

## VARIA EPIGRAPHICA

### 1. *The Golan*

Contributed by Zalman Dulab of Kefar Blum, and published with his kind permission.

λίθος  
δι]ορίζω[ν  
τὰ ὄρια τοῦ  
Πανίου κὲ  
τῆς πόλεως  
[-----]  
[-----]  
[---]AN [---

Found among the stones brought from the Golan to build an air-raid shelter at Kefar Blum. The stone bearing the inscription is a soft limestone block, measuring 70×31×18 cm. The average height of the letters is 3–4 cm.

The inscription, which was examined by Dr. Isaac, is one of the boundary stones set up by the emperor Diocletian during his survey of landed property in the orient. (For references see *Scripta Classica Israelica* 4 (1978), p. 134, no. 2, to which add J. Déléage, *La capitation du bas-empire* (Mâcon 1945), pp. 152–157; *ΑΕ* 1960 ad num. 353; J. and L. Robert, *Bulletin épigraphique* 1959, p. 261 f.). This stone apparently marked the boundary between the territory of the town (Caesarea Philippi) and the estate of the Πάνιον (= Πανείον), the Temple of Pan, which held lands in the vicinity of the city. We have here, to the best of our knowledge, the first epigraphical evidence in this country of temple estates.

## 2. *Hurvat Tzalmon*

Found by Mr. Mordekhai Avi'am at Hurvat Tzalmon (18480,25092) in Upper Galilee. Communicated and contributed by Lt.-Col. 'Irit Zaharoni, editor of the 'Derekh Eretz' section of *Ba-Mahaneh* (IDF), and published by her kind permission. Carved on a stone block, part of a sarcophagus, and enclosed by lines representing a *tabula ansata*.

Λοχ  
 ιγοῦκ  
 οῦτος

The site was the Selame (Σελάμη) fortified by Josephus (*Vita*, 188 (137); *BJ* II, 573), and presumably captured by Vespasian in 67 CE. Intercultivated vines were grown here in the 2nd century CE. (*M. Kilaim*, IV, 9; see also S. Klein, *Sepher ha-Yishuv* (Jerusalem 1977), pp. 163, 165; A. Alt, *PJb* 22 (1926), p. 55). Lohegos or Lochages is found occasionally as a personal name, e.g. in Aetolia (Polyb. XXVII, 15, 14) and at Miletus (*OGI* 214,6), but as the word appears here without a patronymic, the commander of a military unit (λόχος) seems more likely to be meant, and for the same reason the reading Λοχίτου suggested by Dr. Yoram Tzafrir, less acceptable. It is possible that the inscription, clearly Roman and not of late period, commemorates the anonymous commander of a cohort (cf. *Jos.*, *BJ* VII, 5), and we might suppose that his body was found some time after the action in which he fell, but that his rank was identifiable, consequently he may have belonged to a unit of the forces commanded by Vespasian in 67. As however the language of the inscription is that of those who buried him, his identity remains a matter of speculation. Those who formulated the inscription could have been men of the client ruler's force (cf. *BJ* III, 68) left to hold the village after its capture. As however the inscription belonged to a sarcophagus found nearby, an improvised burial is far from certain, and the correct significance must remain unsettled.

## 3. *Ramat Yohanan*

A columnar boundary stone, communicated by Dr. Tzevi Karniel and published with his kind permission. Now at Ramat Yoḥanan. Found at

1601.2402 between Ḥurvat Par and Ibtan, south of the qibbutz. It was accompanied by two other uninscribed columns. The average height of the letters is 3.1 cm.

Ὅρι[α] κ[ώ]μ[ων]  
 Μεγδι[ηλ--]  
 Γαμαδ[ης?]

Μεγδιηλ-- is Khirbet Mejdol (161.243) to south-east of Qibbutz Ramat Yoḥanan. Gamad [----] is probably to be completed as Gamada on the analogy of Gamala = Gamla, Gamaliel = Gamliel, the first form in each case being the Greek form. The name is to be connected with R. Judah ben Gamda, known as an inhabitant of Kefar 'Akko (*Mekhila de Rabbi Simeon b. Yoḥai*, Yitro 18,5, ed. Epstein and Melamed, 132; b. Soṭah 43b). Kefar 'Akko was probably the Hebrew equivalent of the *Pagus vicinalis* recorded by a Roman inscription at Kefar Ata, less than 1½ kilometre north-west of Ramat Yoḥanan (M. Avi-Yonah, *QDAP* 12 (1946), pp. 86–7). Cf. Zeev Safrai, *Administrative Boundaries in Eretz Yisrael in the Period of the Mishnah and the Talmud* (Tel Aviv 1980), pp. 24 sq. (Hebrew), who came to the same conclusion independently. The style of the letters points to the Byzantine period.

#### 4. *Yoqne'am* (South-western Plain of Esdraelon)

Editors' contribution. In a rockcut tomb on the west side of the wadi south of the qibbutz. The inscription is inside the tomb-chamber over the fourth columbarium from the entrance.

ΜουΑμης  
 υἱος Ἀντιπψ

Height of letters, c. 2½ cm. The second and third letters of the first name are problematic; its last two letters are ligatured. Possibly the alpha was meant to combine both alpha and delta, so giving the name Μουδάμης. The sigma is represented by the form 'C'. The name Μωυῖδης is found at Stratonice in Caria (*SEG* IV, 301; 166–169 CE). The ψ is perhaps an abbreviation for ψυχῆ (Cf. Avi-Yonah, *QDAP* 9 (1940) Supplement, p. 113).

5. *Khirbet Parvana* near 'Ein ha-Natziv, Plain of Beth Shean.

Contributed by Ḥayyim Feldman, (Qibbutz Beth Alpha), and published with his kind permission. 196.208. Now at Beth Alpha.

[--]Θῆκος ἐνθ[άδε]  
 [--]FSS 'Ιωσήφ[--]  
 [-'E]ντολίου Ιθ[--]

The abbreviative signs 'SS' in line 2 indicate the Byzantine period. If the word θῆκος stands for θηκή, this form is exceptional. This is a Jewish burial, and the so-called Reḥov synagogue, in which the now famous inscribed mosaic was found, is close by. (Y. Zussman, *Tarbiz* 43 (1974), pp. 88 sqq.: A halakhic inscription from the Beth Shean plain).

6. *'Ein Gev(?)*

Contributed by Pinḥas Porat and published with his kind permission. The text is enclosed by lines representing a *tabula ansata*.

Εἰ[ακὼβ?] "Αμω  
 νος κὲ Κατώ  
 σα διοικητὲ  
 ἐκοσμή(σ)η

The tentative reading is Mr Landau's. διοικητέ would stand for διοικηταί (cf. κέ = καί), a common dialect change in this region. He suggests that the last line represents the verb ἐκοσμή(σ)αν.

7. *Binyamina*

Contributed by the council of Binyamina colony, and published by the kind permission of the Chairman. Communicated by Dr Tzevi Ilan. Thought to be from the Kabara swamp area or possibly from Khirbet Burj (147.214) east of the railway station — where other inscriptions have been found. Now in the office of the Chairman of the Binyamina council.

Μνη[σθῆ?], Μνημα or Μνημεῖον  
 Κασσ[ίου?]

8. *Hadera*

On a gold band found in the mouth of a female skeleton interred in a Byzantine mausoleum uncovered in the present Jewish cemetery to east of Hadera. Now in the Museum of 'Emeq Hephher at the Ruppim Agricultural College. Here published as derived from the Regional Council's publication, now in preparation, on the antiquities of the area.

Θάρσε 'Ογῆν. Οὔδεις ἀθάνατος.

Cf. the name 'Ογᾶς at Beth She'arim (M. Schwabe, B. Lifshitz, *Beth She'arim*, II, (Jerusalem 1974), no. 80; cf. *SEG* VII, 556, Dura Europos ('Ογᾶς).

9-13 *Bahān*

From the sixth-century church (152.195) excavated by Y. 'Ori. Communicated by Mr. Rudolph Cohen and published with his kind permission, as derived from the forthcoming publication referred to under no. 8. All these are Mr. Cohen's transcriptions (the pavements are no longer accessible), in some places emended, with his permission, by the editors. No photographs of these inscriptions exist, but no. 11 is preserved in the Museum of 'Emeq Hephher at the Ruppim Agricultural College.

9. In the west part of the lower mosaic pavement of the basilica.

[προσε]νέν[κ(αντος) --]δισ [τ]οῦ Θεοφλ<sup>1</sup> κ(ε)φ(αλαίου) 'Ιουλιανοῦ  
MN [ὁ τοῦ] ἄγ<sup>2</sup> [ο]ῦκου περίοδ<sup>3</sup> ἐγένετο.

1. Θεοφιλεστάτου                      2. ἁγίου                      3. περίοδος

10. In a mosaic on the south side of the nave, enclosed by a medallion.

Κ[ύρι]ος  
Μνησθῆ  
δούλοις  
Πορφυρ(ίω) καὶ Μάρ

κω ἀδελφ(ο)ῦς (sic)  
 τοῖς ψηφ[ισμ]ά  
 σι

11. To the east of no. 10, enclosed by a *tabula ansata*

[---] ου ἁγίου  
 [---] ον δοῦλον  
 [ πρ]εσβς\* τὸν  
 [-- ἐκ] θεμελ(ίων) κ(αὶ) τὸν  
 [--- ]ΥΓΥENELE  
 [---- ]ΚΦLEKPI

\* [πρ]εσβ(υτέρον)

12. Also from the nave. Preserved in the Museum of 'Emeq Hēpher.

τ  
 ῶ  
 οἴκω  
 σοῦ πρό  
 πι<sup>1</sup> ἁγίασ{η}μα  
 κῆ<sup>2</sup> εἰς μακ  
 ρότητα  
 ἡμε  
 ρῶ  
 ν

1. πρέπει

2. κύριε

A quotation from *Ps.* 93:5, the Hebrew for which is **לְבִיתְךָ נְאוּה קוֹדֵשׁ ה' לְאוֹרֵךְ יָמַיִם**. The text is according to the Septuagint, (Rahlfs) 92:5.

13. In the northern aisle, worked into the earlier mosaic.

† Κ(ύρι)ε Ἰ(ησο)ῦ Χ(ριστ)ὲ ἀνάπαυσον πάντας  
 ἀναπαυσαμένων τοὺς ἐν ζοῇ ὄντ(ας).

Κ(ύριε) Ἰ(ησοῦ) Χ(ριστ)ἔ μνήσθιδι τῶ ὀσιωτάτου Ἰουλιανού [πρ?] σβςς χάριν παράσχον αὐτοῦς [ἀρχι]μανδρί[την τ] ὄν δεσπότην. Εὐχες τῶ ἀγίῳ καὶ ἐνδ(οξοτάτῳ) προτομά[ρτυρος] Στεφάνου. Ἀμήν.

14. *Khirbet el-Buraq, Samaria*

Contributed by Shimon Dar, and published with his kind permission. From the small church of the ancient village (1618. 1681), whose remains were till recently comparatively undamaged. The inscription, enclosed by a medallion, was part of the mosaic floor of the nave, excavated by Dr. Dar and destroyed by the local inhabitants almost immediately after discovery. It can be dated from the inscription and from its analogies to the 6th century CE.

Μαρκι  
 ανοῦ τοῦ δ  
 ούλου σοῦ ἐλέη  
 σον εὐχ(ή) ε(ί)ς τ  
 οῦ ἀγίου Κυρι(α)  
 κός (sic)

Both the names appearing in the dedication are common in Palestine and Syria in the Byzantine period. The feminine form of Marcianus appears on a Samaritan inscription from Shechem (Neapolis) (*SEG VIII*, 133). Cyriacus, though a common name, was also the name of the mythical saint said to have been martyred with the woman of Samaria with whom Jesus conversed (*John*, 4:7; *Acta Sanctae Photinae*). It is probably to him that the church was dedicated. It is therefore reasonable to suppose that the church was that of a Samaritan community which had been converted to Christianity — possibly by force, in the reign of Justinian (*Malalas XVIII*, p. 466; *Procop. Hist. arcana*, XXVII, 6–10; *de aedif.*, V, 7; *C. Just.* I, 5–12 — 527; 13–14). Cyriacus would have been considered the ‘ideal’ patron of such converts.

15. *Khirbet el-Buraq, Samaria*

Contributed by Shimon Dar and published with his kind permission.

Cut in the side of the large winepress in the industrial area to the north of the ancient village.

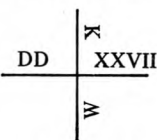
Δοσίθε[εος]

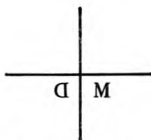
This is a very common Jewish name in the Hellenistic and Roman periods. See: V.A. Tcherikover, A. Fuks and M. Stern, *Corpus Papyrorum Judaicarum*, III (Cambridge, Mass. 1964), Appendix ii, pp. 173–4. Dositheos was also the leader of a Samaritan sect (S.J. Isser, *The Dositheans*, Leiden, 1976), which in the 9th century possessed a synagogue at Shechem, and was perhaps influenced by Christianity. Hence the occurrence of the name Dositheos at Khirbet el-Buraq may be significant.

16. *Lachish Area*, 136.109.

In 1942 the late Y. 'Ori found in the above area, close to the Roman road running northward from Tell Lachish, an inscribed stone which remained unpublished. It was noted by Mr Raphael Fränkel in the files of the Mandatory Department of Antiquities, and we are indebted to Mr Justus Meyer of Nahariyah for a copy of the inscription, also to the present Department of Antiquities of the Ministry of Education, for permission to publish it.

The inscription (A) was cut into a flat square stone 37×37 cm. approximately, clearly the capstone of a *cippus* marking the intersection of two boundaries belonging to the Roman method of land-division known as *centuriatio* or *limitatio*.

A. 

B. 

The expansion of inscription A would be: Left, horizontal: DEXTRA DECVMANI. Right, the twenty-seventh lot from the central base-line (the decumanus). Vertical right: Above, KARDO; below, MAXIMUS, i.e. the main central base-line of the measured area crossing the Decumanus at right angles. *Dextra decumani* refers to that half of the centuriated area on the right of the Kardo maximus.



A visit to the area found, at 1367.1098, a flat square stone of precisely similar measurements, whose face was also divided by two lines bisecting at right angles. (B). It was much worn, but the letters DM were incised in one half of the square; presumably the letters stand for DECUMANUS MAXIMUS. On the assumption that 'Ori's reading was correct, this cannot be the same stone. The relationship between the two *cippi* raises a complicated problem which cannot be discussed here, but it is clear that a very considerable area, which included the land near or round Tell Lachish, was divided up by Roman surveying methods. The purpose and centre of these allotments can only be conjectured, but it certainly implies land-settlement on a considerable scale.

A tentative dating of the 'grid' may be suggested. The Tell Lachish expedition, working in the 1950's, uncovered a 200-yard stretch of the Roman road going north from the Tell. (O. Tufnell et al., *Lachish*, III, Oxford, 1953, pp. 34; 164-6). 'Ori's *cippus* inscription, and the other similar stone, were found on the east verge of this line, at the foot of the slope on which Qubeibeh, the Byzantine Lacheis, (Euseb. *Onom.*, 120. 19 [Klostermann]), was built. The road itself was delimited on both sides by flanking walls, and was laid over older walls which, crossing from west to east, had enclosed field-plots before the road was laid. A stone-built aqueduct had been erected over the east third of the road inside the eastern limiting road-wall and parallel with it — i.e. running along the road itself. It was on this side of the highway that the two inscriptions were found, and their arrival there could be explained in one of three ways: 1) They might have been in secondary use in the buildings of Byzantine Lacheis above. 2) They might have been incorporated in the eastern wall delimiting the road, or 3) they might have been used to build the aqueduct. Alternatives 2 and 3 seem more likely, preferably 3.

From the twenty coins found on the road-metalling the excavators deduced that the road was constructed in the reign of Severus with the refounding of Beth Govrin as Eleutheropolis. Dr. Isaac, however, points out that this road, like the others radiating from Eleutheropolis, may have been built earlier in the 2nd century. Cf. Isaac, *PEQ* 110 (1978), pp. 49-50. It would nevertheless seem unlikely that an extensive centurial scheme in this area preceded the Jewish revolt of 66 CE.

Whatever the case, it is highly probable that the two boundary

inscriptions here recorded belonged to a centurial grid that had fallen out of use when the road was built. It should further be noted that the newer find, if its two surviving letters are to be understood as *decumanus maximus*, must originally have stood at least 18 kilometres (26 *centuriae*) from the other, implying a certain lapse of time between the abandonment of the centuriated area as a working system and the building of the Roman highway. This is confirmed by the fact that the field-plots superseded by the latter were irregular in shape and not influenced by centuriation. The alternative is to assume that the road was built rather later than Dr Isaac supposes.

In the meantime, an inscribed *cippus* or boundary stone of a similar system has been recognized by Mr Justus Meyer of Nehariyah, who, it is hoped, will publish his investigations in the near future. The inscribed stone comes from Shavei Tziyyon, and obviously belonged to the allotments assigned to the legionary veterans settled at 'Akko-Ptolemais by the emperor Claudius between 52 and 54 CE. Another area of centuriation is identifiable both on the new Israel 1:50,000 maps, north-east of Neveh outside the frontier line of the Golan heights, and on air-photographs of the same area. In 1971 the editor suggested the existence of a similar grid in the eastern 'Emeq Yizr'ael (Esdraelon), and tentatively identified it with the territory of the legion VI Ferrata based at Caparcotna. (*Shomron, Collected Articles and Sources*, edd. Dar and Roth, *The Qibbutz Movement* (Tel Aviv 1971), pp. 151–155) (Hebrew). Some confirmatory evidence of such was found by Drs Roll and Isaac when they were surveying the Roman road westward from Beth Shean not long afterwards. See now B. Isaac and I. Roll, *Roman Roads in Judaea I, The Legio-Scythopolis Road* (Oxford 1982), pp. 32; 98; 104–106.

17. *Timnah (Tibneh)*, east of Lydda.

Contributed by Dr. Zeev Safrai, and published with his kind permission. A fragment of a white marble tombstone, part of the upper edge. Thickness, 3 cm., height of letters 3–3.5 cm. The fragment was found in an olive press in the proximity of other tombs.

18. *Jerusalem, the Old City*

Contributed by Dr. Arieh Kindler, and published with his kind permission.

This fragmentary Greek inscription was rescued from a cart carrying soil evacuated from the cellar of an Arab house in the Old City, and acquired for Museum Ha-Aretz, Tel Aviv. Dr A. Kindler of that Museum invited the editor to study the said document. It is part of a stele of which eleven incomplete lines of writing remain. The present height of the stone is 22 cm.; the probable width was 32 cm., and it is 11.5 cm. thick.

- "Ορκος. Ἄρης ἀθλητῆς τάδ[—  
 τὰς ἐπήγαγον ἐπὶ τὴν ἄκρ[—  
 τούτων καὶ οὐκ ἐφάμην[—  
 καὶ τοὺς ἱερεῖς μαστ[—  
 5 ἤθελον καὶ οὐκ ἐλάθ[---  
 ὑπὸ τῶν θεῶν του[—  
 μου ἀπώλεσαν[—  
 ἐνέβαλον κα[—  
 σαν καὶ τα?[—  
 10 εμπυον[—  
 -]τηεπ[—

A study of the text has been published in *Jerusalem in the Second Temple Period, Abraham Schalit Memorial Volume* (Jerusalem 1980), pp. 47–60 (Hebrew). Comparison with other inscriptions dates the stele to the middle of the 2nd century BCE. As the opening of the text shows, this is an oath taken by the garrison of the Akra. The second letter of the epithet borne by Ares, to whom the oath is dedicated, is anomalous, and could be either  $\vartheta$  or  $\upsilon$ . The first two letters of the word ἄκρα at the end of the second line have been partly deleted, but are clearly visible on close examination. Applebaum's study examines the probable components of the oath in so far as they can be identified from parallels in oaths elsewhere. He further submits a tentative restoration of the first six lines and suggests that the historical background of the oath is the Maccabean revolt. It is hoped to publish the above study in English in the near future.

19. *Ramsaniya, the Golan*

Contributed by Dr Tzevi Ilan and published with his kind permission. Reused in one of the buildings of the ancient village. (2704.2256).

Τ(ίτος) Ἰουλιανὸς Ζαβαε  
λ̣ ἐτελίωσευ

For this name, cf. Ζαββαῖος, R. Dussaud, F. Macler, *Rapport sur une mission scientifique dans les régions désertiques de la Syrie moyenne*, (Paris 1903), no. 316; *id.*, *Voyage archéologique au Safâ*, (Paris 1901), no. 343; *IGR III* [1830]. (Index only).

20. *Ramsaniya*

Contribution as above. Cut in the front of a pilaster, below the capital.

Μνησθῆ  
Δράκων

Height of letters, 1–1.5 cm. The same personal name is found in an inscription at Zorava ('Edra) in south-western Trachonitis. (Waddington, 2486; *IGR III*, 1157), where it appears among the names of the four sons of a *princeps* of legio III Gallica.

21. *The Golan*

Communicated by Dr Isaac and published with the kind permission of Kefar Blum, where it is now located, but its origin is in the Golan, at a site unknown.

Θάρσι  
Cαβῖνα  
ἔτου[ς—]

The height of the stone is 80 cm., its maximum width 42 cm. The height of the letters is 7 cm.

22. *Khirbet Ibrekhtas*

Communicated by Shimon Applebaum. A fragment of Roman brick found in the fill of a cistern of truncated conical form in the eastern area of excavation. (F13,2A, Locus 111). Khirbet Ibrekhtas is  $2\frac{1}{2}$  kilometres south-west of Hadera (1397.2035). The Roman occupation of this site lasted from the late 1st century BCE to the 3rd century CE. The fill of the cistern also contained Arab material. This is the extreme upper lefthand part of the brick, on which only the 'L' has survived (height 3.25 cm), followed on the right by a gap. On all the legionary stamps recorded by D. Barag ('Brick stamp-impressions of the Legion X Fretensis', *B.Jb.* 167(1967), 245 ff. (English) = *Eretz Yisrael* 8 (1967), pp. 168 sqq. (Hebrew), the abbreviated form of the first word is LEG or L, and no space after the 'G' or 'L' is recorded. Of the two brick stamps of Legio VI Ferrata known to me, (Har he-Hazon near Merom — *IEJ* 24(1974), pp. 160 sqq.; G. Schumacher, *Tel Metusellim*, I, (Leipzig 1908), p. 175, fig. 261), that from Har he-Hazon bears the letters LEG. The tile from Tel Metusellim reads LEGVIF[--], without a gap between the G and the V.

23. *Hurvāt Qeromit*

Contributed by Mr Yigael Tephner, and published with his kind permission. The following fragmentary inscriptions were painted or 'chalked' on pottery sherds found in an underground 'bunker' at the above site (1477.1164) in southern Judaea, due south-west of Tell 'Adullam. These bunkers are artificial hiding places consisting of elaborate room-complexes especially adapted for defence and storage. Those engaged in research on these sites hold that some of them originated in the period of the first Jewish revolt of 66–74 CE, but most appear to have been prepared, they think, prior to the revolt of Ben Koziba (131/2–135 CE. — cf. Dio LXIX 12, 3). Over 50 have been recently explored in south-western Judaea, but they are now known to extend farther north.

The sherds inscribed, which indicate a later use of the bunker, belong to ribbed handled storage jars of the Byzantine period. As each of the inscriptions contains no more than three surviving letters, no confident

restoration is possible, but of various possibilities the most likely are as follows:

a) --]αρο[--

[γ]άρο[ς]                    (Lat. garum).  
[κ]άρο[ινον ]

This is a sweet wine, boiled down. Cf. *Ed. Diocl.* II, 13, and especially H. Blümner, *Edictum Diocletiani de pretiis*, ed. Mommsen (Berlin<sup>2</sup> 1958), p. 70; S. Laufer, *Diocletians Preisedikt* (Berlin 1971), p. 218. This wine is priced among the most expensive of such products. Cf. *Pallad.* XI, 18.

b) Μαβ[--

The first letter is very faint. If rightly read, this may be a personal name, e.g. Μαβγαῖος, very common in Syria (e.g. Μαβογαῖος, *RE Supp.* IV, col. 733, s.v. Hierapolis), and referred to as a non-Jewish name (Mavgai) in *Tos. Pes.* I, 27 (Zuckerman, p. 157).

#### 24. *Ḥurvat Beth Lavayah* (143.108)

Contribution as above. On the outer face of a subterranean rockcut columbarium. This site is 17 kilometres west-by-north of Hebron.

Χάρων ?

There are traces of an erased letter, presumably a *nu*, after the *omega*. The lettering is Byzantine.

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The inscribed column from Gaza (*SEG XX*, 1964, no. 474; M.A. Meyer, *A History of the City of Gaza* (New York 1907), p. 141, no. xi) till recently in the Arab cemetery at Ramat Gan, is now in the yard of the Museum of Antiquities of Jaffa-Tel Aviv.

## Corrigenda

SCI IV, 1978, p. 137, no. 8, there recorded to have been found at Nordiyeh near Hirbet Beit Lid, is stated by the *Bulletin of the Department of Antiquities of Israel*, 5/6 (1957), p. 8 (Heb.) to have come from the Roman cemetery at Netanyah, presumably near the Roman site of Um el-Ḥalid.

SCI IV, 1978, p. 134, no. 2, 'Hared' should read 'Hareb'.

SHIMON APPLEBAUM

BENJAMIN ISAAC

YOHANAN LANDAU



Fig. 1



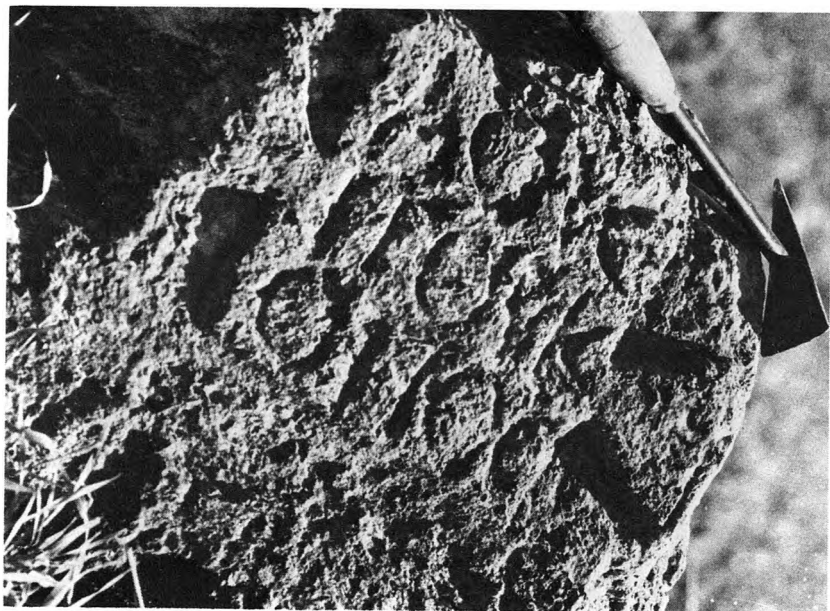


Fig. 2



Fig. 5



Fig. 6



Fig. 7



Fig. 19



Fig. 20



Fig. 21



**Fig. 24**