

Epigraphica Israelica

This is this journal's first attempt to collect and bring to our readers' notice new information on epigraphic material found in this country. We apologize in advance for oversights and omissions. Updating, criticism and suggestions for improvements are welcome. The texts are reproduced only when the journals or books in which they appeared are published in Hebrew. A map of Israel with the sites mentioned in the inscriptions is attached to this survey. Abbreviations of journals not mentioned in *APH* are as follows:

ZDPV = *Zeitschrift des Deutschen Palästina Vereins*
BAR = *Biblical Archaeology Review*
PEQ = *Palestine Exploration Quarterly*
LA = *Liber Annuus*
BAIAS = *Bulletin of the Anglo-Israel Archaeological Society*
INJ = *Israel Numismatic Journal*
ESI = *Excavations and Surveys in Israel*

Note: IAA = Israel Antiquities Authority

A Survey of Inscriptions found in Israel, and published in 1992-1993:

Part I. Communications and preliminary reports

Part II. Full publications

Part III. Suggested new readings to published inscriptions

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Part I. Communications and preliminary reports

1. Baniyas (ancient Caesarea Philippi) — Temple of Pan (area B-C), in front of Pan's cave — at the foot of Mt. Hermon.
A Latin inscription on an altar.

Description: The inscription was carved on an octagonal altar of which only a fragment was found in a pit in front of Pan's cave.

Present location: Unknown.

Date: The Roman period; the Greek inscription is dated to 148/9 CE and the Latin between 161 and 222 CE.

Contents: SALUTEM/ [M AUR AN]TONINI AVG(usti)/ AVR ANT AVG(usti) F(ili).

Reported by Z. Ma'oz, "Banias, Temple of Pan - 1990", *ESI* 10/2 (1992), 59-61 (read by B. Isaac).

Bibliography: Z. Ma'oz, "Banias, Temple of Pan — 1990", *Hadashot Arkheologiot* 97 (1992), 2-4 (Hebrew); *id.* "Banias, Temple of Pan- 1991-1992", *Hadashot Arkheologiot* 100 (1993), 2-6 (Hebrew).

2. Gush Halav — Upper Galilee, about 8 km northwest of Safed.

A graffito.

Description: The graffito was incised twice above the corridor entrance to the central cave which is part of a group of interconnected rock-cut caves used mainly for storage purposes.

Present location: *in situ*

Date: i-ii CE.

Contents: The graffito reads: NΘ = the number 59?

Reported by E. Damati and H. Abu 'Uqsa, "Gush Halav", *Hadashot Arkheologiot* 97 (1992), 11-13 (Hebrew).

3. Jaffa (ancient Joppa)/Abu-Kabir

A Byzantine inscription from a burial cave in the ancient Jewish cemetery of Abu-Kabir.

Description: The inscription is engraved on a marble slab, set into a socket above the entrance to hall B of the burial complex; under it a *menorah* with a shovel on one side and a *shofar* on the other are incised.

Present location Eretz-Israel Museum, Tel Aviv. IAA No. 94-1017.

Date: v-vi CE, based on the dating of the pottery.

Contents: MHMOPION/ MAPOYNIOY/ KAI MEGALLOY: "In memory of Marounius and Megalus".

Reported by J. Levy, " Yaffo - Abu-Kabir ", *Hadashot Arkheologiot* 99 (1993), 41-43 (Hebrew).

4. Jerusalem — Aceldama, at the foot of the western slope of the Kidron Valley, near the walls of the Aceldama monastery.

Inscriptions in Greek and Aramaic on ossuaries found in two Jewish burial caves.

Description: Eleven Greek and Aramaic inscriptions containing names of members of the families whose bones were interred in these caves.

Present location: Israel Antiquities Authority stores: IAA Nos. 93-1693; 93-1695 (ossuary 1006); 9-1248; 93-1704 (ossuary 007); 90-1246 (ossuary 002); 93-1701 (ossuary 2001).

Date: Late Second Temple period.

Contents: A preliminary publication by T. Ilan in this journal: "New Ossuary Inscriptions from Jerusalem", *SCI* 11 (1991/92), 149-159 mentioned the inscription in Greek of the name Ariston and in Aramaic of the names of Ariston of Apamea and Judah the Proselyte on ossuary 007; the bilingual inscriptions of Salamzion daughter of Ariston on ossuary 002 and of Salome daughter of Ariston (ossuary 2001); the Greek inscription of Megiste the Priestess on ossuary 1006. Two more inscriptions in Greek are mentioned in G. Avni, Z. Greenhut and T. Ilan, "Three New Burial Caves of the Second Temple Period in Heceldama (Kidron Valley)", *Qadmoniot* 99-100 (1992), 104 (Hebrew): ΠΕΠΟΙΗΚΕΝ ΛΖΑ/ ΒΕΡΟΥΤΟΣ: "Eleazar of Beiruth made it"; and ΕΡΩΤΑΣ: "(Bones) of Eros".

Bibliography: G. Avni and Z. Greenhut, "Jerusalem, Aceldama", *Ḥadashot Arkheologiot* 97 (1992), 68-71 (69) (Hebrew); *id.* "Jerusalem, Aceldama", *ESI* 10/2 (1992), 136-140; G. Avni, "Christian Secondary Use of Jewish Burial Caves in Jerusalem, in the Light of New Excavations at Akeldama Tombs", *Early Christianity in Context: Monuments and Documents*, edd. F. Manns and E. Alliata (Jerusalem 1993), 265-276.

5. Jerusalem — Jerusalem Convention Centre (Binyanei Ha-'Umma)

Brick stamp impression of the *Legio X Fretensis*.

Description : In a salvage excavation a workshop complex of the Tenth Legion was discovered, in which pottery and especially bricks and tiles of various sizes and forms were manufactured.

Present location: Israel Antiquities Authority stores.

Date: After 70 CE.

Contents: Brick stamp impression: LFX . More bricks and tiles of the Tenth Legion, some bearing stamps of a type unknown up to now, were discovered during the excavation, but have not yet been published.

Reported by B. Arubas and H. Goldfus, "Binyanei Ha-'Umma, Jerusalem", *Ḥadashot Arkheologiot* 100 (1993), 63-67 (Hebrew).

6. Jerusalem — Mount Scopus.

ossuary inscriptions from a burial complex.

Description: Cave A contained ossuaries incised with names in Hebrew; cave B contained ossuaries incised with names in Greek; cave D contained an ossuary with a Hebrew name painted in carbon-black.

Present location: Israel Antiquities Authority stores. IAA Nos. 92-1292/3; 92-1287, 1288, 1307

Date: i BCE-i CE.

Contents: Cave A: Yehosaf son of Yonathan — יהוסף בן יונתן; Elisha — אלישע; cave B: ΙΩΝΑΘΗΣ and ΙΩΑΝΑΣ; cave D: Shalom — שלום.

Reported by Sh. Wechsler-Bdolach, "Jerusalem-Mt.Scopus", *Hadashot Arkheologiot* 100 (1993), 61-63 (Hebrew).

7. Jerusalem — Mount Scopus.

Inscriptions with names in Greek and Hebrew on ossuaries from a burial complex.

Description: A number of the ossuaries found in a burial complex discovered in the course of rescue excavations undertaken in 1974 in the Hebrew University area on Mt. Scopus were inscribed with names.

Present location: Israel Antiquity Authority stores. IAA Nos. 74-1501/ 1503/ 1504/ 1514/ 1516.

Date: Second Temple period: last third of the first century BCE to the year 70 CE, based on the dating of ceramic vessels found in the burial complex.

Contents: In Cave 1, room C: Ossuary no. 3: ANINΑΣ (twice), ANAINΑΣ — for the Hebrew name חנינא — Ḥaninah or חנניה — Ḥaniah. Ossuary no.6: obscure name in Greek letters. Ossuary no. 27: ΦΑΣΑΗΛΟΥ, ΦΑΣΑΗΛΟΥ ΥΙΟΥ ΚΑΙ ΕΙΦΙΓΕΝΕΙΑΣ; "(Bones) of Phasael (פצאל), son of Phasael and of Iphigenia"; the last name is attested for the first time in a Jewish context.

Names in Hebrew letters are found on other ossuaries: יהודן יסון — Judah Jason; אלעזר — Eleazar; חנניה בן שמעון — Ḥaninah son of Simon (the last two were found in cave 2, room e).

Reported by A. Kloner, "Burial Caves and Ossuaries from the Second Temple Period on Mount Scopus", *Jews and Judaism in the Second Temple, Mishna and Talmud Period: Studies in Honor of Shmuel Safrai*, eds. I. Gafni, A. Oppenheimer and M. Stern (Jerusalem 1993), 75-106 (Hebrew).

8. Jerusalem — The Third Wall (area D), at the eastern end of Nevi'im street, north of Nablus Gate.

Greek and Armenian mosaic inscriptions from an early Armenian monastery church.

Description: A seven-line Armenian inscription was found in a mosaic medallion set into the floor of the living quarters. The Greek inscription (2.1 m long) consists of three fragmentary lines, set in a *tabula ansata* in the church mosaic floor between two chancel pillars, in front of a passage leading to the *bema*.

Present location: Israel Antiquities Authority stores. IAA No. 94-1418.

Date: The Armenian inscription is from the second half of the vii CE; the Greek inscription is from the end of vi to end of the vii CE, dated palaeographically.

Contents: Translation and photographs, no transcriptions. The Armenian inscription was written by the priest who had the mosaic medallion made. The Greek inscription reads: “[in the days of Si]lanus, beloved by God, deacon and head of the monastery, this [mosaic] was made and the apsis and the additions to the church, extending in length to [...] cubits and in height to six cubits. Remember me, Lord in thy Kingdom”.

Reported by D. Amit, S. Wolff and A. Gorzalczany, “Jerusalem, the Third Wall (area D)”, *Ḥadashot Arkheologiot* 100 (1993), 68-71 (Hebrew).

Bibliography: D. Amit and S. Wolff, “Excavations at an early Armenian Monastery in the Morasha neighborhood”, *Qadmoniot* 101-102 (1993), 52-56 (Hebrew).

9. Kh. Majdal — in Samaria, west of Zur Natan

A Greek mosaic inscription from a Samaritan synagogue.

Description: The inscription is set into a medallion in the multicolored mosaic pavement with geometric and floral patterns in the east side of a synagogue hall.

Present location: *in situ*.

Date: Byzantine period; dated archaeologically to iv-v CE.

Contents: An exultation?

Reported by I. Magen, “Samaritan Synagogues”, *Early Christianity in Context-Monuments and Documents*, edd. F. Manns and E. Alliata (Jerusalem 1993), 222-223 with a translation, photograph and drawing, but no transcription.

Bibliography: I. Magen, “Samaritan Synagogues”, *Qadmoniot* 99-100 (1992), 66-90 (Hebrew); *id.* “Samaritan Synagogues”, in: *Early Christianity in Context-Monuments and Documents*, edd. F. Manns and E. Alliata (Jerusalem 1993), 193-230; *id.* “Samaritan Synagogues”, *Judea and Samaria Research Studies:*

Proceedings of the Second Annual Meeting -1992, edd. Z.H. Erlich and Y. Eshel (Kedumim-Ariel 1993), 229-264 (Hebrew), English summary pp. xx-xxi; E. Ayalon, W. Neidinger and E. Matthews, "Ḥorvat Migdal (Zur Natan) — 1990", *Ḥadashot Arkheologiot* 100 (1993), 38-39 (Hebrew).

10. St. Sabas' Monastery, Hermitage 29 — on the eastern bank of Nahal Kidron (Wadi en-Nar), in the Judean desert, southeast of Jerusalem.
Greek inscriptions identifying saints, painted on the chapel's apsis wall, in St. Johannes Hesychastes' dwelling complex, phase II.

Description: Three painted saints identified by inscriptions arranged in two vertical lines on both sides of each figure. Presumably the original intention was to depict Daniel's three companions: Hanania, Azariah and Mishael: Ο ΑΓΙ(ΟΣ) ΑΝΑΝΙΑΣ; Ο ΑΓ(ΙΟΣ) ΖΑΧΑΡΙΑΣ; Ο ΑΓΙΟΣ ΜΙΣΑΗΛ Another inscription to the left of the three figures reads: ΙΟΑΝΝΟΥ ΚΟΛΟΝΙΑΣ — "(The oratory) of St. Johannes of Colonia". St. Johannes Hesychastes served as bishop of Colonia in Armenia, before coming to seclude himself in the Judean desert, cf. Cyrillus of Scythopolis, *Vita Johannes Hesychastes*, 201-222 (Schwartz).

Present Location: *in situ*.

Date: 509-559 CE (St. Johannes Hesychastes' seclusion).

Reported by J. Patrich, "The Hermitage of St. John the Hesychast in the Great Laura of St. Sabas", *Studies in the Archaeology and History of Ancient Israel — in Honor of Moshe Dothan*", edd. M. Heltzer, A. Segal and D. Kaufman (Haifa 1993), 255-257, (Hebrew).

Bibliography: J. Patrich, *ibid.* 243-264, English summary 25*-26*; *id.* "Chapels and Hermitages of St. Sabas' Monastery", *Ancient Churches Revealed*, ed. Y. Tsafir (Jerusalem 1993), 233-243.

11. Sebastia (ancient Sebaste) area — about 10 km northwest of Nablus.
A stamped Rhodian amphora handle.

Description: The handle was found in burial cave B, near the entrance to the village of Sebastia, in a Roman context.

Present location: Israel Antiquity Authority stores.

Date: 180-165 BCE, dated by the potter's name.

Reported by O. Sion, "Sebastia", *Ḥadashot Arkheologiot* 99 (1993), 35 (Hebrew), with a drawing of the potter's stamp which reads ΑΝΤΙΜΑΧΟΥ.

12. Tel Keriouth — at the foot of Mount Amassa in the eastern Negev, 10 km west of the modern city of Arad.

Two Greek mosaic inscriptions from a Byzantine basilica-style church.

Description: No.1: a fragmentary dedicatory inscription set in a *tabula ansata* in the mosaic floor, along the front wall of the basilica, just inside the main entrance; no. 2: an inscription with a red border and red letters set into the plain white tile mosaic floor of the narthex.

Present location no. 1 was vandalized; no. 2 is *in situ*.

Date: Byzantine period.

Contents: The two inscriptions contain requests to God.

Reported by S. Derfler and Y. Govrin, "Notes and news — Tel Keriouth, 1992", *IEJ* 43/4 (1993), 263-267.

Part II. Full Publications

13. Beth She'an (ancient Scythopolis) — in the Jordan Valley, south of the Sea of Galilee.

A Latin stamp on an amphora rim.

Description: A stamp, 5.5x3.5 cm, on a gritty brown clay amphora, complete and consisting of two lines: GEMO/NNEA . Found on the surface.

Present location: Haifa University.

Date: Roman period, probably i CE.

Contents: A name of a *figlina* or an estate of which the location is unknown, perhaps derived from a geographical name.

Published by R. Last and P. Porath, "A Roman Stamped Amphora Rim from Beth She'an", *ZPE* 95 (1993), 52.

14. Caesarea (ancient Caesarea Maritima).

Five Latin inscriptions and one in Greek on two columns from the *Praetorium* complex.

Description: Each of the two columns (column I is 1.43 m high and column II 1.50 m) bears three inscriptions.

Present location: Caesarea excavation area.

Date: Roman period: no. I.1 dates to 135-212 CE; no. I.2 and II.2 date to 276-282 CE; I.3 and II.3 to 293-305 CE and II.1 dates (to) after 71 CE.

Contents: Six honorary inscriptions. No. I.1 is a dedication to a previously unknown governor of Syria Palaestina, Decimus Seius Seneca; nos. I.2 and II.2 are dedicated to the Emperor Probus by two different governors, previously unknown, Claudius Acilius Cleobulus and a CDSASSEnianus(?); Nos. I.3 and II.3 are dedicated by Aufidius Priscus, an equestrian governor of the province, whose name was recently discovered in Yotvata (I. Roll, *IEJ* 39 [1989], 239-60). No. II.1 (in Greek) was dedicated by Varius Seleukos, "curator of ships" of the colony of Caesarea (this dates the inscription to after 70 CE) to Titus Flavius Maximus, a philosopher, his patron.

Published by B. Burrell, "Two Inscribed Columns from Caesarea Maritima", *ZPE* 99 (1993), 287-295.

Bibliography: K.L. Gleason, B. Burrell and E. Netzer, "New Excavations at the Promontory Palace at Caesarea Maritima", *AJA* 97/1 (1993), 345; B. Burrell, K.L. Gleason and E. Netzer, "Uncovering Herod's Seaside Palace", *BAR* 19/3 (1993), 50-57; 76.

15. Carmiel (Kh. Bata) — in Lower Galilee, east of 'Akko, north of Nazareth.

Twenty mosaic inscriptions from a Byzantine church.

Description: Eighteen inscriptions (nos. 3-20), of which eight are complete, are all short, written in large square letters carefully executed; they belong to the earlier stage of the church. Eight are set within octagonal medallions in the eastern part of the central panel. The rest were set in rectangles arranged in groups of three, four and three along the northern side of the central panel, between remains of the pillar bases. Two fragmentary inscriptions belong to the later stage of the church. No. 1 is located in the center of the nartex mosaic set in a large round medallion. No. 2 is set in the nave's mosaic pavement within a rectangular frame along the chancel screen.

Present location: Nos. 1-2 in Israel Antiquities Authority stores, IAA no. 76-1429 (1-6); nos. 3-20 *in situ*.

Date: Late v CE for the earlier inscriptions and mid vi CE for the later ones.

Contents: No.1 commemorates the erection of the church including the name of the bishop (Stephanus) in whose days the work took place. No. 2 contains a Byzantine religious formula. The other eighteen inscriptions fall into two groups, memorials and donations.

Published by V. Tzaferis, "Greek Inscriptions from Carmiel", *Atiqot* 21 (1992), 129-134. ✓

Bibliography: Z. Yeivin, "Excavations at Carmiel (Khirbet Bata)", *Atiqot* 21 (1992), 109-128.

16. 'Ein Faṭṭir — in the Judaeen plain (Shephelah), in the vicinity of Beth Jimal, south of the modern city of Beth Shemesh, 2 km north of Tell Yarmouth. Three Greek inscriptions, set in the mosaic pavement of a church.

Description: All three were discovered in the church's nave. Inscription A is one line long; inscription B, which consists of five lines, is set in a *tabula ansata*; inscription C is three lines long.

Contents: Inscr. A is an invocation to Christ to help the deacon Johannes; inscr. B is dedicated to those responsible for the restoration of the church; the artisans who laid the mosaic floor are named. Inscr. C is another invocation to Christ.

Present location: *in situ*.

Date: Byzantine period: can be narrowed down to 461 or 476, if the fourteenth indiction in inscr. B, which names Anastasius as the bishop under whom the restoration was executed, refers to the term of office in 'Ein Faṭṭir of Anastasius I (July 458-January 478), or to 536, if it refers to the term of service there of Anastasius Bishop of Eleutheropolis.

Published by F. Alpi, "Les Inscriptions de L'Église de 'Ain Faṭṭir", *RB* 99/2 (1992), 435-439.

Bibliography: A. Chambon and A. Strus, "Une Installation Agricole Byzantine à 'Ain Faṭṭir", *RB* 99/2 (1992), 425-435; *id.* *Ḥadashot Arkheologiot* 99 (1993), 74-76 (Hebrew).

17. Ḥaluza (ancient Elusa) area, in the Negev, about 20 km southwest of modern Be'er Sheba, northwest of Kibbutz Revivim.

A bilingual (Greek and Palmyrene Aramaic) dedicatory inscription, perhaps by a Roman soldier from Palmyra.

Description: A three line inscription carved on a limestone block, set in a *tabula ansata*, was found incorporated in the foundations of an abandoned Beduin structure.

Present location: Israel Antiquities Authority stores, IAA No. 91-2354.

Date: ii-iii CE, based on the palaeography.

Contents: ΘΕΩ ΤΩ/ΤΑΤΩ/ ΔΕΒΡΙΑ : "To the Highest God, remember me!"

Published by Y. Ustinova and J. Naveh, "A Greek-Palmyrene Aramaic Dedicatory Inscription from the Negev", *Atiqot* 22 (1993), 91-96.

18. El-Khirbe — Samaria, 2.5 km southeast of Sebastia, close to the Nablus-Tul Karem road.

Seven Greek inscriptions from a Byzantine Samaritan synagogue.

Description Six inscriptions were found set in the mosaic pavement of the central hall and of the passageway leading into the synagogue from the exedra on the north. The seventh, an illegible inscription from an earlier period, was incised in the soft limestone lintel.

Present location: In the office of the Staff Officer of Archaeology of Judea and Samaria.

Date: Byzantine period: Inscriptions nos. 1-3 belong to the original pavement, palaeographically dated to late iii and early iv CE; nos. 4-6 were added in a later phase to be dated to the iv and v CE.

Contents: The inscriptions contain Greek and Semitic personal names. Nos. 1-3 consist of solicitations and 4-6 of invocations to God, including the formula: Εἰς Θεὸς βοήθη (no. 6).

Published by L. Di Segni, "The Greek Inscriptions in the Samaritan Synagogue at El-Khirbe: With Some Considerations on the Functions of the Samaritan Synagogue in the Late Roman Period", *Early Christianity in Context: Monuments and Documents*, edd. F. Manns and E. Alliata (Jerusalem 1993), 231-239.

Bibliography: Y. Magen, "Samaritan Synagogues", *Qadmoniot* 99-100 (1992), 66-90 (Hebrew); *id.* "Samaritan Synagogues", *Early Christianity in Context: Monuments and Documents*, edd. F. Manns and E. Alliata (Jerusalem 1993), 193-230; *id.* "Samaritan Synagogues", *Judea and Samarian Research Studies-Proceedings of the Second Annual Meeting of 1992* (Kedumim-Ariel 1993), 229-264 (Hebrew), English summary pp. xx-xxi.

19. Kibbutz Merom-Golan area, in the Quneitra Valley, northwest of Quneitra city, southeast of Qiryat-Shemona.

A boundary stone from the Golan.

Description: The inscription, a chance find, is engraved on a flat undressed basalt stone 0.77 x 0.47 x 0.16 m.

Present location: The Golan Antiquities Museum in Qatzerin. IAA No. 87-7212.

Date: The stone probably belongs to a steadily growing group of boundary stones found in the vicinity of both the Golan and the Bashan Heights, connected to the land partition that took place in the days of Diocletian

Contents: Λίθον δ[ι]/ορίζ[ι]ο[υ]ν[τ] / α Χανῶν/κὲ Σαρισῶν : "A stone separating (the territory) of Ḥanah from (that of) Sarisa".

Sarisa is mentioned on another boundary stone together with Berenike, see G. Dalman, *PJB* 7 (1911), 24; *ZDPV* 36 (1913), 243-251.

Published by M. Hartal, "Quneitra Valley — A Boundary Stone", *Ḥadashot Arkheologiot* 100 (1993), 105 (Hebrew).

20. Kh. Samra — on the eastern shore of the Sea of Galilee, ca. 500 m south of Kibbutz Ha'on.

Salutatory and invocatory Greek inscriptions with Biblical and Christian liturgical expressions and theological concepts.

Description: Three inscriptions were discovered set in the mosaic floor of an early Christian church. The words are written in full except for the *nomina sacra*.

Present location: *in situ*.

Date: Byzantine period; the church is assumed to have been erected in the early vi and abandoned in the viii CE.

Contents: No. 1, almost intact, contains a passage from Ps. 122:8; no. 2 salutes the people who enter the church and stay there; no. 3 (damaged) begins with the concept of the "peace of Christ", based on John 14:27, and continues with the same excerpt from Ps. 122:8 as no. 1, with some additions.

Published by V. Tzaferis, "An Early Christian Church at Khirbet Samra", *Studies in the Archaeology and History of Ancient Israel — in Honor of Moshe Dothan*, edd. M. Heltzer, A. Segal and D. Kaufman (Haifa 1993), 243*-247*.

21. Kh. Za'aquqah area — Shephelat Yehuda, 6 km east of Maresha.

iv-iii century BCE graffiti from a burial cave of a Greek family: evidence for early Greek settlement in Shephelat Yehuda.

Description: Twenty inscriptions of altogether thirty-three names — some of them repeated several times — many of them fragmentary, carelessly inscribed above and between the *loculi* set into the walls of the cave, 400 m. west of Kh. Za'aquqah.

Present location: *in situ*.

Date: early Ptolemaic; the ceramics and the small findings date from the second half of the iv and early iii century BCE. The editors suggest that year 12 in nos. 1 and 2 refers to the 12th year of Ptolemy II Philadelphus (272/271 BCE). The graffiti share general palaeographical resemblances with the painted tombs of Hellenistic Maresha (see J.P. Peters and H. Tiersch in the bibliography below).

1. ET IB ΒΟΥΤΟΥ Δημοφίλου: "Year 12. Of Boutas son of Demophilus".

- 2a. ET IB B[: “Year 12. Of B(outas)”].

 υίου: “Of the son of”.
- 2b. Ευί
3. Διόδωτος Δημοφίλου: “Of Diodotus son of Demophilus”.
- 4a. Καὶ Ῥόδιου τῆς Γ[: “And of Rhodius daughter of G[”.
- 4b. Βρύωνος/ υίου Β[: “Of Bryon son of B[”.
- 5a. Δημοφίλου Βρύωνος: “Of Demophilus son of Bryon”.
- 5b. Καὶ Ῥοδίου τῆς θυγατρὸς > Δημοφίλου: “And of Rodius daughter of Demophilus”.
6. Βοτρίχου καὶ Δωροθέου τοῦ πατρὸς αὐτοῦ “Of Botrichus and of Dorotheus, his father”.
- 7a. Ἀθηνίου τῆς/Δημοφίλου μ?γρ: “Of Athenias (or Athenion?) daughter of Demophilus (mother?)”.
- 7b. μ?γρ: “Athenion?” (uncertain).
8. Ἀθηνίου: “Of Athenion”.
- 9a. Ἀθηνίου τῆς Δημοφίλου: “Of Athenias or (Athenion?) daughter of Demophilus”.
- 9b. τοῦ πατρὸς/πάντων: “Of the father of all of them”.
- 9c. Δημοφίλου πατρὸς πάντων: “Of Demophilus father of all of them”.
- 9d. θυγατρὸς: “Of the daughter of”.
10. Νικόβου/Λυσιμάχου: “Of Nicobus son of Lysimachus”.
11. Βοτρίχου Βοτριχ: “Of Botrichus son of Botrich(us)”.
12. Καὶ Δωροθέου υἱός: “And son of Doritheus”.
- 13a. Βαῦκι[ς] : “Bauki[s]”.
- 13b. Βοτριχ[ος]/ [ου] : “Botrichus? Of Botrichus?”.
14. Φιλοκλέας τῆς Δωροθέου γυναικός: “Of Philoclea wife of Dorotheus”.
- 15a. Δημοφίλου τοῦ Δωροθέου υἱοῦ: “Of Demophilus son of Dorotheus”.
- 15b. Ἥγησιου καὶ/Βρύωνος τοῦ υἱοῦ/τῆς Ἑρμίου γυναικός: “Of Hegesias and of Brion the son; of Hermias the wife” (or “of the wife of Hermias”).
16. Βρύωνος Γεώνιος/ Ἡδυλίου: “Of Brion Geonius (?); of Hedylion”.
- Published by A. Kloner, D. Regev and U. Rappaport, “A Burial Cave in Shephelat Yehudah”, Atiqot 21 (1992), 27-50 (Hebrew), English summary 177-178.*

Bibliography: J.P. Peters and H. Tiersch, *Painted Tombs in the Necropolis of Marissa* (London 1905); E. Oren and U. Rappaport, “The Necropolis of Maresha-Beth Govrin”, *IEJ* (1984), 114-153; A. Kloner, “Maresha”, *Qadmoniot* 95-96 (1992), 70-85.

22. Mount Ḥermon — The cult place of Senaim — 4 km to the north of Banias (Caesarea Philippi), 5 km to the west of Majdal Shams village.

Nine Greek inscriptions from a Roman *temenos* complex.

Description: Fragmentary inscriptions engraved on limestone altars; only one is engraved on a basalt stone. All of the inscriptions were discovered near the entrance or the steps leading to the small temple.

Present location: excavation area.

Date: Roman period, based on palaeography and contents. No. 2 is a dedication to late second- or early third-century emperors (probably M. Aurelius and L. Verus); no. 3, if ἔτους μ̄γ̄ refers to the era of the province of Arabia, can be dated to 148/149 CE and no. 5 perhaps to the end of the first century CE; no. 9 might be a reference to Julia Domna.

Contents: Dedications and memorial inscriptions.

Published by S. Dar and N. Kokkinos, "The Greek Inscriptions from Senaim on Mount Hermon", *PEQ* 124 (1992), 9-25 (nos. 2b and 5 had been published previously, though not in a final form, by S. Dar and J. Mintzker, "A Roman temple at Senaim", *Eretz-Israel* 19 (1987), 30-45 (Hebrew) and by S. Applebaum, "Selected Inscriptions from the Mount Hermon Temples and Villages", in: *The Settlements of Mount Hermon in Antiquity*, ed. S. Dar (Tel Aviv 1988), 45-46 (Hebrew).

23. Wadi Murrar — in the Judaeen desert, about 300-500 m distant from 'Ein Abu-Mahmud, about 2 km east of Kibbutz Almog.

An invocation in Greek, engraved on a cave-hermitage wall.

Description: A four-line inscription in Greek and three crosses are incised on the eastern wall in cave no. 3, room no. 2. This cave belongs to a group of five rock-cut cave-hermitages, in which a monastic community resided. These caves are scattered along secondary tributaries of Wadi Murrar.

Present location: *in situ*.

Date: Byzantine period, based on the archaeological finds; probably between 500 and 614 CE.

The inscription reads: θε(ὸς) βο(ή)θη/ ἰλασθή/τι Ἄμην: "God assist; be merciful, Amen!"

Published by J. Patrich, B. Arubas and B. Agur, "Monastic cells in the Desert of Gerasimus near the Jordan", *Early Christianity in Context: Monuments and Documents*, edd. F. Manns and E. Alliata (Jerusalem 1993), 284 and fig. 10.

24. Yavne Yam (Jamnia-on-the-sea)

A Byzantine lead weight from the port.

Description: A circular-shaped weight (9.8 cm in diameter, 217 gr) with a fragmentary six-line inscription stamped on the obverse. On the reverse are stamped two concentric circles, inside the inner circle there is an eight-point star with rounded ends.

Present location: Museum of Kibbutz Palmahim. IAA No. 89-5109.

Date: 450-550, based on parallels.

Contents: names of magistrates responsible for the weight; note that their title is ἔφοροι and not ἀγορανόμοι.

Published by A. Laniado and B. Dashti, "A Byzantine Lead Weight from the Port of Iamnia (Yavneh-Yam) and the Title ἘΦΟΡΟΣ", *REB* 51 (1993), 229-235 (transcribed for the first time by A. Sadeh, "The History and Archaeology of Yavne Yam", *Yavne Yam and its Surroundings*, edd. M. Fischer and B. Dashti [Palmahim 1991], 27 [Hebrew]).

25. Provenance unknown (purchased in Jerusalem; probable but not certain to have been found in this country).

A label on an unguent jar.

Description: The label is painted in carbon-black on the wheel-made body of a biconical miniature jar (5.2 x 5.5 cm), below the carination.

Present location: Ashland University in Ohio.

Date: Late Hellenistic or early Roman.

Contents: The text, which consists of the letters ΩΡΑΣΑΝΘΟΣΛ written continuously, is read: ὤρας ἄνθος Ἄ: "Bloom of youth, 30 (weight or price)". The jar probably contained some kind of unguent to aid youth and beauty.

Published by R. Houston Smith, "Notes — 'Bloom of Youth': a Labelled Syro-Palestinian Unguent Jar", *AJA* 97 (1993), 163-167.

Bibliography: M. Hershkovitz, "Miniature Ointment Vases from the Second Temple Period", *IEJ* 36 (1986), 47-51.

26. Provenance unknown.

Greek inscriptions on Byzantine oil lamps.

Present location: The majority of the inscribed oil lamps were not found in controlled excavations, but purchased by the Studium Biblicum Franciscanum Institute in Jerusalem. Others belong to private or public collections.

Date: The Byzantine period.

Contents: In total, 23 Greek inscriptions ((Lychn. 1008-1029) with religious Christian formulas; Lychn. 1029 transcribed but not deciphered.

Published by S. Loffreda, "Ancora Sulle Lucerne Bizantine con Iscrizioni", *LA* 42 (1992), 313-329.

27. Provenance unknown.

A late Byzantine oil lamp bearing the formula: EIC ΘEOC.

Description: A two-line inscription incised on the nozzle of a pear-shaped mould-made lamp. The two words : EIC ΘEOC are written in inverted script to be read from right to left.

Present location : Prof. A. Reifenberg's private collection.

Date: Late Byzantine period; not later than the middle of the viii CE; the dating is based on shape and decorations.

Published by V. Sussman, "EIC ΘEOC, 'One God'", *BAIAS* 12 (1992/93), 22-27.

Bibliography: See in this volume, L. Di Segni, "Εἶς θεός in Palestinian Inscriptions".

Part III. Suggested new readings to published inscriptions

28. Beth She'an (ancient Scythopolis).

A dedication to the emperor Galerius by a governor of Syria-Palaestina put up by the magistrates of Scythopolis.

Description: An inscription of nine lines in Latin and two in Greek, engraved on a limestone column found in the Scythopolis area.

Present location: Museum of Regional and Mediterranean Archaeology in Gan-Hashlosa. Museum no. B(et) (She'a)N 1454.

Date: 308/9- 310/11 CE.

Published by B. Lifshitz, "Une dédicace à Galère trouvée a Beisan (Skythopolis)", *Hommages à Albert Grenier II*, ed. M. Renard (Brussels-Berchen 1962), 1063-1064.

New readings suggested by R. Last, A. Laniado and P. Porath, "A Dedication to Galerius from Scythopolis — A Revised Reading", *ZPE* 98 (1993), 229-237.

Contents: The new readings offer substantial additions and changes: they supply Galerius with the *gentilicum* Valerius; the governor's name turns out to be Val(erius) Fermilianus (not Valentinianus as in the first publ.), who can now be

identified with the governor of that name in Eusebius' *Liber de Martyribus Palaestinae*. This narrows down the date of the inscription to 308/9-310/11. Valentinianus, not attested elsewhere, can be removed from the *fasti* of Judaea. Finally, the new reading of the first of the two lines in Greek gives us the names of the two *strategoi* of the colony who are responsible for setting up the dedication.

This inscription is the only evidence for the status of *colonia* having been conferred on Scythopolis.

Bibliography: SEG 20, 1964, No. 455; AE 20, 1964, No. 198.

29. Binyamina — a few kms northeast of Caesarea Maritima.

A Jewish epitaph or perhaps a dedicatory inscription, probably coming from a synagogue.

Description: A marble stone, on its smoothed surface a *menorah* flanked by a *shofar* on one side and by a *lulab* on the other. The inscription is incised above the *menorah*, on either side of its stem and under its base. The stone is said by the local people to have been found on a low hill strewn with potsherds of the late Roman period. It was used later as a modern land boundary stone in the vicinity of Binyamina.

Present location: Israel Antiquities Authority stores, IAA No. 80-787.

Date: Roman period; 408/9-410/11 CE if "year 471" indicates the Pompeian era.

Published by G. Herman, "A Jewish Tombstone from Binyamina", *SCI* 11 (1991/92), 160-161.

New readings suggested by L. Di Segni, "A Jewish Greek Inscription from the Vicinity of Caesarea Maritima", *Atiqot* 22 (1993), 133-136.

Contents: The new resolution of the bottom line — ΠΠΕΣΕΤΑΟΥ — gives a date, perhaps in the Pompeian era, as in nearby Dor. Herman read: Πρεσ<β>ε<υ>τ{λ}οῦ. Di Segni reads: πρεσ(βυτέρω). "Ετ(ους) αου. This inscription contains the formula εἰς θεός, on which see Leah Di Segni in this volume.

30. Dor (ancient Dora), on the Carmel coastline.

A slingstone from Dor, bearing the name of Tryphon.

Description: A slingstone made of lead, 3.9 x 1.9 x 1.4 cm, weight: 60 gr. Inscribed on both sides, with letters in relief.

Present location: Center of Nautical and Regional Archaeology, Dor, Kibbutz Nahsholim.

Date: 138/137 BCE.

Published by D. Schlesinger, "A Lead Slingshot from Dor", *Qadmoniot* 60 (1984), 116 (Hebrew) = *SEG* 32, 1982/1985, no. 1500. Revised readings by D. Gera, "Tryphon and the Lead Projectile from Dor", *Qadmoniot* 69-70 (1985), 54-55 (Hebrew); *id.* "Tryphon's Sling Bullet from Dor", *IEJ* 35 (1985), 153-163 = *SEG* 35, 1985/1988, no. 1535.

New readings suggested by Th. Fischer, "Tryphons verfehlter Sieg von Dor?" *ZPE* 93 (1992), 29-30.

Fischer offers a different reading from Gera's of the reverse (he ignores the Phoenician *dalet*, which is an abbreviation of the city's name דור/דאר — Dor):

Gera	Fischer
(דאר) ד λ ε/ Δω(ριτῶν) π(όλεως) . 'Ροῦ/γεῦσαι: "Dor. Year 5. Of the city of the Dorians. Have a taste of sumac".	Διὸς/ Δωρίτου/ γεῦσαι: "Have a taste of Zeus of the Dorians"!

Bibliography: D. Schlesinger, "More on Slingstones", *Qadmoniot* 66-67 (1984), 89 (Hebrew); = *SEG* 34, 1984, no. 1505; ; D. Schlesinger, "The Slingstones", in: *Yavne Yam and its Surrounding*, edd. M. Fischer and B. Dashti (Palmaḥim 1991), 66 (Hebrew);

31. Jerusalem-Beit Şafafa — southwest of Jerusalem.

A Greek inscription from a funerary chapel.

Description: The inscription is within a *tabula ansata* (230 cm long) set in the mosaic pavement of a funerary chapel, which was part of a mausoleum. It begins with a cross and is arranged in reverse order, the bottom line being the first of the text.

Present location: *in situ*.

Date: The date is given at the end of line 4 in the form of month, year of the indiction cycle and year of an unknown era.

Contents: The inscription commemorates the erection of the house of the holy martyrs, dedicated to the salvation and succour of a person called Samuel and his family and the rest of the πολαβοτων — which was corrected to πολυετῶν — "the elders" or "the long-living" (Landau); Πολυβότων — "the many-feeding" (Avi-Yonah); <α>πολ<ωλ>ότων — "the deceased" (Woodward); 'Πολαβ(ι)οτωντον "long lived" (Lifshitz); π(ρ)ολαβ(ύ)των — "those who have preceded (the dedicator)", i.e. in death; πολ<υ>βο<ή>των = "the much-celebrated" or "the glorious", referring to the martyrs mentioned in line no. 2 (Di Segni, p. 159, where see references in the notes to the other readings).

Published by J. Landau, "Excavation of a Family Vault near Beit Safafa", *Bulletin of the Department of Antiquities of the State of Israel* 5-6 (1957), 40-42 (Hebrew), who read in l. 4: 'ε̄τους FC: year 206', but dated it to end of iii or iv CE on the basis of the pottery.

M. Avi-Yonah, "Note on the Dating of the Beit Şafafa Inscription", *ibid.* 43 (Hebrew), also read the F sign as a *digamma*, and added the year 206 to the era of Diocletian, also called 'era of the martyrs', (beginning on 29 August 284 CE), thus establishing 491 CE as the date of the inscription.

New readings suggested by L. Di Segni, "The Beit Şafafa Inscription Reconsidered and the Question of a Local Era in Jerusalem", *IEJ* 43/2-3 (1993), 157-168, proposes to read the year's first digit as "a *stigma* with a diagonal 'tail' on the left, indicating its function as a thousands figure" and the whole figure accordingly as 6200 of the Georgian-Jerusalemite creation era — with a starting point in 5604 — thus fixing the date of the inscription to the year 596 CE.

Bibliography: *SEG* 16, 1959, no. 850; 20, 1964, no. 493; 26, 1976, no. 1672.

32. Jerusalem, The City of David — south of the Temple Mount.

Two Iron Age II potsherds, bearing South Arabian or Greek letters.

Description: Found in the 1979/80 excavations. The letters were punched on sherds belonging to fired vessels (typical of the local Judaeon pottery repertoire), producing a somewhat zigzag line.

Present location: The Israel Museum stores, Jerusalem, IAA No. 86-424 and IAA No. 86-422.

Date: Iron Age II, the First Temple period, vii-vi BCE.

Published by Y. Shiloh, "South Arabian Inscriptions of the Iron Age II from Jerusalem", *Eretz-Israel* 19 (1987), 288-294 (Hebrew).

New readings suggested by B. Sass, "Arabs and Greeks in the Late First-Temple Period", *Studies in the Archaeology and History of Ancient Israel: In Honour of Moshe Dothan*, edd. M. Heltzer, A. Segal and D. Kaufman (Haifa 1993), 141-144 (Hebrew), English summary 22*.

Contents: Instead of south Arabian letters read on sherds 2 and 3 (= Shiloh 3 and 2) in the original publication, it is suggested to read on them the Greek letters φ and φ λ ρ, respectively. The new interpretation is based on the striking resemblance of the northwest Semitic script to its descendants, the South-Arabian and the Greek scripts of the viii and vii BCE and on the Greek presence in Judaea in the First Temple period according to the archaeological and historical data. If accepted, this is the earliest attestation of Greek script in Eretz-Israel.

33. Mt. Hermon-Qala' at Bustra — about 4 km northwest of Banias (Caesarea Philippi).

A Greek inscription from a Roman temple.

Description : A fragmentary dedicatory inscription, engraved on a limestone column (1.20 m high, 0.59 m in diameter), found on the surface, northwest of the temple's north wall.

Present location: Beth Ussishkin, Kibbutz Dan.

Date : Roman Period.

Published by S. Applebaum, "A Greek Inscription from Mt. Hermon", *The Hermon and its Slopes*, edd. Sh. Applebaum et al. (Tel Aviv 1978), 180-184 (Hebrew).

New readings suggested by L. Di Segni in S. Dar, "Qala' at Bustra — A temple and a Farm from the Roman period on Mt. Hermon", *Eretz-Israel* 23 (1993), 302-307, n. 8) (Hebrew).

Appelbaum	Di Segni
ἑποίκι	[Θεῶ μεγίστ]ω [τὸ κοιν]
ον Φαμέλιτο οφ φαμελιού	ὄν Φαμεί[ας]
Χιρουλαση(ν)ων	...αση<ν>
Σιγγερειάτων	[ἐν τῇ ὑπερεία ἰδῶν
Καπτανῶν	Λιβάνων

Translation: "To the almighty God, the village community of Phamia on the upper heights of the Lebanon Mountains".

34. Yavne-Yam (Jamnia-on-the-Sea), 1 km south of Kibbutz Palmaḥim.

A dossier consisting of a letter of Antiochus V Eupator and a petition (*hypomnema*).

Description: A fragmentary inscription, incised on a block of local limestone with relatively regular letters; set into the city wall in secondary use.

Present location: Museum of Kibbutz Palmaḥim, IAA No. 58-3614.

Date: June-July 163 BCE.

Published by B. Isaac, "A Seleucid Inscription from Jamnia on-the-sea: Antiochus V Eupator and the Sidonians", *IEJ* 41 (1991), 132-144.

New readings suggested by A. Kasher, "A Second-Century BCE Greek Inscription from Iamnia", *Cathedra* 63 (1992), 4-5 (Hebrew).

Isaac	Kasher
1.]ΑΛΜΕ[1. τὰ ἐπεστ]αλμέ[να
2-3. Βασιλεὺς Ἀντίοχος Νέσσωι χαίρειν. παρὰ [τῶν ἐν τῷ τῆς Ἰαμνίας λιμένι Σιδωνίων κτλ.	2-3. Βασιλεὺς Ἀντίοχος Νέσσωι χαίρειν. παρὰ [τῶν ἀπο Ἰαμνίας λιμένι Σιδωνίων κτλ..
4. δὴ..6..κ]αι οἱ δεδηλωμένοι εἰσὶν ἀτελεῖς [.....14.....]	4. δὴ..6..κ]αι οἱ δεδηλωμένοι εἰσὶν ἀτελεῖς [προβάτων]
12. ...]ΔΕΧΑΤ[...]ΤΩΝΓΕΝ[...	12. δεκάτη (κ not χ)

Contents: A royal letter of Antiochus V Eupator, in answer to a *hypomnema* written by the Sidonians, probably those of Jamnia-on-the-Sea, in which they request privileges in return for nautical services which they had rendered to his grandfather (Antiochus III) and perhaps also to his father (Antiochus IV Epiphanes).

Bibliography: B. Isaac, “A Seleucid Inscription from Jamnia-on-the-Sea: Antiochus V Eupator and the Sidonians”, *Yavne Yam and its Surroundings*, edd. M. Fischer and B. Dashti, (Palmaḥim 1991), 33-40 (Hebrew); A. Sadeh, “Appendix: ΝΑΥΤΙΚΗΝ ΧΡΕΙΑΝ”, *ibid.* 40-42 (Hebrew); A. Kasher, “A Second-Century BCE Greek Inscription from Jamnia”, *Cathedra* 63 (1992), 3-21.

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