

Oxyrhynchus, which probably possessed a Jewish quarter in pre-Roman times, because in A.D. 83 a papyrus from there speaks of *οἱ ἀπ' Ὁξυρύνχων πόλεως Ἰουδαῖοι*, and also indicates a quarter of the city as being dwelt in by Jews, so they must have been there for some considerable period.¹

The monarch Herr Strack refers to is the one we find in this Xenyphryis inscription, and it therefore becomes highly probable that it was the very building for which this text was graven, to which Euergetes II gave the *ἀσουλία*; for that the king is Ptolemy Physcon is certain, for his two consorts, his sister, Cleopatra II, and niece, Cleopatra III, are mentioned.

Their names are of assistance in determining the date of the text because Euergetes II married his niece in 143 B.C., and as no allusion is made to his son by her, the inscription probably dates from nearer to 143 B.C. than to 117 B.C. the only period wherein it can be assigned.²

JEWISH NOTES.

By JOSEPH OFFORD.

THE following newly-discovered inscriptions, relating to the Jews residing in Rome, have been edited by M. Müller, of Vienna, in a pamphlet entitled "Die Jüdische Katacombe am Monteverde," and also published in *Wiener Studien*, 1912, pp. 359-369, with a commentary upon the titles given to nine synagogues in the texts (E. Bormann).

1. Names of these synagogues:—

Ἀγυουστήσιοι, Ἀγριππήσιοι, Βολουμνήσιοι, καμπήσιοι, Σιβουρήσιοι, καλκαρήσιοι, βερνάκλοι (or βερνακλήσιοι), Ἐβρέοι, ἐλαίας.

¹ Oxyrhynchus Papyrus No. 335. See also the manumission of a slave paid for by Jews of the Synagogue in A.D. 291; a document which mentions the yet unidentified *βουλευτοῦ Ὀνειτῶν*, said in the papyrus to be in Palestine. (Oxyrhynchus Papyrus No. 1205.)

² For Jews in Egypt see "Hibeh Papyrus," No. 96, of 250 B.C., and the Magdola Papyri, No. 3, and an Essay by Dr. Mahaffy in *Mélanges Nicolle*, 1905.

2. Sepulchral text:—

L(ucio) Maecio L(uci) Constantio et | Maeciae L(uci)
 Lucianidi e(t) L(ucio) Maecio Victorino e(t) L (or I)
 Maeciae Sabbatidi filis et Iul(iae) Alexandriae
 coniugi fecit b(ene) m(erentibus) L(ucius)
 Maecius I archon, s (?) alti ordinis.

3. An interesting Latin inscription, because in line 10 are allusions to such Jewish tenets as “amor generis” and “observantia legis” and in lines 5 and 8 evidences of Christian beliefs such as the Resurrection and Paradise (“venerandum rus”), is as follows:—

“Hic Regina sita est tali contacta sepulchro,
 quod coniunx statuit respondens eius amori.
 Haec post bis denos secum transegerat annum
 et quartum mensem restantibus octo diebus,
 rursum uictura, reditura ad lumina rursum.
 Nam sperare potest ideo quod surgat in aeuom
 promissum quae uera fides dignisque piisque:
 quae meruit sedem uenerandi ruris habere.
 Hoc tibi praestiterit pietas, hoc vita pudica,
 hoc et amor generis, hoc obseruantia legis,
 coniugii meritum, cuius tibi gloria curae.
 Horum factorum tibi sunt speranda futura
 de quibus et coniunx maestus solacia quaerit.”

As a supplement to these, an inscription concerning a Jewish synagogue found at Castel Porziano, in Latium, some few years ago, may be recorded. The version of the text is that of MM. Cagnat and Besnier:—

universitas · IVDEORVM ·
 in · col · ost commorANTIVM · QVI COMPARA
 verunt ex conlatione · LOCVM · C · IVLIO · IVSTO
 gerusiarchae ad mvNIMENTVM · STRVENDVM ·
 donavit rogantibvs · LVICIO · DIONYSIO PATRE · ET
 NO · GERVSIARCHE · ET · ANTONIO
 dia biv · ANNO · IPSORVM CONSENT(iente) GER
 usia · c · iuli iustvs · GERVSIARCHES · FECIT · SIBI
 et coniugi SVAE · LIB · LIB · POSTERISQVE · EORVM ·
 in fronte · P · XVIII · IN · AGRO · P · XVII

In line 5, patre (synagogue).

Line 7, diab(iu) is a title of a third synagogue dignitary, lower than the pater and the gerusiarchs.