

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.<sup>1</sup>

1. See Clermont-Ganneau, *Revue de l'Orient Latin*, Vol. II, p. 462, No. 7, Pl. III A. (See opposite.)
2. Clermont-Ganneau, *Archæological Researches*, II, p. 152.
3. Clermont-Ganneau, *Recueil d'Arch. Orient.*, Vol. I, p. 99 ff.

ΗΓΟΡΑΣΑΕΓΟΣΑΟΥΛ  
ΕΝΤΗΙΟΠΠΗΠΑΡΑ  
ΒΑΡΟΥΧΙΟΥΜΝΗΜΛ  
ΑΝΕΘΙΚΔΜΕΝΤΡ  
ΩΤΩΣΣΑΟΥΛΚΑΙ  
ΣΥΝΚΛΗΤΙΚΗΝ

4. Clermont-Ganneau, *Archæological Researches*, II, p. 141.
5. *Revue Biblique*, 1894, p. 250 (indicated as coming from *Ascalon*).

Τ Ε Ν Θ Α Δ  
Η Μ Α Κ Α Ρ  
Λ Δ Χ Ρ Η Σ  
Α Λ Δ Α Κ Υ  
Μ Ν Τ Ι Ψ Ϛ

<sup>1</sup> The inscriptions published by the Fund in M. Clermont-Ganneau's *Archæological Researches* are not reproduced here.

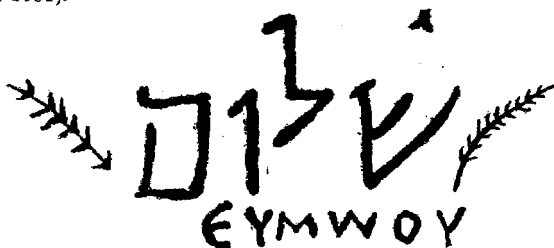
MAPESCHAVD' HVGOSALOMONIS  
 DEQVILVGO: TEMPLI: MILICIE PV  
 D': EXIMIE: QN ES: BELLATOP  
 PORTIS: PEDES ASSILIA COP  
 OSTBVS: HORIP LIS: CVM SOCI  
 S: HVMILIS: TORMCN TI: STPAO  
 ICTV: LAPIDIS: TVMVI AOV S: VT  
 EGI T: CITVLO: CODIT: HOC: TVMMI O

EPITAPH OF HUGH DE QUILIGO. From Ascalon (see p. 121)

6. Euting, *Epigraphische Miscell.*, I, p. 16, No. 74.

MIMOPION  
 MONOPEIKAK  
 ONDAKOPON

7. Euting, *Epigraphische Miscell.*, I, p. 13, No. 52 (a squeeze taken by me in 1881).


  
 ΕΥΜΩΥ

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.

ΑΣΙΑΚΩΣ ΑΖΑΡ  
 ΙΝΑ ΒΧΑΡΙΤΟΝ  
 ΓΧΑΠΙΟΤΟΠΧΑΝΕΝΕ  
 ΙΑΤΗΚΩΝΧΙΣΥΗ  
 ΘΕΜΕΛΙΣΜΝΑΤΙΣΙΝ


9. *Revue Biblique*, 1892, p. 246.

ΑΣ  
 ΖΘΗΚΗΠΡΟΚΟΠΔ  
 ΙΟΥΓΑΤΕΡΠΡΟΚ  
 ΠΙΘΚΕΚΥΡΙΑΚΘ  
 ΚΟΜΜΑΔΡΧΠ  
 ΕΡΙΠΟΛΘ†

GREEK, WITH SOME HEBREW WORDS.

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

ΝΔΟΥΜ  
 ΥΕΙΟΣ  
 COIMONOC  
 ΤΩΝΒΑΡΒΑΒΙ  
 ΖΜΕ



inscription from Jaffa, published by me in the *Proceedings of the Society of Biblical Archaeology*, March, 1884, p. 124, and the Greek transcription of this title Βηρεβι in Euting, *op. cit.*, p. 13, No. 54.

11. A squeeze taken by me in 1881 :—

..... הקבר הזה של רב יודן ה. ... ברב נחה נפש<sup>ר?</sup>

“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 IOYΔA YIOC IΩNATHA

“The Rabb Iouda son of Ionatha.”

PAB IOYΔA YIOC IΩNATHA  
 הקבר הזה של רב יודן ה. ברב נחה נפש

12. For the form ΙΑΚΩ=ΙΑΚΩΒ, cf. my *Archæolog. Researches*, Vol. II, p. 395; it is found again spelt ΕΙΑΚΩ, 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).

CYMWNOC  
 YIOYIAKΩ  
 ΔΙΟΞΠΟΛΙΤΟΥ  
 ✕ ✕ ✕ ΟΙΣ Ψ

13. חייא בן אלעזר "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 **ΕΙΑC**, the rule being to suppress the Semitic guttural; the Greek should be pronounced *Iac*, by iotacism (*εα = ι*).

, חייא בן אלעזר  
 ΕΙΑC ΝΙC  
 ΛΑΖΑΡΟΥ

14. Perhaps we should read *διαφέροντα* (specially belonging), a solecism for *διαφέρον*; the proper name would then be *Μαρία*, a woman's name

\**Ανατολιος* is not a geographical adjective (of Anatolia), but rather the father's name, *Anatolios*, אָנָטוֹלִיּוֹס [שׁ], with omission of *Shin*.

ΜΗΗΚΑΔΙΑΦΕΡΟΝ  
 ΤΑΚΑΡΙΑΣΑΝΑΤΟ  
 ΑΙΟΥΕΡΓΑΤΟΥ  
 ✠ ΣΓΞ ✠

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

??                    ?  
 אָבֻדֵּמוֹס    שְׁלוֹם  
 Aboudeomos! peace!

ΑΝΑΠΑΥΣΙΣ ΜΗΤΡΟΣ  
 ΑΒΟΥΔΕΜΜΟΥ ΚΑΙ  
 ΣΑΜΟΥΗΛΟΣ ΚΑΙ ΖΗ  
 ΝΩΝΟΣ ΚΑΙ ΤΟΥ ΓΕΝΟΥΣ  
 ΑΥΤΩΝ ΚΑΙ ΑΔΕΛΦΗΣ  
 ΑΥΤΩΝ ΚΟΧΧΑΘΙΩΝ  
 ΠΕΝΤΕ 574754775





GREEK.

18. ΕΝΘΑΔΕ { Κ(Ι=εἶ)ΤΕ(=αι) { ΙΣΑΚΙΣ  
 = κείται (= Ισακιος)  
 = Isaac

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.

ΕΝΘΑΔΕΚΤΙ  
 ΙΣΑΚΙΣ ΠΡΕΣ  
 ΒΥΤΕΡΟΣ ΤΗΣ  
 ΚΑΠΠΑΔΟΚΩΝ  
 ΝΤΑΡΣΟΥ ΛΙ  
 ΝΟΠΩΛ  
 ΟΥ

19.

ΕΙCΑC BΕΝΝΙΑΜΙΝ ΕΝ ΤΟΙC ΔΙΑ CΥΛΛΑ  
<sup>?</sup> <sup>?</sup> <sup>?</sup>  
 ΟΑΝΙΥ (Ιωαννου??) ΘΑΝΟΥΜΑC Υ(Ι)ΟC  
 ΡΟΥΒΗ(ν)

"Eisas, son of Benjamin, in the (δια[φέρουσι]??) of Syllas (?) . . .  
 Thanoum(as), son of Reuben." For the name *Eisas, 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  
*Roubè = Rouben*.

ΕΙCΑC BΕ  
 ΝΝΙΑΜΙΝ  
 ΕΝΤΟΙC ΔΙΑC  
 ΛΛΑ ΟΑΝΗΥ  
 ΘΑΝΟΥΜΑC Υ  
 ΟCΡΟΥ ΒΗ

20. It is perhaps better to read CAMOYH CAMAXIOY,  
 "Samue(l), son of Samachias." סמכיהר *Semakyah(ou)* is a Biblical

CAMOYHC  
 ΑΜΑΧΙΟΥ

name transcribed in the Septuagint by *Σαμαχίας*. *Σαμουη* would then be an apocopated form of *Σαμουηλ* (the full form has already been found at Jaffa: see Euting, *op. cit.*, p. 13, No. 54), as *Ρουβη* for *Ρουβην*, *Ιωση* for *Ιωσηφ*, etc.

21. **ΑΛΛΑΦΘΑ** is the very exact transcription of a name common in the Jewish onomastics, and which was borne by several celebrated rabbis, **הלפּתא**. 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 *Υανιδος*; is it a name related to the Jewish names *Iannai*, *Iannaios*, *Ianneas*, etc.? should the syllable *δος* be detached from it, or must it be allowed that the name is here classed in the third declension? **א** and **ש** are perhaps the initial letters of the words **אמן** (amen) and **שלום** (peace), which are found in the trilingual epitaph of Tortosa (*Revue Archéol.*, 1860, p. 345).

ΑΛΛΑΦΘΑ  
ΥΙΟΣΥΑΝΙΑ  
Ω ΔΟΣΑ

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 Ustinow'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 **ΕΙCΑC BΕNNIAMIN**, 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, Cæcilia 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.<sup>1</sup> 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,

<sup>1</sup> 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."

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 :—

ΕΝΘΑΔΕ ΚΤΕ	ἐνθαδε κτε (= κείται)
ΙΣΑΚΙΣ ΠΡΕΣ	Ισάκι(ο)ς πρεσ-
ΒΥΤΕΡΟΣ ΤΗΣ	βύτερος τῆς
ΚΑΠΑΔΟΚΩ	Καπ(π)αδόκων
Ν ΤΑΡΣΟΥ ΛΙ	Τάρσου
ΝΟΠΩΛ	λινοπώλων(=ων)
ΟΝ	

"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  $\Sigma\acute{o}\mu\omega\nu\omicron\varsigma$  (genitive) instead of  $\Sigma\acute{i}\mu\omega\nu\omicron\varsigma$ , the result of the so frequent iotacism,  $\omicron\iota = I$ . In No. 19, line 5, we must read  $\Theta\alpha\nu\acute{o}\upsilon\mu$  = *Thanoum*, a transcription of the very common Jewish name *Tanhum* (with the regular suppression of the Hebrew guttural *h*, as in  $\text{N}\alpha\acute{o}\upsilon\mu$  = *Nahum*, in inscription No. 10). All these names,  $\text{E}\iota\sigma\alpha\varsigma$  (= *Isas*),  $\text{B}\epsilon\nu(\nu)\iota\alpha\mu\iota\nu$ ,  $\text{P}\omicron\nu\beta\eta$ ,  $\Theta\alpha\nu\omicron\upsilon\mu$ ,  $\Sigma\acute{i}\mu\omega\nu$  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  $\Theta\alpha\nu\omicron\upsilon\mu$  with  $\Theta\alpha\nu\acute{\epsilon}\iota\upsilon$ , which has led him to a distinctly improbable historical deduction. If  $\Sigma\upsilon\lambda\lambda\alpha$  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 BEIRÛT.

By Professor H. PORTER, Syrian Protestant College, Beirût.

I ENCLOSE a photograph of a small cuneiform tablet from the College Museum of Archæology. 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 Beirût 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