

Inscriptiones Judaicae Orientis

III
Syria and Cyprus

Edited by
DAVID NOY
HANSWULF BLOEDHORN

*Texts and Studies in
Ancient Judaism*
102

Mohr Siebeck

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Texte und Studien zum Antiken Judentum

Edited by
Martin Hengel and Peter Schäfer

102



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Volume III
Syria und Cyprus

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David Noy and Hanswulf Bloedhorn

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DAVID NOY, born 1959; 1987 Ph.D. from University of Reading; since 1993 Lecturer in Department of Classics, University of Wales Lampeter.

HANSWULF BLOEDHORN; born 1950; 1986 Ph.D. from the Free University Berlin; Director of the German Protestant Institute of Archaeology in Jerusalem.

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Preface

The work for this project was begun by Hanswulf Bloedhorn for the production of *Karte B VI 18* of the Tübinger Atlas des Vorderen Orients. At the request of Professor Martin Hengel, it was completed by David Noy, with the help of a term's study leave funded by the Arts and Humanities Research Board. Most of the bibliographical research was done by HB; the commentaries were written by DN.

Since there is no satisfactory definition of a 'Jewish inscription', the principle which has been followed here is to include all inscriptions which come from or refer to Syria and Cyprus and include at least one of the following (basically the same criteria that were used for JIWE):

- i. The use of Hebrew.
- ii. The use of specifically Jewish symbols.
- iii. The use of Jewish terminology or designations.
- iv. The use of distinctively Jewish names, in contexts where their use does not seem more likely to be Christian than Jewish.
- v. Provenance from a synagogue or Jewish burial site.
- vi. Reference to Samaritans.

Inscriptions for whose Jewishness a serious case has been made, but which do not meet those criteria, are included in Appendix 3 or discussed in the text. Appendixes 1–2 include inscriptions whose Jewishness is clear but whose connection with Syria is debatable. Appendixes 1–2 are included in the indexes, but Appendix 3 is not, except for a list of names (Index IXe).

The intention has been, as with JIWE, to include all inscriptions which are likely to date from before c.700 CE. The definition of 'Syria' which has been used is basically the boundaries of the Roman provinces of Syria and Mesopotamia in the 2nd–3rd centuries CE, but since these were not firmly fixed and are not always securely known, the main practical aim has been to avoid overlap with the areas covered by the *Corpus Inscriptionum Palaestinae/Iudaeae*, which is defined as the boundaries of the modern state of Israel. In practice, the only inscription not included here which was attributed to Syria in CIJ is CIJ 862 (see Appendix 2). The Roman province of Arabia is not covered here. The areas to the north of Syria not included here are dealt with by Walter Ameling in IJudO ii.

The inscriptions are arranged geographically, starting with Phoenicia and then moving through Syria approximately from south to north, followed by Dura-Europos and Cyprus. Brief discussions of other evidence for Jewish presence in a city or town precede the inscriptions

where appropriate, and reference is given to the location on the TAVO map; approximate locations are also shown on the map on p.284. The entry for each inscription consists of a bibliography (divided into editions, illustrations and other discussions), details of the inscription, text and apparatus criticus, and commentary. Where possible a drawing or photograph of the inscription is provided. In other cases details of Greek letter forms are given, particularly the most variable letters (*alpha*, *epsilon*, *mu*, *sigma*, *omega*).

Names have usually been given in an anglicized or latinized form. Unfortunately Ilan (2002) was not available in time to be consulted on the names. Where there are different interpretations of an inscription, we have tried to give all serious views, even if we have preferred one. Bibliographies have been made as comprehensive as possible to enable readers to make their own investigations. The indexes largely follow the pattern established in JIWE, but with some adjustment of categories. Where a word is restored or the reading is uncertain, this is indicated in the index either with brackets or ? by the number. For cross-references in the text, # followed by a number (e.g. #Syr1) indicates another inscription in this volume.

Thanks are due to many people who have helped with the work, especially to Margaret Williams and Walter Ameling, who commented on the whole of it, and Philip Huyse, who gave very substantial advice on the Iranian inscriptions. Martin Hengel initiated the project, repeatedly smoothed its path, and supported HB's application to the Thyssen-Stiftung. Cécile Evers provided generous help with the mosaics from Apamea, and Effie Habas-Rubin tracked down obscure Hebrew material and helped with its translation. We are also grateful for help, advice, information and support from: Constantinos Andronis, Leila Bade, Nicholas de Lange, Frantz Grenet, Linda Jones Hall, Susan Hazan, Frowald Hüttenmeister, Janet Huskinson, Doug Lee, Gert Lüderitz, Alexander Panayotov, Jonathan Price, Jean-Paul Rey-Coquais, Michael Satlow, Nicholas Sims-Williams, Susan Sorek, and members of the Ioudaios mailing list.

Most of the work was completed before the appearance of Roth-Gerson (2001). There is inevitably some overlap between this book and hers, and our work has benefited greatly from the opportunity to consult hers. The intention in this book is to cover a wider range of inscriptions, and to give more bibliographical and epigraphic data, but not to offer the interpretative studies which she provides. A concordance is given between this volume, CIJ and Roth-Gerson. The aim here is to provide a full collection of Jewish inscriptions in all languages from Graeco-Roman Syria and Cyprus; thus 70 of the 131 Syrian inscriptions here are not included in her book. Furthermore, 68 of the 139 inscriptions from Syria and Cyprus are not in CIJ, showing that a new and comprehensive collection is justified.

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List of abbreviations

AA	Archäologischer Anzeiger
AAS	Les annales archéologiques de Syrie
ABD	Anchor Bible Dictionary
ActaAntHung	Acta Antiqua Academiae Scientiarum Hungaricae
AE	L'année épigraphique
AfO	Archiv für Orientforschung
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
AION	Annali dell'Istituto Universitario, Napoli
AJA	American Journal of Archaeology
AJAH	American Journal of Ancient History
AJPh	American Journal of Philology
AnalBoll	Analecta Bollandiana
ANRW	Aufstieg und Niedergang der Römischen Welt
AntCl	L'antiquité classique
AntJ	Antiquaries Journal
AntW	Antike Welt.
AttiAccItalia	Atti dell'Accademia d'Italia
b.	Babylonian Talmud
BA	Biblical Archaeologist
BAHIFAB	Bibliothèque archéologique et historique. Institut français d'archéologie de Beyrouth
BAHIFAI	Bibliothèque archéologique et historique. Institut français d'archéologie de Istanbul
BAncSyn	Bulletin of the Louis M. Rabinowitz Fund for the Exploration of Ancient Synagogues
BAR	Biblical Archaeology Review
BAR Intl	British Archaeological Reports, International
BASOR	Bulletin of the American Schools of Oriental Research
BCH	Bulletin de correspondance hellénique
BE	Bulletin épigraphique
BeitrAss	Beiträge zur Assyriologie
BIES	Bulletin of the Israel Exploration Society (ידיעות)
BJGS	Bulletin of Judaeo-Greek Studies
BJPES	Bulletin of the Jewish Palestine Exploration Society (ידיעות)
BJS	Brown Judaic Studies
BMB	Bulletin du Musée de Beyrouth
BMusArt	Bulletin des Musées royaux d'art et d'histoire, Bruxelles
BS i-iii	Beth She'arim
BSAF	Bulletin de la société des antiquaires de France
BSNA	Bulletin de la société nationale des antiquaires de France
ByzZ	Byzantinische Zeitschrift
CahA	Cahiers archéologiques

CBQ	Catholic Biblical Quarterly
CCSL	Corpus Christianorum, series latina
CHI	Cambridge History of Iran
CHJ	Cambridge History of Judaism
CIG	Corpus inscriptionum Graecarum
CIJ	Corpus inscriptionum Judaicarum
CIL	Corpus inscriptionum Latinarum
CIS	Corpus inscriptionum Semiticarum
CJZC	– see Lüderitz
CPJ	– see Tcherikover
CRAI	Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres
CSCO	Corpus scriptorum Christianorum orientalium
DACL	Dictionnaire d'archéologie chrétienne et de liturgie
DJD	Documents of the Judaean Desert
DNWSI	– see Hoftijzer & Jongeling
EHR	Economic History Review
EI	Eretz Israel
EJ	Encyclopaedia Judaica
EMC	Echos du Monde Classique
Epig	Epigraphica
GazBA	Gazette des Beaux Arts
HA	חידושי ארכאולוגיה (Archaeological News)
HALOT	Hebrew and Aramaic Lexicon of the Old Testament
HTR	Harvard Theological Review
HUCA	Hebrew Union College Annual
IAA	Israel Antiquities Authority
ICret	Inscriptiones Creticae
IEJ	Israel Exploration Journal
IG	Inscriptiones Graecae
IGLS	Inscriptions grecques et latines de la Syrie
IGRR	Inscriptiones Graecae ad res Romanas pertinentes
IGUR	Inscriptiones Graecae Urbis Romae
IIP	– see Cantineau
Ijord	Inscriptiones de la Jordanie
IJudO	Inscriptiones Judaicae Orientis
IK	Inschriften griechischer Städte aus Kleinasien
ILCV	Inscriptiones Latinae christianae veteres
ILS	Inscriptiones Latinae selectae
IPE	Inscriptiones antiquae orae septentrionalis Ponti Euxini Graecae et Latinae
IRAİK	Известия Русского Археологического Института в Константинополе
JAAR	Journal of the American Academy at Rome
JANES	Journal of Ancient Near Eastern Studies
JAOS	Journal of the American Oriental Society
JAs	Journal asiatique
JbAC	Jahrbuch für Antike und Christentum
JbGJJ	Jahrbuch für die Geschichte der Juden und des Judenthums
JBL	Journal of Biblical Literature
JE	Jewish Encyclopaedia

JHS	Journal of Hellenic Studies
JIGRE	– see Horbury & Noy
JIWE	– see Noy
JJewArt	Journal of Jewish Art
JJS	Journal of Jewish Studies
JMS	Journal of Mediterranean Studies
JNES	Journal of Near Eastern Studies
JÖB	Jahrbuch der Österreichischen Byzantinistik
JPOS	Journal of the Palestine Oriental Society
JQR	Jewish Quarterly Review
JRA	Journal of Roman Archaeology
JRH	Journal of Religious History
JRS	Journal of Roman Studies
JSJ	Journal for the Study of Judaism
JSNT	Journal for the Study of the New Testament
JSQ	Jewish Studies Quarterly
JSS	Journal of Semitic Studies
JThS	Journal of Theological Studies
L&S	Lewis & Short
LA	Studii Biblici Franciscani Liber Annuus
LGPN	– see Matthews
LSJ	Liddell, Scott & Jones
LXX	Septuagint
m.	Mishnah
MAMA	Monumenta Asiae Minoris antiqua
MEFR	Mélanges de l'École française de Rome
MFO	Mélanges de la Faculté Orientale (Université Saint-Joseph)
MGWJ	Monatsschrift für Geschichte und Wissenschaft des Judentums
MT	Masoretic text
MUSJ	Mélanges de l'Université Saint-Joseph
NDIEC	New Documents Illustrating Early Christianity
NedThT	Nederlands theologisch tijdschrift
NT	New Testament
NTS	New Testament Studies
ODB	Oxford Dictionary of Byzantium
OGIS	Orientis Graeci inscriptiones selectae
OrAnt	Oriens Antiquus
OrChr	Oriens Christianus
PAAJR	Proceedings of the American Academy for Jewish Research
PAT	– see Hillers & Cussini
PCPhS	Proceedings of the Cambridge Philosophical Society
PEQ	Palestine Exploration (Fund) Quarterly (Statement)
PG	Patrologia Graeca
PIR	Prosopographia Imperii Romani
PJb	Palästina Jahrbuch
PL	Patrologia Latina
PLRE	Prosopography of the Later Roman Empire
POxy	Oxyrhynchus Papyri
PSBF	Pubblicazioni dello Studium Biblicum Franciscanum
RA	Revue archéologique
RB	Revue biblique

RBK	Reallexikon für Byzantinische Kunstgeschichte
RDAC	Report of the Department of Antiquities, Cyprus
RE	Real-Enzyklopedie
REA	Revue des études anciennes
REB	Revue des études byzantines
REG	Revue des études grecques
REJ	Revue des études juives
REL	Revue des études latines
RES	Répertoire d'épigraphie sémitique
RGRW	Religions of the Graeco-Roman World
RhMus	Rheinische Museum für Philologie
RHR	Revue de l'histoire des religions
RivAC	Rivista di archeologia cristiana
RivFil	Rivista di filologia e d'istruzione classica
RPAA	Rendiconti della Pontificia Accademia Romana di Archeologia
RPh	Revue de philologie, de littérature et d'histoire anciennes
RSO	Rivista degli Studi Orientali
SB	Sammelbuch griechischer Urkunden aus Ägypten
SCI	Scripta Classica Israelica
SEG	Supplementum Epigraphicum Graecum
SIG	Sylloge Inscriptionum Graecarum; ed. W. Dittenberger
SymbOsl	Symbolae Osloenses
TAM	Tituli Asiae Minoris
TAPhA	Transactions of the American Philological Association
TAVO	Tübinger Atlas des Vorderen Orients
TDNT	Theological Dictionary of the New Testament
TDOT	Theological Dictionary of the Old Testament
ThLZ	Theologische Literaturzeitung
TSAJ	Texte und Studien zur Antiken Judentum
TU	Texte und Untersuchungen zur Geschichte der altchristlichen Literatur
TynBul	Tyndale Bulletin
VigChr	Vigiliae Christianae
VT	Vetus Testamentum
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
y.	Jerusalem Talmud
ZDPV	Zeitschrift des Deutschen Palästina-Vereins
ZNW	Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche
ZPE	Zeitschrift für Papyrologie und Epigraphik

Diacritical system

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

- () for the resolution of an abbreviation
- [] for the restoration of lost text
- < > for the correction of a mistake or omission in the inscription (details are given in the app.crit.)
- { } for superfluous text which should be ignored
- ⌈ ⌋ for text which was deliberately erased in antiquity
- [...] for lost text where the number of letters is fairly certain
- [- -] for lost text where the number of letters is uncertain (^{c.10} indicates an estimate of the number of letters in a large lacuna)
- ^{v.} (vacat) indicates a gap deliberately left in the text
- + for an individual letter of which traces remain but which cannot be identified

A dot beneath a letter, e.g. α (or above a letter in the transcribed Iranian inscriptions, e.g. ḡ) indicates that the reading is uncertain.

l. in app.crit. stands for 'lege', i.e. 'to be read as', indicating a deviation from normal spelling in the inscription.

Section 1

Phoenicia

Tyre (Tyros, Sur) = TAVO-Karte B VI 18: K 24

Josephus says that the Tyrians were bitter enemies of the Jews, and there is little evidence of a Jewish presence at Tyre in the classical period.¹ In 537 CE, Justinian gave exemption to the Jews of Tyre from the laws against incestuous or polygamous marriage.² According to Eutychius of Alexandria,³ there were 4,000 Jews at Tyre in the early 7th century, when they invited the Jews of Cyprus, Damascus and Galilee to help massacre the city's Christians at Easter. The Tyrian Jews were put in chains, the city gates were shut to keep out the 20,000 Jews who arrived, and 2,000 Jews were killed on the walls in reprisal for the destruction of churches outside Tyre's defences.

The only unambiguously Jewish epigraphic material from Tyre itself is #Syr10, although there are a number of inscriptions from elsewhere mentioning Jewish Tyrians (see also #Syr19). Inscriptions #Syr1 and #Syr2 below are included on the grounds that they have a slightly greater probability of being Jewish than Christian; #Syr3, #Syr4 and #Syr11 indicate a Samaritan presence.

CIJ 881,⁴ of uncertain provenance in Phoenicia and included by Frey under Tyre, is the epitaph of Malchus the merchant (θήκη Μάλχου παντοπόλου). Frey gives no reason for claiming it as Jewish, and the name was a very common semitic one with no Jewish connotations.

Syr1. Epitaph of Theodorus

Editions: Clermont-Ganneau, *RAO* ii 1898, 249–50 (from the stone); Dussaud 1912, 97 no.128 (from the stone); Klein 1939, 179 (follows Dussaud); CIJ ii 1952, no.879; Roth-Gerson 2001, 197–8 no.XLVIII.

Illustrations:⁵ CIJ (photo); Roth-Gerson (photo).

Findspot: unknown. Now: Paris, Musée du Louvre, inv.no.AO 3096.

¹ Josephus, *C.Ap.* 1.70.

² *Nov.Just.* 139; Satlow 2001, 190.

³ *CSCO* 472, pp.101–2.

⁴ Roth-Gerson 2001, 229–30 no.LXVIII.

⁵ Clermont-Ganneau intended to include a photograph in his *Album d'antiquités orientales*, but did not do so.

Details: Marble plaque, trapezoidal shape, 27 x 31(top)–24.5(bottom) x 4.5 cm., upper left corner broken. Letters 3–4.5 cm.

Language: Greek. Date: 3rd–4th century(?).

Letter forms: ΑΒΕΕΖΩ

Text (from photo):

Θεόδωρος
ὁ καὶ Ἰάκωβ-
ος Σαρεφ-
θηνός.

2. 1. καὶ

Theodorus, also (called) Jacob, from Sarepta.

According to Clermont-Ganneau, the stone was brought to Paris by “un Arabe originaire de Tyr”; hence the belief that it comes from Tyre (Sarepta is presumably not the place of origin). He describes it as being trapezoidal in shape, designed to be placed in the wall of a tomb. The irregular shape is original, as the lettering is arranged to fit it. This epitaph and #Syr2 could be Jewish or Christian. There is no information about where they were found, and it is possible that a symbol has been lost here with the broken corner. Both *could* be from before the 4th century, in which case they would be Jewish not Christian.

Sarepta is between Tyre and Sidon. The spelling of Σαρεφθά here is the same as on the Madaba Map. Cf. Φωτίου Σαραφθηνού in Rey-Coquais 1977, no.78 from Tyre.

Syr2. Epitaph of Joseph

Editions: *BSAF* 1900, 357 no.33 (from the stone); Michon 1905, 576 (from the stone); Oehler 1909, 296 no.26; Klein 1920, 58 no.171; Klein 1939, 179 (follows Michon); *CIJ* ii 1952, no.880; Roth-Gerson 2001, 174 no.XXXIV, 179–80.

Other bibliography: Rey-Coquais 2002, 333.

Findspot: unknown. Now: Paris, Musée du Louvre.

Details: Rectangular limestone plaque with *tabula ansata* and ivy leaves in the corners.

Language: Greek. Date: uncertain.

Text (follows Michon):

Ἰωσήπου Σίμ-
ωνος.

Of Joseph (son) of Simon.

The stone is recorded in *BSAF*'s list of accessions to the Louvre as being a gift of M. Jean Farah, 'antiquaire', and coming from the environs of Tyre; he gave several other objects from Tyre too. Without any further information about its provenance, it could be Jewish or Christian, as with #Syr1. Rey-Coquais (2002) supports its identification as Jewish.

Syr3. Epitaph of Samaritans

Editions: Rey-Coquais 1977, 95 no.168 (from the stone); BE 1978, 499, no.522 (follows Rey-Coquais); van der Horst 1988b, 143 (transliterated text).

Illustration: Rey-Coquais 1977, pl.XL.4.

Other bibliography: Rey-Coquais 1979b, 291; Rey-Coquais 2002, 332.

Findspot: Tyre, Necropolis M35.

Details: Blue-grey marble loculus closure, 57 x 61 x 4 cm., with upper part of surface cut away. Letters 3.5–4 cm., with serifs.

Language: Greek. Date: 2nd–7th century CE.

Text (follows Rey-Coquais 1977):

[-----]
 Σαμαριτῶν ἐλευθέ-
 ρων.

..... *of the free Samaritans.*

The necropolis was in use from the mid-2nd century to early 7th century, and no exact dating of this inscription was suggested by the excavator. The surviving lines are just below a place where the surface of the stone was cut away. One or two lines of the inscription were probably removed, and there may have been a deliberate erasure of something which someone found offensive. ἐλευθ[έ]ρων is also found in Rey-Coquais no.165, and he lists various other occurrences of genitive plurals in the necropolis: πιστῶν, Καθηκουμένων, τῶν Πενταδίας, τῶν Ζηνοβίου. They could indicate the owners of the relevant tombs or the people intended to be buried there (if the two were not synonymous). τοπὸς πιστῶν is a common formula on Christian tombs. Some tombs were designated by neuter adjectives (δεσποτικόν, ἐλευθερικόν, πεδαρικόν), which Rey-Coquais (1979b, 291) interprets as "catégorie patrons / personnes libres / esclaves"; some importance was evidently attached to maintaining social distinctions after death. There is the further question of whether the people mentioned here were Samaritans in the religious sense or Samaritans in the geographical sense. As van der Horst points out, there is no way of



differentiating between them in an inscription like this. However, there is further evidence for Samaritans at Tyre; see #Syr4 and #Syr11 below.

There are two other inscriptions from the same necropolis which have been claimed as having Jewish connections:

Rey-Coquais 1977, no.167, pl.XLVII.4 (inscription from a marble seat, 17 x 24 x 4 cm., from Necropolis M35):⁶ θεσίδιν | τ(ῶν) εὐλαβ(εστάτων) | ἱερέων. “Tomb of the most devout priests.” The alleged Jewishness depends on the word ‘priests’.⁷ However, the term was used in Syria by pagans (le Bas & Waddington 2393, from the time of Constantine) and Christians too: ἐπὶ ἱερ(έως) Ἰ<ω>άνν<ο>υ;⁸ Λεοντίου τοῦ ἱερεως,⁹ and does not seem particularly likely to be Jewish here. *Eulabestatos* is a common Christian epithet and not a Jewish one.

Rey-Coquais 1977, no.164, pl.XLVIII.3 (loculus plaque, 57 x 53 x 4 cm., from Necropolis N35; letters 4 cm.; there is a ring fixed to the stone above the text):¹⁰ θεσίδιν τῆς μακαριωτάτης Σάρας θυγατρὸς Μαρκέλλας. “Tomb of the most blessed Sarah, daughter of Marcella.” Sarah was widely used by Jews and Christians, and Rey-Coquais notes the absence of any indication of Christianity on the stone, but, in a necropolis which was predominantly pagan and Christian, the absence of any indication of Judaism seems more significant in a case where the name could be Jewish or Christian. *Makarios* is commoner among Christians than Jews; cf. #Syr28. The contents of the tomb, listed by Chébab, do not indicate anything about religious affiliation: a 4th-century coin, various fragments of jewellery, a bronze hemispherical bell, two rolled talismans.

⁶ Roth-Gerson 2001, 176 no.XXXVII (photo), 183–4.

⁷ Revised Schürer iii.1 1986, 15: “priests, presumably Jewish”; Rey-Coquais 2002, 334: “... the term ἱερεός being at this date well attested in Jewish communities to designate the members of the priestly class”.

⁸ IGLS 9439.

⁹ IGLS xxi.2.140 & 145.

¹⁰ Chébab 1985, 611–12; Roth-Gerson 2001, 174–5 no.XXXV (photo), 180–1. Also regarded as probably Jewish by Rey-Coquais 2002, 334.

Roth-Gerson 2001, 175 no.XXXVI, 180–2 also includes an epitaph first published by Rey-Coquais:¹¹ Βασσιανὸς δακτυλιδ(άριος?) εὐξάμενος ἐποίησεν τὰ β' ἰδίοις ἀναλώμασιν ἐν μην(νι) Δεσίου τοῦ ιαχ' ἔτους ἰνδ(ικτιῶνος) θ'. (“Bassianus the jeweller, having made a vow, made the 2 (graves) at his own expense in the month of Desios in the year 611, year 9 of the indiction.”) The date is 486 CE. Roth-Gerson’s grounds for considering that it might be Jewish are very inadequate: proximity to Sarah’s epitaph; lack of Christian symbols; reference to a job often done by Jews.

Syr4. Samaritan amulet with biblical texts

Edition: Lozachmeur & Margain 1982, 117–21, pl.XII.2 (photo).

Other bibliography: Chébab 1985, 609; Pummer 1987, 255, 262–3 no.10.

Findspot: Tyre, early Christian necropolis, complexe XXX (2nd part), massif funéraire 4045B, loculus 2. Now: Beirut, Musée Nationale. Details: Bronze sheet, roughly oval, with suspension ring, 6.2 x 3.9 cm. Same text inscribed on both sides. Weight: 5.7 gr. Letters 0.5 cm. Language: Hebrew in Samaritan script. Date: 3rd–4th century CE(?). Text (follows Lozachmeur & Margain’s transliteration and photo):

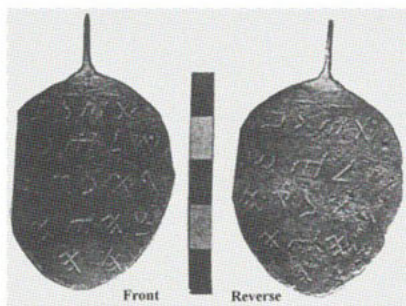
אין כ-
 יל יש-
 רון קו-
 מה יה-
 יה

*There is none like the God (of?) Yeshurun.*¹² (Dt 33.26)
Arise, YHWH! (Num 10.35)

The amulet was found in 1974 during excavations at Tyre. Coins found in loculi around it were from the 2nd to the end of the 4th centuries. According to Lozachmeur & Margain, the two adjacent loculi had coins of Constantius and Constantine; however these are not mentioned in the detailed description of the tomb by Chébab (1985, 609). Bronze amulets were common in the 4th century, and this one can probably be dated by its context more precisely than other Samaritan examples, although, as the editors do not note, it was not necessarily new when it was placed in the tomb; that is presumably why Pummer (1987, 262) gives the date as 3rd century.

¹¹ Rey-Coquais 1977, 93–4 no.166, pl.XLVI.2.

¹² Yeshurun can be understood as an epithet of God (‘righteous’) or of Israel (‘the righteous’).



The amulet uses two biblical texts: Dt 33.26 and Num 10.35. They are found together on amulets from Damascus (#Syr42) and Tel Aviv,¹³ but the others have other texts too.¹⁴ Num 10.35 is also found in a Samaritan inscription on a marble column from Syracuse (JIWE i 153). The same texts were inscribed on both sides of the amulet, whereas according to Lozachmeur & Margain (and confirmed by Pummer's list) all other known Samaritan amulets have different texts on front and reverse, usually running over from one to the other. They think that the sides were inscribed by two different hands, perhaps an apprentice and then an experienced scribe.

Pummer (1987) points out, on the analogy of modern practice, that the users of Samaritan amulets were not necessarily Samaritans themselves. Since this one comes from a tomb in a Christian necropolis, he argues that the owner was probably a Christian. Others may have been worn by Jews. However, in view of the independent evidence for a Samaritan presence at Tyre (#Syr3, #Syr11), it still seems likely that the amulet was made by Samaritans there.

Syr5. Lintel of the synagogue of Sepphoris

Editions: Ewing 1895, 354 (from the stone); Lammens 1902, 55–6 (from the stone and a squeeze); Juster 1914, ii 249 (from Ewing and Lammens); Müller & Bees 1919, 22 (partial text from Lammens); Klein 1920, 100–1 no.182 (interpretation by Dalman); Krauss 1922, 211 no.15 (from Ewing); S. Klein, *BJPES* 2 1925, 44 no.27 [not seen]; S. Krauss, *RE²* iv.2 1932, 1296, 1298, no.43 (partial text); Schwabe 1935, 100–112 (from the stone and a squeeze); Sukenik 1935, 133–4 (summary of Schwabe); SEG viii 1937, no.16 (from Schwabe); CIJ ii 1952, no.991 (from Schwabe and Sukenik); Lifshitz 1967, 59–60 no.74; Hüttenmeister & Reeg 1977, 404–7 (full details of all suggested readings); Brooten 1982, 229 n.93 (follows

¹³ Pummer 1987, nos.5, 7, 16.

¹⁴ Of the sixteen amulets listed by Pummer (including this one), the Dt text occurs in thirteen and the Num text in five.

Schwabe); G. Horsley, *NDIEC* iv 1987, 216, nos.31–3 (from Lifshitz, with new emendation); Roth-Gerson 1987, 105–10 no.25 (follows Lifshitz); SEG xxxvii 1987, no.1476 (gives Horsley’s emendation); Rajak & Noy 1993, 86, 91 no.26 (follows Lifshitz); Lapin 1999, 256–7 nn.49, 55, 264 n.83, 266 (partial text and English tr.).

Illustrations: Ewing (drawing); Lammens (drawing); Schwabe 1935 (photo and drawing); Sukenik 1935, fig.14 (drawing); Roth-Gerson 1987, pl.51 (photo and Schwabe’s drawing).

Other bibliography: Clermont-Ganneau, *Études* ii 1897, 34; A. Alt, *PJb* 22 1926, 61–2; A. Alt, *PJb* 28 1932, 86; Klein 1939, 141; Klein 1950, 22–3, 262–3 (Hebrew tr.); Saller 1969, no.94; Chiat 1982, 83 (English tr.); Revised Schürer iii.1 1986, 15; Stemberger 2000, 136–7 (English tr. from Lifshitz).

Findspot: Church of St Anne, Sepphoris.

Details: Limestone lintel, 33 x 146 x 27 cm.; letters 4–5 cm.; X for abbreviation marker

Language: Greek. Date: 4th–5th century CE.

Text (follows Schwabe except where noted):

1. <ἐπι?> τοῦ <Γ?>ελασίου σχ^ο(λαστικοῦ) κώ(μητος)
λαμπ(ροτάτου) υειοῦ Ἄετιου τρ-
2. ὦ κώ(μητος), Εἰο^οδ<α> ἀρχ<ισ>υναγώγου, Σιδονίου
ἀρχισυναγ-
3. ὄγου, περιερθόντα <τά>δ<ε> ὑ<π>ἐρ Ἴάνο<υ>
Ἄφρο<υ> ἀρχ<ισ>υναγ-
4. ὄγο<υ> Τύρου λαμπ(ροτάτου). XP

1. Lammens, Juster: [Γ]ελασίου; SEG viii: Ἐλασίου(?); <ἐπι> follows Lifshitz; <Γ> omitted on stone

1. stone: ΚΩΧΛΑΜΠΙΧ (abbreviation markers)

1. l. κόμητος, υιοῦ

2. <α> omitted on stone; <ισ> written as K

2. Lammens, Juster: κώ(μητος) κ(αὶ) Ἰουδ[α]

2–3. Lifshitz: {ἀρχισυναγ|ώγου}

3. <ισ> written as K (this is visible in Roth-Gerson’s photograph but not in Schwabe’s drawing reproduced below; Lammens shows ΙΕ)

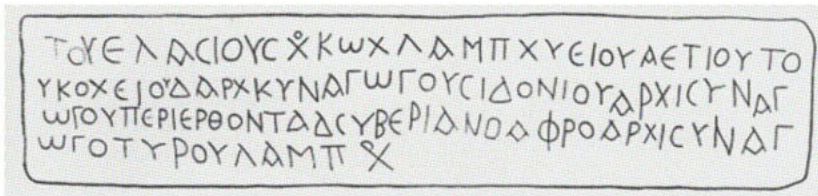
3. l. περιέλθοντα(?); Juster: περὶ ... Συριάνο<υ>; Lammens: Συπεριάνο<υ>; SEG viii: Συβεριανῶ; CIJ: Σ<ε>βεριάνο<υ>; Lifshitz: Συβεριανο<ῶ>; stone:

ΠΕΡΙΕΡΘΟΝΤΑΔΑΚΥΒΕΡΙΑΝΟΑΦΡΟ

4. <υ> omitted on stone

4. SEG viii: λαμπ(ροτάτης πόλεως)

In the time(?) of Gelasius(?), scholasticus, most illustrious comes, son of Aetius the comes, of Judah the archisynagogs, (and) of Sidonius the archisynagogs – these enclosures(?) on behalf of Ianus [John?] (son of?) Aphrus, archisynagogs of Tyre the most illustrious(?).



Sepphoris (Diocaesarea) was probably a predominantly Jewish city in late antiquity.¹⁵ Rabbinic sources speak of eighteen synagogues, including the Great Synagogue and synagogues of ‘Gophna’ and ‘the Babylonians’.¹⁶ An inscription inside a synagogue does not, of course, need to specify which synagogue it is. This inscription may come from or refer to a synagogue of Tyrians at Sepphoris (as proposed by Schwabe and Lifshitz), but the text does not confirm this.

The inscription was first recorded by Rev. W. Ewing of Tiberias, whose notes were edited for publication in *PEQ* by A.G. Wright and A. Souter. The copy was very defective (including incorrect line-divisions), and is not included in the app.crit. above. The only details of the find are: “On a stone turned up near Sefûrieh.” Lammens saw it in the Church of St Anne (which he calls simply the “crusader church”), and also saw the stone door whose hinge he believed fitted into it. Viaud (1910, 183) indirectly gives further information. He refers to his recent excavations at the church (allegedly founded in the 4th century, and restored by the crusaders in the 12th), where he discovered a room with the remains of a mosaic containing a Hebrew/Aramaic inscription honouring R. Judan bar Tanḥum.¹⁷ Outside this room was a pavement of reused stones including “a door lintel bearing a Greek inscription” which must be this stone. It appears that the site was originally a synagogue, and the lintel was reused either when the church was founded or when it was rebuilt in the 12th century. It is not certain that the lintel came from this synagogue (rather than another destroyed one elsewhere in Sepphoris) but that seems the likeliest explanation.

Clermont-Ganneau commented on the “copie médiocre”, and claimed to possess “un bon estampage que je dois à l’obligeance du P. Victor, du commissariat franciscain de Terre-Sainte à Paris”, but he does not seem to have published this, although he published the Hebrew/Aramaic inscription. An improved publication was made by Lammens, but Schwabe was the first to give a satisfactory transcription. The reading of individual letters is not really problematic apart from the beginning of the first line, but the whole text was clearly inscribed inaccurately (and also with irregular lettering, and variant spelling within the inscription:

¹⁵ Millar 1993, 369–70.

¹⁶ EJ xiv 1178.

¹⁷ See now Folda 1991.

κόμης/κόμης), in a way which is particularly surprising for a donor inscription involving people of high status.

1.1. Beginning the inscription with τοῦ in front of a name is very odd, which is why Lifshitz inserted the expected ἐπί in front. ἐπὶ τοῦ + name is the introductory formula of many Jewish and Christian donor inscriptions (e.g. #Syr53, #Syr58; IGLS 510–11, 774, 776), and it seems most likely that ἐπί was accidentally omitted here. The name which follows is probably Gelasius, often seen as the Greek translation of Isaac, and the omission of G- could be a mistake or reflect pronunciation. However Ilasius (cf. ##Syr53–4) is also possible (suggested in CIJ), and PLRE ii lists him as Elasius.¹⁸ Gelasius combined the status of *scholasticus* (see #Syr60) with the official rank of *comes*, and thus was entitled to the epithet *lamprotatos*, i.e. *clarissimus*, of senatorial rank (cf. #Syr26). *Comes* was a fairly elastic term, and may indicate here someone with a government post in the area. There is a close parallel with IGLS 9123 from Bostra, dated to 490 CE: ἐπὶ τοῦ μεγαλοπρ(επεστάτου) κό(μητος) Ἡσυχίου ἡγεμόνος καὶ] σχο(λαστικοῦ) ἐκτίσθη ἀπὸ θεμελίων τὸ ἡγειμ[ο]νικὸν πραιτώριον, κόμιτος Παύλου λαμπρ(οτάτου) καὶ πολιτευομ[έ]νου ἐπιμελουμένου (“In the time of the most magnificent *comes* Hesy chius the governor and *scholasticus*, the governor’s palace was built from the foundations, with *comes* Paulus, most illustrious and holding curial office, managing it.”) Gelasius could be of the same rank as Hesy chius or as Paulus. The title of *comes* was only introduced c.312 CE,¹⁹ so an inscription mentioning a *comes* who is the son of a *comes* cannot be much earlier than the second quarter of the 4th century. It seems unlikely that a man of Gelasius’s background was Jewish, although it is possible (see below; in PLRE he and his father are described as “perhaps a Jew”, and a *comes* was one of the donors to the Sardis synagogue²⁰); he may have been a non-Jewish patron, of sufficient status to be named before the *archisynagogoι*. However, one of the donors to the synagogue at Hammath Gadara was *comes* (סרמק) Phrourus, who is listed with his parents and other family members who were presumably Jewish.²¹ CIJ 883, an epitaph from Palestine, reads: τόπος Ναμώσα Μαναήμου {MANA} λαμπροτάτου κόμιτος καὶ πρεσβευτ<οῦ> (“Place of Namosa(?) (son) of Menaḥem, most illustrious *comes* and *presbeutes*”). Jastrow, s.v. סרמק, gives examples of the word being used in Hebrew/Aramaic both in its technical sense and, very loosely, for Moses’ position in Pharaoh’s household. If Gelasius was Jewish, the inscription would (unless the law was not enforced) have to date to before 438, when

¹⁸ PLRE, s.vv. Elasius, Aetius 6.

¹⁹ ODB i, 484–5.

²⁰ Kroll 2001, no.5 = IJudO ii 64.

²¹ Sukenik 1935, 133.

legislation excluded Jews from administrative posts; Nov.Theo.3.2 says specifically that “a Jew may not be a *comes*”.²² If he was the governor, his name might be there entirely for dating purposes without indicating any involvement with the synagogue, but in that case another honorific term ought to be added to *comes* as with Hesychius at Bostra.

1.2. This synagogue evidently had two *archisynagogoi*; cf. the three named at Apamea in #Syr53. Sukenik and Horsley suggest taking Εἰουδ. and Σιδονίου as ethnics, so Sukenik proposes “*archisynagogos* of the Judaeans, *archisynagogos* of the Sidonians” (i.e. all applying to Gelasius) and Horsley “Jews (i.e. Gelasius and Aetius), leader of the synagogue of Sidon”. Stemberger, following Lifshitz, deletes the second *archisynagogos* to give “Juda, synagogue chairman of Sidon”. These versions seem considerably less likely than understanding both words as names, Judah and Sidonius. The spelling εἰ- for ι- before -ου- occurs in both 1.1 and 1.2.

1.3. The text as it is inscribed becomes completely unintelligible. The most widely accepted explanation of the first part of the line is that it is intended to say περιε<λ>θόντα <τά>δε, i.e. a participle formed from περιέρχομαι, with the sense of “things going round”, i.e. walls or enclosures.²³ Forms of this participle are found in other inscriptions,²⁴ but never with the force of a noun. The phrase τὰ περιεόντα is found in a very fragmentary inscription from Cos dated to the 3rd century BCE,²⁵ and perhaps deserves consideration here; it would have effectively the same meaning. Other suggestions for a word beginning with περι- include περιήρθησαν²⁶ and περίβολος.²⁷ Lifshitz suggests that it should be something like φροντίζοντος δὲ. In any case, the verb which the sense requires (e.g. “were built”) seems to have been omitted.

Reading ὑ<π>ὲρ next allows a name in the genitive to be integrated afterwards, but three words assumed to be genitive all have the ending -ο, which might also be intended as a dative -φ. The use of ὑπὲρ could be analogous to its use in several Egyptian synagogue inscriptions before the names of the king and queen.²⁸ The name is Ianus, probably a form of John (cf. Iannai/Iannaios) rather than Janus, followed by a word which could be a second name (so that he has both a Jewish and a Greek name), a patronymic (“(son) of Aphrus/Afer”) or an ethnic (“African” or

²² The same text is in Alt.Ecc.Syn (PL xlii 1133).

²³ Schwabe suggests a courtyard; the lintel could have been over the courtyard entrance.

²⁴ SEG xxii 280; BCH 23 1899, 112, 4; MAMA iii 363.

²⁵ Segre 1993, no.ED 196, restored as: καὶ τὰ περιεόντα [ἀποδώσω τοῖς ἱεροταμίαις].

²⁶ Buckler ap. SEG viii; this would be from περιαθρέω, “to inspect closely”.

²⁷ Schwabe, cf. CIJ 738 = IJudO ii 36.

²⁸ See JIGRE 13.

Indexes

* indicates that the occurrence appears to be non-Jewish.

^a indicates that the occurrence is in an inscription quoted in the notes.

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I. Details of inscriptions

a. Nature of inscription

Amulet / apotropaic inscription	Syr4, Syr27, Syr42, Syr76, Syr128	Graffito	Syr48, Syr81–83, Syr93–95, Syr107–110, Syr118, Syr121, Syr123, Syr126–7
Biblical text	Syr44–47	List of names	Syr40
Bronze plaque	Syr12	Ossuary	Syr9, Syr22, Syr72, App8–11
Caption to painting	Syr96–100, Syr101?, Syr102– 106	Prayer / thanksgiving	Syr20?, Syr38, Syr41?, Syr75
Ceramics	Syr129–131	Sale of tomb	Syr50
Circus inscription	Syr10–11	Sarcophagus	Syr36
Column base	Syr13	Seal / stamp	Syr14, Cyp2
Dipinto on painting	Syr111–117, Syr119–120, Syr122, Syr124–5	Synagogue inscription	Syr5, Syr34–35, Syr41?, Syr84–89, Syr90?, Syr91?, Syr92?, Cyp3, Cyp4?
Epitaph	Syr1–3, Syr6–8, Syr15–19, Syr21, Syr24–26, Syr28– 33, Syr37, Syr39, Syr43, Syr49, Syr51–52, Syr74, Syr78–80, Cyp6– 8, App1–7	– mosaic	Syr23, Syr53–71
		Votive	Syr77?, Cyp1
		Uncertain	Syr73, Cyp5

b. Language

Aramaic	Syr35, Syr48, Syr78–79, Syr82– 85, Syr89, Syr91, Syr93–99, Syr101, Syr103–106	75, Syr77, Syr86– 88, Syr90, Syr100, Syr102, Syr107, Syr110, Syr127– 130, Cyp1–5, App11
Greek	Syr1–3, Syr5–6, Syr8, Syr10–14, Syr16–19, Syr21– 26, Syr28–29, Syr31–34, Syr36– 38, Syr40–41, Syr50–71, Syr73–	Greek and Aramaic / Hebrew / Palmyrene Syr7, Syr9, Syr20, Syr27, Syr39, Syr49, Syr72,

	Syr80, Syr92, Syr131	Middle Persian	Syr111–117, Syr119–120, Syr122, Syr124– 126
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Hebrew/Aramaic	Syr30, Syr76, Syr81, Syr131	Parthian	Syr118, Syr121, Syr123
Latin	Syr43	Phoenician	Cyp6–8
		Uncertain	Syr108–109

c. Provenance

Admedera	Syr41	Kition	Cyp6–8
Aleppo	Syr76	Kourion	Cyp5
Antioch	Syr73	Lapethos	Cyp1
Apamea	Syr53–71	Morfou	Cyp2
Beirut	Syr24, Syr27	Mutatio Heldua	Syr23
Beth She'arim	Syr6–8, Syr17–19, Syr21, Syr25–26, Syr32, Syr39, Syr51–52, Syr74, App1–7	Naveh	Syr35–36
Byblos	Syr28–31	Ornithopolis	Syr12
Concordia	Syr43	Palmyra	Syr44–50
Damascus	Syr42	Philippopolis	Syr37
Damatha	Syr38	Qatana	Syr40
Dura-Europos	Syr81–131	Rome	Syr33
Edessa	Syr78–80	Salamis	Cyp4
Golgoi	Cyp3	Sephoris	Syr5
Jerusalem	Syr9, Syr22, Syr72, App8–11	Sidon	Syr13–16, Syr20?
		Simkhār	Syr75
		Tafas	Syr34
		Tyre	Syr1–4, Syr10–11
		Uncertain	Syr77

II. Personal names

a. Names

(in Latin alphabetical order; names listed in latinized or anglicized form where appropriate)

Aaron?: אַרֹן	Syr82	Ahiah: אֲחִיָּהּ	Syr91
Ababus: Ἀβάβου	Syr40	Aidesius / Edesius:	
Abarsām	Syr118	Αἰδεσίου	Syr74
Abba: אַבְבָּא	Syr89	Αἰδέσις	Syr74 ⁿ
Abbomaris: Ἀμβομαρίς	Syr23	Ἐδεσίου	Syr54
Abdi: אַבְדִּי	Cyp6?	Alexander: Ἀλεξάν[δρου]	Syr33
Abraham: אַבְרָהָם	Syr84–85	Alexandra: Ἀλεξάνδρα	Syr61
Ἀβραμ	Syr88	Alexandria: Ἀλεξανδρία[?]	Syr33
Adda: Ἀδδα	Syr7	Alexandrinus: Ἀλεξανδρινός	App8
Aetius: Ἀετίου	Syr5	Amase: Ἀμασῆ	App1
Agroecius: Ἀγροικίου	Syr52 ⁿ	Ἀμασῆ	App1 ⁿ
Agronites: Ἀγρονίτης	Syr51 ⁿ	Ἀμησῆ	App1 ⁿ
Ahawa: אַחָוָא	Syr35	Amathbel: [Ἀ]μαθβήλει	Syr90

Ambrosia: Ἀμβροσία	Syr62	Eleazar: ܐܠܥܙܐܪ	Syr48
Amphaitha: Ἀμφαίθα	App5 ⁿ	Em-Rabban: ܐܡܪܒܐܢ	Syr76
Ananias: Ἀνανία	Cyp4	Erota: Ἐρώτας	App11
Anastasius: Ἀναστασ[ί]ου	Syr52 ⁿ	Esther: Ἐσθήρ	Syr6
Anthus: ἄνθου	Syr6	Ἄ<σ>τήρ	Syr27
Aphrus: Ἄφρο<υ>	Syr5	Ἴσθήρ	App5 ⁿ
Aqemu: ܐܩܡܘ	Syr76	ܩܩܡܐ	App5
Arbiades(?): Ἀρβιάδης	Syr36	Eulalius: Εὐλάλι(ος)	Syr130
Ardāw	Syr122	Eupithis: Εὐπιθίς	Syr64,
Aristeas: Ἀριστέου	Syr17		Syr71
Ἀριστέ[α]	Syr17	Eusebius: Εὐσέβιος	Syr26
Ariston: Ἀρίστων	Syr72	Εὐσεβίου	Syr51 ⁿ ,
ܐܪܝܨܬܐ	Syr72		Syr53,
ܐܪܝܨܬܐ	Syr72 ⁿ		Syr70
Arsaces: Ἀρσάχου	Syr88	Eustathia: Εὐσταθία	Syr54
Ἀsaphyahu: ܐܦܫܦܝܐܗܘ	Cyp8	Εὐσταθία	Syr55
Ašer: ܐܫܐܪ	Syr35 ⁿ	Euthalis: Εὐθάλις	Syr60
Asterius: Ἀστερίου	Syr28	Ezri: Ἔσθρη	Syr41
Atan: ܐܬܢܐܬܐܢ	App7	Farrox	Syr117
ܐܬܢܐ	App7	Flavia	Syr43
Ἀτάν	App7 ⁿ	Gadrathe: Γαδράθη	Syr38
Atticus: Ἀττικοῦ	Cyp1	Gelasius: <Γ?>ελασίου	Syr5
Aurelius: Αὐρηλίου	Syr50 [*]	Germanus: Γερμανός	Syr52
Aza: Ἀζά	App11	Γερμα[νοῦ]	Syr52 ⁿ
Azariah / Ἄzar-Yahu: ܐܙܪܝܐܗܘ	Cyp7	Gogin: ܓܘܓܝܢ	Syr80
		Gor.....: Γορ[....]αγου	Syr80
Barazabeida: Βαραζαβείδα	Syr51 ⁿ	Habib: ܠܒܒܐ	App9
Barnaesus: Βαρναῖος	Syr129	Ḥaggai: ܠܓܝ	Cyp6
Basilidas: Βασιλίδας	Syr59	Ḥananī: ܠܚܢܢܝ	Syr83,
Bath-Malechos: ܒܬܡܠܚܘܫ	App4		Syr94
ܒܬܡܠܚܘܫ	App4	ܠܚܢܢܐ	App10
Benjamin: Βενιαμίν	Syr23	Hermaeus: Ἑρμαίου	Syr129
Berous?: Βεροῦτος	App11	Hesychion / Hesychis:	
Boethus: Βοηθός	Syr107	Ἑσυχίω	Syr55,
Bonne: Βωννέους	Syr50 [*]		Syr57
Βώννη	Syr50 [*]	Ἑσυχί[ου]	Syr67
Burz-Ādur	Syr115	Ἑσυχίς	Syr74 ⁿ
Calliope: Καλιόπη	Syr32	Hesychius: Ἑσυχίου	Syr54
Καλιόπε	Syr32	Hierius: Ἱέριος	Syr56
Clematius: Κλημάτιος	Syr34	Ḥiya: ܠܝܝܐ	Syr93–94
Colonis: Κολωνίς	Syr68	Hormezd	Syr113,
Cyrilla: Κυρίλλα	Syr74		Syr119,
Dakkā: ܕܟܟܐ	Syr83		Syr120
Daniel: Δανιήλ	Syr7	Hupād	Syr117
Deborah: Δεβωρᾶς	Syr24	Iamias: Ἰαμίας	Syr80
Diogenis: Διογενίς	Syr65	Isaius: Ἰλάσιος	Syr53–54
Domitius: Δομιτίου?]	Syr31	Isaac: Εἰσάκι[ος]	App3 ⁿ
Domnina: Δομ[νί]να	Syr63	Ἰσαάκ	Syr52 ⁿ
Doron: ܕܘܪܘܢ	App6	Ἰσακίου	Syr52
Δόρου	App7 ⁿ	Εἰσακίου	Syr53–54
Eiras: Εἴρατος	Syr72 ⁿ	Ἰσακός	Syr51 ⁿ

Ἰσαάκου	Syr52 ⁿ	Martīn: מרתִינא	Syr89?
יצק	Syr92, App3	Matrona: Ματρώνας	Syr10, Syr77
Izates: Ἰζά[τ]ου	Syr80	Matthenai: מתני	Syr83
[.....]אזא	Syr80	Maxima: Μαξίμα	Syr52 ⁿ
Jacob: Ἰάκωβος	Syr1, Syr34	Mihr-Uruspar	Syr116
Ἰκουβος	Syr51 ⁿ	Minyamin: מנימן	Syr83
Ἰακώβ	Syr92	Mokim: Μοκίμου	Syr50, App3 ⁿ
Ἰακούβου	Syr49	Μοκίμ	App3 ⁿ
יעקוב	Syr49, Syr49 ⁿ	מקים	App3
Jeremiah: ארמיה	Syr95	Muttun: מתן	Cyp7
Jesus: Ἰέσους	Syr21	Muttun-‘Astart: למת-נעשתרת	Cyp7
Ἰεσοῦου	Syr21		
Job?: איר[ב]	Syr93	Nehemiah, Nahmani: Νεμίου	Syr53
John?: Ἰάνο<υ>	Syr5	Νεμία	Syr58
Joseph, Joses: Ἰωσηπου	Syr2	ונחמני	Syr83
Ἰωσηφ	Syr14, Syr39, App3 ⁿ	Nicolaus: Ν[ε]ικολάου	Syr40*
	Syr18, Syr23, Syr51 ⁿ ,	Nihātāb?	Syr117
Ἰωση	Cyp3, App3 ⁿ	Nonnus: Νόν[νου]	Syr67
Εἰοσή	Syr28	Onias: Ὀνίας	Cyp5?
Ἰωσῆ	App3 ⁿ	Optata	Syr43
Ἰωσῆ	Syr29	Orbaz: Ὀρβαζ	Syr127*
Ἰוסῆ	Syr89	Pakur	Syr114
Ἰוסῆ	Syr79	Phineas: Φινέου	Syr53
Judah, Judan, Judas: Εἰο ^δ <α>	Syr79	פִּינחס	Syr95
	Syr5	Photion: Φωτίου	Syr54
Ἰούδα	Syr31	Raša Meši‘a: דרשא מצעה	Syr78
Ἰούδαν	Syr9	Rašnag	Syr115
יודן	Syr35, Syr35 ⁿ	Rhodanthe?: רדנת	App10
יהודה	Syr72	Šadiq: צדיק	Syr48
Julius: Ἰουλίους	Syr50*	Salome/Shalom (fem.):	
Justus: Ἰουστος	Syr22	Σαλόμη	Syr27
Kaiaamos?: קימו	App9	Σαλώ(μ)	Syr72 ⁿ
Kandag	Syr113	Σαλόμ	App3 ⁿ
Kandedas: Κανδέδας	Syr24	שלום	Syr72 ⁿ
Laze: Λαζε	Syr51 ⁿ	Sambathion: [סמבטי]ן	Syr30
Leontius: Λεοντίου	Syr51	Samuel: Σαμουήλος	Syr49, Syr50, Syr51 ⁿ
Levi: Ληουί	Syr49	Σεμουήλος	Syr34
לוי	Syr35 ⁿ , Syr49, Syr91	Σαμουέλ	Syr52 ⁿ
Magas: Μάγαντο[ς]	Syr40*	Σαμουήλ	Syr86–87, Syr131
Magnus: Μάγνος	Syr74 ⁿ	Σαμουήλου	Syr24, Syr50, Syr52 ⁿ ,
Marinus: Μαρί[νου]	Syr40*	Σεμουέλου	Syr80
			Syr41

שמואל	Syr49, Syr131	Σαλαμα	Syr92
שמואל	Syr94	Susanna: Σωσάννη	Syr16
ל[ש]מיר	Syr80	Synesius: Συνεσίου	Cyp3
דשמואל	Syr84–85	Tahm	Syr111?, Syr113?, Syr114?
ושמואל	Syr49, Syr84–85	Tanhum: Τανόμου	Syr41
Saphara: ספרה	Syr84	Thaumasius: Θαυμασίας	Syr55, Syr67
Βαρσαφάρα	Syr87	Theennas: Θεέννας	Syr22
Sapphira: שפירא	Syr9	Theodorus: Θεόδωρος	Syr1, Syr57
Sappho: Σαφού	App3 ⁿ	Θεοδώρου	Syr53
Sapricia: Σαπρικ[ι]α	Syr66	שרדת	App2
Sarah: Σάρας	Syr8	Theodosia: Θεοδοσία	Syr8
Σάρα	Syr52 ⁿ , App3 ⁿ	Theotima: [Θε?]οτίμας	App3 ⁿ
וסרה	App9	Thuma: תומא	App1
Saul: Σαούλου	Syr53	Θύμης	App1 ⁿ
Seleucus: Σελύκ(ου?)	Syr72 ⁿ	Tobiah: Τοβείη	Syr38
<Σ>ε<λ>εύκου	Syr80	Urania: Οὐρανίη	Syr56
דסילוקוס	Syr80	Uzzi: זזי	Syr89
Shalom (masc.): שלם	Cyp7	Veturius: Βητουρίου	Syr70
לשלום	Cyp8	Yazdānpēs	Syr112
Shelamzion: Σελαμψίν	Syr72 ⁿ	Yazdāntahm-Farrbay	Syr111
שלמציון	Syr72 ⁿ	Yedaya: ידעי	Syr84, Syr85?
Sidonius: Σιδονίου	Syr5	Ειδδέου	Syr86
Sihār	Syr123	Zachaeus: [?]Zακ[χ]αίου	Syr40*
Silas: Σιλᾶς	Syr88	Zebadiah: [ז]בד[ח]י	Syr49
Simon: Σίμωνος	Syr2, Syr10 ⁿ	Zenobia: [Z]ηνοβία	App3 ⁿ
Siricusa: Σιρίκουσα	Syr52 ⁿ	Zenobius: Ζηνόβιος	Syr49
Sisa: סיס[ח]	Syr89		
Solomon, Salmanes: Σαλμάνης	Syr88		

b. Notable features of the names

Deceased's name in gen./ with ל-		Roman citizen name (duo/tria nomina)	
without noun	Syr2, Syr9?, Syr18, Syr21, Syr51, Cyp7–8		Syr43, Syr50*
Deceased's name in nom. without verb	Syr1, Syr7, Syr22, Syr36, Syr39, Syr43, Syr52	Patronymic (father's name in gen.)	Syr2, Syr5?, Syr6, Syr23?, Syr31?, Syr40*, Syr49, Syr50, Syr51 ⁿ , Syr52, Syr52 ⁿ , Syr54, Syr67?, Syr72 ⁿ , Syr80, Syr86, Syr129, App1, App3 ⁿ , App7 ⁿ , App11?
Double name	Syr49, App9?		
ό/ή κέ	Syr1, Syr51 ⁿ , App5 ⁿ		
τῆς καί	Syr8		
ή	Syr52 ⁿ		

Patronymic ('son/daughter' + father's name)	Syr5, Syr7, Syr24, Syr28, Syr33, Syr35, Syr35 ⁿ , Syr41, Syr48, Syr49, Syr52 ⁿ , Syr72 ⁿ , Syr80, Syr84–86, Syr89, Syr91–95, Syr99,	Cyp3–4, Cyp6–8, App3, App3 ⁿ , App8
		Patronymic with τῶν App1 ⁿ
		Metronymic Syr27, App3 ⁿ
		Papponymic Syr52 ⁿ ?, Syr95?, Cyp7, App3 ⁿ
		Papponymic (with τοῦ) Syr49–50

III. Personal details

a. Vocabulary of relationships

Mother: μήτηρ	App3 ⁿ	ברה	Syr89
μήτηρ	App3 ⁿ	בן	Syr35 ⁿ , Cyp6–8
Father: πατήρ	Syr34	בני	Syr49, Syr84
πατρός	Syr49	בנה	Syr91
אב	Syr82?	ובניהו	Syr84
[אב] אב[וה]	Syr49	Child: τέκνον	Syr31
[אב] אב[וה]	Syr93	τέκνων	Syr54, Syr68, Syr69?, Syr71
Mother-in-law: πενθεράς	Syr54	τέκνοις	Syr55
πενθερᾶ	Syr55	τέκνις	Syr58
Forefathers: προγόνων	Syr54	τέκο[ς]	Syr51 ⁿ
Daughter: θυγάτηρ	Syr33, App3 ⁿ	Grandchild etc.: ὕωνοις	Syr49
בת	Syr72	[ύίωνων]	Syr50*
ברתה	Syr76	[έγγόνις]	Syr49
וברתה	App9	έγγόνων	Syr50*
ἦν ἔτηχκεν	Syr27	έγονίωv	Syr69
Son: υἱός	Syr7, Syr24, Syr51 ⁿ , Syr52 ⁿ , Cyp3	Brother: ἀδελ[φ]ός	Syr90
υἱός	Syr23	ἀδελφοίς	Syr49
υεἰοῦ	Syr5, Syr28	[א]חיהו[ן]	Syr84
υἱοῦ	Syr24, Cyp4	Spouse: συμβίου	Syr54, Syr67?
υός	Syr29	συνβίω	Syr55, Syr57, Syr58?
υιέ	Syr41	τοῦ ἀνδρός	Syr71
υἱοίς	Syr49	γυνεκί	Syr56
υἱ[ῶv]	Syr50*	γυνεξίν	Syr70
υἱώ	App3 ⁿ	ושיחו[ן]	Syr84
בר	Syr35, Syr48, Syr49, Syr80, Syr84–85, Syr89, Syr91–95, Syr99, App3, App3 ⁿ , App8	Marriage: τοὺς γάμους	Syr38
		Household/family: οἴκου	Syr71
		πάντων τῶν ιδίων	Syr62–66
		πάντων τῶν ειδίων	Syr61

b. Joint donations

Father and son(s)	Syr23, Syr34
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Brothers	Syr41?, Syr90?	Spouses and children (ἄμα)	Syr55, Syr58?
Spouses (ἄμα)	Syr56, Syr57	Relationship unspecified	Syr88

c. Age at death

51 years	Syr16	.. years 4 months 9 days	Syr33
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d. Epithets and qualities

ἄλυπος: ἄλυπε	Syr16	ὄσιος: τοῦ ὀσίου	Syr17
κῶρα: κυρᾶς	Syr77	πενιχρός: πενηχροῦ	Syr52 ⁿ
κυριο[- -]	Syr13?	[πενιχροῦ]	Syr52 ⁿ
μακάριος: τοῦ μακαρίου	Syr28	φιλάδελφος: τῶν φιλαδελφῶν	Syr70
ματρῶνα:	Syr32	χρηστός: χρηστή	Syr16
ματρῶνης	Syr32	ܐܘܪܐܝܟܐ	Cyp6
μικρός: ὁ μικκός	App3 ⁿ		

e. Occupations, ranks and secular titles

apothecarius?: ܐܘܬܝܥܐܪܝܘܨ	Syr83	σχ ^ο (λαστικοῦ)	Syr5
comes: κό(μητος)	Syr5	τιμιότατος: τιμιοτάτων	Syr53
κώ(μητος)	Syr5	τραπεζίτης: τραπεζίτου	Syr51
κογχυλεύς: κονχυλέως	Syr10	scribe: dibīr	Syr111–16, Syr117?, Syr118–20, Syr122–23
λαμπρότατος (cf. IV)	Syr26		Syr26
λαμπ(ροτάτου)	Syr5		
miles: mili(tis) de num(ero) regi(or)u	Syr43	dibīr wuzurg	Syr123
Ἔμες(enoṛu) Iude(o)ru	Syr43	ܕܝܒܝܪܘܘܪܓ	Cyp7
ράπτης: ράπτου	Syr14	smith: ܕܝܒܝܪܘܘܪܓ	Cyp6
σηρικαρίος: σιρικαρίου	Syr24		
σχολαστικός	Syr60		

IV. Place-names and ethnics

Antioch: Ἀντιοχέων	Syr53–54	Meishan: Μισσηνή	Syr52 ⁿ
Ἀντιοχέως	Syr74	Ornithokome: Ὀρνιθοκόμεης	Syr12
Aramea: ܐܪܡܝܐ	Syr72	Palmyra: Πολυμυρηνοῦ	Syr51
Arca Libanou: ἀπό τῆς πόλεως		Παλμυρηνοῦ	Syr52
Ἄρκ[ης Λιβ]άνου	Syr33	Phaine: Φαινήςσιος	Syr39
Beirut: Βυρίτιος	Syr25	Sarepta: Σαρεφθηνός	Syr1
<τ>ῶν Βηριτῶ[v]	Syr26	Sidon: Σίδονος	Syr18
Βεροῦτος	App1?	Σιδωνίου	Syr17
Byblos: Βιβλίας	Syr32	Σιδον[- - -]	Syr19?
ἢ ἀπό Βίβλου	Syr32	Tyre: Τύρου λαμπρ(οτάτου)	Syr5
Chalcis: Χαλκίδηνος	Syr22	Τύρου	Syr9
Egypt: ܐܝܓܝܩܬܐ	Syr96	Τυρέου	Syr7
Emesa: Emes(enoṛu)	Syr43	Τυρία	Syr6
Iamour: Ἰαμουρίτης	Syr21	Τυρο[- - -]	Syr18 ⁿ ?
M[.]agir: ܡܐܓܝܪ[.]ܡܐܓܝܪ	Syr78	Τυρίας	Syr8

V. Religion

a. Terms indicating 'Jew', 'Samaritan', 'proselyte'

Jew: Ἰουδέων	Syr37, Syr80	Ἐβραϊκῆς	Cyp3
τῶν Ἰουδέων	Syr86	Proselyte: προσηλύτο[υ?]	Syr9
Iude(o)ru	Syr43	גיררה	Syr84
yahūdān	Syr113	הגירר	Syr72
Hebrew: Ἐβραίο[υ]	Syr40	Samaritan: Σαμαριτῶν	Syr3
		Σαμαρ(ιτῶν)	Syr11

b. Jewish titles

Archisynagogos: ἀρχισυναγωγός	Syr26, Syr53–54	πρεσβ(ύτερος)	Cyp3
ἀρχισυναγωγού	Syr5, Syr18	πρεσβυτέρων	Syr53
πεντ(άκις) ἀρχι(συναγωγού)	Cyp4	בְּקִשְׁתָּה	Syr84–85
ἀρχισυναγωγών	Syr53	שביה	Syr84
Archon: אַרְכֹּן[אַרְכֹּנִית]	Syr30	Priest: χωήν	Syr25
אַרְכֹּן	Syr84–85	כְּהֵנָּה	Syr48
δὺς ἀρχοντ(ος)	Cyp4	כְּהֵנָּה	Syr84–85
Deacon: τοῦ διάκονος	Syr58	[כְּהֵנָּה] כְּהֵנָּה	Syr85
Gerusiarch: γερουσιάρχου	Syr53, Syr74	Rabbi: ראַבבִּי	Cyp1
Hazzan: ἄζζάνα	Syr58	ὁ ראַבבִּי	Syr36
Levite: מֵן בְּנֵי לֵוִי	Syr91	ר(אבבִּי)	App3 ⁿ
Presbyteros: πρεσβύτερος	Syr86	רַ	Syr35 ⁿ
		שְׁלֵרְבִי	App3
		Treasurer: גַּעְזְבֵּרָה	Syr84
		גִּינְזִבְרָה]	Syr85

c. Synagogues and parts of synagogues

Synagogue:		Entrance: τὴν ἰσόδον τοῦ ψηφίου	
συναγωγῆς Ὀρνιθοκόμης	Syr12		Syr53
τὴν συναγωγὴν	Syr34	τὴν ψήφωσιν τῆς ἰσόδου	Syr54
Building / house: τὴν οἰκοδομήν	Syr38	ἢ πρόσθεσις [τοῦ] ναοῦ	Syr58
ἡκοδομή	Syr41	Painting / picture: עֲבֻדָּה	Syr89
τὸ πᾶν ἔργον τῆς Ἐβραϊκῆς	Cyp3	nigār	Syr111–13, Syr119?, Syr122
ביתָה	Syr84–85	Place: τὸν τόπον (cf. VIIc, IXa)	Syr71
padrastag	Syr113–14, Syr116	Torah-shrine: בית אַרְוֵנָה	Syr35, Syr89
radag	Syr112	בית אַרְוֵן	Syr89
xānag	Syr111–112	דַּאֲרוֹן הַקֹּדֶשׁ	Syr89
Apse (cf. VIIc): τὸν ἀψίδα	Syr23	Tribunal: bēmā	Syr115–117
ἀπὸ τῆς ἀψίδος (καὶ) τὸν ἄνο	Syr23		

d. Prayers, blessings, thanksgivings, invocations

Good wishes: αὐξίτω τὰ ἔτη	Syr70		
εὐλογία πᾶσιν	Syr28	דכרא לטב	Syr91
εὐλογία πᾶσι	Syr53	דכיר טב לטב	Syr92
πάντος με εὐλογεῖσθαι	Syr13	Semitic formulae: אמן	Syr91
ברכתה מן	Syr84	אמן אמן סלה	Syr76
שלום (cf. VIII f)	Syr27	הללויה	Syr76
שלמה [להוין]	Syr84	מן רעותכון	Syr83
εἰρήνη καὶ ἔλεος ἐπὶ πάν τὸ		Divine names: אל	Syr76
ἡγιασμένον ὑμῶν πληθός	Syr54	אלהא	Syr20
Divine help: κύριε βοήθι	Syr27	אלהי	Syr76
Σαβαώ βοήθι	Syr20	אלהי ישראל	Syr76
εἷς ὁ θεὸς ὡ βωηθός	Syr38	אלהים	Syr30
εἷς θεὸς ὡ <β>οειθῶ<ν>	Syr41	יה	Syr76
εἷς θεὸς ὁ βοηθῶν ἡμᾶς	Syr75	יהו	Syr76
ὁ βοθέσας	Syr38	יהוה	Syr76
βοηθήση	Syr38	Iao	Syr128
Remembrance: μνησθῆ	Syr41,	מרי שמיא	Syr91
	Syr87,	צבאות	Syr76
	Syr90	קדישא	Syr76
μνησθῆ ὁ γράψας	Syr75	שדי	Syr76
μνησθοῦσιν ἰς ἀγαθῶν (καὶ) εἰς		bay [ī] bayān	Syr113
πλεθός π ^ο λὸν εὐλωγι(ῶν)	Syr23	bayān	Syr121
דכיר	Syr83	yazdān	Syr124,
דכריין לטב	Syr35		Syr125?
דכיר לטב קדם [מרי שמיא]		Next world: [ההבא]	Syr84

e. Biblical quotations

(Words from biblical quotations are not indexed separately)

Ex 15.3	Syr42	Dt 33.26	Syr4, Syr42
Num 10.35	Syr4, Syr42	Job 38.13	Syr76
Dt 2.7	Syr13 ⁿ	Jerem 10.10	Syr76
Dt 6.4	Syr42	Ezek 37.4–5	Syr124 ⁿ
Dt 6.4–9	Syr44	Gal 6.16	Syr54 ⁿ
Dt 7.14	Syr45		
Dt 7.15	Syr46		
Dt 28.5	Syr47		

f. Biblical figures, angels and demons

Aaron: Ἀρών	Syr102	Hiel: היאעל	Syr106
Ahasuerus: חשהורש	Syr104	Levi: לוי	Syr99
David: לדו(י)ד	Syr76	Mordechai: מורדכי	Syr104
[ד]ויד	Syr103	Moses: משה	Syr96–99
Elijah: אליא	Syr105	Ramiel: רמיאל	Syr76
Esther: אסטיר	Syr104	Samuel: שמונל	Syr103
Hannah: הנח	Syr103?	Solomon: Σλημων	Syr100

Ugri: אונגרית Syr76

g. Symbols

Chi-rho(?)	Syr5, Syr9, Syr76	Syr73, Syr77,
Ethrog	Cyp2, Syr92 ^m ?	Syr78 ⁿ , Cyp2; see
Hedera	Syr13, Syr55,	also commentary
	Syr60, Cyp3?,	on Antioch,
	Cyp4	Naveh, Palmyra,
Human figure	Syr82, Syr91	Philippopolis,
Lulab / palm	Syr43?, Syr70,	Sidon
	Syr75, Syr77,	Scroll
	Syr92 ^m ?, Syr130,	Syr54, Syr56,
	Cyp2; see also	Syr64
	commentary on	Shofar
	Antioch, Naveh,	Syr66, Syr77; see
	Sidon	also commentary
Menorah	Syr6, Syr10,	on Antioch,
	Syr24, Syr33,	Naveh, Sidon
		Wheel
		Syr75
		Unidentified
		Syr75

VI. Dates

a. Years given by era

πβ' (ἔτους?)	Syr110	שנת תרתן לפלפוס [יוליס] קסר
ἔτους ακτ'	Syr75	Syr84
υλ'	Syr129	שנת תרתן לפלפוס ק[סר]
(ἔτους) φ'	Syr31	Syr85
τοῦ γκαφ' ἔτους	Syr49	שנת <תרתן> לפלפוס [יוליס] קסר
θνφ'	Syr129	Syr85
ἔτους ζπχ'	Syr23	בשנת שית וחמשין
ἔτους γψ'	Syr53, Syr58	Syr85
שנ[ת] תיר'	Syr30	abār sāl 14
שנת 523	Syr49	Syr112, Syr113?,
בשנה חמש מאה חמשין ושית	Syr84–85	Syr114, Syr120
		abār sāl 15
		Syr111

b. Dating formulae

ἐπι + name	Syr58	ἐπι τῆς ἀρχῆς + names	Syr40
<ἐπι?> τοῦ + name	Syr5	ב + title	Syr84–85
ἐπι τῶν + names	Syr53		

c. Day of the week/month

שבת	Syr84	מרט ל'	Syr30
Δύστρου θ'	Syr58	בירח ניסן	Syr49
Εὐδυνέου ζ'	Syr53	māh amurdād ud rōz frawardīn	Syr115
Αὐδ[ιναίου?]	Syr129	māh [ardwahišt?] rōz hormezd	Syr122
μηνὶ Ξανδαῖω	Syr49	māh frawardīn ... ud rōz rašn	Syr111

māh mihr Syr120
 māh mihr ... ud rōz fraward[īn] Syr113
 māh mihr ... ud rōz māraspand Syr114

māh mihr ud rōz rašn Syr117
 māh mihr ... ud rōz šah[rēwar] Syr112
 māh šahrēwār rōz māraspand Syr116

VII. Funerary formulae

a. Life and death of the deceased

ζήσασα ἔτη να΄ Syr16

ἔζησε ἔτων [...] μην(ῶν) δ΄ ἡμερ(ῶν) θ΄
 Syr33

b. Provision of the tomb

ἐγγωρέω: ἐξεχώρησε Syr50
 οἰκοδομέω: ὠκοδόμησαν (cf. VIIIa)
 Syr49

ποιέω: πεποιήκεν (cf. VIIIa) App11

c. Terms for tomb

ἀψίς (cf. Vc): Syr32, Syr74
 ἥρωον: τὸ ἥρω[ι]ον Syr80
 θήκη Syr28
 μάκρα: ἡ μάκρα Syr17
 μνήμα Syr37, App1ⁿ
 μνημεῖον: [?τὸ μνημεῖον τοῦ
 ταφε]ῶνος Syr49
 [τὸ μνημεῖον τοῦτο Syr50
 μνημῖον Syr52ⁿ
 μυστήριον: τὸ μυστήριον τοῦτο
 Syr29
 οἶκος Syr17
 τόπος (cf. Vc, IXa) Syr8, App1ⁿ

τόπος διαφέρων Syr24
 בת עלמא Syr49
 בית עלמא Syr78
 ביעלמא Syr80
 נוח Syr79
 נפשה Syr79
 נפש App5
 כנפשא App1
 בת נפשא דנה App4
 והנפשו והנפש App7
 קברא דנה: קבר Syr49
 הקבר הזה App3
 דה קוקא: קוק App9

d. Purpose and use of tomb

Purpose: [εἰς τ]αφήν Syr50*
 [εἰς τειμή]ν Syr49
 לקר Syr49
 עברו מן כידהון (cf. VIIb) Syr49
 Users of tomb:
 αὐτοῖς καὶ ἀδελφοῖς καὶ υἱοῖς καὶ
 ὕωνοις καὶ [ἐγγόνους εἰ]ς
 τὸν ἅπαντα χρόνον Syr49
 αὐτῶν καὶ υἱῶν καὶ υἱῶν[ων] καὶ
 ἐγγόνων εἰς [?τὸν αἰῶνα] Syr50*

ולבניהון ולבנא בניהון
 לעלמא]להון Syr49
 Limitations on use:
 ἡ δὲ βουληθῆ ὁ ἐμοῦ ὕος
 ἔξουσ(ιαν) ἔχει Syr29
 si quis pos ovitu me(u) arc(a)
 volu(erit) ap(erire), en(feret) fi(sci)
 <vir>(ibus) aur(i) lib(ra) una
 Syr43

e. The deceased in the tomb

ἐνθάδε κίτε Syr6, Syr51ⁿ
 ἐνθα κίτε Syr26, Syr33, App3ⁿ?

εἰς τὸ ἔσω τέταπθο Syr51ⁿ

f. Wishes for / addressed to the deceased

Courage: θάρσι	App3 ⁿ , App5 ⁿ	Peace: [ἐν εἰ]ρήνην ἢ κύμισις	Syr17
θάρσι οὐδὶς ἀθάνατος	Syr32	ἐν εἰρήνῃ κύ[μισι]ς αὐτῆς	Syr33
θάρσι ἐμεῖ	Syr52 ⁿ	שָׁלוֹם (cf. Vd)	Syr7, Syr39, App2–3, App3 ⁿ
Farewell: χαῖρε	Syr16	σαλόμ	App3 ⁿ
Good luck: εὐμοίρει	Syr17	σαλλόμ	App7 ⁿ
εὐμύρι	App3 ⁿ	שָׁלוֹם עַל	Syr15
Pity:		Woe: חָבַל	App6, App9
[לְעַם] אֱלֹהֵי [שָׁל] רַחֲמֵי [יְהוָה]	Syr30		

VIII. Formulae of benefactions

a. Verbs used for benefactions

ἀνανεόομαι: ἀνενέωσαν	Cyp3	ἐψηφώθη	Syr58
βοηθῶ: ἐβοήθησαν	Syr88	בְּנָה	Syr85
καρποφορέω: ἐκαρπῶφάρεσαν	Syr23	אָתְבְּנִי	Syr84–5
κτιζῶ: ἔκτισεν	Syr86–87	[שׁוֹיִן לְמִיבְנִי]	Syr84
οἰκοδομέω (cf. VIIb):		בְּרַח	Syr89
οἰκοδόμησ[αν]	Syr34	דָּקַם:	
οἰκοδόμησεν	Syr38	וּדְקָמוּ עַל עֵיבִידָה הַדִּין	Syr84
ποιέω (cf. VIIb): ἐποίησεν	Syr53–56, Syr58?, Syr59–62, Syr64–66, Syr68–69, Syr71	וּדְקָמוּ עַל מְלֹאכְתֵיהָ	Syr85
ἐποίησαν	Syr57, Syr63	עֲבַד	Syr89
ἐπέησαν	Syr23	[דַּע בְּדַר]	Syr89
καλῶς ἐπήισεν	Syr41	[עֲבַדוּ]	Syr35
ψηφῶ: ἐψέφωσαν	Syr23	עֲבַדַּת	Syr89
		וְעַמְלוֹ: עַמְלוֹ	Syr84
		וְעַמְלוֹ וְלֹא יוֹ	Syr84
		דַּעְמְלוֹ	Syr84
		עֲשׂוּ: עֲשׂוּ	Syr35 ⁿ
		וְרַחֲטוּ: רַחֲטוּ	Syr84
		וְשַׁדְּרוּ: שַׁדְּרוּ	Syr84

b. Source and size of benefaction

ἐξ ἰδίου	Syr38	πό(δας) ρ'	Syr56, Syr61, Syr63–65
τοῦ νομιζήματα ψ'	Syr41	πό(δας) οε'	Syr68
πό(δας) ρν'	Syr53, Syr66	πό(δας) ν'	Syr62
πόδας ρμ'	Syr60	πόδας λε'	Syr57
πόδας ρ'	Syr55, Syr59		

c. Votive formulae

Memory: ὑπὲρ μνίας	Syr54	Welfare:	
		ἐ(πι) σωτηρίας αὐτῶν	Syr23

ὕπερ σωτηρίας	Syr54, Syr67?, Syr77	παντὸς τοῦ οἴκου αὐτῆς	Syr71
ὕπερ σωτηρίας αὐτῆς καὶ τῶν τέκνων αὐτῆς	Syr68	ὕπερ σωτηρίας πάντων τῶν ἰδίων	Syr62–66
[ὕπερ σωτηρίας αὐτῆς καὶ τῶν [τέκνων] καὶ τῶν ἐγονίων	Syr69	ὕπερ σωτηρίας πάντων τῶν εἰδίων	Syr61
ὕπερ σωτηρίας αὐτῆς καὶ τοῦ ἀνδρὸς καὶ τῶν τέκνων καὶ		Vow: εὐχή	Cyp1
		εὐξάμενος	Syr56–59, Syr67?
		εὐξαμένη	Syr61–66, Syr68, Syr71

IX. Other words

a. Greek words not indexed elsewhere

ἀνάλωμα: ἀνήλωμα	Syr41		Syr51 ^a ,
αὐτός (cf. VIIIc): αὐτοῦ	Syr23, Syr31?, Syr67, Syr90	κή for καί (καί)	Syr70, App5 ^a Syr38 Syr23
αὐτῶν	Syr34, Syr49, Syr70	λοιπός: λοιπῶν μου (ὀγκία) λβ´	Syr53 Syr29 Syr73
γῆ: γῆν	Syr19	ὄδε: <τά>δ<ε>	Syr5
δέχομαι (δηνάρια) γ´	Cyp2 Syr129	ὄλος	Syr17
εἰς	Syr38	ὅτι	Syr23
ἐς	Syr38	οὗτος: [τ]οῦτο	Syr80
ἐλευθερος: ἐλευθέρων	Syr3	ταῦτα οὕτως	Syr87
ἐλπίς: ἐλπίδας	Cyp2	πινῶ	Syr27
ἐνεκα: ἠνίεκα<α>	Syr38	σὺν τῆς	Syr70
ἡμεῖς	Syr51	συνκάθεδρος: συνκάθαδρο[ς]	Syr100
καλός: καλῶς	Cyp2	τόπος (cf. Vc, VIIIc)	Syr10
κέ for καί	Syr1, Syr38,	τόπο(ς)	Syr11
		ὕπερ: ὑ<π>έρ	Syr5

b. Semitic words not indexed elsewhere

As far as possible, words are arranged according to the lemmata of *The Analytical Hebrew and Chaldean Lexicon*

אבֿלֿנֿהאבֿלֿבֿלֿא	Syr76	אנֿה	Syr93–94
אבֿרֿיֿא	Syr76	הארֿיֿן ארֿיֿן	Syr76
אגֿרֿהן אגֿרֿא:	Syr84	האשֿ אשֿ	Syr76
אחֿמֿא	Syr76	אשֿרֿ	Syr76
איֿלֿיֿן	Syr84	ב[ז]ע: ע	Syr98
דאיֿנֿיֿן איהוֿ:	Syr84–85	ובזע	Syr96
דאיֿנֿון	Syr85	בֿיֿן	Syr76
לאמֿה אמה:	Syr96	בֿלֿ: בלֿ	Syr76
לאמֿא	Syr98	דֿי	Syr83
אניֿ	Syr76	[ן]הדֿ	Syr76
אנֿא	Syr89, Syr94–95	הדיֿן	Syr83–85

רום (ד)	Syr76	מן	Syr76, Syr91,
ישו: היה	Syr76	כמועט: מעט	Syr96
אדהיה	Syr76	למען: מען	Syr76
הנא	Syr78, Syr80	מערכות	Syr76
הנה	Syr103?	מפאר	Syr76
זולתו	Syr76	(מ)ראות	Syr76
זה	Syr35 ⁿ	משביע	Syr76
ה(זה)?	Syr79	משה	Syr103
זאתא	Syr91	נכל	Syr76
זכר	Syr76	תנער: נער	Syr76
זמרו: זמר	Syr76	נפק	Syr96
לחדש: חדש	Syr76	נפ[שהוין]: (see also VIIc): נפש	Syr84
מחדש	Syr76	ונקבה: נקב	Syr76
ח(ח)	Syr76	ועד: עוד	Syr76
ובחמירת: חמדה	Syr84	עזרי	Syr76
חמה	Syr76	עליה: על	Syr76
טב	Syr76	עליכם	Syr76
הטלנית: טלנית	Syr76	לעולם: עלם	Syr76
[ידיהוין]: יד	Syr84	עם	Syr76
לי[ום]: יום	Syr76	ומערב: ערב	Syr76
מיום	Syr76	והערים: עיר	Syr76
תיחל: יחל	Syr76	עשה	Syr76
יישעי	Syr76	בפיה: פאה	Syr76
ימינו	Syr76	הפג<ע>: פגע	Syr76
יש	Syr76	פי	Syr76
וכשים: כ-	Syr84	ופנים: פנים	Syr76
(נכ)[נד]: כבוד	Syr76	פרסין: פרס	Syr84
כבשין	Syr76	פתגמא	Syr76
כד	Syr96, Syr98,	ציין	Syr101
	Syr103	כצל: צלל	Syr76
כח: כח	Syr76	ובקדישיא: קדישיא	Syr76
כך	Syr84	קימה להון: קם	Syr84
וכל: כל	Syr84	קמי	Syr76
כלהון	Syr84	קרבין	Syr76
כלמה	Syr84	ברבו<בן>: רב	Syr76
בכל	Syr84	ומארבע: רבע	Syr76
כל[הן]	Syr49	וארבעים	Syr76
כן	Syr76	ורוח: רוח	Syr76
רבכספה: כספה	Syr84	ברוח	Syr84
כתב	Syr83	לשבת: שבת	Syr76
כתבה	Syr83	משבת	Syr76
כתום	Syr76	של-	App3
לב	Syr76	שם	Syr76
לבנה	Syr76	שמו	Syr76
ממאתים: מאה	Syr76	שמך	Syr76
מאות	Syr76	בשם	Syr76
ובמזלותיה: מזל	Syr76	ובשם	Syr76
[מיתרעיה]	Syr84	ושמאול: שמאול	Syr76
ומלך: מלך	Syr76	ושמונה: שמנה	Syr76
ובמלכות	Syr76		

שנה (see also VIa):	לשנה	תוקפו	Syr76
	Syr76	תצביתה	Syr49
משנה	Syr76	תשית	Syr76

c. Iranian words not indexed elsewhere

abar	Syr124	kū	Syr122, Syr124
[āf]rīn	Syr112, Syr121	kun	Syr124
āmad	Syr111?, Syr113, Syr114?, Syr115– 116, Syr119, Syr122	kydly(?)	Syr119, Syr122
	Syr120	mā	Syr125
āmād hē	Syr112, Syr117	murđ	Syr119, Syr122
āmād hēnd	Syr115	nazdīk	Syr113
andar	Syr124	nigerīd	Syr112–113, Syr119, Syr122
āšnaw	Syr126	nigīrīd	Syr117
āy	Syr125	nīšīd	Syr113, Syr115– 116
āyēnd	Syr124	ō	Syr111–114, Syr116, Syr121
azd	Syr113	passandīd	Syr111
bandag	Syr124	šād	Syr124
baw	Syr113	šaw	Syr125
bawēd	Syr121	šawēnd	Syr125
čē	Syr121	spās	Syr125
dād	Syr113	tā	Syr112
dādestān	Syr125	tō	Syr125
dār	Syr124	u-š	Syr111, Syr119, Syr122
drōd-mān	Syr124	u-šān	Syr112–113, Syr117
ēg	Syr111–114, Syr116, Syr119, Syr122	ud	Syr112–117, Syr124
ēn	Syr125	wāng	Syr124
ēnyā	Syr121	wasān	Syr125
gyān	Syr111–114, Syr116, Syr120?	wuzurg	Syr123
ī	Syr124	yāwēdān	Syr121
im	Syr111–117, Syr119–120, Syr122	zīwag	Syr122
ka	Syr122	zīwandag	Syr119
	Syr112	zūdan	Syr126
kerd			

d. Unidentified words (see also Syr76)

βωρη	Syr107	ח[וש]ם	Syr101
Δ	Syr24	חשל	Syr20
περιερθόντα	Syr5	לבערת	App9
ρξε	Syr110	לנוח	Syr109
אכלמי	Syr82	צחמא	App10
גטט	Syr81	שי	Syr109
זיטר	App9		

e. Names in Appendix 3

Abba: אבא	App17	John: Ἰωάννου	App19
Abedrapas: Ἀβεδράπας	App14	Kaioumas: Καιούμας	App21
Aboon: Ἀβωων	App13	Leontina: Λεοντίνα	App18
Abrama?: אַבְרָמָא	App17 ⁿ	Megas: Μεγάλου	App19
Ammonius: Ἀμ<μ>ώνιος	App15	Mokim: Μοκίμου	App20
Ananias?: Ἀναναΐου?	App27	Narqaios: נַרְקַיִס	App17
Anthusa: Ἀγθούσης	App19	Ogilu: אֲגִילֹּו	App17
Arcesilaus: Ἀρκεσιλάου	App14	Philo: Φίλωνος	App20
Discus: Δίσκος	App20	Sabaos: Σά[βαος?]	App15
Ebidborouchos: Ἐβιδβορουχος	App13	Samuel: [Σαμ]ουήλου	App18
Elāhšamš?: אֱלֹהֶשֶׁמֶשׁ	App22	Şelat: צֵלַת	App22
Enkairios: Ἐνκαίριος	App26	Simeon: שִׁמְעוֹן	App17
Entolius: Ἐντόλιος	App26	Sindouros: Σινδούρου	App26
Eudoxius: Εὐδόξιος	App16	Taima: אֲתַיְמָא	App22
Ḥanina: חַנִּינָא	App17	Thaumasius: Θαυμασίου	App18
Ḥor: חֹר	App23	Theophilus: Θεοφίλου	App20
Iahiba: [יַחֲבָא]	App22	Zabdahadad: Ζαβδααδαδου	App20
Isaac: Ἰσακίου	App12		
Ἰσαάκης	App21		
Ἰσαάκ	App26		