

Corpus Inscriptionum Iudaeae/Palaestinae
Volume V: Galilaea and Northern Regions. Part 2: 6925–7818

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 · Johannes Heinrichs · Benjamin Isaac
Alla Kushnir-Stein (†) · Jonathan Price · Peter Weiß
Ohad Abudraham · Ada Yardeni (†)

Editorial staff

Marfa Heimbach · Dirk Koßmann

with the assistance of

Eva Käppel · Ofer Pogorelsky

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Printed with support of the Deutsche Forschungsgemeinschaft
Dr. David and Jemima Jeselsohn
The Jeselsohn Epigraphic Center of Jewish History
The Rector of the Hebrew University
The Sal. Oppenheim Foundation

ISBN 978-3-11-071358-9
e-ISBN (PDF) 978-3-11-071574-3

Library of Congress Control Number: 2010036202

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche
Nationalbibliografie; detailed bibliographic data are available in the Internet
at <http://dnb.d-nb.de>.

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Typesetting: τ-lexis, Heidelberg
Printing: Beltz Grafische Betriebe GmbH, Bad Langensalza

www.degruyter.com

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CXX. Beth She'arim

Introduction

In March 1936, Alexander Seid reported to Yitzhak Ben-Zvi that he had discovered subterranean burial caves with inscriptions next to his home on the hill of Sheikh Ibriq. The existence of a burial ground on these hills was already known from the surveys of the members of the Palestine Exploration Fund and from the reports of other early explorers (e.g., see no. 7226). Benjamin Mazar (then Maisler) came to examine the finds and mounted the first expedition that comprised four seasons between 1936-40 and consisted of ca. 17 months of excavations in total. The expedition quickly identified the site as the town of Beth She'arim (see no. 7213 for an epigraphic attestation of the name). These excavations uncovered the settlement site, mainly a basilica building dubbed "the synagogue" and adjacent structures, a possible town wall, Catacombs 1-11 on the western hills and a mausoleum. The troubled years of the Second World War cut the work short and excavations recommenced only in 1953 by Nahman Avigad, who from that year until 1958 uncovered Catacombs 12-23 and 31. In 1956 Mazar excavated Catacombs 24-26 and the southern basilica.

Today Beth She'arim is a National Park and in 2015 it was recognized as a UNESCO World Heritage Site. Salvage excavations are frequently conducted in and around the site by IAA archaeologists. National Parks Authority archaeologist Tvika Tsuk excavated a large cistern in the vicinity of Catacomb 1 in 2014 and in the same year, Adi Erlich of the University of Haifa mounted a new expedition to excavate the remains of the town itself. She uncovered several private structures, agricultural installations, subterranean complexes and a monumental city gate.

Beth She'arim is located on the southern fringe of the hills of the Lower Galilee flanking the northwestern side of the Jezreel valley. The settlement spans an elongated hilltop approximately 500 m long from southwest to northeast. The summit of the hill, at its southwestern end, stands about 80 m above the valley floor. The buildings within the settled area include two basilical structures (synagogues?), dwellings, streets, city gates and possibly even a city wall. A central basilical structure, dubbed "the synagogue," was discovered on a high spot, just below the eastern summit of the hill. Other than this, there is no clear evidence of an orderly urban plan.

On the northern and western slopes of the hill and on an adjacent hill to the west, a total of thirty burial complexes were discovered, some complexes with hundreds of burial places. These hypogea were cut into the soft limestone of the hills.

The northern slope of the hill, below the synagogue area, has the densest concentration of tombs (Catacombs 12-30). At the center of this slope, there are the two most lavish complexes, Catacombs 14 and 20; both are entered via a forecourt,

their façades are embellished by arcades and the terrace above them is fashioned as a stepped theater-like assembly place. Catacomb 14 is a simple, albeit large, catacomb in which the names of sages associated with the family of Judah the Patriarch were discovered (nos. 7150, 7151, 7155), leading some scholars to identify the tomb as that of Judah himself, even though none of the graves was marked as his. The adjacent Catacomb 20 is the largest catacomb discovered in the necropolis. It is composed of two perpendicular main corridors, each extending about 75 m into the mountain. The corridors branch out into 28 burial chambers (halls). The halls and corridors are replete with 145 stone sarcophagi and 200 hewn burial places; the 21 inscriptions recovered from the complex must be only a small fraction of what originally was there.

Catacombs 1-4 were discovered on the western slope of the hill. Among these catacombs, no. 1 is the largest, composed of an open-air corridor cut into the hillside. The rock faces of this corridor are marked by openings into 16 halls, each made of a string of rooms creating long corridors cut into the mountain. Within the 55 burial chambers (rooms) of this catacomb there are at least 380 burial places. Catacombs 2-4 are all to the south of Catacomb 1. On the top of the southern slope, above Catacomb 1, there is a mausoleum (no. 7213, fronting Catacomb 11).

Burial in the Hellenistic and early Roman period in Beth She'arim is marked by small square chambers entered via a flight of stairs, often with a central standing pit surrounded by loculi (also called *kokhim*). This type of burial probably was the town's practice before the cemetery's rise to fame.

Burials of the late 2 c. AD onwards are typically in hewn complexes composed of a set of burial caves (halls) opening onto a central courtyard or corridor. The entrances to these halls are usually closed by ca. 1 m-high decorative stone doors set upon hinges. Within these halls there is a set of rooms either in a row or in branching-out corridors. Burial places are carved into the walls of these rooms. Each burial place is an arched deep shelf (*arcosolium*) set about a meter above the floor. Coffin-like spaces called troughs are carved into this shelf. Some *arcosolia* are hewn "along" or parallel to the wall with a single trough within. Others are carved "into" or perpendicular to the walls, in which case an *arcosolium* can have from two to four troughs next to each other and sometimes another trough across its back wall. Some burial complexes (such as the above-mentioned Catacomb 20) are composed of large rooms containing sarcophagi.

Interment in the cemetery could be within stone sarcophagi, wooden and lead coffins. Many, as mentioned above, were interred within stone-covered troughs or stone-blocked loculi. It seems that in a few cases bone-gathering was practiced and, almost definitely, the bones of deceased from distant places were brought to the cemetery for burial.

The main pattern of burial in Beth She'arim, as in Jewish burial sites in general in Iudaea/Palaestina, is by family groupings. Even in large catacombs with many rooms, individual rooms or room clusters contained the remains of the same family. Often but not always the identifying inscriptions mention the relationship among

the different deceased members. Such texts indicate that family groups could extend over multiple generations and include uncles, aunts and cousins beyond the first degree. The practice of family burials is that regular at Beth She'arim that even in the absence of any epigraphical indication it can be assumed that burials within one room or a connected group of rooms belonged to one family. The families purchased and owned their rooms in the necropolis. The ownership of a tomb can be mentioned on the outside lintel of a catacomb or on the entrance to a room or rooms within; typically, the patriarch of the family declares ownership; such inscriptions also shed some light, even if minimal, on the practice of acquisition of plots in the necropolis.

In addition to epitaphs and ownership inscriptions, the epigraphical corpus from Beth She'arim contains blessings, warnings intended to protect the grave and miscellaneous thoughts, wishes, quotations. There is very little poetry among the surviving texts; most prominent for their exceptional nature are the two well-fashioned (but problematic) Greek verse epitaphs from the Mausoleum (no. 7213) and Catacomb 18 (no. 7162). These two texts were inscribed professionally on marble tablets. There were probably many other inscriptions, if not polished poetry, on marble tablets, now lost. That is, most surviving inscriptions were painted and/or scratched on the walls of the burial chambers and arcosolia. Many rooms in the catacombs lack any identification of the deceased and it can be assumed that in these cases, aside from wall inscriptions worn away by time (see below), the missing texts were on marble tablets, lids for burial troughs (of which some inscribed examples survive) or other types of movable materials. Many of the catacombs are decorated with painted and carved geometric and figurative designs. Much but not all of this artwork is quite elaborate and shows considerable skill. Some of the images, such as numerous ships in different catacombs or the famous military figures from Catacomb 4 (see introduction to nos. 7045-7059), seem to be connected to the life and profession or predilections of the deceased. Naturally the images and geometric patterns are of crucial importance for the interpretation of the catacombs and their inscriptions, although their direct relevance to the texts is what is emphasized here.

Given the non-professional nature of most of the epigraphy in Beth She'arim, it is not possible to date texts or burials by paleography. Nor are dates given on the epitaphs themselves (see nos. 7004, 7029, 7169 – the exceptions to the rule) and there is hardly any external evidence for dating (aside from the fact that Rabbi Yehuda Ha-Nasi was buried there). Dating of individual tombs and the necropolis overall, therefore, depends primarily on the physical remains from the burials, but this is complicated by the extensive looting of most tombs before Mazar's first systematic excavation as well as by the lack of systematized preservation and storage of the finds from the early excavations. Furthermore, Avigad tried to establish relative dating of Catacombs 12-23 based on the typology of the catacombs' construction and the graves. On the basis of coins and other finds, Mazar was convinced that the main period of use of the necropolis started in the 2 c. CE (with the first few

burials dating in fact from the Herodian period) and lasted until 352 CE, when Beth She'arim was destroyed. This end-date has been revised by Weiss who moved it up to the 6 c. CE based on three observations: 1. Pottery and glass assemblages from the site may postdate the 4 c. 2. The relation between the stratigraphy of halls in Catacomb 1 and the number of family generations buried within indicates that the tombs were used for at least three hundred years. 3. The Ḥimyar inscriptions in Catacomb 7 (see nos. 7066, 7068) are unlikely to predate the latter half of the 4 c. since the people of this kingdom converted to Judaism only then.

In our fresh examination of the caves and their inscriptions we noted that inscription no. 7029 (Catacomb 1) may bear a date in the 5 c. CE. Otherwise, very little has been discovered to improve our knowledge of the date of the necropolis.

The inscriptions from Beth She'arim were originally published separately according to language. Mazar, in his final report on Catacombs 1-4, published the Semitic texts from those tombs, whereas Avigad, in his final report on the excavation of Catacombs 12-23 and 31, published the Semitic texts from those tombs. It seems that both Mazar and Avigad relied on autopsy of the texts in their publications. Schwabe published in a separate volume most of the Greek inscriptions known to him from all of the catacombs; it is not clear how many of those inscriptions he actually examined himself, for in many instances he seems to be working from photographs and notes, and his work had to be completed by Lifshitz who worked solely from notes. The Semitic texts from Catacombs 5-11 were never formally published. Frey, in the second volume of *Corpus Inscriptionum Judaicarum*, published in the most minimal fashion Semitic texts from those catacombs based on information that Schwabe had provided him, but the exact location of those texts within the necropolis was not noted (and probably has been lost forever), so that even the catacomb where each was found must be guessed; and typically of CIJ, the readings are not reliable. In our new examination of the tombs, we discovered a number of texts that have never been published, including some that must have been known to the original excavators, such as those from Catacombs 25 and 26, of which only three were published. Also, we were able to discover the exact location of several inscriptions and correct the location of others.

By and large, the condition of all the catacombs has deteriorated considerably since the excavations of the 1930s and 1950s and in many cases we had to rely on published and archived photographs and excavation reports to find, identify and read inscriptions. Many texts once seen have disappeared entirely. The reasons for the deterioration include: 1. Walls which once bore inscriptions have collapsed or been badly water-damaged or covered with moss. 2. Painted texts have faded or peeled because of exposure to air and moisture from the outside as well as the heat and moisture of many visitors. 3. Modern graffiti, sometimes written directly on top of ancient texts, have marred the walls and obscured or destroyed ancient inscriptions; modern graffiti, some deliberately resembling ancient texts, can also cause confusion and uncertainty about the genuineness of other texts on the walls. 4. The recent restoration of many of the catacombs was accomplished by excavat-

ing and burying soil from the catacomb floors (thus destroying valuable data that could have been used for dating), filling in the burial troughs with cement and whitewashing the ceiling over trough-graves in *arcosolia*.

Finally, 11 Greek inscriptions and one bilingual one were discovered in the debris of the synagogue. Schwabe and subsequent scholars attributed them to this building. Schwabe even went so far as to suggest that these inscriptions marked the seats of distinguished members. However, most of these are clearly epitaphs that were removed from the necropolis at some undetermined date; their original location cannot be determined, although attributions based on content and style are offered in the commentaries to some of those texts (nos. 7214-7225).

Although much has been written about the population of the deceased in Beth She‘arim, a full and detailed sociological or linguistic analysis of the buried population in Beth She‘arim has not yet been undertaken nor is this the place for it. Clearly, the necropolis served a large catchment area for Jews in the East as seen in the many places of origin mentioned, including locations in Iudaea/Palaestina, Syria and the Phoenician coast, a heavy presence from Palmyra and even a catacomb belonging to Jews from Ḥimyar in the southern end of the Arabian peninsula (Catacomb 7, nos. 7065-7069). The necropolis was the town’s profitable industry. It seems that the Jews from outside Iudaea/Palaestina used the epigraphical languages and idioms from their places of origin which explains the predominance of Greek in the necropolis as well as the lack of regularity in vocabulary and conventions. This rules out any possibility of finding a local epigraphical habit in this one necropolis (in contrast, e.g., to the contemporary necropolis in Jaffa): the necropolis is rather a varied assembly of epigraphical conventions. There has also been abundant discussion of the “patriarchal presence” in Beth She‘arim, based on the clear statement in rabbinic literature that Rabbi Yehuda Ha-Nasi was buried there and the prevalence of rabbinic figures with epitaphs in Hebrew in the monumental Catacombs 14 and 20 (see commentary there). These are historical questions which will doubtlessly continue to be discussed by scholars of different backgrounds and purposes but are beyond the scope of this corpus, which focuses rather on epigraphical matters. However, it should be noted that no epitaph of Rabbi Yehuda Ha-Nasi has been discovered in Catacomb 20 (popularly identified as his burial place), Catacomb 14 (containing names similar to members of his family) or anywhere else in Beth She‘arim.

The editors would like to thank Revital Weiss, director of the site, for her unstinting cooperation and collegiality during our many exploratory visits to Beth She‘arim.

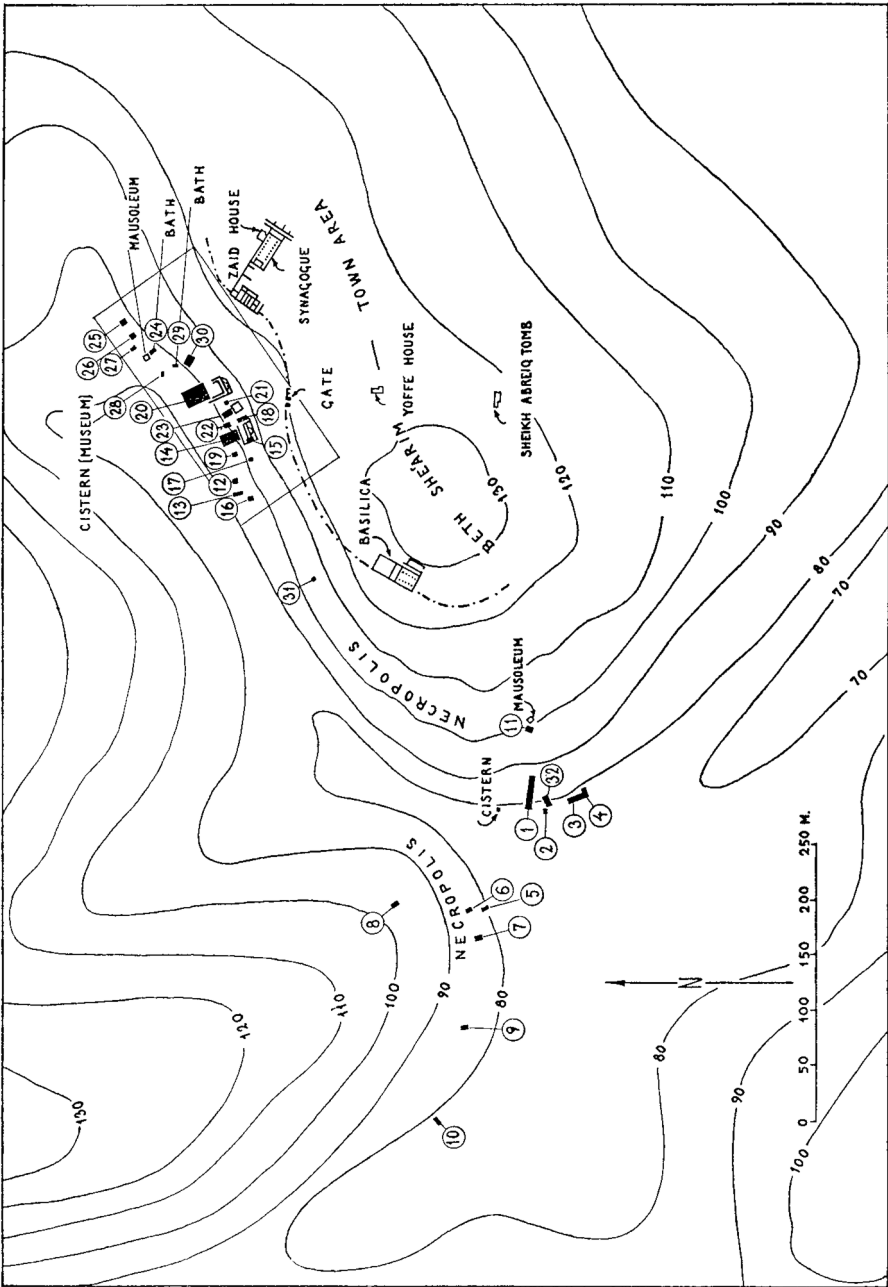


fig. 6925.A Plan of the site, Avigad, Beth She'arim III 5 fig. 1

Inscriptions

A. Res sacrae

6925.-6930. The synagogue

The following inscriptions definitely or probably belonged to the synagogue. Many certain or probable epitaphs found on the site of the synagogue had at some point been removed there from the catacombs. These inscriptions are published with the necropolis, see “Epitaphs from the debris of the synagogue,” nos. 7214-7225.

6925. Greek inscription mentioning a Mar Thietetus

Three brief lines of Greek incised deeply and clumsily on a triangular marble stone; lines are crooked; rough back. The marble has, “on the right side, a projection made by the stonecutter for the purpose of fixing the slab in the plaster. This projection was entirely covered with plaster” (Schwabe - Lifshitz).

Meas.: h 19, w 27.5, d 4.1 cm; letters 2.6-3.8 cm.

Findspot: “... northwestern corner of the synagogue, close to the large platform (בימה) at the far end of the building, near the entrance” (Schwabe - Lifshitz).

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 3425. Autopsy: 3 June 2013 (WE/DK).

MAP
ΘΙΕΤΗ
ΤΟΥ

Μαρ | Θιετή|του

Of Mar Thietetus.



fig. 6925

Comm.: The reading of this brief inscription is clear, but the meaning obscure. The configuration of the stone, the remains of plaster on it, indicate that it was fixed in a wall and was not necessarily an epitaph; thus, given its findspot, it could very well have been installed for some purpose in the synagogue. The first line contains the title Mar (like κύριος) or possibly even the name of a man (מר *mr*) as found among

rabbinic sages but certainly not the abbreviation of another name, e.g., Marcus; it should be considered to be in the genitive, given that the next word is clearly in that case. As a title, Mar is strictly honorary, with no fixed formal significance, unlike rabbi or archisynagogus. Schwabe in the ed. pr. read the next word (split across two lines) as the title *διαιτητής*, arbitrator; if so, the appropriate place for the inscription would be the synagogue (Schwabe thought the text marked the place where he sat), but there would remain a slight doubt about an important position marked by a rather slovenly inscription. Lifshitz rejected that interpretation, suggesting instead the name *Θεαίτητος*, which would then strengthen the alternative possibility of an epitaph.

Bibl.: M. Schwabe, *Eshkolot* 1, 1954, 73-85 (Hebr.) (ed. pr.). – Id., in: *Studi in onore di Aristide Calderini e Roberto Paribeni*, vol. 2, 1957, 523-37 at 524-30; BE 1959, 472; B. Lifshitz, RB 67, 1960, 58-64 at 61 no. 5; Robert, *Hellenica* 11/12, 1960, 381-413 at 382f., n.8; BE 1961, 808; SEG 20, 450; B. Lifshitz, RB 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim* II 91 no. 204 (Hebr.) (Engl. transl. 191f., no. 204); Roth-Gerson, *Greek Inscriptions* 139f.; B. Rosenfeld - J. Menirav, *JNES* 58-4, 1999, 259-76 at 266; Park, *Afterlife* 90f.; B. Rosenfeld - J. Menirav, *Markets and Marketing in Roman Palestine*, 2005, 220f.

Photo: DK.

JJP

6926. Greek inscription on marble plaque

Two-line Greek inscription on a plaque in the shape of a column base; white marble, smoothed back. For a similar piece, cf. no. 7237.

Meas.: h 11.5, w 10.4, d 3.1 cm; letters 1.2-1.6 cm.

Findspot: In the debris on the site of the synagogue.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-448. Autopsy: 2 June 2015 (WE/DK).

ΤΟΥΕΠΙ
ΑΠΑΡΤΙ

τοῦ ἐπὶ | ἀπαρτί(ας) or: ἀπαρτί(ου)

Of the one in charge of the equipment.



fig. 6926

Comm.: This inscription seems complete on the stone, although it could have been meant to be read with another adjacent stone (it was found in the same place as no. 6925, but they don't seem to go together); its purpose and content were clearer to the contemporaries of the inscriber. The word ἀπαρτία is like LXX ἀποσκευή, household furniture and utensils, whereas ἀπάρτιον means goods for sale at auction; there is enough room on the stone to have completed the word, curiously the inscriber did not do so. Much would be clearer if the place where it was originally set up were known: in a catacomb, the unnamed person could have been in charge of every material aspect of the graves or it could have related to the person's profession in the community as Schwabe in the ed. pr. thought, suggesting someone in charge of public auctions in Beth She'arim, the shape of the stone representing the stone on which the auctioneer stood (Robert [BE] found this "doubtful"). In the synagogue, the job would cover anything to do with apparatus of ritual and accommodation of worshippers, including chairs and benches. Lifshitz suggested improbably that ΑΠΑΡΤΙ could be completed ἀπαρτισμοῦ to which he gave the unlikely explanation of "referring to the keeping of the accounts of the community."

Bibl.: M. Schwabe, Eshkolot 1, 1954, 73-85 (Hebr.) (ed. pr.). – Id., in: Studi in onore di Aristide Calderini e Roberto Paribeni, vol. 2, 1957, 523-37 at 530-4, 536; BE 1959, 472; B. Lifshitz, RB 67, 1960, 58-64 no. 5.2; SEG 20, 451; B. Lifshitz, RB 72, 1965, 520-38 at 533; Schwabe - Lifshitz, Beth She'arim II 91f., no. 205 pl. 7,5 (Hebr.) (Engl. transl. 192f., no. 205 pl. 7,5); B. Lifshitz, Euphrosyne 4, 1970, 113-33 at 125; Roth-Gerson, Greek Inscriptions 141 (Hebr.); B. Rosenfeld - J. Menirav, JNES 58, 1999, 259-76 at 266; iid., Markets and Marketing in Roman Palestine, 2005, 220f.

Photo: IAA.

JJP

6927. Fragmentary Greek marble inscription

Two fragmentary lines of a Greek inscription inscribed on a white marble slab. Right and upper sides broken, but it is not clear that there was more text above. Dotted *iota* and ornamental cross-bar in *upsilon* in l.1; ligatures NE and ΘHK in l.2.

Meas.: h 16, w 16.3, d 1.3-1.6 cm; letters 1.3-2.6 cm.

Findspot: Debris of the synagogue.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-449. Autopsy: June 2014 (WE).

[--]ΟΣΓΑΙΟΥ
[--]ΑΝΕΘΗΚΕΝ

[--υῖ]ός Γαίου | [--] ἀνέθηκεν

... son of Gaius ... dedicated.

Comm.: This stone certainly was set up somewhere in the synagogue. Lifshitz read Γ at the beginning of the first line, but there is no trace of it today.

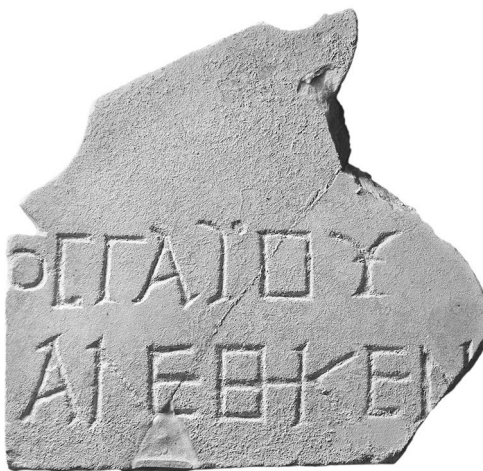


fig. 6927

Bibl.: B. Lifshitz, RB 72, 1965, 520-38 at 533 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 92 no. 207 (Hebr.) (Engl. transl. 193f., no. 207); Hüttenmeister - Reeg, Synagogen 70 no. 1; Chiat, Handbook 74f.; Roth-Gerson, Greek Inscriptions 142 (Hebr.); D. Urman, in: id. - P. Flesher eds., Ancient Synagogues, vol. 2, 1995, 373-617 at 405f.

Photo: WE.

JJP

6928. Fragmentary Greek dedicatory inscription

Greek letters deeply incised in a marble fragment from what could have been a tabletop; broken on left-hand side; top, right and bottom sides very smooth.
Meas.: h 4.6, w 11, d 13 cm; letters 1.8 cm.

Findspot: Debris of the synagogue.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 3421. Autopsy: 3 June 2015 (WE/DK).

[--]ΙΣΤΕΓΝΟΙΣ

[-- καὶ/σὺν τοῖς τέκνοις

... and/with my/his children.



fig. 6928.1

Comm.: The preserved text was the end of the line and of the entire inscription.

Bibl.: Schwabe - Lifshitz, Beth She'arim II 93 no. 210 (Hebr.) (Engl. transl. 195 no. 210) (ed. pr.). – B. Lifshitz, RB 72, 1965, 520-38 at 525.

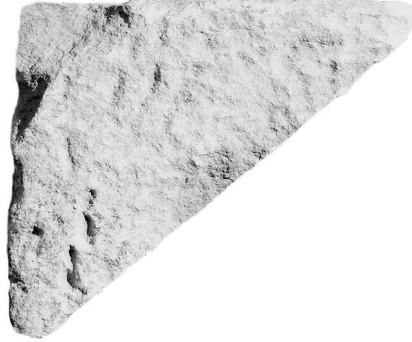


Photo: DK.

fig. 6928.2

JJP

6929. Hebrew marble fragment, 3-5 c. CE(?)

Marble fragment incised with Jewish script.

Findspot: Area of the synagogue.

Pres. loc.: Hebr. Univ. Inst. Arch., Jerusalem, inv. no. 3414.

[--] + ל
מנחם [--]

Translit.: l+ [--] 'mn

... *amen*.



fig. 6929

Comm.: This fragment was found in the 1938/9 excavations and is recorded on page 77 of the digitized report from that year.

Bibl.: Unpublished. – IAA Scientific Archive: folder esh-Sheik Bureik, Kh., SRF_174, www.iaa-archives.org.il/zoom/zoom.aspx?folder_id=4447&type_id=&id=54115 (viewed: 12.7.2021).

Photo: Hebr. Univ. Inst. Arch.

JJP

6930. Fragmentary Greek stone inscription, 3-5 c. CE(?)

Greek letters incised deeply on a fragment of a column.

Meas.: h 20, w 20, d 30 cm; letters 5 cm.

Pres. loc.: IAA?

ΙΩΝΑ[--]

++[--]

ΙΩΝΑ[--]|++[--]



fig. 6930

Comm.: This stone fragment was recorded in the report of the finds from the Beth She'arim excavations of 1938/9; seen in the digitized IAA archives from the Mandatory period (page 48). The four letters to be seen in one line and the tops of two letters in the line underneath were apparently the left-hand edges of the text; as such, the legible letters are probably the beginning of a common Jewish name, a variation of Jonathan. If the stone fragment was indeed a column, it would have been erected in the synagogue at Beth She'arim.

Bibl.: Unpublished. – IAA Scientific Archive: folder esh-Sheik Bureik, Kh., SRF_174, http://www.iaa-archives.org.il/zoom/zoom.aspx?folder_id=4447&type_id=&id=54087 (viewed: 12.7.2021)

Photo: IAA Mandate archive.

JJP

B. Funerary inscriptions**6931.-7029. Catacomb 1**

Catacomb 1 contains 16 burial halls marked A to P cut into the northern and southern walls of a 25.6-meter-long open corridor in three tiers. The corridor is entered from the west and runs eastwards into the side of the hill, its lowest point (about 12 m from its entrance) is 8 m below the top of the rock. At this point a set of steps leads to the middle and then top tiers of the corridor. The burial halls contain 55 rooms and 380 burial places altogether. The halls are entered by low openings, ca. 1.5 m in height framed by stone posts and lintels and closed by stone doors, some of which remain in situ.

Burial was most commonly conducted within arcosolia containing four troughs, three cut lengthwise into the shelf and one along the width of the shelf behind them. Some halls (M and N) contain some loculi cut at the length of a human body and were used for inhumation; while most halls (A, C, F, H, J, K, M, P) contain small size loculi (0.6-1.4 m deep) used as bone repositories. In a few cases there are also burial pits cut into the floors of the rooms (e.g., Hall M).

The halls of Catacomb 1 are occasionally decorated by geometric motifs carved or painted, standing menorahs carved in high relief into the walls, and other Jewish motifs. Most striking are two reliefs of horse and rider carved into the walls of Hall K, next to a set of Palmyrene and Hebrew inscriptions (see no. 7005, 7006).

According to Mazar's stratigraphic analysis, the catacomb was formed by the gradual connection, with the corridor, of two seminal burial complexes in the western and eastern ends. The highest tier, at the eastern end of the corridor, is considered the earliest with Hall M being the first hall to be carved followed by Halls N, O and P. On the opposite side, Halls A and B, which flank each other, were apparently part of an independent burial complex. Following A and B, Halls E, F, G, H, L were hewn, then C, D, and K, and finally Halls I and J were hewn into the existing corridor by lowering its floor level. In summary there are five stages to the hewing of the catacomb: stage 1: Hall M (nos. 7014-7017), Hall N (nos. 7018-7022), Hall O (no. 7023), Hall P (nos. 7024-7029); stage 2: Hall A (nos. 6931-6941), Hall B (no inscriptions); stage 3: Hall E (nos. 6945-6950), Hall F (nos. 6951-6952), Hall G (nos. 6953-6981), Hall H (no inscriptions), Hall L (no inscriptions); stage 4: Hall C (nos. 6942-6944), Hall D (no inscriptions), Hall K (nos. 7000-7013); stage 5: Hall I (nos. 6982-6995), Hall J (nos. 6996-6999). These stages are represented in the stemma, fig. 6931.A.

Mazar, and subsequently Avigad, dated the hewing and burial activity within this catacomb, as well as within Beth She'arim as a whole to between the early 3 c. and the late 4 c. CE. The catacomb, according to Mazar, was abandoned by the 5 c. CE. Z. Weiss (in: *Jewish History and Culture* 226f.) argues that the generations of families buried in Catacomb 1 indicate far more than two centuries of use and claims that burial continued in it well into the 5 c. CE (see also general introduction to Beth She'arim and no. 7029).

About 100 inscriptions, mostly in Greek, mark the halls of the catacomb in the pattern familiar to Beth She'arim, i.e., on entrances, archways and arcosolia (see introduction to the site). Outstanding inscriptions in their placement and preservation are an Aramaic inscription on a marble slab that marked the family burial hall of the family of Mocimus, which was placed over the entrance of Hall G (no. 6953), and a Greek inscription on a marble slab that was placed over the entrance to Hall J and mentioned a family of a certain Leontius (no. 6996). Throughout the catacomb one can recognize at least ten different families by following inscriptions on

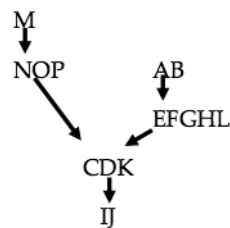


fig. 6931.A Stemma of Catacomb 1

archways and entrances (e.g., no. 6942: the Amase family in Hall C; no. 6945: the family of Iulianus Gemellus in Hall E; no. 6951: the family of Caridas in Hall F) and recurring mentions of family members (e.g., Thuta and Isaac in Hall P, no. 7026). A family of priests probably owned Room 4 in Hall I (no. 6985).

There are Palmyrene inscriptions in Halls C, E, and K and some of the deceased in Hall G seem to be of Palmyrene origin as well. It is quite possible that some deceased from Hall P originated in Arabia (no. 7029) and others in Hall I seem to have come from places much closer, specifically from Gabara in the Galilee (nos. 6983, 6988, 6990). The latter point is of some interest as Hall I is the latest hall in the complex and perhaps this marks the final stage of Beth She'arim's activity as its importance declined and it remained a place of some prominence only among the Jews of the Galilee.

6931. Greek inscription mentioning Iun, perhaps a paterfamilias, 3-4 c. CE

A thin and shallowly incised inscription on the right-hand side of the damaged lintel at the entrance to Hall A.

Meas.: w 54 cm; letters 7-9 cm.

Findspot: Catacomb 1, Hall A, entrance.

Pres. loc.: No longer existing. Autopsy: 8 May 2019 (AE/N. Bar-David).

IOYN

Ἰουν

Iun (is buried here?).



fig. 6931

Comm.: The inscription is no longer on the lintel, it seems that water eroded the stone since its discovery. Frey, in CIJ, reads Ἰούν[ιος], however, Schwabe - Lifshitz note that since this name appears in two other inscriptions within the hall it is probably complete (nos. 6937, 6939). Schwabe - Lifshitz found no parallel to this name as it is spelled here nor did they interpret it as a hypocorism of the Latin Iunius. Instead they suggested that it is a version of the name Ἰων common in Egypt with the *omega* replaced by *omicron* and *upsilon*. A search through the LGPN shows

that the name Ἰουν (LGPN 3B) is found in three inscriptions from Thessaly. These names are attested there in the 4 and 2 c. BCE. The appearance of the name on the lintel implies that Iun was the paterfamilias of those buried at least in the first two rooms of Hall A (the rest of the rooms have no inscriptions) or that this is the family name. Schwabe - Lifshitz note that the inscription as it is, thinly incised and in the nominative, is a correction of a lost inscription that had a fuller formula and a name in the genitive (e.g., *μνημα Ἰούνοϛ*?), which was on the lintel before it was damaged.

Bibl.: CIJ 2, 1012 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 1 no. 1 (Hebr.) (Engl. transl. 1f., no. 1); Mazar, *Beth She'arim* I (Engl. transl.) 44; 54f., no. 1.

Photo: AE/JJP.

AE/JJP

6932. Greek inscription pointing to the tomb of Porphyris within the arcosolium, 3-4 c. CE

Four lines incised on the wall next to an arcosolium.

Meas.: w 24 cm; letters: 5-12 cm.

Findspot: Catacomb 1, Hall A, Room 1, on the wall to the right of Arcosolium 1.

Pres. loc.: No longer existing. Autopsy: 8 May 2019 (AE/N. Bar-David).

ΠΟΡΦΥ

ΡΙΣΕΣ

ΩΤΕΡΟ

Σ

Πορφύ|ρις ἐσ|ώτερο|ς

Porphyris (is the body) further inside.

Comm.: Πορφύρις for Πορφύριος (see Schwabe - Lifshitz). The name of the deceased is followed by a mention of his final resting place. Unlike two other instances (nos. 6990, 7049) the adjective here refers directly to the body rather than to the trough in which it is interred. The arcosolium next to which this inscription is placed contains four troughs: three side by side and one across behind them labelled δ – this is probably where Porphyrius rested, cf. no. 6933.

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 169 no. 9 (Hebr.) (ed. pr.). – CIJ 2, 1015; B. Lifshitz, *RB* 72, 1965, 520-38 at 525f.; Schwabe - Lifshitz, *Beth She'arim* II 2 no. 4 (Hebr.) (Engl. transl. 3 no. 4); Mazar, *Beth She'arim* I (Engl. transl.) 51 no. 4.

AE/JJP

6933. Greek epitaph of Porphyrius, 3-4 c. CE

Two lines painted in blue on the ceiling of an arcosolium.

Meas.: h 16, w 36 cm; letters: 5-10 cm.

Findspot: Catacomb 1, Hall A, Room 1, Arcosolium 1, in the inner part of the ceiling.

Pres. loc.: No longer existing. Autopsy: 8 May 2019 (AE/N. Bar-David).

ΕΥΜΥΡΙ

ΠΟΡΦΥΡΙ

εὐμύρι, | Πορφύρι

May your lot be good, Porphyrius!

Comm.: εὐμύρι for εὐμοίρει, see commentary to no. 6935. Porphyrius (same person as in no. 6932) appears in the vocative. It is interesting to note that this inscription was written on the ceiling of the arcosolium, probably over the trough in which he was interred, the arcosolium holding four troughs altogether. To be precise, this inscription is Porphyrius' epitaph, blessing him for the afterlife, whereas no. 6932 is merely a grave marker.

Bibl.: S. Klein, Sefer Ha-Yishuv, 1939, 170 no. 25 (Hebr.) (ed. pr.). – CIJ 2, 1016; H. Kosmala, Hebräer – Essener – Christen, 1959, 421f.; B. Lifshitz, RB 72, 1965, 520-38 at 525; Schwabe - Lifshitz, Beth She'arim II 2 no. 5 (Hebr.) (Engl. transl. 4 no. 5); Mazar, Beth She'arim I (Engl. transl.) 51 no. 5; Park, Afterlife 122f.

AE/JJP

6934. Greek epitaph of Anna, 3-4 c. CE

Single line painted in green above the arch of an arcosolium.

Meas.: w 45 cm; letters: 5-12 cm.

Findspot: Catacomb 1, Hall A, Room 1, Arcosolium 1.

Pres. loc.: No longer existing. Autopsy: 8 May 2019 (AE/N. Bar-David).

ΕΥΜΥΡΙΑΝΝΑ

εὐμύρι, Ἀννα

May your lot be good, Anna!

Comm.: See no. 6935.

Bibl.: CIJ 2, 1014 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 2 no. 3 (Hebr.) (Engl. transl. 3 no. 3). – Cf. no. 6935.

AE/JJP

6935. Greek epitaph of Anna, 3-4 c. CE

Meas.: w 40 cm; letters 5-9 cm.

Findspot: Catacomb 1, Hall A, Room 1, side of Arcosolium 1.

EΥΜΥΠΙ ANNA

εὐμύρι, "Anna"

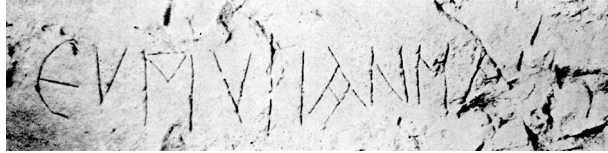


fig. 6935

May your lot be good, Anna!

Comm.: εὐμύρι for εὐμοίρει six times in this same hall (nos. 6933, 6934, 6936, 6937, 6939); it is taken to be a blessing to the deceased in the afterlife (van der Horst).

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 170 no. 24 (Hebr.) (ed. pr.). – CIJ 2, 1013; H. Kosmala, *Hebräer – Essener – Christen*, 1959, 421f.; B. Lifshitz, *RB* 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim II* 1f., no. 2 (Hebr.) (Engl. transl. 2f., no. 2); Mazar, *Beth She'arim I* (Engl. transl.) 51 no. 2; H. Cavallin, *Life After Death* 1, 1974, 99 no. 3.14.2; van der Horst, *Ancient Jewish Epitaphs* 52f., 120; Park, *Afterlife* 122f.

Photo: Schwabe - Lifshitz, *Beth She'arim II* pl. 1,1 no. 2; AE, JJP.

AE/JJP

6936. Greek epitaph of Iacob, 3-4 c. CE

Two lines incised on the outer shelf of the arcosolium. The inscription is surrounded by graffiti: ray-like lines cross the letters from the top right-hand side of the inscription, below it there is a ship graffito and on the adjacent wall and arc of the arcosolium a horse and two bulls.

Meas.: h 16, w 33 cm; letters: 5-10 cm.

Findspot: Catacomb 1, Hall A, Room 1, shelf of Arcosolium 2.

Pres. loc.: In situ, partly vanished. Autopsy: 8 May 2019 (AE/N. Bar-David).

ΕΥΜΥΡΙ
ΙΑΚΚΩΒΕ

εὐμύρι, | Ἰάκκωβε



fig. 6936

May your lot be good, Iacob!

Comm.: Only the second line of the inscription remains visible today, the rock on which it was inscribed has crumbled. This arcosolium (2 in Hall A) contains a single trough, for a single burial. This person, according to Mazar (p. 54), was the only one to be interred here and thus he is considered to be somewhat more important than the others. The graffiti around this arcosolium set it apart from the others as one which is more decorative, if indeed such scribbles can be considered “decoration,” or perhaps they are a mortuary practice (Stern 102f.). NB: This is the only inscription on this arcosolium; that of Iun (no. 6939), attributed here by Schwabe - Lifshitz, is in fact in the next room.

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 170 no. 26 (Hebr.) (ed. pr.). – CIJ 2, 1017; L. Robert, RPh 32, 1958, 15-53 at 40; H. Kosmala, *Hebräer – Essener – Christen*, 1959, 421f.; B. Lifshitz, RB 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim II* 2 no. 6 (Hebr.) (Engl. transl. 4 no. 6); Mazar, *Beth She'arim I* (Engl. transl.) 52 no. 6 pl. 7,3; Park, *Afterlife* 122f.; K. Stern, *Archaeology and Text* 1, 2017, 95-114 at 103f.

Photo: IAA Mandate archive.

AE/JJP

6937. Greek epitaph of Iun, Cyrilus and Mariam, 3-4 c. CE

Single line painted green on the ceiling in front of an arcosolium.
Meas.: w 122 cm; letters 6 cm.

Findspot: Catacomb 1, Hall A, Room 2, Arcosolium 1.
Pres. loc.: In situ? Non vidimus.

ΕΥΜΥΡΙ ΙΟΥΝ ΚΥΡΙΑΟΣ ΜΑΡΙΑΜ

εὐμύρι, Ἰουν, Κύριλος, Μαρίαμ

May your lot be good, Iun, Cyrilus, Mariam!

Comm.: Μαριάμ[μῆ] Schwabe - Lifshitz, cf. no. 6940. If Iun (cf. nos. 6931, 6939) is indeed a family name, then perhaps one should read: εὐμύρι Ἰουν· Κυρίλος, Μαριάμ – “may your lot be good Iun (family members): Cyrilus and Mariam.” The fact that two or three deceased received a joint epitaph may hint that the three were either interred together or that the inscription was written some time, after all three were interred and not closely after each one’s burial. If all three were buried at the same time, this is evidence of some family tragedy or that the corpses were removed from their original resting place to Beth She‘arim. This inscription is paralleled by a Hebrew inscription on the left-hand side of the arcosolium (no. 6938). The name Cyrillus also appears in no. 6941.

Bibl.: CIJ 2, 1021 (ed. pr.). – Schwabe - Lifshitz, Beth She‘arim II 3 no. 9 (Hebr.) (Engl. transl. 5 no. 9); Mazar, Beth She‘arim I (Engl. transl.) 54, 197f.; Park, Afterlife 125. – Cf. no. 6935.

AE/JJP

6938. Hebrew epitaph of Cyrilus and Miriam, 3-4 c. CE

One line thinly incised on the top left-hand side wall over an arcosolium. An underline crosses the inscription. Modern graffiti now cover parts of it.

Meas.: w 23 cm; letters 3.3-5.5 cm.

Findspot: Catacomb 1, Hall A, Room 2, Arcosolium 1 (on left).

Pres. loc.: In situ. Autopsy: 8 May 2019 (AE/N. Bar-David).

רילסומירם[.]

[ק]רילס ומירם

Translit.:
[q]ryls w-myrym

Cyrilus and Miriam.

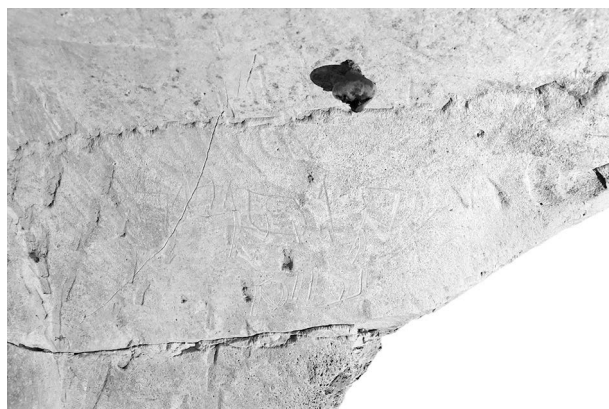


fig. 6938

Comm.: This is the only Hebrew/Aramaic inscription discovered in this hall, containing ten inscriptions. Its location seems to mirror the Mariamene inscription to the right of the arcosolium, no. 6940.

Bibl.: CIJ 2, 1019 (ed. pr.). – Mazar, Beth She'arim I 51f., 134f., no. 8 (Hebr.) (Engl. transl. 197f., no. 8).

Photo: AE/JJP.

AE/JJP

6939. Greek epitaph of Iun, 3-4 c. CE

Single line incised and painted red on the front of an arcosolium.

Meas.: w 47 cm; letters 8-9 cm.

Findspot: Catacomb 1, Hall A, Room 2, Arcosolium 1 (not Room 1, Arcosolium 2 as Schwabe - Lifshitz wrote).

Pres. loc.: In situ. Autopsy: 8 May 2019 (AE/N. Bar-David).

ΕΥΜΥΡΗΟΥΝ

εὐμύρι, "Ιουν

May your lot be good, Iun!



fig. 6939

Comm.: The name here is the same as the name in nos. 6931, 6937. The present inscription is perhaps evidence that the owner of the tomb was not the first to be interred in it because this inscription is in the second room and not the first. On the other hand, this is not necessarily a personal name and could be a family name (for family names in Jewish burials, see examples from Jaffa, Abu Kabir necropolis CIIP III 2179f., 2186, 2224, 2230).

Bibl.: S. Klein, Sefer Ha-Yishuv, 1939, 170 no. 27 (Hebr.) (ed. pr.). – CIJ 2, 1018; H. Kosmala, Hebräer – Essener – Christen, 1959, 421f.; B. Lifshitz, RB 72, 1965, 520-38 at 525; Schwabe - Lifshitz, Beth She'arim II 3 no. 7 (Hebr.) (Engl. transl. 4 no. 7); Mazar, Beth She'arim I (Engl. transl.) 54 no. 7; Park, Afterlife 122f.

Photo: AE/JJP.

AE/JJP

6940. Greek epitaph of Mariamene, 3-4 c. CE

Single line written in green on the wall right of an arcosolium.

Meas.: w 32 cm; letters 4-5 cm.

Findspot: Catacomb 1, Hall A, Room 2, on the wall right of Arcosolium 1, within the arch of the passage to Room 3 (not found).

ΜΑΡΙΑΜΕΝΗ

Μαριαμένη

Mariamene.



fig. 6940

Comm.: This variant of the name Miriam is not attested elsewhere. The inscription is paralleled by a Hebrew/Aramaic inscription (no. 6938) on the left-hand side of the same arcosolium. The person is blessed in another inscription just in front of the arcosolium with other family members (no. 6937). The fact that the inscription curves around the corner of Room 2 and occupies also the archway to Room 3 indicates that both rooms were already hewn when the inscription was written. Thus the two rooms are probably of the same phase in the hall.

Bibl.: CIJ 2, 1020 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim II* 3 no. 8 (Hebr.) (Engl. transl. 4f., no. 8); Mazar, *Beth She'arim I* (Engl. transl.) 54, 197f., no. 9.

Photo: IAA Mandate archive.

AE/JJP

6941. Greek epitaph of Cyrillus, 3-4 c. CE

Single line incised and painted red on the side of an arcosolium.

Meas.: w 43 cm; letters 5-9 cm.

Findspot: Catacomb 1, Hall A, Room 2, Arcosolium 2.

Pres. loc.: In situ. Autopsy: 5 August 2019 (AE/N. Bar-David).

ΚΥΡΙΑΛΟΣ

Κύριλλος

Cyrillus.

fig. 6941

Comm.: The name appears in two other inscriptions around the same arcosolium, one Greek and another Hebrew (nos. 6937, 6938). The variant of the name here is with a double *lambda* while the other is with a single one.

Bibl.: CIJ 2, 1022 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 3 no. 10 (Hebr.) (Engl. transl. 5 no. 10); Mazar, Beth She'arim I (Engl. transl.) 54, 197f., no. 8.

Photo: AE/JJP.

AE/JJP

6942. Greek inscription of Thyme of the Amase family, 2-4 c. CE

Four lines incised and painted in red on the door to Hall C in Catacomb 1.

Meas.: h 33, w (max.) 22 cm; letters 4-6 cm.

Findspot: Catacomb 1, Hall C, on entrance door.

Pres. loc.: In situ. Autopsy: 5 August 2019 (AE/N. Bar-David).

ΜΝΗΜΑ

ΘΥΜΗΣ

ΤΩΝ

ΑΜΑΣ

ΣΗ

μνήμα | Θύμης | τῶν | Ἀμασῆ

The burial hall of Thyme of the family of Amase.

Comm.: μνήμα, in this case, denoted the entire hall. The names here recur twice more in the same hall, once in Greek (no. 6943) and once in Palmyrene (no. 6944). Thyme is a recorded Palmyrene name (s.v. *tym'* in Stark 54f., 117); it is consid-

ered a hypocorism derived from *tym* and a divine name, meaning servant of a certain god (e.g., *tybwl* “servant of Bôl”). Mazar and Schwabe - Lifshitz (followed by Noy - Bloedhorn) understood the name as feminine, but it is in fact attested as both feminine and masculine. In this case, it is more probable that Thyme was a man and, as in other cases, he was the paterfamilias and owned the family tomb. Amase, *’mš* too is probably a variant of the masculine name *’mšy* (see Stark 5, 70); Mazar considered it a short form of *’mtšmš* “maid of Shemesh,” Stark finds this unlikely since the name is probably masculine and he tentatively suggests a connection with the Aramaic *’mš*, meaning “evening, twilight.” Since the name Amase is preceded by the genitive plural



fig. 6942

definite article, it is revealed as a family name, probably based on an eponym. The last two lines of the inscription are no longer visible because an iron fitting that was in the door was forcibly taken out.

Bibl.: CIJ 2, 1023 (ed. pr.). – Schwabe - Lifshitz, *Beth She’arim II* 4 no. 11 (Hebr.) (Engl. transl. 7 no. 11); Mazar, *Beth She’arim I* (Engl. transl.) 59f., no. 11, 65, 199; Williams, *Jews* 78 no. 3, 61; Noy - Bloedhorn, *IJO III* 227 no. Appl.

Photo: IAA Mandate archive.

AE/JJP

6943. Greek epitaph of Thyme of the Amase family, 3-4 c. CE

Three lines painted in red on the arch leading from Room 1 to Room 2.
Meas.: h (max.) 24, w (max.) 56 cm; letters 5 cm.

Findspot: Catacomb 1, Hall C, on arch between Rooms 1 and 2.
Pres. loc.: In situ. Autopsy: 8 May 2019 (AE/N. Bar-David).

ΘΥΜΤΟΠΟΣΘΥΜΗΣ
ΤΩΝΑ
ΜΑΣΗ

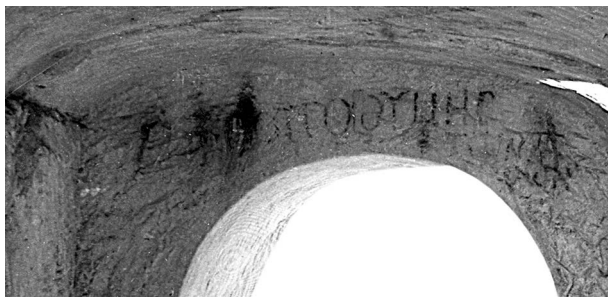


fig. 6943.1

{Θυμ} τόπος Θύμης | τῶν Ἀμαση

Tomb of Thyme of the Amase (family).

Comm.: Following Schwabe - Lifshitz, the writer of the inscription mistakenly began with the name of the deceased and then corrected the text by using the right-hand hasta of the *mu* as the leg of the *tau*. The inscription is placed in a key position above the archway between the rooms. Schwabe - Lifshitz remark that such a location

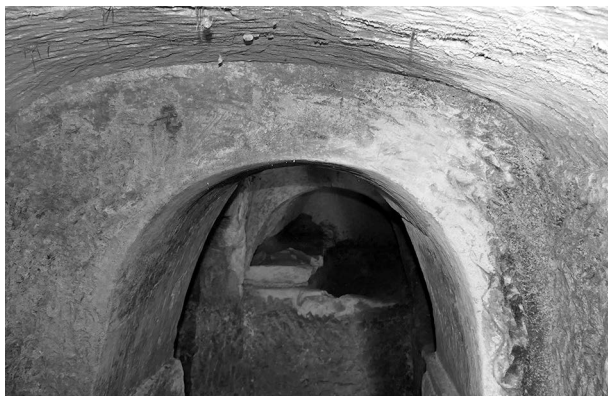


fig. 6943.2 (remains today)

usually indicates the burial places of the deceased in the following room, however, the location of Thyme's burial place is clearly marked by the Palmyrene inscription no. 6944, accordingly they suggest that this is an epitaph for all who enter the catacomb to see, whereas the small Palmyrene inscription is only for the immediate family members. It is also possible, we suggest here, that Thyme needed to mark his/her possession of the second, inner room, as well as the outer room. Hence this inscription and the inscription on the doorway (no. 6942) both mark ownership while Thyme himself/herself received an epitaph only above the arcosolium. According to this latter explanation, the word *μνημα* at the entrance to the hall may mean the entire hall, the Palmyrene word *npš'* means an arcosolium or trough and the word *τόπος* a room. This need not be the rule elsewhere.

Bibl.: CIJ 2, 1025 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 4 no. 12 (Hebr.) (Engl. transl. 7f., no. 12); Mazar, *Beth She'arim* I (Engl. transl.) 60f., 65; Noy - Bloedhorn, *IJO* III 227 no. App1.

Photo: IAA Mandate archive; AE/JJP.

AE/JJP

6944. Palmyrene epitaph of Thyme son or daughter of the Amase, 3-4 c. CE

Three lines vertically incised and painted red above an arcosolium.

Meas.: h 8 cm; letters: 1-1.5 cm; *tav* 2 cm.

Findspot: Catacomb 1, Hall C, Room 1, Arcosolium 1.

Pres. loc.: In situ. Autopsy: 8 May 2019 (AE/N. Bar-David).

בנפשא
דתמא
אמשא

בנפשא | דתמא | אמשא

Translit.: bnpš' | dtm' | mš'

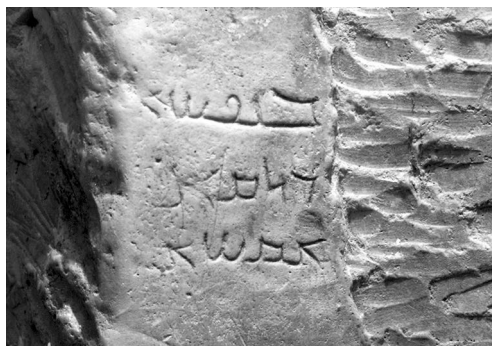


fig. 6944

Tomb of Thyme son/daughter of Amase.

Comm.: This is the third inscription mentioning Thyme (see nos. 6942, 6943). According to Mazar, the inscription paleographically dates to the 3 c. CE. The vertical writing of the inscription ("the reader must tilt his head to the left in order to read it," Mazar, *Beth She'arim I* 198) is typical of Palmyrene inscriptions in Beth She'arim, and in some cases in Palmyra itself. Amase in this case may also be the family name (no. 6942) – so this may not have been the father of this person but rather an eponym. For the names, see commentary to no. 6942. A 17 cm high human stick figure – according to Mazar, a woman – is dressed in a criss-crossed gown and is possibly winged (see discussion of this graffito in Stern 101-4 fig. 2.15).

Bibl.: B. Maisler (=Mazar), *JPOS* 18, 1938, 41-8 pl. 8 no. 1 (ed. pr.). – *CIJ* 2, 1024; Mazar, *Beth She'arim I* 55f. no. 12 (Hebr.) (Engl. transl. 60f., 65, 198f. no. 12 pl. 8); B. Lifshitz, *ZDPV* 76, 1960, 159f.; Syria/BES 1975, 153; B. Mazar, *Le monde de la Bible* 29, 1983, 38-44 at 42f.; N. Avigad - B. Mazar, *NEAEHL* 1, 1993, 236-48 at 245; D. Hillers - E. Cussini, *Palmyrene Aramaic Texts*, 1996, 41 no. 132; Williams, *Jews* 78 no. 3,61; Noy - Bloedhorn, *IJO* III 227 no. App1; Stern 2018, 101ff.

Photo: IAA Mandate archive.

6945. Greek epitaph of Iulianus Gemellus, 3-4 c. CE

Three lines incised on the door of a tomb. The words are segmented according to the relief on the door. Finely carved letters in square alphabet.

Meas.: h (max) 21, w (max.) 52 cm; letters 3-5 cm.

Findspot: Catacomb 1, Hall E, on door.

Pres. loc.: In situ. Autopsy: 8 May 2019 (AE/N. Bar-David).

ΙΟΥΛΙΑ (relief) ΓΕΜΕΛ

ΝΟΥ (relief) ΛΟΥ

ΕΥ (relief) ΜΥΡΟΣ



fig. 6945.1

Ἰουλιανὸς || Γεμέλλου. || εὖμυρος

(Tomb of?) Iulianus son of Gemellus/Iulianus Gemellus, a fortunate man.

Comm.: The last word εὖμυρος is incised in smaller letters perhaps by a different hand and thus probably a later addition to the inscription (when Iulianus was buried?). This may also account for the mistake in the case of the adjective. The name Iulianus appears in several inscriptions from Beth She'arim. Gemellus does not appear in Beth She'arim for another person but does appear in Jewish onomastica. The name usually denotes a twin or a second brother (Secundus?). Because the inscription appears on the door of the hall, this person is probably the paterfamilias and/or first owner of the hall. As in Hall C (nos. 6942-6944), the name of the owner of the hall is repeated over the passageway



fig. 6945.2

between the two rooms in relatively large letters (no. 6946), while his specific resting place is marked over the arcosolium in which he was interred (no. 6947).

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 91 no. 16 (Hebr.) (ed. pr.). – BE 1939, 499; S. Klein, Sefer Ha-Yishuv, 1939, 171 no. 28 (Hebr.); CIJ 2, 993; B. Lifshitz, RB 72, 1965, 520-38 at 529; Schwabe - Lifshitz, Beth She'arim II 5 no. 13 (Hebr.) (Engl. transl. 8f., no. 13); Mazar, Beth She'arim I (Engl. transl.) 69 no. 14; Park, Afterlife 122ff.

Photo: Mazar, Beth She'arim I, pl. 9 fig. 2.

AE/JJP

6946. Greek epitaph of Iulianus Gemellus, 3-4 c. CE

Single line incised and painted red over archway between Room 1 and 2.
Meas.: w 106 cm; letters 6-10 cm.

Findspot: Catacomb 1, Hall E, facing Room 1 on archway towards Room 2.
Pres. loc.: In situ. Autopsy: 8 May 2019 (AE/N. Bar-David).



fig. 6946

ΙΟΥΛΙΑΝΟΥ ΓΕΜΕΛΛΟΥ

Ἰουλιανοῦ Γεμέλλου

(Tomb of) Iulianus son of Gemellus/Iulianus Gemellus.

Comm.: Schwabe - Lifshitz: Ἰουλιανοῦ Γεμέλλου), not noticing the two last letters were there. A photograph in pl. 9,1 of Mazar's (Maisler's) first edition of the report on Catacombs 1-4 reveals the entire inscription. For the other two inscriptions mentioning the same person on the door to Hall E and over the arcosolium in which he was interred, see nos. 6945 and 6947.

Bibl.: CIJ 2, 1026 (ed. pr.). – B. Maisler (=Mazar), Beth She'arim: Report on the Excavations During 1936-1940, vol. 1, Catacombs I-IV, 1944 pl. 9,1; B. Lifshitz, RB 72, 1965, 520-38 at 529; Schwabe - Lifshitz, Beth She'arim II 5 no. 14 (Hebr.) (Engl. transl. 9 no. 14); Mazar, Beth She'arim I (Engl. transl.) 70 no. 15.

Photo: AE/JJP.

AE/JJP

6947. Greek epitaph over resting place of Iulianus Gemellus, 3-4 c. CE

Single line painted red over side of an arcosolium.

Findspot: Catacomb 1, Hall E, Room 2, Arcosolium 1.

Pres. loc.: Completely faded. Autopsy: 8 May 2019 (AE/N. Bar-David).

ΩΔΕΚΙΤΕ[--]ΙΑΝΟ[.]

ὦδε κίτε [Ἰουλ]ιανός[ς]

Here lies Iulianus.

Comm.: See nos. 6945, 6946.

Bibl.: CIJ 2, 1029f. (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 5 no. 15 (Hebr.) (Engl. transl. 9 no. 15); Mazar, Beth She'arim I (Engl. transl.) 71f.

AE/JJP

6948. Palmyrene epitaph of Tdrš, 3-4 c. CE

A single line of Palmyrene script.

Meas.: letters 2-2.5 cm.

Findspot: Catacomb 1, Hall E, Room 3, top right-hand of Arcosolium 1.

Pres. loc.: In situ. Autopsy: 8 May 2019 (AE/N. Bar-David).

תדרש

Translit.: tdrš

(Tomb of) Tdrš.



fig. 6948.1

Comm.: According to Mazar, this is a transliteration of the name Theodorus into Palmyrene. Below this inscription another one (no. 6949) repeats the same name. A blurred Greek inscription within the arcosolium is also mentioned by the excavators – it could have been the Greek counterpart of the Palmyrene (non vidimus).

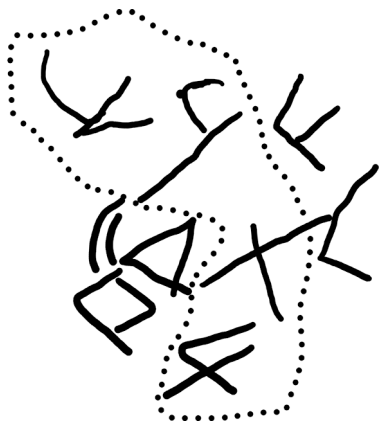


fig. 6949.2

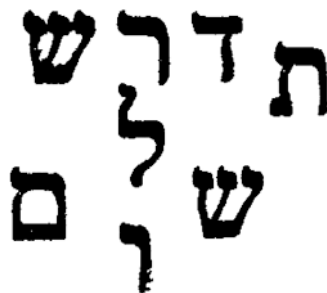


fig. 6949.3 (Mazar)

may have been *šlwm* as ingeniously suggested by Mazar. Other possibilities may exist. One should note that the letters of the alleged *shalom* seem to be in a Hebrew alphabet rather than Palmyrene.

Bibl.: CIJ 2, 1028 (ed. pr.). – Mazar, Beth She'arim I 62, 136, 199 no. 18 (Hebr.) (Engl. transl. 71f., 199 no. 18); D. Hillers - E. Cussini, Palmyrene Aramaic Texts, 1996, 41 no. 134; Noy - Bloedhorn, IJO III 227f., no. App2b.

Photo: AE/JJP; AE (dr.); Mazar, Beth She'arim I 136 fig. 18 (dr.).

AE/JJP

6950. Greek epitaph

Traces of three letters, painted red, below trough in arcosolium. Faded and white-washed.

Meas.: ca. 5 cm.

Findspot: Catacomb 1, Hall E, Room 3, Arcosolium 2, at front, below left-hand trough.

Pres. loc.: In situ. Autopsy: 8 May 2019
(AE/N. Bar-David).

ΚΥ+[-]

Comm.: The letters are hardly discernable.

Bibl.: Unpublished.

Photo: AE.



fig. 6950

AE/JJP

6951. Greek inscription of Eisakus son of Caridas(?), 3-4 c. CE

Two lines incised and painted red on lintel.

Findspot: Catacomb 1, Hall F, on lintel over the entrance door to the hall.

Pres. loc.: In situ? Non vidimus.

ΕΙΣΑΚΟΣ

ΚΑΡΙΔΑ

Εἴσακος | Καρίδα

Eisakus son of Caridas(?).

Comm.: Schwabe - Lifshitz read the name as a hypocoristic, unaspirated form of a name based on the word χάρις, perhaps Χαρίδας (4 instances in LGPN 1). Καριδοῦτος perhaps for Χαριτοῦς appears in a papyrus from 234/5 CE (BGU 11, 2086, col. 2, 27). Since the name is above the entrance, the person is probably the owner of the hall. The name of his brother appears on the door of the hall. Perhaps the two shared the ownership of the family tomb (see no. 6952). One must mention that Karida is an unlocated city, a polis, on the Island of Chios (Barrington Atlas 56), so perhaps it is an ethnonicon, although one would then expect καριδηνός(?).

Bibl.: CIJ 2, 1031 (ed. pr.). – BE 1954, 24; Schwabe - Lifshitz, Beth She'arim II 5f., no. 16 (Hebr.) (Engl. transl. 10 no. 16); Mazar, Beth She'arim I (Engl. transl.) 73 no. 21.

AE/JJP

6952. Greek inscription of Iulius son of Caridas(?), 3-4 c. CE

Two lines incised and painted red on the door to the hall.

Findspot: Catacomb 1, Hall F, entrance door.

Pres. loc.: In situ? Non vidimus.

ΕΙΟΥΛΙΟΥ

ΚΑΡΙΔΑ

Εἰουλίου | Καρίδα

(Tomb of) Iulius (son) of Caridas(?).

Comm.: See no. 6951.

Bibl.: CIJ 2, 1032 (ed. pr.). – BE 1954, 24; B. Lifshitz, RB 72, 1965, 520-38 at 525f.; Schwabe - Lifshitz, Beth She'arim II 6 no. 17 (Hebr.) (Engl. transl. 10 no. 17); Mazar, Beth She'arim I (Engl. transl.) 73 no. 22.

AE/JJP

6953. Aramaic epitaph of Rabbi Yizḥak son of Mokim, 3 c. CE(?)

Three lines of text incised on an irregular marble plaque inserted into a niche in the wall 1.25 m above the entrance to Hall G in Catacomb 1 (cf. fig. 6954.2); the word *šlwm* at the end of l.3 in considerably smaller letters only superficially scratched into the surface.

Meas.: h 18, w 25 cm.

Findspot: Catacomb 1, on corridor floor in front of entrance to Hall G.

Pres. loc.: Placed by excavators in original spot in a niche in the corridor wall over the entrance to Hall G.

הקבר הזה
של רבי יצחק
בר מקים שלום



fig. 6953

הקבר הזה | של רבי יצחק | בר מקים שלום

Translit.: hqbr hzh | šl rby yṣḥq | br mqym šlwm

This tomb belongs to Rabbi Yizḥak son of Mokim. Peace.

Comm.: Isaac is mentioned once more on the lintel of the entrance to the hall (no. 6954). The name Mokim/Mocimus is often attested in Palmyrene inscriptions, see Stark 35, 96.

Bibl.: B. Maisler (=Mazar), BIES 4, 1936, 79-82 (Hebr.) (ed. pr.). – Id., BIES 5, 1937, 49-76 at 52 (Hebr.); id., JPOS 18, 1938, 41-8 at 47; S. Klein, Sefer Ha-Yishuv, 1939, 169 no. 16 (Hebr.); CIJ 2, 994b; N. Avigad, Archaeology 8, 1955, 236-44 at 241; Mazar, Beth She'arim I 38f., 136 (Hebr.) (Engl. transl. 38f., 199f., no. 23); H. Cavallin, Life After Death, 1974, 166f., no. 4.12.1; S. Cohen, JQR 72, 1981/2, 1-17 at 3 no. 14; B. Mazar, Le monde de la Bible 29, 1983, 38-44; Z. Weiss, in: L. Levine ed., The Galilee in Late Antiquity, 1992, 357-71 at 359; N. Avigad - B. Mazar, NEAEHL 1, 1993, 236-48 at 240, 244; T. Rajak, in: Schäfer, Talmud Yerushalmi 1, 349-66 at 358; Noy - Bloedhorn, IJO III 228f., no. App3; G. Baltes, Hebräisches Evangelium und synoptische Überlieferung, 2011, 103f., n.329; Baltes 2014, 47 n.46.

Photo: IAA.

6954. Greek inscription of Rabbi Eisakius son of Mocimus, 3-4 c. CE

Two lines incised and painted red on lintel at the entrance to the hall.

Meas.: h 13, w (max.) 60 cm; letters 4-8 cm.

Findspot: Catacomb 1, Hall G, on lintel of entrance.

Pres. loc.: In situ? Non vidimus.

ΠΕΙΣΑΚ[.]ΙΟΣ ΜΟΚΙ
ΜΟΥ

ῥ(ι)β(β)ι Εἰσάκ[ι]ος Μοκί|μου

Rabbi Eisakius (son) of Mocimus.



fig. 6954.1

Comm.: The text produced here follows Schwabe, but the photograph of the inscription seems to indicate a different reading: Ἰσάκος Μοκί|μου – namely the letters P, E and I do not seem to be part of the inscription (for ῥ(ι)β(β)ι, cf. nos. 6956, 6968). Perhaps Schwabe (1937) was influenced by other readings of inscriptions in the cave. The letters ΜΟΥ in the second line are smaller, indicating the inscriber intended to write a single line but did not plan his space correctly. Isaac is the head of the family and owned the tomb with his brother Joseph (no. 6955). He is mentioned also in a Hebrew inscription on a marble plaque set above the entrance door of the hall (no. 6953). For the name Mocimus/Mokim, see no. 6953.



fig. 6954.2

Bibl.: B. Maisler (=Mazar), BIES 5, 1937, 49-76 at 52; M. Schwabe, *ibid.* 77-97 at 92 no. 24 (Hebr.) (edd. prr.). – S. Klein, *Sefer ha-Yishuv*, 1939, 170 no. 17; CIJ 2, 995; Schwabe - Lifshitz, *Beth She'arim* II 8 no. 18 (Hebr.) (Engl. transl. 15 no. 18); N. Cohen, JSJ 7-2, 1976, 97-128 at 122f;

S. Cohen, JQR 72, 1981/2, 1-17 at 3 no. 14; Z. Weiss, in: L. Levine ed., The Galilee in Late Antiquity, 1992, 357-371 at 359; Noy - Bloedhorn, IJO III 228f., no. App3.

Photo: Mazar, Beth She'arim I (Engl. transl.) pl. 6.

AE/JJP

6955. Greek ownership inscription of Eisak and Iose, 3-4 c. CE

Three lines painted red on the top left-hand side of the door of the hall. The door was discovered lying beyond the threshold and restored to its location.

Meas.: h (max.) 30, w (max.) 35 cm; letters 8-13 cm.

Findspot: Catacomb 1, Hall G, on entrance door.

ΕΙΣΑΚ
ΜΟΚΙΜ
ΙΩΣΗ

Εἰσάκι(ος) | Μοκίμ(ου) | Ἰωσῆ

*Eisakius son of Mocimus, Iose
(son of Mocimus).*



fig. 6955

Comm.: Since the inscription is written on the door of the hall, it probably denotes ownership rather than being an epitaph. Schwabe - Lifshitz read Εἰσάκι[ος]. It seems, however, that the inscription is complete as there are no missing pieces of the door to the right of the text. Schwabe read in l.2 Μοκίμου, but there seem to be no remains of *omicron* or *upsilon* at the end of Mokim's name.

Based on another inscription within the hall (no. 6959), it is clear that Iose is the brother of Eisakius. The name of Iose is probably a later addition to this inscription as the letters are smaller and the syntax is awkward. Schwabe suggests that the name was added only after Eisakius passed away and Iose, his brother, became the living owner of the tomb, alternatively he came into joint ownership of the family tomb after its initial purchase.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 92 no. 25 (Hebr.) (ed. pr.). – CIJ 2, 996; Schwabe - Lifshitz, Beth She'arim II 8 no. 19 (Hebr.) (Engl. transl. 15 no. 19); Mazar, Beth She'arim I (Engl. transl.) 76 no. 25 pl. 10,4; N. Cohen, JSJ 7-2, 1976, 97-128 at 122f.; Evans 119; Noy - Bloedhorn, IJO III 228f., no. App3.

Photo: IAA.

AE/JJP

6956. Greek epitaph of Eisacius, 3-4 c. CE

Single line incised on the side over a trough.

Meas.: w 32 cm; letters 3-4 cm.

Findspot: Catacomb 1, Hall G, Room 1, Arcosolium 1, Trough α.

Pres. loc.: In situ? Non vidimus.

ΠΕΙΣΑΚΙΟ

ῥ(ιββι) Εἰσάκιος[ς]

Rabbi Eisakius.

Comm.: This is the marker of the actual burial spot of Isaac son of Mocimus mentioned on the door at the entrance to the hall (nos. 6953-6955). For another occurrence of the abbreviation ῥ(ιββι), see no. 6968.

Bibl.: CIJ 2, 1033 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 8 no. 20 (Hebr.) (Engl. transl. 15f., no. 20); Mazar, Beth She'arim I (Engl. transl.) 76; S. Cohen, JQR 72, 1981/2, 1-17 at 3 no. 14; Noy - Bloedhorn, IJO III 228f., no. App3.

AE/JJP

6957. The blessing *šlwm* in Greek on an arcossolium, or the epitaph of Shalom, 3-4 c. CE

Single line painted in red on the side of an arcossolium.

Findspot: Catacomb 1, Hall G, Room 1, Arcossolium 2.

Pres. loc.: In situ? Non vidimus.

ΣΑΛΟΜ

Σαλόμ

Peace or: (The tomb of) Shalom.



fig. 6957.1

Comm.: Schwabe - Lifshitz understood this as the funerary greeting *šlwm* שלום common in Jewish funerary inscriptions. The word, however, usually ends a larger epitaph or follows a name. This inscription may be a marker of the final resting place of a man or a woman of this name.



fig. 6957.2

Bibl.: CIJ 2, 1034 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 8 no. 21 (Hebr.) (Engl. transl. 16 no. 21); H. Cavallin, *Life After Death*, 1974, 166f., no. 4.12.1; Park, *Afterlife* 28, 56ff., 90f., 97; Noy - Bloedhorn, *IJO* III 228f., no. App3.

Photo: IAA.

AE/JJP

6958. Greek epitaph of Sara mother of Iose, 3-4 c. CE

Three lines painted red over the wall to the right of an arcosolium.

Meas.: h (max.) 22, w (max.) 38 cm; letters 4-6 cm.

Findspot: Catacomb 1, Hall G, Room 1, on the wall to the right of Arcosolium 2.

Pres. loc.: In situ? Non vidimus.

ΣΑΡΑΜΗ
ΤΕΡΙΩΣΕ
ΘΑΡΣΙ

Σάρα μή|τερ'Ιωσῆ, | θάρσι

Sara, mother of Iose, have courage!

Comm.: Schwabe notes that if the Iose(ph) mentioned is indeed the same as the one mentioned on the door of the hall and the brother of Isaac son of Mocimus (cf. nos. 6955, 6959), then, of course, Sara was the wife of Mocimus. The location of the arcosolium in the first room seems to support this assumption, however, in this case, it is surprising

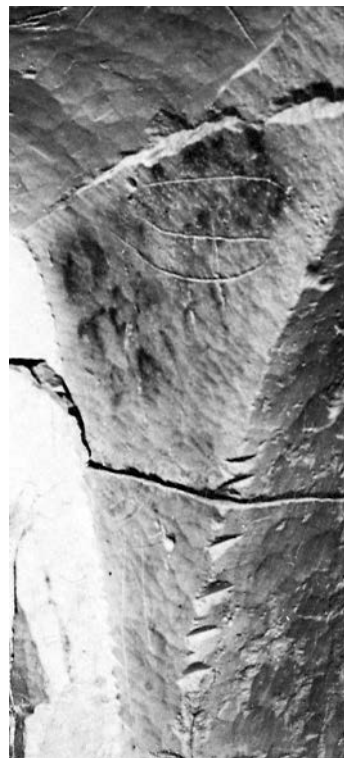


fig. 6958

that Sara should be named after her son Ioseph, rather than after her husband Mocimus or the seemingly more dominant (at least epigraphically) son Isaac. Schwabe suggests that Sara was buried by Ioseph and he chose her appellation. Of course other explanations for the metronym exist, such as special status of the female or disgraceful status of the male. See comments on metronymics in no. 7203.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 93 n.26 (Hebr.) (ed. pr.). – S. Klein, Sefer Ha-Yishuv, 1939, 171 no. 29 (Hebr.); CIJ 2, 997; H. Kosmala, Hebräer - Essener - Christen, 1959, 421f.; Schwabe - Lifshitz, Beth She'arim II 8 no. 22 (Hebr.) (Engl. transl. 16f., no. 22); Mazar, Beth She'arim I (Engl. transl.) 78; van der Horst, Ancient Jewish Epitaphs 118-22; T. Ilan, NT 34, 1992, 23-45 at 41f.; Park, Afterlife 56ff.; Noy - Bloedhorn, IJO III 228f., no. App3.

Photo: IAA Mandate archive.

AE/JJP

6959. Greek epitaph of Ioseph son of Mocim, 3-4 c. CE

Four-line inscription painted red over archway between rooms.

Meas.: h (max.) 40, w (max.) 56 cm; letters 5-8 cm.

Findspot: Catacomb 1, Hall G, Room 1, on archway towards Room 2.

Pres. loc.: In situ? Non vidimus.

ΙΩΣΗΦΒΑΡΜΟΚΙΜ

ΕΙΣΑΚΙΟΣ

ΥΙΩ

ΑΥΤΟ

Υ

Ἰωσήφ βαρ Μοκιμ, | Εἰσάκιος | υἱὸς(ν) | αὐτοῦ

Ioseph son of Mocim, Eisakius, his sons.

Comm.: The reading and translation follow Schwabe, who based it on the genealogy inferred from the other inscriptions in the hall. Another possible translation, offered by Noy - Bloedhorn, is: "*Ioseph son of Mokim for Eisac, his son.*"

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 86, 92 no. 29 (Hebr.) (ed. pr.). – CIJ 2, 998; Schwabe - Lifshitz, Beth She'arim II 9 no. 23 (Hebr.) (Engl. transl. 17 no. 23); Evans 119; Noy - Bloedhorn, IJO III 228f., no. App3.

AE/JJP

6960. Greek epitaph of Zenobia, 3-4 c. CE

Five lines painted red on wall left of arcosolium.

Meas.: h (max) 66, w (max.) 70 cm; letters 5-14 cm.

Findspot: Catacomb 1, Hall G, Room 2, Arcosolium 2 – to the left.

Pres. loc.: In situ? Non vidimus.

[.]HNOBIA
ΘΥΤΑΤΗΡ
[.]ΟΤΙΜΑΣ
[.]ΘΑ
[--]



fig. 6960

[Ζ]ηνοβία | θυγάτηρ | [Θε?]οτίμας | [ἐν]θα | [χίτε?]

Zenobia, daughter of Theotima(?), lies here.

Comm.: Zenobia is a well-known Palmyrene name. As mentioned by Schwabe - Lifshitz, many names end with -τιμος – the reconstructed name is suggested *ex-empli gratia*.

Bibl.: CIJ 2, 1035 (ed. pr.). – B. Lifshitz, RB 72, 1965, 520-38 at 527f.; Schwabe - Lifshitz, Beth She'arim II 9 no. 24 (Hebr.) (Engl. transl. 18 no. 24); Mazar, Beth She'arim I (Engl. transl.) 80; J. Naveh, Tarbiz 54, 1985, 367-92 at 367-82 (Hebr.); G. Mussies, in: Early Jewish Epigraphy 242-76 at 246; Noy - Bloedhorn, IJO III 228f., no. App3; A. Angerstorfer, in: Himmel - Paradies - Schalom 277-390 at 293ff.

Photo: IAA Mandate Archive.

AE/JJP

6961. Greek epitaph of Shalom, 3-4 c. CE

Two lines written in red paint on the side of an arcosolium.

Findspot: Catacomb 1, Hall G, Room 2, Arcosolium 3.

Pres. loc.: In situ? Non vidimus.

ΣΑΛ[.]
ΣΑΛΟΜ

Σαλ[όμ] | Σαλόμ

Shalom. Shalom.

Comm.: The repetition of a name may be an expression of grief, or a play on the words “Shalom” as both a personal name and a greeting, meaning “farewell, Shalom.” For such an expression on ossuaries (albeit ca. 200 years earlier), see CIIP I 53, 134, 147. Since the inscription was not photographed or located by us, it is impossible to determine whether the repetition is intentional or a result of a technical difficulty in writing the first line on the wall because of lack of space or an uneven surface.

Bibl.: CIJ 2, 1036f. (ed. pr.). – Schwabe - Lifshitz, *Beth She‘arim* II 9 no. 25 (Hebr.) (Engl. transl. 18 no. 25); Noy - Bloedhorn, *IJO* III 228f., no. App3.

AE/JJP

6962. Bilingual Greek/Hebrew epitaph of Iose the Lesser, 3-4 c. CE

Five lines painted in red on the wall, beneath ceiling, above arcosolium.

Meas.: h 23, w 19 cm; letters 2-6 cm.

Findspot: Catacomb 1, Hall G, Room 2, Arcosolium 3.

Pres. loc.: In situ? Non vidimus.

ΣΑΛΟΜ
ΙΩΣΗ Ο Μ
ΜΙΚΚ
ΟΣ
יְשׁוּעַ

σαλόμ, | Ἰωσήφ ὁ {μ} | μικκ|ός. | יְשׁוּעַ

Translit.: šlw m

Peace! Iose the Lesser! Peace!

Comm.: Σαλόμ Ἰωσήφ μικκός ed. pr. Klein suggested also Ἰώσηφ (a mistaken vocative) instead of Ἰωσ ὁ {μ}. Here the appearance of “shalom” both in Hebrew and in Greek transliteration clearly shows that the Greek is used as a blessing rather than a personal name. Ioseph the Lesser may be the same Ioseph of no. 6964 as suggested by Schwabe - Lifshitz, however, the addition of “lesser” seems in fact

to indicate otherwise. It may be there to differentiate him from the formerly mentioned Joseph.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 86 no. 34 (Hebr.) (ed. pr.). – S. Klein, *Sefer Ha-Yishuv*, 1939, 171 no. 30 (Hebr.); CIJ 2, 1038; B. Lifshitz, RB 72, 1965, 520-38 at 533; Schwabe - Lifshitz, *Beth She'arim II* 10 no. 28 (Hebr.) (Engl. transl. 19 no. 28); Mazar, *Beth She'arim I* (Engl. transl.) 79f. (no. 34); H. Cavallin, *Life After Death*, 1974, 166f., no. 4.12.1; Park, *Afterlife* 28, 56ff.; Noy - Bloedhorn, IJO III 228f., no. App3; Y. Tepper, in: *Knowledge and Wisdom* 296f.

AE/JJP

6963. Greek epitaph of Sa(p)pho mother of Ioseph, 3-4 c. CE

Five lines written in thin red ink on the right-hand side of an arcosolium, on the right-hand side of a painted candelabrum. Ioseph's epitaph is a few centimeters to the left of this inscription on the same wall (no. 6964).

Meas.: h 25, w 23 cm; letters 2-6 cm.

Findspot: Catacomb 1, Hall G, Room 2, on the wall to the right of Arcosolium 3.

Pres. loc.: In situ? Non vidimus.

ΕΥ
ΜΥΡΙ
ΣΑΦΟΥ
ΜΗΤΗΡ
ΙΩΣΗΦ



fig. 6963.1

εὐ|μύρι, | Σαφού, | μήτηρ | Ἰωσήφ

May your lot be good, Sa(p)pho, mother of Ioseph.

Comm.: Σαφού – Schwabe suggests that ου replaces ω and that φ replaces πφ (or φφ which is often attested s.v. Σαπφώ B in LSJ; for Σαφώ and Σάφφου, see Pape, WGE 1354). Perhaps this is an attempt at a vocative. Schwabe read the name once more on a marble plaque discovered near the mausoleum adjacent to Catacomb 11 in Beth She'arim (no. 7213) but in fact it cannot be reconstructed there with any certainty.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 92f. no. 33 (Hebr.) (ed. pr.). – S. Klein, *Sefer Ha-Yishuv*, 1939, 172 no. 37 (Hebr.); CIJ 2, 1000; H. Kosmala, *Hebräer - Essener - Christen*, 1959, 421f.; B. Lifshitz, RB 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim* II 9 no. 27 (Hebr.) (Engl. transl. 18f., no. 27); Mazar, *Beth She'arim* I (Engl. transl.) 79 no. 33; van der Horst, *Ancient Jewish Epitaphs* 118-22; T. Ilan, NT 34, 1992, 23-45 at 40ff.; D. Urman, in: id. - P. Flesher eds., *Ancient Synagogues*, vol. 2, 1995, 373-617 at 559f.; Noy - Bloedhorn, IJO III 228f., no. App3.



Photo: IAA Mandate Archive.

fig. 6963.2

AE/JJP

6964. Greek epitaph of Ioseph, 3-4 c. CE

Two lines painted in red on the left-hand side of a painted candelabrum at the front of an arcosolium. The side is smoothed and set within a frame.

Meas.: h 11, w 12 cm; letters 3-6 cm.

Findspot: Catacomb 1, Hall G, Room 2, on the wall of Arcosolium 3, to the left.

Pres. loc.: In situ? Non vidimus.

ΕΥΜΥΡΙ
ΙΩΣΗΦ

εὐμύρι, | Ἰωσήφ

May your lot be good, Ioseph.

Comm.: Ioseph is the son of Sa(p)pho who is mentioned in the inscription to his right (no. 6963).

Bibl.: M. Schwabe, BIES 5, 1937, 92 no. 32 (Hebr.) (ed. pr.). – CIJ 2, 999; H. Kosmala, *Hebräer - Essener - Christen*, 1959, 421f.; B. Lifshitz, RB 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim* II 9 no. 26 pl. 1,4



fig. 6964

(Hebr.) (Engl. transl. 18 no. 26 pl. 1,4); Mazar, Beth She'arim I (Engl. transl.) 79 no. 32; Figueras, Ossuaries 14; van der Horst, Ancient Jewish Epitaphs 118-22; Evans 119; Noy - Bloedhorn, IJO III 228f., no. App3.

Photo: IAA Mandate Archive.

AE/JJP

6965. Greek funerary inscription, 3-4 c. CE

A single line written in red over the arch of a passageway. The inscription is written on two sides of a red painted seven-branched menorah accompanied by a palm frond (lulav) and a ram's horn (shofar).

Meas.: w 87 cm; letters 5-6 cm.

Findspot: Catacomb 1, Hall G, on archway between Rooms 2 and 3 (facing Room 2).

Pres. loc.: In situ? Non vidimus.



fig. 6965.1

ΤΟΠΟΣ ΤΗ[.] (menorah) [..]Ρ[.]ΝΗΣ

τόπος τῆ[ς] εἰ[ρ]ῆ[ν]ης

A place of peace.

Comm.: This seems to be a comforting expression using a biblical allusion to Isaiah 57,2: “ἐστὶ ἐν εἰρήνῃ ἡ ταφὴ αὐτοῦ, ἥρται ἐκ τοῦ μέσου” (LXX). This is the only place one finds this expression in Beth She'arim.

Bibl.: CIJ 2, 1040 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 10 no. 30 (Engl. transl. 20 no. 30); Mazar, Beth She'arim I (Engl. transl.) 80f., pl. 12,1 no. 37; Park, Afterlife 28, 33, 56ff., 90f.

Photo: IAA Mandate Archive.

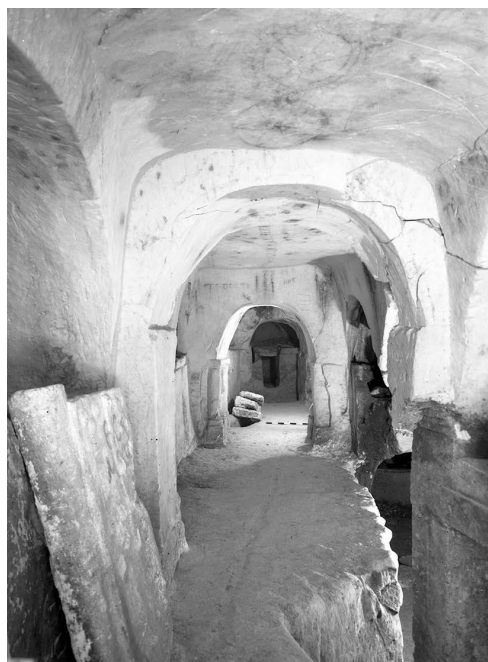


fig. 6965.2

AE/JJP

6966. Greek epitaph of Ioseph, 3-4 c. CE

A single line painted red over the arch of an arcosolium.

Meas.: w 71 cm; letters 5-7 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

ΙΩΣΗΦ

Ἰωσήφ

Ioseph.

Comm.: The name recurs in the family of Hall G.

Bibl.: CIJ 2, 1043 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 10 no. 32 (Hebr.) (Engl. transl. 21 no. 32); Evans 119.

AE/JJP

6967. Hebrew funerary inscription of a Rabbi Yizḥaq son of Yosef, 3-4 c. CE

Three lines incised in front of an arcosolium.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 1, right-hand side.

Pres. loc.: In situ? Non vidimus.

יצחקבן
יוסףבירי
בי

יצחק בן | יוסף בירי|בי

Translit.: yṣḥq bn | ywsp byry|by

Yizḥaq son of Yosef berebi.

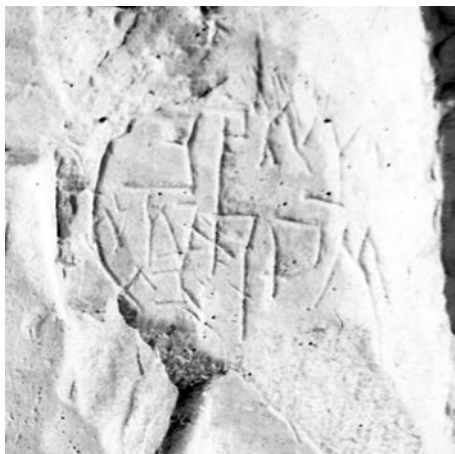


fig. 6967.1

Comm.: "Berebi," rather than Rabbi, is probably a general term of respect rather than an official title (see: CIIP III 2205, 2233).

Bibl.: B. Maisler (=Mazar), BIES 5, 1937, 49-76 at 52 fig. 2 (Hebr.) (ed. pr.). – Id., JPOS 18, 1938, 47; S. Klein, Sefer Ha-Yishuv, 1939, 170 no. 20 (Hebr.); CIJ 2, 1042; Mazar, Beth She'arim I 69, 137 no. 40 (Hebr.) (Engl. transl. 82, 201 no. 40); S. Cohen, JQR 72, 1981/2, 1-17 at 3 no. 16.

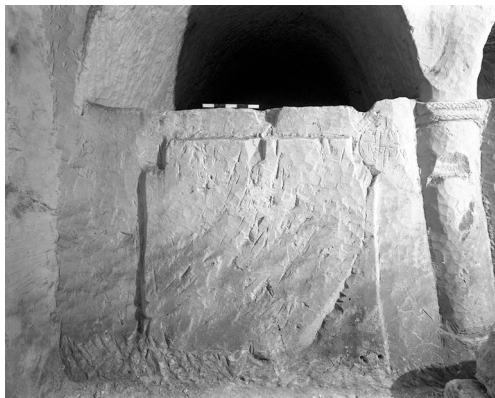


Photo: IAA Mandate Archive.

fig. 6967.2

AE/JJP

6968. Bilingual Greek/Jewish script burial inscription of Rabbi Paregoris, 3-4 c. CE

Three lines of text incised on the frontal side of an arcosolium. The leg of the letter *rho* is crossed by a diagonal line, probably an abbreviation mark. For a photograph of the arcosolium, see no. 6967.

Meas.: h 9, w 28 cm; letters 5-7 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

(a) פאריגרי

(b) ΠΠΑΡΗΓΟ
ΡΙΣ

(a) פאריגרי

(b) ῥ(ιββι) Παρηγόρις

Translit.: p'rygry

(a) *Paregori.*

(b) *Rabbi Paregoris.*



fig. 6968

Comm.: Paregorius is the Greek version of the Hebrew names Menaḥem and Neḥemiah (from *nḥm* “to console”); see also no. 7214 comm. The use of the letter *rho* as an abbreviation for rabbi may be attested in two other inscriptions in Beth She‘arim (nos. 6954, 6956). The tomb of R. Paregorius’ father is marked in no. 6996, and that of his son in no. 7214. (NB: the inscription appears in pl. XI,3a in Mazar rather than pl. XI,2 as it says in the publication).

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 170 (Hebr.) (ed. pr.). – CIJ 2, 1041; Mazar, *Beth She‘arim I*, 200f., nos. 38f. (Hebr.) (Engl. transl. 82, 200f., nos. 38f.); B. Lifshitz, *RB* 72, 1965, 520-38 at 526; Schwabe - Lifshitz, *Beth She‘arim II* 10 no. 31 (Hebr.) (Engl. transl. 20f., no. 31); S. Cohen, *JQR* 72, 1981/2, 1-17 at 3 no. 15; G. Mussies, in: *Early Jewish Epigraphy* 253; J. Naveh, *JSAI* 26, 2002, 231-6 at 232f.; Weiss, *Sepphoris Synagogue* 204; J. Magness, in: *Religious Diversity* 135-66 at 140.

Photo: IAA Mandate archive.

AE/JJP

6969. Greek epitaph of Sara, 3-4 c. CE

Four lines painted red over the right-hand side of the front of an arcosolium.

Meas.: h 35, w 40 cm; letters 3-5 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 2.

Pres. loc.: In situ? Non vidimus.

ΣΑΡΑΗΟΣΕΙΑ

ΑΔΕΛΦΗ

ΑΥΤΩΝ

ΩΔΕΚΙΤΕ

Σάρα, ἡ ὀσεία | ἀδελφὴ | αὐτῶν, | ὧδε κίτε

Sara the pious, their sister, lies here.

Comm.: ὅσιος is a common epithet in Beth She‘arim appearing six more times in this hall and at least six more times in Beth She‘arim, according to the indices of Schwabe - Lifshitz. Sara is taken by Schwabe - Lifshitz to be sister of Ioseph and Iudas of Arcosolium 3 (in front of her own, cf. no. 6973). It may be preferable, however, to understand that she is sister to those with whom she shared the arcosolium, i.e., those mentioned in nos. 6970 and 6971.

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 171 no. 31 (Hebr.) (ed. pr.). – CIJ 2, 1045; Schwabe - Lifshitz, *Beth She‘arim II* 11 no. 34 (Hebr.) (Engl. transl. 21f., no. 34).

AE/JJP

6970. Greek epitaph, 3-4 c. CE

At least three lines written in red over arcosolium.

Meas.: h 32, w 36 cm; letters 6-7 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 2.

Pres. loc.: In situ? Non vidimus.

[--]

ΟΣΙΟΣ

ΩΔΕΚΙ

ΤΕ

[--] | ὁσιος | ὦδε κεῖται

... *the pious lies here.*

Comm.: The deceased in this inscription is a man, according to the adjective ὁσιος, probably a brother of Sara (no. 6969), next to whom he lies. As noted by Schwabe - Lifshitz, there was at least one more line to this inscription, because the name of the deceased is missing.

Bibl.: S. Klein, Sefer Ha-Yishuv, 1939, 171 no. 31 (Hebr.) (ed. pr.). – CIJ 2, 1046; Schwabe - Lifshitz, Beth She'arim II 11 no. 35 (Hebr.) (Engl. transl. 22 no. 35).

AE/JJP

6971. Greek epitaph of Isak and Sara, 3-5 c. CE

Two lines written in red over the innermost trough in an arcosolium. S-shaped abbreviation mark.

Meas.: h 15, w 29 cm; letters 4-8 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 2, over Trough δ.

Pres. loc.: In situ? Non vidimus.

ΙΣΑΚ

ΣΑΡΑ

Ἰσακ | (καὶ) Σάρα

Isak and Sara.

Comm.: Schwabe - Lifshitz took this to be the resting place of Isak, husband of Sara. The latter died and was interred with her brothers in the same arcosolium and he, who died after them, was interred in the back of the arcosolium. If indeed

this inscription employs an S-shaped abbreviation mark to denote *καί*, then it is one of the rare instances in Beth She‘arim (cf. nos. 7124, 7219).

Bibl.: CIJ 2, 1047 (ed. pr.). – Testa, *Simbolismo* 37; Schwabe - Lifshitz, *Beth She‘arim II* 11 no. 36 (Hebr.) (Engl. transl. 22f., no. 36); Mazar, *Beth She‘arim I* (Engl. transl.) 83 no. 46.

AE/JJP

6972. Greek grave marker of Menaem, 3-4 c. CE

Three lines painted red on the front of an arcosolium.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 3.

Pres. loc.: In situ? Non vidimus.

ME[--]IO[--]

ΩΔΕ

K[--]

Με[νάημ ὅσ?]ιο[ς] | ὦδε | κ[τε]ε

Here lies Menaem the pious(?).

Comm.: l.1: Schwabe - Lifshitz: Με[ναῖ υ]ιός[ς]; Frey (CIJ): Με[λίτ?]ιο[ς] ... The restoration chosen here is based on the appearance of the name Paregorius, the Greek version of *nhm* (Menaḥem, Nehemiah) in an adjacent arcosolium (see no. 6968). [ὅσ?]ιο[ς] is suggested based on the adjacent no. 6970. Still the reading is far from certain.

Bibl.: CIJ 2, 1048 (ed. pr.). – Schwabe - Lifshitz, *Beth She‘arim II* 11 no. 37 (Hebr.) (Engl. transl. 23 no. 37).

AE/JJP

6973. Greek epitaph of Ioseph son of Iudas, 3-4 c. CE

Three lines painted in red on the right-hand side of the front of an arcosolium.

Meas.: h 45, w 38 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 3 (to its right).

Pres. loc.: In situ? Non vidimus.

ΕΥΜΥΡΙ

ΙΩΣΗΦ

ΙΟΥΔΑΣ

εὐμύρι, | Ἰωσήφ | Ἰούδας

May your lot be good, Ioseph (son of) Iudas.

Comm.: Schwabe - Lifshitz took Ioseph and Iudas to be the names of two separate deceased (Ἰούδας is the most common version of the name Yehuda in Greek, it's genitive is Ἰουδά) and commented that though εὐμύρι is in the singular it refers to both – in which case we must translate: “May your lot be good, Ioseph and Iudas.” Iudas in the translation here is taken as a false genitive (for a similar problem with Iudas, see CIIP I 517).

Bibl.: CIJ 2, 1044 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 10f., no. 33 (Hebr.) (Engl. transl. 21 no. 33); van der Horst, Ancient Jewish Epitaphs 118-22; L. Di Segni, in: Sepphoris Synagogue 209-16 at 212.

AE/JJP

6974. Bilingual Greek/Jewish script epitaph of Yehuda/Iudas the Lesser

Six lines of text. The Greek section and its Hebrew opening (Shalom) are painted in red while the last two lines, in Hebrew, are incised (see comm. below). The inscription is written over the left-hand side of the front of the arcosolium.

Meas.: h 40, w 25 cm; letters 1-9 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 4 (Room 2, according to Mazar – less likely).

Pres. loc.: In situ? Non vidimus.

(a) שלום
ΙΟΥΔΑΣ
ΘΑΡΣΕΙ
ΦΙΛΑΤΑΤΕ

vacat

(b) יהודה
הקטן

(a) שלום, | Ἰούδας, | θάρσει, | φίλτατε
(b) יהודה | הקטן

Translit.: (a) šlwm
(b) yhw dh | hqt n

(a) *Peace, have courage, dearest Iudas!*
(b) *Yehuda the Lesser.*



fig. 6974.1

Comm.: The photograph shows an illegible inscription painted in red as described by Schwabe - Lifshitz while Mazar who gives only the Hebrew text describes it as incised. Mazar notes that the Greek superlative in the vocative, *φίλτατε*, seems to indicate that *hqtn* in Hebrew ("the Lesser") may in fact be a term of endearment, and thus Yehuda may have been a child. Accordingly, perhaps a more accurate translation would be "little Yehuda" (for a possibly similar term of endearment, see CIIP III 2393). This reading, however, cannot extend to "Iose the Lesser" (no. 6962) in the adjacent room, where the said Joseph is distinguished from another Joseph who appears without this epithet in the same arcosolium (no. 6964). Mazar notes, though this may not be the case here, "the Lesser" can also be an epithet denoting humility – as in the case of Samuel Ha-Katan, an early second-century *tanna* who the Talmud says received this epithet either because of his humility or because he was second only to Samuel the Prophet (TJ, Sot. 9:13). (NB: In Mazar "Avodah Zara VIII 12" regarding *יוחנן בן הקטן* *ywhnn bn hqtn* – "Yohanan the son of Hakaṭan," is in fact a reference to Ez 8,12).



fig. 6974.2

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 170 no. 22 (Hebr.) (ed. pr.). – CIJ 2, 1039; Mazar, *Beth She'arim I* 67f., 136f., nos. 35f. (Hebr.) (Engl. transl. 80 nos. 35f.); H. Kosmala, *Hebräer - Essener - Christen*, 1959, 421f.; B. Lifshitz, *RB* 72, 1965, 520-38 at 533; Schwabe - Lifshitz, *Beth She'arim II* 10 no. 29 (Hebr.) (Engl. transl. 19f., no. 29); van der Horst, *Ancient Jewish Epitaphs* 52f.; Park, *Afterlife* 56ff., 62, 89f.; Evans 82.

Photo: IAA.

AE/JJP

6975. Greek epitaph of Dusi, 3-4 c. CE

Three lines painted red on the front ledge of an arcosolium (same arcosolium as that of nos. 6976 and 6977); eroded by water (Schwabe - Lifshitz).

Meas.: h 47, w 40 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 4.

Pres. loc.: In situ? Non vidimus.

ΔΟΥΣΗ
ΩΔΕΚΙΤΕ
ΘΑΡΣΙ

Δουσή | ὦδε κίτε, | θάρσι

Dusi lies here, have courage!

Comm.: Δουσή is a hypocoristic form of Δωσίθεος, the common Jewish Greek form of Yehonatan (and similar theophoric names). *Omicron* and *upsilon* replace the *omega* as in Ἰκουβος for Ἰάκκωβος (no. 7047).

Bibl.: CIJ 2, 1051 (ed. pr.). – B. Lifshitz, RB 72, 1965, 520-38 at 525, 527; Schwabe - Lifshitz, Beth She'arim II 12 no. 40 (Hebr.) (Engl. transl. 24f., no. 40).

AE/JJP

6976. Greek epitaph of Eisther, 3-4 c. CE

Four lines painted red on the front ledge of an arcosolium, below central Trough (β), to the left of no. 6977.

Meas.: h 22, w 50 cm; letters 2-8 cm.

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 4.

Pres. loc.: In situ? Non vidimus.

- (a) ΚΥΡΑ (vertical line) (b) ΕΙΣΘΗΡ
(a) ΕΙΣΘΗΡ (vertical line) (b) ΘΑΡ[.]Ι
(c) [..]ΣΘΗΡ

- (a) Κύρα | Εισθήρ
(b) Εισθήρ, | θάρ[σ]ι
(c) [Ει]σθήρ



fig. 6976

- (a+b) *Lady Eisther – have courage, Eisther!*
(c) *Eisther.*

Comm.: Schwabe - Lifshitz offered the same reading but took l.1 in (a) with l.1 in (b). The two are separated here because it seems, from the photograph, that a vertical line separates the two inscriptions. HP in l.1 (b) are written below the line

of the text. According to Schwabe - Lifshitz, this was done because no. 6977 was there. The name Esther is unattested elsewhere in Palestine but appears several times in Beth She'arim, mostly in its common spelling Ἀσθήρ (e.g., no. 7157). A particularly close spelling is found in the form Ἰσθήρ (no. 7038). Its popularity in Beth She'arim is probably due to the Palmyrene and generally Syrian origin of many of the deceased. The photograph does not show inscription (c).

Bibl.: CIJ 2, 1050 (ed. pr.). – H. Kosmala, *Hebräer - Essener - Christen*, 1959, 421f.; Schwabe - Lifshitz, *Beth She'arim II* 12 no. 39 (Hebr.) (Engl. transl. 23f., no. 39); Mazar, *Beth She'arim I* (Engl. transl.) 84 no. 48; van der Horst, *Ancient Jewish Epitaphs* 118-22; Evans 65.

Photo: Schwabe - Lifshitz, *Beth She'arim II*, pl. 2,1.

AE/JJP

6977. Greek grave marker, 3-4 c. CE

Two lines painted red on the right-hand side at the front of an arcosolium, below right-hand Trough (γ).

Findspot: Catacomb 1, Hall G, Room 3, Arcosolium 4.

Pres. loc.: In situ? Non vidimus.

[--]HO[--]

[.]ΔΕΚΙΤΕ

[--]ἡ ὁ[σ]α? | ὦ]δε κίττε

Here lies ... the pious(?).

Comm.: The H in l.1 may indicate that the deceased is a female. The inscription was written to the right of no. 6976 and probably previous to it, because the last letters of the latter inscription were written below their line to accommodate this inscription.

Bibl.: CIJ 2, 1049 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim II* 12 no. 38 (Hebr.) (Engl. transl. 23 no. 38).

AE/JJP

6978. Bilingual Hebrew/Greek funerary inscription of Rabbi Yosef/Iose son of Yizḥak/Eisakius, 3-4 c. CE

Six lines written in red on the right-hand post within the archway between Rooms 3 and 4.

Meas.: h 47, w 46 cm; letters 2-4 cm.

Findspot: Catacomb 1, Hall G, archway between Rooms 3 and 4.

Pres. loc.: In situ? Non vidimus.

- (a) רב[י יוסף | בני צחק
בני צחק
(b) ΠΙΒΒΙΩΣΗ
ΟΣΙΟΣΥΙΟΣ
ΕΙΣΑΚΙΟ[.]
ΘΑΡΣΕΙΜ



fig. 6978

- (a) רב[י יוסף | בני צחק
(b) ῥιββι'Ιωσῆ | ὀσιος υἱὸς | Εἰσακίο[υ], | θάρσει Μ

Translit.: [rb]y ywsp | bn yṣḥq

(a) *Rabbi Yosef son of Yizḥak.*

(b) *Rabbi Iose, pious son of Eisakius, have courage!*

Comm.: For the name Iose, see CIIP I 573. The inscription does not appear over a burial place, hence it is probably that of an owner of the room. (NB: Mazar, Beth She'arim I 201 no. 50 is in pl. 11,4 and not pl. 11,3a, which is no. 6968 as mentioned in the text). Schwabe - Lifshitz observed the letter "M" written at the end of the inscription. Its meaning is unknown. They dismissed the possibility to read μ[οι] without mentioning who suggested it.

Bibl.: B. Maisler (=Mazar), BIES 5, 1937, 52 (Hebr.); CIJ 2, 1052; Mazar, Beth She'arim I 70, 137 (Hebr.) (Engl. transl. 84, 201 no. 50) (edd. prr.). – Schwabe - Lifshitz, Beth She'arim II 12f., no. 41 (Hebr.) (Engl. transl. 25 no. 41); S. Cohen, JQR 72, 1981/2, 1-17 at 4 no. 17; van der Horst, Ancient Jewish Epitaphs 52f., 118-22; Evans 119.

Photo: IAA Mandate archive.

AE/JJP

6979. Greek funerary inscription of Abra and Same, 3-4 c. CE

A single line written in red on the wall above an arcosolium.

Meas.: w 60 cm; letters 8-10 cm.

Findspot: Catacomb 1, Hall G, Room 4, Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

ΑΒΡΑΚΑΙΣΑΜΗ

Ἀβραῶ καὶ Σαμῶ

Abra and Same.

fig. 6979

Comm.: All editors consider these names as hypocoristic forms of Abraham and Samuel. Schwabe even suggested (BIES) that the two were children. Abraham is a rare name in Beth She'arim, but see CIIP I 953, 1016; CIIP III 2290 and several additional examples in Israel. It is worth noting that all the examples come from contexts no earlier than the 5 c. CE. Cohen suggests that the shortened forms were used because they were similar to contemporary Iranian names.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 82 no. 52 (Hebr.) (ed. pr.). – S. Klein, Sefer Ha-Yishuv, 1939, 171 no. 31a (Hebr.); CIJ 2, 1053; Schwabe - Lifshitz, Beth She'arim II 13 no. 42 (Hebr.) (Engl. transl. 25f., no. 42); Mazar, Beth She'arim I (Engl. transl.) 84f.; N. Cohen, JSJ 7, 1976, 97-128 at 100, 106; M. Peppard, in: Religion, Ethnicity and Identity 99-113 at 109.

Photo: Schwabe - Lifshitz, Beth She'arim II, pl. 2,2.

AE/JJP

6980. Bilingual Greek/Hebrew funerary inscription of a rabbi, 3-4 c. CE

Four remaining lines painted red in front of an arcosolium.

Meas.: h 13, w 56 cm; letters 3-7 cm.

Findspot: Catacomb 1, Hall G, Room 4, Arcosolium 2, below Trough β.

Pres. loc.: In situ? Non vidimus.

[--]

ΥΙΟΣ ΙΩΣΗ

רבי

ΟΣ[.]ΟΣ ΩΔΕ ΚΙΤΕ

ΘΑ[--]

[--] | υἱὸς Ἰωσῆ | רבי | ὅς[ι]ος, ὡδε κίτε, | θά[ρσει]

Translit.: rby

... son of Iose, rabbi, pious, lies here, have courage!

Comm.: The Hebrew word “rabbi” in l.2 is incised and not painted, possibly added onto the inscription after it was written. The name of the son of Iose (Joseph) is lost, but considering the other names in the cave, namely Joseph and Isaac, the latter is possible.

Bibl.: CIJ 2 1054f. (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 12f., no. 43 (Hebr.) (Engl. transl. 26 no. 43); S. Cohen, *JQR* 72, 1981/2, 1-17 at 3 no. 18; Y. Tepper, in: *Knowledge and Wisdom* 293-303 at 296f.

AE/JJP

6981. Greek tomb inscription of Ioseph, 3-4 c. CE

A single line written in red on the wall above an arcosolium.

Meas.: w 86 cm; letters 3-9 cm.

Findspot: Catacomb 1, Hall G, Room 4, Arcosolium 4.

Pres. loc.: In situ? Non vidimus.

ΙΩΣΗΦ ΟΣΙΟΣ

Ἰωσὴφ ὅσιος

Pious Ioseph.

Comm.: Except for one person, Abra (perhaps Abraham), the entire room is occupied with deceased men sharing the names Joseph and Isaac.

Bibl.: CIJ 2 1056 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 13 no. 44 (Hebr.) (Engl. transl. 26 no. 44); Evans 119.

AE/JJP

6982. Bilingual Greek/Hebrew(?) inscription of a Rabbi Ioasaph(?), 3-5 c. CE

Single line incised in front of an arcosolium.

Meas.: w 37 cm; letters 5-7 cm.

Findspot: Catacomb 1, Hall I, Room 2, Arcosolium 3.

Pres. loc.: In situ? Non vidimus.

ΠΙΒ ΙΩΑΣΑ[--]

רַיָּב יְוֹאסָא[פ?]

Rib (=Rabbi) Ioasaph(?).

Comm.: Schwabe - Lifshitz mention a Hebrew inscription יהושפ (yhwsp) above this text. This inscription is not published elsewhere (cf. Mazar, Beth She'arim I [Engl. transl.] 94 nos. 56f.). There is no parallel to the Greek version of the name as it appears here. It may be a Greek version of one of the many hypocoristic forms of the name Joseph (see indices under "Yosef"; including the forms Yose, Yehosa which do not require the addition of the *phi* as here, following Schwabe - Lifshitz). For the spelling ρίβ for rabbi, see no. 7219.

Bibl.: Schwabe - Lifshitz, Beth She'arim II 14 no. 45 (Hebr.) (Engl. transl. 29 no. 45) (ed. pr.). – S. Cohen, JQR 72, 1981/2, 1-17 at 4 no. 19.

AE/JJP

6983. Greek inscription of Semion of Gabara, 3-5 c. CE

Two lines incised above an arcosolium.

Meas.: h 17, w 45 cm; letters 5-9 cm.

Findspot: Catacomb 1, Hall I, Room 3, Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

ΣΕΜΙΩΝ Ο

ΓΑΒΑΡΟΥΣ

Σεμίων ὁ | Γαβαροῦς

Semion, the man of Gabara.

Comm.: Gabara/Araba (TIR 127) is a village in the Galilee that was part of the territory of Diocaesarea (Eus. On. 16,13). In this hall there is one more person who originated from that village as well (no. 6988; cf. comm. to no. 6990). Σεμίων is probably one of the many Greek variants of the Hebrew šm'wn (Simon; see "Shimon" in CIIP indices; and Σεμιωνίος in: P.Oxy. 16, 2058 col. 6,132).

Bibl.: S. Klein, Sefer Ha-Yishuv, 1939, 168 no. 3 (Hebr.) (ed. pr.). – CIJ 2, 1059; B. Lifshitz, RB 72, 1965, 520-38 at 525; Schwabe - Lifshitz, Beth She'arim II 15 no. 46 (Hebr.) (Engl. transl. 29 no. 46); Y. Tepper, in: Knowledge and Wisdom 293-303 at 296f.

AE/JJP

6984. Greek epitaph of Isak, 3-5 c. CE

Single line incised at the front of an arcosolium.

Meas.: w 34 cm; letters 6 cm.

Findspot: Catacomb 1, Hall I, Room 3, Arcosolium 2.

Pres. loc.: In situ? Non vidimus.

ΕΥΜΥΡΙΣΑΚ

εὐμύρι, Ἰσάκ

May your lot be good, Isak!

Comm.: For the spelling Ἰσάκ, see CIIP I 365.

Bibl.: CIJ 2, 1060 (ed. pr.). – H. Kosmala, *Hebräer – Essener – Christen*, 1959, 421f.; B. Lifshitz, *RB* 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim* II 15 no. 47 (Hebr.) (Engl. transl. 29f., no. 47).

AE/JJP

6985. Bilingual Greek/Jewish script grave marker of priestly family

Two lines incised one above the other on the curve of the ceiling in front of an arcosolium.

Meas.: Greek: w 42 cm; letters 9-15 cm; Hebrew: w ca. 25 cm; letters ca. 7 cm.

Findspot: Catacomb 1, Hall I, Room 4, on ceiling in front of Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

ΙΕΡΕΩΝ

vacat

כֹּהֲנִים

Ἰερέων

כֹּהֲנִים

Translit.: kwhnym

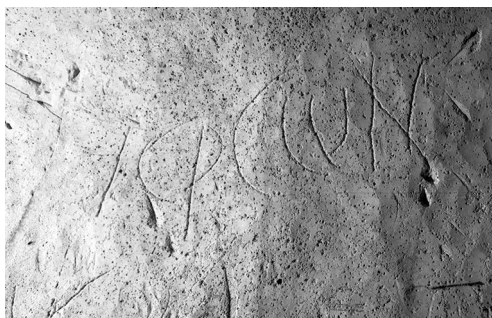


fig. 6985.1

Greek and Hebrew: *(Tomb) of priests.*



fig. 6985.2

Comm.: See comm. to no. 6990, and see also no. 6986. Mazar suggested remains of some text preceding the Hebrew word. The photograph does not suggest that these markings are a coherent or connected text.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 90f., no. 61,2 pl. 15,1 (Hebr.) (ed. pr.). – BE 1939, 499; S. Klein, Sefer Ha-Yishuv, 1939, 169 no. 15 (Hebr.); CIJ 2, 1001; Mazar, Beth She'arim I 137 no. 62 pl. 12,3 (Hebr.) (Engl. transl. 93, 201 no. 62); Robert, Hellenica 11/12, 1960, 381-413 at 383 n.4; Schwabe - Lifshitz, Beth She'arim II 15 no. 49 (Hebr.) (Engl. transl. 31 no. 49); Brooten, Women Leaders 97; B. Mazar, Le monde de la Bible 29, 1983, 38-44 at 40-4; J. van Henten, in: Early Jewish Epigraphy 44-69 at 53f.; Evans 53f.; Hachlili, Funerary Customs 213-6; J. Magness, in: Religious Diversity 135-66 at 140; Z. Weiss, in: D. Schwartz - Z. Weiss eds., Was 70 CE a Watershed in Jewish History?, 2012, 91-111 at 100ff.



fig. 6985.3

Photo: IAA Mandate archive.

AE/JJP

6986. Hebrew grave marker “place of priests”

Three lines painted red to the right of the arch of an arcosolium.

Findspot: Catacomb 1, Hall I, Room 4, Arcosolium 1.

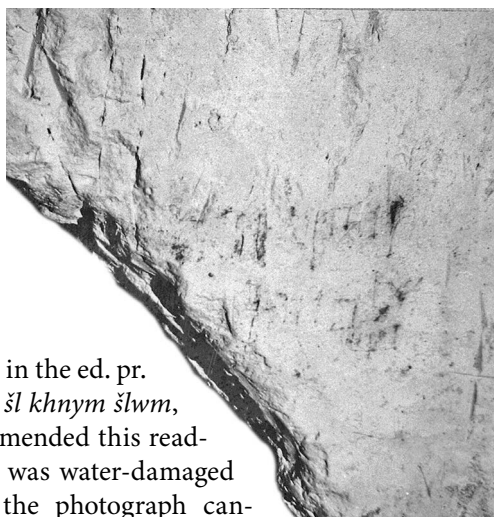
Pres. loc.: In situ? Non vidimus.

המקום הזה
של כוהנים
חבל

המקום הזה | של כוהנים | חבל

Translit.: hmqwm hzh | šl khnym |
ḥbl

This tomb belongs to priests, woe!



Comm.: Maisler (Mazar) initially read in the ed. pr. and CIJ: מקום של כהנים שלום *mqwm šl khnym šlwm*, “tomb of the priests, peace.” Mazar amended this reading in later editions. The inscription was water-damaged already when discovered (Mazar), the photograph cannot certainly corroborate the reading. The Hebrew word for

fig. 6986

“place,” *mqwm*, is used like the Greek τόπος to denote a burial place. See no. 6985 and comm. to no. 6990.

Bibl.: B. Maisler (=Mazar), JPOS 18, 1938, 41-8 at 47 (ed. pr.). – CIJ 2, 1002; Mazar, Beth She'arim I 137f., no. 67 pl. 12,6 (Hebr.) (Engl. transl. 201f., no. 67 pl. 12,6); Robert, Hellenica 11/12, 1960, 381-413 at 383 n.4; Brooten, Women Leaders 97f.; N. Avigad - B. Mazar, NEAEHL 1, 1993, 236-48 at 244; Evans 53f.

Photo: IAA Mandate archive.

AE/JJP

6987. Greek grave marker

Four lines painted green on the curve of the ceiling in front of an arcosolium.

Findspot: Catacomb 1, Hall I, Room 4, in front of Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

ΕΙΣ ΤΗΝ
ΕΙΣ ΤΗΝ
ΕΣΩ ΚΡΗ
ΠΙ[..]

{είς τήν} | είς τήν | ἔσω κρη|πι[δα]

Towards the inner trough.

Comm.: Klein (followed by Frey [CIJ]): είς γήν | ἔσω κρη|πτῆ (“you will be buried inside into the ground”). Schwabe - Lifshitz took this inscription as an epitaph of a person whose name is missing, buried in the inner tomb. The word κρηπίς is used in Catacomb 12 in Beth She'arim to denote a tomb (no. 7109); there it is certain that the word means a burial trough. One may suggest, then, that this inscription is not an epitaph but rather an instruction to the undertakers to bury a person in the innermost trough, or instructions to the visitor regarding place of burial. In this case we know that the body of Matha occupied that trough (no. 6990).

Bibl.: S. Klein, Sefer Ha-Yishuv, 1939, 169 no. 11 (Hebr.) (ed. pr.). – CIJ 2, 1062; Schwabe - Lifshitz, Beth She'arim II 16 no. 50 (Hebr.) (Engl. transl. 31 no. 50).

AE/JJP

6988. Greek epitaph of Iesus of Araba

Four lines incised in front of an arcosolium, next to a schematic seven-branched menorah.

Meas.: h 9, w 10 cm; letters 1.5-4.0 cm.

Findspot: Catacomb 1, Hall I, Room 4, in front of Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

MNHMI
ONIHΣΟΥ
ΣΑΡΑΠΗ
ΝΩ

μνημῖ|ον Ἰησοῦ|ς Ἀραπη|νῶ

Tomb of Iesus, the man of Araba.



fig. 6988.1

Comm.: μνημῖ|ον here denotes an arcosolium. Ἀραπη|νῶ, according to Schwabe, for Ἀραπηνοῦ. The village of Araba (here Π for B) is the same as Gabara (also mentioned in Room 3, no. 6983). For further commentary, see no. 6990.



fig. 6988.2

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 96 no. 62 (Hebr. (ed. pr.). – S. Klein, Sefer Ha-Yishuv, 1939, 168 (Hebr.); CIJ 2, 1003; B. Lifshitz, RB 72, 1965, 520-38 at 524; Schwabe - Lifshitz, Beth She'arim II 16 no. 51 (Hebr.) (Engl. transl. 31f., no. 51); Mazar, Beth She'arim I (Engl. transl.) 93; T. Rajak, in: Schäfer, Talmud Yerushalmi 1, 349-66 at 362; Evans 120.

Photo: IAA Mandate archive.

6989. Greek epitaph of Dionysia

Two lines written in green paint in front of an arcosolium.

Meas.: h (max) 19, w (max) 36 cm; letters 5-6 cm.

Findspot: Catacomb 1, Hall I, Room 4, in front of Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

ΕΥΜΥΡΙ
ΔΙΟΝΥΣΙΑ

εὐμύρι, | Διονυσία

May your lot be good, Dionysia.

Comm.: This inscription is an example of the adoption of pagan names by Jews, even by those of priestly families (see Ilan, *Lexicon* I 272). For further commentary, see no. 6990.

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 171 no. 32 (Hebr.) (ed. pr.). – CIJ 2, 1063; H. Kosmala, *Hebräer – Essener – Christen*, 1959, 421f.; B. Lifshitz, *RB* 72, 1965, 520-38 at 525, 528; Schwabe - Lifshitz, *Beth She'arim II* 16 no. 52 (Hebr.) (Engl. transl. 32 no. 52); G. Mussies, in: Safrai - Stern, vol. 2, 1052; id., in: *Early Jewish Epigraphy* 246; D. Urman, in: id. – P. Flesher eds., *Ancient Synagogues*, vol. 2, 1995, 373-617 at 586; Park, *Afterlife* 122f.; J. Magness, in: *Religious Diversity* 135-66 at 139.

AE/JJP

6990. Greek epitaphs of Reuth and Matha, 4-5 c. CE

Two columns, four lines each written in front of an arcosolium. Inscription in column (b) was added on the left of column (a) and is written in a different hand on the space left between the first inscription and the left-hand edge of the sill of the arcosolium.

Meas.: h 27, w 42 cm; letters 4-7 cm.

Findspot: Catacomb 1, Hall I, Room 4, Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

- (a) ΡΕΟΥΘ
ΘΥΓΑΤΗΡ
ΜΗΤΕΡ ΙΟΥ
ΔΑΣ
(b) ΚΑΙ
ΜΑ
ΘΑΣ
ΕΣΩ



fig. 6990

- (a) Ῥεούθ, | θυγάτηρ, | μήτερ Ιού|δας
(b) καὶ | Μα|θαῖς | ἔσω

- (a) *Reuth, daughter, mother of Iudas*
(b) *and (the tomb) of Matha inside.*

Comm.: Ῥεούθ is an otherwise unattested variant of the name Ρούθ, Ruth, which is, in itself, an extremely rare name among Jews but attested twice more in this room (no. 6994). In the same arcosolium (Room 4, Arc. 1), one also finds grave markers of Iesus (no. 6988) and Dionysia (no. 6989). Schwabe - Lifshitz suggest reasonably that the latter are the parents of Ruth and that Matha (a variant or hypocoristic form of Mattathia) was her husband. Since the parents are mentioned in an adjacent tomb, Ruth can be generally referred to as “daughter” without any specific mention of the parents’ name. The inscriptions make clear the order of burial, first Dionysia and Iesus, then Ruth, the daughter, and then (expressed by the word καί) Matha. The inscriptions also denote the troughs in which they were buried, the two northern Troughs (α, β) contained the parents, the southern Trough (γ) contained the daughter and the innermost transecting Trough (δ) contained the son-in-law. All together are marked by an inscription on the inner side of the roof of the arcosolium as being from a priestly family (no. 6985).

In this arcosolium Iesus is mentioned as a man of Gabara/Araba. As Schwabe - Lifshitz already noted, the priestly order of Pethahiah is considered to have settled there according to the baraita of the twenty-four priestly courses (e.g., Klein 163; see further bibliography in no. 6985). This family cluster seems to be the only epigraphic corroboration of this baraita.

Mazar pl. 12,4 marks this inscription as no. 65; while in his text p. 93 no. 65 is no. 6988.

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 169 no. 10 (Hebr.) (ed. pr.). – CIJ 2, 1061; Schwabe - Lifshitz, *Beth She'arim II* 15 no. 48 (Hebr.) (Engl. transl. 30 no. 48); Mazar, *Beth She'arim I* (Engl. transl.) 92f., pl. 12,4.

Photo: IAA Mandate archive.

AE/JJP

6991. Greek epitaph of Iulianus, 4-5 c. CE

Two lines incised on a rock detached from the wall of the hall.

Meas.: h (max.) 12 cm; w (max.) 14 cm; letters: 3-5 cm.

Findspot: Catacomb 1, Hall I, Room 4, Arcosolium 1, Trough δ.

Pres. loc.: In situ? Non vidimus.

ΙΟΥΛ[--]

ΥΙΟΣ Ι[--]

Ἰουλ[ιανὸς] | υἱὸς Ι[--]

Iulianus son of I...

Comm.: The stone was discovered over a trough that contained many skeletal remains and may have been used as a bone depository. Mazar writes: “it seems that this fragment is from the right wall of hall G, and was used to cover the above mentioned burial long after the wall had collapsed.”

Bibl.: CIJ 2, 1064 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim II* 16f., no. 53 (Engl. transl. 32 no. 53); Mazar, *Beth She'arim I* (Engl. transl.) 94 no. 68.

AE/JJP

6992. Greek epitaph of Anina, 4-5 c. CE

Single name incised on the shelf of an arcossolium.

Meas.: w 33 cm; letters: 6-9 cm.

Findspot: Catacomb 1, Hall I, Room 4, Arcossolium 2.

Pres. loc.: In situ? Non vidimus.

ANINΑΣ

Ἀνινᾶς

(Burial place) of Anina.

Comm.: The name here may also be in the nominative Ἀνίνας and as in ossuaries, it simply states the name of the deceased in the trough. For the name Aninas, see CIIP I 99.

Bibl.: CIJ 2, 1066 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 17 no. 55 (Hebr.) (Engl. transl. 33 no. 55); Mazar, Beth She'arim I 93 no. 72(?) (Engl. transl.); D. Urman, in: id. – P. Flesher eds., Ancient Synagogues, vol. 2, 1995, 373-617 at 396.

AE/JJP

6993. Greek epitaph of Herodes

Two lines painted red on the right-hand side of the shelf of an arcosolium.

Meas.: h 14, w 28 cm; letters 5-7 cm.

Findspot: Catacomb 1, Hall I, Room 4, Arcosolium 2.

Pres. loc.: In situ? Non vidimus.

ΕΥΜΥΡΙ

ΗΡΩΔΗ

εὐμύρι, | Ἡρώδη

May your lot be good, Herodes!

fig. 6993

Comm.: Apart from names of those connected with the Herodian dynasty which appear in literary sources and coins, weights and other ancient media, the name Herod is not commonly attested in inscriptions and papyri among Jews.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 96f., no. 72 (Hebr.) (ed. pr.). – S. Klein, Sefer Ha-Yishuv, 1939, 171 no. 33 (Hebr.); CIJ 2, 1004; B. Lifshitz, RB 72, 1965, 520-38 at 525, 527f.; Schwabe - Lifshitz, Beth She'arim II 17 no. 56 (Hebr.) (Engl. transl. 33 no. 56); Mazar, Beth She'arim I (Engl. transl.) 93 no. 72; Park, Afterlife 122f.

Photo: M. Schwabe, BIES 5, 1937, 83 (dr.).

AE/JJP

6994. Bilingual Greek/Jewish script epitaph of Ruth

Three lines incised on the front sill of an arcosolium. The location of the Greek and Hebrew inscriptions relative to each other is not mentioned in the editions.

Meas.: (b) w 44 cm; letters 4-7 cm.

Findspot: Catacomb 1, Hall I, Room 4, Arcosolium 2.

Pres. loc.: In situ? Non vidimus.

(a) רות

רות

(b) ΡΟΥΘ ΡΟΥΘ

(a) רות, | רות

(b) Ρούθ, Ρούθ

Translit.: rwt, | rwt

Ruth (4x).

Comm.: The name is very rarely used among Jews in Late Antiquity, see no. 6990. The repetition is often taken as an expression of grief.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 86 nos. 69f. (Hebr.) (ed. pr.). – CIJ 2, 1065; Mazar, Beth She'arim I 138 no. 69 (Hebr.) (Engl. transl. 93, 202 nos. 69f.); Schwabe - Lifshitz, Beth She'arim II 17 no. 54 (Hebr.) (Engl. transl. 32f., no. 54).

AE/JJP

6995. Greek epitaph of Tryphera, 4-5 c. CE

Three lines painted red on the rear wall of an arcosolium.

Meas.: h 24, w 24 cm; letters: 3-8 cm.

Findspot: Catacomb 1, Hall I, Room 4, Arcosolium 3.

Pres. loc.: In situ? Non vidimus.

ΕΥΜΥΡΙ

ΚΥΡΑ

ΤΡΥΦΕΡΑ

εὐμύρι, | κυρά | Τρυφέρα

May your lot be good, Lady Tryphera!

Comm.: The name Tryphera literally means “delicate one” and is attested in all volumes of the LGPN (50 entries). However, it is, to the best of our knowledge, not attested in Jewish onomastics nor in inscriptions from Iudaea/Palaestina and its close vicinity. It is attested in second-century inscriptions in northern Syria near Antioch (SEG 32, 1425, 1428, 1429) and Laodicea (IGLS 4, 1297); both cities had significant Jewish communities. This may hint at the origin of the deceased buried here.

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 171 no. 34 (Hebr.) (ed. pr.). – CIJ 2, 1067; B. Lifshitz, RB 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim II* 17 no. 57 (Hebr.) (Engl. transl. 33f., no. 57); van der Horst, *Ancient Jewish Epitaphs* 52f.; Park, *Afterlife* 122f.

AE/JJP

6996. Greek epitaph of Leontius, 3-5 c. CE

Seven lines inscribed on a marble slab.

Meas.: h 24, w 25.5, d 3.1 cm; letters 1-2.7 cm.

Findspot: Catacomb 1, in the main corridor, near the entrance door of Hall K.
Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-423. Autopsy: 2 June 2015 (WE/DK).

ΜΗΜΟΡΙΟΝ ΛΕΟ
ΝΤΙΟΥ ΠΑΤΡΟΣ
ΤΟΥ ΡΙΒΒΙ ΠΑΡ
ΗΓΟΡΙΟΥ ΚΑΙ
ΙΟΥΛΙΑΝΟΥ ΠΑΛ
ΑΤΙΝΟΥ ΑΠΟ ΧΡΥ
vacat ΣΟΧΩΝ



fig. 6996

μημόριον Λεο|ντίου πατρός | τοῦ ρίββι Παρ|ηγορίου και | Ἰουλιανοῦ παλ|ατίνου ἀπὸ
χρυ|σοχῶν

Tomb of Leontius, father of the Rabbi Paregorius, and of Iulianus, palatinus from among the goldsmiths.

Comm.: The inscription mentions the owners of the hall or of part of it. Considering the Palmyrene inscriptions in the hall, Schwabe suggested Leontius and his family were Palmyrene as well. He also mentions that Jews could not be part of a non-Jewish association (goldsmiths or any other) because of the polytheistic rituals entailed in membership, hence such an association could be only where a Jewish community was large enough to have its own association. Recently, R. Last (JSJ 47, 2016, 330-63) gathered possible evidence for Jewish participation in non-Jewish craftsmen associations; see, however, B. Eckhard's responses to Last (JSJ 48, 2017, 246-60; esp. 256): "It is entirely legitimate ... to assume that Judaeans joined local craftsmen associations – although one cannot at present prove this, everything else would be surprising indeed."

Schwabe pointed out that there was a goldsmiths' association at Palmyra but not necessarily a Jewish one. Noy and Bloedhorn are probably correct to assert that there is nothing to tie the family to Palmyra with any certainty.

Palatinus is taken here to be an office (it could also be a personal name, an additional cognomen to Iulianus). *Palatini* were those who served in association with the Imperial court from the 4 c. CE onwards (Brill's New Pauly, s.v. Palatini). A Jewish palatinus is mentioned in Aphrodisias (Ameling, IJO II 14A,11; see commentary on p. 94; A. Chanotis, SCI 21, 2002, 216 n.25). Jews in Roman administration have been recorded on several late antique epitaphs from Palaestina, see e.g., no. 6849, CIIP III 2177 (Jaffa) and recent discussion regarding Jews from Sephoris in J. Ashkenazi - M. Aviam, JJS 68, 2017, 208-23. For possible family relations of Leontius, cf. comm. to no. 7009.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 86-90 no. 78 (Hebr.) (ed. pr.). – BE 1939, 499; CIJ 2, 1006; B. Lifshitz, RB 67, 1960, 58-64 at 63 no. 8; BE 1961, 808; B. Lifshitz, RB 72, 1965, 520-38 at 525-9; Schwabe - Lifshitz, Beth She'arim II 21 no. 61 (Hebr.) (Engl. transl. 40f., no. 61); Mazar, Beth She'arim I (Engl. transl.) 41, 105f., no. 78; G. Mussies, in: Safrai - Stern 2, 1040-64 at 1057; S. Cohen, JQR 72, 1981/2, 1-17 at 4 no. 20; B. Mazar, Le monde de la Bible 29, 1983, 40-4; van der Horst, Ancient Jewish Epitaphs 99ff.; N. Avigad - B. Mazar, NEAEHL 1, 1993, 244; Williams, Jews 97 no. 4,39; T. Rajak, in: Schäfer, Talmud Yerushalmi 1, 349-66 at 358, 364; J. Naveh, JSAI 26, 2002, 231-6 at 232f.; C. Hezser, in: Jewish Culture and Society 149-95 at 173f.; Noy - Bloedhorn, IJO III 229f., no. App4; S. Miller, JQR 94, 2004, 27-76 at 44-7; Weiss, Sepphoris Synagogue 204; L. Di Segni, in: Sepphoris Synagogue 209f., 220f.; M. Peppard, in: Religion, Ethnicity and Identity 99-113 at 111 no. 3,3.

Photo: IAA.

AE/JJP

6997. Greek epitaph of Iulianus and Capito, 4-5 c. CE

Two lines incised above an arcosolium.

Meas.: h 12, w 34 cm; letters 3-6 cm.

Findspot: Catacomb 1, Hall J, Room 4, Arcosolium 1 or 2.

Pres. loc.: In situ? Non vidimus – hall is currently blocked.

ΙΟΥΛΙΑΝΟΣ
ΚΑΠΙΤΩΝ

Ἰουλιανός, | Καπίτων

Iulianus, Capito.



fig. 6997

Comm.: Peppard (contra Schwabe - Lifshitz) regards this as a dual name of the same person, but considering the location of the inscription, it is more likely to be the names of two men buried in the arcosolium rather than a single person with two cognomina. Mazar claims the inscription is situated above Arcosolium 1 while Schwabe - Lifshitz write Arcosolium 2. The hall is blocked and it is not possible to check at this time. Latin cognomina are known to have been used by Jews, Iulianus appears, e.g., in no. 6996.

Bibl.: CIJ 2, 1068 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 18 no. 58 (Hebr.) (Engl. transl. 35 no. 58); Mazar, Beth She'arim I (Engl. transl.) 97 no. 74 pl. 13,2; B. Lifshitz, RB 72, 1965, 520-38 at 529; M. Peppard, in: Religion, Ethnicity and Identity 99-113 at 110.

Photo: Mazar, Beth She'arim I (Engl. transl.) pl. 13,2.

AE/JJP

6998. Greek epitaph of Simon, 4-5 c. CE

Two lines incised above an arcosolium.

Meas.: h 13, w 54 cm; letters 3-5 cm.

Findspot: Catacomb 1, Hall J, Room 4, Arcosolium 2.

Pres. loc.: In situ? Non vidimus – hall is currently blocked.

ΘΑΣΣΙΣΙΜΩΝ
ΟΥΔΙΣΟΘΑΝΑΤΟΣ

θάῤῥσι, Σίμων, | οὐδὲς ἄθανατος



fig. 6998.1

Be of courage Simon, no one is immortal.

Comm.: The spelling of this inscription should probably be regarded as erroneous rather than representing some kind of pronunciation as suggested by Schwabe.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 97 no. 75 (Hebr.) (ed. pr.). – S. Klein, *Sefer Ha-Yishuv*, 1939, 171 no. 35 (Hebr.); CIJ 2, 1005; N. Avigad, *Archaeology* 8, 1955, 236-44 at 241; Mazar, *Beth She'arim I* 92 (Hebr.) (Engl. transl. 97 no. 75 pl. 3,3); Schwabe - Lifshitz, *Beth She'arim II* 18 no. 59 (Hebr.) (Engl. transl. 35f., no. 59); B. Lifshitz, *RB* 72, 1965, 520-38 at 526f.; N. Avigad, in: *Archaeological Discoveries* 175-85 at 180ff.; van der Horst, *Ancient Jewish Epitaphs* 118-22; M. Peppard, in: *Religion, Ethnicity and Identity* 99-113 at 109; Y. Tepper, in: *Knowledge and Wisdom* 293-303 at 296f.

Photo: Mazar, *Beth She'arim I*, pl. 13,3; Schwabe - Lifshitz, *Beth She'arim II* 18 fig. 1 (dr.).

AE/JJP

6999. Greek epitaph of Simon father of Melitius, 4-5 c. CE

Two lines incised on the ceiling above an arcosolium.

Meas.: h 13, w 54 cm; letters: 3-5 cm.

Findspot: Catacomb 1, Hall J, Room 4, Arcosolium 3.

Pres. loc.: In situ? Non vidimus – hall is currently blocked.

ΣΙΜΩΝ ΠΑΤΗΡ ΜΕΛΙΤΙΟΥ ΧΟΡΗΘΟΥ

vacat ΤΙΟΥ *vacat*

ΚΑΛΛΙ[.]ΣΕΛΕΥΚΟΣ ΠΙΤΕΝΘΑΔΕ

Σίμων, πατήρ Μελιτίου Χορήθου, | {τιου} | Καλλί[ας?], Σέλευκος, π(α)τ(ήρ), ἐνθάδε

Simon, father of Melitius ..., Callias(?), Seleucus, a father, here (buried).

Comm.: The reading here follows Schwabe - Lifshitz. Since there is no photograph, drawing or record of this difficult text, it seemed prudent to add nothing to what Schwabe - Lifshitz had already written. The reading seems uncertain, the title “Χορήθος” is not clear. Schwabe - Lifshitz proposed to translate Χορήθου as Ḥavarah; they followed Mazar who suggested that Χορήθου derived from a place called Ḥivria (Ḥuwwara/Ḥavarah). Its identification with Ḥavarah follows a suggestion by Mazar adopted by the first editors of the inscription. This identification was based on no more than similarity in the sound of the names and cannot be accepted as conclusive. The abbreviation ΠΤ for π(α)τ(ήρ) is otherwise unknown, but we have no better suggestions. For the village of Ḥuwwara in the lower Galilee, see Ḥivria in TIR 147. It is tempting to suggest that l.2 actually read υἱοῦ, thus rendering the translation: Simon father of Melitius ... son of Kallia (and) Seleucus, a

father, here (buried). In this case, *Καλλίας* is the genitive of *Καλλία* and Seleucus was written in the nominative by mistake.

Bibl.: CIJ 2, 1069 (ed. pr.). – B. Lifshitz, RB 72, 1965, 520-38 at 531; Schwabe - Lifshitz, Beth She'arim II 18f., no. 60 (Hebr.) (Engl. transl. 36f., no. 60); Mazar, Beth She'arim I (Engl. transl.) 97 no. 76; id., EI 18, 1985, 293-9 at 296 (Hebr.); D. Urman, in: id. - P. Flesher eds., Ancient Synagogues, vol. 2, 1995, 373-617 at 456ff.; L. Di Segni, SCI 16, 1997, 139-61 at 140ff.; T. Rajak, in: Schäfer, Talmud Yerushalmi 1, 349-66 at 362; M. Peppard, in: Religion, Ethnicity and Identity 99-113 at 109; Y. Tepper, in: Knowledge and Wisdom 293-303 at 296f.

AE/JJP

7000. Greek epitaph, 3-5 c. CE

Two reported lines painted red on wall on left side of arcosolium. Inscription faded away, only remains of red paint could be located.

Findspot: Catacomb 1, Hall K, Room 1, wall to the left of Arcosolium 1.

Pres. loc.: In situ. Autopsy: 28 September 2016.

ΣΑ[--]

ΕΙ[--]

Comm.: Schwabe - Lifshitz read here: Σα[μουήλ?] | Ει[ούδα?] – Samuel son of Judah – but even back then the inscription was unclear. The name Samuel does not appear in other inscriptions in the hall. The arcosolium is the only one in the room, its shelf is decorated with a horse and rider in relief and the wall to the left of it with another finely carved relief of the same scene.

Bibl.: CIJ 2, 1071 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 21 no. 62 (Hebr.) (Engl. transl. 41 no. 62); Mazar, Beth She'arim I (Engl. transl.) 98, 100 no. 80; L. Di Segni, in: Sepphoris Synagogue 212.

AE/JJP

7001. Hebrew epitaph of Yehuda, 3-4 c. CE

Two lines painted red over arcosolium.

Findspot: Catacomb 1, Hall K, Room 1, above Arcosolium 1.

Pres. loc.: In situ, completely faded. Autopsy: 28 September 2016.

יהודה[--]יד[...]

[--]ג[...]

[יה]וד[ה--]הטוב | [...]ר[...]ג[--]

Translit.: [yh]wd[h--]hṭwb | [...]r[...]n[--]

... *Yehuda* ... *the good* ...

Comm.: The restoration of the name is based on no. 7002, inscribed within the same arcosolium. הטוב *hṭwb* “the good” is an epithet of the deceased. The inscription is now completely faded, some red paint has remained; cf. comm. to no. 7009.

Bibl.: CIJ 2, 1070 (ed. pr.). – Mazar, *Beth She'arim* I 138 no. 79 (Hebr.) (Engl. transl. 98, 100, 202 no. 79).

AE/JJP

7002. Greek epitaph of Iuda, 3-5 c. CE

Two lines painted red on wall above trough.

Meas.: w 20 cm; letters 5.5 cm.

Findspot: Catacomb 1, Hall K, Room 1, above Trough α in Arcosolium 1.

Pres. loc.: In situ. Autopsy: 28 September 2016.

ΙΟΥΔ[--]

++ΟΥ

Ἰουδ[ας | --]ου

(*Tomb of*) *Iuda* ...

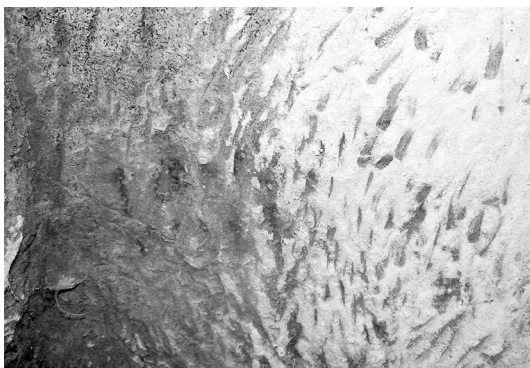


fig. 7002

Comm.: The inscription seems to have been recently whitewashed. See also comm. to no. 7009.

Bibl.: CIJ 2, 1072 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 21 no. 63 (Hebr.) (Engl. transl. 41 no. 63); Mazar, *Beth She'arim* I (Engl. transl.) 98, 100 no. 81; L. Di Segni, in: *Sepphoris Synagogue* 212.

Photo: AE.

AE/JJP

7003. Greek epitaph of Iuda, 3-5 c. CE

Single line painted red on wall above trough.

Meas.: w 34 cm; letters 5.5 cm.

Findspot: Catacomb 1, Hall K, Room 1, above Trough β in Arcosolium 1 (on back wall of arcosolium).

Pres. loc.: In situ. Autopsy: 28 September 2016.

ΙΟΥΔΑΣ

Ἰούδας

(Tomb of) Iuda.

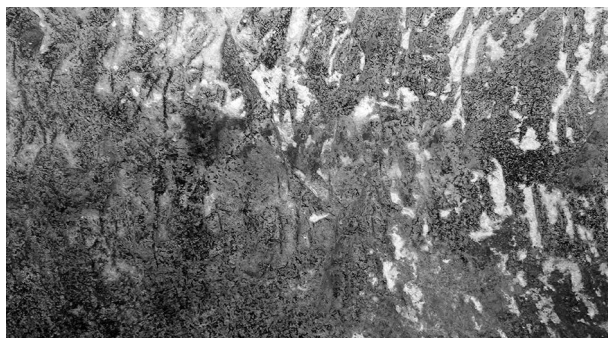


fig. 7003.1

Comm.: See comm. to no. 7009.

Bibl.: CIJ 2, 1073 (ed. pr.). – B. Lifshitz, RB 72, 1965, 520-38 at 529; Schwabe - Lifshitz, Beth She'arim II 21 no. 64 (Hebr.) (Engl. transl. 42 no. 64); Mazar, Beth She'arim I (Engl. transl.) 98, 100 no. 82; L. Di Segni, in: Sepphoris Synagogue 212.

Photo: AE.

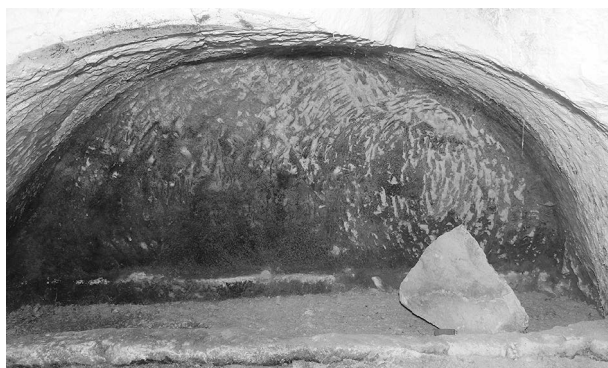


fig. 7003.2

AE/JJP

7004. Palmyrene epitaph of Batmalko, 3 c. CE

Three lines painted green on the north wall of Room 1 to the left of the passageway into Room 3. Inscription completely faded.

Findspot: Catacomb 1, Hall K, Room 1, on the wall left of the passage into Room 3.

Pres. loc.: In situ, faded. Autopsy: 28 September 2016.

בתנפשאדנה
 דבתמלכומק++א
 [--]שת[--]



fig. 7004

בת נפשא דנה | דבתמלכו מק++א | [--]שת[--]

Translit.: bt npš' dnh | dbtmlkw mq++' | [--]št[--]

This tomb of Batmalko (=Batmalcho) ... year ...

Comm.: The text presented here follows Mazar since he examined the text in situ close to the time of its discovery. He suggested that the name Mokim (*mqym*) can be restored here, as in no. 7013. The photograph (from the time of the excavation), though, does not seem to bear out the reading. The letter *mem* before the *qof* in the second line is not visible nor an *alef* at the end of the line. From the photograph the second line may read: דבתמלכו כנש *dbtmlkw knš* – in which case the inscription may be translated: “this (is) the tomb that gathered Batmalko in year ...”

Batmalko=Batmalcho is mentioned in two more inscriptions in this hall (nos. 7005 and 7011) both in Palmyrene script. The name is a common Palmyrene feminine name, see Stark 13, 80, who notes that Palmyrene compounds of BT (daughter) and personal names do not imply a direct father-daughter relationship but rather a connection to an eponymous ancestor. Batmalko is buried in Room 3, Arcosolium 2, above which her name is inscribed in monumental script.

This is one of three inscriptions in the necropolis including a date, the others being nos. 7169 and 7029 (in which the word “year” is written similarly: שת).

Bibl.: CIJ 2, 1077 (ed. pr.). – Mazar, Beth She'arim I 80, 82f., 138f. (Hebr.) (Engl. transl. 203 no. 86); B. Lifshitz, ZDPV 76, 1960, 159f.; Figueras, Ossuaries 14; D. Hillers - E. Cussini, Palmyrene Aramaic Texts, 1996, 41 no. 136; Noy - Bloedhorn, IJO III 229f., no. App4.

Photo: IAA Mandate archive.

AE/JJP

7005. Palmyrene epitaph of Batmalko, 3 c. CE

Single line vertically incised on the north wall of Room 1 to the right of the passageway into Room 3. The last four letters of the inscription are incised in double lines, perhaps with a two-pronged instrument.

Meas.: w 25 cm; letters 4.5-6 cm.

Findspot: Catacomb 1, Hall K, Room 1, on the wall right of the passage into Room 3.
Pres. loc.: In situ, defaced. Autopsy: 28 September 2016.



fig. 7005.1

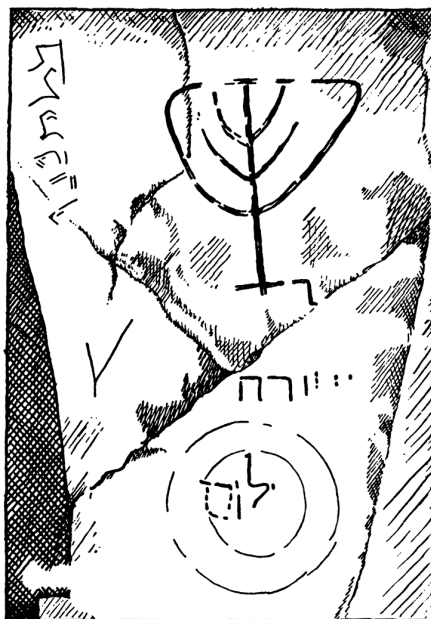


fig. 7005.2

בתמלכו

Translit.: btmlkw

(Tomb/room of) Batmalko (=Batmalcho).

Comm.: The inscription is still visible beneath a layer of modern graffiti etched into the wall, defacing the inscription and those next to it (no. 7006) and the drawing of a menorah. For other inscriptions mentioning Batmalko, see nos. 7004 (with comm.) and 7011.

Bibl.: CIJ 2, 1074 (ed. pr.). – B. Mazar, *Beth She'arim I*, 82f., 138 no. 83 (Hebr.) (Engl. transl. 202f., no. 83); Naveh, *On Sherd and Papyrus* 200; N. Avigad - B. Mazar, *NEAEHL* 1, 1993, 236-48 at 246; D. Hillers - E. Cussini, *Palmyrene Aramaic Texts*, 1996, 41 no. 135; Noy - Bloedhorn, *IJO III* 229f., no. App4; Hachlili, *Funerary Customs* 192f.

Photo: AE; Mazar, *Beth She'arim I* 101 fig. 10.

7006. Hebrew epitaph of Yehuda, 3 c. CE

Two lines painted red on the north wall of Room 1, to the right of the passageway into Room 3. Inscription completely faded.

Meas.: w ca. 20 cm; letters ca. 5-8 cm; ca. 10 cm between ll.1 and 2.

Findspot: Catacomb 1, Hall K, Room 1, on the wall right of the passage into Room 3.

Pres. loc.: In situ, faded. Autopsy: 28 September 2016.

יהודה
שלום

יהודה | שלום

Translit.: yhw dh | šlwm

Yehuda, peace!

Comm.: Mazar published these as two distinct inscriptions (nos. 84 and 85). We have decided to combine them. Judah is buried in the nearby arcosolium (no. 7002; cf. comm. to no. 7009). If the reading is correct, then this wall bears the names of both people buried in Room 1 and the next room (3). The word “shalom” (peace) is written over a graffito of two concentric circles incised with a compass; the name Judah is written beneath a red-painted menorah. All inscriptions have faded; only traces of red paint remain on the wall (see also commentary to no. 7005).

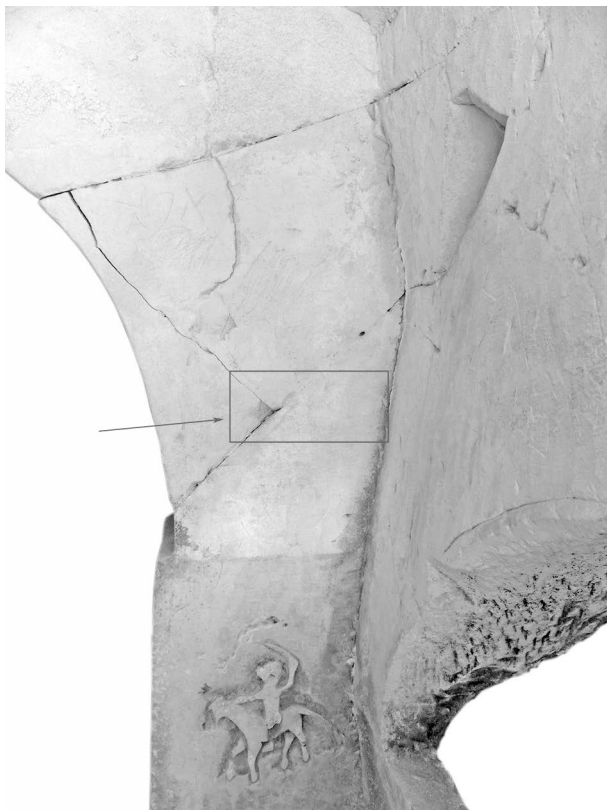


fig. 7006

Bibl.: CIJ 2, 1075, 1078 (ed. pr.). – Mazar, *Beth She'arim I* 80ff., 138f., nos. 84f. (Hebr.) (Engl. transl. 79f., 138f., nos. 84f.); H. Cavallin, *Life After Death*, 1974, 166f., no. 4.12.1.

Photo: AE/JJP.

AE/JJP

7007. Three Hebrew blessings with the word “shalom,” 3-4 c. CE

All three inscriptions are painted in red on the walls to the left and right of the passages between Room 1 and the other rooms in Hall K of Catacomb 1.

Findspot: Catacomb 1, Hall K; (a) on the west wall of Room 1, to the left of the passage to Room 2; (b) on the west wall of Room 1, to the right of the passage to Room 2; (c) north wall of Room 1, to the left of the passage to Room 3.

Pres. loc.: In situ, faded. Autopsy: 28 September 2016.

(a-c) שלום

Translit.: (a-c) šlwm

(a-c) *Peace!*

Comm.: All entrances from Room 1 to other rooms in Hall K were decorated with this blessing, including the north wall right off the passage to Room 3, mentioned in a different entryway, see no. 7006. All that remains of these inscriptions are faded red marks on the wall where they once stood. The damage seems to be attributable to natural decay of the cave.

Bibl.: CIJ 2, 1076, 1079, 1080 (ed. pr.). – Mazar, *Beth She'arim I* 80ff., 139 nos. 87-89 (Hebr.) (Engl. transl. 100ff., 203f., nos. 87-89); H. Cavallin, *Life After Death*, 1974, 166f., no. 4.12.1.

AE/JJP

7008. Bilingual Greek/Jewish script epitaph of Neḥemia, 3-5 c. CE

Three lines painted red on the wall to the left of an arcosolium. First two lines in Greek (a), third line in Hebrew (b).

Meas.: w 12 cm; letters (Greek) 2-3 cm.

Findspot: Catacomb 1, Hall K, Room 2, to the left of Arcosolium 1.

Pres. loc.: Lost.

(a) NE

HMI[.]

(b) נפש נִיחמִיָּה

(a) Νε|ημί[ας]

(b) נפש נִיחמִיָּה



fig. 7008

Translit.: npš nyḥmyh

(a) (*Tomb of*) *Neemia*.

(b) *Tomb of Neḥemia*.

Comm.: All the inscriptions in Room 2 of this Hall (K) are now lost. The photograph shows an unclear inscription. The text here is taken from Schwabe - Lifshitz and Mazar combined. The name Neḥemiah may very well be the Hebrew version of *Paregorius* found in no. 6996. On possible family relations, see comm. to no. 7009.

Bibl.: CIJ 2, 1081 (ed. pr.). – Mazar, Beth She'arim I 80, 139 (Hebr.) (Engl. transl. 102, 105f., nos. 90f. pl. 15,3); Schwabe - Lifshitz, Beth She'arim II 22 no. 65 (Hebr.) (Engl. transl. 42 no. 65).

Photo: IAA Mandate archive.

AE/JJP

7009. Greek epitaph of Sara mother of a priestess, 3-5 c. CE

Five lines painted red above arcosolium.

Meas.: h 26, w 38 cm; letters 3-5 cm.

Findspot: Catacomb 1, Hall K, Room 2, above Arcosolium 2.

Pres. loc.: Lost. Not found in September 2016.

ΣΑΡΑΘΥΓΑΤΗΡ
ΝΑΙΜΙΑΣΜΗ
ΤΗΡΗΡΕΙΑΣ
ΚΥΡΑΜΑΡ[.]ΗΣ
[.]ΘΑΚ[--]

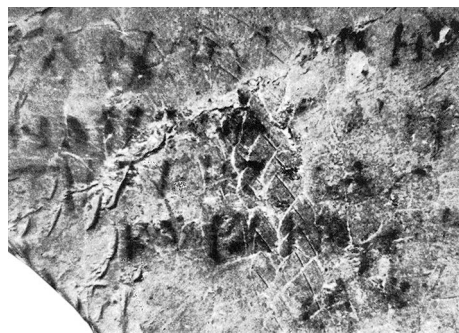


fig. 7009

Σάρα θυγάτηρ | Ναιμίας, μή|τηρ ἱερείας | κυρὰ Μαρ[εῖ?]ης | [ἔν]θα κ[εῖται?]

Sara, daughter of Naimia, mother of priestess(?) Lady Maria lies here.

Comm.: This inscription enables the reconstruction of a family tree: the name Naimia is probably a variant of Neḥemia. A person of that name was buried in the arcosolium to the left of Sara (no. 7008). He was most probably her father.

Inscription no. 6996 at the entrance to the hall commemorated Leontius father of Rabbi Paregorius. The name Paregorius may be any name from the root נְהִימ including Nehemia (see commentary to CIIP II 1456, and Ilan, *Lexicon* III 353), and the two may be the same person. Leontius, father of Paregorius/Nehemia is commemorated over the arcosolium to the right of Sara (no. 7010). Hence, he is most likely to have been her grandfather. Rabbi Paregorius/Nehemia here may well be the same person as Rabbi Paregorius, father of Antoninus Iuda, mentioned in an epitaph found in the area of the synagogue (no. 7214). If this is the case, then the Iudas mentioned in Room 1 of Hall K (nos. 7002, 7003) may be his son and a brother to Sara.

Schwabe took *ἱέρεια* (for *ἱέρεια*) to be the title of the wife of a priest, for none of the forefathers of Maria are identified as priests. A similar title appears in several Jewish inscriptions from Jerusalem (CIIP I 297), Egypt (JIGRE 84, see discussion there), Rome (Noy, *JIWE* II 11) and possibly Caesarea (CIIP II 1480). Brooten suggested that this was an office in the Jewish community, see discussion in CIIP I 297. In the other cases variant forms of the noun *ἱέρισσα* are used. – See also no. 7012, where the same person possibly appears once more.

Bibl.: M. Schwabe, *BIES* 5, 1937, 77-97 at 91 no. 92 (Hebr.) (ed. pr.). – S. Klein, *Sefer Ha-Yishuv*, 1939, 171 no. 36 (Hebr.); *CIJ* 2, 1007; B. Lifshitz, *RB* 67, 1960, 58-64 at 62f., no. 7; Robert, *Hel-lenica* 11/12, 1960, 382f., n.7; B. Lifshitz, *RB* 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim* II 22 no. 66 (Hebr.) (Engl. transl. 42f., no. 66); Mazar, *Beth She'arim* I (Engl. transl.) 102, no. 92 pl. 15,5; Brooten, *Women Leaders* 76f.; van der Horst, *Ancient Jewish Epitaphs* 96; T. Ilan, *NT* 34, 1992, 23-45 at 40ff.; Williams, *Jews* 52f. no. 2,98; C. Claußen, *Versammlung, Gemeinde, Synagoge*, 2002, 283; C. Hezser, in: *Jewish Culture and Society* 149-95 at 175f.; S. Miller, *JQR* 94, 2004, 27-76 at 44-7; J. Magness, in: *Religious Diversity* 135-66 at 140.

Photo: Mazar, *Beth She'arim* I pl. 15,5.

AE/JJP

7010. Hebrew epitaph of Leontis, 3-4 c. CE

A single line painted red over the wall to the right of an arcosolium.

Findspot: Catacomb 1, Hall K, Room 2, on the wall right of Arcosolium 2.

Pres. loc.: Completely faded. Autopsy: 28 September 2016.

לאונטיס

לאונטיס

Translit.: l'wntys



fig. 7010

(Tomb of) Leontis.

Comm.: The man appearing in this inscription is most probably the same Leontius who appears in Greek in the marble plaque placed at the entrance to the hall (no. 6996). His family members seem all to have been buried in this room (no. 2) (nos. 7008, 7009). See also comm. to no. 7009.

Bibl.: CIJ 2, 1082 (ed. pr.). – Mazar, Beth She'arim I 80-83, 139 (Hebr.) (Engl. transl. 102, 105f., no. 93 pl. 15,7); L. Rutgers, ZPE 115, 1997, 245-56 at 253.

Photo: Mazar, Beth She'arim I (Engl. transl.) pl. 15,7.

AE/JJP

7011. Epitaph of Batmalko in Palmyrene script, 3-4 c. CE

A single line well incised over an arcosolium.

Meas.: w 36.5 cm; letters 10-11 cm.

Findspot: Catacomb 1, Hall K, Room 3, on the wall above Arcosolium 2.

Pres. loc.: In situ. Autopsy: 28 September 2016.

בתמלכו

Translit.: btmlkw

(Tomb of) Batmalko.



fig. 7011

Comm.: Batmalko (=Batmalcho) appears in several inscriptions in Room 1 (on the walls to the right and left of the passage to Room 3, nos. 7004 and 7005 – see commentaries there). This inscription is very finely carved in monumental Palmyrene script.

Bibl.: B. Maisler (=Mazar), BIES 4, 1936, 79-82 (Hebr.) (ed. pr.). – Id., JPOS 18, 1938, 41-8 at 46 pl. 8,2; CIJ 2, 1083; Mazar, Beth She'arim I 82f., 139, 203 no. 94 (Hebr.) (Engl. transl. 203f., no. 94); D. Hillers - E. Cussini, Palmyrene Aramaic Texts, 1996, 42 no. 137; Noy - Bloedhorn, IJO III 229f., no. App4.

Photo: IAA Mandate archive.

AE/JJP

7012. Greek epitaph of Sara, 3-4 c. CE

Three lines written over arcosolium, first line incised, second and third lines painted red.

Meas.: w 26 cm; letters 10 cm.

Findspot: Catacomb 1, Hall K, Room 3, above Arcosolium 2(?).

Pres. loc.: Not found during visit on 28 September 2016.

ΚΑΙΣΑΡΑ[--]
 [--]ΑΙΜΙΑΣΚΑΙ[--]
 ΜΑΡΗ[--]ΕΙ[--]

καὶ Σάρα [θυγάτηρ Ν]αυίας καὶ [μήτηρ?] | Μαρή[ας ἐρ]εῖ[ας]

And Sara daughter of Naimia (=Nehemia) and mother of Marea the priestess.

Comm.: Schwabe - Lifshitz (p. 22 in the Hebrew version) write: “there is no certainty in the reading of this inscription and in its suggested restorations.” The inscription can no longer be seen. It was probably situated over Arcosolium 2, which Schwabe - Lifshitz consistently call Arcosolium 4. It is possible that this is the inscription over the arcossolium about which Mazar wrote that it “blurred when the upper layer of the rock surface peeled off under the action of water and air” (Mazar 104).

However, the appearance of this same person both here in Room 3 and in Room 2 (see no. 7009), combined with the mistaken numbering of the arcossolium as well as the fact that Room 3 was obviously owned and used by a Palmyrene family, casts serious doubt on the reading which seems to have relied on a now lost photograph or transcription. There may have been some confusion and no. 7009 and the present inscription are one and the same – though the differences between the readings make this less likely. The most likely possibility is that this inscription, like no. 7009, was discovered in Room 2 rather than 3, the repetition of the name of the deceased on several walls of the same room (especially around their burial arcossolium) being a common practice (see e.g., nos. 7003, 7006 in Room 1 of this hall). The word “καὶ” in the opening of the inscription, suggests that it contained more lines and was perhaps preceded by the name of the deceased in the trough next to Sara.

Finally, if indeed Sara did appear in inscriptions in both Room 2 and 3, then either her bones were relocated at some point in time from one burial room to another or one inscription is her epitaph (probably no. 7009, in Room 2 where she is buried next to her father) and the other is part of an ownership inscription. For possible family relations, see comm. to no. 7009.

Bibl.: CIJ 2, 1085 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 22 no. 68 (Hebr.) (Engl. transl. 43f., no. 68); Mazar, *Beth She'arim* I (Engl. transl.) 104f.; Brooten, *Women Leaders* 7; J. van Henten, in: *Early Jewish Epigraphy* 53f.

AE/JJP

7013. Greek epitaph of Mocimus, 3 c. CE

Single line incised over arcossolium.

Meas.: w 23 cm; letters 3 cm.

Findspot: Catacomb 1, Hall K, Room 3, above Arcossolium 2.

Pres. loc.: Lost. Autopsy: 28 September 2016.

MOKIMOSMOK[--]

Μόκιμος, Μόκ[ιμος]

Mocimus, Mocimus.

Comm.: The inscription was incised in very small letters below an inscription in monumental Palmyrene script mentioning a woman called Batmalko (no. 7011). Mokim is a Palmyrene name attested also in Hall G (nos. 6953-6955, 6959; cf. no. 7004 from the present hall). All together this arcosolium contains seven burial places, Mokim was buried in one of them. The repetition of the name may indicate grief. (Schwabe - Lifshitz mark this inscription as over Arcosolium 4, but there is no such arcosolium in any room in Hall K).

Bibl.: CIJ 2, 1084 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 22 no. 67 (Hebr.) (Engl. transl. 43 no. 67); Mazar, *Beth She'arim* I (Engl. transl.) 105f., 203 no. 95.

AE/JJP

7014. Bilingual Greek/Hebrew epitaph of Anania son of Iuda, 3-4 c. CE

Four lines painted red to the left of an arcosolium.

Meas.: h 38, w 23 cm; letters 3-6 cm.

Findspot: Catacomb 1, Hall M, Room 1, on the wall to the left of Arcosolium 1, near the entrance.

Pres. loc.: Completely faded; visited on 28 September 2016.

ΕΥΜΥΡΙ
ΑΝΑΝΙΑ
ΙΟΥΔΑΣ
שלום



fig. 7014.1

εὐμύρι, | Ἀνανία, | Ἰούδας | שלום

Translit.: šlwm

May your lot be good, Anania (son) of Iuda! Peace!

Comm.: Anania's father, Judah, may be the man buried in loculus (a) that is below this arcosolium and mentioned in a Hebrew inscription written on his sealing stone (no. 7016). Perhaps his mother is the woman, Hanna, buried in a loculus (b) below this arcosolium, also mentioned in an inscription above her sealing stone (no. 7017). Anania is a well-known Greek version of the Hebrew name Ḥananiah.

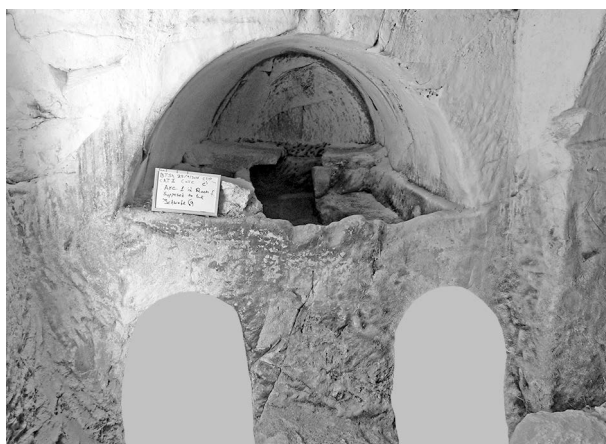


fig. 7014.2

Bibl.: CIJ 2, 1086 (ed. pr.). – H. Kosmala, *Hebräer - Essener - Christen*, 1959, 421f.; B. Lifshitz, *RB* 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim II* 23 no. 69 (Hebr.) (Engl. transl. 44f., no. 69); Mazar, *Beth She'arim I* (Engl. transl.) 110 no. 97; H. Cavallin, *Life After Death*, 1974, 99 n.9, 166f., no. 4.12.1; Hemer, *Book of Acts* 224 no. 5,1; Park, *Afterlife* 89f., 122f., 125f.; H. Misgav, *Judea and Samaria Research Studies* 11, 2002, 125-30 at 128 (Hebr.); M. Peppard, in: *Religion, Ethnicity and Identity* 99-113 at 110.

Photo: AE/JJP.

AE/JJP

7015. Greek epitaph on covering stone of Isak's tomb, 3-4 c. CE

Three lines painted red on a covering stone set over a trough. The stone is broken on all sides.

Meas.: h 22, w 36 cm; letters 3-4 cm.

Findspot: Catacomb 1, Hall M, Room 1, Arcosolium 1, Trough γ.

Pres. loc.: Not found during visit on 28 September 2016.

ΙΣΑΚ

ΙΣΑΚ

[.]ΣΑ[.]

'Ισάκ, | 'Ισάκ, | ['Ι]σά[κ]

Isak, Isak, Isak!

Comm.: Schwabe - Lifshitz suggest l.3 could also be read as Σα[λόμ], but this seems less likely. Repetition of names in Jewish epitaphs can be a sign of grief (e.g., CIIP I 53, 187, 326; CJO, p. 12).

Bibl.: CIJ 2, 1089 (ed. pr.). – Schwabe - Lifshitz, *Beth She'arim* II 23 no. 71 (Hebr.) (Engl. transl. 45 no. 71); Mazar, *Beth She'arim* I (Engl. transl.) 110ff., no. 100; Park, *Afterlife* 90.

AE/JJP

7016. Hebrew epitaph on sealing stone of Yudan, 3-4 c. CE

Two lines painted red on the smoothed surface of a small stone that fits over a larger sealing stone of a loculus. The larger stone bears a depiction of two menorahs flanking a Torah shrine.

Meas.: Sealing stone: h 50, w 45, d 15 cm; opening of the loculus: h 83, w 57 cm; the stone bearing the inscription should have fitted in the ca. 20 cm space left between sealing stone and opening of loculus.

Findspot: Catacomb 1, Hall M, Room 1, on the floor, the stone fitting above sealing stone of Loculus a (not α as in Schwabe - Lifshitz).

Pres. loc.: Lost. Visited 28 September 2016.

שלום

ליוֹדָן

שלום | ליוֹדָן

Translit.: šlwm | lywdn

Peace to Yudan.

fig. 7016

Comm.: Yudan is a common Hebrew/Aramaic version of the name Judah. His son is probably buried in the arcosolium above his loculus (see no. 7014). Mazar notes that the combination “[-]-ל שְׁלוֹם” (*šlwm l-[-]*) “peace on/to” followed by a personal name does not normally appear in Jewish epitaphs in Palestine, but the formula does appear in Palmyrene inscriptions.

Bibl.: B. Maisler (=Mazar), BIES 5, 1937, 49-76 at 70 (Hebr.) (ed. pr.). – S. Klein, *Sefer Ha-Yishuv*, 1939, 170 no. 21 (Hebr.); CIJ 2, 1087; Mazar, *Beth She‘arim I* 86, 139f., no. 98 (Hebr.) (Engl. transl. 110ff., no. 98); H. Cavallin, *Life After Death*, 1974, 166f., no. 4.12.1; Milson, *Art and Architecture* 125; E. Maayan-Fanar, *Iconographica* 10/1, 2011/2, 11-32 at 16f.

Photo: Mazar, *Beth She‘arim I*, fig. 18 (dr.).

AE/JJP

7017. Greek epitaph on sealing stone of Hanna, 3-4 c. CE

Four lines painted red to the right of a depiction of two menorahs flanking a Torah shrine on an ashlar that sealed a loculus.

Meas.: stone: h 57, w 40, d 16 cm; inscription: h 24, w 16 cm; letters 5-9 cm.

Findspot: Catacomb 1, Hall M, Room 1, on sealing stone of Loculus b (not β as in Schwabe - Lifshitz).

Pres. loc.: Rockefeller Museum, Jerusalem, inv. no. 1942-424 Autopsy: 26 May 2015 (DK).

KΥ
PAA
NN
A

Κυ|ρᾱ ᾿Α|νν|α

Lady Hanna.



fig. 7017.1

Comm.: The lines of the inscription are broken to fit the remaining space after the depiction of the Torah shrine and the menorahs. For the family, see no. 7014. Hanna was buried in a loculus rather than in a trough. These loculi seem to be the earlier form of burial in the hall.

Bibl.: CIJ 2, 1088 (ed. pr.). – M. Avi-Yonah, QDAP 10, 1944, 105-151 at 140f.; Schwabe - Lifshitz, Beth She'arim II 23 no. 70 (Hebr.) (Engl. transl. 45 no. 70); Mazar, Beth She'arim I (Engl. transl.) 110ff.; Avi-Yonah, Art 36f., fig. 7; C. Hezser, in: Jewish Culture and Society 149-95 at 175f.; Noy - Bloedhorn, IJO III 60f., no. Syr39; Milson, Art and Architecture 125; E. Maayan-Fanar, Iconographica 10/1, 2011/2, 11-32 at 16f.



Photo: DK; IAA Mandate archive (dr.).

fig. 7017.2

AE/JJP

7018. Bilingual Hebrew/Aramaic Shalom blessings on cave walls, 3-4 c. CE

(a) a single line vertically incised on the wall to the right of an arcosolium; (b) a single line written (horizontally) to the right of inscription (a).

Findspot: Catacomb 1, Hall N, Room 1, on the wall right of Arcosolium 1.

Pres. loc.: Not found during visit on 28 September 2016.

(a) ם
ל
ש

(b) שלום

(a) ש|ל|ם

(b) שלום

Translit.: (a) š|l|m
(b) šlwm

(a and b) *Peace!*

Comm.: Inscription (a) is the Aramaic spelling of “Shalom” and it is written (according to Mazar) in a script influenced by Palmyrene script. The vertical direction of the text indicates this as well. It could also be a feminine name (e.g., CIIP I 180). Inscription (b) is in Hebrew. Regardless of whether this is a personal name or a blessing (or both), this inscription demonstrates an awareness of the differences between Aramaic and Hebrew.

Bibl.: CIJ 2, 1090 (ed. pr.). – Mazar, Beth She'arim I 90, 140 nos. 101, 101a (Hebr.) (Engl. transl. 205 nos. 101, 101a); Testa, Simbolismo 210; H. Cavallin, Life After Death, 1974, 166f., no. 4.12.1.

AE/JJP

7019. Greek epitaph of Iulianus, 3-4 c. CE

Two lines incised on the front of an arcosolium. Many modern graffiti by visitors cover the walls of this hall.

Meas.: h 18, w 36 cm; letters 5-8 cm.

Findspot: Catacomb 1, Hall N, Room 1, Arcosolium 2, below Trough β (not Arcosolium 1, as in Schwabe - Lifshitz).

Pres. loc.: Not found during visit on 28 September 2016.

[.]ΑΛΟ[.]
ΙΟΥΛΙΑΝΟΣ

[σ]αλό[μ], | Ἰουλιανός

Peace, Iulianus!



fig. 7019.1

Comm.: For the use of the word *šlwm* in Greek transliteration, see no. 6962.



fig. 7019.2

Bibl.: CIJ 2, 1091 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 23 no. 72 (Hebr.) (Engl. transl. 46 no. 72); Mazar, Beth She'arim I (Engl. transl.) 119 no. 102; Park, Afterlife 90.

Photo: AE/JJP.

AE/JJP

7020. Greek abecedary, 3-4 c. CE

Single line incised on the left-hand side of the archway between two rooms. Many modern graffiti of visitors cover the walls of this hall.

Meas.: w 37 cm; letters 3-7 cm.

Findspot: Catacomb 1, Hall N, Room 2, on archway to Room 6.

Pres. loc.: Not found during visit on 28 September 2016.

ΑΒΓΔΕΖΗΘ Ι

Comm.: The abecedary is complete and did not go any further than the letter *iota*. The gap between the *theta* and the *iota* is due to the roughness of the rock. Abecedaries were at times incised as graffiti in funerary contexts for magical (apotropaic?) purposes. Schwabe noted that no other abecedary was discovered in Beth She'arim. Since his publication several abecedaries were discovered in Jewish funerary contexts, see CIIP I 112, 113, 509, 606, 699; IV 3400. Two Hebrew abecedaries were discovered also in Beth She'arim, see no. 7200A.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 79 no. 103 (Hebr.) (ed. pr.). – S. Klein, Sefer Ha-Yishuv, 1939, 169 no. 8a (Hebr.); BE 1939, 499; CIJ 2, 1092; Schwabe - Lifshitz, Beth She'arim II 23f., no. 73 (Hebr.) (Engl. transl. 46f., no. 73); Mazar, Beth She'arim I (Engl. transl.) 122 no. 103; R. Hachlili, Cathedra 31, 1984, 27-30 (Hebr.); L. Rahmani, PEQ 118, 1986, 96-100 at 97; R. Hachlili, in: Kasher - Rappaport - Fuks 252; A. de Vaate, in: Early Jewish Epigraphy 148-51; D. Ben Ami - Y. Tchekhanovets, PEQ 140, 2008, 195-202 at 197ff.; J. Magness, in: Religious Diversity 142; H. Gzella, in: G. Khan - S. Bolozyk - S. Fassberg - G. Rendsburg - A. Rubin - O. Schwarzwald - T. Zewi eds., Encyclopedia of Hebrew Language and Linguistics, 2013, 4-7; J. Poirier, in: Fiensy - Strange, Galilee I 256; K. Stern, Archaeology and Text 1, 2017, 95-114 at 103; Stern 2018 130f.

AE/JJP

7021. Greek graffiti of two *alphas*

Two letters incised to the right of the archway.

Meas.: letters 2.6 cm.

Findspot: Catacomb 1, Hall N, Room 2, on the top right-hand of the arch towards Room 6.

Pres. loc.: In situ. Autopsy: 28 September 2016.

AA



fig. 7021

Comm.: The meaning may be apotropaic, especially considering abecedary no. 7020 that was incised on the other side of the same archway. The form of the letters suggest that they are ancient (and not a modern graffito). For single letters as possibly apotropaic, see also CIIP II 2102.

Bibl.: Unpublished.

Photo: AE.

AE/JJP

7022. Illegible inscription in Jewish script

Single line thinly incised with seven or eight letters.

Findspot: Catacomb 1, Hall N, Room 6, on the wall to the right of the entrance, near the passageway into Room 7.

Pres. loc.: Not found during visit on 28 September 2016.

ⲡⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛ

Translit.: ⲛⲛⲛⲛⲛⲛⲛⲛⲛ

Bibl.: CIJ 2, 1093 (ed. pr.). – Mazar, Beth She'arim I 140 no. 104 (Hebr.) (Engl. transl. 122 no. 104).

AE/JJP

7023. Greek epitaph of Corinthis, 3-4 c. CE

Single line incised over an arcosolium. Schwabe - Lifshitz give two possible readings but do not explain exactly why.

Meas.: w 41 cm; letters 7-8 cm.

Findspot: Catacomb 1, Hall O, Room 1, above and to the right of Arcosolium 1.

Pres. loc.: In situ? Non vidimus.

[.]ΑΙΚΟΠΙΝΘΙΣ

or

ΚΟΠΙΝΘΙΣ

[x]αὶ Κορινθίς or Κορίνθις

... and Corinthis (female or male).

Comm.: To the best of our knowledge the name does not appear in any other Jewish inscription, in Beth She'arim or elsewhere (Ilan, *Lexicon* I 239; II 224). One of Herod's bodyguards was called by this name (BJ 1,576; AJ 17,55), but he was not necessarily Jewish. It is a relatively common Greek (and Latin) name (75 entrees in the LGPN; Pape, WGE 696f.).

Bibl.: CIJ 2, 1094 (ed. pr.). – Schwabe - Lifshitz, Beth She'arim II 24 no. 74 (Hebr.) (Engl. transl. 47 no. 74).

AE/JJP

7024. Greek epitaph of Iacob son of Thutha, 3-4 c. CE

Single line incised and painted red on an arcosolium.

Meas.: w 64 cm; letters 9-10 cm.

Findspot: Catacomb 1, Hall P, Room 2, on the left-hand side of the shelf below Arcosolium 1.

Pres. loc.: In situ. Autopsy: 28 September 2016.

ΙΑΚΩΒ ΘΟΥΘΑ

Ἰακώβ Θουθᾶ

Iacob (son) of Thutha.



fig. 7024.1 (1967)

Comm.: The name Thutha is derived from the mulberry, the Hebrew תות (*twṭ*) and the name *tt* is attested as an Arab name (Ilan, *Lexicon* II 404, s.v. *Θούθας* – Tuta). Schwabe - Lifshitz note that the name may be a place name (several places are possible, e.g., Thabatha/Thauatha/



fig. 7024.2 (2016)

Migdal Thutha – TIR 246, south of Gaza). Schwabe - Lifshitz also mention several Hebrew and other names based on fruit (of course the most famous is Tamar meaning “date palm,” and see comm. to CIIP III 2211, epitaph of Lulabus from Jaffa).

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 169 no. 6 (Hebr.) (ed. pr.). – CIJ 2, 1095; Schwabe - Lifshitz, *Beth She‘arim II* 25 no. 75 (Hebr.) (Engl. transl. 49 no. 75); Mazar, *Beth She‘arim I* (Engl. transl.) 130 no. 106; Evans 119.

Photo: Schwabe - Lifshitz, *Beth She‘arim II*, pl. 2,3; AE.

AE/JJP

7025. Greek epitaph of Isak, 3-4 c. CE

Single word painted red on the wall above the short side of a trough.
Meas.: w 37 cm; letters 10-14 cm.

Findspot: Catacomb 1, Hall P, Room 2, Arcosolium 1, above Trough α.
Pres. loc.: In situ. Autopsy: 28 September 2016.

ΙΣΑΚ

Ἰσάκ

Isak (is buried here).

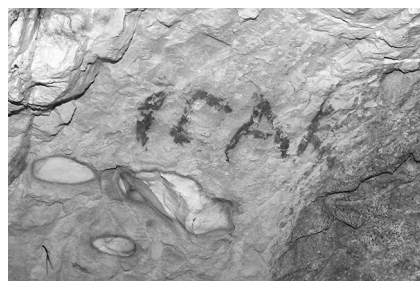


fig. 7025.1

Comm.: This is probably Isak son of Thutha, see no. 7026.

Bibl.: CIJ 2, 1097 (ed. pr.). – Schwabe - Lifshitz, *Beth She‘arim II* 25 no. 77 (Hebr.) (Engl. transl. 49 no. 77); Mazar, *Beth She‘arim I* (Engl. transl.) 130 no. 109.

Photo: AE/JJP.

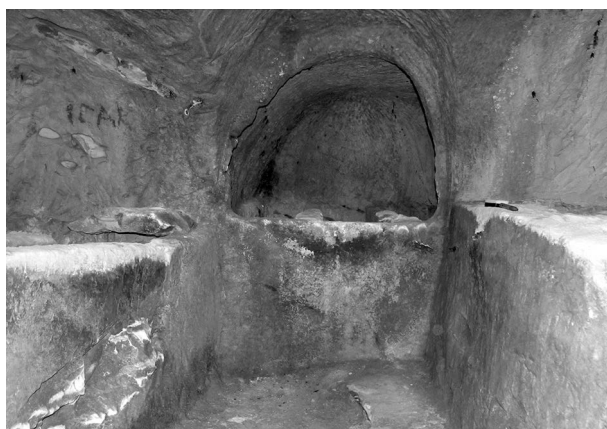


fig. 7025.2

AE/JJP

7026. Greek and Hebrew/Aramaic(?) epitaph of Isak son of Thutha, 3-4 c. CE

(a) two lines painted red on the shelf of an arcosolium; (b) a single line written in dark red to the right of inscription (a).

Meas.: (a) w 39 cm; letters 7 cm; (b) w 17 cm; letters 3 cm.

Findspot: Catacomb 1, Hall P, Room 2, on right-hand side of shelf below Arcosolium 1.

Pres. loc.: In situ. Autopsy: 28 September 2016.

(a) ΙΣΑΚΥΙΟΣ

ΘΟΥΘΑ

(b) חִילְנַפֶּשׁ

(a) Ἰσακ υἱὸς | Θουθά

(b) חִילְנַפֶּשׁ

Translit.: ḥylnpš



fig. 7026

(a) Isak son of Thutha.

Comm.: (a) For Thutha, see no. 7024. – (b) The last letter of the inscription is written over the last letters of l.1 of inscription (a), hence it is technically later but possibly written only shortly after. The reading is unclear, the third letter of the inscription can either be a Palmyrene *tav* or a Hebrew/Aramaic *lamed*. It has been suggested to read here *בית נפש* *byt npš* – tomb; but the first letter is definitely not a *bet*. There is no satisfactory solution. Mazar suggested that this inscription relates to a deceased buried in the same trough replacing Isak.

Bibl.: CIJ 2, 1096 (ed. pr.). – Mazar, *Beth She'arim* I 97, 140 nos. 107f. (Hebr.) (Engl. transl. 130, nos. 107f.); Schwabe - Lifshitz, *Beth She'arim* II 25 no. 76 (Hebr.) (Engl. transl. 49 no. 76).

Photo: IAA.

AE/JJP

7027. Greek epitaph of Isak son of Oga, 5 c. CE(?)

Single line painted red on the shelf of an arcosolium.

Meas.: w 108 cm; letters 6-14 cm.

Findspot: Catacomb 1, Hall P, Room 2, Arcosolium 2 (not 4 as in Schwabe - Lifshitz).

Pres. loc.: In situ, covered with mold and faded. Autopsy: 28 September 2016.

ΙΣΑΚΟΥΒΕΝΙΑΜΙΝ

Ἰσὰκ Ὁγά, Βενιαμίν

Isak, (son) of Ogas, Benjamin.

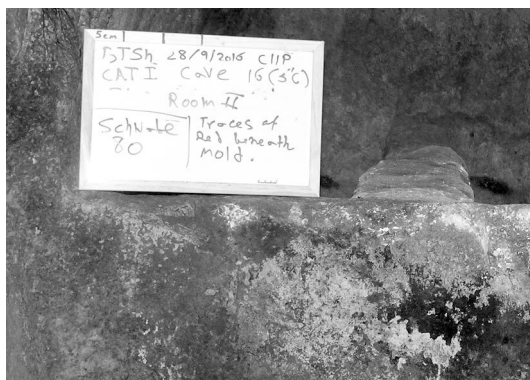


fig. 7027

Comm.: Ogas is a Semitic name that appears also in Palmyra as 'g', see Wuthnow, *Semitische Menschnennamen* 24 (s.v. *Αουγ*), 86. Benjamin is either an additional deceased in the arcosolium (as suggested by Schwabe - Lifshitz) or a second name of Isak or a second Jewish name for Ogas that by mistake was not written in the genitive.

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 172 no. 38 (Hebr.) (ed. pr.). – CIJ 2, 1099; Schwabe - Lifshitz, *Beth She'arim II* 26 no. 80 (Hebr.) (Engl. transl. 51 no. 80); Mazar, *Beth She'arim I* (Engl. transl.) 131f., no. 114; N. Cohen, *JSJ* 7, 1976, 97-128 at 122f.

Photo: AE.

AE/JJP

7028. Greek epitaph of Magna, 3-4 c. CE

Four lines written in the middle of the shelf below an arcosolium.

Meas.: w l.1: ca. 6; l.2: 42; l.3: 35; l.4: 60 cm; letters l.1: ca. 3; l.2: 7; l.3: 10; l.4: 7-10 cm.

Findspot: Catacomb 1, Hall P, Room 2, Arcosolium 3 (not 2, as Schwabe wrote).

Pres. loc.: In situ. Autopsy: 28 September 2016.

MA
ΜΑΓΝΑ
ΓΛΟΣΟ
ΚΟΜΩΚΙΤΕ

{MA} | Μάγνα | γλοσο|κόμω κίτε

Magna lies in the coffin.



fig. 7028.1 (Mandate period)

Comm.: l.1: there are two letters suspended above the the *mu*; it may be that the writer began in smaller letters and then decided to enlarge them. The letters of l.1 are no longer visible. So far the name Magna is unattested in Jewish epigraphy, but the name Megalus or Megas is attested in Jaffa's Jewish cemetery in Abu Kabir (CIIP III 2219, 2221). γλοσσοκόμω for

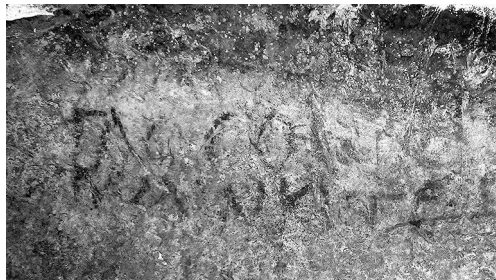


fig. 7028.2 (2016)

γλωσσοκόμω. The writer used the dative as a locative. In troughs of the arcosolium bearing this inscription remains of iron nails, corner brackets and wooden splinters were found, indicating that wooden coffins stood here. Mazar specifically suggests that the inscription refers to Trough β, which is closest to the inscription.

Bibl.: M. Schwabe, BIES 5, 1937, 77-97 at 93f., no. 110 pl. 16,2 (Hebr.) (ed. pr.). – B. Maisler (=Mazar), JPOS 18, 1938, 41-8 at 45; BE 1939, 499; S. Klein, Sefer Ha-Yishuv, 1939, 169 no. 12 (Hebr.); CIJ 2, 1008; Testa, Simbolismo 210 fig. 98; B. Lifshitz, RB 72, 1965, 520-38 at 525f.; Schwabe - Lifshitz, Beth She'arim II 25 no. 78 (Hebr.) (Engl. transl. 49f., no. 78); Finegan, Archaeology 216f.; Mazar, Beth She'arim I (Engl. transl.) 131f., no. 110 pl. 21,4 (ph.); G. Mussies, in: Safrai - Stern, vol. 2, 1040-64 at 1042f.; van der Horst, Ancient Jewish Epitaphs 43; Hachlili, Funerary Customs 37-40.

Photo: IAA Mandate archive; AE.

AE/JJP

7029. Bilingual epitaph of Eisak son of Sassus, 5 c. CE(?)

Five lines written on the left-hand side of a shelf of an arcosolium.

Meas.: w l.1: ca. 60; l.2: 42; l.3: 35; l.4: 60 cm; letters l.1: ca. 3; l.2: 7; l.3: 10; l.4: 7-10 cm.

Findspot: Catacomb 1, Hall P, Room 2, Arcosolium 3 (not 2 as Schwabe - Lifshitz have it); to the left of no. 7028.

Pres. loc.: In situ. Autopsy: 28 September 2016.

ΕΙΣΑΚΥΟΣΣΑΣΣΟΥ
ΑΡΑΒΕΝΟΥ
[..] מרחש
שתת
ΜΥΡΑΨΟΥ



fig. 7029.1 (Mandate period)

Εἰσάκ υἱὸς Σάσσου | Ἀραβενοῦ | ש<נ>ת ת | וירח מרחש[ון] | μυράψου

Translit.: w-yrh mrhš[wn] | š<n>t t

Eisak son of Sassus, Arabenus, perfumer. 6th of Marḥeshvan, year 400(?).

Comm.: l.1: υἱός Schwabe - Lifshitz, autopsy and IAA photograph show otherwise. Σάσσος – attested once in Priene (LGPN 5a, s.v.) and many times as a Semitic name with a single *sigma* (Wuthnow, Semitische Menschennamen, s.v. Σάσος). Schwabe - Lifshitz followed Wuthnow



fig. 7029.2 (2016)

and suggested it is the Greek version of שׂשׁ שׂאשׁ. It may be a Greek version of the name שׂשׁון ššwn, attested in the Talmud among Babylonian Jews in Late Antiquity (Ilan, *Lexicon* 4 s.v.). – l.2: Ἀραβενοῦ: Arabenus probably stands for Ἀραβιανός, Arabianus (Wuthnow, *Semitische Menschennamen*, s.v.; CIIP III 2537). Schwabe - Lifshitz took this to be the person's place of origin – from Araba/Gabara, same as nos. 6983 and 6988 – but noted that all three cases are spelled differently. We take this to be a second name or a nickname, appropriate for a person who travels frequently through Arabia and deals with Arabians on account of being a perfume merchant. – l.5: μυράψου for μυρεψοῦ, *alpha* substituting *epsilon*.

ת שׂת וירח מרחש[ון] שׂת t: The scan of the original negative from the IAA archives make this reading very clear. With the recent publication of the Aramaic inscriptions of Zoar (*Inscriptions from Palaestina Tertia* I c) it seems evident that this is a dating formula following the destruction of the Jewish Temple, corresponding to 468/9 CE (for the calculation of the era, see also S. Stern, *JJS* 68, 2017, 174ff.). This corroborates Weiss' higher date for the activity in the Beth She'arim necropolis. There are only two other dated inscriptions in the necropolis: nos. 7004 and 7169.

Bibl.: CIJ 2, 1098 (ed. pr.). – Mazar, *Beth She'arim* I 97f., 140f., nos. 111f. (Hebr.) (Engl. transl. 131ff., 140f., 205 nos. 111f.); B. Lifshitz, *RB* 72, 1965, 520-38 at 525; Schwabe - Lifshitz, *Beth She'arim* II 25f., no. 79 (Hebr.) (Engl. transl. 50f., no. 79); van der Horst, *Ancient Jewish Epitaphs* 99ff.; T. Rajak, in: Schäfer, *Talmud Yerushalmi* 1, 349-66 at 364; Evans 56f.; Z. Weiss, in: *Jewish History and Culture* 207-31.

Photo: IAA Mandate archive; AE.

7030.-7033. Catacomb 2

We were not able to enter Catacomb 2. It consists of a small courtyard and three burial halls. Despite the large number of burial places in the three halls, only three Greek inscriptions and one inscribed shard have been recorded. The rooms of Hall B are notable for the large number of surviving designs painted on the walls: geometric patterns, menoroth, a sailboat containing the figure of a man. The inscriptions are mentioned in Mazar's account of the excavations of the cave (Beth She'arim I [Engl. transl.] 152, 154ff.) and preliminary texts were given by S. Klein, *Sefer Ha-Yishuv*, 1939 and CIJ 2, but the first controlled publication was by Schwabe - Lifshitz, *Beth She'arim II*. Based on finds, Mazar dated the use of the cave to the 3-4 c. CE.

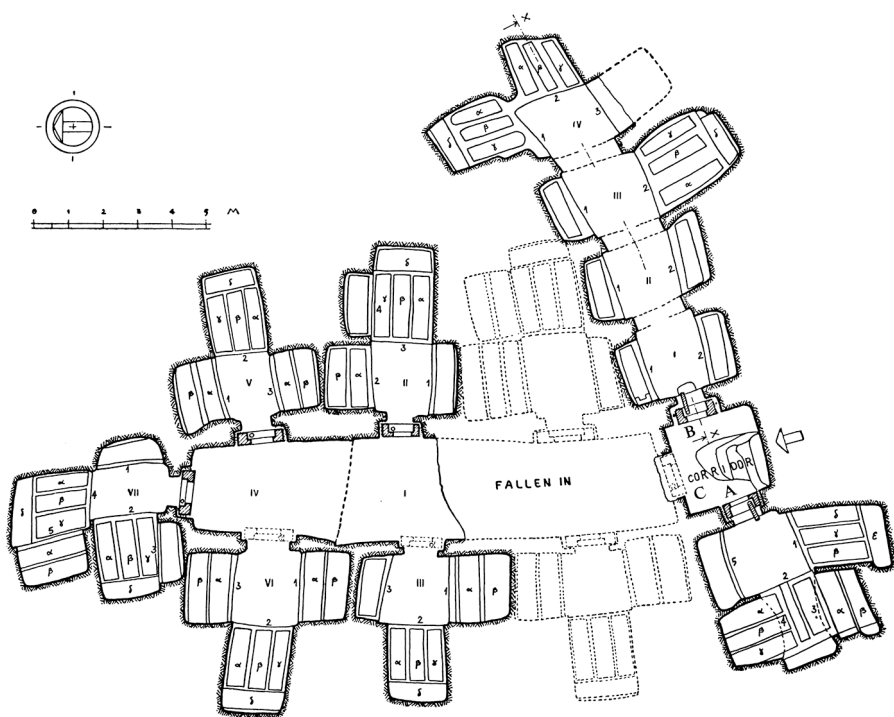


fig. 7030.A Ground plan Catacomb 2, Halls A-C, Mazar, *Beth She'arim I* 153 plan 6

7030. Greek burial inscription of a physician

Two partial lines from a longer Greek inscription, engraved and painted in red.
Meas.: h 12, w 23 cm; letters 4-10 cm.

Findspot: Catacomb 2, Hall B, Room 3, above Arcosolium 2.

[--]
BEKHNΩ[. ?]
OIATPQ

[--] Βεκηνῶ[ν?] | ὁ ἰατρό(ς)

... of those from Bek'a, the physician.

Comm.: Schwabe - Lifshitz understood Βεκηνῶ as Βεκηνοῦ, an ethnic, "from Bek'a," but ὁ ἰατρό(ς) is nominative; that doesn't rule out his reading since informal epitaphs routinely mix cases, but it is easier to assume that the name of the deceased was the nominative at the front of the inscription. CIJ understands the name "Bekeno." – 1.2: "In the words ὁ ἰατρ(ός) in line 2, only the upper part of the letter O is visible. The letter P was also slightly defaced. Next to it was a diagonal line, a sign of abbreviation" (Schwabe - Lifshitz).

Bibl.: S. Klein, Sefer Ha-Yishuv, 1939, 168 no. 2 (Hebr.) (ed. pr.). – CIJ 2, 1100; Schwabe - Lifshitz, Beth She'arim II 27 no. 81 (Hebr.) (Engl. transl. 57f., no. 81); B. Lifshitz, Euphrosyne 4, 1970, 113-33 at 125; Mazar, Beth She'arim I (Engl. transl.) 152, 154 no. 115; T. Rajak, in: Schäfer, Talmud Yerushalmi 1, 349-66 at 362, 364; Evans 56f.; É. Samama, Les médecins dans le monde grec, 2003, 469 no. 385.

JJP

7031. Greek burial inscription of Lolianus

Two-line Greek inscription painted in red.

Meas.: h 17, w 43 cm; letters 3-9 cm.

Findspot: Catacomb 2, Hall B, Room 3, on the wall of Arcosolium 2.

ΛΟΛΙΑΝΟΥ
ΕΙΣΑΚ

Λολιανοῦ | Εἰσάκ

Of Lolianus (son of) Eisak.

Comm.: Isaac could also be the Hebrew name of Lolianus, which is a form of Iulianus.

Bibl.: CIJ 2, 1101 (ed. pr.). – L. Robert, RPh 32, 1958, 15-53 at 40; B. Lifshitz, RB 72, 1965, 520-38 at 529; Schwabe - Lifshitz, Beth She'arim II 27 no. 82 (Hebr.) (Engl. transl. 58 no. 82); Mazar, Beth She'arim I (Engl. transl.) 152, 154 no. 116.

JJP

7032. Greek funerary inscription of Iaco and Iuda

Two lines in Greek painted in red.

Meas.: h 17, w 94 cm; letters 5-9.5 cm.

Findspot: Catacomb 2, Hall C, on a lintel found on the floor of Room 1, near the entrance to Room 8; the last two letters are on the doorpost to the entrance of Room 8.

ΙΑΚΩΙΟΥΔΑΣΚΟΙΝΩΝΙ
ΠΑΡΗΓΟΡΙΟΥΚΑΙΑΛΕ[--]
ΑΠ[--]

ΙΑΚΩΙΟΥΔΑΣΚΟΙΝΩΝΙ
ΠΑΡΗΓΟΡΙΟΥΚΑΙΑΛΕ

fig. 7032

Ἰακῶ Ἰούδας κοινωνί | Παρηγορίου καί Αλε[ξάνδρου?] | ἀπ[ὸ --]

Iaco (and) Iudas, partners of Paregorius and Alexander from ...

Comm.: This inscription marked joint ownership of Room 8. – l.1: ι for οι in κοινωνί is a common iotacism, cf. Gignac I 272ff. The deceased had the biblical names Jacob and Judah. A Rabbi Paregorius is mentioned in nos. 6968, 6996 and 7214 but this Paregorius is a different person.

Bibl.: S. Klein, *Sefer Ha-Yishuv*, 1939, 169 no. 7 (Hebr.) (ed. pr.). – CIJ 2, 1102; M. Schwabe, *IEJ* 3, 1953, 127-30; BE 1955, 245; B. Lifshitz, *RB* 72, 1965, 520-38 at 526; Schwabe - Lifshitz, *Beth She'arim* II 28 no. 83 (Hebr.) (Engl. transl. 58f., no. 83); Mazar, *Beth She'arim* I (Engl. transl.) 155f., nos. 117f.; DGI 210; J. Naveh, *JSAI* 26, 2002, 231-6 at 232f.; L. Di Segni, in: *Sepphoris Synagogue* 209-16 at 209f., 212; Weiss, *ibid.* 204.

Photo: Schwabe - Lifshitz, *Beth She'arim* II 28 fig. 2 (dr.).

JJP

7033. Inscription of Lolus(?)

Red ceramic shard from base of pot inscribed with cursive Greek writing.

Meas.: h 4, w 7 cm.

Findspot: Catacomb 2, Hall C.

Pres. loc.: Rockefeller Museum, Jerusalem, IAA inv. no. 1942-444.

ΛΟΛΟΥ(?)

Λολου(?)

Of Lolus(?).



fig. 7033.1

Comm.: This inscribed shard was found on the floor of Hall C of Catacomb 2. The loopy cursive makes the reading uncertain: Frey (CIJ) saw a double *lambda*; in any case, it is a Latinate name (e.g., Iulus) in the genitive.



fig. 7033.2

Bibl.: CIJ 2, 1136 (ed. pr.). – B. Lifshitz, RB 72, 1965, 520-38 at 526; Schwabe - Lifshitz, Beth She'arim II 94 no. 218 (Hebr.) (Engl. transl. 197 no. 218); Mazar, Beth She'arim I (Engl. transl.) 155f.; B. Rosenfeld - J. Menirav, in: C. Deroux ed., *Studies in Latin Literature and Roman History*, vol. 14, 2008, 394-428 at 401.

Photo: IAA; Mazar, Beth She'arim I 212 fig. 21 (dr.).

JJP

7034.-7044. Catacomb 3

The large Catacomb 3 consists of a long corridor, entered through a door and down a flight of steps, and five halls, two on each side of the corridor and one on the end. The walls of the corridor were decorated, according to Mazar, who recorded a tabula ansata between entrances to Halls B and D and an arched gate in relief between entrances to Halls A and C. Similarly, Hall B was filled with artistic pictures and designs, including incised and painted menoroth, red-painted depictions of the ark and Temple implements, a painted relief of a conch, a bowl in relief and geometrical drawings. The entrance to Hall D was outfitted with a roof and door and its rooms were finely constructed with arcosolia for primary burial; it was decorated with artwork too, including a primitive drawing of a man, menoroth and butterflies.

All inscriptions from Catacomb 3 come from Hall E, which was entered through an arched portal and door (finely decorated) at the end of the corridor. The hall consists of eight rooms, some with quite high ceilings, the inner rooms more crudely constructed. This hall, in addition to the inscriptions, was as well copiously decorated with depictions of menoroth in relief, including a striking carved relief of a man carrying a menorah on his head. Hall E is marked as well by the variety of burial techniques, including different configurations of arcosolia and shelves and pits of different depths; a wooden coffin was found in Room 8.

The catacomb contains altogether 83 burial places. The yield of 11 inscriptions from only one hall is surely less than the number of texts this tomb originally contained; given the wealth exhibited in the catacomb, it is probable that, aside from vanished wall inscriptions, epitaphs were carved on plaques.

The four inscriptions in Palmyrene script – nos. 7038 (Esther), 7041-7042 (Athān), 7043 (Doron) – indicate that most or all of the people buried in Hall E