (not seen by Clermont-Ganneau, PEQ).
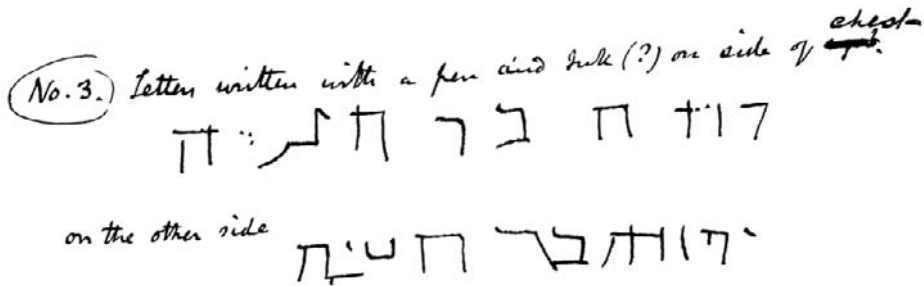
<div align="right">fig. 246 (a) and (b)</div>

יהודה בר חניה (a)
יהודה בר חניה (b)

App. crit.: יהודה בן חניה *CIJ*.

Translit.: (a) and (b) yhwdh br ḥnnyh

(a) and (b) *Yehuda the son of Ḥananiya*.

Comm.: Clermont-Ganneau's drawing of the text on the front side is very unclear, but Chaplin's tracing of this inscription and the identical one on the back (not recorded by Clermont-Ganneau), make certain that the text reads *yhwdh br ḥnnyh*, and not *yhwdh bn ḥnnyh* as in CIJ. Note the name Yehuda also on nos. 244, 245, and cf. no. 256. On unfinished ornamentation, possibly intentional, on Jewish ossuaries, see Hachlili, Funerary Customs 156-62.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 3; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9 no. 7; id., RA 1, 1883, 257-76 at 264 no. 10; id., ARP I 381-412 at 407f. no. 19 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 33; CIJ 2, 1307; MPAT 102; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 3 (dr.).

<div align="right">JJP/HM</div>

247. Ossuary of Jesus with Greek inscription, 1 c. CE

Greek inscription, repeated name with cross-shaped mason's mark to the left of the first word.

IECOYC IECOYC

fig. 247

Ἰεσοῦς Ἰεσοῦς

Jesus Jesus.

Comm.: The mason's mark reminiscent of a cross next to the first Ἰεσοῦς has misled some into thinking that this ossuary, and the whole tomb, is early Christian (refuted e.g. by Gibson - Avni, Kraeling, Smith, Taylor et al., see bibl. in Taylor). In fact Clermont-Ganneau observed the corresponding mark on the lid but did not interpret it correctly (ARP I 409). The same name occurs in its Hebrew form ישוע *yšwʿ*, see no. 260, the father of Shimʿon, who may indeed be the deceased in this ossuary. Repetition of a name on the same face of an ossuary may be a sign of grief (Rahmani, CJO p. 12), but in this case, the more neatly written second Ἰεσοῦς may simply be an attempt to improve on the sloppier first. Ilan, Lexicon I 127, nos. 37, 38, improbably views the repeated name as the identical names of father and son. The same interchange of ε for η in Ἰεσοῦς is found in no. 295 from Akeldama, and in an epitaph from Beth Sheʿarim (see Noy - Bloedhorn, IJO III Syr21). This inscription was in the Notre Dame compound in Jerusalem when Thomsen wrote in 1921, but we could not locate it there.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9; id., RA 1, 1883, 257-76 at 265 no. 22; id., ARP I 381-412 at 409 no. 22 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; J. Germer-Durand, Un musée palestinien, 1907, 168; Klein, JPCI no. 46; Thomsen I no. 194a; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1327; E. Dinkler, JbAC 5, 1962, 93-112 at 109 no. 3; E. Dinkler, Signum Crucis 1-25; R. H. Smith, PEQ 106, 1974, 53-66; B. Bagatti, Il Golgata e la Croce, 1978, 92, 147; J. E. Taylor, Christians and the Holy Places 5-12; see bibl. no. 242.
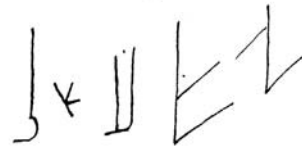
Photo: Clermont-Ganneau, ARP I 409 no. 22 (dr.).   JJP

248. Ossuary of Ishmael with Hebrew inscriptions, 1 c. CE

Inscriptions scratched in cursive Jewish script on different sides of an ossuary (see comm.).
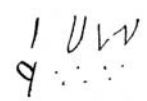

(a) ישמעל
אחי
(b) ישמעל

fig. 248.1 (a) and (b)

App. crit.: בר שמאל *CIJ (a) and (b)*; אשמעל *Bagatti - Milik (a)*, אשמעל [ב]ר יהוחי *(b)*; אשמאל *(b)*; *Gibson - Avni (b)*; (?) אשמעל אחי *Puech (a)*, אשמאל *(b)*.

Translit.: (a) yšmʿl | ʾḥy
        (b) yšmʿl

(a) *Ishmael, my brother.*
(b) *Ishmael.*

fig. 248.3 (b)   fig. 248.2 (a)

Comm.: The location of these texts on the ossuary is infuriatingly unclear from the information left by Chaplin and Clermont-Ganneau, both of whom actually saw the box. Chaplin (PEF archives), who is usually more precise and reliable than Clermont-Ganneau, notes merely that inscription (b) is "cut on side of chest" and inscription (a) is "scratched on the other side" (Chaplin's drawings are here uncharacteristically unhelpful in clarifying the letter-forms). Clermont-Ganneau in ARP states that inscription (a) is "on the front side of an ossuary, and on the right hand of it", while inscription (b) is "on the hinder side of the same ossuary, to the left". Clermont-Ganneau did not attempt a reading (but in a footnote, ARP I 406, he rejects reading Ishmael!). CIJ's reading בר שמאל *br šmʾl* is not possible, since there is no *bet* for *br*, and the penultimate letter is clearly *ayin*. Puech reads the name as אשמעל *ʾšmʿl*, with an initial *alef* (cf. no. 167 from Dominus Flevit), but that letter does not resemble the *alef* in אחי *ʾḥy*; it is true, however, that there are differences as well between the *yod* in the first and second words. In any case, the name Ishmael, here *yšmʿl*, is spelled without the *alef* in the last syllable, perhaps reflecting pronunciation; the same phenomenon occurs in nos. 167 (cited above), 526 and 273 (Mount of Olives), and in a later synagogue inscription from Chorazin (Naveh, Stone and Mosaic 17; and see his comm. for literary parallels, incl. 1 Chron 27,30). The name Ishmael occurs with surprising frequency among Jews of this period, given its negative connotations from the biblical story (cf. Ilan, Lexicon I 177-81 and brief discussion on 6).

The word אחי *ʾḥy* in inscription (a), interpreted here as "my brother", may also be the biblical personal name Aḥi (Gen 46,21), cf. the form of Aḥa on two other ossuaries from Mt. Scopus (nos. 67, 78), and see Ilan, Lexicon I 61; if so, there were two people whose bones were interred in this ossuary. But it is more likely that the inscriber spontaneously recorded his relationship to his deceased brother in inscription (a), as in no. 564, in the Aramaic inscription from Jason's Tomb, no. 392 and in a later inscription at Beth Sheʿarim (Avigad, Beth Sheʿarim III 177 no. 13; cf. ἀδελφός in no. 415). Both inscriptions here were written by the same hand.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 4; Ch. Clermont-Ganneau, RA 1, 1883, 257-76 at 263 nos. 13, 14; Id., ARP I 381-412 at 405f. nos. 13, 14 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; CIJ 2, 1322-23; Bagatti - Milik, Dominus Flevit I, 76; E. Puech, RB 90, 1983, 481-533 at 501 no. 3; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 4 (dr.); Ch. Clermont-Ganneau, ARP I, 405 nos. 13 and 14 (dr.).

JJP/HM

249. Ossuary of Krokos with Hebrew/Aramaic inscription, 1 c. CE

Inscription in formal Jewish script incised "on the end of a very small box" (Chaplin).
Meas.: h 16, w 28.5 cm (Clermont-Ganneau, ARP).

קרקס

Translit.: qrqs

Krokos.

fig. 249

Comm.: Both Chaplin and Clermont-Ganneau noted the small size of the ossuary; it obviously was intended for a child. The four letters could be a transcription of several Greek names, e.g. Κυριακός, Κύρικος, etc., but the presence of the name Κρόκος on another ossuary, see this vol. no. 125 (found north of the Damascus Gate), suggests the same name in this inscription; it occurs in the larger Greek world (e.g., LGPN I, III, IV, V, s.v.). Κρόκος means saffron, a particularly poignant nickname for a beloved, departed infant.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 9; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9 no. 10; id., RA 1, 1883, 257-76 at 263 no. 15; id., ARP I 381-412 at 406 no. 15 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 58; CIJ 2, 1312; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 9 (dr.).

JJP/HM

250. Ossuary of Kyrthas with Greek inscription, 1 c. CE

Greek inscription, "in very big letters" (Clermont-Ganneau, ARP I 411), engraved on the side of an ossuary. The *alpha* in Clermont-Ganneau's drawing has no crossbar or any feature to distinguish it from a *lambda*, but Chaplin's drawing shows what might be a cursive *alpha*. Lunate *sigma*.

ΚΥΡΘΑΣ

Κυρθας

Kyrthas.

Comm.: This name is unparalleled, and it is uncertain whether it is Greek or Semitic (and if Greek, nominative or genitive; SEG prints Κυρθᾶς). Ilan, Lexicon I 437 mentions the name Κυραθοῦς found in Egypt, and other lines of interpretation. It is possible that the Θ and P were reversed, so that a name such as Κυθέρη, Κύθηρα/ος, Κυθηρία (LGPN, s.v.), vel sim. was intended. Chaplin recorded that the lid from ossuary no. 261 was on this box, see comm. there.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 6; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9; id., RA 1, 1883, 257-76 at 266 no. 27; id., ARP I 381-412 at 411 no. 27 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 59; Thomsen I no. 194f; D. Schütz, MGWJ 75, 1931, 286-92, at 290; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1326; SEG 48, 1885; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 6 (dr.).

JJP

251. Ossuary of Lazar or (E)lʿazar with Hebrew/Aramaic inscription, 1 c. CE

Five letters in formal Jewish script on a broken piece of a flat lid.

+[--]לעזרב[

[--]ל עזר ב[ר/ן.

Translit.: lʿzr b[r/n--]

Lazar or *(E)lʿazar son of ...*

Comm.: This smudged and incomplete inscription may have had an *alef* before the *lamed*; the stone is broken there. Note the name Elʿazar in no. 242.

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 257-76 at 263 no. 16; id., ARP I 381-412 at 406f. no. 16 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 21; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1309; see bibl. no. 242.

Photo: Clermont-Ganneau ARP I 406 no. 16 (dr.).

JJP/HM

252. Ossuary of Martha and Ḥananiya(?) with Hebrew/ Aramaic inscription, 1 c. CE

A two-line inscription in formal Jewish script "written on side of chest" (Chaplin).

מרתא
חנניה

Translit.: mrtʾ | ḥnnyh

Martha, Ḥananiya.
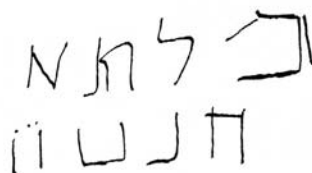
Comm.: The entire record of this inscrip-
tion consists of the tracing made by Chap-
lin; Clermont-Ganneau did not publish it.

fig. 252

Despite the clarity of the competently formed letters, Chaplin recorded superfluous
lines, which are probably not part of the inscription. This inscription may record the
interment of two people in the ossuary; alternatively, the word "daughter of" or "wife
of" may have rubbed off after Martha's name, or been missed by Chaplin. Both these
names occur in this tomb on other ossuaries: see nos. 246, 253.

Bibl.: Unpublished. Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no.
8. – Cf. Sh. Gibson - G. Avni, RB 105, 1998, 161-75.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 8. (dr.).

JJP

253. Ossuary of Martha with Hebrew inscription, 1 c. CE

Two-line inscription in formal Jewish
script on a long side of an unornamented
ossuary. Triangular ornamentation (api-
ces) on *mem*, *resh*, *beth*, *tsadi*, *yod*.

מרתא בת
פצחי
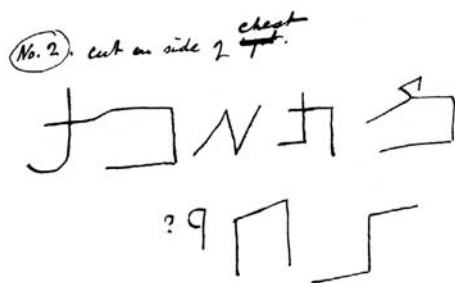
App. crit.: [פצח]י *Clermont-Ganneau, CIJ,
Klein.*

Translit.: mrtʾ bt pṣḥy

Martha, daughter of Pṣḥy.

fig. 253

Comm.: The *yod* in pṣḥy פצחי, not detected but restored by Clermont-Ganneau, is visible in Chaplin's drawing. Whereas the name Martha occurs frequently in this period, her father's name is not otherwise known, but note the biblical Paseaḥ (Ezra 2,49; Neh 3,6, 7,51; 1 Chron 4,12). There is a wavy v-shaped mason's mark on one of the short sides of the box (drawn clearly by Chaplin) which obviously matches the similar mark on a gabled lid (Clermont-Ganneau, ARP I 412 no. 30b); these marks have no symbolic significance.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 2; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9 no. 5; id., RA 1, 1883, 257-76 at 261 no. 7; id., ARP I 381-412 at 395ff. no. 7 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 55; CIJ 2, 1311; E. Dinkler, Signum Crucis 1-25 at 3-9; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 2 (dr.).

JJP/HM

254. Ossuary of Moschas with Greek inscription, 1 c. CE

Greek inscription "neatly engraved on side of chest" (Chaplin, archives); "well cut letters" (Clermont-Ganneau, ARP I 410); *alpha* with broken cross-bar, lunate *sigma*.

ΜΟΣΧΑΣ

Μοσχᾶς

Moschas.
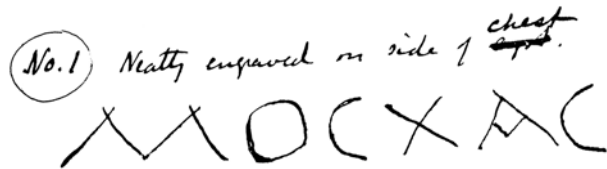
fig. 254

Comm.: This name, certainly in the nominative, may be either Greek or Semitic. The Greek name Μοσχᾶς is well attested (35 instances in the five published volumes of LGPN; and cf. also the instances listed by Foraboschi, s.v.), as well as derivatives such as Μοσχιανός (LGPN, s.v.), Μόσχιος (Pape, WGE, s.v.), etc.; for a Jewish Μόσχος and Μοσχίων, cf. Noy, IJO I Ach45; the Greek name Μοσχᾶς is based on the word μόσχος, calf, like the Hebrew/Aramaic name עגל, עגלא (ʿgl, ʿglʾ). On the other hand, the name here may represent the biblical name משך mšk (Gen 10,2; Hez 27,13, 32,26, 38,2, 39,1; 1 Chron 1,5; 17), which is transcribed Μοσχας, Μοσεχα, Μοσεχαθη, etc. (Wuthnow, Semitische Menschennamen 79, 150).

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3, no. 1; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9 ; id., RA 1, 1883, 257-76 at 265 no. 24; id., ARP I 381-412 at 410 no. 24 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 53; Thomsen I no. 194c; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1329; SEG 48, 1885; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 1 (dr.).

JJP

255. Ossuary of Natanilos with Greek inscription, 1 c. CE

"On a semi-cylindrical lid, ornamented with interlaced circles, Greek letters, cut very slightly, and very hard to decipher" (Clermont-Ganneau, ARP I 409).

NATANIΛOY

App. crit.: NATANHΛOY *Clermont-Ganneau, CIJ.*

fig. 255

Νατανίλου

Of Natanilos.

Comm.: The letters between NATAN and OY are uncertain; from the drawing, the inscriber seems to have made an *iota* with one clear vertical stroke, and then a *lambda* with one straight inclined stroke for the left leg and a wobbly, bent stroke for the right leg, with a small stray or false scratch on the bottom of the left leg. Clermont-Ganneau saw an h-shaped *eta*, but the stand-alone *iota* seems clear from his drawing.

Νατανιλος is an unusual spelling for the biblical name Nethan'el (Nathaniel), which is found in both literary and documentary texts of the period (Ilan, Lexicon I 200); in this vol., Nethan'el is found in Hebrew in nos. 82 and 576. Josephus spells the name Ναθανάηλος (Schalit, NW 89), and the Septuagint has Ναθαναήλ (Hatch - Redpath Suppl. 118). On the interchange of η and ι, and of θ and τ, see McLean, Introduction to Greek Epigraphy 350, 354.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9; id., RA 1, 1883, 257-76 at 265 no. 23; id., ARP I 381-412 at 409f. no. 23 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Ch. Clermont-Ganneau, RB 9, 1900, 307f.; Klein, JPCI no. 56; Thomsen I no. 194b; B. Bagatti, RAC 26, 1950, 117-31, at 120f.; CIJ 2, 1330; Figueras, Ossuaries 13; see bibl. no. 242.

Photo: Clermont-Ganneau, ARP I 409 no. 23 (dr.).

JJP

256. Ossuary of Shalom, wife of Yehuda with Hebrew inscriptions, 1 c. CE

Ossuary with decorated façade and flat lid. Four inscriptions in cursive Jewish script, two on left side of box and two on lid. Inscription (a) on left small side, "large characters" (Clermont-Ganneau, PEQ), triangular ornament on final *mem*; unusual symbol underneath the letters (see comm.). Inscription (b) below and to the left of the symbol, two lines of "very small characters" (ibid.), inverse to inscription (a); highly stylized letters, esp. final *mem* (shaped like a hand mirror), *yod* and *dalet* (each with apices). Inscription (c), three lines incised on flat lid, triangular

ornamentation on each *vav*; attempt at ornamentation on final *mem* in l.1 and final *he* in l.3. Inscription (d) incised on other side of lid, underneath the letters is the same symbol as in (a), although inverted. The relative positions of inscriptions (c) and (d) are unclear: according to Chaplin (the most reliable witness), (c) is "on flat lid" and (d) is "on side of same lid" (unpublished plans and drawings in the PEF archives); Clermont-Ganneau (ARP) wrote that inscription (c) is "on the under side" of the lid, while inscription (d) is "on the upper side" of the same lid, whereas in RA he wrote that (c) is on "la face supérieure"; in PEQ he made no distinction between the locations of the two texts.

(a) שלום

(b) שלום אשת
יהודה

(c) שלום
אשת
יהודה

(d) יהודה

Translit.: (a) šlwm
(b) and (c) šlwm ᵓšt yhwdh
(d) yhwdh

(a) *Shalom.*
(b) and (c) *Shalom, wife of Yehuda.*
(d) *Yehuda.*

fig. 256.1 (a) and (b)

fig. 256.2 (b)

fig. 256.3 (c)

fig. 256.4 (d)

Comm.: Although inscriptions (a), (b), (c) and (d) are presented as three different numbers in Clermont-Ganneau, CIJ and subsequent publications, they obviously all belong to the same ossuary; texts (a) and (c) and possibly (d) were incised by the same hand. As Gibson - Avni point out, Chaplin's drawings of (c) and (d) clarify and confirm (but do not change) Clermont-Ganneau's readings; Chaplin's notes contain no drawing of inscriptions (a) or (b).

The relative positions of the two inscriptions on the lid [(c) and (d)] cannot be known from the available written records; Clermont-Ganneau contradicts himself (see description above), and in ARP I 397 n., in commenting on inscription (d), he regrets "the vagueness of my notes and recollections". Yet if, as he asserted, inscription (d) is on the top surface of the lid, then the mysterious symbol under that inscription and its mirror image in inscription (a), on the left side of the ossuary, can be understood as directional mason's marks, guiding the correct placement of the lid on the box (cf. Rahmani, CJO, pp. 19ff.; Figueras 16ff.). If so, these would be more elaborate than usual, but logical: the two smaller circles of the design had to be lined up, with the arcs on the outside. Clermont-Ganneau conjectures that the symbol is "an anchor set upright so as to present the appearance of a cross" (ARP I 399), or some other early Christian symbol, supporting his hypothesis that the entire cave was early Jewish-Christian (cf. Gibson - Avni for further bibliography); other suggestions include a menorah and a canopy (cited already by Clermont-Ganneau). Yet the absence of religious symbols on ossuaries in this period, as well as the impossiblity of its being a Christian cross, favor a more prosaic interpretation.

Shalom, the wife of Yehuda, is mentioned in all inscriptions but (d), mentioning only Yehuda, which probably is proprietary, not an epitaph: Yehuda inscribed his wife's name on the box and lid [inscriptions (a) and (c)], and then his own name separately, as the one who commissioned and perhaps personally inscribed the ossuary, adding a quite original symbol on the lid and box to make sure they were assembled correctly. Note the separate ossuaries of two other Yehudas (nos. 245, 246) in the cave as well as "Yehuda the scribe" (no. 244), who may very well have been the same Yehuda, husband of Shalom.

The chronological relation between the small, inverted inscription (b) and the other three is unclear. It is palaeographically distinct, not very competent, and would have been difficult to read even for someone standing or sitting directly above the ossuary. Clermont-Ganneau suggested that it was "a kind of preliminary note for the guidance of the person whose duty it was to arrange the bones of each deceased person in the various ossuaries which were brought to the sepulchre" (ARP I 402); this could be so. Both Shalom and Yehuda are quite common names in this period.

Bibl.: T. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 5; Ch. Clermont-Ganneau, PEQ 6, 1874, 8 no. 1; id., RA 1, 1883, 257-76 at 261f. nos. 8-10; id., ARP I 381-412 at 397-403 nos. 8-10 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Ch. Clermont-Ganneau, RAO 4, 1901, 218-24; Klein, JPCI nos. 30, 60; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1305, 1313, 1314; E. Dinkler, JbAC 5, 1962, 93-112 at 111 no. 8; I. Mancini, Archaeological Discoveries

Relative to the Judaeo-Christians, 1970 (repr. 1984), 13-8; R. H. Smith, PEQ 106, 1974, 53-66; Figueras, Ossuaries 16ff.; J. E. Taylor, Christians and the Holy Places 5-12; see bibl. no. 242.

Photo: Clermont-Ganneau, ARP I 402 no. 10 (dr.); 402 no. 10A (dr.); 400 no. 9 (dr.); 397 no. 8 (dr.).

<div align="right">JJP/HM</div>

257. Ossuary of Shelamzion with Hebrew/Aramaic inscription, 1 c. CE

Very poorly preserved two lines of cursive Jewish script, written with black pig-ment (charcoal?) on one of the long sides of an ossuary.

שלמצין [--?]
[--]

Translit.: šlmṣyn [--? | --]
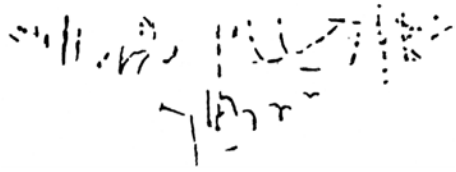
Shelamzin ... <div align="right">fig. 257</div>

Comm.: The drawing of this poorly preserved inscription allows tentative deci-pherment only of the first name, which was presumably followed by the name of her husband or father, preserved only in smudges. Clermont-Ganneau published the name in plene form, with *vav*, but there is no trace of this in his drawing. Note the same name in nos. 258, 259 from this cave.

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 257-76, at 264-5, no. 21 ; id., ARP I, 1899, 381-412, at 408, no. 21 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 65; CIJ 2, 1316; see bibl. no. 242.

Photo: Ch. Clermont-Ganneau, ARP I 408 no. 21 (dr.).

<div align="right">JJP/HM</div>

258. Ossuary of Shelamzion with Hebrew/Aramaic inscription, 1 c. CE

Traces of letters in cursive Jewish script painted in blue-black on long side of an ossuary, sufficient to restore name; "big letters" (Clermont-Ganneau, ARP I, 408).

שלמצין

App. crit.: שלמציון *Clermont-Ganneau, CIJ.*

Translit.: šlmṣyn

Shelamzin. <div align="right">fig. 258</div>

Comm.: Chaplin's clear drawing makes certain that the name was not spelled here with the *vav* which Clermont-Ganneau prints in his editions. The name is common for Jewish women of this period (see e.g. Ilan, Lexicon I 426-9 and III 688); it recurs in this cave, see nos. 257, 259, and note Shalom in no. 256.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 7; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9 no. 9; id., RA 1, 1883, 257-76 at 264 no. 20; id., ARP I 381-412 at 408 no. 20 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155ff.; Klein, JPCI no. 64; CIJ 2, 1315; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 7 (dr.).

JJP/HM

259. Ossuary of Shelamzion, daughter of Shimon the priest with Hebrew inscriptions, 1 c. CE

Three-line inscription (a) in formal Jewish script on the long side of an ossuary; triangular ornamention (apices) on *yod, vav* and final letters; the letters are "very large" (Clermont-Ganneau, ARP). On the back, inscription (b) in cursive Jewish script.

(a) שלמציון
בת שמעון
הכהן
(b) שלמציון

fig. 259.1 (a)

Translit.: (a) šlmṣywn | bt šmʿwn | hkhn
          (b) šlmṣywn

(a) *Shelamzion, daughter of Shimʿon the priest.*
(b) *Shelamzion.*

Comm.: The inscription was not recorded by Chaplin, so that the reading cannot be checked, but it seems clear enough in Clermont-Ganneau's drawings. The inscriptions on the opposite sides of the box show different styles and degrees of competence; it may be guessed that the

fig. 259.2 (b)

fuller and more formal inscription was created first, and then the second perhaps when the box was moved. The fact that Shelamzion is identified by her father's name and status suggests (but does not infallibly indicate) that she was unmarried when she died. An historical identification of this priest, who lived while the

Temple still stood, cannot be made, because of the frequency of the name Shimʿon and lack of other data as to his status and family background. The name Shelamzion appears also on nos. 257, 258 in this tomb, and Shimʿon appears on no. 260.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 9, nos. 8-9 ; id., RA 1, 1883, 257-76, at 259-60, nos. 1-2; id., ARP I 381-412 at 386-92, nos. 1-2 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Ch. Clermont-Ganneau, RAO 4, 1901, 218-224 at 224; Lidzbarski, Ephemeris I 485; id., Ephemeris II pl. XLIII,5; Klein, JPCI no. 63; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1317; T. Ilan, JSJ 24, 1993, 181-90 at 185f.; see bibl. no. 242.

Photo: Clermont-Ganneau, ARP I 386 no. 1 (dr.); 392 no. 2 (dr.).

JJP/HM

260. Ossuary of Shimʿon with Aramaic inscription, 1 c. CE

Inscription in cursive Jewish script, "cut in very small, almost microscopic letters, quite at the top and on the right hand side of the front of an ossuary, ornamented with two simple rosettes set in square frames" (Clermont-Ganneau, ARP I 394). The letter *mem* is shaped as a circle; the *shin* and *vav* in *yšwʿ* are apparently ligatured.

שמעון בר ישוע

fig. 260

Translit.: šmʿwn br yšwʿ

Shimʿon the son of Yeshua.

Comm.: The names of both father and son are among the most common in the period. Note Shimʿon the father of Shelamzion in no. 259, who is however a priest.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10 at 8 no. 4; id., RA 1, 1883, 257-76 at 261 no. 5; id., ARP I 381-412 at 394 no. 5 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 67; B. Bagatti, RAC 26, 1950, 117-31 at 120f.; CIJ 2, 1318; E. Dinkler, Signum Crucis, 1-25 at 3-9 no. 2; MPAT no. 100; Figueras, Ossuaries 15; see bibl. no. 242.

Photo: Clermont-Ganneau, ARP I 394 no. 5 (dr.).

JJP/HM

261. Ossuary with Greek inscription "Mariados", 1 c. CE

Identical Greek inscription on short side of ossuary (a) and on broken piece of flat lid (b). Drawings by Chaplin and Clermont-Ganneau show lines which are not part of the inscriptions. Lunate *sigma*.

(a) ΜΑΡΙΑΔΟΣ
(b) ΜΑΡΙΑΔΟΣ
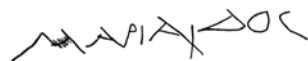
fig. 261.1 (a)

(a) Μαριαδος
(b) Μαριαδος

(a) and (b) *Mariados*.

fig. 261.2 (b)

Comm.: The curious (but clearly written, twice) Μαριαδος, can be either genitive of Μαριας or Μαρια, or (less likely) a name in the nominative; Ilan, Lexicon I 243 lists it as a "declension" of Μαρία, but it is unclear whether she thinks it is nominative or genitive; Frey thinks it is simply the genitive of Maria. In fact, the gender of this name is uncertain. Chaplin recorded that the lid with inscription (b) went with the ossuary of Kyrthas (no. 250), but it obviously goes with this box; the hands look identical; the lid was probably put with the wrong box by the discoverers of the cave before Chaplin arrived.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 nos. 6, 12; Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10, at 9; id., RA 1, 1883, 257-76, at 266 nos. 25, 26; id., ARP I 381-412 at 410f. nos. 25, 26 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 51; Thomsen I no. 194d, e; B. Bagatti, RAC 26, 1950, 117-31, at 120f.; CIJ 2, 1328; SEG 48, 1885; see bibl. no. 242.

Photo: Clermont-Ganneau, ARP I 410 no. 25 (dr.), no. 26 (dr.).

JJP

262. Ossuary with Aramaic inscription, 1 c. CE

Three letters in formal Jewish script on right small side of ossuary. The first letter is marked by superfluous strokes, perhaps false starts.

מרא

App. crit.: פדא *Clermont-Ganneau, Klein*; מרא or פרא *CIJ*.
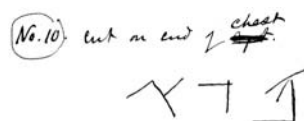
fig. 262

Translit.: mrʾ

Mara.

Comm.: Chaplin's drawing is less ambiguous than Clermont-Ganneau's. The word Mara may be a male or female name (short for Martha), or a title. Note that the name Martha occurs on two more ossuaries from this group, see nos. 252, 253.

Bibl.: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 10; Ch. Clermont-Ganneau, RA 1, 1883, 257-76 at 263 no. 12; id., ARP I 381-412 at 405 no. 12 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Klein, JPCI no. 100; CIJ 2, 1310; see bibl. no. 242.

Photo: Th. Chaplin, unpublished plans and drawings, PEF archives, PAL 25/3 no. 10 (dr.).

JJP/HM

263. Ossuary with Greek letters and Byzantine crux immissa, 1 c. CE

On the façade of an ossuary ornamented with two rosettes, the Greek letters H and Δ, "deeply cut" (Clermont-Ganneau, ARP I 411); above the letters, a neatly carved crux immissa.

HΔ

Comm.: The two letters, carefully incised with double lines, look very much like the letters in no. 243, Ἡδήα, and indeed Clermont-Ganneau interpreted this inscription as an "abridged repetition" of it. The same question about authenticity adheres to both inscriptions. The cross is obviously a later addition (Gibson - Avni, Kraeling, Taylor, Smith).
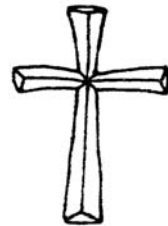
Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 7-10, at 9 ; id., RA 1, 1883, 257-76, at 267, no. 29; id., ARP I, 1899, 381-412, at 411-12, no. 29 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; Thomsen I no. 194h; B. Bagatti, RAC 26, 1950, 117-31 at 120f. no. 10; CIJ 2, 1325; E. Goodenough, Jewish Symbols in the Greco-Roman Period I, 1953, 130f.; R. H. Smith, PEQ 106, 1974, 53-66; B. Bagatti, Il Golgata e la Croce, 1978, 92, 147; Figueras, Ossuaries, pl. 27 no. 145; SEG 48, 1885; see bibl. no. 242.

fig. 263

Photo: Clermont-Ganneau, ARP I 411 no. 29 (dr.).

JJP

264. Ossuary with Hebrew/Aramaic inscription, 1 c. CE

Four letters in formal Jewish script on a broken piece of an ossuary.

דלקי?

Translit.: dlqy?

fig. 264

Comm.: Letters are quite indistinct, and what can be
read makes little sense; Clermont-Ganneau was not willing to ascertain that the first letter, read tentatively here as *dalet*, was decipherable. The letters are probably

part of a longer inscription. Clermont-Ganneau noted the similarity of these letters with those on no. 251, but nothing certain can be concluded from this.

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 257-76 at 263 no. 17; id., ARP I 381-412 at 407 no. 17 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; CIJ 2, 1320; see bibl. no. 242.

Photo: Clermont-Ganneau, ARP I 407 no. 17 (dr.).

<div align="right">JJP</div>

265. Ossuary with two letters in Jewish script, 1 c. CE

Two letters(?) in cursive Jewish script on the fragment of an ossuary.

+‎ש

Translit.: š+

Comm.: The second letter could be a *mem*. There are several possible names with *shin-mem* at beginning or middle.

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 257-76 at 264 no. 18; id., ARP I 381-412 at 407 no. 18 (edd. prr.). – Th. Chaplin, PEQ 5, 1873, 155f.; CIJ 2, 1321; see bibl. no. 242.

Photo: Clermont-Ganneau, ARP I 407 no. 18 (dr.).

fig. 265

<div align="right">JJP</div>

266.-267. Burial cave on the slope of the Mount of Offence

Two inscribed ossuaries among a total of 13 were discovered in 1937 in a loculus burial cave on private property on the slope of the Mount of Offence.

266. Ossuary of Ezra with Greek and Hebrew/
   Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary with vaulted lid, façade ornamented with two 12-petaled rosette panels, double zigzag frame, discs in corners, wide separation gutter with

double palm-trunk motif; vaulted lid; red wash. Inscription (a) in formal Jewish script deeply incised on back side (smooth finish), centered 0.5 cm under rim. Second inscription in Greek (b) deeply incised on right side (smooth finish), slanting downwards to the right; lunate *sigma*.

Meas.: h 36, w 68, d 36 cm; lid: h 13 cm; ll. 7 cm, letters 2 cm.

Pres. loc: Rockefeller Museum, Jerusalem, inv. no. IAA 1937-1140. Autopsy: 7 November 2007.

(a) עזרא

(b) ΕΖΡΑΣ

fig. 266.1 (a)

(a) עזרא

(b) Ἔζρας

Translit.: ʿzrʾ

(a) *Ezra*.

(b) *Ezras*.

fig. 266.2 (b)

fig. 266.3 (a)

fig. 266.4 (b)

Comm.: The inscriber forgot to incise the zeta in Ἔζρας and added it above, between the *epsilon* and *rho*. The letters are well-formed in both inscriptions.

Bibl.: Rahmani, CJO no. 88 (ed. pr.). – M. Avi-Yonah, QDAP 10, 1942, 105-51 at 147; Kloner - Zissu, Necropolis 219, 334.

Photo: IAA.

JJP

267. Ossuary of Ioanes with Greek and Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade ornamented with two 12-petaled rosette panels, double zigzag frame and middle gutter; red wash. Greek inscription (a) scratched on back side by unsteady hand 6 cm from upper rim, slanting slightly down to right; lunate *sigma* and w-shaped *omega*. Second inscription (b) in Jewish script scratched on left side of box.
Meas.: h 32, w 55, d 26 cm; (a): l. 30 cm, letters 4-8 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1937-1141. Autopsy: 7 November 2007.

fig. 267.1 (a)

(a) ΙΩΑΝΗΟΥΙΗΣΙΟΥ
(b) (?) אבלחן

(a) Ἰωανήου Ἰησίου
(b) (?) אבלחן

Translit.: ʾblḥn(?)

(a) *Of Ioanes, (son) of Iesous.*

fig. 267.2 (b)

Comm.: The first name has an irregular genitive: Ἰωάνου is expected. The last three letters of the Greek inscription are uncertain, quite inexpertly formed, their reading further complicated by scratches on the surface of the box. The reading offered here requires *upsilons* of radically different style at the end of each name. If correct, then the second name is Ἰήσους with an added *iota*. The two genitives may be variously rendered: either (as here) "of Ioanes, (son) of Iesous" or "of Ioanes (and) of Iesous". Inscription (b) is obscure; it might be an attempt to write Abraham.

Bibl.: Rahmani, CJO no. 89 (ed. pr.). – Evans 72, 120; Kloner - Zissu, Necropolis 219, 334.

Photo: IAA.

JJP

268. Ossuary of Yehuda with Hebrew inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, yellow wash; very rough finish; vaulted lid. Inscription in formal Jewish script shallowly incised on one of long sides, left-center; trian-

gular apices ornament all letters; medial instead of final *nun*, final instead of medial *mem*.

Meas.: h 30, w 74.5, d 26 cm; lid: h 9 cm.

Findspot: Mount of Offence, southern slope.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1946-179. Autopsy: 2007.

יהודה בן אלמא

Translit.: yhwdh bn ʾlmʾ

Yehuda son of ʾlmʾ.

fig. 268

Comm.: This is one of two inscribed os-
suaries of the twelve found in 1942 in a
single-chambered loculus tomb (the other, CJO no. 118, is illegible); the entrance to
the cave, as well as four of the five loculi, were found sealed. The father's unusual
name is found also on P.Yadin 44, interestingly אלמא בן יהודה = *ʾlmʾ* son of Yehuda;
the editors there render: ʾAllimaʾ; Illma and Alma are also possible. This is prob-
ably the same name as Ἕλλημος in Jos. AJ 17,166, the father of a high priest. The
name occurs in rabbinic literature as well, see Rahmani, comm. ad loc. Rahmani
and Hachlili assume that it is a nickname, meaning "the mute".

Bibl.: Rahmani, CJO no. 117 (ed. pr.). – Hachlili, Funerary Customs 221; Kloner - Zissu, Ne-
cropolis 216.

Photo: IAA.

JJP

269. Ossuary of Saul with Greek inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, inscriptions in Greek letters on one short side (a) and on long
side (b) (ed. pr.). Lunate *sigma*.

Findspot: Mount of Offence.

(a) ΣΑΟ
   ΛΟΣ
(b) [..]ΥΔΟΥ
   ΑΝΔΡΟΥΣ

(a) Σάο|λος
(b) [Ἰο]ύδου | Ἀνδροῦς

fig. 269.1 (a)

(a) *Saolos.*
(b) *Of Ioudas, (son?) of Andreas.*

Comm.: Bagatti recorded the inscriptions on this ossuary, which he found with five others (uninscribed) in a single-chambered loculus tomb near the Government House on the Mount of Offence in 1964. Inscription (a) is the biblical name Saul, usually spelled Σάουλος. Inscription (b) contains two names in the geni-

fig. 269.2 (b)

tive: the first is clearly Ἰούδας, the second probably Ἀνδρέας, compare no. 208. If the inscription is complete as recorded, the first genitive most likely represents ownership of the ossuary, the second a patronym.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 528ff. no. 41 (ed. pr.). – SEG 33, 1293; Bieberstein - Bloedhorn 3, 354f.

Photo: E. Puech RB 90, 1983, 526 fig. 7,41b (dr.); fig. 7,41a (dr.).

JJP

270.-272. Cave in a large burial complex, Wadi Qadom

A system of four monumental burial cave complexes was discovered and investigated by Sukenik and Avigad in February 1941 in Wadi Qadom near the village of "New Silwan" (17351/13099). These caves, hewn out of the rock, are among the most elaborate and lavishly decorated from the early Roman period, with loculi, arcosolia and benches; one had five levels of burials. All but one of the caves were opened and empty; the sealed cave yielded only one intact decorated ossuary (uninscribed), plus some fragments with traces of inscriptions, including nos. 270 and 271 (Avigad mentioned other fragmentary inscriptions but recorded only these two).

270. Fragment of ossuary of Ani with Hebrew/
Aramaic inscription, 1 c. BCE-1 c. CE

Inscription in formal Jewish script on fragment of ossuary.
Meas.: h 12, w 13 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 2670, Autopsy: 1987.

אני

Translit.: ʾny

Ani.

Comm.: Ani is probably a name (not the pronoun), which Avigad compares to the rabbinic name אניא *ʾnyʾ*, and see discussion in Ilan, Lexicon I 361f.

Bibl.: E. L. Sukenik, Kedem 1, 1942, 104 (Hebr.); N. Avigad, EI 8, 1967, 119-142 at 128 (Hebr.) (edd. prr.). – E. L. Sukenik, BASOR 88, 1942, 36ff. at 37; Bieberstein - Bloedhorn 3, 324f.; Kloner - Zissu, Necropolis 222-5.

Photo: A. and N. Graicer.
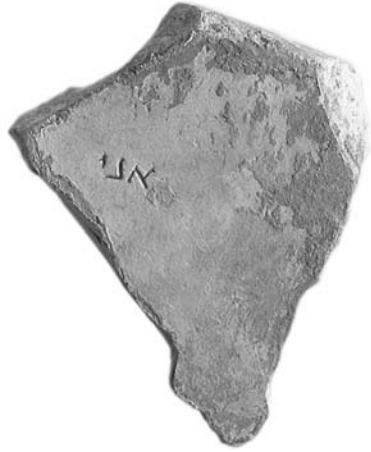
fig. 270

JJP/HM

271. Fragment of ossuary of Bar Yadua with Aramaic inscription, 1 c. BCE-1 c. CE

Inscription in formal Jewish script painted or inked on a fragment of an ossuary; it seems that the inscription was longer than that contained on the fragment.
Meas.: 34 x 28 x 62 cm (ed. pr.).
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem?

בר
ידוע

Translit.: br | ydwʿ

Son of Yaduʿa.

Comm.: Yaduʿa was the name of a high priest (Jos. AJ 11,302 etc.) and appears on the ossuary lid from Bethphage (no. 693).

Bibl.: E. L. Sukenik, Kedem 1, 1942, 104 (Hebr.); N. Avigad, EI 8, 1967, 119-142 at 128 (Hebr.) (edd. prr.). – See bibl. no. 270.

JJP/HM

272. Funerary Graffito of "Martha" with Hebrew/ Aramaic inscription, 1 c. BCE-1 c. CE.

Graffito written over a loculus in Cave 29/4.

Findspot: Wadi Qadom.
Pres. loc: In situ?

מרתא

Translit.: mrtʾ

Martha.

Comm.: There were traces of inscriptions above the loculi in the sealed cave, but only one was deciphered (the present text); no drawing was made of it.

Bibl.: E. L. Sukenik, BASOR 88, 1942, 36ff. at 37; id., Kedem 1, 1942, 104 (Hebr.); N. Avigad, EI 8, 1967, 119-142 at 128 (Hebr.) (edd. prr.). – See bibl. no. 270.

JJP

273. Ossuary of Ishmael with Hebrew/Aramaic inscription, 1 c. CE

Limestone ossuary, façade decorated with two rosette panels separated by a column; zigzag border; back side broken off. Inscription in Jewish cursive script on the smoothed narrow left side, centered; letters incised to medium depth.
Meas.: l. 5.5 cm, letters 0.5 *(yod)*-3 cm.

Findspot: Wadi Qadom, Mount of Olives.
Pres. loc: Beth Shemesh, IAA inv. no. 1999-2437. Autopsy: 10 December 2007.

ישמעל

Translit.: yšmʿl

Ishmael.

Comm.: A rock-cut burial cave was discovered in December 1993 during work on private property in Wadi Qadom, on the eastern slope of the Mount of Olives (map. ref. 17365/13108). The cave, entered through a passage leading from a long courtyard, had six loculi in each of three walls; some of the loculi were blocked. Another chamber was discovered

fig. 273.1

under the two loculi in the western wall but not explored. The entire complex was "examined, but not excavated" (ed. pr.); the burial chamber was filled with earth up to one meter from the ceiling; crosses and Arabic inscriptions on the ceiling indicate later use. It can be assumed that the single inscription discovered on the broken ossuary in the southern corner of the main chamber represents a much larger group of ossuaries still buried in the cave. Inside the ossuary was found a glass bottle dated to the 1 c. CE, and the bones of a woman and a child. If these bones do not represent later burial, the child is presumably Ishmael, and his mother's name was inscribed on a lost portion of the box. The name is spelled here without the *alef* in the last syllable, perhaps reflecting pronunciation; cf. the same phenomenon in nos. 167, 248 and 526, and at the Chorazin synagogue (Naveh,

fig. 273.2

Stone and Mosaic 17; and see his comm. for literary parallels, incl. 1 Chron 27,30). On the surprising frequency of the name Ishmael in the Second Temple period, see Ilan, Lexicon I 177-81 and p. 6.

Bibl.: R. Abu Raya, ESI 16, 1997, 42ff., 109f. (= HA 104, 1995, 97f. [Hebr.]) (ed. pr.). – R. Abu Raya - B. Zissu, Atiqot 49, 2005, 33-7; Kloner, Survey of Jerusalem, 2001, 140 (h); Kloner - Zissu, Necropolis 229f.

Photo: IAA.

JJP

274.-287. Rock tomb at Jebel Khallet et-Turi (Kidron Valley)

At Jebel Khallet et-Turi, in the Kidron Valley south of Kefar Ha-Shiloaḥ, J. T. Milik excavated a two-chamber loculus tomb hewn out of the rock. The first chamber, entered from a courtyard to the north, had three loculi on the western wall and two more on the eastern wall. The second chamber was connected by a small opening to the northeast; Milik was prevented from exploring all but one loculus in that room. Altogether Milik published 32 ossuaries plus five lids and another fragment found in the loculi, but he did not record their distribution. Most of the ossuaries are decorated and have traces of color. Fifteen of the boxes are inscribed: 12 with texts in Jewish script, one in Greek and one bilingual; another one is in Jewish script but utterly

indecipherable (and has no separate number here; see Milik 247 no. 14); Milik also mentioned four ossuaries with mason's marks but no inscription (ibid. 248 nos. 16-19). Six of these inscribed pieces were autopsied at the École Biblique in Jerusalem, thanks to the permission and assistance provided by Père Jean-Baptiste Humbert; the whereabouts of the other inscriptions are unknown (to us). Several names recur in the cave: four boxes bear the name Shimʿon (nos. 281-283) and Shimʿon is mentioned as the father on another (no. 275); moreover, there are two different women named Shelamzion (nos. 278, 279) and two men named Mattatiya (nos. 277, 276); there is not enough information, however, to work out family relationships. Other finds in the cave complex date its use to the first centuries BCE and CE.

274. Ossuary of Akiva with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, inscription in cursive Jewish script written in charcoal on one of the short sides, inside a drawn rectangle (Milik).
Meas.: h 22, w 37, d 19 cm; letters 3.5 cm; rectangle is 16 x 12 cm (Milik).

עקיבא

fig. 274

Translit.: ʿqybʾ

Akiva.

Comm.: The dimensions of the ossuary suggest that it was made for a child. The use of this cave is dated before the time of the famous Rabbi Akiva, but there are parallels to the name from the period in Palestine, see Ilan, Lexicon I 203f., who equates it with the names עקוב ʿqwb and עקביה ʿqbyh.

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 247 no. 13 and 261 no. 31 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 13; Bieberstein - Bloedhorn 3, 273f.; Hachlili, Funerary Customs 235ff.; Kloner - Zissu, Necropolis 263.

Photo: J. T. Milik, SBF 7, 1956/7, 247 fig. 16,2 (dr.).

JJP/HM

275. Ossuary of Yehoḥanan son of Shimʿon with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two quite different, amateurishly formed rosettes, irregular frame; the box may be unfinished. Inscription (a) in formal Jewish script over top frame, inscriber using the frame as base line. Another inscrip-

tion (b) in formal Jewish script on plain back side, smooth surface, red wash, letters beginning in upper center and continuing in upward line to the left.

Meas.: h 24.5, w 46, d 22 cm; (a) l. 11 cm, letters 1.5 cm; (b) l. 19.5 cm, letters 0.5-4 cm.

Pres. loc: Museum École Biblique, Jerusalem. Autopsy: 23 June 2008.

fig. 275.1 (a)

(a) יהוחנן בר שמעון
(b) יהוחנן בר שמעון

App. crit.: בן שמעון *Milik (a)*.

Translit.: (a) and (b) yhwḥnn br šmʿwn

(a) and (b) *Yehoḥanan son of Shimʿon.*

Comm.: Note Shimʿon bar Yoḥanan in no. 283; there is not enough information, however, to posit a relationship between the two.

fig. 275.2 (b)

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 242f. no. 3 and 256 no. 14 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 3; see bibl. no. 274.

Photo: A. Ecker; A. and N. Graicer.   JJP/HM

276. Ossuary of Mattatiya with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of a very slightly vaulted lid, inscription shallowly inscribed in cursive Jewish script on left end; surface rough-finished. The first letter in l.1 is not entirely clear, but can be reconstructed from the identical name in the next two lines.

Meas.: h 4, w 37.5, d 20 cm; l. 10 cm, letters 2-4 cm (Milik).

Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1105, SBF 00457, coll. B35AA. Autopsy: 10 November 2009.

fig. 276

מתתיה
מתתיה
מתתיה

Translit.: mttyh (3x)

Mattatiya (3x).

Comm.: All three repetitions of this very frequent biblical/Hasmonean name (Ilan, Lexicon I 191-6) were written apparently by the same hand; the slight differences between letters noted by Milik are attributable to an unsteady hand. On repeated names as a possible sign of grief see Rahmani, CJO p. 12. The same name occurs in no. 277.

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 245 no. 8 and 261 no. 28 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 8; see bibl. no. 274.

Photo: G. Nalbandian.

JJP/HM

277. Ossuary of Mattatiya son of Ḥananiya with Aramaic inscription, 1 c. BCE-1 c. CE

Inscription in formal Jewish script (aside from a cursive *mem*), on one long side of a plain limestone ossuary; chisel marks and scratches mar the surface on which the inscription is written. Letters are shallowly incised, quite crudely carved, difficult to distinguish from other marks on the ossuary.
Meas.: h 34, w 56.5, d 24 cm; l. 35 cm, letters 2-7 cm.
Pres. loc: Museum École Biblique, Jerusalem. Autopsy: 23 June 2008.

מתתיה בר חנניה/חוניה

App. crit.: מתתיה בר יהוסה *Milik*; מתתיה מתתיה *Puech*.

fig. 277

Translit.: mttyh br ḥnnyh/
ḥwnyh

Mattatiya son of Ḥananiya or *Ḥoniya*.

Comm.: While the decipherment of the first name is fairly clear, the second name is obscured by many scratches, flaws and other chisel marks on the surface of the stone, thus leading to widely different interpretations. Milik's drawing is selective of the lines he chooses to read. There is no second *mem* (as in Puech), but a ligatured *bet* and *resh*. Both possibilities offered here for the father's name are well-attested for the period, frequently used by priests (Ilan, Lexicon I 103-8, 377ff.). Note the occurrence of Mattatiya in no. 276.

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 243 no. 5 and 260 no. 26 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 5; E. Puech, RB 90, 1983, 481-553 at 517 no. 25; see bibl. no. 274.

Photo: A. and N. Graicer.

JJP/HM

278. Ossuary of Shelamzia with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Ossuary whose façade is decorated with two rosettes and a double zigzag border, rosette panels separated by stylized branch; ochre-red wash on all four sides. Inscription in formal Jewish script deeply incised on the back side (Milik).
Meas.: h 29, w 52, d 25 cm; l. 11 cm, letters 2 cm (Milik).

שלמציה

fig. 278

Translit.: šlmṣyh

Shelamzia.

Comm.: The name is a hypocoristic of Shelamzion, with *he* instead of *vav-nun* at the end. Note Shelamzion in the bilingual inscription in no. 279.

Bibl.: J. T. Milik, SBF 7, 1956/57, 232-67 at 245f. no. 9 and 255 no. 10 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 9; BE 1960, 415; see bibl. no. 274.

Photo: J. T. Milik, SBF 7, 1956/57, 245 fig. 13,2.

JJP/HM

279. Ossuary of Shelamzion with Greek and Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosettes, branch motif in borders and ribbon separating two panels; very smooth finish. Above left rosette on front side, inscription (a) in formal Jewish script shallowly incised with sharp instrument. Two-line inscription in Greek and formal Jewish script (b) on left side, right of center, 4.5 cm from top rim; Greek letters overlap each other (without proper ligatures); cursive *alpha*; final *nun* with bend in middle; lunate *sigma* and w-shaped *omega*. Ambiguous symbol, rectangle containing long line and cross-V, preceding l.2. Indistinct letters apparently in Jewish script in the lower right-hand corner of the front side (see comm.).

Meas.: h 41.5, w 73, d 28.5 cm; (a) l. 7.5 cm, letters 1-2 cm; second part: l. 3 cm, letters 1.5-4 cm; (b) Greek: l. 22.5 cm, letters 2-4 cm; Jewish script: l. 10.5 cm, letters 0.5-2 cm.

Pres. loc: Museum École Biblique, Jerusalem, ossuary 31. Autopsy: 23 June 2008.

(a) שלמצה
ו[..]ה
(b) ΣΕΛΑΜΑΣΙΩΝ
שלמציון

App. crit.: שלמנה *Milik (a).*

fig. 279.1 (a) above left rosette to the right

(a) שלמצה | ו[בנ/ר/ת]ה
(b) Σελαμασιων | שלמציון

Translit.: (a) šlmṣh | w[bn/r/t]h
(b) šlmṣywn

(a) *Shelamza and her (son/daughter).*
(b) *Selamasion. Shelamzion.*

fig. 279.4 (a)

fig. 279.2 (a) above left rosette to the left

Comm.: The child in inscription (a) is nameless, thus probably an infant; it could be that Shelamzion died in childbirth. Inscription (a) records her nickname, whereas inscription (b) records the formal version of her name in both

fig. 279.3 (b)

Greek and Hebrew. Milik read text (a) as שלמנה *šlmnh*, but there seems to be another line converting his *nun* to *tsadi*. This name is frequent in the first centuries BCE and CE, but Σελαμασιων is so far a unique spelling; see Ilan, Lexicon I 426-9 with nn. 26, 32. Note the other woman by this name (and similar nick-

name) in no. 278. The mysterious symbol in front of l.2 of inscription (b) was interpreted by Milik as representing "sans doute la figure humaine reposant dans la cercueil", but such figurative representation of the human form seems highly unlikely for this period.

Of the remains of the letters on the lower right-hand corner of the front, ת, ש, ר (*t, š/ś, r*) can be made out. Milik's hesitant proposal to read לו תקר *lw tqr*, which he translates "ne vends pas trop cher!", cannot be supported by our autopsy or by any parallel from another ossuary.

Bibl.: J. T. Milik, SBF 7, 1956/57, 232-67 at 240f. no. 2 and 256 no. 13 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 2; BE 1960, 415; see bibl. no. 274.

Photo: A. and N. Graicer.

<div align="right">JJP/HM</div>

280. Ossuary of Shimʿon with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, inscription in cursive Jewish script on one of the small sides, "d'un trait extrêmement fin" (Milik).
Meas.: h 31, w 64, d 26 cm; l. 6 cm, letters 1 cm (Milik).

שמעון

Translit.: šmʿwn

Shimʿon.

fig. 280

Bibl.: J. T. Milik, SBF 7, 1956/57, 232-67 at 246 no. 10 and 261 no. 29 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 10; see bibl. no. 274.

Photo: J. T. Milik, SBF 7, 1956/57, 246 fig. 14 (dr.).

<div align="right">JJP/HM</div>

281. Ossuary of Shimʿon with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Ossuary whose façade is decorated with two rosettes and double zigzag border, rosette panels separated by a stylized branch-like ribbon; ochre wash. Inscription in cursive Jewish script written in charcoal on short right side, set inside a drawn square (Milik). Circular *mem* with line extending to left from top; *ayin* has irregular height and cross-bar.
Meas.: h 30, w 50, d 23.5 cm; letters average 3 cm, square is 14 cm on each side (Milik).

שמעון

Translit.: šmʿwn

Shimʿon.

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 247 no. 12 and 255 no. 11 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 12; see bibl. no. 274.

fig. 281

Photo: J. T. Milik, SBF 7, 1956/7, 247 fig. 16,1 (dr.).

JJP/HM

282. Ossuary of Shimʿon son of Ḥidka with Aramaic inscription, 1 c. BCE-1 c. CE.

Plain ossuary, inscription in cursive Jewish script on one of long sides, very shallowly incised; gabled lid. The *mem* is circular.
Meas.: h 23, w 51, d 21.5 cm; l. 16 cm, letters 1-4 cm.
Pres. loc: Museum École Biblique, Jerusalem, ossuary 29. Autopsy: 4 December 2008.

שמעון בר חדקא

Translit.: šmʿwn br ḥdqʾ

Shimʿon son of Ḥidka.

Comm.: The name of the father is rare, but there is a Tanna by the same name

fig. 282

mentioned in tAZ 8,6, and note the sage הונדקס *hwndqs* in the Jerusalem Talmud (yShab. 16,2, 15d).

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 242f. no. 4 and 260 no. 25 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 4; see bibl. no. 274.

Photo: A. Ecker.

JJP/HM

283. Ossuary of Shimʿon son of Yoḥanan with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosette panels and zigzag frame, smooth surface, red wash. Above the right rosette, an inscription in cursive Jewish script, letters shallowly incised with a sharp instrument, worn and difficult to read.

Meas.: h 27.5, w 63, d 23 cm; l. 6.5 cm; letters 1.5-4 cm.

Pres. loc: Museum École Biblique, Jerusalem, no inv. number. Autopsy: 23 June 2008.

שמעון בר יוחנן

App. crit.: שמעו}ו{ן *Milik.*

Translit.: šmʿwn br ywḥnn

Shimʿon, son of Yoḥanan.

Comm.: The reading of the patro-
nym is complicated by the many
scratches in that area, but is nonethe-
less secure. Note the ossuary inscribed
Yehoḥanan son of Shimʿon, no. 275, al-
though no relationship between the two
can be ascertained.

fig. 283.1

fig. 283.2

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 243f.
no. 6 and 256 no. 15 (ed. pr.). – RB 65, 1958,
409-22 at 409 no. 6; see bibl. no. 274.

Photo: A. and N. Graicer.

JJP/HM

284. Ossuary with Greek inscription "IAEI", 1 c. BCE-1 c. CE

Hard limestone ossuary, façade and sides decorated with finely carved geometric
shapes in high relief. Greek letters, "très finement écrit", inscribed in upper right
corner of right panel on front side (Milik).

Meas.: h 39, w 65, d 29 cm; l. 2.5 cm, letters 1 cm (Milik).

IAEI

Comm.: The inscription on this well-made box
is complete but its meaning is unclear. If it is a
name, which is the most likely explanation, then
it could represent, as Milik suggested, יחי *yḥy*
vel sim., as a hypocoristic of a Semitic name like
Yoḥanan (יוחנן); this suggestion is adopted by
Ilan, Lexicon I 136 no. 66, but the *alpha* makes
this interpretation problematic. Wuthnow, Sem-

fig. 284

itische Menschennamen 55, equates Ιαειε with חיי *ḥyy*. The letters may not represent a name, although it is difficult to interpret it as a magic code, as in no. 112. The inscription was not noted in BE 1960 along with Milik's other Greek texts.
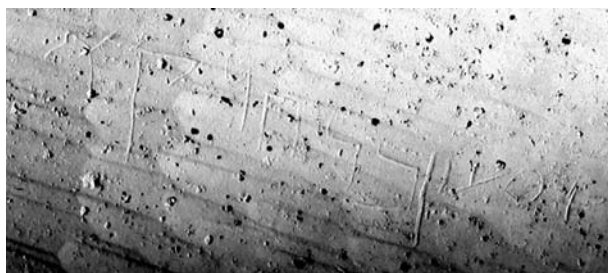
Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 246f. no. 11 and 253 no. 1 (ed. pr.). – RB 65, 1958, 409-22 at 409f. no. 11; see bibl. no. 274.

Photo: J. T. Milik, SBF 7, 1956/7, 246 fig. 15,1.

JJP

285. Ossuary inscribed "Rosh" in Hebrew/Aramaic, 1 c. BCE-1 c. CE

An inscription in cursive Jewish script on a short side of a gabled limestone ossuary lid; smooth surface; shallowly incised with a sharp instrument.
Meas.: h 14, w 49 cm; l. 3 cm, letters 1.5-2 cm.
Pres. loc: Museum École Biblique, Jerusalem, inv. no. B 33. Autopsy: 19 June 2008.

ד/רוש

fig. 285

Translit.: d/rwš

Rosh (?)

Comm.: The first letter could be a *dalet* but is probably a *resh*. The word seems to be a name; note the name רישה *ryšh* in Se 60,64 from the Judaean Desert (cf. Ilan, Lexicon I 412f.); the Nabataean *ryšw* (Negev, Personal Names 1071); רשא *ršʾ* from northern Syria (Noy - Bloedhorn, IJO III Syr78), probably a name; and *ršy* from Palmyra (Stark 50); Wuthnow, Semitische Menschennamen 96, suggests that ראש *rʾš* is behind the Greek Ραεσσος. Milik speculated that the word is Hebrew *rʾš*, "head", indicating the correct orientation of the box; if so, this is a unique occurrence; concern for orientation of ossuaries is absent from Jewish tombs of the period.

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 247f. no. 15 and 261 no. 33 (ed. pr.). – RB 65, 1958, 409-22 at 409 no. 15; see bibl. no. 274.

Photo: A. Ecker.

JJP/HM

286. Ossuary with with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Inscription (a) in formal Jewish script in the middle of the long side of an undecorated ossuary, near the top rim. Another inscription (b) in formal Jewish script near the lower left corner of the same side (Milik).

Meas.: h 24, w 42.5, d 22.5 cm (Milik).
Pres. loc: Museum École Biblique, Jerusalem, inv. no. B 27.

(a)   יון[--]
(b) [--]ס בנה

fig. 286.1 (a)

Translit.: (a) [--]ywn
             (b) [--]s bnh

(a) ... *ion*
(b) ...*s her son (?)*

Comm.: The photograph in Mi-
lik is dark and indistinct; the text
here is Milik's. If it is correct, in-
scription (b) could be interpreted
as a name ending in *samekh* (thus
a Greek name in Jewish script),
with the designation "her son",

fig. 286.2 (b)

who either was responsible for arranging the ossuary for his mother, or was later
interred with her. Inscription (a) would then be the name of the mother; note the
two instances of Shelamzion in nos. 278, 279.

Bibl.: J. T. Milik, SBF 7, 1956/7, 232-67 at 244 no. 7 and 261 no. 27 (ed. pr.). – RB 65, 1958, 409-22
at 409 no. 7; see bibl. no. 274.

Photo: J. T. Milik, SBF 7, 1956/7, 244 fig. 12.

JJP

287. Qorban-vow on ossuary, Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, surfaces rough-finished. On the slightly convex lid, a two-line in-
scription in formal Jewish script scratched with a relatively blunt instrument; the
distinction between medial and final *nun* is notable.
Meas.: h 34, w 67, d 27 cm; lid: h 3, w 64.5, d 19.5 cm; l.1: 54 cm; l.2: 38 cm; letters
1.8-13 cm (Milik).

כל די אנש מתהנה בחלתה דה
קרבן אלה מן דבגוה

fig. 287.1

Translit.: kl dy ʾnš mthnh bḥlth dh | qrbn ʾlh mn dbgwh

Whatever benefit a man may derive from this ossuary (is a) qorban (sacrificial offering) to God from him who is in it.

Comm.: This inscription has elicited numerous interpretations which shall not all be reviewed here (see Billig and Benovitz for discussion). The text is best understood as intended, by means of a
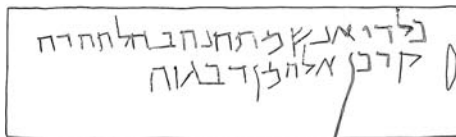

fig. 287.2

qorban-vow, to prevent further use of the ossuary, i.e., placing more bones inside and/or removing the ones already interred there. The same combination of prohibition and qorban-vow is found in nos. 466, 528, 605. Similar warnings against opening the box, without an explicit vow, can be seen in nos. 359, 375, 602, 604, 460 (on a loculus, not an ossuary). The same prohibition could be conveyed by the simple addition of "by himself" after the name of the deceased, as in no. 564 and Rahmani, CJO no. 610 (Ben Shemen). Finally, warnings against moving the bones from the box are inscribed in Greek on ossuaries nos. 385, 507, with explicit language of a vow or oath (ὁρκίζω, ὅρκος), and no. 451 (threatening blindness). All of these inscriptions comprise efforts to use the spoken and written word to prevent any violation of the casket by addition or removal of bones.

Designating by vow an object as a qorban = sacrifical offering prohibits its use for any purpose other than the one for which it was consecrated, i.e. to the Temple, for the clarification of which the word ʾlh "(to) God" was added, i.e. to God and not to any human agent, cf. M.Ned. 2,5. The idea held by many scholars that the prohibition was of the object כקרבן *kqrbn* "as a qorban", i.e. the object held the status of an offering but was not really one, is a later rabbinic development (Benovitz). The qorban-vow here and in the parallels nos. 466, 528 is identical to that in Mk 7,11 (cf. Mt 15,5), where a son says to his parents, "Anything of mine which is used for your benefit is qorban", see Benovitz 1998 17ff. and id., 2002, for excellent discussion, explaining the paradox in that vow which takes effect only upon its violation; Benovitz interprets the present epigraphical vow in similar fashion, as pertaining to any grave goods which robbers may use, yet it seems from the parallel formulae on numerous ossuaries that the main worry was use of the box for other burials; generally speaking, Jews of this period did not have many, or any, objects of value buried with them. For parallels to the word for ossuary, see nos. 25, 520, 567.

Bibl.: J. T. Milik, SBF 7, 1956/57, 232-67 at 235-9 no. 1 and 260 no. 24 (ed. pr.). – S. Lieberman, Greek in Jewish Palestine, 1942, 117f. 129-34; RB 65, 1958, 409-22 at 409 no. 1; J. A. Fitzmyer, JBL 78, 1959, 60-5; Z. Falk, HTR 59, 1966, 309-12 at 311f.; E. Kutscher, in: F. Rosenthal ed., An Aramaic Handbook I/1, 1967, 51-70 at 53 no. c; J. D. M. Derrett, NTS 16, 1969/70, 364-8; J. A. Fitzmyer, Essays on the Semitic Background of the New Testament, 1971, 93-100; N. Avigad, s.v. Jerusalem, EAEHL 2, 627-41 at 631 no. 12; J. C. Greenfield, JNES 35, 1976, 59f.; MPAT 69; J. A. Fitzmyer, A Wandering Aramean, 1979, 24; Beyer, Aramäische Texte 343f. no. yJE 21; A. Baumgarten, Journal of the Ancient Near Eastern Society 16/17, 1984/85, 6f.; H. Misgav, The Hebrew and Aramaic Inscriptions on Ossuaries from the End oft the Second Temple Period,

MA Thesis, Herew University 1991, 8f. (Hebr.); Naveh, On Sherd and Papyrus 198ff. (Hebr.); N. Avigad, NEAEHL 2, 753; E. Qimron, Leshonenu 57, 1994, 267-72 (Hebr.); A. de Vaate, ZPE 113, 1996, 187-90; M. Benovitz, Kol Nidre, 1998, 9-40; Y. Billig, Cathedra 98, 2001, 49-60 (Hebr.); Hezser, Jewish Literacy 369; M. Benovitz, Cathedra 104, 2002, 177ff. (Hebr.); Hachlili, Funerary Customs 489ff.; ead., AASOR 60/61, 2006/7, 243-55.

Photo: J. T. Milik, SBF 7, 1956/57, 234 fig. 2; J. T. Milik, SBF 7, 1956/57, 234 fig. 3 (dr.).

<div align="right">JJP/HM</div>

288.-311. The Akeldama Caves (Kidron Valley)

Three adjacent burial caves hewn out of the rock were discovered in the summer of 1989 during repairs on the road leading from Abu Tor to Silwan, on the western slope of the Kidron Valley near the point where the Kidron meets the Ḥinnom Valley. All three caves were sealed and showed no signs of disturbance in modern times, but contained many signs of continued use through the late Roman period after the first burial stage by Jews before 70 CE. Caves 1 and 2 were entered from a common courtyard. Only Cave 1 was fully excavated and recorded; this cave yielded eight ossuaries, only one inscribed (no. 288). In that cave, Chamber D, Arcosolium II, was covered by seven stone slabs, six of which were inscribed with successive letters of the Hebrew alphabet (no. 289).

Cave 2 consisted of a loculus chamber, another chamber with loculi and arcosolia and a repository chamber. The cave contained sixteen ossuaries (almost all decorated), one sarcophagus and ossuary fragments; nine of the ossuaries, eight of them decorated, were inscribed, eight in Greek and one bilingual (Greek and Jewish script).

Cave 3 consisted of two loculus chambers, a passage with arcosolia and burial troughs and a room used as a repository for ossuaries; the walls of this cave were decorated with architectural reliefs and painted geometric ornamentation, indicating a significant expenditure by the family. The cave yielded 16 ossuaries (14 decorated) and fragments of others; 13 of the decorated ossuaries bore inscriptions, of which five are in Greek, four are in Jewish script and four are bilingual. The eleven ossuaries in Chamber D of Cave 3 were all stacked one on top of the other (the inscribed ones are nos. 304-311).

From the inscriptions it seems evident that the caves belonged to families who were related in some way. In Cave 3 are buried Ariston of Apamea (no. 304) and two of his daughters, who had similar names, Selampsin and Shalom (nos. 308, 309). The family's fondness for Shalom-based names is evident in two other ossuaries inscribed Salom and Shelamzion (nos. 307, 311). The family in Cave 2 seems to have had a predilection for names based on Eros, nos. 292-294, and note similar-sounding Eiras in no. 291 and Erous(?) no. 301 in Cave 3. There are connections between the two caves. Doras is the father of Eros and Hermione in Cave

2 (no. 294) and the father or husband of Auge in Cave 3 (no. 300). Berout(h)os is interred in Cave 3 (no. 305) and is recorded as responsible for making or commissioning the magnificently decorated ossuary of Erotas in Cave 2 (no. 293). There is a Kyria in each cave (nos. 296, 302). Finally, ossuaries from both caves have identical decoration schemes: no. 307 from Cave 3 and no. 296 from Cave 2; no. 305 from Cave 3 and ossuary no. 13 (uninscribed) from Cave 2; and nos. 302 and 311 both from Cave 3.

It was supposed in the ed. pr. that these families came from Syria, perhaps even its northern part. This supposition was based in part on evidence which has disappeared due to the re-reading of the inscriptions here, but there is still some support for it. Ariston in Cave 3 unquestionably came from Apamea (no. 304), and Eiras from Cave 2 may be from Seleucia (no. 291); there are two instances of ancient cities Seleucia and Apamea close to each other in present-day Syria and Turkey (see comm. on nos. 291 and 304). Moreover, while the language of an ancient epitaph is not usually a perfect guide for the language(s) which the deceased spoke in life, it is to be noted that Greek is preponderant in the tombs, as in the other Jewish inscriptions from Syria (see IJO III) and of Syrian Jews in Beth She'arim from a later period, but in contrast to the general situation in Jerusalem ossuaries. The preference for Hebrew over Aramaic in the Semitic inscriptions may reflect an effort to stress Jewish identity; the Hebrew in no. 304 is even a bit forced, in fact a Hebraization of an Aramaic expression (see comm. there).

It cannot be known however whether the families actually lived in Jerusalem (as supposed in the ed. pr.) or merely had their bones transferred there.

288. Ossuary of Aba son of Ḥanan with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes framed by zigzag circle inside diamond-shaped zigzag frame, separated by vertical band of stylized palm trunk; double zigzag frame; flat lid. On short right side, inscription in mostly cursive Jewish script, incised shallowly with sharp instrument, written vertically bottom upwards; style is mixed, some letters, such as the two *alefs* in the first word, appear to be Syriac.

Meas.: h 26, w 47, d 34 cm; l. 17 cm, letters 1-2 cm.

Findspot: Cave 1, Chamber B, Ossuary 1.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1682. Autopsy: November 2007.

[--]אבאברחננברשמע

[--]אבא בר חנן בר שמע[ון]

Translit.: ʾbʾ br ḥnn br šmʿ[wn--]

fig. 288.1

Aba(?) son of Ḥanan son of Shimʿon ...

Comm.: The inscription on this ossu-
ary was not mentioned in the official
report of the excavations. It is the only
inscribed box from Cave 1. The writing
is of mixed style, which perhaps reveals
a lack of expertise in writing Hebrew let-
ters; the Syrian tendency of some letters
strengthens the supposed connection of
the occupants of this burial complex to
Syria (see introduction to Akeldama).

fig. 288.2

The first word is obviously a name,
even if the reading *Aba* is correct, as in nos. 18, 55 and 347 this vol., cf. Ilan, Lexicon
I 357f. The names of the father and grandfather are extremely common in the Jew-
ish onomasticon, yet none of the three names here was found in the other two caves
on the Akeldama site. There are scratches, apparently illegible letters, after *šmʿ*,
probably *wn* to make Shimʿon, but there seem to be letters after that as well, possi-
bly another *br* "son of ..."; there is not much space for a fourth name, but if there was
one there, then this inscription would be a unique occurrence of four generations
recorded on one ossuary; but it could also be an unusual form of Shmuʾel, such as
šmʿwhl; uncertainty prevails. According to Shadmi, the box contained the bones of
two adults.

Bibl.: Unpublished. – T. Shadmi, in: Avni - Greenhut, The Akeldama Tombs, 41-55 at 50; G. Avni
- Z. Greenhut, ESI 10, 1991, 136-40 (= HA 97, 1991, 68-71 [Hebr.]); iid., Qadmoniot 25, 1992,
100-10 (Hebr.); G. Avni - Z. Greenhut - T. Ilan, in: H. Geva ed., Ancient Jerusalem Revealed,
1994, 206-18; Bieberstein - Bloedhorn 3, 9ff.; Hachlili, Funerary Customs 274; Kloner - Zissu,
Necropolis 276ff.

Photo: IAA.

JJP/HM

289. Graffito with Hebrew letter-markings on stone slabs, 1 c. BCE-1 c. CE

Hebrew letters drawn in charcoal in cursive Jewish script on stone slabs covering
the trough of an arcosolium.

Findspot: Cave 1, Chamber D, Trough II.

אבגדהוז

Translit.: ʾ b g d h w z

fig. 289

(the Hebrew letters from *alef* to *zayin*)

Comm.: These letters were one each on individual stone slabs, except for the final two, which were on the same slab. The slabs were placed end to end in the grooves of the upper part of the trough of an arcosolium, in the order of the letters, with a seventh unmarked slab with a semi-circular recess to facilitate lifting; the slabs were joined to each other and to the trough by plaster. The chamber contained two other arcosolia whose troughs were similarly sealed by stone slabs (three and five each), without letter-markings. The letters were apparently used to guide proper placement of the slabs on the trough; it should be noted that the excavators discovered other charcoal marks on the cave walls which guided the cutting of the arcosolia (ed. pr. 12). The excavators speculate that the letters could have had magical significance as well; if so, it is to be asked why the slabs on the other troughs were blank. For alphabetical inscriptions on ossuaries see in this volume nos. 112 (+ comm.), 113, 155, 386; there is another one on the underside of an ossuary lid at Jericho, see Rahmani, CJO no. 787 + comm. ad loc.; and cf. Hachlili.

Bibl.: Avni - Greenhut, The Akeldama Tombs, 57-72 at 11f., 37 (ed. pr.). – R. Hachlili, Cathedra 31, 1984, 27-30 (Hebr.).

Photo: Avni - Greenhut, The Akeldama Tombs, 13 (dr.).

JJP

290. Ossuary of Chares with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with two panels with hexagonal rosettes, double and triple zigzag frame; red wash. The same name is inscribed on all four sides, well-formed letters incised to medium depth; inscription on front interspersed among the two rosettes, in four parts. Back side smooth-finished; inscription 2 cm from top. Right side rough-finished, inscription 10 cm from rim. Left side rough-finished, inscription 3.5 cm from rim. Inscriptions on right and left sides each have serifs on *chi* and *alpha* with flat crossbar, left-side inscription also has serifs on *tau*; those on front and back have *alpha* with broken crossbar, backside text has serifs on *eta*. Lunate *sigma*.
Meas.: h 57, w 36, d 30 cm; (a) front: letters 1-1.5 cm; (b) back side: l. 43 cm, letters 8-9 cm; (c) right side: l. 20 cm, letters 3-4 cm; (d) left side: l. 13 cm, letters 1.5 cm.

Findspot: Cave 2, Chamber B, Ossuary 10.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1688. Autopsy: 12 July 2007.

(a) ΧΑΡΗΤΟΣ
(b) ΧΑΡΗΤΟΣ
(c) ΧΑΡΗΤΟΣ
(d) ΧΑΡΗΤΟΣ

fig. 290.1 (a)

(a)-(d) Χάρητος

fig. 290.2 (b)

Of Chares (4x).

fig. 290.3 (c)

Comm.: Judging from stylistic features, the names were written by at most two hands: one for the front and back sides, another for the right and left sides, but the same person could in fact have inscribed all four sides. The repetition may have had a practical purpose – with all four sides inscribed, the ossuary could be moved with the name always showing; yet the repetition could also be a sign of mourning (Rahmani, CJO, p. 12). Chares is a common Greek name (LGPN I-V list 164 instances; cf. also Pape, WGE s.v.) but rare in the Jewish onomasticon; Josephus mentions a Chares at Gamla (BJ 4,18). The ossuary contained the bones of two adults, two children, one infant and cremated bones; not all the skeletons necessarily date to the first century.

fig. 290.4 (d)

fig. 290.5

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 57-72 at 58 no. 2; T. Shadmi, in: ibid., at 43 (edd. prr.). – G. Avni - Z. Greenhut, HA 97, 1991, 68-71 [Hebr.]) = ESI 10, 1991, 136-40; SEG 41, 1558-1561; G. Avni - Z. Greenhut, Qadmoniot 99/100, 1992, 100-10 (Hebr.); G. Avni, in: F. Manns - E. R. Alliata eds., Early Christianity in Context, 1993, 265-76; G. Avni - Z. Greenhut - T. Ilan, in: H. Geva ed., Ancient Jerusalem Revealed, 1994, 206-18; Bieberstein - Bloedhorn 3, 9ff.; R. R. Milman Baron, SCI 13, 1994, 142-61 at 144; N. Kokkinos, BAR 21.2, 1995, 24; BE 1995, 640; SEG 46, 2012.2; BE 1997, 654; E. Regev, Cathedra 106, 2002, 35-60 (Hebr.); Noy - Bloedhorn, IJO III App. 11; E. Regev, PEQ 136, 2004, 109-31; Hachlili, Funerary Customs 274; Kloner - Zissu, Necropolis 276ff.
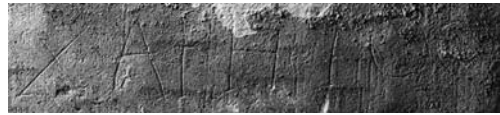
Photo: IAA.

JJP

291. Ossuary of Eiras with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated identically to no. 296 with two rosette panels, zigzag frame; two-line Greek inscription on smoothed back side of ossuary, 4 cm from top rim. Letters of l.1 incised medium to deep; in l.2 letters are shallowly

scratched, by a less competent hand; lunate *sigma*. Second *epsilon*, not read in ed. pr., intertwined in lower part of *lambda*.

Meas.: h 29, w 50.6, d 24.5 cm; l.1: 23 cm; l.2: 30 cm; letters 3.5-6.0 cm.

Findspot: Cave 2, Chamber B, Ossuary 11.

Pres. loc: Beth Shemesh, IAA inv. no. 1993-1689. Autopsy: 12 July 2007.

ΕΙΡΑΤΟΣ
ΣΕΛΕΥΚ

App. crit.: ΣΕΛΥΚ *ed. pr., SEG.*

Ἐιρᾶτος | Σελευκ-

Of Eiras (daughter/wife) of Seleukos(?).

fig. 291

Comm.: The shapes of the letters, depth of incision and level of competence differ between the two lines, and it seems that they were written by different people, perhaps at different times. The bones of only one woman were found in the box. Eiras is a rare name. Ilan in the ed. pr. points to the female attendant of Cleopatra mentioned by Plutarch, Antony 85,4; the closest parallel in the published LGPN volumes is Ειραΐς from central Greece (LGPN IIIb s.v.). There is a clear example from Egypt: Εἰρᾶς θυγάτηρ, cf. JIGRE 52, the editors citing another occurrence in a non-Jewish papyrus, and Foraboschi 107. The letters in l.2 may be interpreted either as the ethnic of Eiras, Σελευκ(ίδος) indicating that she came from Seleucia in Syria, or as the genitive of the father's/husband's name, Σελεύκ(ου). If it indicates her place of origin, which Seleucia in Syria is it? RE II.3, 1148-1205 lists several cities in Syria by that name, nos. 2-4 being the most relevant; and it is to be noted that no. 4, *Seleukeia epi tou Zeugmatos* (Barrington Atlas 67 G2), is quite close to *Apamea ad Euphratem* (ibid. F2), which may be relevant to interpreting no. 304, the ossuary of Ariston "from Apamea" (see comm. there); further to the west there is another Apamea proximate to Seleukeia (Barrington Atlas 65 D1, E2), which cannot be ruled out. Yet it is simpler to take Σελευκ- as Eiras' father's name. Seleukos is a quite common male name, in imitation of the Greek kings (LGPN I-V listing 209 cases; these numbers will grow significantly as the lexicon proceeds further east; note Varius Seleucus from Caesarea, Lehmann - Holum, no. 12), and throughout the Jewish world as well (Noy, IJO I Ach3, Ach12; Ameling, IJO II 196; Noy - Bloedhorn, IJO III Syr80; Noy, JIWE II 485; Schwabe - Lifshitz, Beth Sheʿarim II no. 60). A more serious unresolved question is why l.2 was added, since this is the only Eiras found in the caves and thus did not have to be distinguished from another. Despite superficial similarity, no relation between Eiras and Eros/Erotas (nos. 292-294) is apparent, but there might nevertheless have been concern about confusion between this Eiras and the other similar-sounding names.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 59 no. 3; T. Shadmi, in: ibid., at 43f. (edd. prr.). – SEG 46, 2012.3; Noy - Bloedhorn, IJO III, Syr72; SEG 54, 1667.2; see bibl. no. 290.

Photo: IAA.

292. Ossuary of Erotas with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with vaulted lid, façade decorated with two rosette metopes, double zigzag border, branch between the two panels; red wash. Two-line Greek inscription, very shallowly inscribed, on small right side of ossuary, 3 cm from top rim, badly damaged; lunate *sigma*, w-shaped *omega*. The surface of the side is smooth-finished with red wash.

Meas.: h 35, w 63, d 27 cm; l.1: 6 cm, l.2: 7.5 cm; letters 2.5-3.5 cm.

Findspot: Cave 2, Chamber B, Ossuary 12.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1690. Autopsy: 12 July 2007.

ΕΡΩ
ΤΑΣ

Ἐρω|τᾶς(?)

Erotas(?)

fig. 292

Comm.: This name (if read correctly) most likely is the nominative of the infrequent name Ἐρωτᾶς (LGPN I s.v.), one of many male Eros-based names attested in the Greek world (Ἔρως, Ἐρωτάριν, Ἐρωταρίων/ -άριον, Ἐρωτιανός, etc.), rather than the genitive of a supposed feminine Ἐρώτα (per ed. pr.); note Ἐρωτάριον at no. 114 (Mt. Scopus) and Ερωταρειν in no. 322 (Kidron). In the Akeldama complex, the same name appears on no. 293, and note also Ερωτος in no. 294. The ossuary contained the bones of two adults and two infants, but the presence also of cremated bones indicates later burials in the box.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 59 no. 4; T. Shadmi, in: ibid., at 44 (edd. prr.). – SEG 46, 2012.4; see bibl. no. 290.

Photo: IAA.

293. Ossuary of Erotas which Beroutos made with Greek inscription, 1 c. BCE-1 c. CE

Hard limestone ossuary, front and sides richly decorated with artwork: façade has two rosettes in high relief, each in a square frame; both sides ornamented with schematic bucrania; lid missing. Greek inscriptions on smoothed back and left sides. Inscription (a) on back, 3 cm below rim, well-executed but shallowly incised letters. Inscription (b) 2 cm below rim on left side, between the horns of bucranium relief, letters well-formed, deeply inscribed with a fine point. (a) and (b): lunate *sigma*, w-shaped *omega*. Meas.: h 45, w 72, d 33 cm; (a) on back: l. 26 cm, letters 3.5 - 4 cm; (b) on left side: l. 22.5 cm, letters 2 cm.

Findspot: Cave 2, Chamber B, Ossuary 17.
Pres. loc: Beth Shemesh, IAA inv. no. 1990-1248. Autopsy: 4 July 2007.

(a) ΕΡΩΤΑΣ
(b) ΠΕΠΟΙΗΚΕΝ ?ΖΑ
    ΒΕΡΟΥΤΟΣ

fig. 293.1 (a)

App. crit.: "or B<η>ρ{ο}ύτ(ι)ος" *Ilan.*

(a) Ἐρωτᾶς
(b) πεποίηκεν ? ΖΑ | Βεροῦτος

Erotas. Beroutos made (this ossuary) ? ZA.

fig. 293.2 (b)

fig. 293.4

fig. 293.3 (b)

Comm.: The occupant of the ossuary is Erotas, whose name is inscribed on the back side. This name occurs on another ossuary from this cave, see comm. on no. 292. The inscription on the left side, inscribed in a different and very competent hand, records the name of the artist, Beroutos, who made the ossuary, which has exceptionally rich

and unusual decoration; the ossuary was made from a hard limestone which was much more costly than the usual soft limestone. The inscription cannot mean that Beroutos made the entire tomb, since this ossuary was found at the bottom of stacked ossuaries in the corner of the cave. Beroutos is probably the actual artist responsible for the ossuary rather than the one who commissioned it. An artist's signature on an ossuary is highly unusual; it appears on the side, integrated with an equally unusual artistic ornament, a blank bucranium. The meaning of the three letters after the word πεποίηκεν – or even whether they are all letters – is uncertain. Z and A seem clear, but the first symbol is puzzling, for it resembles no Greek letter other than *alpha*, of which there is a clear example in the same three-symbol cluster. That is nonetheless how they are usually interpreted (ed. pr., SEG, BE), rendering AZA, a name or part of one. The first symbol could be an unusually stylized ligature, perhaps ΛA, suggesting a Hebrew name like Lazaros (Eleazar), so that Beroutos had a standard Hebrew name as well. But there is reason to doubt that the letters represent a personal name, or even that they were incised at the same time as the rest of the inscription (the name on the back, by a different hand, was probably inscribed at a different time). A date (but Z and A both represent single digits)? A Hebrew word, perhaps עשה *ʿśh* "made", the first inscrutable mark somehow representing the gutteral *ayin*.?

The ossuary of Berouthos son of Dimos was found in Cave 3, no. 305, and there can be little doubt that it is the same man; on the name, see comm. there.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 60f. no. 7; T. Shadmi, in: ibid., 41-55 at 45 (edd. prr.). – SEG 41, 1558-61; SEG 46, 2012.7; see bibl. no. 290.

Photo: IAA.

<div align="right">JJP</div>

294. Ossuary of Eros and Hermione with Greek inscription, 1 c. BCE-1 c. CE

Hard limestone ossuary with vaulted lid. One narrow side decorated with relief of wreaths and flowers (presumably the façade and perhaps other sides also decorated). Two-line Greek inscription on narrow side. Lunate *sigma* and w-shaped *omega*.

Findspot: Cave 2, Chamber B, ossuary 19.
Pres. loc: In situ.

ΕΡΩΤΟΣΚΑΙΕΡΜΙΟΝΗΣ
ΔΩΡΑΤΟΣ

Ἔρωτος καὶ Ἑρμιόνης | Δωρᾶτος

*Of Eros and Hermione,
(son and daughter) of Doras.*

fig. 294

Comm.: This ossuary was found in the single loculus in Chamber B of Cave 2; its vaulted lid was found on the floor of the chamber. The ossuary was not removed, so that only its one exposed short side, bearing an inscription, was examined. The reading here is that of the ed. pr. The Greek names Eros, Hermione and Doras are all amply attested in the Greek world but are so far unique in the Jewish onomastic corpus. Note also Erotas from this tomb (nos. 292, 293). Doras is mentioned also as the father or husband of Auge in Cave 3 (no. 300).

Bibl.: T. Ilan, in: G. Avni - Z. Greenhut, The Akeldama Tombs, 1996, 57-72 at 62 no. 9; T. Shadmi, in: ibid., 46 (edd. prr.). – SEG 46, 2012.9; see bibl. no. 290.

Photo: IAA.

JJP

295. Ossuary of Yeshuʿa with Greek and Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid; façade decorated with two panels with 12-petalled rosettes; wavy double-line frame; red wash. On right short side, two-line bilingual inscription 2 cm from upper rim; surface smoothed. Formal Jewish script, artistically executed; Greek letters also well-formed, *alpha* has broken cross-bar; lunate *sigma*.
Meas.: h 25, w 54, d 24 cm; l.1: 17.5 cm, letters 2.5-5 cm; l.2: 16 cm, letters 2-4 cm.

Findspot: Cave 2, Chamber B, Ossuary 15.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1694. Autopsy: 12 July 2007.

ישועה
ΙΕΣΟΥΑ

ישועה | Ἰεσούα

Translit.: yšwʿh

Yeshua Iesoua.

Comm.: Joshua in varying Hebrew and Greek spellings was one of the most common male Jewish names in antiquity. The spellings here, however, were not. The spelling of ישועה *yšwʿh* with a final ה *he* is highly unusual, compare Aramaic יש[ו]עא *yš[w]ʿa* in P.Yadin 42.

fig. 295

Moreover, while the standard Greek form of the biblical name is Ἰησοῦς (Septuagint, Josephus, etc.), the present form Ἰεσούα is apparently unique in its combination of final -α- and -ε- instead of -η-, but for ε/η interchange compare Ἰεσούς in the burial cave on the Mount of Offence (no. 247) and at Beth Sheʻarim the epitaph of Ἰέσουος, significantly from Iamour in Syria (up-to-date edition in Noy – Bloedhorn, IJO III Syr21). These features in both names led Ilan in ed. pr. and Lexicon I 132 no. 127 to speculate that the deceased was a woman. This is not necessary: the Greek imitates the Hebrew pronunciation, and the oddities in the Hebrew may reflect practice peculiar to Syria. The bones of one adult were found in the ossuary.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 60 no. 5; T. Shadmi, in: ibid., at 44f. (edd. prr.). – SEG 46, 2012.5; see bibl. no. 290.

Photo: IAA.

JJP/HM

296. Ossuary of Kyria with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with two rosette panels, zigzag frame (ornamentation exactly like no. 307 from Cave 3). A two-line Greek inscription occupies most of back side; surface has smooth finish. Letters shallowly incised, probably with a nail, in a very amateurish fashion; *alpha* and *eta*, for example, each have two different styles (but both are cursive, contra ed. pr.); inscriber went over some letters twice.
Meas.: h 28.5, w 53, d 25 cm; l.1: 21.5 cm ; l.2: 41 cm; letters 6-7 cm.

Findspot: Cave 2, Chamber B, Ossuary 9.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1681. Autopsy: 12 July 2007.

KYPIA
ΗΚΑΙΚΥΡΙΛΗ

Κυρία | ἣ καὶ Κυρίλη

Kyria, who is also (known as) Kyrilê.

Comm.: Kyria is a name, not a title, amply attested in both Greek and Jewish script, see Ilan, Lexicon I

fig. 296

321 and Rahmani, CJO no. 414 n. 2. It is found also in cave 3 (no. 302); it occurs

in Jewish script on an ossuary from Givʿat Ha-Mivtar (no. 47) and in Greek at Schwabe - Lifshitz, Beth Sheʿarim II 170, in later periods, and of course is frequent outside Palestine, both among Jews and non-Jews (LGPN I-V s.v.). Kyria's second name is curiously close to her first, perhaps it was a diminutive. Κυρίλλα – with two *lambdas* – is a well-attested name in its own right (e.g. Schwabe - Lifshitz, Beth Sheʿarim II no. 146; Avigad, Beth Sheʿarim III 180 no. 18; in Asia Minor, Ameling, IJO II 186); and for non-Jews see LGPN I-V s.v.

Ilan in the ed. pr. points out the variations in *alpha* (cursive in Kyria's name, angular in καί) and the different forms of *eta* at the beginning and end of l.2, but this demonstrates nothing more than the author's lack of expertise. A bronze coin from "Year Two" of the Jewish rebellion, i.e. 67 CE, was found inside the ossuary (Avni - Greenhut 18, 106 no. 11), almost certainly dating the burial itself. The ossuary contained the bones of two adults and three infants plus cremated remains, i.e. it was used by non-Jews after 70 CE.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 57f. no. 1; T. Shadmi, in: ibid., at 43 (edd. prr.). – SEG 46, 2012.1; see bibl. no. 290.

Photo: IAA.

JJP

297. Ossuary of Megiste the priestess with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with vaulted lid, façade decorated with two butterfly-motif medallions, panels with branch design between them and on either side of façade. Greek inscription above each medallion, letters shallowly incised, wobbly execution, letters formed by multiple scratch marks. The name of the deceased is written in large letters, her title is squeezed in on the right in cramped letters. An effort was made to keep the inscription from interfering with the decoration, but the *epsilon* in left-hand panel and first *sigma* in the right-hand panel cross over the medallions' borders. Second *eta* written as h; lunate *sigma*.
Meas.: h 41, w 82, d 32 cm; l.(left side) 16 cm, letters 2.5-3 cm; l.(right side) 16 cm, letters 1.5-2 cm.

Findspot: Cave 2, Chamber B, Ossuary 18.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1695. Autopsy: 17 July 2007.

ΜΕΓΙΣΤ ΗΣΙΕΡΙΣΗΣ

Μεγίστης ἱερίσης

Of Megiste the priestess.

fig. 297.1 (left medaillon)

fig. 297.2 (right medaillon)

fig. 297.3

Comm.: Megiste is a well-attested Greek name (LGPN I-V s.v.), which however is rare in the Jewish onomasticon (cf. *perhaps* Μεγίστη from the Golan, Gregg - Urman no. 3). The title ἱερίση = ἱέρισσα, priestess, is a form found primarily in documentary texts (LSJ s.v.; Preisigke, NB and Foraboschi, s.v.; SEG 33, 1602; etc.). In Jewish texts it appears in Beth Sheʿarim (Schwabe - Lifshitz, Beth Sheʿarim II 66, 68) and apparently at Caesarea (ἱέρισσα, Lehmann - Holum, no. 247), although Lehmann and Holum take it there to be a personal name, leading BE 1997, 654 to suggest the same interpretation here (and cf. BE 1971, 695); the title also appears in Jewish texts from the diaspora, namely Rome (Noy, JIWE II 11) and Egypt (JIGRE 84, with discussion there). Note that in contrast to all these parallels, Megiste in the present inscription lived while the Temple still stood. Brooten 73-99 (75f.) suggests that the title ἱέρισσα may indicate an actual ritual function in the Jewish community, but more likely it means that the woman was the daughter (wife?) of a priest (Ilan 1991/92; van der Horst 108 n. 24); compare ἡ τοῦ ἱερέως at Rome (Noy, JIWE II 109).

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 61f. no. 8; T. Shadmi, in: ibid., at 45f. (edd. prr.). – B. Brooten, Women Leaders in the Ancient Synagogue, 1982; van der Horst, Ancient Jewish Epitaphs 108 no. 24; SEG 41, 1561; T. Ilan, SCI 11, 1991/92, 148-59 at 157ff. no. 4; SEG 46, 2012.8; Hachlili, Funerary Customs 213-6, 274; see bibl. no. 290.

Photo: IAA.

JJP

298. Ossuary with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid. Greek inscription on one of long sides; surface is smooth-finished, but very worn. Letters are very faintly incised, reading is uncertain.

Meas.: h 31.5, w 50, d 22 cm; first legible l.: 36 cm, second legible l.: 18 cm; letters 3.5-7 cm.

Findspot: Cave 2, Chamber B, Ossuary 16.

Pres. loc: Beth Shemesh, IAA inv. no. 1993-1693. Autopsy: 12 July 2007.

[--]
ΜΗΤΗΡΠΑ
++ΙΑΚΟΥ

App. crit.: ΕΡΩΤΑΣ *Ilan (reading a lunate*
sigma *and a w-shaped* omega*).*

[--] | Μήτηρ Πα[--?] | ++ιακου

... *mother (of) Pa(?) ... iakos.*

fig. 298

Comm.: The letters are very faint and difficult to read; Ilan in ed. pr. saw a com-
pletely different text, suggested apparently by the presence of the name Erotas on
other ossuaries from the complex. There are very faint traces of letters just ca. 4 cm
from the top rim, constituting the illegible l.1. In l.2, it is possible to read a *mu* quite
clearly, with a long curving right hasta; this is followed by an h-shaped *eta*, a *tau*
(?), another h-shaped *eta*, a clear *rho*, followed by two or three indistinct letters,
possibly a *pi* and a cursive *alpha*. l.3 ends with a clear ΚΟΥ; before that there seems
to be an *alpha* on a tilt, and before that ΠΙ or ΤΗ, or something else; only a straight
downward stroke, like a *iota*, is clearly visible. Another possibility (suggested by
L. Di Segni) is that the inscriber intended somehow to write μήτηρ παιδίσκου, in-
dicating that she and her child both died in childbirth, or the child was stillborn
or died shortly after birth, not being named. The general content of the inscription
was "Y (nominative) mother of X (genitive)". The excavators report that the bones
of two adults and an infant were found in the box, thus the names include those of
a mother and her infant.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 60 no. 6; T. Shadmi, in:
ibid., at 45 (edd. prr.). – SEG 46, 2012.6; see bibl. no. 290.

Photo: IAA.

JJP

299. Ossuary of Hannah with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosette panels, double frame; red
wash; lid missing. Inscription in formal stylized Jewish script on one of the short
sides.
Meas.: h 30, w 57, d 27 cm.

Findspot: Cave 3, Chamber A, ossuary 22.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1696.

חנה

Translit.: ḥnh

Hannah.

fig. 299.2   fig. 299.1

Comm.: Hannah, as the mother of Samuel, is an important figure in the Bible; the name occurs in both literary and documentary contexts (see Ilan, Lexicon I 240f.). The name חנא *ḥnʾ* with an *alef* is male, and note חננא *ḥnnʾ* on no. 79 and חננה *ḥnnh* on a papyrus from Wadi Murabbaʿat (Yardeni, Textbook A 131). The bones of an adult, child and infant were found in the box, but the sex of none of them was determined.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 62f. no. 10; T. Shadmi, in: ibid., at 47 (edd. prr.). – See bibl. no. 290.

Photo: IAA.

JJP/HM

300. Ossuary of Auge with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary (broken), façade decorated with two rosette panels, zigzag frame; yellow wash; lid missing; schematic design on the back. Greek inscription on front, above two rosettes; separate words over left and right rosettes inscribed by different hands; inscription on the left inscribed deeply, wide lines; on the right, shallow scratches. Lunate *sigma* and w-shaped *omega*.
Meas.: h 33, w 60, d 26.5 cm; left side: l. 10 cm, letters 2-3 cm; right side: l. 6.5 cm, letters 1-2 cm.

Findspot: Cave 3, Chamber B, ossuary 23.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1697. Autopsy: 17 July 2007.

ΑΥΓΗΣ ΔΩ

Αὔγης Δω(ρᾶτος)

fig. 300

Of Auge daughter/wife of Doras.

Comm.: The name Auge is not infrequent in the Greek world (LGPN I-V and Pape, WGE, s.v.) but not normally used by Jews. Doras is also attested, if less frequent (ibid.). A Doras also appears in Cave 2, no. 294; this need not be the same person, but given the relative infrequency of the name, probably is. The Eros and Hermione mentioned in no. 294 are certainly his children; Auge in this inscription may thus be his wife (or another daughter, married to someone in this cave, but childless at death).

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 63 no. 11; T. Shadmi, in: ibid., at 47 (edd. prr.). – SEG 46, 2012.10 (Oss. 23); see bibl. no. 290.

Photo: IAA.

JJP

301. Ossuary of Herous with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosettes, zigzag frame; yellow wash; lid missing. Greek inscription across top of left rosette, without apparent concern for decoration; surface smoothed; letters deeply incised, lunate *sigma*.
Meas.: h 29, w 49, d 24 cm; l. 17 cm, letters 1-3 cm.

Findspot: Cave 3, Chamber B, ossuary 23.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1698. Autopsy: 12 July 2007.

ΗΡΟΥΤΟΣ

Ἡροῦτος

Of Herous(?).

fig. 301.1

Comm.: The name is written confidently, but its interpretation is uncertain. Ἡροῦς is an attested, if rare, Greek name (LGPN IV and Foraboschi, s.v.). On the other hand, its similarity to Eros, Erotas, Eiras and Berouthos (as Gatier in BE 1997: (B)ηροῦτος) in Cave 2 is suggestive.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 63 no. 12; T. Shadmi, in: ibid., at 47 (edd. prr.). – SEG 46, 2012.11 (Oss. 24); see bibl. no. 290.

fig. 301.2

Photo: IAA.
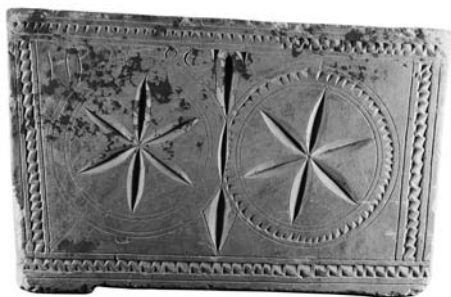
JJP

302. Ossuary of Kyria with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosette panels, zigzag frame; yellow wash; vaulted lid. (The design of this ossuary is identical to that of no. 311 from chamber C of the same cave.) Greek inscription 5 cm from top rim, in between the two rosettes; right hasta of final *alpha* disproportionately long, extending into the right rosette without apparent regard for the design; amateurish letters are shallowly incised with a sharp instrument. After the *alpha*, another line identical to the right hasta, with no apparent meaning.

Meas.: h 30, w 48, d 25 cm; l. 10 cm; letters 1.5-3 cm.

Findspot: Cave 3, Chamber B, ossuary 25.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1699. Autopsy: 17 July 2007.

KYPIA

Κυρία

Kyria.

fig. 302.1

fig. 302.2

Comm.: The line to the right of the *alpha*, identical to its disproportionate right hasta, was apparently a false start: in forming the *alpha*, the inscriber incised the right line first and then completed the letter to the left; but after incising the far right line he realized it was too far to the right, so incised a new right hasta and made the entire letter to its left. Kyria can be a name or title; the presence of Kyria as definitely a name in cave 2 (no. 296) strengthens the impression that it is a name here as well, favored by these families.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 63 no. 13; T. Shadmi, in: ibid., 41-55 at 47f. (edd. prr.). – SEG 46, 2012.12 (Oss. 25); see bibl. no. 290.

Photo: IAA.

JJP

303. Ossuary of Helena with Aramaic/Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with two rosette panels, zigzag frame; orange wash. Inscription in formal stylized Jewish script on one of the sides. Meas.: h 33, w 67, d 25 cm.

Findspot: Cave 3, Chamber C, ossuary 26.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1700.

fig. 303.1

הלנא

Translit.: hlnʾ

Helena.

Comm.: The name was very common among the Greeks, after the Homeric heroine. While the name was not frequent among Jews, note Queen Helena of Adiabene, Syria, whose sarcophagus inscription, in Aramaic, is probably at no. 123; other instances at Noy, IJO I Thr5; Noy, JIWE II 279; and possibly Ἑλληνίς from Wadi Murabbaʿat (Mur 120). On the final *aleph* as a possible sign of Aramaic, see Ilan, Lexicon I 26.
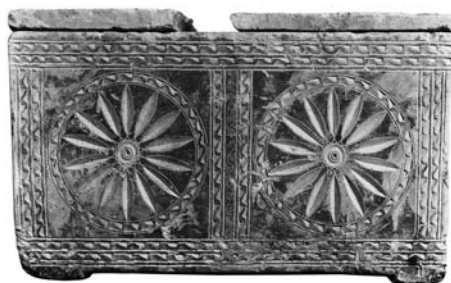
fig. 303.2

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 64 no. 14; T. Shadmi, in: ibid., 41-55 at 48 (edd. prr.). – See bibl. no. 290.

Photo: IAA.

JJP/HM

304. Ossuary of Ariston from Apamea with Greek and Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary (broken), façade decorated with two hexagonal rosettes with blank panel between, inner ashlar-like frame and outer fluted frame. Three-line bilingual inscription on back; surface smoothed. Greek deeply incised, letters of uneven sizes, some gone over twice (esp. the lunate *sigma* and w-shaped *omega*). Jewish formal script shallowly scratched, triangular serifs on many of the letters; the two lines incised apparently by different hands.

Meas.: h 32, w 55, d 27 cm; Greek: l. 59 cm, letters 7-8.5 cm; Jewish script: l.1: 26; l.2: 30 cm, letters 3-5 cm.

Findspot: Cave 3, Chamber D, ossuary 31.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1704. Autopsy: 17 July 2007.

ΑΡΙΣΤΩΝ
ארסטוןאפמי
יהודההגיור

fig. 304.1

יהודה הגיור | ארסטון אפמי | Ἀρίστων

Translit.: ʾrsṭwn ʾpmy | yhwdh hgywr

Ariston. Ariston from Apamea. Yehuda the proselyte.

fig. 304.2

Comm.: Ariston is the father of two daughters buried in the same cave, Shalom (no. 308) and Shelamzion (no. 309). The second line is in Aramaic; the stone breaks off after the *yod* and should be completed אפמיה or אפמיאה *(ʾpmyh or ʾpmyʾh).* The popular Greek name Ariston is known in Jewish onomastics (Ilan, Lexicon I 267f.; Yardeni, Textbook A 155; CPJ II 143, 153, III 518; etc.). A well-known Ariston, in fact from Apamea, is mentioned in Mishna, Ḥalla 4,10f. as having brought first-fruits from there to Jerusalem. It cannot of course be known for certain whether this is the same Ariston, or whether this Ariston died in Apamea or Jerusalem. It should be noted that the Apamea of this Ariston is not necessarily the main city by that name in Syria (Barrington Atlas 68, B3); another Apamea, ad Euphratem, was located in northern Syria (Commagene – Barrington Atlas 67 F2), which was proximate to *Seleukeia epi tou Zeugmatos* (ibid. G2); and there is another similar proximate pair further to the west (Barrington Atlas 65 D1-E2); this may be relevant to the interpretation of no. 291, Εἰρᾶτος Σελευκ- (see comm. there), and the location of the origin of the families of these caves. l.3 is in Hebrew, if a bit garbled: proper Hebrew would require הגר *hgr*, and the present form הגיור *hgywr* seems an attempt to Hebraize the Aramaic word גיורא *gywrʾ.* Yehuda the proselyte is probably not the same person as Ariston (bone analysis, which could have decided the matter, is not available because the ossuary was shattered and the bones scattered); the fact that l.3 was written in a different hand (different shapes, depth and width of letters) is suggestive of this: the name was added when Yehuda's bones were put in the ossuary. Yehuda seems to have been a name favored by proselytes; note the other two male

proselytes with this name in this corpus (nos. 174, 551), and for literary references to other Yehudas who converted to Judaism, see Ilan in ed. pr.

Bibl.: T. Ilan, SCI 11, 1991-2, 148-59 at 150-5 no. 1; ead., in: Avni - Greenhut, The Akeldama Tombs, 1996, 57-72 at 66 no. 19; T. Shadmi, in: ibid., at 49 (edd. prr.). – SEG 41, 1558; F. Millar, The Roman Near East, 31 BC - AD 337, 1993, 241; M. Hengel, in: B. Funck ed., Hellenismus, 1996, 298; SEG 46, 2012.16 (ossuary 31); D. Rosenthal, Cathedra 92, 1999, 7-48 at 46 (Hebr.); Roth-Gerson, Jews of Syria, 133-7; Noy - Bloedhorn, IJO III Syr72; Hachlili, Funerary Customs 212, 274; see bibl. no. 290.

Photo: IAA.

JJP/HM

305. Ossuary of Berouthos with Greek inscription, 1 c. BCE-1 c. CE

Ossuary with a flat lid. Two Greek inscriptions, one (a) on backside of ossuary, the other (b) on the right short side. Inscription (a) is very faintly incised, but letters are competently formed; the surface is smooth with a yellow wash. Inscription (b) is very faintly scratched, covers practically the whole right side, beginning 4 cm from top lip; lunate *sigma*. The decoration of this ossuary is identical to that of the uninscribed ossuary no. 13 from Cave 2.
Meas.: h 28, w 44, d 23 cm; (a) backside: l. 22 cm, letters 4-5 cm; (b) right side: l. 18 cm, letters 2.5-6 cm.

Findspot: Cave 3, Chamber D, ossuary 30.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1703. Autopsy: 12 July 2007.

(a) ΔΙΜΟΥ
(b) ΒΕΡΟΥΘΟΣ
    ΤΟΥΔΙΜΟΥ

(a) Δίμου
(b) Βεροῦθος | τοῦ Δίμου

fig. 305.1 (a)

(a) *(Son) of Dimos.*
(b) *Berouthos (son) of Dimos.*

Comm.: This ossuary was published in Avni - Greenhut without its inscriptions, which are faintly incised, but competently executed and clear. This inscription would settle the interpretation of no. 293, where the name Βεροῦτος has been variously understood (see comm.):
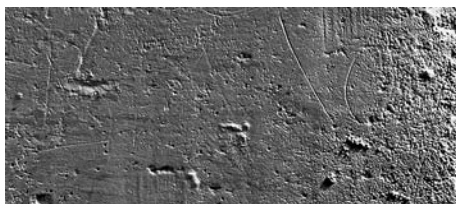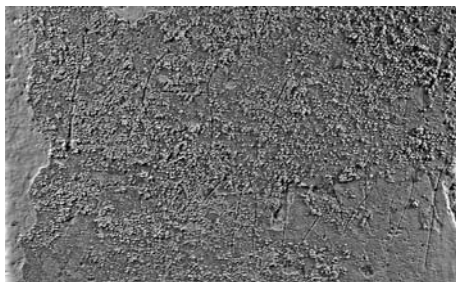
fig. 305.2 (b)

it is not an ethnic but a personal name. The Θ here (as opposed to T in no. 293) reflects the pronunciation or transliteration from an originally Semitic name. Bingen's interpretation of no. 293 "son of Berous" (SEG 41, 1558-61) does not seem likely in light of the present text, even though Βεροῦς, genit. Βεροῦτος is found in Egypt. Note the name Beroutarion in nos. 221 and 222.

Berouthos' father was Dimos. Since the box contained the bones of one adult, the first inscription, Δίμου, should be interpreted as Berouthos' patronymic; a less likely possibility is that Dimos is registered there as the owner of the box and/or tomb. The name is a curiosity; the standard lexica contain no parallels; LGPN I-V lists nine instances of the name Δημος.

Bibl.: Unpublished. – On the ossuary cf. T. Shadmi, in: Avni - Greenhut, The Akeldama Tombs 41-55 at 49; see bibl. no. 290.

Photo: IAA.

JJP

306. Ossuary of Natira with Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of limestone ossuary, façade decorated with two rosette panels; orange wash, lid missing. Inscription in a combination of formal and cursive Jewish script, inexpertly scratched on back side.
Meas.: w 45 cm (Ilan, Shadmi).

Findspot: Cave 3, Chamber D, ossuary 34.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1707.

נטירא
אחיא אבא
אמא דנטירא

Translit.: ntyrʾ | ʾḥyʾ ʾbʾ | ʾmʾ dntyrʾ

Natira, his brother, father, mother of Natira.

Comm.: A certain Νετείρας distinguished himself in the siege of Jotapata, according to Josephus (BJ 3,233). The name is found among the Nabataeans

fig. 306

(Negev, Personal Names 724). The inscription seems to have been written by one hand, at the same time, indicating perhaps that the bones of all the deceased were deposited in the box at about the same time. They apparently numbered at least

four: Natira, his parents and his brother. Yet the word אחיא *ʾḥyʾ* translated here "his brother" is difficult, especially the *yod*, which is not part of the root of the word. Formally one would expect אחוהי / אחוי דנטירא *ʾḥwhy / ʾḥwy dntyrʾ* vel sim. Thus אחיא *ʾḥyʾ* could be the personal name of the father.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs 57-72 at 67 no. 21; T. Shadmi, in: ibid., at 50 (edd. prr.). – See bibl. no. 290.

Photo: IAA.

JJP/HM

307. Ossuary of Salome with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosette panels, zigzag frame plus line separating panels (exactly like no. 296, cave 2); red wash; lid missing. Greek inscription on back side, 5 cm from upper rim, covering the full width of the surface; letters incised to medium depth; surface smoothed, red wash. Broken cross-bar in *alpha*, lunate *sigma*, w-shaped *omega*.
Meas.: h 22, w 36, d 21 cm; l.1: 30 cm, letters 5-6.5 cm.

Findspot: Cave 3, Chamber D, ossuary 27.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1701. Autopsy: 12 July 2007.

ΣΑΛΩΜ
Η

App. crit.: ΣΑΛΩΜ *Ilan*.

Σαλώμ|η

Salome.

Comm.: The small size of the box indicates that it was used for an infant or small child. The large

fig. 307

letters were written with confidence and competence across the side of the box, but the inscriber did not plan enough room for the final *eta*, which had to be added below on the right side. The name is one of the most common for Jewish women of the period (see Ilan, Lexicon I 9), and note the three other Shalom-based names in cave 3: nos. 308, 309, 311.

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs 57-72 at 64 no. 15; T. Shadmi, in: ibid., at 48 (edd. prr.). – SEG 46, 2012.13 (Oss. 27); see bibl. no. 290.

Photo: IAA.   JJP

308. Ossuary of Shalom with Greek and Hebrew inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary with vaulted lid (ossuary and lid broken); façade decorated with two rosettes, double zigzag frame; red wash. Bilingual inscription (a) across top of left rosette, and between it and the right rosette, without apparent regard for the artwork. Letters incised shallowly with thin, precise lines; formal Jewish script. Greek inscription (b) on long face of lid, lunate *sigma* and w-shaped *omega*.

Meas.: h 27, w 52, d 24 cm; (a): l. 35 cm, letters 1-2 cm; (b): l. 40 cm, letters 3-4 cm.

Findspot: Cave 3, Chamber D, ossuary 35.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1708 and 1707 (lid). Autopsy: 17 July 2007.

(a) ΣΑΛΩΝΑΡΙΣΤΩΝ
   שלומבת
   ארסטן
(b) ΣΑΛΩΑΡΙΤΩΝ
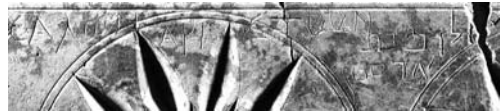
fig. 308.1 (a)

(a) Σαλω´μ` Ἀρίστων(ος) | שלום בת | ארסטן
(b) Σαλω(μ) Ἀρί<σ>των(ος)

Translit.: (a) šlwm bt | ʾrsṭn

(a) *Shalom (daughter) of Ariston. Shalom daughter of Ariston.*
(b) *Shalom (daughter) of Ariston.*

fig. 308.2 (b)

Comm.: In the inscription on the face of the ossuary, Shalom's name was spelled with a *nu* instead of a *mu*, but that it was a simple mistake is demonstrated by the Hebrew. The broken lid was found beside the ossuary, but clearly they go together. Shalom had a sister with a similar name, see comm. on no. 309 (and cf. nos. 307, 311).
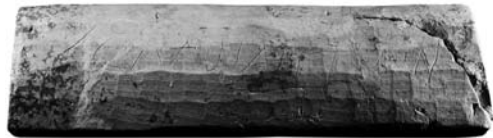
Bibl.: T. Ilan, SCI 11, 1991/92, 148-59 at 156f. no. 3; ead., in: Avni - Greenhut, The Akeldama Tombs 57-72, at 67f. nos. 22f.; T. Shadmi, in: ibid., at 50 (edd. prr.). – SEG 41, 1560; R. Milman Baron, SCI 13, 1994, 142-61 at 144; M. Hengel, in: B. Funck ed., Hellenismus, 1996, 298; SEG 46, 2012.17-18 (Ossuary 35); see bibl. no. 290.

Photo: IAA.

JJP/HM

309. Ossuary of Selampsin with Greek and Hebrew inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary with vaulted lid, façade decorated with two rosette panels separated by zigzag rows and wedge designs, red wash. Two-line bilingual inscription (a) on the back; surface smoothed, red wash. Greek letters shallowly but precisely incised; lunate *sigma* and w-shaped *omega*. Formal Jewish script less expert, some letters gone over more than once. Circumstances prevented examination of the lid, on which the ed. pr. reports another inscription (b).

Meas.: h 29, w 53, d 26 cm; Greek: l. 49 cm, letters 2-6 cm; Jewish script: l. 22 cm, letters 1-2 cm (final *nun* 6 cm).

Findspot: Cave 3, Chamber D, ossuary 28.

Pres. loc: Hechal Shlomo Museum, Jerusalem, IAA inv. no. 1990-1246. Autopsy: 16 February 2009.

(a) ΣΕΛΑΜΨΙΝΑΡΙΣΤΩΝΟΣ
שלמציונבתארסטון
(b) ΣΕΑΛΜΣΙΝ
שלמציונבתארסטו

fig. 309

(a) Σελάμψιν Ἀρίστωνος |
שלמציון בת ארסטון
(b) Σε˥λάˀμσιν |
שלמציון בת ארסטו[ן]

Translit.: (a) and (b) šlmṣywn bt
ʾrsṭwn.

(a) *Selampsin (daughter) of Ariston. Shelamzion daughter of Ariston.*
(b) *Se(la)msin. Shelamzion daughter of Ariston.*

Comm.: The ossuary is today in a case in Hechal Shlomo (headquarters of the chief rabbinate) in Jerusalem and was forbidden to be removed, therefore the inscription on the box was examined through the glass and the inscription on the lid (b) was not seen. According to the ed. pr. the *alpha* and the *lambda* were in reverse order on the lid, but this could not be checked. Ariston's ossuary is no. 304. He had two daughters, each with a Shalom-based name, proving that Shalom/Salome (his other daughter, no. 308) and Shelamzion were considered distinctly different names. Interestingly the name is spelled in full in Hebrew, with *vav*, but the Greek reflects a different pronunciation which occurs elsewhere in Hebrew שלמצין *šlmṣyn*, as in no. 311 from this cave, and is otherwise attested, in this corpus e.g. nos. 19, 178, 258, 382; Rahmani, CJO no. 796 (Jericho); and see Ilan, Lexicon I 426f. Note also

no. 307. The different spellings of the name on the box, with ΜΨ and ΜΣ, reflects virtually the same pronunciation of the Hebrew מצ *mṣ*, but the spelling on the lid with reflects the pronunciation of the name.

Bibl.: T. Ilan, SCI 11, 1991/92, 148-59 at 155f. no. 2; ead., in: Avni - Greenhut, The Akeldama Tombs 57-72 at 64f nos. 16f.; T. Shadmi, in: ibid. 41-55 at 48f. (edd. prr.). – SEG 41, 1559; SEG 46, 2012.14-15 (Oss. 28); Roth-Gerson, Jews of Syria, 135ff.; see bibl. no. 290.

Photo: IAA.

JJP/HM

310. Ossuary of Shabtai with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosette panels, zigzag frame; red wash. Inscription in formal Jewish script on the back side, sloppily executed, many letters gone over more than once, but triangular serifs on some of the letters.
Meas.: h 29, w 58, d 25 cm; l. 21 cm, letters 2-8.5 cm.

Findspot: Cave 3, Chamber D, ossuary 33.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1706. Autopsy: December 2007.

שבתי בן נחמיה

fig. 310.1

Translit.: šbty bn nḥmyh

Shabtai son of Nehemia.

Comm.: The biblical name Shabtai (Ezra 10,15, Neh 8,7; 11,16) occurs frequently in Jewish texts and documents from the post-exilic period on, esp. in the diaspora, see ed. pr. For reff. on Shabbat-based names, see Tcherikover in Scripta Hierosolymitana 1, 1954, 78-98 and in CPJ III, 43-56 and comm. to no. 330; cf. nos. 586 and see Volume I, part 2, index of names.

fig. 310.2

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs 57-72 at 66-7, no. 20; T. Shadmi, in: ibid., at 50 (edd. prr.). – See bibl. no. 290.

Photo: IAA; T. Ilan, The Akeldama Tombs, 1996, 67, fig. 3,20 (dr.).

JJP/HM

311. Ossuary of Shelamzin with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated exactly as in no. 302 from Chamber B of the same cave; yellow wash; lid missing. Inscription in Jewish script on upper back side (Ilan, ed. pr.).
Meas.: h 33, w 52, d 23 cm (Ilan, ed. pr.).

Findspot: Cave 3, Chamber D, Ossuary 29.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1702.

שלסצין

שלמצין

Translit.: šlmṣyn

Shelamzin.

fig. 311.1

Comm.: The spelling of this name without the *vav* is well-attested (see Ilan, Lexicon I 426f. and comments p. 9, 27) and may even reflect pronunciation, cf. Σελαμψιν in no. 309; the *mem* is closed, as in the final form of the letter; there are small incisions above this *mem*, of uncertain meaning. Note, in addition to no. 309, the two other ossuaries with Shalom-based names in this cave, nos. 307, 308. The Shelamzion in no. 309 was Ariston's daughter, which therefore cannot be the connection between this Shelamzion and Ariston.
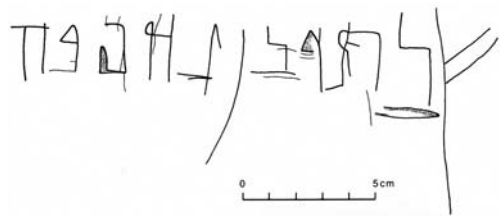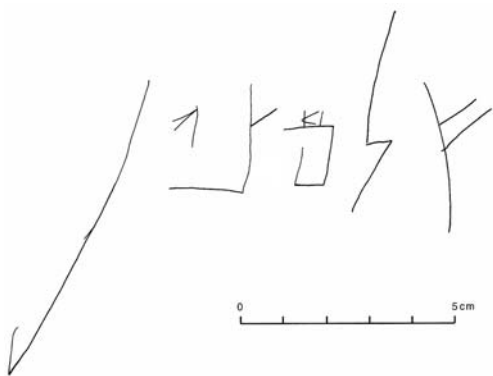

fig. 311.2

Bibl.: T. Ilan, in: Avni - Greenhut, The Akeldama Tombs 57-72 at 65 no. 18; T. Shadmi, in: ibid., at 49 (edd. prr.). – See bibl. no. 290.

Photo: IAA; T. Ilan, in: Avni - Greenhut, The Akeldama Tombs 65 fig. 3 (dr.).

312.-314. Burial cave in the Ben Ḥinnom Valley, near Akeldama

Three inscribed fragments of ossuaries were recovered in the year 2000 from a heavily looted burial cave in the Ben Ḥinnom Valley. The rock-hewn complex contained two chambers on different levels with loculi. The excavators estimated that altogether the cave contained ca. 25 ossuaries.

312. Ossuary of Maria with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of limestone ossuary inscribed in Jewish script.

מריה

Translit.: mryh

Maria.

Comm.: No text is available, only the translation in the report by Kloner - Zissu, thus the original text in Jewish script is hypothetical.

Bibl.: Kloner - Zissu, Necropolis 314f. (ed. pr.). – A. Kloner - B. Zissu, NEAEHL 5, 1823.

<div align="right">JJP</div>

313. Ossuary fragment inscribed "Phineas" in Greek, 1 c. BCE-1 c. CE

Fragment of limestone ossuary inscribed in Greek.

ΦΙΝΕΑΣ

Φινέας

Phineas.

Comm.: The text is hypothetical. See comm. to no. 312.

Bibl.: See bibl. no. 312.

<div align="right">JJP</div>

314. Ossuary fragment inscribed Shimʿon son of Shulai in Hebrew/Aramaic, 1 c. BCE-1 c. CE

Fragment of limestone ossuary inscribed in Jewish script.

שמעון בר/בן שולאִי

Translit.: šmʿwn br/bn šwlʾy

Shimʿon son of Shulai (?)

Comm.: The text is hypothetical, see comm. to no. 312.

Bibl.: See bibl. no. 312.

JJP

315. Ossuary of Philous with Greek inscription, 1 c. BCE-1 c. CE

Soft limestone ossuary (IAA record: clay), broken and restored, façade ornament-ed with a simple line frame; surface smoothed, but marred by many marks and scratches; lid missing. Within frame on façade, left of center, Greek inscription incised lightly; lunate *sigma*.
Meas.: h 25, w 43, d 20.5 cm; l. 20.5 cm, letters 3.5-11.5 cm.

Findspot: Ben Ḥinnom Valley.
Pres. loc: Beth Shemesh, IAA inv. no. 2005-398. Autopsy: 25 July 2007.

ΦΙΛΟΥΣ[--?]

Φιλους(?)

Philous(?).
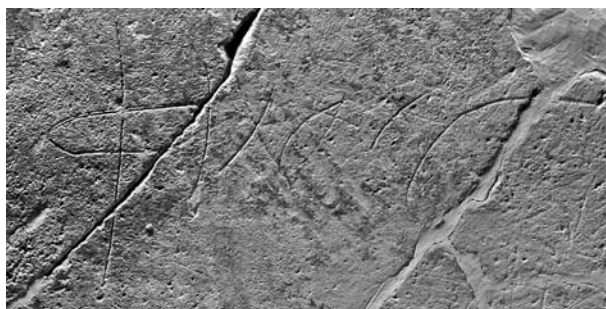
fig. 315

Comm.: The IAA record of this quite broken box mentions that it was found in the Ben Ḥinnom Val-ley. The first four letters of the haphazardly incised name are clearly ΦΙΛΟ. After that there seems to be a small *iota* or *upsilon* (depending on whether the second cross-stroke was intentionally incised) and a disproportionately large lunate *sigma*. There do not seem to have been letters after that, but the box is too broken to be certain. The name Φιλοῦς is attested but uncommon (LGPN I s.v.; Preisigke, NB

464). Jewish women by this name are attested in Egypt (JIGRE 91; CPJ II 421), and the name with unclear gender is recorded in two Jewish instances from Cyrenaica (Lüderitz - Reynolds 63 c, 63 f).

Bibl.: Unpublished.

Photo: IAA.

<div align="right">JJP</div>

316. Ossuary of Yehoḥanan, son of Yehosef with Hebrew inscription, 1 c. BCE-1 c. CE

Inscription in cursive Jewish script on the right short side of an ossuary whose façade is ornamented with "pretty roses and borders in the traditional style" (Clermont-Ganneau, ARP I 430). Letters of inscription "of disproportionate length, and equal distortion" (ibid. 431).

Findspot: Wadi Yasul, Kidron Valley.

יהוחנן בן יהוסף

App. crit.: יהוחנן בר יהוסף *CIJ, Euting, Klein.*

Translit.: yhwḥnn bn yhwsp

Yehoḥanan son of Yehosef.

fig. 316

Comm.: This is the single inscribed ossuary among five found by Clermont-Ganneau in 1880 in a three-level loculus tomb complex hewn out of the rock in Wadi Yasul, in the Kidron Valley. Clermont-Ganneau wrote that he found the cave inviolate. From the two-chamber upper cave an opening leads down to chambers on two more levels; the present ossuary was found in the lowest chamber. Both names are frequent. The writing style is highly individual, with greatly extended final *nun* and *pe*, enlarged *nun* and tiny *bet*. It is possible, but less obvious, that the word for "son" is Aramaic *br* instead of Hebrew *bn*.

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 257-76 at 269f. no. 35; id., ARP I 424-32 with no. 35 (edd. prr.). – J. Euting, SPAW 35, 1885, 669-88 at 683 no. 58; Klein, JPCI no. 39; CIJ 2, 1348; MPAT no. 143; Kloner - Zissu, Necropolis 281.

Photo: Clermont-Ganneau, ARP I 431 no. 35 (dr.).

<div align="right">JJP/HM</div>

317. Ossuary of Shalom with Hebrew(?) inscription, 1 c. BCE-1 c. CE

"Ossuary, with high triangular shaped lid, and Hebrew inscription in a cartouche ... which projects in high relief from the middle of the front side." Letters in formal Jewish script, "carved in fine, deeply cut letters by a professional stone cutter" (Clermont-Ganneau, ARP I 444f.).

Findspot: Wadi Yasul, Kidron Valley.

שלום אם בן
הזרעטוה

fig. 317.1

Translit.: šlwm ʾm bn | hzrʿṭwh

Shalom, mother of the son of ... hzrʿṭwh.

Comm.: This is the only inscribed ossuary of seven which Clermont-Ganneau discovered in a cave in Wadi Yasul; in the ed. pr. he offers no further information on the circumstances and particulars of the discovery. By the time he returned to Europe, even Clermont-Ganneau was not sure of the whereabouts of the boxes. We reproduce the text of the ed. pr., even though the letters are indistinct in Clermont-Ganneau's drawing, and the reading of all but the name Shalom is highly

fig. 317.2

uncertain. The two letters בן *bn* at the end of l.1 make no sense, especially if אם ʾm is taken to mean "mother". The last line is interpreted by Ilan, Lexicon I 349f. as the Persian name Hazaretes (Ἀζαρέθης).

Bibl.: Clermont-Ganneau, ARP I 444-7 no. 1 (ed. pr.). – Lidzbarski, Ephemeris I 186; Klein, JPCI no. 62; id., JJPES 1, 1921/24, 94; CIJ 2, 1346; Goodenough, Jewish Symbols I 130; T. Ilan, NT 34, 1992, 23-45 at 41.

Photo: Clermont-Ganneau, ARP I 445 (dr.).

JJP

318. Ossuary of Menahem and Yehosef with Greek and Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

"An ossuary ornamented with three roses drawn with a compass; it has feet" (Clermont-Ganneau, ARP I 442). Formal Jewish script; *pe* is not in extended final form; both initial and final *mem* are closed. Lunate *sigma*.

Findspot: Wadi Yasul or Wadi Beth Saḥur, Kidron Valley.

יהוסף
מנחם
MANAHM
IOΣ

יהוסף | מנחם
Μαναήμ | Ἰοσ(ήφ)

Translit.: yhwsp | mnḥm

Yehosef, Menaḥem. Manaem, Joseph.

fig. 318

Comm.: On the background to this box, see comm. to no. 320. The biblical name Menaḥem is rendered as in the Septuagint, imitating Hebrew pronunciation, thus suggesting the restoration Ἰοσ(ήφ); Josephus e.g. writes Μανάημος, Ἰώσηπος, with Greek endings. No relation between the two names is indicated; thus both Menaḥem and Joseph were probably interred in the box. In 1921 Thomsen reported that the ossuary was still in Euting's collection in Strassburg.

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 258-76 at 272 no. 41; id., ARP I 442f. no. 4 (= no. 41) (edd. prr.). – Id., PEQ 6, 1874, 146f.; J. Euting, SPAW 35, 1885, 669-88 at 682 no. 60; J. Oehler, MGWJ 53, 1909, 292-302 at 296 no. 44; Klein, JPCI no. 43; Thomsen I no. 193b; CIJ 2, 1344; Hemer, Book of Acts 227.

Photo: Clermont-Ganneau, ARP I 442 no. 41 (dr.).

JJP/HM

319. Ossuary of Joseph and Salome with Greek and Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Ossuary ornamented with rosettes, inscription (a) in cursive script on one of the ends, two line Greek inscription (b) on the other end. *Eta* shaped like *h*; lunate *sigma* and w-shaped *omega*.

Findspot: Wadi Beth Saḥur, Kidron Valley.

(a) יהוסף
(b) ΣΑΛΩΜΗ
   ΣΑΛΩΜΗ

(a) יהוסף
(b) Σαλώμη | Σαλώμη

fig. 319.1

Translit.: yhwsp

fig. 319.2

(a) *Yehosef.*
(b) *Salome. Salome.*
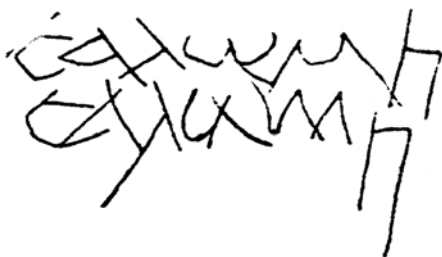
Comm.: On the background to this box, see comm. to no. 320. Clermont-Ganneau wrote that this ossuary "is especially marked in my notebook as coming from a sepulchre in Wâd Beit Sâhûr" (ARP I 438). The two names written on opposite short sides of the box likely indicate two bodies interred in the box, possibly husband and wife. Salome's repeated name was written by the same hand (cf. Rahmani, CJO p. 12).

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 257-76 at 272f. nos. 40, 40bis; id., ARP I 439-42 no. 3 (= nos. 39, 40) (edd. prr.). – id., PEQ 6, 1874, 146f.; J. Oehler, MGWJ 53, 1909, 292-302 at 296 no. 45; Klein, JPCI no. 41; Thomsen I no. 193a; CIJ 2, 1343.

Photo: Clermont-Ganneau, ARP I 439 nos. 39 (dr.) and 40 (dr.).

JJP/HM

320. Ossuary of Yeshuʿa with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

"An ossuary, broken into eight pieces, ornamented with carved roses; it has feet, and a flat lid. There are traces of red colour on its front side". Inscription in formal Jewish script "written in grand letters and carefully cut" (Clermont-Ganneau, ARP I 437). *Yod* and *vav* have triangular ornaments.

Findspot: Wadi Yasul or Wadi Beth Saḥur, Kidron Valley.

ישוע

Translit.: yšwʿ

Yeshuʿa.

fig. 320

Comm.: This ossuary, together with nos. 152, 318, 319, were published together with four more uninscribed boxes by Clermont-Ganneau, ARP I 437-43. Their provenance is unclear. While Clermont-Ganneau describes a tomb excavated in Wadi Beth Saḥur (ibid. 433-7; re-surveyed by Kloner in 1976, see Kloner - Zissu), he says these ossuaries were "brought to light by the diggings of my fellahin at Wâd Yâsûl and at Wâd Beit Sâhûr"; some of these excavations he did not control, and he does not indicate which ossuaries came from which site.

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 258-76 at 271 no. 38; id., ARP I 437f. no. 1 (= no. 37) (edd. prr.). – Id., PEQ 6, 1874, 146f.; J. Euting, SPAW 35, 1885, 669-88 at 683 no. 63; Klein, JPCI no. 44; CIJ 2, 1345; Dinkler, Signum Crucis, 1-25 at 3-9; Küchler, Jerusalem, 733-8; Kloner - Zissu, Necropolis 262.

Photo: Clermont-Ganneau, ARP I 437 no. 37 (dr.).   JJP/HM

321.-323. Burial Cave in the Kidron Valley, near Silwan

Three inscribed ossuaries were among the six decorated boxes found in a rock-hewn single-chambered burial cave near the village of Silwan in 1934; the excavations were not formally published. The cave was organized around a standing pit and had two loculi. The three inscribed names are all unusual and reveal no continuity in language or content.

321. Ossuary of Agʿa with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, double-line frame around all four sides; flat lid. Inscription in formal Jewish script in upper right-hand corner of left side (Rahmani).
Meas.: h 32.5, w 64.5, d 26.5 cm (Rahmani).
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1934-3118.

אגע

Translit.: ʾgʿ

ʾAgʿa.

fig. 321.1

Comm.: The reading follows Rahmani, although Naveh's suggestion to Rahmani to read חגי *ḥgy* = Ḥaggai is attractive; note Αγα in Mur 94, interpreted by Ilan, Lexicon I 93f. as a shortened form of Ἀγγαιος = *ḥgy* in the Septuagint and Josephus. Other possible interpretations mentioned by Rahmani, comm.

Bibl.: Rahmani, CJO no. 54 (ed. pr.). – Kloner - Zissu, Necropolis 252.

Photo: IAA.

fig. 321.2

JJP

322. Ossuary of Erotarein with Greek inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented by incised, irregular zigzag bands, between which are irregular zigzag lines; zigzag lines also along the long edges of the flat lid; red wash. Identical Greek inscription crudely incised to medium depth on back side (a), 5 cm from top rim, and on left short side (b), 5 cm from the top rim; most letters gone over more than once; w-shaped *omega*; surfaces rough-finished.
Meas.: h 28.5, w 56, d 26 cm; (a) l. 16.5 cm, letters 2-8 cm; (b) l. 21 cm, letters 2-5.5 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1934-3119. Autopsy: 7 November 2007.

(a) ΕΡΩΤΑΡΕΙΝ
(b) ΕΡΩΤΑΡΕΙΝ

(a) and (b) Ἐρωτάρειν

(a) and (b) *Erotarein*.

fig. 322.1 (a)

fig. 322.2 (b)

Comm.: The name on this ossuary is probably, as Rahmani suggested, a form of the female name Ἐρωτάριον, as on the ossuary no. 114, and in non-Jewish contexts in Foraboschi 111, and LGPN IIIa, s.v. (the reference in Pape, WGE to the same name as male, cited by Rahmani, is not relevant).

Bibl.: Rahmani, CJO no. 55 (ed. pr.). – See bibl. no. 321.

Photo: IAA.

JJP

323. Ossuary of Thennas son of Ioudas with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking central band with lattice motif, zigzag frames; flat lid; lattice pattern painted in red wash on right, left and back sides. Two-line Greek inscription crudely incised on back side (surface rough-finished); lunate *sigma*.
Meas.: h 28, w 61, d 25 cm; l. 45 cm, letters 2.5-14 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1934-3116. Autopsy: 7 November 2007.
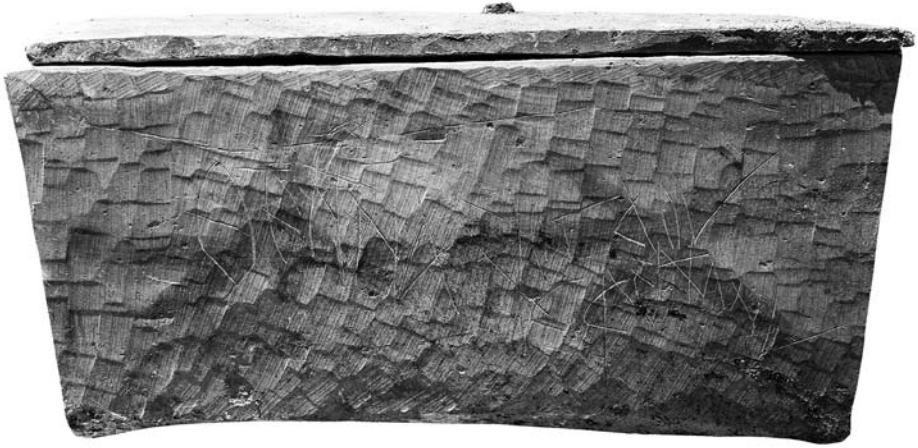
fig. 323

ΘΕΝΝΑΣΙΟΥΔΟΥ
ΣΙΔΕΑΛΛΟΥ

App. crit.: Θεννας (Ι)ούδου *BE 1996.*

Θέννας Ἰούδου|ς ΙΔΕΑΛΛΟΥ

Thennas son of Ioudas ...

Comm.: The name Θέννας, apparently nominative, is the biblical תחנה *tḥnh*, which is also found on ossuaries from Shuʿafat and Ramat Eshkol; for its meaning and spelling, see comm. ad no. 427. The inscription is very crudely executed, and the letters after the name Θέννας are difficult to make out; the reading here is uncertain. Rahmani ignored the prominent vertical stroke after *sigma* and parsed: Θεννάσου Δου..., but that stroke, as well as the similar one in the next line, were intentionally incised, and reading ΙΟΥΔΟΥ seems natural (no need to put *iota* in brackets, as BE). l.2 is inscrutable. It could be that the apparent *sigma* at the beginning of that line is meant to be part of the patronym, a false genitive of Ἰούδας. The following letters could be the name of another person added to the ossuary at a later time.

Bibl.: Rahmani, CJO no. 53 (ed. pr.). – BE 1996, 487; see bibl. no. 321.

Photo: IAA. JJP

324.-332. Burial cave at Karm esh-Sheikh, Kidron Valley

A single-chamber burial cave, hewn out of the rock, was found 10 November 1941 on the southwestern slope of the Kidron Valley, at Karm esh-Sheikh, south of Silwan village (map coordinates 17298/12987). The entrance was sealed by a

stone, which was partially broken, yet the cave had not been looted. The cave was organized without loculi around a central pit, with three shelves along its walls. Eleven plain ossuaries were found, ten grouped on the shelves on the eastern side, the eleventh (no. 327) placed alone on the western side. Bones littered the other shelves: bodies were laid out along these shelves, and later deposited in ossuaries, and there were apparently some bodies whose bones were not collected. Of the eleven ossuaries, nine were inscribed, one in Jewish script, another one bilingual, the others in Greek. The ossuaries (except no. 327) clearly belonged to one family, with some relationships evident in the texts; five of the ten belong to women (if Μνασοῦς is a woman). There are indications that the family came from Cyrene: the word קרנית/ה *QRNYT/H* on Alexandros' ossuary (no. 324) possibly meaning "the Cyrenian" (see comm.); the indication of Thaliarchos' age (no. 332), an imported epigraphic custom almost never found among Jews of this period in Palestine but frequent in North Africa; Thaliarchos' name, frequent in Cyrene. If so, then the ethnic Πτυλεμαική on Sara's name (no. 331) refers to the city Ptolemais in Cyrene. The other finds in the cave date its use to the 1 c. CE.

324. Ossuary of Alexandros with Greek and Hebrew/ Aramaic inscriptions, 1 c. CE

Plain limestone ossuary. Two-line Greek inscription (a) on one of long sides, "written in green chalk(?) in very thin lines". Three-line Greek inscription (b) incised on the other long side, "very badly and carelessly executed, partly in very thin lines". On lid, two-line inscription (c) in Greek and Jewish script, "incised neatly in fine lines" (Avigad 1962). Greek inscriptions with lunate *sigma* and w-shaped *omega*. In inscription (c), broken cross-bar in Greek *alpha* and serifs on letters in Jewish script; "two oblique lines scratched between ס and נ are apparently meaningless" (ibid.); the inscriber seems to have written ש *shin* and then changed it to ס *samekh*, the middle hasta of ש remaining.
Meas.: (a) l. 50 cm, letters 5 cm; (b) l. 40 cm, letters 4 cm; (c) l. 57 cm, Greek letters 10 cm, Jewish script letters 2-3 cm (Avigad 1962).
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1965.

(a) ΑΛΕΞΑΝΔΡΟΣ
   ΣΙΜΩΝ
(b) ΣΙΜΩΝΑΛΕ
   ΑΛΕΞΑΝΔΡΟΣ
   ΣΙΜΩΝΟΣ
(c) ΑΛΕΞΑΝΔΡΟΥ
   אלכסנדרוס קרנית/ה
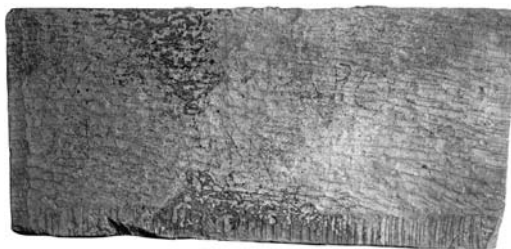
fig. 324.1 (a)

App. crit.: (b) l.1 Σίμων Ἀλε(ξάνδρου) *SEG.*

(a) Ἀλέξανδρος | Σίμων(ος)
(b) Σίμων Ἀλε-- | Ἀλέξανδρος | Σίμωνος
(c) Ἀλεξάνδρου | אלכסנדרוס קרנית/ה

fig. 324.2 (a)

Translit.: (c) ʾlksndrws qrnyt/h

(a) *Alexandros (son) of Simon.*
(b) *Simon Ale..., Alexandros (son) of Simon.*
(c) *Of Alexandros. Alexandros QRNYT/H.*
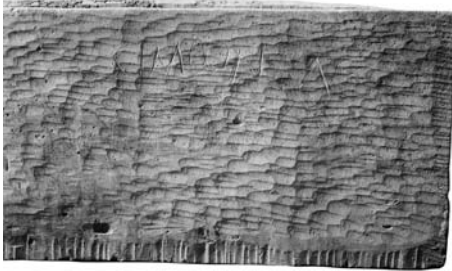
fig. 324.4 (b)

fig. 324.3 (b)

fig. 324.5 (c)

fig. 324.6 (c)

Comm.: In inscription (b), the inscriber seems to have realized a mistake after starting with Alexander's father Simon and the first three letters of Alexander's name, then started again with Ἀλέξανδρος fully written in the nominative and Σίμωνος fully in the genitive; the entire inscription (b) appears in Avigad's drawing (1962) to have been inexpertly executed, with all letters in l.1 showing multiple, sloppy incisions. In inscription (c) on the lid, written by a hand different from the other two, there is no "uncertainty" in the Ξ (Avigad), compare examples for the 1 c. BCE in the tables in E. M. Thompson, An Introduction to Greek and Latin Palaeography, 1912, 188-94. In the Jewish script portion of that inscription, there are two oblique lines between the *samekh* and the *nun*, which Avigad determined as "apparently meaningless", and a line bisecting the *samekh*, which he viewed as the middle hasta of a *shin*, reflecting the inscriber's intention to write כש *kš* (cf. אלכשא *ʾlkšʾ* in no. 457) instead of כס *ks* (cf. אלכסא *ʾlksʾ* in nos. 98, 468). Alternatively, those superfluous lines could be interpreted as the writer's original intention to write *alef*, i.e., the hypocoristic אלכסא, after which he changed his mind and wrote the full form אלכסנדרוס *ʾlksndrws*.

Alexandros is a widely attested name throughout the Greek-speaking world from the 3 c. BCE onwards, popular also among the Jews; see note on the Jewish aspect of the name in Ilan, Lexicon I 259. Simon is among the most common male names in the Jewish onomasticon.

The last letter in the Jewish script inscription is crucial to its interpretation: there may be a foot extending leftwards from its left leg, as in ת *tav*, but its right

leg seems to extend above the line, as in ה *he*. If the last letter is indeed ת, it is possible to interpret קרנית *QRNYT* as referring to the plant koranit, with medicinal uses, thus referring to the man's profession or some other personal characteristic. A more difficult rendering would be "the Cyrenian", with a highly irregular spelling. This problem is solved if the last letter is ה, rendering in Aramaic "the Cyrenian", as Milik proposed (Bagatti - Milik, Dominus Flevit I 81, cf. no. 170); Avigad rejected this possibility after checking the lid, which today is unfortunately broken in exactly that last letter, so that re-checking is impossible. The reading קרניה *QRNYH* "Cyrenian" is strengthened by the likelihood that Alexandros was the brother of Sara from Ptolemais, see no. 331. Note Simon the Cyrenian in the NT (Mt 27,32; Lk 23,26), whom Mk 15,21 describes as "the father of Alexander and Rufus".

Bibl.: E. L. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 9ff. no. 8 (edd. prr.). – E. L. Sukenik, Qedem 1, 1942, 104 (Hebr.); BE 1963, 285; SEG 20, 490; E. Dinkler, Signum Crucis 134-78 at 157f.; N. Avigad, EAEHL 2, 1976, 627-41 at 634 no. 9; B. Lifshitz, ANRW 2,8, 1977, 444-89 at 457f.; J. P. Kane, JSS 23, 1978, 268-82 at 278f.; Figueras, Ossuaries 12 f.; Lüderitz - Reynolds 55f. no. 35; Beyer, Aramäische Texte 344 no. yJE 24; G. Kroll, Auf den Spuren Jesu, 1988, 358; van der Horst, Ancient Jewish Epitaphs 140f.; id., BiZ 36, 1992, 161-78 at 174f.; A. R. Millard, Pergament und Papyrus 110ff.; E. Regev, Cathedra 106, 2002, 35-60 (Hebr.); Evans 94ff.; Hachlili, Funerary Customs 212, 229f.; Kloner - Zissu, Necropolis 256f.

Photo: Hebr. Univ. Inst. Arch.; N. Avigad, IEJ 12, 1962, 9 fig. 14 (dr.); 9 fig. 15 (dr.); 10 fig. 16 (dr.).

JJP/HM

325. Ossuary of Arristoboula with Greek inscriptions, 1 c. CE

Plain limestone ossuary with flat lid, rough surface, chisel marks. Greek inscription (a) in green paint 4 cm from upper rim on one of the long sides, slanting slightly down to the right. Another Greek inscription (b) of three lines on the left short side (relative to inscribed long face), incised to a shallow to medium depth; quite crude carving, with many letters gone over sloppily more than once, particularly A, P, T; lunate *sigma*.
Meas.: h 25.5, w 47, d 22 cm; (a) l. 23 cm, letters 1.5-3.5 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-121. Autopsy: 7 July 2007.

(a) ΑΡΡΙΣΤΟΒΟΥ
(b) ΣΟΡΡΑ
    ΑΡΡΙΣΤΟΒΟ
    ΛΑ
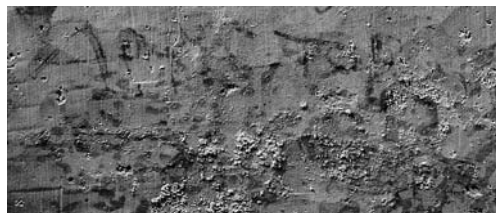
App. crit.: (a) ΑΡΡΙΣΤΟΒΟΛΑ *Avigad, BE, SEG.*

fig. 325.1 (a)

(a) Ἀρριστοβού[λα]
(b) Σόρρα | Ἀρριστοβό|λα

(a) *Arristoboula.*
(b) *Sorra Arristobola.*

fig. 325.2 (b)

Comm.: The paint of inscription (a) has faded since Avigad examined the ossu-
ary, and the last two letters (ΛΑ), which he put in brackets even then, are now
completely gone. Yet the traces of an *upsilon* after the second *omicron* are clearly
visible (as Rahmani noted as well). The name was spelled without the *upsilon* in the
incised inscription on the side. The double *rho* in Arristoboula is curious: it could
possibly reflect a heavy emphasis or a trilled *r* in pronunciation, but more likely,
simply the lack of orthographic convention. Note the double *rho* in Σόρρα as well,
where the second *rho* was squeezed in after the final *alpha* was incised, having been
at first forgotten. Sorra is Sara, which appears conventionally spelled on another
ossuary from this cave, no. 331; the relation between the two is unclear. The ο + ρρ
in Σόρρα is unparalleled, but Σάρρα is used by both Septuagint and Josephus. Ar-
ristoboula = Aristoboule, a feminine form of the Hasmonean name Aristoboulos,
found in another family burial, also of Diaspora Jews, north of Jerusalem (no. 418,
and see comm. there). The name Sara is common throughout the Jewish world (for
this region, cf. Ilan, Lexicon I 254f. and Schwabe - Lifshitz, Beth Sheʿarim II nos.
22, 34, 36, 66, 68, 85, 86, 101, 102, 158, 160, 161; for Cyrenaica and Egypt, Lüderitz
- Reynolds 10, 11, 12, 31d, 35, 43c, 46a, App. 4a, and CPJ I 26, 41, 378, etc.). The two
names belong to the same person, who thus had a biblical name and a Greek one.
Avigad noted that on the long side, "faint traces of colour are visible below line, but
it is doubtful if there were any letters".

Bibl.: E. L. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 4f. no. 1 (edd. prr.). –
SEG 20, 483; Rahmani, CJO no. 95; see bibl. no. 324.

Photo: IAA.

JJP

326. Ossuary of Horea with Greek inscriptions, 1 c. CE

Plain limestone ossuary with gabled lid, smoothed surface. On one long side, a Greek inscription (a), 1 cm from upper rim, in green paint. On the opposite side, Greek inscription (b) in very faded green paint; w-shaped *omega*.

Meas.: h 31, w 63, d 26 cm; lid: h 14 cm; each name 11 cm long, letters 3-4 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-128. Autopsy: 7 July 2007.

(a) ΩΡΗΑ ΩΡΗΑ ΩΡΗΑ
(b) ΩΡΗΑ ΩΡΗΑ
    ḤΩ̣ΡΑ

fig. 326.1 (a)

(a) Ὡρήα Ὡρήα Ὡρήα
(b) Ὡρήα Ὡρήα | ΗΩΡΑ

fig. 326.2 (a)

Horea (6x).

fig. 326.3 (b)

Comm.: Of the inscription (b) which Avigad and Rahmani observed on the back side of the ossuary – ΩΡΗΑ ΩΡΗΑ | ΗΩΡΑ (sic) – only a few faint traces of green paint remain, no complete letters discernible. The name Ὡρήα, the feminine of Ὡραῖος (Avigad), is unparalleled in Jewish epigraphy. The repetition of the name on the same side of the ossuary, in the same hand, could be an expression of grief (Rahmani, CJO p. 12).

Bibl.: E. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 8 no. 6 (edd. prr.). – SEG 20, 488; Rahmani, CJO no. 102; see bibl. no. 324.

Photo: IAA; Rahmani, CJO no. 102A+B (dr.).

JJP

327. Ossuary of Yaʿakov with Hebrew/Aramaic inscription, 1 c. CE

Plain limestone ossuary with gabled lid, inscription in formal Jewish script on one of long sides, upper center; smoothed surface; *yod* deeply incised, other letters faint.

Meas.: h 38, w 75, d 35 cm; lid: h 14 cm;
l. 19 cm, letters 2-3 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-130. Autopsy: 20 May 2009.

יעקוב

Translit.: yʿqwb

Yaʿakov.

fig. 327

Comm.: The plene form of the name (with *vav*), in contrast to the biblical יעקב *yʿqb* (but note Jer 30,18 etc.), is found in other documents of the period in the region (no. 67; Masada I 402, 500, 501; contrast no. 504). Given the fact that this ossuary was deposited on the opposite end of the cave from the other ten and is the only one without Greek, it could be that this person did not belong to the family group.

Bibl.: E. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 11 no. 9 (edd. prr.). – Rahmani, CJO no. 104; Evans 119; see bibl. no. 324.

Photo: IAA.

JJP/HM

328. Ossuary of Mnaso with Greek inscription, 1 c. CE.

Plain limestone ossuary with flat lid, smoothed surface, chisel marks. Two-line Greek inscription on one of the long sides, centered, 3.5 cm from top rim; letters deeply incised. The inscriber made clean straight lines but had trouble with rounded letters, lunate *sigma* and *omicron*, which show false starts and stray marks.
Meas.: h 31, w 54, d 26 cm; l. 27 cm, letters 4.5-10 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-127. Autopsy: 7 July 2007.

MNA
ΣΟΥΣ

Μνα|σοῦς

Of Mnaso.

fig. 328

Comm.: The translation follows Avigad and Rahmani, who saw in Μνασοῦς the genitive of the female name Μνασώ, which occurs in Cyrene (Lüderitz - Reynolds 14), cf. male Μνάσων in Egypt (CPJ I 28). Ilan, Lexicon I 188f. holds the name to be a form of the biblical Menashe (מנשה *mnšh*, Μανασσῆς), compare Μνᾶς and genit. Μνασέους occurring three times in a cave in Jatt: Y. Porath - E. Yannai - A. Kasher, Atiqot 37, 1999, 1-78 (Hebr.), esp. 47-51, 57.

Bibl.: E. L. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 7f. no. 5 (edd. prr.). – SEG 20, 487; Rahmani, CJO no. 101; see bibl. no. 324.

Photo: IAA.

JJP

329. Ossuary of Philiskos with Greek inscription, 1 c. CE

Plain limestone ossuary with flat lid, smoothed surface, Greek inscription in center, 3 cm from the upper rim, sloping downwards to the right; letters incised to a medium depth, amateurishly executed; lunate *sigma*.
Meas.: h 31, w 47, d 22.5 cm; l. 3, letters 6 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-123. Autopsy: 7 July 2007.

ΦΙΛΙΣΚΟΣ

Φιλίσκος

Philiskos.

Comm.: A common Greek name (295 instances in LGPN I-V alone), but apparently unique in the Jewish onomasticon.

fig. 329

Bibl.: E. L. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 5 no. 2 (edd. prr.). – SEG 20, 484; Rahmani, CJO no. 97; see bibl. no. 324.

Photo: IAA.

JJP

330. Ossuary of Sabatis with Greek inscription, 1 c. CE

Plain limestone ossuary with lid, two-line Greek inscription slanting downwards to the right on one of long sides. Letters of l.1 considerably larger than those of second, *alpha* with broken cross-bar on l.1, not on l.2; THP in strange ligature in l.2; lunate *sigma* and w-shaped *omega*. ΔΑΜΩΝΟΣ incised much more faintly, apparently added by a different hand or at a different time. Prominent chisel marks visible on the surface.
Meas.: h 28, w 52, d 25 cm; l.1: 33 cm, letters 6.5-8.5 cm; letters l.2: 1.5-4 cm.
Pres. loc: Hecht Museum, Haifa, IAA inv. no. 1942-124. Autopsy: 10 May 2009.

ΣΑΒΑΤΙΣ
ΜΗΤΗΡΔΑΜΩΝΟΣ

Σαβατίς | μήτηρ Δάμωνος

Sabatis, mother of Damon.

fig. 330

Comm.: Sabbatis is a female form of Sabbathaios and other names based on "Sabbath", quite popular among Jews in the Hellenistic and Roman periods, see classic discussion by Tcherikover and in CPJ III 43-56 (and review by G. Zuntz, JSS 10 1965, 288-93) and N. Cohen. שבתית *šbtyt* is found already in the 5 c. BCE in Aramaic papyri from Elephantine (see Avigad), and Greek Σαββατίς (with a single or double β) is found in Cyrenaica (Lüderitz - Reynolds 62b), and in Rome (Noy, JIWE II 19, 244, 269, 356, Σαββατία 339; the male Σαββάτις at 193 is really Σαββάτιος). Metronyms are relatively rare in Jewish epigraphy, see Price. Damon is rare in the Jewish onomasticon (no. 56 is רמון *rmwn* and not דמון *dmwn*), but Δαμίων is found in Cyrenaica (Lüderitz - Reynolds 56c) and Egypt (CPJ I 312, 337).

Bibl.: E. L. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 5f. no. 3 (edd. prr.). – SEG 20, 485; Rahmani, CJO no. 98; see bibl. no. 324. – Cf. V. Tcherikover, Scripta Hierosolymitana 1, 1954, 79-98; N. Cohen, in: A. Demsky ed., Studies in Jewish Onomastics 2, 1999, 11*-28*; J. Price, Zutot 2002, 10-7.

Photo: IAA.

JJP

331. Ossuary of Sara with Greek inscriptions, 1 c. CE

Plain limestone ossuary with flat lid; red wash, including inside of lid. A two-line Greek inscription (a) deeply incised on one of the long sides, another Greek inscription (b) on the short side to the right of that, and another Greek inscription (c) on the inside of the lid. The letters are inexpertly formed: many have sloppy, multiple lines, esp. *omega*, final *sigma* in l.1 of (a); letters of l.2 of very uneven size. After ΠΤΥΛ the inscriber seems to have incised O, then tried to rub it out and write Ε instead; after that letter, ΜΑΙΚΗ seems to have been incised by a different, surer hand, but more shallowly and much fainter, the *alpha* showing a broken cross-bar, unlike the *alpha* in l.1. Lunate *sigma* and w-shaped *omega* throughout.
Meas.: h 31, w 54.5, d 27 cm; (a) l. 44 cm, letters 2.5-6 cm; (b) l. 23 cm, letters 7 cm; (c) l. 14.5 cm, letters 5 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1942-125. Autopsy: 6 October 2008.

(a) ΣΑΡΑΣΙΜΩΝΟΣ
    ΠΤΥΛΕΜΑΙΚΗ
(b) ΣΑΡΑΣ
(c) ΣΑΡΑΣ

(a) Σάρα Σίμωνος | Πτυλεμαικὴ
(b) and (c) Σάρας

(a) *Sara (daughter or wife) of Simon, from Ptolemais.*
(b) and (c) *Of Sara.*

fig. 331.1 (a)

Comm.: In l.2 of inscription (a), an erroneously incised O was corrected into E. After that mistake, someone else apparently took over and carved the rest of the word. The first hand of inscription (a) seems to be the same as the one for inscription (c), whereas inscription (b) seems to have been incised by a different hand, perhaps the same as the second hand in inscription (a).

There is another Sara, spelled differently, in this family burial (no. 325). Sara was a common name in the Jewish world in this period (see comm. to no. 325). It is likely that this Sara was the sister of Alexandros in no. 324. Why her city-origin was added is unclear, but it strengthens the impression that the family came from Cyrenaica, for there was a city Ptolemais in Cyrenaica, see Barrington Atlas 38, B1 and Lüderitz - Reynolds 55f. no. 35. Note Υ for O in Πτυλεμαική.

fig. 331.2 (b)

fig. 331.3 (c)

Bibl.: E. L. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 8f. no. 7 (edd. prr.). – SEG 20, 489; E. Dinkler, Signum Crucis 134-78 at 158 n. 104; J. P. Kane, JSS 23, 1978, 268-82 at 278f.; Rahmani, CJO no. 99; Hachlili, Funerary Customs 212; see bibl. no. 324.

Photo: Israel Museum, Jerusalem.
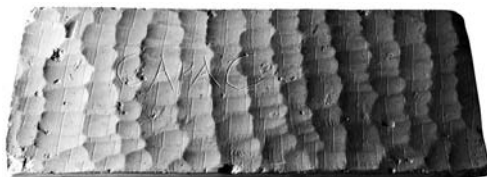
JJP

332. Ossuary of Thaliarchos with Greek inscriptions, 1 c. CE

Plain ossuary with flat lid, surfaces are smoothed, prominent chisel marks. Three-line Greek inscription (a) on one of the long sides, centered, 3 cm from top rim; another Greek inscription (b) on smoothed top surface of lid. Letters in all texts relatively deeply incised by competent hand, apparently identical; angular *alpha*, lunate *sigma* and w-shaped *omega*.
Meas.: h 31, w 53, d 25 cm; (a) l.1: 37 cm; l.2: 28 cm; l.3: 20 cm; letters 1.5-4.5 cm; (b) l. 23 cm, letters 1.5-3 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-126. Autopsy: 7 July 2007.

(a) ΘΑΛΙΑΡΧΟΣ LK
    ΘΑΛΙΑΡΧΟΣ LK
    ΔΩΣΙΘΕΟΥ
(b) ΘΑΛΙΑΡΧΟΣ LK

fig. 332.1 (a)

App. crit.: Δωσιθέου (ἐτῶν) Κ *SEG*.

(a) Θαλίαρχος (ἐτῶν) Κ | Θαλίαρχος
    (ἐτῶν) Κ | Δωσιθέου
(b) Θαλίαρχος (ἐτῶν) Κ

(a) *Thaliarchos, aged 20. Thaliarchos, aged 20, (son) of Dositheos.*
(b) *Thaliarchos, aged 20.*

fig. 332.2 (b)

Comm.: Ages were not normally written on ossuaries (the other exception is Rahmani, CJO no. 778, from Jericho), or in fact recorded in other forms of Jewish funerary epigraphy from Iudaea/Palaestina (only one age recorded in the published inscriptions from the Jaffa necropolis, of a Jew from Egypt, cf. J. Price, SCI 22, 2003, 224-6 no. 4; and two ages in Semitic epitaphs at Beth Sheʿarim: Avigad, Beth Sheʿarim III nos. 15, 26). The indication of Thaliarchos' age is thus an imported epigraphic convention. Among Jewish inscriptions, the custom is preponderant in epitaphs from Rome (Noy, JIWE II pp. 532f., cf. pp. 323f.) and esp. from Egypt and Cyrenaica (see the 150+ instances in the indices for Egypt and Cyrenaica in JIGRE pp. 267ff., 336ff.), reflecting the general practice in those places (cf. the plentiful non-Jewish examples in SEG 9, devoted to Cyrenaica). In (a) the second part of l.2, indicating age, is located between l.2 and l.3, but it clearly belongs to Thaliarchos (contra SEG).

    A certain Θαλίαρχος Δωσιθέου ἄρχων is found in a list of benefactors of a synagogue in Berenike, in Cyrenaica (Lüderitz - Reynolds 72, l.13), dated to 55/6 CE, but given the age of the deceased here, the two are unlikely to be the same person. Otherwise, Thaliarchos is a rare name in the Jewish onomasticon, but occurs frequently in the Greek world, cf. the 56 instances in LGPN I-V, and the many instances from Cyrenaica in SEG 9, s.v. in index, and most recently from Cyrene, SEG 53, 2051 (on a building dedicated to Apollo and Artemis). Dositheos, the father's name here, is also frequent in the Greek world (105 instances in LGPN I-V); it is a theophoric name used by Jews as well, both within this region, transliterated דוסתס *dwsts*, (cf. nos. 109, 375, 376, 496, 525) and outside Palestine, most frequently, again, in Egypt and Cyrenaica (JIGRE pp. 259, 324), and cf. Robert, Hellenica XI/XII, 1960, 261 no. 4. The repetition of the name of the deceased is perhaps an expression of sorrow, as in Horea's ossuary from the same cave (no. 326, see comm. there).

Bibl.: E. L. Sukenik, BASOR 88, 1942, 36ff.; N. Avigad, IEJ 12, 1962, 1-12 at 6f. no. 4 (edd. prr.).
– SEG 20, 486; IMC no. 260; Figueras, Ossuaries 17; Rahmani, CJO no. 100; see bibl. no. 324.

Photo: IAA.

<div align="right">JJP</div>

333. Ossuary of Ioanes with Greek inscription, 1 c. BCE-1 c. CE

Flat ossuary lid, Greek inscription in two lines shallowly incised on one of its ends;
cursive *alpha* and *eta* (ed. pr. and dr.). Lunate *sigma* and w-shaped *omega*.
Meas.: h 17, w 43, th (max.) 2,5 cm; l.1: 12.5 cm, l.2: 10 cm, letters 2 cm (ed. pr.).

Findspot: Karm es-Sheikh, Kidron Valley.

(a) ΙΩΑΝΗΣ
(b) ΙΩΑΝΗΣ

(a) and (b) Ἰωάνης

fig. 333.1 (a)   fig. 333.2 (b)

Ioanes (2x).

Comm.: This ossuary lid was the only inscribed object retrieved from a destroyed
burial cave in the Kidron Valley in the 1950s. The name in the inscription = Hebr.
Yoḥanan, quite common for the period; it is usually spelled with double-*ν* in liter-
ary sources (Josephus, Septuagint, 1 and 2 Maccabees) and with a single *ν* in docu-
mentary sources, as here (Ilan, Lexicon I 134-43).

Bibl.: J. T. Milik, SBF 7, 1956/57, 232-67 at 267 no. 3 (ed. pr.). – Id., RB 65, 1958, 409f.; BE 1960,
415; Kloner - Zissu, Necropolis 264.

Photo: J. T. Milik, SBF 7, 1956/57, 267 fig. 23a (dr.); fig. 23b (dr.).

<div align="right">JJP</div>

334.-346. Burial cave near Deir es-Sineh, Kidron Valley

A rock-hewn burial cave on the southern slopes of the Kidron Valley (coordinates
unknown) near Deir es-Sineh was excavated in 1924 by L. A. Mayer. The inviolate
tomb consists of a central hewn courtyard ca. 3 m square, entered through two dif-
ferent doors, and two smaller chambers, lower than the courtyard, each designed
as a central pit surrounded by ledges on three sides; the ledges in the southwestern
chamber were fashioned from fill. The chamber on the NE wall contained bones,
and the other on the SW side contained nineteen intact ossuaries, 12 decorated
and seven plain, stacked up on the ledges. Thus the first chamber was used to lay
out the bodies of the deceased; a year later their bones were collected and deposited
in ossuaries in the second chamber. The relative position of the ossuaries on the

ledges, which could have helped sort out family relationships, was not recorded. On the NW wall was a niche, partly rock-hewn and partly constructed from masonry, closed by a slab. The SW wall as well as the walls of both chambers were lined with dressed stones. No other objects aside from the ossuaries were found in the cave.

Thirteen of 19 ossuaries were inscribed, all in Jewish script except one bilingual (no. 339), in what is clearly a family group comprising perhaps three generations. "Our father Shimʿon the elder" (no. 345) seems to have been the patriarch, and "Imma" (no. 346) could possibly have been his wife, the grandmother (see comm.). Yehosef (no. 336) was his son, and Yoʿezer (no. 338) Yehosef's son. The exact relation between this generational line and the others cannot be known. All of the names in the tomb are common, except the patronym Seth in no. 335. The names Shimʿon and Elʿazar each recur four times. There are four women named Shalom, and another named Shelamzion; they all appear to be different persons, and while the relationships cannot be worked out, it is more likely that most of these women are related, than that brothers or cousins all married unrelated women with the same name.

334. Ossuary of Elʿazar with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary with gabled lid, inscription deeply incised in formal Jewish script on the upper right hand corner of one of the long sides.
Meas.: h 34, w 68, d 27 cm; l. 10 cm.
Pres. loc: Rockefeller Museum, Jerusalem,
IAA inv. no. S-873. Autopsy: 1987.
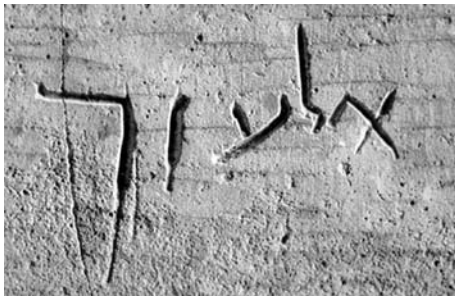
fig. 334.1
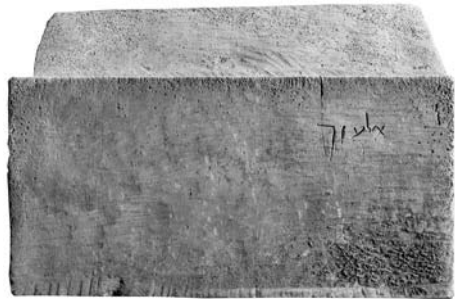
fig. 334.2

אלעזר

Translit.: ʾlʿzr

Elʿazar.

Comm.: Note the other Elʿazars in this group: the son of Seth in no. 335, the husband of Shalom in no. 340 and the father of Shalon in no. 342.

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 12 and 60 no. 17; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 343 no. 8 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 264 no. 12 (edd. prr.). – B. Bagatti, RAC 26, 1950, 117-31 at 119ff.; CIJ 2, 1287; Rahmani, CJO no. 20; Hachlili, Funerary Customs 239-42; Kloner - Zissu, Necropolis 259f.

Photo: IAA.   JJP/HM

335. Ossuary of Elʿazar son of Seth with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with unique lattice pattern of hollowed-out lozenges. Inscription in cursive Jewish script shallowly incised on back side, centered, 1 cm from upper rim; smoothed surface.
Meas.: h 30, w 62, d 28 cm; l. 13 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. S-870. Autopsy: 6 October 2008.

הלעזר קשת / בן שת / מן שת

App. crit.: אלעזר בן שת *Mayer, Savignac, Sukenik, CIJ*; הלעזר קשת *Puech*.

Translit.: hlʿzr qšt / bn št / mn št

fig. 335.1

Helʿazar son of Seth.

Comm.: The first letter in this inscription was read as *alef* until Milik correctly deciphered a *he.* The spelling represents the local pronunciation of Elʿazar, showing how gutterals were compromised, as in המה *hmh* instead of אמה *ʾmh* on an ossuary from Jericho (Rahmani, CJO no. 801, and see his n. 2 on the present inscription, as well as Naveh). The second part of the

fig. 335.2

name of the deceased has been variously interpreted, but it seems that the original reading in the editiones principes, בן שת *bn št*, is correct. This does require, however, seeing the *bet* as composed of a slanting roof connected to a semi-circle underneath, ligatured to the final *nun.* Puech read this combination as a *qof*, thus rendering *qšt*, "archer". This same combination of strokes could also be read מן *mn* "from", meaning that *št* would be the place of origin of this Elʿazar. Yet the most likely reading gives the patronym of the deceased. The biblical name Seth is relatively rare for this period. It appears on one other ossuary in this corpus, no. 144, from a nearby cave in the Kidron Valley. Seth was also the name of the father of the high priest Ananus = חנן *ḥnn* (Jos., AJ 18,26), who in fact had a son named Eleazar who also served as high priest (ibid. 18,34). Note the preponderance of the name Elʿazar in this cave (nos. 334, 340, 342).

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 5 and 60 no. 8; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 343 no. 6 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 261f. no. 5 (edd. prr.). – CIJ 2,

1288; Goodenough, Jewish Symbols I 127; Bagatti - Milik, Dominus Flevit I 92 no. 25; E. Puech, RB 90, 1983, 481-533 at 504 no. 7; Rahmani, CJO no. 17; J. Naveh, SCI 15, 1996, 263-7 at 265; H. Misgav, Tarbiz 66, 1997, 123-30 at 128 (Hebr.); see bibl. no. 334.

Photo: IAA.

JJP/HM

336. Ossuary of Yehosef with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary with vaulted lid, façade ornamented with two panels with 21-petaled rosettes, zigzag frames. Inscription in cursive Jewish script shallowly incised on right side of box; *samekh* has multiple strokes and perhaps an ornamental flourish on its left side.
Meas.: h 36, w 65, d 28 cm; l. 9.5 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-876. Autopsy: 1987.

יהוסף

App. crit.: יהוסיף *Rahmani.*

Translit.: yhwsp

Yehosef.

fig. 336.1

fig. 336.3   fig. 336.2

Comm.: Rahmani saw a *yod* in the ornamental flourish in *samekh*; there is also a stray line arching over the top of the letter; neither of these lines seems to have any meaning. Note Yehosef son of Shimʿon in no. 337.

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 2 and 60 no. 4; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 344 no. 11 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 259f. no. 2 (edd. prr.). – CIJ 2, 1291; Rahmani, CJO no. 22; see bibl. no. 334.

Photo: IAA; Rahmani, CJO no. 22 (dr.).

JJP/HM

337. Ossuary of Yehosef son of Shimʿon with Aramaic inscriptions, 1 c. BCE-1 c. CE

Soft limestone ossuary with flat lid, façade decorated with two metopes each containing a 21-point rosette, disks in corners; double zigzag frame; red wash. Inscription (a) shallowly scratched in formal Jewish script in upper righthand corner of right metope. Another inscription (b) shallowly scratched in formal Jewish script on right side, near upper rim. In inscription (b), the *samekh* and final *pe* are ligatured in an unusual way.
Meas.: h 41, w 72, d 31 cm; (a) l. 10.5 cm; (b) l. 3.5 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-869. Autopsy: 1987.

(a)   יהוסף
(b) יהוסף בר שמעון

App. crit.: יחזק בר שמעון *Mayer*;
יחנן (יחזק?) בר שמעון *Sukenik*.

Translit.: (a) yhwsp
          (b) yhwsp br šmʿwn

fig. 337.1 (a)

(a) *Yehosef.*
(b) *Yehosef son of Shimʿon.*

Comm.: Mayer and Sukenik did not see inscription (a), and consequently interpreted inscription (b) mistakenly. Savignac read both correctly. This Yehosef is apparently the son of Shimʿon "the elder" in no. 345 (see comm. there).

fig. 337.2 (b)

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 7 and 60 no. 7; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 341 no. 2 (Hebr.); R. Savignac, R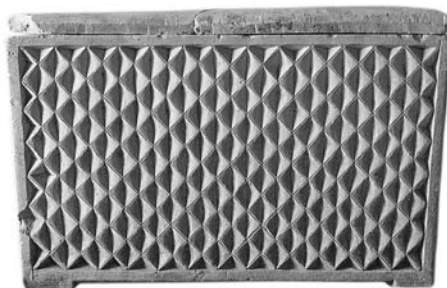B 34, 1925, 253–66 at 262f. no. 7-7a (edd. prr.). – CIJ 2, 1292; M. Avi-Yonah, Sepher Yerushalayim (The Book of Jerusalem), 1956, 320; MPAT no. 113; Rahmani, CJO no. 16; see bibl. no. 334.

Photo: IAA.

JJP/HM

338. Ossuary of Yoʿezer son of Yehosef with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented by three rosettes, separated by palm-branch motif; double zigzag frame on top and sides; flat lid. Inscription in cursive Jewish script scratched shallowly on left short side, centered.

Meas.: h 36, w 85, d 28 cm; l. 10 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-868. Autopsy: 1987.

יועזר בר יהוסף

App. crit.: יועזר בן יהוסף *Savignac*;
יועזר [בר י]הוסף *Rahmani*.

fig. 338.1

Translit.: ywʿzr br yhwsp

Yoʿezer son of Yehosef.

fig. 338.2

Comm.: The word *br* and the initial *yod* of Yehosef are considerably smaller than the rest of the letters and quite faint, but still legible (Klein did not see it and thought that two people were interred in the box). The name Yoʿezer was given frequently in the first centuries BCE and CE, in both literary and documentary sources, see Ilan, Lexicon I 168ff. The deceased could have been the son of Yehosef and grandson of Shimʿon mentioned in no. 345.

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 4 and 60 no. 7; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 342 no. 4 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 261 no. 4 (edd. prr.). – S. Klein, JJPES, 1, 1925, 91-5 at 93 no. 5; M. Avi-Yonah, QDAP 14, 1950, 49-80 at 63; CIJ 2, 1290; Goodenough, Jewish Symbols I 125; Rahmani, CJO no. 15; see bibl. no. 334.

Photo: IAA.

JJP/HM

339. Ossuary of Salome with Greek and Hebrew/ Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary with flat lid. In the center of one of the long sides, two-line Greek inscription (a) very shallowly inscribed; traces of an earlier Greek inscription above it, scratched out; *alpha* with broken cross-bar; lunate *sigma*, w-shaped *omega*; surface is rough-finished. On the other long side, an inscription (b) in formal Jewish script; open *mem* (instead of final *mem*).

Meas.: h 29, w 43, d 25 cm; (a) l. 15 cm, letters 2.5-3 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-877. Autopsy: 7 November 2007.

fig. 339.2 (a)

fig. 339.1 (a)

(a) ΜΑ
    ΣΑΛΩ
    ΜΗ
(b) שלומ

(a) {Μα} | Σαλώ|μη
(b) שלום

fig. 339.3 (b)

Translit.: šlwm

(a) *{Ma} Salome.*
(b) *Shalom.*

fig. 339.4

Comm.: The deceased woman's equivalent Greek and Hebrew names are inscribed on opposite sides of the box. Note Shalom in nos. 340-342, and Shelamzion in no. 343. The letters MA above Salome's name have been scratched out with several vigorous strokes. The reason why a different name was started and abandoned can only be speculated. Puech read MAPIAMH from a photograph, but inspection of the box itself reveals nothing after MA.

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 nos. 10-11 and 60 no. 16; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 344 no. 12 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 264 nos. 10-11 (edd. prr.). – SEG 8, 197; Thomsen II no. 192A; CIJ 2, 1293; E. Puech, RB 90, 1983, 481-533 at 516 no. 22; SEG 33, 1278; Rahmani, CJO no. 23; see bibl. no. 334.

Photo: IAA; Rahmani, CJO no. 23 (dr.).

JJP/HM

340. Ossuary of Shalom, wife of Elʿazar with Hebrew inscription, 1 c. BCE-1 c. CE

Hard limestone ossuary, on façade recessed field with two differently styled rosettes in relief, right and left sides also decorated with one rosette each in different styles; gabled lid has two discs on front. An inscription in formal Jewish script etched deeply in front panel, starting from upper left edge of right rosette and continuing to the left.

Meas.: h 73, w 41, d 35 cm; lid: h 40, w 77 cm; l. 15 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-864. Autopsy: 1987.

שלום אשת אלעזר

fig. 340.1

Translit.: šlwm ʾšt ʾlʿzr

Shalom, wife of Elʿazar.
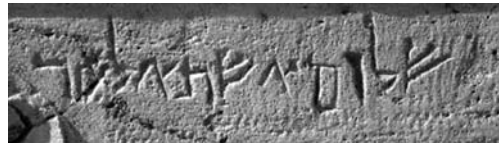
fig. 340.3

fig. 340.2

Comm.: Of the other Elʿazars appearing in this cave – nos. 334, 335, 342 – Savignac supposed that this Shalom was the wife of the Elʿazar in no. 334, Sukenik connected her to the one in no. 335, but there is no way of knowing. It appears that all the women named Shalom in the cave – aside from this one, nos. 341, 342, 339 and Shelamzion in no. 343 – are different. This Shalom's ossuary is made out of the

more expensive hard limestone, like no. 345 (Shimʿon the elder) and Mayer 60 no. 3 (uninscribed).

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 13 and 60 no. 2; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 343 no. 7 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 265 no. 13 (edd. prr.). – CIJ 2, 1294; Rahmani, CJO no. 13; see bibl. no. 334.

Photo: IAA.

<div align="right">JJP/HM</div>

341. Ossuary of Shalom wife of Yehuda with Hebrew and Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, front ornamented with two rosette panels, separated by wide gutter; zigzag frame; smoothed surface. At the top of this gutter, a two-line inscription (a) shallowly incised in cursive Jewish script; below this, another inscription (b) in cursive Jewish script written vertically from bottom upwards.
Meas.: h 36, w 56, d 26.5 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-878. Autopsy: 1987.

(a)   שלום אשת
                   יהדה
(b) שלומאתתיהודה

App. crit.: שלום אשת יה[ו]דה *Mayer*;
שלום אשת יהודה *Savignac, Sukenik, (a) and (b)*;
שלום אשת יהודה *Milik, Beyer, Rahmani (a)*.

fig. 341.1 (a)

(a) שלום אשת | יה‹ו›דה
(b)   שלום אתת יהודה

Translit.: (a) šlwm ʾšt yh‹w›dh
              (b) šlwm ʾtt yhwdh

(a) and (b) *Shalom, wife of Yehuda.*

fig. 341.2 (b)

Comm.: Unusually, Hebrew and Aramaic inscriptions appear on the same box; אשת *ʾšt* is Hebrew and אתת *ʾtt* is Aramaic for "wife of". This was missed by all the original editors; Milik in Bagatti - Milik was the first to notice it. The two inscriptions do not appear to have been inscribed by the same hand.

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 8 and 60 no. 7; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 341 no. 2 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 263 no. 8 (edd. prr.). – CIJ 2,

1295; Bagatti - Milik, Dominus Flevit I 79; Beyer, Aramäische Texte 340 no. yJE 2b; Rahmani, CJO no. 24; see bibl. no. 334.

Photo: IAA.

JJP/HM

342. Ossuary of Shalon daughter of Eliʿezer with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosette panels separated by a ribbon with plant design, vaulted lid. Inscription in formal Jewish script on right short side.
Meas.: h 30, w 62, d 26 cm; l. 21.5 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-881. Autopsy: 1987.

שלון בת ליעזר

fig. 342.1

Translit.: šlwn bt lyʿzr

Shalon the daughter of Liʿezer.

fig. 342.2

Comm.: Shalon seems to be Shalom with a final *nun* instead of *mem*, a common phenomenon (see Kutscher, Hebrew and Aramaic Studies, 1977, 180 and Ilan, Lexicon I 29), and note Σαλων in no. 591 and Σαλωνα from El-Jib (Rahmani, CJO no. 552); but Sukenik, Savignac and Rahmani thought that *šlwn* could be a short form of Shelamzion. Liʿezer is of course Eliʿezer without the initial *alef*, reflecting local pronunciation. As with Shelamzion in no. 343, the fact that Shalon is identified by the name of her father may indicate that she was unmarried.

fig. 342.3

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 9 and 60 no. 15; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 343f. no. 9 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 263f. no. 9 (edd. prr.). – CIJ 2, 1296; Rahmani, CJO no. 27; see bibl. no. 334.

Photo: IAA; Rahmani, CJO no. 27 (dr.).

JJP/HM

343. Ossuary of Shelamzion, daughter of Shimʿon with Hebrew inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, quite worn; gabled lid. Two-line inscription in formal Jewish script etched deeply in the middle of one of the long sides, slanting slightly downwards to the left; two letters scratched lightly at the end of the first line; surface rough-finished.

Meas.: h 31, w 54.6, d 28 cm; lid: h 13 cm; l. 23 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-880. Autopsy: 1987.

שלמציונברתשמ
שמעון

שלמציון ברת {שמ} | שמעון

fig. 343.1

Translit.: šlmṣywn brt {šm} | šmʿwn

Shelamzion, daughter of Shimʿon.

Comm.: Presumably the *shin* and *mem* faintly visible at the end of the first line were a false start of the name Shimʿon; the inscriber either thought that he would not have enough room to complete the name, or that it was aesthetically preferable to center the name of the father under that of the daughter. The fact that Shelamzion is named according to her father indicates that she was probably not married when she died.

fig. 343.2

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 3 and 60 no. 6; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 341f. no. 3 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 260f. no. 3 (edd. prr.). – CIJ 2, 1297; IMC no. 256; MPAT no. 111; E. Puech, RB 90 1983, 481-533 at 513 no. 16; Rahmani, CJO no. 26; K. Jaroš, Inschriften no. 212; Evans, 69-72; see bibl. no. 334.

Photo: IAA.

JJP/HM

344. Ossuary of Shimʿon son of Aleksa with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary with vaulted lid, façade ornamented with two panels in zigzag frames separated by ribbon with branch motif, in each panel a whirl-rosette with

another rosette in its center, discs in corner. Inscription in cursive Jewish script shallowly scratched on right short side, near upper rim.

Meas.: h 41, w 76, d 30 cm; l. 17 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-871. Autopsy: 1987.

שמעון בר אלכסא

App. crit.: שמעון בר .... *Mayer*;
שמעון בר יואמצ (?); *Lidzbarski, Savignac, MPAT*;
שמעון בר יו[ספ?] *CIJ*; שמעון בן יואמץ *Sukenik*;
שמעון בר אלעסא *Puech*.

fig. 344

Translit.: šmʿwn br ʾlksʾ

Shimʿon son of Aleksa.

Comm.: The reading of the father's name here was first published by Rahmani, following a suggestion by J. Naveh; indeed, it is easier to read the third letter of the third word as a *kaf* with a slightly lowered top hasta than as a crooked *ayin*, per Puech, even if the result is two highly dissimilar *alefs* at the beginning and end of the name. Aleksa *ʾlksʾ*, a hypocoristic of Alexander, is found on no. 468 from East Talpiyot and on the Nicanor ossuary from Mount Scopus, no. 98. Note the preponderance of the name Shimʿon in this tomb (nos. 337, 343, 345); connections were obviously known to the family but are now obscure.

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 6 and 60 no. 11; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 343 no. 6 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 262 no. 6 (edd. prr.). – M. Lidzbarski, Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen. Philologisch-Historische Klasse, 1924, 43-8 at 48; CIJ 2, 1298; MPAT no. 112; E. Puech, RB 90, 1983, 481-533 at 504 no. 8; Rahmani, CJO no. 18; see bibl. no. 334.

Photo: IAA.

JJP/HM

345. Ossuary of Shimʿon "the Elder" with Aramaic inscription, 1 c. BCE-1 c. CE.

Hard limestone ossuary, façade ornamented with two rosettes in sunken panel, each short side ornamented with one rosette in sunken panel, back rough-finished; high vaulted lid. Inscription in formal Jewish script lightly scratched by inexpert hand on right side of lid, many letters gone over sloppily more than once, without any concern shown for final forms *(nun, pe)*; closed *he*.

Meas.: h 37, w 75, d 35 cm; lid: h 20, w 37 cm; l. 19 cm.

Pres. loc: Rockefeller Museum, IAA inv. no. S-863. Autopsy: 1987.

אבונה
שמעון סבא
יהוסף ברה

Translit.: ʾbwnh | šmʿwn sbʾ | yhwsp
brh

*Our father Shimʿon the Elder. Joseph
his son.*

fig. 345

Comm.: This handsome hard limestone ossuary was apparently meant to be seen from the front, not from the side with the inscription. It is appropriate for the distinguished head of family, whose position is indicated both by "our father" and "the elder"; the other two ossuaries of this quality in the tomb are no. 340 (Shalom wife of Elʿazar) and an uninscribed one (Mayer 60 no. 3). Aside from Shimʿon's patriarchal position within the family, his title "elder" could indicate status within the community as well; compare שמעון הזקן *šmʿwn hzqn* Shimʿon the elder, no. 135; members of the Sanhedrin were called זקנים *zqnym*; there is no warrant, however, for Sukenik's suggestion that this is Shimʿon b. Gamaliel of the Sanhedrin in Jerusalem. The last line (scratched even more faintly than the first two) probably indicates that "Yehosef his son" arranged for this ossuary (compare no. 83); note the ossuary of Yehosef son of Shimʿon no. 337, most likely the same person (Yehosef without a patronym in no. 336 was a different relative, perhaps uncle or cousin). Although recent pathological analysis identifed the teeth of two adults and one child in the box (Rahmani, CJO), the inscription certainly does not seem to mean, contra Lidzbarski and Savignac, that three people, Abinah, Shimʿon and Yehosef, were interred in the box. For parallels to "father" in ossuary inscriptions, see no. 359 (Kidron) and no. 375 (Talbiyeh).

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 1 and 60 no. 1; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 340f. no. 1 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 258f. no. 1 (edd. prr.). – M. Lidzbarski, Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen. Philologisch-Historische Klasse, 1924, 43-8 at 47f.; CIJ 2, 1299; L. Y. Rahmani, Atiqot 3, 1961, 113; MPAT no. 110; Beyer, Aramäische Texte 340 no. yJE 3; Rahmani, CJO no. 12; see bibl. no. 334.

Photo: IAA.

JJP/HM

346. Ossuary of Imma with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, flat lid. Inscription in formal Jewish script deeply incised on one of the long sides, upper righthand corner; smoothed surface.
Meas.: h 30, w 52, d 23 cm; l. 20 cm, letters 3-6 cm.
Pres. loc: Hecht Museum, Haifa, IAA inv. no. S-874. Autopsy: 10 May 2009.

אמא

Translit.: ʾmʾ

Mother (or: Imma).

fig. 346

Comm.: The inscribed word may indicate "mother", or it may be a personal name. In the first case, she would probably be the matriarch of the family in this cave, the wife of "our father" Shimʿon the elder in no. 345. Compare no. 488 אמה מרים ʾmh mrym "mother Miriam", and no. 382 שלמצין אמנה šlmṣwn ʾmnh "Shelamzion our mother" (and from that same family group, אבא דוסתס ʾbʾ dwsts "father Dosethas", no. 375); cf. also nos. 83, 225, neither of these a name. For a Greek parallel, note μητέρα without a name in no. 414, supposedly found with no. 415, ἀδελφός. In no. 501, אמה ʾmh is repeated to serve as both a personal name and the designation "mother of" (see comm. there). The name Imma was borne by a figure famous from rabbinic literature, Imma Shalom, the wife of R. Eliʿezer b. Hyrcanus and the sister of R. Gamaliel from Yavne (bBM 59b et al., see Kosovsky, Bab. 162; but Kosovsky, Yer., 91-2 asserts that it is an honorary title. Ilan, Lexicon I 418 equates the name Imma with אמיה = Aμ(μ)ια (LGPN I-V, s.v.), but this doesn't seem likely; similarly, Savignac transliterates our inscription Ammâ.

Bibl.: L. A. Mayer, PMB 1, 1924, 56-60 at 59 no. 18 and 60 no. 14; E. L. Sukenik, Hashiloah 42, 1924, 335-44 at 344 no. 13 (Hebr.); R. Savignac, RB 34, 1925, 253–66 at 265 no. 14 (edd. prr.). – CIJ 2, 1289; IMC no. 257; MPAT no. 114; Rahmani, CJO no. 21; K. Jaroš, Inschriften no. 213; see bibl. no. 334.

Photo: A. and N. Graicer.

JJP/HM

347.-359. Burial complex below Deir es-Sineh, Kidron Valley

The following thirteen inscriptions, including nine inscribed ossuaries, were found in a multi-level burial complex in the Kidron Valley, below Deir es-Sineh, in

1907. The main hall, whose entrance was sealed with a rolling stone, was organized around a standing pit with ledges and contained eight loculi; passages cut into one of the side walls and into the walls of the pit led to more loculi. Most of the ossuaries were purchased from Benedictine Dormition Abbey on present-day "Mount Zion" by the Hebrew University and are now in the Institute of Archaeology there. The cave may have contained "several dozen burials" (Zissu); there were at least three identifiable generations of the same family. Of the inscribed ossuaries, five are bilingual, three are in Jewish script and one in Greek; of the other four inscriptions in the cave, three are in Jewish script and one is in Greek.

347. Epitaph of Avishalom with Aramaic wall inscription, 1 c. CE

An inscription of two lines was "cut in the soft rock, and blacked in" above the loculus of one of the lower burial rooms (Macalister). The first three letters of l.2 are faintly scratched.
Pres. loc: In situ?

אבישלום
אבא יהוחנן

fig. 347

Translit.: ʾbyšlwm | ʾbʾ yhwḥnn

Avishalom Abba (and?) Yehoḥanan or: *the father (of) Yehoḥanan.*

Comm.: This epitaph may be parsed in different ways: 1) as three separate names; 2) as two names, with a double name of one person in the second line; 3) as one name, Avishalom, who is the father ("abba") of Yehoḥanan. The second possibility is not likely and the third even less so, since "the father of ..." would properly have been rendered *ʾbwhy zy*. Lidzbarski thought that the two lines were written at different times, which cannot be proven; he also read the first line as two names, *ʾby* (a male name) and *šlwm*, a female name, but this is certainly wrong. The name Avishalom is found on an ossuary, no. 44, and in literature and papyri from the period (Ilan, Lexicon I 60f.); but the spelling here is unusual, indicating the possessive suffix in the theophoric element *ʾby* ("my father"). For *Abba* unambiguously as a name, see nos. 18 (an ossuary) and 35, and Ilan, Lexicon I 357f. For "father" as a title, cf. nos. 24, 36, 200, and in Greek nos. 18, 345, 359, 375. Inscription no. 357 was written over a nearby loculus. In the name *yhwḥnn*, *he* and *ḥet* look alike, indicating a graphic or phonetic comparison between these letters.

Bibl.: R. A. S. Macalister, PEQ 40, 1908, 341f.; H. Hänsler, HL 52, 1908, 187-193 at 193 (edd. prr.). – Ch. Clermont-Ganneau, apud S. A. Cook, PEQ 41, 1909, 232; M. Lidzbarski, PEQ 41, 1909, 73;

Répertoire d'épigraphie sémitique 2, 1907-14 no. 877; Lidzbarski, Ephemeris III 52; Klein, JPCI no. 14a; H. Vincent, RPAA 7, 1931/32, 215-39 at 235, 237; E. L. Sukenik, ZDPV 55, 1932, 125f.; CIJ 2, 1393a; MPAT 115, 116; A. Steinsaltz, BIES 27, 1963, 207f. (Hebr.); Bieberstein - Bloedhorn 3, 229f.; Hachlili, Funerary Customs 301f.; Kloner - Zissu, Necropolis 253f.

Photo: R. A. S. Macalister, PEQ 40, 1908, 342 a (dr.).

AY/JJP

348. Ossuary of Eliʿezer son of Elʿazar with Aramaic and Greek inscriptions, 1 c. CE

Ossuary with inscriptions in Greek and cursive Jewish script in the upper right and left corners of the façade (Spoer). *Alef* formed as a right angle, like Greek *gamma*; *zayin* formed the same way. Lunate *sigma*.
Pres. loc: Hebr. Univ., Inst. Arch., Jerusalem, inv. no. 1524 (lost).

(a)   אליעזר
       בר אלעזר
(b) ΕΛΙΕΖΡΟΣ
     ΕΛΕΑ
     ΖΑΡΟΥ

fig. 348.1 (a)

App. crit.: אליעזר בן לוי (a) *Spoer*; אליעזר בן לזר (a) *Lidzbarski, Klein, Thomsen, CIJ*; (b) Ελιεζερος *Klein*.

(a) אליעזר | בר אלעזר
(b) Ἐλιέζρος | Ἐλεα|ζάρου

Translit.: ʾlyʿzr | br ʾlʿzr

(a) *Eliʿezer son of Elʿazar.*
(b) *Eliezros son of Eleazaros.*
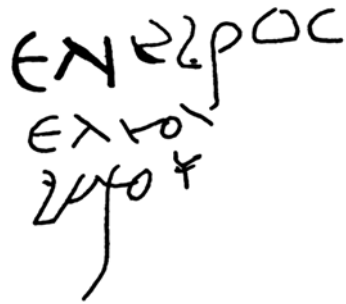
fig. 348.2 (b)

Comm.: The Greek text was transcribed here on the basis of the unclear drawing in Spoer and is quite uncertain, esp. the *EA* in l.2. The Aramaic text was read correctly by Grimme, who was not followed by later editors. Both the Greek and the Aramaic texts show that the son's name was pronounced differently from the father's, perhaps an attempt to distinguish them (both versions are well-attested, cf. Ilan, Lexicon I 65-79). That son and father had the same name does not necessarily indicate that the father died before the son was born, see Hachlili, Funerary Customs 201f. Vincent unjustifiably doubted the authenticity of this text.

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 356 no. 5 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; H. Grimme, OLZ 15, 1912, 529-34 at 534; Lidzbarski, Ephemeris III 51 E; Klein, JPCI no. 17; Thomsen I no. 192c; L. Vincent, RPAA 7, 1931/32, 215-39 at 236 n. 58; Thomsen II no. 192; CIJ 2, 1337; see bibl. no. 347.

Photo: H. Spoer, JAOS 28, 1907, 356 no. 5 right and left (dr.).

JJP/HM

349. Ossuary of Elishevʿa, the wife of Tarfon with Greek and Aramaic inscription, 1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking depiction of building façade with two columns and double doors, surrounded by "ashlar" frame, itself surrounded by fluted frame; vaulted lid; yellow wash. Bilingual inscription incised deeply, with well-formed letters, between the fluted frame and upper rim; formal Jewish script; rounded *epsilon*, *alpha* with straight cross-bar, lunate *sigma*.
Meas.: h 34, w 68, d 31 cm; Jewish script: l. 13 cm, letters 1-2 cm; Greek: l. 8 cm, letters 1-1.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1522. Autopsy: 20 July 2008.

ΕΛΙΣΑΒΗ אלישבעאתתטרפון

Ἐλισάβη אלישבע אתת טרפון

fig. 349.1 (front, left)

Translit.: ʾlyšbʿ ʾtt ṭrpwn

Elisabe. Elishevʿa, the wife of Tarfon.

fig. 349.2 (front, right)

fig. 349.3

Comm.: It is noteworthy that the Greek Ἐλισάβη imitates the Hebrew form of this biblical name (Ex 6,23 Elishevʿa was Aaron's wife); the Septuagint renders Ελισαβεθ or Ελισαβετ, although Ελισαβε does occur in some mss. (Hatch - Redpath, Suppl. 56, 58). The name in Hebrew occurs also on an unprovenanced ossuary, no. 535. This Greek form of the name appears, albeit in no great numbers, in mostly Christian contexts of the first centuries CE, as well as in the New Testament (Lk 1,5); cf., e.g., SEG 44, 1366 (Sinai), SEG 2, 883

(Nubia), and SEG 18, 697 (Egypt); and in papyri, Preisigke, NB, s.v.; Foraboschi, s.v.; Hagedorn, Wörterlisten, s.v. For a much later Aramaic instance on a bowl, see Isbell.

The ossuary of the husband Tarfon is probably no. 358. The elaborate ornamentation on the façade is almost identical to that on nos. 352 and 356, yet Grossberg's proposal that this represents the Temple, and consequently that the family buried here was priestly (based also on the biblical Elishev'a being the mother of Aaron), is not convincing; see Rahmani. The title "priest" appears on no inscription from this cave. The family particularly liked this artistic motif, or the artist who liked to make it.

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 356 no. 4 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; Lidzbarski, Ephemeris III 51 D; Klein, JPCI no. 18; Thomsen I no. 192b; E. L. Sukenik, AA 1931, 14, pl. 2; L. Vincent, RPAA 7, 1931/32, 215-39 at 236 n. 57; SEG 8, 202; Thomsen II no. 192; CIJ 2, 1338; Goodenough, Jewish Symbols I 128; M. Avi-Yonah, Sepher Yerushalayim, 1956, 351f. (Hebr.); W. Albright, Archäologie in Palästina, 1962, pl. 33; MPAT 176f., 233 no. 104; Beyer, Aramäische Texte 340 no. yJE 6; A. Grossberg, Qadmoniot 27, 1994, 38-42, 142 (with Rahmani) (Hebr.); id., BAR 22, 1996, 46-51, 66, 72; L. Y. Rahmani, in: H. Geva ed., Ancient Jerusalem Revealed, 1994, 191-205; P. Trummer – J. Pichler, Heiliges Land beiderseits des Jordan, 1998, 125; J. Price, in: E. Dąbrowa, The Roman Near East and Armenia, 2003, 40-4; see bibl. no. 347. – C.f. C. D. Isbell, Corpus of the Aramaic Incantation Bowls, 1975 no. 50.

Photo: Hebr. Univ. Arch. Inst.; Z. Radovan.

<div align="right">JJP/HM</div>

350. Epitaph of Hirakos(?) with Greek inscription, 1 c. CE

A stone slab with six Greek letters written in black pigment in two lines.

IPA
KOΥ

Ιρα|κου

Of Hirakos(?).

Comm.: This inscribed slab, like no. 359, was used to seal the entrance of a loculus; as such, it identified the deceased whose bones were to be collected in an ossuary, or had already been. Ilan, Lexicon I 435 may be right in suspecting a Semitic name behind this unknown Greek one, cf. *yrq* at Palmyra (Stark 91f.).

fig. 350

Bibl.: H. Spoer, JAOS 28, 1907, 355-9, at 358, no. 10 (ed. pr.). – CIJ 2, 1339; see bibl. no. 347.

Photo: H. Spoer, JAOS 28, 1907, 358 no. 10 (dr.).   JJP

351. Ossuary of Yehoḥanan with Aramaic inscription, 1 c. CE

A partial name inscribed in formal Jewish script on the broken lid of an ossuary.
Meas.: h 17, w 15.5, d 2 cm; l. 12 cm; letters 2.5-3.7 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1518.

יהוחנן בר[--]

fig. 351

Translit.: yhwḥnn br [--]

Yehoḥanan son of ...

Comm.: Grimme mistakenly associated
this lid with the ossuary no. 115.

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 357 no.
8 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; H. Grimme, OLZ 15, 1912, 529-34 at 534;
Lidzbarski, Ephemeris III 51 H; CIJ 2, 1335; MPAT no. 105; see bibl. no. 347.

Photo: A. and N. Graicer.

JJP/HM

352. Ossuary of Yehosef with Hebrew/Aramaic inscriptions, 1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, drilled dots
between petals, ends of petals linked with petal shapes; rosettes flank depiction
of building façade with two columns and double doors, surrounded by "ashlar"
frame, itself surrounded by fluted frame; vaulted lid; yellow wash. Inscriptions in
cursive Jewish script, (a) on the short left side and (b) on the lid. The *he* resembles
an arrow-like angle with the point upwards.
Meas.: h 38, w 68, d 29 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1523. Autopsy: 1987.

(a) יהוסה
(b) יהוסף

App. crit.: יויכיח *(a) Spoer, Hänsler, CIJ*;
יהודה *(a) Grimme, Klein*.

fig. 352 (a)

Translit.: (a) yhwsh
        (b) yhwsp

(a) *Yehose.*
(b) *Yehosef.*

Comm.: The extremely cursive script with the odd-shaped *he* led to various mis-readings of inscription (a), but inscription (b) on the lid, which was not heretofore noticed, settles the matter decisively: Yehose is a nickname of Yehosef. The façade on this ossuary is very similar to that on nos. 349 and 356, see comm. ad no. 349.

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 355 no. 1 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; Lidzbarski, Ephemeris III 50 A; Klein, JPCI no. 32; L. Vincent, RPAA 7, 1931/32, 215-39 at 236; CIJ 2, 1332; A. Grossberg, Qadmoniot 27, 1994, 38-42, 142 (with Rahmani) (Hebr.); L. Y. Rahmani, in: H. Geva ed., Ancient Jerusalem Revealed, 1994, 191–205; A. Grossberg, BAR 22, 1996, 46-51, 66, 72; P. Trummer – J. Pichler, Heiliges Land beiderseits des Jordan, 1998, 125; see bibl. no. 347.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

353. Ossuary of Yehuda with Hebrew/Aramaic inscriptions, 1 c. CE

Plain limestone ossuary, flat lid. Inscriptions in formal Jewish script, (a) incised on one of the long sides of the box and (b) on its lid. The letters are adorned with apices, but the writing is inexpert.
Meas.: h 35, w 64, d 29 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1521. Autopsy: 1987.

(a) יהודה
יהודה
יהודה
(b) יהודה
יהודה

fig. 353.1 (a)

Translit.: yhwdh (5x)

Yehuda (5x).

fig. 353.2 (b)

Comm.: The first "Yehuda" in inscription (a) was not completed, the *he* left without its roof, as if the inscriber was not satisfied with his first attempt and wrote the second over the first. Yet on repeated names on ossuaries as a possible sign of mourning, see Rahmani, CJO p. 12. Vincent unjustifiably doubted the authenticity of this text.

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 355f. no. 2 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; Lidzbarski, Ephemeris III 50 B; Klein, JPCI no. 30; L. Vincent, RPAA 7, 1931/32, 215-39 at 236; CIJ 2, 1333; see bibl. no. 347.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

354. Ossuary of Levi with Hebrew/Aramaic and Greek inscriptions, 1 c. CE

Bilingual inscription on ossuary; lunate *sigma*.
Pres. loc: Hebr. Univ., Inst. Arch., (now lost).

לוי
ΛΕΥΕΙϹ

fig. 354

לוי | Λευεις

Translit.: lwy

Levi. Leueis.

Comm.: This bilingual inscription undoubtedly records a name and not a title. The Greek should be considered nominative; Josephus and the Septuagint both have several versions of the name (cf. Schalit, NW 79; Hatch - Redpath, Suppl. 101). For the name Levi on other ossuaries, cf. nos. 233, 693 and Rahmani, CJO no. 610 (Hadid); for its occurrence in literature and documentary texts, Ilan, Lexicon I 182-5; III 134f.; on the name and title Levi see H. M. Cotton, ZPE 105, 171ff.

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 355f. no. 6 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; Lidzbarski, Ephemeris III 51 F; Klein, JPCI no. 47; Thomsen I no. 192d; id. II no. 192; CIJ 2, 1340; see bibl. no. 347.

Photo: H. Spoer, JAOS 28, 1907, 356 no. 6 (dr.).

JJP/HM

355. Ossuary lid of Mariam daughter(?) of Eleazar with Greek inscriptions, 1 c. CE

Gabled limestone ossuary lid with Greek inscriptions on either long side.
Meas.: h 17.5, w 70, d 23.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1520, on loan in Israel Museum, Jerusalem, inv. no. 96.71/23.

(a) ΕΛ
(b) ΜΑΡΙΑΜ ΕΛΕΖΑΡ

(a) ΕΛ
(b) Μαριαμ Ἐλε(α)ζάρ(ου) (?)

fig. 355.1 (a)

(b) *Mariam daughter(?) of Ele(a)zar.*

Comm.: Inscription (b) is an artistic integration of two names. ΜΑΡΙΑΜ can be seen in the large

fig. 355.2 (b)

letters after the initial big *epsilon*, the first *mu* stylized. ΕΛΕΖΑΡ can be seen as follows: initial big *epsilon*; left half of stylized *mu* = *lambda*; small *epsilon* (inside *alpha* of ΜΑΡΙΑΜ); small *zeta*; *alpha-rho* of ΜΑΡΙΑΜ. The puzzle could be solved in another way: ΕΛΙΕΖΑΡ = big *epsilon*; *mu* of ΜΑΡΙΑΜ = *lambda-iota*; small *epsilon*; small *zeta*; *alpha-rho* of ΜΑΡΙΑΜ. Thus there seems in these letters to be a combination of the names Mariam and Eleazar; since her name seems more prominent in the design, Eleazar was probably in an implied genitive case, but this is not definite. Note that this lid may in fact fit on the ossuary in no. 356, and if the Mariam in each inscription is the same, then she is the daughter of this Eleazar (who in turn may be one of those mentioned in no. 348). In any case, the letters ΕΛ, ornamented by an almost complete circle surrounding them, on the other side of the lid, must refer to this Eleazar. Vincent unjustifiably doubted the authenticity of these texts.
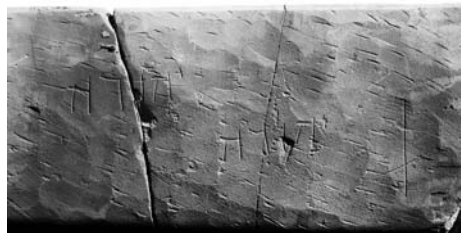
Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 357 no. 9 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; Lidzbarski, Ephemeris III 51 J; Klein, JPCI no. 99; Thomsen I no. 192f; L. Vincent, RPAA 7, 1931/32, 215-39 at 236 n. 58; Thomsen II no. 192; CIJ 2, 1336; see bibl. no. 347.

Photo: A. and N. Graicer.

JJP

356. Ossuary of Mariam the wife of Hezekiah with Aramaic and Greek inscriptions, 1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, flanking depiction of building façade with two columns and double arched doorway, surrounded by "ashlar" frame, itself surrounded by fluted frame; yellow wash. Bilingual inscription (a) incised to medium depth on façade between fluted frame and upper rim; formal Jewish script; well-executed Greek letters, *alpha* with straight cross-bar. Two-line Greek inscription (b) scratched shallowly on back side. Surfaces smoothed. The lid in no. 355 may belong to this ossuary.

Meas.: h 35, w 75, d 28 cm; letters 1-2 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1520, on loan in Israel Museum, Jerusalem, inv. no. 96.71/23. Autopsy: 6 October 2008.

(a) ΜΑΡΙΑΜΗ מרים אתת יחקיה

fig. 356.1 (a) (front, left)

(b) ΜΑΡΙΑΜΗ
    ΓΥΝΗΕΖΕΚΙΟΥ

(a) Μαριάμη מרים אתת יחקיה
(b) Μαριάμη | γυνὴ Ἐζεκίου

fig. 356.2 (a) (front, right)

Translit.: mrym ʾtt yḥqyh

(a) *Mariame. Mariam, the wife of Yeḥekiya(?).*
(b) *Mariame, the wife of Ezekios.*

fig. 356.3 (b)

fig. 356.4

Comm.: The Greek inscription on the back side, exactly reproducing the Aramaic text on the front, was written by a different, much sloppier hand than the one which incised the neat Greek letters on the front; it could be that the inscription on the back was scribbled hurriedly when the ossuary was moved within the cave and the façade was no longer visible. The author of inscription (a) may have inadvertently omitted a *zayin* between the *ḥet* and the *qof* and intended to write Yeḥezkiya = Ḥezekiah (Ilan, Lexicon I 95ff.), since this name in Greek has a *zeta* (b), but more likely the letters represent a hypocoristic of that name, as in nos. 368 and 493. The façade on this ossuary is ornamented in very similar fashion to that of nos. 349 and 352, see comm. ad no. 349. The ossuary was for a period in the Israel Museum, where it was fitted with the lid no. 355; this is not necessarily correct (and note that the two other ossuaries from this cave with similar façades have vaulted, not gabled lids), but if so, then this Mariam was the daughter of a certain Eleazar, perhaps the one in no. 348; see comm. ad no. 355.

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 356 no. 3 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; Lidzbarski, Ephemeris III 50f. C; Klein, JPCI no. 7; Thomsen I no. 192e; L. Vincent, RPAA 7, 1931/32, 215-39 at 236 n. 57; Thomsen II no. 192; CIJ 2, 1341; M. Avi-Yonah, in: Encyclopaedia Judaica 12, 1505, fig. 5; MPAT no. 103; Beyer, Aramäische Texte 340 no. yJE 7; A. Kloner - B.

Zissu, NEAEHL 5, 1822-5; see bibl. no. 347. – Cf. A. Grossberg, Qadmoniot 27, 1994, 38-42, 142 (with Rahmani) (Hebr.); L. Y. Rahmani, in: H. Geva, ed., Ancient Jerusalem Revealed, 1994, 191–205; A. Grossberg, BAR 22,3, 1996, 46-51, 66; id., BAR 22,5, 1996, 72; H. Trummer – J. Pichler, Heiliges Land beiderseits des Jordan, 1998, 125.

Photo: Hebr. Univ. Inst. Arch.

<div align="right">JJP/HM</div>

357. Epitaph of Shappira with Aramaic wall inscription, 1 c. CE

An inscription of four letters was "cut in the soft rock, and blacked in" above the loculus of one of the lower burial rooms (Macalister).
Pres. loc: In situ?

שפרא

fig. 357

App. crit.: שמר *Macalister.*

Translit.: špr ʾ

Shappira.

Comm.: This inscription identified the person in the loculus; it may or may not have been inscribed on the ossuary as well (and it could represent the intermediate stage when the body had been laid out but the bones not yet collected into an ossuary). The inscribed name is clearly *špr ʾ* = Shappira (and not *šmr* as in Macalister), spelled here defectively, without a *yod*, and with an *alef* added in red paint instead of a *he* at the end. Shappira ("the beautiful, the good") was a name, usually for women, frequently attested in this period, see nos. 174, 197, 215, 398, 559, 596, 598; and for Greek examples, nos. 208, 398, 591, 592. Inscription no. 347 was written over a nearby loculus. Vincent unjustifiably doubted the authenticity of this text.

Bibl.: R. A. S. Macalister, PEQ 40, 1908, 341f. (ed. pr.). – M. Lidzbarski, PEQ 41, 1909, 73; Répertoire d'épigraphie sémitique 2, 1907-14 no. 877; Lidzbarski, Ephemeris III 52; Klein, JPCI no. 14b; L. Vincent, RPAA 7, 1931/32, 215-39 at 235, 237; E.L. Sukenik, ZDPV 55, 1932, 126; CIJ 2, 1393b; MPAT no. 117; see bibl. no. 347.

Photo: R. A. S. Macalister, PEQ 40, 1908, 342 b (dr.).

<div align="right">AY/JJP</div>

358. Ossuary of Tarfon with Hebrew/Aramaic and Greek inscriptions, 1 c. CE

Plain ossuary with flat lid, smoothed surfaces. Inscription (a) shallowly incised in cursive Jewish script on one of the long sides. Inscription (b) in Greek on other long side. Inscription in cursive Jewish script (c) along the length of the lid and in Greek (d) along

its width. In inscription a, the *tet* is incised with a double circular stroke, resembling the letter *pe* and its mirror-form attached to each other at the base; the *pe* and final *nun* are ornamented with loops, the *vav* with a small triangle at the top. W-shaped *omega*.
Meas.: h 32, w 59, d 27 cm; (a): l. 40 cm, letters 8-18 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1519. Autopsy: 10 July 2007.

(a) טרפון
(b) ΤΡΥΦΩΝ
(c) טרפון
(d) ΤΡΥ
    ΦΩΝ

(a) טרפון
(b) Τρύφων
(c) טרפון
(d) Τρύ|φων

fig. 358.1 (a)

Translit.: (a) and (c) ṭrpwn

(a) and (c) *Tarfon.*
(b) and (d) *Tryphon.*

fig. 358.2 (b)

Comm.: The Greek name Tryphon was extremely common (Pape, WGE 1558-9; Hagedorn, Wörterlisten, 128; LGPN I-V, s.v.), and was used by Jews both in its original Greek form and the Semitic form here, טרפון *ṭrpwn* (Ilan, Lexicon I 308f.; III 383ff.); and cf. no. 220. This Tarfon was possibly the husband of Elisabeth in no. 349. Vincent unjustifiably doubted the authenticity of these texts.

fig. 358.3 (c) and (d)

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 357 no. 7 (ed. pr.). – H. Hänsler, HL 53, 1909, 160ff. at 162; Lidzbar-

ski, Ephemeris III 51 G; Klein, JPCI no. 29; Thomsen I no. 192e; L. Vincent, RPAA 7, 1931/32, 215-39 at 236 n. 58; Thomsen II no. 192; CIJ 2, 1331; see bibl. no. 347.

Photo: Hebr. Univ. Inst. Arch.

<div align="right">JJP/HM</div>

359. Epitaph for "our parents" in family tomb with Aramaic inscription, 1 c. CE

Stone slab covered with plaster, three-line inscription in semi-formal Jewish script, letters "made with the finger in the mortar, while it was still soft" (Spoer). Medial instead of final *nun* in l.1.
Meas.: h 74, w 43, d 14 cm (Sukenik).
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 2478 (lost).

אבהתנ[.]
ולאלמפ
תחלעל[.]

אבהתנ[ה] | ולא למפ|תח לעל[ם]

Translit.: ʾbhtn[h] | wlʾ lmp|tḥ lʿl[m]

Our parents: Do not ever open.

fig. 359.1
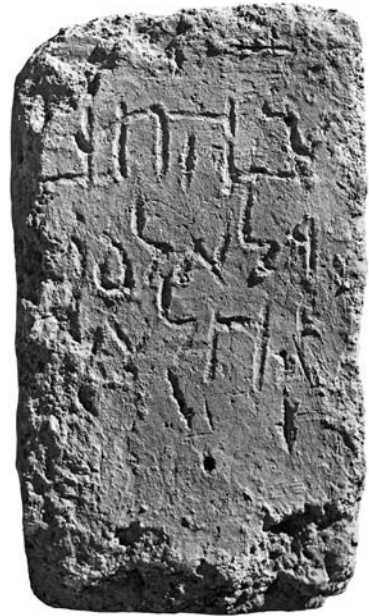
fig. 359.2

Comm.: This slab was used to seal one of the loculi, which contained the bones of the parents, lit. "fathers", of those who interred them; these parents could very well have been the founding generation of this family's burial cave. This inscription on the stone was necessary not only to forbid re-use of the loculus (and the ossuaries in it) but also for identification; there could have been further identifica-

tion of names on the ossuaries themselves, if there were any. Warnings against opening the tomb were a widespread epigraphic practice in the ancient world, a practice the Jews adapted in their own idiom as well, see the examples in this vol.: note esp. no. 460, found in a cave not far from this one; no. 385 plus comm. there; nos. 93, 287, 375, 451, 466, 507, 602. Vincent unjustifiably doubted the authenticity of this text. Unless there is a letter missing on the left (as in the third line), the word in the first line is written with defective spelling, i.e. without the final *he* (not *alef*, as MPAT).

Bibl.: H. Spoer, JAOS 28, 1907, 355-9 at 358 no. 11 (ph. only); E. L. Sukenik, ZDPV 55, 1932, 124-8; id., Tarbiz 6, 1934/35, 190-6 at 193 (Hebr.) (edd. prr.). – Lidzbarski, Ephemeris III 51; CIJ 2, 1334; E. Kutscher, in: M. Avi-Yonah ed., Sefer Yerushalayim, 1957, 350f.; id., in: F. Rosenthal ed., An Aramaic Handbook I/1, 1967, 52 no. 2b; MPAT no. 71; Beyer, Aramäische Texte 340 no. yJE 5; see bibl. no. 347.

Photo: Hebr. Univ. Inst. Arch.; E. L. Sukenik, ZDPV 55, 1932, pl. 14B (dr.).

AY/JJP/HM

360. Ossuary of Karsa with Greek and Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Soft limestone ossuary with decorated front (two rosettes), yellow wash on all sides. Greek inscription (a) on smoothed left side, 8.5 cm from top edge, scratched with a sharp instrument; *alpha* with broken cross-bar, lunate *sigma*. Second inscription in formal Jewish script (b) on undecorated, smoothed backside.
Meas.: h 31, w 61, d 24 cm. Greek inscription: l. 13 cm, letters 2-5 cm.

Findspot: Kidron Valley, next to Kata; Cave 21.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1499. Autopsy: 12 November 2007.

(a) ΚΑΣΣΑ
(b) קרסא

(a) Κασσα
(b) קרסא
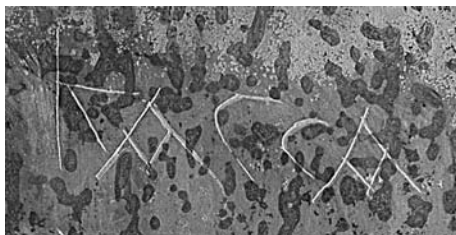
fig. 360.1 (a)

Translit.: qrs᾿

(a) *Kassa.*
(b) *Karsa.*

fig. 360.2 (b)

Comm.: A single-chambered loculus burial cave, hewn from the rock, was discovered in 1935 in the small village of Kata, in the southern Kidron Valley (17365/12955). Two decorated ossuaries were found in the cave, only the present one inscribed. It is uncertain whether the name of the deceased was Kassa or Karsa, or whether the inscriptions reflect the pronunciation of the name in each language; Avigad assumed the name was Karsa and there was a "mistake" in the Greek. Note Karsas at LGPN IV s.v.

fig. 360.3

Bibl.: N. Avigad, EI 8, 1967, 119-42 at 125f. (Hebr.) (ed. pr.). – MPAT no. 137; Kloner - Zissu, Necropolis 255f.

Photo: A. and N. Graicer.

JJP/HM

361.-363. Cave in Abu Tor (near the railway station)

A single-chamber loculus cave in Abu Tor, near the train station, was investigated on 13 December 1932. Eight ossuaries, three of which were inscribed, were found; all five of the uninscribed boxes were ornamented. The tomb was never properly published, and no plan is available.

361. Ossuary of Amia with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid. Greek inscription on upper left corner of lid, angular letters incised to medium depth; surface is smoothed, chisel marks.
Meas.: h 33, w 59.5, d 25.5 cm; l. 11 cm, letters 1 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1933-3115. Autopsy: 7 November 2007.

AMIA

Ἀμία

Amia.

fig. 361

Comm.: Amia is a well-attested Greek name (more commonly spelled Ἀμμία, see LGPN I-V and Foraboschi, s.v. Ἀμία and Ἀμμία; Zgusta, 59-62). Ilan (Lexicon I 418f.) interprets it as a form of Imma אמא *ʾmʾ*, but this is not necessary, given the bilingual inscription no. 410 in which Ἀμμία is transcribed אמיה *ʾmyh*, as well as the instances of Jewish women in the diaspora named Amia or Ammia: Athens (Ἀμμία Ἱεροσολυμῖτις(!) Noy, IJO I, Ach26, cf. Ach35 (a Samaritan); Rome (Ἀμμιάς, Noy, JIWE II 183 (= Ameling, IJO II 212), 584). Note also עמיה *ʿmyh* on an Aramaic amulet from Sicily, where the Greek name is frequent (Noy, JIWE I 156).

Bibl.: N. Avigad, EI 8, 1967, 119-42 at 125 (Hebr.); Rahmani, CJO no. 51 (edd. prr.). – L. Y. Rahmani, Atiqot 3, 1961, 93-120 at 119 n. 19; Kloner - Zissu, Necropolis 286f.

Photo: IAA.

JJP

362. Ossuary of Ioanes with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid, surfaces smooth-finished. Greek inscription (a) on one of long sides, 2 cm from top rim; identical Greek inscription (b) written vertically across outside surface of lid. Letters deeply incised; lunate *sigma*, w-shaped *omega*.
Meas.: h 27, w 50, d 33 cm; (a) l. 10 cm, letters 1.5 cm; (b) l. 11 cm, letters 1-1.5 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1933-3114. Autopsy: 7 November 2007.

(a) ΙΩΑΝΗΣ
(b) ΙΩΑΝΗΣ
(c) ΙΩΑΝΗΣ

(a)-(c) Ἰωάνης

(a)-(c) *Ioanes.*
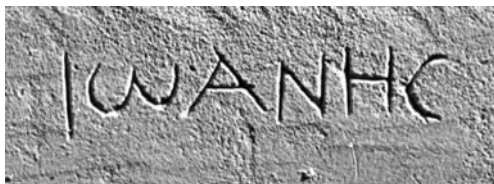
fig. 362.1 (a)

fig. 362.2 (b)

fig. 362.3 (c)

Comm.: Rahmani and Avigad recorded another Ἰωάνης inscription (c) on under-side of the lid, but this is no longer visible (the lid is heavily mended and restored).

Bibl.: N. Avigad, EI 8, 1967, 119-42 at 125 (Hebr.); Rahmani, CJO no. 50 (edd. prr.). – L. Y. Rahmani, Atiqot 3, 1961, 93-120 at 119 n. 19.

Photo: IAA.

JJP

363. Ossuary of "the captive" with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with two rosette metopes, red wash; inscription in Jewish script on left short side, near the top (Rahmani).
Meas.: h 51.5, w 25, d 22.5 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1936-2175.

תרפט הנשבה

Translit.: trpṭ hnšbh

trpṭ the captive(?).

Comm.: The meaning of neither word in this inscription is clear. The first, תרפט *trpṭ*, could be a personal name, without parallel in Jewish script. If it reflects Greek θρεπτός, then it could be a form of the Greek personal name Threptos (as Ilan, Lexicon I 288), of which there are suffi-cient examples in the Greek world (LPGN lists 49, see also Preisigke, NB s.v.). This is the most likely possibility. Threptos also means pupil or even slave raised in his master's house (Hezser); note Severos the θρεπτὸς τῶν λαμπροτάτων πατριαρχῶν in the mosaic synagogue

fig. 363.1

fig. 363.2

floor at Tiberias (Roth-Gerson, Greek Inscriptions, no. 16). Rahmani favors seeing in the word the Greek θεραπευτής, -ήρ in the sense of "physician"; it is highly unusual on ossuaries to record a person's title or profession without his name; but professions sometimes became nicknames. The second word, הנשבה *hnšbh*, means "the one who was captured". This may refer to an actual event in the life of the deceased; it is not necessarily associated with any of the recorded clashes of the 1 c. CE, or even with the Romans. Yet the bones of the deceased were interred in this ossuary, so obviously he was released or at least his body was recovered.

In a passing comment, Milik (Bagatti - Milik, Dominus Flevit I 100) renders the last three letters שרה *śrh* = Sara, but this is not possible, and Milik gives no indication as to how he reads the rest of the inscription.

Bibl.: Bagatti - Milik, Dominus Flevit I 100 no. 42; Rahmani, CJO no. 80 (edd. prr.). – Hachlili, Funerary Customs 217; C. Hezser, Jewish Slavery in Antiquity, 2005; Kloner - Zissu, Necropolis 286f.

Photo: IAA; Rahmani, CJO p. 97 (dr.).

JJP

364. Ossuary with Aramaic inscription "Tomb", 1 c. BCE-1 c. CE

Limestone ossuary, reconstructed, façade decorated with two rosette metopes with zigzag frames at the sides. Inscription in Jewish script on the top of the back side, centered (Rahmani).
Meas.: h 29, w 55.5, d 25.5 cm (Rahmani).

Findspot: Abu Tor.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1946-211.

קיברא

Translit.: qybrʾ

Tomb.

fig. 364.1

Comm.: This ossuary was one of three discovered in a single-chamber cave in 1944 by S. A. S. Husseini. According to the brief report in IAA archives, the cave was organized around a central pit surrounded by ledges. All three ossuaries were broken. The other two, one plain and one decorated, are published by Rahmani, CJO nos. 126, 307.

fig. 364.2

It is highly unusual for an ossuary inscription to mention the tomb without a name, compare no. 452, a bilingual text naming two brothers who are "masters of the tomb" מרי קבר κυρε τῦς τούπου (sic); no. 82 naming a son who buried his mother, קבר *qbr* probably functioning as a verb; and no. 439, mentioning all the occupants of the קוקה *qwqh*. It is uncertain what the present one-word inscription is supposed to mean, or whether it is even complete; Rahmani describes the ossuary as "unfinished".

Bibl.: Rahmani, CJO no. 125 (ed. pr.). – Kloner - Zissu, Necropolis 286.

Photo: IAA.

JJP

365. Ossuary of Isak with Greek inscriptions, 1 c. BCE-1 c. CE

Ossuary of hard limestone richly decorated on all surfaces, with round arched lid, also decorated. Two identical Greek inscriptions, one on lid (a), in the central square of the design, and the other on one long side (front?) (b), above the right rosette; letters deeply and expertly incised. Lunate *sigma*.
Meas.: h 42, w 73, d 37 cm; lid: h 31, w 69, d 24 cm; (a) l. 9.5 cm, letters 3-4 cm; (b) l. 9 cm, letters 3-5 cm.

Findspot: Kidron Valley, Jebel er-Ras.
Pres. loc: École Biblique, Jerusalem. Autopsy: 23 June 2008.

(a) ΙΣΑΚ
(b) ΙΣΑΚ

(a) and (b) Ισακ

Isak.

fig. 365

Comm.: This was the only inscribed ossuary recovered from a double-chamber loculus tomb, where the fragment of another decorated ossuary was also found. The usual Greek spelling of this common name is Ισααχ (see Ilan, Lexicon I 174), which is the Septuagint form, although Ισαχ does appear in some Septuagint mss. (Hatch - Redpath, Suppl., 87). There is another Ισαχ, probably contemporary with this ossuary, mentioned in a tax archive from Philadelphia in Egypt (Hanson).
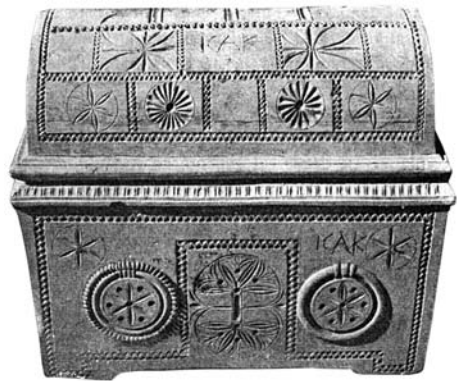
Bibl.: J. T. Milik, SBF 7, 1956/57, 232-67 at 262-7 (ed. pr.). – RB 65, 1958, 409; BE 1960, 415; Bieberstein - Bloedhorn 2, 322; Kloner - Zissu, Necropolis 289. – Cf. A. E. Hanson, in: J. H. Johnson ed., Life in a Multi-Cultural Society, 1992, 133-45.

Photo: J. T. Milik, SBF 7, 1956/57, 264 fig. 22.

JJP

366.-372. Burial Complex of Kallon Family in the Katamon Neighborhood

Seven ossuaries were recovered from a rock-hewn burial complex discovered in the Katamon neighborhood of West Jerusalem in 1912; the boxes were acquired by the Archaeological Institute at the Hebrew University from the Dormition Abbey in Jerusalem. The entrance to the cave was found still sealed and the contents had apparently not been disturbed since antiquity. The main room was organized around a standing pit surrounded by ledges, with four loculi, including an unusually large one, in two walls. A passage from the pit led to a lower chamber, also containing a pit, used as an ossuary repository, where at least six of the ossuaries were found (cf. comm. to no. 370). Unusually, there are inscriptions on all ossuaries found in the cave. They depict at least four generations of an important priestly family from Jerusalem.

366. Ossuary of Yehosef son of Shimʿon with Aramaic and Greek inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished; gabled lid. Two-line Greek inscription (a) incised to medium depth on one of the short sides. Some letters gone over more than once, esp. the *omega* and *omicron*; *alpha* with straight cross-bar; lunate *sigma* and w-shaped *omega*. Inscription in Jewish script (b) incised to medium depth on a long side of the lid; script is formal, but shows signs of cursive, like the extended leg of *shin*. Meas.: h 32.5, w 55, d 14 cm; lid: h 10.5 cm; (a) l. 19 cm, letters 2.5-3 cm; (b) l. 26 cm, letters 1-5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1529. Autopsy: 10 July 2008.

(a) ΙΩΣΗΠΟΣ
    ΚΑΛΛΩΝ
(b) יהוסףברשמעון

(a) Ἰώσηπος | Καλλων
(b) יהוסף בר שמעון

Translit.: yhwsp br šmʿwn

(a) *Iosepos Kallon.*
(b) *Yehosef son of Shimʿon.*

fig. 366.1 (a)

fig. 366.2 (b)

Comm.: This is the only bilingual inscription in the group. The different languages convey different information: the name and patronym of the deceased in Aramaic, the personal name of the deceased and his affiliation to family Kal-

lon in Greek; it could be that he was known in public by each combination, and it is conceivable (but highly speculative) that the appearance here of Kallon in Greek signifies that indeed the name originally was Greek and not Semitic. This inscription demonstrates that the affiliation to Kallon – by genitive in Greek or *br/bn* – is a general family affiliation which lasted over several generations. This Yehosef could have been the son of Shimʿon son of Yeḥzaq in no. 368, and the brother of Yehoʿezer in no. 370. The box is relatively narrow. For Kallon family see comm. to no. 366.
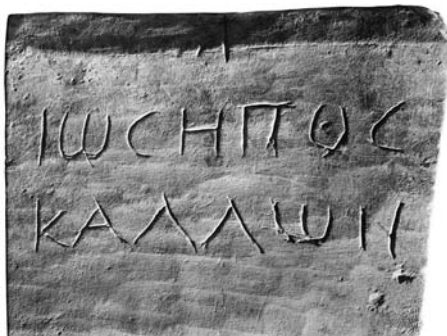
Bibl.: H. Grimme, OLZ 1912, 529-34 at 532f. no. 4a (ed. pr.). – F. Bleckmann, ZDPV 36, 1913, 219-40 at 239; H. Hänsler, HL 57, 1913, 85-95, 129-44; Klein, JPCI no. 1; Thomsen I no. 206; CIJ 2, 1350; M. Avi-Yonah, IEJ 12, 1962, 137ff.; M. Avi-Yonah, Sepher Yerushalayim, 1956, 320 (Hebr.); MPAT no. 90; N. Avigad, NEAEHL 2, 752; E. Regev, Cathedra 106, 2002, 35-60; Hachlili, Funerary Customs 208, 268-73, 315; Kloner - Zissu, Necropolis 395.

Photo: Hebr. Univ. Arch. Inst.

JJP/HM

367. Ossuary of Yehoʿezer son of Shimʿon with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade and lid both ornamented with two six-petaled rosettes; a three-line inscription in Jewish script (a) between the rosettes on the façade; first two lines are in formal script, whereas the third line is in cursive script, as seen in the *shin* with the extended leg, the triangular *mem*, the *lamed*, which is entirely above the base line, and the ligatured *b-r*, as in scribal writing. Another three-line inscription (b) in formal Jewish script between the rosettes on the lid; *shin* resembles cursive form, with a straight left leg and joined arms in the middle (ed. pr. and drawings). Meas.: w ca. 63 cm (ed. pr.).
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1532 (1531?) (lost).

(a)   יועזר
        יהועזר בר
        שמעון בר קלון
(b)   יהועזר בר
        שמעון בר
        קלון

App. crit.: שמעון בן קלון *(a) l.3 Hänsler, Klein, CIJ, MPAT.*

fig. 367 (a)

Translit.: (a) ywʿzr | yhwʿzr br |
            šmʿwn br qlwn
        (b) yhwʿzr br | šmʿwn br | qlwn

(a) *Yoʿezer. Yehoʿezer son of Shimʿon son* (or: *from the family) of Kallon.*
(b) *Yehoʿezer son of Shimʿon son* (or: *from the family) of Kallon.*

Comm.: This Yehoʿezer may be the brother of Yosef in no. 366 (see Hachlili). l.1 of inscription (a) is written in larger letters than those in the next two lines, and could have been written at a different time, although the hand appears to be the same; although l.2 of that inscription is in formal script and l.3 is in cursive, they seem to have been written by the same hand, which also appears to be the same as in nos. 368, 369 and part of no. 371, see comm. to no. 368.

Bibl.: H. Grimme, OLZ 1912, 529-34 at 531f. (ed. pr.). – CIJ 2, 1351; Klein, JPCI no. 3.; MPAT no. 92; H. Misgav, Tarbiz 66, 1997, 127-30; see bibl. no. 366.

Photo: H. Grimme, OLZ 1912, 529-34 at 531f. (dr.).

JJP/HM

368. Ossuary of the children of Yeḥzaq of the priestly course Yeshʾebab with Hebrew and Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished; gabled lid. Inscriptions incised on one of the long sides, near the top rim (a), and across the lid (b). The first words of inscription (a) are expertly incised in formal Jewish script; the *shin* has a relatively long leg, all *mems* are formed as closed circles with a small serif. The final three words of inscription (a) are scratched in less well-executed cursive script; *mem-nun* in the first word are ligatured; in *shin*, the two right arms are combined and the left leg is extended downwards; *alef* is a mere angle, like a Greek *gamma*. Inscription (b) is written in cursive Jewish script.
Meas.: h 33.5, w 63, d 28 cm; lid: w 59 cm; (a): l. 46.5 cm, letters 0.5-4.5; (b): l. 46.5 cm, letters 1-4.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1526. Autopsy: 10 July 2008.

fig. 368.1 (a)

(a)   מרים יועזר שמעון בני יחזק בן קלון מן בני ישבאב
(b) מרים ויהועזר ושמעון בני יחזק בר קלון בר יישבאב

Translit.: (a) mrym ywʿzr šmʿwn bny yḥzq bn qlwn mn bny yšbʾb
         (b) mrym wyhwʿzr wšmʿwn bny yḥzq br qlwn mn bny yyšbʾb

(a) *Mariam, Yoʿezer, Shimʿon, children of Yeḥzaq the son of Kallon, from the sons of Yeshʾebab.*

(b) *Mariam and Yehoʿezer and Shimʿon, children of Yeḥzaq the son of Kallon, the son of Yeshʾebab.*

<p align="right">fig. 368.2 (b)</p>

Comm.: Inscriptions (a) and (b) contain the same information – the names of the three deceased siblings, their patronym, their affiliation with the Kallon family and with the priestly course Yeshʾebab – but differ as to language, grammar and orthography: inscription (a) is in Hebrew whereas inscription (b) is in Aramaic; the three names of the deceased are written without conjunctions in inscription (a) and with conjunctive-*vav* in inscription (b); inscription (a) indicates that the family comes "*from* (*mn*) the sons of Yeshʾebab", whereas inscription (b) simply uses the word *br* (which signifies the same thing); inscription (b) spells Yehoʿezer with a *he* and Yeshʾebab with a second initial *yod* (and in ed. pr. and subsequent publications the words were parsed *bry yšbʾb*, but in fact the plural of Aramaic *br* is not *bry* but *bny*). Furthermore, it is clear from the different style and hand that the last three Hebrew words in inscription (a), *mn bny yšbʾb*", from the sons of Yeshʾebab", were added after the main inscription was incised in formal Jewish script. The Aramaic inscription on the lid was written in a cursive Jewish script quite similar to that of the last three words of inscription (a), most likely by the same hand. Thus the first part of inscription (a), in handsome formal Jewish script, was the original inscription on the box; the final three words of that text, plus the whole of inscription (b), were added later. Moreover, based on the similar *mem*, *shin* and *lamed*, and the addition of *he* to the name Yehoʿezer, the same hand seems to have incised the inscription in no. 367, as well as that in nos. 369 and 371. Thus we get the impression that some time after all the inscribed ossuaries had been deposited in the cave (or a different cave?), they were reorganized and re-inscribed for additional clarity and detail, and arranged in the order in which they were found; at that time it was decided to add the family's affiliation to the Yeshʾebab priestly course.

     Yeshʾebab was the fourteenth of the 24 priestly courses mentioned in 1 Chron 24,7-18 (cf. vs. 13) and well-documented for the Second Temple period (Jos., Vita 2; AJ 7, 366; yTaan 68a, etc.; see Safrai - Stern 587-95, esp. 591 for other reff.; Schürer II 245-50; Ilan, Lexicon I 8). Other priestly courses are mentioned in nos. 137 and 183, and cf. the priestly courses mentioned in P.Mur 20; in a tomb inscription from Jifna (Gofna), Sukenik 8; on an inscription from Mt. Gerizim, Misgav 127; and in the partial list from Caesarea (Avi-Yonah).

Kallon appears on all inscriptions from the cave and functions as a kind of family name: all members of the family were "bar Kallon" (in Greek, the genitive was used), i.e., belonging to the Kallon family; the words *br qlwn*, "son of Kallon", do not necessarily indicate the frame of only one generation, as no. 366 proves, just as "the son of Yeshʾebab" in inscription (b) leaves in question the number of generations between Kallon and Yeshʾebab ("from the sons of Yeshʾebab" in inscription (a) is more vague). Kallon was an important ancestor, one generation or more before Yeḥzak, whose name became this family's name; it may or may not have been his real name. In Hebrew the word means "shame" but in Greek "beauty"; the true origin of the name cannot be ascertained.

The father's name Yeḥzak derives from Yeḥezqʾel (Ezekiel) or Yeḥezqiya. Compare the hypocoristic יחקיה *yḥqyh* (nos. 356, 493). He apparently was not buried in the cave. Rather, his three children interred in this ossuary are the earliest generation buried in the tomb. Shimʿon was a name favored by this family – it appears in all inscriptions except Shelamzion's (no. 369), and it could have been the personal name of Kallon himself. The interment of the bones of three siblings in one box is not in itself unusual, but their names having been written together at the same time in inscription (a) raises the unanswerable question about the relative chronology of their death and burial.

Several attempts have been made to reconstruct the family tree. See Hachlili, 268-73, for a summary of the flawed proposals by Klein and Hänsler, and her own sensible reconstruction (noted in commentaries to individual inscriptions here). She demonstrates that, assuming that no generations are missed in the epitaphs beginning with the present one, all the pieces can be fit together except for the brothers Simon and Iosepos in no. 372, whose patronym is not mentioned, and whom she tentatively makes the sons of Yoʿezer and Shelamzion (no. 369).

Bibl.: H. Grimme, OLZ 15, 1912, 529-34 at 531 no. 1 (ed. pr.). – Klein, JPCI no. 2; E. Sukenik, BIES 1, 1933, 8; CIJ 2, 1352; M. Avi-Yonah, IEJ 12, 1962, 137-9; Safrai - Stern II 561-630; MPAT no. 91; Beyer, Aramäische Texte 341 yJE 8b; H. Misgav, Qadmoniot 33, 2001, 127; see bibl. no. 366.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

369. Ossuary of Shelamzion, wife of Yehoʿezer with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes in outline, separated by a blank field framed by three parallel lines on each side; gabled lid; all surfaces smoothed. Inscription (a) in cursive Jewish script incised across the top of the façade. Inscription (b) in cursive Jewish script, apparently by the same hand, incised on one of the long sides of the lid. *Gimel* is formed as an angle; final *alef* as in formal script.

Meas.: h 32.5, w 60, d 26 cm; (a) l. 44 cm, letters 1-1.5 cm; (b) (lid) l. 24 cm, letters 2-6.5 cm.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1527. Autopsy: 28 October 2008.
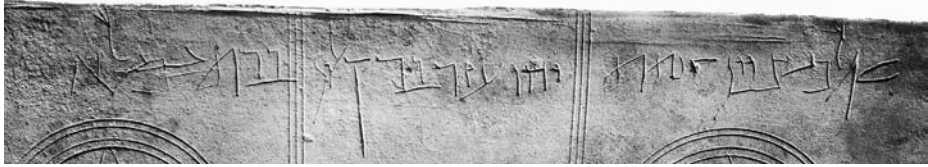
fig. 369.1 (a)

(a) שלמציון אנתת יהועזר בר קלון ברת גמלא

(b) שלמציון ברת גמלא

App. crit.: אתת *CIJ*; איתת *Hänsler, Klein, MPAT.*

Translit.: (a) šlmṣywn ʾntt yhwʿzr br qlwn brt gmlʾ
(b) šlmṣywn brt gmlʾ

(a) *Shelamzion wife of Yehoʿezer son* (or: *of the family*) *of Kallon, daughter of Gamla.*

(b) *Shelamzion daughter of Gamla.*

fig. 369.2 (b)

Comm.: This Shelamzion was apparently the wife of Yehoʿezer in no. 368 (see Hachlili). That her father's name is also mentioned is unusual and signals his importance, as in no. 192, see comm. there. Gamla is a priestly name, cf. the high priest Joshua the son of Gamla (Jos. BJ 4, 160; AJ 20,213, 223; Vita 193; and mYeb 6,4 etc.), who himself married the daughter of a high priest; priests tended to marry priests (Safrai - Stern, 582f.). It is far from certain, however, that Gamla here is the same high priest. The name Gamla may be a shortened form of the biblical name Gamliel (Ilan, Lexicon I 85). The inscriptions were written by the same hand; and despite the different *mem*, they seem to have been written by the same hand as nos. 367, 368 (see comm.) and part of no. 371. Grimme published only inscription (b) (on the lid); Hänsler published both.

Bibl.: H. Grimme, OLZ 15, 1912, 529-34 at 532 no. 2a; H. Hänsler, HL 57, 1913, 134f. (edd. prr.). – Klein, JPCI no. 5; id., Leshonenu 1, 1929, 325-50; CIJ 2, 1353; Safrai - Stern II 561-630; MPAT no. 94; Beyer, Aramäische Texte 341 no. yJE 9a. b; C. Evans 87f.; see bibl. no. 366.

Photo: Hebr. Univ. Inst. Arch.   JJP/HM

370. Ossuary of the son of Shimʿon with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade divided by zigzag frames into three trianglular panels, diamond frame across top; in central triangle, stylized six-petaled rosette with leaves between the petals; the outlines of unfinished six-petaled rosettes incised lightly in the upper right and left triangular panels. Short sides ornamented with four-petaled lily-like flowers in raised relief. Vaulted lid. Inscription written in Jewish script in black charcoal or ink on right side, above relief. The script is half-cursive: the *mem* is connected to the following *ayin* by a line extending from its top downwards; the *ayin* was made by two strokes, a half-circle facing right, with a line down to the left. Meas.: h 39, w 81, d 36.5 cm; l. 31.5, letters 1-1.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1525. Autopsy: 10 July 2008.

[--]יה בר שמעון בר קלון

fig. 370.1

Translit.: [--]yh br šmʿwn br qlwn

... iya son of Shimʿon son (or: *from the family) of Kallon.*

Comm.: This ossuary was not included in the original reports but, in light of the name Kallon, likely belongs to the family group; note that the original reports in Grimme and Hänsler were incomplete (Grimme did not record no. 372 and only part of nos. 369, 371, for instance). The name of the deceased here had a theophoric ending, which allows many possibilities. The deceased could have

fig. 370.2

been the son of Shimʿon, whose ossuary is no. 371 (see Hachlili); he is unlikely to have been the brother of Yoʿezer or Yosef (nos. 367, 366). One cannot be certain whether the hand which wrote the other cursive inscriptions in the cave wrote this one as well.

Bibl.: Unpublished. – See general bibl. no. 366.

Photo: Hebr. Univ. Arch. Inst.   JJP/HM

371. Ossuary of Shimʿon son of Yehoʿezer with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a kantharos-type cup; zigzag frame; flat lid. Inscription incised in cursive Jewish script (a) above the left rosette; another inscription (b) incised to medium depth in

formal Jewish script on the back side (rough-finished); and a third inscription (c) in formal Jewish script on the lid.

Meas.: h 34, w 54.5, d 26 cm; (a) l. 16.5 cm, letters 2-3 cm; (b) l. 28.5 cm; (c) l. 27 cm, letters 0.5-3.5 cm.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1528. Autopsy: October 2008.

(a) שמעון בר יעזר
(b) שמעון בר יהועזר בר קלון
(c) שמעון בר יהועזר בר קלון

fig. 371.1 (a)

Translit.: (a) šmʿwn br yʿzr
(b) šmʿwn br yhwʿzr br qlwn
(c) šmʿwn br yhwʿzr br qlwn

(a) *Shimʿon son of Yoʿezer.*
(b) *Shimʿon son of Yehoʿezer son* (or: *of the family*) *of Kallon.*
(c) *Shimʿon son of Yehoʿezer son* (or: *of the family*) *of Kallon.*
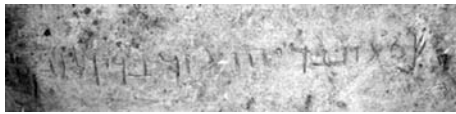
fig. 371.2 (b)

fig. 371.3 (c)

Comm.: Inscriptions (b) and (c) seem to have been written by the same experienced hand. Inscription (a) was written by a different, nearly inept hand and was squeezed into a small space, thus the patronym is written in defective spelling (lacking both *he* and *yod)* and the affiliation to Kallon was dropped. It can be guessed that this sloppy inscription on the façade was written at a different time than the other two; the ones on the back and the lid were likely

fig. 371.4 (a)

the originals. This Shimʿon could be the son of the Yoʿezer son of Yeḥzak mentioned in no. 368 (see Hachlili). The cursive script in inscription (a) resembles that in nos. 367-369, see comm. to no. 368. Grimme records only inscription (c). Hänsler records them all.

Bibl.: H. Grimme, OLZ 1912, 529-34 at 532 no. 3; H. Hänsler, HL 57, 1913, 133f. (edd. prr.). – Klein, JPCI 9 no. 4; CIJ 2, 1354; MPAT no. 93; see bibl. no. 366.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

372. Ossuary of Simon and Iosepos with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 24-petaled rosettes flanking a date palm with trunk and branches well elaborated; frame with date-branch motif. A four-line Greek inscription incised to medium depth on the back side (smoothed); lunate *sigma* and w-shaped *omega*.
Meas.: h 45, w 78 cm; l.3 (the longest) 35 cm; letters 1-2 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1530. Autopsy: 10 July 2008.

ΣΙΜΩΝΟΣ
ΙΩΣΗΠΟΣΚΑΛΩΝΟΣ
ΣΙΜΩΝΟΣΚΑΛΛΩΝΟΣ
ΙΩΣΗΠΟΣΚΑΛΛΩΝΟΣ

Σίμωνος | Ἰώσηπος Καλ(λ)ωνος | Σίμωνος Καλλωνος | Ἰώσηπος Καλλωνος

fig. 372.1

Simonos(?). Iosepos (son/from the family) of Kallon. Simonos(?) (son/from the family) of Kallon. Iosepos (son/from the family) of Kallon.

fig. 372.2

Comm.: This is the only solely Greek inscription ossuary in the group. This Simon and Joseph were probably brothers; their names are each given twice, in alternating lines. Curiously, Simon's name in both instances is formally in the genitive, but it is probably a false nominative, with the second declension nominative ending -ος. Kallon was a family name, the genitive not necessarily indicating immediate descent (see comm. to no. 368), thus Simon and Iosepos have no clear patronym and consequently their place in the family tree is uncertain. Hachlili posits that they were the sons of Yoʿezer and Shelamzion (nos. 367, 369). This ossuary and inscription were first recorded by Hänsler, not by Grimme.

Bibl.: H. Hänsler, HL 57, 1913, 85-95, 129-44 at 136 (ed. pr.). – Klein, JPCI no. 6; CIJ 2, 1355; see bibl. no. 366.

Photo: Hebr. Univ. Arch. Inst.

JJP/HM

373. Greek letters on ossuary fragment, 1 c. BCE-1 c. CE

Fragment of limestone ossuary bearing two Greek letters.
Meas.: h 9, w 15 cm; l. 7 cm, letters 3.5 cm.

Findspot: Katamon (IAA Records).
Pres. loc: Beth Shemesh, IAA inv. no. 1955-578. Autopsy: 17 May 2007.

MA[--]

MA...

Comm.: According to IAA records, this
tiny fragment comes from a cave in the
Katamon neighborhood of Jerusalem.

Bibl.: Rahmani, CJO no. 143 (ed. pr.).

Photo: IAA.

fig. 373

JJP

374. Ossuary of Tanḥum with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with design of two arches resting on three
fluted capitals with Corinthian arches with lotus leaves; lily on top of central capi-
tal, spiral on top of left and right capitals; ga-
bled lid; red wash; burn marks. Inscription
shallowly incised in cursive Jewish script by in-
experienced hand on right short side.
Meas.: h 32.5, w 58, d 29 cm; l. 15.5 cm, letters
4-8.5 cm, long line in middle 27 cm high.

Findspot: Katamon, "chance find" (Rahmani).
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1965-
1339. Autopsy: 16 July 2008.

תנחום

App. crit.: היוחת *Rahmani.*

Translit.: tnḥwm

Tanḥum.

fig. 374.1

Comm.: The name Tanḥum, by which rabbinical sages of a later period are known (Kosovsky, Yer. 682-3 and id., Bab., 1772-3, cf. Ilan, Lexicon I 417), is found in later inscriptions from the area, in Jaffa (CIJ 2, 893; Θανουμ 912, 920), and in synagogue mosaics (Naveh, Stone and Mosaic 30, 33, 35, 87).

Bibl.: Rahmani, CJO no. 191 (ed. pr.).

Photo: IAA.

fig. 374.2

JJP/HM

375.-383. Burial cave in the Greek Colony/Talbiye, near Ha-Gedud Ha-ʿIvri Street

Nine inscribed ossuaries were recovered from a rock-hewn two-tiered burial cave in the Greek Colony/Talbiye neighborhood of West Jerusalem, discovered during the course of work on a private garden in 1926. The entrance, approached through a courtyard, was blocked by a stone, and apparently the cave was found inviolate. The first chamber, organized around a standing pit with ledges, together with an arcosolium and a loculus, served as the burial room; three skeletons were found there. A passage in the wall of the pit led beneath the entrance to a lower arched chamber (beneath the courtyard) with one loculus; this lower room served as a repository of ossuaries; all twelve boxes were found there, some stacked on one another. The names and relationships mentioned in the inscriptions indicate at least three generations of a close family, of which Dositheos and Shelamzion in no. 382 were the oldest generation. All inscriptions are in Jewish script, and all names but Dositheos are Hebrew names; yet note that Mattatiya and Mattiya in nos. 380 and 381 are Hebrew equivalents of Dositheos.

375. Ossuary of "father Dositheos" with Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, flat lid anchored on outer side by iron rivet. Inscriptions in formal Jewish script incised on one of the long sides (a) and lengthwise across the lid (b).
Meas.: h 37, w 62, d 26 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-1867. Autopsy: 1987.

(a)   אבא דוסתס

דוסתס אבונה ולא למפתח (b)

App. crit.: לאלמפתח *or* ולאלמנתה *(b) Sukenik.*

fig. 375.1 (a)

Translit.: (a) ʾbʾ dwsts

(b) dwsts ʾbwnh wlʾ lmptḥ
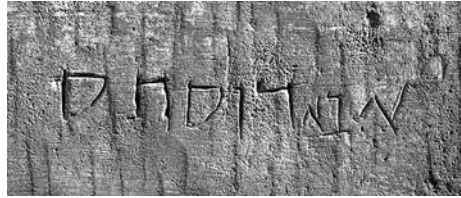
(a) *Father Dositheos.*

(b) *Our father Dositheos — and not to be opened!*
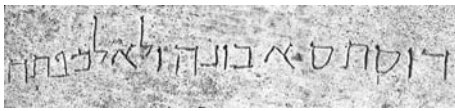
fig. 375.2 (b)

fig. 375.3

Comm.: The same hand wrote both inscriptions on the ossuary. The title "Abba", "father", in inscription (a) on the long side seems to have been squeezed in before the name (perhaps after no. 376 was deposited in the cave, to distinguish between two individuals with the same name?). This is the inscription which would have been first seen by a visitor to the tomb. Inscription (b) on the lid would have been seen only by someone standing directly over the ossuary; in order to prevent anyone depositing more bones inside, the family inscribed the clear instruction never to open the box, and also closed the lid with an iron rivet (as also no. 376). There are several parallels in this vol. to such inscribed injunctions, see no. 385 and comm. there; the tomb forbidden to be opened is specifically identified as the parents' in nos. 359 and 460; and see Hachlili, Funerary Customs 489-507 and ead., AASOR 60/61. On the Greek name Dositheos, see comm. to nos. 332 and 525.

Bibl.: E. L. Sukenik, JPOS 8, 1928, 113-21 at 115f. no. 1 (ed. pr.). – S. Klein, JPOS 9, 1929, 100f.; E. L. Sukenik, ibid., 45-9; A. Yellin, ibid., 41-4; R. Savignac, RB 38, 1929, 229-36; D. Schütz, MGWJ 75, 1931, 290; E. L. Sukenik, Tarbiz 2, 1930/31, 290 (Hebr.); id., MGWJ 75, 1931, 462f.; id., PEQ 63, 1931, 218; id, ZDPV 55, 1932, 124-8; CIJ 2, 1359; N. Avigad, Scripta Hierosolymitana 4, 1958, 78f.; MPAT no. 95; Figueras, Ossuaries 15; Beyer, Aramäische Texte 342 no. yJE 12a.b; N. Avigad, NEAEHL 2, 749, 753; Rahmani, CJO no. 70; Bieberstein - Bloedhorn 2, 21; Hezser, Jewish Literacy 369; E. Regev, PEQ 133, 2001, 39-49; Peleg, Archaeology II 151-3; Hachlili, Funerary Customs 257-60; ead., AASOR 60/61, 2006/7, 243-55; Kloner - Zissu, Necropolis 395f.

Photo: IAA.

JJP/HM

376. Ossuary of Dositheos with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary with flat lid; iron rivet securing lid to edge of box, unfinished bore-holes in upper corners of long side; surfaces rough-finished. Inscription in formal Jewish script deeply incised in center of long side with bore-holes.
Meas.: h 33.5, w 62, d 26 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-1874, Autopsy: 1987.

דוסתס

fig. 376

Translit.: dwsts

Dositheos.

Comm.: In the absence of any re-lationship specified in the inscrip-tion, one can only speculate that this Dositheos was the grandson, or possibly even the son, of the patriarch Dositheos in no. 375. Like that ossuary, so this one had its lid fastened down with an iron rivet to prevent any other bones from being deposited in it; the two bore-holes on the side of the box may have been intended for more rivets, as Rahmani supposes.

Bibl.: E. L. Sukenik, JPOS 8, 1928, 113-21 at 120 no. 8 (ed. pr.). – R. Savignac, RB 38, 1929, 229-36 at 236 no. 7; CIJ 2, 1358; Rahmani, CJO no. 77; see bibl. no. 375.

Photo: IAA.

JJP/HM

377. Ossuary of the wife of Elʿazar with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two three-petaled rosettes flanking and separated by thin double lines; prominent cornice on top; gabled lid; smoothed surfaces. Identical inscriptions incised in formal Jewish script on the short right side (a) and the front side of the lid (b).
Meas.: h 40, w 64, d 35 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-1871. Autopsy: 1987.

(a) אנתת אלעזר
(b) אנתת אלעזר

fig. 377.1 (b)

Translit.: (a) and (b) ʾntt ʾlʿzr

(a) and (b) *The wife of Elʿazar.*

Comm.: Elʿazar's sons are interred in no. 378, but his ossuary was not among the inscribed boxes found in the cave; he was probably interred in one of the three uninscribed boxes. It may be guessed that Elʿazar was one of the children of Dositheos and Shelamzion (nos. 375, 382). The two inscriptions here seem to have been incised by the same hand.

Bibl.: E. L. Sukenik, JPOS 8, 1928, 119 no. 5 (ed. pr.). – R. Savignac, RB 38, 1929, 235 no. 5; CIJ 2, 1356; Goodenough, Jewish Symbols I 117; MPAT no. 98; Beyer, Aramäische Texte 341 no. yJE 10a.b; Rahmani, CJO no. 74; see bibl. no. 375.

Photo: IAA.

fig. 377.2 (b)

JJP/HM

378. Ossuary of the sons of Elʿazar with Hebrew inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid, inscriptions in formal Jewish script incised deeply on one of the long sides (a) and lengthwise across the lid (b). Letters in inscription (a) ornamented with deep holes, like apices.
Meas.: h 38, w 70, d 30 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-1872. Autopsy: 1987.

(a) בני אלעזר
(b) בני אלעזר

Translit.: (a) and (b) bny ʾlʿzr

(a) and (b) *The sons of Elʿazar.*

fig. 378.1 (a)

Comm.: It is unknown how many "sons" (or "children") were interred in this ossuary, or why they were left anonymous. Presumably this Elʿazar is the same person as the husband mentioned in no. 377; his own bones were probably interred in one of the three uninscribed ossuaries found in the cave. He is presumably a

fig. 378.2 (b)

son of Dositheos and Shelamzion (nos. 375, 382). The two inscriptions here appear to have been written by different hands, but the style of the letters is reminiscent of that in no. 377.

Bibl.: E. L. Sukenik, JPOS 8, 1928, 113-21 at 119 no. 6 (ed. pr.). – R. Savignac, RB 38, 1929, 229-36 at 234 no. 6; A. Yellin, JPOS 9, 1929, 41-4; CIJ 2, 1357; IMC no. 258; Beyer, Aramäische Texte 341 no. yJE 11a.b; Rahmani, CJO no. 75; see bibl. no. 375. – Cf. J. Naveh, IEJ 40, 1990, 108-23 (on the phenomenon of persons only mentioned by the name of their father).

Photo: IAA; R. Savignac, RB 38, 1929, 229 pl. V no. 6a.

JJP/HM

379. Ossuary of the sons of Ḥanan with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a checkerboard pattern; zigzag frame; vaulted lid; red wash. Inscription incised in formal Jewish script in the upper right-hand corner, between the rosette and the frame; medial instead of final *nun*; *yod* is a triangle with a tail.
Meas.: h 31, w 54, d 25 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-1873. Autopsy: 1987.

בני חנן

Translit.: bny ḥnn

fig. 379.1

The sons of Ḥanan.

Comm.: It is possible to parse the words in this inscription as *bn yḥnn*, i.e. "the son of Yoḥanan", but the interpretation presented is more likely in light of the parallel in no. 378. Ḥanan was probably another son of Dositheos and Shelamzion (nos. 375, 382).

Bibl.: E. L. Sukenik, JPOS 8, 1928, 113-21 at 119f. no. 7 (ed. pr.). – R. Savignac, RB 38, 1929, 229-36 at 235 no. 7; A. Yellin, JPOS 9, 1929, 41-4; CIJ 2, 1360; Beyer, Aramäische Texte 342 no. yJE 13a.b; Rahmani, CJO no. 76; see bibl. no. 375. – Cf. J. Naveh, IEJ 40, 1990, 108-23 (on the phenomenon of persons only mentioned by the name of their father).

fig. 379.2

Photo: IAA.

JJP/HM

380. Ossuary of Mattatiya with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid; surfaces rough-finished. Identical inscriptions incised to medium depth in formal Jewish script in the center of one of the long sides (a) and lengthwise on the lid (b); the *he* is open, the left leg not touching the roof.

Meas.: h 36.5, w 69, d 25 cm: (a) l. 8 cm, letters 3.5-4 cm; (b) l. 14 cm, letters 1-4 cm.

Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1936-1869. Autopsy: 10 April 2008.

(a) and (b) מתתיה

fig. 380.1 (a)

Translit.: (a) and (b) mttyh

(a) and (b) *Mattatiya*.

Comm.: This Mattatiya may be the husband and father mentioned in no. 381. As Savignac points out, Mattatiya and Dositheos mean the same thing, "gift to/from God".

fig. 380.2 (b)

Bibl.: E. L. Sukenik, JPOS 8, 1928, 113-21 at 118 no. 3 (ed. pr.). – R. Savignac, RB 38, 1929, 229-36 at 234 no. 3; E. L. Sukenik, AJA 51, 1947, 358; CIJ 2, 1361; Rahmani, CJO no. 72; see bibl. no. 375.

Photo: IAA.

JJP/HM

381. Ossuary of Shalom with Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid; red wash. Inscriptions in formal Jewish script incised by different hands on one of the long sides (a) and across the lid (b). Medial *mem* in l.1 of inscription (a); words are separated in inscription (b).

Meas.: h 37, w 73.5, d 34 cm.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-1870. Autopsy: 1987.

(a)   שלם
ומתיה ברה
(b) אתת מתיה וברה

fig. 381.1 (a)

Translit.: (a) šlm | wmtyh brh
          (b) ʾtt mtyh wbrh

(a) *Shalom and Mattiya her son.*
(b) *The wife of Mattiya and her son.*

fig. 381.2 (b)

Comm.: The two inscriptions were written in different hands. Each records the interment of Shalom and her son Mattiya in the ossuary, although in inscription (b) the mother is referred to as "the wife of Mattiya", thus father and son had the same name, not necessarily indicating that the son was born posthumously (see Rahmani comm. ad loc.); it could be, however, that the son was quite young when he died, thus he is unnamed in inscription (b). Savignac's suggestion that Mattiya was Shalom's son by a previous husband is far-fetched. The father's ossuary may be no. 380, "Mattatiya".

Bibl.: E. L. Sukenik, JPOS 8, 1928, 113-21 at 118 no. 4 (ed. pr.). – R. Savignac, RB 38, 1929, 229-36 at 234 no. 4; CIJ 2, 1362; MPAT no. 97; Beyer, Aramäischen Texte 342 no. yJE 14a.b; T. Ilan, NT 34, 1992, 40-2; Rahmani, CJO no. 73; Hezser, Jewish Literacy 369; see bibl. no. 375.

Photo: IAA.

JJP/HM

382. Ossuary of Shelamzion "our mother" with Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary with vaulted lid; surfaces rough-finished. Inscriptions in formal Jewish script on one of the long sides (a) and lengthwise across the lid (b). Meas.: h 36, w 49, d 26 cm; lid: h 10 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-1868, Autopsy: 1987.

(a) אמן שלמציון
(b) שלמצין אמנה

fig. 382.1 (a)

App. crit.: אמא *(a) Sukenik, Rahmani, MPAT*; אמנ]ה *Savignac*.
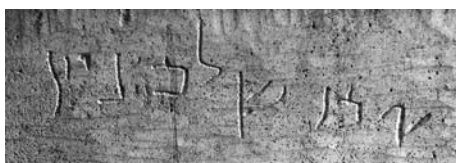
Translit.: (a) ʾmn šlmṣywn
(b) šlmṣyn ʾmnh

(a) *Our mother Shelamzion.*
(b) *Shelamzi(o)n our mother.*

fig. 382.2 (b)

Comm.: Shelamzion was apparently the matriarch of the family, married to Dositheos in no. 375; her name is writ-

ten with defective spelling (without *vav*) in inscription (b). The word ʾ*mnh*, "our mother", is written fully on the lid but without the final *he* in inscription (a); yet ʾ*mn* in inscription (a) is an example of "historical spelling", i.e., without a letter representing the final -*a* sound, as in second person plural verbs; there is no doubt that the final -*a* sound was pronounced. If both inscriptions are written by the same hand, as they seem to be, these two variants in otherwise identical inscriptions demonstrate the fluidity of spelling in this period. The relatively small size of the ossuary is notable.

fig. 382.3 (a)

Bibl.: E. L. Sukenik, JPOS 8, 1928, 113-21 at 117 no. 2 (ed. pr.). – R. Savignac, RB 38, 1929, 229-36 at 233f. no. 2; A. Yellin, JPOS 9, 1929, 41-4; CIJ 2, 1363; MPAT no. 96; E. Puech, RB 90, 1983, 504f. no. 9; Beyer, Aramäische Texte 342 no. yJE 15a.b; Rahmani, CJO no. 71; Peleg, Archaeology II 151-3; see bibl. no. 375.

Photo: IAA.

JJP/HM

383. Ossuary with instruction to align lid with "side", Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking fluted column on a three-stepped base and with Ionic capital; discs of concentric circles in upper corners; zigzag frame; flat lid. Two letters incised on upper left edge of lid (a) and upper left side of box (b).
Meas.: h 28, w 55, d 21 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-1875.
Autopsy: 1987.

(a) סט
(b) סט

App. crit.: סת(ר) *CIJ.*

(a) סט(ר)
(b) סט(ר)

Translit.: (a) and (b) sṭ(r)

fig. 383.1 (a)

(a) and (b) *side(?).*

fig. 383.2 (b)

fig. 383.3 (a) and (b)

fig. 383.4

Comm.: The two pairs of letters are "mason's marks" serving to guide proper placement of the lid, or perhaps an instruction regarding which side to put towards the wall. Usually mason's marks are symbols, lines or single letters but not words, but here the letters could well represent the Aramaic word *sṭr*, "side", as suggested by Sukenik. Puech doubted this interpretation and suggested instead initials representing the personal name of the deceased and his patronym.

Bibl.: E. L. Sukenik, JPOS 8, 1928, 113-21 at 120f. no. 9 (ed. pr.). – R. Savignac, RB 38, 1929, 229-36 at 236 no. 9; CIJ 2, 1364; E. Puech, RB 90, 1983, 481-533 at 515f. no. 21; Rahmani, CJO no. 78; see bibl. no. 375.

Photo: IAA.

JJP/HM

384. Ossuary of Maria with Aramaic inscription, 1 c. BCE-1 c. CE

Ossuary fragment (three pieces glued together) with a partial inscription in cursive Jewish script; smoothed surface.
Meas.: (21 x 30) cm.

Findspot: Talbiyeh, "chance find" (Rahmani).

Pres. loc: Beth Shemesh, IAA inv. no. 1957-1112. Autopsy: 1987.

מריה ברת ש[--]

Translit.: mryh brt š[--]

Maria daughter of Sh ...

Comm.: The Greek or Latin form of the Hebrew name Mariam is written in Jewish script, as often, indicating the name she used in her life. Two perpendicular lines

fig. 384

beneath the *mem* may form a *dalet* or *resh*, but probably have no intended meaning.

Bibl.: Rahmani, CJO no. 152 (ed. pr.).

Photo: IAA.

JJP/HM

385. Ossuary of Rufus with Greek inscription, 1 c. CE, before 70

Two fragments of decorated front face of ossuary, Greek inscription shallowly incised with sharp instrument, 2-3 cm from top rim, above (and partly within) rosettes in each of two metopes with zigzag frames divided by deeply carved ornamental stripe. Lunate *sigma*.
Meas.: Two fragments together: h 15, w 40 cm; l. 20 cm, letters 0.5-1.5 cm.

Findspot: 11 Ha-Ari St., Kiriyat Shmu'el, Cave 2 (Room 3).
Pres. loc: Beth Shemesh, IAA inv. no. 1954-553. Autopsy: 17 May 2007.

fig. 385.1

Col.1:
ΡΟΥΦΟΥΟΣΔΑΝ
ΜΕΤΕΝΕΝΚΗΠΑ
ṬΟΝΟΡΚ

Col.2:
ΟΝ
[..]ΤΟΥ

App. crit.: Ῥούφου ὅς Δαν[ ]ον | μετενέν κηπα[ ]σου? | τὸν ὅρχ[ ] *Kloner*; Ῥούφου· ὅς δ᾽ ἂν τὸν [--] | μετενένκη πα... [--] | τὸν ὅρχ[ον --] *SEG (Bingen)*; αὐ(τοῦ) *Rahmani*.

Ῥούφου. ὅς δ᾽ ἄν | μετενένκη πα(ρέβη?) | τὸν ὅρχ||ον | [αὐ]τοῦ.

Of Rufus. Whoever moves [him] away [from the ossuary] has violated his oath.

Comm.: Two interconnected loculus caves, one single-chamber and the other double-chamber, together with a courtyard, were discovered in 1954 during construction on 11 Ha-Ari Street, Kiriyat Shmu'el in western Jerusalem. The caves, hewn out of the living rock, had been disturbed in

fig. 385.2

antiquity. Most loculus sealing-stones had been removed or broken, the fragmentary remains of four ossuaries and one lid were found strewn on the cave-floors. Only one inscription was found. The other material finds date the use of the cave to the 1 c. CE.

The inscription is divided by the prominent ornamental stripe or gutter between the two rosettes, so that the left side was meant to be read in its entirety, followed by the text on the right side, making in fact an inscription of five lines. There appears to be an incised horizontal mark, a hasta of a letter, before the O in the top line, right side, but the text makes sense without any additional letters there, and that mark is probably part of decoration. The grammatical ἄν + subjunctive rules out reading with Kloner 1981 Δαν as a form of Daniel. Rahmani's restoration of the aorist παρέβη is sensible, even though no traces of the last four letters can be seen, and the abbreviation πα- would probably have been obscure even to contemporaries. Note μετενένκη spelled with νκ rather than γκ, reflecting phonetic transcription.

While this is the only epigraphical attestation of the Latin cognomen Rufus for a Jew in the region, there are instances of local Jews named Rufus in other sources (Ilan, Lexicon I 338), and further instances can be found elsewhere, mostly from later periods: Cyrene: Lüderitz - Reynolds 37, 45a, App. 18d, App. 19q; Rome: Noy, JIWE II 256, 257, 599; Asia Minor: Ameling, IJO II 8, 14, 177, 179; cf. Ῥουφεῖνος in Noy, JIWE I 12. There was no rabbinic censure of the name Rufus, contrary to Rahmani's interpretation of LevR 32.5.

The author of the "oath" is assumed to be Rufus; the consequences for violation are not spelled out. Curses and warnings against opening the graves comprised a widespread practice among pagans and Christians, and it is found at some Jewish communal burial sites, most notably at Beth She'arim (Hachlili, AASOR, 502-6 nos. 15-19) and in Jewish communities in Asia Minor (Strubbe; Trebilco 60-78); cf. also the instance in Palmyra (see Donner - Röllig, KAI no. 11) and Phoenician parallels (ibid. nos. 9,5 [restored]; 13,5-6; 14,2). It was less frequent in Iudaea/Palaestina in this period (for general discussion and list: Hachlili, Funerary Customs 489-507 and ead., AASOR). Although grave-looting was always a problem, warnings on ossuaries reflected the worry that someone may add more bones to the ones

already occupying the box. Ossuary warnings did not, however, threaten the viola-
tor with a curse, unlike warnings in other epigraphic contexts. See the examples
nos. 93, 287, 359, 375, 451, 460, 466, 507, 602.

Bibl.: A. Kloner, EI 15, 1981, 401-5 (Hebr.) (ed. pr.). – SEG 31, 1409; Rahmani, CJO no. 142; Hachlili,
Funerary Customs 489-507 at 502 no. 13; ead., AASOR 60/61, 2006/7, 243-55 at 250 no. 13; Kloner
- Zissu, Necropolis 391f. – Cf. P. R. Trebilco, Jewish Communities in Asia Minor, 1991; J. Strubbe,
in: J. W. van Henten - P. van der Horst eds., Studies in Early Jewish Epigraphy, 1994, 70-128.

Photo: IAA.

<div align="right">JJP</div>

386. Ossuary with sequential Hebrew letters, 1 c. BCE-1 c. CE

Plain limestone ossuary, four vertical lines of Hebrew letters faintly incised in for-
mal Jewish script in the upper left-hand corner of one of the long sides. Triangular
ornament on *tet* l.1 and on *yod* ll.2 and 3.
Meas.: h 33, w 65, d 25 cm; ll. 1.5-3 cm, letters 0.5-2 cm.

Findspot: ʿAza Street, Rehavia.
Pres. loc: Beth Shemesh, IAA inv. no. 1994-1018. Autopsy: December 2007.

טיכך
טיכך
טיכך
בבב

Translit.: ṭykk | ṭykk | ṭykk | bbb

Comm.: The present ossuary was one
of three recovered in 1993 from a rock-
hewn burial cave on ʿAza Street in the
Rehavia neighborhood of Jerusalem.
The entrance to the cave, which was
found sealed, opens on to a chamber or-
ganized around a central pit surrounded
by ledges; there were four loculi and a
collection niche with a passage leading
to another chamber used as an ossuary
repository. Another loculus cave con-
taining two uninscribed ossuaries was
found adjacent to this one.

    The present box contained the bones
of a man, a woman and a child. The
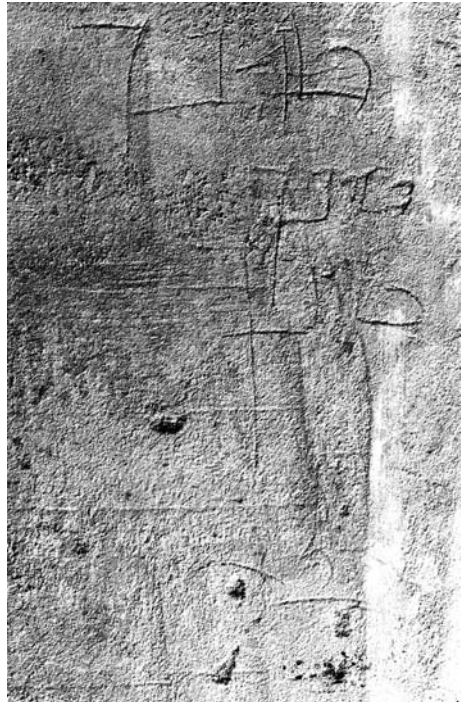
<div align="right">fig. 386</div>

thrice-repeated sequence of letters likely had a magical apotropaic function, like nos. 112 and 113 (q.v. for bibl. and comm.), cf. Hachlili; Rahmani, CJO no. 787 (alphabetical sequence in Greek on ossuary from Jericho, with same function). Such an inscription on an ossuary is much less likely to have had a practical function, as similar inscriptions on cave walls like no. 289, and writing exercises in other media, on which see Naveh, On Sherd and Papryus 63-7. For final *kaf* as part of the alphabetic sequence in this period, compare the ostraca at DJD II nos. 79-80. The significance of the repeated *bet*, separated by a space from the first three lines, is obscure but could be identical to that of the alphabetic sequence. The vertical direction of the lines probably indicates that the inscriber had a narrow space in which to work.

Bibl.: H. Misgav, Atiqot 29, 1996, 47*ff. (Hebr.), 110 (ES) (ed. pr.). – Z. Greenhut, Atiqot 29, 1996, 41-6* (Hebr.), 109 (ES); R. Hachlili, Cathedra 31, 1984, 27-31; Kloner - Zissu, Necropolis 397f.

Photo: IAA.

JJP/HM

387.-388. Burial complex found near Diskin Street

Two inscribed ossuaries, both lavishly ornamented, were among the nine recovered from a burial complex discovered during construction work in 1995 near Diskin Street in West Jerusalem. The cave, whose entrance was found blocked with a stone, was organized around a standing pit with surrounding ledges, with four loculi cut into the walls. Another small chamber, accessed through a small entrance in the northern wall of the cave, had one loculus and contained seven ossuaries, including the two inscribed ones. The contents of the cave had been disturbed before the excavation.

387. Ossuary of Aristoboulos son of Iasion with
Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with a highly original design consisting of two 16-petaled rosettes inside zigzag circles, flanking a blank panel inside a wide zigzag frame, resting on a four-tiered brick base; four other, smaller six-petaled stylized rosettes above and below the bigger ones; leafs and branches attached to the rosettes and the corners of the base. Right and left sides ornamented with lattice design composed of zigzag lines. Gabled lid, façade ornamented with five panels composed of zigzag lines, six-petaled rosettes in the two right and two left panels, a blank circle in the middle one. Greek inscription incised on the back side of the

lid; second *iota* disproportionately long; *nu* without middle hasta; lunate *sigma* and w-shaped *omega*.

Meas.: h 39, w 69, d 30 cm; lid: h 13 cm; l. 44 cm, letters 2.5-5 cm; the first *iota* of ΙΑΣΙΩΝ 12 cm.

Pres. loc: IAA inv. no. 2007-275. Autopsy: 25 July 2007.

fig. 387.1

ΑΡΙΣΤΟΒΟΥΛΟΥΙΑΣΙΩ̣ΝΟ

Ἀριστοβούλου Ἰασίωνο(ς)

Of Aristoboulos (son) of Iasion.

fig. 387.2

fig. 387.3

Comm.: The inscription was put on the back of the lid so as not to obtrude upon the lavish decoration. Aristoboulos was a name used by the Hasmonean and Herodian royal families, and was popular among Jews of the period, but this is apparently its first appearance on an ossuary. This Aristoboulos was probably the son of Iasion in no. 388; it is less likely that the present inscription records two different persons. The crudeness of the inscription contrasts with the high quality of the ossuary and richness of the ornamentation.

Bibl.: Unpublished. – Cf. R. Abu Raya - G. Solimany, ESI 20, 2000, 135 (HA 108, 180 [Hebr.]); Kloner - Zissu, Necropolis 385.

Photo: IAA.

JJP

388. Ossuary of Iasion with Greek and Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade lavishly ornamented: a central panel containing two 16-petaled rosettes inside zigzag circles flanking a rosette with eight double petals, inside a zigzag circle; ivy branches and leaves between the rosettes; circles drilled into corners of rosette panel; the whole surrounded by a wide frame composed of dense leaf fronds; yellow wash. Gabled lid. All surfaces highly smoothed. Greek inscription (a) shallowly scratched on the right short side of the box, letters very sloppily formed, with hastae not joining and circles *(alpha, omicron)* not closed. A two-line bilingual inscription (b) in Greek and formal Jewish script incised on the front side of the lid, centered a bit to the right; some letters in the Greek portion gone over more than once; the Hebrew letters formed with more confidence. Another two-line bilingual inscription (c) in Greek and formal Jewish script on the back side of the lid. Lunate *sigma* and w-shaped *omega* throughout. The Greek letter *theta* is incised on the end of the gabled lid above inscription (a); an *alpha* with a broken cross-bar is deeply incised on the opposite end of the lid.
Meas.: h 39, w 76.5, d 30 cm; lid: h 15 cm; (a) l. 20 cm, letters 2-3 cm; (b) l. 24 cm, Greek letters 6-10 cm, Hebrew letters 1.5-5.5 cm; (c) l. 16.5 cm, Greek letters 2-4 cm, Hebrew letters 1-2.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 2007-274. Autopsy: 25 July 2007.

(a) ΙΑΣΙΩΝΟΣ
(b) ΙΑΣΙΩΝ
    יסיון
(c) יסיון
    ΙΑΣΙΩΝ

fig. 388.1 (a)

(a) Ἰασίωνος
(b) Ἰασίων | יסיון
(c) יסיון | Ἰασίων

Translit.: (b) and (c): ysywn

(a) *Of Iasion.*
(b) and (c) *Iasion. Iasion.*

fig. 388.2 (b)

Comm.: The name inscribed in Jewish script in inscriptions (b) and (c), on the lid, was incised by the same competent hand, and likely served as the original tags identifying the deceased. The three Greek inscriptions seem to have been

fig. 388.3 (c)

incised by different hands but were all executed in a sloppy, amateurish manner contrasting with that of the Jewish script and the wealth of the design and overall high quality of the box; they could have been added later, for the benefit of family members who did not know Hebrew.

The name Ἰασίων (compare Ἰάσιος), certainly a form of Ἰάσων, is infrequently attested in the Greek world (Pape, WGE 530) and apparently unique in the Jewish onomasticon; note that the Hebrew form imitates the Greek exactly. The *alpha* and *theta* on either end of the lid must be mason's marks guiding proper placement of the lid on the box; they were perhaps added by the maker of the ossuary, since in contrast to the Greek inscriptions these letters were evenly incised and competently formed. The *alpha*, on the left end of the lid, could stand for ἀριστερόν, "left"; the *theta* could signify θάτερον, "the other (side)".

Bibl.: Unpublished. – See bibl. no. 387.

Photo: IAA.

JJP

389.-391. Two-chamber loculus cave, Valley of the Cross, Ben Zvi Blvd.

A two-chamber loculus cave, hewn out of the rock, was discovered in July 1970 during the course of construction along Ben-Zvi Blvd. Fourteen ossuaries were found; ten were decorated, of these three were inscribed; all three inscriptions were incised on the short side of the ossuary. The material finds date use of the cave to 1 c. BCE-2 c. CE (up to the Bar Kokhba Revolt), with signs of re-use in the later 2 c. and 3 c. CE.

389. Ossuary of Eskias with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, front decorated with two rosette panels surrounded by "running-dog" frame; red wash. Greek inscription on right short side, 4.5 cm from upper rim, off-center; letters shallowly but precisely incised with a fine point, attempts at seriphs on *kappa* and *iota*, nicely rounded *epsilon* and lunate *sigma*.
Meas.: h 30, w 49, d 25.5 cm; l. 5 cm, letters 1 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-669. Autopsy: 7 June 2007.

ΕΣΚΙΑΣ

Ἐσκίας

fig. 389.1

Eskias.

fig. 389.2

Comm.: A unique spelling of the biblical name Hezekiah, יחזקיהו *yḥzqyhw*; the name is frequent in this area (Ilan, Lexicon I 95ff.), quite rare in the diaspora. In Septuagint, Josephus etc. the name is spelled Ἐζεκίας.

Bibl.: D. Bahat, Atiqot 8, 1982, 66ff. (Hebr.) (ed. pr.). – Rahmani, CJO no. 330; Kloner - Zissu, Necropolis 380.

Photo: IAA.

JJP

390. Ossuary of Mariame with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with gabled lid, façade decorated with three rosette metopes with zigzag frames, rough surface, chisel marks; red wash. Greek inscription on left short side, 2 cm below upper rim, off-center to the left; letters deeply incised, gone over sloppily at least twice, evident esp. on M and A.
Meas.: h 30, w 63, d 26 cm; lid: h 4.5 cm; l. 20.5 cm, letters 1.5-2.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-672. Autopsy: 7 June 2007.

MAPIAMH

Μαριάμη

fig. 390.1

Mariame.

Comm.: Routine spelling of a Jewish name common in both this region and in the diaspora (where however the form Μαρία is much more frequent, see Ilan, Lexicon III s.v.). As Rahmani remarked, this inscription and no. 391 may have been inscribed by the same hand.

Bibl.: D. Bahat, Atiqot 8, 1982, 66ff. (Hebr.) (ed. pr.). – Rahmani, CJO no. 333; Kloner - Zissu, Necropolis 380.

fig. 390.2

Photo: IAA.

JJP

391. Ossuary of Simon with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with gabled lid, façade decorated with two rosettes inside zig-zag circles, zigzag half-circles between them and zigzag quarter circles in corners. Greek inscription on right short side, 2.5 cm from upper rim; letters deeply incised; surface rough, prominent chisel marks.
Meas.: h 31, w 62, d 26 cm; lid: h 4 cm; l. 22 cm, letters 2-3 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-671. Autopsy: 7 June 2007.

SIMON

Σίμον

Simon.

fig. 391.1

Comm.: The first letter is in the form of a Latin *S*, and in fact this inscription could be Latin, despite the parallel Rahmani cites from a weight (see his comm. ad loc.). The normal Greek spelling of the name is Σίμων, with an *omega*; Σίμον with *omicron* is attested in Rome (Noy, JIWE II 52, 310; note Latin Simonis, no. 381), and Egypt (CPJ III 500), as well as in Christian inscriptions (LGPN I-V s.v.). The other two inscriptions from the tomb, however, are in Greek.

Bibl.: D. Bahat, Atiqot 8, 1982, 66ff. (Hebr.) (ed. pr.). – Rahmani, CJO no. 332; Kloner - Zissu, Necropolis 380.

Photo: IAA.

fig. 391.2

JJP

392.-397. Jason's Tomb (Alfasi Street, Rehavia)

Six inscriptions were found in an elaborate tomb complex during construction work on Alfasi Street in the Rehavia neighborhood in 1956. The tomb was accessed through a wide passageway and two contiguous courtyards arranged south to north, leading to a roofed vestibule with plastered walls and floor. Two entrances led to an unelaborated room for bone collection and a burial chamber with a standing pit, eight loculi in three walls and two lower loculi hewn below the pit. The remains of a pyramidical *nefesh* were found on the site. According to the excavator

Rahmani, the objects found inside the cave indicate periods of use from Alexander Jannaeus' reign in the beginning of the 1 c. until 37 BCE, when the tomb was robbed; the tomb structures collapsed in an earthquake in 31 BCE; a second period of use began in ca. 30 CE in the lower loculi.

392. "Eternal nest" of Jason, Aramaic inscription, 1 c. BCE

Four lines of varying length, written with charcoal in cursive Jewish script on the plastered northern wall of the vestibule.

Meas.: The upper, longest line measures 205 cm and the lowest measures 95 cm; letters (not including the long-legged letters and *lamed*) 3-9 cm.

Pres. loc: In situ. Autopsy: 9 March 2008.
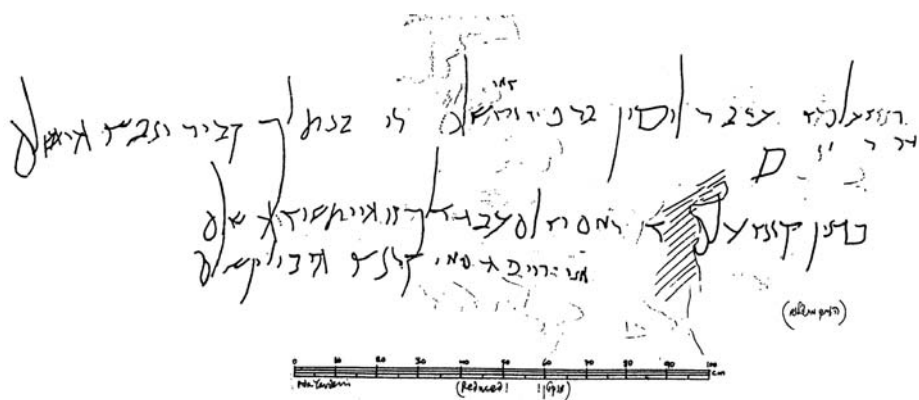
fig. 392.1

[...]א עלמא עיבד ליסון בר פ[..]וס אחי שלם די בנת לך קביר ונפש הוה שלם
די[--]ס
כדנין קננא עלמא רחמיא למעבדא לך זי הוית שוא לה שלם
חני בר [...] המחי קננא הו כולין שלם

App. crit.: קינא עלמא עובד ליסון בר פינחס אחי שלם די בית לך קבור סבא הוה *l.1: Avigad;* קבור סבא הוה *l.3:* כדנין קינא עלמא רחמיא למעבדא לך זי הוית שוא שלם *l.2: Puech;* בירן[ו]שלן(י?)ם *Puech;* הוה שלם חני בר יוסה מח(י?)י קינא הוך (י?) *l.4: Avigad;* חני... סגי מח ... קינא היכילין שלם *Puech;* כדנון קינא *Avigad;* ילין שלם *Puech.*

Translit.: [...]ʾ ʿlmʾ ʿybd lyswn br p[..]ws ʾḥy šlm dy bnt lk qbyr wnpš hwh šlm |
dy[--]s | kdnyn qnnʾ ʿlmʾ rḥmyʾ lmʿbd ʾ lk zy hwyt šwʾ lh šlm | ḥny br
[…] hmḥy qnnʾ hw kwlyn šlm

The eternal [nest?] made(?) for Jason son of P..ws, my brother, (may you rest in) peace. Therefore(?) I have built for you a tomb and a monument. (May you) be

(resting in) peace; that (?) ... Thus, the eternal nest(?), friends(?) (are) to make(?) for you, who were worth(?) it(?). (May you rest in) peace! Ḥny(?) son of (?) ... polished(?)/... that(?) nest(?). (For) all of us (may there be?) peace!

fig. 392.2

fig. 392.3
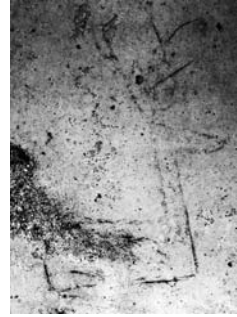
fig. 392.4

Comm.: The inscription may be dated palaeographically to the Herodian period, shortly before the destruction of the tomb, coinciding perhaps with a refurbishment of the structure (see comm. l.4 below). The walls of the vestibule bore, in addition to other inscriptions, drawings of ships in a naval engagement, a stag and a menorah. The inscriptions and drawings have considerably faded since first having been examined. The reading of the present text is made from photos, with corrections of Avigad's original readings and of Puech's corrections of Avigad.

l.1 *ʿybd*: This word spelled with *yod* after *ayin* would indicate an imperative of the root *ʿbd* rather than a passive participle. If so, the text would be a request rather than a statement. However, the following clause, formulated in the second person, would favor the passive meaning "made", referring to the tomb. – *P..ws*: Jason's patronym is only partly legible. Its ending with *vav-samekh* indicates a Greek name. Puech's reading *pynḥs* = Pinchas seems wrong. Above this name, the supra-linear addition *ʾḥy* "my brother", written in smaller letters, could indicate that the author of the inscription, who claims credit for building the tomb and monument, was the brother of the deceased or his father; or, if the word *ʾḥy* is used metaphorically, that he was a close friend, which seems possible in light of l.4, see below. – *qbyr* ("a tomb"): the *yod* seems to indicate the vowel /e/ (cf. e.g. the spelling of the month Tbyt in P.Yadin 47a,1). – *wnpš*. This clearly refers to the *nefesh* or tomb monument, of which fragments were found at the site; compare the *nefesh* and its mention in the inscription at the Bnei Ḥezir tomb, no. 137. This reading seems to make better sense than Avigad's *sbʾ*: in cursive Jewish script *bet* and *pe* were sometimes written alike, and occasionally were interchanged phonetically. – *hwh šlm*: This common blessing appears, e.g., at the end of most of the Bar Kokhba letters (Y. Yadin - J. C. Greenfield - A. Yardeni - B. Levine, The Documents from the Bar Kokhba Period, 2002), where it has the meaning "be well". When the word *šlm* appears in the context of burial inscriptions of this period it is usually without the imperative *hwh*. The phrase here should be understood as "may you rest in peace". The *shin* of *šlm*

has been accidentally written over the second *he* of *hwh*. Note that this word occurs at the end of every sentence (MPAT 69 improbably interprets the first *šlm* as a woman's name).

l.3. *kdnyn*: This unknown form looks like a combination of *kdyn* and *kdnn*, both meaning "thus". – *rḥmyʾ lmʿbdʾ lk:* The difficulty in translating the first word as "the friends" is that it is followed by *lmʿbdʾ*, which is a long peʿal infinitive of *ʿbd*, instead of by the third person plural *ʿbdw*. But interpreting it as an adverb meaning "with love", rather than as a noun, is morphologically difficult (Yardeni, Textbook A 224; B [78]). – *zy hwyt šwʾ lh:* "that you have been worth(?) it" - this reading and translation would fit the context nicely but is uncertain.

l.4. *Ḥny br* ... : The first three words seem to be a personal name and patronym, possibly the author of the inscription calling the deceased or his father "brother" in l.1. Given the fact that his patronym seems to be different from that of the deceased, one may conclude that "my friend" rather than "my brother" was meant in l.1. – *hmḥy qnnʾ hw* "polished(?) that nest": This conjectural reading and interpretation would fit the context. The word *hmḥy* (root *mḥy*, "to wipe, polish") may indicate a cleansing of the tomb, which would explain the late date reflected in the script style of this inscription as opposed to the earlier construction of the tomb. However, one would expect peʿal *mḥy* rather than hafʿel *hmḥy*. The last words of this line also pose a problem. An alternative to Avigad's *hykylyn šlm* ("thus [he] will rest in peace") could be *kwlyn šlm* ("[for] all of us [may there be] peace"). The *kaf, lamed* and *nun* are certain, while the second letter may be *vav* or *yod*. If this reading is correct, a *lamed* would be expected before *kwlyn*.

Neither the identity of Jason and his family, nor the identity of the author of the inscription, nor how many generations were buried in the tomb, is known.

Bibl.: N. Avigad, Atiqot 4, 1964, 32-7 no. 1; id., IEJ 17, 1967, 101-9 no. 1 (edd. prr.). – L. Rahmani, IEJ 17, 1967, 61-100; Syria/BES 1969 no. 113; E. Dinkler, RAC 50, 1974, 123f. no. 1; N. Avigad, Jerusalem, EAEHL 2, 1976, 627-41, 630f.; MPAT no. 89; E. Puech, RB 90, 1983, 481-91; Beyer, Aramäische Texte no. I; S. F. Bennett, Maarav 4, 1987, 251ff.; P. van der Horst, BiZ 36, 1992, 161-78, 173f.; Bieberstein - Bloedhorn 2, 13ff.; Yardeni, Textbook A 224, B 78; Hezser, Jewish Literacy 369f.; Hachlili, Funerary Customs, 163-6; Kloner - Zissu, Necropolis 389ff.; Küchler, Jerusalem, 1029-36, fig. 609.

Photo: AY (dr.); N. Schneider; IAA.

<div align="right">AY/JJP</div>

393. Graffito with dates in Hebrew, 2-1 c. BCE

An inscription of 2 lines, written in black ink by a professional scribal hand on the plastered eastern wall of the vestibule.
Meas.: l.1: 3 cm; l.2: 5 cm; space between ll.: 7 cm; letters average ca. 0.4 cm.
Pres. loc: In situ. Autopsy: 9 March 2008.

ב 27 ל[--]
ב 24 לאלול שנת [--]

fig. 393

Translit.: b 27 l[--] | b24 l'lwl šnt [--]

On the 27th of ... On the 24th of Elul, year ...

Comm.: The style of the script, possibly written with a reed pen in an elegant Aramic hand of a professional scribe on the plastered wall, can conjecturally be dated to the 2 or early 1 c. BCE (see Avigad, 1967, 110). l.1 does not continue beyond the *lamed*; in l.2 the number of the year is irrecoverable. The numbers are written in Aramaic numerals, as they appear in legal documents in the contemporary Jewish script, and the dates are formulated in a way similar to that in documents as well. Both lines of this inscription were written by the same hand but mark two different dates; it is uncertain whether they were written at the same time, yet judging from the script the text seems to have been written close to the time of the erection of the original monument. It is unclear what is meant, perhaps the burial dates of Jason himself or other family members interred in the tomb.

Bibl.: N. Avigad: Atiqot 4, 1964, 37f. no. 2 (Hebr.); id., IEJ 17, 1967, 109f. no. ii (edd. prr.). – E. Puech, RB 90, 1983, 494f. A; Beyer, Aramäische Texte, 328f. no. I 2; Yardeni, Textbook A 224; B 78.; see bibl. no. 392.

Photo: AY (dr.).

AY/JJP

394. Fragmentary Aramaic-Hebrew inscription, 1 c. BCE

Four fragmentary lines written in different styles with a pen in ink on the eastern plastered wall of the vestibule.
Pres. loc: In situ. Autopsy: 9 March 2008.

[--?]מ[..]אלו/ף מאני באלף כול [.]גב[..] אנו+[--]
חוי בעניכם[--]גב++[--]++בן
לאה בת יהוסיף[..... ....]
ל[......] [--]

fig. 394.1

App. crit.: מאני באלף כול(?) אלף(?) מאה(??)
l.2; אני כינובס .. גב??אבנ l.1; גברי(??) אניות (??)
l.3, Puech. לאה בת יהוסף בר(?) מנחם בר מנחם

Translit.: [--?]m[..]ʾlw/p mʾny bʾlp kwl [.]gb[..] ʾnw+[--] | ḥwy bʿnykm [--]gb++
[--]++bn | lʾh bt yhwsyp [….. ….] | l[--] […..]

1 … ship/thousand(?) vessels for/in a ship/thousand?, all the men? of? … 2 seen by your eyes? … 3 Leʾah daughter of Yehosef … 4 …
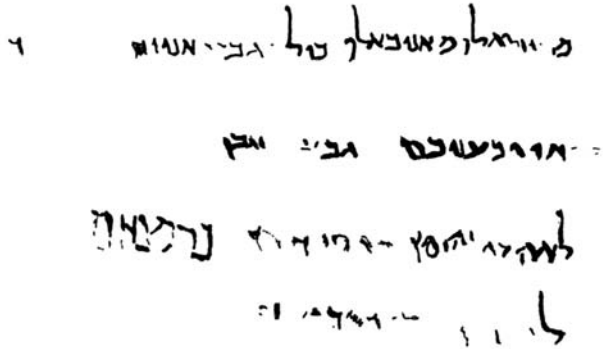
fig. 394.2

Comm.: Three hands are discernible in this very fragmentary and obscure text: the first hand wrote l.1, in formal script; a second hand seems to have written ll.2-3; a third hand wrote the last line, of which only one letter can be deciphered. Yet the uniform spacing between the lines and the common right margin may indicate a uniform inscription written in the Jewish script of about the 1 c. BCE. To the left of l.3 there appear to be letters in a larger script. Too little of the text can be read to determine its origin and purpose. The reconstruction and translation are based on Puech's drawing.

l.1: It is not clear whether the *mem* was preceded by letters. After the first indecipherable word, the letters ʾlp can be made out, meaning "ship" or "thousand". There follows clearly *mʾny*, the plural constructus of *mʾn*, probably "vessel", followed by *bʾlp*, i.e., ʾlp with a prefixed *bet*, thus "for/in a ship/thousand". The next word, in Puech's drawing, is *kwl* "all", followed by *gimel*, *bet*, then perhaps *resh* and *yod*; the *alef* after that perhaps belongs to the next word. – l.2: In Puech's drawing there appear the words *ḥwy bʿnykm* "seen by your eyes(?)"; but this is highly conjectural. (Puech's entirely different reading from his drawing does not yield a meaningful text.) – l.3: The words *lʾh bt yhwsyp*, Leʾah daughter of Yehosef, seem quite clear, the cursive *samekh* apparently followed by a ligatured *yod-pe*. The biblical name Leah may appear on an ossuary from the Mount of Offence, see no. 242, and for later instances, Lehmann - Holum no. 189 (Caesarea) and Noy, JIWE II 377 (Rome). The rest of the line is illegible. – l.4 is illegible.

Bibl.: N. Avigad, Atiqot 4, 1964, 38 no. 3a; id., IEJ 17, 1967, 110f. (edd. prr). – E. Puech, RB 90, 1983, 496f. C; see bibl. no. 392.

Photo: N. Avigad, IEJ 17, 1967 pl. 25c; E. Puech, RB 90, 1983, 482 fig. 1,5 (dr.).

AY/JJP

395. Greek inscription, 1 c. BCE

Three-line Greek inscription in charcoal on the plastered wall of the vestibule.
Meas.: l. 93 cm, letters 7 cm.
Pres. loc: In situ.

ΕΥΦΡΑΙΝΕΣΤΕΟΙΖΩΝΤΕΣ
ΑΔΕΛΦΟΙ̣Κ̣ΠΕΙΝΟΜΑΟΑΘ
ΑΝ̣[Α]

fig. 395

App. crit.: εὐφραίνεστε οἱ ζῶντες | [τ]ὸ δὲ (λοι)πὸ[ν...] πεῖν ὅμα φα[γεῖν] *Lifshitz.*

Εὐφραίνεστε οἱ ζῶντες | ἀδελφοὶ κ(αὶ) π(ι)εῖν ὅμα ο(ὐδεὶς) ἀθ|άν[α](τος)

Cheer up or *feast/celebrate, you brothers who are living, and drink together! No one is immortal.*

Comm.: The letters of this inscription were difficult to read even when first discovered; Benoit noted in 1964 that most of the letters had already faded since the discovery; today practically nothing can be seen. The text here follows Benoit. This inscription was perhaps written at the same time as no. 392, i.e. when the tomb was possibly refurbished in the 1 c. BCE (see comm. to no. 392), but there is no direct correspondence between the content and spirit of this Greek inscription and that of the Aramaic inscriptions in the tomb. Rather, this text reflects Greek epigrammatic epitaphs of the Hellenistic and Roman periods, compare Peek, Griechische Versinschriften I, 1955, 716, 721, 1987, 2029, etc. with different forms of εὐφραίνω in the l.1 (L. Robert; B. Lifshitz). Robert points out that εὐφραίνεσθε usually refers to banqueting, which fits with πιεῖν, l.2, yet in this Jewish context it may also be understood as encouragement in adversity, more in correspondence with the last phrase, "no one is immortal"; this expression, often preceded by θάρσει, is common in Jewish funerary epigraphy of the period; whether it expresses in itself a belief in the afterlife is debatable, see in general Park, esp. 67-72; van der Horst, 120ff., 139. "Brothers" may refer to the deceased in the tomb, or may mean "comrades", if the inscription was written by a friend of the family. On the orthographic/phonetic features typical of the period – εὐφραίνεστε for εὐφραίνεσθε, π(ι)εῖν, and ὅμα for ἄμα – see Petrounias, History of Ancient Greek 602ff.

Bibl.: P. Benoit, Atiqot 4, 1964, 39f.; id., IEJ 17, 1967, 112f. (edd. prr.). – L. Robert, Hellenica II, 1946, 117f.; B. Lifshitz, RB 73, 1966, 248-55; BE 1967, 647; J. Pouilloux, AC 37, 1968, 735; BE 1969, 594; 1970, 634; E. Puech, RB 90, 1983, 491-4; SEG 33, 1276; van der Horst, Ancient Jewish Epitaphs, 120ff., 139; J. S. Park, Conceptions of Afterlife in Jewish Inscriptions, 2000; see bibl. no. 392.

Photo: P. Benoit, IEJ 17, 1967, 112f. pl. 28 (ph./dr.).   JJP

396. Aramaic inscription, 1 c. BCE

An inscription of a single line written in ink in formal Jewish script on the plastered eastern wall of the vestibule. Most of the letters have faded away.
Pres. loc: In situ.
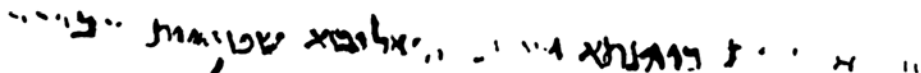
fig. 396

[....]כוהנתא י[....]אל יבו/זא שטנ[.]ית[...]ב[....]

App. crit.: ת(?)כוהנתא ו(משיחיה?) אל יבזא ית [ק]ב[ורתא] *Puech.*

Translit.: [....]kwhntʾ y[....]ʾl ybw/zʾ śṭn[.]yt[....]b[....]

... the priestess ... and he(?) should not come(?) (namely?) Satan(?) ...

Comm.: The text and translation are based on Puech's drawing but not his own reading; most of the letters can no longer be seen. If the reading is correct, a priestess, whose name has not been deciphered, was buried in this tomb. The end of the inscription may have been a wish that her tomb be not disturbed. The script seems to indicate a date in the 1 c. BCE.

Bibl.: E. Puech, RB 90, 1983, 495f., B (ed. pr.). – N. Avigad, Atiqot 4, 1964, 38 no. 3b; id., IEJ 17, 1967, 111; see bibl. in no. 392.

Photo: E. Puech, RB 90, 1983, 482, fig. 1,4 (dr.).

AY/JJP

397. Aramaic inscription, 1 c. BCE

Two-line inscription in crude script, large square Hebrew letters, written in charcoal underneath drawing of ship on western plastered wall of the vestibule; most letters rubbed away.
Meas.: Letters ca. 5 cm.
Pres. loc: In situ.

ר[...]שסכל
בנת[.]ב/כבר

Translit.: r[...]śśkl | bnt[.]b/kbr

fig. 397

Comm.: The reading here is a combination of Avigad (l.1) and Puech (l.2). The inscription cannot be seen today, and no sense can be made of the letters.

Bibl.: N. Avigad, Atiqot 4, 1964, 38 no. 3d; id., IEJ 17, 1967, 111 (ed. pr.). – E. Puech, RB 90, 1983, 498, D; see bibl. no. 392.

Photo: N. Avigad, IEJ 17, 1967, 111 pl. 25d.

AY/JJP

398. Ossuary of Shapira with Greek and Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Decorated limestone ossuary, a two-line inscription in Greek and formal Jewish script incised on its side. *Yod* has triangular ornament; *alphas* in Greek inscription are different, one with broken and one with straight cross-bar; lunate *sigma*. Meas.: h 29.5, w 51, d 24 cm; l. 15.5 cm; letters 3-5.5 cm.

Findspot: Naḥalat Aḥim neighborhood.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1555. Autopsy: 1987.

שפירא
ΣΑΦΕΙΡΑ

שפירא | Σαφειρα

Translit.: špyrʾ

Shapira. Sapheira.

fig. 398.1

שפירא
ΣΑΦΕΙΡΑ

fig. 398.2

Comm.: This was one of four ossuaries recovered from a single-chambered rock-hewn burial cave in the Naḥalat Aḥim neighborhood of Jerusalem in 1923. The irregularly shaped cave had two wide loculi in different walls and a collection pit in one corner, where the present box was found. The cave had been entered and its contents disturbed before its excavation. The present box is reported to have contained the bones of a male, proving that the name Shapira

was not always given to women, see comm. to no. 357. The Greek form here raises uncertainties as to its pronunciation in Hebrew.

Bibl.: L. Mayer, JJPES 1,2-4, 1921/24, 71-3 (Hebr.) (ed. pr.). – SEG 8, 201; Thomsen II no. 190A; CIJ 2, 1378; Bieberstein - Bloedhorn 2, 10; Kloner - Zissu, Necropolis 383.

Photo: A. and N. Graicer; L. Mayer, JJPES 1,2-4, 1921/24, 72 fig. 19 (dr.).

JJP/HM

399.-402. Burial Cave on the grounds of present-day Bikkur Ḥolim hospital

In 1866 de Salucy reported the discovery of a rock-hewn burial cave containing 20 ossuaries, including the inscribed boxes here, in a private vineyard north of Jerusalem, on the grounds of present-day Bikkur Ḥolim hospital (the cave described by Schick near the Russian cathedral seems to be the same one). The cave, the entrance to which was sealed with a stone and which appeared to have been undisturbed, consisted of two chambers, the first a kind of vestibule, and second, of smaller dimensions, containing six loculi in which were found all the ossuaries. Half of the ossuaries were undecorated. The present location of all 20 is unknown.

399. Ossuary of Bernike with Greek and Hebrew/
Aramaic inscriptions, 1 c. BCE-1 c. CE

A Greek inscription (a) and a bilingual inscription (b) incised on different sides of an ossuary; from the drawings in ed. pr. the Greek inscriptions appear to have been created by the same hand; lunate *sigma*.

(a) ΒΕΡΝΙΚΗ
(b) ΒΕΡΝΙΚΗΣ
בנקי

fig. 399.1 (a)

(a) Βερνίκη
(b) Βερνίκης | בנקי

Translit.: bnqy

(a) *Bernike.*
(b) *Of Bernike. Be(r)nike.*

fig. 399.2 (b)

Comm.: According to the inscription, the deceased woman had the same name in Greek and Hebrew: Bernike, the *resh* having been forgotten in the Jewish script. This name (also spelled Βερνέκη and Βερενίκη) was popular throughout the Greek world (Pape, WGE 206; Preisigke, NB 74; Foraboschi, 79; LGPN I-V s.v. lists more than 50 instances) because of its royal connection: it was held by Ptolemaic and Seleucid queens in Egypt and Cyrenaica, as well as by three women in the Herodian dynasty (daughter of Salome, Herod's sister: Josephus, BJ 1,552,

fig. 399.3

553 = AJ 16,11 etc.; daughter of Agrippa I: BJ 2,217 = AJ 18,132 etc.; granddaughter of Agrippa I: AJ 20,140). Jewish women were also given this name, as attested by inscriptions: A. Kasher - Y. Porath, Atiqot 37, 1999, 47-51 (Jatt); Lüderitz - Reynolds no. 4 (Cyrenaika); Noy, JIWE I nos. 42 (restored; Sardinia), 59, 170 (Latin script), and note the male version in ibid. no. 80; Noy, IJO I no. Cre2 (name restored, but likely; Crete).
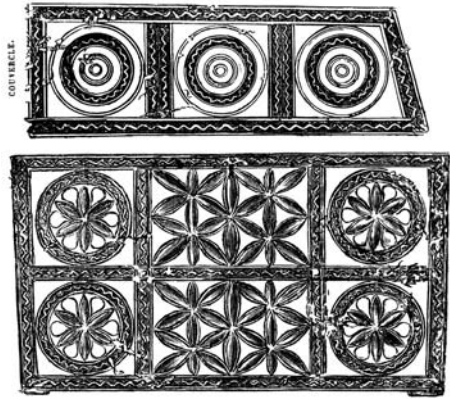
Bibl.: Ch. Clermont-Ganneau, RA 25, 1873, 398-414 at 402-5, 412ff. (ed. pr.). – C. Schick, Illustrierte Zeitung 1224, 15.12.1866, 408f.; E. Renan, JA 11, 1868, 537-40, at 539f.; M. A. Levy, ZDMG 23, 1869, 434-42 at 441; V. Schultze, ZDPV 4, 1881, 9-17 at 9-12 no. 3; CIH 86f., n. 13; F. de Saulcy, Jérusalem, 1882, 284f.; Répertoire d'épigraphie sémitique 2, 1907-14, no. 713; J. Oehler, MGWJ 53, 1909, 292-302 at 295; Klein, JPCI no. 24; Thomsen I no. 190a; D. Schütz: MGWJ 75, 1931, 287f.; CIJ 2, 1366; Hemer, Book of Acts, 238 no. 25; Bieberstein - Bloedhorn 2, 38; Kloner - Zissu, Necropolis 376f.

Photo: Ch. Clermont-Ganneau, RA 25, 1873, 402 (dr.); 403 (dr.).

JJP/HM

400. Ossuary of Iaeiros son of Ioannes with Greek inscriptions, 1 c. BCE-1 c. CE

Two Greek inscriptions on ossuary with decorated façade (two six-petaled rosette panels, double zigzag frame), the first (a) written vertically from top to bottom across the right side of left-hand rosette on façade, the second (b) on the rim. Lunate *sigma* and w-shaped *omega*.

(a) ΙΑΕΙΡΟΣ
(b) ΙΑΕΙΡΟΣ
 ΙΩΑΝΟΥ

App. crit.: ΙΑΣΙΡΟΣ *Clermont-Ganneau for (a) and (b).*

(a) Ἰάειρος
(b) Ἰάειρος | Ἰωάνου
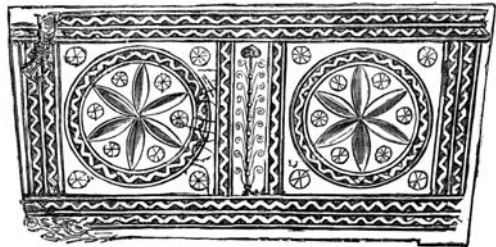
fig. 400.1 (a)

(a) *Iaieros.*
(b) *Iaeiros (son) of Ioan(n)es.*

fig. 400.2 (b)

Comm.: From the drawing, the third
letter in both inscriptions appears to be an *epsilon* and not a lunate *sigma*. Note
same name Ἰάειρος in no. 401 and Hebrew Yaʾir in no. 402, from this group. In-
scriptions on rims are rare, compare nos. 45, 80, 104, 454.

Bibl.: Ch. Clermont-Ganneau, RA 25, 1873, 398-414 at 405-7 (ed. pr.). – V. Schultze, ZDPV 4,
1881, 9-17 at 9-12 no. 1; Thomsen I no. 190b; CIJ 2, 1367; Goodenough, Jewish Symbols 1, 124 n.
120; L. Robert, Hellenica XI/XII, 1960, 381-413 at 382 n. 4; see bibl. no. 399.

Photo: Ch. Clermont-Ganneau, RA 25, 1873, 406f. (dr.).

JJP

401. Ossuary of Iosepos with Greek inscriptions, 1 c. BCE-1 c. CE

Greek inscriptions on decorated ossuary, the first (a) written vertically, from top to
bottom, on ornamented façade, the second (b) on the opposite side. Lunate *sigma*
and w-shaped *omega*.

(a) ΙΩΣΗΠΟΣ ΙΩΣΗΠΟΣ
(b) ΙΩΣΗΠΟΣ
  ΙΑΕΙΡΟΥ

App. crit.: (b) ΙΑΣΡΟΥ *de Saulcy, Schütz.*

(a) Ἰώσηπος Ἰώσηπος
(b) Ἰώσηπος | Ἰαείρου

fig. 401.1

(a) *Iosepos, Iosepos.*
(b) *Iosepos (son) of Iaeiros.*

Comm.: Note the name Ἰάειρος in nos.
400 and 402 (Hebrew), from this group.

Bibl.: F. de Saulcy, Bulletin archéologique
du Musée Parent 1, 1867, 21-8 at 23f.; Ch.
Clermont-Ganneau, RA 25, 1873, 398-414
at 407-9, 412ff. (edd. prr.). – V. Schultze,
ZDPV 4, 1881, 9-17 at 9-12 no. 2; Thomsen
I no. 190c; CIJ 2, 1368; L. Robert, Hellenica
XI/XII, 1960, 381-413 at 382 n. 4; Evans
83f.; see bibl. no. 399.
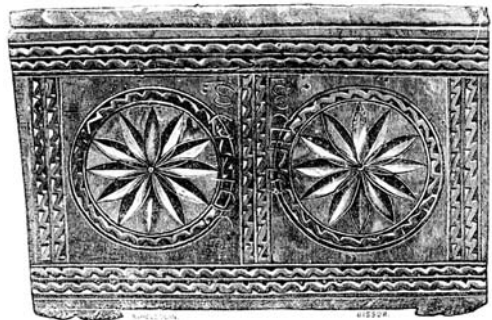
fig. 401.2

Photo: F. de Saulcy, Bulletin archéologique du Musée Parent 1, 1867, 23 (dr.).   JJP

402. Ossuary of Ptolma with Greek and Hebrew/
Aramaic inscriptions, 1 c. BCE-1 c. CE

Ossuary with Greek inscription (a) on back side and inscription in Jewish script (b) on its lid.

(a) ΠΤΟΛΜΑ
(b) מחוי יאיר
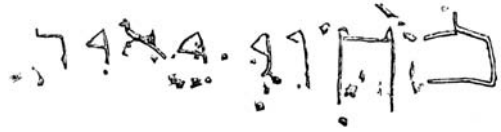
App. crit.: מחפי *(b) Renan, CIJ*; מה בר דאור *de Saulcy.*

fig. 402 (b)

(a) Πτολμᾶ
(b) מחוי יאיר

Translit.: (b) mḥwy yʾyr

(a) *Ptolma.*
(b) *... Yaʾir.*

Comm.: The Greek name Ptolemaios, held by the dynastic rulers of Egypt, was popular among Jews, there being dozens of instances from Egypt and North Africa (Ilan, Lexicon III 363-6). In Palestine, the name is found on a Jewish ossuary from Jatt (Porat, Atiqot 37, 1999, 48); there are some instances from Marissa, not necessarily Jewish (cf. SEG 34, 1487; J. Peters - H. Thiersch, Painted Tombs in the Necropolis of Marissa, 1905, 43; SEG 47, 2058 A). The Hebrew form of the name תלמי *tlmy*, used in rabbinic literature and found on an ostrakon at Masada (Masada I no. 578), is probably behind the present Greek form (although note the many examples of the abbreviation Πτολ from Egypt, Ilan, ibid.).

The reading of the first word of inscription (b) cannot be checked, and its meaning is unclear, perhaps indicating some action Yaʾir took with respect to the ossuary or tomb. Clermont-Ganneau suggested that the lid with Yaʾir's name was put with the wrong box, and that there is no connection. Note the name Ἰάειρος in nos. 400, 401 from this findspot.

Bibl.: F. de Saulcy, Bulletin archéologique du Musée Parent 1, 1867, 21-8 at 24f.; Ch. Clermont-Ganneau, RA 25, 1873, 398-414 at 410-4 (edd. prr.). – E. Renan, JA 11, 1868, 537-40 at 539f.; V. Schultze, ZDPV 4, 1881, 9-17 at 9-12 no. 4; Thomsen I no. 190d; D. Schütz, MGWJ 75, 1931, 286-92 at 286-8; CIJ 2, 1369, 1370; Evans 83f.; see bibl. no. 399.

Photo: F. de Saulcy, Bulletin archéologique du Musée Parent 1, 1867, 24 (dr.).

403.-404. Rock-cut burial cave in the Zikhron Moshe neighborhood

Two inscribed ossuaries were found together with a third uninscribed box in a rock-cut burial cave in 1934 in the Zikhron Moshe neighborhood of West Jerusalem. The cave was designed around a standing pit with ledges, and contained three loculi, in two of which the ossuaries were discovered. The ossuaries remained unpublished until Rahmani's catalogue.

403. Ossuary of ʿAzariya and Mariam with Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a triple zigzag band with three petals on top and bottom; triple and double zigzag frame; vaulted lid; yellow wash. Inscription (a) in formal Jewish script above and to the left of the left rosette, a second inscription (b) in formal Jewish script, apparently in a different hand, across the vault of the lid. *Zayin* and *yod* have small triangular ornaments (Rahmani and ph.).

Meas.: h 34, w 63, d 29 cm.

Pres. loc: Rockefeller Museum, Jerusalem, inv. no. IAA 1936-2177. Autopsy: 1987.

(a) עזריה
(b) מרים

App. crit.: מניס *Rahmani.*

Translit.: (a) ʿzryh
            (b) mrym

fig. 403.1 (a)

(a) *ʿAzariya.*
(b) *Miriam.*

Comm.: Note the name ʿAzariya in two ossuaries from Dominus Flevit nos. 189, 191, and in the Bethphage list no. 693. The second name was read by Rahmani as מניס *mnys* = Greek Μάνης. The two names were written by different hands, probably at different times, and most likely represent husband and wife. The unusual ornamentation scheme on the façade is similar to that on no. 591.
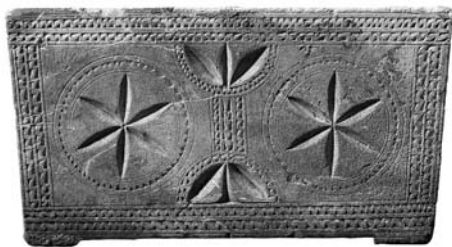
fig. 403.2

Bibl.: Rahmani, CJO no. 82 (ed. pr.). – Kloner - Zissu, Necropolis 376.

Photo: IAA.   JJP/HM

404. Ossuary of Yehosef with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking stylized palm tree, zigzag frame, vaulted lid, red wash. Inscription (a) in formal Jewish script above and to the left of left rosette; another inscription (b) in apparently Jewish script between upper left petals of right rosette, curving downward with the curve of the rosette, indecipherable (Rahmani and ph.).
Meas.: h 36, w 59, d 29 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-2178.

(a) יהוסף
(b) (Indecipherable)

Translit.: yhwsp

Yehosef.

fig. 404.1 (a)

fig. 404.2 (b)

Comm.: The inscription on the right side of the facade cannot be read; presumably it is a name.

Bibl.: Rahmani, CJO no. 83 (ed. pr.). – Kloner - Zissu, Necropolis 376.

Photo: Rahmani, CJO pl. 13 no. 83; IAA.

fig. 404.3 (b)

JJP

405.-406. Cave near Shevet Tsedek neighborhood

Two inscriptions were reportedly found in a single-chambered burial-cave with nine loculi in the northwestern area of Jerusalem, near the Shevet Tsedek neighborhood, off Jaffa Road, near the Jewish market Maḥane Yehuda.

405. Cave graffito, "Rabbi Yehuda" with Hebrew/Aramaic inscription, 1 c. CE(?)

A graffito inside a burial cave.
Pres. loc: In situ?

fig. 405

רבי יהודהֿ
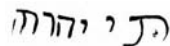
Translit.: rby yhwdh

Rabbi Yehudah.

Comm.: The graffito would have marked the place where the bones of this Yehuda were interred. The reading is not above suspicion, esp. the title "rabbi", and the dating is highly uncertain.

Bibl.: I. Ben Zvi, JJPES 1, 1921, 59 (ed. pr.; Hebr.). – RB, 31, 1922, 158; CIJ 2, 1410; S. Cohen, JQR 72, 1981/82, 1-17 at 6 no. 52; Kloner - Zissu, Necropolis 386.
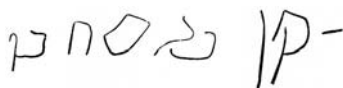
Photo: I. Ben Zvi, JJPES 1, 1921, 59 (dr.).

AY/JJP

406. Epitaph of Pinhas(?) with Aramaic inscription, 1 c. CE(?)

Remains of one line engraved in stone found in a burial cave.

fig. 406

[--]קן פנסח בר/ו[--?]

[--]קן פנסח בר/ו[?הז]

Translit.: [hz?]qn pnsḥ br/w[--]

The Pinḥas the elder, son of... or: *The tomb of Pinḥas son of…*

Comm.: The inscription was on a stone slab. The reading and restoration offered by the editor, *[hz]qn* are not above suspicion. The only letters which seem quite certain are the *qof* and final *nun* ending the first word and *ḥet-bet-vav/resh* at the end of the inscription. If no letters precede the *qof*, then the word could perhaps be קן *qn*, "the nest of", i.e. "the resting place of", compare *qnn' 'lm'*, "the eternal nest", in Jason's inscription, no. 392. If the middle letters are correct, then *samekh* was switched with *ḥet* in the name Pinḥas, a not uncommon name of the period (Ilan, Lexicon I 206f.): from the editor's description, the tomb seems to have been a burial cave typical of the 1 c. CE.

Bibl.: I. Ben Zvi, JJPES 1, 1921, 58 (Hebr.; ed. pr.). – RB 31, 1922, 158; S. Klein, JJPES 1,2-4, 1925, 93f. (Hebr.); CIJ 2, 1409; Kloner - Zissu, Necropolis 382.

Photo: I. Ben Zvi, JJPES 1, 1921, 58 (dr.).

AY/JJP

407. Ossuary of a child, Euptolemos with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two sculpted eight-petaled rosettes within a wide, blank margin around the edge; gabled lid; sides smoothed; red wash. Inscription in cursive Jewish script incised on the lower edge of the front side of the lid (a); another tiny inscription (b) in cursive Jewish script, apparently by the same hand, directly under it, very abraded, on the upper margin of the façade.

Meas.: h 26.2, w 40, d 22 cm; lid; h 7.5 cm; (a) lid: l. 23.5 cm, letters 0.6-2 cm; (b) façade: l. 16 cm, letters 1.5 cm.

Findspot: Binyanei Ha-Uma.
Pres. loc: Yigal Alon School, Herzliya, IAA inv. no. 1996-1382.

(a) אפטלמוס בר יהוסף בר פליה
(b) אפטלמוס בר יהוסף
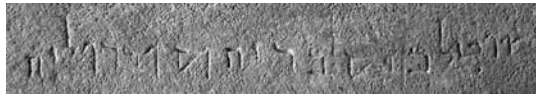
fig. 407.1 (a)

Translit.: (a) ʾpṭlmws br yhwsp br
            plyh
        (b) ʾpṭlmws br yhwsp
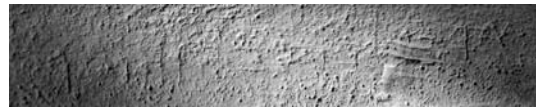
fig. 407.2 (b)

(a) *Euptolemos, son of Yehosef son of Playa.*
(b) *Euptolemos, son of Yehosef.*

Comm.: This ossuary was found during the course of construction work near Binyanei Ha-Uma (the convention center), across from the central bus station. The cave was destroyed during the tractor work and was not properly excavated; the tractor driver took the ossuary home and eventually relinquished it to archaeologist Yehuda Dagan, who will formally publish it. The tractor driver reported that there were other broken ossuaries which he discarded. Near this cave were

fig. 407.3

ca. three other burial caves, not excavated. The dimensions of the present box indicate that it was intended for a child. While his name is Greek, the names of both his father and grandfather are Hebrew. The name אפטלמיס ʾpṭlmys, with a *yod* instead

of a *vav* (although a *vav* could be read in the present inscription), appears in the list on the ossuary lid from Bethphage (no. 693) and as *ʾptlmys* (yod instead of *vav*, *tav* instead of *tet*) in a papyrus from the Judaean Desert (Yardeni, Textbook A 37). The name אבטלמוס *ʾbṭlmws*, with a *bet* instead of a *pe*, occurs with relative frequency in rabbinic texts of the period, see reff. in Ilan, Lexicon I 279; the *alef* + *bet/pe* represents the pronunciation of the diphthong ευ in the 1 c. The biblical name Playa occurs in the Tosefta and on an ostracon from Masada (see Ilan, Lexicon I 205).

Bibl.: Unpublished. – On the site, cf. HA 1995, 63 (Hebr.).

Photo: A. and N. Graicer.

JJP/HM

408. Ossuary of Alexandros with Greek inscriptions, 1 c. BCE-1 c. CE

Plain ossuary, surfaces rough-finished, red wash. Greek inscriptions on one of the long sides (a), on the top of the flat lid (b) and on the bottom of the lid (c). Letters are shallowly incised, apparently with a nail, by the same hand; many letters gone over twice, *alphas* have both broken and straight cross-bars.
Meas.: h 34, w 57, d 28 cm; (a) l. 57 cm, letters 22-30 cm; (b) letters 5-10 cm; (c) letters 6-10 cm.

Findspot: Romema.
Pres. loc: Beth Shemesh, IAA inv. no. 1962-331, Autopsy: 13 March 2008.

(a) ΑΛΕ
(b) ΑΛΕΞΑΝ
　　ΔΡΟΥ
(c) ΡΟΥ
　　ΑΛΕΧΑΝΔ

(a) Ἀλε(ξάνδρου)
(b) Ἀλεξάν|δρου
(c) Ἀλεξάνδ|ρου

(a), (b), (c): *Of Alexander.*

fig. 408.1 (a)
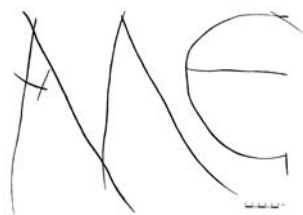
fig. 408.2 (a)

fig. 408.3 (b)

fig. 408.4 (b)

fig. 408.5 (c)

fig. 408.6 (c)

Comm.: This was the only inscribed ossuary among the 22 recovered from a rock-hewn burial cave found during construction in the Romema industrial area in 1962; the cave consisted of a single room with two loculi, connected by a passage to a separate collection room; an adjacent cave with a separate entrance (sealed), containing a standing pit and six loculi, yielded one more decorated but uninscribed ossuary. The repeated inscriptions were written on different surfaces and therefore may have had a practical purpose, i.e. making sure the occupant of the ossuary is identified no matter how the box is approached or opened. It is interesting that the first three letters of the name, written very large so that they cover practically the entire surface of one of the long sides, were considered sufficient identification.

Bibl.: L. Y. Rahmani, EI 8, 1967, 186-92 at 188 no. 9 (Hebr.) (ed. pr.). – S. Appelbaum - B. Isaac - Y. Landau, SCI 4, 1978, 147 no. 27; SEG 28, 1435; Rahmani, CJO no. 179; Kloner - Zissu, Necropolis 373f.

Photo: IAA (ph. and dr.).

JJP

409. Ossuary of Ioudas with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, Greek inscription crudely scratched 2 cm under rim on one of the short sides.
Meas.: h 35.5, w 59, d 28.5 cm; l. 23.5 cm; letters 3-6 cm.

Findspot: Romema.
Pres. loc: Beth Shemesh, IAA inv. no. 1953-390. Autopsy: 17 May 2007.

ΙΟΥΔΟΥ

Ἰούδου

Of Ioudas.

Comm.: This ossuary was one of two found in a rock-hewn burial cave discovered during construction in Romema and excavated in 1949-50. The single chamber of the cave, whose entrance was found sealed, was organized around a standing pit with ledges, and had two loculi, both sealed; the ossuaries were found inside the loculi.

fig. 409

Bibl.: D. Yeivin, AJA 55, 1951, 83-9 at 85 (ed. pr.). – J. Perrot, Syria 29, 1952, 300-6 at 300, 302f.; J. Leibovitch, CNI 23, 1953, 27-31 at 28; M. Schwabe, BIES 18, 1954, 157-63 at 158f. (Hebr.), pl. 5,3; SEG 16, 849b; Rahmani, CJO no. 137; Kloner - Zissu, Necropolis 371.

Photo: IAA.

JJP

410.-412. Burial cave in the Schneller Compound

Three inscribed ossuaries were among the eight ossuaries found in 1905 in a two-chambered rock-hewn burial cave in the Schneller Compound in Jerusalem. The first chamber was organized around a standing pit with ledges, the second chamber contained five loculi, still sealed. All three inscriptions indicate that the cave belonged to a family from Beth Sheʾan/Scythopolis. It cannot be known whether the deceased were first interred in these ossuaries in Beth Sheʾan and then carried up to Jerusalem, or the whole process took place in Jerusalem. The hand which incised the formal Jewish script on all three boxes is very similar and may be the same.

410. Ossuary of Ammia with Greek and Hebrew inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, broken and restored; façade ornamented with two 12-petaled rosettes, in the center of each a small six-petaled rosette, flanking a vertical row of diamonds representing a palm trunk; double zigzag frame; surfaces smoothed; red

wash; flat lid. Inscription (a) incised in formal Jewish script on the right short side; letters stylized, most ornamented with loop flourishes on top strokes. Inscription (b) incised in Greek on the back side; lunate *sigma*.

Meas.: h 30, w 60, d 25 cm; (b): l. 52.4 cm, letters 3.5-7 cm.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 8168. Autopsy: 10 July 2008.

(a) אמיה
     הבשנית
(b) ΑΜΜΙΑΣΚΥΘΟΠΟΛΙΤΙΣΣΑ

(a) אמיה | הבשנית
(b) Ἀμμία Σκυθοπολιτίσσα

Translit.: (a) ʾmyh hbšnyt

(a) *Ammia from Beth Sheʾan.*
(b) *Ammia the Scythopolitan.*
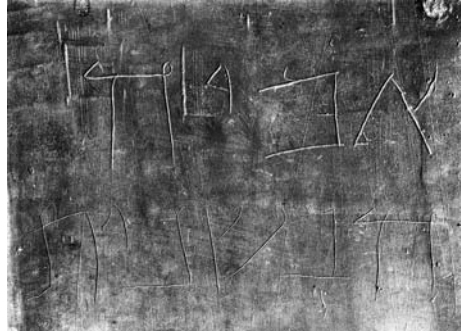
fig. 410.1 (a)

Comm.: Ammia, was a frequent name in the Greek world (without necessarily the connotation "mother") and occurs in the Jewish onomasticon as well, compare no. 361 and see comm. there.

fig. 410.2 (b)

Bibl.: M. Lidzbarski, Ephemeris II 196f. (ed. pr.). – L. Schneller, Der Bote aus Zion 21, 1905, 28-31; PEQ 37, 1905, 275; PEQ 38, 1906, 4; Klein, JPCI no. 11; Thomsen I no. 204; CIJ 2, 1372; M. Avi-Yonah, IEJ 12, 1962, 123-34 at 123; Syria/BES 1972 no. 101; N. Avigad, EAEHL 2, 1976, 627-41 at 633; G. Fuks, JJS 33, 1982, 409; Bieberstein - Bloedhorn 2, 16; Hachlili, Funerary Customs 210, 255ff., 313; Kloner - Zissu, Necropolis 401.

Photo: Hebr. Univ. Inst. Arch.; A. and N. Graicer.

JJP/HM

411. Ossuary of Ḥanin the Scythopolitan with Greek, Aramaic and Hebrew inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, a Greek inscription (a) on one of the long sides; lunate *sigma*. Another inscription (b) on one of the small sides, the first two lines incised in formal Jewish script, most letters ornamented with loops, *yods* with small triangles; beneath that, two more lines in smaller letters in cursive Jewish script, *ḥet* with a straight line on the right, resembling an *alef* (ed. pr. and dr.).

(a) ΑΝΙΝΣΚΥΘΟΠΟΛΕΙΤΗΣ

(b)   חנין
הבשני
יהוסף בר חנין בשניה
אבה קבר בריה

App. crit.: יהוסף בר אנין עניה | אבה קבר בריה
Lidzbarski, Klein, MPAT;
(יהוסף) בר אנין עניה | אבה קבר בריה *CIJ*;
יהוסף בר חנין עבדה | אבה קבר בדנה *Milik*
(apud Zayadine), Beyer.

fig. 411.1 (b)

(a) Ανιν Σκυθοπολείτης

(b) חנין | הבשני | יהוסף בר חנין בשניה |
אבה קבר בריה

Translit.: (b) ḥnyn | hbšny | yhwsp br
ḥnyn bšnyh | ʾbh qbr bryh

(a) *Anin the Scythopolitan.*
(b) *Ḥanin from Beth Sheʾan. Yehosef son of Ḥanin from Beth Sheʾan, his father, buried his son.*

Comm.: It is evident in both inscription (a) and in inscription (b), ll.1-2, that the box contained the bones of Ḥanin, whom his father Yehosef buried. The first two lines of inscription (b), in formal script, are in Hebrew, whereas the next two lines, written in cursive script, are in Aramaic, the two different languages perhaps reflecting different perceived functions of the two parts of the inscription (compare the bilingual deed from Kfar Baro, Yadin - Kimron - Broshi, Cathedra 40, 1986, 201-3; and see Mussies). All inscriptions on this box could have been written at the same time, or the second part of inscription (b) could have been added later, e.g. when the box was carried from Beth Sheʾan.
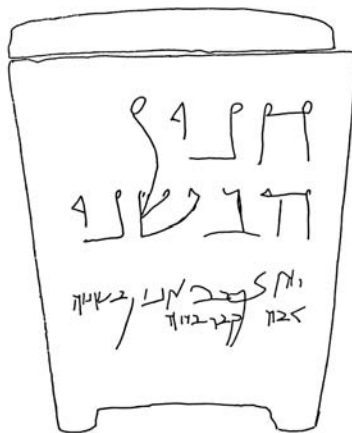
fig. 411.2 (b)

The difficult but not inexperienced cursive script in inscription (b) was misread in the ed. pr., yielding a false reading which gave rise to far-ranging interpretations.

The name Ḥanin was a form of biblical חנן *ḥnn* and חנניה *ḥnnyh*, see comm. to no. 85 (*ḥnyn*), no. 99 (Ανινας), no. 417 (Ανις), and the many examples of חנן and חנניה in the index of this corpus.

For another possible ossuary inscription recording a child burying a parent, cf. no. 83 (but see comm. ad loc.).

Bibl.: M. Lidzbarski, Ephemeris II 196f. (ed. pr.). – L. Schneller, Der Bote aus Zion 21, 1905, 28-31; PEQ 37, 1905, 275; PEQ 38, 1906, 4; Klein, JPCI no. 12; Thomsen I no. 204; CIJ 2, 1373; M. Avi-Yonah, IEJ 12, 1962, 123-34 at 123; Syria/BES 1972 no. 101; N. Avigad, EAEHL 2, 1976, 627-41 at 633; MPAT no. 145; G. Fuks, JJS 33, 1982, 409; G. Mussies, NTS 29, 1983, 359-69 at 364; Beyer, Aramäische Texte 342 no. yJE 16c; Rahmani, CJO no. 139; H. Misgav, Tarbiz 66, 1997, 123-30 at 123-6; Hachlili, Funerary Customs 210, 224, 255-7, 305; F. Zayadine, Syria 47, 1970, 117-35 at 131-2 (transmitting reading of Milik); see bibl. no. 410.

Photo: H. Misgav, Tarbiz 66, 1997, 124 fig. 1 (ph. and dr.).

JJP/HM

412. Ossuary of Papias and Salome, from Scythopolis with Greek and Hebrew inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 14-petaled rosettes with central disks, flanking a central band of three vertical rows of diamonds (stylized palm trunks) inside zigzag frame, with double zigzag frame all around; gabled lid, its façade ornamented with zigzag frame and four vertical zigzag lines creating five blank panels; smoothed surfaces; yellow wash. Three-line bilingual Greek-Hebrew inscription (a) incised neatly on back side of box; *alpha* with broken cross-bar; formal Jewish script, *yod* has triangular ornament. Two-line Greek inscription (b) on back side of lid, surface worn and letters quite faint; w-shaped *omega*. Lunate *sigma* in both Greek inscriptions. Meas.: h 35, w 67.5, d 26 cm; lid: h 11 cm; (a) l. 19 cm, Greek letters 3.5 cm, Hebrew letters 3-4 cm; (b) l. 50 cm; letters 2.5-5.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1953-393. Autopsy: 17 May 2007.

(a) ΠΑΠΙΑΣ
   פפיס
   הבשני
(b) ΠΑΠΙΑΣΚΑΙΣΑΛΩΜΙΧ
   ΣΚΥΘΟΠΟΛΕΙΤΑΙ

App. crit.: Σαλώμη *Lidzbarski, Klein, Thomsen, CIJ.*

(a) Παπίας | הבשני | פפיס
(b) Παπίας καὶ Σαλώμ<η> |
   Σκυθοπολεῖται

Translit.: (a) ppys hbšny

(a) *Papias. Papias from Beth She'an.*
(b) *Papias and Salom(e?),*
   Scythopolitans.
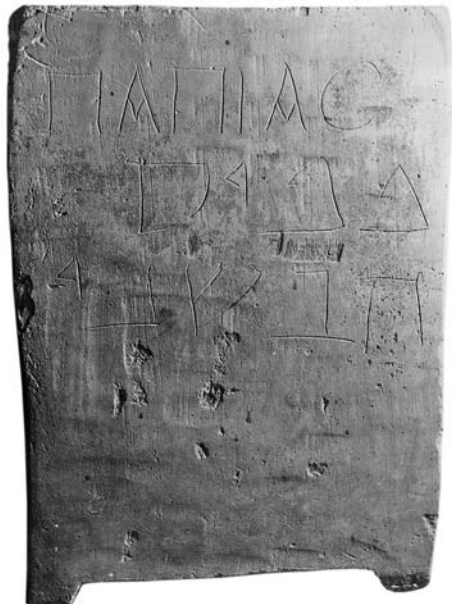
fig. 412.1 (a)

fig. 412.2 (b)

Comm.: Logically, inscription (a) was incised first, when Papias' bones were interred, and then inscription (b) was made when his wife's bones were added to the box. The name Papias was common in the Greek world (LGPN I-V s.v.; Pape, WGE 1129; etc.) but rarer in the Jewish onomasticon (Ilan, Lexicon III 351f.). The interpretation of the Hebrew name is determined by the Greek, contrast Pappos in nos. 117 and 505 with comm. The wife's name was clearly Salome in some form; there is no *eta* incised after *mu* (contra ed. pr. et al.), but it is doubtful whether the strokes at the end of the line, resembling *iota-chi*, were really supposed to represent those letters. It could be that *iota* was intended (compare Σαλαμι, no. 436) and the last mark was a mistake or scratch, note the similar scratch across the *iota* in KAI.

Bibl.: Lidzbarski, Ephemeris II 197 (ed. pr.). – L. Schneller, Der Bote aus Zion 21, 1905, 28-31; PEQ 37, 1905, 275; PEQ 38, 1906, 4; Klein, JPCI no. 13; Thomsen I no. 204; CIJ 2, 1374; M. Avi-Yonah, IEJ 12, 1962, 123-34 at 123; Syria/BES 1972 no. 101; N. Avigad, EAEHL 2, 1976, 627-41, 633; G. Fuks, JJS 33, 1982, 409; Rahmani, CJO no. 139; Hachlili, Funerary Customs 210; E. Regev, PEQ 133, 2001, 39-49 at 47 n. 10; see bibl. no. 410.

Photo: IAA.

JJP/HM

413.-415. Burial cave near the Syrian orphanage, Schneller Compound

Schneller mentioned a tomb found near the Syrian orphanage (different from the one containing nos. 410-412), but offered no details. That cave may be the origin of the three inscribed ossuaries here mentioned by Euting as found in the same location. Somehow, one box (no. 415) ended up in the IAA storerooms; the location of the other two is unknown; Rahmani supposes that the missing ossuaries from the Schneller compound "were probably destroyed in the 1948 war".

413. Ossuary of Agatha with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Inscription in Jewish script incised on ossuary.

אגתא

Translit.: ʾgṭʾ

Agathe.

fig. 413

Comm.: The Greek name Ἀγάθη, written here in Hebrew letters, was common enough in the Greek world (LGPN I-IIIa, IV-V s.v.; Pape, WGE 5; etc.), but so far unparalleled in the Jewish onomasticon.

Bibl.: J. Euting, SPAW 35, 1885, 669-88 at 683 no. 61 (ed. pr.). – L. Schneller, Der Bote aus Zion 21, 1905, 28-31; Répertoire d'épigraphie sémitique I, 1900-05 no. 432; Klein, JPCI no. 15; CIJ 2, 1371; see bibl. no. 414.

Photo: J. Euting, SPAW 35, 1885 pl. XI no. 61 (dr.).

JJP

414. Ossuary of "mother" with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription incised on ossuary.

ΜΗΤΕΡΑ

Μητέρα
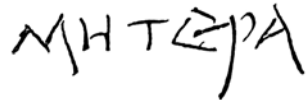
fig. 414

Mother.

Comm.: The single word of this inscription is almost certainly a title instead of a name (contra Sukenik 1924), in accusative case. For parallels and commentary, see no. 346.

Bibl.: J. Euting, SPAW 35, 1885, 669-88 at 684 no. 70 (ed. pr.). – L. Schneller, Der Bote aus Zion 21, 1905, 28-31; Klein, JPCI no. 52; Thomsen I no. 203a; E.L. Sukenik, Hashiloah 42, 1924, 335-44 at 344 no. 13 (Hebr.); CIJ 2, 1376; Bieberstein - Bloedhorn 2, 15; J. Price, in: E. Dąbrowa ed., The Roman Near East and Armenia, 2003, 39-45 at 42f.; Hachlili, Funerary Customs 317ff.; Kloner - Zissu, Necropolis 401.

Photo: J. Euting, SPAW 35, 1885 pl. XI no. 70 (dr.).

JJP

415. Ossuary of "brother" with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking seven-branched plant resting on triangular base; double zigzag frame on three sides; gabled lid, front and back ornamented with zigzag designs, front side has vertical scroll. Greek inscription amateurishly scratched on right side of ossuary, 3 cm from upper lip; lunate *sigma*.
Meas.: h 30, w 62, d 26 cm; lid: h 12 cm; l. 11 cm, letters 1-2 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1953-388. Autopsy: 7 June 2007.

ΑΔΕΛΦΟΣ
ΑΕ

App. crit.: ΑΔΕΛΦΣ *Euting, CIJ, Thomsen.*

ἀδελφός | ΑΕ

fig. 415.1

Brother...

Comm.: The inscriber here was quite uncertain of himself. The third letter of ΑΔΕΛΦΟΣ looks like he started making an *omicron* and then realized that he needed an *epsilon*; the head of the *phi* has an odd triangular shape and tail; the ligature which Rahmani saw between the final two letters Ο and Σ seems to be a flaw in the stone. The l.2 may be, as Rahmani thought, an aborted attempt to write ΑΔΕΛΦΟΣ again, or a word whose continuation was worn away; only the letters ΑΕ are clear. The archaeological context of the box, forever lost, could have clarified whose brother the deceased was. Note "brothers" mentioned in no. 452.

Bibl.: J. Euting, SPAW 35, 1885, 669-88 at 684 no. 71 (ed. pr). – L. Schneller, Der Bote aus Zion 21, 1905, 28-31; Klein, JPCI no. 16; Thomsen I no. 203b; CIJ 2, 1375; Rahmani, CJO no. 135; see bibl. no. 414.

fig. 415.2

Photo: IAA.   JJP

416.-440. Burial Cave near Naḥal Atarot, north of Shuʿafat

In 1912/1913, local residents discovered a single-chamber cave, partly rock-hewn and partly stone-built, with 14 loculi on two levels, within the ancient quarries near Naḥal Aṭarot, just north of Shuʿafat, which is north of Jerusalem. They extracted probably more than 30 limestone ossuaries and fragments (exact number not known) before Abel and his colleagues (Jaussen, Vincent) were able to examine them or the site. Abel found and studied the ossuaries outside the cave; inside the cave he naturally found signs of severe disturbance. Thus all information regarding family groupings has been lost. The cave was rediscovered by Kloner in his survey of Jerusalem (2001). Abel published only those ossuaries with inscriptions. Some of the ossuaries are today at the École Biblique, the location of the rest is unknown. Measurements and descriptions of the lost ones are based on the drawings in Abel. There are 25 inscriptions from probably 23 ossuaries; 16 are in Greek script, five in Jewish script and four in Palmyrene script; there is also one Greek wall inscription (no. 440). Jewish names preponderate, appearing in all three scripts: Elʿazar, Elḥanan, Ezekias, Iesous, Ioudan, Martha, Neḥemia, Pinḥas, Salamath, Salami, Shamaya, Shelamzion, Teḥinna/Theennas. There are also the Greek names, all written in Greek script, Aristoboule, Epictetus, Ioustos, Pheidon, Philon and Theodorus; the Latin names (in Greek script) Furius Africanus, Furia Africana, Kotolla; the Palmyrene/Arabic names (in Palmyrene script) TYMY and ḤBBY and the indeterminate Semitic names, written in Greek script, Anis, Izates, Nison(?) and Somaon. Finally, three place-names are mentioned: Chalcis, Alexandria, Seitos. While the third place is unknown, the first two could refer to cities in northern Syria (see comm. ad nos. 421, 427, 432). The wall inscription, no. 440, seems to say that the occupants (or some of them) were emigrants from some place. These facts, combined with the inscriptions written in Palmyrene script, suggest that the tomb contains the remains of one or more families from northern Syria, from the region within which Palmyrene script was frequent. Note that the burial cave of צדן מלכא *ṣdn mlkʾ*, who is probably Helena, Queen of Adiabene, was located nearby (no. 123).

416. Ossuary of Africanus Furius(?) with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription on the back side of a limestone ossuary with decorated front (two rosettes and frame); surface rough-finished. Inscription is 2 cm from top rim, slanting downwards to the right; letters are shallowly incised with a sharp instrument, amateurishly executed, some letters were gone over more than once. Lunate *sigma*.

Meas.: h 29.5, w 57, d 26 cm; l. 13 cm, letters 1-4 cm.

Pres. loc: École Biblique, Jerusalem, no inv. no. Autopsy: 19 June 2008.

ΑΦΡΕΙΚΑΝΟΣ
ΦΟΥΛΕΙΟΣ

fig. 416.1

Ἀφρεικανὸς | Φούλειος

Africanus Furius(?) (= Furius(?) Africanus).

Comm.: Abel (ed. pr.) reported finding 1)
an ossuary inscribed Αφρεικανος Φουλειος
and Φουλεια Αφρεικανα, 2) another ossu-
ary inscribed Φουλεια Αφρεικανα and 3) a
lid inscribed Φολεια Αφρεικανα. We found
at the École Biblique 1) = the present ossu-
ary but without the second inscription, and
3) = no. 423, but not 2) = no. 424. It can be

fig. 416.2

assumed that Abel made a mistake and that Φουλεια Αφρεικανα never appeared on the
present box (his drawings contain only one reproduction of the name); for not only did
we find no trace of it, but it is difficult to understand why the daughter's (sister's?) name
would appear on both her father's and her own ossuary; her bones could be buried in only
one box. This inscription and no. 423 seem to be executed by the same hand, and Abel
asserted that the third one had the same characteristics, which his drawing bears out.

The iotacism ει for ι is very common, as is the assimilation of the liquid con-
sonants ρ and λ, see B. McLean, Introduction to Greek Epigraphy 349, 353. But
the name could also be Fulvius. The Latin names suggest Roman citizenship. The
cognomina in this text, nos. 423 and 424, do not of course mean that the deceased
themselves came from Africa. There are no known Jews with the cognomen Afri-
canus (or the name Furius) from North Africa, Cyrene or Egypt.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 272 nos. 3-4 (ed. pr.). – Ibid. 635; F. Bleckmann, ZDPV
38, 1915, 236-9 at 238f.; Klein, JPCI no. 87; CIJ 2, 1227; B. Lifshitz, ANRW 2,8, 1977, 444-89 at
458; Kloner, Survey of Jerusalem, 2001 no. 26; E. Regev, Cathedra 106, 2002, 35-60 (Hebr.); id.,
PEQ 136, 2004, 109-31; Hachlili, Funerary Customs 282-6.

Photo: A. and N. Graicer.

JJP

417. Ossuary of Anis with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription, upside down on the back side of a limestone ossuary with deco-
rated front (two rosettes), red wash; back side is rough-finished, no pigment. Lu-
nate *sigma*.
Meas.: h 26, w 45, d 15 cm; l. 18.5 cm, letters 3.5-8 cm.
Pres. loc: École Biblique, Jerusalem, oss. 62. Autopsy: 23 June 2008.

ΑΝΙΣ

Ανις

Anis.

Comm.: The name being written upside down on the undecorated back side indicates that the ossuary was in a narrow space when incised and was situated in the cave in such a way that the inscription could be read, with difficulty, from above, with possibly the decorated front more easily viewed. Abel in-

fig. 417

terpreted the name as Latin Anius/Annius, which is possible, given the other Latin names from the cave. But it is more likely to be Semitic, a shortened version of Ḥanan חנן, Ḥanin חנין or Ḥananiya חנניה. Wuthnow, Semitische Menschennamen 21-4 lists 25 Greek versions of חנן ḥnn, including Αννις and Αννιος. Compare nos. 99 (Ανινας), 411 (Ανιν חנין), and the many examples of חנניה ḥnnyh in this corpus. A Marcus Annis is mentioned in an ostracon of 78 CE from Edfu (CPJ II 268). Ανις is a woman's name in P.Ryl II 288,2: ὁ δεῖνα μητρὸς Ανιτ[ος], see Preisigke, NB 32.
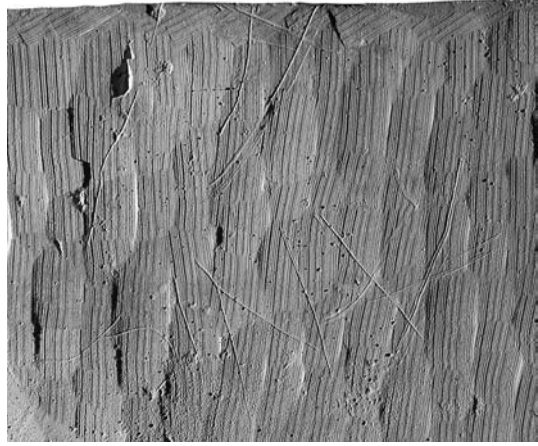
Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 274 no. 12 (ed. pr.). – Klein, JPCI no. 95; CIJ 2, 1224; see bibl. no. 416.

Photo: A. and N. Graicer.

JJP

418. Ossuary of Aristoboule with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with three six-petaled rosettes and four half-rosettes, red wash. Greek inscription deeply incised on rough finished right side, serifs on some of the letters, lunate *sigma*.
Meas.: l. 16.5 cm, letters 2.5-4.5 cm.
Pres. loc: Church of St. Anne, Jerusalem, inv. no. PB 3190. Autopsy: 28 April 2008.

ΑΡΙΣΤΟΒ
ΟΥΛΗΣ

fig. 418

Ἀριστοβ|ούλης

Of Aristoboule.

Comm.: Greek name of perhaps Hasmonean inspiration. No historical figure named Aristoboule/a is known, although there are many instances of Aristoboulos, Jewish and non-Jewish. LGPN lists several instances of Ἀριστοβουλη/α in each of the five published volumes. Apparently Ἀρριστοβολα in no. 325 is unique. See also no. 585.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 275 no. 15 (ed. pr.). – Klein, JPCI no. 97; CIJ 2, 1225; Figueras, Ossuaries 18 no. 502; see bibl. no. 416.

Photo: A. and N. Graicer.

<div align="right">JJP</div>

419. Ossuary of Benjamin Somaon with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription on back side of limestone ossuary with decorated front (three ro-settes, red wash); chip carved, back side is rough-finished. Inscription is positioned left-center, 3 cm from top rim; very shallowly incised with sharp instrument; lunate *sigma* and w-shaped *omega*.
Meas.: h 28, w 58.5, d 23 cm; l.1: 8.5 cm; l.2: 7 cm; letters 1-1.5 cm.
Pres. loc: École Biblique, Jerusalem, no cat. no. Autopsy: 23 June 2008.

BINIAMIN
ΣΟΜΑΩΝ

Βινιαμὶν | Σομαων

Benjamin Somaon.

fig. 419

Comm.: The name Benjamin, in different spellings, is well-attest-ed for this period in Palestine, cf. Ilan, Lexicon I 82f., and note Βενιαμις, Βεννιαμιν and Βενιαμιν from Jaffa (CIJ 2, 908, 912, 920); as well as outside Palestine, note (including later periods) Βενιαμιν from Aphrodisias (Ameling, IJO II 14a), Βενιαμιν in a synagogue mosaic inscription (7 c. CE) from Phoenicia (Noy - Bloedhorn, IJO III Syr23), Βενιαμιν from Egypt (JIGRE 147), and several versions of the name in E. and W. Europe (Noy, JIWE I 30; JIWE II 18; Noy, IJO I Pan2, Mac14, Ach27).

Abel, followed by Frey (CIJ), understood Σομαων as a family name, "de la famille *des Soma*", reading the name as a genitive plural, which however is unlikely. The name is better understood as a patronym (unconjugated), either as a corrupt form of Simon Σιμεών (as Ilan, Lexicon I 221), or a Semitic name (שׁחם? cf. Wuth-now, Semitische Menschennamen 169); note four different individuals named Σόαιμος in Josephus, including an Ituraean Jew (Schalit, NW 114).

The collection at the École Biblique contains another unprovenanced ossuary with Βενιαμιν, see no. 523.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 272 no. 2 (ed. pr.). – Klein, JPCI no. 85; CIJ 2, 1228; see bibl. no. 416.

Photo: A. and N. Graicer.

JJP

420. Ossuary of Elʿazar with Aramaic/Hebrew inscriptions, 1 c. BCE-1 c. CE

Two identical Jewish script inscriptions on fragments of a limestone ossuary, written by same hand, one (a) on the façade inside a crudely formed rosette, the other (b) on an apparent short side (undecorated); letters shallowly incised; red wash. This corner fragment consists of two pieces joined together; both surfaces smoothed. Formal script.
Meas.: h 25, w 12, d 6 cm; (a) and (b): ll. 5 cm, letters 1-3 cm.
Pres. loc: École Biblique, Jerusalem, inv. no. 13.3, oss. 34. Autopsy: 19 June 2008.

(a) אלעזר
(b) אלעזר

Translit.: (a) and (b) ʾlʿzr

(a) and (b) *Elʿazar.*

fig. 420.1 (a)

Comm.: Autopsy supports Abel's attribution of these two inscribed fragments with the same name to the same hand.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 268 nos. 4-5 (ed. pr.). – Klein, JPCI no. 75; CIJ 2, 1216; see bibl. no. 416.

Photo: A. and N. Graicer.

fig. 420.2 (b)

JJP/HM

421. Ossuary fragments of Elḥanan and Africanus with Aramaic and Greek inscriptions, 1 c. BCE-1 c. CE

Three fragments of a slightly arched limestone lid, two previously joined together in the ed. pr., the third joined to those two during examination of antiquities at the École Biblique. The pieces are all in battered shape, letters shallowly incised and today quite faint. Traces of red wash. Aramaic lines in Palmyrene script. Greek inscription has been partly erased, deliberately; lunate *sigma*.

Meas.: Restored pieces, together: h 26, w 45, th 1.5-2 cm; (a) l.1: 6 cm, letters 2.5-4 cm; l.2: 22 cm, letters 1-2.5 cm; (b) l. 27 cm, letters 1-1.5 cm.

Pres. loc: École Biblique, Jerusalem, inv. nos. 13.5, oss. 30; 13.7, oss. 17. Autopsy: 19 June 2008.

(a)   לחנן[.]
        [--]ת בר אלקצדרין
(b) [--]ΑΜΑΦΡΕΙΚΑΝΟΣ

App. crit.: אלקצדרין ברת *Klein*.

(a) [--]ת בר אלקצדרין | לחנן[א]
(b) [Σαλ]αμ Ἀφρεικανός

fig. 421 (a) and (b)

Translit.: (a) [ʾ]lḥnn | ʾlqṣdryn br
              t[--]

(a) *(E)lḥanan, Alexandrian, son of Th ...*
(b) *Shalom, Africanus!*

Comm.: Abel had joined together the two pieces containing לחנן *lḥnn* and the (effaced) Greek text. A third piece, containing אלקצדרין בר ת *ʾlqṣdryn br t*, was joined to those other two during our recent examination of the holdings in the École Biblique in Jerusalem. There is no doubt that the third piece fits the other two; the breaks fit together precisely, and the missing portion of אלחנן *ʾlḥnn* is found on the second piece (although most of the *alef* is still missing). Thus Abel's possible interpretations of אלקצדרין *ʾlqṣdryn* may be disregarded: the word is the ethnic of Elḥanan and is equivalent to Ἀλεξανδρῖνος, the Greek ending dropping in Semitic transcription; the full text thus reads Elḥanan the Alexandrian, son of Th[--].

The middle *nun* from אלקצדרין *ʾlqṣdryn* is missing; this may be either a careless error, or reflect pronunciation. The Alexandria intended is probably in Syria, given that Elḥanan's inscription is in Palmyrene script and other texts from this cave indicate a similar origin of the deceased, see introd.; there is more than one Alexandria he could possibly have come from, see RE I 1388-96 and Barrington Atlas 67 C3. The name Elḥanan is rare for this period, attested in an obscure rabbinic text (see Ilan, Lexicon I 62f.), and unattested among Jews elsewhere, including northern Syria and Egypt.

Only the first letter of the name of the father survives, but it could very well be
תחנה *tḥnh* as in nos. 427 and 438, from the same cave.

The Greek inscription was deliberately effaced when Elḥanan was inscribed,
but traces are still legible; the two were not meant to be read together; it cannot be
said whether the box was reused, or the first Greek inscription was a mistake; note
Africanus and Africana reportedly from the same cave (nos. 416, 423, 424). The
first word in the Greek inscription is restored provisionally; it may also have been
the ending of a name, as there are two other women with Shalom-based names in
the cave (nos. 435 and 436).

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 268f. no. 7, 269f. no. 10 (ed. pr.). – Klein, JPCI no. 77,
78, 81; CIJ 2, 1215, 1217, 1226; MPAT no. 140; Noy - Bloedhorn, IJO III app8; see bibl. no. 416.

Photo: A. and N. Graicer.

JJP/HM

422. Ossuary of Ezekias with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription "en grands caractères bien tracés" (Abel, ed. pr.). Lunate *sigma*
(cf. drawing).

ΕΖΕΚΙΑΣ

Ἐζεκίας

fig. 422

Ezekias.

Comm.: The Greek form of the biblical חזקיה *ḥzqyh* used by Septuagint, Josephus,
etc.; a common name in this period (Ilan, Lexicon I 95ff.).

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 273 no. 6 (ed. pr.). – Klein, JPCI no. 89; CIJ 2, 1229; see
bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 270 pl. II.6 (ed. pr.).

JJP

423. Lid of an Ossuary of Furia Africana with Greek inscription, 1 c. BCE-1 c. CE

Broken flat limestone ossuary lid, rough surface; two-line Greek inscription off
center, near one edge, shallowly incised with a sharp instrument.
Meas.: h 2, w 60, d 24.5 cm; ll.: 7 and 13 cm, letters 0.5-3 cm.

Pres. loc: École Biblique, Jerusalem, inv. no. 13.19. Autopsy: 23 June 2008.

ΦΟΛΕΙΑ
ΑΦΡΕΙΚΑΝΑ

fig. 423

Φο<υ>λεία | Ἀφρεικανά

Furia(?) Africana.

Comm.: This lid almost certainly went with the missing ossuary, no. 424, see notes ad nos. 432 and 424; "Furia" is suggested here because of the assimilation of *rho* and *lambda* common in koine Greek of this period, but the name could also be Fulvia. The inscriber forgot the *upsilon* in Φουλεια in this inscription, but according to Abel wrote the name correctly on the ossuary itself.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 272 nos. 3-4 (ed. pr.). – Klein, JPCI no. 87; CIJ 2, 1227; see bibl. no. 416.

Photo: A. and N. Graicer.

JJP

424. Ossuary of Furia(?) Africana with Greek inscription, 1 c. BCE-1 c. CE

ΦΟΥΛΕΙΑ
ΑΦΡΕΙΚΑΝΑ

fig. 424

Φουλεία | Ἀφρεικανά

Furia(?) Africana.

Comm.: See notes ad nos. 416 and 423; "Furia" is suggested here because of the assimilation of ρ and λ common in koine Greek of this period, but the name could also be Fulvia. This missing ossuary almost certainly went with the lid, no. 423.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77, at 272, nos. 3-4 (ed. pr.). – Klein, JPCI no. 87; CIJ 2, 1227; see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 270 pl. II.4 (dr.).

JJP

425. Ossuary of Iesous with Greek inscription, 1 c. BCE-1 c. CE

Lid of limestone ossuary elaborately decorated on both sides, badly worn; Greek inscription on right half of one side, slanting downwards from left to right within the decoration. End of lid broken; surface smoothed. The inscription was originally deeply incised, now quite worn; lunate *sigma*.

Meas.: h 9, w 54, d 30 cm; l. 6 cm, letters 1-1.5 cm.

Pres. loc: École Biblique, Jerusalem, no inv. no. Autopsy: 23 June 2008.

ΙΗΣΟΥΣ

Ἰησοῦς

Iesous.

fig. 425.1

Comm.: One of the most common names for Jews of the period.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 274 no. 11 (ed. pr.). – Klein, JPCI no. 94; CIJ 2, 1231; Dinkler, Signum Crucis 3-9 no. 5; Figueras, Ossuaries 18 no. 236; see bibl. no. 416.
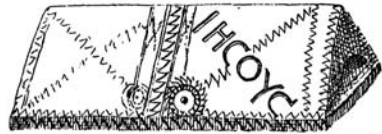
Photo: A. and N. Graicer; F.-M. Abel, RB 22, 1913, 270 pl. II.11 (dr.).

fig. 425.2

JJP

426. Ossuary of Ioudan with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription on right side of limestone ossuary with decorated front (two rosettes and frame, roughly executed). Right side is rough finished. Inscription is incised to medium depth with sharp instrument, written backwards.

Meas.: h 28.5, w 61.5, d 28 cm; l. 9.5 cm, letters 1.5-2.5.

Pres. loc: École Biblique, Jerusalem, inv. no. 13.14, oss. 44. Autopsy: 19 June 2008.

ΝΑΔΥΟΙ

Ἰουδαν

Ioudan.
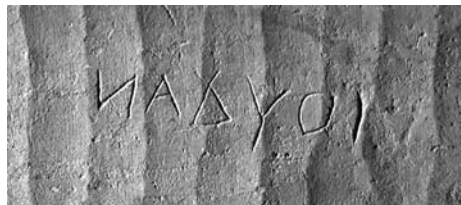
fig. 426

Comm.: Ioudan as a form of the name Judah became popular beginning in this period, in Greek and as well as Hebrew (יודן *ywdn*), see Ilan, Lexicon I 112-25, esp. 120 no. 112. The inscription is written in reverse, either in imitation of Semitic practice, or as apotropaic magic; compare the same phenomenon in nos. 159, 239, see Naveh.

Bibl.: F.-M. Abel, RB 22, 1913, at 262-277 at 273 no. 5 (ed. pr.). – Klein, JPCI no. 88; CIJ 2, 1232; Figueras, Ossuaries 16; J. Naveh, IEJ 38, 1988, 36-43 at 42; see bibl. no. 416.

Photo: A. and N. Graicer.

JJP

427. Ossuary of Ioustos (Justus) the Chalcidean with Greek inscription, 1 c. BCE-1 c. CE

Greek inscriptions on each end of an ossuary. Lunate *sigma*. Hands look different in the drawings.

(a) ΙΟΥΣΤ
   ΟΣΧΑ
   ΛΚΙΔΗ
   ΝΟΣ

(b) ΘΕΕΝΝΑΣ

fig. 427.1

(a) Ἰοῦστ|ος Χα|λκιδη|νός
(b) Θεεννας

(a) *Ioustos (Justus) the Chalcidean.*
(b) *Theennas.*

Comm.: The ossuary contained at least two individuals, who must have been related in some way (it is much less likely that the inscriptions represent two names of the same individual). Ioustos (Justus) is a popular name among Jews of the Roman period (see Ilan, Lexicon I 333; CIJ 2, 929, 946 (Jaffa); Schwabe - Lifshitz, Beth Sheʿarim II 127, 149, 190; Noy, IJO I Ach55; Ameling, IJO II 43; JIGRE 148; Noy, JIWE I and II s.v.), as well as non-Jews (LGPN, s.v. in all volumes except 3b; Preisigke, NB and Foraboschi, s.v.; etc.). Ioustos, but not necessarily Theennas,

fig. 427.2

was from a city called Chalcis, of which there were many. Of those listed for Syria in RE III.2, the two most likely are Chalcis ad Belum (RE III.2, 2090f.; Barrington Atlas 68 C2) = modern Qinnaṣrin; and Chalcis sub Libanum (RE III.2, 2091f.; Barrington Atlas 69 D2) = modern Anjar.

The name Θεεννας is biblical (1 Chron 4,12: תְּחִנָּה), the double εε capturing the ḥet with ḥiriq חִ, and the double νν representing the *nun* with dagesh נּ; in the Septuagint, תחנה = Θανα, Luc. Θεεννα (Hatch - Redpath, suppl. 70); cf. Ilan, Lexicon I 237f. This name appears elsewhere in the same cave as תחנא *tḥnʾ*, (see this vol. no. 438); also on ossuaries in a cave in Ramat Eshkol, see this vol. nos. 21 and 22, and in no. 323 from the Kidron valley; and on papyrus documents from the Judaean Desert, P.Yadin 5, 15, 17, 18. For other instances outside Jerusalem cf. Schwabe - Lifshitz, Beth Sheʿarim II 130; Schwabe, Tarbiz 231. Abel in ed. pr. and Rahmani explain the name as תאנה *tʾnh*, "fig-tree"; there are also similar but not identical Egyptian names, cf. Preisigke, NB 128, 130-3. Other less likely interpretations are mentioned by Roth-Gerson.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 275 no. 14 (ed. pr.). – Klein, JPCI no. 83; M. Schwabe, Tarbiz 12, 1941, 230-3 at 231 (Hebr.); CIJ 2, 1233; Hemer, Book of Acts, 221f. no. 1,23; S. Dar, Cathedra 59, 1991, 3-11 at 8f. (Hebr.); Rahmani, CJO no. 53; BE 1996, 487; Roth-Gerson, Jews of Syria, 161f. (Hebr.); Noy - Bloedhorn, IJO III Syr22; SEG 54, 1667.1; see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 270 pl. II.14 (dr.).

JJP

428. Ossuary of Kotolla (Catulla) with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription near rim on short side of the box.

ΚΟΤΟΛΛΑ

Κοτολλα

Kotolla = Catulla.

Comm.: Latin cognomen. Other Latin names in this tomb nos. 416, 423, 424. No traces of a male relative, Catullus, were recorded by Abel.

fig. 428

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 274 no. 10 (ed. pr.). – Klein, JPCI no. 93; CIJ 2, 1234; E. Dinkler, JbAC 5, 1962, 93-112 at 111 no. 11; see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 270 pl. II.10 (dr.).

JJP

429. Ossuary of Martha with Aramaic/Hebrew inscription, 1 c. BCE-1 c. CE

Two small fragments of limestone ossuary, joined together to form partial Jewish script inscription. Surface rough finished; traces of red wash. Inscription shallowly incised with a sharp instrument. Formal script.
Meas.: h 15, w 17, th 2 cm; l. 10 cm, letters 4 cm.
Pres. loc: École Biblique, Jerusalem, inv. no. 13.4, oss. 16. Autopsy: 19 June 2008.

רתא[.]

App. crit.: Abel did not read the *resh*.

[מ]רתא

Translit.: [m]rt ʾ

Martha.

Comm.: Restored name is likely, given its frequent use by Jews of the period.

fig. 429

Bibl.: F.-M. Abel RB 22, 1913, 262-77 at 268 no. 6 (ed. pr.). – Klein, JPCI no. 76; CIJ 2, 1219; see bibl. no. 416.

Photo: A. and N. Graicer.

JJP/HM

430. Ossuary of Neḥemia with Aramaic/Hebrew inscription, 1 c. BCE-1 c. CE

Inscriptions in Palmyrene script on a fragment of vaulted lid (a) and on decorated façade of ossuary, above rosette (b). Both inscribed by same hand, "une main qui a visé aux formes lapidaires" (Abel, ed. pr.). Inscription on lid neatly inscribed to medium depth with sharp instrument.
Meas.: (a) lid: h 19, w 21, th 2.5 cm; l. 7 cm, letters 3-4 cm.
Pres. loc: (a) École Biblique, Jerusalem, inv. no. 13.2, oss. 11. Autopsy: 19 June 2008; (b) unknown.

(a)   נח[--]
(b)   נחמיה

fig. 430 (a)

(a) [מיה]נח
(b) נחמיה

Translit.: (a) nḥ[myh]
(b) nḥmyh

(a) *Neḥemia.*
(b) *Neḥemia.*

Comm.: The biblical name Neḥemia is well-attested among Jews both in Palestine (Ilan, Lexicon I 197f.) and in Syria (Noy - Bloedhorn, IJO III Syr53 and 58, both Greek).

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 268 no. 2-3 (ed. pr.). – Klein, JPCI no. 74; CIJ 2, 1220; see bibl. no. 416.

Photo: A. and N. Graicer.

<div align="right">JJP/HM</div>

431. Ossuary of Nison with Greek inscriptions, 1 c. BCE-1 c. CE

Greek inscriptions on decorated long and short sides of the box. "Lettres tracées fort negligemment, à grands traits détachés" (Abel, ed. pr.); lunate *sigma*. Inscriptions incised without regard for decoration.

(a) ΝΙΣΟΝ
(b) ΝΙΣΟΝ

(a) and (b) Νισον.

fig. 431 (a) and (b)

(a) and (b) *Nison.*

Comm.: Unique name, apparently in nominative, probably Semitic (Masada I 479, נסן *nsn* is unlikely to be a personal name). On final-*nun* in Hebrew names, see Ilan, Lexicon I 27. Compare nṣʾ (female name) in Stark 40.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 274 no. 13 (ed. pr.). – Klein, JPCI no. 96; CIJ 2, 1235; Figueras, Ossuaries 18 no. 237; see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 270 pl. II.13 (dr.).

<div align="right">JJP</div>

432. Ossuary of a son of Pheidon with Greek inscription, 1 c. BCE-1 c. CE

A fragment from the middle of the façade of a decorated, soft limestone ossuary, from the upper half; remains of two rosettes flanking triple zigzag band, upper zigzag frame. Greek inscription across the top, separated by middle band; an effort was made, not always successful, to keep the letters within the ruled lines of the frame. Lunate *sigma* and w-shaped *omega*.

Meas.: h 14, w 42, th 1.5 cm; (a) (to left of central band): l. 11.5 cm, letters 1 cm; (b) (to right of band): l. 15,5 cm, letters 0.5 cm.

Pres. loc: École Biblique, Jerusalem, inv. no. 13.9, Oss. 3. Autopsy: 19 June 2008.

fig. 432 (a) and (b)

(a) Ι̣/Η̣/ΥΣΦΕΙΔΩΝΟΣ
(b) ΟΣΚΑΙΕΠΙΚΤΗΤΟΣΚΩΜΑ̣
  ΤΟΥΣΕΙΤΟΥ

App. crit.: Σητου *Abel, Klein, CIJ.*

(a) Ι/Η/Υς Φείδωνος
(b) ὃς καὶ Ἐπικτητος κώμα | τοῦ Σειτου

...s (son) of Pheidon who is also Epictetos (of the) village of Seitos.

Comm.: The son's name, given in the nominative, is missing, but his alias is preserved: Epictetos, an extremely common Greek name (LGPN I-V s.v.); it does not necessarily suggest servile origins (contra Bleckmann). The father's name Pheidon is rare in the Jewish onomasticon but not unusual in the Greek world (LGPN; Preisigke, NB 458). The reading κώμα τοῦ Σειτου assumes there are no letters after κώμα, and that the word means "village" (κώμη). There is no known place in Syria called Seitos; a village with possible name Setos is found on the Cilician coast (Barrington Atlas, 66 C4). Klein, following Löw, translates: "Schlaf der Auferstehung", which is not only difficult linguistically but is not the kind of expression normally found on ossuaries.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 276 no. 16 (ed. pr.). – Klein, JPCI no. 98; CIJ 2, 1238; Figueras, Ossuaries 14; see bibl. no. 416.

Photo: A. Ecker.

433. Ossuary of Philon with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription "tracée à l'extrémité inférieure d'une face ornamentée" (Abel, ed. pr.). W-shaped *omega*.

ΦΙΛΩΝ

Φίλων

Philon.   fig. 433

Comm.: Common Greek name for both Jews and non-Jews. This ossuary was not found in the collection of the École Biblique, but a different one with the same name was, see no. 580.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 274 no. 8 (ed. pr). – Klein, JPCI no. 91; CIJ 2, 1239; see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 270 pl. II.8 (dr.).

JJP

434. Ossuary of Pinḥas and Shamaya the priest with Aramaic inscription, 1 c. BCE-1 c. CE

Inscription in formal Jewish script incised above the three interlocking rosettes of the decorated façade of a limestone ossuary; surface smooth finished; red wash. Letters incised to medium depth with sharp instrument; amateurishly executed, as obvious in irregular *shin*.
Meas.: h 31, w 65, d 25.5 cm; l. 31 cm, letters 1-2 cm.
Pres. loc: École Biblique, Jerusalem, no inv. no. Autopsy: 23 June 2008.

fig. 434.1

פינחס ושמעיה כהנה

App. crit.: ויעקיביה *Abel, Frey*; ושקעיה *Beyer.*

Translit.: pynḥs wšmʿyh khnh

Pinḥas and Shamaya the priest.
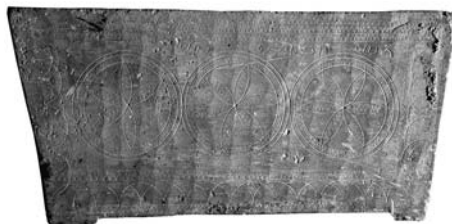
fig. 434.2

Comm.: The highly improbable read-
ing of the second word by Abel (ed. pr.),
ויעקיביה *wyʿqybyh*, was corrected by Puech to ושמעיה *wšmʿyh*, as here. The biblical
name Shamaya (1 Kings 12,22; Jer 29,31; Ezra 10,32, etc.; Neh 3,29 etc.; 1 Chron
3,22 etc.), used also by priests (Neh 10,9, 12,6, etc.), is found in tannaitic literature
on Jewish ostraca and papyri from the region (some examples collected in Ilan,
Lexicon I 235f.); it was also used by Samaritans (Yardeni, Textbook A 351), but is
not found in the Jewish inscriptions from Syria. The word כהנה would seem to be
singular, referring only to Shamaya, but it cannot be ruled out that the inscriber,
who may very well have been from northern Syria (see introd.), intended the plural
form in eastern dialect (normally written כהני *khny*) with a western spelling (final
ה *he* substituting for *yod* with *tsere*). Pinḥas is the name of three different priests
in the Bible (Ex 6,25 et al.; 1 Sam 1,3 et al.; Ezra 8,33), and is the name of many
priests from this period, e.g. Jos. BJ 4,155, 4,235, 6,390; a synagogue inscription
from Naʿaran, see Naveh, Stone and Mosaic, no. 58; cf. Ilan, Lexicon I 206f. for fur-
ther examples; for Pinḥas as a priest among Samaritans, Y. Magen - L. Tsfania - H.
Misgav, Qadmoniot 33, 2001, 125-32 (Hebr.). Of course not all individuals named
Pinḥas were priests, e.g. no. 83.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 268 no. 1 (ed. pr.). – Klein, JPCI no. 73; CIJ 2, 1221;
MPAT 139; E. Puech, RB 90, 1983, 481-533 at 499f. no. 1; Beyer, Aramäische Texte 339 no. yJE
1; see bibl. no. 416.

Photo: A. and N. Graicer.

JJP/HM

435. Ossuary of Salamath with Greek inscription, 1 c. BCE-1 c. CE

Flat fragment of ossuary (box or lid), smoothed surface, edges cut clean to frame
inscription. Greek inscription very shallowly incised. The lettering is somewhat
chaotic: the first *alpha* extends inside the initial *sigma*; the first and third *alphas*
are cursive, the second is angular; the legs of the letters intersect; the final *theta* is
larger than the rest of the line; lunate *sigma*.
Meas.: h 12, w 20, th 2-2.5 cm; l. 16.5 cm, letters 2-3.5 cm.
Pres. loc: École Biblique, Jerusalem, inv. no. 13.8, Oss. 4. Autopsy: 19 June 2008.

ΣΑΛΑΜΑΘ

Σαλαμαθ

Salamath.

fig. 435

Comm.: This shalom-based female name
(see Ilan, Lexicon I 249-53), seems to be a
form of the biblical Shlomith (Lev 24,11)
= Septuagint Σαλαμειθ or Σαλαμιθ. The Greek spelling here is so far unique. Note
also shalom-based name Salami from the same cave no. 436 and possibly also no.
421. The shalom-based names from Palmyra include *šlmʾ* and *šlmt*, see Stark 51f.
Since there are no letters to the right of the unusual *theta*, it is part of Salamath's
name and not the start of another.

Bibl.: F.-M. Abel, RB 22, 1913, 262-277 at 274 no. 7 (ed. pr.). – Klein, JPCI no. 90; CIJ 2, 1236; see
bibl. no. 416.

Photo: A. Ecker.

JJP

436. Ossuary of Salami with Greek inscription, 1 c. BCE-1 c. CE

Three-line Greek inscription on one of the short sides of an ossuary, "gravée par
une main inhabile" (Abel, ed. pr.). ΟΥ in ligature? Lunate *sigma*, w-shaped *omega*.

ΣΑΛΑΜΙ
ΙΙΙΧ
ΘΕΟΔΩΡΥ

Σαλαμι | ΙΙΙΧ | Θεοδώρ<ο>υ

Salami daughter (or wife) of Theodoros.

fig. 436

Comm.: The *iota* in Σαλαμι may not be a letter at
all, but a stray mark on the box, as often happens
on ossuaries. Abel himself was not sure, but the
mark is certainly not "un signe d'abréviation";
without autopsy nothing can be clear. If it is to be read as a letter, then it seems to be
a form of Salome; it resembles *šlmy* found at Palmyra (Stark 51f.; also *šlmʾ*), or it may
be compared to Σαλαμις (JIGRE, 48). Alternatively, it may be a male name, note that

Shalmai שלמי *šlmy* at Neh 7,48 = Σελαμι in Septuagint and Shlomi שלמי *šlmy* at Num 34,27 = Σελεμει/Σελεμι Septuagint (Hatch - Redpath, Suppl. 141).

l.2, resembling Roman numeral XIII, is mysterious (if carved at the same time as the two names). It could be an elaborate mason's mark, but placed unconventionally in the middle of an inscription; it could also be part of an inventory system; but the lid to this ossuary is not recorded. Other ossuaries found by Abel have similar markings, although again it is strange that it is inserted in the middle of the inscription here. It is not the price paid for the box. Without an autopsy, it is impossible to determine whether the final *upsilon* is actually ligatured *omicron-upsilon*.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 274 no. 9 (ed. pr.). - Klein, JPCI no. 92; CIJ 2, 1237; E. Dinkler, JbAC 5, 1962, 93-112 at 111 no. 12; Hemer, Book of Acts 162 no. 5, 36; see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 270 fig. 9 (dr.).

<div align="right">JJP</div>

437. Ossuary of Shelamzion with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Fragment from top edge of façade of decorated ossuary, frame with semi-circles and zigzag design, inscription in Jewish script incised very faintly with sharp instrument within the middle semi-circle; red wash. Formal script.
Meas.: h 11, w 13, th 2 cm; l. 3.5 cm, letters 0.5 cm.
Pres. loc: École Biblique, Jerusalem, inv. no. 13.6. Autopsy: 19 June 2008.

שלמציון

Translit.: *šlmṣywn*

Shelamzion.

fig. 437.1

Comm.: The full spelling of one of the commonest female names of the period; cf. Ilan, Lexicon I 426-9.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 269 no. 8 (ed. pr.). – Klein, JPCI no. 79; CIJ 2, 1223; see bibl. no. 416.

Photo: A. and N. Graicer.

fig. 437.2

<div align="right">JJP</div>

438. Ossuary of Teḥinna with Aramaic/Hebrew inscription, 1 c. BCE-1 c. CE

"Grandes lettres grossièrement tracées avec la pointe d'un pic" (Abel, ed. pr.). Formal script.

תחנא

App. crit.: רב חנא *Abel, Frey.*

Translit.: tḥnʾ

fig. 438

Teḥinna.

Comm.: The reading is based on drawings, but it does not seem that Rav Ḥanna רב חנא *rb ḥnʾ* can be read, as per Abel, ed. pr. The name תְּחִנָּה is biblical (1 Chron 4,12) = Septuagint (Luc) Θεεννα, as Θεεννας from this cave, see no. 427 and comm. there. Moreover, the title Rav (רב *rb*) was not widely used before the destruction of the Temple, see Misgav 126f.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 269 no. 9 (ed. pr.). – Klein, JPCI no. 80; CIJ 2, 1218; H. Misgav, Tarbiz 66, 1997, 123-30 (Hebr.); see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 267 fig. I.9 (dr.).

JJP/HM

439. Ossuary of Tymy son of Ḥbby with Aramaic inscription, 1 c. BCE-1 c. CE.

Four-line inscription in Palmyrene script, slanting upwards from right to left, badly preserved, on the side of a gabled ossuary lid (from drawing).

דהקוקה
[--]ת[.]מיברחבבי[..]מל[--]ר[--]
ה/אטבוברהוברתה[--]ד/רמ/קעד/רת[--]
חבל

fig. 439

App. crit.: דה קיקא ... | ... קימו חבב ... | זיטר וסרה ...
דה קוקא | קימו *Abel, CIJ, Klein*; וברתה ... חבל
טר *MPAT*; חבב | די טרוסיה | חבל וברתה *Puech l.3.*

דה קוקה | [די] ת[י]מי בר חבבי [בר] מל[כ--ב]ר [--] | ה/אטב וברה וברתה [--] |
ד/רמ/קעד/ר ת[--] | חבל

Translit.: dh qwqh | [dy] t[y]my br ḥbby [br] ml[k--b]r [--] | h/ʾṭb wbrh wbrth [--] |
d/rm/qʿd/r t[--] | ḥbl

This is the loculus ... of Tymy son of Ḥbby (son of) Ml[k ... s]on of ... Hatab(?) and his son and daughter ... (illegible) ... Alas! (or: Woe!).

Comm.: The reading here follows Puech with one exception in l.3; much remains tentative. Abel's reading of l.3 (accepted as possible by MPAT) would be: "the little one, and Sarah ...". The word קוקא *qwqᵓ* = Hebrew kokh כוך *kwk* = loculus or tomb (not "urn" as in Abel, ed. pr.). It is unusual enough for an ossuary inscription to refer to the tomb or ossuary itself (cf. ὀστοφάγος no. 458 this vol.; σορός, Rahmani, CJO no. 789; חלת/חלתא *ḥlt/ḥltᵓ* in nos. 25, 287, 567 this vol.; τόπος and קבר *qbr* nos. 83, 452, 364). While a funerary inscription on a wall or slab may refer to the loculus itself (e.g. no. 460, above the loculus, referring to the כוכה *kwkh*), it is unparalleled for an ossuary inscription to refer to the loculus in which it was situated. Some translate כוכה *kwkh* and קוקה *qwqh* as "sepulcher". It is stated that the loculus (or tomb) contained the bones of several family members, at least three generations; this leaves open the possibility that the loculus contained more than one ossuary; this ossuary would have stood at the front of the loculus, but the inscription did not face outwards since it is on the long side of the gabled lid. It is not possible to associate any of the other names from the cave with the family members to whom this inscription could have referred.

The name Tymy son of Ḥbby is an Arabic name. For parallels in Palmyra: *tymy* at Stark 55, and cf. Thaimes, Thaimos mentioned by Wuthnow, Semitische Menschennamen 52; names resembling HBBY are cited by Stark 19ff. *(hbyby)*. The expression of sorrow in the last line, while a common feature of Hellenistic and Palmyrene funerary epigraphy, is the sole instance in ossuary inscriptions (Rahmani, CJO p. 18; compare no. 25 this vol.).

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 271 no. 11 (ed. pr.). – Klein, JPCI no. 82; CIJ 2, 1222; MPAT 141; E. Puech, RB 90, 1983, 481-533 at 507f. no. 12; Figueras, Ossuaries, 14; T. Ilan, NT 34, 1992, 23-45 at 41; Millard, Pergament und Papyrus 94ff.; Noy - Bloedhorn, IJO III App 9; see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 267 fig. I.11 (dr.).

JJP/HM

440. Greek funerary wall inscription, Graffito, 1 c. BCE-1 c. CE

Greek inscription painted on southern wall, over loculus I; "tracée finement au pinceau ... peinte avec une couleur grenat" (Abel, ed. pr. 265). The original inscription continued above loculus J, to the right. Lunate *sigma* and w-shaped *omega*.
Pres. loc: In situ?

EΞΩΚΙΖΩΤΟΝΟΣΤΑ[--]
[--]ΘΙΖΑΤΩ[--]
[--]ΝΙ[--]

ἐξωκιζώ(ν)τον (= ἐξοικιζόντων) ὀστᾶ [-- | --] θ   fig. 440
Ιζατω[ν?-- | --]ΝΙ[--]

The bones of those who emigrated...(?) or: *of those who expatriated (their) bones ...*
Izaton? ...

Comm.: The left margin of the inscription is preserved, but the right portion of l.1, most of l.2 and all but a few letters of l.3 are missing (based on drawing in Abel, ed. pr.). There were five loculi on the southern wall, the inscription in a central position over the group, but since the ossuaries had been removed by locals before Abel explored the cave, it is not known which ossuaries those loculi contained, or whether this inscription pertained just to those in the southern wall or perhaps others as well. The full inscription clearly gave the names of the family who emigrated (were ejected?) from their home, the name of their home and perhaps further essential details of their story and relationships to each other.

The interchange of *omicron* and *omega* in ἐξοικιζόντων is a common phenomenon in *koine* Greek, see McLean, Introduction to Greek Epigraphy 350. Abel interpreted l.1 to mean "ossements de ceux qui s'expatrient", which is difficult grammatically, for that sense would normally require a middle/passive form; but grammar in common inscriptions can be highly irregular. The word ὀστᾶ could also be accusative, thus rendering the first two words "of those who expatriated (their) bones ...", the rest of the sentence unable to be reconstructed.

l.2 contained names of the deceased and probably the name of their former home. Abel conjectured [βη]θ Ιζατων, a place-name; -θιζα could also be the end of a name or place-name and των the genitive plural article. If Ιζατων is to be read, it recalls the royal family from Adiabene in Mesopotamia; Izates and his mother Helena converted to Judaism (Jos., AJ 20,34-53), and Helena lived in Jerusalem for a time, building a palace there, and was probably buried there as well, her epitaph at no. 123.

Bibl.: F.-M. Abel, RB 22, 1913, 262-77 at 271 no. 1 (ed. pr.). – Klein, JPCI no. 84; CIJ 2, 1230; Figueras, Ossuaries 15; see bibl. no. 416.

Photo: F.-M. Abel, RB 22, 1913, 270 pl. II.1 (dr.).

<div align="right">JJP</div>

441.-442. Burial Cave from Wadi el-Ḥalaf (Pisgat Zeʾev)

Two ossuaries were recovered from a sealed rock-hewn burial cave which was one of ten found in close proximity in a survey in Wadi el-Ḥalaf (now the Pisgat Zeʾev neighborhood) north of Jerusalem, 1979-81, and excavated 1990-91. The present cave (Cave F), which shared a courtyard with another loculus burial cave, was organized around a standing pit surrounded by ledges, with two loculi in each of three walls and a collection pit in a corner of the room opposite the entrance. The cave contained a total of eight ossuaries, of which seven were in the loculi; the seal of the loculus in which the box no. 442 was found had been destroyed.

441. Ossuary of Yehonatan and Aharon with Hebrew/
Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished; vaulted lid. Two-line inscription in cursive Jewish script on one of the short sides of the box; wavy line incised to the left of the inscription, corresponding to a similar wavy line on the edge of the lid. Meas.: h 33, w 70, d 26 cm; l. 6 cm, letters average 2 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1992-133. Autopsy: December 2007.

יהונתן
אהרון

Translit.: yhwntn | ʾhrwn

Yehonatan, Aharon.

fig. 441.1

fig. 441.2

Comm.: The present box was found in a sealed loculus together with three other ossuaries. The names probably represent two persons (the number of skeletons found in the ossuary was not reported). Aharon, a prominent figure in the Bible, was not a name widely used by the Jews of this period (see Ilan, Lexicon III 74f. for two instances on Egyptian papyri) and does not appear on other ossuaries. Yet these same letters (l.2) could *possibly* be read ʾḥynw "our brother", in which case Yehonatan's unnamed brother arranged his interment in the ossuary.

Bibl.: R. Reich, Atiqot 48, 2004, 27*-58* at 53* no. 5 (Hebr.), 152-5 (ES) (ed. pr.). – O. Shourkin, ESI 16, 1997, 99 (= HA 104, 89 [Hebr.]); Kloner, Survey of Jerusalem, 2001, 43(e), 40(h) no. 93.

Photo: IAA.

442. Ossuary of Yishmaʿel with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade (very worn) ornamented with two incised six-petaled rosettes, petals linked with curved lines, flanking a double zigzag line with zigzag half-circles on top and bottom; double zigzag frame, zigzag half-circles in corners and on top and bottom edges between the rosettes; flat lid; red wash. Inscription in cursive Jewish script incised ineptly on the right short side (rough-finished); *yod* is disproportionately large. Other scratches on the bottom of the same side, doubtfully letters.

Meas.: h 26.5, w 58, d 23 cm; l. 6 cm, letters 1.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1992-131. Autopsy: December 2007.

ישמע
ל
[--?]

App. crit.: יושע ר *Reich*.

Translit.: yšmʿ|l | [--?]

Yishmaʿel …?

Comm.: The name Yishmaʿel on the side of the box was inscribed by a very inexperienced hand. There are false strokes before the letters in each line. Reich suggests that the scratches at the bottom of the inscribed side were an attempt to depict an architectural structure like a gate or building.

fig. 442

Bibl.: R. Reich, Atiqot 48, 2004, 27*-58* at 52*f. no. 4 (Hebr.), 152-5 (ES) (ed. pr.). – See bibl. no. 441.

Photo: IAA.

JJP

443.-444. Burial Cave at the village of Hizmeh

A square, rock-cut burial cave was discovered in 1931 during quarrying works at the village of Hizmeh, northeast of Jerusalem. The cave was organized around a central pit with ledges, and contained eight loculi. The archaeologists entered the

cave through the roof; the entrance was still sealed. Six ossuaries were discovered, including three decorated, of which two were inscribed. Ossuary fragments were discovered as well.

443. Ossuary of Hosheʿa with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with checkerboard pattern composed of zig-zag lines; gabled lid; box and lid rough finished. Inscription in formal Jewish script on front side of lid, right-hand corner.
Meas.: h 28, w 60, d 25 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1932-314. Autopsy: 1987.

הושע בר שמוען

fig. 443.1

Translit.: hwšʿ br šmwʿn

Hosheʿa son of Shimʿon.

Comm.: The biblical name Hosheʿa is so far unique among ossuary inscriptions but is found also on an ostracon from Masada (Masada I 665) and note אושיא ʾwšyʾ on a papyrus from Oxyrhynchus (Ilan, Lexicon III 84). In שמוען *šmwʿn* the *vav* and *ayin* are mistakenly transposed, demonstrating perhaps that the gutteral was not pronounced; cf. Naveh 64.

fig. 443.2

Bibl.: N. Avigad, EI 8, 1967, 119-42 at 138 (Hebr.) (ed. pr.). – MPAT no. 133; Rahmani, CJO no. 38; J. Naveh, SCI 15, 1996, 263-7 at 264; Evans 69-72.

Photo: IAA.

JJP/HM

444. Ossuary of Mariam with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of short side of a limestone ossuary, raised disk bearing inscription in formal Jewish script; surfaces rough-finished.
Meas.: h 26, w 21 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1490. Autopsy: 10 July 2008.

סרימ

Translit.: mrym

Mariam.

Comm.: What is now a fragment was a whole ossuary in Avigad's 1967 publication; his drawing shows the façade of the ossuary decorated with two six-petaled rosettes and half-circles. Curiously, the initial *mem* is in the final form, whereas the *mem* at the end of the name is in the medial form.

fig. 444

Bibl.: N. Avigad, EI 8, 1967, 119-42 at 138 (Hebr.) (ed. pr.).

Photo: Hebr. Univ. Arch. Inst.

JJP/HM

445. Ossuary of Maria with Greek inscription, 1 c. BCE-1 c. CE.

Fragment of ossuary, "an inscription in large Greek letters cut with the point of the graving tool" (Clermont-Ganneau, ARP I 450).

Findspot: Near Shuʿafat.

[--]+++
MAPIA
[--]

[--]+++ | Μαρία | [--]

... Maria ...

Comm.: Fragment found among five or more ossuaries in a loculus cave near Shuʿafat which had been previously disturbed. There seem to have been at least one inscribed line above and one below; from the drawing, KAI can possibly be read in line above.

fig. 445

Bibl.: Ch. Clermont-Ganneau, RA 1, 1883, 257-76 at 271 no. 37; id., ARP I 446-50 no. 43 (edd. prr.). – Klein, JPCI no. 49; CIJ 2, 1214.

Photo: Clermont-Ganneau, ARP I 450 no. 43 (dr.).

JJP

446.-449. Burial caves at French Hill Intersection

During the construction of the French Hill road intersection in north Jerusalem, nine underground burial caves were discovered in 1992 and 1993; three were excavated, the other six being sealed behind retaining walls without being explored. The entrances of Caves 1 and 2 were sealed by stones in situ, but the caves had been disturbed in antiquity. The first, a single-chambered man-made loculus cave, contained six ossuaries in the main chamber and eight in a single loculus; of the 14, eight are decorated, three are inscribed. The second cave is also a single-chambered cave hewn out of the rock, entered by two steps, with two tiers of loculi, and contained eleven ossuaries in an upper-level loculus and five in a lower-level one; nine are decorated, one inscribed. The third cave, apparently a single-chambered loculus cave also hewn from the rock, was almost completely destroyed by the construction activity; pieces of only one plain ossuary were recovered. The pottery and other finds date the use of the first cave to the 1 c. CE, the second to the end of the 1 c. BCE or later.

446. Ossuary of Ḥananiah son of Shimʿon with Hebrew and Aramaic inscriptions, 1 c. BCE-1 c. CE

Cave 1, chamber E, oss. 7: Ossuary decorated on façade with rosette metopes. Jewish script inscription (a) shallowly incised on left side, many letters (ש, י, ה) gone over more than once. Another Jewish script inscription (b) in small letters on the right front leg, beneath the ornamentation.
Meas.: h 37, w 61, d 29 cm; (a) l. 14 cm, letters 3-10 cm; (b) l. 7 cm, letters 0.5-1 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1615. Autopsy: November 2007.

(a) חנניה בן שמעון
(b) חנניה בר שמעון

fig. 446.1 (a)

Translit.: (a) ḥnnyh bn šmʿwn
(b) ḥnnyh br šmʿwn

(a) *Ḥananiah son of Shimʿon.*
(b) *Ḥananiah son of Shimʿon.*

fig. 446.2 (b)

fig. 446.4 (b)

fig. 446.3 (a)

Comm.: The crude execution of the letters on the left-side inscription contrasts sharply with the high quality of the ornamentation; the small inscription on the right front leg was carved more precisely, in a way clearly intended not to interfere with the ornamentation. Unusually, inscription (a) is in Hebrew while (b) is in Aramaic. One of them (the one on the front leg?) was incised first, the second when the ossuary was moved. The ossuary contained the bones of one male, aged 40+.

Bibl.: L. Gershuny - B. Zissu, Atiqot 30, 1996, 45-59 (Hebr.), 128f. (ES) (ed. pr.). – Kloner - Zissu, Necropolis 457f.

Photo: IAA.

JJP/HM

447. Ossuary of Ioanas with Greek Inscription, 1 c. BCE-1 c. CE

Cave 1, chamber E, oss. 11: Greek inscription on upper left-hand corner of long side of undecorated ossuary, 3 cm from upper rim. Surface is rough-finished, inscription shallowly incised with sharp instrument. Lunate *sigma* and w-shaped *omega*. Meas.: h 26, w 47, d 20 cm; l. 8 cm, letters 1 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1619. Autopsy: 12 July 2007.

ΙΩΑΝΑΣ

Ιωανας

Ioanas.

fig. 447.1

Comm.: This is either a variation of the male name Ἰωάννης = יוחנן (Yoḥanan), or the genitive of the female name יוחנה (Yoḥana), as in the ossuary found on Mt. Scopus, no. 64, see Ilan, Lexicon I 420f.; Ilan, JJS 195. The ossuary contained the bones of a small child.

fig. 447.2

Bibl.: L. Gershuny - B. Zissu, Atiqot 30, 1996, 45-59 (Hebr.), 128f. (ES) (ed. pr.). – SEG 46, 2013.2; Kloner - Zissu, Necropolis 457f. – Cf. T. Ilan, JJS 40, 1989, 186-200.

Photo: IAA.

JJP

448. Ossuary of Maras with Greek and Hebrew inscriptions, 1 c. BCE-1 c. CE.

Cave 1, main room, oss. 4: Ossuary with Greek inscription (a) on upper left-hand corner of long side of undecorated ossuary. Surface rough-finished, inscription incised to medium depth with sharp instrument. Cross-bars in the *alphas* very faintly rendered. The lunate *sigma* in Μαρας poorly executed, the top of the letter formed by a line which continues backward into the adjacent *alpha*. The lid with an inscription in Jewish script (b) may not belong to the ossuary (see comm.).
Meas.: h 37, w 71, d 28 cm; l. 11 cm; letters 2-4 cm; lid: h 21, w 58 cm; l. 6.5, letters 0.5-4 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1993-1613. Autopsy: 12 July 2007 and November 2007.

(a) ΜΑΡΑΣ
(b) שלום

App. crit.: ΜΑΡΑΤ *ed.pr.*

(a) Μάρας
(b) שלום

fig. 448.1 (a)

Translit.: šlwm

(a) *Maras.*
(b) *Shalom.*

Comm.: Two male skeletons were found inside the ossuary. Μάρας is thus a form of Μάρα, a male name or title (Μάρας as a name is attested in Egyptian papyri (see Preisigke, NB 206 and Foraboschi 187; Ilan Lexicon I 392, 422f.), as it certainly is in no. 543 (Jewish sript). The lid of the ossuary does not fit the box; the inscription seems to have been written with a different instrument from that used to incise ΜΑΡΑΣ; so it may belong to another ossuary and the inscription שלום *šlwm* on the lid may be a name or a greeting from the deceased.

Bibl.: L. Gershuny - B. Zissu, Atiqot 30, 1996, 45-59 (Hebr.), 128f. (ES) (ed. pr.). – SEG 46, 2013.1; BE 1999, 569; Kloner - Zissu, Necropolis 457f.

Photo: IAA.

fig. 448.2 (b)

fig. 448.3 (b)

JJP/HM

449. Ossuary of Shaʾul with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Cave 2, oss. 218: Jewish-script inscription (a) in the upper margins of the left side of an ossuary decorated on its front and left sides with rosette and brick motif. Formal script. Jewish-script inscription on same side of gabled lid (b), decorated with same motifs.
Meas.: h 36, w 66, d 31 cm.

(a)   שאל
(b)   מטב/כ

(a) שא<ו>ל
(b)   מטב/כ

Translit.: (a) šʾ<w>l
            (b) mṭb/k

(a) *Shaʾul.*

Comm.: Readings based on Gershuny - Zissu (ed. pr.). The name on the façade is probably meant to be שאול = Shaʾul, the *vav* having been left out. The last letter in the second inscription could be כ or ב *(kaf or bet)*, but in either case the meaning is obscure. No osteological information in report.
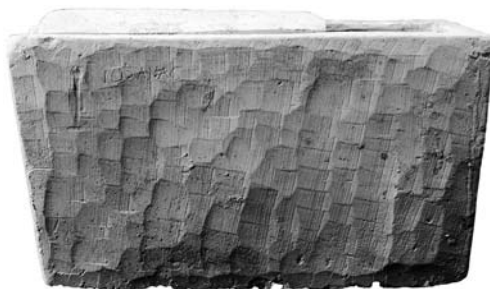
Bibl.: L. Gershuny - B. Zissu, Atiqot 30, 1996, 45-59 (Hebr.), 128f. (ES) (ed. pr.). – Kloner - Zissu Necropolis 457f.

JJP

450.-452. Burial cave on French Hill

Three inscribed ossuaries were among the seven recovered from a rock-hewn burial cave discovered and excavated in the French Hill neighborhood in 1975. The entrance to the cave (which shares a courtyard with another burial cave yielding no inscriptions, Kloner - Zissu, Necropolis 450), was found blocked. The single chamber had in its floor a standing pit with ledges and four sealed loculi cut into the walls, with another loculus cut into the rear wall of one of the loculi. Ossuaries were found in the loculi, and altogether the bones of 34 individuals in the cave. Given that the ownership of the tomb is indicated in no. 452, that two of three inscriptions identify a husband, wife and brother, and that the patriarch is possibly mentioned in no. 450, the cave may be supposed to have been used by multiple generations of a close family. Of the two bilingual texts (see also no. 452), the Greek portions are unusually wordy for ossuary inscriptions and reveal a rather loose grasp of Greek spelling and grammar. Kloner - Zissu 451 note that other "undecipherable names were inscribed", the traces of which we could not find.

450. Ossuary of Yehud with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, double-line frames; flat lid, red wash. Inscription incised in formal Jewish script (except for the cursive *shin*) on the back side, near the top left corner.
Meas.: h 52, w 30, d 26 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-659. Autopsy: 1987.

יהוד שבין

App. crit.: אבון *Rahmani*.

Translit.: yhwd śbyn

Yehud, our grandfather(?).

fig. 450

Comm.: Yehud is a shortened form of Yehuda, as in nos. 43, 55, 543. Rahmani reads the second word אבון ʾbwn "our father", but the first letter seems to be *shin* (š) or *sin* (ś); a *sin* is phonetically equivalent to *samekh*, thus rendering סבין / סבינו / sbyn / sbynw or סבינא sbynʾ, "our grandfather", in which the final vowel was dropped, as in אמן ʾmn "our mother" in no. 382. Compare the titles סבא sbʾ in no. 345 and הזקן hzqn in no. 135, as well as sbwrʾ in no. 129 (see comm. there). Thus the deceased here seems to be the patriarch of the family in the cave.

Bibl.: Rahmani, CJO no. 561 (ed. pr.). – HA 54/55, 1975, 20 (Hebr.); Kloner, Necropolis 1980, 193ff. (Hebr.); Kloner, Survey of Jerusalem, 2001, 65(e), 76(h) no. 180; Peleg, Archaeology II 191ff.; Hachlili, Funerary Customs 317ff.; Kloner - Zissu, Necropolis 450f.

Photo: IAA.

JJP/HM

451. Ossuary of Mariame wife of Mathia with Hebrew and Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary; on right short side, five-line bilingual inscription consisting of one line in black paint or charcoal in formal Jewish script (almost not visible anymore), and four lines in Greek incised to medium depth. In l.1, the *mems* are all closed, with serif-like flourish on upper left corner. Greek *alpha* with straight cross-bar; lunate *sigma*.
Meas.: h 26, w 48, d 26 cm; l.1: 16 cm, letters 2 cm; l.2-3: 17 cm; l.4: 20 cm; l.5: 5 cm; letters 1-2.5 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1975-657. Autopsy: 6 October 2008.

סרים אשת סתיה
ΜΑΡΙΕΑΜΗΜΑΘΙΑΣ
ΓΥΝΗΥΑΝΤΙΣΚΙΝΗΣ
ΑΥΤΑΠΑΤΑΞΕΑΥΤΟΥ
ΟΥΡΟΥΝ

fig. 451.1

מרים אשת מתיה | Μαριεάμη Μαθίας |
γυνή. ῦ ἀντισκινήσ(ας?) | αὐτά, πατάξει
αὐτὸ(ν) | ουρουν

Translit.: mrym ʾšt mtyh

Mariam, the wife of Mathia. Mariame, the wife of Mathia. Whoever moves these (bones), blindness will strike him.

fig. 451.2

Comm.: In the present text, the Hebrew inscription was written in ink, the Greek inscription incised below it: different instruments probably indicate different hands. The Greek letters in no. 452, the husband of Mariame, are quite similar to the letters here (see esp. *alpha, epsilon, mu, rho, upsilon*), and were possibly written by the same person. The Greek letters are fairly competently written and tidy, but the spelling and grammar quite quirky. l.1: The name Μαριεάμη has a superfluous *epsilon* which cannot be explained as reflecting pronunciation, unless it is an odd diphthong ιε(?); possibly the inscriber mistakenly wrote *epsilon* instead of *alpha*, and then realizing his mistake, left the *epsilon* and continued with *alpha*. Μαθίας is the supposed genitive (instead of Μαθίου, cf. nos. 218) of Μαθία, which is one of the many variants, in Greek, Hebrew and Aramaic *(mtyh, mty')*, of the biblical name *mttyhw* (Ilan, Lexicon I 191-6). l.2: The *upsilon* after γυνή was forgotten and squeezed in between the *eta* of ΓΥΝΗ and *alpha* of ΑΝΤΙΣΚΙΝΗΣ; it is supposed to represent the masculine singular relative pronoun, ὅ(ς) "he who". ΑΝΤΙΣΚΙΝΗΣ apparently = ἀντικινήσας, with a superfluous *sigma* and omission of participial ending (or perhaps the inscriber was trying to create a present active participle?); the verb does not signify the physical action "move away" in classical Greek. l.3. αὐτά apparently refers to an implied ὀστᾶ. παταξε is probably supposed to be πατάξει, future of πατάσσω, "strike", expressing a certainty – "blindness will strike him" – or a wish – "may blindness strike him". It is just conceivable, but highly improbable, that the inscriber meant aorist imperative, πάταξε: "strike him, blindness!" ΑΥΤΟΥ must be a mistaken genitive form for accusative, the object of παταξε; it is unclear whether the inscriber chose the wrong case, or mistakenly wrote *upsilon* for *nu*. The subject of the verb comes in l.4: ΟΥΡΟΥΝ which according to Rahmani's clever suggestion is Hebrew עורון *'wrwn*, "blindness", reflecting the biblical threat of being struck by blindness (Deut 28,28; Zech 12,4; the Septuagint uses the verb πατάσσειν in both places); cf. Rahmani ad loc. for the oddities in transcription. Altogether, the use of the Hebrew word and the egregious mistakes in Greek raise doubts as to the inscriber's natural grasp of Greek, which in turn makes one wonder why he chose Greek for the relatively long inscription. Only a few known ossuaries carry warnings against opening the box or the tomb, see no. 385 and comm. there; nos. 93, 287, 359, 375, 460, 466, 507, 602, and in general, Hachlili, Funerary Customs 489-507 and ead., AASOR.

Bibl.: Rahmani, CJO no. 559 (ed. pr.). – A. de Vaate, ZPE 113, 1996, 187-90; A. Millard, Pergament und Papyrus 130-3; Hachlili, Funerary Customs 198, 313-7, 502f. no. 14; ead., AASOR 60/61, 2006/7, 243-55 at 250f. no. 14, fig. 19; see bibl. no. 450.

Photo: A. Millard, Pergament und Papyrus 134 fig.32; Israel Museum, Jerusalem.

JJP/HM

452. Ossuary of Mathia and Simon with Hebrew and Greek inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with "running dog" frame. Inscription (a) in formal Jewish script on right side, near top edge; closed *mem*. Three-line Greek inscription (b) incised with fine-tipped instrument on underside of lid (smoothed surface), slanting downwards to the right; *alpha* with straight cross-bar, lunate *sigma*, w-shaped *omega*.
Meas.: h 39, w 62, d 27 cm; Greek: l. 16 cm, letters 1-2.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-658. Autopsy: 4 July 2007.

(a) מריקבר
(b) ΜΑΘΙΑΚΑΙΣΙΜΩΝ
    ΑΔΑΛΦΟΥΥΟΥΙΑΙΕΡΕ
    ΚΥΡΕΤΥΣΤΟΥΠΟΥ

(a) מרי קבר
(b) Μαθία καὶ Σίμων | ἀδαλφου, ὑ(ι)ου Ἰαιερε |
    κύρε τῦς τούπου

Translit.: (a) mry qbr

(a) *Masters of the tomb.*
(b) *Mathia and Simon, brothers, sons of Iaeiros,*
    masters of the tomb.

fig. 452.1 (a)

fig. 452.2 (b)

Comm.: This Mathia is most likely the husband of Mariam in no. 451, see comm. there. The Greek inscriptions on both boxes seem to have been incised by the same hand, and exhibit similar quirks and irregularities. The names of

the two brothers in l.1 are in the nominative. Grammatically if not orthographically ΑΔΑΛΦΟΥ and ΥΟΥ should be nominative as well (with *upsilon* instead of *iota*?!), as well as ΚΥΡΕ (*epsilon* reflecting pronunciation of *οι*? certainly not a sophisticated dual form), in apposition to the names in l.1; moreover, Ιαειρε must represent a genitive of Ἰάειρος or Ἰαείρ = Yaʾir. The spelling thus appears to be chaotic, and no attempt to match it to pronunciation or *koine* orthography will yield a consistent explanation. Context rather than spelling or grammar guides translation. The Hebrew in inscription (a) and l.3 of the Greek in inscription (b), declare the brothers' ownership of the *qbr*/τόπος, a word which should refer (contra Rahmani) to their possession of the entire cave and not just the ossuary in which they are interred; compare nos. 364 and 439. Thus they and Mariam in no. 451 were probably among the first generation to be laid to rest in the tomb. There are inscrutable traces of charcoal writing beneath the last line of Greek.

Bibl.: Rahmani, CJO no. 560 (ed. pr.). – Evans 83f.; Hachlili, Funerary Customs 37f., 223ff.; see bibl. no. 450.

Photo: IAA.

JJP/HM

453. Ossuary of Ḥananiya, Martha and Yehuda with Hebrew/ Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with original design consisting of central panel with six-petaled rosette, leaves interlaced with smaller leaves and dots; right and left panels consisting of similar but smaller rosettes, each atop a square with lattice pattern; flat lid; red wash. A two-line inscription (a) incised vertically, ascending, in formal Jewish script on the short right side. Another inscription (b) in cursive Jewish script to the right of inscription (a).

Meas.: h 35, w 74, d 30 cm.

Findspot: French Hill, Bar Kokhba Street.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-141. Autopsy: 1987.

(a) חנניה
    ומרתא
(b) יהודה

App. crit.: גירא *Ed. pr. (b).*

Translit.: (a) ḥnnyh | wmrtʾ
         (b) yhwdh

(a) *Ḥananiya and Martha.*
(b) *Yehuda.*
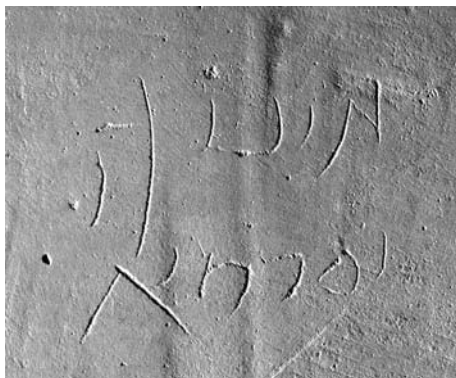
fig. 453.1 (a)

Comm.: A rock-hewn, three-chambered burial system was discovered during construction work on the western slope of French Hill, Bar Kokhba Street (17248/13473), in 1970. The rooms were connected and arranged in a line: the first had one sealed loculus containing bones; to its north, the second, sealed with a stone, was organized around a standing pit with ledges and contained

fig. 453.2 (b)

bones; to the north again, the third room contained bones and four ossuaries, including the present inscribed one. The two names in inscription (a) were incised by the same hand, whereas the single name in inscription (b) was written by somebody else, probably at a later time. Puech corrected the read of inscription (b) in the ed. pr., and Rahmani accepted it in his catalogue. Ḥananiya and Martha could have been the parents of Yehuda. Note the couple with the same names interred on the Mount of Offence, no. 252.
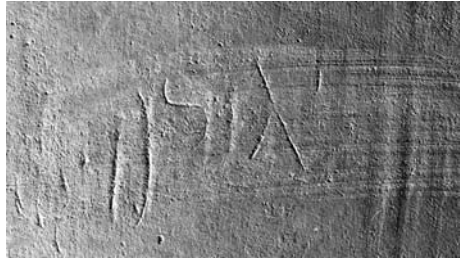
Bibl.: A. Mazar, Atiqot 8, 1982, 41-5 at 43 no. 3 (Hebr.) (ed. pr.). – E. Puech, RB 90, 1983, 481-533 at 515 no. 20; Rahmani, CJO no. 354; Peleg, Archaeology II 198; Hachlili, Funerary Customs 199, 313-7; Kloner - Zissu, Necropolis 447f.

Photo: IAA.

JJP/HM

454. Ossuary of Yehosef son of Ḥaggai with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 16-petaled rosette panels separated by band with branch-motif, discs in corners of panels, frame consists of branch-motif on sides, palm-trunk motif on top and zigzag on bottom; gabled lid (broken). Inscriptions scratched in formal Jewish script on the front of the lid (a), on the back of the lid, slanting upwards (b) and on the rim of the box (c). *Bet* in form of inverted *T*.
Meas.: h 40, w 70, d 27 cm.

Findspot: French Hill.
Pres. loc: Beth Shemesh, IAA inv. no. 1975-702. Autopsy: 1987.

(a) יהוסף בר חגי
(b) יהוסף בר חגי
(c) יהוסף בר חגי

Translit.: (a)-(c) yhwsp br ḥgy

(a)-(c) *Yehosef son of Ḥaggai.*

fig. 454.1 (a)

Comm.: A rock-hewn single-chambered burial cave, its entrance still sealed with a blocking stone against which was laid another stone, was discovered and excavated on the eastern slope of French Hill in 1970/71. Five loculi, some sealed, were hewn in the walls of the cave; two decorated ossuaries were found in one sealed loculus; bones were found in the others. The triple repetition of the name on different faces seems in this instance to have

fig. 454.2 (b)

fig. 454.3 (c)

had a practical rather than expressive purpose; inscriptions (b) and (c) seem to have been written by the same hand, while inscription (a) was incised by someone else. The biblical name Ḥaggai is rare, but attested on an ostracon from Masada (Masada I no. 422); see other reff. in Geraty, and comm. to no. 321 this vol. Inscriptions on rims are rare, compare e.g. nos. 45, 80, 104, 400. The ossuary contained the bones of three persons of different ages, but the inscriptions probably refer to only one of them.

Bibl.: L. T. Geraty, BASOR 219, 1975, 73-8 (ed. pr.). – HA 38, 1971, 17f. (Hebr.); B. Arensburg - Y. Rak, BASOR 219, 1975, 69ff. (skeletal remains); J. F. Strange, ibid., 39-67 (excavation and finds); MPAT no. 148; Rahmani, CJO no. 603; Peleg, Archaeology II 184; Kloner - Zissu, Necropolis 447f.

Photo: IAA.

JJP/HM

455. Ossuary of Yehuda and his mother with Hebrew inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade oramented with two six-petaled rosettes separated by double fluted band; double zigzag frame, bottom fluted; gabled lid. On the right short side, centered, a two-line inscription (a) in formal Jewish script; the styles are different in the two lines. On the front side of the lid, a much-faded inscription (b) in formal Jewish script incised by yet a different hand.

Meas.: h 28, w 54, d 24 cm.

Findspot: French Hill.
Pres. loc: Beth Shemesh, IAA inv. no. 1970-156.
Autopsy: 1987.

(a)   יהודה
        יהודה
(b) של אמו של ידן

fig. 455.1 (a)

Translit.: (a) yhwdh | yhwdh
(b) šl ʾmw šl ydn

fig. 455.2 (b)

(a) *Yehuda, Yehuda.*
(b) *Of the mother of Yudan.*

Comm.: This is the only inscribed ossuary from a group of seven discovered in a burial cave (17250/13460) in the French Hill area in 1970-71; no further details about the site or excavation are available, and Kloner - Zissu question whether three of the ossuaries were found in this same cave. The name Yehuda in inscription (a) is written in different styles, probably by different hands; on repeated names as a possible sign of mourning, see Rahmani, CJO p. 12. The name Yudan, spelled here *ydn*, without *vav*, is a hypocoristic form of Yehuda and must refer to the same person named in inscription (a). Mother (unnamed) and son were both interred in this box.

Bibl.: Rahmani, CJO no. 370 (ed. pr.). – Peleg, Archaeology I 84; Hachlili, Funerary Customs 196f., 305ff., 317ff.; Kloner - Zissu, Necropolis 449.

Photo: IAA.

JJP/HM

456.-458. Burial cave near Beth Saḥur el-Atiqa (Kidron Valley)

Three inscribed ossuaries were among five recovered from a burial cave, discovered on 19 September 1934 in the Kidron Valley, consisting of a simple rectangular room, partly rock-hewn and partly stone-built; the excavators entered the cave through its collapsed roof and could not explore the entrance.

456. Ossuary of Apphias with Greek and Hebrew inscriptions, 1 c. BCE-1 c. CE

Two fragments of an ossuary, undecorated, smoothed surfaces. The first fragment (in three pieces) is from a long side bearing a Greek inscription (a) incised to medium depth, the second apparently from a short side bearing an inscription in Jewish script (b), incised to medium depth. Both inscriptions executed by a competent hand in formal script. Lunate *sigma*.
Meas.: (a): h 22, w 39.5, d 3.5 cm; l. 34 cm, letters 3-5 cm; (b): h 17, w 25.5, d 3-4 cm; l. 17 cm, letters 1-1.5 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv nos. 1936-2179 and 1936-2181. Autopsy: 20 May 2009.

(a) ΑΠΦΙΑΣΑΘΗΝΑ[--]

(b) אפיחסבתאתנגרש

App. crit.: אפיהס *Rahmani*.

fig. 456.1 (a)

(a) Ἀπφιὰς Ἀθηνα[γόρου]

(b) אפיחס בת אתנגרש (b)

Translit.: (b) ʾpyḥs bt ʾtngrś

(a) *Apphias (daughter) of Athenagoras.*
(b) *Apphias daughter of Athenagoras.*

fig. 456.2 (b)

Comm.: The two fragments here, although catalogued with separate numbers by the IAA, are from the same ossuary; according to ed. pr., there was also a rounded lid. The name in Greek could be either nominative Ἀπφιάς or the genitive Ἀπφιᾶς of Ἀπφία. Both names are widely attested in Asia Minor, s.v. in LGPN Va, covering coastal Asia Minor; the *samekh* in the Hebrew version is not decisive for determining the Greek nominative. For Jewish instances of both names there, see Ameling, IJO II 191 (Ἀπφιάς), 193 and 211 (Ἀπφία). The name may derive from Latin Appia, but may as well reflect an indigenous name of Asia Minor (Phrygian?), see Zgusta 70ff. Athenagoras was a very common name throughout the Greek-speaking world.

Bibl.: E.L. Sukenik, PEQ 69, 1937, 126-30 at 128f. (ed. pr.). – PEQ 67, 1935, 2; QDAP 5, 1936, 201f.; Thomsen II no. 193a; BE 1941, 159; Finegan, Archaeology 219 no. 257; B. Lifshitz, ANRW 2,8, 1977, 444-89 at 463; Rahmani, CJO nos. 84, 86; BE 1996, 487; Peleg, Archaeology II 112f.; Kloner - Zissu, Necropolis 255.

Photo: IAA.

JJP/HM

457. Ossuary of Ḥoniya with Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of an ossuary, undecorated, with inscription in cursive Jewish script deeply incised in a line slightly ascending to the left; smoothed surface.
Meas.: h 19, w 29.5, d 4.5 cm; l. 15 cm, letters 0.5-2 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-2182. Autopsy: 20 May 2009.

חניהאבראלכשה

חניה {א} בר אלכשה

Translit.: ḥnyh {ʾ} br ʾlkśh

Ḥoniya son of Aleksa.

Comm.: The superfluous *alef* after Ḥoniya is only partially formed; appar-

fig. 457

ently the inscriber had begun to incise the father's name and then realized he forgot to write br = "son of". Ḥoniya (which may have been pronounced "Ḥaniya") is a hypocoristic of Ḥananiya, just like Ḥoni and Ḥonio. The father's name is written here with a *sin* instead of the *samekh* as opposed to ossuary inscriptions no. 98 (the Nicanor ossuary), no. 344 (cf. comm. there) and no. 468, plus further instances cited by Ilan, Lexicon I 258f. It is possible, however, to read a cursive *ayin* instead of *kaf*, in which case the name would be אלעשה ʾlʿśh = Elʿasa, see no. 514 + comm. and no. 255.

Bibl.: E. L. Sukenik, PEQ 69, 1937, 126-30 at 127f. (ed. pr.). – Finegan, Archaeology 219 no. 257; Rahmani, CJO no. 87; see bibl. no. 456.

Photo: IAA.

JJP/HM

458. Ossuary inscribed "ostophagos" in Greek, 1 c. BCE-1 c. CE

Greek inscription shallowly incised on fragment (in three pieces) of long side of limestone ossuary; lunate *sigma*. Surface rough-finished (ed. pr. and ph.).
Meas.: h 33, w 57 cm (Rahmani).
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1936-2180.

ΟΣΤΟΦΑΓΟΣ ΟΣΤΟΦΑΓΟΣ

ὀστοφάγος ὀστοφάγος

Ossuary ossuary.

Comm.: The word ὀστοφάγος, "bone-eater", so far a hapax legomenon in both literature and documentary evi-

fig. 458
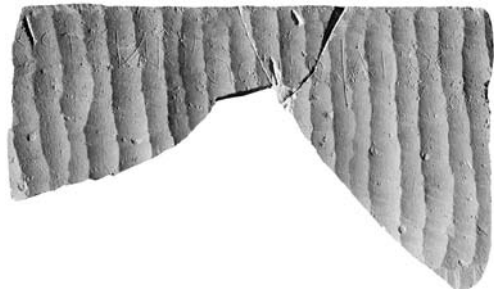
dence, was written twice by the same hand on the crudely finished surface of three fragments of the back side of an undistinguished plain box; this box was whole when discovered by Sukenik in 1937 and described by Avigad in 1967. The practical purpose of this inscription (if it was meant to be seen by visitors to the cave) is difficult to understand, since unlike the sarcophagus "flesh-eater" which was meant as a repository in which the flesh did indeed disintegrate, ossuaries were meant to preserve bones from which the flesh had already disappeared; contrast e.g. ὀστῶν at Beth Sheʿarim (Schwabe - Lifshitz, Beth Sheʿarim II 131) and maybe ὀστατών in the Nicanor ossuary (no. 98 + comm. there). The other instances of ossuary inscriptions referring to the box itself all contain the name of the deceased (nos. 25, 567, Rahmani, CJO no. 789 (Jericho)), or other information (no. 287); and see Rahmani, CJO p. 3. It is to be noted that the lid of this ossuary (on which the name of the deceased could have been inscribed) was not recovered. Moreover, the three holes drilled in the base of this box (Avigad, and see there for references to rabbinic literature), quite strange in an ossuary, would have had no practical function and were perhaps an imitation of a sarcophagus just like the unique word.

Bibl.: E.L. Sukenik, PEQ 69, 1937, 126-30 at 129f.; N. Avigad, EI 8, 1967, 141f., fig. 35 pl. 21(1) (Hebr.) (edd. prr.). – W. Albright, AJA 39, 1935, 144; Thomsen II no. 193A b; van der Horst, Ancient Jewish Epitaphs 43f.; Rahmani, CJO no. 85; Hachlili, Funerary Customs 37-40; see bibl. no. 456.

Photo: IAA.

<div align="right">JJP</div>

459.-460. Burial cave on the eastern slope of Wadi Salʿah, Kidron Valley

One inscribed ossuaries and a wall inscription were found in 1932 in a rock-hewn burial cave on the eastern slope of Wadi Salʿah in the Kidron Valley, opposite the ruins of ancient Beit Saḥur. The cave, whose entrance was sealed, was entered through a vestibule and was organized around a standing pit surrounded by ledges, with nine loculi cut into three walls; the loculi were found sealed and two of them contained five ossuaries, the present one together with two decorated and two plain uninscribed boxes. The inscription (no. 460) was written above a wide loculus closed with two stones reinforced further by small stones; the loculus contained the skeletons of two individuals, according to the ed. pr.

459. Ossuary of Yehuda son of Yehoḥanan with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking an elaborate lily, double-lines incised diagonally in upper corners, zigzag frame; flat lid. Inscription in formal Jewish script incised across the top of the façade beneath

the rim, on either side of the lily; an effort was made not to incise letters across ornamentation.

Meas.: h 30, w 58.5, d 27 cm; letters 1-4 cm, average h 2 cm.

Pres. loc: Hecht Museum, Haifa, IAA inv. no. 1934-7754. Autopsy: 19 May 2009.

fig. 459.1

יהודה בר יהוחנן בר יתרא

Translit.: yhwdh br yhwḥnn br ytrʾ

Yehuda son of Yehoḥanan son of Yitra.

Comm.: The grandfather's name may have been added because of his importance, or in order to distinguish this Yehuda from a relative with an identical or similar name and patronym. Yitra is a biblical name (2 Sam 17,25 and 1 Chron 2,17), appearing also on an ossuary from Jericho (Rahmani, CJO no. 773), and cf. no. 89 in this vol. (possible transcription of the name in Greek) and comm. there.
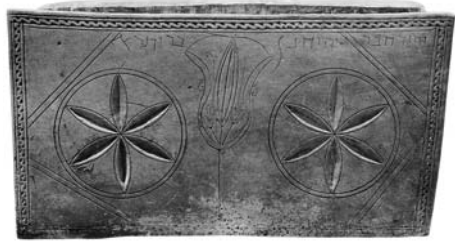
fig. 459.2

Bibl.: E. L. Sukenik, Tarbiz 6, 1935, 190-6 at 195f. (Hebr.) (ed. pr.). – M. Avi-Yonah, QDAP 13, 1948, 128-65; CIJ 2, 1301; Goodenough, Jewish Symbols I 125; IMC no. 259; MPAT no. 142; N. Avigad, NEAEHL 2, 753; Rahmani, CJO no. 57.

Photo: A. and N. Graicer; IAA.

JJP/HM

460. Burial cave warning with Aramaic inscription, 1 c. BCE-1 c. CE

A four-line inscription on a plastered surface, painted in red in Jewish square script inside an incised frame above a loculus in the burial cave. The ends of ll.1, 2 and 4 exceed the left side of the frame. The three first letters were incised into the wet plaster and then painted over, the rest of the letters only painted (ed. pr. and ph.).

Meas.: frame: h 25, w 35.5 cm; l. average 36-38 cm; letters average 4-5 cm.

Pres. loc: In situ.

כוכה דנה עביד
לגרמי אבהתנה
ארך אמין תרתין
ולא למפתח עליהון

Translit.: kwkh dnh ʿbyd | lgrmy
           ʾbhtnh | ʾrk ʾmyn trtyn |
           wlʾ lmpth ʿlyhwn

fig. 460

This loculus was made for the bones
of our fathers (= parents); (its) length
(is) two cubits – and not to open
(= it should not be opened) on them!

Comm.: The inscription marks the loculus in which the bones of the parents or "fathers" of the family were interred, the first generation to be buried in the tomb. The same care to mark by an inscription the place of parents' bones and warn against further use is seen in the wall inscription no. 359, the family tomb of Tryphon, not far from this one in the Kidron Valley, and cf. the similar warning in the Uzziah epitaph (no. 602). Warnings against opening the tomb were also written on ossuaries, as in nos. 287, 375, 385, 466, 507 (note text: דוסתס אבונה ולא למפתח *dwsts ʾbwnh wlʾ lmptḥ*), 93, 451 (containing a threatening curse). On the Jewish adaptation of this widespread practice in the ancient world, see comm. and bibl. in no. 385.

It seems the inscriber had originally intended to incise the text in the wet plaster above the loculus but after three letters decided to paint it instead. The style of the script resembles that of the Uzziah epitaph (no. 602), except for the distinction here between medial and final forms of the letters (see ed. pr. 193). There also is a distinction between *he* and *ḥet*, the left down-stroke of *ḥet* starting at the end of the "roof" and above it, whereas the left down-stroke of *he* starts at the "roof" to the right of its left edge.

l.1. The word *kwk(h)* designates the loculus itself, as in no. 439 from Shuʿafat. (see comm. there); note parallels *gwḥʾ* in Nabataean and *gwmḥʾ* in Palmyrene inscriptions, cited by Sukenik (193). The masculine demonstrative pronoun *dnh*, deriving from *ḏn(h)*, appears alongside *znh* in the Aramaic documents from Elephantine from the Persian period, indicating that the first consonant was still pronounced ḏ. *ʿbyd*, "made", is either the passive participle or passive past tense, as in biblical and Elephantine Aramaic from the Persian period, although syntax would seem to require a past tense verb here.

l.2. *grmy* = "bones"; compare the Aramaic word *ṭmy* with the same meaning in the Uzziah epitaph. *ʾbhtnʾ*, "our fathers", is the Aramaic plural determined form of

ʾ*b*, "father", with the first plural personal pronoun, compare ʾ*bhtn* in no. 359; the word could mean "parents" and not just male ancestors.

l.3. The expression ʾ*rk* ʾ*myn*..., "the length is X cubits", appears several times in the Elephantine Aramaic documents (cf. e.g. B. Porten - A. Yardeni, Textbook of Aramaic Documents from ancient Egypt, 1986-99, B3.12,15, etc.), the plural absolute form of ʾ*mh*, "cubit", being ʾ*myn*, similar to the masculine plural. Since according to the ed. pr. the loculus measured 1.56 m in length and the cubit was 0.78 m, it was indeed two cubits long (an exceptionally large size for a loculus). The indication of the length of the loculus is unique in Jewish epigraphy.

l.4. The same or similar language against opening the tomb is employed in no. 359 and the Uzziah epitaph (no. 602), and in the parallels on ossuary inscriptions cited above.

Bibl.: E. L. Sukenik, Tarbiz 6, 1935, 190-6 at 193f. no. 1, fig. 3 (Hebr.) (ed. pr.). – H. L. Ginsberg, Tarbiz 7, 1936, 223-6 (Hebr.); T. Vriezen - J. Hospers, Palestine Inscriptions, 1951, 38ff.; CIJ 2, 1300; N. Avigad, IEJ 3, 1953, 148f.; N. Avigad, Scripta Hierosolymitana 4, 1958, 77f.; E. Kutscher, in: F. Rosenthal ed., An Aramaic Handbook I/1, 1967, 51-70 at 52; MPAT no. 67; Beyer, Aramäische Texte 340 no. yJE 4; van der Horst, Ancient Jewish Epitaphs 153f.; Naveh, On Sherd and Papyrus 194; N. Avigad, NEAEHL 2, 753; R. Horsley, Archaeology, History and Society in Galilee, 1996, 163; Hachlili, Funerary Customs 498; Kloner - Zissu, Necropolis 254f.

Photo: E. L. Sukenik, Tarbiz 6, 1935, 190-6, fig. 3.

<div align="right">AY/JJP</div>

461.-465. Burial Cave in the Peace Forest, near Haas Promenade ("Caiaphas Cave")

Five inscribed ossuaries were among the 12 decorated boxes, whole or fragmentary, recovered from a single-chambered, rock-hewn burial cave discovered during development work in 1990 in the Peace Forest, near the Haas Promenade in the southern part of the city. The irregularly shaped chamber was organized around a standing pit surrounded by ledges, with a collection pit in the corner and three loculi cut into one wall, containing bones, and another loculus cut into another wall, containing the present ossuary together with no. 464; these were the only two boxes found in situ. The entrance to the cave was found sealed, but it had been looted at some point before being excavated. Six of the ossuaries contained bones, some contained parts of several individuals, and according to Zias different parts of individuals may have been distributed in more than one box. Moreover, the writing in all inscriptions is cursive, barely competent, and mostly on a side without ornamentation; strikingly, all of the inscriptions except inscription no. 461

(b) and no. 463 are inscribed vertically. These facts create the impression that the bones were quickly or carelessly re-collected and the ossuaries reorganized in the cave some time after they were first deposited, at which time the inscriptions were added by people without expert writing skills who may have not even personally known the occupants of the ossuaries; but this impression is not verifiable. Altogether, despite the relatively small number of ossuaries, Zias estimates that 63 people were interred in the cave.

461. Ossuary of Joseph Qyfʾ with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade richly decorated in unique design of two large circles separated by long swirling leaves clasped at center; inside each circle, five stylized rosettes – two with 12 whirled petals, two with 19 or 20 whirled petals attached to a circle and one with six heart-shaped petals, alternately painted orange – surrounding a sixth rosette in the center with 28 (left side) or 30 (right side) whirled petals; rosettes separated by swirling leaf pattern, painted orange; palmettes on outer upper and lower edges of large cirlces; frame consisting of many-leafed branches; another six-petaled rosette, petals alternately painted orange, in middle of upper frame. All other surfaces smoothed. Two-line inscription (a) incised lightly in cursive Jewish script on back of box, vertically from bottom to top; *yod-he-vav* tightly ligatured; *he* and *alef* formed by two lines, each like a kind of chair; *pe* and *alef* with disproportionately long legs. Another inscription (b) incised deeply in cursive Jewish script on the left short side; *he* represented by three straight lines in a kind of backwards K; *yod* a diagonal line intersecting the long line of the *he*; *vav* ligatured to upper vertical arm of *he*; *samekh* and final *pe* quite sloppily formed, running into each other, the *pe* has an extraordinarily long leg (actually two intertwined lines), as does *qof*; *alef* formed by two strokes, one a very long leg.

Meas.: h 37.5, w 73.5, d 29 cm; (a) l. 16 cm, letters 3-9 cm; (b) l. 22 cm, letters 3-11 cm.
Pres. loc: Israel Museum, Jerusalem, IAA
inv. no. 1991-468. Autopsy: 6 October 2008.

(a)   יהוסף בר
       קי/ופא
(b) יהוסף בר קפא

Translit.: (a) yhwsp br qy/wpʾ
           (b) yhwsp br qpʾ

(a) *Yehosef son of Qypʾ*.
(b) *Yehosef son of Qpʾ*.

fig. 461.1 (a)

Comm.: The ossuary contained the remains of a male about 60 years of age and six other individuals. The box is one of the most richly and elaborately ornamented boxes in the Jerusalem necropolis. By contrast, the inscriptions were scratched on the back and on a narrow side in a strikingly slovenly manner, perhaps with one of the nails found in the cave (Greenhut, Atiqot 1992, 68); they seem to have been done by different hands. The unclarity of the letters makes it uncertain whether to read the second letter of the second name as *yod* or *vav* – *qyp⁾* or *qwp⁾*. If *qyp⁾* is to be read, as Reich suggested in the ed. pr., then the present ossuary and the entire tomb *could* be associated with Joseph Caiaphas, the high priest 18-36 CE known from Josephus and the New Testament. In Josephus he is Ἰώσηπος ὁ Καϊάφας (AJ 18,35) or Ἰώσηπος ὁ Καϊάφας ἐπικαλούμενος (AJ 18,95), whereas he is called only

fig. 461.2 (b)

fig. 461.3

Καιάφας (in some mss.: Καϊάφας) in the New Testament (Mt 26,3+57; LK 3,2; Jn 11,49; 18,13f.+24+28; Acts 4,6). A high priestly family with the name Qayafa is mentioned in tYeb. 1,10 (ed. Lieberman, cf. yYeb 1,6 3a and 3,1 4c, bYeb 15b) as "the family of the house of *qyp⁾* from Beth Meqoshesh", an unknown place; note the identical spelling here, and compare the Mishna, Para 3,5, if the correct reading there is הקי(י)ף *hqy(y)p* = Haqayaf (Brody): Eliehoeinai son of Haqayaf prepared the purifying ashes of the red heifer. The Greek Καιάφας reflects the Aramaic determinate form Qayafa = Hebr. Haqayaf, as long ago suggested (see ed. pr. for reff.). The lack of a second *yod* here makes the identification with Caiaphas uncertain, but significantly New Testament mss. have the variant Καίφα, the Latin has Caiphas and Syriac New Testament has the form *qyp⁾* (Horbury). The inscribed name here, in light of the three parallels of *qp⁾* in this group (inscription (a) here and no. 463), was probably pronounced as a disyllable (cf. Horbury), leaving open the possibility of a family (priestly?) with a similar but not

identical name to that of the famous high priest, but indeed Qayafa could have been known informally as Qefa, and in any case strict conclusions regarding orthography and vocalization cannot be based on such irregular, barely competent writing: clearly the deceased, or those who arranged the ornamentation of the box, were not responsible for the inscriptions. Finally, yT Maas. 52a mentions a certain Yonatan *qypʾ*, without any connection to the priesthood.

Josephus' phrasing in AJ 18,95, Ἰώσηπος ὁ Καϊάφας ἐπικαλούμενος, and the similar τοῦ ἀρχιερέως τοῦ λεγομένου Καιάφα at Mt 26,3, suggest that Καιάφας (with or without diaeresis on *iota*) was a nickname or family name of the high priest Joseph. The word bar (*br*) could well introduce a nickname based on a personal characteristic instead of a patronym (Hachlili 205ff.), but the Aramaic words *qypʾ* and *qpʾ/qph* – meaning, respectively, "coagulation, jelly, sediments of boiled meat" or a kind of worm (Jastrow, Dictionary 1365, 1368) – do not provide a likely nickname for a person, unless *qpʾ* is taken to to mean "pole" (Jastrow 1368) – to describe a thin person. The name could denote a profession, possibly basketmaker or porter (from *qpp*), as suggested by Brody. But a family name well explains Καιάφας, on the model of the Kallon family (nos. 366-372), named after an ancestor Kallon: in those texts, *br qlwn* can denote family affiliation and not necessarily direct father-son relationship, note esp. Yehosef son of Shimʿon who was also known as Ἰώσηπος Καλλων.

Brody further equates Καιάφας with Κανθηρᾶς, the name of a high priest Simon (Jos., AJ 19,297f.; 20,16) and possibly also, depending on the correct ms. reading, of a high priest Elionaios (= Eliehoeinai, cf. AJ 19,342). The present inscriptions do not prove or disprove this hypothesized equation of priestly names, but merely confirm a very closely dated use of name by at least one family with possible priestly connections.

The possibility that the second name here is *qwpʾ* with a *vav* (Puech, Horbury, cf. Evans 107-8) makes the identification with the high priest Caiaphas less likely but not impossible (cf. ms. var. in mPara 3,5, *hqwf*). The lack of vowel in the three other instances of the name does not make it more likely that the vowel here is a *vav*, since the *qof* could have a tsere even without a *yod* (contra Evans), and the writing is, again, careless and amateurish.

Other objections to the association of the tomb with the high priest Caiaphas (Puech), including the relative plainness of the cave, the poor quality of the inscriptions, the high infant mortality rate revealed by the bones in the cave, the placement of the coin in the skull in no. 462 and ossuary burial as supposedly inappropriate for Sadducees, are quite inconclusive (note the rich ornamention on the present box and on ossuaries 2, 3, 5, 10 and 11 from the tomb), and the notion that *br* must indicate "son" is simply wrong (see above). More seriously, the inscriptions indicate no connection to the high priesthood, compare the neat and competent inscription of the granddaughter of the high priest Theophilus, duly noting his title, in no. 534; but the title is absent in nos. 76, 674, both of which probably refer to high priests or their families.

Bibl.: R. Reich, Atiqot 21, 1992, 72-7 no. 5 (oss. no. 6) (ed. pr.). – S. Klein, Leshonenu 1, 1929, 325-50 (Hebr.); M. Stern, Tarbiz 35, 1966, 235-53 (Hebr.); Safrai - Stern II 561-630; Schürer II 230; R. Brody, in: D. R. Schwartz ed., Agrippa I: The Last King of Judaea, 1990, 190-5; R. Reich - Z. Greenhut, in: Jerusalem Perspective IV, 1991, 13-22; D. Flusser, ibid., 23-7; R. Riesner, BiKi 46, 1991, 82ff.; B.-Z. Rosenfeld, in: Y. Katz et al., eds., Historical-Geographical Studies in the Settlement of Eretz-Israel II, 1991, 206-18 (Hebr.); Z. Greenhut, ESI 10, 1991, 140f. (= HA 97, 71f. [Hebr.]); id., Atiqot 21, 1992, 63-71; id., Qadmoniot 99/100, 1992, 111-5 (Hebr.); id., BAR 18, 1992, 29-36; P. van der Horst, BiZ 36, 1992, 161-78 at 174; J. Zias, Atiqot 21, 1992, 78ff. (Hebr.); A. Shapira, Qadmoniot 101/2, 1992, 68 (Hebr.); D. Flusser, Atiqot 21, 1992, 81-7; S. Wolff, AJA 97, 1993, 135-63 at 151; F. Bruce, Außerbiblische Zeugnisse über Jesus und das frühe Christentum, 1993, 184; E. Puech, Le Monde de la Bible 80, 1993, 42-7; W. Horbury, PEQ 126, 1994, 32-48; Z. Greenhut, in: H. Geva, ed., Ancient Jerusalem Revealed 219-25; W. R. Domeris - S. M. Long, JTSA 89, 1994, 50-8; H. Blok - M. Steiner, Jerusalem. Ausgrabungen in der Heiligen Stadt, 1996, 162ff., 168; D. Flusser, Jesus, 1997, 195-206; H. Misgav, Tarbiz 66, 1997, 123-30 (Hebr.); Millard, Pergament und Papyrus 94ff.; J. D. Crossan - J. L. Reed, Excavating Jesus, 2001, 242; E. Regev, PEQ 133, 2001, 39-49 at 41; S. Fine, BAR 27, 2001, 38-45; Y. Peleg, BASOR 325, 2002, 68f.; Evans,104-12; Peleg, Archaeology II 142-7; Hachlili, Funerary Customs 264-8; Kloner - Zissu, Necropolis 325; Küchler, Jerusalem 1073.

Photo: IAA; Israel Museum.

JJP/HM

462. Ossuary of Miriam, daughter of Shim‘on with Aramaic inscription, 1 c. CE

Plain limestone ossuary, lid missing. Two-line inscription incised vertically in cursive Jewish script on one of long sides; *bet-resh* and *ayin-vav* in ligature.
Meas.: h 35, w 70, d 29 cm; l. 15 cm, letters: l.1: 7.5 cm, l.2: 15 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1991-471. Autopsy: December 2008.

סרים ברת
שמעון

Translit.: mrym brt | šm‘wn

Miriam daughter of Shim‘on.

Comm.: This Miriam could be the daughter of the occupant of ossuary no. 465. A coin of Agrippa I, Year 6 (41/2 CE), was found inside the skull, which was supposed by Greenhut to reflect, if it was intentional, the pagan custom of paying

fig. 462

the ferryman Charon, as found in ossuaries at Jericho (see also Hachlili, Funerary Customs 441ff., Hachlili - Killebrew 127f.; Rahmani). It at least helps to date

closely the use of the tomb. The box contained the bones of a female "of robust build", and another adult female and a child of about 2.5 years (Zias). Note the same name in no. 482, from a nearby tomb, and on an unprovenanced ossuary, no. 567.

Bibl.: R. Reich, Atiqot 21, 1992, 72-7 no. 7 (oss. no. 8) (ed. pr.). – R. Hachlili - A. Killebrew, PEQ 115, 1983, 109-32; Rahmani, Atiqot 22, 1993, 149f.; see bibl. no. 461.

Photo: IAA.

JJP/HM

463. Ossuary of Qpʾ with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a stylized fluted column (Greenhut: four-leaved palm branch) with Ionic capital on four-tiered base, concentric circles in corners, zigzag frame; incised line frames on other three sides of box; smoothed surfaces; vaulted lid (broken). Inscription in cursive Jewish script scratched on the right narrow side, letters gone over more than once; head of *qof* is inverted triangle, *alef* in shape of narrow X.
Meas.: h 25, w 50, d 21 cm; l. 13 cm; letters 3.5*(pe)*-17.5 cm *(qof)*.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1991-465. Autopsy: 26 January 2009.

קפא

Translit.: qpʾ

Qpʾ (Qafa?).

Comm.: The present ossuary was found on the floor of the cave, having been moved from its original location. The single inscribed name, scratched in a slovenly manner on the side of the box, contrasts with the rich and expert decoration of the façade, as on no. 461 from this cave. The patronym or family name in inscription no. 461 is spelled there once as here, and once with a *yod* or *vav*; in light of that ossuary, the name here may represent the patriarch of the family interred in this

fig. 463

box, or a general family name; the pronunciation is uncertain, Qefa and Qofa being possibilities (without inscription (a) in no. 461, Qafa would have been the most natural rendering), see no. 461 comm., with discussion of possible identification of this name with the high priestly family Caiaphas. The present ossuary contained the bones of five individuals, ranging from newborn to adult (Zias).

Bibl.: R. Reich, Atiqot 21, 1992, 72-7 no. 2 (oss. no. 3) (ed. pr.). – See bibl. no. 461.

Photo: IAA.

JJP/HM

464. Ossuary of Shalom with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, façade decorated with two six-petaled rosette panels separated by blank gutter, wavy frame; yellow wash. Inscription in cursive Jewish script shallowly incised on back side of ossuary, written vertically from bottom towards top.
Meas.: h 28, w 57, d 24 cm; l. 19 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1991-466. Autopsy: December 2008.

שלום

Translit.: šlwm

Shalom.

Comm.: This ossuary was found intact in a loculus with no. 461 (see site introduction). The inscription records the name of a woman, not a greeting. The remains of six individuals, ranging from infant to adult, were found in the box (Zias).

fig. 464

Bibl.: R. Reich, Atiqot 21, 1992, 72-7 no. 4 (oss. no. 5) (ed. pr.). – See bibl. no. 461.

Photo: IAA.

JJP/HM

465. Ossuary with fragmentary inscription in Hebrew/Aramaic, 1 c. BCE-1 c. CE

Plain limestone ossuary with gabled lid. Two letters in Jewish script etched verti-
cally on one of the long sides; closed *mem* (final form).
Meas.: h 32, w 66, d 27 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1991-467. Autopsy: December 2008.

שם

Translit.: šm

Comm.: The two letters, the only
ones inscribed, are undoubtedly
an abbreviation of a name, perhaps
Shimʿon as in no. 462; such a two-
letter abbreviation was known for
this name (M.Shab. 12,3, and com-
pare ostraca from Masada: Masada
II nos. 95, 273, 690). In such radically

fig. 465

cursive script, the closed *mem* does not necessarily indicate the end of a word (see
no. 462). The remains of 11 individuals, ranging from fetus (ca. 7 months) to adult,
were found in the box (Zias).
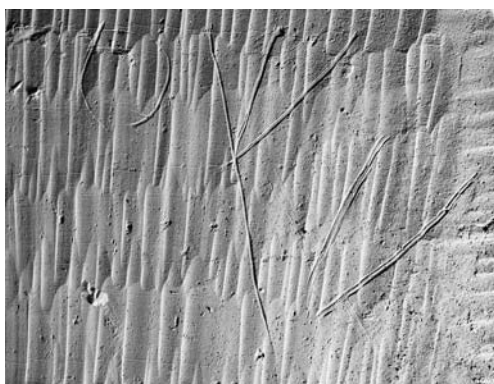
Bibl.: R. Reich, Atiqot 21, 1992, 72-7 no. 3 (oss. no. 4) (ed. pr.). - See bibl. no. 461.

Photo: IAA.

JJP/HM

466. Ossuary inscribed in Aramaic and Hebrew with qorban-vow, 1 c. BCE-1 c. CE

Undecorated limestone ossuary, surfaces rough-finished, flat lid. On surface of lid,
two-line inscription (a) incised shallowly in formal Jewish script; to the left of it,
in a different hand, an inscription (b) in formal Jewish script, more deeply incised.
The letter *qof* is inscribed deeply near the left edge of the lid (c), in the upper right-
hand corner of one of the long sides (d) and on the short side to the left of that (e).
Meas.: h 35, w 76.5, d 29 cm; (a) l. 18 cm, letters 1.5-3.5 cm; (b) l. 14.5 cm, letters
2.5-4 cm; (c) 10 cm; (d) 8 cm; (e) 11 cm.

Findspot: Beth Ha-ʿArava Street, Arnona.
Pres. loc: Beth Shemesh, IAA unv. no. 1994-2074. Autopsy: 12 July 2007.

(a) כל אנש מתהנא
בה קרבן
(b) כל א[י]ש קרבן
(c)-(e) ק

fig. 466.1 (a) and (b)

Translit.: (a) kl ʾnš mthnʾ | bh
qrbn
(b) kl ʾ[y]š qrbn
(c)-(e) q

fig. 466.2 (a), (b) and (c)

(a) *Any man who derives benefit from it (= the ossuary) – qorban!*
(b) *Any man (who derives benefit from the ossuary) – qorban!*
(c)-(e) *q(orban).*

Comm.: This ossuary is the only in-scribed box among the ten ossuaries dis-covered in a rock-hewn, one-room buri-al cave in 1993. The cave was organized around a standing pit and contained six loculi, two in each of three walls; each

fig. 466.3 (d)

loculus was found sealed with a stone slab; the ossuaries were in the loculi and on the floor of the cave.
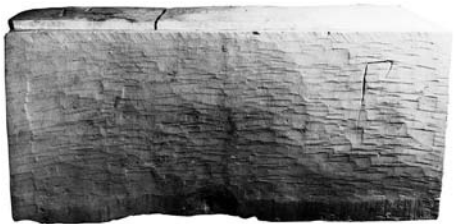
The inscriptions convey a prohibition by qorban-vow against any use of the os-suary or its contents for any purpose other than the one intended by the deceased. The two inscriptions on the lid (a) and (b) seem to have been incised by different hands, but it is unclear whether they were incised at different times, or why both were needed. Inscription (a) is in Aramaic, while text (b) is Hebrew; note the same phenomenon in no. 287. Here, inscription (b) is a shortened form of inscription (a), which in turn is a shortened version of the formula on the ossuary from Jebel Khal-let et-Turi, no. 287, see comm. and full bibl. there: *kl dy ʾnš mthnh bḥlth dh qrbn ʾlh mn dbgwh* "Whatever benefit a man may derive from this ossuary (is a) qorban (sacrificial offering) to God from him who is in it". The same formula occurs also in no. 528. The meaning is that using the ossuary for any other purpose – e.g., put-ting more bones inside – is forbidden by a qorban-vow made by the occupant of the box, since it becomes a qorban (sacrificial offering), and therefore prohibited for profane use, if used for any other purpose than that for which it was consecrated (see Benovitz, who thinks however that the vow applied rather to the contents of the box, as a warning against tomb robbers). The thrice-repeated ק is not a mason's mark but stands for קרבן (qorban), cf. M.Maʿaser Sheni, 4,10-11; this reinforces the idea that the vow pertains to the ossuary itself.

The prohibition here is similar to the warnings or injunctions on ossuaries against opening and re-use, without mention of the qorban-vow, see comm. to no. 287 for list and discussion. The prohibition here was apparently not effective, since the skeletons of four individuals were found in the box (Billig 2001, 56); unless, that is, the four individuals were all intended for the ossuary; no name appears on the box.

Bibl.: Y. Billig, Cathedra 98, 2001, 49-60 (Hebr.) (ed. pr.). – H. Misgav, The Hebrew and Aramaic Inscriptions on Ossuaries from the End of the Second Temple Period, 1991, 156; M. Benovitz, Tarbiz 64, 1995, 203-8 (Hebr.); Y. Billig, ESI 15, 1996, 80f.; M. Benovitz, Cathedra 104, 2002, 177ff. (Hebr.); Kloner - Zissu, Necropolis 352; iid., NEAEHL 5, 1823; see bibl. no. 287.

Photo: IAA.

JJP/HM

467. Ossuary fragment with partial Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of limestone ossuary, surface rough-finished, letters incised in formal Jewish script.
Meas.: h 15, w 20 cm.

Findspot: Talpiyot/Arnona.
Pres. loc: Beth Shemesh, IAA inv. no. 1967-657. Autopsy: 1987.

[--]יה בר שׁ[--]

fig. 467

Translit.: [--]yh br š[--]

... iya son of Sh ...

Comm.: The present fragment was the only inscribed piece among the four whole and fragmentary ossuaries found in a complex of three caves on the Kfar Etzion Road in Talpiyot in 1967. The three caves, which shared a vestibule (converted cistern), each contained loculi. The last two letters of the name of the deceased and the first letter of his patronym yield too many possibilities to enable a guess.

Bibl.: S. Ben-Arieh, Atiqot 8, 1982, 77ff. (Hebr.), 9* (ES) (ed. pr.). – HA 25, 1968, 20 (Hebr.); Rahmani, CJO no. 192; Kloner - Zissu, Necropolis 346f.

Photo: IAA.

JJP/HM

468.-472. Rock-hewn burial complex in East Talpiyot

Five inscribed ossuaries were among the 24 recovered from a rock-hewn burial complex in East Talpiyot during construction work in 1981. The entrance to the cave, which was found sealed, opened on to a single chamber organized around a standing pit surrounded by ledges, with a loculus in one of the cave walls. The standing pit provided access to two lower chambers and an oval cavity, where most of the ossuaries were found. Of the five inscriptions, four are in Jewish script and one in Greek.

468. Ossuary of Aleksa with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid, surfaces rough-finished. Inscription incised in formal Jewish script on one of the long sides of the box, in large letters covering much of the side; *lamed* lacks its main leg.
Meas.: h 25, w 47.5, d 21 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1980-525. Autopsy: 1987.

אלכסא

fig. 468

Translit.: ʾlksʾ

Aleksa.

Comm.: This Greek name written in Jewish script (all the other inscriptions in Jewish script from this tomb have Hebrew names) is a short form of Alexander. Rahmani notes the slight possibility of reading the name as female Alexa, as in (possibly) no. 517, but the name is clearly male in no. 98 (the Nicanor ossuary), no. 344 (+ comm. there), and no. 457, and it is probably male here as well; note Ἀλεξα from Gezer, IEJ 22, 1972, 161; and for further instances, Ilan, Lexicon I 258ff.

Bibl.: Rahmani, CJO no. 725 (ed. pr.). – A. Kloner, ESI 1, 1982, 51f.; id., Survey of Jerusalem, 2000, 74(e), 133(h) no. 74; Kloner - Zissu, Necropolis 341f.

Photo: IAA.

JJP/HM

469. Ossuary of Antigona with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a plant with 11 stalks and stylized leaves, line frames on two sides and bottom, double zigzag frame on top; flat lid; red wash. Three-line Greek inscription incised on left short side (smoothed surface).

Meas.: h 33, w 64.5, d 26.5 cm; ll. ca. 12 cm; letters 3-10 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1980-517. Autopsy: 4 July 2007.

AN
TIΓO
NA

Ἀν|τιγό|να

Antigona.

Comm.: Antigona in a Jewish context was probably not the mythical figure Antigone but a Hasmonean name, the female version of Antigonus, which was popular among Jews of the period; see comm. to no. 513, another ossuary with the same name.

Bibl.: Rahmani, CJO no. 717 (ed. pr.). – See bibl. no. 468.

Photo: IAA.

fig. 469

JJP

470. Ossuary of Yehoqim with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a 17-leafed branch; double zigzag frame on three sides, six-lined frame on bottom; flat lid (broken); yellow wash. Two-line inscription incised unskilfully in Jewish script on the right short side.
Meas.: h 33, w 64, d 26.5 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1980-518.

יהקי
יהקים

Translit.: yhqy | yhqym

Yehoqim.

fig. 470

Comm.: As Rahmani points out, l.1 appears to be an inept attempt to write the name which was then incised by a more competent hand in l.2. It is a shortened version of the biblical name יהויקים = Yehoyaqim (2 Kings 23,35, etc.), although Ilan, Lexicon I 175 lists this inscription under the contraction יקים Yaqim (1 Chron 8,19); for the several instances of this name in the period, see Rahmani comm.

Bibl.: Rahmani, CJO no. 718 (ed. pr.). – See bibl. no. 468.

Photo: IAA.

JJP

471. Ossuary of Yehosef son of Shaʾul, and Shimʿon, with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, all four sides of box ornamented with ashlar-brick wall pattern; cornice on top of all four sides, decorated with "running-dog" motif as well as partially finished lozenge motif. Gabled lid also ornamented on both long sides with ashlar motif inside zigzag frame and twenty-petaled rosettes on each end; one end of gabled roof ornamented with line frame and lily, the other end ornamented with line frame and representation of a *nefesh*. Inscription in cursive Jewish script on the cornice of the short side under the gable with the *nefesh*; the *yod* is reminiscent of a more ancient form; the *lamed* appears as a straight line; the two diagonal lines in the *shin* in Shimʿon are not clear.
Meas.: h 35.5, w 65, d 32 cm; lid: h 14 cm; l. 9 cm, letters 0.5-1 cm.
Pres. loc: Hecht Museum, Haifa, IAA inv. no. 1980-530. Autopsy: 10 May 2009.

יהסף בר שאול ר 2 שמעון מ 4

App. crit.: יהסף בר שאול ר 2 מעין מ 4 *Rahmani*.

fig. 471.1

Translit.: yhsp br šʾwl r 2 šmʿwn m 4

Yehosef son of Shaʾul, 2 revaʿim. Shimʿon, 4 meʿot.

Comm.: The ossuary apparently contained the bones of two people, each of whom paid for part of it. Yehosef's name is written in defective spelling (without the *vav*), with an unusual *yod* (parallels in nos. 107, 194, 557); he may be the son of Shaʾul in no. 472. Shimʿon's name ap-

fig. 471.2

pears without his patronym, but he may still be a brother of Yehosef, son of Shaʾul or of a different father. The artistic decoration of this ossuary is elaborate and of high quality; each of the deceased apparently shared the cost. There are six meʿot in a reva (= 1 dinar). A monetary sum is recorded also on ossuary no. 91, apparently the price of the ossuary itself; but since that box is plain, and the sum paid was one reva and four meʿot, i.e., not significantly smaller than the total sum recorded here, Rahmani (CJO, pp. 10, 228) proposed that the sum here represents payment only for the artwork, which is sensible. He suggests further that the names are those of the artisans and not the deceased, thus "the only surviving occurrence of an artisan's signature on an ossuary", but it seems more likely that names written on the ossuary box itself would be those of the deceased interred within. The ossuary *lid* from Bethphage, no. 693, was used to record a list of artisans and their wages, i.e. an object and inscription with a different purpose from that of the present one. Since the *shin* in Shimʿon is unclear, Rahmani read *"mʿyn m 4"*, i.e. duplication of the denomination meʿah, but this is also not likely.

Bibl.: Rahmani, CJO no. 730 (ed. pr.). – See bibl. no. 468.

Photo: IAA.

JJP/HM

472. Ossuary of Shaʾul with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid, surfaces rough-finished. Inscription incised upside-down in cursive Jewish script near the rim of one of the short sides of the box. The *shin* has an elongated left leg; the *alef* is composed of two vertical lines with a small L-shape between them on the top and a diagonal line between them on the bottom.
Meas.: h 34.5, w 75.5, d 28 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1980-516. Autopsy 1987.

שאול

Translit.: šʾwl

Shaʾul.

Comm.: The biblical name Shaʾul was fairly common in this period. The son of this Shaʾul is probably Yehosef in no. 471. Inverted inscriptions on ossuaries indicate either a narrow space in which the inscriber could access the box only from

fig. 472

above, or a misconceived convenience for the reader, compare other examples at nos. 68, 90 (+ comm. there) and 497.

Bibl.: Rahmani, CJO no. 716 (ed. pr.). – See bibl. no. 468.

Photo: IAA.

<div align="right">JJP/HM</div>

473.-478. Burial Cave with six inscribed Ossuaries in East Talpiyot

Ten ossuaries, six of them inscribed, were recovered from a rock-hewn burial cave exposed by a demolition blast during the course of construction in East Talpiyot in 1980. The cave's single chamber, entered on the southern side through a vestibule, contained six loculi, two each on the eastern, northern and western walls, and shelves with arcosolia on the northern and western walls. The loculi contained ten ossuaries, only three of which were still whole, plus the fragments of an indeterminate number of others; some of these other fragments were found outside the entrance to the cave.

Neither the entrance to the cave nor any of the loculi was found sealed, and the excavators noted signs of disturbance and looting before their arrival, perhaps in antiquity. Moreover, the cave was first inspected thoroughly by excavators, and the ossuaries removed, on a Friday; when they returned the next Sunday they discovered that the local residents had entered the cave and removed some of its contents, including bones (Gibson). Much original data, including the original placement of the ossuaries in the tomb and their contents, were lost as a result of the hurried pace of excavations and disturbance by local residents, the untimely death of the original excavator (Gath) and his failure to keep detailed notes, and the disturbance by looters before the modern excavations. Sixteen years passed between the original excavation by Gath and Kloner's final report; by that time the bones recovered from the cave had been reburied without proper analysis.

The tomb was used by a family over two or three generations. Kloner - Zissu estimate that as many as 35 individuals were interred there. But only one probable relation is indicated in the surviving inscriptions, that of Yehuda (no. 473) and his father Yeshuʿa (no. 474); it is furthermore possible that Yehosef, the father of Yeshuʿa in no. 474, is Yose in no. 475 (see comm. ad locc.); no other relations can be discerned in the surviving evidence.

If not for the coincidence of some of the inscribed names with the central family of the New Testament, this ordinary cave and its unexceptional ossuaries should have attracted little popular attention. But a BBC television documentary about it was aired in 1996, the same year as its formal publication, and then in 2007, the broadcast by the Discovery Channel of a sensational film claiming, on highly questionable grounds,

that the tomb had belonged to Jesus of Nazareth (no. 474) and his family, gave rise to an unceasing flood of discussions and analyses in various media, especially internet sites and blogs. Only articles published in peer-reviewed journals are cited here. There is no sound reason to connect any ossuary in this tomb to any known historical figure.

473. Ossuary of Yehuda son of Yeshuʿa with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, zigzag frame around periphery and between rosettes; lid missing. Inscription in formal Jewish script incised deeply above and to the left of right rosette, line slanting slightly upwards to the left; *ayin* inscribed vertically in order to avoid writing on ornamentation. Meas.: h 26, w 54, d 22 cm; l. 7 cm, letters 0.5-1 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1980-501. Autopsy: 17 May 2007 and 6 October 2008.

יהודה בר ישוע

fig. 473.1

Translit.: yhwdh br yšwʿ

Yehuda the son of Yeshuʿa.

Comm.: This Yehuda may be the son of Yeshuʿa in no. 474.

fig. 473.2

Bibl.: Rahmani, CJO no. 702 (ed. pr.). – J. Gath, HA 76, 1981, 24f. (Hebr.); A. Kloner, Atiqot 29, 1996, 15-22 (Hebr.); Peleg, Archaeology II 147ff.; Sh. Gibson - E.M. Meyers - S.J. Pfann - Ch.A. Rollston - S. Scham - J.D. Tabor, Forum. The Talpiot "Jesus" Family Tomb, Near Eastern Archaeology 69, 2006, 116-37; D. Burroughs, The Jesus Family Tomb Controversy, 2007; G. Habermas, The Secret of the Talpiot Tomb, 2007; Kloner - Zissu, Necropolis 342f.; J.H. Charlesworth ed., Death and Burial Practices in Second Temple Judaism (forthcoming).

Photo: IAA.

JJP/HM

474. Ossuary of Yeshuʿa son of Yehosef with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces smoothed but badly marred by scratches, gashes and abrasions; flat lid (broken). Inscription incised lightly in cursive Jewish script

by inexperienced hand in the upper right-hand corner of one of the short sides, 1-2 cm from the top rim.
Meas.: h 30.5, w 65, d 26 cm; letters average 2.5-3 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1980-503. Autopsy: 17 May 2007.

יְשׁוֹעַ בר יהוסף

fig. 474

Translit.: yšwʿ br yhwsp

Yeshuʿa(?) son of Yehosef.

Comm.: The hand which incised these names was unskilled, the entire line is hard to read. The letters בר יהוסף *br yhwsp* can be made out with fair certainty; the letters *b-r, h-w* and *s-p* overlap and run into each other. The first name can be deciphered only by separating presumed incision marks from presumed scratches and flaws; Pfann even speculated that the first name was written over a previous name, but this cannot be conclusively shown. If the first name is read correctly as Yeshuʿa, his son may be Yehuda in no. 473. There is no reason to associate this box with any known historical figure; note the exact same name in no. 547 (unprovenanced).

Bibl.: Rahmani, CJO no. 704 (ed. pr.). – See bibl. no. 473.

Photo: IAA.

JJP/HM

475. Ossuary of Yose with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary (broken and reconstructed) with flat lid, surfaces rough-finished and badly marred. Inscription in formal Jewish script incised on one of the long sides, each letter having a triangular serif.
Meas.: h 34, w 54, d 26 cm; l. 7.5 cm, letters 2-3 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1980-504. Autopsy: 17 May 2007.

יוסה

Translit.: ywsh

Yose.

Comm.: The name is a short
form of the biblical name Yo-

fig. 475

sef, among the most common for the period. This hypocoristic is attested else-where, compare nos. 46 and 81 this vol.; P.Mur 46 = Yardeni, Textbook A 161 and P.Mur 89; and especially later: Naveh, On Stone and Mosaic, index s.v. (10 instances); Schwabe - Lifshitz, Beth Sheʿarim II 19, 43, 48, 93, 124; CIJ 2, 933 (Jaffa); Gregg - Urman, 117 (Golan); and the many examples of the same name יוסי *ywsy* from rabbinic literature cited in Ilan, Lexicon I 150-68. The many oc-currences of Yose in Greek and Hebrew documents from the Diaspora (some much later) may be found e.g. in Ilan, Lexicon III 111-20. It should not be ruled out that this Yose is the Yehosef mentioned in no. 473, in which case the au-thor of this inscription used the name by which the deceased was affectionately known.

Bibl.: Rahmani, CJO no. 705 (ed. pr.). – See bibl. no. 473.

Photo: IAA.

JJP/HM

476. Ossuary of Maria with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary (broken and reconstructed), flat lid, surfaces rough-fin-ished. Inscription in formal Jewish script incised to medium depth on one of the long sides, 7.5 cm from the upper rim. The *mem* is closed and has a serif on top.
Meas.: h 34, w 52, d 27 cm; l. 12 cm , letters 2-5 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1980-505. Autopsy: 17 May 2007 and 16 July 2008.

מריה

Translit.: mryh

Maria.

Comm.: The inscribed name is a well-attested Greek or Latin form of Hebrew Mariam, cf. Ilan, Lexicon I 242-8.
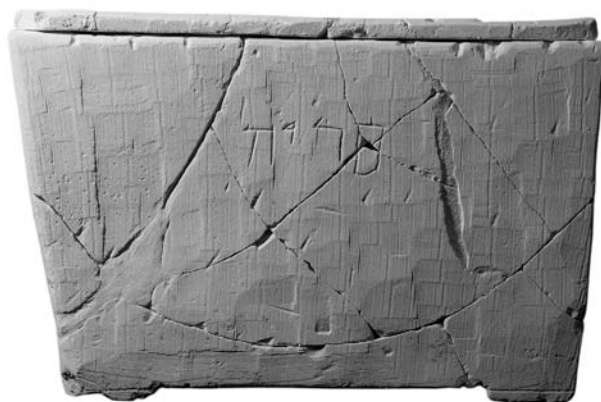
Bibl.: Rahmani, CJO no. 706 (ed. pr.). – See bibl. no. 473.

Photo: IAA.

fig. 476

JJP/HM

477. Ossuary of Mariam(e) with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes with petals linked; rosettes slightly askew and not centered, flanking two vertical rows each of three concentric circles on either side of a wide band of multiple zigzag lines; zigzag frame of four lines on right and left, three on top and bottom; a rosette sloppily traced out on right short side, with the beginnings of another above it and to the left; gabled lid; smoothed surfaces. Inscription in cursive Greek script incised shallowly on back side, with a long, wavy flourish encircling the inscription from the final *alpha*.

Meas.: h 32, w 68, d 26 cm; lid: h 14 cm; l. 31 cm; letters 2.5-6 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1980-500. Autopsy: 17 May 2007.

ΜΑΡΙΑΜΗΚΑΙΜΑΡΑ

App. crit.: Μαριαμήνου (ἡ) Μάρα *Rahmani*.

Μαριάμη καὶ Μαρα *or* Μαριαμ ἢ καὶ Μαρα
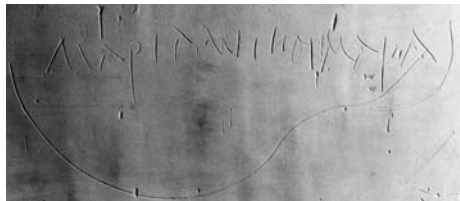
fig. 477

Mariame and Mara or: *Mariam who is also (known as) Mara.*

Comm.: Rahmani's reading of the first name as Μαριαμήνου, as the genitive of Μαριαμήνη/Μαριάμνη, has generated widespread speculation and misunderstanding. In fact the inscribed letters are without doubt as represented here; the mark between the *iota* and last *mu* is not part of the inscription (compare other gouges and scratches between and around the letters, and all over the box); the *kappa* is clear (it is not an inept *nu*), and the ligatured *alpha-iota* is standard and unproblematic. In a personal communication, Rahmani has accepted the correction to his reading in the ed. pr.

The inscribed letters may be parsed in one of two ways, without any firm criterion for preferring one or the other (the bones in the box were not analyzed and are now re-buried): either Μαριάμη καὶ Μαρα, "Mariame and Mara" — a reading favored by SEG and BE — or Μαριαμ ἢ καὶ Μαρα, "Mariam who is also (known as) Mara". In both cases, a woman with the common biblical name Mariam was interred in the ossuary: Μαριαμ is the form favored by the Septuagint, reflecting the original Hebrew; Μαριάμη was used by Josephus and other Greek literary sources, as well as many documentary texts (cf. Ilan, Lexicon I 242-8).

In the first instance, another person named Mara was buried with Mariame. This could have been another woman, Mariame's daughter or sister; note the name Mara in nos. 200, 262, 517, and clearly as a hypocoristic of Martha in no. 97. For Mara in the Roman catacombs, see Noy, JIWE II 190 and 458, and from Cyrene,

Lüderitz - Reynolds 50d. It should be noted, however, that Mara could be a male name, as in no. 543 this vol., regularly represented in Greek as Μάρης, cf. no. 48 this vol.; Μαρ and Μαρι at Jatt (J. Porath, Atiqot 37, 1999, 50, 51); Μαρις from Jaffa (J. Price, SCI 22, 2003, 22); and see Wuthnow, Semitische Menschennamen, 73. Pfann's argument that the letters KAIMAPA were added by a different hand cannot be conclusively proven, despite slight differences in the formation of those letters, since in ossuary inscriptions letters are often formed by the same inscriber in an inconsistent manner (there are instances of two different styles of *alpha* in the same inscription by the same hand, e.g. no. 508).

In the second interpretation, one woman with two names, Mariam and Mara, is buried in the box. But Mara is not a title, esp. not Aramaic for "lady" or "honorable woman", for which the correct feminine form is מרתה, מרתא *mrtʾ*, *mrth* which did become a personal name. Note "Martha and Mariam" in no. 168 (Dominus Flevit).

This is the only Greek inscription recovered from the cave, but this fact in itself is not pertinent to the identity of the deceased, reflecting rather the skill and choice of the inscriber.

Bibl.: Rahmani, CJO no. 701 (ed. pr.). – SEG 46, 2015; BE 1998, 522; see bibl. no. 473.

Photo: IAA.

JJP

478. Ossuary of Matiya with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with flat lid (both broken and reconstructed), surfaces rough-finished. Inscription (a) in formal Jewish script on one of the small sides of the box 3 cm from top rim, serifs on letters; three apparently Hebrew letters also incised on inside of one long wall, at right angle to rim (b).
Meas.: h 34, w 55, d 28 cm; (a): l. 9.5 cm, letters 2-3 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1980-502. Autopsy: 17 May 2007.

(a)   מתיה
(b)   מת
       ה[.]

fig. 478.1 (a)

(a)   מתיה
(b) ?מת|[י]ה

Translit.: (a) mtyh
           (b) mt|[y]h?

(a) and (b) *Matiya*.

Comm.: The name in inscription (a) is a common hypocoristic of the biblical name Matitiya (Ezra 10,43) or Matitiyahu (1 Chron 25,21), made popular by the Hasmoneans, cf. Ilan, Lexicon I 191-6. Inscriptions on the inside of a box are rare, compare nos. 68, 174, 497, 512; if the letters are read correctly, Rahmani is probably right that the *yod* has faded away or rubbed off.

fig. 478.2 (b)

Bibl.: Rahmani, CJO no. 703 (ed. pr.). – See bibl. no. 473.

Photo: IAA; Rahmani, CJO no. 703 (dr.).

JJP/HM

479.-483. Burial Cave off Hebron Road in southern Jerusalem

Five inscribed ossuaries were among the 14 found in a rock-hewn burial cave discovered off Hebron Road in southern Jerusalem in 1945. The cave was entered through a rock-hewn courtyard which had entrances to two other caves, not excavated. The present cave, accessed by a step down from the courtyard, consisted of a single chamber organized around a standing pit surrounded by ledges, with five loculi cut into the walls; another loculus was cut into the wall of the pit, and a collection pit (sealed) was cut in the floor of one corner of the room. Ossuaries were found in the loculi and on the floor of the cave. Stone slabs blocked the entrances to the cave and the loculi, but the tomb had been entered previously and some of its contents disturbed. Ceramics, a coin of Agrippa I and other finds date the use of the tomb to the 1 c. CE.

479. Ossuary of Iesous Aloth with Greek inscription, 1 c. CE

Plain limestone ossuary, surfaces rough-finished, flat lid; cross-like symbols drawn in charcoal on all four sides. Greek inscription incised across surface of lid; letters of quite uneven height; h-shaped *eta*, lunate *sigma*, w-shaped *omega*.
Meas.: h 27, w 63.5, d 32 cm; l. 33 cm, letters 1-6 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1946-174. Autopsy: 6 October 2008.

ΙΗϹΟΥϹΑΛΩΘ

App. crit.: Ἰησοῦ, σαλω(μ) *BE 1996*; Σαλω{θ} *Ilan, Lexicon I 250 no. 27.*

Ἰησοῦς Αλωθ

Iesous Aloth(?).

fig. 479

Comm.: Aloth is probably a nickname of Iesous (less likely a patronym), as paralleled in a 2 c. CE papyrus from Egypt (Preisigke, s.v.; cf. Dinkler, doubted by Fishwick), and note also Ἀλοῦθις, Foraboschi 27, Hagedorn, Wörterlisten 18. It is possible that this nickname is based on ἀλόη "aloe" (note αλωθ with this meaning, translating ʾhlwt at Septuagint Song of Songs 4,14), like other names based on spices or aromatics, e.g. no. 520 balsam, no. 125 and 249 saffron, and other examples mentioned by Rahmani, comm. ad loc. and Hachlili, Funerary Customs 229f. Sukenik in the ed. pr. rejected this interpretation in favor of other less likely ideas with theological overtones, followed by many scholars after him. The cross-marks on the four sides of this ossuary are not mason's marks, nor are they symbols of Christianity, for the cross came into use long after these ossuaries were deposited in the cave (Kraeling, Goodenough); they could be merely crude decorations, in the absence of the more expensive incised ornamentation characteristic of ossuaries. Ilan's suggested reading Σαλω{θ}, as a form of Σαλώμη, cannot be ruled out, compare Σαλαμαθ no. 435 this vol. This Iesous was related in some way to the deceased of the same name in no. 480, see comm. there.

Bibl.: E.L. Sukenik, AJA 51, 1947, 351-65 at 358 no. 4 oss. no. 8 (ed. pr.). – C. Kraeling, Biblical Archaeologist 9, 1946, 16-20; G. Wright, ibid. 43; G. Kirk, PEQ 78, 1946, 92-102 at 96f.; S. Eitrem, SO 27, 1949, 143-6; BE 1949, 198; B. Bagatti, RAC 26, 1950, 117-31 at 117-20, 128; H. Jansen, SO 28, 1950, 109f.; P. Lemaire, SBF 1, 1950/51, 54-9 at 55; E. Stauffer, ZNTW 43, 1950/51, 262; J. Munck, Studia Theologica 5,2, 1952, 167-72; F. Poulsen, in: G. Mylonas - D. Raymond eds., Studies presented to David Moore Robinson II, 1953, 419-23; S. Zeitlin, JQR 45, 1954, 66-73; M. Tod, JHS 75, 1955, 122-52 at 150f.; E. Goodenough, Jewish Symbols I 130ff.; BE 1953, 222; Gustafsson, NTS 3, 1957, 65-9; E. Gabba, Iscrizioni greche e latine per lo studio della Bibbia, 1958, 112f.; AE 1960, 45; E. Dinkler, JbAC 5, 1962, 93-112; D. Fishwick, NTS 10, 1964, 49-61; SEG 20, 492; E. Dinkler, Signum Crucis 3-9; J. Finegan, Archeology 240ff.; I. Mancini, Archaeological Discoveries Relative to the Judaeo-Christians, 1970, 19-26; J. Kane, PEQ 103, 1971, 47f.; R.H. Smith, PEQ 106, 1974, 53-66; N. Avigad, EAEHL 2, 1976, 627-41 at 635; B. Bagatti, Il Golgata e la Croce, 1978, 92, 147; J. Kane, JSS 23, 1978, 268-82; B. Lifshitz, ANRW 2,8, 1977, 444-89 at 463; G. Horsley, New Documents Illustrating Early Christianity, 1981, 112; Figueras, Ossuaries 14; Taylor, Christians and Holy Places, 5-12; N. Avigad, NEAEHL 2, 753; Rahmani, CJO no. 114; BE 1996, 487; Peleg, Archaeology II 138-41; Hachlili, Funerary Customs 260ff.; Kloner - Zissu, Necropolis 345 no. 13.1.

Photo: IAA.

JJP

480. Ossuary of Iesous son of Ioudas with Greek inscription, 1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking two columns, surrounded by ashlar frame, itself surrounded by fluted frame; smoothed surfaces, yellow wash; flat lid. Greek inscription written in charcoal on back side, 3 cm from upper rim; h-shaped *eta*, lunate *sigma*; letters not of uniform size.

Meas.: h 28, w 50, d 24 cm; l. 25 cm, letters 2.5-10 cm high.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1946-173. Autopsy: 7 November 2007.

ΙΗΣΟΥΣΙΟΥ

App. crit.: Ἰησοῦς ἰού *Sukenik*; Ἰούδ[α *Milik*;
Ἰούδ[ο]υ *Kane, Rahmani.*

Ἰησοῦς Ἰού[δου]

Iesous the son of Ioudas.

fig. 480

Comm.: The name Jesus on this box and
on no. 479, as well as the cross-marks on no. 479, led Sukenik and others after
him to suppose this tomb to contained "earliest records of Christianity", but the
inscriptions and marks indicate no such thing, see comm. no. 479. The same issues
were raised – and refuted – regarding the burial complex on the Mount of Offence
(nos. 242-265), see introduction to that site.

   The letters on the present box have faded since Rahmani inspected the box,
but his reading and interpretation are surely correct, and not, as Sukenik's in the
ed. pr., Ἰησοῦς ἰού "Jesus, woe!", or any of the more fanciful interpretations offered
subsequently in support of a Christian interpretation (see Kane and Poulsen for
examples). The names of son and father on the present ossuary rank among the
most common of the period. This Iesous could have been related to the person
with the same name in no. 479 in a number of ways: grandfather, father, cousin,
grandson, etc.

Bibl.: E.L. Sukenik, AJA 51, 1947, 351-65 at 358 no. 3 oss. no. 7 (ed. pr.). – Bagatti - Milik, Domi-
nus Flevit I 85 n. 13; Rahmani, CJO no. 113; see bibl. no. 479.

Photo: IAA.

JJP

481. Ossuary of Mati with Hebrew/Aramaic inscription, 1 c. CE

Limestone ossuary, façade ornamented by two six-petaled rosettes inside square
frames, in turn surrounded by square frames of intersecting semi-circles, flank-
ing elaborate band composed of concentric circles, intersecting diagonal lines,
half rosettes; all surrounded by zigzag frame; gabled lid; smoothed surfaces. In-
scription in cursive Jewish script shallowly incised on left side, 7 cm from the
upper rim.
Meas.: h 30, w 63, d 29 cm; l. 2 cm, letters 1 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 9793. Autopsy: 10 July 2008.

מתי

fig. 481

Translit.: mty

Mati.

Comm.: The ossuary has been broken
since Sukenik first published it and is today in a fragmentary state. The inscribed
name is short for Mattiya or Mattitiyahu, see Ilan, Lexicon I 191-6.

Bibl.: E.L. Sukenik, AJA 51, 1947, 351-65 at 358 no. 5 oss. no. 10 (ed. pr.). – See bibl. no. 479.

Photo: Hebr. Univ. Arch. Inst.

JJP/HM

482. Ossuary of Miriam daughter of Shimʿon with Aramaic inscription, 1 c. CE

Fragmentary limestone ossuary, façade ornamented with two 12-petaled rosettes; a
deeply carved diamond above and between the rosettes, a line of eight triangles be-
low them; double zigzag frame on three sides, single on bottom; flat lid; smoothed
surfaces; yellow wash. Inscription shallowly incised in formal Jewish script on the
back side; all *mems* in medial form; apices on most letters (autopsy and ed. pr.).
Meas.: h 38, w 61.5, d 30 cm; letters 1-5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 9792. Autopsy: 10 July 2008.

מ מרימברתשמעון

{מ} מרים ברת שמעון

Translit.: {m} mrym brt šmʿwn
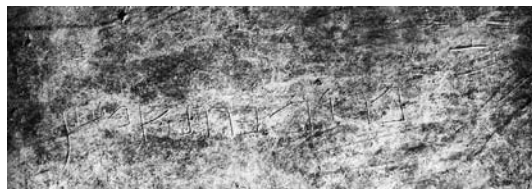
fig. 482

Miriam daughter of Shimʿon.

Comm.: The ossuary has been badly broken since first published by Sukenik; the
full inscription is preserved on two fragments. The inscriber began the inscrip-
tion with initial *mem*, then he or someone else began again with a different style
of *mem*, to the left and somewhat lower. This Miriam could be the daughter of
Shimʿon in no. 483. Note women with the same name on an ossuary found in the
nearby "Caiaphas" tomb, no. 462, and on an unprovenanced ossuary no. 567.

Bibl.: E.L. Sukenik, AJA 51, 1947, 351-65 at 357 no. 2 oss. no. 4 (ed. pr.). – See bibl. no. 479.

Photo: Hebr. Univ. Inst. Arch.

JJP/HM

483. Ossuary of Shimʿon bar Saba with Aramaic inscription, 1 c. CE

Plain limestone ossuary, flat lid. Inscription in formal Jewish script lightly scratched on one of the long sides, near the upper rim; closed *mem* (ed. pr.).
Meas.: h 26, w 47, d 23.5 cm (ed. pr.).

שמעון בר סבא

fig. 483.1

Translit.: šmʿwn br sbʾ

Shimʿon bar Saba.

Comm.: Saba could indicate a name or nick-name of Shimʿon's father, or a title ("elder"), compare Shimʿon Saba ("the Elder") in no. 345 and Shimʿon *hzqn* = "the Elder" in no. 135; Βαρσαββᾶς Acts 1,23, 15,22; Ilan, Lexicon I 385f.

fig. 483.2

Bibl.: E.L. Sukenik, AJA 51, 1947, 351-65 at 357 no. 1 oss. no. 1 (ed. pr.). – MPAT no. 118; Beyer, Aramäische Texte 345 no. yJE 31; see bibl. no. 479.

Photo: E.L. Sukenik, AJA 51, 1947 pl. LXXXIV (ph. and dr.).

JJP/HM

484. Ossuary of Theoros with Greek (and Hebrew/Aramaic) inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two well-carved six-petaled rosettes, frame with sawtooth motif; flat lid (missing); yellow wash. Greek inscription very shallowly incised on left small side (smoothed surface), 3 cm from top rim; cursive *alpha*; lunate *sigma* and w-shaped *omega*.
Meas.: h 34, w 61, d 26 cm; l. 18 cm, letters 1-3.5cm.

Findspot: Tsur Baher.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1540. Autopsy: 12 November 2007.

ΘΕΩΡΟΥΣΑΜΑΡΙΟΥ
ΟΣ

Θεώρου Σαμαρίου | ΟΣ

Of Theoros the Samarian (?)

fig. 484.1

Comm.: The records of the Institute of Ar-
chaeology indicate that the ossuary once had
a flat lid inscribed with the name יוסף (*ywsp,*
Yosef); if so, Theoros could have had this He-
brew name. The Greek name, which is perhaps
a short form of Theodoros, is attested in the
Greek world (LPGN I-V, s.v.) but does not seem
yet to have a parallel in the Jewish onomasti-
con. The inscriber did not plan well and had
to squeeze the letters of the second word after
the *mu*, resulting in an *alpha* intruding on the
mu and a very narrow and incomplete *omicron*
as the penultimate letter; for some reason, he
seems to have fashioned a spacious Latin R in-
stead of Greek *rho*. But the final letters are not
at all clear; it is possible that the second word

fig. 484.2

was added afterwards by a second hand. It is apparently the genitive of a supposed
Σαμαριος = Σαμαρεύς, from Samaria. The two letters on l.2, apparently O and Σ,
could actually be the beginning of *theta* and *epsilon*, abandoned because of the flaw
in the *theta*; note that the middle bar in the *epsilon* in l.1 is detached from the body.

Bibl.: Unpublished.

Photo: Z. Radovan.

JJP

485. Fragment of ossuary of the son of Elʿazar with Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of an ossuary inscribed in cursive Jewish script.

Findspot: Surface find, Ramat Raḥel.

[--]ון בר אלעזר

Translit.: [--]wn br ʾlʿzr

... on son of Elʿazar.

Comm.: This ossuary fragment was
found on the surface, devoid of context.
Kochavi suggests *šmʿwn* = Shimʿon or
trpwn = Tarfon as the most likely resto-
rations of the first name.

fig. 485.1

Bibl.: M. Kochavi, in: Y. Aharoni ed., Excavations at Ramat Rahel Seasons 1961 and 1962, 1964, 65-83 at 73 (ed. pr.). – QDAP 1, 1932, 159f.; HA 5, 1963, 4 (Hebr.); RB 70, 1963, 573; MPAT 182f.+245 no. 138; Y. Aharoni, NE-AEHL 4, 1266.

Photo: M. Kochavi, in: Y. Aharoni ed. 73 pl. 11 and fig. 30 (ph. and dr.).

fig. 485.2

JJP

486. Ossuary of Marulla and her children with Greek inscription, 1 c. BCE-1 c. CE

Gabled ossuary lid, rough-finished, red wash; a Greek inscription incised shallowly on each of its long sides (ed. pr.). Lunate *sigma*, w-shaped *omega*.
Meas.: h 11, w 58, d 23 cm (ed. pr.).

Findspot: Ramat Raḥel, Locus 811.

ΜΑΡΥΛΛΑΣΤΩΝΠΑΙΔΙΩΝ

Μαρύλλας τῶν παιδίων

fig. 486.1

Of Marulla (and her) children.

fig. 486.2
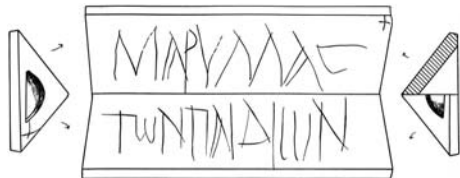
fig. 486.3

Comm.: For context see comm. to no. 487. Μαρύλλα = Latin Marulla, based on the cognomen Marullus; it appears in various forms in Greek sources (Pape, WGE 867f.). Kochavi in ed. pr. speculated that since the children are unnamed, the mother died trying to give birth to twins. The inscription could also be interpreted, "Of the children of Marulla", indicating that the mother was not necessarily interred in the ossuary with her children.

Bibl.: M. Kochavi, in: Y. Aharoni ed., Excavations at Ramat Rahel. Seasons 1961 and 1962, 1964, 65-83 at 72 (ed. pr.). – QDAP 1, 1932, 159f.; RB 70, 1963, 573; Y. Aharoni, NEAEHL 4, 1266; Hachlili, Funerary Customs 317ff.

Photo: M. Kochavi, pl. 11; 72 fig. 29 (dr.).

JJP

487. Ossuary of Simonides with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary (restored), façade ornamented with two six-petaled rosettes separated by an incised circle and two semi-circles; diagonal lattice pattern, zigzag frame; flat lid; red wash. Greek inscription deeply incised on façade across upper semi-circle and right-hand rosette. Letters filled with red pigment (ed. pr.). Lunate *sigma*, w-shaped *omega*.
Meas.: h 30, w 60, d 25 cm; l. 15 cm, letters 2 cm (ed. pr.).

Findspot: Ramat Raḥel, Locus 811.

fig. 487.1

ΣΙΜΩΝΙΔΗΣ

Σιμωνίδης

Simonides.
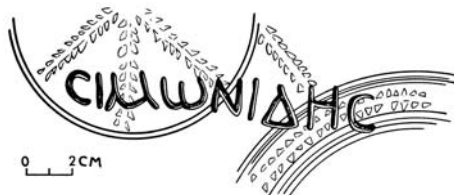
fig. 487.2

fig. 487.3

Comm.: Rock-hewn tombs of various styles, including burial caves were found at Ramat Raḥel, some containing ossuaries (QDAP 1; Kochavi; Kloner - Zissu 349ff.; Rahmani, CJO nos. 188-190). This inscription and no. 486 this vol., however, were found out of context, in a pile of ossuaries and lids and other grave goods near the eastern wall of Locus 811 (Herodian stratum): "The entire group of finds was concentrated inside a small area and the broken pieces were piled up as though placed or thrown into a pit near the wall" (Kochavi 70). The common Greek name in the present inscription occurs also in the Jewish onomasticon of the period (Ilan, Lexicon I 219, 223).

Bibl.: M. Kochavi, in: Y. Aharoni ed., Excavations at Ramat Rahel. Seasons 1961 and 1962, 1964, 65-83 at 72 (ed. pr.). – QDAP 1, 1932, 159f.; HA 5, 1963, 4 (Hebr.); RB 70, 1963, 573; Y. Aharoni, NEAEHL 4, 1266.

Photo: M. Kochavi, pl. 10; M. Kochavi, 72 fig. 29 (dr.).

JJP

488. Ossuary of "mother Mariam" with Hebrew inscription, 1 c. CE

Plain ossuary with flat lid. On one of long sides (smoothed), upper right, inscription in formal Jewish script.
Meas.: h 28.5, w 57, d 25 cm (Rahmani).

Findspot: Mekor Ḥayim.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-690.

אמה מרים

fig. 488

Translit.: ʾmh mrym

Mother Mariam.

Comm.: The present ossuary was one of six found in a single-chamber rock-cut tomb in the Mekor Ḥayim neighborhood in West Jerusalem during road construction in 1970. The cave was organized around a standing pit with ledges, with nine loculi in the walls; the walls of the cave and the loculi were plastered; both the entrance to the cave and the loculi were found sealed. More than 25 people had been buried in the tomb; it may be guessed that the present ossuary belonged to the matriarch (or one of the matriarchs) of the family; compare no. 196 and comm. there, and Hachlili. Coins and other finds date the use of the tomb continuously from the 1 c. BCE to at least 80-81 CE, i.e., until at least a decade after the Jewish Rebellion, but that evidence may indicate no more than visits (cf. Price). The present ossuary contained the bones of a woman, ca. 65 years old.

Bibl.: V. Tzaferis - A. Berman, Atiqot 8, 1982, 70-3 (Hebr.) (ed. pr.). – HA 38, 1971, 19 (Hebr.); Rahmani, CJO no. 351; Peleg, Archaeology II 142; Hachlili, Funerary Customs 317ff.; Kloner - Zissu, Necropolis 347f.; J. Price, in: New Studies in the Archaeology of Jerusalem, 2007, 19*-24* no. 2.

Photo: IAA.

JJP

489. Ossuary of Yeshuʿa son of Mati with Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary with gabled lid, Jewish inscriptions incised in cursive Jewish script on one side (a) and on lid (b).

Findspot: Malḥa.

(a) ישוע בר מתי
(b) ישוע בר מתי

fig. 489 (b)

App. crit.: ישוע בר נתי *Klein, Euting.*

Translit.: (a) and (b) yšwʿ br mty

(a) and (b) *Yeshuʿa son of Mati.*

Comm.: Very little information has been preserved about the circumstances of the discovery of this ossuary with inscriptions, and many details about the box's physical characteristics are also not recorded. The name and patronym (a hypocoristic of biblical Mattitiyahu) are both quite common for the period.

Bibl.: Ch. Clermont-Ganneau, AMSL 11, 1885, 157-251 at 205 nos. 26, 27 (ed. pr.). – J. Euting, SPAW 35, 1885, 669-88 at 683 no. 62; Klein, JPCI no. 45; E. L. Sukenik, JPOS 8, 1928, 113-21 at 118; id., JPOS 12, 1932, 27-31 at 25; CIJ 2, 1365.

Photo: Ch. Clermont Ganneau, AMSL 11, 1885, 205 no. 26 (dr.).

JJP/HM

490. Ossuary inscribed "son of Shimʿon" with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, broken and restored; façade ornamented with two 12-petaled rosettes flanking stylized branch with curved and smoothed leaves, superimposed tendrils; double zigzag frame on all sides, central branch in single zigzag frame; lid missing. Inscription incised in cursive Jewish script on short side underneath top rim; circular *mem, ayin* with leg as long as final *nun*.
Meas.: h 34.5, w 69, d 29.5 cm (Rahmani).

Findspot: Shahal Street, Givʿat Mordechai.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1527.

[--]ם בר שמעון

Translit.: [--]m br šmʿwn

[--]m son of Shimʿon.

fig. 490.1

Comm.: This ossuary was recovered together with three uninscribed ossuaries from a single-chambered rock-hewn burial cave in the modern neighborhood Givʿat Mordechai in 1974. The entrance to the cave was found closed with a blocking stone; there were two unusually large loculi hewn in different walls, and a collection pit in one corner. In contrast to the fine ornamentation of the façade,
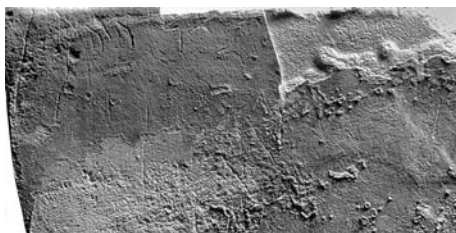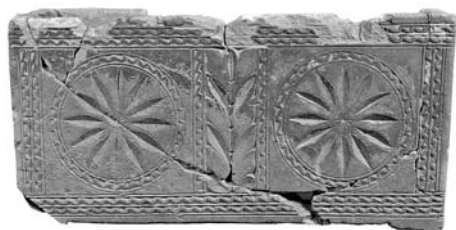
fig. 490.2

the inscription on the side of this box was amateurishly executed. The personal name of the deceased cannot be reconstructed from the single letter remaining.

Bibl.: Rahmani, CJO no. 501 (ed. pr). – HA 50, 1974, 14 (Hebr.); Kloner - Zissu, Necropolis 365f. Photo: IAA.

<div align="right">JJP</div>

491. Ossuary of Shimʿon with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, smoothed surfaces, flat lid. Inscriptions in Jewish cursive script lightly incised on one of the long sides (a) and on the short side to the right of that (b). Meas.: h 36, w 59, d 29 cm.

Findspot: Kefar Shaʾul.
Pres. loc: Beth Shemesh, IAA inv. no. 1977-526. Autopsy: 1987.

(a) שמון
(b) שמ
    עו
    ֿן

Translit.: (a) šmwn
     (b) šm|ʿw|n

(a) and (b) *Shimʿon.*

fig. 491.1 (a)

Comm.: This was the only inscribed ossuary of the six found in a rock-hewn burial cave discovered in 1977. The single chamber of the cave was organized around a standing pit and had four loculi, two of which contained three ossuaries each. The name Shimʿon is spelled without *ayin* in inscription (a); this is probably the result of the inscriber's carelessness, since both inscriptions are quite sloppily done (yet the oddity of inscription (b) seems to indicate that the inscriber had only a narrow and uncomfortable space in which to work, perhaps after the ossuary was moved and inscription (a) obscured). Rahmani posited that it reflects Greek Σίμων, but more likely,

fig. 491.2 (b)

if it has any meaning along these lines, it testifies to a general weakening of the pronunciation of gutturals, cf. Naveh.

Bibl.: A. Kloner - E. Eisenberg, Atiqot 21, 1992, 51-5 (Hebr.) 177 (E.S.) (ed. pr.). – HA 63/64, 1977, 48 (Hebr.); Rahmani, CJO no. 651; J. Naveh, SCI 15, 1996, 263-7 at 264; Kloner, Survey of Jerusalem, 2003, 112(e); 100(h).

Photo: IAA.

JJP/HM

492. Ossuary of Yehosef Gagis with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE.

Limestone ossuary, façade decorated with three-registered frame, middle register consists of concentric circle pattern in relief. The field surrounded by the frame is blank, smoothed. Inscription in cursive Jewish script on top right corner of the blank central area. Letters are difficult to read, quite shallowly and indistinctly incised, fainter today than they appear in the drawing in Vincent (ed. pr.). Back of ossuary missing. Meas.: h 40, w 70.5, d 27 cm; l. 18 cm, letters 1.5 cm.

Findspot: Abu Gosh.
Pres. loc: Museum École Biblique, Jerusalem, no inv. no. Autopsy: 23 June 2008.

יְהוֹסֵף גַגְסִי

App. crit.: גנבי *Puech*; גנבו *or* גנבי *Vincent*.

Translit.: yhwsp ggsy?

Yehosef GGSY.

fig. 492.1

Comm.: The ossuary is more substantial than normal, larger and better made; the blank central field of the façade might originally have been designated for decoration which was never completed. The inscription, by contrast, is so poorly executed that decipherment of its letters is uncertain. The first name יהוסף is probably correctly transcribed, with the last two letters in ligature, but the second is

fig. 492.2

inscrutable: גגסי, ננסי, גגבי, ננבי, and, even גנבי (as Vincent in ed. pr.) are all possible, even though the first two letters appear identical, yet the meaning of any of these possibilities remains obscure. MPAT proposes reading גנבי or גנבי, translating the latter as "Joseph, a thief (?)", which is most unlikely, especially since the correct form would be גנבא (the final *yod* is the plural form). Puech reads GNBY גנבי with-

out offering interpretation, but drawing attention to the Palmyrene name GNBY. No details of findspot available.

Bibl.: L. Vincent, RB 11, 1902, 276f. (ed. pr.). – Lidzbarski, Ephemeris II p. 72; Klein, JPCI no. 164; CIJ 2, 1190; MPAT no. 127; E. Puech, RB 90, 1983, 481-533 at 516f. no. 24.

Photo: A. and N. Graicer.

JJP/HM

493.-494. Two ossuaries from the antic market

According to Rahmani, the following two ossuaries were bought in Jerusalem together, and due to the similarity of style and decoration they are presumed to have come from the same tomb. Thus if Ἰωνάθης in no. 493 is the same person as the Ιωνα in no. 494, then he was the husband of Mariame there.

493. Ossuary of Yehonatan son of Yeḥekiya with Greek and Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two shallowly incised six-petaled rosettes flanking zigzag palm-tree motif; zigzag frame; rosettes linked to corners of outer frame with zigzag bands; flat lid; all surfaces including façade rough-finished; red wash; almost identical design to ossuary no. 494. Two-line Greek inscription (a) vertically descending on right short side; lunate *sigma*, angular w-shaped *omega*, *alpha* with straight cross-bar.
Inscription (b) in cursive Jewish script incised lengthwise on lid, with typical two-line *he*, but letters and arrangement of lines somewhat chaotic: the letters *br* are as large as the other two lines of text put together.
Meas.: h 29.5, w 60.5, d 26 cm; (a) l. 26 cm; letters 3-6 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1968-1293. Autopsy: 17 May 2007.

(a) ΙΩΝΑΘΗΣ
   ΕΖΕΚΙΟΥ
(b) יהותן בר
   יחקיה

(a) Ἰωνάθης | Ἐζεκίου
(b) יהו‹נ›תן בר | יחקיה

fig. 493.1 (a)

Translit.: (b) yhw<n>tn br yḥqyh

(a) *Ionathes (son) of Ezekias.*
(b) *Yeho(na)tan son of Yeḥekiya.*

Comm.: The Greek and Hebrew names Ἰωνάθης and *yhwtn* are obviously the same, both = the biblical name Yeho-natan (Jonathan). The Greek form of the

fig. 493.2 (b)

name is well-attested in both literary and documentary sources (Ilan, Lexicon I 144-50), and see also nos. 65, 500 in this vol. The Hebrew form is problematic. If the reading *yhwtn* is correct, then the *nun* has been dropped, either accidentally or intentionally; if intentionally, then perhaps as a hypocoristic in imitation of the pronunciation of the Greek name. Yet the *vav* could very well have been intended as a *nun* (with no visible base), in which case the inscriber wrote the biblical name with defective spelling (without *vav*). On the father's name, a form of Ḥezekiah (Ilan, Lexicon I 95ff.), see comm. to no. 356, which has the same Hebrew and Greek forms as here; cf. also no. 188 + comm.

Bibl.: Rahmani, CJO no. 232 (ed. pr.).

Photo: IAA.

JJP/HM

494. Ossuary of Mariame, the daughter of Iona, with Greek inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented almost identically to no. 493: two shal-lowly incised six-petaled rosettes flanking a zigzag palm-tree motif; zigzag frame; rosettes linked to corners of outer frame with zigzag bands; flat lid; all surfaces including façade rough-finished; red wash. Two two-line Greek inscriptions, shal-lowly incised, vertically ascending on back side; w-shaped *omega*. The second in-scription seems to be in a different hand from the first.
Meas.: h 29, w 58.5, d 25 cm; longest l. 25 cm; letters 5-10 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1968-1294. Autopsy: 17 May 2007.

(a) ΜΑΡΙΑ
   ΜΗ
(b) ΜΑΡΙΑΜΗ
   ΓΥΝΗΙΩΝΑ

(a) Μαριά|μη
(b) Μαριάμη | γυνὴ Ιωνα

fig. 494

(a) *Mariame.*
(b) *Mariame, wife of Iona.*

Comm.: The name Ιωνα may be the biblical name Jonah, which is rare in the Jewish onomasticon throughout antiquity (Ilan, Lexicon I 143f.; III 108f.), and see Schwabe - Lifshitz, Beth She'arim II no. 215. But given the possible connection with ossuary no. 493, Ιωνα could easily be understood as a shortened form of Ἰωνάθης.

Bibl.: Rahmani, CJO no. 233 (ed. pr.).

Photo: I A A.

JJP

495.-509. Unprovenanced ossuaries from the courtyard of the Rockefeller Museum

The following inscriptions were, according to Rahmani, CJO p. 135, "found stacked on wooden racks in the open, southern courtyard of the Rockefeller Museum after the Six Day War. ... Identification numbers, when surviving, corresponded to a register providing very scanty information". The two marked here "Silwan" (nos. 498, 497), came from "the entire area rather than a specific tomb", while the others came from unidentified "areas of the city under Jordanian rule between 1948 and 1967".

495. Ossuary of Doras with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes linked to corners of frame by zigzag lines and flanking stylized palm tree; double-line and zigzag frame; surfaces rough-finished; red wash. Inscription in cursive Jewish script on the right short side, slanting downwards (Rahmani and photos).
Meas.: h 26, w 57, d 23 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1969-130.

דורס

Translit.: dwrs

Doras.

fig. 495

Comm.: Josephus, AJ 20,163, mentions a certain Δωρᾶς, which is likely to be the name represented here; it is probably a hypocoristic of a theophoric name like Δωρόθεος, cf. Ilan, Lexicon I 276. The name also appears on a Jewish epitaph from Egypt, JIGRE 29. Rahmani interpreted the letters as the female name Doris. The writing is inexperienced, and it is uncertain whether the *vav* is an intended letter.

Bibl.: Rahmani, CJO no. 266 (ed. pr.).

Photo: IAA.

JJP

496. Ossuary of Dositheos with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, broken and restored. Inscription on one of the long sides, near the upper rim on the right side.
Meas.: h 35, w 65, d 30 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-122. Autopsy: 1987.

דוסתס

Translit.: dwsts

Dositheos.

fig. 496.1 (a)

Comm.: For the Greek name Dositheos in both Greek and Jewish script see nos. 332 and 525 and comm. ad locc. There are inscrutable incised lines after the name, apparently added by another hand at a different time.

Bibl.: Rahmani, CJO no. 258 (ed. pr.).

Photo: IAA.

fig. 496.1 (b)

JJP/HM

497. Ossuary of Dosous with Greek inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with a six-section porch, six-petaled rosettes between the columns; box badly damaged, partially reconstructed; surfaces smoothed; traces of red wash. Partially preserved Greek inscriptions shallowly incised: (a) on the façade, vertically ascending between the two left-most columns; (b) on the back side, 1-2 cm from the upper rim; (c) on the right short side, near the base, inverted; (d1, d2) on the upper and lower portions of the left short side; and (e) on the inside surface of the back side, inverted. Lunate *sigma*, w-shaped *omega*. Meas.: h 27, w 46.5, d 23.5 cm; (a) front: l. 6 cm; (b) back: l. 26 cm, letters 1-2 cm; (c) right: l. 15 cm, letters 3 cm; (d1) left: l. 22 cm, letters 1-1.5 cm; (d2): l. 13 cm, letters 1-1.5 cm; (e) inside back: l. 20 cm; Ligature ΟΥ in inscription (d1).

Findspot: Probably Silwan.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-100. Autopsy: 17 May 2007.

(a) ΠΡΩΤ
(b) ΔΩΣΟΥΣΘΥΓΑṬ[.]Ṛ[.....]
    ΣΕΙΩΝ[..]
(c) [..]ΟΥΣΓΥΝ[.]
    [...]ṬAṬ[..]
    [....]ΤḤ[--]
(d1) ΔΩΣΟΥΣΓ[.]ΝΗΠΡΩ
    Ṭ[.]ΤΟΣΘΥΓΑΤΗΡΤΕΙ
    [...]ΣΕΙΩΝΟΣ
(d2) [..]ΣΟΥΣΓΥΝΗΠΡ[.]
    [.]ĄΤΟΣΘΥΓ̣ΑΤḤ[.]
    [...]ΜΕΙΣΕΙΩΝ̣Ο̣[.]
(e) ΠΡΩΤΑΤ[..]

fig. 497.1 (a)

App. crit.: (a) Πρώτατος | γυνὴ | Δωσοῦς θυ|γάτηρ Τει|μεισείωνος; (b) Δωσοῦς θυγάτηρ Τειμει|σείωνος γυνὴ [Πρ]ώ[τατος] | Δωσοῦς | [Δωσ]οῦς; (e) Πρώτατος *Bagatti-Milik*.

(a) Πρωτ(ᾶτος)
(b) Δωσοῦς θυγάτ[η]ρ [Τειμει]|σείων[ος]
(c) [Δω]σοῦς γυν[ὴ | Πρω]τᾶτ[ος | θυγά]τη[ρ Τειμεισείωνος]
(d1) Δωσοῦς γ[υ]νὴ Πρω[τ[ᾶ]τος θυγάτηρ Τει[[μει]σείωνος]
(d2) [Δω]σοῦς γυνὴ Πρ[ω|τ]ᾶτος θυγάτη[ρ | Τει]μεισείωνο[ς]
(e) Πρωτᾶτ[ος]

(a) *Of Protas.*
(b) *Dosous daughter of Teimeiseion.*
(c) *Dosous wife of Protas, daughter of Teimeiseion.*
(d1) and (d2) *Dosous wife of Protas, daughter of Teimeiseion.*
(e) *Of Protas.*

fig. 497.2 (b)

fig. 497.4 (a)

fig. 497.3 (d1 and d2)

Comm.: The ossuary is badly damaged and partly reconstructed, but the inscriptions, which all refer to the same set of names, can be securely restored through cross-reference of the legible portions in each. The deceased was Dosous, wife of Protas and daughter of Teimeiseion. Δωσοῦς is apparently a nominative, since γυνή and θυγάτηρ are nominative in all the texts; Rahmani thought the woman's name was Δωσω, interpreting Δωσοῦς as a genitive; Ilan, Lexicon I 317, posited Δωσις, needlessly. While Δωσοῦς is not attested (nor are Rahmani's and Ilan's suggestions), it is probably related to the common theophoric male name Δωσίθεος/α and variations (Δωσᾶς, דוסא *dws'*, etc.), see nos. 332 and 525 this vol. and comm. in both places, and cf. LGPN I-V, s.v.; Pape, WGE 330; Hagedorn, Wörterlisten 41; Foraboschi 101; Jewish examples at Ilan, Lexicon I 273-6; III 250-6. The father's name is Τιμησίων (LGPN I-III s.v.), one of the many τιμή-based names in Greek antiquity; given the Greek character of the other names, Rahmani's

interpretation "Τιμισίων 'honoured in Zion'", is less likely. On the iotacism, see McLean, Introduction to Greek Epigraphy 349f. and Petrounias, History of Ancient Greek 602ff. The husband's name is also well-attested in the Greek onomasticon (cf. LGPN II-V, s.v.; Pape, WGE 1267; Hagedorn, Wörterlisten, 107), and it occurs in no. 118 this vol. Inscription (e) is incised on the inside of the box, a rare practice, compare nos. 68, 174, 478, 512 this vol. And for the phenomenon of inverted inscriptions, see comm. to no. 90. Women are not often identified by both their husband and father, but see nos. 369 and 504 plus comm. ad locc.; it *may* indicate that the woman died childless. Given the highly damaged state of the box, it is not possible to distinguish different hands, but the legible letters in each text do not demonstrate significant differences, and they may all have been incised by the same person at the same time; repeated inscriptions can sometimes be interpreted as a sign of mourning, cf. Rahmani, CJO p. 12.

The ossuary was in far better condition when Milik examined it. He recorded the inscriptions on the left side without any gaps or omissions, seeing all the letters clearly, the two inscriptions separated by an incised line. Curiously, he also records a rather long inscription on the front side, but it is difficult to imagine how his text fit in the available space, without interfering with the rosette, and why absolutely no trace of letters remains.

Bibl.: Bagatti - Milik, Dominus Flevit I 106f. (ed. pr.). – B. Lifshitz, ANRW 2,8, 1977, 444-890 at 458f.; Rahmani, CJO no. 236; Bieberstein - Bloedhorn 3, 355ff.; Hachlili, Funerary Customs 315.

Photo: IAA.

JJP

498. Ossuary of Gaion with Greek inscriptions, 1 c. BCE-1 c. CE

Limetone ossuary, façade ornamented by two six-petaled rosettes, between petals small eight-petaled rosettes crudely formed, resembling cartwheels; central band with vertical scroll pattern separating rosettes; double zigzag frame; red wash. Greek inscription incised to uneven depth on back (a), 5-7 cm under the rim; Greek inscription on left short side (b). Lunate *sigma* and w-shaped *omega* in both (a) and (b). Meas.: h 31.5, w 53.5, d 28.5 cm; (a): l. 32 cm, letters 4-7.5 cm; (b): letters 1.5-3 cm.

Findspot: Probably Silwan.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-103. Autopsy: 17 May 2007.

(a) ΓΑΙΩΝΟΣ
(b) ΓΑ
 ΓΑΙΩΝΟΣ
 ΓΑΙΩΝΟΣ

fig. 498.1 (a)

(a) Γαίωνος
(b) ΓΑ | Γαίωνος | Γαίωνος

(a) *Of Gaion.*
(b) *GA. Of Gaion* (twice).

Comm.: The inscription on the back-side
(a) is more crudely formed than the twice-
written name in inscription (b), and ex-
ecuted by a different hand. The two faint
letters above inscription (b) seem to be a
false start of Gaion. The name is quite rare
but attested, esp. in Egyptian papyri, see
Foraboschi 85, (and cf. Pape, WGE 237),

fig. 498.2 (b)

but this by itself is not sufficient basis to determine that the deceased came from there.

Bibl.: Rahmani, CJO no. 239 (ed. pr.).

Photo: IAA.

JJP

499. Ossuary of Yehoḥana with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes separated by
two parallel vertical zigzag lines; zigzag frame; smoothed surfaces; flat lid. Inscrip-
tion in formal Jewish script (a) incised at the top of the blank field between the
two zigzag lines; serifs on *yod, vav, ḥet*. Another inscription (b) incised in cursive
Jewish script on the left short side; *he* shaped like backwards K; *ḥet* has shape of H.
Meas.: h 34, w 60.5, d 33 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-134. Autopsy: 1987.

(a) יוחנא
(b) יהוחנה

Translit.: (a) ywḥnʾ
            (b) yhwḥnh

fig. 499.1 (a)
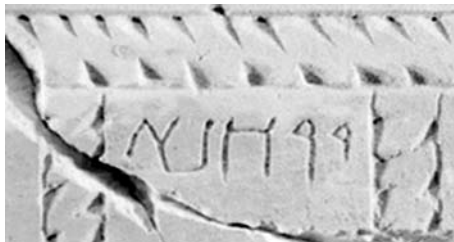
(a) *Yoḥana.*
(b) *Yehoḥana.*

Comm.: The two inscriptions were made
by different hands, perhaps (but not
necessarily) at different times; if so, the
one on the front of the box, integrated
in the ornamentation, would have been
inscribed first. The different spellings of

fig. 499.2 (b)

the same name demonstrate the fluidity of spelling in this period, particularly *alef-he* (and cf. no. 501, and examples cited by Ilan, Lexicon I 25f.). On the name cf. nos. 40, 534 and comm. there.

Bibl.: Rahmani, CJO no. 270 (ed. pr.).

Photo: IAA.

JJP/HM

500. Ossuary of Yehonatan and Shelamzion with Greek and Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, flat lid, surfaces rough-finished. On the right short side, 6 cm below the upper rim, Greek inscription (a) shallowly incised over another inscription (b) incised very faintly in cursive Jewish script in a vertical line through the *nu* of the Greek text. Another two-line Greek inscription incised faintly crossways across the lid. Inscription (a) has *alpha* with broken cross-bar and h-shaped *eta*; inscription (c) has cursive *alpha*. Lunate *sigma* and w-shaped *omega* in both Greek inscriptions. Meas.: h 34, w 62, d 28 cm; (a): l. 17 cm, letters 1.5-3 cm; (c): l. 12.5 cm, letters 1-2 cm. Pres. loc: Beth Shemesh, IAA inv. no. 1969-156. Autopsy: 7 June 2007.

(a) Σ ΙΩΝΑΘΗΣ
(b) יהונתן ושלמצין
(c) ΣΕΛΑΣΙΩΝ
   ΜΑΡΘΑΤ

App. crit.: ΟΣΤΑΣΙΩΝ ΜΑΡΕΙΑ *Figueras.*

fig. 500.1 (a) and (b)

(a) {Σ} Ἰωνάθης
(b) יהונתן ושלמצין
(c) Σελασιων | Μαρθα{τ}

Translit.: (b) yhwntn wšlmṣyn

(a) *Ionathes.*
(b) *Yehonatan and Shelamzin.*
(c) *Selasion Martha(?).*

Comm.: Inscription (b), inscribed beneath and at a perpendicular angle to inscription (a), was not seen in the ed. pr. but given the similarity of names – Ἰωνάθης = Yehonatan and Σελασιων = Shelamzi(o)n

fig. 500.2 (c)

– the inscriptions clearly refer to the same individuals, with the addition of Martha in inscription (c). Inscription (b) was written first, thus Yehonathan and Shelamzion were likely husband and wife, the rare vertical orientation of the text-line perhaps reflecting a difficult position in which the inscriber was forced to work. Inscriptions (a) and (c) were added at a later time — the Greek reflecting the predilection of the inscriber and not that of the deceased — as separate texts because of the addition of Martha to Selasion; the two Greek texts may be by the same hand, although the *alphas* and *nus* are quite different. The stray *sigma* before Ἰωνάθης perhaps indicates a false start of Selasion's name. Martha's name is followed by what appears to be a *tau*, which makes little sense. Rahmani's conjecture [ς] may be right, making it a genitive (cf. no. 74 this vol.), in which case she was Selasion's mother, but if that mark is not meant to be read, then Martha could be Selasion's daughter (or a second name?). Another vertical line at the end of the text (c) is definitely not part of the inscription. Shelamzi(o)n is often spelled without the *vav* as last syllable, which is solidly attested alongside many varied Greek versions (Ilan, Lexicon I 426-9).

Bibl.: Rahmani, CJO no. 287 (ed. pr.). – Figueras, Ossuaries 17, pl. 6 no. 601.

Photo: IAA.

JJP/HM

501. Ossuary of Ima daughter of Ḥananiya with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces smoothed, flat lid. Two-line inscription incised in formal Jewish script across one of the long sides. The words are separated by spaces; roof-shaped *yod*, H-shaped *ḥet*.
Meas.: h 28, w 53, d 23 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-121. Autopsy: 1987.

אמה ברת חניא אמה זי
סוכיא

fig. 501.1

Translit.: ʾmh brt ḥnnyʾ ʾmh zy |
        swkyʾ

Ima daughter of Ḥananiya, mother of the Sokhoite.

fig. 501.2

Comm.: The spelling ʾmh is used both for the woman's personal name (which may, as Naveh suggested, be a "by-name within the family") and her title "mother"; "ima" appears as the title "mother" in

nos. 83, 196 (+ comm.), 225, 382, 455, 488; an ambiguous case is no. 346, see comm. ad loc.; and compare Greek Μητέρα in no. 414. For an explanation of the peculiarities of the *alef* as the last letter in Ḥananiya's name, and the spelling *zy* instead of *dy*, "of", see Naveh; and compare *ḥmh dy*, "mother of" on an ossuary from Jericho (Rahmani, CJO no. 801). Curiously, the son is named only according to his birthplace, which is probably how he was popularly known; note the similar phenomenon in the list from Bethphage (no. 693 this vol.) and elsewhere (among Naveh's "nameless people", cf. IEJ 40, 1990, 108-29 at 113-6). Sokho is the name of a biblical village in the coastal plain and of a village in Samaria, TIR Iudaea Palaestina, 234. Note Antigonus from Sokho (mAvot 1,3) and the first-generation Amora named Levi סוכיא *swkyʾ* "from Sokho" (yEruv. 10,2, yYoma 8,6, etc.; Kosovsky, Yer., s.v.).

Bibl.: Naveh, IOS 9, 1979, 17-31 at 21f. (ed. pr.). – Naveh, On Sherd and Papyrus 191f. (Hebr.); T. Ilan, NT 34, 1992, 23-45 at 40ff.; Rahmani, CJO no. 257; B. Zissu, in: A. Faust - E. Baruch eds., New Studies on Jerusalem 6, 2000, 64 (Hebr.); Hachlili, Funerary Customs 210, 317.

Photo: IAA; Naveh, IOS 9, 1979, 21 fig.2 (dr.).

<div align="right">JJP/HM</div>

502. Ossuary of Liʿezer son of Shekhaniya with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, inscription deeply incised in formal Jewish script on the right short side, near the top edge. The letters *b-r* in ligature.
Meas.: h 27, w 46, d 23 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-157. Autopsy: 1987.

ליעזר בר שכניה

App. crit.: אליעזר *Rahmani.*

Translit.: lyʿzr br šknyh
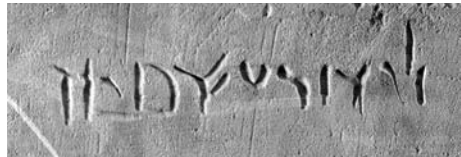
fig. 502

Liʿezer son of Shekhaniya.

Comm.: Liʿezer is Eliʿezer without the initial *alef* (Rahmani read initial *alef*, not apparent on box today), compare no. 342. The father's name Shekhaniya is biblical (1 Chron 3,21, 23; Ezra 8,3, 5, 10,2; Neh 3,29, 6,18, 12,3, and note the priestly course named שכניהו *šknyhw*, 1 Chron 24,11), and thus there is no need to interpret it as a nickname meaning "beetle-browed" (Rahmani).

Bibl.: Rahmani, CJO no. 288 (ed. pr.).

Photo: IAA.

<div align="right">JJP/HM</div>

503. Ossuary of Mariam with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes separated by a band with a vertical row of concentric circles; double zigzag frame; yellow wash; gabled lid, fragmentary. Inscription in cursive Jewish script on left short side of the box; *resh* and *yod* ornamented with small triangles (Rahmani and photos).
Meas.: h 35, w 62.5, d 27.5 cm; lid: h 12 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1969-107.

מרים

Translit.: mrym

Mariam.

Comm.: The inscriber introduced indi-
vidual flourishes: triangular ornaments
on the *resh* and *yod*, a final *mem* consis-
ting of a small circle with a long leg, like
a tail.

fig. 503

Bibl.: Rahmani, CJO no. 243 (ed. pr.).

Photo: IAA.

JJP

504. Ossuary of Martha daughter of Yehosef with Hebrew
and Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with lattice pattern surmounted by semi-
circles; surfaces smoothed; flat lid. Inscription in formal Jewish script incised neat-
ly within the three central semi-circles (a)-(c). Final *pe* and *nun* in medial form.
Meas.: h 31, w 65, d 24 cm; l. 18 cm, letters 0.5-1 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1969-159. Autopsy: 6 October 2008.

(a) מרתה בת
(b)   יהוסף
       בן יעקב
       אתת
(c)   יהוסף
       בן חון

fig. 504

App. crit.: יהוסף מנהין *Ed. pr. (semi-circle 3).*

Translit.: (a) mrth bt
      (b) yhwsp | bn yʿqb | ʾtt
      (c) yhwsp | bn ḥwn

Martha daughter of Yehosef son of Yaʿakov, wife of Yehosef son of Ḥon.

Comm.: Martha's father and husband were both named Yehosef; their patronyms distinguished one from the other. Rahmani read the husband's patronym as a place-name, *mn hyn* "from Hin", but the *bet* in *bn* and the *vav* in Ḥon are identical to those same letters elsewhere in the inscription. Ḥon is not attested as such, but it is probably related to *ḥwny*, a derivative of *ḥnn*, *ḥnnyh* etc., cf. Yardeni, Textbook, index p. 170; Ilan, Lexicon I 377ff. and 450; III, 671f. A woman's husband and father are mentioned together in other ossuary inscriptions, cf. e.g. no. 369 this vol.; this may (but does not necessarily) indicate that she died childless. This inscription contains words in both Hebrew *(bn, bt)* and Aramaic *(ʾtt).* The care taken to confine the words within the semi-circles, without interference in the ornamentation, is noteworthy.

Bibl.: Rahmani, CJO no. 290 (ed. pr.). – Hachlili, Funerary Customs 315.

Photo: IAA.

<div align="right">JJP/HM</div>

505. Ossuary of Martha wife of Yehosef with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, badly broken, restored; surfaces rough-finished. Inscription incised in cursive Jewish script on one of the long sides. *Pe* appears in final form only; *he* has the form of a backwards K.
Meas.: h 28, w 52, d 26 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-120. Autopsy: 1987.

מרתא ברפפוס
אתת יהוסף

מרתא בר‹ת› פפוס | אתת יהוסף

Translit.: mrtʾ br‹t› ppws | ʾtt yhwsp

Martha daughter of Papos wife of Ye-
hosef.

fig. 505

Comm.: In this inexpertly incised inscription, the author apparently made a surprisingly basic error, forgetting the *tav* in *brt*. Alternatively, it could be that the inscriber mixed up the words in the different lines, and that *br ppws* is the patronym of Yehosef, thus: Martha, the wife of Yehosef the son of Papos. In either case, Martha is identified by her husband Yehosef, written directly below her name. On the name Papos (not "grandfather" here), see no. 117 comm.; and for a woman being identified by both her father and husband, cf. nos. 369, 504.

Bibl.: Rahmani, CJO no. 256 (ed. pr.). – Hachlili, Funerary Customs 315.

Photo: IAA.

JJP/HM

506. Ossuary of Shalom with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, smoothed surfaces, flat lid. Inscription in cursive Jewish script on one of the long sides.
Meas.: h 30, w 66, d 25 cm; l. ca. 7.5 cm, letters ca. 1-2 cm.
Pres. loc: Hechal Shlomo Museum, Jerusalem, IAA inv. no. 1969-155. Autopsy: 16 February 2009.

שלום

fig. 506

Translit.: šlwm

Shalom.
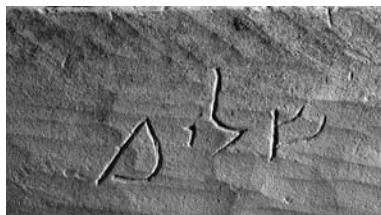
Comm.: The ossuary could not be taken out of its case, so that the measurements are approximate. The one inscribed word is probably a name and not a greeting.

Bibl.: Rahmani, CJO no. 286 (ed. pr.).

Photo: IAA.

JJP

507. Ossuary of Tertia with Greek and Hebrew inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished. Three-line Greek inscription (a), shallowly incised by inexpert hand, fills the entire width of one of the short sides. W-shaped *omega*. Another apparent inscription (b) in cursive Jewish script is inscribed vertically beneath the upper edge of one of the long sides.

Meas.: h 33.5, w 57, d 27 cm; (a): l. 25 cm; letters 2.5-6.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-123. Autopsy: 17 May 2007.

(a) OPKIZΩ
    MḤΔΕΝΑΑ
    PAITEPTIAN

(b) [.]שליהות

fig. 507.1 (a)

(a) ὀρκίζω | μηδένα ἆ|ραι Τερτίαν

(b) של יהו<נ>ת[ן]

Translit.: šl yhw<n>t[n]

(a) *I adjure that no one take away/lift out Tertia (from the ossuary).*

(b) *Of Yehonatan?*

fig. 507.2 (b)

Comm.: This inscription is one of several bearing an oath or vow to prevent removal of bones from the box or additions to it, see comm. to nos. 287 and 385. The syntactically condensed but correct text conveys both the warning and the name of the deceased. Tertia, a Latin female name, does not otherwise occur in this area, but is found on Jewish inscriptions in Greece and Cyrenaica (Noy, IJO I Mac7; Ilan, Lexicon III 617f.; Lüderitz - Reynolds, app. no. 8). The name is less likely to be male, undeclined (Rahmani).

Inscription (b) was not seen in any of the previous editions, and its letters are not at all clear. The reading here is only a suggestion; it could also be אליהו ת *ʾlyhw t*, but the name Eliyahu is extremely rare in this period, and the *tav* defies explanation. There appears to be just enough room for a final *nun*, compare possibly the same spelling יהותן *yhwtn* in no. 493. If the name Yehonatan is indeed to be read, then he may have been Tertia's husband, or he may have been the one who purchased the box (thus *šl* "of ...") without being interred in it.

Bibl.: Rahmani, CJO no. 259 (ed. pr.). – Hachlili, Funerary Customs, 501ff.; ead., in: D.R. Edwards - C.T. McCollough eds., The Archaeology of Difference: Gender, Ethnicity, Class and the "Other" in Antiquity, 2007, 243-55. – On curses and oaths in local inscriptions: see bibl. no. 287.

Photo: IAA.

JJP/HM

508. Ossuary of Thama with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking two columns of a porch, inside an ashlar-brick frame, the entire design surrounded by a fluted frame; smoothed surfaces; red wash. Greek inscription very shallowly incised on the back side, 3 cm from upper rim. First *alpha* is cursive, second is angular.

Meas.: h 30, w 53, d 23.5 cm; l. 12.5 cm, letters 2-4.5 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1969-118. Autopsy: 17 May 2007.

ΘΑΜΑ

fig. 508

Θαμα

Thama.

Comm.: The name Θαμα could be תימא *tymʾ*, listed in Gen 25,15 as one of the sons of Ishmael (Septuagint: Θαιμαν). Compare *tymy* found in Shuʿafat, no. 439 plus comm. there. The name, in variant spellings, is well-attested at Palmyra, cf. Rahmani (comm.), who also posits a Palmyrene origin for the deceased here; cf. also Wuthnow, Semitische Menschennamen 52.

Bibl.: Rahmani, CJO no. 254 (ed. pr.).

Photo: IAA.

JJP

509. Two Greek letters inscribed on an ossuary, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes each at the center of another six-petaled rosette, surrounded by a two-line circle inside a zigzag circle; a handle ring at the top of each rosette pattern; zigzag line separating the two rosettes, zigzag frame on top and right and left sides; smoothed surfaces; flat lid. Two crudely formed Greek letters incised on façade, a *theta* above and to the right of the left rosette, an *eta* above and to the left of the right rosette.

Meas.: h 32, w 57, d 27 cm; letters 4 and 8 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1969-158. Autopsy: 8 June 2007.

Θ Η

Comm.: While these letters are not mason's marks, it is difficult to know what they mean. Rahmani suggested "initials of the name of the deceased", but this
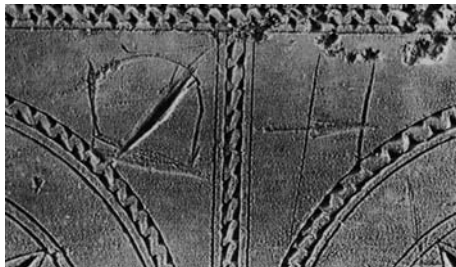
fig. 509.1

was not the practice in ossuary inscriptions, and if only one person was interred in the box it is unclear what the second initial would stand for (the patronymic in the genitive?). The letters are crudely formed, not integrated well into the decoration on the façade. It could be, in the pattern of the (possibly) atbash inscriptions from Mount Scopus (nos. 112, 113), that these two letters, adjacent in the Greek alphabet, were supposed to have magical significance.
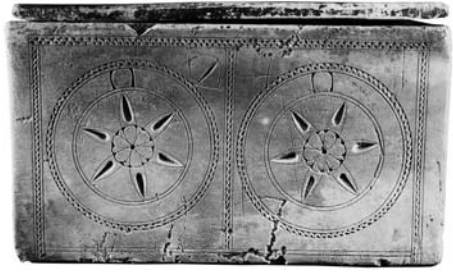
fig. 509.2

Bibl.: Rahmani, CJO no. 289 (ed. pr.).

Photo: IAA. JJP

510.-512. Three unprovenanced ossuaries (University of Missouri)

Three ossuaries are in the collection of the Museum of Art and Archaeology, University of Missouri. Our gratitude to Jeffrey Wilcox, Curator of Collections, who arranged permission to publish these.

510. Ossuary of the son of Yehuda with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes encircled by zigzag frame, flanking central panel with plant with 14 tendrils and two leaves on top, double zigzag frame; double zigzag frame all around; surface smoothed; red-orange wash. Inscription in Jewish script written in charcoal above and to the right of right rosette.
Meas.: h 30.5, w 70, d 26.5 cm (Museum of Art and Archaeology, University of Missouri).
Pres. loc: Museum of Art and Archaeology, University of Missouri, Columbia, inv. no. 68.286.

בר יהודָה

Translit.: br yhwdh

The son of Yehuda.

Comm.: The box was found "south of Jerusalem", according to the Museum.

fig. 510

The charcoal used to write the letters has faded considerably and is difficult to read. Presumably the name of the deceased, and not just his patronym, was written somewhere on the box, but charcoal is an impermanent medium.

Bibl.: Unpublished.

Photo: Courtesy of Museum of Art and Archaeology, University of Missouri.

JJP/HM

511. Ossuary of Martha with Greek inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, broken and restored; façade ornamented with two six-petaled rosettes encircled by zigzag frame, flanking a stylized palm tree with three branches and two roots, trunk composed of zigzag lines; zigzag frame; smoothed surfaces; yellow wash; flat lid. Greek inscription (a) incised by inexpert hand on upper left-hand corner of back side, and another Greek inscription (b) written in black charcoal across the lid.
Meas.: h 37, w 55.5, d 26.5 cm (Museum of Art and Archaeology, University of Missouri).
Pres. loc: Museum of Art and Archaeology, University of Missouri, inv. no. 68.287.

(a) and (b) ΜΑΡΘΑ

(a) and (b) Μάρθα

(a) and (b) *Martha.*

fig. 511.1 (a)

Comm.: According to the Museum, this box was found "south of Jerusalem". The hand in inscription (b) seems (from the photos) surer than that in inscription (a); it could be that inscription (b) was written on the lid in charcoal when the ossuary was moved within the cave.

Bibl.: Unpublished. – Cf. J. Bodel - S. Tracy, Greek and Latin Inscriptions in the USA. A Checklist, 1997, 132; B. Kidd, Museum of Art and Archaeology News Magazine (University of Missouri-Columbia) 50, 2007, 2 fig. 3.

fig. 511.2 (b)

Photo: Courtesy of Museum of Art and Archaeology, University of Missouri.

JJP

512. Ossuary of Telesistratos with Greek Inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a stylized lily with "roots"; zigzag frame. Greek inscriptions on upper righthand corner of façade (a) and to the left of the lily (b), on the left side (c) and on the right side inside the box (d) (ed. pr.). Lunate *sigma* in all four.

Meas.: h 28, w 60.5, d 25.5 cm (ed. pr.).

Pres. loc: Museum of Art and Archaeology, Univ. of Missouri.

(a) ΤΕΛΕΣΙΣΤΡΑΤΟΥΛΥΣΙΟ
   Υ
(b) ΚΑΡ
   ΒΟΥΣ
(c) ΤΕΛΕΣΙΣΤΡ
   ΑΤΟΣΛΥΣΙ
   Α
(d) ΤΕΛΕΣΑ

fig. 512.1 (a)

(a) Τελεσιστράτου Λυσίο|υ
(b) Καρ|βους
(c) Τελεσίστρ|ατος Λυσί|α
(d) Τελεσα

(a) *Telesistratos (son) of Lysias.*
(b) *Karbous(?).*
(c) *Telesistratos (son) of Lysias.*
(d) *Telesa.*

fig. 512.2 (b)

fig. 512.3 (c)

fig. 512.4 (d)

Comm.: According to the catalogue, this ossuary was purchased in Jerusalem and "said to have been found south of Jerusalem". The name Telesistratos is rare but

attested in the Greek world (CIG III 5143; BE 1940, 212; LGPN I, IIa, s.v.), and even rarer in the Jewish onomasticon, occurring so far only once, at Cyrenaica: Lüderitz - Reynolds, no. 46a. The very common Greek name Lysias is so far unattested in Iudaea/Palaestina in the period covered by the Corpus, and otherwise only in Cyrenaica, from the same grave as the previous (ibid. 46b, c; app. 15a, b). Λυσίου and Λυσία are both genitives (for Λυσίας cf. ibid. 46b); these inscriptions were probably written by different people. Τελεσα in inscription (d) must have been a nickname for Telesistratos; it was incised on the inside of the box. The meaning of Καρβους is unclear.

Bibl.: Muse 3, 1969, 9 (ed. pr.). – BE 1970, 632; S.S. Weinberg, Archaeology 30, 1977, 55; O. Overby ed., Illustrated Museum Handbook, 1982, 190; J. Bodel - S. Tracy, Greek and Latin Inscriptions in the USA. A Checklist, 1997, 134; J. Biers - J. Terry eds., Testament of Time. Selected Objects from the Collection of Palestinian Antiquities in the Museum of Art and Archaeology, 2004, 219f.

Photo: Courtesy of Museum of Art and Archaeology, Univ. of Missouri.

<div align="right">JJP</div>

513.-515. Group of ossuaries brought to Ch. Clermont-Ganneau in March 1874

Three inscribed ossuaries were part of a group of six brought to Ch. Clermont-Ganneau in March 1874 by some Arab residents of Jerusalem who claimed they came from a cave northwest of the city. Clermont-Ganneau wrote (ARP I 450f.): "I have some doubt as to the accuracy of this purposely vague account of the place from which they came. It may be the true one; but it is also very likely that these ossuaries were discovered in the district of Wâd Yâsûl, after my own explorations there" (nos. 152, 316-320). In fact it is not entirely certain that the three inscribed boxes were even found together.

513. Ossuary of Antigona with Greek inscription, 1 c. BCE-1 c. CE

"Little ossuary, entire, quite plain; lid simply fits on." Greek inscription "on the very edge or rim of the box ... carved in carefully formed Greek letters, almost good enough to have been made by a professional stonecutter" (Clermont-Ganneau, ARP I 452).

ΑΤΙΓΟΝΑ

Ἀ<ν>τιγόνα

Antigona.

ΑΤΙΓΟΝΑ

fig. 513

Comm.: The name Antigone, in mythology the daughter of Oedipus, is found with final α instead of η as in other documentary texts (plentiful examples listed by LGPN, s.v., cf. also Preisigke, NB, s.v.). In a Jewish context, there might be Hasmonean overtones, if Antigona is the feminine version of the well-attested Hasmonean name Antigonus (Ilan, Lexicon I 263f.; III 215). Another Jewish Antigona appears in no. 469, an ossuary from East Talpiyot; there is another in a manumission inscription from Delphi, Ἀντιγόνα τὸ γένος Ἰουδαίαν (Noy, IJO I no. Ach43), and another in a tomb in Cyrenaica (Lüderitz - Reynolds, App. 12i).

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 149ff.; id., RA 1, 1883, 257-76 at 274 no. 45; id. ARP I 452f. no. 45 (edd. prr.). – Klein, JPCI no. 23; Thomsen I no. 205a; CIJ 2, 1382; B. Lifshitz, Epigraphica 36, 1974, 78-100 at 78f.

Photo: Clermont-Ganneau, ARP I 452 no. 45 (dr.).

JJP

514. Ossuary of Elʿasa(?) with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

"Large ossuary, ornamented with roses marked out with yellow paint; has feet and flat lid". Inscription (a) in cursive Jewish script on back, "large Hebrew letters, scratched with what must have been a notched graving-tool, for the strokes are double". Another inscription (b) in cursive Jewish script on one of the ends of the box (Clermont-Ganneau, ARP I 453f.).

(a)   אלעשה
(b)   לעשהֶ

(a)   אלעשה
(b) (א)לעשהֶ

fig. 514.1 (a)

Translit.: (a) ʾlʿśh
          (b) (ʾ)lʿśh

Elasah(?).

Comm.: From Clermont-Ganneau's drawings, both inscriptions appear to record the same name; the hands also appear to be the same, but the drawing of inscription (b) is indistinct; Clermont-Ganneau called it "difficult to decipher, either because it has not been so well preserved, or else because I have copied it rather hurriedly" (ARP I 454). The name, meaning "God
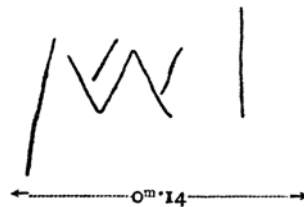
fig. 514.2 (b)

made", is biblical (Jer 29,3; Ezra 10,22; 1 Chron 2,39, 40, 8,37, 9,43). This name appears also on no. 225, and in the Jerusalem Talmud with an *alef* instead of *he* as the last letter (MK 3,1, 81c; cf. Ilan, Lexicon I 79).

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 149ff.; id., RA 1, 1883, 257-76 at 274 nos. 43-44; id. ARP I 453f. nos. 46-47 (edd. prr.). – Klein, JPCI no. 22; CIJ 2, 1380, 1381.

Photo: Clermont-Ganneau, ARP I 453 nos. 46, 47 (dr.).

<div align="right">JJP</div>

515. Ossuary of Eutrapelos with Greek inscription, 1 c. BCE-1 c. CE

"Little ossuary, ornamented on three sides; has feet; rim flat"; Greek inscription "at the top of the front side is carved in very plain letters" (Clermont-Ganneau, ARP I 451).

ΕΥΤΡΑΠΕΛΟΥ
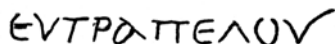
ΕΥΤΡΑΠΕΛΟΥ

<div align="right">fig. 515</div>

Εὐτραπέλου

Of Eutrapelos.

Comm.: This altogether uncommon Greek name (cf. Pape, WGE 427; LGPN IIa, IIIa, IV, s.v.) appears also on a document from the Judaean Desert as ʾwṭrplws (אוטרפלוס), Mur29 = Yardeni, Textbook A 48.

Bibl.: Ch. Clermont-Ganneau, PEQ 6, 1874, 149-51; id., RA 1, 1883; 257-76 at 274 no. 46; id., ARP I 451f. no. 44 (edd. prr.). – Ch. Clermont-Ganneau, RB 9, 1900, 307f.; Klein, JPCI no. 26; Thomsen I no. 205b; CIJ 2, 1383.

Photo: Clermont-Ganneau, ARP I 451 no. 44 (dr.).

<div align="right">JJP</div>

516. Ossuary of ʿAkaviya with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, smoothed surfaces; vaulted lid, ends rough-finished. Identical inscriptions shallowly incised on top right corner on one of the short sides of the box, 2.5 cm from upper rim (a), and on the end of the lid immediately above it (b).
Meas.: h 39, w 82, d 28.5 cm; (a) l. 10.5 cm, letters 1-3.5 cm; (b) l. 12.5 cm, letters 1-3.5 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. IM 77.6.879. Autopsy: 10 April 2008.

(a) עקביה
(b) עקביה

Translit.: (a) and (b) ʿqbyh

fig. 516 (a) and (b)

(a) and (b) ʾAkaviya.

Comm.: This ossuary was purchased by
the Israel Museum in 1967, provenance
unknown. The name written twice, on the box and immediately above on the
lid, serves not only to identify the deceased but also, in place of mason's marks,
to ensure proper placement of lid. The name, which probably stems from bibli-
cal ʿAkuv (ʿqwb: Ezra 2,45; I Chron 3,24; etc.) – perhaps ultimately from Yaʿakov
– is found on an ostracon from Masada, spelled ʿqbyʾ (Masada I no. 461), in the
Mishna (see Ilan, Lexicon I 203f. for the list), and in documents from Egypt (Ilan,
Lexicon III 145f.).

Bibl.: Rahmani, CJO no. 838 (ed. pr.).

Photo: Israel Museum, Jerusalem.

JJP/HM

517. Ossuary of Alexa Mara with Greek inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished; flat lid. Greek inscriptions (a)
and (b) shallowly incised on one of the long sides, slanting down and to the right.
Squiggly lines on all four sides, including in the center of inscription (a), and on
corresponding edges of lid, in order to ensure correct placement of lid. Lunate *sig-
ma* and w-shaped *omega*.
Meas.: h 32.5, w 65, d 27 cm; (a) and (b) together l. 40 cm, letters 1-4 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1983-570. Autopsy: 4 July 2007.

(a) ΑΛΕΞΑΣΜΑΡΑΜΗΤΗΡ
    ΙΟΥΔΑΣ
(b) ΣΙΜΩΝΥΙΟΣΑΥΤΗΣ

(a) Ἀλέξας Μαρα μήτηρ | Ἰούδας
(b) Σίμων υἱὸς αὐτῆς
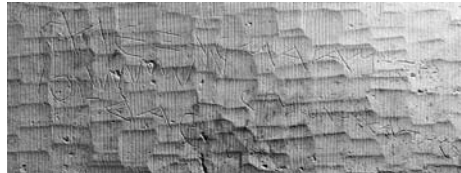
fig. 517.1 (a) and (b)

(a) *(Of?) Alexa Mara, mother (of) Iouda.*
(b) *Simon her son.*

Comm.: Rahmani notes this was a "chance find" in Jerusalem, and the IAA catalogue contains no further details.

fig. 517.2

While Ἀλεξᾶς is a well-attested male name of the period, the subsequent words indicate that here the letters represent a genitive of Ἀλέξα, a short form of Ἀλεξάνδρα. Μαρα may have been thought to be indeclinable, but μήτηρ is curiously in the nominative instead of a parallel genitive. Interpreting Ἀλεξᾶς (καὶ) Μαρα is unlikely in light of inscription (b); it is conceivable however that Ἀλεξᾶς was the woman's nickname in the nominative. On the name Mara, which can also be a short form of Martha, see comm. ad no. 477. Ἰούδας is the regular Greek nominative form of Hebr. Yehuda (Josephus, 1 and 2 Maccabees, Septuagint), although Ἰούδα also occurs (Septuagint; Ilan, Lexicon I 112-25); the genitive is Ἰούδου. It is uncertain whether Ἰούδας here is a false genitive, thus "mother of Iouda", without Iouda necessarily having been interred in the box; or a nominative, thus "of Alexa Mara, the mother, (and) Ioudas", mother and son interred together, indicating that he was young when he died. Inscription (b), "Simon her son", is written in smaller letters and is detached from inscription (a), thus it was probably written at a different time: Simon's bones were added to those of his mother's (and possibly his brother's); he would also have died young. On metronyms, see Price.
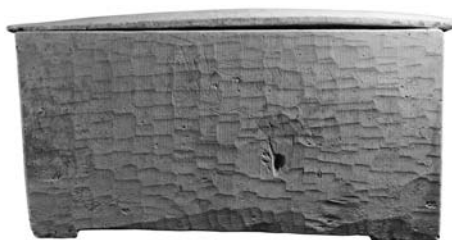
Bibl.: Rahmani, CJO no. 868 (ed. pr.). – BE 1996, 487; J. Price, Zutot 2002, 10-17; Hachlili, Funerary Customs 199, 317.

Photo: IAA.

JJP

518. Ossuary of Ananias with Greek inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with central panel containing six-petaled rosette connected to corners by zigzag lines, flanked by two panels with half-circles, quarter-circles and Xs; zigzag frames; red wash. On back and left sides, lattice pattern in red wash. On right side, six-petaled rosetted surrounded by squares with Xs inside, cross composed of zigzag lines corresponds to menorah on lid; zigzag borders. Vaulted lid with zigzag lines, menorah and circles. Two Greek inscriptions on façade, the first (a) shallowly incised between frame and top rim; the second consists of three Greek letters incised within central rosette (b). Lunate *sigma*.
Meas.: h 36, w 62, d 27.5 cm; lid: h 8 cm; (a) l. 31 cm, letters 2 cm; (b) letters 3 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. IM 76.2.15. Autopsy: 6 October 2008.

(a) ΑΝΑΝΙΑΣΚΑΝΑΝΑΣ
(b) ΑΝΑ

(a) Ἀνανίας κ(αὶ) Ἀνάνας
(b) ΑΝΑ

(a) *Ananias and Ananas.*
(b) *ANA.*

Comm.: The two names are similar but distinct, the first representing חנניה *ḥnnyh* and the second חנן *ḥnn*; cf. Ilan, Lexicon I 99-108. The relation of the two deceased is not clear, but they were probably brothers (a father-son relation would have been noted). The three-letter inscription (b) stands for one of the deceased (or both?).

Bibl.: Rahmani, CJO no. 829 (ed. pr.). – L. Rahmani, Qadmoniot 13, 1980, 114-7. - Cf. R. Hachlili, The Menorah, the Ancient Seven-Armed Candelabrum: Origin, Form, and Significance, 2001.

Photo: Israel Museum, Jerusalem.   JJP

519. Ossuary of ʿAvirʾa the son of Mariam with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary with vaulted lid, surfaces rough-finished. Inscription incised shallowly in formal Jewish script on one of the long sides of the box, 6 cm from the top rim; *yod* ornamented with apex.
Meas.: h 33.5, w 58, d 27 cm; l. 26 cm, letters 2-5 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. IM 74.36.41. Autopsy: 16 July 2008.

עוירא בר מרים

App. crit.: מריס *Rahmani*.

Translit.: ʿwyrʾ br mrym

ʿAvirʾa the son of Mariam.

Comm.: The deceased had an unusual name which is attested only later as the name of a talmudic sage (bḤul 55a, bBB 131b, etc.; Kosovsky, Bab. and Kosovsky, Yer., s.v.). It means "one-eyed" (for its use in an Aramaic version of a Greek maxim, see S. Lieberman, Greek in Jewish Palestine, 1942, 157), and may have been a descriptive nickname for this person, cf.
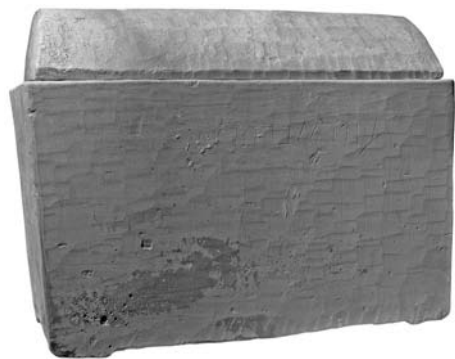
Naveh and Hachlili. Ilan, Lexicon I 201 reads *ʿ{w}zrʾ* = Ezra, but this is not "the suggested reading of the editor" as she indicates, and the third letter is a *yod*, exactly like the *yod* which is the penultimate letter in the inscription. Rahmani reads the second name as male *mrys* (*samekh* instead of *mem* as last letter), avoiding the problem of a metronym, but metronyms while rare are not unattested for this period, and are more frequent in ossuary inscriptions than in other media, cf. Price. Note that a Mariam, in a similar hand, is mentioned in no. 565, which was purchased together with this ossuary (along with no. 571) by the Israel Museum in 1967; but ultimately there is no sure information about their provenance, much less any connection between them.

Bibl.: Rahmani, CJO no. 822 (ed. pr.). – R. Hachlili, EI 17, 1984, 188-211 (Hebr); J. Naveh, IEJ 40, 1990, 108-23; R. Hachlili, in: J. W. van Henten - A. Brenner eds., Families and Family Relations as Represented in Early Judaisms and Early Christianities: Texts and Fictions, 2000, 83-115; J. J. Price, Zutot 2002, 10-17; Hachlili, Funerary Customs 221ff.

Photo: Israel Museum, Jerusalem.

JJP/HM

520. Ossuary of Balzama with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes in between three vertical bands with palm trunk design; bead-and-reel band on top, zigzag band on bottom; gabled lid, line frame on one of long sides; surfaces smoothed. Above each rosette, a word incised in cursive Jewish script, except for final *alef* in formal style. Meas.: h 35, w 54, d 29 cm.
Pres. loc: IAA inv. no. 1971-441 (in a long-term exhibition in Toledo, Spain). Autopsy: 1987.

חלת בלזמא

fig. 520.1

Translit.: ḥlt blzmʾ
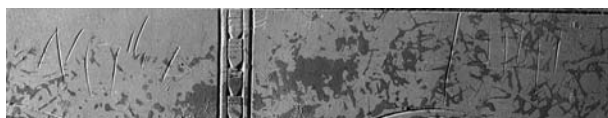
The ossuary of Balzama.

Comm.: The name may be masculine or feminine here. It is obviously the Greek name Βαλσάμων (LGPN I s.v., and Pape, WGE 196), cf. also Β]αλσαμία from the Jewish catacombs in Rome (Noy, JIWE II 20), these names being based on the Greek word βάλσαμον; note a jar from the Second Temple period inscribed in Hebrew and Aramaic *blzm, blzmh* (IMC no. 248). Given that balsam was a perfume, Hachlili saw this as a name of "en-

fig. 520.2

dearment". It is unusual for an ossuary inscription to refer to the ossuary itself, compare nos. 25, 287, 458, 567, and Rahmani, CJO no. 789 (Jericho).

Bibl.: Rahmani, CJO no. 461 (ed. pr.). – Hachlili, Funerary Customs 229.

Photo: IAA.

JJP/HM

521. Ossuary of Bar Giora with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two red painted wreaths flanking tree; back side ornamented with two red painted six-petaled rosettes inside a frame composed of circles; surfaces rough-finished. On the façade, between the two wreaths, a two-line inscription painted in red in formal Jewish script, l.1 almost completely effaced and entirely illegible. *Bet* is formed as a two-line sharp angle.
Meas.: h 37, w 69, d 33 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1971-665. Autopsy: 1987.

[--]
בר גירא

fig. 521

App. crit.: בר יהודא *Rahmani*.

Translit.: [--] | br gyrʾ

... *Bar Gi(o)ra.*

Comm.: Rahmani tentatively assigns provenance to Hebron Hills "based on personal communication as well as on the style and workmanship of the ossuary", but these are not reliable indicators of provenance. Presumably l.1, of which only traces remain, contained the personal name of the deceased. The legible l.2 was his nickname or patronym. The proposed reading is not certain; the letter *bet* consists of only two lines forming a sharp angle. It is also possible to read גדגודא *gdgwdʾ* (reminiscent of R. Yoḥanan ben Gudgada [גודגדא], a Levite functionary in the Temple, Tosefta Shekalim 2,14, M.Hag. 2,7, etc.), but this possibility is even less likely than the proposed one because of the resulting contrast between the two *gimels*. Rahmani's reading, בר יהודא, suggested by Naveh, requires a ligatured *yod* and *he* and acceptance of a final *alef*. If גירא *gyrʾ* is correct, then it is גיורא *gywrʾ* "proseltye", comparable to the infamous Shimʿon Bar Giora, a leader in the First Revolt against Rome. The designation "Bar Giora" = "son of a proselyte" does not necessarily indicate his father was a proselyte, but could be an idiomatic way of indicating that he himself was the one who converted to Judaism, or alternatively could indicate a more remote ancestor who converted. Compare no. 6, a stone inscribed with same name, found near the Temple Mount.

Bibl.: Rahmani, CJO no. 464 (ed. pr.).

Photo: IAA.

JJP/HM

522. Ossuary of Bar Qamṣa(?) with Aramaic inscription, 1 c. BCE-1 c. CE

Two-line inscription written in charcoal in formal Jewish script on the long side, undecorated and rough-finished, of limestone ossuary with vaulted lid.

Meas.: h 31.5, w 66.5, d 26.5 cm; l.1: 34 cm, letters 5-12 cm, l.2: 55 cm, letters 7-8 cm.

Pres. loc: Israel Museum, Jerusalem, inv. no. IM 77.6.888. Autopsy: 6 October 2008.

ש בר קמצאʾ
שלאנמאלעדבל\נמ\ט

Translit.: š br qmṣʾ? | šlʾnmʾlʿdbl/bm/ṭ

... Bar Qamṣa(?) ...

Comm.: The name in l.1, if indeed Bar Qamṣa, recalls the famous story of the man by the same name who brought de-

fig. 522

struction on Jerusalem (b.Gitt. 55b and parallels). Neither the large *shin* in l.1 nor the meaning of the letters in the entire l.2 has an obvious explanation. It could be that ʾlʿzr "Elʿazar" is written in l.2, but the letters are barely legible.

Bibl.: Unpublished.

Photo: Israel Museum, Jerusalem.

JJP/HM

523. Ossuary of Benjamin with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosette panels, zigzag frame, red wash, smoothed surface. Greek inscription starting in upper right-hand corner of left panel of façade and continuing in upper left-hand corner of right panel; letters shallowly incised with a sharp instrument.

Meas.: h 28, w 43, d 23.5 cm; l. 11.5 cm, letters 1-1.5 cm.

Pres. loc: Museum École Biblique, Jerusalem, no inv. no. Autopsy: 23 June 2008.

BENI AMHN

Βενιαμήν

Beniamen.

fig. 523.1

Comm.: No information is available about find-spot. This ossuary recalls the one from Naḥal Atarot inscribed (with a different hand) Βινιαμιν Σομαων, no. 419, also in the École Biblique storeroom. See comm. there on the name Benjamin. There is no exact parallel to this spelling, with η in the final syllable; for η substituting for ι and for ει, see McLean, Introduction to Greek Epigraphy 350; note that the Septuagint writes the name Βενιαμειν, Hatch - Redpath, Suppl. 38.

fig. 523.2

Bibl.: Unpublished.

Photo: A. and N. Graicer.   JJP

524. Ossuary of the son of Ḥezqiya with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, petals ornamented with zigzags, rosettes flank a palm tree fashioned out of zigzag lines; zigzag frame; right side ornamented with two palm trees fashioned from zigzag lines inside zigzag frame; vaulted lid with zigzag borders on long horizontal edges and zigzag line pattern on top; all sides rough-finished; red wash. Inscription incised in cursive Jewish script on the back side.
Meas.: h 34, w 58, d 28 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1949-2455. Autopsy: 1987.

בר חזקיה[--]

App. crit.: חני בר חנניה *Rahmani.*

Translit.: [--]br ḥzqyh

... *the son of Ḥezqiya.*

fig. 524

Comm.: This ossuary was formerly in the Bezalel National Art Museum; it is recorded as being found in Jerusalem, without any further information; see Rahmani, p. 129 n. 1. The first name cannot be easily made out; Rahmani read חני *ḥny*, a well-attested name in the period (Ilan, Lexicon I 377ff.). The father's name seems to be the biblical name Ḥezqiya (Ilan, Lexicon I 95ff.), although Rahmani read Ḥananiya, with a final *nun* in medial position.

Bibl.: Rahmani, CJO no. 132 with no. 129 Comm. 1. (ed. pr.).
Photo: IAA.   JJP/HM

525. Ossuary of Dositheos with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain ossuary, vaulted lid. Inscription in formal Jewish script on one of its narrow sides. A vertical line, used for aligning the lid on the box, extends from the lid downwards, running between the letters *samekh* and *tav*.

Meas.: h 36, w 59, d 36 cm; l. 24.5 cm, letters 4-6 cm.

Pres. loc: Israel Museum, Jerusalem, inv. no. IM 77.6.881. Autopsy: 26 January 2009.

דסתס

fig. 525.1

Translit.: dsts

Dositheos.

Comm.: This ossuary was acquired by the Israel Museum in Jerusalem from a local dealer. The widespread Greek theophoric name Δωσίθεος (Pape, WGE 320; LGPN I-Va s.v.), was popular among Jews of the period (Ilan, Lexicon I 273-6; III 249-57) and occurs several times on Jewish inscriptions in this vol., see no. 332 and comm. there. The Semitic form is usually spelled with with a *vav: dwsts*. How it was pronounced is not known with certainty, but cf. the variant in rabbinic literature *dwstʾy*, "Dostai" (references in Ilan, Lexicon I 273-6). It has the same meaning as the Hebrew names Yehonatan, Netanʾel, Mattatiya, etc.

Bibl.: Rahmani, CJO no. 840 (ed. pr.).

Photo: Israel Museum, Jerusalem.

fig. 525.2

JJP/HM

526. Ossuary of Ishmaʿel with Hebrew and Greek inscriptions, 1 c. BCE-1 c. CE

Undecorated limestone ossuary, surfaces rough-finished. On one of long sides, bilingual inscription (a) ca. 2 cm from top rim, Greek in upper left-hand corner and formal Jewish script in upper right-hand corner; closed *mem* in medial position. On the short side to the left of the long inscribed side, another bilingual Greek-Hebrew inscription (b) ca. 5 cm from top rim. Inside the *alpha* of inscription (b) can be seen traces of further letters, apparently Greek and Hebrew, ca. 1 cm high, incised vertically, indecipherable. Lunate *sigma*.

Meas.: h 37, w 64.5, d 30 cm; (a) Greek: l. 24 cm, letters 3.5-8.5; Hebrew: l. 13 cm, letters 3-6 cm; (b): l. 19 cm; Greek letters 2-8 cm; Hebrew letters 3.5 cm.

Pres. loc: SBF Museum, Jerusalem, inv. no. SF 2647. Autopsy: 21 January 2008.

(a) ΕΙΣΜΑΗΛ אשמעל
(b) ΑΥΤΟΥ הוא

fig. 526.1 (a)

(a) Εισμαηλ אשמעל
(b) αὐτοῦ הוא

Translit.: (a) ʾšmʿl
          (b) hwʾ

(a) *Eismael. Eshmaʿel.*
(b) *his, he/him.*

Comm.: The biblical name Ishmaʿel is spelled with an initial *alef* instead of *yod*, and without an *alef* representing the final syllable, as in no. 167 from Dominus Flevit, see also no. 248 and comm. Interestingly, the Greek and Hebrew here seem to mirror each other, reflecting pronunciation. The meaning of inscription (b) is unclear; it may be intended to indicate that only Ishmaʿel may be interred in the box. The string of letters inside the *alpha* in inscription (b) is not

fig. 526.2 (b)

fig. 526.3 (a)

decipherable. Puech read the same words as in the larger inscription, הוא αὐτοῦ. It may also be ΙΕΣ שוע (*šwʿ*), Greek and Hebrew inverted relative to each other, an attempt to write the name Jesus in both languages. But certainty is elusive.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 522 no. 31 (ed. pr.). – SEG 33, 1283.

Photo: G. Nalbandian.

JJP/HM

527. Ossuary of Galene with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two six-petaled rosettes separated by six-rowed patterned central band, double zigzag frame; yellow wash. Greek inscription on left side, 2 cm from upper rim. Letters finely incised by an expert hand, serifs on bottoms of letters.

Meas.: l. 16 cm, letters 2 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 2004-2396. Autopsy: 25 July 2007.

ΓΑΛΗΝΗ

Γαλήνη

Galene.

Comm.: For the name, so far unique in the Jewish onomasticon, see LGPN IIa, IIIa, Va, s.v.; Pape, WGE 239.

Bibl.: Unpublished.

Photo: IAA.

JJP

528. Ossuary of Ḥananiya and Shalom with Hebrew inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 21-petaled rosette panels separated by a 16-leafed branch; drilled concentric circles in the four corners of each rosette panel; double zigzag frame; surfaces smoothed; red wash. Also fragment of a lid, smoothed surface, red wash, connected to this ossuary through identical hand, style and content of inscription. There are four inscriptions in formal Jewish script. One (a) is incised on the upper rim of the façade, above the frame, over the right-hand rosette panel. The second (b) is incised on right short side, 6 cm from the upper rim, slightly left of center. The third (c) is incised on the broken left short side, centered, near the upper rim, the top of the inscribed line lost when the top of the wall broke off. The fourth (d) is on the lid, incised by the same hand as inscription (b). In inscriptions (b) and (d), medial *nun* adjacent to final *nun* in middle of word; medial *mem* in final position in inscription (d).
Meas.: h 36, w 74, d 31.5 cm; lid: h 20, w 17 cm; (a): letters 0.5-1 cm; (b): l. 4.5 cm, letters 1-3.5 cm; (c): l. 14 cm, letters 2-5.5 cm; (d): l. 6 cm, letters 1-3 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 2007-286, 287. Autopsy: 25 July 2007.

(a)   חנניה ושל[..]
(b)   חנניה
(c) כלאדסנהקרבן
(d)   חנניה
        ושלום

fig. 528.1 (a)

(a)   חנניה ושל[ום]
(b)   חנניה
(c) כל אדם <ש>נהנ<ה> קרבן
(d)   חנניה | ושלום

fig. 528.2 (b)

Translit.: (a) ḥnnyh wšl[wm]
        (b) ḥnnyh
        (c) kl ʾdm <š>nhn<h> qrbn
        (d) ḥnnyh wšlwm

(a) *Ḥananiya and Shalom.*
(b) *Ḥananiya.*
(c) *Any man (who) benefits (from this ossuary) – Qorban.*
(d) *Ḥananiya and Shalom.*

fig. 528.3 (c)

Comm.: The IAA catalogue card contains no information on the provenance of this ossuary. The lid is catalogued separately but obviously belongs to the box, since the hand is exactly the same, as well as the combination of medial and final *nun* in the middle of Ḥananiya's name.

fig. 528.4 (d)

     Ḥananiya and Shalom were presumably husband and wife; note couple with same names in nos. 72, 90 (both from Mount Scopus). The fact that Ḥananiya's name appears alone in inscription (b), on the side of the box, may indicate that he died first and his wife's bones were added at a later time. After that, however, the family tried to ensure that no other bones would be added to the box, by inscribing an injunction on the left side, with a formulation very similar to that on ossuaries nos. 287, 466 and 604 this vol., see comm. to nos. 287 and 466 for full discussion and bibliography. The gist is that use of the ossuary is forbidden for any other purpose than that for which it was consecrated by qorban-vow, i.e. burial of the named deceased.

Bibl.: Unpublished.

Photo: IAA.   JJP/HM

529. Ossuary of Heras with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two rosettes, frame with leaf motif; gabled lid, empty rectangle incised in middle of front side. Greek inscription incised between the two rosettes on façade (ed. pr.). Lunate *sigma*.
Meas.: h 55, w 73, d 25 cm (ed. pr.).
Pres. loc: Collection of A. Reifenberg (Schwabe).

ΗΡΑΤΟΣ

Ἡρᾶτος

Of Heras.

fig. 529

Comm.: This ossuary was in the private collection of A. Reifenberg when Schwabe published it in 1954. Heras is a well-attested Greek male name (Pape, WGE 470; Hagedorn, Wörterlisten 50; LGPN, s.v.) which is present in the Jewish onomasticon as well, esp. in Egyptian papyri (for collected references see Ilan, Lexicon III 289).

Bibl.: M. Schwabe, BIES 18, 1954, 157-63 at 157ff. (Hebr.) (ed. pr.). – SEG 16, 849a.

Photo: M. Schwabe, BIES 18, 1954, pl. 5.

JJP

530. Ossuary of Ḥizqiya son of Shimʿon with Aramaic inscription, 1 c. BCE-1 c. CE

Inscription incised in formal Jewish script on undecorated ossuary with flat lid. Medial *nun* in final position; *zayin* and *dalet* formed by a single vertical stroke; closed *mem* in medial position. An effort was made to separate the words, esp. on l.1. (ed. pr. and dr.).
Meas.: h 35, w 67, d 29 cm (ed. pr.).
Pres. loc: Private collection.

חזקיא בר שמעון
זי מן חלון כהנא

fig. 530

Translit.: ḥzqyʾ br šmʿn | zy mn ḥlwn khnʾ

Ḥizqiya son of Shimʿon who is from Ḥalwan, priest.

Comm.: The ossuary was purchased in Jerusalem. The biblical name Ḥizqiya is well represented in this period, see comm. to nos. 121, 630, and Ilan, Lexicon I 95ff. The final *yod-alef* instead of *yod-he* representing the theophoric element in Ḥizqiya is rare but paralleled in no. 501, see comm. there, and the names on two ossuaries from Jericho, Rahmani, CJO nos. 777, 797. The use of *zy* instead of *dy* is paralled again in no. 501 this vol.; and see Naveh, ed. pr. for discussion. Ḥizqiya's place of origin could be the biblical priestly city Ḥolon (Josh 15,51, 21,15) or the city of that name in Moab (Jer 48,21), but neither is mentioned in sources of this period and probably did not exist then. A more likely candidate is the Persian city Ḥalwan, see Naveh in ed. pr.

Bibl.: J. Naveh, IOS 9, 1979, 17-31 at 17-23 (ed. pr.). – Beyer, Aramäische Texte 6; Naveh, On Sherd and Papyrus 192; Hachlili, Funerary Customs 215.

Photo: J. Naveh, IOS 9, 1979, 17 fig. 1 (dr.).

JJP/HM

531. Ossuary of Yaʿakov son of Yosef brother of Yeshuʿa with Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary; smoothed surfaces; flat lid. Inscription in formal Jewish script on one of long sides (ed. pr.; Evans: traces of rosette on side opposite inscription). Meas.: h 30, w 56, d 25 cm; l. 19.5 cm, letters ca. 1 cm (ed. pr.).
Pres. loc: IAA.

יעקוב בר יוסף אחוי דישוע

Translit.: yʿqwb br ywsp ʾḥwy dyšwʿ
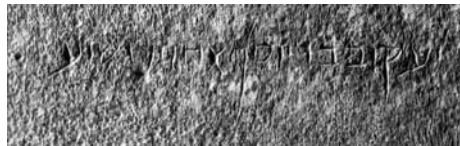
fig. 531

Yaʿakov son of Yosef brother of Yeshuʿa.

Comm.: The origins of this ossuary can be traced no further than its possession by a Tel Aviv antiquities collector, who claims he purchased it in Jerusalem in the 1970s. The publication of the ossuary with its inscription in 2002 caused a global sensation, and since then there has been incessant coverage in the media and constant chatter on blogs. The letter-forms seem appropriate for the first century CE and cannot be decisively impugned on palaeographical grounds, although all or parts of the inscription (particularly the last two words) have been challenged by scholars, mostly through the mass media and web reports (e.g., R. I. Altman, http://www.bibleinterp.com/articles/Official_Report.shtml). Authenticity is also disputed on the basis of petrographic analysis of the patinas on the surface of the box and within the grooves of the inscription (Ayalon et al.). Yardeni and Lemaire have argued for its authenticity. Yet even assuming it is entirely genuine, the last two words, "brother of Yeshuaʿ", would have been added to the normal name + patro-

nym not because "the brother had a particular role, either in taking responsibility for the burial, or more generally because the brother was known, and the deceased had a special connection with him" (Lemaire 33), but, in accordance with epigraphic practice on first-century Jewish ossuaries in family burial caves, in order to distinguish this Yaʿakov from a relative with a similar or identical name buried in the same cave; compare nos. 85, 535 and 536, and comm. ad locc. Ossuary inscriptions were essentially labels identifying the deceased for the benefit of the family in their private, sealed cave; there was no wider "audience". Moreover, the grammar of the inscription allows Yeshuʿa to be the brother of either Yaʿakov or Yosef: there is no way of knowing. Finally, the three names are among the most common of the period and cannot be decisively connected to any known historical figures. Thus, if the box is genuine, attribution to the brother of the historical Jesus is groundless. Context was completely lost when the object was looted from its cave.

Bibl.: A. Lemaire, BAR 28, 2002, 24-33 (ed. pr.). – N. Silberman - Y. Goren, Archaeology 2003, 20-9; Evans 112-22; H. Shanks - B. Witherington, The Brother of Jesus. The Dramatic Story & Meaning of the First Archaeological Link to Jesus & His Family, 2003; A. Ayalon - M. Bar-Matthews - Y. Goren, Journal of Archaeological Science 31, 2004, 1185-9; S. Gibson, BAR 30, 2004, 55-8.

Photo: S. Laurant - J. Pouthier, Le monde de la Bible 149, 2003, 62.

JJP/AY

532. Ossuary of Yehoḥanan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Hard limestone ossuary, all surfaces polished; façade ornamented with two ten-petaled rosettes in swirl pattern in raised relief; twelve-petaled rosette in raised relief on right short side; rosette in raised relief on left short side (features obliterated through wear); vaulted lid ornamented with two rosettes in raised relief, twelve-petaled to the right, and ten-petaled in swirl pattern to the left. Inscription incised deeply in formal Jewish script between the rosettes on the lid. Meas.: h 37, w 77.5, d 37.5 cm; lid: h 19.5 cm; l. 11 cm, letters 2.5-4.5.
Pres. loc: Collection of Arnold Spaer, Jerusalem.

fig. 532.1

fig. 532.2

יהחנן

Translit.: yhḥnn

Yehoḥanan.

Comm.: Hard limestone ossuaries of this fine quality are rare. The well-attested Hebrew name on the lid (Ilan, Lexicon I 134-43) is in defective spelling (lacking a *vav*). There is really no distinction between the *he* and the *ḥet*. Published with permission of Arnold Spaer.

Bibl.: Unpublished.

Photo: A. and N. Graicer.

JJP

533. Ossuary of Yehoḥanan with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 24-petaled rosettes flanking a 23-leaf branch, palmettes in the corners of each rosette panel, circles above rosettes; broad zigzag frame. Inscription incised in cursive Jewish script by an unsteady hand on right short side.
Meas.: h 40.5, w 67.5, d 29.5 (ed. pr.).
Pres. loc: German Protestant Institute of Archaeology, Jerusalem, inv. no. VI 6.

יהחנן [--]

App. crit.: בוטא? *or* כ/ב.ונן *Fritz - Deines.*

Translit.: yhḥnn

... *Yehoḥanan.*

fig. 533.1
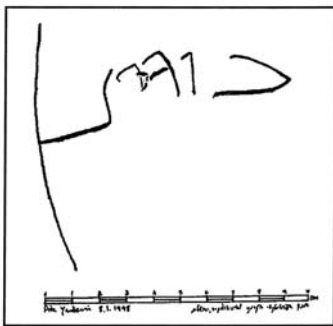
fig. 533.2

Comm.: In contrast to the elaborate and well-executed ornamentation of the façade, this inscription was scratched hurriedly and inexpertly on the side.

fig. 533.3

Its reading is uncertain. There is an angular shape to the left of the initial *yod* which may be a letter (כ? ב?). If the present reading is correct, the common name Yehoḥanan is in defective spelling, without the *vav*.

Bibl.: V. Fritz - R. Deines, IEJ 49, 1999, 222-41 at 227ff. no. 4 (ed. pr.).

Photo: V. Fritz - R. Deines, IEJ 49, 1999, 228 fig. 4,2; fig. 4,3 (dr.); A. and N. Graicer.

JJP

534. Ossuary of Yehoḥana granddaughter of the high priest Theophilos with Aramaic inscription, 1. c CE

Limestone ossuary, façade ornamented with three trunks surmounted by leaves, forming three archways; single line frame; flat lid, partly broken. Inside central archway, a three-line inscription incised in formal Jewish script.
Meas.: h 25.5, w 49.5, d 21.5 cm; l. 12.5 cm, letters 0.5-1.5 cm.
Pres. loc: Hecht Museum, Haifa, IAA inv. no. 1984-503. Autopsy: 10 May 2009.

יהוחנה
יהוחנה ברת יהוחנן
בר תפלוס הכהן הגדל

Translit.: yhwḥnh | yhwḥnh brt yhwḥnn
| br tplws hkhn hgdl

fig. 534.1

Yehoḥana, Yehoḥana daughter of
Yehoḥanan son of Theophilos the high priest.

Comm.: This ossuary was purchased by the IAA in Jerusalem through a dealer from Jaffa; the report that it came from Hizmeh cannot be trusted.

l.1, mentioning only Yehoḥana's name, seems to have been incised by a hand different from that which wrote the next two lines. The grandfather of

fig. 534.2

the deceased was the high priest Theophilos (37-41 CE, cf. Jos. AJ 18,123-4, 19,297), assuming that the title applies to him and not to Yehoḥanan. He was part of a dynasty of high priests (see Barag - Flusser), and the brother-in-law of Caiaphas, whom he replaced in office (cf. no. 461). Surely he is mentioned, exceptionally, because of his distinction. Thus Yehoḥana died after 37 CE. The names of Theophilos' son and granddaughter were not known before the publication of this ossu-

ary. The relatively small size of the ossuary indicates that Yehoḥana was probably young when she died; her identification by her father's family further indicates that she was not married.

The daughter Yehoḥana has the female version of her father's name, Yehoḥanan. Both are common for the period, see comm. to no. 40. The name *tplws* is obviously Θεόφιλος, compare *tplh* Theophila in no. 147, and note also that *hgdl* is in defective spelling (without the *vav*). Yet whether *tplws* was pronounced as in the Greek, or differently, cannot be known. Finally, it is noteworthy that while the inscription is in Aramaic, the title "high priest" remains in Hebrew.

Bibl.: D. Barag - D. Flusser, IEJ 36, 1986, 39-44 (ed. pr.). – ESI 3, 1984, 115 (= HA 85, 47 [Hebr.]); van der Horst, Ancient Jewish Epitaphs 141; van der Horst, BiZ 36, 1992, 161-78 at 175f.; H. Geva, NEAEHL 2, 756; Rahmani, CJO no. 871; Millard, Pergament und Papyrus 94ff.; E. Regev, PEQ 133, 2001, 39-49 at 41; Evans 108f.; Hachlili, Funerary Customs 215, 315.

Photo: IAA.

JJP/HM

535.-536. Two ossuaries from antiquities market, findspot unknown

The two ossuaries were carved by same hand, as can be seen in shape of the *he*, final *nun* and final *pe*; the alignment of letters in Yehosef in both texts; and depth of incision. Letter-forms are characteristic of first century CE. Both pieces were purchased together on the antiquities market, thus provenance is unknown, osteological data are lost. If the inscriptions are genuine (which is likely), then, given the identical lettering and similarity of names, these ossuaries came from the same burial site.
The two deceased were most likely second cousins: two sisters, Elisheva and Shelamzion, each had a son named Yehosef, and each of the first cousins Yehosef had sons named Yehoḥanan. Metronymics are relatively rare in ancient Jewish epigraphy (see ed. pr.), and the grandmothers' names — tethenyms — were thus used to distinguish the cousins with identical names.

535. Ossuary of Yehoḥanan son of Yehosef son of Elisheva
with Aramaic inscription, 1 c. BCE-1 c. CE

Aramaic inscription on the back side of a soft limestone ossuary whose front is decorated with two rosette metopes, frame; smoothed surface; inscription is 6 cm from upper rim, slightly sloping downwards; finely formed square letters (formal script), deeply incised with a sharp instrument; final *ayin* has stylized, lenghtened leg.
Meas.: h 22, w 37, d 21.5 cm; l. 28.5 cm, letters 1.5–2.5 cm.
Pres. loc: Coll. of Arnold Spaer, Jerusalem. Autopsy: 16 September 2001.

יהוחנן בר יהוסף בר אלישבע

Translit.: yhwḥnn br yhwsp br ʾlyšbʿ

Yehoḥanan son of Yehosef son of Elisheva.

Comm.: While the male names in this text and no. 536 are common for the period (Ilan, Lexicon I 134-43, 150-68),

fig. 535

Elisheva appears in Greek and in Hebrew on only one other ossuary from Jerusalem (no. 349, from Kidron Valley, see comm. there on the name).

   Forgery may be suspected, but it is made unlikely by the unusual features in the text: personal scribal touches in *ayin* and final *nun*, the unusual metronymics and the rare name Elisheva: these features only attract extra scrutiny. No geological analysis is likely to be performed on these ossuaries.

Bibl.: J. Price, in: E. Dąbrowa ed., The Roman Near East and Armenia, 2003, 39-45 (ed. pr.). – H. K. McArthur, NT 15, 1973, 38-58; T. Ilan, NT 34, 1992, 23-45; J. Price, Zutot 2002, 10-17 (Hebr.).

Photo: A. and N. Graicer.

JJP

536. Ossuary of Yehoḥanan son of Yehosef son of Shelamzion with Aramaic inscription, 1 c. BCE-1 c. CE

Aramaic inscription on the back side of a soft limestone ossuary whose front is decorated with two rosettes, circles, frame; smoothed surface; inscription is 7 cm from upper rim, carved in a straight line, suggesting a ruler; very finely formed square letters (formal script), deeply incised with a sharp instrument; final *nun* has stylized, curved downstroke.
Meas.: h 22.5, w 34, d 22 cm; l. 27 cm; letters 1.5–2.5 cm.
Pres. loc: Coll. of Arnold Spaer, Jerusalem. Autopsy: 16 September 2001.

יהוחנן בר יהוסף בר שלמציון

Translit.: yhwḥnn br yhwsp br šlmṣywn

Yehoḥanan son of Yehosef son of Shelamzion.

Comm.: All three names are among the most common Jewish names of this period; see Ilan, Lexicon I 426-9 and ead., JJS 40, 1989, 191f., 198f.

fig. 536

Bibl.: J. Price, in: E. Dąbrowa ed., The Roman Near East and Armenia, 2003, 39-45 (ed. pr.). – See bibl. no. 535.

Photo: A. and N. Graicer.

<div align="right">JJP</div>

537. Ossuary of Yehoḥanan son of Mathis(?) with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two six-petaled rosettes, blank frame and separator band with double-lined borders; red wash. On the short right side (smooth finished), an inscription in formal Jewish script.
Meas.: h 35, w 61, d 27.5 cm; l. 6 cm, letters ca. 0.5-1 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 2649. Autopsy: 12 March 2008.

יהוחנזברמתֿ/ריסֿ/םֿ

יהוחנן בר מתיס/מרים

fig. 537

Translit.: yhwḥnn br mtys/mrym

Yehoḥanan son of Mathis(/Mariam?).

Comm.: The card on this ossuary in the Center of Jewish Art does not mention this inscription, which is indeed difficult to see. The reading of the second name is not certain; it could be Mathis, presumably a hypocoristic of Mattitiyahu, but also possibly Mariam.

Bibl.: Unpublished.

Photo: A. and N. Graicer.

<div align="right">JJP/HM</div>

538. Ossuary of Yehoḥanan with Aramaic inscription, 1 c. BCE-1 c. CE.

White limestone ossuary, façade richly decorated with two rosette panels separated by a column, frame with chain of triangles, concentric circles in each corner; gabled lid with finger holes; box very well made, all surfaces well smoothed. Two-line inscription in formal Jewish script in lower right panel, between lower-left edge of rosette and column base; tiny letters, very shallowly incised, written to be as inconspicuous as possible; second line smudged, seems to have traces of black pigment (?).
Meas.: h 31, w 68, d 26 cm; lid: h 12 cm; ll. 2 cm, letters 3-5 cm.

Pres. loc: Metropolitan Museum of Art, New York, inv. no. L. 2003, 10a, b. Autopsy: 23 March 2009.

יהוחנן
בר נו/י[--]

Translit.: yhwḥnn | br nw/y[--]

Yehoḥanan son of Nw/y …

fig. 538.1

Comm.: This ossuary is on loan to the museum from a private collection; Jerusalem is the presumed provenance. The ornamentation on the façade is exceptional for its richness, original design and high level of technical skill. The inscription, containing the name of the deceased, was formed so as to interfere as little as possible with the ornamention. The first name is clear, and quite common in this period (Ilan, Lexicon I 134-43); the second line is damaged beyond

fig. 538.2

reasonable restoration. The patronym seems to begin with *nun* followed by either a *vav* or a *yod*; the smudge next to this obscures the final letter(s). The Semitic names beginning with Nw- and Ny- are few and uncommon (cf. "orthographical index" in Ilan, Lexicon I 472 and III 749).

Bibl.: Unpublished.

Photo: Courtesy of Metropolitan Museum of Art, New York.

JJP

539. Ossuary lid inscribed "Yehosef" in Hebrew/Aramaic, 1 c. BCE-1 c. CE

A slightly vaulted limestone ossuary lid bearing an inscription in cursive Jewish script. Scratch marks after the final *pe* may have been letters (א?) but are illegible. Meas.: h 6, w 64, d 23.5 cm; l. 7.5 cm, letters 2-8 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, no cat. no. Autopsy: 27 October 2009.

fig. 539.1

יהוסף [--]

Translit.: yhwsp

Yehosef.

Comm.: No data about the provenance
of this lid or the ossuary to which it be-
longed are available.

fig. 539.2

Bibl.: Unpublished.

Photo: A. and N. Graicer.

JJP/HM

540. Fragment of ossuary with cryptic inscription, 1 c. BCE-1 c. CE

Fragment of plain ossuary with cryptic scratches, possibly letters, on each of the
long sides.
Meas.: h 32, w 68, d 30 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1949-2453.

יְהוֹסִף

Translit.: yhwsp?

Yehosef(?).

fig. 540.1

Comm.: As Rahmani wrote in
his commentary, "as nothing is
known about the location and
circumstances of the ossuary's
discovery, a recent date for them
[the inscriptions] is possible".
Neither inscription is legible; the
suggested reading for the one is a
guess; the other is inscrutable.

Bibl.: Rahmani, CJO no. 130.

fig. 540.2

Photo: A. and N. Graicer.

JJP/HM

541. Ossuary of Yosef son of ʿEglon with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two rings in high relief like stylized door-knockers, inside square line-frames; same ornamentation on right short side and possibly on left side as well. High vaulted lid ornamented on façade with two rosettes in high relief. On back side, inscription in formal Jewish script.
Meas.: h 71, w 72, d 32 cm (Walters Art Gallery, Baltimore, USA).
Pres. loc: Walters Art Gallery, Baltimore, no. 23.240.

יהוסף בר עגלון

Translit.: yhwsp br ʿglwn

Yehosef the son of ʿEglon.

fig. 541.1

Comm.: This ossuary was donated to the Walters Art Gallery in Baltimore in 1987; it is said to have come from Jerusalem. From the photo, the box looks finely made, possibly of hard limestone; it is of relatively large size. The text of the inscription was incised by an experienced hand. The father's name joins a long list of names of the period based on *ʿgl* "calf", see comm. to no. 565.

Bibl.: Unpublished. – Cf. Museum Guide: Walters Art Gallery, BAR 15, 1989, 55.

Photo: Courtesy of Walters Art Gallery, Baltimore.

fig. 541.2

JJP

542. Ossuary of Yehosef son of Yehoḥanan with Aramaic inscription, 1 c. BCE-1 c. CE

Ossuary, façade decorated with three panels, rosettes and corner semi-circles in left and right panels, middle panel with six semi-circles.
Meas.: w 66 cm, "les dimensions ordinaires de ce genre de monuments" (Clermont-Ganneau, RA 305).

יהוסף בר יהוחנן

fig. 542

Translit.: yhwsp br yhwḥnn

Yehosef son of Yehoḥanan.

Comm.: Clermont-Ganneau reported buying this ossuary from an inhabitant of Jaffa, while suspecting that it came from Wadi Yasul in Jerusalem, due to similarity of names on other ossuaries from there (cf. nos. 152, 316, 319). When Clermont-Ganneau wrote, the ossuary was in Paris; its whereabouts have not been confirmed.

Bibl.: Ch. Clermont-Ganneau, RA 36, 1878, 305-11 (ed. pr.). – V. Schulze, ZDPV 3, 1881, 9-17 at 11; CIH no. 11; Clermont-Ganneau, ARP I 432f. no. 36; Klein, JPCI no. 42; CIJ 2, 1379; MPAT no. 135.

Photo: Ch. Clermont-Ganneau, RA 36, 1878, 307 no. 2 (dr.).

<div align="right">JJP</div>

543. Ossuary of Yehosef Mara with Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of a long side of a limestone ossuary, rough-finished; inscription in formal Jewish script.
Meas.: h 15, w 39 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-666. Autopsy: 1987.

יהוספמרהברבניהבריהוד[.]

יהוסף מרה בר בנ/עיה בר יהוד[ה]

fig. 543

Translit.: yhwsp mrh br bn/ʿyh br
       yhwd[h]

Yehosef Mara son of Benaya(?) son of Yehuda.

Comm.: The first letter of this inscription is on the edge of the right break, but there were probably no letters before it; likewise, the final *he* of *yhwdh* seems to be the only missing letter on the left edge. Although *mrʾ* means "lord, master" in Aramaic, it functions here as a name, like Greek Μάρης, cf. nos. 48, 241, 571; Μαρ and Μαρι at Jatt (J. Porath, Atiqot 37, 1999, 50, 51); Μαρις from Jaffa (J. Price, SCI 22, 2003, 22); Ilan, Lexicon I 392, mentioning amoraim with the name; and see Wuthnow, Semitische Menschennamen 73. Benaya is a biblical name (1 Chron 4,36, etc.; Ezra 10, 25, 30, 35, etc.). The second letter of that name could also be *ayin*, *bʿyh* being a name attested in papyri from the Judaean Desert and rabbinic literature, see Ilan, Lexicon I 364.

Bibl.: Rahmani, CJO no. 327 (ed. pr.).

Photo: IAA.

<div align="right">JJP/HM</div>

544. Ossuary of Yehuda son of Elʿazar with Aramaic inscription, 1 c. BCE-1 c. CE

Top corner fragment of plain soft limestone ossuary box. On one of the long sides, at the end, an inscription in formal Jewish script, 6.5 cm from the top rim; smoothed surface. Inscription surrounded by incised line frame; letters incised to medium depth.
Meas.: h 31, w 25, d 22 cm; l. 13 cm, letters 1-2 cm.
Pres. loc: Museum École Biblique, Jerusalem, no inv. no. Autopsy: 19 June 2008.

יהודה בר אלעזר

Translit.: yhwdh br ʾlʿzr

Yehuda son of Elʿazar.

Comm.: Two common male names. No details on the history of this box are available.

Bibl.: Unpublished.

Photo: A. and N. Graicer.

fig. 544

JJP

545. Ossuary of Yehuda and Ioulia with Greek and Hebrew inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with three rosettes, zigzag lines between and around rosettes, zigzag frame; traces of red wash; rough-finished. Inscription (a) scratched shallowly in Jewish script on façade, above and across right-hand rosette without regard to artwork. Second inscription (b) incised in crude Greek letters on left short side of box, sloping slightly downwards and to the right. Third Greek inscription (c) incised crudely by same hand on the right short side of the box, sloping slightly downwards and to the right. All surfaces of the box seriously abraded, so that inscriptions appearing clear in SBF photos can hardly be seen any more. Lunate *sigma*.

Meas.: h 27, w 58, d 22.5 cm; (a) l. 13.5 cm; (b) l. 19 cm, letters 4-8; (c) l. 22.5 cm, letters 4-8 cm.

Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7602. Autopsy: 21 Jan 2008.

(a) יוהדהשבאה
(b) ΙΟΥΔΙ/Α
(c) ΙΟΥΛΙΑ
     ΑΣΙΑΝΗ

fig. 545.1 (a)

App. crit.: יוחנה שבאה *Puech, Ameling.*
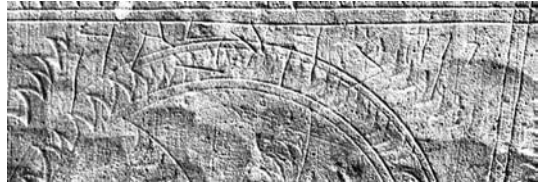
(a) יׄהוׄ׳דה שבאה
(b) Ιουδι/α
(c) Ἰουλία | Ἀσιανή

Translit.: (a) yˈhwˈdh šbˈh

(a) *Yehuda the captive(?).*
(b) *Ioudi/a.*
(c) *Ioulia from Asia(?).*

Comm.: The first name in inscription (a) is *yhwdh* Yehuda, with the *vav* and first *he* reversed, not surprising in an inscription so inexpertly made, which is further demonstrated by the *dalet* tilted on its side, and the backwards *shin*. The reading here is further supported by inscription (b), which appears to be an attempt to write Ἰούδα; the final *iota* is, by contrast to initial *iota*, a line slanted to the right, so that it might be the right-hand hasta of an *alpha* never finished, cf. SEG. Puech in ed. pr. read יוחנה *ywḥnh*, a woman's name, but the third letter is *he*. The second word probably = Hebr. *hšwbh* or *hšbwy*, "the captive", indicating that at some point in his life he was captured, and the nickname stuck. The letters can also be interpreted as equivalent to *sbʾ*, "grandfather" or "elder", compare nos. 345 and 450. Puech read it as a place-name, indicating that the deceased came from Sheba, in Ethiopia or Arabia.
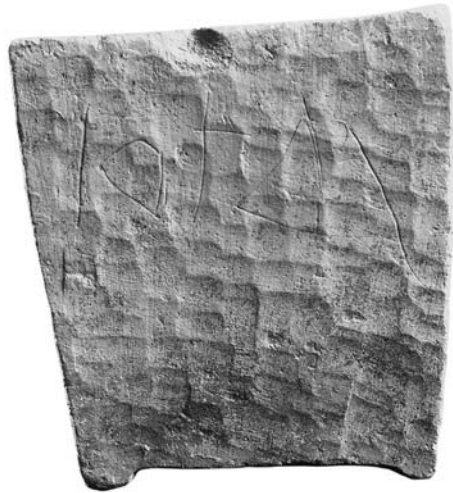
fig. 545.2 (b)
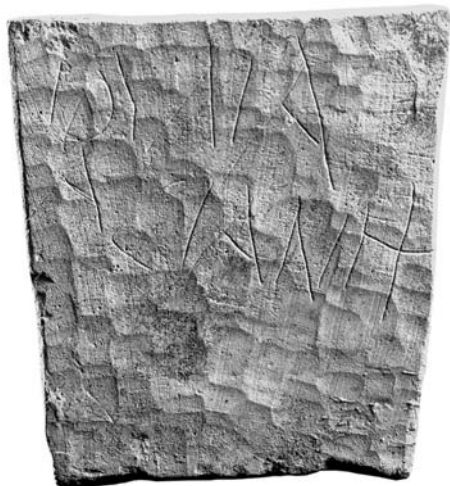
fig. 545.3 (c)

Inscription (c) records the name and origin of a woman whose bones were also interred in the box, perhaps Yehuda's wife. Puech raises the possibility that her ethnic Ἀσιανή may indicate an origin closer to Jerusalem than Asia, namely Etzion-Geber; in any case, a city-name would normally be used as the ethnic.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 522f. no. 32 (ed. pr.). – SEG 33, 1284; Beyer, Aramäische Texte (suppl. vol.) no. yJE 41; Ameling, IJO II 3; Hachlili, Funerary Customs 313.

Photo: Z. Radovan.

JJP/HM

546. Fragmentary ossuary of Yeshuʿa with Hebrew/ Aramaic inscription, 1 c. BCE-1 c. CE

Fragment of limestone ossuary, red wash; inscription in cursive Jewish script carelessly incised, inside incised circle.
Meas.: h 21, w 24 cm; l. 9 cm, letters 2-3 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1953-1223. Autopsy: 26 January 2009.

ישוע

Translit.: yšwʿ

Yeshuʿa.

Comm.: Figueras' suggestion that the circle around this name is a fish, is an over-interpretation; compare similar circles in nos. 87 and 477.

Bibl.: Rahmani, CJO no. 140 (ed. pr.). – Figueras, Ossuaries 21 no. 402; Evans 120.

Photo: Israel Museum, Jerusalem.

fig. 546

JJP/HM

547. Ossuary of Yeshuʿa the son of Yehosef with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two panels each containing a six-petaled rosette inside a double-line frame; double-line frame all around. One name of three letters incised in the space between the panels, and the same name in longer form inscribed above the left rosette; formal Jewish script.

Meas.: h 35.5, w 58, d 30.5 cm; l. 8.5 cm, letters 0.5-1 cm.
Pres. loc: Israel Museum, IAA inv. no. S-767. Autopsy: 26 January 2009.

ישו ישוע בר יהוסף

Translit.: yšw yšwʿ br yhwsp

Yeshu. Yeshuʿa son of Yehosef.

fig. 547

Comm.: This ossuary was found by Sukenik in the basement of the Department of Antiquities of Palestine. Yeshu, the name inscribed first, between the rosette panels, is a contraction of the Yeshuʿa in the left rosette panel, which is itself a contraction of biblical Yehoshuʿa (Joshua). The sloppiness of the first (incised amid scratches not belonging to the inscription) contrasts with the neatness of the second; the formation of the letters is also different, with the long *yod* in the first vs. the small, practically dot-like *yod* in the second, and the three-armed *shin* in the first vs. the two-armed *shin* in the second. Thus while Yeshu here may represent a nickname of Yeshuʿa, it might also be an initial failed attempt by a different inscriber to write the name. The names Yehoshuʿa and Yosef (including variants) rank among the most common of the period. This same combination of personal name and patronym occurs also in no. 474, but neither should be presumed to have any relation to Jesus of Nazareth.

Bibl.: E. L. Sukenik, Jüdische Gräber Jerusalems um Christi Geburt, 1931, 19f. (ed. pr.). – L. Vincent, RPAA 7, 1931, 215-39; MPAT no. 106; Rahmani, CJO no. 9; Evans 94.

Photo: IAA.

JJP/HM

548. Ossuary of Iesous with Greek inscriptions, 1 c. BCE-1 c. CE

Greek inscription (a) incised shallowly on one of the long sides of an ossuary; on left side, another Greek inscription (b) incised shallowly, underneath which the same Greek name is deeply incised, inverted inscription (c) (ed. pr.). Lunate *sigma*.
Meas.: h 37, w 74, d 31 cm (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7605 (ed. pr.).

(a) ΙΗΣΟΥΣ
(b) ΙΗΣΟΥΥΟΣ
(c) ΙΗΣΟΥ

(a) Ἰησοῦς
(b) Ἰησοῦ υ(ἱ)ός
(c) Ἰησοῦ

fig. 548.1 (a)

(a) *Iesous.*
(b) *Son of Iesous.*
(c) *(Son) of Iesous.*

fig. 548.3 (a)-(c)   fig. 548.2 (b) and (c)

Comm.: If inscriptions (b) and (c) also refer to inscription (a), then Iesous' father was also Iesous. But inscription (b) could have been incised when the bones of the homonymous son were added to the box after the father's.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 524f. no. 35 (ed. pr.). – SEG 33, 1287.

Photo: E. Puech, RB 90, 1983 pl. VII,1; pl. VII,2; 526 fig. 7,35a/b (dr.).

<div align="right">JJP</div>

549. Ossuary of Yoʿezer with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Ossuary, façade ornamented with two rosettes flanking a palm, inscription in Jewish script above and to the right and left of right rosette; indistinct marks beneath *ywʿzr* on right-hand portion.
Meas.: h 32.5, w 67, d 24.5 cm (ed. pr.).
Pres. loc: Museum of Louvre, Paris, inv. no. AO 5049.

יועזר
אש

fig. 549.1

Translit.: ywʿzr | ʾš

Yoʿezer ...

Comm.: Despite suggestions in the ed. pr. regarding the interpretation of the last two letters (אמן or שלום) (ʾmn or šlwm), they probably represent an incompletely written name (or a name incompletely read by the editor). The photograph does not allow a definitive answer.

fig. 549.2

Bibl.: R. Dussaud, Musée du Louvre. Département des antiquités orientales. Les monuments palestiniens et judaïques, 1912, 35 no. 16. (ed. pr.). – Répertoire d'épigraphie sémitique 3, 1916/18 no. 1882; CIJ 2, 1386; Bieberstein - Bloedhorn 3, 357 no. 11.

Photo: Raphaël Chipault, Museum of Louvre, Paris.

JJP

550. Ossuary of Ioudios son of Anemos with Greek inscription, 1 c. BCE-1 c. CE

Plain, rough-finished flat ossuary lid with Greek inscription incised to medium depth in lower center. Red color on right side of inscription, filling in lines of letters.

Meas.: h 28, w 67.5 cm; l. 50 cm, letters 2-4 cm.

Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7606. Autopsy: 12 March 2009.

ΙΟΥΔΙΝΑΝΕΜΥΝΑΓΗΣ

Ιουδιν Ανεμ<ο>υ Ναγης

Ioudin (son) of Anemos (son) of Nage(?).

fig. 550

Comm.: Puech read ΙΟΥΔΙΟΥ as the first name, which would require a strange ligature of ΟΥ; the *nu* seems clear, even though there is a superfluous line (incised by human hand?), descending left from the point where the middle and right hastae join. The name if read correctly probably = Ἰούδιον, an unusual form of Ἰούδας = Yehuda found e.g. at Cyrenaica (Lüderitz - Reynolds 32, 55); but feminine Ιουδιθ cannot be ruled out. The second and third name are Semitic, cf. Wuthnow, Semitische Menschennamen 21: Αναμος = נעם *nʿm*; Ανεμος = ענם *ʿnm*. The *nu* of Ναγης seems to lack its middle hasta (Puech noted a reverse line ascending from right to left between the two vertical strokes, but that line seems not to have been created by a human hand). The name Ναγης may be, as Puech suggests, related to נגה *ngh* as in 1 Chron 3,7 = Ναγε / Ναγαι, but the present form as genitive is problematic. Alternatively, it could be a second name of Ioudi(o)n. Puech suggested that the ossuary for this lid is no. 552, but see comm. there.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 525 no. 36 (ed. pr.). – SEG 33, 1288.

Photo: Z. Radovan.

JJP

551. Ossuary of Ioudas son of Laganion the proselyte with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, well made but undecorated, surfaces polished, beveled corners, high gabled lid. On one short side, three-line Greek inscription deeply incised in monumental script, red color precisely applied in incisions, serifs on most letters; ruled lines used by inscriber still visible.
Meas.: l. 26.5 cm; letters 1-2.5 cm.
Pres. loc: St. Anne's church, Jerusalem, inv. no. PB 0198.

ΙΟΥΔΑΤΟΣ
ΛΑΓΑΝΙΩΝΟΣ
ΠΡΟΣΗΛΥΤΟΥ

Ἰουδατος | Λαγανιωνος | προσηλύτου

Of Ioudas(?), (son) of Laganion the proselyte.

fig. 551

Comm.: The monumental Greek script, with its four-barred *sigma* and majuscule *omega*, is unique to ossuaries; compare e.g. the script in the dedicatory inscription from near the Temple Mount, no. 3; also unusual is the lack of wear or visible aging in the inscription, and the rather precise application of red color within the incisions. All this leads one to suspect the inscription's authenticity.

Treating the inscription as genuine: Ἰουδατος seems to be an attempt to make a genitive of Ἰούδας, as Sukenik perceived (CIJ, and Ilan, Lexicon I 115 take it as a nominative). The father's name, Laganion, is rare; it is probably not based on a toponym (cf. Lagania in Asia Minor). The designation "proselyte" can apply to either name, assuming the first is in the genitive case. If it applies to Ioudas, then he would have had a different original name; if it applies to the father, then his son was born after his conversion and he gave him the name Judah. There are two other proselytes named Judah in this volume, see nos. 174 and 190.

Bibl.: E. L. Sukenik, Jüdische Gräber Jerusalems um Christi Geburt, 1931, 18 (ed. pr.). – CIJ 2, 1385; B. Lifshitz, ANRW 2,8, 1977, 444-89 at 460; J. Kane, JSS 23, 1978, 268-82 at 276ff.; Figueras, Ossuaries 16; Hemer, Book of Acts 223; P. Figueras, Immanuel 24/25, 1990, 194-206 at 197 no. 5; Hachlili, Funerary Customs 227f.; T. L. Donaldson, Judaism and the Gentiles, 2008, 591f.

Photo: A. and N. Graicer.   JJP

552. Ossuary of Iodios with Greek inscription, 1 c. BCE-1 c. CE

Plain ossuary, Greek inscription shallowly incised on upper left corner of one of short sides, 6.5 cm from upper rim. Inscription slants slightly downward to the right; letters gone over more than once; *delta* has slightly curved sides.

Meas.: h 31.5, w 66, d 29.5 cm; l. 5 cm; letters 2.5 cm.

Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7607. Autopsy: 28 January 2008.

ΙΟΔΙΟΥ

Ἰοδίου

Of Iodios.

fig. 552

Comm.: Puech parses: Ιο<υ>δ<α>ιου, but the spelling may reflect pronunciation. The name is nonetheless a form of Ἰούδας. Puech suggests that the lid to this ossuary is no. 550 in this vol., but that lid is longer than this box, and the name and hands are different.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 525ff. no. 37 (ed. pr.). – SEG 33, 1289.

Photo: G. Nalbandian .

JJP

553. Ossuary of Ioudas with Greek inscription, 1 c. BCE-1 c. CE

Ossuary with Greek inscription on one of its long sides.

ΙΩΥΔΟΥ

Ιωυδου

Of Ioudas(?).

fig. 553

Comm.: Figueras reports seeing this inscribed ossuary in the Baidoun Antiquities Shop on the Via Dolorosa in Jerusalem. No other information is available. It may be suspected to be a forgery, since the *omega* should be an *omicron*, and the formal bell-shaped *omega* is not usually found in ossuary inscriptions of the period.

Bibl.: Figueras, Ossuaries pl. 6 no. 500.

Photo: Figueras, Ossuaries pl. 6 no. 500.

JJP

554. Ossuary of Ioulia with Greek inscriptions, 1 c. BCE-1 c. CE

Undecorated limestone ossuary, rough-finished on all sides. Two Greek inscriptions shallowly incised, one (a) on one of the long sides, 3 cm from top rim on the right, the other (b) on the side to the left of that, 1.5 cm from top rim. *Delta* in (b) is missing its bottom line.
Meas.: h 29, w 57, d 22.5 cm; (a) l. 40 cm, letters 6.5-10 cm; (b) l. 18 cm, letters 3.5-5 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7604. Autopsy: 21 January 2008.

(a) ΙΟΥΛΙΑΙΟΥΔΑ
(b) ΙΟΥΛΙΑΙΟΥ
    ΔΑ

(a) Ἰουλία Ἰούδα
(b) Ἰουλία Ἰού|δα

(a) and (b) *Ioulia (daughter/wife?) of Iouda.*

fig. 554.1 (a)

Comm.: The identical two inscriptions were apparently written by the same hand. Ιουδα is either nominative, in imitation of the Hebrew Yehuda, as in Septuagint (Hatch - Redpath, Suppl. 85), and as in ossuary no. 231 from Mount of Olives, in which case two people were interred in the box; or a genitive of Ἰούδας, as in Josephus (Schalit, NW 63), in which case he is Ioulia's father or husband.

fig. 554.2 (b)

Bibl.: E. Puech, RB 90, 1983, 481-533 at 524 no. 34 (ed. pr.). – SEG 33, 1286a.

Photo: G. Nalbandian.

JJP

555. Ossuary of Ioulia Troxallis with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, rough-finished surfaces, flat lid. Greek inscription inscribed to varying depths across one of long sides, 6 cm from upper rim; traces of red pigment in first three letters; *alpha* with straight cross-bar; lunate *sigma* and w-shaped *omega*.

Meas.: h 30, w 53.5, d 25.5 cm; l. 36 cm, letters 2-3 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1524. Autopsy: 14 June 2007.

ΙΟΥΛΙΑΤΡΩΞΑΛΛΙΣ

Ἰουλία Τρωξαλλίς

Ioulia Troxallis.

fig. 555

Comm.: The Latin name Iulia occurs also in the Greek ossuary inscriptions nos. 545, 554. The second name here means "grasshopper", and as such could have been a nickname describing a personal characteristic. Both Rahmani and Hachlili draw attention to the "sons of Ḥagav" (חגב *ḥgb* = grasshopper) among the returning exiles from Babylon (Ezra 2,45, 46; Neh 7,48), and thus Troxallis may have been a family name.

Bibl.: Rahmani, CJO no. 498 (ed. pr.). – BE 1996, 487; Hachlili, Funerary Customs 225f.

Photo: IAA.

JJP

556. Ossuary of Iosepos with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with central rosette composed of several interlocking six-petaled rosettes, flanked by two identical panels, each composed of a six-petaled rosette above a lattice design; zigzag frames; quarter-circles in upper corners of central and side panels; six-petaled rosette in zigzag frame on each of short ends; red wash. Three-line Greek inscription incised above left-hand rosette. Lunate *sigma* and w-shaped *omega*.
Pres. loc: Last seen in antiquities shop of Robert Deutsch, Tel Aviv.

ΡΟΠΩΛΗΣ
ΙΩΣΗΠΟΣ
ΜΥ

Ἰώσηπος | μυ|ροπώλης

fig. 556

Iosepos, perfume-seller.

Comm.: This ossuary appears to be genuine but could not be studied thoroughly. It was seen in the Tel Aviv antiquities shop of Robert Deutsch, who gave permission to present it here. The deceased had the common name Joseph. His profession

is noted, highly unusual for an ossuary inscription; it could reflect how he was known in society. The name was written first, then the first two letters of his profession MY below it to the left, and then the rest of the word above the name to the right. An attempt was made to avoid writing across the ornamentaion.

Bibl.: Unpublished.

Photo: Courtesy R. Deutsch.

<div align="right">JJP</div>

557. Ossuary of Yishmaʿel with Hebrew/Aramaic inscriptions, 1 c. BCE-1 c. CE

Limestone ossuary, front decorated with two rosette metopes, inscriptions in Jewish script on front, above left rosette (a), back (b) and right side (c), where inscription ascends from right to left; surfaces have smooth finish. Inscription on back is much more clearly but shallowly incised, with fine-point instrument. Formal script. Indecipherable scratches are also discernible above the right rosette on the façade.
Meas.: h 31, w 57, d 24.5 cm. (a) l. 10 cm, letters 1-2 cm; (b) l. 15.5 cm, letters 3-6 cm; (c) l. 15 cm, letters 3-6 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1508. Autopsy: 10 July 2008.

(a)	ישמעאל
(b)	ישמעאל
(c)	ישמעאל
	ימעאל

fig. 557.1 (a)

(a)	ישמעאל
(b)	ישמעאל
(c)	ישמעאל | י<ש>מעאל

Translit.: (a) yšmʿʾl
(b) yšmʿʾl
(c) yšmʿʾl | y[š]mʿʾl

(a)-(c) *Yishmaʿel* (4 ×).

fig. 557.2 (b)   fig. 557.3 (c)

fig. 557.4 (a) and indecipherable

Comm.: The *yod* has a slightly antiquated form. The letters of l.2 of the inscription on the right side (c) are not distinct; the inscriber apparently forgot the *shin* when writing ישמעאל *yšmᶜᵓl* and started over again, above his first attempt. The repeated name on the other sides, however, reflects either the ossuary being moved, or a sign of lamentation (cf. Rahmani, CJO p. 12). The name Ishmael is well-attested among Jews of the period, see Ilan, Lexicon I 177ff.

Bibl.: Unpublished.

Photo: Hebr. Univ. Inst. Arch.; A. and N. Graicer.

JJP/HM

558. Ossuary of Kleopatra with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two unfinished six-petaled rosettes flanking a four-leafed tree, zigzag frame on top, double-line frame on other three sides; surface smoothed; walls of the ossuary extraordinarily thick. One Greek word shallowly incised above each rosette, slanting down and to the right; in lefthand word, the *kappa* and *epsilon* are smaller and seem squeezed in; *alpha* with straight cross-bar. Lunate *sigma* and w-shaped *omega*.

Meas.: h 34, w 55, d 29 cm; walls of box th 5.5 cm; first word 11 cm long, letters 1-2.5 cm; second word 14.5 cm long, letters 1-3 cm.

Pres. loc: Church of St. Anne, Jerusalem, inv. no. PB 3202.

fig. 558.1 (detail, left)

ΚΛΕΟΠΑΤΡΑ ΣΤΡΑΤΩΝΟΣ

Κλεοπάτρα Στράτωνος

Kleopatra, daughter (or: *wife) of Straton.*

fig. 558.2 (detail, right)   fig. 558.3

Comm.: The ornamentation on the front of this box was not finished, and the names were incised by an amateurish hand. The name Straton appears on another unpublished ossuary at St. Anne (not in this corpus: permission to publish was denied).

Bibl.: Figueras, Ossuaries 15 no. 514 (ed. pr.).

Photo: A. and N. Graicer.

JJP

559. Ossuary of Klodis with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished. Greek inscription shallowly incised on one of the narrow sides, 3 cm from the upper rim. Lunate *sigma* and w-shaped *omega*.
Meas.: h 34.5, w 51, d 27 cm; l. 20 cm, letters 3-5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-687. Autopsy: 7 June 2007.

ΚΛΩΔΙΣ

App. crit.: Ικλωδις *Rahmani*.

Κλώδι(ο)ς

Klodi(o)s.

Comm.: The line before the kappa, read by Rahmani as a iota, does not seem to be an incised letter, but is rather a scratch or gouge, of which there are many on the box, including the surface with the inscription. Κλώδιος is the Latin name Claudius (or Clodius, but the ω more likely reflects pronunciation, note Noy, JIWE II 560). The design below the

fig. 559

name may be a fish, but see Rahmani for arguments against reading any symbolic meaning into it.

Bibl.: Rahmani, CJO no. 348 (ed. pr.). – Figueras, Ossuaries 17, 21, pl. 6 oss. 122; BE 1996, 487.

Photo: IAA.

<div align="right">JJP</div>

560. Ossuary of Kynoros with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two panels comprised of a six-petaled rosette and a zigzag semi-circle, divided by zigzag horizontal line, zigzag frame; right and left sides ornamented with roofed nefesh and semi-circle separated by zigzag line, zigzag frame; vaulted lid; red wash. Inscription deeply incised in cursive Jewish script on back side of box (Rahmani and ph.).
Meas.: h 31, w 59, d 30 cm; lid: h 10 cm (Rahmani).
Pres. loc: Beth Shemesh, IAA inv. no. 1971-666.

קנרס

fig. 560

Translit.: qnrs

Kynoros(?).

Comm.: Rahmani tentatively assigns provenance of this box to Beth Govrin "based on personal communication as well as on the style", but both those factors are highly unreliable and the box should be defined as unprovenanced. Given the lack of vowels, it is not possible to know with certainty how the name was pronounced, but note Rahmani, CJO no. 282 from Kh. Zif: Κυνωρος קינרוס *(qynrws).*

Bibl.: Rahmani, CJO no. 465 (ed. pr.).

Photo: IAA.

<div align="right">JJP</div>

561. Ossuary of Lysas with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two rosette panels and double zigzag frame; red wash on all sides. On back side, smoothed surface, two-line Greek

inscription in left center, 6.5 cm from top rim, letters deeply incised with sharp instrument; *alpha* with broken cross-bar, lunate *sigma*.
Meas.: h 38, w 62, d 30 cm. ll. 25 and 22.5 cm, letters 3.5-6.5 cm.
Pres. loc: Museum École Biblique, Jerusalem, no inv. no. Autopsy: 23 June 2008.

ΛΥΣΑΣ
ΛΥΣΑΣ

Λῦσας | Λῦσας

Lysas | Lysas.
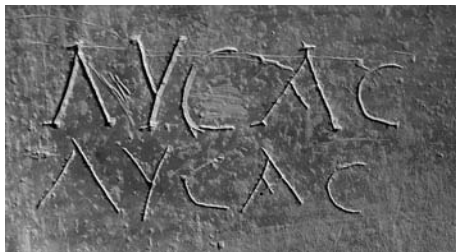
fig. 561

Comm.: No information is available about the findspot. Lysias is a common name in Greek (LPGN I-V s.v.), but Lysas without *iota* is also found with fair frequency, e.g., SEG 31, 1383; 53, 877; Λύσης at SEG 26, 1235; 34, 778. For a Lysas in Egypt, cf. Preisigke, NB 200. On the right side of the box, some marks which resemble the Greek letters of the inscription, in no coherent order, can be made out: Λ, Σ, Υ?. It is possible that these were practice or training marks, although the inscription itself on the back side is competently executed.

Bibl.: Unpublished.

Photo: A. and N. Graicer.

JJP

562. Ossuary of Maia with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with three etched six-petaled rosettes, zig-zag frames; each of short ends has six-petaled rosette and zigzag frame; red wash; back has lattice design in red wash. On one of short ends, Greek inscription incised above rosette.
Pres. loc: Last seen in antiquities shop of Daniel Herman, Jerusalem.

MAIAMETABOPO

fig. 562

Μαῖα Μεταβόρο<υ>?

Maia (daughter) of Metaboros(?).

Comm.: This ossuary, while apparently genuine, could not be studied closely. It contains two quite unusual names, Maia (Pape, WGE 838; LGPN II, IIIa, IV, Va,

s.v.), otherwise unattested in the Jewish onomasticon, and the quite strange Meta-boros(?), cf. Μέταβος, Pape, WGE 908.

Mr Daniel Herman, owner of the antiquities shop in which this box was seen, and Mr Amin Maraka, its owner, gave permission to publish it here.

Bibl.: Unpublished.

Photo: Courtesy of D. Herman, A. Maraka.

JJP

563. Ossuary of Mara daughter of Levi with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two stylized eight-petaled rosettes in very high relief, six smaller but similar rosettes in corners and between larger rosettes; three-banded frame; all sides smoothed; lid missing. Inscription incised to medium depth in formal Jewish script on back side, red color in letters; final *mem* in medial position.
Meas.: h 41.5, w 68, d 37.5 cm; l. 18.5 cm, letters 1-2 cm.
Pres. loc: Collection of Arnold Spaer, Jerusalem.

מרה ברת לוי

fig. 563.1

Translit.: mrh brt lwy

Mara daughter of Levi.
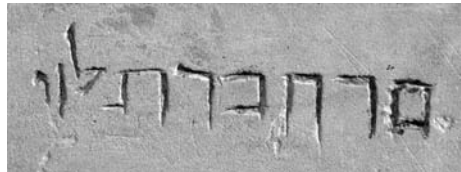
Comm.: Both names are personal names rather than titles. Mara, which could be either male or female, is obviously here female, possibly a nickname of Martha, as in no. 97, see comm. there. On Levi as a name, see comm. ad no. 354. The first letter may also be read as a *samekh*, rendering Sara, with an initial *samekh* instead of *sin* (as in no. 201). Published with permission of Arnold Spaer.
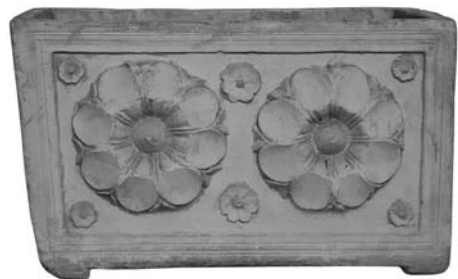
fig. 563.2

Bibl.: Unpublished.

Photo: A. and N. Graicer.

JJP

564. Ossuary of Mariam daughter of Yehoḥanan with Hebrew inscriptions, 1 c. BCE-1 c. CE

Two inscriptions in Jewish script on flat ossuary lid, one (a) in formal script on the left side, single line with the letter *he* above the line, and (b) a two-line text in cursive script written in a different hand on the right side. *Mem* in inscription (a) is in shape of rounded triangle; loop in *tav*; closed *he*. Letters in inscription (b) have small triangular ornaments (apices); medial instead of final *mem* in Mariam; loop in *tav*.

Meas.: w 46 x d 17 cm; (a) l. 14.5 cm; (b) l. 15.5 cm.
Pres. loc: Private collection, American Colony Hotel. Autopsy: 1987.

(a) מריה בת יהוחנן
(b) מרים אחותי
בלבדא

fig. 564

Translit.: (a) mryh bt yhwḥnn
(b) mrym ʾḥwty | blbdʾ

(a) *Maria daughter of Yehoḥanan.*
(b) *Mariam, my sister, solely.*

Comm.: Both inscriptions relate to the same deceased woman, Mariam. Her epitaph is inscription (a), giving the frequent Greek form of Mariam (Ilan, Lexicon I 242-8; III 179-84) and her father's name; the inscriber forgot the final *he* in מריה *mryh* and inserted it between the *yod* and *bet* above the line. The fact that she is identified by her patronym may indicate that she died unmarried, or childless. The second, well-executed inscription (b) records her name Mariam in its original biblical form, the relation (but not the name) of the inscriber to her, and the indication that only she is (and should be) interred in the ossuary; the different hand indicates that the brother himself (or sister) inscribed the words. For parallels to the inscriber recording himself, see no. 293 + comm. (Akeldama), and for a specific reference to the brother, nos. 248 + comm., 392 and a later inscription at Beth Sheʿarim (Avigad, Beth Sheʿarim III 177 no. 13); cf. ἀδελφός in no. 415 this vol. On protective measures against opening the tomb, Hachlili 2006/7, Billig esp. 54ff.; and comm. to no. 466. Avigad in ed. pr. assumed that inscription (b) was written first, but there is no way of knowing this.

Bibl.: N. Avigad, BIES 25, 1961, 143f. (Hebr.) (ed. pr.). – Y. Billig, Cathedra 98, 2001, 49-60 (Hebr.); Hachlili, Funerary Customs 500f., 307f.; R. Hachlili, AASOR 60/61, 2006/7, 243-55 at 250 no. 11.

Photo: N. Avigad, BIES 25, 1961, 19 fig. 6,2.

JJP/HM

565. Ossuary of Mariam with Hebrew and Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, vaulted lid; surfaces are smoothed; traces of yellow wash. Two-line inscription in formal Jewish script on one of the long sides; loops in *tav*. Meas.: h 32, w 52, d 27 cm; lid: h 9 cm; l. 28.5 cm, letters 2.5-5 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. IM 74.36.39. Autopsy: 10 April 2008.

מרים אתת
העגל

fig. 565.1

Translit.: mrym ʾtt | hʿgl

Mariam, wife of hʿgl ("the calf").

Comm.: Note the name Mariam on nos. 519 and 571, purchased with this ossuary (comm. ad no. 571), and the similar hand. The husband's name is in Hebrew, even though ʾtt ("wife of") is Aramaic. The name may be equivalent to the Aramaic name עגלא *ʿglʾ*, note Εγλα/עגלא in P.Yadin 12, 13, 14, 15, 27 (this name seems somehow connected there to the place Maḥoz ʿEglatain, cf. Cotton - Greenfield), and the dozens of instances of *ʿGYLW* in the Palmyrene onomasticon (Stark 43f.) and *ʿglyw* in Samaritan ostraca; ʿAgil and ʿAgol appear later as patronyms of talmudic sages (Rahmani ad loc.); alternatively,

fig. 565.2

but more speculatively, the word may refer to a profession, like *hnʿgl*, "the roofer". The word means "the calf", and seems to be paralleled by the frequent Greek name Μόσχος (LGPN I-V alone list 270 instances); compare other personal names from animals like R. Yoḥanan ben Torta ("son of the cow", yTaan. 4,4, 21a, etc.). Alternatively, the name can be pointed to render Ha-ʿEgol "the round", a nickname based on a personal characteristic, for which phenomenon see Naveh and Hachlili; further, see Rahmani's comm. and Ilan, Lexicon I 398f.

Bibl.: Rahmani, CJO no. 821 (ed. pr.). – R. Hachlili, EI 17, 1984, 188-211 (Hebr.); J. Naveh, IEJ 40, 1990, 108-23; H. M. Cotton - J. Greenfield, ZPE 107, 1995, 126-34; R. Hachlili, in: J.W. van Henten - A. Brenner eds., Families and Family Relations as Represented in Early Judaisms and Early Christianities: Texts and Fictions, 2000, 83-115; Hachlili, Funerary Customs 221ff.

Photo: Israel Museum, Jerusalem.

JJP/HM

566. Ossuary of Mariame and her family with Greek inscription, 1 c. BCE-1 c. CE.

Limestone ossuary, façade decorated with two rosette panels, double zigzag frame; red wash. Two-line Greek inscription on back side (rough-finished), 3 cm from bottom edge. Letters are gone over more than once with sharp instrument; lunate *sigma*. Meas.: h 38, w 71, d 29 cm; l. 44 cm, letters 1.5-7 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1517. Autopsy: 12 November 2007.

ΜΑΡΙΑΜΗΕΛΕΑΖΑΡ
ΟΥΚΑΙΘΥΓΑΤΕΡΕΣΑΥΤΗ

App. crit.: Μαριάμη Ἐλεάζαρ | καὶ θυγάτηρ *CIJ*.

fig. 566

Μαριάμη Ἐλεαζάρ|ου καὶ θυγάτερες αὐτῆ<ς>

Mariame, (wife/ daughter?) of Eleazaros, and her daughters.

Comm.: In CIJ 2 Frey noted that the ossuary was in "Palais du Haut-Commissaire", without further detail, and published the inscription based on a photo, which shows the same inscription on the ossuary now in the collection of the Archaeological Institute of the Hebrew University. According to the Institute's catalogue, the ossuary was found in a "cave in southeastern Jerusalem" and was acquired from the Dormition Abbey there. Frey's reading was severely deficient. According to the inscription, Mariame was buried with her daughters; the relatively large size of the box indicates that it was intended for more than one person. Yet the number of daughters (twins?), their ages and circumstances of death, the relation beween their deaths and that of Mariame, and the relative chronology of their deaths and the production of the inscription – are all open questions. Since Mariame was married with children, Eleazar would, according to epigraphic convention, have been her husband.

Bibl.: CIJ 2, 1387 (ed. pr.). – Figueras, Ossuaries 15.

Photo: Hebr. Univ. Inst. Arch.

JJP

567. Ossuary of Mariam daughter of Shimʿon with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two lightly etched six-petaled rosettes flanking stylized palm tree, zigzag frame; 12-petaled rosette on left side; lattice pattern on right side; smoothed surfaces; red wash. Inscription incised in cursive

Jewish script above right rosette; *lamed* is a straight line; *alef* is straight line with one perpendicular arm; both medial and final *mem* is circle; *mem* and *ayin* in last word appear ligatured.

Meas.: h 31, w 58.5, d 27.5 cm (Rahmani); l. ca. 15 cm, letters 1-2 cm.

Pres. loc: Hechal Shlomo Museum, Jerusalem, inv. no. IAA 1974-1528. Autopsy: 16 February 2009.

חלתא מרים ברת שמעון

fig. 567

Translit.: ḥltʾ mrym brt šmʿwn

The ossuary of Mariam, daughter of Shimʿon.

Comm.: The ossuary was purchased in Jerusalem, according to Rahmani. It could not be removed from its display case in Hechal Shlomo, Jerusalem, therefore the autopsy was performed through the glass and measurements of the box are taken from Rahmani, measurements of the inscription are approximate. It is unusual for an ossuary inscription to refer to the ossuary itself; for other instances of חלת/חלתה ḥlt/ḥlth cf. nos. 25, 287; and Greek terms, ὀστοφάγος no. 458; σορός, Rahmani, CJO no. 789 (Jericho). Both personal names are among the most common for the period and show no orthographical irregularities. The exact same name is found on ossuaries from two proximate caves in southern Jerusalem (nos. 462, 482).

Bibl.: Rahmani, CJO no. 502 (ed. pr.). – Hachlili, Funerary Customs 314.

Photo: IAA.

JJP

568. Ossuary of Mariame daughter or wife of Zaera with Greek inscription, 1 c. BCE-1 c. CE.

Letters are double-lined, deeply incised with considerable precision.
Meas.: l. 8.5 cm.

ΜΑΡΙΑΜΗ
ΖΑΗΡΑ

fig. 568

Μαριάμη | Ζαηρα

Mariame, (daughter / wife) of Zaera.

Comm.: Seen by M. Piccirillo in Jerusalem antiquities market, see comm. no. 592. The second name, which is male, is unattested in Greek, but apparently is the transcription

(indeclinable) of זעירא *zʿyrʾ*, a frequent name among Amoraim, meaning literally "the young, the small" (cf. Kosovsky, Yer. s.v.); זערא *zʿrʾ* appears on an ostracon from Masada, interpreted tentatively by the editors as meaning "small" as part of a nickname (Masada I no. 420). The name is probably not Ζαρα/Ζαρας = זרח *zrḥ* in Septuagint (Gen 46,12) and some mss. of Jos. AJ 2,178 (cf. Schalit, NW 49). Ilan, Lexicon I 375 suggests "Miriam the small" (or better: "the young") as a possible interpretation, but in that case the name would be strictly זעירתא *zʿyrtʾ*, with the definite article. Puech thinks it might be derived from the biblical Zoar/ Zair צוער/צעיר *ṣwʿr/ṣʿyr*; note Ζεηρας, Ζεωρα, Ζοωρας, Ζωρα in Wuthnow, Semitische Menschennamen 49f.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 527 no. 38 (ed. pr.). – SEG 33, 1290.

Photo: E. Puech, RB 90, 1983, 526 fig. 7,38 (dr.).

JJP

569. Ossuary of Marin with Hebrew inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces smoothed. On one of the long sides, two lines in formal Jewish script written in charcoal.
Meas.: h 30, w 59, d 25.5 cm; l.2: 25 cm, letters 4-11 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. IM 77.6.895. Autopsy: 6 October 2008.

[--]ס/ם[--]
מרין בתא[--]

Translit.: [--]s/m[--] | mryn bt
        ʾ[--]

... Marin daughter of ...

Comm.: l.1 of this inscription is illegible; it probably recorded the name of another person buried

fig. 569

with Marin. Marin = Maria = Mariam, with final *nun* instead of *he*, as in e.g. *ywdn* Yudan, cf. Ilan, Lexicon I 27. This inscription seems to have been written by the same hand and by the same technique as that found on nos. 522 and 600; these three unprovenanced boxes were bought by the Museum at the same time from the same purveyor.

Bibl.: Unpublished.

Photo: Israel Museum, Jerusalem.

JJP/HM

570. Ossuary of Marion with Latin inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a stylized palm tree composed of zigzag bands; zigzag frame; similar rosette, zigzag frame on right short side; red wash; flat lid. Latin inscription incised across façade in disregard of ornamentation.

Meas.: h 31.5, w 68, d 27 cm; l. 39 cm, letters 5-8 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1974-1523. Autopsy: 14 June 2007.

MARION

Marion

Marion.

fig. 570

Comm.: Latin ossuary inscriptions are very rare, cf. the name Iohana on no. 40 and possibly Simon on no. 391. The exact provenance of this box is unknown, but it obviously came from the region. Note the male name מריון *mrywn* on a papyrus and ostracon from Murabaʿat (DJD II nos. 10A, 74), and figures in the Talmud (Kosowsky, Bab., s.v.). The name Μαρίων appears also for a Jew at Cyrenaica (Lüderitz - Reynolds 33a), but the name was not exclusively Jewish, cf. Lüderitz's comm. ad loc.; LGPN I, IIa, Va s.v.; Pape, WGE 862 (his entry for Μάριον not relevant here); and *mrywn* at Palmyra, Stark 37. Μάριον was a female Jewish name, see Lüderitz - Reynolds 2; JIGRE 74; CPJ 28, 40, 147, 149, and more instances in Ilan, Lexicon III 684ff. It is not possible to determine here whether Marion was male or female.

Bibl.: Rahmani, CJO no. 497 (ed. pr.).

Photo: IAA.

JJP

571. Ossuary of Mares and Shimʿon, sons of Shaʾul with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking a blank panel bordered by triple lines; flat lid; red wash. Inscription shallowly incised in cursive Jewish script on back side (smoothed surface), many letters formed by double strokes.

Meas.: h 22, w 36.5, d 20 cm; l. 14 cm, letters 1-3 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. IM 74.36.38. Autopsy: 10 April 2008.

מריס ושמעון בני שאול

Translit.: mrys wšmʿwn bny šʾwl

Maris and Shimʿon, the sons of Shaʾul.

Comm.: This ossuary was purchased together with nos. 519 and 565 by the Israel Museum in 1967; they may have come from the same tomb (Rahmani), but this remains speculative; note that the name Mariam or Maris appears also on nos. 519 and 565. The small size of the present box indicates that both deceased were children when they died; they were almost certainly siblings, joint burial of siblings being common, cf. e.g. nos. 368, 378, 379, 452, etc. The fourth letter is read here as *samekh*, rendering the well-attested male Jewish name Μάρης, as in nos. 48, 241, 262, see comm. ad no. 241 for further instances and bibliography. Yet the fourth letter may also be a final *mem*, in which case the name is Mariam. Note the name Mariam on nos. 519 and 565 as well.

Bibl.: Rahmani, CJO no. 820 (ed. pr.).

Photo: Israel Museum, Jerusalem.
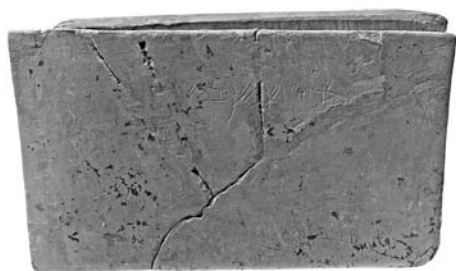
JJP/HM

572. Ossuary of Martha daughter of Ḥananiya with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with two six-petaled rosette panels separated by an arch comprised of a zigzag band; double zigzag frame; red wash. Inscription (a) in cursive Jewish script above right rosette, beneath frame. Identical inscription (b), written by same hand, on right short side, just below the rim; serifs on some letters, looped *tav* in inscription (b).
Meas.: h 21.5, w 39, d 21.5 cm; (a): l. 12 cm, letters 1-2 cm; (b): l. 20 cm, letters 3-3.5 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SBF 00471 B35Z, SF 812 (and 812 a).

מרתה בת חניה (a)
מרתה בת חניה (b)

Translit.: (a) mrth bt ḥnnyh
         (b) mrth bt ḥnnyh

(a) and (b) *Martha daughter of Ḥananiya.*

fig. 572.2 (b)

fig. 572.3

Comm.: The identical inscriptions were written by the same hand, but inscription (b), for which the inscriber had more room, is more ornate (e.g., looped *tav*). Note Martha daughter of Ḥananiya in nos. 142 (Kidron Valley), and Martha and Ḥananiya on the same ossuary in nos. 252 (Mount of Offence), 453 (French Hill); the two names were also used by the family in chamber 437 of the Dominus Flevit complex on the Mount of Olives (cf. nos. 192, 196).

Bibl.: Unpublished.

Photo: G. Nalbandian.

JJP

573. Ossuary of Martha, Iose and Mocheros with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with flat lid, ornamentation on all four sides; façade decorated with three rosette panels and zigzag frame; red wash. Greek inscription across top of center and right panel, 3 cm from top rim. Letters are shallowly incised in a somewhat chaotic line. The ossuary had been broken and restored, but the part with the inscription is intact. Lunate *sigma*, w-shaped *omega*.
Meas.: h 30.5, w 64, d 24 cm; l. 28.5 cm, letters 1-3 cm.
Pres. loc: Museum École Biblique, Jerusalem, no inv. no. Autopsy: 23 June 2009.

ΜΑΡΘΑΙΩΣΗΜΩΧΗΡΟΣ

App. crit.: Μωαηρος *Puech.*

fig. 573.1

Μάρθα ᾽Ιωσή Μωχηρος

Martha, Iose, Mocheros.

Comm.: The ossuary was purchased by J. Starcky in 1963. The first two names are common names for this region, Iose being a well-attested (Greek and Hebrew) form or nickname of Joseph (Ilan, Lexicon I 150-68, 423f.). The α which Puech read for χ in Μωχηρος involves a line not incised by the inscriber or prob-

fig. 573.2

ably by any human hand; contrast the two cursive *alpha*s in Martha; as with the name Martha, the inscriber began Μωχηρος with two smaller letters, and wrote the rest larger, starting with χ. Μωχηρος is unparalleled in the Jewish onomasticon. It seems to have a Semitic root (Nabataean?); it may also indicate Iose's place of origin, the identity of which however remains obscure. Since all names in the inscription are in the nominative, no family relationships can be discerned, and it is probable that the bones of all three were interred in the ossuary.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 527f. no. 40 (ed. pr.). – SEG 33, 1292; Hachlili, Funerary Customs 314.

Photo: A. and N. Graicer.   JJP

574. canceled

575. Ossuary fragment inscribed "Mattiya" in Hebrew/Aramaic, 1 c. BCE-1 c. CE

Fragment of ossuary lid, yellow wash, smoothed surface. Faint traces of inscription written in charcoal, Jewish script.
Meas.: Fragments (joined): h 15, w 26, d 2.5 cm; l. 18 cm, letters 2.5-3 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1111, SBF 00456, coll. B35AB. Autopsy: 10 November 2009.

מְתִיָה

Translit.: mtyh

Mattiya(?).

Comm.: The reading is uncertain.

Bibl.: Unpublished.

fig. 575

Photo: G. Nalbandian.   JJP/HM

576. Ossuary of Netanʾel with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes with zigzags inside petals, flanking stylized palm tree formed by zigzags; zigzag frame; red wash; flat lid. Inscription incised faintly in formal Jewish script inside the left-hand rosette.

Meas.: h 26, w 53, d 26 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1969-147. Autopsy: 1987.

נתנאל

Translit.: ntnʾl

Netanʾel.
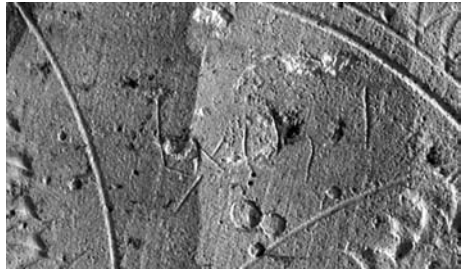
fig. 576

Comm.: The inscription was not seen by Rahmani, who described the ossuary. For the name Netan'el in this period, see nos. 82, 255 plus comm. there and Ilan, Lexicon I 200.

Bibl.: Unpublished. – Cf. Rahmani, CJO no. 280.

Photo: A. and N. Graicer.

JJP/HM

577. Ossuary of Orsila Kalla with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade (broken, restored) ornamented with two 12-petaled rosettes separated by trunk of date palm, double zigzag frame on three sides, single on bottom; smoothed surfaces; yellow wash; flat lid. Greek inscription deeply incised on back side, 3-4 cm from top rim. Lunate *sigma*.

Meas.: h 35.5, w 63, d 29 cm; l. 28.5 cm, letters 1.5-6 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1999-1368. Autopsy: 12 July 2007.

ΟΡΣΙΛΑΣΚΑΛΛΑ

Ορσιλας Καλλα

fig. 577

Of Orsila Kalla.

Comm.: According to IAA files, this ossuary was found "in the vicinity of Jerusalem"; no further information is available. The modest text can be parsed in various ways. The first name could be genitive of fem. Ορσιλα (a hapax legomenon in the Greek onomasticon?), or it could be nominative of masc. Ὀρσίλλας or Ὀρσίλαος (cf. LGPN s.v.). The second name could be a second, indeclinable name, indicating a personal characteristic (beauty) or a family name. It is less likely that the second name is Σκαλλα. Another possibility is that Kalla is a second person interred in the box: the letters of the second name are slightly larger and more deeply incised, and the middle hasta of the *alphas* is slanted downwards instead of upwards. Finally, Kalla could be a patronym (or metronym?), genitive obscured because Kalla is indeclinable.

Bibl.: Unpublished.

Photo: IAA.

JJP

578. Ossuary inscribed "paidia..." with Greek inscription, 1 c. BCE-1 c. CE

Undecorated ossuary, red wash, bearing a partial Greek inscription.
Pres. loc: Last seen by Figueras in Russian monastery, Mount of Olives (Et-Tur).

ΠΑΙΔΙΑ...

... *children(?)...*

Comm.: Figueras notes that this is "the first word of a longer inscription" on a plain ossuary located in the Russian monastery on the Mount of Olives, which he found in an unpublished collection of photos by Sukenik. However, during recent visits this ossuary could not be located in the monastery.

Bibl.: P. Figueras, Ossuaries 16 no. e (ed. pr.).

JJP

579. Ossuary of Papion with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces smooth-finished. Greek inscription shallowly incised on one of the long sides, centered, 8 cm from top rim. Lunate *sigma* and w-shaped *omega*.
Meas.: h 29, w 53.5, d 27 cm; l. 29 cm, letters 1-2.5 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 6858.
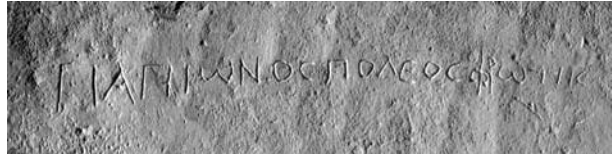
fig. 579

ΠΑΠΙΩΝΟΣΠΟΛΕΟΣΦΡΩΤΗΣ

Παπίωνος πόλεος Φρωτης

Of Papion, of the city of Phrote(?).

Comm.: No information is available in the Hebr. Univ. Inst. Arch. catalogue regarding the background of this ossuary. Papion is a Greek name (Pape, WGE 1130; LGPN Va, s.v.), attested for Jews in Egypt, see JIGRE 37, 89, 132. On *omicron* instead of *omega* in πόλεος see Petrounias, History of Ancient Greek 602, and compare the same phenomenon in no. 20 this vol. (Βερνικέος). The name of the city is unknown, and "city" does not necessarily represent a large urban settlement.

Bibl.: Unpublished.

Photo: Z. Radovan.

JJP

580. Ossuary of Philon with Greek inscription, 1 c. BCE-1 c. CE

Greek inscription on back side of limestone ossuary with decorated façade (two rosettes, double zigzag frame, red wash); back side is smoothed, red wash. Letters are crudely formed, incised to medium depth with a sharp instrument; w-shaped *omega*.
Meas.: h 21.5, w 36.5, d 20.5 cm; l. 15 cm, letters 3-6.5 cm.
Pres. loc: Museum École Biblique, Jerusalem, no inv. no. Autopsy: 23 June 2008.

ΦΙΛΩΝ

Φίλων

Philon.

Comm.: While the history of this ossuary is unknown, it is inscribed with the same common Greek name as no. 433

fig. 580

from Naḥal Atarot, which is one of the ossuaries missing from that group in the storeroom of the École Biblique.

Bibl.: Unpublished.

Photo: A. and N. Graicer.

                                                                                              JJP

581. Ossuary of Philoutarion and Annios with Greek inscription, 1 c. BCE-1 c. CE.

Soft limestone ossuary, façade decorated with two six-petaled rosettes flanking a 14-petaled rosette; entire front panel recessed, columns in relief on left and right edges; smoothed surface, red wash; gabled lid with double margin. Prominent Greek inscription above rosettes; expertly formed, deeply incised letters resemble chancellery script, red pigment in letters. *Alpha* with broken cross-bar, w-shaped *omega*.
Meas.: h 27.5, w 62, d 30 cm; lid: h 14 cm; l. 29.5 cm; letters 1-2 cm.
Pres. loc: Metropolitan Museum of Art, New York, inv. no. X.248.11a, b. Autopsy: 23 March 2009.

fig. 581.1

ΦΙΛΟΥΤΑΡΙΟΥΚΑΙΑΝΝΙΟΥΜΝΘΑΥΜΩΝ

Φιλουταρίου καὶ Ἀννίου ΜΝΘΑΥΜΩΝ

Of Philoutarion and Annios, twins(?).

Comm.: This ossuary is a relatively old acquisition of the Metropolitan Museum, which can offer no background information; the presumed provenance is Jerusalem. The clearly and expertly written text contains careless mistakes:

fig. 581.2

the *upsilon* between the *omicron* and *tau* in Φιλουταρίου was originally forgotten and had to be squeezed in; and the *alpha* in KAI is missing its cross-bar.
    The first name seems to be the female name Φιλουτάριον attested in Egypt (Preisigke, NB s.v.; Hagedorn, Wörterlisten, s.v.; P.Mich inv. 4385; A. Hanson, in: A. Bülow-Jacobsen ed., Proceedings of the 20th International Congress of Papyrologists, 1994, 213). The second name could be either the Latin Annius, of which there are some Jewish examples (e.g., Ameling, IJO II nos. 195, 208; further, Ilan, Lexicon
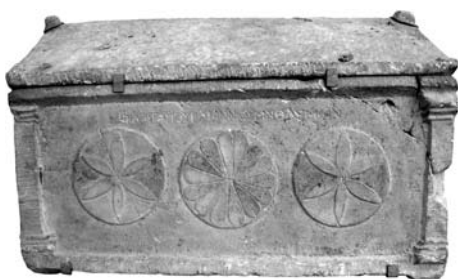
III 457), without necessarily signifying Roman citizenship; or a Semitic name like Ḥanan, Ḥoni (cf. Wuthnow, Semitische Menschennamen 23; Ilan, Lexicon I 99-102, 103-8, 377ff.; III 671).

The last eight letters do not have an obvious interpretation. MN could stand for μν(ῆμα), μν(ημεῖον), μ(ημόριο)ν, vel sim., representing the tomb or (more likely) the ossuary itself. Ossuary inscriptions do sometimes have words indicating the box or tomb, such as ὀστοφάγος (no. 458); σορός, Rahmani, CJO no. 789; חלת/חלתא *ḥlt, ḥltʾ* (nos. 25, 287, 567); τόπος and קבר, קברא *qbr, qbrʾ* (nos. 83, 364, 452); and קוקא *qwqʾ* (no. 439). Yet, while μνῆμα etc. is widely used in Jewish funerary epigraphy in a later period, no such term appears on an ossuary or in any other funerary context from the first century. Still, a unique phenomenon is possible.

The final six letters could then be, first, the Greek name Θαύμων, which is attested but rare (LGPN, s.v.); the nominative form, however, would be difficult, if MN does in fact signify the ossuary or tomb; in any case, this Thaumon would be the father, or possibly (but improbably) the son, of Philoutarion and Annios. Note the name Thomas, also known as Didymos (Jn 11,16, 20,24, 21,2), where both Hebrew/Aramaic תאום/תאומא *tʾwm/tʾwmʾ* and Greek δίδυμος mean "twin". This suggests the possibility (offered to the editor by L. Di Segni) of interpreting ΘΑΥΜΩΝ as descriptive, i.e. representing perhaps תאומין *tʾwmyn*, "twins", inflected as genitive plural, as if from a Greek word *Θαυμοι, in parallel to the Greek δίδυμοι. The two deceased, then, a boy and a girl, would have been fraternal twins.

Bibl.: Unpublished.

Photo: JJP.

JJP

582. Ossuary of Furinius with Greek inscription, 1 c. BCE-1 c. CE

Fragment of ossuary lid with lightly inscribed Greek inscription in two lines (ed. pr.).
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 1106, SBF 00482, coll. B35X.

ΦΟΥΡΙΝΙΟΥ
ΕΥΟΔΟΥ

Φουρινίου | Ἐυόδου

Furinius (son) of Euodos.

Comm.: Furinius is a Latin gentilicium, cf. H. Solin - O. Salomies, Repertorium nominum gentili-

fig. 582

um et cognominum Latinorum, 2nd ed. 1994, 84. Euodos is a frequently occurring Greek name, see LGPN I-Va (176 instances).

Bibl.: E. Puech, RB 90, 1983, 481-533 at 519ff. no. 28 (ed. pr.). – SEG 33, 1280.

Photo: G. Nalbandian.

<div align="right">JJP</div>

583. Ossuary with three names inscribed in Greek, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes flanking paneled door, ashlar frame; surfaces smoothed; yellow wash. Three-line Greek inscriptions shallowly incised on right side (a), 3 cm from top rim, and left side (b), 4 cm from top rim. Inscriptions slant slightly down to the right. Lunate *sigma* and w-shaped *omega*.
Meas.: h 31, w 52.5, d 25.5 cm; (a) l. 22 cm, letters 2-4 cm; (b) l. 10.5 cm, letters 1.5-3 cm.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. 1934-7753. Autopsy: 7 November 2007.

(a) ΠΟΠΕΛΙ
    ΙΩΣΗΣ
    ΙΗΣΟΥΣ
(b) ΠΟΠΕΛΙ
    ΙΩΣΗΣ
    Σ/Ε

(a) Ποπελι | Ἰωσῆς | Ἰησοῦς
(b) Ποπελι | Ἰωσῆς | Σ/Ε

fig. 583.1 (a)

(a) *Popeli(?), Ioses, Iesous.*
(b) *Popeli(?), Ioses.*

fig. 583.2 (b)

Comm.: This ossuary was purchased in Jerusalem, no other details known (Rahmani, comm.). The names are all in the nominative. Ἰωσῆς (hypocoristic of Ἰώσηπος, Joseph) and Ἰησοῦς are obviously male. The first name may be completed Ποπελι(ος) or Ποπελι(α/η), the Latin name Popilius/a (cf. Pape, WGE 1235). Rahmani speculates that the ossuary contained the bones of a woman Popilia and her two sons; yet if the first name is Popilius, then conceivably he could also be Ἰωσῆς, i.e. one person with two names, Hebrew and Latin. The two inscriptions seem to have been done by different hands; if so, then inscription (b) was probably written first, the author of inscription (a)
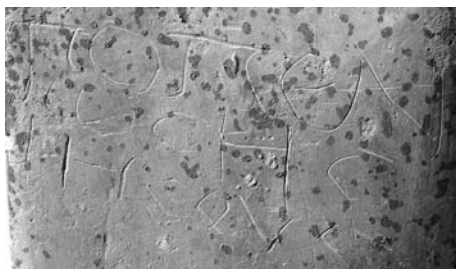
repeating the first two names and adding a third. The single letter in l.3 of inscription (b) seems to be a mistake.

Bibl.: Rahmani, CJO no. 56 (ed. pr.).

Photo: IAA.

JJP

584. Ossuary of Psyche with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade decorated with three full six-petaled rosettes in center and four half-rosettes on upper and lower margins, zigzag frame, surfaces roughly finished; traces of red wash; flat lid. Greek inscription on right side, deeply incised with multiple strokes; lunate *sigma*.
Meas.: h 28, w 59, d 26 cm; l. 23 cm, letters 7-9 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 7603. Autopsy: 21 Jan. 2008.

ΨΥΧΗΣ

Ψύχης

Of Psyche.

Comm.: The single word of the inscription, in the genitive case, indicates the name of the deceased, rather than ossuary or tomb (compare נפש *npš*; Lifshitz), much less "soul". The name Psyche (Pape, WGE 1700) is rare in Greek epigraphy (Puech) and so far unique in Jewish epigraphy.

Bibl.: E. Puech, RB 90, 1983, 481-533, at 524, no. 33 (ed. pr.). – B. Lifshitz, ZDPV 76, 1960, 159f.; SEG 33, 1285.

Photo: Z. Radovan.

fig. 584

JJP

585. Ossuary fragments with Greek inscriptions, 1 c. BCE-1 c. CE

Two fragments of the top portion of the façade of a limestone ossuary, remains of a four-register zigzag border and two or three rosettes. Greek inscription above the rosette on one fragment, another Greek inscription between the two rosettes on the other. Letters shallowly incised with a sharp instrument, w-shaped *omega*; very smooth finish.

Meas.: (a) h 20,5, w 13, th 2.5 cm; (b) h 23, w 24, th 2.5 cm; letters 1-2 cm.
Pres. loc: Museum École Biblique, Jerusalem, oss. 64. Autopsy: 19 June 2008.

(a) ΡΩ[--]
(b) ΑΡΙ[--]

(a) ΡΩ[--]
(b) Αρι[--]

fig. 585 (a) and (b)

Comm.: The letters of fragment (a) formed the name of the deceased or his/her father. Αρι[--] in fragment (b) was probably the beginning of Aristoboulos vel sim. (cf. Ilan, Lexicon I 266f.) continuing over the ornamentation to the missing piece on the right. This ossuary, among the collection of the École Biblique, recalls Ἀριστοβούλη on no. 418 from Naḥal Atarot.
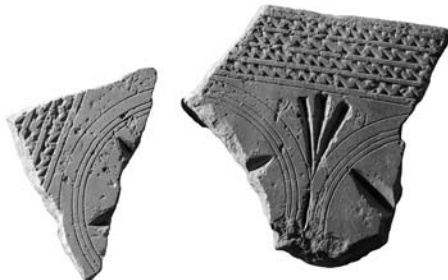
Bibl.: Unpublished.

Photo: A. and N. Graicer.

JJP

586. Ossuary of Sabatheos with Greek inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished; vaulted lid. Greek inscription deeply incised by confident hand on one of the narrow sides, 4 cm from upper rim. *Upsilon* lacks main leg; lunate *sigma*.
Meas.: h 32, w 63, d 26 cm; lid: h 12 cm; l. 17 cm; letters 1.5-2.5 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-186. Autopsy: 8 June 2007.

ΣΑΒΑΘΕΟΥ

Σαβαθέου

Of Sabatheos.

Comm.: According to Rahmani, this ossuary was "purchased in Jerusalem". The inscribed name is a Greek version of bib-

fig. 586

lical שבתאי Shabtai (Ezra 10,15, Neh 8,7, 11,16), frequent in Jewish texts and documents, especially from the diaspora; cf. nos. 310, 330 (Σαβατις) and see comm. ad nos. 310 and 330. Despite the skill of the inscriber, the final *upsilon* lacks its main leg; alternatively, it could be a *nu*, making the case accusative, which is rare in ossuary inscriptions.

Bibl.: Rahmani, CJO no. 310 (ed. pr.). – V. Tcherikover, Scripta Hierosolymitana 1, 1954, 78-98; CPJ III p. 43-56.

Photo: IAA.

JJP

587. Ossuary of Shalom with Greek and Hebrew/ Aramaic inscription, 1 c. BCE-1 c. CE

Inscription faintly incised in Greek and Jewish script on a short side of a plain limestone ossuary.
Meas.: l. 15 cm, letters 1-2 cm.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, no inv. number. Autopsy: 10 July 2008.

ΣΑΛΑΜΗ
שלום

Σαλάμη | שלום

Translit.: šlwm

Salame, Shalom.

Comm.: The same name, common for women of this period, is written in Greek and Jewish script. The Greek form of this name is usually Σαλώμη, cf. Ilan, Lexicon I 249-53.

Bibl.: Unpublished.

JJP

588. Ossuary of Sallamseion, Hosaias and Iakobos with Greek inscription, 1 c. BCE-1 c. CE

Three-line Greek inscription in upper left-hand corner of narrow side of undecorated ossuary. Letters deeply incised (ed. pr.). Lunate *sigma* and w-shaped *omega*.
Pres. loc: Private collection, Jerusalem.

ΣΑΛΛΑΜΣΕΙΩΝ
ΩΣΑΙΑΣ
ΙΑΚΩΒΟΣ

fig. 588.1

App. crit.: Ὡσαῖας *SEG*.

Σαλλαμσείων | Ὡσαίας | Ἰάκωβος

Sallamseion, Hosaias, Iakobos.

Comm.: Three Greek versions of very common Hebrew names: שלמציון (Shelamzion), הושעיה (Hosea) and יעקב (Jacob), respectively. Three nominatives (cf. no. 583) suggest the bones of all three were interred in this box; the relationship among them is not apparent (siblings?, father-mother-son?). The photo and

fig. 588.2

drawing of the ed. pr. seem to show evidence of two different hands. The spelling of Σαλλαμσείων is so far unique, but it reflects the Hebrew pronunciation of a common name for which there are other unique spellings (Ilan, ed. pr. 95 and Lexicon I 426-9). This is the first non-literary appearance of Greek Hosea (Josephus: Ὡσῆος, Ὡσήης + varr., cf. Schalit, NW s.v.; Septuagint: Ωσηε et al., cf. Hatch - Redpath, Suppl. s.v.).

Bibl.: T. Ilan, IEJ 51, 2001, 92-5 (ed. pr.). – SEG 51, 2026; BE 2003, 592.

Photo: T. Ilan, IEJ 51, 2001, 94 fig. 3; 93 fig. 2.

JJP

589. Ossuary of Salo Karzala with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary with decorated front (three rosettes, zigzag frame) and right side (one rosette, zigzag frame), red wash; surfaces smoothed, prominent chisel marks. Greek inscription on plain right side, 1 cm from top rim. Letters are very shallowly incised, many have more than one incision-stroke. Loop of *rho* in Karzala very small. Lunate *sigma*, w-shaped *omega*.
Meas.: h 31, w 57.5, d 27.5 cm; l. 23.5 cm, letters 3-4 cm.
Pres. loc: Museum École Biblique, Jerusalem, oss. 12. Autopsy: 19 June 2008.

ΣΑΛΩΚΑΡΖΑΛΑ

Σαλω Καρζαλα

Salo Karzala.

fig. 589.1

Comm.: Salo seems to be a woman's name, short for Σαλωμ or Σαλώμη, cf. nos. 134, 307 and 308. The name is definitely female in Noy, JIWE II 578 (Rome), and could be in no. 134 and in CIJ 2, 929 (Jaffa). The second name is Semitic and is likely to be that of her father or husband. Rahmani, CJO p. 195 mentioning (but not publishing) the present ossuary aptly cites the ostraca at Masada with the name Bar Karzela בר קרזלה (Masada I 408, 420, 421). Karzala means "ball of string", i.e. "round", i.e. fat; the nickname thus describes the man's physique.

fig. 589.2

Bibl.: Unpublished. – Cf. Figueras, Ossuaries 26 no. 293; Naveh, On Sherd and Papyrus 45; Rahmani, CJO p. 195.

Photo: A. and N. Graicer.

JJP

590. Ossuary of Salome and Judith with Greek inscriptions, 1 c. BCE-1 c. CE

Greek inscriptions on each of the long sides of a gabled limestone ossuary lid, written upside down. Lid has smoothed surfaces; letters deeply incised. Many letters gone over twice with sloppy lines, some letters overlap; lunate *sigma* and w-shaped *omega*. The two inscriptions by apparently the same hand. Lid was broken and glued together at some point.
Meas.: h 14, w 62.5, d 24 cm; walls: th 2-3 cm; (a) l. 43 cm, letters 7-9 cm; (b) l. 35.5 cm, letters 5-9 cm.
Pres. loc: Museum École Biblique, Jerusalem, inv. no. 41.1. Autopsy: 19 June 2008.

(a) ΣΑΛΩΜΗ
(b) ΙΟΥΔΕΙΘ

(a) Σαλώμη
(b) Ἰουδειθ

fig. 590.1 (a)

(a) *Salome.*
(b) *Ioudeith.*

Comm.: This ossuary lid is mentioned by Figueras, Ossuaries 121, but has never been properly published. The execution was meant

fig. 590.2 (b)

to be impressive with big letters but is quite inexpert and sloppy. Both women's names are well-attested in this region (Ilan, Lexicon I 241f., 249-53), but the spelling Ιουδειθ seems to be unique. The upside-down writing suggests that the names were inscribed after the ossuary was deposited in a narrow place, or was assigned a narrow viewing place from the beginning. The two deceased would likely have been mother and daughter or sisters; the same person incised both names in the same style.

Bibl.: Unpublished.

Photo: A. Ecker.

JJP

591. Ossuary of Salon Saphira with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade elaborately ornamented with two six-petaled rosettes, half-petals alternating with petals; between the rosettes, triple zigzag band with three petals on top and four on bottom; double zigzag band; flat lid; yellow wash. On back side (smoothed surface), large rectangle with downward protrusion, within this rectangle a square framing a two-line Greek inscription incised deeply, some letters gone over more than once. On one of the short sides, a lightly incised square with diagonal lines, joined below to a sign resembling a Φ. Lunate *sigma*.
Meas.: h 37, w 64, d 29 cm; outer frame: h 21, w 37 cm; inner frame: h 8-9, w 11 cm; letters 2-5 cm.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 2625. Autopsy: 12 March 2009.

ΣΑΛΩΝ
ΣΑΦΙΡΑ

Σαλων | Σαφίρα

Salon, Saphira.

fig. 591.1

Comm.: The provenance of this ossuary is not precisely recorded. Both names are feminine. Salon = Shalom, with the exchange of M with N, as frequently; compare Shalon in Jewish script in no. 342 (Kidron Valley). Σαφιρα = Shapira, "beautiful", as in nos. 208, 398, 592, and in Jewish script: nos. 174, 215, 357, 398, 559, 596, 598. Saphira may be Salon's

fig. 591.2

mother (Puech), or the two names may represent two different persons interred in the box.

Bibl.: E. Puech, RB 90, 1983, 481-533 at 521f. no. 30 (ed. pr.). – SEG 33, 1282.

Photo: A. and N. Graicer; Z. Radovan.

JJP

592. Ossuary of Saphira with Greek inscription, 1 c. BCE-1 c. CE

Decorated limestone ossuary, inscription deeply incised on lower left corner of lid, filled in with black paint. Lunate *sigma*.
Meas.: h 24.5, w 53.3, d 22 cm; l. 7 cm (ed. pr.).
Pres. loc: Bibl.-Arch. Inst., Eberhard-Karls-Univ., Tübingen, inv. no. 252.

ΣΑΦΙΡΑ
ΒΟΡΚΕΟΥ

Σαφίρα | Βορκέου

Saphira, daughter (or wife) of Borkeos.

fig. 592.1

fig. 592.2

Comm.: The ossuary was seen on the antiquities market in Jerusalem by M. Piccirillo, together with no. 568; the lettering is similar in both inscriptions (judging from Puech's drawing), but whether they came from the same tomb remains undocumented. Puech first published both texts from squeezes. The Tübingen catalogue indicates provenance of this inscription from Jericho. Despite the confident hand, the *rho* in the patronymic was apparently forgotten and had to be squeezed in between the *omicron* and *kappa*. Saphira is well-attested in both Greek and Jewish script in the Jewish onomasticon, the biblical שפרה *sprh* Shifra (Ex 1,15), mostly with an added syllable as here (see Ilan, Lexicon I 253f.). Borkeos = ברקאי *brqʾy* Barkai, the name of a friend (Borkios) of Agrippa II (Jos., BJ 2,524), and possibly in a papyrus from Wadi Seelim (DJD XXVII no. Se 69).

Bibl.: E. Puech, RB 90, 1983, 481-533 at 527 no. 39 (ed. pr.). – SEG 33, 1291.

Photo: Museum of Eberhard-Karls-Univ., Tübingen.

JJP

593. Ossuary with two inscribed Greek names, 1 c. BCE-1 c. CE

Ossuary ornamented with rosettes and inscribed with two Greek names. No further information is available.
Pres. loc: Russian Church of St. Mary Magdalene.

ΣΑΦΙΡΑ
ΠΤΟΛΑΤΟΙΣ

Σαφίρα | Πτολατοις

Saphira, Ptolatois.

Comm.: Küchler reports seeing this ossuary and its inscriptions in the "cave chapel" of the Russian Church of St. Mary Magdalene. We were not able to locate it on the site. Thus the Greek text is reconstructed from Küchler's translation. In the second name, it could be that M was mistaken for AT, and that the name Πτολμοις = Πτολεμαῖος was intended.

Bibl.: Unpublished. – Cf. Küchler, Jerusalem 830.

JJP

594. Ossuary of Saoulos with Greek inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished, vaulted lid. Two-line Greek inscription (a) lightly incised on one of long sides, top right center. Another two-line Greek inscription (b) lightly incised on the short side to the left of that, oriented vertically, running downwards. *Alpha* with broken cross-bar together with cursive *alpha*; lunate *sigma*.
Meas.: h 36, w 78, d 29 cm; lid: h 10 cm; (a) l. 40 cm, letters 4-10.5 cm; (b) l. 22 cm, letters 5-10 cm.
Pres. loc: Beth Shemesh, IAA inv. no. 1969-688. Autopsy: 7 June 2007.

(a) ΣΑΟΥΛΟΥ
    ΚΛΕΥΠΑΡΟΥΣ
(b) ΣΑΟΥ
    ΛΟΣ

fig. 594.1 (a)

(a) Σαούλου | Κλευπά<τ>ρους
(b) Σάου|λος

(a) *Of Saoulos son of Cleopatros.*
(b) *Saoulos.*

fig. 594.2 (b)

fig. 594.3 (a)

fig. 594.4 (b)

Comm.: The biblical name Shaʾul (Saul), in both Greek and Hebrew, is quite frequent in the Jewish onomasticon of the period (Ilan, Lexicon I 211ff.; III 148). The second name is probably that of the father in irregular genitive form, the *tau* missing and with *upsilon* instead of *omicron*, as in Κλευπᾶς in Egypt and Κλευπάτρα in Cyrenaica (JIGRE 99; Lüderitz - Reynolds 30, 57g); on *o→υ*, see Petrounias, History of Ancient Greek 604. It is also possible, as Rahmani suggested, that the name is feminine, possibly Κλεοπατρω. Given the different *upsilon* and *alpha* in Κλευπά[τ]ρους, it may have been added later by a different person.

Bibl.: Rahmani, CJO no. 349.

Photo: IAA.

JJP

595. Hebrew graffito on wall of burial cave, 1 c. BCE-1 c. CE

Three letters in Jewish script written in the plaster above a loculus in a burial cave.

Findspot: Naḥal Azal.
Pres. loc: Destroyed.

לשם

Translit.: lšm

Shalom (in confused order?).

Comm.: This graffito was noted before the burial cave, containing two rooms and 13 loculi, was destroyed by construction work in 2002. The letters may be the name Shalom (without the *vav*) in confused order, compare Shalom in reverse in no. 159.

Bibl.: Unpublished. – Cf. Kloner - Zissu, Necropolis 332.

JJP

596. Ossuary of Shapira daughter of Yehoḥanan with Hebrew inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented by two identical panels containing 12-petaled whirl rosettes inside zigzag circle, surrounded by 12 more petals separated by ivy leaves inside a zigzag circle; concentric circles drilled into four corners of panels; panels separated by vertical row of diamonds (= palm tree); double zigzag frame; all sides smoothed; red wash; flat lid. Inscription in formal Jewish script on back side, 3 cm from top rim. Words are separated by spaces; serifs on all letters.
Meas.: h 38.5, w 68, d 28.5 cm; l. 51 cm, letters 1.5-6 cm.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1968-117. Autopsy: 26 January 2009.

שפירה בת יהוחנן בן רביד/ך

App. crit.: רביד *Rahmani.*

fig. 596.1

Translit.: špyrh bt yhwḥnn
        bn rbyd/k

Shapira the daughter of Yehoḥanan the son of Ravid/Ravikh.

Comm.: This ossuary was purchased in Jerusalem; the dealer claimed that it came from Hebron, but Rahmani thought that the workmanship indicated a provenance in Jerusalem (see his comm. ad loc.). On the name Shapira, see comm. ad nos. 357 and 597. The grandfather's name is not known (Ilan, Lexicon I 209

fig. 596.2

reads רבין *rbyn*, incorrectly, compare final *nun* in *yhwḥnn* and *bn*). Rahmani interprets רביך *rbyk*, "oil-soaked cake", as referring to a negative trait such as obesity or greediness.

Bibl.: Rahmani, CJO no. 198 (ed. pr.). – Hachlili, Funerary Customs 225.

Photo: IAA.

<div align="right">JJP/HM</div>

597. Ossuary of Shapira with Hebrew/Aramaic inscription, 1 c. BCE-1 c. CE

Plain limestone ossuary, lid missing. Inscription incised in cursive Jewish script on one of the long sides.

Meas.: h 28, w 61, d 25 cm (ed. pr.).

Pres. loc: German Protestant Institute of Archaeology, Jerusalem, inv. no. VI 16.

שפירה שפירה
אפלגנה

Translit.: *špyrh špyrh* | *ʾplgnh*
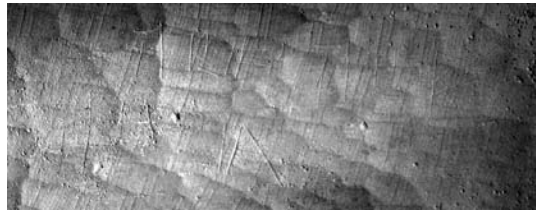
Shapira Shapira Apollogena(?).

<div align="right">fig. 597.1</div>

Comm.: Shapira, spelled with either *alef* or *he* as the final letter, is usually a woman's name (Ilan, Lexicon I 253f. links it to biblical שפרה *šprh*), but it is probably male in nos. 215 and 398; cf. also nos. 93, 174, 208, 357, 596, 598. The reading of

<div align="right">fig. 597.2</div>

the second name, reproduced here as in the ed. pr., is uncertain; the *alef* lacks its right leg, and the *pe* is angular, much like the *pe* in the names in l.1. If the reading is correct, then the name is probably Ἀπολλογένης, thus the inscription consists of two male names, perhaps belonging to the same person.

Bibl.: V. Fritz - R. Deines, IEJ 49, 1999, 222-41 at 235f. no. 16 (ed. pr.).

Photo: A. and N. Graicer; V. Fritz - R. Deines, IEJ 49, 1999, 236 fig. 14 (dr.).

<div align="right">JJP</div>

598. Ossuary of Shapira wife of Shimʿon with Aramaic inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with central panel consisting of two six-petaled rosettes flanking stylized square (blank field) surrounded by slatted frame, in turn surrounded by larger frame composed of "ashlar" bricks. Three-line inscription shallowly incised in cursive Jewish script on left side (smoothed surface). Looped *tav*; *shin* composed of two strokes, the right two lines of the letter represented by one arched line not touching the second line; *ayin* represented by a mere angle; *yod* ornamented with small triangles.

Meas.: h 31, w 59.5, d 25 cm; l.1: 9 cm; l.2: 10 cm; l.3: 8 cm; letters 1-4 cm.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 1536.

שפירא
אנתת שמעון
גירא

fig. 598

App. crit.: Sukenik does not print l.3.

Translit.: špyrʾ | ʾntt šmʿwn | gyrʾ

Shapira, wife of Shimʿon the proselyte.

Comm.: Sukenik saw this ossuary in the Benedictine abbey (Dormition) on the so-called Mount Zion in Jerusalem; it is now in the possession of the Archaeological Institute at Hebrew University (compare no. 566); but its provenance is unknown. For other women named Shapira in this vol., see comm. to no. 591. Sukenik did not see the important word in l.3. The title גירא *gyrʾ* (without *vav*) = "convert", is masculine and therefore must apply to Shimʿon, who would have had a different original name.

Bibl.: E. L. Sukenik, Jüdische Gräber Jerusalems um Christi Geburt, 1931, 19 (ed. pr.). – CIJ 2, 1384; MPAT no. 147; Beyer, Aramäische Texte 342 no. yJE17; Evans 87; Hachlili, Funerary Customs 313-7.

Photo: Hebr. Univ. Inst. Arch., Jerusalem.

JJP/HM

599. Ossuary of Shelomzion daughter of Peresh with Hebrew inscription, 1 c. BCE-1 c. CE.

On arched lid decorated with five semi-circles on each side, a two-line inscription in Jewish script in the center of the middle semi-circle on one side, shallowly incised with a sharp instrument. Formal script. The inscriber shortened the left leg of the *tav* in l.1 in order to keep it within the lines of the ornamentation.

Meas.: h 21.5, w 59, d 6.5 cm; l. 7.5 cm; letters 1-2 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. 77.6.912. Autopsy: 10 April 2008.

שלמצין בת
פרש

fig. 599

Translit.: šlmṣyn bt | prš

Shelomzion daughter of Peresh.

Comm.: Rahmani published this ossuary in CJO no. 849 but did not notice the inscription. There are parallels to the spelling of שלמצין without a *vav*, see Ilan, Lexicon I 426f., and note no. 309, Σελαμψίν at Akeldama. Peresh is a rare name, so far unattested in epigraphy; compare פרישא pryšʾ in Sifrei Deut. 240 (Ilan, Lexicon I 404, who says that פרש prš is an Arab name). Wuthnow sees פרש as the source of the name Παρσας found in Egyptian papyri (Wuthnow, Semitische Menschennamen 94).

Bibl.: Unpublished. – Cf. Rahmani, CJO no. 849.

Photo: Israel Museum, Jerusalem.

JJP/HM

600. Ossuary of Shimʿon bir Perekh with Aramaic inscriptions, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finished. Inscriptions written in charcoal on both of the long sides. On one side (a), l.1 is in formal Jewish script, l.2 in cursive Jewish script written by a different hand and a different writing instrument than l.1. On the other side, inscription (b) is written a single line of text in formal Jewish script, resembling l.1 of inscription (a), except for a cursive *mem*.
Meas.: h 27.5, w 55.5, d 24 cm; (a) l.1: 44 cm, letters 4-12 cm; l.2: 33 cm, letters 3-9 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. IM 77.6.890. Autopsy: 6 October 2008.

(a)   שמעון ביר פרך
מישלים
(b)   שימעון ביר פרך

Translit.: (a) šmʿwn byr prk |
      myšlym
      (b) šymʿwn byr prk

fig. 600.1 (a)

(a) *Shimʿon bir Perekh from Jerusalem(?).*
(b) *Shimʿon bir Perekh.*

Comm.: It appears that l.1 of in-
scription (a) and inscription (b)
were written at the same time by
the same hand: the name of the
deceased, Shimʿon *šymʿwn*, in
plene spelling with *yod*, is highly
irregular. *byr* = *br* in Aramaic, see
bBer 5b and Jastrow, Dictionary
s.v. The father's name, *prk*, Per-
ekh, is not otherwise attested. The
word in l.2 of inscription (a) is not

fig. 600.2 (b)

clear – the letters read here as *yod* could be *vav*; but if correct, it seems to be an at-
tempt to write מירושלים *myrwšlym*, "from Jerusalem".
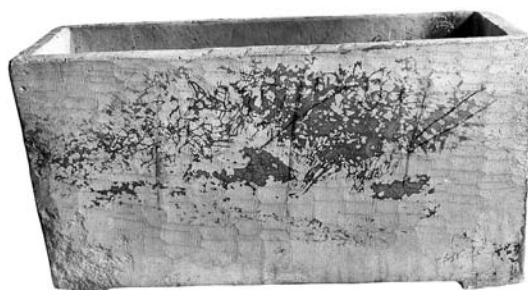
Bibl.: Unpublished.

Photo: Israel Museum, Jerusalem.

JJP/HM

601. Ossuary fragment with Hebrew and Greek inscriptions, 1 c. BCE-1 c. CE

Greek inscription (a) on ossuary, enclosed by a semi-circle with dentelled base;
inscription in Jewish script (b) beneath that (Figueras).
Pres. loc: Pontifical Biblical Institute, Jerusalem (Figueras); not found there.

(a) ΘΑΙΜΙ
(b) בן יהודה

Translit.: bn yhwdh
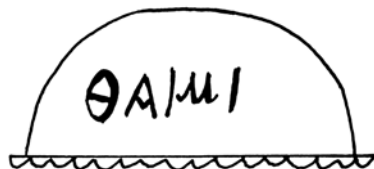
fig. 601 (a)

(a) *Thaimi.*
(b) *Son of Yehuda.*

Comm.: The drawing and description in Figueras contain the only information on
this ossuary. Figueras publishes a drawing of the Greek inscription, and reports
receiving a communication about the Hebrew name from J. Naveh. The drawing
shows an *alpha* with a broken cross-bar and a cursive *mu*. On the name Thaimi see
nos. 439, 508 and comm. ad locc.

Bibl.: Unpublished. – Cf. Figueras, Ossuaries 19 n. 166, pl. 8 no. 549.

Photo: Figueras, Ossuaries pl. 8 no. 549 (dr.).

JJP

602. Epitaph of King Uzziah with Aramaic inscription, 1 c. BCE-1 c. CE

Hard limestone plaque with square beveled frame, containing four lines of deeply incised square Jewish script. The back and sides of the stone are roughly dressed. Closed *mem* in medial position.

Meas.: h 35, w 34, d 6 cm; field for inscription: h 18.2, w 16.4 cm, letters average 2 cm.

Pres. loc: Israel Museum, Jerusalem, inv. no. 68.56.38.

fig. 602

לכה התית
טמי עוזיה
מלך יהודה
ולא לספתח

Translit.: lkh htyt | ṭmy ʿwzyh | mlk yhwdh | wlʾ lmptḥ

Here I brought(?) the bones of Uzziah King of Judah; and not to open!

Comm.: This stone was not discovered during systematic excavations but was seen by Sukenik in the Russian Orthodox Church on the Mount of Olives. Doubts as to this stone's authenticity arose after its first publication by Sukenik, but most scholars accept it as a genuine text from the 1 c. BCE-1 c. CE, placed over a tomb to which were transferred bones found in a site traditionally ascribed to the biblical king Uzziah; the transfer was perhaps necessitated by the expansion of the city. Dating is based on palaeography: letter-forms, medial *mem* in final position, broad *tet* all point to the Herodian period or slightly later.

According to 2 Kings 15,7, Uzziah was buried in the royal tomb in the City of David, but 2 Chron 26,23 records that he was buried in a different royal burial ground because he was a "leper"; Josephus, AJ 9,227 states that the king was buried "in his gardens". The site of neither Uzziah's original tomb nor his new one is known (cf. Schremer and Ben-Eliyahu for hypotheses). Injunctions not to open an ossuary, sarcophagus or loculus are found in several inscriptions in this vol., see the comm. to no. 287.

Sukenik and almost all after him have translated *htyt* in l.1 as passive "were brought". But *htyt*, by virtue of its final *tav*, may be a first-person hafʿel form of the root ʾt/y אתא/י, "I brought", with the omission of the initial consonant (*hytyt* becoming *htyt*). If so, the person who transferred the bones did not identify himself.

Bibl.: E.L. Sukenik, PEQ 63, 1931, 217-21 (ed. pr.). – J. N. Epstein, Tarbiz 2, 1930-31, 293f. (Hebr.); W. F. Albright, BASOR 44, 1931, 8ff.; É. Loukianoff, BIE 13, 1931, 99 pl. 2,3; E. L. Sukenik, MGWJ 75, 1931, 462f. no. 1; E. L. Sukenik, Tarbiz 2, 1930-31, 288-92 (Hebr.); E. L. Sukenik, ZDPV 55, 1932, 127;

E. L. Sukenik, PEQ 64, 1932, 106f.; L.-H. Vincent, RB 41, 1932, 480; S. Lieberman, Tarbiz 4, 1932-33, 292f. (Hebr.); J. N. Epstein, Tarbiz 7, 1935-36, 388 (Hebr.); G. E. Wright, Biblical Archaeologist 1, 1938, 8f.; C. Kopp, Grabungen und Forschungen im Heiligen Land 1867/1938, 1939, fig. 15c; S. Yeivin, JNES 7, 1948, 31f.; K. Galling, Textbuch zur Geschichte Israels, 1950, 81 no. 55; T. Vriezen - J. Hospers, Palestine Inscriptions, 1951, 39f.; J. Simons, Jerusalem in the Old Testament, 1952, 206-10; N. Avigad, IEJ 3, 1953, 148; N. Avigad, Scripta Hierosolymitana 4, 1958, 77f.; G. Wright, Biblische Archäologie, 1958, 247; E. Y. Kutscher, in: F. Rosenthal ed., An Aramaic Handbook I/1, 1967, 52 no. 2a; B. Luria, Beit Miqra 13, 1967, 4-13 (Hebr.); B. Mazar, Qadmoniot 1, 1968, 11 (Hebr.); HA 30, 1969, 32 (Hebr.); Notes and News, PEQ 101, 1969, 1-4, 3; S. M. Paul - W. G. Dever, Biblical Archaeology, 1973, 125 fig. 68; IMC no. 255; B. Mazar, in: Y. Yadin, Jerusalem Revealed, 8; B. Mazar, Mountain of the Lord, 1975, 187f.; H.-P. Müller, Zeitschrift für Assyriologie und vorderasiatische Archäologie 65, 1975, 118; N. Avigad, EAEHL 2, 627-41, 635; MPAT no. 70; M. Sokoloff, Maarav 1, 1978-79, 80 no. 3; B. Mazar, Der Berg des Herrn, 1979, 168f. pl. 112; L. Y. Rahmani, Biblical Archaeologist 44, 1981, 233; J. Naveh, A Jewish Epigraphy Reader, 1981, 20-5 (Hebr.); J. Naveh, Early History of the Alphabet, 1982, 162ff. pl. 23a; K. Jaroš, Hundert Inschriften aus Kanaan und Israel, 1982, 104 no. 93; A. Kloner, BAIAS 2, 1982-83, 39; M. Broshi - G. Barkai - S. Gibson, Cathedra 28, 1983, 17-32, 32 (Hebr.); Beyer, Aramäische Texte 343 no. yJE 20; G. Garbini, Oriens antiquus 24, 1985, 67-75 pl. 5; Y. Israeli, Treasures of the Holy Land, 1986, 220f. no. 112; J. McDonald, Biblical Archaeologist 49, 1986, 155-65, 162; A. Schremer, Cathedra 46, 1987, 188ff. (Hebr.); K. A. D. Smelik, Historische Dokumente aus dem alten Israel, 1987, 74; W. C. Delsman, Texte aus der Umwelt des Alten Testaments II 4, 1988, 576 no. 5. G. Kroll, Auf den Spuren Jesu, 1988, 114 fig. 89; N. Avigad, NEAEHL 2, 698-804, 753; Bieberstein - Bloedhorn 3, 357f.; E. Ben-Eliahu, Cathedra 98, 2000, 157f. (Hebr.); Millard, Pergament und Papyrus, 83ff.; Jaroš, Inschriften no. 217; Evans 20f.; Hachlili, Funerary Customs 497f. no. 2, fig. XI-14; D. Goodblatt, Elements of Ancient Jewish Nationalism, 2006, 67f. 152f.; R. Hachlili, AASOR 60f., 2006/7, 243-55, 248 no. 2 fig. 9.

Photo: Israel Museum, Jerusalem.

AY/JJP

603. Ossuary of Zoila with Greek inscription, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with three six-petaled rosette panels separated by zigzag lines, rosettes connected to corners of panels by zigzag lines; zigzag frame; right and left short sides ornamented with single six-petaled rosette and zigzag frame; all ornamentation crudely incised; surfaces rough-finished; red wash; slightly vaulted lid. Greek inscription incised above middle rosette on façade, 4 cm from top rim, letters overlap ornamentation; w-shaped *omega*.
Meas.: l. 9.5 cm, letters 1.5-2 cm.
Pres. loc: Beth Shemesh, IAA inv. no.
1999-1359. Autopsy 12 July 2007.

ΖΩΙΛΑ

Ζωίλα

Zoila.

fig. 603

Comm.: According to IAA files, this ossuary was found "in the vicinity of Jerusalem"; no further information is available. The name Zoila is rare in the Jewish onomasticon, cf. CIJ 2, 891 (Apollonia) and Schwabe - Lifshitz, Beth Sheʿarim II no. 123; and in the wider Greek world, Pape, WGE 448; LGPN I-IV, s.v.

Bibl.: Unpublished.

Photo: IAA.

<div align="right">JJP</div>

604. Ossuary lid inscribed with injunction against opening, 1 c. BCE-1 c. CE

Vaulted ossuary lid, broken; across the top, part of an inscription in cursive Jewish script. Final (closed) *mem* in medial position.

למפתח +++ א[ל]

Translit.: [l]ʾ +++ lmptḥ

Not ... to open.
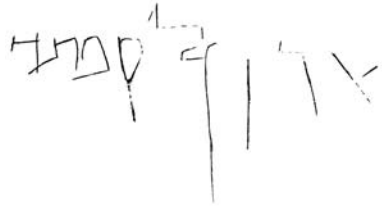
<div align="right">fig. 604</div>

Comm.: Very little information, other than the existence of this ossuary lid and a sketch of the inscription, is available. The editors thank Ronny Reich for providing such details as he could.

   The right portion of the inscription is missing. The single legible word, *lmptḥ*, would be part of the formula *lʾ lmptḥ*, "not to open", as in nos. 359, 375, 460 and 602, an injunction against putting more bones in the ossuary. The problem here is deciphering the letters between *lʾ* and *lmptḥ*. One piece of this lid which could not be joined to the other fragments has three scratch marks, possibly letters. Reich suggests reading למפתח הון א[ל] *[l]ʾhwn lmptḥ*, i.e. "don't open them", but this is difficult. The right-hand letters could also be אדם *ʾdm* "man", therefore the inscription could have been something like "no man is permitted to open it". But uncertainty prevails.

Bibl.: Unpublished.

Photo: R. Reich (dr.).

<div align="right">JJP/HM</div>

605. Ossuary with qorban-vow inscribed in Aramaic, 1 c. BCE-1 c. CE

Inscription in formal Jewish script (a) on one of the long sides of a plain gabled ossuary lid; the ossuary itself is also undecorated. Two more identical inscriptions by the same hand and in the same style as inscription (a), one on one of the short ends of the lid (b) and the other (c) near the upper rim of the box just below inscription (b) (ed. pr.). Meas.: (a) l. 45.4 cm (ed. pr.).
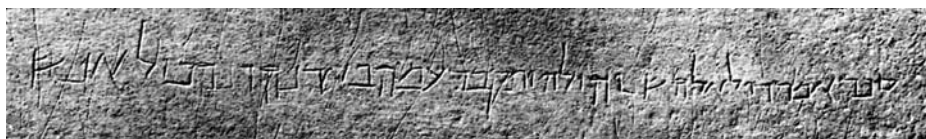
fig. 605.1 (a)

(a) סכר אמר די לא להשניה ולה יתקבר עמה בארנה דנה כול אנש

(b)   סכר

(c)   סכר

Translit.: (a) skr ʾmr dy lʾ lhšnyh wlh ytqbr ʿmh bʾrnh dnh kwl ʾnš

          (b) and (c) skr

(a) *Closed. By the (daily) lamb (offering, it is forbidden) to change/harm (this ossu-*
    ary) and to bury any other man with him (the deceased) in this ossuary.

(b) and (c) *Closed.*
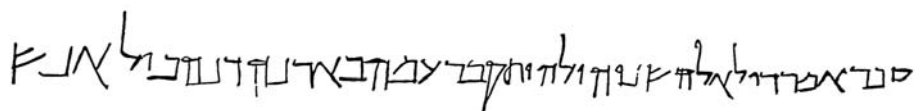
fig. 605.2 (a)

Comm.: Puech states that this ossuary came "de la région à l'est de la ville sainte"; he deciphered the inscriptions from squeezes and photos. The translation and interpretation here follow Naveh. The injunction against opening the box or bury another body within is strengthened by a qorban-vow, here using the term "lamb" instead of qorban to indicate the daily sacrificial offering (qorban) in the Temple. The Mishna, in Nedarim 1,3, mentions a vow of prohibition כאמרא *kʾmrʾ* "by the lamb" of the daily offering: "even if he did not say the word qorban, it is a qorban-vow"; parallel in Tosefta, Ned. 1,3 and discussion in b.Ned. 13a; cf. Lieberman 1942, 132ff. Compare the same warning against further use of the ossuary reinforced by an explicit qorban-vow in nos. 287, 466 and 528, and see comm. and bibl. ad locc. The prohibition of re-opening the casket is reinforced by the single word "closed" in the two adjacent inscriptions on the ends of the lid and the box, where one would have lifted the lid (cf. no. 129); this is the equivalent of the phrase "don't open" on ossuaries (without mention of a vow), see nos. 375, 460, 602, 604. Naveh notes the

identical phrase *dy lʾ lhšnyh* in Daniel 6,9, and note further Ezra 6,10-11 for the meaning of the root. Naveh also mentions Nabataean epigraphic parallels to the formula here. The name of the deceased is not given here.

Bibl.: E. Puech, EI 20, 1989, 161-5* (ed. pr.). – Naveh, On Sherd and Papyrus 196ff.; Rahmani, CJO, p. 18 n. 89; Millard, Pergament und Papyrus 94ff.; Y. Billig, Cathedra 98, 2001, 49-60 at 56 (Hebr.); Hachlili, Funerary Customs 489ff.; ead., AASOR 60-61, 2007, 243-55 at 249 no. 8; see bibl. no. 287. – Cf. S. Lieberman, Greek in Jewish Palestine, 1942.

Photo: E. Puech, EI 20, 1989, 161* fig. III,1 (ph. and dr.).

JJP

606. Ossuary with Greek letters, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two 12-petaled rosettes flanking highly stylized column composed of 14-leaf branch, fluted base and "capital" formed by two flutes flanked by two rectangular rosette-like patterns; concentric circles in outer corners of rosette panels; double tree-trunk frame on either side, double zigzag frame on top, bead frame on bottom; smoothed surfaces. Greek letters incised on right short side.
Meas.: h 30, w 65, d 26 cm; l. 6.5 cm, letters 1 cm.
Pres. loc: Israel Museum, Jerusalem, inv. no. IM 69.20.681. Autopsy: 10 April 2008.

ΕΔΧΨ?

Comm.: This ossuary was formerly in the Bezalel National Art Museum in Jerusalem; nothing is known of its provenance. In contrast to the artistically ornamented façade, the Greek letters on the side are amateurishly executed. The reading of the last letter is highly uncertain. Rahmani believed the inscription to be "spurious ... probably recent". If genuine, the two pairs of adjacent letters in the Greek alphabet may be an atbash arrangement with magical significance, as in nos. 112 and 113, see comm. there.

fig. 606.1

fig. 606.2

Bibl.: Unpublished. - Cf. Rahmani, CJO no. 809.

Photo: Israel Museum, Jerusalem.

JJP

607. Ossuary with Hebrew letters, 1 c. BCE-1 c. CE

Limestone ossuary, façade ornamented with two six-petaled rosettes, deeply carved petal between them, fluted design beneath them; zigzag frame; red wash; flat lid. Above and to the right of right rosette, letters in Jewish script scratched in.

Meas.: l. 2.5 cm; letters 2.5-8 cm.

Pres. loc: Beth Shemesh, IAA inv. no. 1999-1360. Autopsy: 6 October 2008.

הוף

Translit.: hwp

fig. 607.1

fig. 607.2

Comm.: The meaning of these letters is unclear. It may be an attempt to write *yhwsp* "Yehosef".

Bibl.: Unpublished.

Photo: IAA.

JJP/HM

608. Ossuary with traces of Hebrew letters, 1 c. BCE-1 c. CE

Plain limestone ossuary, surfaces rough-finihsed, traces of Hebrew letters written in charcoal on one of the long sides.

Meas.: h 30, w 51.5, d 25 cm; letters 5 cm.

Pres. loc: Israel Museum, Jerusalem, inv. no. IM 77.6.921.

[--]א יה[--]

Translit.: [--]yh ʾ[--]
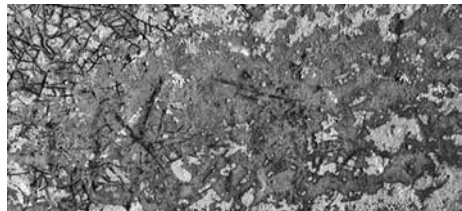
fig. 608.1

Comm.: Judging by the traces remaining, the inscription was at least 30 cm long. The legible *yod-he* could be the ending of a theophoric name.

Bibl.: Unpublished.

Photo: Israel Museum, Jerusalem.
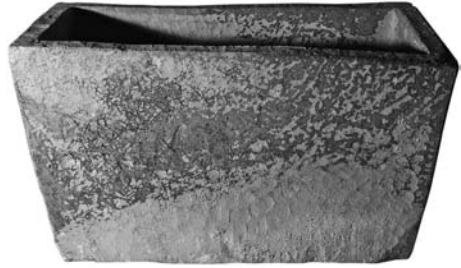
fig. 608.2

JJP/HM

C. Instrumentum domesticum

609. Ostracon-account with Aramaic script, early 4 c. BCE(?)

An ostracon, with 5 lines written in Aramaic script in black ink on its convex side. Meas.: h 7, w 9 cm.

Findspot: City of David: D2/20172 (surface find).
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3295. Autopsy: 1984.

[?--]18[.]
לאדר נפק ס 35
7 ס +++ לנפת 2 ס עריא[--]
2 ס [--]ק++[--]
[--]כ++מ[--]

App. crit.: [ז] *Ed. pr. (end l.2).*

[ב]18/19?
לאדר נפק ס 35
7 ס +++ לנפת 2 ס עריא[ש--]
2 ס [--]ק++[--]
[--]כ++מ[--]

fig. 609.1

Translit.: [b]18/19? | lʾdr npq s 35 | [--ś]ʿryʾ s 2 lnpt +++ s 7 | [--]q++[--] s 2 | [--]k++m[--]

(On the) 18th or: *19th(?) of Adar, there went out 35 s(eʾahs), barley(?), 2 s(eʾahs) to/ for ... 7 s(eʾahs), ... 2 s(eʾahs) ...*

Comm.: This text seems to be an account, perhaps of barley (cf. restoration l.3) and perhaps other commodities. Paleographically it may be dated to the late 5 or early 4 c. BCE. The formulation is reminiscent of the dated Aramaic ostraca from Idumaea, second half of the 4 c. BCE, recording deliveries of wheat and barley to and from a certain storehouse (Ephʿal - Naveh, Ostraca). As in those texts, so this one begins with the date – here only the day and month – and continues with a list of

fig. 609.2

unidentified words followed by capacity measures and numbers. However, unlike the Idumaean texts, which use verbs like *hyty* ("he brought"), *hnʿl* ("he brought in") and
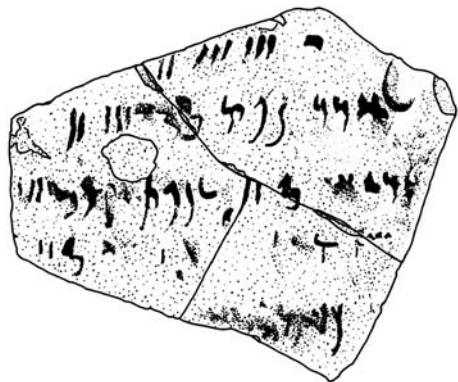
yhb ("he gave"), the verb here is *npq* ("he/it went out"), followed by the letter *samekh* = *seʾah*, and numerals. In the absence of an expected personal name as subject of the verb, the editor translated *npq* as intransitive "there went out". This is not impossible, but one would expect a plural form before five *seʾahs* (see on measure no. 615, comm.). One would also expect the designation of the commodity to appear before the measure and not after it. In l.3 the word *sʿryʾ* "the barley" is restored, followed by the *samekh* = *seʾahs* (referring to the barley) and 2 numeric units; thus the restoration of *zy* at the end of l.2 in the ed. pr. seems wrong. Unfortunately, the second half of this line is not entirely clear. The letters seem to be *lnpt*, which could be the infinitive of *nph* "sieve" or the noun "district" preceded by *lamed* "to/for", followed by another illegible word of three letters and then s = *seʾahs* and 3 numeric units. The preserved first letter in l.5 seems to be *kaf*. One would expect a total, or the name of a signatory at the end of the text. The number 35 may be the total mentioned at the beginning, with the break-down following.

Bibl.: Naveh, Qedem 41, 9 IN 16 (ed. pr.).

Photo: IAA; Naveh, Qedem 41, 9 IN 16 (dr.).

AY/JJP

610. Ostracon in Hebrew, 4 c. BCE

An ostracon with one line and a short, indented second line, written in Aramaic script in black ink on its convex side.
Meas.: h 5.8, w 5.5 cm.

Findspot: The City of David E1/17160, L. 2104, Str. 9.
Pres. loc: Beth Shemesh, IAA inv. no. 1986-2039. Autopsy: ca. 1986.

ככרן 1 לף לחנניה
בצק

Translit.: kkrn 1 lp lḥnnyh | bṣq

Loaves (of bread): 1 thousand for Ḥananiah, dough.

fig. 610.2   fig. 610.1

Comm.: This text records the supplying of dough for one thousand loaves of bread (see the discussion by Naveh, ed. pr.). The large number of loaves indicates that this text may have "served as a label in a public (perhaps military) bakery, where Hebrew was presumably the spoken language" (ibid., 10). The script may be dated to the late 4 or early 3 c. BCE. According to Naveh in the ed. pr., the word *bṣq* is Hebrew (= Aramaic *lyšʾ*; compare *bṣq* in Masada I 48 no. 548), and so is the use of *kkr* with the meaning of "loaf" instead of Aramaic *ṭwlmʾ* (cf. Yardeni, IEJ 40, 130-52) or *ptʾ*, *kkr* being used in Aramaic as a silver or gold weight equal to a talent (cf., e.g., Targ.O. Ex. XXV, 39; cf. Cowley no. 30,28). (On measure see no. 615, comm.)

Bibl.: Naveh, Qedem 41, 9f. IN 17 (ed. pr.). – Naveh, On Sherd and Papyrus 55; Yardeni, Textbook A 361; G. Davies, Ancient Hebrew Inscriptions 2, 2004, no. 4.128. – Cf. A.E. Cowley, Aramaic Papyri of the 5th Century B.C., 1923.

Photo: IAA; Naveh, Qedem 41, 9 (dr.).

AY/JJP

611. Fragmentary ostracon with Aramaic script, 4 c. BCE

A fragmentary ostracon, bearing the remains of three lines written in Aramaic script in black ink on its convex side.
Meas.: h 6.8, w 6.3 cm.

Findspot: The City of David E1/17180, L. 2113, Str. 9.
Pres. loc: Beth Shemesh, IAA inv. no. 1986-2038. Autopsy: ca. 1986.

[--?] ק זבדיה 3[--?]
[--?]2 ק/ס [.?]שלמ[--?]
[--?]4 ק[--?]

App. crit.: \/// | ס/ק [י]שלמ *ed. pr.*

Translit.: [--?] zbdyh q 3 [--? | --?] šlm[?]
q/s 2 (?) [--? | --?] q 4 [--?]

Zebadaya: 3 q(abs). Shalm(u?)/
Shalm(ai?): 2 q(abs?)... 4 q(abs?)

fig. 611.1

fig. 611.2

Comm.: This text is an account list of a certain commodity (perhaps grain, olives or oil; on measure see no. 615, comm.). There may have been more text on both sides at the bottom. Two personal names can be read, each followed by a measure and a number. The legible letters in l.2 are apparently *šlm*. This may be a complete name, or there may have been a *vav* or *yod* after the *mem*, rendering Shalmu or Shalmai; cf. Shalmu in contemporary Aramaic texts from Idumaea, e.g. ISAP 1010, 1644, 1497. His name is followed by what looks like another *qof* rather than *samekh* and two strokes for the number 2 (the second stroke could be interpreted as *resh*, representing *rbʿ* (quarter), but since the preceding stroke slants down to the left this stroke probably is another numeric unit; the number one would be a stroke slanting down to the right); thus he seems to have received 2 qabs. – l.3 recorded the receipt of 4 qabs (the *qof* is faint) by someone whose name is no longer legible. Palaeographically the script fits the late 4 c. BCE. (On measure see no. 615, comm.)

Bibl.: Naveh, Qedem 41, 18 IN 18 (ed. pr.). – Naveh, On Sherd and Papyrus 50f.; Yardeni, Text-book A 361; G. Davies, Ancient Hebrew Inscriptions 2, 2004 no. 4.127.

Photo: Naveh, Qedem 41, 18 IN 18 (dr.).

AY/JJP

612. Fragmentary ostracon with Aramaic script, 4 c. BCE

A fragmentary ostracon with remains of ca. 5 lines of cursive Aramaic script written in black ink on its convex side.
Meas.: h 7.6, w 8.4 cm.

Findspot: City of David, D2/13864, L. 1801.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3292. Autopsy: ca. 1986.

[--] קׄ/תמ וׄזׄ/חׄ
ק 3 פ
[.] 5 לׄמׄן זׄי [--]
[--]לׄקׄ[--]בׄ[--]
[--]

Translit.: q/tmwz/ḥ [--] | q 3 p |
         [.] 5 lmn zy [--|--]lq[--]
         b[--|--]

Tamuz(?)/flour(?)... 3 q(abs) (and a) half(?)... 5 for whoever(?)... for/ to...
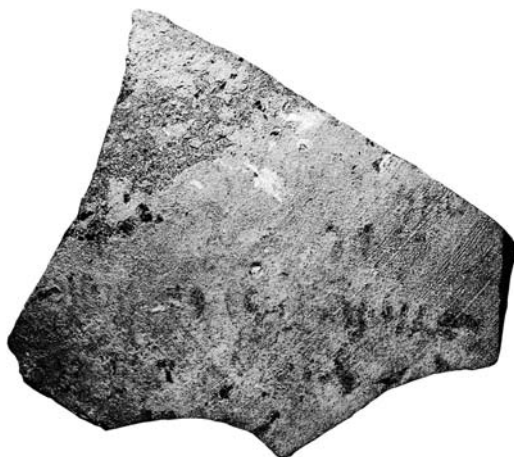
fig. 612

Comm.: The script of this ostracon is very poorly preserved and only single letters are discernible (from photo). The script is reminiscent of that used on most of the Idumaean ostraca dating from the second half of the 4 c. BCE (see Eph ʿal - Naveh, Ostraca; Lemaire). The first publication of the ostracon (Naveh) did not offer a reading.

l.1: On the basis of the remains, one may read either *tm(wz)* Tamuz (month-name), or *qmḥ* "flour". – l.2: After the number, there seems to be the letter *pe*, which may stand for *plg*, "half", of the preceding unit of measure. – l.3: The reading is conjectural. Five down-strokes designating the number 5 seem to follow a letter at the beginning of this line. Following these strokes are perhaps the words *lmn zy*, "for whoever". – l.4: The beginning is missing. A *lamed* clearly appears near the break on the right. The following letters are scarcely legible. – Remains of a fifth line appear near the lower edge. (On measure see no. 615, comm.)

Bibl.: Unpublished. – Cf. Naveh, Qedem 41, 10 IN 20 (no reading offered); A. Lemaire, Nouvelles Inscriptions Araméennes d'Idumée au Musée d'Israel Suppl. 3, 1996.

Photo: IAA.

AY/JJP

613. Fragmentary ostracon with Aramaic script, 4-3 c. BCE

A fragmentary ostracon, bearing apparently the ends of 2 lines, written in black ink on its convex side, in the Aramaic cursive script. The text has almost completely faded.
Meas.: h 3, w 5 cm.

Findspot: City of David, D1/6935, L. 413.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3285.
Autopsy: ca. 1986.

[--]שנת 16
[--]טח[....]ת

Translit.: [--]šnt 16 | [--]t[….]ṭḥ

... year 16 ... t… ṭḥ ...

Comm.: This is the upper left corner of the ostracon; no text seems to be missing on its left side. Naveh conjectured (p. 10) that the dating in l.1 may refer to the reign of Ptolemy I (323-282 BCE); his second conjecture of dating it to the reign of Ptolemy II (282-246 BCE) on palaeographical grounds is insupportable. The

fig. 613.1

reading of l.2 is difficult and only the *tav* seems to be certain. The letter before the last resembles a *tet*, the last letter looks like *ḥet*. If nothing is missing on the left, the restoration offered in the ed. pr. for the last word, *ṭḥyn* "ground (grain)", is unlikely; however, cf. *ṭḥwn*, "ground grain", in Eph ʿal - Naveh, Ostraca no. 1,3. The style of this text somewhat resembles that of a large group of Aramaic ostraca from Idumaea dating from the second half of the 4 c. BCE, most of which report the supplying of grain (Eph ʿal - Naveh). None of these, however, has been found in the region of Jerusalem. One would still expect a personal name and the goods supplied or received by that person to appear after the date. There may have been a third, short line on the missing right part of the ostracon.

fig. 613.2

Bibl.: Naveh, Qedem 41, 10 IN 19 (ed. pr.). – Yardeni, Textbook A 361; G. Davies, Ancient Hebrew Inscriptions 2, 2004, no. 4.139.

Photo: IAA; Naveh, Qedem 41, 10 IN 19 (dr.).

AY/JJP

614. Fragmentary ostracon with Aramaic script, 4-3 c. BCE

A fragmentary ostracon with the beginnings of two faded lines of Aramaic script written in black ink on its convex side.
Meas.: h 8.5, w 5 cm.

Findspot: City of David, E1/5982, L. 617.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3283.
Autopsy.

כצרת+[--]
ב 10 לאלול[--]

Translit.: kṣrt+[--] | b 10 lʾlwl[--]

... on the 10th of Elul...

Comm.: The script seems to be Aramaic and the ostracon may perhaps be dated to the late 4 or 3 c. BCE. The reading is conjectural and the context unknown. Naveh in the ed. pr. did not attempt a reading.

fig. 614

l.1: The reading and interpretation of the first word are uncertain. The letters could also be rendered בימת *bymt*, but the first letter looks more like a *kaf* than *bet*, followed by *tsadi*, then possibly *resh* and *taf*. If correct, the root כצר *kṣr* may be a variant of קצר *qṣr*, "to reap", with the *tav* serving as a personal suffix in the past tense, "I reaped". – l.2: The date formula resembles that appearing in many Aramaic ostraca from Idumea dating from the second half of the 4 c. BCE (Ephʿal - Naveh, Ostraca) and dealing mainly with the supplying of food products.

Bibl.: Naveh, Qedem 41, 13 IN 30 (ed. pr.).

Photo: IAA.

AY/JJP

615. Fragmentary ostracon with Aramaic script, 4-3 c. BCE

An ostracon, broken on its left side, with 3 lines written in Aramaic cursive script in black ink on its convex side.
Meas.: ca. 7x7.3 cm.

Findspot: Unroofed pool ca. 50 m south of the western Hulda gate, locus 12012.
Pres. loc: Israel Museum, Jerusalem, IAA inv. no. 1977-28. Autopsy.

[--] כל חס[.]א מנין [..]
[--]ב אסתריא פקן/ס
11 ס 21 חכ

App. crit.: | סקן אסתרבלסָ | חמצין מתלחי]ן
Cross חרטס 1+10.

Translit.: [..] mnyn ʾ[.]kl ḥs[--] | s/pqn
ʾstryʾ b[--] | ḥk 21 s 11

... *wheat, seʾahs ... sacks, staters ...*
w(heat), k(ors)(?) 21 s(eʾahs), 11(?).

fig. 615.1

Comm.: This ostracon was discovered in 1976, together with other objects of the early Hellenistic period, in a plastered, unroofed pool during Mazar's excavations around the Temple Mount. It is broken on its left side and the ends of two lines are missing. On palaeographical grounds it may be dated to the late 4 c. or early 3 c. BCE (cf. Geraty).

   The text seems to be a record or an account list, dealing with the supplying of wheat (ll.1 and 3), measured by capacity measures, perhaps *kors* and *seʾahs*. (The relative quantities are certainly known: 6 qabs = 1 seʾah; 30 seʾahs = 1 kor. It is

calculated that 1 qab = ca. 1.35 liters.) Most of the letters of this text are unclear, rendering decipherment difficult and conjectural, and the reading, interpretation and even the drawing offered in the ed. pr. are highly doubtful.

l.1: The first word is uncertain. The second word seems to start with a "looped" *alef* (compare first *alef* in l.2), rather than a *mem* as in ed. pr., followed by *kl*. Since this word seems to be the second element in a construct state, it could be a personal name or another noun. The *ḥet* and *samekh* at the end of the line, if correctly deciphered, could stand (despite lack of spacing after the *lamed*) for *ḥntn sʾn* "wheat, seʾahs", known from hundreds of Aramaic texts on ostraca from Idumea (cf. Ephʿal - Naveh, Ostraca). In this case, one would expect a number to follow, now missing.

fig. 615.2

l.2: The second letter looks like the first *samekh* but could be a *qof* with a short left downstroke, yielding *sqn* "sacks" (compare Hebrew *sqym* in an ostracon from Qumran, Yardeni, Textbook A 213). An alternative reading, *prsn* "halves, portions", with ligatured *pe* and *resh*, is less likely. The word *ʾstryʾ* seems to be the word *ʾstr* followed by the determined plural ending *yʾ*: staters, the Greek monetary unit. A number should follow, but there seems to be a *bet* which begins the following word on the left, now missing.

l.3: The *ḥet* and not very typical *kaf* are as in l.1: "wheat, kors", followed by the expected number and unit. The ed. pr.'s reading *ḥrṣ*, "fodder", followed by 10+1, is not likely: what looks like the base line of *tet* could be the base line of the numeral 20 followed by one unit. This seems to be followed by *samekh* for *seʾahs* and then the number 11.

Bibl.: F. M. Cross, EI 15, 1981, 67ff. (ed. pr.). – L. Geraty, The Third Century B.C. Ostraca from Khirbet el-Kôm, 1972; A. Berlin, The Biblical Archaeologist 60, 1997, 2-51.

Photo: IAA; Yardeni, Textbook A 360 (dr.).

AY/JJP

616. A jar fragment inscribed "kings" in Aramaic, 1 c. BCE

A jar fragment with the remains of one incised line in Jewish script.

Findspot: Cistern in Herodian building underneath Robinson's Arch, near southwestern corner of Temple Mount, pit no. 7051.

[--]מַלכִין[--]

Translit.: [--]mlkyn[--]

... *kings(?)*...

fig. 616

Comm.: This fragment was found to-gether with many clay and stone ves-sels, candles and other artifacts, as well as many coins from Alexander Jannae-us through the third year of the Jewish rebellion. The fragment is cut on both sides, and the preserved word *mlkyn*, "kings", was part of a longer text recording something more than, or other than, the owner's name.

Bibl.: B. Mazar, Excavations (Report) 17 pl. XXV 4 (ed. pr.). – Id., EI 10, 1971, 13 pl. 25,5 (Hebr.).

Photo: Archive of B. Mazar, by courtesy of E. Mazar.

AY/JJP

617. Ostracon with Hebrew letters, 1 c. BCE

Six lines written in ink on a sherd from a clay storage jar, letters barely visible. Meas.: h 9, w 9 cm.

Findspot: Pisgat Zeʾev.
Pres. loc: IAA. Non vidimus.

```
    ++++
    ++++
    ++++
++++ף + 2 ק
    ף + 2 ק
```


Translit.: [--] q 2 + p | q 2 + p

ll.4-5: *q(abs) 2(?) half..., q(abs) 2, half...*

fig. 617.1

Comm.: The last two lines of this inscription record quantitites of some product: 2 qabs and a half. After the two strokes signifying 2 there is a sign whose interpretation is obscure. This text was probably an account or receipt. But little sense can be made of it. (On measure see no. 615, comm.)

Bibl.: R. Reich, Temple Mount Excavations, forthcoming.

Photo: IAA; R. Reich (dr.).

fig. 617.2

JJP

618. Hebrew/Aramaic ostracon with list of names, 1 c. BCE

Fragment of a jar with three names, each on a separate line, written in ink. Medial *nun* in final position.
Meas.: h 5.5, w 4.5 cm (ed. pr.).

Findspot: Upper City (Jewish Quarter): M, 11600, L. 1575.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

[--]ון מפניון
[--]זר מירושלם
[--]שיכת מפט[--]

Translit.:   [--]wn mpnywn | [--]zr
                myrwšlm | [--]šykt mpt[--]

...on from Panion. ...zar from Jerusalem.
...Šykt from Pṭ...

Comm.: The text is that of the ed. pr., but readings are doubtful. The inscription is part of perhaps a longer list of names of people identified by their place of origin. Its function is uncertain. Of the first two names, only the endings survive, and

fig. 618

each suggests too many possibilities to suggest restoration. Panion could be Paneas (Caesarea Philippi) or Dan (maybe = Paneion), see TIR 199, 108. Regarding l.3, Eshel points out in the ed. pr. that Šykt is a Nabataean name (Negev, Personal Names 1123), thus justifying reading Petra after his name, but this is uncertain.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 397f. no. 17 (ed. pr.). – E. Eshel, Maarav 14.2, 2007, 27-41.

Photo: Courtesy of H. Geva.   JJP/AY

619. Ostracon inscribed with random letters in Hebrew/Aramaic, 1 c. BCE

Fragment of a jar with Hebrew letters of different sizes written in ink.

Findspot: Upper City (Jewish Quarter): J, 03861/1, L. 1353.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

ק מ ב ע]--[
[--]

Translit.: ʿ b m q

Comm.: Eshel in the ed. pr. suggests that this was a "scribal exercise".

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 397 no. 16 (ed. pr.).

Photo: Courtesy of H. Geva.

fig. 619

JJP/AY

620. Account in Aramaic on an ostracon from Pisgat Zeʾev, 1 c. BCE

A large ostracon, bearing the remains of 20 lines in two columns (9 in col. A and 11 in col. B) written in black ink in semi-cursive Jewish script on its convex side. Spaces of two lines and of one line appear after ll.10 and 15 respectively.
Meas.: h 21, w 19.5 cm.

Findspot: Pisgat Zeʾev.
Pres. loc: IAA. Non vidimus.

Col. A
[-- *lines missing* --]
1[--]
לפתחה [--] 3
לנט]רה[מ 1
לצלע ב]י[היב מ 2
לצלע מן פרשה]--[מ 1
לכרמה ד]1[מ 1
לקיקלה
לכרמה]--[
ל]--[+

Col. B
21 בל]בוסין מובלין[
vacat
ליד גלגול לניקו/יס מ 2
לפעליא ד 1 מ 2
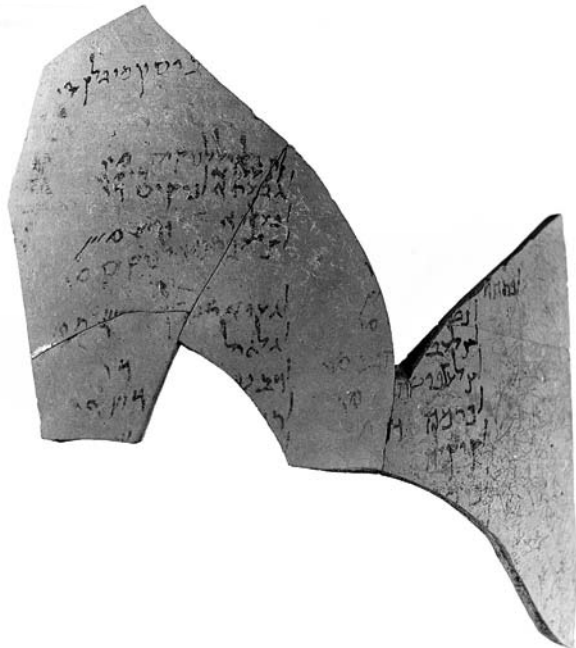
fig. 620.1

לגבעתא לניקו/יס ד 1

לפעליא 10 ד 4 מ 3

לצלע ברכש לניקו/יס מ 1

vacat

לגעיא ר +++[--]4 מ 2

לגלגול[--]ל[--] ד 1

לדבש[--] ד 3 פ 1

לר+[--] 3

ל[--]

(The rest is missing.)

App. crit.: 11 [--]הום צלעב *Ed. pr. Col. A: l.4*; 10 ם שה צפו צלע *l.5*; 10 ם *l.6*; קוקלה *l.7*; ר *l.9*; *l.5*; פעליא ח 4 ד 3 *Col. B: l.1*; 11 מגלגל לנוקיס ם *l.2*; 10 ם ד *l.3*; 10 ד נוקיס *l.4*; ברסין מובלין[א *l.6*; 11 מ 13 זבן געואת *l.7*; 3 -- ר] *l.11*. 10 צלע ברמא לנוקיס ם

Translit.: Col. A: [--*missing lines*--] | 1[--] | lptḥh [--] 3 | lnṭ[rh] m 1 | lṣlʿ b[y]hyb m 2 | lṣlʿ mn pršh[--] m 1 | lkrmh d[1]m 1 | lqyqlh | lkrmh[--] | l+[--]

Col. B: [bl]bwsyn mwblyn 21 | *vacat* | lyd glgwl lnyqw/ys m 2 | lpʿlyʾ d 1 m 2 | lgbʿtʾ lnyqw/ys d 1 | lpʿlyʾ 10 d 4 m 3 | lṣlʿ brkš lnyqw/ys m1 | *vacat* | lgʿyʾ r +++ [--]4 m 2 | lglgwl[--]l[--] d 1 | ldbš[--] d 3 p 1 | lr+[--] 3 | l[--]

Col. A

(Lines missing)

... 1

To ptḥh (= the engraver?) ... 3

To the watchman(?) - meʿah 1

To lṣlʿ (=worker or dealer in leather?) for/... given(?) - meʿot 2

To lṣlʿ from(?) the horseman ... - meʿah 1

To the vineyard-worker(?) - denarius(?) [1], meʿah 1

To the dunghill (?)

To the vineyard-worker(?) ...

To ...

Col. B

onions(?)/..., loads, 21

To the hand of(?) Galgul(?), for Nikias/Nikos - meʿot 2

To the workers - denarius 1, meʿot 2

To Gbʿtʾ (= place?), for Nikias/Nikos - denarius 1

To the workers - 10 - denarii 4, meʿot 3

To ṣlʿ (=worker or dealer in leather?), (in exchange) for horses, for Nikias/Nikos - meʿah 1

To gʿyʾ r ... (denarii?) 4, meʿot 2

To Galgul ...
... denarius 1
To dbš (the honey-[producer/seller]?), ... - denarii 3, 1 half
To R ... - 3
To ...
(The rest is missing)

Comm.: This ostracon and nos. 617, 634 were discovered during excavations conducted in Pisgat Zeʾev near Jerusalem and will soon be published by Ronny Reich and Eli Shukrun, under the auspices of the Israel Antiquities Authority; we are grateful for their permission to include it here; our readings differ slightly from theirs. The semi-cursive Jewish script is typical of approximately the mid-1 c. BCE.

fig. 620.2

It is a fragmentary account, of which the beginning and the end are missing. The precise nature of the account is unclear. l.10, mentioning loads of onions, appears at the beginning of column B and may be the end of the heading of the entire list, but this cannot be verified; the missing upper-right part of the ostracon would have contained the beginning of this line. There is, however, an empty space after l.10.

The *dalet* and the *mem* probably represent currency units, denarius (dinar = drachma = 1/2 shekel) and meʿah (1/12 shekel), respectively, while *pe* in l.18 represents the word *plg* ("half") and refers to the preceding *dalet*, i.e., "half a denarius". See comm. to no. 693.

l.2: This line starts with a word written in the margin, as if added later. Unfortunately, the text immediately following this word is missing, except for the three numerical units at the end of this line, representing the number three. The word *lptḥḥ* derives from the root *ptḥ* ("to open" [peʿal]; "to engrave" [paʿel]). If taken as the Aramaic determined form, pattaḥah may mean "the engraver". The Aramaic determinative at the end of nouns is here written with *he* rather than original *alef* (as often in the documents from the Judean desert). If this interpretation is correct, the person in this line is referred to by his profession rather than his personal name.
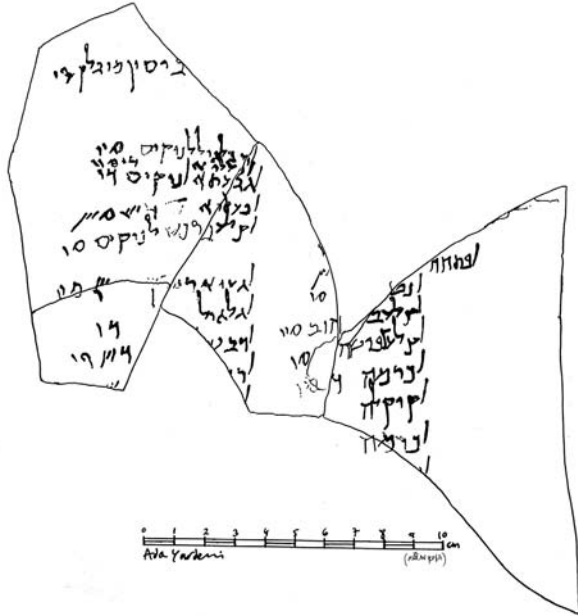
l.3: The letters *nun* and *tet* indicate a word from the Aramaic root *nṭr* ("to watch, guard"), which may perhaps be restored here as *lnṭrh*, "to the watchman", analogously to *lptḥh* in l.2 and *lkrmh* in ll.6, 8.

l.4: The word *ṣlʿ* (cf. also l.5) could mean a worker or dealer in leather (from the root *ṣlʾ/y* "to strech", see Jastrow, Dictionary 1282, 1285); yet the sum paid, 2 meʿahs, was not necessarily for leather-work (note B.Bathra 5a, four zuz (= denarii) paid for the skin). No personal name from the root *ṣlʿ* is attested, although professions sometimes served as nicknames. The letters after the break look like *he, vav/yod* and *bet*, possibly part of the word *yhyb* ("given"). The *bet* before the break may be a particle meaning "in exchange for", followed by a short word of no more than two letters and by the verb *yhyb*. However, this restoration yields an unusual word order, the verb being expected to appear before the particle.

l.5: The word *lṣlʿ* is immediately followed by a supralinear addition which seems to be the ligature *mn* ("from/of"). However, assuming that this ostracon dates from the mid-1 c. BCE, the appearance of such a ligature (attested in the documentary texts from the Judean desert, see Yardeni) would be somewhat early. Another possibility would be a cursive *alef*, but this is even less likely. A third possibility would be to read it as a *lamed* preceding *pršh*, were it not for the horizontal short stroke drawn below its top to the right. Since *pršh* could mean "horse-man", the connection between the two persons in this line could be a saddle or other equipment for a horse; note that a leather-worker and horses are mentioned. The context however is unclear. Preceding the *mem* near the end of the line is a gap which may have contained a *dalet* and a numerical unit (cf. ll.6 and 12).

ll.6, 8: *lkrmh* = "for the vineyard" (karma) or "for the vineyard-worker" (karamah = Hebr. korem); in the absence of further information, both translations are possible, but the second seems to be preferable in view of the payment. The expected numerical unit after the *dalet* is missing. Remains of a faint *mem* followed by one unit may be discerned at the end of the line.

l.7: *lqyqlh* = "to the dung-hill". Since no price seems to have followed this word, it could indicate that a quantity of the onions mentioned in l.10 was thrown on the dung-hill, as mentioned above.

l.10: As noted above, this line could have been the heading of the entire account list. This is the only line in this text, except for l.7, ending with an item other than monetary units. The remains of the word near the break may conjecturally be restored as *blbwsyn*, meaning a certain kind of onion. It is followed by the word *mwblyn*, meaning "loads", and the number 21. The word *mwbl* ("load") appears as a unit of measure, mainly for wood, in many Aramaic ostraca from Idumea dating from the second half of the 4 c. BCE (see Ephʿal - Naveh, Ostraca).

l.11: The reading at the beginning of this line is unclear, due to a break in the ostracon, slanting down against the lines. But the name *glgwl* is possible, as in l.17, and cf. the personal name *Glgl* ("iris") in Aramaic ostraca from Idumaea dating from the second half of the 4 c. BCE (e.g., ISAP 1970 = Ephʿal - Naveh 192; ISAP 1978 = Ephʿal - Naveh 200; ISAP 1979 = Ephʿal - Naveh 201); and *glgwlʾ*

in the Bar Kokhba letters (e.g., P.Mur 42 in DJD II, 155 = Yardeni, Textbook A 155). The preceding short word could be *lyd* "to the hand of", in which case *glgwl* would be a personal rather than a place name. Another name follows, preceded by *lamed*: *lnyqw/ys* probably is the Greek name Nikias, Nikaios, Nikos, etc., any of the hundreds of names based on NIK- (cf. ll.13 and 15). If this line is read correctly, it could be that Galgul received a load of onions (or the money) to hand over to Nikias.

ll.12, 14: In these two lines the recipients are *pʿlyʾ* ("the workers"). The word *pʿl(n)* ("worker[s]") appears many times in the 4 c. BCE Aramaic ostraca from Idumea, mostly in short reports of which the exact nature has not yet been clarified. l.12 seems to have been squeezed in between ll.11 and 13. Perhaps Galgul also delivered the money to the workers? In l.14 we see that 10 workers received 4 denarii and 3 meʿahs.

l.13: The meaning of the word *lgbʿtʾ* is uncertain. It may perhaps be a place name based on *gbʿ*, "hill", like the many place-names in the Bible based on this word: Givʿat Shaʾul, Givʿat Binyamin, etc. Nikias/Nikos is mentioned again (cf. ll.11, 15), but the context does not allow a sound interpretation of his role in the list.

l.15: The word *brkš*, "in exchange for horses" (compare l.4), follows the mention of a leather worker. The context is obscure, however.

l.16: A space of one line separates the section beginning with this line from the preceding lines, yet no clear difference in the content of the list may be discerned. *Gʿyʾ* may be a personal name, but no parallels are attested in surviving sources; the root *gʿy* means "to roar, low". This word is followed by a resh and illegible remains of ink. The line terminates with the price, a *dalet* apparently missing before the number 4.

l.17: The line opens with the name Galgul, already mentioned in l.11, see comment there. It seems to have been followed by another word, of which only a partial *lamed* still exists. But the sum of money at the end of the line has survived.

l.18: The first letters seem to be *ldbš*, which means "the honey producer/seller" but may perhaps represent a personal name; compare *dbš* and *dbšʾ*, perhaps also a personal name or a title in unclear contexts, in 4 c. BCE Aramaic ostraca from Idumea (ISAP 707, 1259, 2434(?)). A break follows this word but the top of a *lamed* survived, perhaps the beginning of the following word. The sum of money at the end of the line is three denarii and a half; the single unit following the *pe* ("half") is superfluous in this context.

ll.19-20: The *lameds* at the beginnings of the lines show that these lines continue the account list, the rest of which is missing.

Bibl.: Temple Mount Excavations, forthcoming (ed. pr.). – J. Naveh, IEJ 40, 1990, 108-29; Yardeni, Textbook B 151ff.

Photo: IAA; AY (dr.).

AY/JJP

621. Fragment of a letter(?) in Aramaic, 1 c. BCE-1 c. CE

An ostracon, with 5 lines of Jewish script incised with a thin implement on its convex side. The left half of l.3 is worn and illegible.
Meas.: h 6.7, w 7.8 cm.

Findspot: The Upper City, Area X-2, 35304, L. 5504, Str. 7.

fig. 621

[--]
עליב מסכינה
די מדעם ביש
בכול א++++[--]ה
מתתיה לא חרב
שלם לשלם

App. crit.: לחְרב *Ed. pr. l.4.*

Translit.: [--] | ʿlyb mskynh | dy mdʿm
byš | bkwl ʾ++++[--]h | mttyh
lʾ ḥrb | šlm lšlm

... The miserable poor... that something bad... in all (his?)... Mattatiya has not been destroyed... peace, in peace.

Comm.: The partial state of preservation makes this ostracon difficult to interpret, but it seems to have been a letter. The Jewish script is typical of the early Herodian period, i.e., late 1 c. BCE to the early 1 c. CE, indicated by the long medial *kaf*, the triangular medial *mem*, as well as the separate stroke on top of the "roof" of final *mem* (noted in ed. pr., and see Yardeni). One or more lines may be missing on the top, which would have contained the name of the person describing himself as "the miserable, poor", perhaps preceded by the personal pronoun ʾ*nh* (cf. the Abba inscription, no. 55, as well as *Ynʾy ʿlybʾ*, "Yanai the miserable", in yKidd. 64b, 3,6); in that case Mattatiya mentioned in l.4 was not the subject. The expression *mndʿm byš*, "something bad", without the assimilation of the *nun* as in l.2 here, appears in a 5-4 c. BCE Aramaic inscription from Egypt, the so-called Carpentras stele (Porten - Yardeni, Textbook of Aramaic Documents from Ancient Egypt, 1986, D20.5 = CIS II/1 141); for a parallel to the defective spelling see DJD XXVII, 67. The abraded letters in l.3 may have contained the key words to understanding the entire inscription. Eshel reads *dalet* in the middle of the line, which does not however help with the restoration. In l.4, the letters *lʾ ḥrb* may be understood as "has not been destroyed", or as "without/not by a sword". In either case the meaning is obscure. Even the meaning of the last line, whose letters can be clearly deciphered, is not clear. The two words *šlm lšlm* are not a known formula, in fact the expression is so far unique (compare *šlm* repeated

without *lamed* at el Aleiliyat/Naḥal Michmas, cf. J. Patrich, EI 18, 1985, 153-66 [Hebr.]); other cases of double-"shalom", without *lamed*, mentioned by Eshel in the ed. pr.). Eshel suggested a "magical, apotropaic significance" to the words; Avigad on the other hand interpreted the two words as "greetings to a woman named Salome". Neither of these is likely, and we may have here simply a minor variant of a standard blessing as epistolary closure. Eshel's speculation that the ostracon was written by someone in danger during the siege of Jerusalem in 70 CE, does not rest on solid ground.

Bibl.: E. Eshel, in: Jewish Quarter Excavations II, 2003, 401-4 (ed. pr.). – N. Avigad, The Upper City of Jerusalem, 1980, 196, 202 (Hebr.); Yardeni, Textbook B 192f.

Photo: Courtesy of H. Geva.

<div align="right">AY/JJP</div>

622. Sherd with beginning of alphabet, Hebrew/Aramaic, 1 c. BCE-1 c. CE

Hebrew letters written in black ink on a fragment of a jar. Non vidimus.

Findspot: Jewish Quarter (Upper City), Area E, 7463, L. 723, Str. 3.
Pres. loc: IAA. Non vidimus.

אבגדהו

Translit.: ʾbgdhw

Comm.: Given the medium, this abece-
dary is most likely to have been a writing
exercise; Eshel in the ed. pr. lists several

fig. 622

apt parallels from the area of this Corpus; in this vol., compare no. 289, where the letter-sequence had a practical function, and nos. 112 (+ comm.), 113, 386, where a magical apotropaic function was probably intended.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 301f. no. 2 (ed. pr.).

Photo: A. and N. Graicer.

<div align="right">JJP</div>

623. Receipt for various goods in Aramaic, 1 c. CE

Fragment of limestone vessel, six partial lines incised in cursive Jewish script on the inner, concave side.

Findspot: Upper City (Jewish Quarter), T-3, 3323, L. 314.
Pres. loc: Beth Shemesh, IAA. Autopsy: February 2010.

[--]לרמשא[..]זֻ יַ ר/דאעד/רבעד/ נ ה/מס/תלֻז+[--]
א++מ/ס ה/רח/ט+++אכב/+[--] 23
3 מ/ס י/חלו לרמשא 3 מ/ס י/נו/ב+[--]
כסף י/+נ/י/+מנ+[--]
[--]++ד/י/ר לרמשא אחרן
משח+[--]

[-- *line missing?* --]

App. crit.: ון ברמאש[..]זבנת דאנא חנן לות[--]
לות 2 לרמשא 3 משח[מ--] | [ז חנטיןn]תא כרה תא[--]
| [א לות לרמשא חנן מן[--] | 4 כסף תמריא[--] | [חנן] (?)
ed. pr. משח..[--]

Translit.: [--]+zlts/m/h n/bʿd/rʿ d/r yw[..]
lrmšʾ [-- | --]+ʾk+++ṭ/rḥ/h s/m++ʾ 23 | [--]+b/nw/y s/m 3 lrmšʾ ḥlw/y s/m 3
| [--]+mn/+y/+ ksp | [--]ʾḥrn lrmšʾ lr/y/d++[-- | --]+mšḥ[-- | --]

... in the evening... 23... seʿahs/meʿahs, 3; in the evening ... seʿahs/meʿahs, 3(?)... silver... another matter(?): in the evening... oil(?)...

Comm.: The amount of text lost on the broken right side is uncertain; there is also no way of knowing how many lines were in the original, although there were probably no lines above. The text seems to record a list of transactions, perhaps delivery of various products, but only *mšḥ* "oil" in l.6 is certain. Eshel in the ed. pr. read the name Ḥanan in ll.1, 3 and 5, but those letters seem not to be there. The word *lrmšʾ* "in the evening" appears twice (ll.1, 3), and perhaps also in l.5 (*lamed* and *shin* are conjectural, based on context), but without dates it is difficult to construe the meaning; for this expression cf. A. Yardeni, IEJ 40, 1990, 130-52 no. 1. Curiously, the word *ksp* "silver" appears in l.4 without a stated sum. A new sentence seems to begin in l.5 with the word *ʾḥrn* "another (matter)", thus it is probably the beginning of a line, cf. Yardeni, ibid. 1 and 7. The script indicates a 1 c. CE date. (See on measure no. 615, comm.)

fig. 623.1

fig. 623.2

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 401ff. no. 24 (ed. pr.). – E. Eshel, Maarav 14.2, 2007, 27-41 at 37-41 no. C.

Photo: Courtesy of H. Geva; AY (dr.).

AY/JJP

624. Jar fragment with Aramaic script, 4 c. BCE?

Fragment of a jar, three Aramaic letters near the left break (last one only partially preserved) incised before the jar was fired.
Meas.: h 5.5, w 9 cm.

Findspot: The City of David, D2/20435, L. 2344, Str. 9.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3296. Autopsy: ca. 1986.

[--]חננ

Translit.: ḥnn[--]

Ḥanan ...

Comm.: This name incised on the jar before its firing was apparently that of the owner. The fragment is broken; the name may be Ḥanan (complete) or, if

fig. 624

more letters are missing to the left, Ḥananiya; both names are well-attested in the period. The Aramaic letters perhaps indicate a date in the 4 c. BCE.
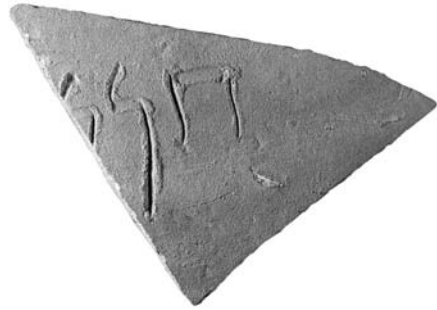
Bibl.: Naveh, Qedem 41, 11 IN 23 (ed. pr.).

Photo: IAA.

AY/JJP

625. Jar fragment with "Reuben" in Aramaic script, 4-3 c. BCE

Fragment of a jar with four letters in Aramaic cursive script, remains of a line written horizontally in black ink on its convex side below the handle.
Meas.: ca. h 12.5, w 7 cm.

Findspot: The City of David, G 11976, L. 968, Str. 8.
Pres. loc: Beth Shemesh, IAA inv. no. 1986-2044. Autopsy: 1986.

[--]‬ן‬בוא[--]

[--]‬ן‬בוא[--ר]

Translit.: [--r]ʾwbn [--]

... Reuben? ...

Comm.: The fragmentary line, written in a clear calligraphic handwriting, appears below the handle of this jar fragment; it is datable to the 4-3 c. BCE. The restoration *[R]ʾwbn* is uncertain, but there are parallels from the period (Ilan, Lexicon I 209f.), esp. an ossuary from Rama (CIJ 2, 1193) and the variant *Rwbn* appearing in a deed of sale dating from 134 CE (Broshi - Qimron). Alternatively, *ʾw* could be the ending of a personal name followed by *bn*, "son of", and missing the father's name.

fig. 625

Bibl.: Naveh, Qedem 41, 11 IN 22 (ed. pr.). – G. Davies, Ancient Hebrew Inscriptions 2, 2004, no. 4.142. – Cf. M. Broshi - E. Qimron, IEJ 36, 1986, 201-14.

Photo: Naveh, Qedem 41, 11 IN 22.

AY/JJP

626. Jar Fragment with Aramaic script, 4 c. BCE

A fragment of a jar, bearing the remains of two letters, incised before burning. Meas.: h 3.5, w 3 cm.

Findspot: The City of David, E1/6244, L. 1285, Str. 7.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3284. Autopsy: ca. 1986.

[--]‬ד‬ל[--] or [--]‬ד‬ע[--]

App. crit.: ‬ד‬ע *ed. pr.*

[--]‬ד‬ל[--מ] or [--]‬ד‬ע[--]

Translit.: [--m]lk[--] or [--]ʿd[--]

... king(?) or ? ...

fig. 626

Comm.: This small jar fragment bears only two indistinct letters, which were incised before firing. The letters could be read as a short *lamed* and a final *kaf*, which could be the end of a personal name with the component *mlk* ("king"), or (less likely) as remains of a large *ayin*, followed by *dalet*, as per suggestion in the ed. pr.

Bibl.: Naveh, Qedem 41, 12 IN 25 (ed. pr.).

Photo: IAA.

AY/JJP

627. Jar fragment with Aramaic letters, 4 c. BCE

Small fragment of a jar with three incised Aramaic letters.
Meas.: h 2.7, w 3 cm.

Findspot: The City of David, E1/17192, L. 2115, Str. 9.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3294. Autopsy: ca. 1986.

[--]מן ה[--]

Translit.: [--]mn h[--]

... from H...

Comm.: The fragment seems to be broken on its left side and perhaps also on its other sides. The space after the *nun* indicates that the three letters shouldn't be read as one word, i.e. *mnh* (mina?), as suggested in the ed. pr., but as the particle *mn*, "from", and the beginning of

fig. 627

another word, probably a personal name starting with the letter *he*. The fact that the letters are incised rather than written in ink makes it less likely that the fragment is part of a letter. The remains are too scant to yield a context. The Aramaic script could indicate a date in the early(?) 4 c. BCE.

Bibl.: Naveh, Qedem 41, 12 IN 24 (ed. pr.).

Photo: IAA.

AY/JJP

628. Jar fragment with Aramaic script, 4 c. BCE?

A jar fragment with one letter near its right lower edge, incised before burning.
Meas.: h 4, w 4.5 cm.

Findspot: The City of David, E1/ 16296, L. 2039, Str. 7B.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3293. Autopsy: ca. 1986.

מ[--]

Translit.: [--]m

Comm.: The script of this fragment would seem to date it to the fourth century BCE. According to Naveh in the ed. pr., this sherd was found in the fill from the 2-1 c. BCE, but similar *mems* appear "on coins from Gaza from the Persian, Hellenistic and Roman periods", and "are thought to be the emblem of Gaza, where Marnas was the chief Deity". The fragmentary condition of this ostracon,

fig. 628

however, does not allow a verification of this hypothesis. Located at the right lower edge of the fragment, this *mem* could have been the end of a word on a jar inscription.

Bibl.: Naveh, Qedem 41, 12 IN 26 (ed. pr.). – G. Davies, Ancient Hebrew Inscriptions 2, 2004, no. 4.146.

Photo: IAA.

AY/JJP

629. Jar fragment with Hebrew/Aramaic script, 4-3 c. BCE

A fragment of a jar with three lapidary Aramaic letters written in ink on its convex side, below its handle.
Meas.: h 6.8, w 3.8 cm.

Findspot: City of David, D1/1147, L. 321, Str. 7.

[--] זכר[--]

[--]זכר[יה--]

Translit.: [--] zkr[yh--]

... *Zekhariya(?)* ...

fig. 629.1

Comm.: This inscription probably represents the name of the owner of the jar. The Aramaic lapidary script appearing in this inscription was common in the Persian period (see e.g. Ephʿal - Naveh, Ostraca and Porten - Yardeni), but also in Idumaean jar inscriptions from the second half of the 4 c. BCE as well as in early 2 c. building inscriptions found on Mount Gerizim (Naveh - Magen 12* nos. 3-4). There may have been letters before and after the preserved text. The reasonable reconstruction *zkr[yh]* was proposed by the ed. pr.

Bibl.: Naveh, Qedem 41, 11 IN 21 (ed. pr). – G. Davies, Ancient Hebrew Inscriptions 2, 2004, no. 4.141. – Cf. B. Porten - A. Yardeni, Textbook of Aramaic Documents from Ancient Egypt 1, 1986; J. Naveh - Y. Magen, Atiqot 32, 1997, 9*-17*.

Photo: IAA; Naveh, Qedem 41, 11 (dr.).

fig. 629.2

AY/JJP

630. Jar fragment with Aramaic script, 3-2 c. BCE

A fragment of a jar, with one line written in semi-cursive Aramaic script in black ink on its convex side along the wheel marks.
Meas.: h 4.9, w 9.8 cm.

Findspot: The Upper City, W. 774, L. 3080, Str. 5.
Pres. loc: IAA (not located). Autopsy: 1980s.

יחזקיה בר שמעיה

Translit.: yḥzqyh br šmʿyh

Yeḥezkiya son of Shamaya.

Comm.: The semi-cursive Aramaic script on this fragment resembles that on Aramaic ostraca from

fig. 630.1

Idumea dating from the second half of the 4 c. to the 3 c. BCE (cf. Ephʿal - Naveh, Ostraca), but may be somewhat later. It was found in a locus which may be dated to the mid-2 c. BCE. The two theophoric biblical names are not uncommon for this period, although the spelling *yḥzqyh* is so far unparalleled in documentary texts

(cf. Ilan, Lexicon I 95ff., 235f.), compare variations of this name on ossuaries nos. 121, 356, 368, 493, and cf. Yardeni, Textbook A 229.

Bibl.: N. Avigad, The Upper City of Jerusalem, 1980, 201f. (Hebr.) (ed. pr.). – Yardeni, Textbook A 360, B 120; E. Eshel, in: Jewish Quarter Excavations II 40.

Photo: Courtesy of H. Geva; A. Yardeni, Textbook A 360 (dr.).

fig. 630.2

AY/JJP

631. Jar fragment with Aramaic script, 2-1 c. BCE

A jar fragment, with the remains of 4 lines of cursive Aramaic script incised before burning.
Meas.: h 8.5, w 6.5 cm.

Findspot: The City of David, E1/10209, L. 1619, Str. 7A-6.
Pres. loc: Beth Shemesh, IAA inv. no. 1986-2048. Autopsy: ca. 1986.

[--]אל אֲחׄ
[--]+תפסח
[--] +צרין וׄח
[--]+[--]

App. crit.: [--]אלא+[--|--]תנסח [--|--]+צרין וח[--|--] Naveh.

Translit.: 'l 'ḥ[--] | tpsḥ+[--] | +ṣryn wḥ[--] | [--]+[--]

To (my?) brother(?) ... you will pass over/ eradicate(?) ... Egypt/Egyptians?/borders? and ...

Comm.: The text is too fragmentary to yield a context. If it is a letter (see below), its being incised rather than written in ink would be unusual; even odder is the fact that a substantial text was inscribed on a jar before firing. The script represents a late Aramaic or early Jewish cursive style of about the mid-2 or the 1 c. BCE. The looped *alef*, as well as the open *samekh*, already appear in the Aramaic script of the mid-4 c. BCE, but the short, unusual

fig. 631

base stroke of *lamed* (l.1) seems to be later, as does the *pe* with the flat base-stroke, and also *vav* (l.3), if indeed it has an additional stroke creating a triangular loop at its top. The language seems to be Aramaic.

l.1: The first word seems to be *ʾl*, "to", indicating the beginning of an epistle. The next letter is an *alef*, followed by traces of a letter which could be the right down-stroke of a *ḥet* (cf. the form of that letter in l.2). This restoration would yield the common epistolary formula *ʾl ʾḥy*, "'to my brother", used between people of the same social rank (and not necessarily relatives), usually followed by a personal name.

l.2: This line consists of one word. The base stroke of the letter following *tav* perhaps indicates a *pe* without the typical "nose" of *pe*, but the possibility of its being a *nun*, as read in the ed. pr., should not be ruled out (the Aramaic root *nsḥ* means "to eradicate", "uproot"). The root *psḥ* means "to pass over", and in this form it may also mean "to celebrate the Passover".

l.3: Only an inscrutable remnant survives of the first letter in this line. Given the letters which can be read, it is tempting to see in the first letter a *mem*, which would yield the word *mṣryn*, "Egypt" or "Egyptians", or alternatively "borders", which would fit the context of Passover.

Bibl.: Naveh, Qedem 41, 12 IN 27 (ed. pr.). – Yardeni, Textbook A, 361.

Photo: IAA.

AY/JJP

632. Fragment of a limestone vessel inscribed "Ishmael" in Hebrew/Aramaic, 1 c. BCE

A fragment of a soft limestone vessel, with remains of an inscription incised in Jewish script with a thin implement. Meas.: h 5, w 6 cm.

Findspot: In Herodian building underneath Robinson's Arch, near the southwestern corner of the Temple Mount, L. 7050.
Pres. loc: Beth Shemesh, IAA inv. no. 1978-2324. Autopsy: ca. 1984.

[--]מעאל ג+[--]

App. crit.: יש[מעאל גנ *Mazar*.

[יש]מעאל ג+[--]

Translit.: [yš]mʿʾl g+[--]

fig. 632.1

(Belonging to) Yishmʿaʾel G...

Comm.: This partial inscription prob-
ably recorded the name of the owner of
the vessel. The Jewish script is typical of
the Herodian period, and the object was
found in a building from the Herodian

fig. 632.2

period, thus the rather secure date of 1 c. BCE. Mazar's restoration of the name
Yishmʿaʾel (Ishmael), adopted here, seems plausible, but the following word has not
been restored (Mazar reads a *nun* after the *gimel*).

Bibl.: B. Mazar, Excavations (Report) 17 (ed. pr.). – Id., EI 10, 1971, 19f. (Hebr.); M. Ben-Dov,
Cathedra 40, 1986, 16 (Hebr).

Photo: IAA; B. Mazar, Excavations (Report) 20 pl. XXV,2 (dr.).

AY/JJP

633. Jar fragment inscribed "Shalom" in Hebrew/Aramaic, 1 c. BCE

A fragment of a jar, with one word of four letters written under the handle in black
ink in Jewish book-hand script on its convex side.

Findspot: Upper City (Jewish Quarter), M, 11603/3, L. 1575.

שלום

Translit.: šlwm

Shalom (Shallum?).

Comm.: This inscription seems to re-
cord the name of the owner of the jar.
The name *šlwm* in funerary contexts is
usually the woman's name Shalom, but

fig. 633

the same letters could also represent the biblical man's name Shallum (2 Kings
15,10), built on the same nominal pattern as Gaddul, Zakkur, Shammuʿa, etc. (cf.
comm. to no. 53 this vol.; Ilan, Lexicon III 160f.; and *šlwm* in the Elephantine docu-
ments, e.g., TAD B2.10,18, etc.). The letters, typical of the Jewish book-hand of
the late Second Temple period (see Yardeni, Textbook B, Palaeography [179],[191],
[193], [209]), help date the fragment to about the 1 c. BCE.

Bibl.: N. Avigad, The Upper City of Jerusalem, 1980, 201f. fig. 243 (Hebr.) (ed. pr.). – E. Eshel, in:
Jewish Quarter Excavations III 398 no. 18.

Photo: Courtesy of H. Geva.

AY/JJP

634. Token with Hebrew letters, 1 c. BCE

Single word written in ink on sherd from a clay storage jar.
Meas.: h 9, w 6 cm.

Findspot: Pisgat Zeʾev.
Pres. loc: IAA. Non vidimus.

תמד

Translit.: tmd

Temed.

fig. 634.2

fig. 634.1

Comm.: The single word on this fragment, as Reich points out, signifies a drink made by soaking the grape skins and seeds in water. Cf. Sukenik, Encyclopedia Biblica s.v. "seal" for a stone seal with the same word.

Bibl.: R. Reich, in: Temple Mount Excavations, forthcoming.

Photo: IAA; R. Reich (dr.).

JJP

635. Jar fragment with an inscribed name in Hebrew, 1 c. BCE

Broken sherd with two-line inscription written in ink.

Findspot: Upper City (Jewish Quarter), C, 6544/1, L. 318.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

[--]כסנדרוס+++
+++

[--]אל[כסנדרוס+++|+++

fig. 635

Translit.: [--ʾl]ksndrws+++|+++

... *Alexandros* ...

Comm.: This popular Greek name of the period seems the most likely restoration. l.2 illegible.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 395 no. 9 (ed. pr.).

Photo: Courtesy of H. Geva.

JJP/AY

636. Jar fragment inscribed with the name Ḥanin in Hebrew/Aramaic script, 1 c. BCE

Fragment of a jar with name written in ink.

Findspot: Upper City (Jewish Quarter), J, 03121, L. 1301.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

[--]חנין

Translit.: ḥnyn[--]

Ḥanin ...

Comm.: This name, a form of biblical חנן *ḥnn* and חניה *ḥnnyh*, is found on ossuaries in this vol., see nos. 85, 99 (Ανινας), 411, 417 (Ανις). The photo in the ed. pr. shows what may be a letter after the final *nun*.

fig. 636

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 397 no. 15 (ed. pr.).

Photo: Courtesy of H. Geva.

JJP/AY

637. Jar fragment with an incised Hebrew letter, 1 c. BCE

Broken sherd with a single incised letter.

Findspot: Upper City (Jewish Quarter), C, 6395/1, L. 312.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

[--]ב[--]

Translit.: [--]b[--]

Comm.: Single letter of a once longer inscription.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 394 no. 8 (ed. pr.).

Photo: Courtesy of H. Geva.

fig. 637

JJP/AY

638. Jar fragment with two lines of Hebrew/Aramaic script, 1 c. BCE

Fragment of a jar with two lines of Jewish script in different hands, inverted in relation to each other.

Findspot: Upper City (Jewish Quarter), F-4, 12596/1, L. 1688.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

++++
קד[--]

Translit.: qd[--]

Comm.: The letters *qof-dalet* and the remains of a third are written in formal Jewish script. The ed. pr. suggests restoring *qdyš* "holy" or *qdr[ʾ]* "the potter". The other line, written by a different hand in a different style, is indecipherable and almost certainly unrelated to the legible line.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 396 no. 12 (ed. pr.).

Photo: Courtesy of H. Geva.

fig. 638

JJP/AY

639. Jar fragment with illegible Hebrew/Aramaic letters, 1 c. BCE

Fragment of a jar with one line of apparently cursive Jewish script written in ink.

Findspot: Upper City (Jewish Quarter), F-6, 07445, L. 2711
Pres. loc: Beth Shemesh, IAA. Non vidimus.

fig. 639

‎ן+++חע[--]

Translit.: [--]ʿḥ+++n

Comm.: Very little can be read, so that even the nature of this text is unclear.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 397 no. 15 (ed. pr.).

Photo: Courtesy of H. Geva.

JJP/AY

640. Jar fragment with illegible Hebrew/Aramaic letters, 1 c. BCE

Fragment of a jar with one line of apparently seven letters written in ink.

Findspot: Upper City (Jewish Quarter), J, 03028, L.1301.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

fig. 640

‎[--]++דל+++++

Translit.: ++ld+++[--]

Comm.: Only the third and fourth letters of this fragment can be read; there may have been more letters after the left broken edge.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 397 no. 14 (ed. pr.).

Photo: Courtesy of H. Geva.

JJP/AY

641. Jar fragment with part of name in Hebrew/Aramaic, 1 c. BCE

Jar fragment with part of name.

Findspot: Upper City (Jewish Quarter), N, 11215/1, L. 1137.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

++++א[--]ני

Translit.: [--]ny᾽+++++

Comm.: The inscription seems to contain a personal name. The possibilities to restore -*ny᾽* are many (see ed. pr.). The letters after these are said in ed. pr. to be Greek, but they do not appear to be so.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 399 no. 19 (ed. pr.).

Photo: Courtesy of H. Geva.

fig. 641

JJP/AY

642. Jar fragment with three Hebrew/Aramaic letters, 1 c. BCE

Fragment of a jar with three Hebrew letters written in ink.

Findspot: Upper City (Jewish Quarter), T-4, 5764, L. 688.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

יְ ב ד/ר/ן

Translit.: y b d/r/n

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 403 no. 25 (ed. pr.).

Photo: Courtesy of H. Geva.
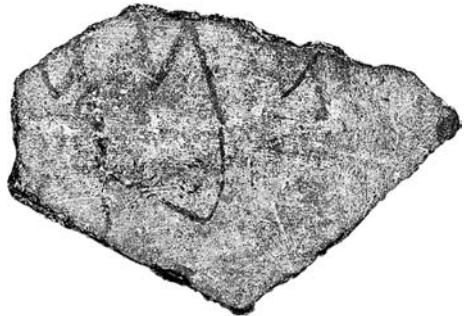
fig. 642

JJP/AY

643. Inscribed sherd of "son of Jason" in Hebrew, 1 c. BCE-1 c. CE

Hebrew letters written in black ink on a fragment of a jar.

Findspot: Jewish Quarter (Upper City), Area E, 7889, L. 736, Str. 4.
Pres. loc: IAA. Non vidimus.

בניסן ק+ב[.]
ק++

בן יסן ק[ר]ב[ן] | ק++

Translit.: bn ysn q[r]b[n] | q(rbn?)

Son of Jason, qorban. Q(orban?).

Comm.: The first two words are clear from the photo: *bn* (medial *nun*) and *ysn* = Yason (Jason), without the *vav*. Surely this is the correct parsing, and not "in the month of Nisan"; cf. the same name and parsing on two ring-shaped stands found in the Upper City, nos. 695, 700. The letter after the *qof* is not clear; the ed. pr. reads a *resh*, making the word qorban, "sacrifice", which is made more likely by the *qof* beneath it, perhaps standing for qorban, as in no. 466, and see also the word *qrbn* inscribed on a stone vessel, no. 8. Eshel in the ed. pr. cites several pertinent occurences of this word on inscriptions outside Jerusalem.

fig. 643

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 303f. no. 4 (ed. pr.).

Photo: A. and N. Graicer.

JJP

644. Sherd from Upper City inscribed in Aramaic, 1 c. BCE-1 c. CE

Hebrew letters written in black ink on a fragment of a jar.

Findspot: Jewish Quarter (Upper City), Area E, 8279, L. 739, Str. 4.
Pres. loc: IAA. Non vidimus.

fig. 644.1

בר ע++בר י/וס+

App. crit.: בר עננ כרוסי *ed. pr.*

Translit.: br ʿ++ br y/ws+

Son of ʿ..., son of y/ws...

Comm.: The confident readings in the ed. pr. do not seem so clear in the photo. After the *ayin* there does not seem to be a double-*nun*, and what is read as *kaf* seems to be a *bet*. In any case, the inscription contains a name. The ed. pr. records the third word as *krwsy*, which if correct is probably a Greek name: see discussion in ed. pr.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 304 no. 5 (ed. pr.).

Photo: A. and N. Graicer.

fig. 644.2

JJP

645. Sherd inscribed YH[--], Hebrew/Aramaic, 1 c. BCE-1 c. CE

Hebrew letters written in black ink on a fragment of a jar.

Findspot: Jewish Quarter (Upper City), Area E, 7483/1, L. 735, Str. 3.
Pres. loc: IAA. Non vidimus.

יה[--]

Tranlit.: yh[--]

Comm.: The two letters, which are unclear in thse photo, could be the beginning of many names.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 303 no. 3 (ed. pr.).

Photo: A. and N. Graicer.

fig. 645

JJP

646. Jar fragment with Aramaic script, 1 c. CE

A fragment of a jar with the remains of
one line written in cursive Jewish script
in black ink on its convex side.
Meas.: h 5, w 7 cm.

Findspot: The City of David, E3/7696, L.
1536, Str. 7.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-
3287. Autopsy: ca. 1984.

fig. 646.1

מרים ברת שמ[--]

מרים ברת שמ[עון--/ואל--]

Translit.: mrym brt šm[ʿwn--/wʾl--]

fig. 646.2

Miriam daughter of Shimʿon/Shemuʾl ...

Comm.: This seems to be a jar inscription consisting of the name of its owner, writ-
ten in the cursive Jewish style typical of the Herodian period. The most likely res-
torations of the patronym, of which only the two first letters survive, are Shim[ʿon]
or Shem[uʾel], as two of the most popular male names in the period; cf. Miriam the
wife of Shimon in P.Yadin 7 from Nahal Hever, Yardeni Textbook A 93-102; B 45-9.

Bibl.: Naveh, Qedem 41, 13 IN 28 (ed. pr.). – Yardeni, Textbook A 211, B 76.

Photo: IAA; Naveh, Qedem 41, 13 IN 28 (dr.).

AY/JJP

647. Jar fragment with Aramaic script, 1 c. CE

A fragment of a jar, with the remains of one line written in cursive Jewish script in
black ink on its convex side.
Meas.: h 5, w 6.5 cm.

Findspot: The City of David, A1/228/1,
L. 15.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-
2049. Autopsy: ca. 1986.

[--]מר רבה מן קודשה[--]

App. crit.: חנַנְיָה בן קורשא *Naveh.*

[--]ח[מ]ר רבה מן קודשה [--]

fig. 647.1

Translit.: [--ḫ]mr rbh mn qwdš [--]

... wine(?) large/much (= large vessel of wine?) of/from the holiness(?)...
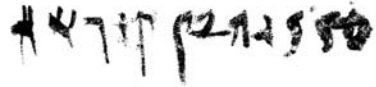
fig. 647.2

Comm.: The suggested reading and interpretation are conjectural. The cursive style of the Jewish script is typical of the Herodian period. Naveh read the first five letters as the name Ḥananiah. However, the first letter seems to be a *mem* rather than *ḥet*, while the second and third, which look like Aramaic *nun*, can be *resh* in the Jewish cursive script. The fourth letter looks like an Aramaic *yod* but could be a *bet* in Jewish cursive script. The third letter from the end may be *dalet* rather than *resh*. The fourth word, which looks like *bn* may be the ligature *mn*, provided that what looks like a horizontal stroke to the right of this word is not part of its first letter but probably the end of the "roof" of the preceding *he*. The ostracon seems to have been broken on its right, allowing room for at least one letter before the *mem*; a *ḥet* yields the word *ḥmr*, "wine". Thus all the proposed changes from the reading in the ed. pr. yield: "a large quantity/vessel of wine from the holiness". But both context and reading remain uncertain.

Bibl.: Naveh, Qedem 41, 13 IN 29 (ed. pr.). – Yardeni, Textbook A 211, B 76.

Photo: IAA; Naveh, Qedem 41, 13 IN 29 (dr.).

AY/JJP

648. Fragment of a jar inscribed "Shimʿon" in Hebrew/Aramaic, 1 c. CE

A fragment of a jar, with one word and perhaps the remains of letters below it, written in cursive Jewish script in black ink on its convex side, along the wheel marks.

Findspot: Upper City (Jewish Quarter),
P-3, 20360/1, L. 448.
Pres. loc: Beth Shemesh, IAA.

  [--]
שמעון
  [--]

Translit.: [--] | šmʿwn | [--]

... Shimʿon ...

fig. 648.1

Comm.: This inscription seems to record the name of the owner of the jar. The remains of letters below the name have not yet been deciphered. The letter *ayin* was corrected by the scribe, the right stroke having been drawn twice.

fig. 648.2

Bibl.: N. Avigad, The Upper City of Jerusalem, 1980, 201f. fig. 242 (Hebr.) (ed. pr.). – Yardeni, Textbook A 212; E. Eshel, in: Jewish Quarter Excavations III 400 no. 23.

Photo: N. Avigad, The Upper City of Jerusalem, 1980, 201; Yardeni, Textbook A 212 (dr.).

AY/JJP

649. Jar fragment with Hebrew/Aramaic script, 1 c. CE?

A jar fragment bearing the remains of large letters written in red paint on its convex side, near its upper edge.
Meas.: h 7, w 10 cm.

Findspot: The City of David, E1/3228, L. 592, Str. 592.
Pres. loc: Beth Shemesh, IAA inv. no. 1996-3281. Autopsy.

[--]שִׁמְעַ[--]

fig. 649

Translit.: [--]šmʿ[--]

... Shimʿon(?) ...

Comm.: No reading was offered in the ed. pr. except for a possible *shin* at the beginning. The script has not been identified with certainty. The second sign may be a late Palaeo-Hebrew *mem*, reminiscent of that on the Bar Kokhba coins. This may be followed by *ayin*, in which case the name Shimʿon may be tentatively restored.

Bibl.: Naveh, Qedem 41, 13 IN 31 (ed. pr.).

Photo: IAA.

AY/JJP

650. Jar fragment with Greek letters, 1 c. CE?

Fragment of storage jar shoulder, four Greek letters painted in black ink on outer surface. Lunate *sigma* and w-shaped *omega*.
Meas.: h 7.5, w 6 cm.

Findspot: Upper City, Area W 856, L. 3088, Str. 4.

[--]ΔΩΣΙ

[--]δωσι

Comm.: These letters could be part of a theophoric name like Theodosios. There seem in the photo to be no letters after the *iota*.

Bibl.: R. Reich, in: Jewish Quarter Excavations II 450ff. at 451 IN 9 (ed. pr.).

Photo: R. Reich, in: Jewish Quarter Excavations II 451 IN 9.

fig. 650

JJP

651. Jar fragment inscribed "Yehuda" with Jewish Script, 1 c. CE?

Fragment of storage jar inscribed with Jewish script in black ink on outer surface; first letter *yod* is in palaeo-Hebrew script.
Meas.: h 6.5, w 9 cm.

Findspot: Upper City, Area X-2, 34475, L. 5467, Str. 7.

[--] יהודה בֺר

Translit.: yhwdh ḇr [--]

Yehuda son of ...

Comm.: The mixture of scripts is unusual, see ed. pr. for parallels.

fig. 651

Bibl.: R. Reich, in: Jewish Quarter Excavations II 450ff. at 452 IN 11 (ed. pr.).

Photo: R. Reich, in: Jewish Quarter Excavations II 452 IN 11.

JJP

652. Jar fragment with Greek letters, 1 c. CE?

Fragment of storage jar shoulder, two Greek letters painted in red ink on outer surface.
Meas.: h 5, w 10.5 cm.

Findspot: Upper City, Area W 34, L.3005.

[--]KA[--]

Bibl.: R. Reich, in: Jewish Quarter Excavations II 450ff. at 451 IN 6 (ed. pr.).

Photo: R. Reich, in: Jewish Quarter Excavations II 451 IN 6.

fig. 652

JJP

653. Jar fragment with Greek letters, 1 c. CE?

Fragment of storage jar shoulder, two Greek letters painted in red ink on outer surface.
Meas.: h 7, w 6 cm.

Findspot: Upper City, Area W 215/1, L. 3032.

[--]ΛB[--]

Bibl.: R. Reich, in: Jewish Quarter Excavations II 450ff. at 451 IN 7 (ed. pr.).

Photo: R. Reich, in: Jewish Quarter Excavations II 451 IN 7.

fig. 653

JJP

654. Jar fragment inscribed smwqʾ, 1 c. CE

Fragment of a jar with one word written in Jewish cursive script below the handle.
Meas.: l. 1.9 cm.

Findspot: Near Herod's Gate.
Pres. loc: IAA.

סמוקא

Translit.: smwqʾ

fig. 654.1

Comm.: It is unclear whether the one word of this inscription is a personal name or a label for the contents of the jar. The word appears in a papyrus fragment, XHev/Se 10, where it is written with *sin* rather than *samekh* and refers to a person named *Śmwqʾ* son of *Brwkʾ* (A. Yardeni, DJD XXVII, 54ff.); and in an unpublished fragmentary ostracon, written in Jewish script as *smwqh* with final *he*, in a large group of 4 c. BCE Idumaean ostraca, temporarily designated ISAP 1426. On the fragment, the word seems to follow the word *ʾḥy*, "my brother", in which case the *smwqʾ* of the present sherd perhaps also referred to a person (the owner of the vessel?) rather than to the contents of the jar. The editors suggested that the word signified a

fig. 654.2

kind of red wine. Yet *smwqʾ* could be a nickname for someone with red hair, cf. *smqʾy, smwqh/y* and *smqh* in Gen. Rab. 51,2; y. Dem. 3,4; y. Yeb. 8,1; y. Ber. 9,1. The script is typical of the 1 c. CE.
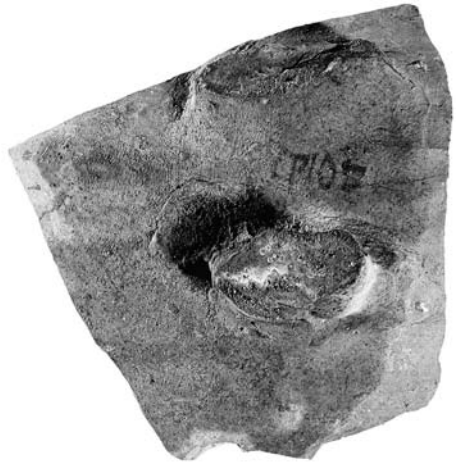
Bibl.: Y. Baruch - G. Avni, in: A. Faust - E. Baruch eds., New Studies on Jerusalem 6, 2000, 52-63 (Hebr) (ed. pr.). – R. Reich, in: Jewish Quarter Excavations II 450ff.; id., NEAEHL 5, 1819f.

Photo: IAA.

AY/JJP

655. Jar fragment with Hebrew/Aramaic script, 1 c. CE

A jar fragment with remains of two lines of large square letters written in black ink on its convex side.

Findspot: Upper City (Jewish Quarter), Z, 2022, L. 56.
Pres. loc: Beth Shemesh, IAA. Autopsy.

ח/ה ר/ד ו/י ה/ס ו/י
+++

App. crit.: יהודה *ed.pr.*

Translit.: y/w s/h y/w d/r h/ḥ | +++

Comm.: No letter of this inscription is unambiguous, and its function is unclear. Avigad suggested reading *Yhwdh* = Yehuda in l.1, but the second letter looks more like a *samekh*. The two or three letters in l.2 are illegible.

fig. 655

Bibl.: N. Avigad, The Upper City of Jerusalem, 1980, 202 (Hebr.) (ed. pr.). – E. Eshel, in: Jewish Quarter Excavations III 404 no. 26.

Photo: Courtesy of H. Geva.

AY/JJP

656. Terra sigillata fragment with a Greek graffito

Bottom of a terra sigillata bowl. Lunate *sigma*.

Findspot: Jewish Quarter.

ΑΝΤΑΣ

Ἄντας

Antas.

Comm.: As usual the owner scratched his name on the bowl. Dated by Avigad to the Second Temple period. The name Antas is rather rare and known only from a few sites of the eastern Mediterranean (LGPN II 33, five records from Athens, 1-3 c. AD; LGPN IV 27, two records; also attested six times in Rome in the 1 and 2 c. AD: H. Solin, Die griechischen Personennamen in Rom I, 2nd ed. 2003, 217).

fig. 656

Bibl.: N. Avigad, The Upper City of Jerusalem, 1980, 203 fig. 247 (Hebr.) = id., Discovering Jerusalem, 1984, 202f., fig. 247 [engl. version] (edd. prr.). – Küchler, Jerusalem 557 fig. 303a (dr.).

Photo: N. Avigad, The Upper City of Jerusalem, 1980, 203 fig. 247.

<div align="right">eds.</div>

657. Terra sigillata fragment with a Greek graffito

Rim of a terra sigillata bowl. Lunate *sigma*.

Findspot: Jewish Quarter.

ΛΗΟΠΕΙΣ
ΘΕΟΔΟΣΙΟΥ

Ληοπεις | Θεοδοσίου

Leopeis son of Theodosius.

fig. 657

Comm.: As usual the owner scratched his name on the bowl. Dated by Avigad to the Second Temple period. The name Leopeis seems unattested (no records in LGPN), whereas Theodosios is a very common name (LGPN I 213, 14 records; II 214, 39 records; IIIA 201, nine records; IIIB 189, six records; IV 163, six records).

Bibl.: N. Avigad, The Upper City of Jerusalem, 1980, 203 fig. 248 (Hebr.) = id., Discovering Jerusalem, 1984, 202f., fig. 247 [engl. version] (edd. prr.). – Küchler, Jerusalem 557 fig. 303b (dr.).

Photo: N. Avigad, The Upper City of Jerusalem, 1980, 203 fig. 248.

<div align="right">eds.</div>

658. Stone mould inscribed in Greek for casting small lead weights, 2 c. BCE-2 c. CE

A basalt stone of irregular shape resembling a truncated triangle. One of its surfaces is smooth and has four deeply cut squares of four different sizes. Two squares, of larger size, are in the upper field (where the stone is at its widest) and two smaller ones are in the lower field. The largest square of the four, in the upper left, has a smaller square within; in the center of the latter there is a Greek letter. At the bottom of the outer square there is a round-shaped cavity (handle in the negative). The figure in the upper right is similar, but smaller in size and has a different Greek letter in the center. The two incised squares in the lower field do not have internal squares, only a letter in the center of each. The lower part of the square on the right is broken off. There

are round cavities at the upper side of both lower squares. The back side of the stone is rough, with cavities of irregular shape. *Alpha* has a broken bar.

Meas.: h 9.3, w 8.1-8.65, d 2.35 cm (stone); 3.3x3.3 cm (upper left square); 2.5x2.5 cm (upper right square); 1.3-1.5x1.2 cm (lower left square); (1.4)x2 cm (lower right square).

Findspot: Allegedly found in the village of Silwan. Acquired by SBF in 1961.
Pres. loc: SBF Museum, Jerusalem, inv. no. SF 4094. Autopsy: February 2010.

H Δ
A B

Eight, four, one, two.

Comm.: The mould was intended for cast-
ing small lead weights of four different de-
nominations, the latter seemingly belonging
to the same weight system. Since the size of
the squares decreases with the decrease in the
numerical value of the Greek letters, it may be
assumed that these numbers denoted different
amounts of a specific weight unit. Spijkerman

fig. 658

defined this unit as "once" and assigned the mould to 5-6 c. CE. However, casting
weights of one to eight ounces would have required much larger depressions than
those on the stone under review. For instance, a lead weight inscribed OYNKIAI
Δ measures 6x6 cm (Manns 16 no. 17), while the square with the letter Δ on our
stone is almost six times smaller (2.5x2.5 cm). Another item – a one-ounce square
lead weight marked with A – measures 2.6x2.5 cm (Qedar III no. 111). The square
marked with A on our stone is less than one fourth of this one (1.3-1.5x1.2 cm).

The basic weight unit to which the numbers on our stone relate must have been
the Ptolemaic (Phoenician) drachma, of about 3.5 gm. A relatively large number
of lead weights made on this standard are known (Qedar II nos. 4106-8 [H], 4112,
4115, 4116 [Δ, B, A]; Qedar III nos. 94, 95, 97 [H, Δ, B]; Qedar IV nos. 5094-6 [Δ,
A]). The bulk of these items come from trade or collections, the information on
their original archaeological context being irretrievable. Fortunately, three weights
similar to those intended by our mould were found in the excavations at the for-
tress of Gamla. The weights bear numbers Δ, B and A, while their measurements
are practically identical with the corresponding squares on our mould (Δ: 2.5x2.5,
th 0.25 cm, 12.9 gm; B: 2x2, th. 0.2 cm, 6.1 gm; A: 1.5x1.5, th. 0.2 cm, 3.3 gm. [Per-
sonal communication from D. Syon]).

Since Gamla had been finally destroyed by the Romans in 67 CE, this date
provides the terminus ante quem for the introduction of weights of this type in the
area of Palestine. Lead weights bearing Greek letters first appear in Palestine under
the Seleucids, in the 2 c. BCE. The earliest among them have neither handles, nor

loops, which appear only around mid-2 c. BCE. Since handles were intended for all the weights of our mould, mid-2 c. BCE would be the approximate terminus post quem for the item. Whether such weights continued to be produced after the First Jewish revolt, is impossible to say at present. Hellenistic units of weight survived in Palestine well into the Early Roman period, but were later gradually replaced by local weight units and then by the Roman weight standard. The use of a Hellenistic weight unit later than 2 c. CE seems thus unlikely.

The information about the provenance of the item (Silwan) cannot be verified, as it comes solely from the caption under the photograph published by Spijkerman in 1961/62. Black basalt is not found in the Jerusalem area, so that the stone itself must have come from elsewhere. Whether it might have been turned into a mould in the area of its origin, or while already in Jerusalem, there is no way of knowing.

Bibl.: A. Spijkerman, SBF 12, 1961/62, 328 (ph. with some comment in the caption; no details or measurements) (ed. pr.). – F. Manns, Some Weights of the Hellenistic, Roman and Byzantine Periods, 1984, 9, pl. 8 no. 55 (ph. and short comment; no details or measurements); D. Syon - Z. Yavor, Qadmoniot 121, 2001, 22 (Hebr.). – Cf. Sh. Qedar, Münzzentrum Albrecht und Hoffmann. Auktion XXXVII: Gewichte aus drei Jahrtausenden II, 1979; id., ibid. Auktion XLV: Gewichte aus drei Jahrtausenden III, 1981; id., ibid. Auktion XLIX: Gewichte aus drei Jahrtausenden IV, 1983.

Photo: G. Nalbandian.

AKS

659. Stone weight inscribed in Greek, 2-1 c. BCE

Stone weight of cuboid shape. On one of the sides there is an inscription in one line. The area of the lower bar of the *delta* is damaged. However, there is a remnant of this bar at the point where it joins the right diagonal bar.
Meas.: h 6.6, w 6.9, th 7.6 cm; wt 556.9 gm.

Findspot: Jewish Quarter excavations in the Old City of Jerusalem by N. Avigad, 1969-1982, area E, locus 707, stratum 3; inv. no. 7596/11.
Pres. loc: IAA inv. no. 1994-2331. Autopsy: May 2007.

LΔ

(Ἔτους) δʾ

Year four.

Comm.: For the date, see comment on no. 661.

fig. 659

Bibl.: H. Geva, in: Jewish Quarter Excavations III 226, 234, pl. 9.4,10 (description, ph.); R. Reich, in: ibid. 333, 349, 360, 370-2, 382 (JQ 29, dr.) (edd. prr.).

Photo: IAA.

AKS

660. Stone weight inscribed in Greek, 2-1 c. BCE

Stone weight of cuboid shape. On one of the sides there is an inscription in one line. Meas.: h 5.2, w 5.2, th 4.6 cm; wt 281.2 gm.

Findspot: Jewish Quarter excavations in the Old City by N. Avigad, 1969-1982, area J, locus 1346; inv. no. 03778/11.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: August 2006.

LḲΘ

App. crit.: LIΘ *edd. prr.*

(Ἔτους) κθ'

Year twenty-nine.

fig. 660

Comm.: Contra edd. prr. , the lower diagonal bar of the *kappa* can be clearly seen on the weight itself, as also on the photograph. For the date, see comment on no. 661.

Bibl.: H. Geva, in: Jewish Quarter Excavations III 225f.; R. Reich, in: ibid. 336, 349, 360, 369-72, 384 (JQ 79) (edd. prr.).

Photo: H. Geva.

AKS

661. Stone weight inscribed in Greek, 2-1 c. BCE

Stone weight of cuboid shape. On one of the sides there is an inscription in one line. Meas.: h 4.4, w 4.4, th 3.3 cm; wt 148.2 gm.

Findspot: Jewish Quarter excavations in the Old City by N. Avigad, 1969-1982, area E, locus 711, stratum 3; inv. no. 7345/11.
Pres. loc: Beth Shemesh, IAA. Autopsy: May 2007.

LM (or LΛΛ)

(Ἔτους) μ' (or λα' or λδ')

fig. 661

Year forty (or thirty-one, or thirty-four).

Comm.: The two internal diagonal bars of the second letter do not meet, and it is unclear whether this was intentional. Therefore, the reading of the number as *mu* (M) is not certain. The alternative would be a two-digit number, ΛΑ or ΛΔ.

This object should be discussed together with two other inscribed weights of cuboid shape found in the excavations of the Jewish Quarter (nos. 659, 660). All the three belong to the earliest weighing system (system I) in Reich's classification (360). Our weight, as well as no. 659 (dated LΔ) were found in Stratum 3 of Area E, which pre-dates the end of Herod's reign (see comment on no. 665). Reich considers cuboid weights to be the earliest among Jerusalem weights of the Roman period. He further assumes that at a certain point of time the cuboid weights had been supplanted by weights of cylindrical form. As regards the absolute chronology, he tentatively suggests the second part of the first century BCE (the reign of Herod) for the weights of the cuboid form, and the later part of the same century (apparently still within the period of Herod's reign) for the time of the initial appearance of cylindrical weights (Reich 370f.).

However, the picture appears to be somewhat more complicated. Two weights dated "year 90" and "year 104" (nos. 663, 665) were also found in Stratum 3 of Area E of the Jewish Quarter excavations, with the weight dated "year 90" (no. 663) coming from the same locus (707) as no. 659, dated "year 4". The two weights with high dates (90 and 104) are of cylindrical or irregular cylindrical shape. If the dating system employed on them has been identified correctly (see comment on no. 665), they would belong to the years between 54 and 39 BCE. The earliest weight with a high date (year 85 = 59/8 BCE, no. 662) is also of cylindrical shape. However, the weight from the City of David, dated "year 94" (50/49 BCE, no. 664), is cuboid. This appears to show that, whatever the initial time point of the era employed on the group of weights with high dates (nos. 662-665) might have been, items of both cuboid and cylindrical form could have been in use at about the same time, at least as far as the first century BCE is concerned.

This makes the precise dating of the cuboid weights with lower dates (nos. 659-661) rather problematic. If the date on the weight under discussion is understood as 31 or 34, then all the three low dates (years 4, 29 and 31 or 34) could have possibly related to the years of Herod's reign. These dates would then equal 37/6, 12/1 and 10/9 or 7/6 BCE. The weight under discussion, the latest in time found in Stratum 3 of Area E, would, in this case, give the terminus ab quo for the paving of the road over the building excavated in this Area. However, if the number on it is understood as 40, the only solution that comes to mind would be to count its date from the Hasmonean era (143 BCE), which will give 104/3 BCE. The absolute chronology of two other cuboid weights (years "four" and "twenty-nine") then also becomes uncertain, as it will be possible to assign these weights to various points of time between the late second century BCE and Herod's reign.

Bibl.: H. Geva, in: Jewish Quarter Excavations III 226, 234 pl. 9.4,11 (description, ph.); R. Reich, in: ibid. 333, 349, 360, 369-72, 382 (JQ 31, dr.) (edd. prr.).

Photo: IAA, courtesy of H. Geva.

AKS

662. Stone weight inscribed in Greek, 59/8 BCE(?)

A large-size weight of squat cylindrical shape, made of hard gray limestone. The upper and lower surfaces are flat, the lateral sides are slightly rounded. On one of the flat faces there is an inscription in one line.
Meas.: ⌀ 20-21, th 12.6-13.4 cm; wt 9875 gm; letters 4.3-4.5 cm.

Findspot: Allegedly found in the rubble of the Southern Wall of the Temple Mount or of the Jewish Quarter.
Pres. loc: Dagon Grain Museum, Haifa, inv. no. R-1106. Autopsy: August 2006.

ΛΠΕ

(Ἔτους) πεʼ

Year eighty-five.

fig. 662

Comm.: The weight was purchased in 1974 by Reuven Hecht, who registered its provenance as "Jerusalem, rubble of Southern Wall or Jewish Quarters". The likelihood of the Jerusalem provenance appears indeed great, given that a weight of similar appearance and size (hard grey limestone, ⌀ 19.7, th 12.2-13.7 cm; wt 9324 gm) turned up in the excavations of the Jewish Quarter (see R. Reich, in: Jewish Quarter Excavations III 339 (JQ 139)). For the date, see comment on no. 665.

Bibl.: Unpublished.

Photo: A. Ecker.

AKS

663. Stone weight inscribed in Greek, 54/3 BCE(?)

A weight of irregular cylindrical shape, made of hard gray limestone. One of the faces is flat, the other is slightly rounded. On the flat face there is an inscription in one line.

Meas.: ⌀ 8.3-8.5, th 4.5-5.4 cm; wt 603.5 gm.

Findspot: Jewish Quarter excavations in the Old City by N. Avigad, 1969-1982, area E, locus 707, stratum 3; inv. no. 7648.
Pres. loc: IAA inv. no. 1994-2332. Autopsy: May 2007.

LЯ

(Ἔτους) Ϙ᾽

Year ninety.

Comm.: Reich interpreted the letter Я as *digamma* (number 6), albeit with a question mark (349). He apparently consid-

fig. 663

ered such a high date as 'ninety' improbable. However, this letter, which has a form of P written retrograde, is well attested for the period as meaning "number 90", while there seems to be no evidence of its use for *digamma*. Furthermore, three other stone weights (nos. 662, 664, 665) bear similarly high dates, and one of these (no. 664) is clearly dated "year 94". For the Julian date of the item, see comment on no. 665.

Bibl.: H. Geva, in: Jewish Quarter Excavations III 226, 234, pl. 9.4,8, (description, ph.); R. Reich, in: ibid. 333, 349 (JQ 30), 382 (dr.) (edd. prr.).

Photo: IAA.

AKS

664. Stone weight inscribed in Greek, 50/49 BCE(?)

A limestone weight of cuboid form. One of the faces has an inscription in one line. The upper part of the *koppa* has the form of a triangle.
Meas.: h 3.3, w 4.2, th 2.8 cm; wt 73.3 gm.

Findspot: Found in the excavations of the City of David by Yigal Shiloh, locus 1023, basket 5416-1.
Pres. loc: IAA inv. no. 1995-3084. Autopsy: October 2006.

LЯΔ

(Ἔτους) Ϙδ᾽

Year ninety-four.

Comm.: For the Julian date of the item, see comment on no. 665.

fig. 664

Bibl.: Unpublished. – Cf. R. Reich, in: Jewish Quarter Excavations III 329-80.

Photo: IAA.

AKS

665. Stone weight inscribed in Greek, 41/40 BCE (?)

A weight in the form of a thick disc, made of hard limestone. The upper and lower surfaces are slightly convex; the lateral sides are slightly rounded. Both lower and upper surfaces bear an inscription in one line (sides (a) and (b)). The lines of the sign L and of the digits P and Γ have the same thickness and depth and, therefore, these three letters appear to have belonged to the original inscription. The lines of the *delta* are more thin and shallow. This, and the awkward placing of the *delta* (it overlaps the lower part of the vertical bar of Γ), indicate that it was a later correction. There seems to be no reason to interpret the letter P as *digamma* instead of its usual meaning of "one hundred". (b) The lines between the sign L and the *epsilon* are unclear, except for a long vertical bar on the right. Some kind of later correction might have occurred here too. It is fairly possible that there was a two-digit number on this side as well. Meas.: ⌀ 7.2, th 3.8 cm; wt 299.66 gm.

Findspot: Jewish Quarter excavations in the Old City by N. Avigad, 1969-1982, area E, locus 728, stratum 3; inv. no. 7678/11.
Pres. loc: Wohl Archaeological Museum, Jerusalem, IAA inv. no. 1982-1808. Autopsy: September 2006.

(a) LPΔΓ
(b) L[.]E

App. crit.: (a) L�ـ۹,Δ,Γ (year 3, 4, 6) *Avigad*.

(a) (Ἔτους) ργʹ (corrected to ρδʹ)
(b) (Ἔτους) [.]εʹ

fig. 665.1 (a)

(a) Year one hundred and three (corrected to 'one hundred and four').
(b) *Year [?]-five.*

Comm.: The weight was found in the fill above the floor of a building that appears to have gone out of use in the later part of Herod's reign, at which time a paved road was laid over it. The closing years of Herod's reign constitute thus an approximate terminus ad quem for the item.

fig. 665.2 (b)

It seems certain that the letters appearing on the weight involve a time indication. There exist three more stone weights with the sign L followed by relatively high numbers (nos. 662-664), one of which (year 90, no. 663) was found in the same excavation area and the same stratum as our object (Stratum 3). Comparison of the weight (mass) of the four items excludes the possibility of their inscriptions relating to weight units.

The date appearing on our weight (year 103, corrected to 104) does not suit any known era. The Seleucid era of 312 BCE is too early. It would imply 210/9 BCE (corrected to 209/8) for our object and years 228/7, 223/2 and 219/8 BCE for the other three weights with similarly high dates. The Seleucids established their final control over Judaea only ca. 200 BCE, and consequently a use of their dating system in Jerusalem cannot precede this date. Furthermore, the sign L appears to be of Ptolemaic origin, and its use with dates involving the Seleucid era is attested only from the 2 c. BCE on.

The dating system used on our weight must have normally preceded Herod's reign, which means that the year of Herod's conquest of Jerusalem, 38/7 BCE, would have been the latest year in which it could have been manufactured. If one equates "year 104" with 38/7 BCE, the latest possible "first year" of the unknown dating system will be 141/40 BCE.

Macc I 14,27-47 reports on the grand assembly of Jewish priests and people that has entrusted Simon the Hasmonean with supreme power, proclaiming him their ethnarch. As Simon's descendants were to rule over the nation by the right of inheritance, the decision effectively created the Hasmonean dynasty. The year in which the assembly took place is given in Macc I 14,27 as "year one hundred and seventy-two" of the Seleucid era, which is 141/40 BCE in terms of the Julian calendar. According to Macc I 13,41f., in 'year one hundred and seventy, the people began to engross their documents and contracts "in the year one of Simon the High Priest"'. Year 170 by the Seleucid era equals 143/2 BCE.

It is thus tempting to identify the dating system used on our weight with the counting of the years of the Hasmonean dynasty - in the manner similar to that of the Seleucids and a few other contemporary Eastern monarchies (Bithynia, Bosporus). The only evidence that would go contrary to such a suggestion might be a series of coins struck by Alexander Jannaeus, dated by this king's regnal year (year 25, ca. 80/79 BCE). However, as the two systems – counting by the years of the dynasty as well as by the years of individual rulers – could have run parallel, this might not be a decisive argument against the existence of a 'Hasmonean era'. This era could be thus falling either in 141 BCE (the 'first year' being 141/40, the year of the decision by the assembly), or, more probable, in 143 BCE (143/2 being the first year of Simon as a High Priest). Counted from the latter era, 'year 103' equals 41/40 BCE.

Of course, further evidence, confirming this previously unknown system of time counting, would be needed in order to firmly date by it various archaeological items. However, as regards the group of four stone weights to which this item

belongs (nos. 662-665), the application of this system appears to be the only satis-
factory solution.

Bibl.: N. Avigad, The Upper City of Jerusalem, 1980, 94 fig. 80 (ph.) (Hebr.) (ed. pr.). – H. Geva,
in: Jewish Quarter Excavations III 226, 234, pl. 9.4,9 (ph.); R. Reich, in: ibid. 333, 350 (JQ 33),
382 (dr.).

Photo: Courtesy of H. Geva.

<div style="text-align: right">AKS</div>

666. Stone weight inscribed in Greek and mentioning king Herod, 9/8 BCE

Stone weight of squat cylindrical shape. One of the faces bears an inscription in
three lines. One line runs along the borders, reading inward. Two other lines are
placed in the centre, one under another. Along the border: HP in ligature, square
sigma; in the centre: MN in ligature.
Meas.: ⌀ 11.6, th 4.5 cm; wt 1233 gm.
Pres. loc: Israel Museum, Jerusalem, inv. no. 53475a; IAA inv. no. 1968-119. Autopsy: 2000.

Along the border: ΛΑΒΒΑΣΗΡΕΥΦΙΛΟΚ
In the centre: ΑΓΟΡ
           MNA T(?)

App. crit.: Εὐ(εργέτου) *Meshorer*; ἀγορ(ανόμου)
μνᾶ τρ(ία) *Meshorer*.

Along the border: (Ἔτους) λβ'
βασ(ιλέως) Ἡρ(ώδου) Εὐ(σεβοῦς καὶ)
Φιλοκ(αίσαρος)
In the centre: ἀγορ(αία) μνᾶ (τ ?)

*Year thirty-two of the king Herod, Pi-
ous and Friend of Caesar. Mina of the
market.*

<div style="text-align: right">fig. 666</div>

Comm.: The sign after MNA is unclear. Meshorer read it as a ligature of TP and
interpreted it as τρ(ία). However, what can be clearly discerned of the sign are a long
vertical bar with a short horizontal bar at its upper end. The sign resembles a *gam-
ma* (Γ) with part of the upper horizontal bar protruding to the left, or, alternatively,
a *tau* (T) with assymetrically placed horizontal bar. There is a kind of small round
bulge on the right side close to this horizontal bar. Whether the sign as a whole can
be interpreted as the ligature of *tau* and *rho* is questionable.

    Inscribed weights of this type come from Jerusalem only. It is the only dated
stone weight known so far that explicitly mentions king Herod. Another stone

weight allegedly mentioning Herod and dated "year 5" is in fact undated and does not relate to Herod (no. 671). A lead weight found in the excavations in Ashdod gives the titles of the king as Εὐσεβὴς καὶ Φιλόκαισαρ (Kushnir-Stein), thus arguing for the completion of the first title as Εὐ(σεβοῦς) rather than Εὐ(εργέτου).

Bibl.: Y. Meshorer, IEJ 20, 1970, 97f., pl. 27 (ph.) (ed. pr.). – AE 1972, 672; IMC no. 228; A. Kushnir-Stein, ZPE 105, 1995, 81-4 pl. Xb-c (ph.) (principally on the weight from Ashdod of which are also the phs.; on the weight under discusson 83f.).

Photo: IAA.

<div align="right">AKS</div>

667. Stone weight inscribed in Greek, 1 c. BCE-1 c. CE

A stone weight of squat cylindrical shape, partly broken. One of its faces is divided into four equal segments by two crossing lines. There is a letter within each of the segments; w-shaped *omega*.
Meas.: ⌀ 11.5, th 6 cm; wt 1094.5 gm.

Findspot: Jewish Quarter excavations in the Old City of Jerusalem by N. Avigad, 1969-1982. Area M, locus 1545; inv. no. 11141/11.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: August 2006.

clockwise: H ? Ω [.]

App. crit.: "Illegible letters within segments" *Reich*.

Comm.: The letter next to H (clockwise) is unclear. Two bars of it, resembling the bars of a *lambda* (Λ), are preserved; however, they are too far from each other to really form this letter. See comment on no. 671.

fig. 667

Bibl.: R. Reich, in: Jewish Quarter Excavations III 336, 348, 385 (JQ 85) (ed. pr.).

Photo: G. Laron, courtesy of H. Geva.

<div align="right">AKS</div>

668. Stone weight inscribed in Greek, 1 c. BCE-1 c. CE

A stone weight of squat cylindrical shape, with almost a third of it broken off. The two faces, (a) and (b), are each divided into four equal segments by two crossing lines. There is a letter within each of the segments.
Meas.: ⌀ 9, th 4.5 cm; wt (presently) 433.2 gm.

Findspot: Jewish Quarter excavations in the Old City of Jerusalem by N. Avigad, 1969-1982. Area F4, locus 1660; inv. no. 12258/1.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: August 2006.

(a) (clockwise): I H [.] Ṃ (or Ω)
(b) (clockwise): Z A [.] [.]

Comm.: (a) only a part of the third letter has been preserved. This part consists of a long bar, joined at one of its ends by a short diagonal bar. Depending on whether one looks at the segment from the outside or from the center, the two

fig. 668 (a) and (b)

bars resemble either the left part of the letter M or the right part of a w-shaped *omega*. A letter in the form of w-shaped *omega* or M appears on other weights of this type. See comment on no. 671.

Bibl.: R. Reich, in: Jewish Quarter Excavations III 334, 348, 383 (JQ 53) (ed. pr.).

Photo: H. Geva.

AKS

669. Stone weight inscribed in Greek, 1 c. BCE-1 c. CE

A stone weight of squat cylindrical shape, made of hard limestone. Its entire circumference is chipped off. The two flat faces, (a) and (b), are each divided into four equal segments by two crossing lines. There is a letter within each of the segments.
(a) *Epsilon* is lunate.
Meas.: ⌀ 8.5, th 5.1 cm; wt 728.3 gm.

Findspot: Found in the excavations on the hill of Ophel by R. A. S. Macalister and J. D. Duncan in 1923-1925.
Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. I-10880. Autopsy: October 2006.

(a) (clockwise): I E M (or Ω?) H
(b) (clockwise): E [.] AI Λ

App. crit.: (a) IEΣH, *Macalister - Duncan*; (b) "the other face seems intended to bear the same inscription" *Macalister - Duncan*.

Comm.: (a) The reading (Macalister - Duncan) of the third letter as a classical *sigma* (Σ) is possible but not very likely, given the period and the character of the

fig. 669.1 (a)

item. Depending on whether one looks at the segment from the outside or from the center, the letter could be an M or a w-shaped *omega*. (b) The preserved lines of the first letter suggest similarity with the second letter on (a). Whether the long line to the right of *alpha* (A) is spurious, or was intended as a letter *iota*, is difficult to tell. It appears to be the only instance of two letters in the same segment on the known weights of this type. See comment on no. 671.

fig. 669.2 (b)

Bibl.: R. A. S. Macalister - J. D. Duncan, Excavations on the hill of Ophel, Jerusalem, 1923-1925, 1926, 157 no. 3 (ed. pr.) – R. Reich, in: Jewish Quarter Excavations III 352, 356.

Photo: IAA.

AKS

670. Stone weight inscribed in Greek, 1 c. BCE-1 c. CE

A stone weight of squat cylindrical shape. The two flat faces, (a) and (b), are each divided into four equal segments by two crossing lines. There is a letter within each of the segments. *Epsilon* in (a) is lunate.
Meas.: ⌀ 8.12, th 4.86 cm; wt 620.2 gm.
Pres. loc: Collection of David Hendin, USA. Non vidi.

(a) (clockwise): Δ E Z A
(b) (clockwise): M (or Ω?) I H U

fig. 670.1 (a)

Comm.: On (b): Depending on whether one looks at the segment from the outside or from the center, the letter could be an M or a w-shaped *omega*; the meaning of the fourth letter is unclear, especially since it can be viewed from various directions. See comment on no. 671.

Bibl.: D. Hendin, Ancient scale weights and pre-coinage currency of the Near East, 2007, 206 no. 321 (ed. pr.).

Photo: D. Hendin.

fig. 670.2 (b)

AKS

671. Stone weight inscribed in Greek, 1 c. BCE-1 c. CE

A stone weight of squat cylindrical shape. The two flat faces, (a) and (b), are each divided into four equal segments by two crossing lines. There is a letter within each of the segments.

Meas.: ⌀ 5.8, th 2.7 cm; wt 154.1 gm.

(a) (clockwise): A Λ (Δ?) E [.]
(b) (clockwise): [.] E Δ(?) H

App. crit.: (a) ALEB, interpreted as LE BA, (Ἔτους) ε’ βα(σιλέως) *Qedar*; (b) PEΩH (with w-shaped *omega*), interpreted as HPΩ E, Ἡρώ(δου) ε’ *Qedar*.

Comm.: Since the present whereabouts of the weight are unknown, it is difficult to judge the validity of Qedar's reading. Judging from the photograph, both sides seem to have many spurious lines. Only the letters A and lunate E on the side (a), and lunate E and H on the side (b) can be clearly discerned.

fig. 671.1 (a)

The five weights with crossing lines and letters within segments (nos. 667-671) obviously belong to the same type and must have been at least roughly contemporary. In none of the five instances the letters within segments seem to form a coherent text. However, since a few letters appear repeatedly on different weights, they do seem to have had some meaning. Among clearly read letters *eta* (H) appears most often - five times; *alpha* (A)

fig. 671.2 (b)

is present on four weights, *iota* (I) and lunate *epsilon* on three. Since the viewing angle is not always clear, certain letters may be read in different ways, as, for instance is the case with the letter M that can be read also as w-shaped *omega*. On the four weights with two inscribed surfaces, A and H seem to always appear on opposite sides; however, they are combined with different letters, in various orders. The letters might well have been acronyms, as suggested by Reich (348). The deciphering of these acronyms evades us at present. Reich attributes weights with two crossing lines to his weighting system II, which, according to him, spans the later part of the first century BCE and the first quarter of the first century CE (372). As this group of weights is undated and, moreover, has inscriptions difficult to interpret, its inscriptions are of little help in the matter of chronology. The chronology suggested by Reich has been adopted here.

Bibl.: Sh. Qedar, Münzzentrum Albrecht und Hoffmann. Auktion XXXVII: Gewichte aus drei Jahrtausenden II, 1979 no. 4066 (ph.) (ed. pr.). – R. Reich, in: Jewish Quarter Excavations III 347f., 351, 372.

Photo: Sh. Qedar, Gewichte aus drei Jahrtausenden II, 1979 no. 4066.

AKS

672. Stone weight inscribed in Greek, 1 c. BCE-1 c. CE

A stone weight of squat cylindrical shape. Lateral sides are rounded. On one of the flat faces there is an inscription consisting of two superimposed letters.
Meas.: ⌀ 9, th 4.8 cm; wt 710.6 gm.

Findspot: Found in the excavations at the Armenian Garden, Jerusalem, by K. M. Kenyon and A. D. Tushingham; locus F408.33, basket 3761.
Pres. loc: IAA inv. 1968-996. Autopsy: October 2006.

A
Ṃ

Comm.: The meaning of the two letters is unclear. It might be akin to that of the group with two crossing lines (nos. 667-671), and would then date to the same time-span.

Bibl.: R. B. Y. Scott, in: A. D. Tushingham ed., Excavations in Jerusalem 1961-1967 I, 1985, 202 table 2B no. 71, 432 fig. 80,17 (dr.) (ed. pr.). – R. Reich, in: Jewish Quarter Excavations III 354.

Photo: IAA.

fig. 672

AKS

673. Stone weight inscribed in Greek, 1 c. CE

A stone weight of squat cylindrical shape. The upper and lower surfaces are slightly convex, the lateral sides are rounded. On one of the faces there is an inscription in one line.
Meas.: ⌀ 6.3, th 3.6 cm; wt 195.5 gm.

Findspot: Found in the excavations at the SW corner of the Temple Mount by B. Mazar (1968-1978). Area VII, locus 7059; inv. no. 68-I.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: December 2005.

EPIO

ἔριο(ν?)

wool(?).

fig. 673

Comm.: Reich, Jewish Quarter Excavations III 358 suggests the reading E]PIO(N), meaning "wool" for a similar weight found in Qumran (Lemaire).

Bibl.: R. Reich, in: Jewish Quarter Excavations III 358 (ed. pr.). – id., in: Temple Mount Excavations, forthcoming. – C.f. A. Lemaire, in: J.-B. Humbert - J. Gunneweg eds., Khirbet Qumrân et 'Aïn Feshkha II, 2003, 358f. KhQ 2124.

Photo: E. Mazar.

<div align="right">AKS</div>

674. Stone weight of "Bar Kathros" with Aramaic inscription, 1 c. CE

A round stone weight, upper and lower surfaces convex, rounded sides; now broken; incised with two lines in square Jewish script, divided by a deeply cut horizontal line. The main part of the first letter is missing with the right upper part of the weight. Meas.: ∅ 9, th 5.5 cm; wt 576 gm.

Findspot: The "Burnt House", the Upper City, Area B, locus 204, inv. no. 4210/11.
Pres. loc: "Burnt House" Museum, Jerusalem, IAA inv. no. 1982-301. Autopsy.

דְבר
קתרס

App. crit.: ירבד *Reich et al.*

Translit.: dbr | qtrs

Of Bar Kathros or *Of the son of Kathros.*

fig. 674.1

Comm.: The "Burnt House", so called because of the signs of its destruction by fire in the year 70 CE, was identified by the excavators as a workshop. The present weight was one of many found there, but the only inscribed one, and the only published stone weight from Jerusalem bearing a private name. The round stone is broken on its right side, and the very tip of the letter *dalet* ("of" in Aramaic) is visible just before the *bet*. Bar Kathros may mean, literally, "son of Kathros", but "bar" was a way of indicating family affiliation (Naveh, Hachlili), and this inscription more likely means, "belonging to the family of Kathros". Kathros was the name of a prominent Second Temple high-priestly family (Safrai - Stern 608; Regev 317ff., 325f.), mentioned in a famous
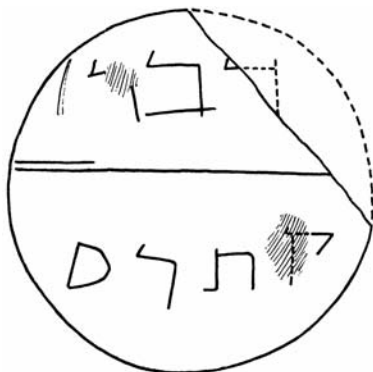

fig. 674.2

baraitha among especially oppressive high-priestly families, Kathros being resented "because of their pens" (bPes. 57a; tMen. 13,21). Cf. also *bt qtrʾ* (the daughter of Katra), perhaps of the same family(?), on an inscribed sherd from Masada (Masada I no. 405). This family may have been connected to the high-priestly family of Caiaphas (see R. Brody's appendix in Schwartz 190-5), whose tomb may be represented in nos. 461 and 463, see comm. ad locc. Kathros' name on the stone may indicate possession, as Avigad in the ed. pr. assumed, but conceivably it indicated responsibility for regulation of the weights; but the Burnt House cannot be identified as belonging to the family Kathros solely on the basis of this one weight.

Bibl.: N. Avigad, IEJ 20, 1970, 1-8 at 7 (ed. pr.). – id., RB 77, 1970, 572; Syria/BES 1971 no. 72; HA 34/35, 1970, 14 (Hebr.); PEQ 102, 1970, 79ff. at 80; N. Avigad, Qadmoniot 5, 1972, 99; IMC no. 233 (dr.); N. Avigad, in: Jerusalem Revealed 47; id., BAR 2, 1976, 23-38; id., Archaeological Discoveries in the Jewish Quarter of Jerusalem, 1976, 13; MPAT no. 65; B. Mazar, Der Berg des Herrn, 1979, 78; N. Avigad, The Upper City of Jerusalem, 1980, 129ff. (Hebr.); id., Discovering Jerusalem, 1984, 129ff., fig. 128; Beyer, Aramäische Texte 346 no. yJE 33; H. Geva, Ariel 46, 1986, 47 (Hebr.); G. Kroll, Auf den Spuren Jesu, 1988, 329 fig. 271; J. Naveh, IEJ 40, 1990, 117; N. Rosovsky, BAR 18, 1992, 22-41; N. Avigad, NEAEHL 2, 734f.; H. Blok - M. Steiner, Jerusalem, 1996, 103; Millard, Pergament und Papyrus 94ff.; Jaroš, Inschriften no. 216; Hachlili, Funerary Customs 203f.; R. Reich, in: Jewish Quarter Excavations III, 331, 350, 362, 381, pl. 18.1, JQ 8. – Cf. Safrai - Stern II 561-630; D. Schwartz, Agrippa I, 1990; E. Regev, The Sadducees and their Halakha, 2005 (Hebr.).

Photo: IAA; N. Avigad, The Upper City of Jerusalem, 1980, 130 fig. 128 (dr.).

<div align="right">AKS/AY/JJP</div>

675. Stone weight inscribed in Greek, 1 c. CE

A weight of hard limestone, in the shape of a double truncated cone. On each of the flat faces, (a) and (b), there is a two-letter inscription.
Meas.: ∅ 16.25, th 11.25 cm; wt 4210 gm.

Findspot: Found in the excavations on the hill of Ophel by R. A. S. Macalister and J. D. Duncan in 1923-1925.

(a) IE
(b) IE

Comm.: The reading of Macalister - Duncan cannot be verified. Reich (349) suggests reading LE instead of IE, on both sides, but no cases of LE ("year five") incised on both flat faces are known. The form of the weight points to the first century CE (Reich 372f.).

Bibl.: R. A. S. Macalister - J. D. Duncan, Excavations on the hill of Ophel, Jerusalem, 1923-1925, 1926, 158 no. 6, fig. 153 (ed. pr.). – R. Reich, in: Jewish Quarter Excavations III 349, 353, 356.

<div align="right">AKS</div>

676. Stone weight inscribed in Greek and mentioning king Agrippa, 40/41 CE

A stone weight of squat cylindrical shape. The upper and lower surfaces of the weight are slightly convex; the lateral sides are rounded. On one of the flat sides there is an inscription in four lines. Square *epsilon*, *sigma* and w-shaped *omega*. Meas.: ⌀ 10, th 5.5 cm; wt 1447.41 gm.

ΛΕΒΑΣΙΛΕ
ΩΣ
ΑΓΡΙΠΠΟΥ
ΑΘΑΜΑ

(Ἔτους) εʹ βασιλέ|ως | Ἀγρίππου | Ἀθάμα

Year five of the king Agrippa. (Under the supervision of?) Athamas (or Aphamas).

Comm.: At the time of its publication in 1993, the weight belonged to a private collection in Germany. Its whereabouts after the death of the collection's owner are unknown.

fig. 676

Stone weights dated ΛΕ ("year 5") constitute the largest single group among inscribed items of this kind (about half of all known so far). The name of the king – Agrippa – appears only once, on the weight under discussion, but since all of the group show remarkable similarities in their overall appearance and paleography (always square *epsilon* and *sigma*, as well as square, or almost square, w-shaped *omega*. Frequently, there is a short horizontal line over the digit E), there can be little doubt that even when the name of the king, or even both his name and the title, are omitted, they all relate to a king named Agrippa and were manufactured in the same year. Our object has the fullest of all the inscriptions belonging to the series of "year 5", as it not only gives the name of the king, missing on the remainder of these weights, but also mentions Athamas. The latter name appears on two more stone weights (nos. 677, 678, corrected reading). It seems to have belonged to an official who supervised the manufacture of this group of weights. – l.4 the form of the second letter resembles *phi*, so that the reading ΑΦΑΜΑ seems equally possible.

The findspot of the weight has not been registered. However, Jerusalem appears to be the only place in Judaea where stone weights were produced regularly in this period (Reich 341f.). Close similarities both in the form of the weight and in the paleography of its inscription to many such items found in archaeological excavations in Jerusalem are further hints of its Jerusalem provenance.

The king in question is usually thought to be Agrippa I (37-44 CE, year 5 = 40/41, autumn calendar). The only alternative would be Agrippa I's son, Agrippa II (as tentatively suggested by Overbeck), but, although the latter supervised the

affairs of the Temple and often stayed in the city, he never ruled Judaea officially. Thus, coins minted in Jerusalem during his kingship are always dated by the year of the reigning emperor. Agrippa I acquired the territory of Judaea in early 41 CE and his new administration might well have initiated this massive manufacture of new weights.

Bibl.: B. Overbeck, Das Heilige Land. Katalog der Sonderausstellung 1993/1994, Staatliche Münzsammlung München, 1993, 13 (ed. pr.). – R. Reich, in: Jewish Quarter Excavations III 329-80.

Photo: Courtesy of B. Overbeck, Staatliche Münzsammlung München.

AKS

677. Stone weight inscribed in Greek, 40/41 CE

A weight of squat cylindrical shape, made of hard local limestone. The upper and lower surfaces of the weight are slightly convex; the lateral sides are slightly rounded. On one of the faces there is an inscription in three lines. *Epsilon* and *sigma* are square throughout; the w-shaped *omega* is also square.
Meas.: ⌀ 6.8, th 4 cm; wt 366 gm.
Pres. loc: Museum of Louvre, Paris, inv. no. AO 8806. Non vidi.

LĒΒΑΣΙ
ΛΕΩΣ
ΑΘΑΜΑ

App. crit.: Ἔτος ε᾽ τοῦ βασιλέως Ἀθαμᾶ *Thomsen*; l.1 the short horizontal line over the *epsilon* (digit 5) has been omitted by Dain.

(Ἔτους) ε᾽ βασι|λέως | Ἀθάμα

Year five of the king (Agrippa). (Under the supervision of?) Athamas (or Aphamas).

fig. 677

Comm.: The weight was acquired by Clermont-Ganneau in Jerusalem ca. 1880; it belonged to his collection until 1923, when it passed to the Museum of Louvre. Clermont-Ganneau mentioned the object in two short notes (CRAI, 1880 and PEQ, 1884); it was later published by Dain with a drawing of the inscription, edited text, and various data on the weight, but without a photograph.

Thomsen defined the weight as a "Fälschung". He did not state the reasons, but it was most probably due to the absence of a name belonging to a known king. However, since similar weights, one of them with identical inscription (no. 678, corrected reading) turned out in controlled excavations in Jerusalem, there seem to be no more grounds to suspect its authenticity.

Our weight has a short horizontal line above the digit "five" (E) indicating that the letter should be understood as a number. This line is placed high above the digit – a phenomenon that occurs also on some other weights belonging to the series of "year 5", for instance, weights found in the excavations near the Temple Mount (no. 678, corrected reading, and no. 680) and also in the Jewish Quarter of Jerusalem (no. 682). The device began to appear on local coins only around mid-first c. CE, which fits the attribution of our group of weights to Agrippa I (for the date of this group, see comment on no. 676). Another peculiar feature of the inscription is the placing of the digit "five" (E), and the letters following it, about a half-line lower than the sign L ("year"). This phenomenon occurs, as well, on a few other weights of the series (nos. 679-682 and 689). l.3 the *theta* of Ἀθάμα seems to have been written, somewhat idio-syncratically, with a vertical, rather than a horizontal bar. This feature appears also on weight no. 678, while the general form of this letter on weight no. 676 looks fairly similar to *phi*. The reading Ἀφάμα seems thus equally possible.

Bibl.: A. Dain, Inscriptions grecques du Musée du Louvre, 1933, 200f. no. 241 (ed. pr.). – Ch. Clermont-Ganneau, CRAI 1880, 320; id., PEQ 16, 1884, 226; Thomsen I no. 3*; SEG 8, 224.

Photo: Courtesy of Museum of Louvre.

AKS

678. Stone weight inscribed in Greek, 40/41 CE

A stone weight of squat cylindrical shape, with the lateral sides rounded. On one of the flat sides there is an inscription in three lines. *Epsilon* and *sigma* are square throughout; the w-shaped *omega* is also square.
Meas.: ⌀ 6.8, th 3.8 cm; wt 365 gm.

Findspot: A large building adjacent to the SW corner of the Temple Mount (square K-L 4), excavated by B. Mazar in 1968-1970.

LĒBAΣIΛ
EΩΣ
AΘAMA

App. crit.: l.1 the short horizontal line over the *epsilon* (digit "5") has been omitted by Mazar; l.3 A ΦP MNA *Mazar*.

(Ἔτους) εʹ βασιλ|έως | Ἀθάμα

Year five of the king (Agrippa). (Under the supervision of?) Athamas (or Aphamas).

fig. 678

Comm.: The weight was found in a building that yielded five other inscribed stone weights, all belonging to the series of "year 5" (nos. 679, 685-687 and possibly 691). For the date of this series, see comment on no. 676.

As the present whereabouts of the weight are unknown, it could not have been examined. However, its photograph, that has been preserved, allows for a fairly certain reconstruction of its inscription, which appears identical to that of no. 677, except for a slight difference in the distribution of letters between ll.1-2. The forms of *epsilon*, *sigma* and *omega* are all square in both inscriptions. More noteworthy are the short horizontal line over the digit "five" (E), placed high above the digit, and the peculiar form of the second letter in l.3 (Θ or Φ); these features pertain to no. 677 as well. B. Mazar read l.3 as A ΦΡ ΜΝΑ and interpreted the first three letters as an abbreviation of Α[ΓΡΙΠΠΑ] Φ[ΙΛΟΚΑΙΣΑ]Ρ, but the reading ΑΘΑΜΑ (or ΑΦΑΜΑ) is clear from the photograph, besides has been confirmed through comparison with no. 677. The *theta* of Ἀθάμα is written with a vertical bar, so that the reading Ἀφάμα cannot be entirely excluded (see comment on nos. 676, 677).

Bibl.: Mazar, Excavations (Report) 17, 21, pl. XXIII,2 (dr.), XXVI,2 (ph.) (ed. pr.). – IMC no. 229 (dr.); R. Reich, in: Jewish Quarter excavations III 355, 357, 366; id., in: Temple Mount Excavations, forthcoming.

Photo: E. Mazar.

AKS

679. Stone weight inscribed in Greek, 40/41 CE

A stone weight in the form of a thick disc of irregular shape, partly broken. On one of the flat sides there is an inscription in two lines. *Epsilon* and *sigma* are square; the w-shaped *omega* is almost square. l.1 the sign L, preceding the digit "five" (E), is placed about half-line higher than the rest of the line. Judging by the photograph, there was possibly a short horizontal line over the digit.
Meas.: wt (presently) 735.5 gm.

Findspot: A large building adjacent to the SW corner of the Temple Mount (Area VII, locus 7070; inv. no. 4172), excavated by B. Mazar in 1968-1970.

LEBAΣ
ΙΛΕΩΣ

(Ἔτους) εʹ βασ|ιλέως

Year five of the king (Agrippa).

Comm.: The present whereabouts of the weight are unknown and, consequently, it could not be examined. However, the existing photograph confirms Mazar's reading. For the date of the item, see comment on no. 676.

fig. 679

Bibl.: Mazar, Excavations (Report), 17, 21, pl. XXIII,4 (dr.), XXVI,4 (ph.) (ed. pr.). – R. Reich, in: Jewish Quarter Excavations III 349, 355, 357, 366; id., in: Temple Mount Excavations, forthcoming.

Photo: E. Mazar.

<div align="right">AKS</div>

680. Stone weight inscribed in Greek, 40/41 CE

A weight of squat cylindrical shape, made of hard local limestone. The upper and lower surfaces are flat; the lateral sides are slightly convex. On one of the flat sides there is an inscription in two lines. *Epsilon* and w-shaped *omega* are square. The *sigma* is also square, but small-sized, with the length of the horizontal bars exceeding that of the vertical bar, in both instances. l.1 short horizontal line over the digit (E); the sign L, preceding the digit, is placed higher than the rest of the line. Meas.: ⌀ 7.4-7.8, th 2.8-3.8 cm; wt 357.3 gm.

Findspot: Excavations on the Temple Mount by B. Mazar(?) of unknown year (locus 10901, basket 21001).
Pres. loc: Hecht Museum, Haifa, IAA inv. no. 1986-241. Autopsy: August 2006.

LĒBAΣI
ΛΕΩΣ

(Ἔτους) ε᾿ βασι|λέως

Year five of the king (Agrippa).

fig. 680

Comm.: The text of the inscription is identical with nos. 679 and 681. For the date, see comment on no. 676.

Bibl.: Unpublished.

Photo: IAA.

<div align="right">AKS</div>

681. Stone weight inscribed in Greek, 40/41 CE

A limestone weight of squat cylindrical shape. The upper and lower surfaces of the weight are slightly convex; the lateral sides are slightly rounded. On one of the faces there is an inscription in two lines. l.1 there was possibly a short horizontal

line over the digit "five" (E); l.2 although only the first and the last letters of the line are preserved, the reading can be reconstructed with confidence from the other known inscriptions of this type. Square *sigma*.

Meas.: ⌀ 8.6, th 5.9 cm; wt 697.4 gm.

Findspot: Jewish Quarter excavations in the Old City of Jerusalem by N. Avigad, 1969-1982. Area P-3, locus 471; inv. no. 20658/2.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: August 2006.

LEB̠Α̣Σ
I[...]Σ

App. crit.: "Traces of inscription LE" *Reich*.

(Ἔτους) ε' βασ|ι[λέω]ς

Year five of the king (Agrippa).

Comm.: The text of the inscription is identical with nos. 679 and 680. For the date, see comment on no. 676.

fig. 681

Bibl.: R. Reich, in: Jewish Quarter Excavations III 339 (JQ 143) (ed. pr.).

Photo: G. Laron, courtesy of H. Geva.

AKS

682. Stone weight inscribed in Greek, 40/41 CE

A weight of squat cylindrical shape, made of local limestone. The upper and lower surfaces of the weight are slightly convex; the lateral sides are slightly rounded. On one of the faces there is an inscription in two lines. l.1 a short line high above the E (digit 5); small square *sigma* with long horizontal bars; l.2 illegible traces of letters.

Meas.: ⌀ 8.6, th 5.8 cm; wt 726.7 gm.

Findspot: Jewish Quarter excavations in the Old City of Jerusalem by N. Avigad, 1969-1982. Area T, locus 2133; inv. no. 13972/11.

Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: August 2006.

LĒB̠[.]ΣI
[--]

fig. 682

App. crit.: "Traces of inscription L?" *Reich.*

("Ετους) ε' β[α]σι|[λέως ?]

Year five of the king (Agrippa).

Comm.: For the date, see comment on no. 676.

Bibl.: R. Reich, in: Jewish Quarter Excavations III 340 (JQ 160) (ed. pr.).

Photo: G. Laron, courtesy of H. Geva.

<div align="right">AKS</div>

683. Stone weight inscribed in Greek, 40/41 CE

A stone weight of squat cylindrical shape, partly broken. On one of the flat faces there is an inscription in two lines. Square *sigma*.
Meas.: ⌀ 6.8, th 4.8 cm; wt (presently) 301.2 gm.

Findspot: Allegedly found underneath the Siebenberg House (the Jewish Quarter of Jerusalem). This provenance cannot be verified.
Pres. loc: Siebenberg House Museum, Jerusalem, IAA inv. no. 1986-5507. Autopsy: February 2007.

LEB
ΑΣΙ

("Ετους) ε' β|ασι(λέως)

Year five of the king (Agrippa).

Comm.: For the date, see comment on no. 676.

Bibl.: N. Avigad, Discovering Jerusalem, 1984, 203, fig. 246 (ph.) (ed. pr.).

Photo: N. Schneider, courtesy of Theo and Miriam Siebenberg.

<div align="right">fig. 683</div>

<div align="right">AKS</div>

684. Stone weight inscribed in Greek, 40/41 CE

A weight of squat cylindrical shape, made of hard local limestone. The lateral sides of the weight are slightly rounded. On one of the flat sides there is an inscription in one line.

Meas.: ⌀ 7.3, th 4.3 cm; wt 367.6 gm.

Findspot: Found in 2006, in the salvage excavations conducted by Z. Greenhut on behalf of IAA, at the lower part of the SE slopes of the Western Hill, opposite the City of David (locus 109, basket 2008; inv. no. A-4796).
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: March 2007.

LEB

(Ἔτους) ε' β(ασιλέως)

Year five of the king (Agrippa).

Comm.: A stone weight with identical inscription was found in the excavations at Ein Feshka by R. de Vaux (de Vaux; Lemaire). This weight is most likely to have been brought to Ein Feshka from Jerusalem. For the date, see comment on no. 676.

fig. 684

Bibl.: Z. Greenhut, in: K. Galor - G. Avni eds., The Jerusalem Perspective: 150 Years of Archaeological Research, forthcoming (ed. pr.). – C.f. R. de Vaux, RB 66, 1959, 225f., 252, pl. XIIb (ph.); id., Archaeology and the Dead Sea scrolls, 1973, 67f., pl. 35b (ph.); A. Lemaire, in: J.-B. Humbert - J. Gunneweg eds., Khirbet Qumrân et 'Aïn Feshkha 2, 2003, 377f. no. Fesh. 71; R. Reich, in: Jewish Quarter Excavations III 15, table 8, EF 1.

Photo: IAA, courtesy of Z. Greenhut.

AKS

685. Stone weight inscribed in Greek, 40/41 CE

A stone weight of squat cylindrical shape, partly broken. The lateral sides of the weight are rounded. On one of the flat sides there is an inscription in one line.
Meas.: ⌀ 9.2, th 5.5 cm; wt 642.6 gm

Findspot: A large building adjacent to the SW corner of the Temple Mount (area 7, locus 7070; inv. no. 4169d) excavated by B. Mazar in 1968-1970.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: December 2005.

fig. 685

LE

(῎Ετους) ε᾽

Year five.

Comm.: The weight was found in the same locus as two other inscribed stone weights, also belonging to 'year five' series (nos. 679, 686). For the date, see comment on no. 676.

Bibl.: Mazar, Excavations (Report),17, 21, pl. XXIII,3 (dr.), XXVI,3 (ph.) (ed. pr.). – R. Reich, in: Jewish Quarter Excavations III 355, 357; id., in: Temple Mount Excavations, forthcoming.

Photo: E. Mazar.

AKS

686. Stone weight inscribed in Greek, 40/41 CE

A stone weight of squat cylindrical shape. The upper and lower surfaces are slightly convex, the lateral sides are rounded. On one of the flat sides there is an inscription in one line.
Meas.: ⌀ 7.3, th 4.1 cm; wt 369.9 gm.

Findspot: A large building adjacent to the SW corner of the Temple Mount (Area VII, locus 7070; inv. no. 4171d) excavated by B. Mazar in 1968-1970.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: December 2005.

LE

(῎Ετους) ε᾽

Year five.

Comm.: The weight was found in the same locus as two other inscribed stone weights, also belonging to "year five" series (nos. 679, 685). For the date, see comment on no. 676.

fig. 686

Bibl.: Mazar, Excavations (Report) 17, 21, pl. XXIII,6 (dr.), XXVI,6 (ph.) (ed. pr.). – IMC no. 231 (dr.); R. Reich, in: Jewish Quarter Excavations III 355, 357, 366; id., in: Temple Mount Excavations, forthcoming.

Photo: E. Mazar.

AKS

687. Stone weight inscribed in Greek, 40/41 CE

A stone weight of squat cylindrical shape, with the lateral sides rounded. On one of the flat sides there is an inscription in one line.
Meas.: ∅ 4.7, th 2 cm; wt 82.5 gm.

Findspot: A large building adjacent to the SW corner of the Temple Mount (square s 6, 717.80 M level) excavated by B. Mazar in 1968-1970.

LE

(Ἔτους) ε’

Year five.

fig. 687

Comm.: For the date, see comment on no. 676.

Bibl.: Mazar, Excavations (Report) 17, 21, pl. XXIII,5 (dr.), XXVI,5 (ph.) (ed. pr.). – IMC no. 232 (dr.); E. Mazar, The complete guide to the Temple Mount excavations, 2002, 42; R. Reich, in: Jewish Quarter Excavations III 365 (MZ 5); id., in: Temple Mount Excavations, forthcoming.

Photo: E. Mazar.

AKS

688. Stone weight inscribed in Greek, 40/41 CE

A stone weight of squat cylindrical shape. The upper and lower faces are slightly convex, the lateral sides are rounded. On one of the faces, in its upper right, there is an inscription in one line.
Meas.: ∅ 9.4, th 5.8 cm; wt 765 gm.

Findspot: The Jewish Quarter excavations in the Old City of Jerusalem by N. Avigad, 1969-1982. Area B, locus 213; inv. no. 4526/11.
Pres. loc: Burnt House Museum, Jerusalem, IAA inv. no. 1982-268. Autopsy: September 2006.

LE

(Ἔτους) ε’

Year five.

Comm.: For the date, see comment on no. 676.

fig. 688

Bibl.: R. Reich, in: Jewish Quarter Excavations III 349, 381 (JQ 13, dr.) (ed. pr.).

Photo: G. Laron, courtesy of H. Geva.

AKS

689. Stone weight inscribed in Greek, 40/41 CE

A weight of squat cylindrical shape, made of hard local limestone. The upper and lower surfaces are flat; the lateral sides are slightly convex. On one of the flat sides there is an inscription in one line. The sign L is placed on a much higher level than the digit "five". There is a short horizontal line high above the digit.
Meas.: ⌀ 5.8, th 3-3.3 cm; wt 175.8 gm.

Findspot: Allegedly found underneath the Siebenberg House (the Jewish Quarter of Jerusalem). This provenance cannot be verified.
Pres. loc: Siebenberg House Museum, Jerusalem, IAA inv. no. 1986-5506. Autopsy: February 2007.

LĒ

(Ἔτους) εʼ

Year five.

Comm.: For the date, see comment on no. 676.

Bibl.: Unpublished.

Photo: N. Schneider, courtesy of Theo and Miriam Siebenberg.

fig. 689

AKS

690. Stone weight inscribed in Greek, 40/41 CE(?)

A stone weight of squat cylindrical shape. The lateral sides are rounded. On one of the faces there is an inscription in one line.
Meas.: ⌀ 5.7, th 5.6 cm; wt 186 gm.

Findspot: Found in the excavations at the Armenian Garden, Jerusalem, by K. M. Kenyon and A. D. Tushingham; locus M505.21, basket 5834.
Pres. loc: Australian Inst. of Arch., Melbourne, inv. no. IA 10.2733. Non vidi.

L[--]

fig. 690

(Ἔτους) [--]

Year [five?].

Comm.: The weight could not have been examined. Judging from the photograph, there might be additional lines to the right of the sign L. The restoration of the missing digit as E ("year 5") appears the most likely because of the overall appearance of the weight, which is similar to those belonging to 'year five' series. For the date, see comment on no. 676.

Bibl.: R. B. Y. Scott, in: A. D. Tushingham ed., Excavations in Jerusalem 1961-1967 I, 1985, 203 table 2B no. 76, 432 fig. 80,10 (dr.) (ed. pr.).

Photo: Courtesy of C. Davey.

AKS

691. Stone weight inscribed in Greek, 40/41 CE(?)

A stone weight of squat cylindrical shape. The lateral sides of the weight are rounded. One of the faces is divided into two unequal parts by a deep cut. The lesser segment on the left has unclear lines that probably constituted a kind of decoration. There is an inscription in three lines(?) on the right side of the cut.
Meas.: ⌀ 13, th 9 cm; wt 2706.5 gm.

Findspot: A large building adjacent to the SW corner of the Temple Mount excavated by B. Mazar in 1968-1970. Area VII, locus 7094.

L
E
A (?)

(Ἔτους) ε'. α'(?)

Year five. One(?).

fig. 691

Comm.: The reading is reproduced here as given by Mazar. Since the present whereabouts of the weight are unknown, this reading could not be verified. It does not come out clearly on the surviving photograph. For the possible date, see comment on no. 676.

Bibl.: Mazar, Excavations (Report) 17, 21, pl. XXIII,1 (dr.), pl. XXVI,1 (ph.) (ed. pr.). – IMC no. 230 (dr.); R. Reich, in: Jewish Quarter Excavations III 349, 365 (MZ 1); id., in: Temple Mount Excavations, forthcoming.

Photo: E. Mazar.

AKS

692. Stone weight inscribed in Greek, 41-70 CE

A stone weight of squat cylindrical shape. The upper and lower surfaces are slightly convex; the lateral sides are rounded. On one of the faces there is an inscription consisting of one letter. A palm branch on the reverse. The axis of the reverse image is 3 o'clock (→).
Meas.: ⌀ 4.8, th 3.1 cm; wt 92.2 gm.

Findspot: Found in the excavations at the SW corner of the Temple Mount by B. Mazar (1968-1978). Area VII, locus 7164; inv. no. 388-I.
Pres. loc: Hebr. Univ. Inst. Arch., Jerusalem. Autopsy: December 2005.

E

fig. 692.1   fig. 692.2

Comm.: There is a deep cut across the letter E. Whether this cut meant to obliterate the letter is unclear. According to Reich (347), the palm branch is characteristic of the latest group of stone weights manufactured in Jerusalem before the city's destruction in 70 CE (weighing system IV). His date for the group is between the reign of Agrippa I (41-44 CE) and 70 CE.

Bibl.: R. Reich, in: Jewish Quarter Excavations III 347, 351, 372 (ed. pr.). – id., in: Temple Mount Excavations, forthcoming.

Photo: E. Mazar.

AKS

D. Varia

693. Hebrew List of payments to workers on ossuary lid, 1 c. CE

Limestone ossuary lid, outside surface white, inner surface yellow-gray and polished. An inscription of 27 short lines incised in cursive Jewish script in two columns, along one short edge of the inner surface. The last 4 lines were added with a thinner instrument than that used for the rest of the inscription.
Meas.: h 20, w 43.5 cm.

Findspot: Mount of Olives, Bethphage.
Pres. loc: Museum of Louvre, Paris, inv. no. AO 7487.

Translit.: Column A:		Column A:
— bn ḥṣyr r 3	(1)	‏בן הציר ר 3‏—
— bn tḥnʾ m 4	(2)	‏בן תחנא מ 4‏—
— bn yhwdyʾ m 3	(3)	‏בן יהודיא מ 3‏—
— bn yhwʿzr m 1 p	(4)	‏בן יהועזר מ 1 ף‏—
— hglyly m 2	(5)	‏הגלילי מ 2‏—
bn rby m 2	(6a)	‏בן רבי מ 2‏
— m 3	(6b)	‏מ 3‏—
— bn ʿzryh r 2	(7)	‏בן עזריה ר 2‏—
---b---	(8)	‏---ב---‏
— bn md/rk r 2	(9)	‏בן מד/רך ר 2‏—
šmʿwn bn šlṭy m 1 p	(10)	‏שמעון בן שלטי מ 1 ף‏
— bn yhwḥnn m 3	(11)	‏בן יהוחנן מ 3‏—
— bn qrny m 2	(12)	‏בן קרני מ 2‏—
— bn ḥlptʾ —m 2	(13)	‏בן חלפתא —מ 2‏—
— yhwsp hglyly m 2	(14)	‏יהוסף הגלילי מ 2‏
yš[..]q [or: šmʿwn] hbbly	(15)	‏יְשׁ[..]קֿ or] שמעון] הבבלי‏
— yhwsp m 1	(16)	‏יהוסף מ 1‏—
— bn hʿgy m 3	(17)	‏בן העגי מ 3‏—
Translit.: Column B:		Column B:
— hšrq m 3	(18)	‏השרק מ 3‏—
— ydwʿ r 4	(19)	‏ידוע ר 4‏—
— bn pzy m 3	(20)	‏בן פזי מֿ 3‏—
— bn apṭlmys m 1	(21)	‏בן אפטלמיס מֿ 1‏—
— nwmš — r 1	(22)	‏נומש — רֿ 1‏
lwy m 3	(23)	‏לוי מ 3‏
———	———	———
lwy m 3	(24)	‏לוי מֿ 3‏
bn rby [--] 2	(25)	‏בן רבי [--]. 2‏
bn šlṭy m 2	(26)	‏בן שלטי מֿ 2‏
ydwʿ m 4	(27)	‏ידוע מ 4‏

fig. 693.1

App. crit.: שמעון בן *l.1 Milik, Misgav*; ר 1 מ 2 בן יהודא *l.3 Milik, Misgav*; בן יהויעמד *l.4 Milik*; שלטו *l.10 Milik, Misgav*; בן קרנו *l.12 Milik, Misgav*; (?) ישניק הבבלי *l.15 Milik, Misgav*; מ 2 *l.20 Misgav*; בן שלטו *l.26 Milik, Misgav.*

Column A:

(1) — *Son of ḥṣyr (the artist/sculptor), quarters 3*

(2) — *Son of tḥnʾ, meʿahs 4*

(3) — *Son of yhwdyʾ (the Judahite/ Jew?), meʿahs 3*

(4) — *Son of Yehoʿezer, meʿah 1 and a half*

(5) — *The Galilean, meʿahs 2*

(6a) *Son of Rabbi, meʿahs 2*

(6b) — *meʿahs 3*

(7) — *Son of ʿAzariah, quarters 2*

(8) ---*b*---

(9) — *Son of Md/rk, quarters 2*

(10) Shimʿon son of *šlṭy, meʿahs 1 and a half*

(11) — *Son of Yehoḥanan, meʿahs 3*

(12) — *Son of Qrny, meʿahs 2*

(13) — *Son of ḥlptʾ, meʿahs 2*

(14) — *Yehosef the Galilean, meʿahs 2*

(15) *yš..q* (or: *Shimʿon) the Babylonian*

(16) — *Yehosef, meʿah 1*

(17) — *Son of hʿgy, meʿahs 3*

Column B:

(18) — *The šrq, meʿahs 3*

(19) — *Yaduʿa, quarters 4*

(20) — *Son of pzy, meʿahs 3*

(21) — *Son of Ptolemaios, meʿah 1*

(22) — *nwmš, quarter 1*

(23) *Levi, meʿahs 3*
———
(24) *Levi, meʿahs 3*
(25) *Son of Rabbi, [meʿahs?] 2*
(26) *Son of šlṭy, meʿahs 2*
(27) *Yaduʿa, meʿahs 4*

fig. 693.2

fig. 693.3

fig. 693.4

Comm.: This inscribed ossuary lid was among eleven ossuaries found in a three-chambered, rock-hewn burial complex with loculi in Bethphage near the Franciscan church, excavated in 1910. Dussaud in the ed. pr. did not manage to read much of the inscription correctly; neither his readings, nor other manifestly erroneous readings by other editors, are noted in the app. crit. A similar list on an ossuary lid was first published by Orfali in 1923 (= CIJ 2, 1286) and proven by Albright (1937) to be a modern forgery. The form of the cursive letters indicates a date in the first half of the 1 c. CE.

The list records not the names of deceased in the cave but payments rendered to or paid by individuals. Beside each name is a sum of money: ר *resh* stands for רבע *rbʿ*, or quarter-shekels, מ *mem* for מעה *mʿh* or units equalling one-sixth of a dinar and one-half of a shekel, and final ף *pe* for פלג *plg* or half a meʿah. Compare representations of sums on ossuaries nos. 90 and 471, and Masada I nos. 585-605. Beside most of the names there is a small horizontal line, perhaps indicating those who received/rendered payment, but not a *lamed* "to/for", as Dussaud in ed. pr. thought. The last four lines, written later with a different instrument under a separating line, repeat names found in the original list (ll.23, 6, 10 and 19, respectively), and probably indicate extra payments owed or received; note that three of these four (all but Yaduʿa l.19) were not marked with a line in the main list. The list may be of workers and their salaries, or a list of people who paid money for burial, an ossuary or another purpose, or, perhaps, of people who received a loan. If it is a list of workers and their salaries, which seems most likely, what their task was, even whether their work was connected to an ossuary or burial cave, and why this list was kept on an ossuary lid, are matters of speculation. If it is a list of people who rendered payments for some purpose, their connection to this burial cave is not known, for no other inscriptions are reported to have been found.

The list of names sheds light on daily vs. formal practice of naming. All but one (Shimʿon ben Shalṭi) are shortened forms (personal name without patronym, or just patronym) and nicknames (which could be expressed as ben + personal quality), reflecting what the individuals were called in informal social settings (see Naveh).

l.1: *bn ḥṣyr*: the reading is certain, since *resh* and *dalet* are clearly distinguished in this inscription. *ḥṣyr* means "son of the artist/sculptor", probably indicating the father's, possibly the son's, profession, not necessarily connected to ossuaries.

l.2: *tḥnʾ* = biblical *tḥnh*, see comm. to no. 427.

l.3: Milik's reading without the second *yod* renders a more comprehensible name, Yehuda (final *alef* instead of *he*); *yhwdyʾ* would mean "the Judaean" יהודיא; compare the other ethnics in ll.5, 14, 15.

l.4: Reading *yhwʿzr*, although the last three letters are conjectural, makes more sense than Milik's unattested *yhwyʿmd*; the second *yod* does seem to be there, and Milik's *mem* is really a *zayin* with a superfluous scratch. The last three letters seem to be overwritten, in extreme cursive form.

ll.6 and 25: *rby* = Rabbi, the father's title of respect, but not an official title or profession in this period, cf. Cohen and Miller.

ll.6-7: "ben Rabbi" does not have a horizontal line next to it, but just below the sum 2 meʿahs is the sum 3 meʿahs, with a horizontal line; and "ben Rabbi" appears among the four names added at the end, with the sum 2 [meʿahs].

l.9: *mdk*, if the second letter is *dalet* and not *resh*, it could be, as Milik suggested, "the Median" with the Persian gentilic *k*. No other interpretation has been offered so far.

l.10: As noted, this is the only full name with personal name + patronym. The last letter of the father's name could be *vav*, thus "Shalṭu", compare Negev, Personal Names 1136; but with a *yod* as the last letter, the name would be Hebrew or Aramaic.

l.12: The last letter could be *yod* or *vav*, thus Qarni, or less likely, Qarnu. A place name *bytqrnym*, possibly near Jerusalem, is mentioned in contemporary ostraca, see Yardeni, IEJ.

l.13: The name *ḥlptʾ* occurs in early rabbinic sources, cf. Ilan, Lexicon I 392f.; and Masada I 425; and compare the name *ḥlybʾ* on ossuary no. 224 this vol. Names with the root *ḥlp* ("to succeed, replace"), including *ḥlptʾ*, appear in the Idumaean ostraca dating from the mid-4 c. BCE, and are also popular in Palmyrene and in Nabataean; further instances appear much later in synagogue inscriptions, see Naveh, Stone and Mosaic, nos. 18, 19, 33, 70.

l.14: This Yehosef, the Galilean, is different from the Yehosef in l.16.

l.15: *yšnyq* "Yashniq" (Milik) makes no sense; "Shimʿon" does, and can be read by assuming that the short down-stroke at the beginning of the word is part of the *shin*, and that at the end is a ligature of *ayin-vav-final nun*, typical of the extreme cursive Jewish script. For *hbbly*, "the Babylonian", with the Hebrew definite article, cf. P.Yadin 18.

l.17: *hʿgy* could be a nickname indicating the large size or irregular shape, of father or son. As a gentilic, the word yields no known place-name.

l.18: *hšrq* or *hśrq*, according to Milik (84), appears also on an ostracon from the Ophel.

l.19: the name Yaduʿa also appears on an ossuary, no. 271, and in 4 c. BCE Aramaic ostraca from Arad, see index of J. Naveh, in: Y. Aharoni, Arad Inscriptions, 1981 s.v.

l.20: For Pazi in rabbinic sources, see tOhel. 18,18; yHor. 48c, yShab. 13c, ySot. 24c, etc.

l.21: *ʾpṭlmys* is one of various transliterations of the Greek name Ptolemaios (cf. Milik 84, 86), although it usually has a *tav* in Aramaic and Hebrew.

l.22: *nwmš/ś* could be *šmwn* written backwards, i.e. Shimʿon without the *ayin*, or perhaps a nickname meaning fat(?). Milik saw a reflection of νόμος. Note τόπος Ναμωσα Μαναημου near Haifa (CIJ 2, 883).

l.23: Levi is a biblical name, not necessarily a title, see comm. to no. 354.

Bibl.: R. Dussaud, Syria 4, 1923, 241-9; id., Syria 5, 1924, 388f. (edd. prr.). – M. Lidzbarski, Nachrichten von der Gesellschaft der Wissenschaften zu Göttingen, Philol.-hist. Klasse, 1923, 101-

105 at 104; G. Orfali, RB 32, 1923, 257-60; id., RB 33, 1924, 473, 634; E. L. Sukenik, Festschrift Alexander Zuskind Rabinowitsch, 1924, 117-21 (Hebr.); id., JPOS 4, 1924, 171-4; id., Jüdische Gräber Jerusalems um Christi Geburt, 1931, 11f.; id., Tarbiz 7, 1935/6, 102-9 (Hebr.); W. F. Albright, JBL 56, 1937, 161f.; CIJ 2, 1285, 1286; S. Saller, SBF 11, 1960/61, 172-250; J. T. Milik, in: Hommages à André Dupont-Sommer, 1971, 75-94; Syria/BES 1972, 102; S. J. D. Cohen, JQR 72, 1981/82, 1-17 at 6 no. 50; Hemer, Book of Acts 225 no. 5,37; A. Yardeni, IEJ 40, 1990, 130-52; J. Naveh, ibid., 108-29; H. Misgav, The Hebrew and Aramaic Inscriptions on Ossuaries from the End of the Second Temple Period, MA Thesis, 1991, 111ff. (Hebr.); Bieberstein - Bloedhorn 3, 341ff.; J. Naveh, IEJ 48, 1998, 91-100, 111ff.; Yardeni, Textbook A 221, B 78; Hezser, Jewish Literacy 371f.; S. Miller, JQR 94, 2004, 27-76; Hachlili, Funerary Customs 174-8; Küchler, Jerusalem 936ff.; Kloner - Zissu, Necropolis 220.

Photo: P. and M. Chuzeville, Museum of Louvre, Paris; AY (dr.); J. Milik, in: Hommages à André Dupont-Sommer, 1971, 81 pl. II.

AY/JJP

694. Pottery stand with Hebrew letters, 1 c. BCE

Fragment of a pottery stand with an inscribed name.

Findspot: Upper City (Jewish Quarter), F-4, 12368/1, L. 1674.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

יַני

fig. 694

Translit.: yny?

Yannai(?).

Comm.: This fragment of a ring-shaped pottery stand bears a name of three letters, which could be read, as in the ed. pr., *yny* = Yannai. It could also be *wny*: Vani, cf. no. 144 this vol.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 395f. no. 11 (ed. pr.).

Photo: Courtesy of H. Geva.

JJP/AY

695. Pottery stand inscribed "Ben Yason" in Hebrew, 1 c. BCE

A ring-shaped stand for a jar, inscribed with a name in cursive Jewish script.

Findspot: Upper City (Jewish Quarter), P, 2200/1, L. 116.

Pres. loc: Beth Shemesh, IAA. Non vidimus.

בנ יסן ש

Translit.: bn ysn š

Son of Yason.

Comm.: An almost identically inscribed ring-stand is no. 700, see comm. there. The meaning of the *shin* written some space after the name is not clear. And see nos. 694 and 696 for other ring-shaped stands from the Upper City.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 399 no. 21 (ed. pr.).

Photo: Courtesy of H. Geva.

fig. 695

JJP/AY

696. Pottery stand inscribed "Ben Yokan" in Hebrew, 1 c. BCE

A ring-shaped stand for a jar, inscribed with a name in cursive Jewish script.

Findspot: Upper City (Jewish Quarter), P, 3517/1, L. 138.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

[--] בנ יוכן 1(?)

Translit.: [--] bn ywkn 1(?)

... son of Yokan 1(?).

fig. 696

Comm.: Compare the other inscribed ring-stands in this vol.: nos. 694, 695, 700. Eshel in the ed. pr. lists instances of the name Yokan. The vertical line after the name is tentatively interpreted in the ed. pr. as the numeral one, but this is highly uncertain.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 400 no. 22 (ed. pr.).

Photo: Courtesy of H. Geva.

<div align="right">JJP/AY</div>

697. Plaster fragment with Hebrew letters, 1 c. BCE

Fragment of white plaster with remains of Hebrew letters written in ink.

Findspot: Upper City (Jewish Quarter), F, 01145/11, L. 925.
Pres. loc: Beth Shemesh, IAA. Non vidimus.

[--]ולם[--]

Translit.: [--]wlm[--]

Comm.: Three Hebrew letters are all that this small fragment of plaster preserves.

Bibl.: E. Eshel, in: Jewish Quarter Excavations III 395 no. 10 (ed. pr.).
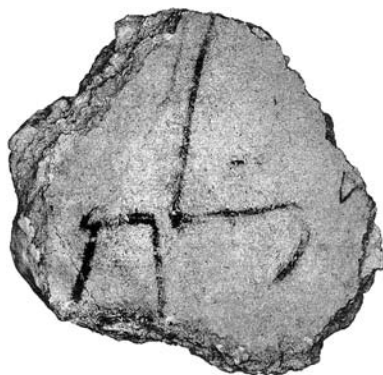
Photo: Courtesy of H. Geva.

fig. 697

<div align="right">JJP/AY</div>

698. Inscribed fragment of cup with Aramaic inscription , 1 c. BCE-1 c. CE

A fragment of a limestone mug or measuring cup inscribed with four lines of text in Jewish script, only partially preserved, in vertical lines running from the base upward.
Meas.: ⌀ 11 cm (ed. pr.).

Findspot: Mount Zion, Dormition Abbey.
Pres. loc: SBF Museum, Jerusalem.

ש[--]
שמע[--]
ארי[--]
ש[--]

App. crit.: אלו]הים / אלי | שמע *ed.pr.*

ש[--] | שמע[ון-- | ארי[--] | ש[--]

fig. 698.1

Translit.: š[--] | šmʿ[wn--] | ʾry[--] | š[--]

Sh ... Shimʿon Ari ... Sh ...

Comm.: Only the beginning of each line was preserved, and l.2 yields the only meaningful word, apparently the common name Shimʿon. Presumably the inscription named this vessel's owner, who may or may not have been called Shimʿon. The reading and restoration suggested in the ed. pr., *šmʿʾly/ʾlw[hym*, "hear me" or "hear, O Lord", is impossible. The second letter in l.3, after *alef*, looks like a *resh* rather than a *lamed*.
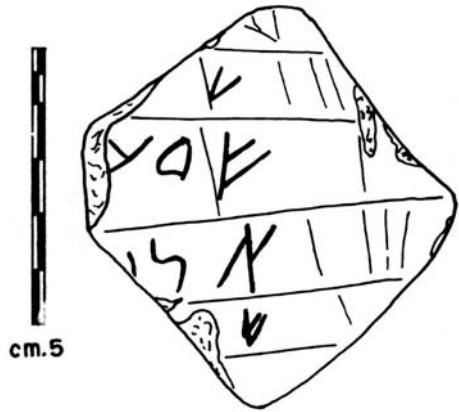

fig. 698.2

Bibl.: B. Bagatti - E. Alliata, SBF 31, 1981, 249-56 at 256 (ed. pr.).

Photo: G. Nalbandian; B. Bagatti - E. Alliata, SBF 31 pl. 21 fig. 4 (dr.).

AY/JJP

699. Greek abecedary from Jerusalem, 1 c. BCE-1 c. CE

Fragment of stone vessel inscribed with first six letters of Greek alphabet. Meas.: h 12, w 14 cm; letters 2 cm (ed. pr.).

Findspot: Area M1, Givati parking lot, Tyropoeon Valley.
Pres. loc: Beth Shemesh, IAA.

AABB
ΑΒΓΔΕΖ

Comm.: This inscription was discovered in 2007 during excavations on the eastern slope of the Tyropoeon Valley, in the Givati parking lot in Jerusalem. The vessel with the inscription was recovered from late-Roman fill containing many objects from the Second Temple period. After a detailed review of abecedaries from the Proto-Canaanite to the

fig. 699

early Muslim period, the excavators suggested that the present inscription was not a scribal exercise but possessed magical or religious significance, specifically as "another example of measures taken to combat the despair felt by the city's inhabit-
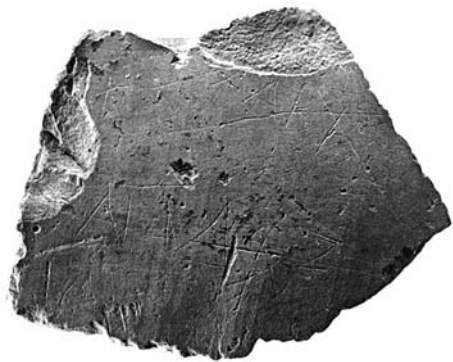
ants hiding in the underground floor" of the excavated complex. This may be, but cannot be known without information on the original function and setting of the stone vessel. For other abecedarian inscriptions in this volume, see nos. 112, 113, 289, 386, and esp. comm. and bibl. at nos. 112 and 386; cf. Hachlili; Rahmani, CJO no. 787, and ed. pr. for many examples of abecedaries.

Bibl.: D. Ben-Ami - Y. Tchekhanovets, PEQ 140, 2008, 195-202 (ed. pr.). – R. Hachlili, Cathedra 31, 1984, 27-31 (Hebr.).

Photo: D. Ben-Ami - Y. Tchekhanovets, PEQ 140, 2008, 196 fig. 1.

JJP

700. Pottery stand inscribed in Hebrew, "son of Yason", 1 c. CE

A ring-shaped pottery stand, with five letters in cursive Jewish script incised into the clay before burning, on the inside of its rim.

Findspot: Upper City (Jewish Quarter) of Jerusalem: P, 2200/1, L. 116.

בנ יסן

fig. 700.1

Translit.: bn ysn

(Belonging to) the son of Yason.

Comm.: The inscription seems to record the patronym of the owner of this artifact rather than the month name Nisan with a prefixed *bet* (see Naveh 118). For a nearly identical ring inscription, see no. 695, and cf. also *br yswn* in jar inscriptions from Masada, in Masada I nos. 480-83. The word *bn* (son) is written with a medial *nun* and is not separated from the following name. The *samekh*, which seems to be ligatured with the final *nun*, was drawn from the

fig. 700.2

left upper edge, curving down and up again, terminating before closing the circle. These two letters could also be *mem-nun*, rendering the name *Bnymn* = Binyamin (Benjamin), which is rare but not unattested in this period, see comm. to no. 419.

Bibl.: N. Avigad, The Upper City of Jerusalem, 1980, 202 (Hebr.) (ed. pr.). – J. Naveh, IEJ 40, 1990, 108-29; E. Eshel, in: Jewish Quarter Excavations III, 399 no. 20.

Photo: N. Avigad, The Upper City of Jerusalem, 1980, 202; Yardeni, Textbook A 224.

AY/JJP

701. Bulla of Alexander Jannaeus "High Priest" in Hebrew, 103-76 BCE

An oval-shaped bulla of reddish-brown clay, imprints of papyrus fibers and the cord on reverse. Four short lines in paleo-Hebrew letters stamped on its front side. The script runs up vertically, with two lines on each side of the relief of a palm trunk.

Meas.: h 13, w 12, th 2-3 mm.

Findspot: Supposed to have been found in Jerusalem with no. 702.
Pres. loc: Israel Museum, Jerusalem, inv. no. 75.35.169.

fig. 701

ינתן כה
ן גדל
ירשלם
מ

Translit.: yntn kh|n gdl | yršlm| m

Yonatan, high priest, Jerusalem. m (= ?).

Comm.: See comm. to no. 702, bulla of "Yeho-natan the king", belonging like this one to Al-exander Jannaeus (103-76 BCE), who was both king and high priest. The paleo-Hebrew script of this bulla, like no. 702, is a late form of the ancient Hebrew script of the First Temple period. The name and title appear in defective spelling *(yntn khn gdl)*, as on his coins, but contrast plene spell-ing *yhwntn* on no. 702. Jannaeus' religious office explains the appearance of "Jeru-salem", the seat of the Temple, on this bulla. The meaning of the letter *mem* at the end of the inscription is unclear.

Bibl.: N. Avigad, IEJ 25, 1975, 8-12; id., Qadmoniot 8, 1975, 118f. (Hebr.) (edd. prr.). – Syria/BES 1976, no. 90; G. Sarfatti, IEJ 27, 1977, 204ff.; N. Avigad, The Upper City of Jerusalem, 1980, 77 (Hebr.); id., in: H. Geva ed., Ancient Jerusalem Revealed, 1994, 257f.; Millard, Pergament und Papyrus 188; D. Goldblatt, Cathedra 102, 2001, 7-28 at 11 (Hebr.); Jaroš, Inschriften no. 197.

Photo: Israel Museum, Jerusalem.

AY/JJP

702. Hebrew bulla of Alexander Jannaeus "King", 103-76 BCE

A round-shaped bulla of reddish clay, broken at both ends, relief of palm tree with branches; imprints of papyrus fibers on reverse. Inscription in palaeo-Hebrew be-ginning below the palm leaves on the upper left side of the trunk, running down-

ward (the last letter seems to be missing) and then upward on the right side of the trunk, terminating below the leaves on the upper right side.

Meas.: h 12, w 11 mm.

Findspot: Supposed to have been found in Jerusalem with no. 701.
Pres. loc: Israel Museum, Jerusalem, inv. no. 76.65.49.

יהונת[.]
מלך

יהונת[ן] | מלך

Translit.: yhwnt[n] | mlk

Yehonatan (the) King.

Comm.: It is only supposed that this bulla, with no. 701, was found in Jerusalem before being acquired by the Israel Museum. The two bullae

fig. 702

represent the earliest known seals of any Hasmonean ruler or priest. They probably belonged to Alexander Jannaeus (103-76 BCE), whose Hebrew name was Yehonatan. The definite article *he* is missing before *mlk*, compare the same phenomenon in no. 701.

On the script, Avigad (IEJ 246) noted that the bulla "displays three noteworthy features: the *he* with its three horizontal strokes, which appears only on the last Hasmonean coins of Mattathias Antigonus; the *vav*, which is not of the standard type; and the classical three-pronged *kaf*, which never appears on Hasmonean coins".

Bibl.: N. Avigad, IEJ 25, 1975, 245f.; id., Qadmoniot 9, 1975, 68 (Hebr.) (edd. prr.). – Syria/BES 1976, no. 91; N. Avigad, The Upper City of Jerusalem, 1980, 77 (Hebr.); A. Kasher, Cathedra 41, 1986, 11-36 at 31 (Hebr.); N. Avigad, in: H. Geva ed., Ancient Jerusalem Revealed, 1994, 257f.; D. Goldblatt, Cathedra 102, 2001, 7-28 at 11 (Hebr.).

Photo: Israel Museum, Jerusalem.

AY/JJP

703. Aramaic seal from the Kidron Valley

A seal engraved on a stone set in bronze.

Findspot: Kidron Valley, near Absalom's Tomb.

fig. 703

לחטש

App. crit.: לחצתא *CIJ.*

Translit.: lḥṭš

To/for ḥṭš

Comm.: The reading of the letters is highly uncertain. No proposed reading gives a clear sense. The seal probably recorded a personal name; the editor's suggestion *ḥṭš* may be compared to חטוש *ḥṭwš* in 1 Chron 3,22. The seal was dated by Slousch to the Persian period, but it could be later.

Bibl.: N. Slousch, JJPES I,2, 1925, 46ff. (ed. pr.). – RB 35, 1926, 159; CIJ 2, 1396.

Photo: N. Slousch, JJPES I,2, 1925, 48 fig. 9.

<div align="right">AY/JJP</div>

704. Fragment of an amphora, perhaps with the consular date 26 BC (less likely 11 AD)

Fragment of an amphora with a dipinto. Possibly the name of the other consul was lost in the break.

Findspot: Found 1977 near Herod's palace (Jaffa Gate).

[--]
T STATILI[--]
COS

[--]| T(ito) Statili[o --] | co(n)s(ulibus).

... in the year, when (... and) Titus Sta-
tilius ... were consuls.

fig. 704

Comm.: The amphora fragment was found not far from Herod's palace in Je-rusalem. Many fragments of amphoras (and some whole amphoras) with dip-inti, dating to Herod's time were found on Masada attesting the import of wine from Italy. A group of five (Doc.Mas. 795-9), all of them bilingual, are dated by the emperor's consular year. In two cases the other consul is mentioned as well: Doc.Mas. 795 mentions Caesar's (i.e. Augus-tus') seventh consulate and Agrippa's third one, thus dating the jar to the momen-

tous year 27 BC, whereas Doc.Mas. 796 mentions Caesar's eighth consulate and Statilius Taurus' second consulate (although the latter number is lost), thus dating it to the year 26 BC. Doc.Mas. 796 makes it likely that Augustus' name is lost in the fragment from Jerusalem, which could likewise be dated to 26 BC, and in this case too the number II should be restored before COS: *[Imp(eratore) Caesare Augusto VIII] T(ito) Statili[o Tauro II] co(n)s(ulibus)*. If this is correct, then the amphora found in Jerusalem belonged to the same shipment of wine for Herod. However, a later date, 11 AD, when another T. Statilius Taurus was consul together with M. Aemilius Lepidus, cannot be entirely ruled out for this fragment.

Bibl.: Unpublished. – Cf. Masada II p. 134ff.

Photo: M. Broshi.

<div align="right">WE/HMC</div>