

TAL ILAN

Lexicon of Jewish Names in Late Antiquity

Part I

Palestine 330 BCE–200 CE

*Texts and Studies in
Ancient Judaism*

91

Mohr Siebeck

Texts and Studies in Ancient Judaism
Texte und Studien zum Antiken Judentum

Edited by
Martin Hengel und Peter Schäfer

91



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Lexicon of Jewish Names in Late Antiquity

Part I
Palestine 330 BCE – 200 CE

Mohr Siebeck

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Dedicated to Yossi Garfinkel
– my best friend

Acknowledgement

This project began as a seminar paper in Prof. Lee Levine's archaeological-historical class on the Herodian period at the Hebrew University of Jerusalem in 1982. Levine was interested in investigating the use of Greek names by Jewish aristocrats during the Herodian period. To this end he urged us to read the works of Josephus. I, however, was fascinated by a completely different onomastic aspect that seemed to crop up on literally every page of Josephus' work – the repeated appearance of the Hebrew names of the Hasmoneans. I asked permission to devote my seminary paper to investigating this topic, and thus I started collecting the names that form the foundation of this corpus. I began very modestly, documenting the data on cards, as these things were still done in the early 1980s. Thus I first wrote down my thesis on the predominance and importance of the Hasmonean names for Palestinian Jews during the Second Temple period a thesis that still lays at the basis of this corpus.

Realizing that the issue was too big to be fully treated in a seminary paper, I decided to write my MA thesis on the names of Jews in Palestine in the Second Temple period. The late Prof. Menahem Stern took it upon himself to guide me in my work. We both realized that in order to profitably catalogue all persons known by name, the project should be computerized. Thus, already in 1984 I wrote my MA thesis on the mainframe Hebrew University computer, a couple of years before PCs came into use. I still remember with gratitude Prof. Stern's many invaluable contributions to my corpus, including allusions to two most obscure persons (Digaaios, mentioned in the Byzantine chronographer Syncellus, and Menippus of Rhodes mentioned on an obscure inscription in *IG*). Even after his untimely assassination the computer at the university continued to greet me when I opened it with the words: "Hello Menahem Stern."

A complete break with onomastics followed when I undertook graduate work that was devoted to the study of Second Temple Jewish women, and with the arrival of my children (in 1986 and 1992), my budding name collection was left to collect dust on "stone-age" software. The name catalogue I collected in 1984 was incomplete in any number of ways, but most significantly it lacked the large body of names borne by Jews documented on scrolls, papyri and ostraca discovered in the Judaean Desert, which was still largely unpublished. Over the last twenty years literally all these documents have been published, making it possible to present to the public a near comprehensive corpus of all the names known to us that Jews

bore between 300 BCE and 200 CE. As the publications came out I continued to update my catalogue, and eventually (with the help of my brother Yaron Ilan, who belongs to the generation of computer wiz-kids) I also updated my software, making it Bill-Gates compatible.

I returned to a full-time preoccupation with this name corpus in 1998. Several factors made this move possible, and several persons and institutions have helped bring it about. It began with a semester at the theology faculty in the Johann Wolfgang Goethe-University at Frankfurt/Main, Germany, where I served as Martin-Buber Gastprofessor in the spring semester of 1998. The position allowed me three months away from my family, as well as the assistance of two very bright co-workers – Thomas Lotz and Angela Rascher, to whom I am most grateful. The project ended in another guest professorship semester in the winter of 2000-1, in the Carl von Ossietzky University at Oldenburg, Germany, where I put the finishing touches to my corpus and wrote the introduction that accompanies it. Both these semesters were made possible first and foremost by my partner in life, and best friend, Yossi Garfinkel who kept the fort while I was away, serving as both father and mother to our two adorable children. It is for this reason that I dedicate this book to him. I am sure he and the boys feel a great relief knowing that what we had fondly come to designate “the telephone book” is now finished.

Between Frankfurt and Oldenburg, others deserve thanks for their contribution to this project. Prof. Martin Goodman of Oxford University and the Centre for Hebrew and Jewish Studies at Yarnton enabled me to work throughout the academic year of 1999-2000 in the marvelous academic atmosphere that Oxford University creates. Prof. Martin Hengel of Tübingen University, Germany, has continually supported my onomastic project over the years, and always encouraged me to bring it to fruition. I must also thank Herr Georg Siebeck of the Mohr Siebeck publishing house, who is without doubt the most patient and pleasant publisher one could hope for.

Last but not least I wish to thank the librarians of the Judaica Reading Room in the National Library in Jerusalem for their tireless efforts. I have worked in the best libraries in the world (and I will not name them so as not to bring anyone to shame) but there is none like this one anywhere. As one colleague had once described it, it is the experience of heaven on earth.

This project is, sadly, incomplete. It ends at 200 CE. However, Greco-Roman domination and rule in Palestine was to last another 450 years. A second volume, documenting Palestinian Jews of these times is a desideratum. Also, Jews did not reside only in Palestine. Another necessary companion to this volume is a complimentary Diaspora volume. It has taken me twenty years to complete this volume. Perhaps if I live another forty years I will be able to complete these other projects as well.

Table of Contents

Acknowledgement	VII
Abbreviations List	XI
Lexicon of Jewish Names in Late Antiquity: Palestine 330 BCE – 200 CE .	1
Introduction	1
1. The Names	4
2. Transliteration and Orthography	16
3. Description	32
4. Find	37
5. Sources	39
6. Exceptions	45
7. Dating	50
8. Tables	54
Biblical Names – Male	59
Biblical Names – Female	239
Greek Names – Male	257
Greek Names – Female	313
Latin Names – Male	325
Latin Names – Female	342
Persian Names – Male	346
Persian Names – Female	356
Other (mostly Semitic) Names in the Hebrew Alphabet – Male	357
Other (mostly Semitic) Names in the Hebrew Alphabet – Female	418

Other (mostly Semitic) Names in the Greek Alphabet – Male	430
Other (mostly Semitic) Names in the Greek Alphabet – Female	443
Appendix – Ha Names	445
Addendum	449
Indices	455
Orthographical Index	455
Index of the Names in English	476

Abbreviations List

(Includes two kinds of abbreviations: 1. Abbreviations of references from the body of the corpus; 2. Abbreviations of works cited more than once).

1 Chr	1 Chronicles
1 Kgs	1 Kings
1 Macc	1 Maccabees
1QpHab	Peshar Hababuq of Cave 1 in Qumran, in M. Burrows, <i>The Dead Sea Scrolls of St Mark's Monastery</i> 1 (New Haven 1950) Plates LV–LXI.
1 Sam	1 Samuel
2 Chr	Chronicles
2 Kgs	2 Kings
2 Macc	2 Maccabees
2 Sam	2 Samuel
3Q15	The Copper Scroll in J.T. Milik, "Le rouleau de cuivre provenant de la grotte 3Q (3Q15)," in <i>DJD</i> 3 (Oxford 1962) 200–302.
4Q	Documents from Cave 4 in Qumran
4Q234; 4Q360	A. Yardeni, <i>DJD</i> 36 (Oxford 2000) 185, 297.
4Q331–2	J. Fitzmyer, <i>DJD</i> 36 (Oxford 2000) 275–86.
4Q342–6; 348;	A. Yardeni, <i>DJD</i> 27 (Oxford 1997) 285–317.
351–4; 356–60	
4Q448	E. Eshel, H. Eshel & A. Yardeni, <i>DJD</i> 11 (Oxford 1998) 403–25.
4Q468g	M. Broshi, <i>DJD</i> 36 (Oxford 2000) 406–11.
4Q477	E. Eshel, <i>DJD</i> 36 (Oxford 2000) 474–83.
4Q520	M. Baillet, <i>DJD</i> 7 (Oxford 1982) 309–12.
4Q523	É. Puech, <i>DJD</i> 25 (Oxford 1998) 75–83.
4Q551	in J. T. Milik, "Daniel et Susanne à Qumrân?" in M. Carrez, J. Dore and P. Grelot (eds.), <i>De la Tôrah au Messie: Études d'exégèse et hermèneutique bibliques offertes à Henri Cazelles</i> (Paris 1979) 337–59.
<i>AASOR</i>	<i>Annual of the American Society for Oriental Research</i>
<i>Ab</i>	<i>Abot</i>
Abel, <i>RB</i> 10 (1913)	F.-M. Abel, "Tombeau et ossuaires juifs récemment découverts," <i>RB</i> 10 (1913) 262–77.
Abu Raya, <i>ESI</i> 16 (1997)	R. Abu Raya, "Jerusalem, Mount of Olives," <i>ESI</i> 16 (1997) 109–10.
Act of Peter	The Act of Peter, in <i>NHC</i> , 743–93.
Acta Phil	Acta Philippi, in Tischendorf, <i>AA</i> , 141–56.

- Acta Pilati Acta Pilati in Tischendorf, *EA*, 210–322.
- Acts Acts of the Apostles
- AdRN* *Avot de Rabbi Nathan*
- Aharoni, *IEJ* 12 (1962) Y. Aharoni, "Expedition B – Cave of Horror," *IEJ* 12 (1962) 186–99.
- AJ* Josephus, *Jewish Antiquities*.
- AJC* Y. Meshorer, *Ancient Jewish Coinage* (2 vols.; New York 1982).
- Alon, *Jews in their Land* G. Alon, *The Jews in their Land in the Talmudic Age* (2 vol; Jerusalem 1984).
- Alon, *Jews, Judaism and the Classical World* G. Alon, *Jews, Judaism and the Classical World* (Jerusalem 1977).
- AMB* J. Naveh and S. Shaked, *Amulets and Magic Bowls: Aramaic Incantations of Late Antiquity* (Jerusalem and Leiden 1985).
- AOFCI* I. Eph'al and J. Naveh, *Aramaic Ostraca of the Fourth Century BC from Idumaea* (Jerusalem 1996).
- Applebaum, *Hermon* S. Applebaum, "A Selection of Inscriptions from Mount Hermon's Temples and Villages," in S. Darr (ed.), *Settlements of the Hermon in Antiquity* (Tel Aviv, 1988) 33–53 (Hebrew).
- App/M Appendix / Male
- Arabic Infancy Gospel Arabic Infancy Gospel, in Sike, *Evangelium Infantiae*.
- Arak* *Arakkin*
- Arist.* *Letter of Aristeas* in M. Hadas (ed.), *Aristeas to Philocrates* (Jewish Apocryphal Literature; New York 1951).
- Aruk* A. Kohut, *Aruch Completum (Lexicon Vocabula et Res, qua in Libris Targumicis, Talmudicis et Midraschicis Continentur, explicans Auctore Nathane filio Jechielis)* (8 vols; Viennae 1878).
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- Avigad, *BIES* 25 N. Avigad, "A Hebrew Ossuary Inscription," *BIES* 25 (1961) 143–4 (Hebrew).
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- Avigad, *EI* 16 (1982) N. Avigad, "The Seal of Elienai," *EI* 16 (1982) 1–2 (Hebrew).
- Avigad, *IEJ* 7 (1957) M. Avi-Yonah, N. Avigad, Y. Aharoni, I Dunayevsky and S. Gutman, "Archaeological Survey of Masada, 1955–1956," *IEJ* 7 (1957) 1–60.
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- Avigad, *IEJ* 17 (1967) N. Avigad, "Aramaic Inscriptions in the Tomb of Jason," *IEJ* 17 (1967) 101–11.
- Avigad, *IEJ* 20 (1970) N. Avigad, "Excavations in the Jewish Quarter of the Old City of Jerusalem, 1969/70 (Preliminary Report)," *IEJ* 20 (1970) 1–17.
- Avigad, *IEJ* 21 (1971) N. Avigad, "The Burial Vault of a Nazirite Family on Mount Scopus," *IEJ* 21 (1971) 185–200.
- Avigad, *IEJ* 25 (1975) N. Avigad, "A Bulla of King Jonathan the High Priest," *IEJ* 25 (1975) 8–12.
- AZ* *Avodah Zarah*
- b* BT
- B/F Biblical / Female

- B/M Biblical / Male
- Bar-Adon, *BASOR* 227 (1977) P. Bar-Adon, "Another Settlement of the Judaeen Desert Sect at 'En el-Ghuweir on the Shores of the Dead Sea," *BASOR* 227 (1977) 1–25.
- Bar-Adon, *Cave of Treasure* P. Bar-Adon, *The Cave of the Treasure: The Finds of the Caves in Nahal Mishmar* (Jerusalem 1980).
- Barhebraeus, *Chron. Ec.* (Abbeloos) J. B. Abbeloos and T. J. Lamy, *Georgii Barhebraei, Chronicon Ecclesiasticum* 2 (Paris 1877).
- BASOR* *Bulletin of the American Schools of Oriental Research*
- Bauckham, *Jude* R. Bauckham, *Jude and the Relatives of Jesus in the Early Church* (Edinburgh 1990).
- BB* *Bava Batra*
- BCE Before the Common Era
- Bek* *Bekhorot*
- Ber* *Berakhot*
- Beth She'arim* 1, 2, 3 B. Mazar, *Beth She'arim I: Report on the Excavations During 1936–1940* (Jerusalem 1973); B. Lifschitz and M. Schwabe, *Beth She'arim II: The Greek Inscriptions* (Jerusalem 1976); N. Avigad, *Beth She'arim III: Report on the Excavations During 1953–1958* (Jerusalem 1976).
- Bickerman, "Colophon" E. Bickerman, "The Colophon of the Greek Book of Esther," in *Studies in Jewish and Christian History* 1 (Leiden 1976) 225–45.
- BIES* *Bulletin of the Israel Exploration Society* (Hebrew)
- Bik* *Bikkurim*
- BJ* Josephus, *Bellum Judaicum*
- BM* *Bava Metzia*
- BQ* *Bava Qama*
- Brody "Caiaphas and Cantheras" R. Brody "Appendix IV: Caiaphas and Cantheras," in D. R. Schwartz, *Agrippa I* (Tübingen 1990) 190–5.
- Broshi, *JJS* 49 (1998) M. Broshi, "Ptolas and the Archelaus Massacre (4Q468g = 4Qhistorical text B)," *JJS* 49 (1998) 341–5.
- BT Babylonian Talmud (=Bavli)
- Budge, *Copt. Apoc.* E. A. Wallis Budge, *Coptic Apocrypha in the Dialect of Upper Egypt* (London 1913).
- C Century
- CA Josephus, *Contra Apionem*
- Campbell, *BASOR* 161 (1961) E. F. Campbell, "The Third Campaign at Balâta (Shechem): Field VII. The Stratification," *BASOR* 161 (1961) 40–53.
- Cassuto-Salzmänn, *EI* 3 (1954) M. Cassuto-Salzmänn, "Greek Names among the Jews," *EI* 3 (1954) 186–90 (Hebrew).
- CBQ* *Catholic Biblical Quarterly*
- CD* Cairo Document in M. Broshi, *The Damascus Document Reconsidered* (Jerusalem 1992).
- CE Common Era
- Chase, *HSCP* 8 (1897) G. D. Chase, "The Origin of Roman Praenomina," *HSCP* 8 (1897) 103–84.
- CIJ* J. B. Frey, *Corpus Inscriptionum Iudaicarum* (2 vols.; Rome 1936–52).
- CIS* *Corpus Inscriptionum Semiticarum*

- CJO* L. Y. Rahmani, *A Catalogue of Jewish Ossuaries in the Collections of the State of Israel* (Jerusalem 1994).
- Clementine Homilies in A. R. Dressel, *PG* 2 (1857) 58–467.
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- Conder *PEFQS* 17 (1883) R. C. Conder, "Hebrew Inscriptions," *PEFQS* 17 (1883) 170–4.
- Coptic Bartholomew The Book of the Resurrection of Jesus Christ by Bartholomew the Apostle, in Budge, *Copt. Apoc.* 1–48.
- Cotton & Geiger, H. M. Cotton and J. Geiger, *Masada II: The Latin and Greek Documents* (Jerusalem 1989).
- CPJ* V. Tcherikover, A. Fuks and M. Stern (eds.) *Corpus Papyrorum Judaicarum* (3 vols.; Cambridge MA, 1957–64).
- CWSSS N. Avigad and B. Sass, *Corpus of West Semitic Stamp Seals* (Jerusalem 1997).
- Dalman, *MNDPV* (1903) D. Dalman, "Epigraphisches und Pseudepigraphisches," *MNDPV* (1903) 2–32.
- Damati, *Qadmoniot* 15 (1983) E. Damati, "The Palace of Hilkiya," *Qadmoniot* 15 (1983) 117–21 (Hebrew).
- Dan Daniel
- Dec. Christi Decensus Christi ad Inferos, in Tischendorf, *EA*, 417–34.
- Derenbourg, *Essai* J. Derenbourg, *Essai sur l'histoire et la géographie de la Palestine d'après les thalmonds et les autres sources rabbiniques* (Paris 1867).
- Deut Deuteronomy
- DF* P. B. Bagatti and J. T. Milik, *Gli scavi del "Dominus Flevit" (Monte Oliveto Gerusalemme)* 1 (Jerusalem 1958).
- DJ* N. Avigad, *Discovering Jerusalem* (Jerusalem 1980).
- DJD* *Discoveries in the Judaean Desert*
- DJO* P. Figueras, *Decorated Jewish Ossuaries* (Leiden 1983).
- Dor. Mar. Iohannis Liber de Dormitione Mariae, in Tischendorf, *AA*, 95–112.
- DS* R. Rabbinovicz, *Varia Lectiones in Mischnam et in Talmud Babylonicum (=Diquduqei Sofrim)* (12 vols; Munich 1875).
- EBTHPN* M. Heltzer and M Ohana, *The Extra-Biblical Tradition of Hebrew*

- Personal Names (From the First Temple Period to the End of the Talmudic Period)* (Haifa 1978) (Hebrew).
- Eccles Rab* *Ecclesiastes Rabbah*
Ed *Eduyot*
EI *Eretz Israel*
Epiph. Anc. Epiphanius, *Ancoratus*, in G. Dindorf (ed.), *Epiphanius Episcopi Constantiae Opera I–III* (Lipsiae 1862).
Epiph. De Mens. Epiphanius, *De Mensuris et Ponderibus* in G. Dindorf (ed.), *Epiphanius Episcopi Constantiae Opera IV* (Lipsiae 1862) 3–140.
Epiph. Pan. Epiphanius, *Panarium* in G. Dindorf (ed.), *Epiphanius Episcopi Constantiae Opera I–III* (Lipsiae 1862).
Epist. Pilati et Herodis *Epistolae Pilati et Herodis*, in James, AA 2, 66–75.
Erub *Erubin*
Eshel, Zion 64 (1999) H. Eshel, “Some Notes Concerning High Priests in the First Century CE,” *Zion 64* (1999) 495–504 (Hebrew).
ESI *Excavations and Surveys in Israel*
Esth *Esther*
Esth Rab *Esther Rabbah*
Eus. EH Eusebius, *Ecclesiastical History*
Eus. PE Eusebius, *Praeparationis Evangelicae*
Ev. Thom. Evangelium Thomae Graece, in Thischendorf, EA, 140–63.
Exod *Exodus*
Exod Rab *Exodus Rabbah*
Ezek *Ezekiel*
- Feldman, *JQR* 49 (1958–9) L. H. Feldman, “The Identity of Pollio, the Pharisee in Josephus,” *JQR* 49 (1958–9) 53–62.
Foraboschi, *Onomasticon* D. Foraboschi, *Onomasticon Alterum Papyrologicum (Supplemento al Namenbuch di F. Priesigke)* (Milano 1967).
Fritz & Deines, *IEJ* 49 (1999) V. Fritz and R. Deines, “Catalogue of the Jewish Ossuaries in the German Protestant Institute of Archaeology,” *IEJ* 49 (1999) 222–41.
Fuks, *IEJ* 31 (1981) G. Fuks, “Antiochus Son of Phallion,” *IEJ* 31 (1981) 237–8.
- G/F Greek / Female
G/M Greek / Male
Gabalda, *RB* 6 (1909) J. Gabalda, “Bulletin,” *RB* 6 (1909) 291–336.
Gen *Genesis*
Gen Rab *Genesis Rabbah (Bereshit Rabbah)*.
Gershuny & Zissu, *Atiqot* 30 (1997) L. Gershuny and B. Zissu, “Tombs of the Second Temple Period at Giv’at Shapira, Jerusalem,” *Atiqot* 30 (1997) 45*–59* (Hebrew).
Gibson & Avni, *RB* 105 (1998) S. Gibson and G. Avni, “The ‘Jewish-Christian’ Tomb from the Mount of Offence (Batn Al-Hawa’) in Jerusalem Re-considered,” *RB* 105 (1998) 161–75.
- Git* *Gittin*
GLAJJ M. Stern, *Greek and Latin Authors on Jews and Judaism* (3 vols.; Jerusalem 1974–84).
Goldsmith, *II Maccabees* J.A. Goldsmith, *II Maccabees* (The Anchor Bible; New York 1983).
Goodblatt, *JJS* 38 D. Goodblatt, “A Contribution to the Prosopography of the

- (1987) Second Revolt: Yehudah bar Menasheh," *JJS* 38 (1987) 38–55.
 Goodblatt, *Monarchic Principle* D. Goodblatt, *The Monarchic Principle: Studies in Jewish Self Government in Antiquity* (Tübingen 1994).
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Hadashot Archeologiot (Hebrew).
- HA R. Hachlili, "Names and Nicknames of Jews in Second Temple Times," *EI* 17 (1984) 188–211 (Hebrew).
 Hachlili, *IAAR* 7 R. Hachlili, *Jericho: The Jewish Cemetery of the Second Temple Period* (*IAAR* 7; Jerusalem 1999).
- Hag* *Hagigah*
Hal *Hallah*
- Harding, *ICPIANI* G. Lankester Harding, *An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions* (Toronto 1971).
- Harduf, *Biblical Names* D. M. Harduf, *Biblical Proper Names* (Tel Aviv 1964).
 Hengel, *Zealots* M. Hengel, *The Zealots: Investigations into the Jewish Freedom Movement in the Period from Herod I until 70 AD* (Edinburgh 1989).
- HGGO* E. Testa, *Herodion IV: I graffiti e gli ostraka* (Jerusalem 1972).
 Hirschberg, *EI* 12 (1975) H. Z. Hirschberg, "New Jewish Inscriptions in the Nabatean Sphere," *EI* 12 (1975) 142–8 (Hebrew).
 Hist. Ioseph Historia Iosephi Fabri Lignarii, in Tischendorf, *EA*, 122–39.
 Holladay, *Fragments* C. R. Holladay, *Fragments from Hellenistic Jewish Authors* (2 vols.; Atlanta 1989).
 Hölscher *Quellen* G. Hölscher, *Die Quellen des Josephus für die Zeit vom Exil bis zum jüdischen Krieg* (Leipzig 1904).
- Hor* *Horayot*
 Horbury, *PEQ* 126 (1994) W. Horbury, "The 'Caiaphas' Ossuaries and Joseph Caiaphas," *PEQ* 126 (1994) 32–48.
- Hos* *Hosea*
HSCP *Harvard Studies in Classical Philology*
HTR *Harvard Theological Review*
HUCA *Hebrew Union College Annual*
Hul *Hullin*
- Hyman, *Toldoth* A. Hyman, *Toldoth tannaim ve-amoraim* (3 vols.; London 1910) (Hebrew).
- IAAR* *Israel Antiquities Authority Reports*
IEJ *Israel Exploration Journal*
IG XII F. H. de Gärtingen, *Inscriptiones Graecae XII: Inscriptiones Insularum Maris Aegaei* (Berlin 1898).
- Ilan, *Atiqot*, in press T. Ilan, "The Names: Onomastic Notes," *Atiqot*, in press (Hebrew).
 Ilan, *EI* 19 (1987) T. Ilan, "Names of the Hasmoneans during the Second Temple Period," *EI* 19 (1987) 238–41 (Hebrew).
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- Caves in the Kidron Valley, Jerusalem* (IAAR 1, Jerusalem 1996) 57–72.
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- Ilan, *Jewish Women* T. Ilan, *Jewish Women in Greco-Roman Palestine* (Tübingen 1995).
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- JJS* *Journal of Jewish Studies*
- Joshua
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- JQR* *Jewish Quarterly Review*
- JRS* *Journal of Roman Studies*
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- m* Mishnah
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- MQ* *Moed Qatan*
- MS* *Measer Sheni*
- Ms. Manuscript

ms.	manuscript
mss	manuscripts
Mun. Ms.	Munich Manuscript of BT
Mur	Muraba'at documents, in J. T. Milik and P. Benoit, <i>DJD</i> 2 (Oxford 1961).
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<i>Ned</i>	<i>Nedarim</i>
<i>Neg</i>	<i>Negaim</i>
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<i>Nid</i>	<i>Niddah</i>
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<i>Nov Test</i>	<i>Novum Testamentum</i>
NT	New Testament
Num	Numbers
O.S.	Old Series
<i>OGIS</i>	W. Dittenberger, <i>Orientalis Graeci Inscriptiones Selectae</i> (2 vols; Lipsiae 1903).

<i>Ohil</i>	<i>Ohilot</i>
Oren & Rappaport, <i>IEJ</i> 34 (1984)	E. D. Oren and U. Rappaport, "The Necropolis of Maresha-Beth Govrin," <i>IEJ</i> 34 (1984) 114–53.
P/F	Persian / Female
P/M	Persian / Male
Pap. Ber.	Papyrus Berlionensis, in <i>NHC</i> , 453–93.
<i>Par</i>	<i>Parah</i>
par.	parashah (in <i>Sifra</i>)
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<i>PE Jacobi</i>	<i>Proto-Evangelium Jacobi</i> , in Tischendorf, <i>EA</i> , 1–50.
<i>PEF</i>	<i>Palestine Exploration Fund</i>
<i>PEFQS</i>	<i>Palestine Exploration Fund Quarterly Statement</i>
<i>PEQ</i>	<i>Palestine Exploration Quarterly</i>
<i>Pes</i>	<i>Pesahim</i>
<i>Pesiq Rab</i>	<i>Pesiqta Rabbati</i> in M. Friedmann (ed.), <i>Pesikta Rabbati Midrasch für den Fest-Cyclus und die ausgezeichneten Sabbathe</i> (Wien 1880) (Hebrew).
<i>PESSI</i> 4	E. Littmann, <i>The Princeton University Archaeological Expeditions in Syria 1904–5 and 1909 IVA: Semitic Inscriptions. Nabatean</i> (Leiden 1914).
<i>PG</i>	J.-P. Migne, <i>Patrologiae Graeca</i>
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Prov	Proverbs
Pseud-Matt	Pseudo-Matthaei Evangelium Epistulae, in Tischendorf, <i>EA</i> , 51–112.
PT	Palestinian Talmud (=Yerushalmi)
Puech, <i>LA</i> 32 (1982) 358	É. Puech, "Ossuaries inscrits d'une tombe du Mont des Oliviers," <i>LA</i> 32 (1982) 355–72.
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PYadin	Nahal Heber Papyri
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PYadin 5; 11–35	in Lewis, <i>JDS</i> 2.
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<i>Qid</i>	<i>Qiddushin</i>
<i>Qin</i>	<i>Qinnim</i>

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- S of S Zuta* *Song of Songs Zuta*
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- S-H/M Semitic-Hebrew (characters) / Male
- S-G/F Semitic-Greek (characters) / Female
- S-G/M Semitic-Greek (characters) / Male
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Lexicon of Jewish Names in Late Antiquity: Palestine 330 BCE – 200 CE

Introduction

Chronology: This study is a collection of the information on names of Jews in Palestine and the people who bore them between 330 BCE (the Hellenistic conquest of Palestine) and 200 CE (the date usually assigned to the close of the mishnaic period, and the early Roman Empire). The former date is of significance, politically as well as culturally, since it marks the beginnings of the influence of a new, non-Semitic culture and language on the Jews of Palestine. With the arrival of Greek, the Jewish onomasticon of Palestine underwent a significant change, which this study traces. The date marking the end of this study is much more artificial, and is dictated by the sources, rather than by historical events. This study collects all the names documented in “tannaitic” (i.e. early rabbinic) sources, which all stem from Palestine. It allows us to include in this corpus all the tannaitic sources and all the documentary materials from the Judaean Desert. A choice of a more historically significant date, such as the destruction of the Second Temple in 70 CE or the end of the Bar Kokhba revolt in 135 CE would have required an artificial division within the sources themselves, which would have detracted from the unity of this work. Obviously, this lexicon is in need of two complementary volumes: one that records names of Jews from Palestine from 200 CE until 650 CE (end of the period of Greek influence in Palestine) and the other that records the names of Jews in the Greco-Roman-Byzantine Diaspora. I hope I will be able to master such enormous projects in the future.

Onomasticon: This study is both an onomasticon and a prosopography. It is an onomasticon in as far as it is a collection of all the recorded names used by the Jews of Palestine in the above-mentioned period. It discusses the provenance of the names and attempts to explain them etymologically, given the many possible sources of influence for names at the time: the Bible, Hebrew, Aramaic, Nabatean, Idumean, Egyptian, Persian, Greek and Latin.

Prosopography: It is a prosopography, in as far as it collects not just names but also the people who bore the names. In this respect it bears the character of a modern telephone book. It is organized alphabetically according to names. Unlike a tele-

phone book, however, it is not organized under family names, but rather under personal names, because family names were usually not in use at the time, and are basically very rare. Under every name are listed all the persons we know who bore it. As such, the lexicon is, more than a linguistic tool; it is a historical record.

Statistics: The most important results that can be arrived at from such a lexicon are of a statistical nature. This is a large corpus, with 3595 entries (see Table 2). However, not all entries are clearly of personal names. Because this lexicon strives to be all encompassing, doubtful names of all sorts (see below section 6) each receives a line. With many doubtful entries, the statistical results one may arrive at can be gravely distorted. Thus, after a careful analysis, only 2826 names were found to conform to all statistical criteria and only these names are used in statistical calculations (see Table 2). Since even so, this is a large corpus, it is assumed, on the basis of the statistical theory of probability that such a record adequately demonstrates the patterns of name-giving that prevailed among Greco-Roman Palestinian Jews. A study of these patterns shows that the principles that guided Jews in name giving at this time were irredeemably changed compared to what we know or imagine about the Hebrew Bible period. I hope to show that the meaning of the name played only a small role in the considerations of the name givers (and thus we may assume that sounds became more important), that the biblical heroes were not necessarily the models for name giving and that new (particularly Hebrew) names were not being invented. Instead we see the following tendencies: the pool of names in use was very limited and, as a result, an enormous portion of the population used only a few specific names. These names are principally Hebrew-biblical, but they are not the names of important biblical heroes but rather names of secondary characters. Most of them do, however, have in common their provenance in the Second Temple family of leaders – the Hasmoneans. This is true for male as well as female names. Foreign names were also adopted, but their influence on the onomasticon is much greater than on the prosopography. By this I mean that we encounter many foreign, particularly Greek but later also Latin names, but they did not have a lasting effect and none of them was ever as popular as the biblical-Hasmonean names.

Index: The documents surveyed in this lexicon are varied and composed in different alphabets. Hebrew and Greek are the principal ones but some names have been preserved in Latin, Cyrillic, Coptic and Arabic. Nevertheless, because of the nature of this lexicon, I chose not to arrange it according to alphabets, but rather according to the origin of the name. Thus if a name such as Joseph is recorded both in Hebrew and Greek and even Latin, all persons by this name are recorded together under the Hebrew characters *יְהוֹשֻׁעַ*, because the name is originally biblical. However, certainly in Greek, but even in Hebrew, many forms were used in transcribing this name. Thus for example, in the epigraphic material the name is

usually recorded as יהוסי. In some of the written documents the short form יוסי is recorded. Both obviously refer to the same name, as can be clearly demonstrated in some case. All these forms are, listed under the same name. Thus the corpus is intensely analytical. Many decisions were made about various forms as to which original name they represent. These decisions, are, of course all defended in footnotes. However, an alphabetical index is appended to this study so that when searching for a specific form, a consultation of the index will reveal immediately what decision was taken with regard to it. The index is arranged alphabetically – Greek, Latin, other languages written from left to right and then Hebrew and other languages written from right to left.

Languages: The corpus is arranged according to the various languages in use at the time. Language does not necessarily mean alphabets. For example, a Greek name can be written in Hebrew letters, and vice versa. Thus the Greek name Δορυμένης is recorded twice in the lexicon, both in Hebrew – דורמניס. Also, hardly any of the Latin names are ever recorded in Latin letters. The names are arranged alphabetically, according to the classic spelling in each language. There are, therefore, six lists altogether: 1. Biblical names, 2. Greek names, 3. Latin names, 4. Persian names, 5. Other Semitic names in the Hebrew alphabet 6. Other Semitic names in the Greek alphabet. The rationale for this arrangement will be discussed below.

Gender: In each language a separate alphabetical list for women's name is presented at the end. This is because women's names are documented in different ways from men's names, different tendencies govern women's name giving, and statistically the two do not belong to the same pool. When a daughter is born a completely different pool of names is consulted in her naming. Furthermore, women are greatly underrepresented in this corpus. Thus, with 2509 named men against 317 named women, they constitute only 11.2% of all the persons mentioned in the corpus (see Table 4). Thus, the popularity of a female name should be tested against the corpus of women's names rather than against the complete corpus, since in the latter case the significance of the results will be lost. For example, the third most popular female name in this corpus is Shelamzion (see Table 6). It is documented 25 times. There are twenty-one male names that are documented at least the same number of times, and often more (see Table 7). Thus in a general count it would only come as the twenty-second most popular name. This would distort the picture indicating the extent of its popularity for women.

Entries: Each person is represented by one entry. Each entry is divided into six rubrics: 1. Orthography, 2. Description, 3. Find, 4. Source, 5. Exceptions, 6. Dating. The rubrics are intended to supply information about each person. In some cases, however, no information about a certain person is available. In such cases, the rubric is left empty.

The remainder of the introduction is divided into seven parts. Part one deals with the names – the onomasticon – and details which sort of names are recorded under which language and why. The next six parts are divided according to the rubrics under each name and explain in detail why certain information is recorded under each rubric.

1. The Names

1.1 Biblical names: are only names expressly mentioned in the Hebrew Bible, or forms that clearly derive from these names. Various abbreviated forms of biblical names developed during the Hellenistic Roman period. Thus, for example, the Hasmonean king "נְּ" (Jonathan no. 14) is recorded thus in rabbinic literature, and Josephus retains the equivalent Greek form of this name Ἰανναῖος. However, on his own coins, and perhaps also in a document from Qumran, this King is designated יהונתן. Obviously the one is a variation of the other.

It has not always been easy to decide whether a name is biblical or not. The name שַׁמְלָא is biblical and is recorded three times in documents from the period under study. Yet there are several problems with it. First of all, the biblical figure who bears this name is a foreign Edomite king. Secondly, the name is punctuated so that it would be transliterated into Latin letters: Samla. In LXX it is transliterated Σαμαλά. Yet in one of the documents, the transliteration of the name into Greek looks very different – Σωμαλα. Despite the fact that it is not certain whether this name is biblical at all, given the foreign character of the biblical figure who bore it, and despite the different transliteration, my inclusive policy instructed me to include this name under biblical ones. A similar problem arose with the female Shapira, documented often in this corpus (and also in the NT as Σάπιρα). This name could be readily understood in Aramaic as “beautiful,” a word used in many languages as a female name, for example Jamila in Arabic, or Yafa in modern Hebrew). However, the biblical name שַׁפְּרָה, which means more or less the same, is also a probability, and even though most of the occurrences of this name in Hebrew characters have an additional vowel in them (שַׁפְּרָה), at least in one case the biblical spelling is retained. Thus, in this case too, I decided to place this name under biblical names. The inclusive approach was almost always adopted. There is only one name mentioned in the Hebrew Bible that I have decided not to include under this category – Darius. This name is reserved in the Hebrew Bible for a Persian monarch, and is clearly Persian. Thus, it is recorded under Persian names.

Biblical names are usually Hebrew names, but not always. The character and morphology of the biblical name has been extensively researched.¹ Thus we know

¹ Noth, *IPRGN*; and see more recently R. Zadok, *The Pre-Hellenistic Israelite Anthroponymy and Prosopography* (Leuven 1988).

how they were formed and what they looked like. Jews also used many non-biblical Hebrew names, similar to the biblical ones, at the time.² However, these names have been recorded here under “other Semitic names” rather than under biblical names. I concluded that once an attempt is made to differentiate between Hebrew non-biblical, or alternatively Aramaic-biblical names the confusion becomes too great. Thus, even when the name is clearly Hebrew, like אבִיָאֹר, or פֶּרְחִיה, since it is not recorded in the Bible, it is found under the Semitic listing.

One additional note should be made, about one type of biblical name and its development at the time under discussion: The Bible usually retains a long form (חֲזַקְיָהוּ) and a short form (חֲזַקְיָה) of most names with the theophoric Yahavistic element as a suffix. During the Second Temple the suffix י always falls. This entire corpus does not record even one example to the contrary. On the other hand, it records all the following examples of the demise of the ultimate י: בְּנִיָהּ (בְּנִיָהוּ); שׁוֹבִיָהּ (שׁוֹבִיָהוּ); חַנְנִיָהּ (חַנְנִיָהוּ); חַלְקִיָהּ (חַלְקִיָהוּ); חֲזַקִיָהּ (חֲזַקִיָהוּ); עֲזַרִיָהּ (עֲזַרִיָהוּ); מַתְתִיָהּ (מַתְתִיָהוּ); יִשְׁעִיָהּ (יִשְׁעִיָהוּ); יִרְמִיָהּ (יִרְמִיָהוּ); יֵאֲשִׁיָהּ (יֵאֲשִׁיָהוּ); שְׁמַעִיָהּ (שְׁמַעִיָהוּ); צְדַקִיָהּ (צְדַקִיָהוּ).

1.1.1 Male Biblical names: As mentioned above, in this corpus male names are listed separately from female names because of the different social customs which created one and the other. There are 150 male biblical names in this corpus (see Table 1). This means that biblical names constituted only 20.7% of the name pool used by Jewish males at the time. But this information is misleading. 1842 men used these 150 names (see Table 2). That means that 20.7% of the name pool served 73.4% of the male population (see Table 3). This phenomenon requires explanation. What made the biblical names popular and which names in particular fared better than others? In the following lines I will attempt to answer this question.

1.1.1.1 The Biblical Heroes – The biblical names most commonly used were not the ones we would have expected. The greatest biblical heroes Abraham the first Patriarch, Moses the Exodus leader, Aaron, his brother and the first priest, David the beloved king, founder of the eternal dynasty, Solomon his son and Elijah, the mystical prophet did not lend their names to Jews of the Second Temple period. In this corpus there are recorded four persons by the name of Abraham, but they were all apparently fictional. David is recorded on a tomb inscription of a family that probably claimed decent from King David. The inscription reads בֵּית־דָּוִד, i.e. “house of David.” All these are doubtful cases, which are not included in any statistics based on this lexicon. The name Moses, on the other hand, is recorded once in Greek, and since it bears no other unusual characteristics, was included in the statistical corpus. Yet it was recorded on a fragmentary papyrus, that could probably be read otherwise.³ Aaron, Solomon and Elijah are never recorded.

² On such names already documented from the biblical period, see *EBTHPN*, and also *CWSSS*.

³ Further on this topic see T. Derda, “Did the Jews Use the Name Moses in Antiquity?” *ZPE*

On the other hand, names of biblical characters of doubtful credentials, are all quite well documented. These include Simon and Levi (Jacobs sons who earned their fathers scorn), Saul (the first king who fell out of God's grace), Abshalom (David's son, who rebelled against his father), Manaseh (Joseph's son, but also the most disgraced king of Judah), and Menahem (the one before last king of Israel, whose lose of the realm was seen as God's punishment). Most unusual is the popularity of the name Ishmael (recorded no less than 31 times in this lexicon), the biblical person by this name being Abraham's son the forefather of the Arab people, who were destined to become mortal enemies of Israel.

Names of secondary characters of no particular negative aspects such as Isaac and Jacob, the two next patriarchs, Judah, Joseph and Benjamin, Jacob's sons, Joshua, Moses' heir, Samuel and Elisha, the prophets, Jonathan, King Saul's son, were also in use.

We may only guess that the mechanism at work in this choice of names is a belief that a use (or misuse) of a name may dishonor its original bearer. The magical significance of names may also have been at work here. The fear that a name that is too powerful may be dangerous to its bearer may have played a role in the avoidance of certain names. Interestingly, this pattern has been taken over by Christianity, in which it is unusual for a child to be named "Jesus." The exception to this rule is Spain, in which the name Jesus is quite common. Perhaps the Spanish display, in this case, a later, Muslim influence, since Spain was under Muslim rule for several centuries. In Islam a completely other name-giving mechanism was at work. The name Muhammad is most popular among Muslims. The Arabic form for Jesus – Isa – is also a common name (since the Muslims too consider Jesus a prophet). So too they readily use the names of the biblical figures (whom they view as prophets) Abraham – Ibrahim, Moyses – Musa, Aaron – Harun, and David – Daud. Perhaps the use of these names by Jews also only began after a large part of the Jewish population came under Muslim rule.

This is all true for male names. As we shall see below, the mechanisms governing the bestowal of female names were somewhat different.

1.1.1.2 The Hasmoneans – Of the biblical names, the one group that can be isolated as the most popular by far is that of the names of the Hasmoneans (see Table 5).⁴ The initiator of the Hasmonean rebellion was the priest from Modi'in, Mattathias (מַתַּתִּיָּהוּ). In this corpus the name (in various forms) is recorded in 63 entries. The five sons of Mattathias were the heroes of the Hasmonean revolt against the Seleucid rule in Palestine between 168 and 140 BCE. They were also the founders of the Hasmonean royal dynasty, which ruled an independent Judaea for almost 100 years (down to 63 BCE). Their names were Yohanan (=John),

115 (1997) 257–60; M.H. Williams, "Jewish Use of Moses as a Personal Name in Graeco-Roman Antiquity: A Note," *ZPE* 118 (1997) 274.

⁴ See Ilan, *EI* 19 (1987). See also Hachlili, *EI* 17 (1984) 191–2.

Simon, Judah, Eleazar and Jonathan. Each of these names is recorded often in the corpus: Yohanan – 128; Simon – 257; Judah – 179; Eleazar – 177; Jonathan – 75. Together this adds up to 879 people. These numbers, however, may be distorted. In order to assess the real impact of Hasmonean names on the population, the following measures need to be taken:

1.1.1.2.1 The normal procedure of removing doubtful persons mentioned in the list should be followed, see below, 6). There are 51 such bearers of Hasmonean names in this corpus.

1.1.1.2.2 People designated by Hasmonean names from the 3rd and early 2nd centuries BCE cannot be conceived as having received these names under Hasmonean influence, and should therefore also be removed. There are 21 such bearers of Hasmonean names in this corpus.

1.1.1.2.3 Obviously, persons within the Hasmonean family who gave their offspring Hasmonean names did so not because of the special impact of the Hasmonean family but due to a phenomenon designated patronymy or paponymy (see below, 3.1.1 and 3.1.2). In order to assess statistically the Hasmonean impact on name giving, it is essential to isolate *heros eponymi* of the Hasmonean names, or others of these names, themselves of the Hasmonean family. These persons are also removed from the count. There are 15 such bearers of Hasmonean names in this corpus.

With the deduction of these persons we are left with 792 persons bearing Hasmonean names. In terms of the entire population, this means that 31.5% of the male population (792, out of 2509) bore the six names of the Hasmoneans. This is a glaring indication of the popularity of and the widespread support for the Hasmonean revolt. But it is not all. The names of the Hasmoneans, as popular as they are, do not include the second most popular male name – Joseph – with 231 representatives in this corpus. It is interesting to note that in 2 Macc 8:22 another Hasmonean brother is mentioned – Joseph. Many attempts have been made to explain away this phenomenon, since it contradicts the data from 1 Macc of the five sons of Mattathias, information preserved also in Josephus. Yet Josephus clearly derives this information from 1 Macc, and thus, since rabbinic literature preserves none of the names of the first Hasmoneans, we have here the information of one source pitted against data in another, and there is no reason to prefer one to the other. If we include Joseph as a fifth Hasmonean brother we encounter the following details. After removing invalid, early and Hasmonean persons bearing the name we are left with 210 persons of this name. Adding these to the Hasmonean total, we come up with 1002 persons, who constitute 39.9% of the entire male population. If Joseph was indeed a Hasmonean name, the family was even more popular than I suggested with a conservative estimate.

1.1.1.2.4 Given this data, it is interesting to note that, despite the widespread use of Hasmonean names among the sages, the first generation Hasmoneans, those responsible for the drama of the Hasmonean revolt, are nowhere mentioned in

rabbinic literature. Rabbinic literature mentions Mattathias, the father of the Hasmonean brothers (כהן גדול), and mentions all the later Hasmonean monarchs (Yohanan Hyrcanus – יוחנן כהן גדול, Alexander Yannai – נא' המלך, Queen Shelamzion with various names, e.g. שלמזו, and her sons Aristobulus and Hyrcanus – הורקנוס ואריסטובולוס). It skips over all those responsible for the Hasmonean revolution. This may be telling us something about another, probably much later Jewish attitude to the rebellion.⁵

1.1.1.3 Priestly Clans – Finally, another point of interest relates specifically to biblical names – the priestly clans. Although there were, as a rule, no family names in the Greco-Roman period, priests are a special instance, and the priestly clans a case in point. The priestly clans, mentioned in 1 Chr 24, constituted an important group within Second Temple society in Palestine. For example, it was important for the Hasmonians to point out, in their official history (1 Macc 2.1) that they belonged to the foremost priestly clan יהויריב / Ἰωαριβος mentioned first in the 1 Chr list. Further importance of the priestly clans can be adduced from their prominence in lists found in Qumran⁶; in the inscription fragments discovered in various ancient synagogues in Palestine and the Diaspora which list them⁷; in the traditions associated with them in the Talmud (e.g. *yTaan* 4:5, 68d), and even in the prominent position they take up in the Byzantine *piyut* tradition.⁸ In the record of Second Temple times the following examples of persons associated with the priestly clans are recorded: Ἀβιά (אביה); Ἀλῆσιβ; Βεργᾶς (בלגה); Δάλαιος (דליה); Ἀκῶς (הקין); Ἰωαρεῖβ (יהויריב); Ἰωαρεῖβ (יהויריב); יכים; יכין; יכין; ישבאב; ישבאב.

Priestly families, it seems, not only followed the pattern of the clans from 1 Chr 24 but also invented names for smaller family units, which were neither biblical, nor even Hebrew, see e.g. ביתוס; קתרוס etc.

1.1.2 Biblical Women's names: Of the 166 biblical names recorded in this corpus, only 16 are female (see Table 1), constituting only 9.7%. The percentage of women is not very different. Out of the 2004 persons bearing biblical names in this corpus, only 162 are female (see Table 2), i.e. 8.2%. Within the corpus itself, biblical female names constitute a significantly lower percentage than male biblical names. Out of a total of 317 women the 162 bearing female names constitute only 51.1% (see Table 3). Compared to the 73.4% of males bearing biblical names. 51.1% of female is smaller by almost a third. This may indicate that, as in later times, foreign names were more easily adopted for women than for men.⁹ Like

⁵ Against Alon, *Jews, Judaism and the Classical World*, 1–17.

⁶ 4Q331–3 (=DJD 36, 275–86).

⁷ M. Avi-Yonah, "The Caesarea Inscription of the 24 Priestly Courses," *EI* 7 (1964) 24–8 (Hebrew); E. E. Urbach, "Mishmarot and Ma'amadot," *Tarbiz* 42 (1973) 304–27 (Hebrew) especially pp. 304–13

⁸ S. Klein, *Beiträge zur Geographie und Geschichte Galiläas* (Leipzig 1907), and more recently e.g. E. Fleischer, "A Piyut of Yanai on the Priestly Courses," *Sinai* 64 (1969) 176–84 (Hebrew).

⁹ See e.g. R. Levine-Melammed, "Sephardi Women in Medieval and Early Modern Periods," in J. Baskin (ed.), *Jewish Women in Historical Perspective* (Detroit 1998) 129.

male names, however, women's names too concentrated particularly on three, of which only two are recorded here under biblical names. The names מרים and its derivative מריה and the similar names שלום which in the Bible is a male name, and שלמציין, which is not biblical, and is therefore listed in this corpus under other Semitic names.

1.1.2.1 The Most Popular Names – The names מרים / Μαριάμη, שלום / Σαλώμη and שלמציין were the most popular female name at the time. They appear in the corpus 152 times, and constitute roughly 48% of the female population.¹⁰ This means that three names, two of them quite similar,¹¹ were used for almost half of the female population. Why this was so is not absolutely clear, but it may be of interest to note that the only two Hasmonean women that we know by their Hebrew name were the Queen – שלמציין – and Herod's wife – Μαριάμη. Whether the names were so popular because they too were Hasmonean, or whether they were in use in the Hasmonean family because they were so popular is not absolutely certain.

1.1.2.2 Unnamed Women – Another point of observation on the rarity of female biblical names is associated with a phenomenon already evident in the bible itself. Many women mentioned in the Hebrew Bible are themselves not named. As a result a complex literature developed, beginning with the Second Temple period, in which various names were invented for these women. Obviously these names do not feature in this corpus, because the characters they purport to name date from an earlier period.¹² However, a similar phenomenon is also visible with relation to the New Testament. Several nameless women mentioned therein receive names in Christian apocryphal compositions. These women are included in this corpus, because they date from the time it covers, although they are clearly fictitious. Our corpus include the widow of Nain – Leah; the woman with the twelve-year blood flow – Berenice and particularly Jesus' sisters – Anna, Lydia, Lysia, Maria and Salome. The Clementine Homilies also name the Syrophoenician woman of Mark 7:24–30 – Justa (2:19:1) and her sick daughter – Berenice, (4:1:2). They are not included in this corpus because they are manifestly non-Jewish in the Gospels.

1.2 Greek names: The arrival of Hellenism in the East, with the conquests of Alexander the Great, brought Greek culture and Greek names with it. Greek names are names known from the Greek onomasticon. The Greek onomasticon has been studied extensively.¹³ Names appearing under “Greek Names” in this lexicon are only those registered in the Greek collections, or, in rare cases, forms with a typical Greek prefix, but which are registered in these collections with another typical Greek suffix.

¹⁰ See Ilan, *JJS* 40 (1989) 191–2.

¹¹ That they were not the same name is suggested in Ilan, *SCI* 11 (1991–2) 156–7.

¹² On this phenomenon in the Hebrew Bible apocrypha see T. Ilan, “Biblical Women's Names in the Apocryphal Tradition,” *Journal for the Study of the Pseudepigrapha* 11 (1993) 3–67.

¹³ See *WGE* and more recently *LGNP*.

This corpus recorded 244 Greek names, which constitute 29.6% of the name pool (see Table 1). This indicates a broad, rather than a superficial knowledge of Greek personal names by the Palestinian Jewish population. However, these almost 30% of the names were used by only 410 persons, i.e. 14.5% of the population (see Tables 2 and 3). Obviously these figures also indicate the relatively small influence Greek names had on the entire population.

The Greek names, like the biblical names, are divided between male and female names (see under 1.1.1). In the corpus 196 male Greek names and 48 female Greek names are recorded. Of the 410 persons bearing Greek names 63 are female (i.e. 15.3% – much higher than the percentage of women in the named population). This is because Greek names, in general, constitute a larger section of the population among women than among men. While Greek names are borne by 13.9% of the male population, 19.9% of the female population bore them (see Table 3). Greek names were thus much more popular among women than among men.¹⁴

Some issues associated specifically with Greek names will now be discussed:

1.2.1 Theophoric Names – The use of Greek (and other) mythical and theophoric names by Jews has baffled scholars through the ages, since it seemed to them to contradict the basic Jewish monotheistic theology.¹⁵ However, as we find in the Bible names like Ishbaal (יִשְׁבָּעֵל 1 Chr 8:33 – with the Canaanite theophoric element Baal) and Mordechai (מֹרְדֵכַי Esth 2:5 – with the Babylonian theophoric element Marduch), so we find Jews using theophoric and mythical Greek names. The following examples are found in this corpus:

Theophoric: Ἀθηναγόρας (Athena); Ἀπολλογένης; Ἀπολλώνιος (Apollo); Ἀρτέμιων (Artemis); Ἀφροδισιάς (Aphrodite); Δημήτριος (Demeter); Διονύσιος (Dionysus); Ἑλπίς (Elpis); Ἔρως; Ἐρωτάριον (Eros); Ἡρᾶς (Hera); Ἰσίων (Isis); Παλλάς (=Athena); Ποσειδώνιος (Poseidon); Φοῖβος (=Apollo).

Mythological: Αἰνεΐας; Ἀλέξανδρος; Ἀμβρόσιος; Ἀντιγόνα; Γόργος; Διόσκορος; Ἑλένη; Ἰάσων; Ἰφιγένεια; Κάστωρ; Μενέλαος; Μίδα; Πάτροκλος; Φαῖδρα; Ψυχη.

A special case can perhaps be made for names with the θεός element in them, on the assumption that they were intended to translate into Greek the name of the Jewish God himself. Indeed, names with this element were popular among Jews both in Palestine and in the Diaspora, to such an extent that Tcherikover considered them indications of Jewishness of the bearer in his study of the Jews in Egypt.¹⁶ In this corpus the following names with this element are found: Δοσίθεος; Δωροθέα; Δωροθέος; Θεοδόσιος; Θεόδοτος; Θεοδώρα; Θεόδωρος; Θεοφάνης; Θεοφίλα; Θεόφιλος; Θεύμναστος.

¹⁴ See above, n. 9.

¹⁵ See principally Cassuto-Salzmann, *EI* 3 (1954) 187; Mussies, “Jewish Personal Names,” 245–8.

¹⁶ *CPJ* I, 29.

Orthographical Index

Greek Alphabet

- Ααβαει – אבאיי (S-H/M) 357
Ααβαι – אבאיי (S-H/M) 357
Αάζαηλος – אאזאηλος (B/M) 201
Αβασκαντος – Αβασκάντος (G/M) 257
Αβασκαντου – Αβασκάντος (G/M) 257
Αβδ[-]υ – אבד[-]ו (B/M) 201
Αβεσσαλωμ – אבשלום (B/M) 60
Αβια – אביא (B/M) 59
Αβιητης – Αβιητης (S-G/M) 430
Αβουβος – אבוב (S-H/M) 375
Αβραιος – אבראיו (B/M) 59
Αβραμος – אבראמו (B/M) 59
Αγ – Agrippa (L/M) 325
Αγα – אג (B/M) 94
Αγαβος – אגב (B/M) 93
Αγγαιος – אג (B/M) 93–4
Αγλα – אגל (S-H/M) 398
Αγριπ – Agrippa (L/M) 325
Αγριππας – Agrippa (L/M) 325
Αγριππινος – Agrippa (L/M) 325
Αδας – אדא (S-H/M) 360
Αδαιος – אד (S-H/M) 360
Αδδαν – אדד (S-H/M) 360
Αζα – אז (B/M) 202
Αζαριας – אזריה (B/M) 202
Αθηνα – Αθηναγόρας (G/M) 257
Αθρογγαιος – Αθρογγαιος (S-G/M) 430
Αϊαλας – אילא (S-H/M) 361
Αιανιμμος – Αιανός (G/M) 257
Αινεας – Αινείας (G/M) 257
Αινειας – Αινείας (G/M) 257
Ακαβας – אקב (B/M) 203
Ακατελα – Καθλας (S-G/M) 435
Ακμη – Ακμή (G/F) 313
Ακιβαν – אקב (B/M) 203
Ακυλας – Aquila (L/M) 327
Ακως – אקו (B/M) 89
Αλεξα – Αλέξανδρος (G/M) 258
Αλεξαιος – Αλέξανδρος (G/M) 259
Αλεξανδρα – Αλεξάνδρα (G/F) 313
Αλεξανδρεως – Αλέξανδρος (G/M) 259
Αλεξανδρος – Αλέξανδρος (G/M) 259
Αλεξανδρου – Αλέξανδρος (G/M) 259
Αλεξας – Αλέξανδρος / Αλεξάνδρα (G/F/M) 258, 313
Αλεξεμι – Αλεξίμαχος (G/M) 260
Αλκιβιαδης – אלקיביוס (B/M) 61
Αλκιμος – Αλκιμος (G/M) 261
Αλκιου – Αλκίος (G/M) 261
Αλφαιος – אפ (S-H/M) 382
Αμμαιδου – אמו (S-H/M) 450
Αμαραντου – Αμάραντος (G/M) 261
Αμία – אמו (S-H/F) 418
Αμινιας – Αμίνιας (G/M) 261
Αμμα – אמו (S-H/F) 418, 451
Αμμιαν – אמו (S-H/F) 418
Αμραμος – אמו (B/M) 203
Αμνης – Αμνής (G/M) 261
Αμ[-]ροσιο – Αμβρόσιος (G/M) 261
Αμυντας – Αμύντας (G/M) 262
Αμφικάλλει – Αμφίλοιο (G/M) 262
Ανα – אג (B/M) 100
Αναιουος – אג (S-H/M) 377
Αναν – אג (B/M) 100
Ανανας – אג (B/M) 99
Ανανηλος – אג (B/M) 102
Ανανια – אג (B/M) 105
Ανανιας – אג (B/M) 103
Ανανιου – אג (B/M) 105
Ανανος – אג (B/M) 99, 100
Ανανου – אג (B/M) 100
Ανδρεας – Ανδρέας (G/M) 262
Ανδρομαχος – Ανδρόμαχος (G/M) 263
Ανδρονικος – Ανδρόνικος (G/M) 263
Ανδρους – Ανδρέας (G/M) 262
Ανειας – אג (B/M) 105
Ανεμυ – Anemo (L/M) 326
ανης – אג (B/M) 136

- Ανθολω – Ἀνθύλος (G/M) 263
 Ανιανος – Annianius (L/M) 326
 Ανιανου – Annianius (L/M) 326
 Ανιν – ἄνιν (B/M) 99
 Ανινας – ἄνιν (B/M) 104
 Ανις – ἄνιν (B/M) 99
 Αννα – ἄννα (B/F) 240
 Ανναβ – Ανναβ (S-G/M) 430
 Ανναν – ἄννα (S-H/M) 360
 Ανναιος – ἄννα (B/M) 144
 Αννας – ἄνιν (B/M) 99
 Αννιβας – Αννιβας (S-G/M) 430
 Ανουνει – ἄνιν (B/M) 100
 Αντας – ἄντας (G/M) 263
 Αντιγονα – Ἀντιγόνα (G/F) 314
 Αντιγονος – Ἀντίγονος (G/M) 263–4
 Αντιοχος – Ἀντίοχος (G/M) 264
 Αντιπας – Ἀντίπατρος (G/M) 264
 Αντίπατρος – Ἀντίπατρος (G/M) 264–5
 Αντιφίλος – Ἀντίφιλος (G/M) 266
 Αντωνιος – Antonius (L/M) 327
 Αντύλλος – Ἀντύλλος (G/M) 266
 Απολλωνιος – Ἀπολλώνιος (G/M).. 266
 Αππιος – Appius (L/M) 327
 Απφιας – Appia (L/F) 342
 Απφους – Σαπφίας (G/M) 306
 Αρδαλας – Ἀρδαλος (G/M) 266
 Αρεγετος – ἄρετα (B/M) 210
 Αρι – ἄρι (S-H/M) 362
 Α[ρ]ριππαν – Agrippa (L/M) 325
 Αριστευς – Ἀριστεύς (G/M) 266
 Αριστιων – Ἀρίστων (G/M) 267
 Αριστιωνος – Ἀρίστων (G/M) 267
 Αριστοβουλης – Ἀριστοβούλη (G/F) 314
 Αριστοβουλος – Ἀριστόβουλος (G/M) 266–7
 Αριστων – Ἀρίστων (G/M) 267
 Αρριστυβολα – Ἀριστοβούλη (G/F) 314
 Αρσαμος – Arsam (P/M) 346
 Αρτεμωνος – Ἀρτέμων (G/M) 268
 Αρχελαος – Ἀρχέλαος (G/M) 268
 Αρχελαου – Ἀρχέλαος (G/M) 268
 Ασαμωναιος – ἄσαμων (S-H/M) 385
 Ασεναν – Ασενας (S-G/M) 431
 Ασκαλας – Ασκαλας (S-G/M) 431
 Ασουβος – ἄσωβ (B/M) 109
 Ασους – ἄσωβ (B/M) 109
 Αστέριος – Ἀστέριος (G/M) 269
 Ατιγονα – Ἀντιγόνα (G/F) 314
 Αυαραν – ἄυρα (S-H/M) 379
 Αυγης – Αὐγή (G/F) 314
 Αυδομος – Εὐδόμος (G/M) 278
 Αυραν – ἄυρα (S-H/M) 379
 Αυρανος – ἄυρα (S-H/M) 379
 Αυρηλιου – Aurelius (L/M) 328
 Αφφους – Σαπφίας (G/M) 306
 Αφφρικανα – Africana (L/F) 342
 Αφφρικανος – Africanus (L/M) 325
 Ἀφροδιαιός (G/M) 269
 Αχιαβος – ἄχιαβ (B/M) 61
 Αψαλωμος – ἄψαλω (B/M) 60
 Βαβα – ββ (B/M) 80
 Βαβαθα – ββθα (S-H/F) 419
 Βαβελις – ββλ (S-H/M) 362
 Βαγαδατης – Bagadates (P/M) 347
 Βαγωας – Bagoas (P/M) 347
 Βαιανου – βει (S-H/M) 364
 Βαθυλλος – Βάθυλλος (G/M) 269
 Βακερου – Βακερος (S-G/M) 431
 Βανεας – βν (B/M) 81
 Βαννους – βν (B/M) 81
 Βαραβας – βββ (S-H/M) 357
 Βαρακιβαν – ββκ (B/M) 203
 Βαργιορας – βργ (S-H/M) 368
 Βαρεις – βρ (B/M) 84
 Βαρθολομαιος – Πτολεμαῖος (G/M) 304
 Βαρησους – βρη (B/M) 126
 Βαριωνα – βρι (B/M) 143
 Βαρναβας – Ναβας (S-G/M) 439
 Βαρουχος – βρυ (B/M) 84
 Βαρσαββας – βββ (S-H/M) 396
 Βαρτιμαιος – Τιμαῖος (G/M) 308
 Βαρχωχεβας – βρχ (S-H/M) 386
 Βασεας – βσ (B/M) 83
 Βειανου – βει (S-H/M) 364
 Βελγας – βλ (B/M) 80
 Βενιαμιν – βνμ (B/M) 82
 Βερεν – Βερενίκη (G/F) 315
 Βερενικη – Βερενίκη (G/F) 315
 Βερενικαιος – Βερενικιανός (G/M) 315
 Βερεν – Βερενίκη (G/F) 315
 Βερενικεος – Βερενίκη (G/F) 315
 Βερενικη – Βερενίκη (G/F) 315
 Βερενικαιου – Βερενικιανός (G/M) 269
 Βερουταριου – Verutia (L/F) 344
 Βερουτος – Verus (L/M) 340
 Βηρ – Βήρυλλος (G/M) 269
 Βησας – βσ (B/M) 83
 Βινιαμιν – βνμ (B/M) 82
 Βλαστος – Βλάστος (G/M) 269
 Βοανηργες – Βοανηργες (S-G/M) 431

- Βοηθος – Βοηθός (G/M) 269–70
 Βορκ – Βορκιος (S-G/M) 432
 Βορκεου – Βορκιος (S-G/M) 432
 Βορκιος – Βορκιος (S-G/M) 432
- Γαδααθα – Gadatas (P/M) 349
 Γαδδης – גַּדְדִּי (S-H/M) 366
 Γαδδης – גַּדְדִּי (S-H/M) 366
 Γαδδεις – גַּדְדִּי (S-H/M) 366
 Γαδια – גַּדִּי (S-H/M) 366
 Γαζω – Γαζω (S-G/M) 432
 Γαιος – Gaius (L/M) 331
 Γαιου – Gaius (L/M) 331
 Γαιωνος – Gaius (L/M) 331
 Γαλαιστης – Γαλαίσις (G/M) 270
 Γαλασα – Γαλαίσις (G/M) 270
 Γαλγουλα – גַּלְגּוּלָּא (S-H/M) 369
 Γαμαλας – גַּמְלָא (B/M) 85
 Γαμαλιηλος – גַּמְלִיָּהוּ (B/M) 85
 Γαμαλος – גַּמְלָא (B/M) 85
 Γεμελλος – Gemellus (L/M) 332
 Γερμανος – Germanus (L/M) 332
 Γερων – Γέρων (G/M) 270
 Γεστας – Γεστας (S-G/M) 432
 Γησχα.δαν – Γησχα.δαν (S-G/M) 432
 Γιωρας – גַּיֹּרָא (S-H/M) 368
 Γοδδαιος – גּוֹדְדָּי (S-H/M) 367
 Γολιαθου – גּוֹלְיָאֵת (B/M) 84
 Γοργου – Γόργος (G/M) 271
 Γορθαιος – Γορθαίος (S-G/M) 433
 Γραπτη – Γραπτή (G/F) 316
 Γραπτην – Γραπτή (G/F) 316
 Γρατος – Gratus (L/M) 332
 Γροπτη – Γραπτή (G/F) 316
 Γυφθεος – Gufti (P/M) 349
 Γωβαρ – Gobares (P/M) 349
 Γωδαμου – Γωδαμιο (S-G/M) 433
 Γωριων – גּוֹרִיֹּן (S-H/M) 367
- Δαθαης – Datis (P/M) 349
 Δαθαιος – Datis (P/M) 349
 Δακις – Dači (P/M) 348
 Δαλαιος – דַּלַּי (B/M) 87
 Δαμναιος – Δάμναιος (G/M) 271
 Δαμωνος – Δάμων (G/M) 271
 Δανηηλος – דַּנְיָא (B/M) 87
 Δαρειος – Darius (P/M) 348
 Δασσιων – Δοσίθεος (G/M) 274
 δδα – Θαδδαίος (G/M) 283
 Δειναιος – דַּיִנָּי (S-H/M) 372
 Δειφεος – דַּיִפֵּי (S-H/M) 372
- Δημαρχιας – Δημαρχία (G/F) 316
 Δημαρχς – Δημαρχία (G/F) 316
 Δημητριος – Δημήτριος (G/M) 271
 Διαδοχος – Διάδοχος (G/M) 271
 Διγαιος – Διγαιος (S-G/M) 433
 Δίδυμος – Δίδυμος (G/M) 272
 Διογενης – Διογένης (G/M) 272
 Διοδο[-]ου – Διόδοτος (G/M) 272
 Διοδοτος – Διόδοτος (G/M) 272
 Διοδωρος – Διόδωρος (G/M) 272
 Διονυσιος – Διονύσιος (G/M) 272
 Διοσκορος – Διόσκορος (G/M) 273
 Διοφαντος – Διόφαντος (G/M) 273
 Δοητος – Διόδοτος (G/M) 272
 Δολεσος – Doles (L/M) 330
 Δορκας – Δορκάς (G/F) 316
 Δοσιθεος – Δοσίθεος (G/M) 273–4
 Δοσιθεου – Δοσίθεος (G/M) 274
 Δρουσιλλα – Drusilla (L/F) 343
 Δρουσος – Drusus (L/M) 330
 Δυσμας – Δυσμας (S-G/M) 433
 Δω – Δωρόθεος (G/M) 276
 Δωρας – Δωρόθεος (G/M) 276
 Δωρατος – Δωρόθεος (G/M) 276
 Δωρις – Δωρίς (G/F) 316
 Δωροθεα – Δωροθέα (G/F) 317
 Δωροθεαν – Δωροθέα (G/F) 317
 Δωροθεος – Δωρόθεος (G/M) 276
 Δωσ – Δοσίθεος (G/M) 274
 Δωσους – Δωσίς (G/F) 317
- Εβιων – Εβιων (S-G/M) 433
 Εγλα – גַּלְגּוּ (S-H/M) 398
 Εζεκηλος – גַּזְקִּיָּא (B/M) 170
 Εζεκιας – גַּזְקִּיָּא (B/M) 95
 Εζεκιου – גַּזְקִּיָּא (B/M) 95
 Εζρας – גַּזְרָא (B/M) 201
 εζρος – גַּזְרָא (B/M) 69
 Εζρωνο – גַּזְרָא (B/M) 108
 Ειρατος – Εϊρας (G/F) 317
 Ειρηναιος – Ειρηναίος (G/M) 277
 Εισμαηλ – גַּזְרָא (B/M) 177
 Ει[-]νυδ – גַּזְרָא (B/M) 118
 Ειφιγενειας – Ήφιγένεια (G/F) 320
 Ελαζαρου – גַּזְרָא (B/M) 69
 Ελαζαρω – גַּזְרָא (B/M) 69
 Ελαιος – גַּזְרָא (B/M) 69
 Ελεαζ – גַּזְרָא (B/M) 69
 Ελεαζαρ – גַּזְרָא (B/M) 67
 Ελεαζαρο – גַּזְרָא (B/M) 69
 Ελεαζαρος – גַּזְרָא (B/M) 65, 69

- Ελεάζαρου – ר'עזר (B/M) 67, 69
 Ελεαιος – ר'על (B/M) 69
 Ελειεζρο – ר'על (B/M) 69
 Ελενη – 'Ελένη (G/F) 317
 Ελιαξερ – ר'על (B/M) 67
 Ελιεζαρος – ר'על (B/M) 67
 Ελιεζερος – ר'על (B/M) 65
 Ελιεξηρ – ר'על (B/M) 68
 Ελιεζρος – ר'על (B/M) 70
 Ελιξ – 'Ελιξ (G/M) 277
 Ελισαβητ – ר'על (B/F) 239
 Ελισαβη – ר'על (B/F) 239
 Ελισσαιος – ר'על (B/M) 63
 Ελιωναιος – ר'על (B/M) 63
 Ελκιας – ר'על (B/M) 97
 Ελληλος – ר'על (B/M) 88
 Ελλημος – ר'על (S-H/M) 361
 Ελληνις – 'Ελένη (G/F) 317
 Ελπις – 'Ελπίς (G/F) 318
 Ενδεμιας – 'Ενδεμίας (G/M) 277
 εοντις – Λέον (G/M) 294
 Επικλητος – 'Επικλητος (G/M) 277
 Ερας – Εϊρας (G/F) 317
 Ερμιονης – 'Ερμiónη (G/F) 318
 Ε[-]ρου – ר'על (B/M) 70
 Ερ[-]τας – 'Ερως (G/M) 277
 Ερωταρειν – 'Ερωτάριον (G/F) 318
 Ερωτας – 'Ερως (G/M) 277
 Ερωτος – 'Ερως (G/M) 277
 Ερωτ[-]ριου – 'Ερωτάριον (G/F) 318
 Εσκιας – ר'על (B/M) 95
 Εσρων – ר'על (B/M) 108
 Εσχλειμιας – ר'על (B/M) 214
 Ευοδου – Εϋδοδος (G/M) 278
 Ευπολεμος – Εϋπόλεμος (G/M) 279
 Ευτραπελου – Εϋτραπέλος (G/M) 280
 Ευτραπελ[-]ου – Εϋτραπέλος (G/M) 280
 Εφρης – ר'על (B/M) 80
- Ζαββαιου – ר'על (B/M) 90
 Ζαβουδο – ר'על (B/M) 89
 Ζαηρα – ר'על (S-H/M) 375
 Ζαχχαιος – ר'על (B/M) 90–1
 Ζαμαρις – ר'על (B/M) 93
 ζαρος – ר'על (B/M) 96
 Ζαχαριας – ר'על (B/M) 90–1
 Ζαχαριου – ר'על (B/M) 91
 Ζαχχαιος – ר'על (B/M) 91
 Ζεβεδαιος – ר'על (B/M) 89
 Ζενεκας – Seneca (L/M) 338
 Ζηνα – Ζήνων (G/M) 281
- Ζηναρουτος – Ζηναροῦτος (G/F) 381
 Ζηνων – Ζήνων (G/M) 281
 Ζηρσας – Ζηρσας (S-G/M) 434
 Ζω – Ζωῖλος (G/M) 281
 Ζωηλους – Ζωῖλος (G/M) 281
 Ζωιλους – Ζωῖλος (G/M) 281
 Ζωκηρ – ר'על (B/M) 90
- Ηγησιππος – 'Ηγήσιππος (G/M) 282
 Ηδηα – 'Ηδεΐα (G/F) 318
 Ηλξαι – ר'על (B/M) 97
 ηπος – ר'על (B/M) 155
 Ηρατος – 'Ηρᾶς (G/F) 318
 Ηρουτος – 'Ηρᾶς (G/F) 319
 Ηρωδης – 'Ηρώδης (G/M) 282
 Ηρωδι – 'Ηρωδίας (G/F) 319
 Ηρωδιαδος – 'Ηρωδίας (G/F) 319
 Ηρωδίας – 'Ηρωδίας (G/F) 319
 Ηρωδου – 'Ηρώδης (G/M) 282
 Ηφαιος – Ηφαιος (S-G/M) 434
- Θαδαιου – Θαδδαῖος (G/M) 283
 Θαδδα – Θαδδαῖος (G/M) 283
 Θαδδαιος – Θαδδαῖος (G/M) 283
 Θαδδαιου – Θαδδαῖος (G/M) 283
 Θαμι – ר'על (B/M) 238
 Θακηος – Καθλας (S-G/M) 435
 Θαλιαρχος – Θαλίαρχος (G/M) 284
 Θαμα – ר'על (B/M) 238
 Θαμαρη – ר'על (B/F) 255
 Θαμμανος – Θαμμανος (S-G/M) 434
 Θαμου – Θαμοῦς (G/M) 284
 Θασσις – Θασσις (S-G/M) 434
 Θατις – Θασσις (S-G/M) 434
 Θαυμαστος – Θαυμαστός (G/M) 285
 Θεβουθις – Tibethis (P/M) 354
 Θεβυθει – Tibethis (P/M) 354
 Θεενας – ר'על (B/M) 237
 Θε[-]μν[-]τος – Θεόμναστος (G/M) 288
 Θενας – ר'על (B/M) 237
 Θεννας – ר'על (B/M) 237
 Θεννασου – ר'על (B/M) 237
 Θενου – ר'על (B/M) 237
 Θεοδοσιο – Θεοδόσιος (G/M) 285
 Θεοδοσιος – Θεοδόσιος (G/M) 285
 Θεοδοτιωνος – Θεόδοτος (G/M) 285
 Θεοδοτος – Θεόδοτος (G/M) 285
 Θεοδωραν – Θεοδώρα (G/F) 319
 Θεοδωρος – Θεόδωρος (G/M) 286–7
 Θεοδωρου – Θεόδωρος (G/M) 287
 Θεοδωρ[-]ου – Θεόδωρος (G/M) 286

- Θεοδωσιου – Θεοδόσιος (G/M) 285
 Θεοφιλος – Θεόφιλος (G/M) 287–8
 Θευδας – Θεόδωρος (G/M) 286
 Θευδιων – Θεόδοτος (G/M) 285
 Θευδοτου – Θεόδοτος (G/M) 286
 Θευδωρα – Θεοδώρα (G/F) 319
 Θευμνας – Θεόμναστος (G/M) 288
 θια – תַּיָּה (B/M) 193
 Θνη[-] – תַּחַנָּה (B/M) 237
 Θ[-]οδοτος – Θεόδοτος (G/M) 286
 Θολεμαιος – Πτολεμαῖος (G/M) 304
 Θρακιδας – Θρακίδας (G/M) 288
 Θωμας – תּוֹמָה (S-H/M) 416

 Ιαδδους – יָדוּעַ (B/M) 112
 Ιαι – יֹחַנָּן (B/M) 136
 Ιαιριος – יָאִיר (B/M) 111
 Ιαιριου – יָאִיר (B/M) 111
 Ιαεσαιου – יַעֲשֵׂה (B/M) 180
 Ιαζειδαιος – Ιαζειδαιος (S-G/M) 434
 Ιαθουρει – יָתֵר (B/M) 181
 Ιαιερε – יָאִיר (B/M) 111
 Ιαιρος – יָאִיר (B/M) 111
 Ιακειμιος – יָקִים (B/M) 175
 Ιακειμιου – יָקִים (B/M) 175
 Ιακιμιος – יָקִים (B/M) 175
 Ιακκωβ – יַעֲקֹב (B/M) 172
 Ιακω – יַעֲקֹב (B/M) 172
 Ιακωβ – יַעֲקֹב (B/M) 171
 Ιακωβος – יַעֲקֹב (B/M) 171
 Ιακωβου – יַעֲקֹב (B/M) 172
 Ιανναιος – יֹנְתָן (B/M) 144
 Ι[-]ανου – יֹהַנָּן (B/M) 135
 Ιασονος – יָאֶסֶן (G/M) 450
 Ιασσουου – יְהוֹשֻׁעַ (B/M) 128
 Ιασων – יָאֶסֶן (G/M) 288–9
 Ιατρινη – יַאֲרִינָה (G/F) 320
 Ιαυδα – יְהוּדָה (B/M) 116
 ιγερ – Niger (L/M) 335
 Ιεδδουν – יְהוּדָה (B/M) 116
 Ιεζαιον – יֵשַׁע־יָהּ (B/M) 180
 Ιεξαιον – יֵשַׁע־יָהּ (B/M) 180
 Ιερεμιας – יִרְמְיָהּ (B/M) 176
 Ιεσσα – יְהוֹשֻׁעַ (B/M) 128
 Ιεσους – יְהוֹשֻׁעַ (B/M) 127
 Ιεφωνιας – יִפְנָה (B/M) 174
 Ιζατης – Izates (P/M) 351
 Ιζατων – Izates (P/M) 351
 Ιησ – יְהוֹשֻׁעַ (B/M) 128
 Ιησιας – יֵשַׁע־יָהּ (B/M) 180
 Ιησιου – יְהוֹשֻׁעַ (B/M) 127

 Ιησου – יְהוֹשֻׁעַ (B/M) 127–8
 Ιησουου – יְהוֹשֻׁעַ (B/M) 128
 Ιησους – יְהוֹשֻׁעַ (B/M) 126–9
 Ιθαρου – יָתֵר (B/M) 181
 Ικαρπια – Καρπία (G/F) 320
 Ικλωδις – Claudius (L/M) 329
 Ι[-]νου – יֹחַנָּן (B/M) 137
 Ισαναν – יֹחַנָּן (B/M) 138
 Ιοδιου – יְהוּדָה (B/M) 116
 Ιοζρου – יְעֹזֵר (B/M) 168
 Ιος – יֹסֵף (B/M) 153
 Ιοσε – יֹסֵף (B/M) 153
 Ιου – יָהוּ (B/M) 112
 Ιουδα – יְהוּדָה (B/M) 115–8
 Ιουδαιος – יְהוּדָה (B/M) 116
 Ιουδας – יְהוּדָה (B/M) 112–3, 115–8
 Ιουδατος – יְהוּדָה (B/M) 115
 Ιουδειθ – יְהוּדִית (B/F) 241
 Ιουδης – יְהוּדָה (B/M) 113
 Ιουδι – יְהוּדִית (B/F) 241
 Ιουδιθ – יְהוּדִית (B/F) 241
 Ιουδιου – יְהוּדָה (B/M) 116
 Ιούδον – יְהוּדָה (B/M) 115
 Ιουδου – יְהוּדָה (B/M) 115–8
 Ιουδ[-]ν – יְהוּדָה (B/M) 115
 Ιουθινη – יְהוּדִית (B/F) 241
 Ιουκουνδος – Iucundus (L/M) 332
 Ιουλια – Iulia (L/F) 343
 Ιουλιος – Iulius (L/M) 332
 Ιουλιου – Iulius (L/M) 332
 Ιουστος – Iustus (L/M) 333
 Ιρακου – Ιρακος (S-G/M) 435
 Ισαηλος – Ισαηλος (S-G/M) 435
 Ισαακ – יִצְחָק (B/M) 174
 Ισακ – יִצְחָק (B/M) 174
 Ισακος – יִצְחָק (B/M) 174
 Ισαχος – יִצְחָק (B/M) 174
 Ισιονι – יִסְיֹן (G/M) 290
 Ισαριωθ – Ισαριωθ (S-G/M) 435
 Ισαριωθης – Ισαριωθ (S-G/M) 435
 Ισλαω – שְׁלוֹם (B/F) 250
 Ισμαηλ – יִשְׁמַעֵאל (B/M) 177
 Ισμαηλος – יִשְׁמַעֵאל (B/M) 177
 Ισμαηλου – יִשְׁמַעֵאל (B/M) 177
 Ιωαζαρου – יְאִלְעָזָר (B/M) 67
 Ιωακειμ – יָקִים (B/M) 175
 Ιωακωβος – יַעֲקֹב (B/M) 172
 Ιωαναι – יוֹחָנָה (S-H/F) 420
 Ιωανας – יוֹחָנָה (S-H/F) 420
 Ιωανη – יוֹחָנָן (B/M) 137
 Ιωανης – יוֹחָנָן (B/M) 136–7

- Ιωαννου – יוֹנָן (B/M) 136
 Ιωαννα – יוֹנָנָה (S-H/F) 420
 Ιωαννης – יוֹחָנָן (B/M) 134–5
 Ιωανου – יוֹנָן (B/M) 137
 Ιωαρειβ – יוֹרֵיב (B/M) 125
 Ιωαριβος – יוֹרֵיב (B/M) 125
 Ιωασδρος – יוֹעֹר (B/M) 168
 Ιωεξρος – יוֹעֹר (B/M) 168
 Ιωεξρου – יוֹעֹר (B/M) 168
 Ιωζαρος – יוֹעֹר (B/M) 168
 Ιω[-]ηπου – יוֹסֵי (B/M) 155
 Ιωνα – יוֹנָה (B/M) 143
 Ιωναθ – יוֹנָתָן (B/M) 146
 Ιωναθας – יוֹנָתָן (B/M) 144
 Ιωναθη – יוֹנָתָן (B/M) 146
 Ιωναθμη – יוֹנָתָן (B/M) 146
 Ιωναθην – יוֹנָתָן (B/M) 146
 Ιωναθης – יוֹנָתָן (B/M) 144–6
 Ιωσε – יוֹסֵי (B/M) 153
 Ιωση – יוֹסֵי (B/M) 151, 154–5
 Ιωσηπ – יוֹסֵי (B/M) 155–6
 Ιωσηπος – יוֹסֵי (B/M) 150–1, 153; 155–7
 Ιωσηπου – יוֹסֵי (B/M) 154, 156
 Ιωσης – יוֹסֵי (B/M) 153
 Ιωσηφ – יוֹסֵי (B/M) 151, 154
 Ιωσηφος – יוֹסֵי (B/M) 150–1
 Ιωσιας – יוֹסֵי (B/M) 150
 Ιωσιου – יוֹסֵי (B/M) 155
 Ιωσωπος – יוֹסֵי (B/M) 157
 Ιωταπη – יוֹטָאֵי (S-G/F) 443
 Ιωδου – יוֹדָה (B/M) 116

 Κααθα – Καθλας (S-G/M) 435
 Καβι – קָבִי (S-H/M) 406
 Καθλας – Καθλας (S-G/M) 435
 Καιφας – קַיִפָּא (S-H/M) 408
 Καιρας – Καϊρος (G/M) 290
 Καλλαιος – Καλλαϊος (G/M) 290
 Καλλων – Κάλλων (G/M) 290
 Καμιθος – קַמִּיָּתוֹס (S-H/F) 425
 Καναναιος – קָנָן (S-H/M) 409
 Κανθηρας – קַנְתֵּרָא (S-H/M) 411
 Καπελλα – Capellus (L/M) 328
 Καπελλος – Capellus (L/M) 328
 Καρζαλα – קַרְזָלָא (S-H/M) 410
 Καρος – Carus (L/M) 328
 Κασσα – Karsas (P/M) 351
 Καστου – Castus (L/M) 328
 Καστωρ – Κάστωρ (G/M) 290
 Κατανα – Κατανα (S-G/F) 443
 Κατθεα – Καθλας (S-G/M) 435

 Κενεδαιος – Κενεδαϊος (S-G/M) 436
 Κεφαλλίων – Κεφαλίων (G/M) 291
 Κηρινθος – Κήρινθος (G/M) 291
 Κηφας – Κηφας (S-G/M) 436
 Κιθαιρος – סִיְתֵרָא (S-H/M) 411
 Κιμβερ – Cimber (L/M) 329
 Κινβερ – Cimber (L/M) 329
 Κλαθα – Καθλας (S-G/M) 435
 Κλειτος – Κλείτος (G/M) 291
 Κλεοβιος – Κλεοπάς (G/M) 291
 Κλεοπας – Κλεοπάς (G/M) 291
 Κλεοπατρα – Κλεοπάτρα (G/F) 320
 Κλεοπατρους – Κλεοπάς (G/M) 291
 Κλουσωθ – Κλουσωθ (S-G/M) 436
 Κλωπα – Κλεοπάς (G/M) 291
 Κλωπας – Κλεοπάς (G/M) 291
 Κοδρατον – Quadratus (L/M) 337
 Κομαιοη – Κομαίση (G/F) 320
 Κομφος – Κομφός (G/M) 329
 Κοραινου – Κοριάννος (G/M) 292
 Κορινθος – Κόρινθος (G/M) 293
 Κορνηλιος – Cornelius (L/M) 329
 Κοσμφ – Κόσμος (G/M) 293
 Κοστοβαρος – Κοστοβαρος (S-G/M) 436
 Κοτολλα – Cottala (L/F) 342
 Κ[-]λος – Κλεοπάς (G/M) 291
 Κραϊτο – Κράτων (G/M) 293
 Κρισπινα – Crispina (L/F) 342
 Κρισπος – Crispus (L/M) 329
 Κυνωρος – Cuneius (L/M) 329
 Κυπρος – Κύπρος (G/F) 321
 Κυρηναι – Quirinius (L/M) 337
 Κυρηναιος – Quirinius (L/M) 337
 Κυρθας – Κυρθας (S-G/M) 437
 Κυρια – Κυρία (G/F) 321
 Κυριλη – Κύριλλα (G/F) 321
 Κυρτος – Κυρτος (S-G/M) 437
 Κυρτω – Κυρτος (S-G/M) 437
 Κυψελου – Κύψελος (G/M) 293

 Λαγανιωνος – Λαγανιας (S-G/M) 437
 Λαζαο – יוֹזָבָב (B/M) 70
 Λαζαρος – יוֹזָבָב (B/M) 65
 Λαζαρου – יוֹזָבָב (B/M) 67
 λαμ – שְׁלֹמֹ (B/F) 249
 Λεαζαρος – יוֹזָבָב (B/M) 68
 Λεββαιος – לֵוִי (B/M) 182
 Λειουου – לֵוִי (B/M) 183
 Λεμκο – Λεμκο (S-G/M) 437
 λεξας – Ἀλέξανδρος (G/M) 259
 Λεουι – לֵוִי (B/M) 183

- Λεσβώναξ – Λεσβόναξ (G/M) 294
 Λευ – לו"י (B/M) 182
 Λευεις – לו"י (B/M) 183
 Λευי – לו"י (B/M) 182
 Λευיס – לו"י (B/M) 182–3
 Λημος – לו"י (B/M) 182
 Ληοπεις – Lepius (L/M) 333
 Ληουει – לו"י (B/M) 183
 Ληουειου – לו"י (B/M) 183
 Ληουεις – לו"י (B/M) 182
 Ληουי – לו"י (B/M) 183
 Ληουιας – לו"י (B/M) 182
 Ληουיס – לו"י (B/M) 182
 Λιβανου – Λίβανος (G/M) 294
 Λιουιαδος – לו"י (B/M) 183
 Λουκιος – Lucius (L/M) 334
 Λυκιας – Lucius (L/M) 334
 Λυσιαχος – Λυσίμαχος (G/M) 294
- Μα|-|αβαλα – מוסבלה (S-H/M) 391
 Μαγαδδατης – Bagadates (P/M) 347
 Μαγασσαρος – Μαγασσαρος (S-G/M) 438
 Μαγδαληνη – Μαγδαληνη (S-G/F) 443
 Μαδδαρωνα – Μανδρῶνος (G/M) 295
 Μα|-|ημου – מנחם (B/M) 186
 Μαθαιω – מרתיה (B/M) 192
 Μαθεθ – מרתיה (B/M) 193
 Μαθθαιος – מרתיה (B/M) 191–2
 Μαθθαιου – מרתיה (B/M) 193
 Μαθθעי|-|ς – מרתיה (B/M) 193
 Μαθθιας – מרתיה (B/M) 191
 Μαθια – מרתיה (B/M) 192
 Μαθιας – מרתיה (B/M) 192
 Μαθιον – מרתיה (B/M) 192
 Μα|-|γιας – מר"ם (B/F) 243
 Μαιορ – Maior (L/M) 334
 Μακκαβαιος – Μακκαβαιος (S-G/M) 438
 Μαλθακη – Μαλθάκη (G/F) 322
 Μαλθακης – Μαλθάκη (G/F) 322
 Μαλιχος – מלכה (S-H/M) 390
 Μαλχειων – מלכה (S-H/M) 390
 Μαλχος – מלכה (S-H/M) 390
 Μαιμεις – Μαμεύς (G/M) 294
 Μαναη – מנחם (B/M) 186
 Μαναηλος – Μαναηλος (S-G/M) 438
 Μαναηλου – Μαναηλος (S-G/M) 438
 Μαναημ – מנחם (B/M) 186
 Μαναηמו – מנחם (B/M) 186
 Μαναημος – מנחם (B/M) 185–6
 Μαναημου – מנחם (B/M) 186
- Μαναην – מנחם (B/M) 185
 Μαναης – מנחם (B/M) 186
 Μαναμιου – מנחם (B/M) 185
 Μανασσης – מנשה (B/M) 188
 Μανδρωνος – Μανδρῶνος (G/M) 295
 Μανναιος – Μανναίος (G/M) 295
 Μανουν[-]ι[ου] – Μανουν (S-G/M) 438
 Μαο – מר"ם (S-H/F) 423
 Μαοα – מר"ם (S-H/F) 422–3
 Μαοαμη – מר"ם (B/F) 244
 Μαοατ – מרתה (S-H/F) 424
 Μαογαλος – Μαογαλος (S-G/M) 438
 Μαογαλωθος – Μαογαλος (S-G/M) 438
 Μαορες – מר"ם (S-H/F) 422
 Μαορθα – מרתה (S-H/F) 423–4
 Μαορθας – מרתה (S-H/F) 423
 Μαορι – מר"ם (S-H/F) 423
 Μαορια – מר"ם (B/F) 242–4
 Μαοριαδος – מר"ם (B/F) 243
 Μαοριαμ – מר"ם (B/F) 242–4
 Μαοριαμη – מר"ם (B/F) 242–4
 Μαοριαμην – מר"ם (B/F) 244
 Μαοριαμηνου – מר"ם (B/F) 244
 Μαοριαμης – מר"ם (B/F) 244
 Μαοριαμνη – מר"ם (H/F) 243
 Μαοριαμη – מר"ם (B/F) 244
 Μαορκος – Marcus (L/M) 334
 Μαορκος – Marcus (L/M) 334
 Μαορκου – Marcus (L/M) 334
 Μαορου – מרה (S-H/M) 450
 Μαορσας – Μαορούς (G/M) 295
 Μαορυλλας – Marulla (L/F) 344
 Μαορωης – Maro (L/M) 335
 Μασαραιου – מצר"י (S-H/M) 392
 Μασβαλος – מוסבלה (S-H/M) 391
 Ματθιας – מרתיה (B/M) 191
 Ματταθιας – מרתיה (B/M) 191
 Ματταθιου – מרתיה (B/M) 192
 Μαχουθας – מוכרה (S-H/M) 390
 Μεγιστης – Μέγιστη (G/F) 322
 Μεγασσαρος – Μαγασσαρος (S-G/M) 438
 Μενανδρος – Μένανδρος (G/M) 295
 Μενελαος – Μενέλαος (G/M) 295
 Μενελαου – Μενέλαος (G/M) 295
 Μενιππος – Μένιππος (G/M) 296
 Μεορων – Μέορων (G/M) 296
 Μεοαλαμ – משלם (B/M) 190
 Μεοραια – מצר"י (S-H/M) 392
 Μηειω – מוא"ר (S-H/M) 388
 Μηορος – מוא"ר (S-H/M) 388

- Μηνας – מנשא (B/M) 189
 Μηρινθος – Κήρινθος (G/M) 291
 Μιαρος – מאר (S-H/M) 388
 Μιδδαίος – Μίδαας (G/M) 296
 Μιχαιας – מיכא (B/M) 185
 Μνα – מנשא (B/M) 188
 Μνας – מנשא (B/M) 189
 Μνασεου – מנשה (B/M) 189
 Μνημ – Μνήμων (G/M) 296
 Μονιμου – Μόνμιος (G/M) 297
 Μονοβαζος – Manvaz (P/M) 352
 Μοσολλαμος – מושלם (B/M) 190
 Μοσχας – Μόσχας (G/F) 322
 μσι – מצי"ו (S-H/F) 427
 Μωαηρος – מאר (S-H/M) 388
 Μωση – משה (B/M) 190
- Ναβαταιος – נבית (B/M) 196
 Νάγης – Νάγης (G/M) 297
 Ναδουοι – נדוד (B/M) 115
 Ναθ – נחל (B/M) 200
 Ναθαν – נתן (B/M) 199
 Ναθαναηλ – נתנאל (B/M) 200
 Ναθαναηλος – נתנאל (B/M) 200
 Νακατελα – Καθλας (S-G/M) 435
 Νατανηλου – נתנאל (B/M) 200
 Νατθαιος – נתן (B/M) 198
 Νεφθαλειμ – נפתלי (B/M) 198
 Νεβεδαιος – נדבאי (S-H/M) 393
 Νεδεβαιος – נדבאי (S-H/M) 393
 Νεελα – Νεελα (S-G/M) 439
 Νεεμιας – נעמי (B/M) 197
 Νεικανορ – Νικάνωρ (G/M) 297
 Νεικανορος – Νικάνωρ (G/M) 297
 Νεος – Νέος (G/M) 297
 Νερω – Nero (L/M) 335
 Νετειρας – נטר (S-H/M) 394
 Νιγερ – Niger (L/M) 335
 Νικανδρορ – Νικάνδρος (G/M) 297
 Νικανωρ – Νικάνωρ (G/M) 297
 Νικητα – Νικήτας (G/M) 298
 Νικητας – Νικήτας addendum
 Νικοδημος – Νικόδημος (G/M) 298
 Νικολαυς – Νικόλαυς (G/M) 299
 Νικολαου – Νικόλαυς (G/M) 299
 Νικομηδης – Νικόδημος (G/M) 298
 Νισον – Νίσιος (G/M) 299
 ννανος – ננן (B/M) 100
 Νομικος – Numicius (L/M) 336
 Νουμηγιος – Νουμήγιος (G/M) 300
 Νουνας – Νουνᾶς (G/M) 300
- ντιπας – Ἀντίπατρος (G/M) 265
 οδωρω – Θεόδωρος (G/M) 286
 Οκαμιος – Ὠκίμων (G/M) 312
 Ολυμπιας – Ὀλυμπιάς (G/F) 323
 Ολυμπος – Ὀλυμπος (G/M) 301
 Ονειας – נני (S-H/M) 377
 Ονιας – נני (S-H/M) 377
 Ονιου – נני (S-H/M) 377
 Ορκανος – Hyrcanus (P/M) 350
 Ορνιας – Ὀρνιάς (G/M) 301
 Οσαιας – שיש (B/M) 150
 Ουαλ – Valerius (L/M) 340
 Ουεττηνου – Vetenus (L/M) 340
 ουλιος – Iulius (L/M) 332
 Ουολομνιος – Volumnius (L/M) 341
 Οφελλιος – Ofellius (L/M) 336
- Παζμαιοι – Παζμαιος (S-G/M) 439
 Παλλας – Παλλάς (G/F) 323
 Πανδειων – Πανδείων (G/M) 301
 Πανθηρ – Πανθήρας (G/M) 301
 Πανθηρα – Πανθήρας (G/M) 301
 Παπιας – Πάππος (G/M) 302
 Παπος – Πάππος (G/M) 301
 Παππος – Πάππος (G/M) 302
 Παρμενας – Παρμενάς (G/M) 302
 Πατροκλος – Πάτροκλος (G/M) 302
 πατρ[-]ις – Ἀντίπατρος (G/M) 265
 Παυλος – Paulus (L/M) 336
 Παυλου – Paulus (L/M) 336
 Παυλουρ – Paulus (L/M) 336
 Πανσανιας – Πανσανίας (G/M) 303
 Πειθολοας – Πειθόλαος (G/M) 303
 Πενθερου – Πανθήρας (G/M) 301
 Πετρος – Πέτρος (G/M) 303
 Πιστος – Πίστος (G/M) 303
 Πολλων – Pollio (L/M) 337
 Ποπελι – Porcellia (L/F) 334
 Ποπλας – Porplas (L/M) 337
 Ποσειδωνιος – Ποσειδώνιος (G/M) 304
 Προχορος – Πρόχορος (G/M) 304
 Πρωτας – Πρωτάς (G/M) 304
 Πρωτατος – Πρωτάς (G/M) 304
 Πρωτος – Πέτρος (G/M) 303
 Πτολεμαιοι – Πτολεμαῖος (G/M) 304
 Πτολεμες – Πτολεμαῖος (G/M) 304
 Πτολμα – Πτολεμαῖος (G/M) 304
 Πυρινου – Purina (L/M) 337
 Πωλλα – Polla (L/F)

- Ραγουηλος – רעוואל (B/M) 210
 Ραζεις – Rāzī (P/M) 354
 Ρεβ – רבקה (B/F) 248
 Ρεβκα – רבקה (B/F) 248
 Ρεβκας – רבקה (B/F) 248
 Ριωνιω – Ριων (S-G/M) 451
 Ροδη – 'Ρόδη (G/F) 323
 Ροδοκος – 'Ρόδοκος (G/M) 305
 ροσον – Drusus (L/M) 330
 Ρουβηλ – ראוּבֵן (B/M) 209
 Ρουφος – Rufus (L/M) 338
 Ρουφου – Rufus (L/M) 338
 Ρωξαναη – Roxane (P/F) 355
- Σαβαθεον – שבתאי (B/M) 213
 Σαβατις – Σαβατίς (G/F) 323
 Σαββαιος – סבאי (S-H/M) 395
 Σαββαταιος – שבתאי (B/M) 213
 Σαββιων – Σαββίων (G/M) 305
 Σαββιονος – Σαββίων (G/M) 305
 Σαβιωνος – Σαββίων (G/M) 305
 Σαδδωκος – צדוק (B/M) 208
 Σαι.ιου – Σαέας (G/M) 305
 Σαχκαιος – זכריה (B/M) 90
 Σαλαμαθ – שלום (B/F) 249
 Σαλαμηξινω – שלמצ'יין (S-H/F) 427
 Σαλαμι – שלום (B/F) 249
 Σαλλαμσειων – שלמצ'יין (S-H/F) 427
 Σαλαμψιω – שלמצ'יין (S-H/F) 426
 Σαλινα – Salina (L/F) 344
 Σαλω – שלום (B/F) 250
 Σαλωθ – שלום (B/F) 250
 Σαλωμ – שלום (B/F) 250
 Σαλωμη – שלום (B/F) 249–51
 Σαλωμην – שלום (B/F) 250
 Σαλωμης – שלום (B/F) 249
 Σαλων – שלום (B/F) 250
 Σαλωνα – שלום (B/F) 250
 Σαμαιας – שמואל (B/M) 215
 Σαμαιος – שמואל (B/M) 215
 Σαμμουος – שמוע (B/M) 217
 Σαμμουου – שמוע (B/M) 217
 Σαμμωνος – שמוע (B/M) 217
 Σαμου – שמואל (B/M) 216
 Σαμουηλ – שמואל (B/M) 216
 Σαμουηλος – שמואל (B/M) 215
 Σαμουηλου – שמואל (B/M) 216
 Σαολος – שאול (B/M) 211
 Σαουλος – שאול (B/M) 211
 Σαπιρα – שפרה (B/F) 253
 Σαπφια – Σαπφίας (G/M) 306
- Σαπφιας – Σαπφίας (G/M) 306
 Σαπφια – שפרה (B/F) 253
 Σαπφουος – Σαπφίας (G/M) 306
 Σαρα – שרה (B/F) 255
 Σαραμαλλας – Σαραμαλλας (S-G/M) 439
 Σαρας – שרה (B/F) 255
 Σαριης – שרה (B/F) 255
 Σαριφαιος – צריפה (S-H/M) 405
 Σαρρα – שרה (B/F) 254
 Σαρσαρα – שראצר (B/M) 236
 Σατια – שתיא (S-H/M) 414
 Σαυγαλ – Σαυγαλ (S-G/M) 439
 Σαυλος – שאול (B/M) 211
 Σαφειρα – שפרה (B/F) 254
 Σαφια – שפרה (B/F) 254
 Σαφουος – Σαπφίας (G/M) 306
 Σεαλμιν – שלמצ'יין (S-H/F) 427
 Σεδεκias – צדקיה (B/M) 209
 Σεε – Σεε (S-G/M) 440
 Σεθι – שֵׁת (B/M) 236
 Σειλωνει – Silonius (L/M) 338
 Σεμαιο – שמואל (B/M) 216
 Σειραχ – סירא (S-H/M) 397
 Σελα[-]ε – שלום (B/F) 251
 Σελακος – Σέλευκος (G/M) 450
 Σελαμασιων – שלמצ'יין (S-H/F) 427
 Σελαμπιουος – שלמצ'יין (S-H/F) 427
 Σελαμψιν – שלמצ'יין (S-H/F) 427
 Σελαμψιωνην – שלמצ'יין (S-H/F) 427
 Σελασιων – שלמצ'יין (S-H/F) 427
 Σελεμias – שלמה (B/M) 214
 Σελυκ – Σέλευκος (G/M) 306
 Σημης – שם (B/M) 215
 Σημων – שמעון (B/M) 221
 Σητου – שֵׁת (B/M) 236
 Σιλας – סילא (S-H/M) 414
 Σιμ[-]ינו – שמעון (B/M) 225
 Σιμον – שמעון (B/M) 222
 Σιμω – שמעון (B/M) 222, 224
 Σιμων – שמעון (B/M) 218–20, 222–6
 Σιμωναθης – שמעון (B/M) 223
 Σιμων[-]ιδης – שמעון (B/M) 223
 Σιμωνι – שמעון (B/M) 225
 Σιμονιδα – שמעון (B/M) 449
 Σιμωνιδης – שמעון (B/M) 219, 223
 Σιμωνιδου – שמעון (B/M) 222
 Σιμωνος – שמעון (B/M) 221–5
 Σισεννας – Sisenna (L/M) 339
 Σκαριωθ – Ισκαριωθ (S-G/M) 435
 Σνιμω – שמעון (B/M) 224
 Σοαμιο – Σοαμιος (S-G/M) 440

- Σολεϊμας – שלמיה (B/M) 214
 Σολυμιοס – שלמייה (B/M) 214
 Σομοσηλος – שמושל (B/M) 215
 Σορρα – סרר (B/F) 255
 Σουμαιοσ – שומאי (B/M) 216
 Σουφ-Ιοσ – שולי (S-H/M) 413
 Σουσσαννα – שושננה (S-H/F) 426
 Σοφωνιασ – ספניץ (B/M) 209
 Στεφανοσ – Στέφανοσ (G/M) 306
 Στοιχευσ – Στοιχεύσ (G/M) 307
 Στοργη – Στοργή (G/F) 323
 Στρατωσ – Στράτωσ (G/M) 307
 Στρατωνοσ – Στράτων (G/M) 307
 Συλλασ – Sulla (L/M) 339
 Συμεων – שמעון (B/M) 219–20
 Συμμαχοσ – Σύμμαχοσ (G/M) 307
 Συμων – שמעון (B/M) 219
 Συφασ – Σωφᾶσ (G/M) 307
 Σωμάλα – שומלה (B/M) 218
 Σωμαων – שמעון (B/M) 221
 Σ[-]ιωνο – שמעון (B/M) 224
 Σωπατροσ – Σωσίπατροσ (G/M) 307
 Σωσασ – Σωσίπατροσ (G/M) 307
 Σωσιπατροσ – Σωσίπατροσ (G/M) 307
- Ταβιθα – טביטה (S-H/F) 420
 Ταλιθα – Ταλιθα (S-G/F) 444
 Τεμισειωνοσ – Τιμήσιοσ (G/M) 308
 Τερτιαν – Tertianus (L/M) 339
 Τερτυλλοσ – Tertullus (L/M) 339
 Τεφθεοσ – Gufī (P/M) 349
 Τεφφοου – Τεφφοσ (S-G/M) 440
 Τιβεριοσ – Tiberius (L/M) 339
 Τιγρανησ – Tigranes (P/M) 354
 Τιμων – Τιμων (G/M) 308
 Τιφων – Tiro (L/M) 339
 Τολλα – Tula (L/M) 340
 Τουβιασ – טוביה (B/M) 109
 Τρυφων – Τρύφων (G/M) 308
 Τρυφωνοσ – Τρύφων (G/M) 308
 Τρωξαλλισ – Τρωξαλλισ (S-G/F) 444
 Τυρσαννοσ – Τύρσαννοσ (G/M) 309
 Τωβιασ – טוביה (B/M) 109
 Τωζομου – Τωζομοσ (S-G/M) 440
- υδου – יהודה (B/M) 116
 Υρκανοσ – Hyrcanus (P/M) 350
- Φαβεισ – פאבי (S-H/M) 403
 Φαβησ – פאבי (S-H/M) 403
 Φαιδρα – Φαίδρα (G/F) 323
 Φαιδρου – Φαίδροσ (G/M) 309
 Φαιδωνοσ – Φαίδων (G/M) 309
 Φαλλιωσ – Κεφαλλίωσ (G/M) 291
 Φάλωνει – Φάλοσ (G/M) 309
 Φανασησ – ספניץ (B/M) 206
 Φαννι – ספניץ (B/M) 206
 Φανουηλ – פננה (B/M) 205
 Φασαηλοσ – Φασαηλοσ (S-G/M) 440–1
 Φασαηλου – Φασαηλοσ (S-G/M) 441
 Φειλωνο – Φίλων (G/M) 331
 Φελειου – Φελέασ (G/M) 309
 Φερωρασ – Φερωρασ (S-G/M) 441
 Φερωρου – פרורו (S-H/M) 451
 Φιλιπποσ – Φίλιπποσ (G/M) 310
 Φιλιππου – Φίλιπποσ (G/M) 310
 Φιλισκοσ – Φιλίσκοσ (G/M) 310
 Φιλο – Φίλων (G/M) 311
 Φιλονταριω – Φίλων (G/M) 311
 Φιλοπάτωρ – Φιλοπάτωρ (G/M) 310
 Φιλων – Φίλων (G/M) 311
 Φινεασ – ספניץ (B/M) 206
 Φινεεσ – ספניץ (B/M) 206
 Φοιβοσ – Φοῖβοσ (G/M) 311
 Φολεια – Fulvia (L/F) 343
 Φορτουνατοσ – Fortunatus (L/M) 330
 Φουλειοσ – Fulvius (L/M) 330
 Φουλεια – Fulvia (L/F) 343
 Φουρινιου – Furinius (L/M) 330
- Χαβεν – חב (B/M) 182
 Χαβριασ – Χαβριάσ (G/M) 311
 Χαγειριασ – פריץ (S-H/M) 376
 Χαθουσιωνοσ – חושין (S-H/M) 387
 Χαιρεασ – Χαιρέασ (G/M) 311
 Χαλφει – פלפ (S-H/M) 381
 Χαρησ – Χάρησ (G/M) 311
 Χαρητοσ – Χάρησ (G/M) 311
 Χαφρεοσ – פלפ (S-H/M) 381
 Χελκιασ – חלק (B/M) 97
 Χθουσιωνοσ – חושין (S-H/M) 387
 Χουζασ – Χουζάσ (S-G/M) 441
 Χρησμοσ – Χρήσμοσ (G/M) 312
 Χωβαρεισ – Chobares (P/M) 348
 Χωσιβα – חובב (S-H/M) 386
- Ψελλοσ – Ψελλοσ (S-G/M) 442
 Ψυχησ – Ψυχή (G/F) 323
- Ωνησμοσ – Ωνήσμοσ (G/M) 312
 Ωρηα – ‘Ωρά (G/F) 324
 ωσηπου – שן (B/M) 152
 Ωφαιου – Ωφαιοσ (S-G/M) 442

Latin Alphabet

- Abiathar – אַבִּיתָר (B/M) 59
 Abigea – אַבִּיגִיל (B/F) 239
 Agrippa – Agrippa (L/M) 325
 Aphrodisias – Ἀφροδισιάς (G/M) 269
 Assia – Ἀυσίας (G/F) 322
 Aster – אַסְטֵר (B/F) 239
 audia – Claudia (L/F) 342
- Bargioram – בִּרְגִיָּרָא (S-H/M) 368
 Berenice – Βερενίκη (G/F) 315
 Beronices – Βερενίκη (G/F) 315
 Berenicis – Βερενίκη (G/F) 315
- Eleazarus – אֵלְעָזָר (B/M) 65
- Herodes – Ἡρώδης (G/M) 282
- Ioannes – יוֹחָנָן (B/M) 134
 Iohan[-]ja – יוֹחָנָה (S-H/F) 420
 Ioseph – יוֹסֵף (B/M) 151
 Iosepu – יוֹסֵף (B/M) 157
 Iustus – Iustus (L/M) 333
 Izates – Izates (P/M) 351
- Karinus – Carinus (L/M) 328
- Leucius – Lucius (L/M) 334
 Levi – לֵוִי (B/M) 182
 Lydia – Λυδία (G/F) 321
- Marion – Μάρτιον (G/M) 295
 Monabazus – Manvaz (P/M) 352
- Nathan – נָתָן (B/M) 199
 Naum – נָחוּם (B/M) 197
- Rebecca – רֵבֶקָה (B/F) 248
- Sephora – צִפּוֹרָה (B/F) 248
 Simo – שִׁמְעוֹן (B/M) 218
 Susanna – שׁוֹשַׁנָּה (S-H/F) 426
- Tigranes – Tigranes (P/M) 354
 Taxo – Τάξων (G/M) 308
- Veronica – Βερενίκη (G/F) 315
- Ysachar – יִשָּׁכָר (B/M) 181
 Zael – Ζαελ (S-G/F) 443

Coptic Alphabet

- ⲁⲗⲗⲁⲓⲟⲥ – אֲדָ (S-H/M) 360
 ⲁⲛⲁⲛⲁ – אַנְנִיָּה (B/M) 103
- Ⲑⲁⲗⲗⲁⲓⲟⲥ – Θεαδδαῖος (G/M) 283
 Ⲑⲉⲅⲃⲁ – Θεόδωρος (G/M) 286
- ⲛⲓⲟⲓ – Ἀρσινόη (G/F) 314
- ⲗⲓⲁ – לֵאָה (B/F) 242
- ⲗⲅⲗⲓⲁ – Λυδία (G/F) 321
 ⲗⲅⲥⲓⲁ – Ἀυσίας (G/F) 322
- Ⲡⲧⲟⲗⲉⲛⲓⲁⲓⲟⲥ – Πτολεμαῖος (G/M) 304
- Ⲑⲓⲛⲟⲓ – שִׁמְעוֹן (B/M) 220
 Ⲑⲓⲱⲫⲁⲓⲛⲓⲥ – Θεοφάνης (G/M) 287
- ⲫⲓⲟⲗⲉⲛⲓⲥ – Φιλογένης (G/M) 310

Slavic Alphabet

- Ананъ – אַנְ (B/M) 99
 Ионафий – יוֹנָתָן (B/M) 144
- Лоуи – לֵוִי (B/M) 182

Hebrew Alphabet

- אבא – אבא (S-H/M) 357
 אבדימוס – Eὐτολιμος (G/M) 279
 אבה – אבא (S-H/M) 357
 אביה – אבא (S-H/M) 357
 אבטולמוס – Eὐτολιμος (G/M) 279
 אבטינוס – Eὐτόνιος (G/M) 280
 אבטלוס – Eὐτολιμος (G/M) 279
 אבטלין – Eὐτελιων (G/M) 279
 אבי – אבא (S-H/M) 357
 אבי – אבא (S-H/M) 450
 אביאור – אביאור (S-H/M) 358
 אבין – אבין (S-H/M) 359
 אביטוס – Αβιτης (S-G/M) 430
 אביקה – אביקה (S-H/M) 359
 אבישלוס – אבשלוס (B/M) 60
 אבניא – אבניא (S-H/M) 359
 אבקלוס – Αμφικλος (G/M) 262
 אברהם – אברהם (B/M) 59
 אברי – אברהם (B/M) 59
 אברוס – אברהם (B/M) 59
 אברם – אברהם (B/M) 59
 אבש – אבשלוס (B/M) 60
 אבשלוס – אבשלוס (B/M) 60
 אגרה – אגרה (S-H/M) 359
 אגריפוס – Agrippa (L/M) 325
 אגתא – Αγάθη (G/F) 313
 אדי – אדי (S-H/M) 360
 אהבא – מחבאי (S-H/M) 389
 אדמון – אדמון (S-H/M) 360
 אורדימוס – Eὐτολιμος (G/M) 279
 אוטרפלוס – Eὐτραπέλος (G/M) 280
 אונימוס – Eὐνομος (G/M) 278
 אונקלוס – Οἰνοκλος (G/M) 300
 אורניא – Ὀρνίς (G/M) 301
 אושעיה – ישעיה (B/M) 180
 אהא – אהי (B/M) 61
 אהא – אהי (B/M) 61
 אהבאי – מחבאי (S-H/M) 389
 אהוי – אהי (B/M) 61, 449
 אהוני – מחבאי (S-H/M) 389
 אהי – אהי (B/M) 61
 אחיה – אחיה (B/M) 62
 אחמי – אחמי (S-H/M) 360
 אידה – Ἰδη (G/F) 320
 איד – אדי (S-H/M) 360
 אידס – Ἰδη (G/F) 320
 איבו – איבו (S-H/F) 418
 איכו – איבו (S-H/F) 418
 אילא – אילא (S-H/M) 361
 איוסוק – יצוק (B/M) 174
 איסטמוס – Ἰστομάχος (G/M) 290
 איסטרובילוס – Ἀριστοβουλος 267
 איסון – Ἰάσων (G/M) 288
 איס – יוסף (B/M) 151–2
 אילוס – Ἰσαηλος (S-G/M) 435
 אישטנו – Uštana (P/M) 355
 אישי – ישעיה (B/M) 180
 אלהנן – אלהנן (B/M) 62
 אל – אלעור (B/M) 70
 אליהו – אליהו (B/M) 63
 אליועני – אליועני (B/M) 63
 אלינתן – אלינתן (B/M) 64
 אלעזר – אלעזר (B/M) 66–70
 אליועני – אליועני (B/M) 63
 אלישבע – אלישבע (B/F) 239
 אלישוע – אלישוע (B/M) 64
 אלישיב – אלישיב (B/M) 63
 אלישע – אלישע (B/M) 63, 449
 אלכס – Ἀλέξανδρος (G/M) 259
 אלכסא – Ἀλέξανδρος (G/M) 258
 אלכסא – Ἀλέξανδρος (G/M) 258
 אלכסנדרוס – Ἀλέξανδρος (G/M) 258
 אלכשא – Ἀλέξανδρος (G/M) 258
 אלם – אלם (S-H/M) 361
 אלמא – אלם (S-H/M) 361
 אלנתן – אלנתן (B/M) 64
 אלס – Volosius (L/M) 340
 אלע – אלעזר (B/M) 70
 אלעז – אלעזר (B/M) 69
 אלעזר – אלעזר (B/M) 65–70
 אלעי – אלעזר (B/M) 66
 אלעזר – אלעזר (B/M) 69
 אלעשה – אלעשה (B/M) 79
 אלעשה – אלעשה (B/M) 79
 אלקצדרין – Ἀλέξανδρος (G/M) 258
 אמא – אמא (S-H/F) 418
 אמא – אמא (S-H/F) 418
 אמא – אמא (S-H/F) 418
 אמלה – אמלה (S-H/M) 361
 אמס – Amasis (P/M) 346
 אנגוש – Ἀθηναγόρας (G/M) 257
 אנדמיא – Ἐνδεμίας (G/M) 277
 אנטיבלוס – Ἀντίβηλος (G/M) 263
 אנטיגונוס – Ἀντίγονος (G/M) 263–4
 אנטיפטרוס – Ἀντίπατρος (G/M) 265
 אני – אני (S-H/M) 361

- יוסיף – (B/M) 152
 אסי – (B/M) 152
 אסטרוֹבולִי – Ἀριστόβουλος (G/M) 267
 אסרטיִן – Ἀρίστων (G/M) 267
 אפוטריקי – Patricius (L/M) 336
 אפטלמיס – Εὐτολμος (G/M) 279
 אפיִס – Appia (L/F) 342
 אפיִקלוס – Ἀμφικλος (G/M) 262
 אפלגנה – Ἀπολλογένης (G/M) 266
 אפמלסלש – Ἐπιμελής (G/M) 450
 אפקשיון – Εὐξᾶ (G/M) 278
 אפרודיסיִוס – Ἀφροδισιάς (G/M) 269
 אפרים – אפרים (B/M) 80
 אפתלמיס – Εὐτολμος (G/M) 279
 אצטרוֹבולִי – Ἀριστόβουλος (G/M) 267
 ארוֹא – ארוֹא (S-H/M) 362
 ארי – ארי (S-H/M) 362
 אריִא – אריִא (S-H/M) 362
 אריה – ארי (S-H/M) 362
 ארוֹס – Ἄριος (G/M) 266
 אריִסטובלוֹס – Ἀριστόβουλος (G/M) 266
 אריִסטון – Ἀρίστων (G/M) 267
 אריִסטון – Ἀρίστων (G/M) 267
 ארסם – Arsam (P/M) 346
 ארצטון – Ἀρίστων (G/M) 267
 אשיני – Ašnā (P/M) 346
 אשמעֵאל – ישמעֵאל (B/M) 177
 אשעיֵה – ישעיֵה (B/M) 180
- בבֵא – בכי (B/M) 80
 בכי – בכי (B/M) 80
 בבליִא – בבליִא (S-H/M) 362
 בבתֵא – בבתֵא (S-H/F) 419
 בבתה – בבתֵא (S-H/F) 419
 בבתיֵה – בבתֵא (S-H/F) 419
 בנ-בג – Bagabag (P/M) 347
 בוהייִן – Buheiš (P/M) 347
 בושא – Butes (P/M) 348
 בושון – Butes (P/M) 348
 בוכרי – בוכרי (S-H/M) 362
 בוני – בניה (B/M) 81
 בוניים – בוניים (S-H/M) 363
 בשיח – בשיח (S-H/M) 363
 בטנית – בטנית (S-H/M) 363
 ביבי – בכי (B/M) 449
 בירֵא – זבדיה (B/M) 89
 בידוד – דוד (B/M) 87
 ביתוס – Βοηθός (G/M) 269–70
 בלגה – בלגה (B/M) 80
 בלה – בלה (S-G/M) 450
 בלוריה – Valeria (L/F) 344
 בלוֹמֵא – Βαλσάμη (G/F) 314
- בלעה – בלעה (S-H/M) 364
 בנֵאה – בניה (B/M) 81
 בן-גבר – בן-גבר (B/M) 81
 בני – בניה (B/M) 81
 בניה – בניה (B/M) 81
 בנימין – בנימין (B/M) 82
 בנימן – בנימין (B/M) 449
 בנקיִא – Βερενίκη (G/F) 315
 בסֵא – בסי (B/M) 83
 בסי – בסי (B/M) 83
 בעיֵה – בעיה (S-H/M) 364
 בעיה – בעיה (S-H/M) 364
 בעין – בעיה (S-H/M) 364
 בעינן – בעיה (S-H/M) 364
 ברדליִיא – דליה (B/M) 87
 ברוך – ברוך (B/M) 84
 ברוכֵא – ברוך (B/M) 84
 ברוקֵא – ברוקֵא (S-H/M) 365
 ברוריה – ברוריה (S-H/F) 419
 ברוך – ברוך (B/M) 84
 ברוקֵא – ברוקֵא (S-H/M) 365
 ברשבֵא – סבֵא (S-H/M) 396
 בשמֵא – בשמֵא (S-H/M) 365
 בתירֵא – בתירֵא (S-H/M) 365
- גֵאיִס – Gaius (L/M) 331
 גביהֵא – גביהֵא (S-H/M) 366
 גביני – Gabinus (L/M) 331
 גביניס – Gabinus (L/M) 331
 גביע – גביהֵא (S-H/M) 366
 גגיס – Γύγηης (G/M) 271
 גדגודֵא – גדגודֵא (S-H/M) 366
 גדיֵא – גדיֵא (S-H/M) 366
 גדידֵא – גדידֵא (S-H/M) 367
 גדיש – גדיש (S-H/M) 367
 גובתֵא – גובתֵא (S-H/M) 367
 גודע – גודע (S-H/M) 367
 גומל – גומלֵאל (B/M) 85
 גוריֵא – גוריֵא (S-H/M) 368
 גורגוס – Γόργος (G/M) 271
 גוריה – גוריֵא (S-H/M) 368
 גוריין – גוריֵא (S-H/M) 367–8
 גוריֵא – גוריֵא (S-H/M-F) 368
 גוריֵא – גוריֵא (S-H/M) 368
 גוריין – גוריֵא (S-H/M) 368
 גוריין – גוריֵא (S-H/M) 368
 גוריֵא – גוריֵא (S-H/M) 366
 גליֵת – גליֵת (B/M) 84
 גירֵא – גירֵא (S-H/M) 368
 גלגולֵא – גלגולֵא (S-H/M) 369
 גלוֹסטרֵה – גלוֹסטרֵה (S-H/M) 369
 גמדֵא – אנרה (S-H/M) 359

- נמלא – נמליאל (B/M) 85
 נמליאל – נמליאל (B/M) 85
 נני – גני (S-H/M) 369
 גרוגרות – גרוגרות (S-H/M) 370
 גרון – Γέρον (G/M) 270
 גרידא – גרידא (S-H/M) 370
 גרים – גירא (S-H/M) 368
 גריס – גריס (S-H/M) 370
 גרמו – גרמו (S-H/M) 370
 גרפא – גרפא (S-H/M) 370
- דבורה – דבורה (B/F) 240
 דילגאי – דילגאי (S-H/M) 372
 דה – יהודה (B/M) 118
 דהבאי – דהבאי (S-H/M) 371
 דואג – דואג (B/M) 86
 דוטוס – Διόδωτος (G/M) 272
 דולעי – דולעי (S-H/M) 371
 דוסא – Δοσίθεος (G/M) 274
 דוסאי – Δοσίθεος (G/M) 274
 דוסתאי – Δοσίθεος (G/M) 274
 דוסתס – Δοσίθεος (G/M) 274, 450
 דורדיא – דורדיא (S-H/M) 371
 דורמסקית – דורמסקית (S-H/M) 371
 דורמסקית – Δωρόθεος (G/M) 276
 דורמסקית – Δωρόθεος (G/M) 276
 דושאי – דושאי (S-H/M) 372
 דיונטס – Διονύσιος (G/M) 273
 דילגאי – דילגאי (S-H/M) 372
 דינאי – דינאי (S-H/M) 372
 דיפי – דיפי (S-H/M) 372
 דלוי – דליה (B/M) 87
 דליה – דליה (B/M) 87
 דמא – דמא (S-H/M) 372
 דמיטיה – Domitia (L/F) 343
 דמלי – דמלי (S-H/M) 373
 דניאל – דניאל (B/M) 87
 דניאל – דניאל (B/M) 87
 דסוי – Δοσίθεος (G/M) 274
 דסתס – Δοσίθεος (G/M) 274
 דקי – Dači (P/M) 348
 דקנה – דקנה (S-H/M) 373
 דרומא – דרומא (S-H/M) 373
 דרוסאי – דרוסאי (S-H/M) 373
 דרומנס – Δορυμένιος (G/M) 273
 דשטין – Δοσίθεος (G/M) 274
 דתי – Datis (P/M) 349
- הא-הא – הא-הא (S-H/M) 373
 האפון – האפון (App/M) 445
 הגנס – הגנס (App/M) 445
 הגרפס – Agrippa (L/M) 325
 הדרוס – Hadrius (L/M) 332
 הוגרס – Εὐαγόρας (G/M) 278
 הודה – יהודה (B/M) 115
 הוחנ – יוחנן (B/M) 137
 הוחנן – יוחנן (B/M) 136–7
 הונתן – יונתן (B/M) 146
 הוסף – יוסף (B/M) 154, 156
 הוקרנס – Hyrcanus (P/M) 350
 הורדוס – Ἡρώδης (G/M) 282
 הורקנס – Hyrcanus (P/M) 350
 הושע – הושע (B/M) 88
 הושעיה – ישעיה (B/M) 180
 הורעפטה – Hazaretas (P/M) 349
 החוטף – החוטף (App/M) 445
 החורוני – החורוני (S-H/M) 384
 הלל – הלל (B/M) 88
 הלל – הלל (B/M) 88
 הלל – הלל (B/M) 88
 הלני – Ἑλένη (G/F) 317
 הלני – Ἑλένη (G/F) 317
 אלעזר – אלעזר (B/M) 67
 הלקי – הלקי (B/M) 97
 משלם – משלם (B/M) 190
 הנדוד – הנדוד (App/M) 445
 הנהתמ – הנהתמ (App/M) 446
 הנווף – הנווף (App/M) 446
 הנסען – הנסען (App/M) 446
 הן-ונתן – הן-ונתן (B/M) 146
 הסנן – הסנן (App/M) 446
 העני – העני (App/M) 446
 העמקי – העמקי (App/M) 446
 הציר – הציר (App/M) 447
 הקנה – הקנה (App/M) 447
 הקין – הקין (B/M) 89
 הקצב – הקצב (App/M) 447
 הקרני – הקרני (App/M) 447
 הרדיס – Ἡρώδης (G/M) 282
 הרכינס – Hyrcanus (P/M) 350
 הרקנס – Hyrcanus (P/M) 350
 השלני – השלני (App/M) 447
 ישעיה – הן-ושעיה (B/M) 180
 השרק – השרק (App/M) 448
- יהודה – יהודה (B/M) 118
 וולוס – Volosius (L/M) 340
 יוחנה – יוחנה (S-H/F) 421
 יוחנן – יוחנן (B/M) 138
 וניה – וניה (B/M) 89

- גתן - ינתן (B/M) 146
 גסף - יוסף (B/M) 156
 גתון - לעותון (S-H/F) 422
 גביר - זבדיה (B/M) 89
 גהמא - זוהמא (S-H/M) 347
 גהמאי - זוהמאי (S-H/M) 347
 גזטוס - Izates (P/M) 351
 גומא - זומא (S-H/M) 374
 גומלית - זומלית (S-H/M) 374
 גומין - Ζήνων (G/M) 281
 גוא - זוא (B/M) 90
 גואי - זואי (S-H/M) 374
 גואי - זואי (S-H/M) 374
 גואי - זילאי (S-H/M) 374
 גורו - זורו (S-H/M) 375
 גוריה - זכריה (B/M) 91
 גוריה - זכריה (B/M) 91
 גוריה - זכריה (B/M) 91
 גוריה - זכריה (B/M) 90
 גוריה - זכריה (B/M) 90-1
 גורא - זמרא (B/M) 93
 גורון - Ζήνων (G/M) 281
 גורא - זערא (S-H/M) 450
 גורא - זערא (S-H/M) 375
 גוריא - זריקא (S-H/M) 375
 גובי - חבובי (S-H/M) 375
 גוגי - חגי (B/M) 94
 גגירה - חגירה (S-H/M) 376
 גדר - חדר (B/M) 94
 גדרו - חדרו (S-H/M) 376
 גדרקא - חדרקא (S-H/M) 376
 גדר - חדר (B/M) 94
 גגירה - חגירה (B/M) 105
 גוליקופרי - חוליקופרי (S-H/M) 376
 גוני - חוני (S-H/M) 377, 450
 גוניא - נחוניא (S-H/M) 394
 גונייה - חונייה (S-H/M) 450
 גוניו - חוניו (S-H/M) 377
 גוצפית - חוצפית (S-H/M) 379
 גור - חור (B/M) 94
 גורון - חורן (S-H/M) 379
 גורן - חורן (S-H/M) 379
 גוקיה - חוקיה (B/M) 96
 גויר - חויר (B/M) 95
 גוקיה - חוקיה (B/M) 95
 גוקא - חוקא (B/M) 95
 גוקיה - חוקיה (B/M) 95
 גוקאל - יחוקאל (B/M) 170
 גוקיה - חוקיה (B/M) 95-6
 גוקיל - יחוקאל (B/M) 170
 גוקין - חוקיה (B/M) 96
 גטה - חטה (S-H/M) 380
 גטה - חטה (S-H/M) 380
 גיאי - חייא (S-H/M) 380
 גילפא - חליפא (S-H/M) 381
 גילפאי - חילפאי (S-H/M) 382
 גילפתא - חלפתא (S-H/M) 382
 גכינאי - חכינאי (S-H/M) 381
 גכליה - חכליה (B/M) 97
 גלפתא - חלפתא (S-H/M) 382
 גליבא - חליבא (S-H/M) 381
 גלוסיס - Volosius (L/M) 340
 גליפא - חליפא (S-H/M) 381
 גלניסי - חלניסי (S-H/M) 381
 גלפי - חלפי (S-H/M) 382
 גלפתא - חלפתא (S-H/M) 382
 גלקיה - חלקיה (B/M) 97
 גלקיה - חלקיה (B/M) 97
 גמא - חמא (S-H/M) 383, 450
 גנגה - חנגה (B/M) 237
 גנה - חנה (B/F) 240
 גנוך - חנוך (B/M) 98
 גנון - חנון (B/M) 99-100
 גוני - חוני (S-H/M) 377
 גוני - חוני (S-H/M) 377
 גוני - חוני (S-H/M) 377
 גוגלי - חוגלי (S-H/M) 384
 גוגן - חוגן (B/M) 99-100
 גגניה - חגניה (B/M) 103-5
 גגניה - חגניה (B/M) 105
 גגמאל - חגמאל (B/M) 98
 גגניה - חגניה (B/M) 105
 גגן / יחגן - חגן (B/M) 99-100, 137-8, 449
 גגן - חגן (B/M) 99
 גגניה - חגניה (B/M) 104
 גגניה - חגניה (B/M) 105
 גגניה - חגניה (B/M) 105
 גגניה - חגניה (B/M) 103-5
 גגניה - חגניה (B/M) 103-5
 גגניה - חגניה (B/M) 104
 גגניה - חגניה (B/M) 105
 גגדי - חסדי (S-H/M) 384
 גגמא - חסמא (S-H/M) 384
 גגפניס - חפניס (S-H/M) 384
 גגוקיה - חגוקיה (B/M) 95
 גגריית - חרגיית (S-H/M) 384
 גגרוס - חרסוס (S-H/M) 385
 גגרקק - חרקק (S-H/M) 385
 גגרשא - חרשא (B/M) 109

- חרשא – חרשא (B/M) 109
 חרשה – חרשא (B/M) 109
 חשמונאי – חשמונאי (S-H/M) 385
 טובייה – טובייה (B/M) 110
 טובי (B/M) 110
 טוביחא – טוביחא (S-H/F) 420
 טוביחא – טוביחא (S-H/F) 420
 טובייה – טובייה (B/M) 110
 טוביחא – טוביחא (B/M) 110
 טוביחא – טוביחא (B/M) 110
 טוביחא – טוביחא (S-H/M) 385
 טוביחא – טוביחא (S-H/F) 420
 טוביחא – טוביחא (B/M) 110
 טוביחא – טוביחא (S-H/M) 385
 טוביחא – טוביחא (S-H/M) 450
 טוביחא – טוביחא (G/M) 308
 יאזניה – יאזניה (B/M) 110
 יאזחז – יאזחז (B/M) 134
 יאיר – יאיר (B/M) 111
 יאסין – *Ίάσων* (G/M) 289
 יאסין – *Ίάσων* (G/M) 289
 יאשיה – יאשיה (B/M) 112
 ידוע – ידוע (B/M) 112
 ידית – יהודית (B/F) 241
 יהן – יהודה (B/M) 116
 יהרה – יהודה (B/M) 117
 יהוחנן – יוחנן (B/M) 138
 יהוא – יהוא (B/M) 112
 יהוד – יהודה (B/M) 116–7
 יהודא – יהודה (B/M) 112, 116
 יהודה – יהודה (B/M) 113–8, 449
 יהודן – יהודה (B/M) 116
 יהודית – יהודית (B/F) 241
 יהוח – יוחנן (B/M) 137
 יהוחזי – יואחז (B/M) 134
 יהוחנן – יוחנן (B/M) 136
 יהוחנה – יוחנה (S-H/F) 420
 יהוחנן – יוחנן (B/M) 134–8
 יהויריב – יהויריב (B/M) 125
 יהונ – יונתן (B/M) 145
 יהונת – יונתן (B/M) 146
 יהונתן – יונתן (B/M) 144–6
 יהוס – יוסף (B/M) 156
 יהוסה – יוסף (B/M) 153–4
 יהוספ – יוסף (B/M) 153
 יהוספ – יוסף (B/M) 150, 152–7
 יהועזר – יועזר (B/M) 168
 יהונ[ן] – יוסף (B/M) 156
 יהוצדק – יהוצדק (B/M) 125
 יהורם – יהורם (B/M) 126
 יהושע – יהושע (B/M) 126
 יהושע – יהושע (B/M) 126–7, 449
 יוחנה – יוחנה (S-H/F) 420
 יוחנן – יוחנן (B/M) 136
 יוחנן – יוחנן (B/M) 137
 יונתן – יונתן (B/M) 145
 יוסף – יוסף (B/M) 153–4
 יוסף – יוסף (B/M) 154
 יוסף – יוסף (B/M) 156
 יקים – יקים (B/M) 175
 יואב – יואב (B/M) 133
 יהודה – יהודה (B/M) 117
 יהודה – יהודה (B/M) 114
 יוסף – יוסף (B/M) 155
 יוחנן – יוחנן (B/M) 135
 יוחנן – יוחנן (B/M) 135
 יוחנן – יוחנן (B/M) 135, 137
 יוחנן – יוחנן (B/M) 194
 יוחנה – יוחנה (S-H/F) 421
 יוחנן / חנן / חנניה – יוחנן (B/M) 99, 103, 135–7
 יוחנן – יוחנן (B/M) 137
 יונה – יונה (B/M) 143
 יונתן – יונתן (B/M) 144–6
 יוסף – יוסף (B/M) 150
 יוסף – יוסף (B/M) 154–5
 יוסף – יוסף (B/M) 151–2, 449
 יוסף – יוסף (B/M) 150
 יוסף – יוסף (B/M) 150–5, 157
 יוסף – יוסף (B/M) 153
 יועזר – יועזר (B/M) 168
 יחוני – יחוני (S-H/M) 377
 יחזקאל – יחזקאל (B/M) 170
 יחזקיה – יחזקיה (B/M) 95
 יוחנה – יוחנה (S-H/F) 420
 יוחנן – יוחנן (B/M) 137
 יחזקיה – יחזקיה (B/M) 95
 יהושע – יהושע (B/M) 126
 יכין – יכין (B/M) 171
 יונתן – יונתן (B/M) 144–5
 ינחם – ינחם (B/M) 206
 יונתן – יוני (B/M) 145
 יונתן – יונתן (B/M) 144, 146
 יוסף – יוסף (B/M) 152
 יאסין – *Ίάσων* (G/M) 289
 יאסין – *Ίάσων* (G/M) 289
 יאע – יאע (B/M) 129
 יעקב – יעקב (B/M) 171–2
 יעקוב – יעקוב (B/M) 172
 יצחק – יצחק (B/M) 174

- יצחק – יצחק (B/M) 174
 יצף – יצף (S-H/M) 386
 יקים – יקים (B/M) 175
 ירמיה – ירמיה (B/M) 176
 ירמיה – Domitia (L/F) 343
 ירמיה (B/M) 176
 ישבאב – ישבאב (B/M) 176–7
 ישבב – ישבאב (B/M) 176
 ישו – יהושע (B/M) 127
 ישוע – יהושע (B/M) 126–9
 ישועה – יהושע (B/M) 128
 ישמעאל – ישמעאל (B/M) 178
 ישמעאל – ישמעאל (B/M) 177–8
 ישמעאל – ישמעאל (B/M) 177
 ישמעל – ישמעאל (B/M) 177
 ישן-עא – יהושע (B/M) 128
 ישעיה – ישעיה (B/M) 180
 יששכר (B/M) 181
 יששכרו – יששכר (B/M) 181
 יתרא – יתרא (B/M) 181
- כבלין – כבלין (S-H/M) 386
 כהנא – כהנא (S-H/M) 386
 כהנא – כהנא (S-H/M) 386
 כזיבה – כזיבה (S-H/M) 386
 כזיבה – כזיבה (S-H/M) 386
 כזיבה – כזיבה (S-H/M) 386
 כזיבה – כזיבה (S-H/M) 386
 כזי – כזי (B/M) 182
 כידור – כידור (S-H/M) 387
 כיפר – כיפר (S-H/M) 387
 כלב – כלב (B/M) 182
 כלבא – כלבא (B/M) 182
 כלתא – כלתא (S-H/F) 422
 כנבון – כנבון (S-H/M) 387
 כסבה – כזיבה (S-H/M) 386
 זכריה – זכריה (B/M) 91
 כרכמית – כרכמית (S-H/F) 422
 כשבה – כזיבה (S-H/M) 386
 כשכוש – Kasakos (P/M) 352
 כתושיון – כתושיון (S-H/M) 387
 כתושיון – כתושיון (S-H/M) 387
 כתושיון – כתושיון (S-H/M) 387
- לאה – לאה (B/F) 242
 לגה – בלגה (B/M) 80
 לוגא – Λογός (G/M) 294
 לודא – לודא (S-H/M) 387
 לוי – לוי (B/M) 183, 449
 לוי – לוי (B/M) 183
 לויטס – לוי (B/M) 183
 לוליאן – Lollianus (L/M) 333
- לוליאנוס – Lollianus (L/M) 333
 לחנן – אלהנן (B/M) 62
 ליעו – עליעו (S-H/M) 400
 לעזר – אלהזר (B/M) 67
 לכלוכית – לכלוכית (S-H/F) 422
 לעות – לעותון (S-H/F) 422
 לעז – אלהזר (B/M) 68
 לעזר – אלהזר (B/M) 67–9
 לענא – לענא (S-H/M) 388
 לקניא – Λάκων (G/M) 293
 לקיש – לקיש (S-H/M) 388
- מאיר – מאיר (S-H/M) 388
 מאיר – מאיר (S-H/M) 388
 מבר – Cimber (L/M) 329
 מגסת – מגסת (S-H/M) 389
 מדך – Madakhos (P/M) 352
 מהבאי – מהבאי (S-H/M) 389
 מהלאל – מהלאל (B/M) 185
 מולש – מולש (B/F) 250
 מונא – מונא (S-H/M) 389
 מונבז – Manvaz (P/M) 352
 מחבאי – מחבאי (S-H/M) 389
 מגחם – מגחם (B/M) 186
 מחנייים – מחנייים (S-H/M) 389
 מחפאי – Mähpanāh (P/M) 352
 משן – משן (S-H/M) 389
 משרון – Μέτρωον (G/M) 296
 מיכל – מיכל (B/F) 242
 מיצע – מיצע (S-H/M) 390
 מישא – מישא (B/M) 185
 מכותא – מכותא (S-H/M) 390
 מליך – מלכה (S-H/M) 390
 מלכה – מלכה (S-H/M) 390
 מלכו – מלכה (S-H/M) 390
 מלתא – מלתא (S-H/M) 391
 ממל – ממל (S-H/M) 391
 ממל – ממל (S-H/M) 391
 מנח – מנחם (B/M) 186
 מנחם – מנחם (B/M) 185–6
 בנימין – בנימין (B/M) 82
 מגחם – מגחם (B/M) 186
 מנסיא – מנסיא (S-H/M) 391
 מנש – מנשה (B/M) 189
 מנשה – מנשה (B/M) 189
 מסבלה – מסבלה (S-H/M) 391
 שמעון – שמעון (B/M) 226
 ישמעאל – ישמעאל (B/M) 177
 שמעון – שמעון (B/M) 224, 226
 מעזיה – מעזיה (B/M) 190
 בעיה – בעיה (S-H/M) 364

- מקליט – מקליט (S-H/M) 392
 מרא – מרא (S-H/F) 422
 מרדכי – מרדכי (B/M) 190
 מרה – מרה (S-H/F) 422, 392
 מריה – מריה (B/F) 243–4
 מריה – מריה (B/F) 244
 מריון – Μάριον (G/M) 295, 450
 מרימ – מריה (B/F) 243–4
 מריים – מריה (B/F) 243–4
 מרימא – מריה (B/F) 244
 מרינוס – Marinus (L/M) 335
 מרתא – מרתא (S-H/F) 423–4
 מרתה – מרתא (S-H/F) 423–4
 מישא – מן-שא (B/M) 185
 משבלא – מסבלה (S-H/M) 391
 משבלה – מסבלה (S-H/M) 391
 מתיה – מתתיה (B/M) 192
 מתיה – מתתיה (B/M) 191–2
 מתיה – מתתיה (B/M) 192–3
 מתיתא – מתתיה (B/M) 191
 מתנה – מתניה (B/M) 191
 מתת – מתתיה (B/M) 193
 מתתא – מתתיה (B/M) 192
 מתתא – מתתיה (B/M) 192
 מתתי – מתתיה (B/M) 192
 מתתיה – מתתיה (B/M) 191–3

 נבומא – נבומא (S-H/M) 392
 נביות – נביות (B/M) 196
 נבלשה – נבלשה (S-H/M) 393
 נגרא – נגרא (S-H/M) 393
 נדב – נדב (B/M) 196
 נדבאי – נדבאי (S-H/M) 393
 נדבה – נדביה (B/M) 196
 נהוראי – נהוראי (S-H/M) 393
 נוטוס – Νόθος (G/M) 299
 נומש – Νόμος (G/M) 300
 נוניים – בוניים (S-H/M) 363
 נורי – נורי (S-H/M) 394
 נורתוס – Νόθος (G/M) 299
 נחון-יא – נחוניא (S-H/M) 394
 נחום – נחום (B/M) 197
 נחומא – נחום (B/M) 197
 נחוניא – נחון-יא (B/M) / נחוניא (S-H/M) 135, 394
 נחונייה – נחוניא (S-H/M) 394
 נחונין – חוני / חונייה (B/M) / נחונין (S-H/M) 104, 377
 נחמיה – נחמיה (B/M) 197
 נחמיה – נחמיה (B/M) 197

 נחמן – נחמיה (B/M) 197
 נחמני – נחמני (B/M) 198
 נחורום – נחורום (S-H/M) 417
 נשירא – נשירא (S-H/M) 394
 נשפטיס – Neptis (L/M) 335
 ניציב – ניציב (S-H/M) 395
 ניקנור – Νικάνωρ (G/M) 297
 ניקרכס – Νίκαρχος (G/M) 298
 יוחנן – נן (B/M) 138
 נניס – Νουνάς (G/M) 300
 ננס – Νουνάς (G/M) 300
 נוסן – Νίטוס (G/M) 300
 נועדיה – נועדיה (B/M) 196
 נפח – נפח (S-H/M) 395
 נפחא – נפח (S-H/M) 395
 נצר – נצר (S-H/M) 395
 נקאי – Νικάνωρ (G/M) 297
 נקדימון – Νικόδημος (G/M) 298
 נקוסה – Νίκος (G/M) 299
 נקיי – Νικάνωρ (G/M) 297
 נקלה – Νικόλαος (G/M) 299
 נקסן – Νίκος (G/M) 299
 נרבאי – נרבאי (S-H/M) 393
 נריה – נריה (B/M) 198
 נשה – מנשה (B/M) 189
 נשרא – נשרא (S-H/F) 424
 נתן – נתן (B/M) 199
 נתוה – נתוה (S-H/M) 395
 נתן – נתן (B/M) 199
 נתן – נתן (B/M) 199
 נתנאל – נתנאל (B/M) 200
 נתנ-ל – נתנאל (B/M) 200
 נתקא – Natakos (P/M) 353

 סבא – סבא (S-H/M) 396
 סבורא – סבורא (S-H/M) 396
 סבטיא – סבטיא (S-H/M) 396
 סגנאי – סגנאי (S-H/M) 397
 סומכוס – Σύμμαχος (G/M) 307
 סטרא – Σταδίου (G/M) 306
 שמעון – סימא (B/M) 220
 שמעון – סימו (B/M) 222–3
 שמעון – סימי (B/M) 224
 צ'יפון – סיפון (S-H/M) 405
 סיקרא – סיקרא (S-H/M) 397
 סירא – סירא (S-H/M) 397
 סמבט – סמבתי (B/M) 213
 שמעון – סמונ (B/M) 222
 שמעון – סמונ (B/M) 226
 סמלין – Σεμέλιος (G/M) 450
 יוסף – סף (B/M) 155, 157

- ספר – ספרא (S-H/M) 397
 ספרא – ספרא (S-H/M) 397
 סרה – שרה (B/F) 254
 סרו – סרו (S-H/M) 398
 סרטא – סרטא (S-H/M) 398
 סתריאל – סתריאל (S-H/M) 398

 ישמעאל – עאל (B/M) 177
 עבדי – עבדא (B/M) 201
 עבדי – עבדי (B/M) 201
 עגלא – עגלא (S-H/M) 398
 עגלא – עגלא (S-H/M) 398
 עדי – עדי (S-H/M) 399
 עזיאל – עזיאל (B/M) 201
 עזרא – עזרא (B/M) 201
 עז – עז (S-H/M) 399
 שמעון – ען (B/M) 226
 עונה – עונה (S-H/M) 399
 עזריה – עזא (B/M) 202
 עזרא – עזרא (B/M) 201
 עזריה – עזריה (B/M) 202
 עטוף – עטוף (S-H/M) 399
 חדיא – עיא (S-H/M) 380
 עיסה – עיסה (S-H/M) 400
 עכיה – עכיה (S-H/M) 400
 עכנאי – עכנאי (S-H/M) 400
 עלובאי – עלובאי (S-H/M) 400
 עלי – עלי (B/M) 203
 עמי – עמי (S-H/M) 203, 450
 עמרם – עמרם (B/M) 203
 עמרת – עמרת (S-H/F) 425
 עסמי – עסמי (S-H/M) 401
 עפלול – עפלול (S-H/M) 401
 עקוב – עקוב (B/M) 203
 עקוב – עקוב (B/M) 203
 עקוב – עקוב (B/M) 203
 עקוב – עקוב (B/M) 203
 עקילס – Aquila (L/M) 327
 עקש – עקש (B/M) 204
 עקשה – עקשה (B/M) 204
 ערובא – ערובא (S-H/M) 401
 עריס – עריס (S-H/M) 401
 ערך – ערך (S-H/M) 401
 ערסלא – ערסלא (S-H/M) 402
 ערתי – ערתי (S-H/M) 402
 עשיה – עשיה (B/M) 204

 פדוי – פדיה (B/M) 205
 פדיה – פדיה (B/M) 205
 פועירה – פועירה (S-H/M) 402
 פותלאס – Πειθόλαος (G/M) 303

 פזי – Pazatas (P/M-F) 353, 356
 פטורי – פטורי (S-H/M) 402
 פטי – פטי (S-H/M) 402
 פטרון – Πέτρος (G/M) 303
 פטרין – Πέτρος (G/M) 303
 פיאבי – פיאבי (S-H/M) 403
 פיטום – פיטום (S-H/M) 403
 פיטרס – Πέτρος (G/M) 303
 פליה – פליה (B/M) 205
 פנחס – פנחס (B/M) 206
 פירורה – פירורה (S-H/M) 451
 פישון – פישון (S-H/M) 403
 פכסס – Paxeus (L/M) 336
 פלטיה – פלטיה (B/M) 205
 פליה – פליה (B/M) 205
 פלימו – Πόλιμος (G/M) 304
 פלך – Palakhos (P/M) 353
 פלליה – פלליה (B/M) 205
 פלפס – Φύλιππος (G/M) 310
 פנדה – Πανδέιον (G/M) 450
 פנחי – פנחס (B/M) 206
 פנחס – פנחס (B/M) 206, 449
 פנטרה – Πανθήρας (G/M) 301
 פניאל – פניאל (B/M) 205
 פנקאי – פנקאי (S-H/M) 403
 פסיסא – פסיסא (S-H/M) 404
 פפוס – Πάππος (G/M) 302
 פפיס – Πάππος (G/M) 301–2
 פרדיון – Πάροδος (G/M) 302
 פרחיא – פרחיה (S-H/M) 404
 פרחיה – פרחיה (S-H/M) 404
 פרשא – Parteh (P/M) 353
 פרידא – פרידא (B/M) 207
 פרישה – פרישה (S-H/M) 404
 פרניש – Εὐφρόνιος (G/M) 280
 פרנד – פרנד (B/M) 208
 פתורה – פתורה (S-H/M) 404
 פתחיה – פתחיה (B/M) 208
 פתחיה – פתחיה (B/M) 208

 צביא – צביא (B/M) 208
 צדה – Sadain (P/F) 356
 צדוק – צדוק (B/M) 208
 צדן – Sadain (P/F) 356
 צדקיא – צדקיה (B/M) 209
 צונמין – צונמין (S-H/M) 404
 צידא – צידא (S-H/M) 405
 ציון – ציון (S-H/M) 405
 ציפון – ציפון (S-H/M) 405
 ציצת-הכסת – ציצת-הכסת (S-H/M) 405
 ציפן – ציפן (S-H/M) 405

- צפנת – צפנת (S-H/F) 425
 צריפה – צריפה (S-H/M) 405
 קבוטל – קבוטל (S-H/M) 406
 קבי – קבי (S-H/M) 406
 קבסאי – קבסאי (S-H/M) 406
 קבשן – קבשן (S-H/M) 406
 קוב – עקוב – קוב (B/M) 203
 קובסאי – קובסאי (S-H/M) 406
 קובסין – קובסאי (S-H/M) 407
 קורשאי – קורשאי (S-H/M) 407
 קוינאי – Κοῖνος (G/M) 292
 קוסם – פסיסיאי (S-H/M) 404
 קופסאי – קופסאי (S-H/M) 406
 קורשאי – קורשאי (S-H/M) 407
 קורשאי – קורשאי (S-H/M) 407
 קטנין – קטנין (S-H/M) 407
 קטנין – קטנין (S-H/M) 407
 קיבשאי – קיבשאי (S-H/M) 406
 קימי – קימי (S-H/M) 407
 קיסמאי – קיסמאי (S-H/M) 408
 קיפאי – קיפאי (S-H/M) 408
 קיפאי – קיפאי (S-H/M) 408
 קלבוס – Κλεβός (G/M) 291
 קלון – Κάλλων (G/M) 290
 קלופו – Κλεοπᾶς (G/M) 291
 קלצ – קלצות (S-H/M) 408
 קמחית – קמחית (S-H/F) 425
 קמצאי – קמצאי (S-H/M) 408
 קמצר – Kamsar (P/M) 351
 קני – קני (S-H/M) 409
 קנמומאי – קנמומאי (S-H/M) 409
 קנרוס – Cunerius (L/M) 329
 קנרס – Cunerius (L/M) 329
 קסאי – Kasais (P/M) 352
 קפאי – קפאי (S-H/M) 408
 קפראי – קפראי (S-H/M) 409
 קצבאי – קצבאי (S-H/M) 409
 קרארה – Cererius (L/M) 329
 קרויאי – קרויאי (S-H/M) 410
 קרולאי – קרולאי (S-H/M) 410
 קרחא – קרחא (S-H/M) 410
 קריה – Kugia (G/F) 321
 קרני – קרני (S-H/M) 410
 קרנית – קרני (S-H/M) 410
 קרסאי – Karsas (P/M) 351
 קרסמן – קרסמן (S-H/M) 411
 קרקס – Κρόκος (G/M) 293
 קתראי – קתרוס (S-H/M) 411
 קתרוס – קתרוס (S-H/M) 411
 קתרוס – קתרוס (S-H/M) 411
 ראובן – ראובן (B/M) 209
 רבא – רבא (S-H/M) 411, 451
 רבא – רבא (S-H/M) 411
 רבה – רבא (S-H/M) 411-2
 רבי – רבא (S-H/M) 411
 ראובן – ראובן (B/M) 209
 רבא – רבא (S-H/M) 412
 רבן – רבקה (B/F) 248
 ראובן – ראובן (B/M) 209
 ראובן – ראובן (B/M) 209
 ראובן – ראובן (B/M) 209
 רוכל – רוכל (S-H/M) 412
 רומנוס – Romanus (L/M) 338
 רועץ – רועץ (S-H/M) 412
 רחל – רחל (B/F) 248
 ריפאי – ריפאי (S-H/M) 412
 רישה – רישה (S-H/M) 412
 מרתאי – מרתאי (S-H/F) 423
 שאול – שאול (B/M) 211, 449
 שאול – שאול (B/M) 211
 שבט – שבט (S-H/M) 413
 שבי – שבי (B/M) 213
 שבי – שבי (B/M) 213
 שבנאי – שבנאי (B/M) 213
 שבתאי – שבתאי (B/M) 213
 שגביון – שגביון (S-H/M) 413
 שדה – שדה (S-H/M) 413
 שולאי – שולאי (S-H/M) 413
 שוני – שוני (B/M) 214
 יהושע – יהושע (B/M) 129
 שושנה – שושנה (S-H/F) 426
 שושנה – שושנה (S-H/F) 451
 שופר – שופר (S-H/M) 413
 שטח – שטח (S-H/M) 414
 שטיאי – שטיאי (S-H/M) 414
 שילאי – שילאי (S-H/M) 414
 שילת – שילת (S-H/F) 426
 שמואל – שמואל (B/M) 216
 שכנייה – שכנייה (B/M) 214
 שלום – שלום (B/F) 249-50
 שלום – שלום (B/F) 249-51
 שלומיה – שלומיה (B/M) 214
 שלמציון – שלמציון (S-H/F) 426-7
 שלום – שלום (B/F) 249
 שלטי – שלטי (S-H/M) 415
 שלם – שלום (B/F) 250
 שלם – שלום (B/F) 249-50
 שלמיה – שלמיה (B/M) 214
 שלמציון – שלמציון (S-H/F) 427
 שלמציה – שלמציה (S-H/F) 426

- שלמצו – שלמציון (S-H/F) 426
 שלמצון – שלמציון (S-H/F) 427
 שלמצוי – שלמציון (S-H/F) 426
 שלמציה – שלמציון (S-H/F) 427
 שלמציון – שלמציון (S-H/F) 426–7
 שלמצין – שלמציון (S-H/F) 427
 שלמציון – שלמציון (S-H/F) 427
 שלציון – שלמציון (S-H/F) 426
 שלקית – שלקית (S-H/M) 415
 שמ – שמעון (B/M) 226
 שמואל – שמואל (B/M) 215–6
 שמן – שמעיה – שמן (B/M) 236
 שמואל – שמואל (B/M) 215
 שמואל – שמואל (B/M) 215–6
 שמון – שמעון (B/M) 221–3
 שמן – שמעון (B/M) 224
 שמוע – שמעון (B/M) 217
 שמעון – שמעון (B/M) 222
 שמוקא – שמוקא (S-H/M) 415
 שמואל – שמואל (B/M) 216
 שמלה – שמלה (B/M) 218
 שמלה – שמלה (B/M) 218
 שמן – שמעון (B/M) 226
 שמעון – שמעון (B/M) 224
 שמעון – שמעון (B/M) 223, 225–6
 ישמעאל – ישמעאל (B/M) 177
 שמעיה – שמעיה (B/M) 236
 שמעון – שמעון 223
 שמעון – שמעון (B/M) 223
 שמעון – שמעון (B/M) 218–26
 שמעון – שמעון (B/M) 223
 שמעיה – שמעיה (B/M) 235–6
 שמעון – שמעון (B/M) 222
 שמעון – שמעון (B/M) 225
 שמעון – שמעון (B/M) 225
 שפיר – שפיר (S-H/M) 415
 שפירה – שפירה (B/F) 254
 שפירה – שפירה (B/F) 254
 שפנה – שפנה (S-H/M) 415
 שפירה – שפירה (B/F) 254
 שקודא – שקודא (S-H/M) 415
 שת – שת (B/M) 236
 שרה – שרה (B/F) 451
 תאודוטוס – Θεόδοτος (B/M) 285
 תאודוסיוס – Θεοδοσίος (G/M) 285
 תאופילוס – Θεόφιλος (G/M) 287
 תדא – Θαδδαῖος (G/M) 283
 תדאי – Θαδδαῖος (G/M) 283
 תדשין – Θεόδοτος (G/M) 285
 תדיין – Θαδδαῖος (G/M) 283
 תדמריה – תדמריה (S-H/M) 416
 תודה – Θαδδαῖος (G/M) 283
 תודוס – Θεόδωρος (G/M) 286
 תודס – Θεόδωρος (G/M) 286
 תודרוס – Θεόδωρος (G/M) 286
 תוטאי – תוטאי (S-H/M) 416
 תומה – תומה (S-H/M) 416
 תורתא – תורתא (S-H/M) 416
 תחינא – תחנה (B/M) 237
 תחנא – תחנה (B/M) 237
 תיאודורוס – Θεόδωρος (G/M) 286
 תימא – תימא (B/M) 238
 תימי – תימא (B/M) 238
 תידרוס – Θεόδοτος (G/M) 285
 תידורוס – Θεόδωρος (G/M) 287
 תלמי – Πτολεμαῖος (G/M) 304
 תנחום – תנחום (S-H/M) 417
 תנקין – תנקין (S-H/F) 429
 תפלה – Θεοφίλα (G/F) 319
 תפלוס – Θεόφιλος (G/M) 288
 תרדיין – Tiridates (P/M) 354
 תרפט – Θερίπτος (G/M) 288
 תשה – תשה (S-H/M) 417

Arabic Alphabet

- طيطوس – Γεστάς (S-G/M) 432
 دوماخوس – Δυσμας (S-G/M) 433
 יהודה – יהודה (B/M) 113
 قليوبا – Κλειοπάς (G/M) 291
 روفس – Rufus (L/M) 338
 سلمיה – سلمיה (B/M) 214

Index of the Names in English

- Abaskantus – Ἀβασκάντος (G/M) 257
 Abba – אבבא (S-H/M) 357–8, 450
 Abdi – עבדי (B/M) 201
 Abiah – אבייה (B/M) 59
 Abiathar – אבייתר (B/M) 59
 Abietes – Αβιητης (S-G/M) 430
 Abigael – אביגיל (B/F) 239
 Abin – אבין (S-H/M) 359
 Abior – אביאור (S-H/M) 358–9
 Abiqā – אביקה (S-H/M) 359
 Abnaya – אבניא (S-H/M) 359
 Abraham – אברהם (B/M) 59–60
 Abshalom – אבשלום (B/M) 60–1
 Acme – Ακμή (G/F) 313
 Adai – אדאי (S-H/M) 399
 Adi – אדי (S-H/M) 360
 Admon – אדמון (S-H/M) 360
 Aeneas – Αἰνείας (G/M) 257
 Aflul – אפלול (S-H/M) 401
 Africana (L/F) 342
 Africanus (L/M) 325
 Agathe – Ἀγάθη (G/F) 313
 Agra – אגרא (S-H/M) 359
 Agrippa (L/M) 325–6
 Ahab – אהאב (B/M) 61
 Ahi – אחי (B/M) 61–2, 449
 Ahiah – אחיה (B/M) 62
 Ahmai – אחמי (S-H/M) 360–1
 Aiala – אילא (S-H/M) 361
 Aianus – Αἰανός (G/M) 257
 Akhaia – אכיה (S-H/M) 400
 Akhnai – אכנאי (S-H/M) 400
 Akos – אקוס (B/M) 89
 Alcimus – Ἀλκιμος (G/M) 261
 Alcius – Ἀλκιος (G/M) 261
 Ali'ō – עלי'ו (S-H/M) 400
 Alubai – אלובאי (S-H/M) 400
 Alexander – Ἀλέξανδρος (G/M) 258–60
 Alexandra – Ἀλεξάνδρα (G/F) 313–4
 Aleximachos – Ἀλεξίμαχος (G/M) 260–1
 Amarantus – Ἀμάραντος (G/M) 261
 Amasis (P/M) 346
 Ambrosius – Ἀμβρόσιος (G/M) 261
 Ami – עמי (S-H/M) 401, 450
 Aminias – Ἀμνίας (G/M) 261
 Amnes – Ἀμνής (G/M) 261–2
 Amphiklus – Ἀμφικλος (G/M) 262
 Amram – עמרם (B/M) 203
 Amrat – עמרה (S-H/F) 425
 Amyntas – Ἀμύντας (G/M) 262
 Andreas – Ἀνδρέας (G/M) 262–3
 Andromachus – Ἀνδρόμαχος (G/M) 263
 Andronicus – Ἀνδρόνικος (G/M) 263
 Anemo (L/M) 326
 Ani – אני (S-H/M) 361–2
 Annab – Ανναβ (S-G/M) 430
 Annianus (L/M) 326–7
 Antas – Ἀντᾶς (G/M) 263
 Anthony (L/M) 327
 Anthylus – Ἀνθύλος (G/M) 263
 Antibelus – Ἀντίβηλος (G/M) 263
 Antigona – Ἀντιγόνα (G/F) 314
 Antigonus – Ἀντίγονος (G/M) 263–4
 Antiochus – Ἀντίοχος (G/M) 264
 Antipatrus – Ἀντίπατρος (G/M) 264–5
 Antiphilus – Ἀντίφιλος (G/M) 266
 Antyllus – Ἀντύλλος (G/M) 266
 Aphrodisias – Ἀφροδισιάς (G/M) 269
 Apollogenes – Ἀπολλογένης (G/M) 266
 Apollonius – Ἀπολλώνιος (G/M) 266
 Appia (L/F) 342
 Appius (L/M) 327
 Aqash – אקש (B/M) 204
 Aqub – אקוב (B/M) 203–4
 Aquila (L/M) 327–8
 Arakh – ארך (S-H/M) 401–2
 Arati – ארתי (S-H/M) 402
 Archelaus – Ἀρχέλαος (G/M) 268
 Ardalus – Ἀρδαλος (G/M) 266
 Ari – ארי (S-H/M) 363
 Aris – אריס (S-H/M) 401
 Aristeus – Ἀριστεύς (G/M) 266

- Aristobule – Ἀριστοβούλη (G/F) 314
 Aristobulus – Ἀριστοβούλος (G/M) 266–7
 Ariston – Ἀρίστων (G/M) 267–8
 Arius – Ἄριος (G/M) 266
 Arsala – ערסל־א (S-H/M) 402
 Arsam (P/M) 346
 Arsinoe – Ἀρσινόη (G/F) 314
 Artemon – Ἀρτέμων (G/M) 268
 Aruba – ערוב־א (S-H/M) 401
 Arza – ארז־א (S-H/M) 362
 Asayah – עשיה־א (B/M) 204–5
 Asenas – Ασηνας (S-G/M) 431
 Askalas – Ασκαλας (S-G/M) 431
 Asmai – עסמאי־א (S-H/M) 401
 Ašnā (P/M) 346
 Asterius – Ἀστέριος (G/M) 269
 Athenagoras – Ἀθηναγόρας (G/M) 257
 Athrongaios – Αθρογγαίος (S-G/M) 430
 Atuf – עטוף־א (S-H/M) 399
 Auge – Αὐγή (G/F) 314
 Aurelius (L/M) 328
 Avi – עוי־א (S-H/M) 399
 Aybo – אביבו־א (S-H/F) 418
 Azariah – עזריה־א (B/M) 202

 Ba'ya – בעיה־א (S-H/M) 364–5
 Babatha – בבתה־א (S-H/F) 419
 Babeli – בבלי־א (S-H/M) 362
 Babi – בבאי־א (B/M) 80, 449
 Bagabag (P/M) 347
 Bagadates (P/M) 347
 Bagoas (P/M) 347
 Bakerus – Βακερος (S-G/M) 431
 Balsame – Βαλσάμη (G/F) 315–6
 Baruch – ברוך־א (B/M) 84
 Basama – בשמא־א (S-H/M) 365
 Bathullus – Βάθυλλος (G/M) 269
 Batih – בטיה־א (S-H/M) 363
 Batira – בתירא־א (S-H/M) 365
 Bela – בלה־א (S-H/M) 450
 Bela'a – בלעה־א (S-H/M) 364
 Ben Gaber – בן-גבר־א (B/M) 81
 Benaiah – בנייה־א (B/M) 81–2
 Benjamin – בנימין־א (B/M) 82–3, 449
 Berenice – Βερενίκη (G/F) 315–6
 Berenicianus – Βερενικιανός (G/M) 269
 Beroqa – ברוקא־א (S-H/M) 365
 Beruriah – ברוריה־א (S-H/F) 419
 Beryllus – Βήρυλλος (G/M) 269
 Besai – בסאי־א (S-H/M) 83–4

 Bilga – בלגה־א (B/M) 80–1
 Blastos – Βλάστος (G/M) 269
 Boanerges – Βοανηργες (S-G/M) 431
 Boethus – Βοηθός (G/M) 269–70
 Borkius – Βορκίος (S-H/M) 432
 Botnit – בטניט־א (S-H/M) 363–4
 Buheiš (P/M) 347
 Bukhri – בוכרי־א (S-H/M) 362–3
 Buneim – בוניים־א (S-H/M) 363
 Butes (P/M) 348

 Cairus – Καῖρος (G/M) 290
 Caleb – כלוב־א (B/M) 182
 Calliaus – Καλλαῖος (G/M) 290
 Capellus (L/M) 328
 Carpia – Καρπία (G/F) 320
 Carinus (L/M) 328
 Carus (L/M) 328
 Castor – Κάστωρ (G/M) 290–1
 Castus (L/M) 328–9
 Catana – Κατανα (S-G/F) 443
 Cathlas – Καθλας (S-G/M) 435–6
 Cenedaius – Κενεδαῖος (S-G/M) 436
 Cephallion – Κεφαλίων (G/M) 291
 Cephas – ספא־א (S-H/M) 408
 Cererius (L/M) 329
 Cerinthus – Κήρινθος (G/M) 291
 Chabrias – Χαβρίας (G/M) 311
 Chaireas – Χαιρέας (G/M) 311
 Chares – Χάρης (G/M) 311–2
 Chobares (P/M) 348
 Chresimus – Χρήσιμος (G/M) 312
 Chuzas – Χουζας (S-G/M) 441
 Cimber (L/M) 329
 Claudia (L/F) 342
 Claudius (L/M) 329
 Cleitus – Κλείτος (G/M) 291
 Cleopas – Κλεοπάς (G/M) 291
 Cleopatra – Κλεοπάτρα (G/M) 320
 Clusoth – Κλουσωθ (S-G/M) 436
 Coinus – Κοῖνος (G/M) 292
 Comaise – Κομαῖση (G/F) 320–1
 Compsus – Κομφός (G/M) 292
 Corainnus – Κορριαννος (G/M) 292–3
 Corinthus – Κόρινθος (G/M) 293
 Cornelius (L/M) 329
 Cosmos – Κόσμος (G/M) 293
 Costobarus – Κοστοβαρος (S-G/M) 436
 Cottala (L/F) 342
 Craton – Κράτων (G/M) 293
 Crispina (L/F) 342–3

- Crispus (L/M) 329
 Crocus – Κρόκος (G/M) 293
 Cunerius (L/M) 329–30
 Cyprus – Κύπρος (G/F) 321
 Cypselus – Κύψελος (G/M) 293
 Cyria – Κυρία (G/F) 321
 Cyrilla – Κύριλλα (G/F) 321
 Cyrthas – Κυρθας (S-G/M) 437
 Cyrtos – Κυρτός (S-G/M) 437
- Dači (P/M) 348
 Dahabai – דהבאי (S-H/M) 371
 Daliah – דליה (B/M) 87
 Dama – דמא (B/M) 372–3
 Damali – דמלי (S-H/M) 373
 Damnaius – Δάμναιος (G/M) 271
 Damon – Δάμων (G/M) 271
 Daniel – דניאל (B/M) 87
 Daqana – דאקנה (S-H/M) 373
 Darius (P/M) 348
 Daroma – דרומא (S-H/M) 373
 Datis (P/M) 349
 David – דוד (B/M) 87
 Deborah – דבורה (B/M) 240
 Deiphi – דיפי (S-H/M) 372
 Demarchia – Δημαρχία (G/F) 316
 Demetrius – Δημήτριος (G/M) 271
 Diadochus – Διάδοχος (G/M) 271–2
 Didymus – Δίδυμος (G/M) 272
 Digaius – Διγαίος (S-G/M) 433
 Dilgai – דילגאי (S-H/M) 372
 Dinai – דינאי (S-H/M) 372
 Diodorus – Διόδωρος (G/M) 272
 Diodotus – Διόδοτος (G/M) 272
 Diogenes – Διογένης (G/M) 272
 Dionysius – Διονύσιος (G/M) 272–3
 Dionytas – Διονυτάς (G/M) 273
 Diophantus – Διόφαντος (G/M) 273
 Dioscorus – Διόσκορος (G/M) 273
 Doeg – דוג (B/M) 86
 Dolai – דולעי (S-H/M) 371
 Doles (L/M) 330
 Domitia (L/F) 343
 Dordaya – דורדאי (S-H/M) 371
 Doris – Δωρίς (G/F) 316–7
 Dorkas – Δορκάς (G/F) 316
 Dormasqit – דורמסקיט (S-H/M) 371
 Dorothea – Δωροθέα (G/F) 317
 Dorotheus – Δωρόθεος (G/M) 276
 Dorymenes – Δορυμένης (G/M) 273
 Dosis – Δωσίς (G/F) 317
- Dositheus – Δοσίθεος (G/M) 373–6, 450
 Drosai – דרוסי (S-H/M) 373
 Drusilla (L/F) 343
 Drusus (L/M) 330
 Dushai – דושאי (S-H/M) 372
 Dysmas – Δυσμας (S-G/M) 433
- Ebion – Εβίων (S-G/M) 433
 Egla – עגלא (S-H/M) 399
 Eiras – Εϊρας (G/F) 277–8
 Eirenaius – Εϊρηναίος (G/M) 277
 Elasah – אלהשא (B/M) 79
 Eleazar – אלהעזר (B/M) 65–79
 Elem – אלם (S-H/M) 361
 Elhanan – אלהנן (B/M) 62–3
 Eli – עלי (B/M) 203
 Elijah – אליהו (B/M) 63
 Elisha – אלישא (BM) 63–4, addendum
 Elisheba – אלישבע (B/F) 239–40
 Elix – עליξ (G/M) 277
 Elnathan – אלהנתן (B/M) 64–5
 Elpis – Ελπίς (G/F) 318
 Elyashib – אלישיב (B/M) 63
 Elyoeini – אליועיני (B/M) 63
 Endemias – Ενδεμίας (G/M) 277
 Enoch – ענוך (B/M) 98
 Ephaius – Ηφαίος (S-G/M) 434
 Ephraim – אפרים (B/M) 80
 Epimeles – Ἐπιμελής (G/M) 450
 Epictetus – Ἐπικτήτος (G/M) 277
 Eros – Ἔρως (G/M) 277–8
 Erotarion – Ἐρωτάριον (G/F) 318
 Esther – אסתר (B/F) 239–40
 Euagoras – Εὐαγόρας (G/M) 278
 Eudomus – Εὐδόμος (G/M) 278
 Eunomus – Εὐνομὸς (G/M) 278
 Euodus – Εὐόδος (G/M) 278–9
 Euphronius – Εὐφρόνιος (G/M) 280–1
 Eupolemus – Εὐπόλεμος (G/M) 279
 Eutelion – Εὐτελίον (G/M) 279
 Eutolmus – Εὐτολμος (G/M) 279–80
 Eutonius – Εὐτόνιος (G/M) 280
 Eutrapelus – Εὐτραπέλος (G/M) 280
 Euxa – Εὐξά (G/M) 278
 Ezekiel – אהקאל (B/M) 170
 Ezra – אהרן (B/M) 201
- Fortunatus (L/M) 330
 Fulvia (L/F) 343
 Fulvius (L/M) 330
 Furinius (L/M) 330

- Gabinus (L/M) 331
 Gادات (P/M) 349
 Gadguda – גַּדְגּוּדָא (S-H/M) 366
 Gadia – גַּדְיָא (S-H/M) 366
 Gadish – גַּדִּישׁ (S-H/M) 367
 Gaius (L/M) 331
 Galaistes – Γαλαίστις (G/M) 270
 Galgula – גַּלְגּוּלָא (S-H/M) 369
 Gamaliel – גַּמְלִיאֵל (B/M) 85
 Gani – גַּנִּי (S-H/M) 369–70
 Garis – גַּרִּיס (S-H/M) 370
 Garmo – גַּרְמוֹ (S-H/M) 370
 Gazo – Γαζω (S-G/M) 432
 Gebiha – גַּבִּיהָא (S-H/M) 366
 Gedida – גַּדִּידָא (S-H/M) 367
 Gelustra – גַּלוּסְטְרָא (S-H/M) 369
 Gemellus (L/M) 332
 Germanus (L/M) 332
 Gerida – גַּרִּידָא (S-H/M) 370
 Geron – Γέρων (G/M) 270
 Geskhada – Γησχα.δαν (S-G/M) 432
 Gestas – Γεστας (S-G/M) 432
 Gira – גִּירָא (S-H/M) 368–9
 Gobares (P/M) 349
 Gobta – גַּוְבְתָא (S-H/M) 367
 Godamus – Γωδαμος (S-G/M) 433
 Gode'a – גַּוְדֵעַ (S-G/M) 367
 Goliath – גַּלִּית (B/M) 84
 Gorgos – Γόργος (G/M) 271
 Gorthaios – Γορθαίος (S-G/M) 433
 Grapa – גַּרְפָּה (S-H/M) 370–1
 Grapte – Γραπτή (G/F) 316
 Gratus (L/F) 332
 Grogarot – גַּרְגַּרוֹת (S-H/M) 370
 Gufī (P/M) 349
 Guria – גַּוְרִיא (S-H/M-F) 367–8, 420
 Gyges – Γύγης (G/M) 271

 Ha-Agi – הַעֲגִי (App/M) 446
 Ha-Afun – הַאֲפֻן (App/M) 445
 Ha-Amqi – הַעֲמֻקִּי (App/M) 446–7
 Ha-Galili – הַגַּלִּילִי (App/M) 445
 Ha-Gardian – הַגַּרְדִּיאַן (App/M) 445
 Ha-Gidem – הַגִּידֵם (App/M) 445
 Ha-Ha – הַאֲ-הָא (App/M) 373
 Ha-Hotef – הַחוֹטֵף (App/M) 445
 Ha-Nadud – הַנְדוּד (App/M) 445–6
 Ha-Nahtum – הַנַּחְתֻּם (App/M) 446
 Ha-Nasan – הַנַּסְעֵן (App/M) 446
 Ha-Nazuf – הַנְּזוּף (App/M) 446
 Ha-Qanah – הַקַּנָּה (App/M) 447

 Ha-Qarni – הַקַּרְנִי (App/M) 447
 Ha-Qasab – הַקַּצַּב (App/M) 447
 Ha-Rashan – הַרְצַחֵן (App/M) 447
 Ha-Sagan – הַסַּגֵּן (App/M) 446
 Ha-Sayar – הַצִּיר (App/M) 447
 Ha-Sharaq – הַשְּׂרָק (App/M) 448
 Ha-Shiloni – הַשְּׁלוֹנִי (App/M) 447–8
 Habub – חַבּוּב (S-H/M) 375–6
 Hadad – חַדַּד (B/M) 94
 Hadrius (L/M) 332
 Hadu – חַדוּ (S-H/M) 367
 Hagaba – חַגְבָּא (B/M) 93
 Hagai – חַגֵּי (B/M) 93–4
 Hagira – חַגִּירָה (S-H/M) 376
 Hakhiliah – חַכְלִיָּה (B/M) 97–8
 Hakhinai – חַכִּינָא (S-H/M) 381
 Halaftha – חַלְפַתָּא (S-H/M) 382–3
 Halfai – חַלְפֵי (S-H/M) 381–2
 Halifa – חַלִּיפָא (S-H/M) 381
 Halnisi – חַלְנִיסִי (S-H/M) 381
 Hama – חַמָּא (S-H/M) 383, 450
 Hanamel – חַנְמַל (B/M) 98
 Hanan – חַנַּן (B/M) 99–103, 450
 Hananel – חַנַּנֵּל (B/M) 102–3
 Hananiah – חַנַּנְיָה (B/M) 103–8
 Hanibaal – Ἀννιβας (S-G/M) 430
 Hanilai – חַנִּילֵי (S-H/M) 384
 Hannah – חַנָּה (B/F) 240–1
 Harasha – חַרְשָׁא (B/M) 109
 Harraq – חַרְרַק (S-H/M) 385
 Harsom – חַרְסוּם (S-H/M) 385
 Hashub – חַשׁוּב (B/M) 109
 Hasma – חַסְמָא (S-H/M) 384
 Hasmonai – חַשְׁמוֹנָאִי (S-H/M) 385
 Hatla – חַטְלָא (S-H/M) 380
 Hazaretz (P/M) 349–50
 Hedeia – Ἡδεῖα (G/F) 318
 Hegesippus – Ἡγήσιππος (G/M) 282
 Helene – Ἑλένη (G/F) 317–8
 Helkiah – חַלְקִיָּה (B/M) 97–8
 Heras – Ἡρᾶς (G/F) 318–9
 Herod – Ἡρώδης (G/M) 282–3
 Herodias – Ἡρωδιάς (G/F) 319
 Hermione – Ἑρμιόνη (G/F) 318
 Hesron – חַצְרוֹן (B/M) 108–9
 Hezekiah – חֻזְקִיָּה (B/M) 95–7
 Hezir – חֻזִיר (B/M) 95
 Hidqa – חֻדְקָא (S-H/M) 376
 Hillel – חִלְלֵל (B/M) 88–9
 Hisdai – חִסְדַּי (S-H/M) 384
 Hita – חִטָּה (S-H/M) 380

- Hiyya – חייא (S-H/M) 380–1
 Hofnim – חפנימ (S-H/M) 384
 Holiqopri – חוליקופרי (S-H/M) 276–7
 Honi – חוני (S-H/M) 377–9, 450
 Hora – Ωρα (G/F) 324
 Horan – חורן (S-H/M) 379–80
 Hornit – חרנית (S-H/M) 384–5
 Hosea – הושע (B/M) 379
 Hospit – חוצפית (S-H/M) 379
 Hur – חור (B/M) 94–5
 Hyrcanus (P/M) 350–1
- Iatrine – Ἰατρίνη (G/F) 320
 Iazidaius – Ἰαζειδαίος (S-G/M) 434–5
 Ide – Ἰδη (G/F) 320
 Imma – Ἰμμα (S-H/F) 418–9, 451
 Iotape – Ἰωταπη (S-G/F) 443
 Iphigenia – Ἰφιγένεια (G/F) 320
 Irakus – Ἰρακος (S-G/M) 435
 Isa – עיסה (S-H/M) 400
 Isaac – יצחק (B/M) 174–5
 Isaelus – Ἰσαήλος (S-G/M) 435
 Isaiah – ישעיה (B/M) 180–1
 Ischariot – Ἰσχαριωθ (S-G/M) 435
 Ismael – ישמעאל (B/M) 177–81
 Ision – Ἰσίων (G/M) 290
 Istomachus – Ἰστόμαχος (G/M) 290
 Izates (P/M) 351
- Jacob – יעקב (B/M) 171–4
 Jason – Ἰάσων (G/M) 288–90, 450
 Jeremiah – ירמיה (B/M) 179
 Joanna – Ἰωάννα (S-H/F) 420–1
 Jonathan – Ἰωνתן (B/M) 144–50
 Joseph – יוסף (B/M) 150–68, 449
 Joshua – יהושע (B/M) 126–33, 449
 Josiah – יאשיה (B/M) 112
 Jucundus (L/M) 332
 Judah – יהודה (B/M) 112–25, 449
 Judith – יהודית (B/M) 241–2
 Julia (L/M) 343–4
 Julius (L/M) 332–3
 Justus (L/M) 333
- Kablin – כבלין (S-H/M) 386
 Kahana – כהנא (S-H/M) 386
 Kalatha – כלתא (S-H/F) 422
 Kallon – Κάλλων (G/M) 290
 Kamsar (P/M) 351
 Karkemit – כרכמית (S-H/F) 422
 Karsas (P/M) 351
- Kasais (P/M) 352
 Kasakos (P/M) 352
 Kenebon – כנבון (S-H/M) 387
 Khthousion – כתושיון (S-H/M) 387
 Kidor – כידור (S-H/M) 387
 Kipar – כיפר (S-H/M) 387
 Kushi – כושי (B/M) 181–2
 Kuzba – כוזבא (S-H/M) 386
- La'ana – לענא – (S-H/M) 388
 Lacon – Λάκων (G/M) 293
 Laganius – Λαγανίας (S-G/M) 437
 Laqish – לקיש (S-H/M) 388
 Leah – לאה (B/F) 242
 Lemko – Λεμκο (S-G/M) 437
 Lepius (L/M) 333
 Leon – Λέων (G/M) 294
 Lesbonax – Λεσβώναξ (G/M) 294
 Le'uton – לעוטרון (S-H/F) 422
 Levi – לוי (B/M) 182–5, 449
 Likhlukhit – לכלוכית (S-H/F) 422
 Libanus – Λιβανός (G/M) 294
 Logas – Λογάς (G/M) 294
 Lollianus (L/M) 333–4
 Lucius (L/M) 334
 Luda – לודא (S-H/M) 387–8
 Lydia – Λυδία (G/F) 321–2
 Lysia – Λυσίας (G/F) 322
 Lysimachus – Λυσιμάχος (G/M) 294
- Maaziah – מעזיה (B/M) 190
 Maccabaius – Μακκαβαίος (S-G/M) 438
 Madakhos (P/M) 352
 Magassaros – Μαγασσαρός (S-G/M) 438
 Magdalene – Μαγδαλινη (S-G/F) 443–4
 Mahanaim – מחננים (S-H/M) 389
 Māhpanāh (P/M) 352
 Major (L/M) 334
 Makhuta – מכוחא (S-H/M) 390
 Malka – מלכה (S-H/M) 390–1
 Malthace – Μαλθάκη (G/F) 322
 Mameus – Μαμεύς (G/M) 294–5
 Manaelus – Μανηήλος (S-G/M) 438
 Manaseh – מנשה (B/M) 188–90
 Mandronus – Μανδρώνος (G/M) 295
 Mannaius – Μανναίος (G/M) 295
 Manun – Μανουν (S-G/M) 438
 Manvaz (P/M) 352–3
 Maqlit – מקליט (S-H/M) 392
 Mara – מרא/מרה (S-H/M-F) 392, 422–3, 450

- Marcus (L/M) 334–5
 Margalos – Μαργαλος (S-G/M) 438–9
 Mariam – מַרְיָם (B/F) 242–8
 Marinus (L/M) 335
 Marion – Μάρκιον (G/M) 295, 450
 Maro (L/M) 335
 Martha – מַרְתָּא (S-H/F) 423–4
 Marulla (L/F) 344
 Marsyas – Μαρσύας (G/M) 295
 Masabala – מַסְבָּלָה (S-H/M) 391
 Matan – מוֹטָן (S-H/M) 389–90
 Mataniah – מַתַּנְיָה (B/M) 191
 Mattathias – מַתַּתְיָה (B/M) 191–6
 Megiste – Μέγιστη (G/F) 322
 Megoset – מֶגוֹסֵט (S-H/M) 389
 Mehalalel – מַהֲלֵלֵאל (B/M) 185
 Mehbai – מַחְבַּאי (S-H/M) 389
 Meir – מַעִיר (S-H/M) 388
 Memel – מַמֵּל (S-H/M) 391
 Menahem – מִנְחֵם (B/M) 185–8
 Menandrus – Μένανδρος (G/M) 295
 Menasia – מִנְסִיא (S-H/M) 391
 Menelaus – Μενέλαος (G/M) 295–6
 Menippus – Μένιππος (G/M) 296
 Merton – Μέρτων (G/M) 296
 Meshulam – מִשְׁלָם (B/M) 190–1
 Mesrai – מַצְרַי (S-H/M) 392
 Metron – Μέτρων (G/M) 296
 Meyasha – מַיִשָּׂא (B/M) 185
 Meysa – מַיִצֵּעַ (S-H/M) 390
 Micha – מִיכָה (B/M) 185
 Midas – Μίδαξ (G/M) 296
 Mikhal – מִיכָל (B/M) 242
 Milta – מִלְתָּא (S-H/M) 391
 Mnemon – Μνήμων (G/M) 296
 Mona – מוֹנָא (S-H/M) 389
 Monimus – Μόνιμος (G/M) 297
 Mordechai – מוֹרְדֵכַי (B/M) 190
 Moschis – Μόσχης (G/F) 322–3
 Moses – מוֹשֶׁה (B/M) 190

 Nabas – Ναβας (S-G/M) 439
 Nabayot – נַבְיּוֹת (B/M) 196
 Nadab – נָדָב (B/M) 196
 Nagara – נַגְרָא (S-H/M) 393
 Nages – Νάγης (G/M) 297
 Nahmani – נַחְמַנִי (B/M) 198
 Nahum – נַחֻם (B/M) 197
 Napah – נַפְחָה (S-H/M) 393
 Naphtali – נַפְתָּלִי (B/M) 198
 Natakos (P/M) 352

 Nathan – נַתָּן (B/M) 198–200
 Nathanel – נַחְנְאֵל (B/M) 200
 Natira – נַטִּירָא (S-H/M) 394–5
 Nebalta – נַבְלַטָּה (S-H/M) 393
 Neboma – נַבוּמָה (S-H/M) 392–3
 Nedabiah – נַדְבִיָּה (B/M) 196
 Nedebai – נַדְבַּאי (S-H/M) 393
 Neela – Νεελα (S-G/M) 439
 Nehemiah – נַחֲמִיָּה (B/M) 197–8
 Nehonia – נַחֲוִיָּא (S-H/M) 394
 Nehorai – נַהוֹרָאי (S-H/M) 393
 Neptis (L/M) 335
 Neriyah – נֶרִיָּה (B/M) 198
 Nero (L/M) 335
 Nesor – נֶצֶר (S-H/M) 395
 Neshra – נֶשְׂרָא (S-H/F) 439
 Netza – נֶתְזָא (S-H/M) 395
 Neus – Νέος (G/M) 297
 Nicandrus – Νικάνδρος (G/M) 297
 Nicanor – Νικάνωρ (G/M) 297–8
 Nicarchus – Νίκαρχος (G/M) 298
 Nicetas – Νικήτας (G/M) 298, 450
 Nicodemus – Νικόδημος (G/M) 298–9
 Nicolaus – Νικόλαος (G/M) 299
 Nicos – Νίκος (G/M) 299
 Niger (L/M) 335–6
 Nisib – נִיִּצְיִב (S-H/M) 395
 Nisus – Νῆσος (G/M) 299
 Noadiah – נוֹעֲדִיָּה (B/M) 196
 Nomus – Νόμος (G/M) 300
 Nothus – Νόθος (G/M) 299
 Numenius – Νουμήνιος (G/M) 300
 Numicius (L/M) 336
 Nunas – Νουνᾶς (G/M) 300
 Nuri – נוֹרִי (S-H/M) 394

 Ocimon – Ὀκίμων (G/M) 312
 Ofellius (L/M) 336
 Oinoclus – Οἶνοκλος (G/M) 300–1
 Olympias – Ὀλυμπιάς (G/F) 323
 Olympus – Ὀλυμπος (G/M) 301
 Onah – עוֹנָה (S-H/M) 399
 Onesimus – Ὀνήσιμος (G/M) 312
 Ophiaus – Ὠφαιος (S-G/M) 442
 Ornius – Ὀρνίας (G/M) 301

 Palakhos (P/M) 353
 Pallas – Παλλάς (G/F) 323
 Pandeion – Πανδείων (G/M) 301, 450
 Pantheras – Πανθήρας (G/M) 301
 Pappus – Πάππος (G/M) 301–2

- Pardus – Πάρδος (G/M) 302
 Parida – פּרִידָא (B/M) 207–8
 Parnakh – פּרְנַךְ (B/M) 208
 Parmenas – Παρμενάς (G/M) 302
 Parteh (P/M) 353
 Pati – פּטִי (S-H/M) 402–3
 Patricius (L/M) 336
 Patroclus – Πάτροκλος (G/M) 302–3
 Paulus (L/M) 336
 Pausanias – Πανσανίας (G/M) 303
 Paxeus (L/M) 336–7
 Pazatas (P/M-F) 353–4, 356
 Pazmai – Παζμαίος (S-G/M) 439
 Pedayah – פּדִיָּה (B/M) 205
 Peitholaus – Πειθόλαος (G/M) 303
 Pelalyah – פּלְלִיָּה (B/M) 205
 Pelatyah – פּלְטִיָּה (B/M) 205
 Penuel – פּנוּאֵל (B/M) 205–6
 Perahiah – פּרַחִיָּה (S-H/M) 404
 Perisha – פּרִישָׁה (S-H/M) 404
 Pesisa – פּסִיסָא (S-H/M) 404
 Petahyah – פּתַחִיָּה (B/M) 208
 Petora – פּתּוּרָה (S-H/M) 404
 Petori – פּטוּרִי (S-H/M) 402
 Petrus – Πέτρος (G/M) 303
 Phaidon – Φαίδων (G/M) 309
 Phaidra – Φαίδρα (G/F) 323
 Phaidrus – Φαίδρος (G/F) 309
 Phalon – Φάλων (G/M) 309
 Phasael – Φασαήλος (S-G/M) 440–1
 Pheleas – Φελέας (G/M) 309–10
 Pheroras – Φερωρας (S-G/M) 441, 451
 Phiabi – פִּיאִבִּי (S-H/M) 403
 Philip – Φίλιππος (G/M) 310
 Philiskus – Φιλίσκος (G/M) 310
 Philo – Φίλων (G/M) 311
 Philogenes – Φιλογένης (G/M) 310
 Philopator – Φιλοπάτωρ (G/M) 310
 Phineas – פּינְחָס (B/M) 206–7, 449
 Phoibus – Φοῖβος (G/M) 311
 Pinkai – פּינְקַאִי (S-H/M) 403
 Pishon – פִּישׁוֹן (S-H/M) 403
 Pistus – Πίστος (G/M) 303
 Pitom – פִּיטוֹם (S-H/M) 403
 Playah – פּלִיָּה (B/M) 205
 Po'ira – פּוּעִירָה (S-H/M) 402
 Polemus – Πόλεμος (G/M) 304
 Polla (L/M) 344
 Pollio (L/M) 337
 Popellia (L/F) 344
 Poplas (L/M) 337
 Poseidonius – Ποσειδώνιος (G/M) 304
 Procharus – Προχόρος (G/M) 304
 Protas – Πρωτάς (G/M) 304
 Psellus – Ψελλος (S-G/M) 442
 Psyche – Ψυχή (G/F) 323–4
 Ptolemy – Πτολεμαῖος (G/M) 304–5
 Purina (L/M) 337
 Qabi – קָבִי (S-H/M) 406
 Qabutal – קַבּוּטַל (S-H/M) 406
 Qadara – קַדְרָה (S-H/M) 406
 Qaifa – קַיפָּא (S-H/M) 408
 Qalas – קַלָּץ (S-H/M) 408
 Qamsa – קַמְצָא (S-H/M) 408–9
 Qani – קָנִי (S-H/M) 409
 Qanmuma – קַנְמוּמָא (S-H/M) 409
 Qapara – קַפְרָא (S-H/M) 409
 Qaresman – קַרְסַמָּן (S-H/M) 411
 Qarni – קַרְנִי (S-H/M) 410–1
 Qathrus – קַתְרוּס (S-H/M) 411
 Qarzala – קַרְזַלָּא (S-H/M) 410
 Qasaba – קַצְבָּא (S-H/M) 409–10
 Qatin – קַטִּין (S-H/M) 407
 Qeruya – קַרוּיָא (S-H/M) 410
 Qimhit – קַמְחִית (S-H/F) 425–6
 Qimi – קִימִי (S-H/M) 407–8
 Qisma – קִיסְמָא (S-H/M) 408
 Qorha – קַרְחָה (S-H/M) 410
 Qorshai – קוּרְשָׁאִי (S-H/M) 407
 Quadratus (L/M) 337
 Qubsai – קוּבְסָאִי (S-H/M) 406–7
 Quirinius (L/M) 337–8
 Rabba – רַבָּא (S-H/M) 411–2, 451
 Rachel – רַחֵל (B/F) 248–9
 Rāzī (P/M) 354
 Rebekah – רַבֵּקָה (B/F) 248
 Reisha – רֵישָׁה (S-H/M) 412–3
 Reuben – רַעוּבֵן (B/M) 209–10
 Reuel – רַעוּאֵל (B/M) 210–1
 Rhode – רֹדֶה (G/F) 323
 Rhodocus – Ῥόδοκος (G/M) 305
 Rifai – רִיפָּאִי (S-H/M) 412
 Rion – Ρῖων (S-G/M) 451
 Ro'es – רוּעֵץ (S-H/M) 412
 Rokhel – רוּכֵל (S-H/M) 412
 Romanus (L/M) 338
 Roxane (P/F) 356
 Rufus (L/M) 338

- Sabatis – Σαβατίς (G/F) 323
 Sabba – סבא (S-H/M) 395–6
 Sabbion – Σαββίων (G/M) 305
 Sabtia – סבטיא (S-H/M) 369
 Sadain (P/F) 356
 Saeas – Σαεάς (G/M) 305
 Safnat – צפנת (S-H/F) 425
 Safra – ספרא (S-H/M) 397–8
 Saida – צידא (S-H/M) 405
 Salina (L/F) 344
 Salome – שלום (B/F) 249–53
 Samuel – שמואל (B/M) 215–7
 Sapphias – Σαπφιάς (G/M) 306
 Sarah – שרה (B/F) 254–5, 449
 Saramalas – Σαραμαλλας (S-G/M) 439–40
 Sarasar – שראצר (B/M) 236
 Sarifa – צריפה (S-H/M) 405–6
 Sarta – סרטא (S-G/M) 398
 Saru – סרו (S-H/M) 398
 Satriel – סתריאל (S-H/M) 398
 Saugal – Σαουγαλ (S-G/M) 439
 Saul – שאול (B/M) 211–3, 449
 Sebia – צביא (B/M) 208
 Seborā – סבורא (S-H/M) 396
 See – Σεε (S-G/M) 440
 Segabion – שנביון (S-H/M) 413
 Seganai – סגנאי (S-H/M) 397
 Seleucus – Σέλευκος (G/M) 306, 450
 Semelius – Σεμέλιος (G/M) 450
 Seneca (L/M) 338
 Seth – שת (B/M) 236–7
 Shabi – שבי (B/M) 213
 Shabna – שבנא (B/M) 213
 Shabtai – שבתאי (B/M) 213–4
 Shafanah – שפנה (S-H/M) 415
 Shalqit – שלקית (S-H/M) 415
 Shamla – שמלה (S-H/M) 218
 Shamoa – שמוע (B/M) 217–8
 Shapir – שפיר (S-H/M) 415
 Shatia – שטיא (S-H/M) 414
 Shaveh – שוה (S-H/M) 413
 Shazfar – שזפר (S-H/M) 413–4
 Shebat – שבט (S-H/M) 413
 Sheila – שילא (S-H/M) 414–5
 Shekhaniah – שכניה (B/M) 214
 Shelamzion – שלמציין (S-H/F) 426–9
 Shem – שם (B/M) 215
 Shemayah – שמעיה (B/M) 235–6
 Shemuqa – שמוקא (S-H/M) 415
 Sheqoda – שקודא (S-H/M) 415
 Shetah – שטח (S-H/M) 414
 Shilat – שילת (S-H/F) 426
 Shiphra – שפרה (B/F) 253–4
 Shlamiah – שלמיה (B/M) 214
 Shulai – שולי (S-H/M) 413
 Shunai – שוני (B/M) 214
 Sifon – ציפון (S-H/M) 405
 Silonius (L/M) 338
 Simon – שמעון (B/M) 218–35, 449
 Sipora – צפורה (B/F) 248
 Siqra – סיקרא (S-H/M) 397
 Sira – סירא (S-H/M) 397
 Sifat Hakeset – ציצת הכסת (S-H/M) 405
 Sisenna (L/F) 339
 Soaimus – Σοαίμος (S-G/M) 440
 Sonmain – צונמין (S-H/M) 404
 Sophas – Σωφάς (G/M) 307–8
 Sosipatrus – Σωσίπατρος (G/M) 307
 Stadieus – Σταδιεύς (G/M) 306
 Stephanus – Στέφανος (G/M) 306–7
 Stoicheus – Στοιχεύς (G/M) 307
 Storge – Στοργή (G/F) 323
 Straton – Στράτων (G/M) 307
 Sulla (L/M) 339
 Susanna – שושנה (S-H/F) 426, 451
 Symmachus – Σύμμαχος (G/M) 307
 Tabitha – טביטה (S-H/F) 420
 Tadmara – תדמריה (S-H/M) 416
 Tafzai – טפזאי (S-H/M) 385
 Talitha – Ταλιθα (S-G/F) 444
 Tamar – תמר (B/M) 255–6
 Tanhum – תנחום (S-H/M) 417
 Tanqin – תנקין (S-H/F) 429
 Tartiroi – טרטירוי (S-H/M) 450
 Tasha – תשה (S-H/M) 417
 Tavi – טוי (S-H/F) 420
 Taxon – Τάξων (G/M) 308
 Tehinah – תחינה (B/M) 237–8
 Teima – תימא (B/M) 238
 Tephus – Τεφφוס (S-G/M) 440
 Tertianus (L/M) 339
 Tertullus (L/M) 339
 Thaddaius – Θαδδαῖος (G/M) 283–4
 Thaliarchus – Θαλιάρχος (G/M) 284
 Thamanus – Θαμμανος (S-G/M) 434
 Thamus – Θαμους (G/M) 284–5
 Thassis – Θασις (S-G/M) 434
 Thaumastus – Θαυμαστός (G/M) 285
 Theodora – Θεοδώρα (G/F) 319
 Theodorus – Θεόδωρος (G/M) 286–7

- Theodosius – Θεοδοσίος (G/M) 285
 Theodotus – Θεόδοτος (G/M) 285–6
 Theophanes – Θεοφάνης (G/M) 287
 Theophila – Θεοφιλα (G/F) 319
 Theophilus – Θεόφιλος (G/M) 287–8
 Theumnastus – Θεόμναστος (G/M) 288
 Thracides – Θρακίδας (G/M) 288
 Threptus – Θρέπτος (G/M) 288
 Tiberius (L/M) 339
 Tibethis (P/M) 354
 Tigranes (P/M) 354
 Timaius – Τιμαῖος (G/M) 308
 Timesius – Τιμησιος (G/M) 308
 Timon – Τιμων (G/M) 308
 Tiridates (P/M) 354–5
 Tiro (L/M) 339
 Tobiah – טוביה (B/M) 109–11
 Toma – תומה (S-H/M) 416
 Torata – תורתא (S-H/M) 416
 Totai – תוטאי (S-H/M) 416
 Totefet – תוטפת (S-H/M) 385
 Tozomus – Τωζομος (S-G/M) 440–1
 Troxallis – Τροξαλλίς (S-G/F) 444
 Tryphon – Τρύφων (G/M) 308–9
 Tyrannus – Τύραννος (G/M) 309
 Tula (L/M) 340

 Uštana (P/M) 355
 Uziel – עוזיאל (B/M) 201

 Valeria (L/M) 344
 Valerius (L/M) 340
 Vaniah – וניה (B/M) 89
 Verutia (L/F) 344–5
 Vetenus (L/M) 340
 Verus (L/M) 340
 Volosius (L/M) 340
 Volumnius (L/M) 340

 Yadua – ידוע (B/M) 112
 Yair – יאיר (B/M) 111

 Yakhin – יכין (B/M) 171
 Yaqim – יקים (B/M) 175–6
 Yasaf – יסף (S-H/M) 386
 Yefone – יפנה (B/M) 174
 Yehoram – יהורם (B/M) 126
 Yehosadaq – יהוצדק (B/M) 125
 Yehoyarib – יהויריב (B/M) 125
 Yehu – יהוא (B/M) 112
 Yeshbab – ישבאב (B/M) 176–7
 Yisachar – יששכר (B/M) 181
 Yitra – יתרא (B/M) 181–2
 Yoab – יואב (B/M) 133
 Yoahaz – יואחז (B/M) 134
 Yoezer – יועזר (B/M) 168–70
 Yohanan – יוחנן (B/M) 134–43
 Yonah – יונה (B/M) 143–4
 Yoziniah – יזיניה (B/M) 110–1

 Zabbi – זבי (B/M) 90
 Zachariah – זכריה (B/M) 90–3
 Zadok – צדוק (B/M) 208–9
 Zael – Ζαελ (S-G/F) 443
 Zaera – זערא (S-H/M) 375, 450
 Zamari – זמרי (B/M) 93
 Zaza – זזא (B/M) 91
 Zebediah – זבדיה (B/M) 89–90
 Zedekiah – צדקיה (B/M) 209
 Zenarutus – Ζηναρουτος (G/F) 318
 Zenon – Ζήνων (G/M) 281
 Zephaniah – צפניה (B/M) 209
 Zeriqā – זריקא (S-H/M) 375
 Zersas – Ζηρσας (S-G/M) 434
 Zilai – זילאי (S-H/M) 374
 Zion – ציון (S-H/M) 405
 Ziroz – זירוז (S-H/M) 375
 Zivai – זיבאי (S-H/M) 374
 Zohamai – זיהמאי (S-H/M) 374
 Zoilus – Ζωῖλος (G/M) 281–2
 Zoma – זומא (S-H/M) 374
 Zomlit – זומליט (S-H/M) 374

Texts and Studies in Ancient Judaism

Alphabetical Index

- Albani, M., J. Frey, A. Lange* (Ed.): Studies in the Book of Jubilees. 1997. *Volume 65*.
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– see *Schäfer, Peter*
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