

JUDÆO-GREEK EPITAPH FROM JAFFA.

THE little inscription of which you send me a sketch is very much like those of which I found a great number of specimens in the ancient cemetery of Jaffa. In my earliest reports (*Quarterly Statement*, 1874) I determined the site of this cemetery, and called attention to the importance of fuller examination on a spot so interesting to Hebrew archæology.

This new text is engraved on marble. I may add, without fear of being wrong, guided as I am by analogy, that it must be, probably, a very thin slab—that is, a *titulus*. The symbol below the fourth line is the seven-branched candlestick of the Temple. I have already found it on similar epitaphs of Jaffa, notably on one very much mutilated, on which only the ends of the words could be made out.

The new inscription is somewhat difficult to decipher from the pencil sketch, you ought to obtain a squeeze. It begins with the word ΛΑΖΑΡΟΥ, genitive of Lazarus; the word *μνήμα*, expressed in some of the Jaffa stones, is understood here. Then comes the word ΚΑΙ, followed by a proper name also in the genitive, but difficult to restore on account of the doubtful characters in the middle of the line. Perhaps it is CHAA for CIAA, genitive of CIAAC, a name common among the Judæo-Greeks; for example, a friend of Agrippa (*Joseph. Antiq.* xviii. 6. 7; xix. 8. 3); a Babylonian (*Joseph. Bell. Jud.* ii. 19. 2; iii. 2. 1); a tyrant of Lysias (*Joseph. Antiq.* xiv. 3. 2); a governor of Tiberias (*Joseph. Lip.* xvii.); a companion of St. Paul, chief of the church of Jerusalem (*Acts of Apostles*, xv. 22), &c. We see also the name of Silas borne by an Egyptian priest (*Zoeg. Cat. Codd.* 546. 2); many Jews, whose epitaphs I found at Jaffa, were of Egyptian origin, as is stated in the inscriptions.

The inscription ends by the name, also in the genitive, of Simon, written CΥΜΩΝC for CIMΩNO, an interesting form which occupies a middle place between *Συμεώνος*, Symeon, and *Σίμωνος*, Simon. It is probable that we must read immediately before the name ΚΑΙ, instead of ΚΑ, the I having crept in accidentally. As for the letters which follow as far as the CHAA, they are too indistinct to permit a restoration. We may have to add them to CHAA in order to form a proper name, and we may look for the name ΤΙΩΝ among them. The frequent inaccuracies in these little texts make it imperative in every case to have a careful squeeze.

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