NOTES ON SQUEEZES OF INSCRIPTIONS IN BARON USTINOW'S COLLECTION, SENT BY THE REV. J. E. HANAUER.

By Professor CLERMONT-GANNEAU, LL.D.

The following Inscriptions No. 1 to No. 9 have been already published.¹


\[\text{\begin{center} \text{ΗΓΟΡΑΣΑΕΓΟΣΑΟΥΛ} \\
\text{ΕΝΤΗΙΟΠΙΠΗΠΑΡΑ} \\
\text{ΒΑΡΟΥΧΙΟΥΜΝΗΜΗ} \\
\text{ΑΝΕΘΙΚΑΜΕΝΤΡ} \\
\text{ΩΤΩΣΙΚΑΟΥΛΚΑΙ} \\
\text{ΣΥΝΚΑΝΣΙΚΗΝ} \end{center}}\]


\[\text{\begin{center} \text{Τ Ε Ν Β Λ} \\
\text{Η Μ Α Κ Α Ρ} \\
\text{Λ Ω Χ Ρ Η Σ} \\
\text{Α Λ Λ Α Κ Υ} \\
\text{Μ Ν Ι Ι Ξ Ψ} \end{center}}\]

¹ The inscriptions published by the Fund in M. Clermont-Ganneau’s *Archaeological Researches* are not reproduced here.
Epitaph of Hugh de Quiliugo. From Ascalon (see p. 121)

\[\text{MIMOPIWN} \]
\[\text{MONODEIKA} \]
\[\text{OUOIKOFOPOI} \]


\[\text{ﲔ⇧_representation} \]
\[\text{EYMWOY} \]

8. *Revue Biblique,* 1892, p. 248 (indicated as coming from the district between Jaffa and Gaza). I believe that the stone comes from Jaffa itself.

\[\text{ἌΣΙΑΚΩΣΑΛΑΖΑΡ} \]
\[\text{ἘΝΑΒΧΑΡΙΚΤΟΝ} \]
\[\text{ΓΧΑΛΤΟΤΤΥΑΝΗ} \]
\[\text{ἌΘΗΚΑΝΧΙΣΚΥΜ} \]
\[\text{ΘΕΗΛΙΘΗΜΑΤΙΙΙΙΙΙΙΙΙΙΙΙΙ} \]

GREEK, WITH SOME HEBREW WORDS.

10. COIMONOC is certainly for CIMONOC (by iotaism). BAPBABI recalls the title Berabi, Beiribi? Compare a Jewish

11. A squeeze taken by me in 1881:—


.....

“This tomb is that of the Rabb Youdan, the ... beirebi?? rest his soul!” (the last Hebrew characters are perhaps the initials of words forming an abridged blessing or eulogy).

PAB IOYDA YIOC IWNAGA

“The Rabb Iouda son of Ionatha.”

12. For the form @InjectedFormula\text{IAK\text{W}=I\text{AKW}}B, cf. my *Archaeolog. Researches*, Vol. II, p. 395; it is found again spelt InjectedFormula\text{EIAK}\text{W}, on another Jaffa inscription (*Statement*, 1893, p. 300). I believe that the Diospolis of which the deceased was a native is Diospolis in Egypt, not in Palestine, most of the Jews buried in the necropolis at Jaffa being of foreign
extraction (who perhaps died after disembarking, during the course of a pilgrimage).

13. "Hiya, son of Eleazar"; name Hiya (Life = living) is borne by a number of Rabbis in the Talmud; it is very accurately transcribed by the Greek Clickable, the rule being to suppress the Semitic guttural; the Greek should be pronounced tæ, by iotaism (α = ι).

14. Perhaps we should read ήσφυρον (specially belonging), a solecism for ήσφυρον; the proper name would then be Μαρία, a woman's name
"Anatolios is not a geographical adjective (of Anatolia), but rather the father's name, *Anatolios,* with omission of Shm.

ἈΝΗΚΑΔΙΑΦΕΡΟΝ
ΤΑΜΑΡΙΑΣΑΝΑΤΟΛΟ
ΑΙΟΥΒΕΡΓΑΤΟΥ
ΣΓΖ

15. Line 5, not "their brethren," but "their sister" (ἈΔΕΛΦΗϹ ΑΥΤΩΝ). The first proper name seems to be Ἀβουδεμμον (genitive), rather than "Ebouhd son of Emmos"; it is perhaps found transcribed in Hebrew in the last line:

שלאח אבודמוס
Aboudemmos! peace!

ἈΝΑΤΤΑΥϹΙϹΜΗΤΡΟϹ
ἈΒΟΥΔΕΜΜΟΥΚΑΙ
ϹΑΜΟΥΝΑΟϹΚΑΙΖΗ
ΣΩΝΟϹΚΑΙΤΟΥΓΕΝΟϹ
ΑΥΤΩΝΚΕΔΕΛΦΗϹ
ΑΥΤΩΝΚΟΧΧΑΘΗϹ
ΠΕΝΤΕΒΕΜΜΟϹΗҢ
Lines 6, 7. Perhaps KOXXAΘ is to be regarded as the sister's proper name, and IWN (＝ νίκα) PENTE to be taken as = "her five children," IWN = YIWN by iotaism; νίκα is frequently used as a general term for "children," male or female. These were the five children of the deceased?

16. שַׁלְּהוּ לְנָתִיבָה שַׁלְּמָה
This gravestone (?) is that of 'Azzour (? or Eleazar ?) son of Yehoshoua. Peace! . . . .

17. תַּנְ hann שַׁלְּמָה
Tanhoum (?), the berib (doctor). Peace!
GREEK.

18. 

ΕΝΘΑΔΕ {Κ[1=εί]ΤΕ(=αι)} {ΙΚΑΙΚΙΟΣ} 

ΠΡΕΣΒΥΤΕΡΟΣ ΤΗΣ ΚΑΠ(Π)ΑΔΟΚΩΝ

ΤΑΡΣΟΥ ΛΙΝΟΠΩΛΟΥ

"Here lies Isakios, the elder of Tarsus in Cappadocia, linen merchant."

Tarsus is properly in Cilicia, not in Cappadocia; it is true that the two provinces adjoin each other, and that sometimes even Cappadocia seems to include Cilicia or a district of that name. Perhaps, also, there was in Cappadocia itself, as in Bithynia, a city of Tarsus of the same name as the celebrated capital of Cilicia. Another Jaffa inscription (Statement, 1893, p. 290) has already furnished the name of a Cappadocian Jew.
19.

ΕἾϹΑϹ ΒΕΝΝΙΑΜΙΝ ἐν τοῖς διὰ Συλλᾶ
ΟΆΝΙΥ (Ἰωαννου??) ΘΑΝΟΥΜΑϹ Υ(I)ΟϹ
ΠΟՅΒΗ(υ)

"Εἰςας, son of Benjamin, in the (δυα[φόροις]??) of Syllas (?). . . .
Thanoum(ας), son of Reuben." For the name Eīsas, Isas, which has
already been met with in the Jewish necropolis at Joppa, see my remarks
in my Archæological Researches, II, pp. 134 and 490, and ib., p. 143, for
Roubē = Rouben.

20. It is perhaps better to read CAMOΥH CAMAΧΙΟΥ,
"Samuel(1), son of Samachias." Semakīyahu(ou) is a Biblical

CAMOΥΗϹ AMAΧΙΟΥ
name transcribed in the Septuagint by Ζαμαχίας. Σαμουη would then be an apocopated form of Σαμουή (the full form has already been found at Jaffa: see Euting, op. cit., p. 13, No. 54), as Ρουβη for Ρουβην, Ἰωση for Ἰωσηφ, etc.

21. ΑΛΑΦΘΑ is the very exact transcription of a name common in the Jewish onomastics, and which was borne by several celebrated rabbis, נזר emblem. It is also found in Palmyra inscriptions (see my Études d'Arch. Orient., Vol. I, pp. 109 and 110). I do not know the origin of the patronymic Υανάδος; is it a name related to the Jewish names Ιανας, Ιαναιας, Ιανας, etc.? should the syllable δως be detached from it, or must it be allowed that the name is here classed in the third declension? נ and ר are perhaps the initial letters of the words amen (amen) and יפר (peace), which are found in the trilingual epitaph of Tortosa (Revue Archéol., 1860, p. 345).

ΑΛΑΦΘΑ
ΨΙΟΥΑΝΑ
ΣΟΚΑ

Note by the Rev. J. E. Hanauer.

Permit me to call attention to two of the squeezes from the old Jewish cemetery here, which I sent you some time ago, in illustration of my notes on Tell er Reesh, published in the Quarterly Statement of October, 1898. I now enclose pencil copies, as the two epitaphs seem to be (indirectly) of some historical value, and have awakened great interest in the minds of those to whom I have had the honour of pointing them out. The Bishop of Salisbury has several times inspected Baron von Ustino's collection, where the stones are kept, and taken photographs and copies. Also Professor Hechler, of Vienna, has taken squeezes. I am not aware that these inscriptions have ever been published.

I. The first inscription (see p. 119, No. 19) is the epitaph of ΕΙΙΙΑΚ
BENNIAMIN, who is described in connection with "Sulla." The Sulla in question was not the famous Roman dictator, who died B.C. 78, but Faustus Cornelius Sulla, his son by his fourth wife, Caecilia Metella. Faustus Sulla accompanied Pompey into Asia, and was the first to scale
the temple wall at Jerusalem, B.C. 63. In "Antiq." XIV, 4, § 4, and "Wars" I, 7, § 4, 6, and 7, Josephus gives us an account of his having been specially rewarded for this. A few lines further down in the same chapters the Jewish historian speaks of Pompey's taking the coast towns, including Joppa, from the Jews and restoring them to their former Gentile occupants. We may well suppose that Faustus Sulla took his part in these military operations and that the inscription (whatever date may be assigned to it on epigraphical grounds) contains an allusion to Jews slain at the time.

II. The second inscription (p. 113, No. 10) is the epitaph of NAOYM, or Nahum, son of COIMWNOC, "of the Bar Babi," evidently a well-known family. On seeing it the Rev. Professor Headlam reminded me of the story told by Josephus ("Antiq." XV, 7, § 10), concerning Herod the Great's relentless persecution of the sons of Babas, and their tragic fate.

III. Amongst the other squeezes I sent was one from a Templar's tomb-stone found at Ascalon (see p. 111). The Bishop of Salisbury was very much interested in this, and has published it with a translation in the "Salisbury Diocesan Gazette" for February, 1899. He says:—"I deciphered the following epitaph of Hugh de Quiliugo, Marshal of the Knights Templars. The 'Marshal' was an important officer, and stood, I believe, fourth on the list of the leaders of the Order, the 'Grand Master,' 'Grand Prior,' and 'Seneschal' being above him. The Marshal was in fact the General in war.

"The epitaph runs as follows, in elegiac verse:—

Mareschaudus Hugo Salomonis de Quiliugo,
Templi milicie providus eximie,
Miles bellator fortis, pedes assiliator
Hostibus horribilis, cum sociis humilis,
Tormento stratus ictu lapidis tumulatus,
Vilescit titulo conditus hoc tumulo:

which I render as literally as I can, but without the rhyme of the original:—

The prudent Marshal of the famous knights
Who guard thine ancient Temple Solomon,
Hugh named de Quiliugo, warrior brave
On horseback, and on foot assailant fierce,
Fearful to foes, but gentle to his peers,
Struck by an engine's fatal bolt of stone,
Loses his glory here and finds his grave.

"There is a certain chivalrous frankness about the epitaph, but not a bit of Christianity. Quiliugo is said to be in Brittany. Is it, perhaps,

1 It has also been published by M. Clermont-Ganneau in the "Archives de l'Orient Latin," tome ii, p. 462, No. 7, plate 3a.
St. Jacut, a little to the west of Redon, on the road to Vannes? I should be glad to know more about this brave old knight."

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**NOTES BY THE BISHOP OF SALISBURY.**

I have no doubt that the following is the right reading and translation of the inscription No. 18, of which I made a copy:—

\[
\begin{align*}
\text{ENΘΑΔΕ ΚΤΕ} & \quad \epsilon ν\theta α\delta ε \ k\tau e (=\kappa ε\iotaται) \\
\text{ΙΣΑΚΙΣ ΠΡΕΣ} & \quad ισακίς ός πρεσ- \\
\text{ΒΥΤΕΡΟΣ ΤΗΣ} & \quad βύτερος τής \\
\text{ΚΑΠΑΔΟΚΩ} & \quad καπ(π)αδόκων \\
\text{Ν ΤΑΡΣΟΥ ΛΙ} & \quad Τάρσου \\
\text{ΝΟΠΩΛ} & \quad \lambdaυπόωλον (=\omegaν) \\
\text{ΟΝ} & \quad
\end{align*}
\]

"Here lies Isaac, elder of the synagogue (or guild) of Cappadocian linen-mERCHANTS OF Tarsus."

I have mentioned before the epitaph of Philip D'Aubigny on a stone forming part of the pavement of the courtyard of the Church of the Holy Sepulchre. It is just before its main entrance, but a little to the right of it, if I remember correctly. I copied it again, rubbed it not very successfully, and photographed it rather dimly. It is, I believe, the only epitaph of a crusader still in the precincts of the Holy Sepulchre, and it was, I believe, saved by being till lately covered with rubbish. To us it is specially interesting, as it seems to belong in part to Wiltshire through his possession of the Castle at Devizes. I may remark that I saw his name not so long ago (as I was waiting in the Town Hall parlour) as witness to a charter exhibited there. He was left by King John guardian to his son Henry III, but died at Jerusalem during the short time that the city was (peaceably) in the hands of the Emperor Frederick II A.D. 1228-1238. The name is written "De Aubingni." There is an emblem of some sort (possibly a cross) half obliterated before the "Hic iacet." (See "Salisbury Diocesan Gazette," July, 1898, p. 144.)
REMARKS BY PROFESSOR CLERMONT-GANNEAU ON MR. HANAUER'S NOTE.

I herewith return Mr. Hanauer's letter and note, which you were good enough to communicate to me. No. 10 appears to me to have been read rightly by him, except that the name of the father is really Simon. It is the well-known Jewish name, here written Σοίμωνος (genitive) instead of Σιμωνος, the result of the so frequent iotacism, οι = Ι. In No. 19, line 5, we must read Θανούμ = Θανούμ, a transcription of the very common Jewish name Tanhum (with the regular suppression of the Hebrew guttural כ, as in Ναούμ = Nahum, in inscription No. 10). All these names, Ευσάς (= Іσαс), Βευ(β)αμυς, Ρουβης, Θανομυς, Σιμων have been already met with in the epitaphs from Joppa, published in my "Archæol. Res.," vol. ii, pp. 133, 137, 143. Mr. Hanauer seems to me to have been misled by the apparent connection of Θανούμ with Θανεύ, which has led him to a distinctly improbable historical deduction. If Σωλα is here a proper name, there is nothing to prove that the famous Roman of that name is concerned, the name is sufficiently common in the Semitic and Jewish onomastics. To give an opinion upon the real reading of lines 3 and 4 of inscription I, it would be necessary to have the squeezes before one.

A CUNEIFORM TABLET, SARCOPHAGUS, AND CIPPUS WITH INSCRIPTION, IN THE MUSEUM AT BEIRUT.

By Professor H. Porter, Syrian Protestant College, Beirut.

I enclose a photograph of a small cuneiform tablet from the College Museum of Archeology. It came to me from Mount Lebanon, but I know nothing of where it was found or the history of it. It may perchance be worth publishing. The tablet is inscribed on one side only.

Also I send the photograph of a marble sarcophagus recently discovered here and now in the Museum of the College. Its length is 2·23 metres, and width 0·92 metre. The height to the summit of the gable is 1·11 metres, the cover itself being 0·40 metre. It is probably Roman, as Beirut was a Roman colony and has various remains of colonial times. There is no inscription on the sarcophagus, but there was found in the same excavation a cippus of limestone (of which I enclose photograph also), height 1·07 metres, and breadth of base 0·46 metre. The