

Corpus Inscriptionum Iudaeae/Palaestinae
Volume IV: Iudaea/Idumaea. Part 1: 2649–3324

Corpus Inscriptionum Iudaeae/Palaestinae

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

edited by

Walter Ameling · Hannah M. Cotton · Werner Eck
Avner Ecker · Benjamin Isaac · Alla Kushnir-Stein (†)
Haggai Misgav · Jonathan Price · Peter Weiß · Ada Yardeni

Editorial staff

Marfa Heimbach · Dirk Koßmann

with the assistance of

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Preface

The fourth volume of the *Corpus Inscriptionum Iudaeae/Palaestinae* is dedicated to the inscriptions from Iudaea proper and Idumaea. The two parts (IV 1-2) contain all the inscriptions from these two areas with the exception of the ostraca. The latter have been found in this area in such huge quantities that they could not have been included here; two other volumes will be dedicated to them in the future.

The inscriptions are arranged, as in volume III, in a north to south order. The volume begins with Kefar Sirkin near Petah Tikva at the northwest end and terminates at Masada in the southeast. When more than one settlement occupies the same latitude, the inscriptions are arranged in a west to east order. This territory was divided at least since the 2nd century AD between different communities or cities, but almost nowhere is it possible to assign the inscriptions to a specific territory of an ancient community or city. Consequently, most of the material had to be associated with a modern settlement and its surrounding area, rather than with an ancient one. Inscriptions found in a single place, when numerous, are divided into groups according to content, following the practice adopted in previous volumes.

Our methods of presentation of the single inscription have not changed since the first volume; detailed explanation of our method can be found in the preface to Jerusalem I 1. The Index of Personal Names in the present volume includes, as in previous ones, the names which have already appeared in the indices of volumes already in print. We are still unable to provide a general index – whose absence has been much lamented in several reviews. A general index is indeed a legitimate desideratum, and the editors are perfectly aware of its great value – were it not offset by the more cogent and weighty considerations of time and funds. Priorities had to be considered, and the need to edit adequately as many inscriptions as possible took priority over that of producing a general index, which could do justice to a multi-lingual corpus – an endeavor which has never been attempted anywhere else before.

As in the foregoing volumes we thank the many bodies and individuals who have made the publication of this volume possible. Above all we would like to thank the Deutsche Forschungsgemeinschaft (DFG) which has continued its most generous support of the CIIP as one of its long-term projects: their financial support has now kept us going for twelve years! Moreover, at the end of 2017 the DFG has extended its support to three more years, namely till the end of 2020.

We also wish to thank the President of the Hebrew University for the Ring Fund which we received until 2015.

We would like to reiterate our special debt of gratitude to the Israel Antiquities Authority (IAA), for the continuing and unwavering support of its Directorate: the late Shuka Dorfman, Israel Hasson, Uzi Dahari and Gideon Avni. And as before we would like to single out some of its personnel who have treated our project as

if it were their own mission, and without whose help and devotion we would not have been able to bring volume IV to its conclusion: Adi Ziv, Curator of the Hellenistic, Roman and Byzantine Periods in the National Treasures in the IAA depot at Beth Shemesh, Yael Barschak and Noga Ze'evi of the IAA Photographic Archives und Alegre Savariego, Curator of the Rockefeller Collections and Mosaics, Ariei Rochman-Halperin, Assistant to the Head of Archives Branch, Declarations and Archival Services. Special thanks are due to Dr. Zvika Greenhut, Head of Artifacts Treatment and Conservation Department.

We would also like to thank David Mevorah, Curator of Hellenistic, Roman and Byzantine Periods at the Israel Museum in Jerusalem, and his assistant Rachel Caine, Dafna Tsoran in the Archaeological Institute of the Hebrew University, Father Eugenio Alliata in the Museum Biblicum Franciscanum, Father Riccardo Lufrani in the École Biblique, Friederike Naumann-Steckner in the Römisch-Germanisches Museum Köln and last but not least Jean-Luc Chappaz and Angelo Lui in the Musées d'art et d'histoire de la Ville de Genève. Thanks are also due to Perri Livne in the Hecht Museum in Haifa.

Boaz Zissu of Bar Ilan University provided us with many photos and figures of inscriptions, H. Bloedhorn (Tübingen) has provided the information and photos of an unpublished inscription from Lachish, and Paul Holder provided photos of the military diploma from Hebron. We also would like to thank Michal Birkenfeld for the production of the map for this volume.

Once more we would like to express our great debt to our photographers, Nili and Abraham Graicer, for their unremitting work in locating, documenting and photographing inscriptions for this volume as well.

Finally we have to repeat what we expressed in the preface to volumes I to III of the CIIP: this volume could not have been published, let alone appeared on time, were it not for the utmost dedication, far beyond the call of duty, of our assistants, in Cologne and Jerusalem who have turned the Corpus into their own project. This goes above all for our research assistants in Cologne: Marfa Heimbach, Dirk Koßmann and Eva Käppel, who put together the present volume in its final form.

Last but not least we would like to thank both past and present assistants in Jerusalem and in Cologne who, over the years, have helped the editors in every conceivable way in the production of the present volume: Tslil Ashush, Abigail Glazer, Amos Bronner, Matan Gilon, Giora Katz, Yosi Kugler, Ofer Pogorelski, Ilia Rastrepin, Doron Shomrony, Shira Zicherman – in Jerusalem, and Sophia Brockmann, Timo Eichhorn, Annina Frangenberg, Christina Kaas and Dominik Licher – in Cologne.

Jerusalem/Cologne February 2018

For all the editors: Hannah Cotton and Werner Eck

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Abbreviations

For standard abbreviations of journal titles we follow *L'Année Philologique* throughout; abbreviations of editions of papyri and ostraca are given according to the Checklist of Editions of Greek, Latin, Demotic, and Coptic Papyri, Ostraca, and Tablets. In addition, the following abbreviations have been used:

AASOR	Annual of the American Schools of Oriental Research
Abel, Marisa	F.-M. Abel, <i>Tombeaux récemment découverts a Marisa</i> , RB 34, 1925, 267-75
ACO	E. Schwartz ed., <i>Acta Conciliorum Oecumenicorum</i> , 1914ff.
ADAJ	Annual of the Department of Antiquities in Jordan
AE	<i>L'Année épigraphique</i>
Alt, GIPT	A. Alt, <i>Die griechischen Inschriften der Palästina Tertia westlich der 'Araba</i> , 1921
Ameling, IJO II	W. Ameling, <i>Inscriptiones Judaicae Orientis II. Kleinasien</i> , 2004
AMSL	Archives des missions scientifiques et littéraires
Aqueducts	D. Amit - J. Patrich - Y. Hirschfeld eds., <i>The Aqueducts of Israel</i> , 2002
Archéologie Chrétienne	Actes du onzième Congrès International d'Archéologie Chrétienne. Lyon, Vienne, Grenoble, Genève et Aoste (21-28 Septembre 1986), 3 vols., 1989
Avi-Yonah, Abbreviations	M. Avi-Yonah, <i>Abbreviations in Greek Inscriptions</i> , 1940 (repr. 1974)
Avi-Yonah, Art	M. Avi-Yonah, <i>Art in Ancient Palestine. Selected Studies</i> , 1981
Avni - Kloner - Dahari, Necropolis	G. Avni - U. Dahari - A. Kloner, <i>The Necropolis of Bet Guvrin-Eleutheropolis</i> , 2008
Bagatti, Betlemme	B. Bagatti, <i>Gli antichi edifici sacri di Betlemme</i> , 1952
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Bagatti, Church	B. Bagatti, <i>The Church from the Gentiles in Palestine. History and Archeology</i> 1971
Bagatti, Flagellazione	B. Bagatti, <i>Il Museo della Flagellazione in Gerusalemme</i> , 1939
Bagatti, Giudea e Neghev	B. Bagatti, <i>Antichi villaggi cristiani di Giudea e Neghev</i> , 1983
Bagatti, Judaea	B. Bagatti, <i>Ancient Christian Villages of Judaea and the Negev</i> , 2002
Bagatti, Samaria	B. Bagatti, <i>Ancient Christian Villages of Samaria</i> , 2002
BAIAS	Bulletin of the Anglo-Israel Archaeological Society (since vol. 27, 2009 under the main title "Strata")

- Baltes 2014
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- BAR
 Biblical Archaeology Review
- BASOR
 Bulletin of the American Schools of Oriental Research
- Baumann, Spätantike Stifter
 P. Baumann, *Spätantike Stifter im Heiligen Land. Darstellungen und Inschriften auf Bodenmosaiken in Kirchen, Synagogen und Privathäusern*, 1999
- BE
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- Bechtel, Personennamen
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- BHG
 F. Halkin ed., *Bibliotheca hagiographica graeca*, 3rd ed., 3 vols., 1957 (repr. 1986)
- BHL
 Bibliotheca hagiographica latina antiquae et mediae aetatis, 3 vols., 1898/1901 (repr. 1992)
- BHO
 P. Peeters ed., *Bibliotheca hagiographica orientalis*, 1910 (repr. 1954, 1970)
- BIES
 Bulletin of the Israel Exploration Society
- Blass - Thalheim
 Aristotelis Πολιτεία Ἀθηναίων. Post Fridericum Blass edidit Th. Thalheim, 1909; 2nd ed. 1914
- Bliss - Macalister
 F. Bliss - R. Macalister, *Excavations in Palestine during the years 1898-1900*, 1902
- BMC Palestine
 G. Hill, *Catalogue of the Greek Coins in the British Museum. Volume 27: Catalogue of the Greek Coins of Palestine*, 1914
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- CAHL
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- Capdetrey - Hasenohr,
 Agoranomes et édiles. Institutions des marchés antiques, 2012

CCSL	Corpus Christianorum. Series Latina
Chiat, Handbook	M. Chiat, Handbook of Synagogue Architecture, 1982
Christians and Christianity	Christians and Christianity, 5 vols. (so far), 2012/15 (vols. I-II: a corpus of Christian sites in Samaria and Judea by Y. Magen and E. Kagan, edited by A. Malka; vols. III-IV: edited volumes on churches and monasteries in Samaria and Judea edited by N. Carmin; vol. V: a monograph on the monastery of Martyrius by Y. Magen)
CIAP	M. Sharon, Corpus Inscriptionum Arabicarum Palaestinae, 6 vols. (so far), 1997ff.
CIG	Corpus Inscriptionum Graecarum
CIH	D. Chwolson, Corpus Inscriptionum Hebraicarum, 1882 (repr. 1974)
CIIP	Corpus Inscriptionum Iudaeae/Palaestinae
CIJ	J.-B. Frey, Corpus Inscriptionum Judaicarum, 2 vols., 1936/52 (vol. 1 repr. 1975)
CIL	Corpus Inscriptionum Latinarum
CIRB	V. Struve, Corpus inscriptionum regni Bosporani, 1965 (Russ.)
CIS	Corpus Inscriptionum Semiticarum
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Clermont-Ganneau, EAO	C. Clermont-Ganneau, Études d'archéologie orientale, 2 vols., 1895/97
Clermont-Ganneau, RAO	C. Clermont-Ganneau, Recueil d'archéologie orientale, 8 vols., 1888/1924
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CPG	E. von Leutsch - F. Schneidewin eds., Corpus Paroemiographorum Graecorum, 1839-1851, repr. 1958, Suppl. 1961
CPJ	V. Tcherikover - A. Fuks - M. Stern eds., Corpus Papyrorum Judaicarum, 3 vols., 1957/64
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CSCO	Corpus Scriptorum Christianorum Orientalium
DACL	F. Cabrol - H. Leclercq eds., Dictionnaire d'archéologie chrétienne et de liturgie, 15 vols., 1907/53
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 de Saulcy, Voyage Mer Morte
 DGI
 Di Segni, Scythopolis
 DJD II
 DJD XXVII
 Donceel-Voûte, Les pavements
 Donner - Röllig, KAI
 Dussaud, Louvre
 EAEHL
 Early Jewish Epigraphy
 Eck, Judäa - Syria Palästina
 Eck, Language of Power
 Eck, Rom und Judaea
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 EI
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ESI	Excavations and Surveys in Israel
Euting	J. Euting, <i>Epigraphische Miscellen</i> , SPAW 35, 1885, 669-88
Evans	C. Evans, <i>Jesus and the Ossuaries</i> , 2003
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GCS	<i>Die Griechischen Christlichen Schriftsteller</i> , 1891ff.
Germer-Durand, <i>Musée palestinien</i>	J. Germer-Durand, <i>Un musée palestinien. Notice sur le Musée archéologique de Notre-Dame de France à Jérusalem</i> , 1907
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HA-ESI	<i>Hadashot Arkheologiyot-Excavations and Surveys in Israel</i> (Hebr./Engl.; both journals are published

- Hachlili, AMP
 Hachlili, Ancient Synagogues
 Hachlili, Funerary Customs
 Hachlili, Jewish Art
 Hachlili - Killebrew
 Hagedorn, Wörterlisten
 Harding, Index
 Hengel, Judentum und Hellenismus
 Herodium I
 Hezser, Jewish Literacy
 Hirschfeld, Judean Desert Monasteries
 HL
 Hüttenmeister - Reeg, Synagogen
 Humbert - Gunneberg, Qumrân
 Humphrey, Near East
 IG
 IGLS
 IGR
 IK
 Ilan, Lexicon
 ILCV
 ILS
 IMC
 IMSA
- together since 2000, continuing the volume numbering of HA)
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INJ	Israel Numismatic Journal
INR	Israel Numismatic Research
Inscriptions from Palaestina Tertia I a-c	Y. Meimaris - K. Kritikakou-Nikolaropoulou, Inscriptions from Palaestina Tertia I a-c, 2005/16
IOS	Israel Oriental Studies
Isaac, Limits	B. Isaac, The Limits of Empire, 1990
Isaac, Near East	B. Isaac, The Near East under Roman Rule, 1998
Isaac, Roman Army	B. Isaac, The Roman Army in Jerusalem and its Vicinity, in: Landesdenkmalamt Baden-Württemberg ed., Studien zu den Militärgrenzen Roms III, 1986, 635-40
ISAP	Institute for the Study of Aramaic Papyri, Philadelphia
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JJS	Journal of Jewish Studies
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PGM	K. Preisendanz, Papyri Graecae Magicae, 2nd revised edition, including texts from the originally planned third volume, by A. Henrichs, 2 vols., 1973/74
PHI	The Packard Humanities Institute, Searchable Greek Inscriptions, http://epigraphy.packhum.org/inscriptions/
PIR	Prosopographia Imperii Romani
Pjb	Palästinajahrbuch des Deutschen Evangelischen Instituts für Altertumswissenschaft des Heiligen Landes zu Jerusalem
PL	J. Migne ed., Patrologiae cursus completus. Series Latina, 1844ff.
PLRE	A. Jones - J. Martindale - J. Morris, The Prosopography of the Later Roman Empire, 3 vols., 1971/92
PO	R. Graffin - F. Nau - F. Graffin, Patrologia Orientalis, 1903ff.
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RB	Revue Biblique
RE	A. Pauly - G. Wissowa eds., Paulys Realencyclopädie der classischen Altertumswissenschaft, 1893ff.
RECAM	Regional Epigraphic Catalogues of Asia Minor, 1982ff.
RES	Répertoire d'épigraphie sémitique, 8 vols., 1900/68
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SB	Sammelbuch griechischer Urkunden aus Aegypten, 1915ff.
SBF	Studii Biblici Franciscani Liber annuus
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Schwartz, Imperialism	S. Schwartz, Imperialism and Jewish Society, 200 B.C.E. to 640 C.E., 2001
SEG	Supplementum Epigraphicum Graecum
SGDI	F. Bechtel - A. Bezzenberger - H. Gollitz eds., Sammlung der griechischen Dialekt-Inschriften, 4 vols., 1888/1915
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TAM	Tituli Asiae Minoris
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TLG	Thesaurus Linguae Graecae, http://www.tlg.uci.edu/
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Diacritical system

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

- () for the resolution of an abbreviation
- [] for the restoration of missing letters
- < > for the addition of an omission in the inscription
- { } for superfluous letters which should be ignored
- [[]] for text which was deliberately erased in antiquity
- [...] for missing text in which the number of letters is fairly certain
(number of dots = number of missing letters)
- [--] for missing text in which the number of letters is uncertain
- ˆ ˆ correction of a letter by the editor
- ˙ A dot beneath a letter, e.g.: ṭ indicates that the reading is not entirely certain.
- + for an individual letter of which traces remain but which cannot be identified
- A dot in the middle of the line indicates a word divider
(independent of its actual appearance).
- vacat* indicates a gap deliberately left in the text
- ∫ sign for stigma as abbreviation mark

Key to transliteration of Armenian

ւ	ա	ayb
բ	բ	ben
գ	գ	gim
դ	դ	da
ե	ե	eč'
զ	զ	za
է	ē	ē
ը	ě	et'
թ	տ'	t'o
ժ	ձ	žē
ի	ի	ini
լ	լ	liwn
խ	ք	xē
ծ	ց	ca
կ	կ	ken
հ	հ	ho
ձ	յ	ja
ղ	լ	lat
ճ	ճ	čē
մ	մ	men
յ	յ	yi
ն	ն	nu
շ	ժ	ša
ո	ո	o
չ	ճ'	č'a
պ	բ	pē
զ	յ	jē
ռ	ր	ra
ս	ս	sē
վ	վ	vew
տ	տ	tiwn
ր	ր	rē
ց	ճ'	c'o
ւ	ւ	hiwn
փ	փ	p'iwr
ք	կ'	k'ē

Key to transliteration of Christian Palestinian Aramaic

ܐ	ʾ	Alef
ܒ	B	Bet
ܓ	G	Gimel
ܕ	D	Dalet
ܚ	H	He
ܘ	W	Vav
ܙ	Z	Zayin
ܠ	Ḥ	Ḥet
ܦ	Ṭ	Ṭet
ܝ	Y	Yod
ܟ	K	Kaf
ܠ	L	Lamed
ܡ	M	Mem
ܢ	N	Nun
ܝ	S	Samekh
ܐ	ʿ	Ayin
ܦ	P	Pe
ܫ	Ṣ	Tsadi
ܩ	Q	Qof
ܪ	R	Resh
ܫ	Š	Shin
ܬ	T	Tav

Key to transliteration of Georgian

Asomtavruli	Mkhedruli (Modern)	Latin	Letter Name
a	ა	a	An
b	ბ	b	Ban
g	გ	g	Gan
d	დ	d	Don
e	ე	e	En
v	ვ	v	Vin
z	ზ	z	Zen
Ä	ი	ei	He
T	თ	t'	Tan
i	ო	i	In
k	კ	k	K'an
l	ლ	l	Las
m	მ	m	Man
n	ნ	n	Nar
Ä	ჩ	i	Hie
o	ც	o	On
p	ძ	p'	Par
J	ჯ	zh	Zhar
r	რ	r	Rae
s	ს	s	San
t	ტ	t	Tar
y	ყ	ui	Vie
u	უ	u	Un
f	ფ	p	Phar
q	ქ	k	Kan
R	ც	gh	Ghan
Ä	ყ	q'	Q'ar
S	შ	sh	Shin
C	ჩ	ch	Chin
c	ც	ts'	Tsan
Z	ძ	dz	Dzil
w	ბ	ts	T'sil
W	ჭ	ch'	Ch'ar
x	ხ	kh	Xan
Ä	ჯ	qh	Har
j	ი	j	Jan
h	ჰ	h	Hae
Ä	ჲ	o:	Hoe

Key to transliteration of Hebrew and Aramaic

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

I. Kefar Sirkin

2649. Fragment of a Latin funerary inscription

Fragment of a plaque, broken on all sides except for the right-hand side and perhaps for the bottom. The back is smooth.

Meas.: h 14, w 13.7, d 2.4 cm; letters 3.0-3.5 cm.

Pres. loc.: Beth Shemesh, IAA inv. no. 1952-1350. Autopsy: 9 October 2013.

[--]++[--]
[--]+O·NI·
[--]+B·M



fig. 2649.1

[--]++[--]++O NI | [--]+ b(ene) m(erenti/erito/ae)

... *who well deserves it.*

Comm.: If, as it is likely, the abbreviation B M is to be understood as *b(ene) m(erenti/erito/ae)*, the fragment belongs to a funerary text. In l.2 the O and the NI are separated by a dot, but it is not clear whether the separation is between two words or two syllables.



fig. 2649.2

Bibl.: Unpublished.

Photo: WE.

WE

II. Ḥ. Zikhrin

2650.-2652. Church in Area F

A church of basilical layout oriented on an east-west axis was excavated in Area F at Ḥ. Zikhrin. The church lay at the center of the ancient settlement and formed the center of a larger complex with structures annexed to it. It consisted of an atrium (15.3x5 m), a narthex (15.3x5 m) and the prayer hall (15.3x18 m) which was divided into a central nave and two lateral aisles. A semicircular apse is integrated into the rear wall of the nave, which is flanked by pastophoria in the aisles. The narthex was paved with a mosaic floor of white tesserae including carpets with geometrical patterns and an inscription opposite its southern entrance (no. 2650). “The main part of the mosaic floor of the northern aisle is a 7x1.7 m carpet of white squares (20x5 in total) framed by three rows of coloured *tesserae* (red, white and black)” (Fischer). At the eastern end of this carpet inscription no. 2651 was included, separated from the white squares by a broad strip of colored tesserae. Inscription no. 2652 “was included in the mosaic floor, 2.4 m to the east of the previous inscription” (Fischer). “The church was built, according [to] the latest pottery and coins found at its foundations, around the mid-5th century, and presumably remained in use until some time in the 8th or 9th century” (Taxel).

Bibl.: M. Fischer, IEJ 35, 1985, 196; I. Taxel, AntTard 21, 2013, 156ff. (with floor plan p. 157 fig. 6); Madden, Corpus 137 no. 204.

2650. Greek mosaic inscription

[--]+ΣΒΥ[--]

[-- πρ]εσβυ[τερ--]

... *priest* ...

Comm.: Taxel 158 n.32 is the only one to give an indication of the letters to be read here (he reads [πρ]ε(?)σβύ[τερως]). – Taxel believes the building to have been “the residence and office of the local priest, ... or chorepiscopus.”

Bibl.: I. Taxel, AntTard 21, 2013, 156ff., 163f. (ed. pr.). – ESI 4, 1985, 117ff. (=HA 87, 25ff. [Hebr.]); M. Fischer, Qadmoniot 18, 1985, 112-21 (Hebr.); P. Figueras, in: Archéologie Chrétienne 1782; Madden, Corpus 137 no. 204.

2651. Greek mosaic inscription mentioning Athanasia

Greek mosaic inscription in three lines on white background surrounded by a broad frame. Its present location is unknown and the only available photograph is provided by Taxel.

Meas.: h 0.7, w 1.7 m.

ΧΡΙ[.]ΤΕ ΒΟΗΘΙ
ΤΗ ΔΟΥΛΗΣ ΟΥ
ΑΘΑΝΑΣΙΑΝ

Χρι[σ]τέ, βοήθι | τῇ δούλῃ σου |
Ἀθανασίαν



fig. 2651.1

Christ, help your servant Athanasia.

Comm.: Note the incongruence of the cases. – Taxel 163: Athanasia “probably donated money for the construction or renovation of the church.”

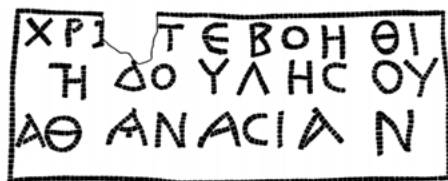


fig. 2651.2

Bibl.: M. Fischer, IEJ 35, 1985, 196 (ed. pr.). – ESI 4, 1985, 75f. (=HA 87, 25ff. [Hebr.]); M. Fischer, Qadmoniot 18, 1985, 112-21 (Hebr.); SEG 35, 1548; RB 93, 1986, 269-74; SEG 36, 1324; M. Fischer, in: Archéologie Chrétienne 1797, 1799; P. Figueras, *ibid.* 1782. – Cf. Ribak, Religious Communities 233f.; M. Fischer, NEAEHL 5, 2008, 2084; I. Taxel, AntTard 21, 2013, 156ff., 163f.; Madden, Corpus 137 no. 204.

Photo: I. Taxel, AntTard 21, 2013, 158 fig. 7; RB 93, 1986, 274 fig. 18 (dr.).

WA

2652. Greek mosaic inscription

No further details or photograph are provided.

“Une autre inscription, à 2,40 m à l’est de la première [scil. no. 2651] très détruite, utilisait probablement la même formule” (RB). Of this inscription only the upper left corner was preserved.

Bibl.: M. Fischer, IEJ 35, 1985, 196; RB 93, 1986, 274; M. Fischer, in: Archéologie Chrétienne 1797; Madden, Corpus 137 no. 204. – Cf. SEG 35, 1548; 36, 1324.

WA

III. Ḥ. Mazor (Nebi Yaḥya)

2653. Fragment of Aramaic building inscription, 3 c. BCE

Fragmentary inscription of one line, engraved in a limestone.

Meas.: h 60, w 80, d 50 cm; letters: 5-19 cm.

Findspot: In secondary use in the eastern, Byzantine or Islamic wall of a cistern near the northwest corner of a house on top of the hill of Ḥ. Mazor.

Pres. loc.: Garden of Israel's presidential residence, Jerusalem, IAA inv. no. 1994-3568.

זי עבד מ[--]

Translit.: zy 'bd m[--]

(*That*) which he made (= donated), M...

Comm.: The stone was discovered in 1993, during excavation at the site of Ḥ. Mazor. It is part of a building inscription, commemorating the donor's name, as indicated by the verb 'bd (lit. "made"), which is very often used in similar context to express the meaning "to donate" (see Naveh, *Stone and Mosaic* 9). The letter *mem* surviving at the left edge of the broken stone is with no doubt the beginning of a personal name (the most common Aramaic names beginning with *mem* in this period are Menaḥem and Meshullam).

The script very much resembles that of certain Aramaic ostraca from Edfu (Egypt) dating from the 3 c. BCE. The inscription has certain affinities in its engraving technique but mostly in its formulation with building and dedicatory inscriptions recently discovered at Mt. Gerizim. On the basis of the inscription's similarity to these inscriptions, as well as the findings from the Hellenistic period in the excavation, D. Amit (1999, 130 and 233*) suggests that the stone "may have belonged to a public building that stood at the top of the Ḥorvat Mazor hill at the time." However, "no building remains to which this inscription may be attributed were found."

Bibl.: D. Amit, ESI 18, 1996, 57f. (=HA 106, 86-92 at 86ff. [Hebr.]); id., EI 26, 1999, 129-31 (Hebr.), 233* (edd. prr.). – Tal, *Archaeology* 64 (Hebr.); I. Taxel, in: Z. Herzog - I. Roll eds., *Salvage Excavation Reports* no. 3, 2006, 15-21 at 20; H. Eshel, in: Y. Levin ed., *A Time of Change*, 2007, 116-24 at 122f.

Photo: IAA.



fig. 2653

IV. H. Hani

2654.-2656. Remains of a monastery

10 km northeast of Diospolis, 20 km north of Nicopolis, an isolated coenobium was excavated, consisting of two enclosed buildings separated by a courtyard. The main complex lies in the north, and in its center there is a church of elongated rectangular layout with nave, elevated chancel and interior semicircular apse. The church was surrounded on three sides by a variety of rooms. South of the courtyard lies a much narrower building of elongated rectangular layout containing a few rooms.

The excavators, U. Dahari and Y. Zelinger, interpret the complex as a nunnery – based on inscription no. 2656 and the discovery of several skeletons of women in the crypt below the church – and identify six phases of occupation, ranging from around the 3 c. AD to the Ottoman period. The first phase is represented by a rock-hewn burial cave probably created in the 3 c.; in the late 4 c. or early 5 c., a church, with an annex room southeast of it, was built above this, the nave being paved with a mosaic containing geometrical patterns and crosses. In the third phase, during the 5 c., the complex attained its final form by adding further rooms forming a residential area.

Through the northern wall of the nave, stairs led to a room treated as the antechamber to the residential area of the monastery, paved with a mosaic floor containing inscription no. 2654. In the fourth phase, dated to the 6 c., besides several changes in the residential area, the floors of the church and also of the room southeast of it, which was entered through a doorway in the southern wall of the nave in front of the chancel, were repaved with colorful mosaics, the one in the southeast room consisting of 8x6 alternating square and round medallions.

Animals and fruits were depicted in the medallions, only one of these contained an inscription (no. 2655). The fifth phase is dated to the 8 c. when all the depictions of animals and humans in the mosaics were deliberately destroyed by iconoclasts. Afterwards, the mosaics were only roughly repaired, either with patches of crude mosaic or with plaster. In the course of these repairs inscription no. 2656 was added to the mosaic in the nave. The last phase, from the late 9 c. onwards, marks the abandonment of the complex and its subsequent use as a kind of a cemetery for children from the surrounding villages (from the Mamluk to the early Ottoman period).

Bibl.: U. Dahari - Y. Zelinger, in: L. Chrupcala - G. Bottini - J. Patrich eds., *Knowledge and Wisdom*, 2014, 179-203 (ground plan and reconstruction at 180ff., figs. 1-7).

2654. Fragmentary Greek mosaic inscription mentioning Zacharias

Inscription in a tabula ansata, made of red tesserae; the lines are divided by rows of yellow tesserae; the letters are in black interspersed with some red tesserae. Only the left part of the inscription is preserved, but since the right angle of the tabula is there, its length can be exactly determined.

Meas.: h 0.75, w 1.14 (tabula without ansae), 1.65 (including ansae), 0.36 m (preserved text); letters 6-8 cm.

Findspot: "At the foot of a flight of steps connecting the church to the antechamber of the residential apartments of the monastery" (Di Segni).

(cross) KEO[--]
 ANOYAN[--]
 TON[--]
 TAN+[--]
 NONT[--]
 ETEN[--]
 +PIOYIN[--]
 XAPIA[--]

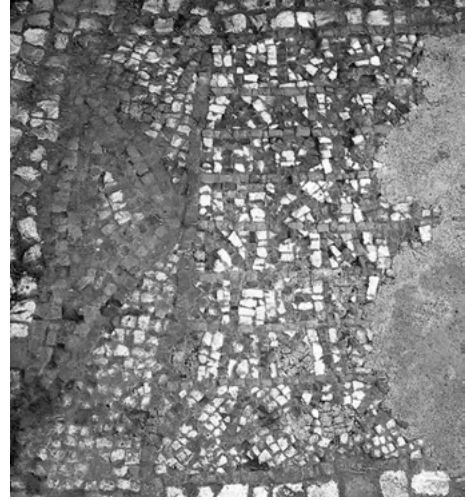


fig. 2654

κ(ύρι)ε ὁ [θ(εὸ)ς -ca. 8 letters-]|ANOYAN[-ca. 7 letters-]|TON[-ca. 10 letters-]
 TAN+[-ca. 9 letters-]|NONT[-ca. 9 letters-]|ἐγέν[ετο -ca. 10 letters-]|βρίου, ἰν[δ(ικτιῶνος)
 -ca. 6 letters- ἐπὶ Ζα]|χαρία [-ca. 9 letters-]

Lord God, ... was made/took place, month of ...ber, indiction ..., under Zacharias ...

Comm.: 5 c. or very early 6 c. AD (see introduction). Ca. 30% of the length of the inscribed portion is preserved; the average length of a line was therefore ca. 13 letters. Di Segni wrote: κ(ύρι)ε ὁ [θ(εὸ)ς τοῦ ἀγ(ίου) Ἰω?]|άνου, ἀν[άπαυσον] | τὸν [δοῦλον σου] | Τανα[ηλον ἀποθα]|νόντ[α ἐν εἰρήνῃ?]. | ἐγέν[ετο τὸ πᾶν] | ἔργον [ἐπὶ τοῦ ἀγ(ιωτάτου) Ζα]|χαρία [ἐπισκ(όπου)]. She argues for St. John as the titular saint of the church since the names [Σιλου]άνου, [Στεφ]άνου, [Ἰουλι]άνου are too long and the place is called Kh. Burj el-Haniya, preserving the name of John. On the veneration of John the Baptist in Palestine, see Meimaris, *Sacred Names* 100ff. – 1.4: "after TAN, beginning of a slightly sloping line, probably part of an alpha or lambda," Di Segni. LGPN pro-

vides some examples for names with TANA, the most common one is Ἀριστᾶναξ; but more likely seems Tanael, cf. Wuthnow, *Semitische Menschnamen* 115. – ll.7f.: Di Segni discards Eucharia, which is very rare (as is Pancharia, no. 3860), and opts for Zacharias. “Zacharias may have been the priest in charge of the church, but it seems more likely to identify him with a Bishop of Lydda-Diospolis, in whose territory the monastery was located.”

All of this is perfectly possible, but not certain. There are some parallels for κ(ύρι)ε ὁ [θ(ε)ς τοῦ ἁγίου/τῆς ἁγίας]: e.g. SEG 8, 1 (Kh. ‘Alija, 539/40 AD); 28, 1377 (Eboda); 36, 1352 (Photis); 30, 1716 (Arabia, 582 AD), but the genitive can perhaps be explained by something like κ(ύρι)ε ὁ [θ(ε)ς, μνησθητι --]ανου Ἄν[--]. – The supplements in ll.4 and 5 seem rather short, [--]TANA[--] might be explained differently (πρωταναγνώστης?), and [--]NONT[--] can surely be explained by [ἀποθα]νοντ[--], but this is, again, not really necessary and perhaps not too often found in this kind of inscription (cf. as alternatives e.g. σὺν τῷ ἐνόντι κόσμῳ or καμνοντ-).

ll.5ff.: Di Segni’s reconstruction of l.7 is impossible: +PIOYIN[–] can be read quite clearly on the photograph; there is no clearly discernible letter before the *rho*, and a vacant width of two tesserae at most. – We have surely the rest of a month, which implies that IN[–] is part of the date too (month names without the mention of a specific day are quite usual). The name of the month requires at least four letters in the lacuna of l.6; something like ἐγέν[ετο τὸ πᾶν ἔργον μη--]βρίου is much too long. If we want to stay with a supplement of this kind, we have to start in l.5: [--]NON τ[ὸ πᾶν ἔργον] | ἐγέν[ετο μη--]βρίου (lacunae of 9-10 letters in ll.5 and 6) – but this is, of course, speculation.

l.8: Zacharias is quite common, but there are also hundreds of examples of *Χαρίας*. It is tempting to adopt Di Segni’s supplement [-- ἐπὶ τοῦ ἁγ(ιωτάτου) Ζα]|χαρία [ἐπισκ(όπου)] (with some minor alterations perhaps), were it not for the fact that a date according to a bishop after an indiction is not common. Every supplement at this place is some kind of speculation, but one can expect, e.g., that one or two craftsmen or an overseer of the work are mentioned.

Bibl.: L. Di Segni, in: L. Chrupcala - G. Bottini - J. Patrich eds., *Knowledge and Wisdom*, 2014, 205f. no. 1 (ed. pr.). – Y. Magen - E. Kagan, *Christians and Christianity I* 166ff.; U. Dahari - Y. Zelinger, in: L. Chrupcala - G. Bottini - J. Patrich eds., *Knowledge and Wisdom*, 2014, 188 fig. 19; Madden, *Corpus* 72 no. 89.

Photo: IAA.

WA

2655. Mosaic with Greek inscription for Cyricus and Ioannes

Rectangle framed by a border in different colors; letters in black and gray, white background.

Meas.: h 54, w 56 cm (frame); h 33.5, w 42.5 cm (inscribed field); letters 6-7 cm.

Findspot: Mosaic floor in the room southeast of the church (L 102), westernmost medallion in the second row from the north.

(cross) Υ+[-]+I
 ΠΙΑ[-]ΥΚΟΥ
 ΙΟΥ++ΚΙΩΛΑΝ
 ΝΟΥΥΙΕΟΥΑΥΤΟΥ



fig. 2655

ὕπ[ερ σω]τι|ρία[ς Κυρ]υκοῦ | ΙΟΥ++ κ(αί) Ἰωά|νου υἱοῦ αὐτοῦ

For the redemption of Cyricus, ... and of Ioannes, his son.

Comm.: l.3: Di Segni reads at the beginning ΙΣΟΥΥΥ, i.e. Ἰσοῦ υ(ι)οῦ, and comments: “YY in ligature, with a diagonal stroke across the stem of the second *ypsilon*, to indicate the abbreviation.” *Sigma* is possible, but *gamma* is not excluded. Avi-Yonah, *Abbreviations* 107 has only two examples for YY=υ(ι)οῦ: G. Lefebvre, *Recueil des inscriptions grecques-chrétiennes d’Égypte*, 1907, no. 664 (from Nubia, dating after 664 AD), and CRAI 1909, 155 (which dates to 1181 AD), and the mention of υἱοῦ is not really necessary at this place; ἱγου(μένου)? – ll.3f.: Dahari - Zelinger 2008 translated: “and his son the Deacon Yohannes.”

Bibl.: L. Di Segni, in: L. Chrupcała - G. Bottini - J. Patrich eds., *Knowledge and Wisdom*, 2014, 206f. no. 2 (ed. pr.). – U. Dahari, *Qadmoniot* 36, 2003, 103ff. (ph.) (Hebr.); I. Taxel, *BAIAS* 26, 2008, 59; U. Dahari - Y. Zelinger, *NEAEHL* 5, 2008, 1765; iid., in: L. Chrupcała - G. Bottini - J. Patrich eds., *Knowledge and Wisdom*, 2014, 186, 189 fig. 23. – Cf. L. Di Segni, *ARAM* 18/19, 2006/7, 391; Y. Magen - E. Kagan, *Christians and Christianity I* 166ff.; Madden, *Corpus* 72 no. 90.

Photo: IAA.

2656. Greek inscription commemorating Anasia

Two lines of Greek letters in black tesserae set on a light background without any framing. The letters are not well formed and the lines do not run straight.

Meas.: letters 4.2-5.5 cm.

Findspot: "In the upper pavement of the church, looking east, in a patch of small white tesserae ... representing late repairs" (Di Segni).

(staurogram) MNHTHΘHKY
PHEANASIASEYΣ



fig. 2656

μνή(σ)τηθη, κύρρη, Ἀνασίας εὐ(σεβεστάτη)ς

Remember, Lord, the most pious Anasia.

Comm.: l.2: "The name Anasia is unknown. It may be a variant or a misspelling of Ἀνυσία ... or of Ἀνασ(σ)α, but more likely it is simply a haplography of Anastasia" (Di Segni). "The last letter but one is unclear: it may stand for a cursive gamma or for a misshapen upsilon" (Di Segni), the second variant leading to εὐ(λαβεστάτη)ς, εὐ(σεβεστάτη)ς. Avi-Yonah, Abbreviations offers no parallels to the abbreviations proposed by Di Segni. If one wants to accept the cursive *gamma*, one may read with Di Segni ἐγ(ουμένη)ς: Anasia, mother superior. This was accepted by Taxel 59: "Based on a Greek inscription found in the chapel's mosaic floor, which blessed the monastery's abbess, the excavator identified Horvat Hani as a women's monastery."

Bibl.: L. Di Segni, in: L. Chrupcala - G. Bottini - J. Patrich eds., Knowledge and Wisdom, 2014, 207 no. 3 (ed. pr.). – U. Dahari, Qadmoniot 36, 2003, 105 (ph.) (Hebr.); Y. Magen - E. Kagan, Christians and Christianity I 166ff, fig. 47,3; U. Dahari - Y. Zelinger, in: L. Chrupcala - G. Bottini - J. Patrich eds., Knowledge and Wisdom, 2014, 188, 190 fig. 27. – Cf. I. Taxel, BAIAS 26, 2008, 59.

Photo: IAA.

V. Wilhelma (mod. Bnei Atarot, near mod. Tirat Yehuda)

2657. Greek invocation of the one God

“Der dürftige Überrest einer Säule oder Säulentrommel aus Marmor, ... am unteren Ende des Bruchstücks befinden sich die Anfänge zweier Inschriftzeilen in regelmäßig gebildeten, gerundeten Buchstaben ... Ob noch eine oder mehrere Zeilen folgten, läßt sich ... nicht ausmachen” (Alt).

Meas.: h 30, w 15, d 10 cm; “der Länge nach geborsten” (Guthe), approximately one-third is missing; ø (originally) 50 cm; letters 4.5 cm.

Findspot: Euting recorded the text on October 23rd, 1903, in the Hotel Hardegg in Jaffa, but he was told that it was found “in Wilhelma bei Lydda”; Guthe states “östlich vom Wilhelma, der neuen deutschen Kolonie bei Lydda, liegt ein mit Trümmern bedecktes Feld, von dem die Leute Bausteine holen. Dabei fanden sie das Stück einer Marmorsäule ...” Although Euting saw the column in Jaffa, Alt recovered it 20 years later again in Wilhelma (“erst nach langem Suchen und Fragen gelang mir in Wilhelma seine Wiederauffindung.”) Concerning the findspot, he reports: “Als Fundort ... wurde mir mit aller Bestimmtheit die nächste Umgebung des Heiligtums des *nebi kifl* halbwegs zwischen Wilhelma und *dēr ʔarīf* bezeichnet, wo die unverkennbaren Reste einer Ansiedlung und insbesondere auch einer Kirche aus byzantinischer Zeit noch immer zu sehen sind.” Cf. Bagatti: “Nebi Kifl, where there is a Samaritan tradition [referring to Conder - Kitcheners, SWP 2 Samaria 379 (the tomb of Caleb)], but no ruins ... Deir Tarif is one of the places in the vicinity which have ancient remains. Not far away is also Kh. Jinnis with its Christian ruins.” Wilhelma today is Bnei Atarot, Nebi Kifl lies ca. 2 km southeast, at the outskirts of modern Tirat Yehuda.

ΕΙΣΘΣΒΑ[--]

ΗΣΥΧΙΑ[--]

εἰς θ(εό)ς, ΒΑ[--] | Ἡσυχία[ς? --]

One God ... of Hesychia(?).



fig. 2657.1 (Euting)

Comm.: Euting’s sketch shows a break going through the last letter in l.1 and the second but last letter in l.2; this is evidently the reason for the notice in ZDPV MN: “Es sind zwei zusammengehörende Stücke gefunden worden, aus denen zu ersehen ist, daß die Schrift ringsum eingehauen war.” The second fragment with

only one and two letters in a line must have been lost before Alt saw the stone. – ll.1f.: β[οηθῶν] | Ἑσυχ[ίω --] Alt, Peterson, β[οήθει] | Ἑσυχ[ίω] SEG are both evidently impossible. Two personal names in the genitive? E.g. εἰς θεὸς Βαριχέου καὶ Ἑσυχίας? – Di Segni argued for a Samaritan origin of the stone and says only that “Alt suggested a Byzantine church ... however, the column bears no Christian symbols.” It is clear that Alt transmitted only what he was told at the site, and most columns in churches do not bear any Christian symbols. Di Segni’s argument that the Christian remains in the vicinity are “either late or fragmentary” fails to convince: Alt dates the inscription to the 6 c. AD.

ΕΙΣΘΕΣΒ
ΗΣΥΧ

fig. 2657.2 (Alt)

Bibl.: J. Euting, *Tagebuch der Reise nach Syrien und Ägypten I* 1903, 64 (idb.ub.uni-tuebingen.de/diglit/Md676-14, viewed: 29.3.2017) (ZDPV MN and Peterson record a squeeze made by Euting) (ed. pr.). – A. Alt, ZDPV 47, 1924, 91f. no. 1; Peterson 43 no. 88; SEG 8, 147; E. Mader, Mambre, 1957, 142ff.; B. Bagatti, *Antichi villaggi cristiani di Samaria*, 1979, 175; L. Di Segni, *SCI* 13, 1994, 102 no. 22; Bagatti, *Samaria* 211; Peterson - Marksches, *Heis Theos* 426 no. 88. – Cf. H. Guthe, ZDPV MN 9, 1903, 81.

Photo: J. Euting, *Tagebuch der Reise nach Syrien und Ägypten I* 1903, 64 (dr.); A. Alt, ZDPV 47, 1924, 91 (dr.).

WA

VI. Thamna (mod. Kh. Tibne)

2658. Fragment with Latin(?) letters

Part of the upper edge of a tombstone of white marble. No photograph is available.
Meas.: d 3 cm; letters 3-3.5 cm.

Findspot: "In an olive press in the proximity of other tombs" in Thamna (Kh. Tibne), east of Lydda (ed. pr.).

[--]CEN+[--]

[--]

Comm.: In the absence of more data, the content must be left open. CEN could also be read as the Greek ...σεν...

Bibl.: S. Applebaum - B. Isaac - Y. Landau, SCI 6, 1982, 98-118 at 107 no. 17 (ed. pr.).

WE

VII. H. Tinshemet

2659.-2663. Church of St. Bacchus

Byzantine church of St. Bacchus, 300 m south of H. Tinshemet. No village or monastery was found in the vicinity, and therefore it is believed that the church served the rural population. The church has three aisles, the middle one with an apsis; a narthex and an atrium have been preserved; directly adjacent to the atrium is an olive press with a cistern. The atrium measures 9x10 m and was paved with a white mosaic. The excavators took up a suggestion by Clermont-Ganneau and proposed to identify the place with Betomegezis, found in the Madaba Map.

Bibl.: U. Dahari, NEAEHL 5, 2008, 2054ff.; id., in: D. Chrupcała ed., "Christ is here!" 2012, 106-30.

2659. Mosaic medallion with Greek inscription

Round medallion with a cross made of red tesserae; the name of a saint(?) was written above and below the arms of the cross, but only the upper part can be read. Meas.: ø 1.26 (outer circle), 1.12 m (inner circle); letters 12-15 cm.

Findspot: In the middle of the atrium.

Pres. loc.: In situ. Autopsy: 30 May 2014 (WE).

ΑΓΙΟΣ

[--]

ἄγιος | [--]

St. ...

Bibl.: U. Dahari, NEAEHL 5, 2008, 2055 (ed. pr.). – Id., in: D. Chrupcała ed., "Christ is here!" 2012, 106-30 at 105; id., IAA Gallery of Sites and Finds: The Tyche from the Church of Bacchus near Kh. Tinshemet, www.antiquities.org.il/site_Item_eng.asp?id=116 (viewed: 2016); Madden, Corpus 132f. no. 194.

Photo: WE.

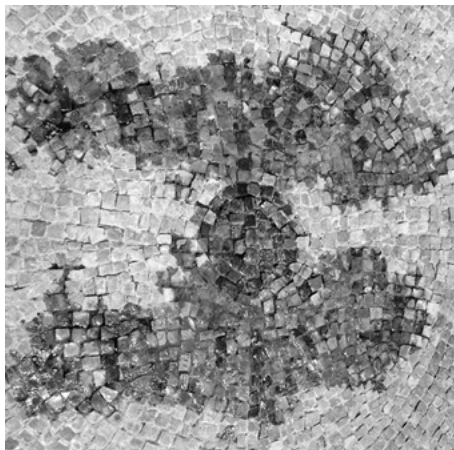


fig. 2659

WA

2660. Greek mosaic inscription mentioning St. Bacchus

Meas.: h 39, w 125 cm; letters 15 cm.

Findspot: Stairs lead from the atrium to the narthex; the mosaic inscription is in the atrium at the foot of the stairs.

Pres. loc.: In situ. Autopsy: 30 May 2014 (WE).

(cross) ΑΓΙΟΥ
ΒΑΧΧΟΥ

ἁγίου | Βάκχου

(Church) of St. Bacchus.

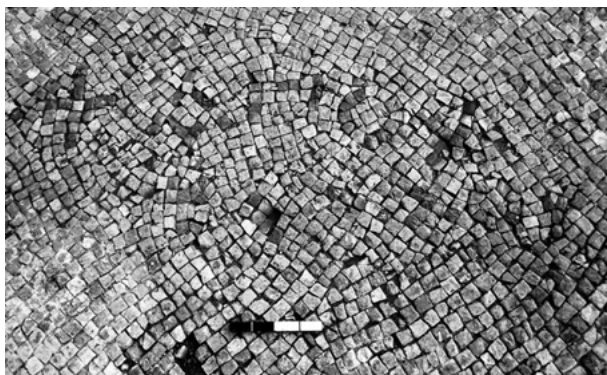


fig. 2660

Comm.: On St. Bacchus, usually worshipped together with St. Sergius, see Meimaris, *Sacred Names* 116ff.

Bibl.: U. Dahari, *ESI* 18, 1998, 67f. (=HA 106, 102ff. [Hebr.]) (ed. pr.). – Id., *NEAEHL* 5, 2008, 2054ff.; id., in: D. Chrupcala ed., “Christ is here!,” 2012, 106-30 at 105f.; id., *IAA Gallery of Sites and Finds: The Tyche from the Church of Bacchus near Kh. Tinshemet*, www.antiquities.org.il/site_Item_eng.asp?id=116 (viewed: 2016); Madden, *Corpus* 132f. no. 194.

Photo: A. and N. Graicer.

WA

2661. Greek mosaic inscription mentioning the place of the Lord

Medallion in the middle of a round mosaic carpet; letters in black, background white; the inner circle is framed by an outer circle made of six rows of tesserae in different colors (black, white, 2x red/yellow, white, black).

Meas.: ø 52 (outer circle), 39.5 cm (inner circle); letters 7.4-8.5 cm.

Findspot: Northern side of the nave, in the middle of the western mosaic carpet.

Pres. loc.: In situ. Autopsy: 30 May 2014 (WE).

(cross) ΤΟΥ
 ΤΟΕΣ
 ΤΙΝΟΤΟ
 ΠΟΣΤΟΥ
 ΚΥΡΙΟΥ
 ΕΙΣΟΥΣ

τοῦ|τό ἐσ|τιν ὁ τό|πος τοῦ | κυρίου |
 Εἰσοῦς

This is the place of the Lord Jesus.



fig. 2661

Comm.: ll.1f.: Note the change in gender between ll.1f. and 3f. – ll.3f.: Cf. Lampe s.v. *τόπος* A 4: of the holy places; A 5: of a church; A 6: of a place in a church. – l.6: This is at least not a widely used spelling of the nomen sacrum (in fact, there seems to be no exact parallel, but see SEG 44, 559 [Thessalonike]: Ἡεῖσοῦ).

Bibl.: U. Dahari, NEAEHL 5, 2008, 2055f. with fig. (ed. pr.). – Id., in: D. Chrupcala ed., “Christ is here!,” 2012, 106f., 111 fig. 10; id., IAA Gallery of Sites and Finds: The Tyche from the Church of Bacchus near Kh. Tinshemet, www.antiquities.org.il/site_Item_eng.asp?id=116 (viewed: 2016); Madden, *Corpus* 132f. no. 194.

Photo: A. and N. Graicer.

WA

2662. Marble medallion with Greek dedication mentioning Flavius Theodorus Procopius

Marble medallion showing the Tyche of the city with a turreted crown, cornucopia and scepter. The inscription is on a band around the medallion; the back is only roughly smoothed. According to an isotopic analysis, the marble came from western Asia Minor, either Aphrodisias or Afyon.

Meas.: ø 67, d 5.5 cm; letters 4.3-4.6 cm.

Findspot: The fragments of the medallion were found “among the ruins of the walls between the north side of the church and the press” (DGI 588).

Pres. loc.: Israel Museum, Jerusalem, IAA inv. no. 1996-3434. Autopsy: 14 October 2013 (WE/DK), 9 April 2017 (WA).

(cross) [..]ΙΦΛΙ'ΘΕΟΔΩΡΟΥ ΠΡΟΚΟ[πίου --]
ΕΝ ΜΗΝΙ ΞΑΝΘΙΚΩ ΤΟΥ ΕΜΧΕΤΙ' (cross)

[ἐπὶ] Φλ(αυίου) Θεοδώρου Προκοπίου --] ἐν
μηνὶ Ξανθικῷ τοῦ ἐμχ' ἔτους)

*Under Flavius Theodorus Procopius ..., in the
month of Xanthikos of the year 645.*

Comm.: The main question is whether this medallion was produced in Palestine or imported. The second question is how and why it came to the church of St. Bacchus, far away from any urban settlement. – Upper part: Di Segni thinks that the person mentioned here was an official of the state (“a provincial governor judging by the name of Flavius,” DGI), not of the church, therefore: [τοῦ ἀνθυπάτου?] DGI. – Lower part: If this was a state official, any date later than 638 is excluded: the Pompeian era results in a date of 582-586 AD. But Diospolis/Lydda, which lay ca. 9 km southwest, used the Severan era, and therefore Di Segni concluded that the medallion must have been brought from some other place (“possibly from Gaza”), and that it must have been brought to this church some years after its making. “One wonders if the medallion was brought here because of its decorative value, or whether the crowned woman, no longer identified as the symbol of a Hellenic polis, may not have been mistaken for a religious figure” (Di Segni, Scythopolis). But one has to remember that we do not know if (and how) the medallion was used in the church. Dahari (2012, 118) believes that the medallion was destroyed in the iconoclastic times of the early 8 c. AD, and points to the emperor’s decrees, but perhaps one should rather think of the iconoclastic campaign of Yazid II in 721 AD.



fig. 2662.1



fig. 2662.2

Bibl.: DGI 588f. no. 202 fig. 242 (ed. pr.). – U. Dahari, ESI 18, 1998, 67f., 86 (=HA 106, 102ff. [Hebr.]); Di Segni, Scythopolis 627 (ph.); SEG 49, 2059; Ovadia - Mucznik, Art and Cult 192 fig. LI; U. Dahari, in: D. Chrupcala ed., “Christ is here,” 2012, 116-9 figs. 18f.; id., IAA Gallery of Sites and Finds: The Tyche from the Church of Bacchus near Kh. Tinshemet, www.antiquities.org.il/site_Item_eng.asp?id=116 (viewed: 2016). – Cf. id., in: M. Piccirillo - E. Alliata eds., The Madaba Map Centenary 1987-1997, 1999, 247 pl. 12; Feissel, Chroniques 226f. no. 723; U. Dahari, NEAEHL 5, 2008, 2056; M. Comte, Reliquaires 137f., fig. 44b; Figueras, Pagan Image 158 fig. 904.

Photo: WE; U. Dahari, NEAEHL 5, 2008, 2056 (dr.).

2663. Architectural fragment with Greek inscription

Marble; both sides wear the same decoration, therefore perhaps part of a chancel screen; the upper edge is smooth. Perhaps one can see a trace of an dowel hole on the backside.

Meas.: b 35, h 26, d 5.3 cm; letters 3.4-5.9 cm.

Pres. loc.: Beth Shemesh, IAA inv. no. 2006-278. Autopsy: 9 October 2013 (WE/DK).

[--]ΤΕΛΙΩΘ[(cross)

[--] τελιωθ(εις)

... completed.



fig. 2663.1



fig. 2663.2



fig. 2663.3

Comm.: [ἐ]τελιώθ(η), either in the sense of “was completed” or “died” seems rather improbable, because we do not expect an abbreviation mark for just one letter. The form of the monument and the overwhelming use made of this verb in Syria and Palestine as designating the completion of a building (or part of it) leads to the assumption of a participle (in whatever case). – If the stone was reused, [ἐ]τελιώθ(ησαν) may be possible as well.

Bibl.: Unpublished.

Photo: WE.

VIII. Kafr Jinnis

2664. Fragment of a chancel screen with Greek inscription

Marble plaque.

Meas.: letters 5 cm.

ΚΕΜΝ[--]

κ(ύρι)ε, μν[ήσθητι --]

Lord, remember ...

Bibl.: J. Germer-Durand, RB 4, 1895, 77 (ed. pr.). – Bagatti, Samaria 210.

Photo: J. Germer-Durand, RB 4, 1895, 77 (dr.).

ΚΕ ΜΝ....

fig. 2664

WA

2665. Sarcophagus of Victor with Greek inscription

A rather small sarcophagus with a sloping bottom inside, “which indicates that the body was put in a half-sitting position ... The Baron thinks it was the coffin for a Christian bishop, as bishops are often buried in a sitting or half-sitting posture” (Schick).

Meas.: h 0.76, w 1.65 m (1.75 at the top); letters 10-14 cm.

Pres. loc.: Former collection of Baron Ustinov, Jaffa. Removed to Oslo? (Not found there).

(cross) ΒΙΚΤΡΟΥ (cross)

Βίκτρου

Of Victor.

Comm.: The usual genitive would be Βίκτορος. For the frequency of syncope in Latin names, see Gignac I 309f.

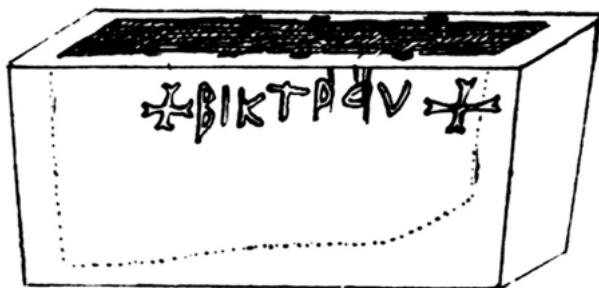


fig. 2665

Bibl.: C. Schick, PEQ 25, 1893, 294f. no. 3 (ed. pr.). – J. Germer-Durand, RB 4, 1895, 77; Bagatti, Samaria 209f., fig. 68.

Photo: J. Germer-Durand, RB 4, 1895, 77 (dr.).

WA

IX. Shoham

2666. Greek prayer for salvation

Inscription on a marble basin.

Findspot: East of the modern town of Shoham, there was an old Hasmonaean fortress and later on a monastery. To the southeast of the fortress a church with narthex and atrium was erected; the basin was found in the atrium.

“For the sake of his salvation ...” (Dahari - ‘Ad).

Comm.: No Greek text was given and no photograph is available, but *ὑπὲρ σωτηρίας* seems a good guess. Since the church was erected at the end of the 5 c., we have a terminus post quem for the basin.

Bibl.: U. Dahari - U. ‘Ad, ESI 20, 2000, 56-9 (=HA 108, 79-83 [Hebr.]); iid., NEAEHL 5, 2008, 2039.

WA

X. Naḥal Nevalat

2667. Greek(?) inscription on a late antique steelyard

Fragment of a scale made of bronze; letters or scratches on three sides: (a)-(c); the fourth is left blank.

Meas.: w 7.8 cm.

Pres. loc.: Beth Shemesh, IAA inv. no. 2000-793. Autopsy: 14 October 2013 (WE/DK).

(a) $\overline{\Pi\Pi\Pi\Pi}\Pi\Upsilon\Pi\Pi+\Gamma$

(b) $+TITOTO++$

(c) $\Pi++\Pi+$



fig. 2667.1 (a)



fig. 2667.2 (b)



fig. 2667.3 (c)



fig. 2667.4

Comm.: It is not certain that these markers represent Greek letters (despite [b]). – (a) A horizontal bar above the first four strokes.



fig. 2667.5 (imprint)

Bibl.: Unpublished.

Photo: WE; DK; IAA.

2668. Greek magical gem?

Semi-precious stone, which makes it rather probable that this was an amulet, not a stamp.

Meas.: inscribed field: h 1.3-1.6, w 6.7 cm; h (item) 2 cm.

Pres. loc.: Beth Shemesh, IAA inv. no. 2000-780. Autopsy: 9 October 2013 (WE/DK).

IAΣ++IAI

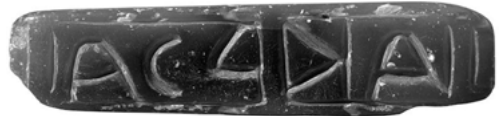


fig. 2668.1



fig. 2668.2

Comm.: The stone seems complete. The vertical strokes at the beginning and at the end of the “text” might just indicate a frame; in this case we read only AΣ++IA – which is not much better to understand. The two “triangles” are not triangles, because the vertical line is in both cases part of the frame (certainly in the case of the first triangle, and very probably in the case of the second one); the first triangle is perhaps a rather angular *sigma*.



fig. 2668.3 (imprint)

Bibl.: Unpublished.

Photo: WE; IAA.

XI. Kefar Truman

2669. Greek building inscription of the Abbot Eusebius

Inscription in a tabula ansata; in the tabula a frame with red tesserae; letters black on white. The lines are divided by rows of red tesserae.

Meas.: h 1.12, w 2.16 m; letters 11.5-14 cm.

Findspot: The remains of a church at Kefar Truman with a mosaic floor in the nave. The inscription at the easternmost part of the nave, “in front of the altar” (Ovadia, Corpus).

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1958-829/1-2. Autopsy: 5 June 2014 (WE).

(cross) ΕΠΙΤΟΥΘΕΟ
ΦΙΛΕΣΤΑΤΟΥ
ΠΡΕΣΒΥΚΗΓΟΜ
ΕΝΟΥΕΥΣΕΒΙΟ[--]
ΝΕΩΘΗΟΝΑ[--]

ἐπὶ τοῦ θεοφιλεστάτου |
πρεσβυτέρου καὶ
ἡγουμένου Εὐσεβίου |
ἀνεῖ|νέωθη ὁ ναὸς --]



fig. 2669

Under the most God-loving priest and Abbot Eusebius the sanctuary was renewed ...

Comm.: The church is said to have been built in the 6 c. AD (RB; NEAEHL), but no reason is given for this date (a few coins found there date the inscription to the 6 c.). – 1.3f. ἡγουμένου Meimaris. The title ἡγούμενος may indicate that the church belonged to a monastery; cf. Meimaris, Sacred Names 240: “from the fifth century on ... it became customary for the superiors to be presbyters.” – 1.5: For ναός as a designation of a Christian church, see Lampe s.v. I. A cross would fill the lacuna at the end of the line.

Bibl.: Meimaris, Sacred Names 194 no. 977 (ll.1-4), 243 no. 1221 (ll.1-4) (ed. pr.). – RB 67, 1960, 402; Ovadia, MPI 90 no. 146; Bagatti, Samaria 211. – Cf. Ovadia, Corpus 101 no. 94; B. Bagatti, Antichi villaggi cristiani di Samaria, 1979, 175; M. Avi-Yonah - R. Cohen - A. Ovadia, NEAEHL 1, 1993, 311; Ribak, Religious Communities 229; Madden, Corpus 95 no. 129.

Photo: IAA.

XII. Isana (mod. 'Ein Siniya, Kh. el-Burj el-Isana)

2670. Tomb inscription of the family of Ḥananiya son of El'azar, 1 c. CE (?)

Inscription in Jewish script carved above a cave entrance, surface very abraded, letters unclear.

Pres. loc.: In situ.



fig. 2670

+++++++ בר אלעזר בר חנניה

Translit.: ḥnnyh br 'l'zr br +++++++

Ḥananiya son of El'azar son of ...

Comm.: The cave was first described by Drake in 1872: the cave floor was littered with broken ossuaries, bones and other debris; it had been thoroughly looted. The inscription above the cave entrance was not properly described or edited until Clermont-Ganneau, ARP II 285ff.; he rightly rejects the earlier interpretation, “Moses bar Eleazar bar Zechariah the priest,” which has no basis in the legible letters. Given the inscription’s placement, it indicated the owner or purchaser of a family burial-site. The third name, Ḥananiya’s grandfather, cannot be deciphered. The letters are typical of the 1 c. CE. The site ‘Ein Siniya (Isana) is reported to have been excavated again, with the same inscription noted, since 1967, but no further data are available to supplement the 19 c. descriptions.

Bibl.: Clermont-Ganneau, ARP II 285ff. (ed. pr.). – C. Tyrwhitt Drake, PEQ 4, 1872, 77-91 at 87; Conder - Kitchener, SWP 2 Samaria 291, 302; C. Conder, PEQ 17, 1885, 10-25 at 14 no. 3; Klein, JPCI 52 no. 158a; CIJ 2, 1170; Y. Selinger, Judea and Samaria Research Studies 13, 2004, 57-70 at 61 (Hebr.); Greenberg - Keinan 2009, 57 no. 222.

Photo: Clermont-Ganneau, ARP II 285.

JJP/AY

XIII. Ḥadid (Adida, mod. el-Ḥaditha)

Introduction

Ḥadid (el-Ḥaditha, Adida) is a site occupying a commanding position on a hill-top, situated at the edge of the plain and overlooking Lydda and its vicinity.¹ It straddles a branch of the Beit Horon road from the plain to Jerusalem, bypassing Lydda. The hill slopes steeply towards the North, West and South, and is linked by a saddle with the hill country to the East. The site was admirably suited for modest settlement and fortification, but less so for urban development in the Roman and Byzantine period, when Lydda, 5-6 km to the Southwest became one of the important towns of Palestine.

Literary Sources

Ḥadid is mentioned together with Lod and Ono in the lists of returnees in Ezra 2,33; Nehemiah 7,38. Ibid. 11,34, it is described as inhabited by members of the tribe of Benjamin. Simon the Maccabee (143/2-135/4 BC) “built up Adida in the Shephelah and fortified it, erecting gates and bars.”² This was merely one element among various activities aimed at controlling access to Jerusalem: the conquest of Gezer, Beit Zur, Jaffa, and the fortress in Jerusalem itself. At the time of the expedition into Judaea made by Tryphon, Simon descended from Jerusalem and “made his camp at Adida on the edge of the plain.”³ The parallel passage in Josephus’ *Antiquities* describes it as “a town on a hill below which lies the Plain of Judaea.” Both descriptions fit the site under discussion.⁴

About 85 BC the Nabataean king Aretas III gained possession of Damascus and from there he invaded Judaea and “defeated Alexander Jannaeus near Adida.”⁵ The place next played a military role during Vespasian’s suppression of the First Jewish Revolt. After capturing Lydda, Vespasian left the legion V Macedonica at Emmaus (q.v.). Following the subjection of Idumaea, he returned to Emmaus and

1 This introduction is based on the entry in Fischer - Isaac - Roll, Roads II 173-6.

2 1 Macc 12,38: καὶ Σίμων ᾠκοδόμησεν τὴν Αδιδα ἐν τῇ Σεφηλα καὶ ᾠχύρωσεν αὐτὴν καὶ ἐπέστησεν θύρας καὶ μοχλοὺς.

3 1 Macc 13,13: Σίμων δὲ παρενέβαλεν ἐν Αδιδοις κατὰ πρόσωπον τοῦ πεδίου.

4 Jos. AJ 13,6,5: ἀπήντησε δ’ αὐτῷ καὶ Σίμων μετὰ τῆς αὐτοῦ δυνάμεως εἰς Ἀδδιδα πόλιν, ἥτις ἐπ’ ὄρους κειμένη τυγχάνει, ὑφ’ ἧς ὑπόκειται τὰ τῆς Ἰουδαίας πεδία.

5 Ibid. 15,2. In spite of occasional doubts there can be no question that Ḥadid near Lydda is meant. Shortly before Aretas’ campaign Antiochus XII marched from Damascus to Arabia through the coastal plain of Judaea: Ibid. 15,1. Cf. F. Peters, JAOS 97, 1977, 263-75, esp. 266.

then, “cutting off those in Jerusalem from all sides, placed garrisons consisting of legionaries and auxiliaries in camps at Jericho and Adida.”⁶ Thus army units blocked the single road to Jerusalem from the East through Jericho, and both major routes from the West: the Lydda-Emmaus-Jerusalem road and the Lydda-Beit Horon-Jerusalem road. The legion at Emmaus, the regional headquarters, would further have controlled the Ayalon Valley and the smaller unit at Adida/Ḥadid the plain around Lydda.⁷ Ḥadid occurs twice in the Mishnah: as one of the towns surrounded with walls since the days of Joshua,⁸ and as the place of origin of a R. Yakim.⁹

The sources listed so far merely establish Adida as a place on the edge of the plain controlling a road to Jerusalem. The identification of Adida/Ḥadid with el-Ḥaditha is clear from Eusebius and Jerome: “Adiathain of the tribe of Juda. There is also a village Adia near Gaza, and another, Aditha, near Diospolis, east of it.”¹⁰ Finally it appears on the Madaba Map east of Lydda. These sources together firmly establish the identification. We have found no references in post-Byzantine sources.

Archaeological Remains

V. Guérin seems to have been the first traveller to identify the site and notice its antiquity.¹¹ In 1927 A. Alt commented upon the antiquity of the remains on the surface. He noticed much Bronze Age and early Iron Age pottery. According to him later periods were absent on the western part of the site and mainly concentrated

6 Jos. BJ 4,486: Ὁ δὲ Οὐεσπασιανὸς πανταχόθεν περιτειχίζων τοὺς ἐν ταῖς Ἱεροσολύμοις ἔν τε τῇ Ἱεριχοῖ καὶ ἐν Ἀδίδοις ἐγείρει στρατόπεδα καὶ φρουροὺς ἀμφοτέραις ἐγκαθίστησιν ἕκ τε τοῦ Ῥωμαϊκοῦ καὶ συμμαχικοῦ συντάγματος.

7 A. Schlatter, ZDPV 19, 1896, 221, claims the unit at Adida would have been superfluous and therefore chooses to read “Abila,” assuming this would refer to a town north of Livias. Schlatter fails to make it clear what useful purpose a unit would have fulfilled in investing Jerusalem, if it was based twenty km east of Jericho. The internal criticism of Josephus on this point has been taken up again by Möller - Schmitt 4ff., who unsuccessfully search for a suitable candidate southeast of Jerusalem and then proceed to argue in favour of Schlatter’s theory. It is unwise to correct a good reading in the Greek MSS into a bad one, merely because the former does not suit one’s conception of how Vespasian ought to have acted.

8 M. Arakhin 9,6; the other towns mentioned are the old fort at Sephphoris, the citadel of Gush Halav, Old Yodfat, Gamala, Gedor, Ono, and Jerusalem.

9 M. Eduyot 7,5.

10 Eus. Onom. 24,23f.: Ἀδιαθαῖν (Josh 15,36). φυλῆς Ἰούδα. λέγεται δὲ τις κώμη <Ἀδία> περὶ τὴν Γάζαν, καὶ ἄλλη Ἀδιθὰ περὶ Διόσπολιν ἐν ἀ<να>τολαῖς. Hier. On. 25,29-31: *Adithaim in sorte tribus Iudae. dicitur autem et quaedam uilla Adia iuxta Gazam, et alia Aditha circa Diospolim, quasi ad orientalem plagam respiciens.*

11 Guérin, Samarie 2, 64-7.

further southeast, towards the saddle.¹² J. Ory observed foundations, column fragments, remains of mosaics, cisterns, pools, tombs and caves. In the south-eastern part of the site he discovered a mosaic floor with fine decorations, Nilotic scenes, and three inscriptions (no. 2671). Finally, the remains of what seems to be a church are reported to have been seen on the site.¹³

Fischer, Isaac and Roll surveyed the site in June of 1984. There are three areas to be distinguished: (I) the tell itself; (II) the steep slopes of the hill near the top; (III) the slopes further from the top which fall away gently towards the northeast.

Near the ancient tell they found pottery of the Iron Age, and of the Hellenistic, Herodian, Byzantine and Islamic periods. Northwest, north, and northeast of the hill, Byzantine pottery predominates. Essentially then, the archaeological remains seen on the surface reflect occupation in the periods represented also in the literary sources. To be noted in particular are the remains of a strong town wall, also mentioned in the Mishnah. It is clear that Ḥadid was a fairly strong fort in the Iron Age and perhaps still in the Hellenistic period. What happened in the Roman period we do not know, but it may have been abandoned. In the Byzantine period it developed into one of the numerous prosperous rural settlements in the region. They did not find any remains of the temporary Roman army camp established there by Vespasian. However, the character of the site and the remains of an ancient road found nearby clearly indicate why the site was of military importance, both in the wars of the Maccabees and in the First Revolt.

Southeast of the tell, some 300 m from the modern Modi'in-Lydda (Lod) highway a section of an ancient road was found, some 80 m long. It was paved with large slabs and kerbs along the southern edge were noticed. This almost certainly represents a road from Modi'in to Jaffa passing north of Lydda.

BI

12 A. Alt, *Pjb* 24, 1928, 71f.

13 Ovadiah, *Corpus Suppl.* 1, 217 no. 18.

Inscriptions

2671. Three Greek inscriptions on a mosaic with Egyptian scenery

Mosaic as pavement of a room (5.25x4.25 m); only the northeastern corner is preserved. The border shows an Egyptian scenery, starting with a large bird with curved beak, to the right of which is a man with a raised stick, aiming at a lion or a tiger attacking a buffalo; behind the scene are lotus plants, locating it firmly in Egypt. At the corner, a representation of a walled city with three buildings inside the circuit of the wall; below the city is water with two fishes and inscription (a). Around the corner are two ducks on the water, a boat with two men transporting amphorae. In the water are some fish, always in pairs. The background on the land is again formed by lotus plants, and a crane is at the far right. Below this scenery is a field with two preserved medallions carrying inscriptions (b) and (c).

Findspot: In 1940 found and excavated in el-Ḥaditha, 5 km east of Lydda, “at the foot of a small hill about 200 m southwest of the village threshing floor ... part of a group of structures which have remained unexcavated” (Avi-Yonah, 1972, 118). Pres. loc.: National Maritime Museum, Haifa, IAA inv. no. 1943-103/1-5. Autopsy: 2 June 2014 (WE).

(a) ΕΓΥΠΤΟΣ

(b) (cross)

[.]ΕΝΕΤΟΤΟΠΑΝ

[--]ΥΚΤΗΡΙΟΥ

[--]

(c) (cross)

ΚΕΟΘΣΤΩΝΔΥ

NAMEΩΝΠΟΙΗΣΟΝΕ

ΛΕΟΣΜΕΤΑΠΑΝΤΩΝΤΩ

ΚΑΡΠΟΦΟΡΗΣΑΝΤΩΝ

ΚΑΡΠΟΦΟΡΟΥΝΤΩΝΕΝΤΩ

[--]ΠΩ[--]ΡΕΣΒ[+][--]



fig. 2671.1 (a)

(a) Ἑγυπτος

(b) [ἐγ]ένετο τὸ πᾶν | [ἔργον τοῦ ἐ]υκτηρίου | [--]

(c) κ(ύρι)ε ὁ θε(ε)ς τῶν δυνάμεων, ποιήσον ἔ[λεος μετὰ πάντων τῶ(ν) |
καρποφορησάντων (καὶ) | καρποφορούντων ἐν τῷ | [--]ΠΩ[--]ΡΕΣΒ[+][--]

(a) Egypt.

(b) The whole work of the place of prayer was made ...

(c) Lord God of the hosts, have mercy with all those who have made offerings and
who give offerings in this ...

Comm.: Avi-Yonah 1972, 120f. gives some instances for Nilotic mosaics in churches (Gerasa, Alexandria, Tabgha); Hachlili 1996, 1997 adds that the synagogue-house complex of Beth She'an shows the same motif. The other three corners may have shown Alexandria, the Pharos and Menuthis. Avi-Yonah dates the mosaic to the second half of the 6 c. AD.



fig. 2671.2 (b)

(a) ΗΓΥΠΙΤΟΣ Glueck.
– Since the inscription locates the city as being in Egypt and not “next to” Egypt, Avi-Yonah thinks it to be Memphis.

(b) τὸ πᾶν ἔργον means the pavement with mosaics; εὐκτήριον can be used as term for a church (C. Welles, in: C. Kraeling ed., Gerasa, 1938, nos. 306, 314), but Bagatti translates “oratorio/oratory.”



fig. 2671.3 (c)

(c) ll.1f.: A quotation from Christian liturgy, using LXX Ps 79,5, 8, 20, 83,9, 88,9, which is often followed by a request. – l.2: [..]NAMEΩN Avi-Yonah. – ll.2f.: ποιεῖν ἔλεος is a typical LXX formula, cf. e.g. Gen 24,12: ποιήσον ἔλεος μετὰ κτλ.; Ps 108,21: κύριε, ποιήσον μετ' ἐμοῦ ἔλεος; Dan 3,42: ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιείκειάν σου καὶ κατὰ τὸ πλῆθος τοῦ ἐλέους σου. – ll.3-5: Donceel-Voûte and Baumann explain this formula as indicating accumulating funds and one-time donations at the same time; cf. no. 2854, which makes one sense of this formula abundantly clear: anonymity. – ll.5f.: τω|[ῦτο] ΑΩ [-- π]PEΣΒΥ[τηρ?] Avi-Yonah 1972; τῷ |[τό]πω [-- π]PEΣΒΥ[τηρ?] Ovadiah, MPI, but no word like this exists. In addition, the cited authors did not consider the abbreviation mark behind the *beta*; πρεσβυτέριον may indicate a “place assigned to the elders in a church,” Lampe s.v. III, but this is epigraphically only very rarely attested (G. Laminger-Pascher, Die kaiserzeitlichen Inschriften Lykaoniens I 1992 no. 70: εὐχὴ Βασηλίου πρεσβυτέρου τε[λι]όθη τὸ πρεσβυτέριον), and does not seem to make sense here.



fig. 2671.4 (b, c) ph. taken between 1942-1973



fig. 2671.5