# Biblical Names – Male

א

אביה[[1]](#footnote-1) – *Abiah*

|  |  |  |  |  |  |  |
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|  | [[2]](#footnote-2) | Zachariah (9)’s priestly family | — | Luke 1:5 (VKGNT 1) | Family[[3]](#footnote-3) | 1 BCE[[4]](#footnote-4) |

# אביתר[[5]](#footnote-5) – Abiathar

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | Abiathar[[6]](#footnote-6) | Priest | — | Pseud-Matt 7 (Tischendorf, *EA*, 65) | Fictitious[[7]](#footnote-7) | 1 CE[[8]](#footnote-8) |

# אברהם[[9]](#footnote-9) – Abraham

|  |  |  |  |  |  |  |  |  |  |  |  |
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|  | [[10]](#footnote-10) / אברי[[11]](#footnote-11) | | Of the LXX translators | | | — | *Arist* 48 | Fictitious[[12]](#footnote-12) | | 3rd C BCE[[13]](#footnote-13) | |
|  | [[14]](#footnote-14) / אברם[[15]](#footnote-15) | | Of the LXX translators | | | — | *Arist* 49 | Fictitious[[16]](#footnote-16) | | 3rd C BCE[[17]](#footnote-17) | |
|  | אבריסי[[18]](#footnote-18) | Joseph (30)’s relative | | — | Barhebraeus, *Chron. Ec*. (Abbeloos, 22) | | | | Fictitious[[19]](#footnote-19) | | 2nd C CE[[20]](#footnote-20) |
|  | —[[21]](#footnote-21) | Jacob (5)’s relative | | — | Barhebraeus, *Chron. Ec*. (Abbeloos, 22) | | | | Fictitious[[22]](#footnote-22) | | 2nd C CE[[23]](#footnote-23) |

# אבשלום[[24]](#footnote-24) – Abshalom

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | [[25]](#footnote-25) | | | | | Mattathias (3)’**s** father | | | | | — | | | 1. 1 Macc 11:70 (H & R Suppl. 29) 2. *AJ* 13:161 (Schalit, *NB*, 22)[[26]](#footnote-26) | | | | | | | — | | 145 BCE[[27]](#footnote-27) |
|  | [[28]](#footnote-28) | | | | | Jonathan (5)’s father | | — | | | | 1. 1 Macc 13:11 (H & R Suppl. 29) 2. *AJ* 13:202(Schalit, *NB*, 22)[[29]](#footnote-29) | | | | | | | | | — | | 142 BCE[[30]](#footnote-30) |
|  | [[31]](#footnote-31) | | | | | Judah (4)’s ambassador | | | | | — | | | 2 Macc 11:17 (H & R Suppl. 3)[[32]](#footnote-32) | | | | | | | — | | 164 BCE[[33]](#footnote-33) |
|  | [[34]](#footnote-34) | | | | | Menahem (1)’s deputy | | | | | — | | | *BJ* 2:448 (Schalit, *NB*, 22) | | | | | | | — | | 66 CE[[35]](#footnote-35) |
|  | [[36]](#footnote-36) | | | | | Aristobulus (2)’s uncle | | | | | — | | | *AJ* 14:71 (Schalit, *NB*, 22) | | | | | | | — | | 63 BCE[[37]](#footnote-37) |
|  | אבישלום[[38]](#footnote-38) | | | | | Hanan (8)’s father[[39]](#footnote-39) | | | | — | | | *mKet* 13:1 (Kasovsky, *Mishnae*, 8) | | | | | | | | — | | Pre-70 CE[[40]](#footnote-40) |
|  | — | — | Ossuary, Gibat Hamibtar, Kloner, 1971 | | | | | | | | | | | | *CJO*, no. 411 | | | | | — | | Pre-70 CE[[41]](#footnote-41) | |
|  | אבישלום[[42]](#footnote-42) | | | | Yohanan (71)’s father[[43]](#footnote-43) | | | | Tomb inscription, Silwan, Hänsler, 1908 | | | | | | | | *CIJ*, no. 1393 | | | — | | | Pre-70 CE[[44]](#footnote-44) |
|  | — | | | Hanan (27)’s son | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | Mur 18 | | | — | | 55-6 CE[[45]](#footnote-45) |
|  | אבשי[[46]](#footnote-46) | | | — | | | | Papyrus, Muraba‘at | | | | | | | | | | Mur 22 | | | — | | 131 CE[[47]](#footnote-47) |
|  | — | | His house[[48]](#footnote-48) | | | | Scroll, Qumran | | | | | | | | | 1QpHab 5:9 | | | Family?[[49]](#footnote-49) | | | | 1 C BCE[[50]](#footnote-50) |

# אחאב[[51]](#footnote-51) – Ahab

|  |  |  |  |  |  |  |
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|  | [[52]](#footnote-52) / [[53]](#footnote-53) | Herod (1)’s relative | — | *BJ* 1:662; *AJ* 15:250 (Schalit, *NB* 21) | — | 4 BCE[[54]](#footnote-54) |

# אחי[[55]](#footnote-55) – Ahi

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | אחא[[56]](#footnote-56) | | | | — | | | — | *tBer* 2:2 (Kasowski, *Thosephthae*, 101) | | | | | | — | | Pre-200 CE[[57]](#footnote-57) |
|  | אחאי[[58]](#footnote-58) | | | | **Josiah** (1)’s son[[59]](#footnote-59) | | | — | *Mekh. dRI*, 9 (Kosovsky, *Mechilta* 5\*) | | | | | | — | | Pre-200 CE[[60]](#footnote-60) |
|  | אחא[[61]](#footnote-61) | | | Jacob (27)’s father | | | Ossuary, Mt Scopus, Vitto, 1971 | | | | | | *CJO*, no. 396 | | — | | Pre-70 CE[[62]](#footnote-62) |
|  | אחאי[[63]](#footnote-63) | | | | — | Ossuary, Mt Scopus, Kloner, 1975 | | | | | *CJO*, no. 584 | | | | — | | Pre-70 CE[[64]](#footnote-64) |
|  | — | — | Ossuary, Mt of Offence, Clermont-Ganneau, **1874**, *CIJ*, no. 1323[[65]](#footnote-65) | | | | | | | Puech, *RB* 90 (1983) 501 | | | | | — | | Pre-70 CE[[66]](#footnote-66) |
|  | אחוהי[[67]](#footnote-67) | | | | His son | | Papyrus, list, Jericho | | | | | Jer 1 | | — | | Post-323 BCE[[68]](#footnote-68) | |

# אחיה[[69]](#footnote-69) – Ahiah

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | — | Temple official[[70]](#footnote-70) | | — | | *mSheq* 5:1 (Kasovsky, *Mishnae*, 64) | | — | | Pre-70 CE[[71]](#footnote-71) |
|  | — | His son, Temple official[[72]](#footnote-72) | | — | | *mSheq* 5:1 (Kasovsky, *Mishnae*, 64) | | — | | Pre-70 CE[[73]](#footnote-73) |
|  | — | Martyr | — | | *bTaan* 18b (Kosowsky, *Babylonico*, 150) | | Fictitious[[74]](#footnote-74) | | Pre-117 CE[[75]](#footnote-75) | |

אלחנן[[76]](#footnote-76) – *Elhanan*

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
|  | — | Murdered by Eleazar (71) | | — | *S of S Zuta* 8:14[[77]](#footnote-77) | Fictitious[[78]](#footnote-78) | 66-70 CE[[79]](#footnote-79) |
|  | [א]לחנן[[80]](#footnote-80) | — | Ossuary, Shu‘afat, Abel, 1913 | | *CIJ*, no. 1215 | Palmyra[[81]](#footnote-81) | Pre-70 CE[[82]](#footnote-82) |

# **אליהו[[83]](#footnote-83) - Elijah**

|  |  |  |  |  |  |  |
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|  | **—** | **Of Yoqneam [[84]](#footnote-84)** | **Dedicatory Inscription Mt Gerizim** | **Misgav, *Qadmoniont* 33 (2001) 130** | **Samaritan[[85]](#footnote-85)** | 2nd C BCE[[86]](#footnote-86) |

# אליועיני[[87]](#footnote-87) – Elyoeini

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|  | [[88]](#footnote-88) | Priest | — | 1. *AJ* 19:342 (Schalit, *NB*, 43) 2. *mPar* 3:5 (Kasovsky, *Mishnae*, 162) | — | 44 CE[[89]](#footnote-89) |
|  | אליעני[[90]](#footnote-90) | —[[91]](#footnote-91) | Seal | Avigad, *EI* 16 (1982) 1 | — | 1st C CE[[92]](#footnote-92) |

# אלישיב[[93]](#footnote-93) – Elyashib

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | — | Of his sons | Papyrus, marriage contract, Muraba‘at | Mur 20 | Family[[94]](#footnote-94) | 117 CE[[95]](#footnote-95) |

# אלישע[[96]](#footnote-96) – Elisha

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | [[97]](#footnote-97) | | | | | Of the LXX translators | | | | | | | | — | *Arist* 47 | Fictitious[[98]](#footnote-98) | | | | | | 3rd C BCE[[99]](#footnote-99) |
|  | [[100]](#footnote-100) | | | | | Of the LXX translators | | | | | | | | — | *Arist* 48 | Fictitious[[101]](#footnote-101) | | | | | | 3rd C BCE[[102]](#footnote-102) |
|  | [[103]](#footnote-103) | | | | | Of the LXX translators | | | | | | | | — | *Arist* 50 | Fictitious[[104]](#footnote-104) | | | | | | 3rd C BCE[[105]](#footnote-105) |
|  | [[106]](#footnote-106) | | | | | Priest | | — | | | *AJ* 12:97 (Schalit, *NB*, 43) | | | | | Fictitious[[107]](#footnote-107) | | | | | | 3rd C BCE[[108]](#footnote-108) |
|  | [[109]](#footnote-109) | | | | Caesarean Jew | | | | | — | | Clementine Homilies 2:1 (*PG* 2, 77) | | | | | | Fictitious[[110]](#footnote-110) | | | | 30s-40s CE[[111]](#footnote-111) |
|  | — | Abba (3)’s son | | | | | | | — | | *mAb* 4:20 (Kasovsky, *Mishnae*, 164) | | | | | | | | — | | Pre-135 CE[[112]](#footnote-112) | |
|  | — | Ishmael (4)’s father | | | | | | | — | | *tShab* 1:13 (Kasowski, *Thosephthae*, 303) | | | | | | | | | — | Pre 135 CE[[113]](#footnote-113) | |
|  | — | Of the wings[[114]](#footnote-114) | | | | | | | — | | *bShab* 48a (Kosowsky, *Babylonico*, 206) | | | | | | | | — | | Pre-135 CE[[115]](#footnote-115) | |
|  | —[[116]](#footnote-116) | | — | Ossuary, Mt Scopus | | | | | | | | | Weksler, *Atiqot* 35 (1998) 33\* | | | | — | | | | Pre-70 CE[[117]](#footnote-117) | |
|  | — | | | | | — | Papyrus, letter, Heber | | | | | | | | PYadin 53 | | | | — | | 132-5 CE[[118]](#footnote-118) | |
|  | אלישוע[[119]](#footnote-119) | | | | | — | Parchment, “Qumran”[[120]](#footnote-120) | | | | | | | | 4Q342 | | | | — | | Pre-135 CE[[121]](#footnote-121) | |

## אלנתן[[122]](#footnote-122) – Elnathan

|  |  |  |  |  |  |  |  |
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|  | אלינתן[[123]](#footnote-123) | Nehonia (3)’s father | | — | *mEd* 6:2 (Kasovsky, *Mishnae*, 162) | — | Pre-135 CE[[124]](#footnote-124) |
|  | — | — | Ostracon, Gezer | | Seger, *BASOR* 264 (1986) 58 | — | 3rd C BCE[[125]](#footnote-125) |

### אלעזר[[126]](#footnote-126) – Eleazar

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | | [[127]](#footnote-127) | | | | | | | | | Joshua (1)’s grandfather[[128]](#footnote-128) | | | | | | | | | | | | | | | | | — | | | | *Sirach* 50:27 (H & R Suppl. 56) | | | | | | | | | | | | | | | | | | | | — | | | | 3rd C BCE[[129]](#footnote-129) | |
|  | | [[130]](#footnote-130) | | | | | | | | | | Priest | | | | | | — | | | | | 1. *Arist* 35 2. *AJ* 1:11 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | | | | — | | | | | | | | | | 3rd C BCE[[131]](#footnote-131) | | | | |
|  | | [[132]](#footnote-132) / אליעזר[[133]](#footnote-133) | | | | | | | | | | | | | | | | | Of the LXX translators | | | | | | | | | | | | | | | | — | | | *Arist* 50 | | | | | | | | Fictitious[[134]](#footnote-134) | | | | | | | 3rd C BCE[[135]](#footnote-135) | | | | |
|  | [[136]](#footnote-136) | | | | | | | | | | The Hasmonean[[137]](#footnote-137) | | | | | | | | | | | | — | | 1. 1 Macc 2:5 (H & R Suppl. 56) 2. *BJ* 1:42; *AJ* 12:266 (Schalit, *NB*, 42)[[138]](#footnote-138) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | 167-165 BCE[[139]](#footnote-139) | | | | |
|  | [[140]](#footnote-140) | | | | | | | | | | Jason (3)’s father[[141]](#footnote-141) | | | | | | | | | | | | | — | | | 1. 1 Macc 8:17 (H & R Suppl. 56) 2. *AJ* 12:415 (Schalit, *NB*, 42)[[142]](#footnote-142) | | | | | | | | | | | | | | | | | | | | | | | — | | | 161 BCE[[143]](#footnote-143) | | | | |
|  | [[144]](#footnote-144) | | | | | | | | | | Martyr | | | | | | | | | | | | | — | | | 2 Macc 5:18 (H & R Suppl. 56)[[145]](#footnote-145) | | | | | | | | | | | | | | | | | | | | | | | — | | | 168 BCE[[146]](#footnote-146) | | | | |
|  | | [[147]](#footnote-147) | | | | | | | | | Dinai (1)’s son | | | | | | | | | | — | | 1. *BJ* 2:235; *AJ* 20:121 (Schalit, *NB*, 42) 2. *mSot* 9:9 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | 50 CE[[148]](#footnote-148) | | | | |
|  | | [[149]](#footnote-149) | | | | | | | | | Hananiah (3)’s son[[150]](#footnote-150) | | | | | | | | | | | | | | | — | | | | *BJ* 2:409; *AJ* 20:208 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | | | | | | — | | | | 66 CE[[151]](#footnote-151) | |
|  | [[152]](#footnote-152) | | | | | | | | | | Yair (1)’s son | | | | | | | | | | | | | — | | | *BJ* 2:447 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | | | | | | | — | | | 66-73 CE[[153]](#footnote-153) | | | | |
|  | | [[154]](#footnote-154) / Eleazarus[[155]](#footnote-155) | | | | | | | | | Zealot, Simon (14)’s son[[156]](#footnote-156) | | | | | | | | | | | | | | | | | — | | | 1. *BJ* 2:564 (Schalit, *NB*, 42) 2. Tacitus, *GLAJJ* 2: 23 | | | | | | | | | | | | | | | | | | | — | | | 66-70 CE[[157]](#footnote-157) | | | | |
|  | | [[158]](#footnote-158) | | | | | | | | | | Priest, Neus (1)’s son[[159]](#footnote-159) | | | | | | | | | | | | | | | | — | | | | | | *BJ* 2:566 (Schalit, *NB*, -) | | | | | | | | | | | | | | | | | — | | | | 66 CE[[160]](#footnote-160) | | |
|  | | [[161]](#footnote-161) | | | | | | | | | | Samuel (4)’s son | | | | | | | | | | | | | — | | | | | | | | | *BJ* 3:229 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 67 CE[[162]](#footnote-162) | | |
|  | | [[163]](#footnote-163) | | | | | | | | | | Simon (13)’s relative | | | | | | | | | | | | | | | | — | | | | | | *BJ* 4:518 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 68 CE[[164]](#footnote-164) | | |
|  | | [[165]](#footnote-165) | | | | | | | | | | Mannaius (1)’s father | | | | | | | | | | | | | | | | — | | | | | | *BJ* 5:567 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 70 CE[[166]](#footnote-166) | | |
|  | | [[167]](#footnote-167) | | | | | | | | | | Mariam (7)’s father | | | | | | | | | | | | | | | | — | | | | | | *BJ* 6:201 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 70 CE[[168]](#footnote-168) | | |
|  | | [[169]](#footnote-169) | | | | | | | | | | Rebel in Machaerus | | | | | | | | | | | | | | | | — | | | | | | *BJ* 7:196 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 71 CE[[170]](#footnote-170) | | |
|  | | [[171]](#footnote-171) | | | | | | | | | | Magician | | | | | | | | | | | | — | | | | | | | | | | *AJ* 8:46 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 68-70 CE[[172]](#footnote-172) | | |
|  | | [[173]](#footnote-173) | | | | | | | | | | Pharisee, Poira (1)’s son[[174]](#footnote-174) | | | | | | | | | | | | — | | | 1. *AJ* 13:291 (Schalit, *NB*, 42) 2. *bQid* 66a (Kosowsky, *Babylonico* 235) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | 110 BCE[[175]](#footnote-175) |
|  | | [[176]](#footnote-176) | | | | | | | | | | Priest | | | | | | | | | | | | | | | | — | | | | | *AJ* 14:106 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | | — | | | | 54 BCE[[177]](#footnote-177) | | |
|  | | [[178]](#footnote-178) | | | | | | | | | | Priest, Boethus (1)’**s** son | | | | | | | | | | | | | | | | | | — | | | *AJ* 17:339 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | | — | | | | 4 BCE[[179]](#footnote-179) | | |
|  | | [[180]](#footnote-180) | | | | | | | | | | High Priest, Hanan (1)’s son | | | | | | | | | | | | | | | | | | | | — | | | *AJ* 18:34 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 16-17 CE[[181]](#footnote-181) | |
|  | | [[182]](#footnote-182) | | | | | | | | | | Peraean | | | | | | | — | | | | | | | | | | | | | | | *AJ* 20:4 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 44 CE[[183]](#footnote-183) | | |
|  | | [[184]](#footnote-184) | | | | | | | | | | Izates (1)’**s** friend | | | | | | | | | | | | | — | | | | | | | | | *AJ* 20:43 (Schalit, *NB*, 42) | | | | | | | | | | | | | | | | | — | | | | 40 CE[[185]](#footnote-185) | | |
|  | | [[186]](#footnote-186) | | | | | | | | | | Of Jesus’ parable | | | | | | | | | | | | | — | | | Luke 16:20 (VKGNT 716) | | | | | | | | | | | | | | | | | | | Fictitious[[187]](#footnote-187) | | | | | | | | 27-30 CE[[188]](#footnote-188) | | |
|  | | [[189]](#footnote-189) | | | | | | | | | | Resurrected by Jesus | | | | | | | | | | | | | | | — | | | | | | | John 11:1 (VKGNT 716) | | | | | | | | | | | | | | | | | — | | | | 30 CE[[190]](#footnote-190) | | |
|  | | [[191]](#footnote-191) | | | | | | | | | | Jew | | | | | — | | | Acta Pilati A:2 (Tischendorf, *EA* 226) | | | | | | | | | | | | | | | | | | | | | | | | Fictitious[[192]](#footnote-192) | | | | | | | | | | | 30 CE[[193]](#footnote-193) | | |
|  | | [[194]](#footnote-194) | | | | | | | | | Toma (2)’s twin | | | | | | | | | | | | — | | Clementine Homilies 2:1 (*PG* 2, 77) | | | | | | | | | | | | | | | | | | | | | | | Fictitious[[195]](#footnote-195) | | | | | | | | 30s-40s CE[[196]](#footnote-196) | |
|  | | [[197]](#footnote-197) | | | | | | | | | | Priest | | | | | | — | | | Clementine Homilies 2:1 (*PG* 2, 77) | | | | | | | | | | | | | | | | | | | | | | | | | Fictitious[[198]](#footnote-198) | | | | | | | 30s-40s CE[[199]](#footnote-199) | | | | |
|  | | — | | | | | Zadok (2)’s son[[200]](#footnote-200) | | | | | | | | | | | | | — | | | *mPeah* 2:4 (Kasovsky, *Mishnae*, 167) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | | Pre-135 CE[[201]](#footnote-201) | | | | |
|  | | אליעזר[[202]](#footnote-202) | | | | | | | | Jacob (14)’s son | | | | | | | | | | | | | | — | | | *mKil* 2:9 (Kasovsky, *Mishnae*, 164) | | | | | | | | | | | | | | | | | | | | | | | — | | | Post-135 CE[[203]](#footnote-203) | | | | |
|  | | אליעזר[[204]](#footnote-204) | | | | | | | | Hasma (1**)**[[205]](#footnote-205) | | | | | | | | | | | | | | — | | | *mTer* 3:5 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[206]](#footnote-206)— | | | | |
|  | | אלעי[[207]](#footnote-207) | | | | | (Judah [30]’s father)[[208]](#footnote-208) | | | | | | | | | | | | | | | | — | | | *mErub* 2:6 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[209]](#footnote-209) | | | | |
|  | | — | | | Temple official[[210]](#footnote-210) | | | | | | | | | | | | | | | | — | | | *mSheq* 5:1 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-70 CE[[211]](#footnote-211) | | | | |
|  | | — | | | Simon (51)’s son[[212]](#footnote-212) | | | | | | | | | | | | | | | | — | | | *mBesah* 4:5 (Kasovsky, *Mishnae*, 167) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 **CE[[213]](#footnote-213)** | | | | |
|  | | — | | | Mattathias (20)’s son | | | | | | | | | | | | | | | | — | | | *mYeb* 10:3 (Kasovsky, *Mishnae*, 167) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[214]](#footnote-214) | | | | |
|  | | אליעזר[[215]](#footnote-215) | | | | | | | | Joseph (37)’s son | | | | | | | | | | | | | | — | | | *mSot* 5:3 (Kasovsky, *Mishnae*, 164) | | | | | | | | | | | | | | | | | | | | | | | — | | | Post-135 **CE[[216]](#footnote-216)** | | | | |
|  | | — | | | Parteh (1)’s son | | | | | | | | | | | | | — | | | | | *mGit* 3:4 (Kasovsky, *Mishnae*, 167) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | | Pre-200 CE[[217]](#footnote-217) | | | | |
|  | | — | | | Enoch (1)’s son | | | | | | | | | | | | | — | | | | | *mEd* 5:6 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | | Pre-135 CE[[218]](#footnote-218) | | | | |
|  | | אליעזר[[219]](#footnote-219) | | | | | | | | Hyrcanus (8)’**s** son | | | | | | | | | | | | | | — | | | *mAb* 2:8 (Kasovsky, *Mishnae*, 162-4) | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[220]](#footnote-220) | | | | |
|  | | — | | | Arakh (1)’s son | | | | | | | | | | | | | | | | | | — | | | *mAb* 2:8 (Kasovsky, *Mishnae*, 167) | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[221]](#footnote-221) | | | | |
|  | | — | | | | Of Bartuta,[[222]](#footnote-222) Judah (39)’s son | | | | | | | | | | | | | | | | | | | | — | | | | *mAb* 3:7 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[223]](#footnote-223) | | |
|  | | — | | | Of Modi‘in[[224]](#footnote-224) | | | | | | | | | | | | | | | | | | — | | | *mAb* 3:11 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | | — | | | 135 CE[[225]](#footnote-225) | | | | |
|  | | — | | | Azariah (3)’s son[[226]](#footnote-226) | | | | | | | | | | | | | | | | | | — | | | *mAb* 3:17 (Kasovsky, *Mishnae*, 167) | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[227]](#footnote-227) | | | | |
|  | | — | | | Shamua (1)’s son[[228]](#footnote-228) | | | | | | | | | | | | | | | | | | — | | | *mAb* 4:12 (Kasovsky, *Mishnae*, 167) | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[229]](#footnote-229) | | | | |
|  | | — | | | Simon (62)’s father | | | | | | | | | | | | | | | — | | | ***m****Ab* 4:18 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Post-135 CE[[230]](#footnote-230) | | | | | |
|  | | אליעזר[[231]](#footnote-231) | | | | | | | The Qapar[[232]](#footnote-232) | | | | | | | | | Inscription[[233]](#footnote-233) | | | | | | | | 1. *mAb* 4:21 (Kasovsky, *Mishnae*, 166) 2. Urman, *IEJ* 22 (1972) 21 | | | | | | | | | | | | | | | | | | | | | | | | | — | | Pre-200 CE[[234]](#footnote-234) | | | | |
|  | | — | | | Di**lg**ai (1)’s son | | | | | | | | | | | | | — | | | *mTamid* 3:8 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-70 CE[[235]](#footnote-235) | | | | | |
|  | | — | | | Judah **(**30**)**’s **son** | | | | | | | | | | | | | | | | — | | | *mOhil* 3:5 (Kasovsky, *Mishnae*, 166) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[236]](#footnote-236) | | | | | |
|  | | — | | | Playah (1)’s son | | | | | | | | | | | | | — | | | *mToh* 7:9 (Kasovsky, *Mishnae*, 167) | | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[237]](#footnote-237) | | | | | |
|  | | אליעזר[[238]](#footnote-238) | | | | | | | Abba, [[239]](#footnote-239) Dolai (1)’s son | | | | | | | | | | | | | | | | | — | | *mMiq* 2:10 (Kasovsky, *Mishnae*, 164) | | | | | | | | | | | | | | | | | | | | | | | — | | Pre-200 CE[[240]](#footnote-240) | | | | |
|  | | — | | | Joseph (36)’s son | | | | | | | | | | | | | | — | | | | *tBer* 3:2 (Kasowski, *Thosephthae*, 312) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[241]](#footnote-241) | | | | |
|  | | — | | | Of Oblaim,[[242]](#footnote-242) Judah (51)’s son | | | | | | | | | | | | | | | | | | | | — | | | *tMS* 1:9 (Kasowski, *Thosephthae*, 312) | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[243]](#footnote-243) | | |
|  | | — | | | Mehbai (1)’s son | | | | | | | | | | | | | | — | | | | *tShab* 12:5 (Kasowski, *Thosephthae*, 313) | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[244]](#footnote-244) | | | | |
|  | | — | | High priest,[[245]](#footnote-245) Harsom (1)’s son | | | | | | | | | | | | | | | | | | | | | — | | | *tYK* 1:22 (Kasowski, *Thosephthae*, 312) | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-70 CE[[246]](#footnote-246) | | |
|  | | אלעי[[247]](#footnote-247) | | | | | | Yohanan (35)’s father | | | | | | | | | | | | | | | — | | | *tSuk* 1:9 (Kasowski, *Thosephthae*, 305) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[248]](#footnote-248) | | |
|  | | — | | | Eleazar (4**6**)’s son[[249]](#footnote-249) | | | | | | | | | | | | | | | | — | | | *tYT* 1:7 (Kasowski, *Thosephthae*, 312) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[250]](#footnote-250) | | | | |
|  | | — | | | Dama (1)’s son | | | | | | | | | | | | | | | | — | | | *tHul* 2:22 (Kasowski, *Thosephthae*, 312) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-135 CE[[251]](#footnote-251) | | | | |
|  | | אליעזר[[252]](#footnote-252) | | | | | | | Jonathan (25)’s son | | | | | | | | | | | | | | — | | *tZab* 1:7 (Kasowski, *Thosephthae*, 313) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[253]](#footnote-253) | | | | |
|  | | — | | | Phineas (10)’s son | | | | | | | | | | | | | | | | — | | | *tZab* 2:5 (Kasowski, *Thosephthae*, 314) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[254]](#footnote-254) | | | | |
|  | | אליעזר[[255]](#footnote-255) | | | | | | | Thaddaius (3)’s son[[256]](#footnote-256) | | | | | | | | | | | | | | — | | *Mekh. dRI*, 118 (Kosovsky, *Mechilta* 7\*) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | Pre-200 CE[[257]](#footnote-257) | | | | |
|  | | — | | | Hananiah (19)’s son[[258]](#footnote-258) | | | | | | | | | | | | | | | | | | — | | *Mekh. dRI*, 229 (Kosovsky, *Mechilta*, 9\*) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | Pre-70 CE[[259]](#footnote-259) | | | | |
|  | | — | | | Abba[[260]](#footnote-260) | | | | | | | — | | | | *Sifra* Nedaba par. 2:2 (Kosovsky, *Sifra* 1\*) | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-70 CE[[261]](#footnote-261) | | |
|  | | אליעזר[[262]](#footnote-262) | | | | | | | Of Darom,[[263]](#footnote-263) Isaac (7)’s son | | | | | | | | | | | | | | | — | | | | *Sifre Num*,15, no. 8 (Kosovsky, *Sifrei*, 8\*) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[264]](#footnote-264) | | |
|  | | — | | Joseph (72)’s father | | | | | | | | | | | | | | — | | *Sifre Num*,82, no. 84 (Kosovsky, *Sifrei*, 26\*) | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[265]](#footnote-265) | | |
|  | — | | Abba, [[266]](#footnote-266) Gamaliel (8)’s son | | | | | | | | | | | | | | | | | | | — | | *Sifre Num*, 147, no. 121 (Kosovsky, *Sifrei*, 1\*) | | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[267]](#footnote-267) | | |
|  | | — | | Nehemiah (5)’s son | | | | | | | | | | | | | | | | | | — | | *Sifre Zuta*, Parah, *Tarbiz* 1 (1940) 64[[268]](#footnote-268) | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[269]](#footnote-269) | | |
|  | | — | | Parteh (2)’s son,[[270]](#footnote-270) Eleazar (3**7**)’s grandson[[271]](#footnote-271) | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | *yMeg* 4:4, 75b (Kosovsky, *Yerushalmi*, 130) | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[272]](#footnote-272) | | |
|  | | אליעזר[[273]](#footnote-273) | | | | | | | | Of Nayot[[274]](#footnote-274) | | | | | | | | | | — | | | *bGit* 50a (Kosowsky, *Babylonico*, 169) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[275]](#footnote-275) | | | | | | |
|  | | — | | Dordaya (1)’s son | | | | | | | | | | | | | — | | *bAZ* 17a (Kosowsky, *Babylonico*, 210) | | | | | | | | | | | | | | | | | | | | | | | | Fictitious[[276]](#footnote-276) | | | | | | | | | Pre-200 CE[[277]](#footnote-277) | | | | | |
|  | | — | | | Safra (2) | | | | | | | | — | | | | *bHul* 55b (Kosowsky, *Babylonico*, 208) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | | | | | Pre-70 CE[[278]](#footnote-278) | | | | | | |
|  | | — | | | — | | | | | | | | | | | | — | | | *S of S Zuta* 8:14 | | | | | | | | | | | | Fictitious[[279]](#footnote-279) | | | | | | | | | | | | | | | | | | | 66-70 CE[[280]](#footnote-280) | | | | | | |
|  | | — | | | Gani (1)’s son | | | | | | | | | | | | Ossuary, Gezer, Macalister, 1912 | | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1176 | | | | | | | | | | — | | | Pre-70 CE[[281]](#footnote-281) | | | | | |
|  | | אליעזר[[282]](#footnote-282) | | | | | | | Saru (1)’s father | | | | | | | | | | | Ossuary, Gezer, Macalister, 1912 | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1181 | | | | | | | | | — | | Pre-70 CE[[283]](#footnote-283) | | | | | |
|  | | — | | | — | | | | | | | | Ossuary, Shu‘afat, Abel, 1913 | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1216 | | | | | | | | | | Palmyra[[284]](#footnote-284) | | | | | | | | Pre-70 CE[[285]](#footnote-285) | | | | | |
|  | | — | | | And wife | | | | | | | | Ossuary, Mt Scopus, Savignac, 1904 | | | | | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1247 | | | | | | | | | | — | | | | Pre-70 CE[[286]](#footnote-286) | | | | | |
|  | [[287]](#footnote-287) / [[288]](#footnote-288) | | | | | | | | | | | | | | | | | | — | | Ossuary, Mt Olives, Clermont-Ganneau, 1883 | | | | | | | | | | | | | | | | | *CIJ*, no. 1260 | | | | | | | | | | — | | | | Pre-70 CE[[289]](#footnote-289) | | | | | |
|  | | —[[290]](#footnote-290) | | | | | | — | | | Ossuary, Augusta Victoria, Sukenik, 1930 | | | | | | | | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1264 | | | | | | | | | | — | | | Pre-70 CE[[291]](#footnote-291) | | | | | |
|  | | ליעזר[[292]](#footnote-292) | | | | | | | Salome (14)’s husband, Salome(16)’s father | | | | | | | | | | | | | | | | Ossuaries, Kidron, Mayer, 1924 | | | | | | | | | | | | | | *CIJ*, no. 1287, 1294, 1296[[293]](#footnote-293) | | | | | | | | | | — | | | Pre-70 CE[[294]](#footnote-294) | | | | | |
|  | הלעזר[[295]](#footnote-295) | | | | | | | | Seth (3)’s son[[296]](#footnote-296) | | | | | | | | | | | | Ossuary, Kidron, Mayer, 1924 | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1288 | | | | | | | | | | — | | | | Pre-70 CE[[297]](#footnote-297) | | |
|  | | — | | | Nathan (8)’s son | | | | | | | | | | | | Ossuary, Mt of Offence, Clermont-Ganneau, 1874 | | | | | | | | | | | | | | | | | | *CIJ*, no. 1304 | | | | | | | | | — | | | | | Pre-70 CE[[298]](#footnote-298) | | | | | | | | |
|  | | — | | | The scribe,[[299]](#footnote-299) Judah (89)’s father[[300]](#footnote-300) | | | | | | | | | | | | | | | | | | Ossuary, Mt of Offence, Clermont-Ganneau, 1874 | | | | | | | | | | | | | | | | *CIJ*, no. 1308 | | | | | | | | | — | | | | | Pre-70 CE[[301]](#footnote-301) | | | | |
|  | | לעזר[[302]](#footnote-302) | | | | | | — | | Ossuary, Mt of Offence, Clermont-Ganneau, 1874 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1309 | | | | | | | | | — | | Pre-70 CE[[303]](#footnote-303) | | | | | |
|  | | [[304]](#footnote-304) | | | | | | | | | | — | | | | | Ossuary, Spoer, 1907 | | | | | | | | | | | | | | | *CIJ*, no. 1336 | | | | | | | | | | — | | | | | | | | Pre-70 CE[[305]](#footnote-305) | | | | | | | |
|  | [[306]](#footnote-306) / אליעזר[[307]](#footnote-307) | | | | | | | | | | | | | | | | | Eleazar (85)’s son[[308]](#footnote-308) | | | | | | | | | | | | | | Ossuary, Silwan, Spoer, 1907 | | | | | | | | | | | *CIJ*, no. 1337 | | | | | | | | | — | | | Pre-70 CE[[309]](#footnote-309) | | |
|  | [[310]](#footnote-310) / לזר[[311]](#footnote-311) | | | | | | | | | | | | | | | | | Eleazar (84)’s father | | | | | | | | | | | | | | Ossuary, Silwan, Spoer, 1907 | | | | | | | | | | | *CIJ*, no. 1337 | | | | | | | | | — | | | Pre-70 CE[[312]](#footnote-312) | | |
|  | — | | His wife[[313]](#footnote-313) and sons | | | | | | | | | | | | | | | Ossuaries, Greek Colony 1926 | | | | | | | | | | | | | | | | | | | *CIJ*, nos. 1356; 1357[[314]](#footnote-314) | | | | | | | | | | | | | | | — | | | Pre-70 CE[[315]](#footnote-315) | | |
|  | | [[316]](#footnote-316) | | | | | | | | | | With Mariam (32) | | | | | | | | | | | | | Ossuary, Mt of Offence | | | | | | | | | | | | | | | | *CIJ*, no. 1387 | | | | | | | | | | — | | | | Pre-70 CE[[317]](#footnote-317) | | |
|  | | — | | | His son | | | | | | | Ossuary, Bagatti | | | | | | | | | | | | | *DF* 92, no. 25 | | | | | | | | | | | | | | | | | | — | | | | | | | | | | Pre-70 CE[[318]](#footnote-318) | | | | |
|  | | [[319]](#footnote-319) | | | | | | | | | Simon (112) and Zachariah (23)’s brother | | | | | | | | | | | | | | | | | | | | | | Ossuary, Bagatti | | | | | | | | | | *DF* 97, no.37 | | | | | | | | — | | | | Pre-70 CE[[320]](#footnote-320) | | |
|  | | אליעזר[[321]](#footnote-321) | | | | | | | | Shekhaniah (1)’s son | | | | | | | | | | | | | | | | | Ossuary, Jerusalem | | | | | | | | | | | | | | *CJO*, no. 288 | | | | | | | | | | — | | | | Pre-70 CE[[322]](#footnote-322) | | |
|  | | — | | | Shelamzion (14)’s father | | | | | | | | | | | | | | | | | Ossuary, Ramat Eshkol, 1970 | | | | | | | | | | | | | | | | | | | *CJO*, no. 342 | | | | | | | | | | — | | | | Pre-70 CE[[323]](#footnote-323) | | |
|  | | — | | | — | | | | Ossuary, Mt Scopus, Naveh, 1980 | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 455 | | | | | | | | | | | — | | | | | | | | Pre-70 CE[[324]](#footnote-324) | | | | | | |
|  | | — | | | Zachariah (24)’s son | | | | | | | | | | | | | | | Ossuary, Mt Scopus, Rahmani, 1980 | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 456 | | | | | | | | — | | | | Pre-70 CE[[325]](#footnote-325) | | |
|  | | — | | | — | | | | Ossuary, Mt Scopus, Kloner, 1974 | | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 483 | | | | | | | | | | — | | | | | | | | Pre-70 CE[[326]](#footnote-326) | | | | | | |
|  | | [[327]](#footnote-327) | | | | | | | | | | Joseph (115)’s father | | | | | | | | | | | | | | Ossuary, Mt Scopus, Kloner, 1975 | | | | | | | | | | | | | | *CJO*, no. 576 | | | | | | | | | | — | | Pre-70 CE[[328]](#footnote-328) | | | | | |
|  | | — | | | — | | | | Ossuary, Mt Scopus, Kloner, 1974 | | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 592 | | | | | | | | | | — | | | | | | | Pre-70 CE[[329]](#footnote-329) | | | | | | | |
|  | | — | | | Goliath (1),[[330]](#footnote-330) Yoezer (12)’s father[[331]](#footnote-331) | | | | | | | | | | | | | | | | | | | | Ossuary, Jericho, Hachlili, 1979 | | | | | | | | | | | | | *CJO*, no. 783 | | | | | | | | | | — | | | Pre-70 CE[[332]](#footnote-332) | | | | | | |
|  | [[333]](#footnote-333) | | | | | | | | | | Yoezer (17)’s father[[334]](#footnote-334) | | | | | | | | | | | | | | | Ossuary, Jericho, Hachlili, 1979 | | | | | | | | | | | | | *CJO*, no. 802 | | | | | | | | | — | | | Pre-70 CE[[335]](#footnote-335) | | | | | | |
|  | | [[336]](#footnote-336) | | | | | | | | | Joseph (12**3**)’s twin | | | | | | | | | | | | | Ossuary, Kidron | | | | | | | | | | | Sukenik, *Kedem* 2 (1945) 29 | | | | | | | | | | | | | | | | | — | | | Pre-70 CE[[337]](#footnote-337) | | |
|  | | — | | | — | | | | Ossuary, Ramat Rahel, Kochavi | | | | | | | | | | | | | | | | | | | | | | | | | | *RR* 73 | | | | | | — | | | | | Pre-70 CE[[338]](#footnote-338) | | | | | | | | | | | |
|  | | — | | | Simon (150)’s son | | | | | | | | | | | | | | Ossuary, Mt Scopus | | | | | | | | | | | | | | Misgav, *Ossuaries*, 66 | | | | | | | | | | | | | | | — | | | Pre-70 CE[[339]](#footnote-339) | | | | | | |
|  | | — | | | Hananiah (59)’s son | | | | | | | | | | | | | | | Tomb inscription, Ein Sinya, Clermont-Ganneau, 1897 | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1170 | | | | | | | | | — | | | Pre-135 CE[[340]](#footnote-340) | | | | | | |
|  | | — | | | Priest, of the Hezir family, [[341]](#footnote-341) Joseph **(131)**’s son[[342]](#footnote-342) | | | | | | | | | | | | | | | | | | | | Tomb inscription, Kidron, de Vogüé, 1864 | | | | | | | | | | | | | | | | | *CIJ*, no. 1394 | | | | | | | | | — | | Pre-70 CE[[343]](#footnote-343) | | | | |
|  | | — | | Priest, of the Hezir family, [[344]](#footnote-344) Honi (14)’s son, Joseph (131)’s brother | | | | | | | | | | | | | | | | | | | | | | | Tomb inscription, Kidron, de Vogüé, 1864 | | | | | | | | | | | | | | | | *CIJ*, no. 1394 | | | | | | | | — | | Pre-70 CE[[345]](#footnote-345) | | | | |
|  | | — | | | — | | | | Seal, Jerusalem | | | | | | | | | | | | Reifenberg, *PEQ* 71 (1939) 193 | | | | | | | | | | | | | | | | | | | | | — | | | | | | | | | Pre-70 CE[[346]](#footnote-346) | | | | | | |
|  | | אלעז[[347]](#footnote-347) | | | | | | | The priest, son of Ahron[[348]](#footnote-348), Abba (11)’s father | | | | | | | | | | | | | | | | | | | Inscription, Gibat Hamibtar | | | | | | | | | | | | Rosenthal, *IEJ* 23 (1973) 72 | | | | | | | | | | | — | | Pre-70 CE[[349]](#footnote-349) | | | | |
|  | | — | | | The Priest[[350]](#footnote-350) | | | | | | | | | | | Coin[[351]](#footnote-351) | | | | | | *AJC* 2, 20:2 | | | | | | | | | | | — | | | | | | | | | | | 132 CE[[352]](#footnote-352) | | | | | | | | | | | | | |
|  | | אליעזר[[353]](#footnote-353) | | | | | | | Malka (5)’s son | | | | | | | | | | | Papyrus, Masada divorce bill, Muraba‘at | | | | | | | | | | | | | | | | | | | | | | | | | | | Mur 19 | | | | | — | | | | 72 CE[[354]](#footnote-354) | |
|  | | — | | | Hananiah (65)’s son | | | | | | | | | | | | | | | Papyrus, Masada divorce bill, Muraba‘at | | | | | | | | | | | | | | | | | | | | | | | | | | | Mur 19 | | | | | — | | | | 72 CE[[355]](#footnote-355) | |
|  | | לעזר[[356]](#footnote-356) | | | | | | | | — | | | Papyrus, marriage contract, Muraba‘at | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | Mur 21 | | | | | | | — | | | Pre-135 CE[[357]](#footnote-357) | | | | |
|  | | — | | | Zachariah (27)’s son | | | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | | | | | | | | | | Mur 29 | | | | | | | — | | | 133 CE[[358]](#footnote-358) | | | | |
|  | | — | | | Dositheus (26)’s father | | | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | | | | | | | | | | Mur 30 | | | | | | | — | | | 134 CE[[359]](#footnote-359) | | | | |
|  | | — | | | Jonathan (57)’s father | | | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | | | | | | | | | | Mur 30 | | | | | | | — | | | 134 CE[[360]](#footnote-360) | | | | |
|  | | אליעזר[[361]](#footnote-361) | | | | | | | | — | | | | | | | | | | | | | | | | Papyrus, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 38 | | | | | | — | | | Pre-135 CE[[362]](#footnote-362) | | | | |
|  | | לעז[ר] [[363]](#footnote-363) | | | | | | | | — | | | | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 41 | | | | | | — | | | Pre-135 CE[[364]](#footnote-364) | | | | |
|  | | — | | | | | | | | Joseph (149)’s son | | | | | | | | | | | | | | | | Papyrus, letter, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 42 | | | | | | — | | | 132-5 CE[[365]](#footnote-365) | | | | |
|  | | — | | | | | | | | Joshua (64)’s father | | | | | | | | | | | | | | | | Papyrus, letter, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 42 | | | | | | — | | | 132-5 CE[[366]](#footnote-366) | | | | |
|  | | — | | | | | | | | Saul (18)’s father | | | | | | | | | | | | | | | | Papyrus, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 42 | | | | | | — | | | Pre-135 CE[[367]](#footnote-367) | | | | |
|  | | אליעזר[[368]](#footnote-368) | | | | | | | | Euphronius (1)’s father | | | | | | | | | | | | | | | | Papyrus, letter, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 46 | | | | | | — | | | Pre-135 CE[[369]](#footnote-369) | | | | |
|  | | — | | | | | | | | — | | | | | | | | | | | | | | | | Ostracon, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 74 | | | | | | — | | | Pre-135 CE[[370]](#footnote-370) | | | | |
|  | | אליעזר[[371]](#footnote-371) | | | | | | | | Natakos (1)’s son | | | | | | | | | | | | | | | | Ostracon, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 74 | | | | | | — | | | Pre-135 CE[[372]](#footnote-372) | | | | |
|  | | אליעזר[[373]](#footnote-373) | | | | | | | | — | | | | | | | | | | | | | | | | Ostracon, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 74 | | | | | | — | | | Pre-135 CE[[374]](#footnote-374) | | | | |
|  | | — | | | | | | | | Ha-Nasan (1)’s son | | | | | | | | | | | | | | | | Ostracon, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 74 | | | | | | — | | | Pre-135 CE[[375]](#footnote-375) | | | | |
|  | | [[376]](#footnote-376) | | | | | | | | | | | | — | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | | | | | | | | Mur 90 | | | | | | — | | | Pre-135 CE[[377]](#footnote-377) | | | | |
|  | | [[378]](#footnote-378) | | | | | | | | | | | | — | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | | | | | | | | Mur 94 | | | | | | — | | | Pre-135 CE[[379]](#footnote-379) | | | | |
|  | | [[380]](#footnote-380) | | | | | | | | | | | | Annab (1)’s father | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | | | | | | | | Mur 94 | | | | | | — | | | Pre-135 CE[[381]](#footnote-381) | | | | |
|  | | [][[382]](#footnote-382) | | | | | | | | | | | | — | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | | | | | | | | Mur 95 | | | | | | — | | | Pre-135 CE[[383]](#footnote-383) | | | | |
|  | | [][[384]](#footnote-384) | | | | | | | | | | | | — | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | | | | | | | | Mur 95 | | | | | | — | | | Pre-135 CE[[385]](#footnote-385) | | | | |
|  | | [[386]](#footnote-386) | | | | | | | | | | | | — | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | | | | | | | Mur 107 | | | | | | | — | | | Pre-135 CE[[387]](#footnote-387) | | | | |
|  | |  / [[388]](#footnote-388) | | | | | | | | | | | | Simon (185)’s son | | | | | | | | | | | | | Papyrus, marriage contract, Muraba‘at | | | | | | | | | | | | | | | | Mur 115 | | | | | | | — | | | 124 CE[[389]](#footnote-389) | | | | |
|  | | [][[390]](#footnote-390) | | | | | | | | | | | | | — | | | | | | | | | | | | Papyrus, Muraba‘at | | | | | | | | | | | | | | | | Mur 120 | | | | | | | — | | | Pre-135 CE[[391]](#footnote-391) | | | | |
|  | | [][[392]](#footnote-392) | | | | | | | | | | | | | — | | | | | | | | | | | | Papyrus, Muraba‘at | | | | | | | | | | | | | | | | Mur 120 | | | | | | | — | | | Pre-135 CE[[393]](#footnote-393) | | | | |
|  | | [][[394]](#footnote-394) | | | | | | | | | | | | | Witness, Judah (139)’s son | | | | | | | | | | | Papyrus, deed, Babatha archive | | | | | | | | | | | | | | | | PYadin 5 | | | | | | | | — | | | 110 CE[[395]](#footnote-395) | | | | |
|  | |  / **** /  / [[396]](#footnote-396) | | | | | | | | | | | | Khethusion (1) | | | | | | | | | | | | | Papyri, Babatha archive | | | | | | | | | | | | PYadin 6, 10, 11, 16, 17, 18, 19, 20, 23, 24, 26 | | | | | | | | | | | — | | | 119-28 CE[[397]](#footnote-397) | | | | |
|  | | אליעזר[[398]](#footnote-398) | | | | | | | | | | | | Witness, [[399]](#footnote-399) Helkiah (9)’s son | | | | | | | | | | | | | Papyr**i**, Babatha archive | | | | | | | | | | | | PYadin 6, 8, 18, 19, 26 | | | | | | | | | | | — | | | 119-31 CE[[400]](#footnote-400) | | | | |
|  | | — | | | Witness,[[401]](#footnote-401) Simon (195)’s son | | | | | | | | | | | | | | | | | | | | | Papyri, Heber -“Seyal” | | | | | | | | | | | | 1. PYadin 8, 23 2. Se 8a | | | | | | | | | | | | — | | | 122-5 CE[[402]](#footnote-402) | | | | |
|  | | אלעז[ר][[403]](#footnote-403) | | | | | | | | | | | Witness | | | | | | | | Papyrus, marriage contract, Babatha archive | | | | | | | | | | | | | | | | | PYadin 10 | | | | | | | | | | | | — | | | Pre-125 CE[[404]](#footnote-404) | | | | |
|  | | [[405]](#footnote-405) | | | | | | | | | | | Eleazar (139)’s son[[406]](#footnote-406) | | | | | | | | | | | | | | | Papyrus, deed, Babatha archive | | | | | | | | | | | | | | PYadin 15 | | | | | | | | — | | | 125 CE[[407]](#footnote-407) | | | | |
|  | | [[408]](#footnote-408) | | | | | | | | | | | Eleazar (138)’s father | | | | | | | | | | | | | | | Papyrus, deed, Babatha archive | | | | | | | | | | | | | | PYadin 15 | | | | | | | | — | | | 125 CE[[409]](#footnote-409) | | | | |
|  | | — | | | | | | | | | | | Witness | | | | | | | | | | | | | | | Papyrus, deed, Babatha archive | | | | | | | | | | | | | | PYadin 17 | | | | | | | | — | | | 128 CE[[410]](#footnote-410) | | | | |
|  | | — | | | Witness,[[411]](#footnote-411) Mattathias (57)’s son | | | | | | | | | | | | | | | | | Papyri, Heber -“Seyal” | | | | | | | | | | | | | | | 1. PYadin 23, 26 2. Se 8a | | | | | | | | | | | | | — | | | 130-5 CE[[412]](#footnote-412) | | | | |
|  | | — | | | Nicarchus (1)’s son | | | | | | | | | | | | | | | | | | | | Papyrus, Nabatean deed, Babatha archive | | | | | | | | | | | | | | | | | PYadin 36 | | | | | | | | — | | | Pre-106 CE[[413]](#footnote-413) | | | | |
|  | | אליעזר[[414]](#footnote-414) | | | | | | | | Samuel (21)’s son | | | | | | | | | | | | | | | Papyri, Heber | | | | | | | | | | | PYadin 43, 44, 45, 46 | | | | | | | | | | | | | | — | | | 132-4 CE[[415]](#footnote-415) | | | | |
|  | | — | | | | | | | | Eleazar (145)’s son[[416]](#footnote-416) | | | | | | | | | | | | | | | Papyri, Heber | | | | | | | | | | | PYadin 44, 45, 46 | | | | | | | | | | | | | | — | | | 134 CE[[417]](#footnote-417) | | | | |
|  | | — | | | | | | | | Hita (1)’s son | | | | | | | | | | | | | | | Papyri, Heber | | | | | | | | | | | | | | | PYadin 44, 45, 46, 50 | | | | | | | | | | — | | | 132-5 CE[[418]](#footnote-418) | | | | |
|  | | אלע[ז]ר[[419]](#footnote-419) | | | | | | | | Judah (152)’s **son** | | | | | | | | | | | | | | | Papyrus, deed, Heber | | | | | | | | | | | | | | | PYadin 44 | | | | | | | | | | — | | | 134 CE[[420]](#footnote-420) | | | | |
|  | | — | | | | | | | | Joseph (187)’s father | | | | | | | | | | | | | | | Papyrus, deed, Heber | | | | | | | | | | | | | | | PYadin 46 | | | | | | | | | | — | | | 134 CE[[421]](#footnote-421) | | | | |
|  | | אליעזר[[422]](#footnote-422) | | | | | | | | — | | | | | | | | | | | | | | | Papyrus, deed, Heber | | | | | | | | | | | | | | | PYadin 47 | | | | | | | | | | — | | | 135 CE[[423]](#footnote-423) | | | | |
|  | | — | | | | | | | | Levi (24)’s son | | | | | | | | | | | | | | | Parchment, deed, “Seyal” | | | | | | | | | | | | | | | | | | | | | Se 7 | | | | — | | | 134-5 CE[[424]](#footnote-424) | | | | |
|  | | — | | | | | | | | Eleazar (151)’s son[[425]](#footnote-425) | | | | | | | | | | | | | | | Papyrus, deed, “Seyal” | | | | | | | | | | | | | | | | | | | | | Se 8a | | | | — | | | 134-5 CE[[426]](#footnote-426) | | | | |
|  | | — | | | | | | | | Shatia (2) | | | | | | | | | | | | | | | Papyrus, deed, “Seyal” | | | | | | | | | | | | | | | | | | | | | Se 8a | | | | — | | | 134-5 CE[[427]](#footnote-427) | | | | |
|  | | — | | | | | | | | Hananiah (75)’s son | | | | | | | | | | | | | | | Papyrus, divorce bill, “Seyal” | | | | | | | | | | | | | | | | | | | | | Se 13 | | | | — | | | 134-5 CE[[428]](#footnote-428) | | | | |
|  | | אלע[זר][[429]](#footnote-429) | | | | | | | | Witness | | | | | | | | | | | | | | | Papyrus, deed, “Seyal” | | | | | | | | | | | | | | | | | | | | | Se 22 | | | | — | | | Pre-135 CE[[430]](#footnote-430) | | | | |
|  | | [א]לעזר[[431]](#footnote-431) | | | | | | | | Witness | | | | | | | | | | | | | | | Papyrus, “Seyal” | | | | | | | | | | | | | | | | | | | | | Se 22 | | | | — | | | Pre-135 CE[[432]](#footnote-432) | | | | |
|  | | — | | | | | | | | — | | | | | | | | | | | | | | | Papyrus, deed, “Seyal” | | | | | | | | | | | | | | | | | | | | | Se 50 | | | | — | | | Pre-135 CE[[433]](#footnote-433) | | | | |
|  | | []****[[434]](#footnote-434) | | | | | | | | | | | Shulai (3)’s father | | | | | | | | | | | | Papyrus, marriage contract, “Seyal” | | | | | | | | | | | | | | | | | | | | | | Se 69 | | | — | | | 130 CE[[435]](#footnote-435) | | | | |
|  | | — | | | — | | | | | | | | | | | | | | | Parchment, “Qumran”[[436]](#footnote-436) | | | | | | | | | | | | | | | | | 4Q342 | | | | | | | | | — | | | | Pre-135 CE[[437]](#footnote-437) | | | | | | | |
|  | | — | | | Joseph (199)’s son | | | | | | | | | | | | | | | Papyrus, “Qumran”[[438]](#footnote-438) | | | | | | | | | | | | | | | | | 4Q344 | | | | | | | | | — | | | | Pre-135 CE[[439]](#footnote-439) | | | | | | | |
|  | | — | | | — | | | | | | | | | | | | | | | Papyrus, “Qumran”[[440]](#footnote-440) | | | | | | | | | | | | | | | | | 4Q348 | | | | | | | | | — | | | | Pre-70 CE[[441]](#footnote-441) | | | | | | | |
|  | | — | | | Simon (226)’s son | | | | | | | | | | | | | | | Parchment, “Qumran”[[442]](#footnote-442) | | | | | | | | | | | | | | | | | 4Q348 | | | | | | | | | — | | | | Pre-70 CE[[443]](#footnote-443) | | | | | | | |
|  | | [[444]](#footnote-444) | | | | | | | | | | — | | | | | | | | Papyrus, Seelim | | | | | | | | | | | | | | | | | *DJD* 38, 222 | | | | | | | | | | — | | | Pre-135 CE[[445]](#footnote-445) | | | | | | | |
|  | | אלי[[446]](#footnote-446) | | | | | | | | | | — | | | | | | | | Papyrus, Qumran | | | | | | | | | | | | | | | | | 4Q520 | | | | | | | | | | — | | | Pre-70 CE[[447]](#footnote-447) | | | | | | | |
|  | | — | | | | | | Nahmani (3)’s son | | | | | | | | | | | | | | Ostracon, deed, Qumran | | | | | | | | | | | | | | | | | KhQ1 | | | | | | | — | | | Pre-70 CE[[448]](#footnote-448) | | | | | | | | |
|  | | — | | | | | | | | — | | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | | Mas no. 381 | | | | | | | | | — | | | | | Pre-73 CE[[449]](#footnote-449) | | | | |
|  | | אליעזר[[450]](#footnote-450) | | | | | | | | — | | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | | Mas no. 390 | | | | | | | | | — | | | | | Pre-73 CE[[451]](#footnote-451) | | | | |
|  | | אליעזר[[452]](#footnote-452) | | | | | | | | — | | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | | Mas no. 421 | | | | | | | | | — | | | | | Pre-73 CE[[453]](#footnote-453) | | | | |
|  | | — | | | | | | | | Hadad (2)’s son | | | | | | | | | | | | | | | Jar, Masada | | | | | | | | | | | | | | Mas no. 469 | | | | | | | | | — | | | | | Pre-73 CE[[454]](#footnote-454) | | | | |
|  | | — | | | | | | | | Joseph (220)’s father | | | | | | | | | | | | | | | Jar, Masada | | | | | | | | | | | | | | Mas no. 470 | | | | | | | | | — | | | | | Pre-73 CE[[455]](#footnote-455) | | | | |
|  | | — | | | | | | | | — | | | | | | | | | | | | | | | Jar, Masada | | | | | | | | | | | | | | Mas no. 476 | | | | | | | | | — | | | | | Pre-73 CE[[456]](#footnote-456) | | | | |
|  | | — | | | | | | | | — | | | | | | | | | | | | | | | Jar, Masada | | | | | | | | | | | | | | Mas no. 510 | | | | | | | | | — | | | | | Pre-73 CE[[457]](#footnote-457) | | | | |
|  | | אלע[זר][[458]](#footnote-458) | | | | | | | | — | | | | | | | | | | | | | | | Jar, Masada | | | | | | | | | | | | | | Mas no. 511 | | | | | | | | | — | | | | | Pre-73 CE[[459]](#footnote-459) | | | | |
|  | | — | | | | | | The scribe’s son[[460]](#footnote-460) | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | Mas no. 667 | | | | | | | | | Inauthentic?[[461]](#footnote-461) | | | | | | | | | | | Pre-73 CE[[462]](#footnote-462) | | |
|  | | — | | | | | | | | — | | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | | Mas no. 697 | | | | | | | | | — | | | | | Pre-73 CE[[463]](#footnote-463) | | | | |
|  | | [[464]](#footnote-464) | | | | | | | | Meserai (2)’s son | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | Mas no. 779 | | | | | | | | | | Egypt[[465]](#footnote-465) | | | | | | | Pre-73 CE[[466]](#footnote-466) | | | | |
|  | | — | | **Imma (8)’s husband** | | | | | | | | | **Dedicatory Inscription Mt Gerizim** | | | | | | | | | | | | | | | | **Misgav, *Qadmoniont* 33 (2001) 126** | | | | | | | | | | | | | | | | **Samaritan[[467]](#footnote-467)** | | | | | | | | | 2nd C BCE[[468]](#footnote-468) | | | |
|  | | **אלע[זר][[469]](#footnote-469)** | | | | | | | **Menahem (46)’s father** | | | | | | | | | | | | | | | | **Papyrus, deed, Babatha archive** | | | | | | | | | | | | | | | | | | | **PYadin 17[[470]](#footnote-470)** | | | | | | | | | **—** | | | | **128 CE[[471]](#footnote-471)** |
|  | | — | | | | | | | **Joseph (231)’s son** | | | | | | | | | | | | | | **Papyrus, deed, Babatha archive** | | | | | | | | | | | | | | | | | | | | | **PYadin 19[[472]](#footnote-472)** | | | | | | | | | **—** | | | | **128 CE[[473]](#footnote-473)** |

## אלעשה[[474]](#footnote-474) – Elasah

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|  | אלעשא[[475]](#footnote-475) | | His son | — | *yMQ* 3:1, 81c (Kosovsky, *Yerushalmi*, 134) | | | | — | | Pre-200 CE[[476]](#footnote-476) | |
|  | — | — | Ossuary, Clermont-Ganneau, 1883 | | | | *CIJ*, no. 1380 | | — | | Pre-70 CE[[477]](#footnote-477) | |
|  | — | Joseph (125)’s father | | | | Ossuary, Mt Olives | | Puech, *LA* 32 (1982) 358 | | — | | Pre-70 CE[[478]](#footnote-478) |

## אפרים[[479]](#footnote-479) – Ephraim

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|  | [[480]](#footnote-480) | Jewish bishop[[481]](#footnote-481) | — | Eus. *EH*, 4:5 | — | Pre-135 CE[[482]](#footnote-482) |
|  | — | Of Miqsha[[483]](#footnote-483) | — | *bBM* 87a (Kosowsky, *Babylonico*, 281) | — | Post-135 CE[[484]](#footnote-484) |

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## בבי[[485]](#footnote-485) – Babi

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|  | [[486]](#footnote-486) | | His sons | | — | *AJ* 15:260 (Schalit, *NB*, 22) | | Family[[487]](#footnote-487) | | | | 37-26 BCE[[488]](#footnote-488) | |
|  | — | His son, Temple official[[489]](#footnote-489) | | — | *mSheq* 5:1 (Kasovsky, *Mishnae*, 391) | | | | — | | Pre-70 CE[[490]](#footnote-490) | | |
|  | בבא[[491]](#footnote-491) | | Judah (33)’s father | — | *mErub* 2:4 (Kasovsky, *Mishnae*, 307) | | | | — | | Pre-135 CE[[492]](#footnote-492) | | |
|  | בבא[[493]](#footnote-493) | | Butes (1)’s son | — | *mKer* 6:3 (Kasovsky, *Mishnae*, 308) | | | | — | | Pre-70 CE[[494]](#footnote-494) | | |
|  | בבא[[495]](#footnote-495) / [[496]](#footnote-496) | | Joseph (170) and Yohanan (91)’s father | | Papyri, Heber -“Seyal” | | 1. PYadin 7 2. Se 64 | | | — | | | 120-9 CE[[497]](#footnote-497) |

## בלגה[[498]](#footnote-498) – Bilga

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|  | [ב]לגה[[499]](#footnote-499) / [[500]](#footnote-500) | Meir (1) and Mariam (16)’s father | Tomb inscription, Jifna[[501]](#footnote-501) | 1. *BJ* 6:280(Schalit, *NB*, 26) 2. *mSuk* 5:8 (Kasovsky, *Mishnae*, 380) 3. Sukenik, *BIES* 1 (1933) 8 | Family[[502]](#footnote-502) | Pre-135 CE[[503]](#footnote-503) |

## בן-גבר[[504]](#footnote-504) – Ben Gaber

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|  | — | Temple official[[505]](#footnote-505) | — | *mSheq* 5:1 (Kasovsky, *Mishnae*, 426) | Nickname?[[506]](#footnote-506) | Pre-70 CE[[507]](#footnote-507) |

## בניה[[508]](#footnote-508) – Benaiah

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | [[509]](#footnote-509) / בניא[[510]](#footnote-510) | | | Of the LXX translators | | | | | | — | *Arist* 50 | | | Fictitious[[511]](#footnote-511) | | | | 3rd C BCE[[512]](#footnote-512) | |
|  | [[513]](#footnote-513) | | | Desert hermit | | | | | | — | *Vita* 11 (Schalit, *NB*, 24) | | | | | | — | 50 CE[[514]](#footnote-514) | |
|  | בנאה[[515]](#footnote-515) | | | — | — | | | *Mekh. dRI*, 98 (Kosovsky, *Mechilta*, 10\*) | | | | | | | | | — | Pre-200 CE[[516]](#footnote-516) | |
|  | — | | | — | — | | | *Sifre Deut* 9, no. 2 (Kosovsky, *Sifrei*, 11\*) | | | | | | | | | — | Pre-200 CE[[517]](#footnote-517) | |
|  | בוני[[518]](#footnote-518) | Nicodemus (**4**) | | | — | | *bTaan* 20a (Kosowsky, *Babylonico*, 317) | | | | | | | | Second name[[519]](#footnote-519) | | | | Pre-70 CE[[520]](#footnote-520) |
|  | בוני[[521]](#footnote-521) | | Jesus’ disciple | | | — | | | *bSan* 43a Mun. Ms. (Kosowsky, *Babylonico*, -)[[522]](#footnote-522) | | | | Fictitious[[523]](#footnote-523) | | | | | Pre-30 CE[[524]](#footnote-524) | |
|  | — | | Judah (104)’s son | | | | | Ossuary | | | | *CJO*, no. 327 | | | | — | | Pre-70 CE[[525]](#footnote-525) | |
|  | בני[[526]](#footnote-526) | | Neboma (1)’s son | | | | | Papyrus, Nabatean deed, Babatha archive | | | | PYadin 36 | | | | — | | Pre-106 CE[[527]](#footnote-527) | |
|  | — | | His son | | | | | Ostraca, Masada | | | Mas nos. 421, 423[[528]](#footnote-528) | | | | | — | | Pre-73 CE[[529]](#footnote-529) | |
|  | בני[[530]](#footnote-530) | | — | | | | | Ostracon, “lot,” Masada | | | | Mas no. 431 | | | | — | | Pre-73 CE[[531]](#footnote-531) | |
|  | בניא[[532]](#footnote-532) | | Simon (250) | | | | | Ostracon, Masada | | | Mas no. 561 | | | Second name[[533]](#footnote-533) | | | | Pre-73 CE[[534]](#footnote-534) | |
|  | בני[[535]](#footnote-535) | | His daughter[[536]](#footnote-536) | | | | | Ostracon, Masada | | | | Mas no. 657 | | | | — | | Pre-73 CE[[537]](#footnote-537) | |

## בנימין[[538]](#footnote-538) – Benjamin

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | [[539]](#footnote-539) | | | | Jewish bishop[[540]](#footnote-540) | | | | | | | | — | Eus. *EH*, 4:5 | | | | — | | Pre-135 CE[[541]](#footnote-541) |
|  | [[542]](#footnote-542) | | | | Safra (1)’s son | | | | — | | Clementine Homilies 2:1 (*PG* 2, 77) | | | | | Fictitious[[543]](#footnote-543) | | | | 30s-40s CE[[544]](#footnote-544) |
|  | — | Temple official[[545]](#footnote-545) | | | | | — | | *tSheq* 2:14 (Kasowski, *Thosephthae*, 141) | | | | | | | | — | | | Pre-70 CE[[546]](#footnote-546) |
|  | מנימין[[547]](#footnote-547) | | Egyptian proselyte[[548]](#footnote-548) | | | | | | | — | | *tQid* 5:4 (Kasowski, *Thosephthae*, 458) | | | | | | Egypt[[549]](#footnote-549) | | Post-135 CE[[550]](#footnote-550) |
|  | — | Abba[[551]](#footnote-551) | | | | — | | *bBer* 5b (Kosowsky, *Babylonico*, 15) | | | | | | | | — | | | Pre-200 CE[[552]](#footnote-552) | |
|  | — | The Just[[553]](#footnote-553) | | | | — | | *bBB* 11a (Kosowsky, *Babylonico*, 324) | | | | | | | | Fictitious[[554]](#footnote-554) | | | Pre-200 CE[[555]](#footnote-555) | |
|  | — | — | | | | — | | *bNid* 21b (Kosowsky, *Babylonico*, 324)[[556]](#footnote-556) | | | | | | | | — | | | Pre-200 CE[[557]](#footnote-557) | |
|  | [[558]](#footnote-558) | | | Simon (93)’s son | | | | | | Ossuary, Shu‘afat, Abel, 1913 | | | | | *CIJ*, no. 1228 | Palmyra[[559]](#footnote-559) | | | Pre-70 CE[[560]](#footnote-560) | |

בסי[[561]](#footnote-561) – *Besai*

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|  | [[562]](#footnote-562) / בסא[[563]](#footnote-563) | | Of the LXX translators | | — | *Arist* 47 | Fictitious[[564]](#footnote-564) | | 3rd C BCE[[565]](#footnote-565) |
|  | [[566]](#footnote-566) | Guardian, Joshua (79)’s son | | Papyri, Babatha archive | | PYadin 20, 23, 24, 25 | | — | 130-1 CE[[567]](#footnote-567) |
|  | —[[568]](#footnote-568) | And son | | Jar, Masada | | Mas no. 506 | | — | Pre-73 CE[[569]](#footnote-569) |

## ברוך[[570]](#footnote-570) – Baruch

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|  |  / [[571]](#footnote-571) | | | | Zachariah (7)’s father[[572]](#footnote-572) | | | | | — | *BJ* 4:335 (Schalit, *NB*, 24) | | | — | | 68 CE[[573]](#footnote-573) |
|  | — | Judah (30)’s teacher | | | | — | | *yTaan* 4:9, 68d (Kosovsky, *Yerushalmi*,156) | | | | | | — | | Pre-135 CE[[574]](#footnote-574) |
|  | ברוכא[[575]](#footnote-575) | | Shemuqa (1)’s father | | | | Papyrus, receipt, “Seyal” | | | | | Se 10 | Nickname?[[576]](#footnote-576) | | | Pre-135 CE[[577]](#footnote-577) |
|  | ברכה[[578]](#footnote-578) | | | — | | | | | Ostracon, Masada | | | Mas no. 393 | | | — | Pre-73 CE[[579]](#footnote-579) |

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# גלית[[580]](#footnote-580) – Goliath

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|  | [[581]](#footnote-581) | Yoezer (15) and Eleazar (97) | Ossuaries, Jericho, Hachlili, 1979 | *CJO*, nos. 783, 799, 800, 801[[582]](#footnote-582) | Second name[[583]](#footnote-583) | Pre-70 CE[[584]](#footnote-584) |

## גמליאל[[585]](#footnote-585) – Gamaliel

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|  | [[586]](#footnote-586) | | | | | | | The Elder[[587]](#footnote-587) | | | | | — | | | 1. *BJ* 4:159; *Vita* 190 (Schalit, *NB*, 32) 2. Acts5:34 (VKGNT 166) 3. *mRH* 2:5 (Kasovsky, *Mishnae*, 453-5) [[588]](#footnote-588) | | | | | | | | | | — | | | 34-5 CE[[589]](#footnote-589) |
|  | / [[590]](#footnote-590) / גמלא[[591]](#footnote-591) | | | | | | | | Joshua (6)’s father | | | | | — | | | 1. *BJ* 4:160; *AJ* 20:213; *Vita* 193 (Schalit, *NB*, 32) 2. *mYeb* 6:4 (Kasovsky, *Mishnae*, 453) | | | | | | | | | — | | | 63-68 CE[[592]](#footnote-592) |
|  | [[593]](#footnote-593) | | | | | | Herod (9)’s father | | | | | | | | | | | | — | *Vita* 33 (Schalit, *NB*, 32) | | | | | | — | | | 67 CE[[594]](#footnote-594) |
|  | — | | | | Rabban, of Yabneh[[595]](#footnote-595) | | | | | | | | | — | | | *mBer* 1:1 (Kasovsky, *Mishnae*, 453-5) | | | | | | | — | | Pre-135 CE[[596]](#footnote-596) | | | |
|  | גמלא[[597]](#footnote-597) | | | | His son[[598]](#footnote-598) | | | | | | | | | — | | | *mYoma* 3:9 (Kasovsky, *Mishnae*, 391) | | | | | | | — | | Pre-70 CE[[599]](#footnote-599) | | | |
|  | — | | Hananiah (24)’s father[[600]](#footnote-600) | | | | | | | | | | | | — | | | *mQid* 3:4 (Kasovsky, *Mishnae*, 716) | | | | | | | — | | Pre-135 CE[[601]](#footnote-601) | | |
|  | — | | Judah (36)’s son[[602]](#footnote-602) | | | | | | | | | | | | — | | | *mAb* 2:2 (Kasovsky, *Mishnae*, 454) | | | | | | | — | | Pre-200 CE[[603]](#footnote-603) | | |
|  | גומל[[604]](#footnote-604) | | | Eleazar (65)’s father | | | | | | | | | — | | *Sifre Num* 147, no.121, (Kosovsky, *Sifrei*, 12\*) | | | | | | | | | | | — | | Pre-200 CE[[605]](#footnote-605) | |
|  | — | Ishmael (9)’s father | | | | | | | | — | *yBer* 9:2, 13b (Kosovsky, *Yerushalmi*, 173) | | | | | | | | | | | Fictitious? [[606]](#footnote-606) | | | | | | Pre-200 CE[[607]](#footnote-607) | |
|  | — | | Proselyte[[608]](#footnote-608) | | | | | | | | | — | | | *AdRN* 1:15 | | | | | | | Fictitious[[609]](#footnote-609) | | | | | | Pre-70 CE[[610]](#footnote-610) | |
|  | גמלא[[611]](#footnote-611) | | | | | Priest, Shelamzion (9)’s father[[612]](#footnote-612) | | | | | | | | | Ossuary, Qatamon, Grimme, 1912 | | | | | | *CIJ*, no. 1353 | | — | | | | | Pre-70 CE[[613]](#footnote-613) | |

## ד

## דואג[[614]](#footnote-614) – Doeg

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | — | Joseph (70)’s son | — | *Sifra* Behuqotai 6:3 (Kosovsky, *Sifra*, 11\*) | Fictitious[[615]](#footnote-615) | Pre-70 CE[[616]](#footnote-616) |

# דוד[[617]](#footnote-617) – David

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | בידוד[[618]](#footnote-618) | — | Ossuary, Gibat Hamibtar, Kloner, 1975 | *CJO* 430 | Family[[619]](#footnote-619) | Pre-70 CE[[620]](#footnote-620) |

## דליה[[621]](#footnote-621) – Daliah

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | [[622]](#footnote-622) / ברדלייא[[623]](#footnote-623) | | Joseph (17) and Abba (5)’s father | | | — | 1. *BJ* 6:280 (Schalit, *NB*, 36) 2. *Sifre Deut* 9, no. 2 (Kosovsky, *Sifrei*, 14\*) | | | | Family[[624]](#footnote-624) | | Pre-200 CE[[625]](#footnote-625) |
|  | דלוי[[626]](#footnote-626) | | | — | | | Papyrus, list, Jericho | | Jer 1 | — | Post-323 BCE[[627]](#footnote-627) | | |
|  | — | **Simon (257)’s son** | | | **Dedicatory Inscription, Mt Gerizim** | | | **Misgav, *Qadmoniont* 33 (2001) 127** | | **Samaritan[[628]](#footnote-628)** | | 2nd C BCE[[629]](#footnote-629) | |

# דניאל[[630]](#footnote-630) – Daniel

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | [[631]](#footnote-631) / דניאיל[[632]](#footnote-632) | | Of the LXX translators | | — | | *Arist* 49 | Fictitious[[633]](#footnote-633) | 3rd C BCE[[634]](#footnote-634) | |
|  | — | Joseph (128)’s father | | Ossuary, Mt Scopus | | Kloner, *ESI* 9 (1990) 145 | | | — | Pre-70 CE[[635]](#footnote-635) |

## ה

## הושע[[636]](#footnote-636) – Hosea

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | — | Simon (114)’s son | | Ossuary, Hizmeh, Avigad, 1967 | | *CJO*, no. 38 | | — | Pre-70 CE[[637]](#footnote-637) |
|  | — | — | Seal, Jerusalem | | Sukenik, *Kedem* 1 (1942) 20 | | — | | Pre-70 CE[[638]](#footnote-638) |
|  | — | His son | | Ostracon, Masada | | Mas no. 665 | | — | Pre-73 CE[[639]](#footnote-639) |

## הלל[[640]](#footnote-640) – Hillel

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | — | The Elder[[641]](#footnote-641) | | | | — | *mAb* 1:12 (Kasovsky, *Mishnae*, 576) | | | | | | | | Babylonia[[642]](#footnote-642) | | | | Pre-70 CE[[643]](#footnote-643) | |
|  | הילל[[644]](#footnote-644) | | Gamaliel (4)’s son[[645]](#footnote-645) | | | | | | — | | *tMQ* 2:15 (Kasowski, *Thosephthae*, 479) | | | | | | | — | | Pre-135 CE[[646]](#footnote-646) |
|  | — | Volosius (1)’s son | | | | | | — | *yKil* 9:1, 32a (Kosovsky, *Yerushalmi*, 111) | | | | | | | | — | | Pre-200 CE[[647]](#footnote-647) | |
|  | — | | Proselyte[[648]](#footnote-648) | | | | | | — | | *AdRN* 1:15 | | | | Fictitious[[649]](#footnote-649) | | | | Pre-70 CE[[650]](#footnote-650) | |
|  | — | | | | — | | | | | | | Parchment, Muraba‘at | | Mur 7 | | | — | | Pre-135 CE[[651]](#footnote-651) | |
|  | — | | | | Garis (1)’s son | | | | Papyrus, deed, Muraba‘at | | | | Mur 24B, C, E | | | | — | | 133 CE[[652]](#footnote-652) | |
|  | [[653]](#footnote-653) | | | Quirinius (2)’**s** son | | | | | | Parchment, Muraba‘at | | | Mur 90 | | | Cyrene[[654]](#footnote-654) | | | Pre-135 CE[[655]](#footnote-655) | |
|  | [[656]](#footnote-656) | | | | — | | | | | | | Papyrus, Seelim | *DJD* 38, 221 | | | | — | | Pre-135 CE[[657]](#footnote-657) | |
|  | הל[ל][[658]](#footnote-658) | | | | Simon (240)’s father | | | | | | | Ostracon, Masada | Mas no. 423 | | | | — | | Pre-73 CE[[659]](#footnote-659) | |
| 1. . | — | | | | The …nusi[[660]](#footnote-660) | | | | | | | Jar, Masada | Mas no. 473 | | | | — | | Pre-73 CE[[661]](#footnote-661) | |

## הקוץ[[662]](#footnote-662) – Akos

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | [[663]](#footnote-663) / הקץ[[664]](#footnote-664) | — | Parchment, Muraba‘at; Copper Scroll, Qumran | Mur 92  3Q15 VII:9 | Family[[665]](#footnote-665) | Pre-135 CE[[666]](#footnote-666) |

## ו

## וניה[[667]](#footnote-667) – Vaniah

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | ונה[[668]](#footnote-668) | Witness | Papyrus, marriage contract, Babatha archive | PYadin 18 | — | 128 CE[[669]](#footnote-669) |

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## זבדיה[[670]](#footnote-670) – Zebediah

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | [[671]](#footnote-671) | | | Yohanan (18) and Jacob (8)**’s** father | | | — | Matt 4:21 (VKGNT 480) | | | | | — | 1st C BCE[[672]](#footnote-672) | |
|  | — | — | Ostracon, Jerusalem | | | Naveh, *Qedem* 41 (2000) 10 | | | | — | | | | Pre-70 CE[[673]](#footnote-673) | |
|  | [][[674]](#footnote-674) | | | Joseph (167) | Papyrus, deed, Babatha archive | | | | PYadin 5 | | | Second name[[675]](#footnote-675) | | | 110 CE[[676]](#footnote-676) |
|  | [ז]בידא[[677]](#footnote-677) | | His wife[[678]](#footnote-678) | | | Ostracon, Masada | | Mas no. 399 | | | — | | | Pre-73 CE[[679]](#footnote-679) | |
|  | זבידו[[680]](#footnote-680) | | Ishmael (31)’s son | | | Jar, Masada | | Mas no. 468 | | | — | | | Pre-73 CE[[681]](#footnote-681) | |

## זבי[[682]](#footnote-682) – Zabbi

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | [[683]](#footnote-683) | Mattathias (54)’s father | Papyrus, deed, Babatha archive | PYadin 20 | Nickname?[[684]](#footnote-684) | 130 CE[[685]](#footnote-685) |

## זזא[[686]](#footnote-686) – Zaza

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | — | His son | — | *yBQ* 6:7, 5c (Kosovsky, *Yerushalmi*, 210) | Nickname?[[687]](#footnote-687) | Pre-200 CE[[688]](#footnote-688) |

## זכריה[[689]](#footnote-689) – Zachariah

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | | | [[690]](#footnote-690) / זכריא[[691]](#footnote-691) | | | | | | | | | | Of the LXX translators | | | | | | | | | | | | — | *Arist* 47 | | | | Fictitious[[692]](#footnote-692) | | | | | 3rd C BCE[[693]](#footnote-693) | | | | |
|  | | |  / זכריא[[694]](#footnote-694) | | | | | | | | | | Of the LXX translators | | | | | | | | | | | | — | *Arist* 48 | | | | Fictitious[[695]](#footnote-695) | | | | | 3rd C BCE[[696]](#footnote-696) | | | | |
|  | | |  / זכריא[[697]](#footnote-697) | | | | | | | | | | Of the LXX translators | | | | | | | | | | | | — | *Arist* 50 | | | | Fictitious[[698]](#footnote-698) | | | | | 3rd C BCE[[699]](#footnote-699) | | | | |
|  | | | [[700]](#footnote-700) | | | | | | | Joseph (5)’s father | | | | | | | | | | — | | 1. 1 Macc 5:18 (H & R Suppl. 66) 2. *AJ* 12:333 (Schalit, *NB*, 49)[[701]](#footnote-701) | | | | | | | | | | | | — | | | 164 BCE[[702]](#footnote-702) | | |
|  | [[703]](#footnote-703) | | | | | | | Maccabee’s general[[704]](#footnote-704) | | | | | | | | | | | | — | | 2 Macc 10:19 (H & R Suppl. 65)[[705]](#footnote-705) | | | | | | | | | | | | — | | | 164 BCE[[706]](#footnote-706) | | |
|  | [[707]](#footnote-707) | | | | | | | Amphiklus (1)’s son | | | | | | | | | | | | — | | 1. *BJ* 4:225 (Schalit, *NB*, 49)[[708]](#footnote-708) 2. *tShab* 16:7 (Kasowski, *Thosephthae*, 61)[[709]](#footnote-709) | | | | | | | | | | | | | | | | — | 68 CE[[710]](#footnote-710) |
|  | | | [[711]](#footnote-711) | | | | | | | | Baruch (1)’s son | | | | | | | | | | | — | | *BJ* 4:335 (Schalit, *NB*, 49) | | | | | | | | — | | | 68 CE[[712]](#footnote-712) | | | | |
|  | | | [[713]](#footnote-713) | | | | | | | | Josephus’ friend | | | | | | | | | | | — | | *Vita* 239(Schalit, *NB*, 104) | | | | | | | | — | | | 67 CE[[714]](#footnote-714) | | | | |
|  | | | [[715]](#footnote-715) | | | | | | | | Yohanan (15)’s father | | | | | | | | | | | — | | Luke 1:5 (VKGNT 480) | | | | | | | | — | | | 1 C BCE[[716]](#footnote-716) | | | | |
|  | | | [[717]](#footnote-717) | | | | | | | | Rich tax-collector | | | | | | | | | | | — | | Luke 19:2 (VKGNT 480) | | | | | | | | — | | | 27-30 CE[[718]](#footnote-718) | | | | |
|  | | | [[719]](#footnote-719) | | | | | | | | Jewish Bishop[[720]](#footnote-720) | | | | | | | | | | | — | | Eus. *EH*, 4:5 | | | | | | | | — | | | Pre-135 CE[[721]](#footnote-721) | | | | |
|  | | | [[722]](#footnote-722) | | | | | | | | Jacob (5)’s son | | | | | | | | | | | — | | Hegessip, *Hypomnemata*[[723]](#footnote-723) | | | | | | | | — | | | 70s-90s CE[[724]](#footnote-724) | | | | |
|  | | [[725]](#footnote-725) | | | | | | | Jesus’ teacher | | | | | | | — | | Ev. Thom. 6 (Tischendorf, *EA*, 145) | | | | | | | | | | | | | Fictitious[[726]](#footnote-726) | | | | | 10-20 CE[[727]](#footnote-727) | | | |
|  | | [[728]](#footnote-728) | | | | | | | Caesarean Jew | | | | | | | — | | Clementine Homilies 2:1 (*PG* 2, 77) | | | | | | | | | | | | | Fictitious[[729]](#footnote-729) | | | | | 30s-40s CE[[730]](#footnote-730) | | | |
|  | | [[731]](#footnote-731) | | | | | | | The architect[[732]](#footnote-732) | | | | | | | — | | Clementine Homilies 2:1 (*PG* 2, 77) | | | | | | | | | | | | | Fictitious[[733]](#footnote-733) | | | | | 30s-40s CE[[734]](#footnote-734) | | | |
|  | | | — | | | Qabutal (1)’s son | | | | | | | | | | — | | | *mYoma* 1:6 (Kasovsky, *Mishnae*, 616) | | | | | | | | | | | | | — | | | | Pre-70 CE[[735]](#footnote-735) | | | |
|  | | | — | | | Ha-Qasab (1)’s son | | | | | | | | | | — | | | *mKet* 2:9 (Kasovsky, *Mishnae*, 616) | | | | | | | | | | | | | — | | | | Pre-135 CE[[736]](#footnote-736) | | | |
|  | | | זכאי[[737]](#footnote-737) | | | | Yohanan (30)’s father | | | | | | | | | | | | — | | *mAb* 2:8 (Kasovsky, *Mishnae*, 614) | | | | | | | | | | | | | — | | | Pre-70 CE[[738]](#footnote-738) | | |
|  | | | זכאי[[739]](#footnote-739) | | | | — | | | | — | | | *tBer* 2:16 (Kasowski, *Thosephthae*, -) | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[740]](#footnote-740) | | | | | |
|  | | — | | | Simon (92)’s father | | | | | | | | | | Ossuary, Ramah, Dalman, 1914 | | | | | | | | | | | | | *CIJ*, no. 1194 | | | | | | — | | | Pre-70 CE[[741]](#footnote-741) | | |
|  | | | [[742]](#footnote-742) | | | | | | | | Azariah (6)’s father | | | | | | | | | | | Ossuary, Bagatti | | | | | | *DF* 95, no. 30 | | | | | | — | | | Pre-70 CE[[743]](#footnote-743) | | |
|  | | | — | | | | | | | | Azariah (7)’s father[[744]](#footnote-744) | | | | | | | | | | | Ossuary, Bagatti | | | | | | *DF* 97, no. 36 | | | | | | — | | | Pre-70 CE[[745]](#footnote-745) | | |
|  | | | [[746]](#footnote-746) | | | | | | | | Simon (112) and Eleazar (89)’s brother | | | | | | | | | | | Ossuary, Bagatti | | | | | | *DF* 98, no. 37 | | | | | | — | | | Pre-70 CE[[747]](#footnote-747) | | |
|  | | — | | Eleazar (93)’s father | | | | | | | | | | Ossuary, Mt Scopus, Rahmani, 1980 | | | | | | | | | | | | | | | *CJO*, no. 456 | | | | | — | | | Pre-70 CE[[748]](#footnote-748) | | |
|  | | | זכר[יה][[749]](#footnote-749) | | | | | | | | — | Ostracon, Jerusalem | | | | | | | | | | | Naveh, *Qedem* 41 (2000) 11 | | | | | | | | | | | — | | | Pre-70 CE[[750]](#footnote-750) | | |
|  | | | — | | | Yohanan (75)’s son | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | Mur 18 | | | | | | | — | | | 55-6 CE[[751]](#footnote-751) | | |
|  | | | — | | | Eleazar (111)’s father | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | Mur 29 | | | | | | | — | | | 133 CE[[752]](#footnote-752) | | |
|  | | | — | | | Simon (167)’s father | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | Mur 29 | | | | | | | — | | | 133 CE[[753]](#footnote-753) | | |
|  | | | [[754]](#footnote-754) | | | | | | | | Joseph (20**6**)’s son | | | | | | | | | | | Papyrus, Seelim | | | | | | *DJD* 38, 222 | | | | | — | | | Pre-135 CE[[755]](#footnote-755) | | | |
|  | | | [ז]כר[י]ה[[756]](#footnote-756) | | | | | | | | — | | | | | | | | | | | Ostracon, Masada | | | | | | Mas no. 418 | | | | | | — | | | Pre-73 CE[[757]](#footnote-757) | | |
|  | | | זכ[ריה][[758]](#footnote-758) | | | | | | | | — | | | | | | | | | | | Jar, Masada | | | | | | Mas no. 477 | | | | | | — | | | Pre-73 CE[[759]](#footnote-759) | | |

## זמרי[[760]](#footnote-760) – Zamari

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | [[761]](#footnote-761) | | Jewish general | | | — | *AJ* 17:29 (Schalit, *NB*, 49) | Babylonia[[762]](#footnote-762) | | 1**st** C BCE[[763]](#footnote-763) |
|  | זמרא[[764]](#footnote-764) | Joseph (77)’s father | | — | *yPeah* 1**:1**, 15**d** (Kosovsky, *Yerushalmi*, 211) | | | | Nickname?[[765]](#footnote-765) | Pre-200 CE[[766]](#footnote-766) |

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## חגבא[[767]](#footnote-767) – Hagaba

|  |  |  |  |  |  |  |
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|  | [[768]](#footnote-768) | Apostle | — | Acts 11:28 (VKGNT 2) | — | 30s CE[[769]](#footnote-769) |

חגי[[770]](#footnote-770) – *Hagai*

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | [[771]](#footnote-771) | | | Levite[[772]](#footnote-772) | | | — | | Acta Pilati A:14 (Tischendorf, *EA* 259) | | | | | | | | | | | Fictitious[[773]](#footnote-773) | | | | | | 30 CE[[774]](#footnote-774) |
|  | [[775]](#footnote-775) | | | Of Yabneh[[776]](#footnote-776) | | | | — | | Clementine Homilies 2:1 (*PG* 2, 77) | | | | | | | | | Fictitious[[777]](#footnote-777) | | | | | | 30s-40s CE[[778]](#footnote-778) | |
|  | —[[779]](#footnote-779) | | | — | | Ossuary, Kidron, Husseini, 1934 | | | | | | | | *CJO*, no. 54 | | | | | — | | | Pre-70 CE[[780]](#footnote-780) | | | | |
|  | — | Joseph (116)’s father | | | | | Ossuary, French Hill, Geraty, 1975 | | | | | | | | | *CJO*, no. 603 | | | | | — | | Pre-70 CE[[781]](#footnote-781) | | | |
|  | —[[782]](#footnote-782) | | Joseph (130)’s father | | | | | | Ossuary, K9920 | | | | Misgav, *Ossuaries*, 132 | | | | | | | | — | | | Pre-70 CE[[783]](#footnote-783) | | |
|  | [[784]](#footnote-784) | | | Aiala (2)’s son | | | | | | | Parchment, Muraba‘at | | | | | | Mur 94 | | | | — | | | Pre-135 CE[[785]](#footnote-785) | | |
|  | — | | | His son | | | | | | | Ostracon, Masada | | | | Mas no. 422 | | | | | | — | | | Pre-73 CE[[786]](#footnote-786) | | |
|  | **—** | **Qimi (1)’s son** | | | **Dedicatory Inscription Mt Gerizim** | | | | | | | **Misgav, *Qadmoniont* 33 (2001) 129** | | | | | | **Samaritan[[787]](#footnote-787)** | | | | | | | 2nd C BCE[[788]](#footnote-788) | |

## חדד[[789]](#footnote-789) – Hadad

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | חדר[[790]](#footnote-790) | Judah (155)’s son | Papyrus, deed, “Seyal” | Se 8a | — | 134-5 CE[[791]](#footnote-791) |
|  | — | Eleazar (167)’s father | Jar, Masada | Mas no. 469 | — | Pre-73 CE[[792]](#footnote-792) |

## חור[[793]](#footnote-793) – Hur

|  |  |  |  |  |  |  |
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|  | — | Hananiah (61)’s father | Ostracon, Tell-al-Fûl | Rast, *AASOR* 45 (1978) 113 | Nickname?[[794]](#footnote-794) | 3rd-2nd C BCE[[795]](#footnote-795) |

## חזיר[[796]](#footnote-796) – Hezir

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | — | His sons[[797]](#footnote-797) | Tomb inscription, Kidron, de Vogüé, 1864 | *CIJ*, no. 1394 | Family[[798]](#footnote-798) | Pre-70 CE[[799]](#footnote-799) |

## חזקיה[[800]](#footnote-800) – Hezekiah

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | [[801]](#footnote-801) / חזקיא[[802]](#footnote-802) | | | | | | | | | Of the LXX translators | | | | | | | | | | | | | — | | | *Arist* 47 | | | | Fictitious[[803]](#footnote-803) | | | | | | | 3rd C BCE[[804]](#footnote-804) | | | |
|  |  / חזקיא[[805]](#footnote-805) | | | | | | | | | Of the LXX translators | | | | | | | | | | | | | — | | | *Arist* 47 | | | | Fictitious[[806]](#footnote-806) | | | | | | | 3rd C BCE[[807]](#footnote-807) | | | |
|  | [[808]](#footnote-808) | | | | | | | | | Rebel[[809]](#footnote-809) | | | | | — | | | | *BJ* 1:204; *AJ* 14:159 (Schalit, *NB*, 41) | | | | | | | | | | | | | | | | | | — | | | 47 BCE[[810]](#footnote-810) |
|  | [[811]](#footnote-811) | | | | | | | | | Hanan (4)’s brother | | | | | | | | | | | — | | | *BJ* 2:429(Schalit, *NB*, 41) | | | | | | | | | | | | | — | | | 66 CE[[812]](#footnote-812) |
|  | [[813]](#footnote-813) | | | | | | | | | Chobares (1)’s son | | | | | | | | | | | | | — | | | *BJ* 5:6 (Schalit, *NB*, 41) | | | | | | | | | | | — | | | 70 CE[[814]](#footnote-814) |
|  | [[815]](#footnote-815) / יחזקיה[[816]](#footnote-816) | | | | | | Governor, priest[[817]](#footnote-817) | | | | | | | | | | | Coins[[818]](#footnote-818) | | | | 1. *CA* 1:187 (Schalit, *NB*, 41) 2. *AJC* 1, 2:10-12 | | | | | | | | | | | | | | | — | | **3rd** C BCE[[819]](#footnote-819) | |
|  | — | Geron (2)’s son | | | | | | | | | | — | | *mShab* 1:4 (Kasovsky, *Mishnae*, 665) | | | | | | | | | | | | | | | | | | | — | | | Pre-70 CE[[820]](#footnote-820) | | | | |
|  | — | Aqash (3)’s father | | | | | | | | | — | | *Sifra* Shemini par. 7:8 (Kosovsky, *Sifra*, 13\*) | | | | | | | | | | | | | | | | | | | | — | | | **Pre-70 CE[[821]](#footnote-821)** | | | | |
|  | — | Menahem (16)’s father | | | | | | | | | | | | — | | | *yBer* 2:4, 5a (Kosovsky, *Yerushalmi*, -) | | | | | | | | | | | | Fictitious[[822]](#footnote-822) | | | | | | | Post-70 CE[[823]](#footnote-823) | | | | |
|  | — | Hiyya (1)’s son | | | | | | | | | | | | — | | | *yKil* 9:4, 32b (Kosovsky, *Yerushalmi*, 244) | | | | | | | | | | | | Babylonia[[824]](#footnote-824) | | | | | | | Pre-200 CE[[825]](#footnote-825) | | | | |
|  | [[826]](#footnote-826) | | | | | — | | | Ossuary, Shu‘afat, Abel, 1913 | | | | | | | | | | | | | | | | *CIJ*, no. 1229 | | | | | | | Palmyra[[827]](#footnote-827) | | | | | | Pre-70 CE[[828]](#footnote-828) | | |
|  | יחקיה[[829]](#footnote-829) | | Mariam (30)’s husband | | | | | | | | | | | | Ossuary, Silwan, Spoer, 1907 | | | | | | | | | | | | | | *CIJ*, no. 1341 | | | | | | | — | | Pre-70 CE[[830]](#footnote-830) | | |
|  | [[831]](#footnote-831) / יחקיה[[832]](#footnote-832) | | | | | | | | | | Jonathan (41)’s father | | | | | | | | | | | | Ossuary | | | | | *CJO*, no. 232 | | | | | | | — | | | Pre-70 CE[[833]](#footnote-833) | | |
|  | [[834]](#footnote-834) | | | | | — | | | Ossuary, Ben-Zvi Rd, Bahat, 1982 | | | | | | | | | | | | | | | | | | | *CJO*, no. 330 | | | | | | | — | | | Pre-70 CE[[835]](#footnote-835) | | |
|  | — | | | | | — | | | Ossuary, Mt Scopus, Ben-Arieh, 1982 | | | | | | | | | | | | | | | | | | | *CJO*, no. 380 | | | | | | | — | | | Pre-70 CE[[836]](#footnote-836) | | |
|  | חזקיא[[837]](#footnote-837) | | | Of Holon,[[838]](#footnote-838) Priest, Simon (145)’s son | | | | | | | | | | | Ossuary, private collection | | | | | | | | | | Naveh, *IOS* 9 (1979) 17 | | | | | | | | | | — | | | Pre-70 CE[[839]](#footnote-839) | | |
|  | ח[ז]קיה[[840]](#footnote-840) | | | | Mattathias (35)’s father | | | | | | | | | | | | | | Ossuary, Dominus Flevit | | | | | | | | Puech, *RB* 90 (1983) 515 | | | | | | | | — | | | Pre-70 CE[[841]](#footnote-841) | | |
|  | יחזקיה[[842]](#footnote-842) | | | | Shemayah (5)’s son | | | | | | | | | | | | | | | Ostracon, Jerusalem | | | | | | | | | | *DJ* 202 | | | | — | | | Pre-70 CE[[843]](#footnote-843) | | | |
|  | חזקא[[844]](#footnote-844) | | | | His son | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | | | | Mur 22 | | | | — | | | 131 CE[[845]](#footnote-845) | | | |
|  | חזק[[846]](#footnote-846) | | | | Mattathias (58)’s son[[847]](#footnote-847) | | | | | | | | | | | | | | | Parchment, deed “Seyal” | | | | | | | | | | | Se 7 | | | | — | | | 134-5 CE[[848]](#footnote-848) | | |
|  | חזק[[849]](#footnote-849) | | | | Mattathias (61)’s father[[850]](#footnote-850) | | | | | | | | | | | | | | | Papyrus, “Qumran”[[851]](#footnote-851) | | | | | | | | | | 4Q359 | | | | — | | | Pre-135 CE[[852]](#footnote-852) | | | |
|  | — | His son | | | | | | Papyrus, Nahal David | | | | | | | | | | | | | | | | | | *DJD* 38, 127 | | | | | | | | — | | | 135 CE[[853]](#footnote-853) | | | |
|  | — | — | | | Papyrus, Jericho | | | | | | | | | | | Jer 11 | | | | | | | | | | | | | | | — | | | | | | Pre-135 CE[[854]](#footnote-854) | | | |
|  | — | — | | | Ostracon, Masada | | | | | | | | | | | Mas no. 385 | | | | | | | | | | | | | | | — | | | | | | Pre-73 CE[[855]](#footnote-855) | | | |
|  | חזקין[[856]](#footnote-856) | | | | | — | | | Ostracon Masada | | | | | | | | | | | Mas no. 386 | | | | | | | | | | | — | | | | | | Pre-73 CE[[857]](#footnote-857) | | | |
|  | חז[קיה][[858]](#footnote-858) | | | | | — | | | Ostracon, Masada | | | | | | | | | | | Mas no. 387 | | | | | | | | | | | — | | | | | | Pre-73 CE[[859]](#footnote-859) | | | |

## חכליה[[860]](#footnote-860) – Hakhiliah

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|  | חכלה[[861]](#footnote-861) | — | Ostracon, Masada | Mas no. 407 | — | Pre-73 CE[[862]](#footnote-862) |

## חלקיה[[863]](#footnote-863) – Helkiah

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | חלקיא[[864]](#footnote-864) | | | Of the LXX translators | | | | | | | — | *Arist* 48 | | Fictitious[[865]](#footnote-865) | | | | 3rd C BCE[[866]](#footnote-866) | |
|  | [[867]](#footnote-867) | | | Judah (12)’s father | | | | | | — | *BJ* 5:6 (Schalit, *NB*, 126) | | | | | | — | 70 BCE[[868]](#footnote-868) | |
|  | [[869]](#footnote-869) | | | Cyprus (**4**)’s husband[[870]](#footnote-870) | | | | | | — | *AJ* 18:138 (Schalit, 43) | | | | | | — | 1 C CE[[871]](#footnote-871) | |
|  | [[872]](#footnote-872) | | | Agrippa (1)’s friend | | | | | | — | *AJ* 18:273 (Schalit, *NB*, 44) | | | | | | — | 40 CE[[873]](#footnote-873) | |
|  | [[874]](#footnote-874) | | | Temple treasurer[[875]](#footnote-875) | | | | | | — | *AJ* 20:194 (Schalit, *NB*, 44) | | | | | | — | 58 CE[[876]](#footnote-876) | |
|  | [[877]](#footnote-877) | | | Ossian sect Founder | | | | | | — | Epiph. *Pan*. 19 | | | | | | — | 96-117 CE[[878]](#footnote-878) | |
|  | — | Abba, [[879]](#footnote-879) Honi (5)’s grandson | | | | — | | *bTaan* 23a (Kosowsky, *Babylonico*, 16) | | | | | | | | Fictitious[[880]](#footnote-880) | | | Pre-70 CE[[881]](#footnote-881) |
|  | [[882]](#footnote-882) | | Simon (157)’s son | | | | | | Inscription, Hebron Hills | | | Damati, *Qadmoniot* 15 (1983) 121 | | | | | — | Pre-135 CE[[883]](#footnote-883) | |
|  | —[[884]](#footnote-884) | Eleazar (135)’s father | | | | | Papyri, Babatha archive | | | | | | PYadin 6, 8, 19, 26 | | | | — | 119-131 CE[[885]](#footnote-885) | |
|  | הלקי[[886]](#footnote-886) | | His son | | Ostracon, Masada | | | | | | Mas no. 420 | | | — | Pre-73 CE[[887]](#footnote-887) | | | | |

## חנוך[[888]](#footnote-888) – Enoch

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
|  | — | Eleazar (38)’s father | — | *mEd* 5:6 (Kasovsky, *Mishnae*, 716) | Nickname?[[889]](#footnote-889) | Pre-135 CE[[890]](#footnote-890) |

## חנמאל[[891]](#footnote-891) – Hanamel

|  |  |  |  |  |  |  |
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|  | — | High Priest[[892]](#footnote-892) | — | *mPar* 3:5 (Kasovsky, *Mishnae*, 716) | Egypt[[893]](#footnote-893) | Pre-70 CE[[894]](#footnote-894) |

## חנן[[895]](#footnote-895) – Hanan

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | [[896]](#footnote-896) / [[897]](#footnote-897) | | | | | | Seth (1)’s son[[898]](#footnote-898) | | | | | | | | | | — | | | 1. *BJ* 2:240; *AJ* 18:26 (Schalit, *NB*, 11) 2. Luke 3:2 (VKGNT 63) 3. *bPes* 57a (Kosowsky, *Babylonico*, -) | | | | | | | | | | | | | | | | | | | | | — | | 6-15 CE[[899]](#footnote-899) |
|  | [[900]](#footnote-900) | | | | | | Hananiah (2)’s son | | | | | | | | | | | | | — | | | *BJ* 2:243; *AJ* 20:131 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | | | | — | | 52 CE[[901]](#footnote-901) |
|  | [[902]](#footnote-902) | | | | | | Jonathan (9)’s son[[903]](#footnote-903) | | | | | | | | | | | | | — | | | *BJ* 2:533 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | | | | — | | 66 CE[[904]](#footnote-904) |
|  | [[905]](#footnote-905) | | | | | | High Priest, Hanan (1)’s son[[906]](#footnote-906) | | | | | | | | | | | | | — | | | *BJ* 2:563; *AJ* 20:197; *Vita* 193 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | — | | | | 62-66 CE[[907]](#footnote-907) | |
|  | [[908]](#footnote-908) | | | | | | Bagadates (1)’s son | | | | | | | | | | | | | — | | | *BJ* 5:531 (Schalit, *NB*, 11)[[909]](#footnote-909) | | | | | | | | | | | | | | | — | | | | **70 CE[[910]](#footnote-910)** | |
|  | Ананъ[[911]](#footnote-911) | | | | | | Priest | | | | | | | | | | | | | — | | | Slavonic *BJ* 1:364 | | | | | | | | | | | | | | | — | | | | 32 BCE[[912]](#footnote-912) | |
|  | ****[[913]](#footnote-913) | | | | | The scribe[[914]](#footnote-914) | | | | | | | | | — | | | *PE Jacobi* 15:1 (Tischendorf, *EA*, 28) | | | | | | | | | | | | | | | | | | Fictitious[[915]](#footnote-915) | | | | | | | 1 BCE[[916]](#footnote-916) |
|  | — | Abshalom (6)’s son[[917]](#footnote-917) | | | | | | | | | | | | | | — | | | *mKet* 13:1 (Kasovsky, *Mishnae*, 716) | | | | | | | | | | | | | | | | | | — | | | Pre-70 CE[[918]](#footnote-918) | | | |
|  | חנין[[919]](#footnote-919) | | | Joseph (49)’s father | | | | | | | | | | | | | — | | | *mMidot* 2:6 (Kasovsky, *Mishnae*, 716) | | | | | | | | | | | | | | | | | | | — | | | Pre-70 CE[[920]](#footnote-920) | |
|  | יוחנן[[921]](#footnote-921) | | | | Of Yani,[[922]](#footnote-922) Joseph (53)’s father | | | | | | | | | | | | | | | | | — | | *tKil* 2:1 (Kasowski, *Thosephthae*, 261) | | | | | | | | | — | | | | | | | | Pre-200 CE[[923]](#footnote-923) | | |
|  | — | Menahem (11)’s son | | | | | | | | | | | | | | — | | | *tSot* 1:2 (Kasowski, *Thosephthae*, 261) | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[924]](#footnote-924) | | |
|  | — | — | | | | | | | | | — | | | *tOhil* 18:16 (Kasowski, *Thosephthae*, 261) | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[925]](#footnote-925) | | |
|  | חנין[[926]](#footnote-926) | | | Abba[[927]](#footnote-927) | | | | | | | — | | | *Mekh. dRI*, 22 (Kosovsky, *Mechilta*, 1\*)[[928]](#footnote-928) | | | | | | | | | | | | | | | | | | | | | | | | — | | | Pre-200 CE[[929]](#footnote-929) | | |
|  | — | Pitom (1)’s son | | | | | | | | | | | | | — | | | *bTaan* 22b (Kosowsky, *Babylonico*, 524) | | | | | | | | | | | | | | | | | | | | — | | | Post-135 CE[[930]](#footnote-930) | | |
|  | — | The Hidden,[[931]](#footnote-931) Honi (5)’s son | | | | | | | | | | | — | | | | | *bTaan* 23b(Kosowsky, *Babylonico*, 523) | | | | | | | | | | | | | | Fictitious[[932]](#footnote-932) | | | | | | | | | Pre-70 CE[[933]](#footnote-933) | | |
|  | — | The Egyptian[[934]](#footnote-934) | | | | | | | | | | — | | *bSan* 17b(Kosowsky, *Babylonico*, 523-4) | | | | | | | | | | | | | | | | | | | | | Egypt[[935]](#footnote-935) | | | | | Pre-135 CE[[936]](#footnote-936) | | | |
|  | — | Metron (1)’s son | | | | | | | | | | | | — | | | *S of S Zuta* 8:14 | | | | | | | | | | | | | | | | Fictitious[[937]](#footnote-937) | | | | | | | | | 66 CE[[938]](#footnote-938) | |
|  | חנון[[939]](#footnote-939) | | | Honi (9)’s son | | | | | | | | | Ossuary, Gezer, Macalister, 1912 | | | | | | | | | | | | | | | | *CIJ*, no. 1177 | | | | | | | | — | | | | | Pre-70 CE[[940]](#footnote-940) | |
|  | [[941]](#footnote-941) | | | | — | | | Ossuary, Shu‘afat, Abel, 1913 | | | | | | | | | | | | | | | | | | *CIJ*, no. 1224 | | | | | | | Palmyra[[942]](#footnote-942) | | | | | | | Pre-70 CE[[943]](#footnote-943) | | | |
|  | — | His sons | | | | | | | Ossuary, Greek Colony, Sukenik, 1926 | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1360 | | | | | | | | | — | | | Pre-70 CE[[944]](#footnote-944) | | |
|  | חנין[[945]](#footnote-945) / [[946]](#footnote-946) | | | | Of Scythopolis[[947]](#footnote-947) | | | | | | | | | | | Ossuary, Syrian Orphanage, Lidzbarski, 1905 | | | | | | | | | | | | | | *CIJ*, no. 1373 | | | | | | | | | — | | | Pre-70 CE[[948]](#footnote-948) | |
|  | חןן[[949]](#footnote-949) | | | — | | | Ossuary, Gibat Hamibtar, Kloner, 1971 | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 430 | | | | | | | | | | | — | | | Pre-70 CE[[950]](#footnote-950) | |
|  | חנין[[951]](#footnote-951) | | Samuel (16)’s brother | | | | | | | | | | | | | Ossuary, Mt Scopus, Kloner 1975 | | | | | | | | | | | | | | | | *CJO*, no. 570 | | | | | | | — | | | Pre-70 CE[[952]](#footnote-952) | |
|  | [[953]](#footnote-953) | | | | | | | | — | | | Ossuary, Rahmani, 1980 | | | | | | | | | | | | | | | *CJO*, no. 829 | | | | | | | | | | | | — | | | Pre-70 CE[[954]](#footnote-954) | |
|  | — | | | | | | | | — | | | Ostracon, Jerusalem | | | | | | | | | | | | | Naveh, *Qedem* 41 (2000) 11 | | | | | | | | | | | | | | — | | | Pre-70 CE[[955]](#footnote-955) | |
|  | חנין[[956]](#footnote-956) | | | | | | | | — | | | Ostracon, Gezer | | | | | | | | | | | | | Seger, *BASOR* 264 (1986) 52 | | | | | | | | | | | | | | — | | | 3rd C BCE[[957]](#footnote-957) | |
|  | חנין[[958]](#footnote-958) | | | | | | Abshalom (9)’s father | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | Mur 18 | | | | | — | | | 55-6 CE[[959]](#footnote-959) | |
|  | חנין[[960]](#footnote-960) | | | | | | Hananiah (66)’s son | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | Mur 22 | | | | | — | | | 131 CE[[961]](#footnote-961) | |
|  | חנין[[962]](#footnote-962) | | | | | | Jonathan (55)’s son[[963]](#footnote-963) | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | Mur 30 | | | | | — | | | 134 CE[[964]](#footnote-964) | |
|  | חנין[[965]](#footnote-965) | | | | | | Simon (171)’s father | | | | | | | | | | | | | | | Papyrus, Muraba‘at | | | | | | | | | | Mur 33 | | | | | — | | | Pre-135 CE[[966]](#footnote-966) | | | |
|  | [[967]](#footnote-967) | | | | | | — | | | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | Mur 91 | | | | | — | | | Pre-135 CE[[968]](#footnote-968) | | | |
|  | [[969]](#footnote-969) | | | | | — | | | Papyrus, marriage contract, Muraba‘at | | | | | | | | | | | | | | | | | | | | | | Mur 115 | | | | | | — | | | 124 CE[[970]](#footnote-970) | | | |
|  | [][[971]](#footnote-971) | | | | | Joshua (82)’s father | | | | | | | | | | | | Papyrus, deed, Babatha archive | | | | | | | | | | | | | | | PYadin 21 | | | | | | — | | 130 CE[[972]](#footnote-972) | | |
|  | חנין[[973]](#footnote-973) | | | | | | Ishmael (26)’s son | | | | | | | | | | | | | Papyrus, letter, Heber | | | | | | | | | | | | PYadin 54 | | | | | | | — | | | 132-5 CE[[974]](#footnote-974) | |
|  | — | | | | | | — | | | | | | | | | | | | | Parchment, “Qumran”[[975]](#footnote-975) | | | | | | | | | | | | 4Q348 | | | | | | | — | | | Pre-70 CE[[976]](#footnote-976) | |
|  | [[977]](#footnote-977) | | | | | | Hanan (37)’s son[[978]](#footnote-978) | | | | | | | | | | | | | | Papyrus, letter, Seelim | | | | | | | | | | *DJD* 38, 222 | | | | | | | | — | | | Pre-135 CE[[979]](#footnote-979) | |
|  | [[980]](#footnote-980) | | | | | | Hanan (36)’s father | | | | | | | | | | | | | | Papyrus, letter, Seelim | | | | | | | | | | *DJD* 38, 222 | | | | | | | | — | | | Pre-135 CE[[981]](#footnote-981) | |
|  | [ ][[982]](#footnote-982) | | | | | | | — | | Papyrus, letter, Heber | | | | | | | | | | | | | Lifschitz, *Aegyptus* 42 (1962) 248 | | | | | | | | | | | | | | | | — | | | 132-5 CE[[983]](#footnote-983) | |
|  | חנון[[984]](#footnote-984) | | | | His son | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | | | Mas no. 421 | | | | | | | | | — | | | Pre-73 CE[[985]](#footnote-985) | |

## חננאל[[986]](#footnote-986) – Hananel

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|  | [[987]](#footnote-987) | High Priest[[988]](#footnote-988) | — | *AJ* 15:22 (Schalit, *NB*, 11) | Babylonia[[989]](#footnote-989) | 37 BCE[[990]](#footnote-990) |

## חנניה[[991]](#footnote-991) – Hananiah

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | | [[992]](#footnote-992) / חנניא[[993]](#footnote-993) | | | | | | | | | | | | | | | | Of the LXX translators | | | | | | | | | | | | | | | | | | | | | — | | | *Arist* 48 | | | | | Fictitious[[994]](#footnote-994) | | | | | | | | | | 3rd C BCE[[995]](#footnote-995) |
|  | | [[996]](#footnote-996) / יוחנן[[997]](#footnote-997) | | | | | | | | | | High Priest, Nedebai (1)’s son | | | | | | | | | | | | | — | | | | 1. *BJ* 2:243; *AJ* 20:103 (Schalit, *NB*, 11) 2. Acts 23:2 (VKGNT 51) 3. *bPes* 57a (Kosowsky, *Babylonico*, 788) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | 49-68 CE[[998]](#footnote-998) |
|  | | [[999]](#footnote-999) | | | | | | | | | | | Eleazar (8)’s father[[1000]](#footnote-1000) | | | | | | | | | | | | | | | | | | | | | | — | | | *BJ* 2:409 (Schalit, *NB*, 90) | | | | | | | | | | | | | | | — | | | | 66 CE[[1001]](#footnote-1001) |
|  | | [[1002]](#footnote-1002) | | | | | | | | | | | Simon (11)’s father | | | | | | | | | | | | | | | | | | | | | | — | | | *BJ* 2:418 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | — | | | | 66 CE[[1003]](#footnote-1003) |
|  | | [[1004]](#footnote-1004) | | | | | | | | | | | The Sadducee[[1005]](#footnote-1005) | | | | | | | | | | | | | | — | | | | *BJ* 2:451; *Vita* 197 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | | | | | | | | — | | | | 67 CE[[1006]](#footnote-1006) |
|  | | [[1007]](#footnote-1007) | | | | | | | | | | | Yohanan (11)’s father | | | | | | | | | | | | | | | | | | | | | | — | | | *BJ* 2:568 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | — | | | | 66 CE[[1008]](#footnote-1008) |
|  | | [[1009]](#footnote-1009) | | | | | | | | | | | Zealot | | | | | | | | | | | | | | | | | | | | | | — | | | *BJ* 4:232 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | — | | | | 68 CE[[1010]](#footnote-1010) |
|  | | [[1011]](#footnote-1011) | | | | | | | | | | | Zealot[[1012]](#footnote-1012) | | | | | | | | | | | | | | | | | | | | | | — | | | *BJ* 4:232 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | — | | | | 68 CE[[1013]](#footnote-1013) |
|  | | [[1014]](#footnote-1014) | | | | | | | | | | | Priest, Masabala (1)’s son | | | | | | | | | | | | | | | | | | | | | | — | | | *BJ* 5:532(Schalit, *NB*, 11) | | | | | | | | | | | | | | | — | | | | 70 CE[[1015]](#footnote-1015) |
|  | | [[1016]](#footnote-1016) | | | | | | | | | | | Joshua (8)’**s** father | | | | | | | | | | | | | | | | | | | | | | — | | | *BJ* 6:300 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | — | | | | 62 CE[[1017]](#footnote-1017) |
|  | | [[1018]](#footnote-1018) | | | | | | | | | | | Jewish merchant | | | | | | | | | | | | | | | | | | | | | | — | | | *AJ* 20:34 (Schalit, *NB*, 11) | | | | | | | | | | | | | | | — | | | | 40 CE[[1019]](#footnote-1019) |
|  | | [[1020]](#footnote-1020) | | | | | | | | | | | Rich Christian convert | | | | | | | | | | | | | | | | | | | | | | — | | | Acts 5:1 (VKGNT 51) | | | | | | | | | | | | | | | — | | | | 30s CE[[1021]](#footnote-1021) |
|  | | [[1022]](#footnote-1022) | | | | | | | | | | | Apostle | | | | | | | | | | | | | | | | | | | | | | — | | | Acts 9:10 (VKGNT 51) | | | | | | | | | | | | | | | — | | | | 30s CE[[1023]](#footnote-1023) |
|  | | ΑNαNια[[1024]](#footnote-1024) | | | | | | | | | | Resurrected with Jesus | | | | | | | | | | | — | | | | Coptic Bartholomew (Budge, *Copt. Apoc.* 1) | | | | | | | | | | | | | | | | | | | Fictitious[[1025]](#footnote-1025) | | | | | | | | | | | 30 CE[[1026]](#footnote-1026) |
|  | | [[1027]](#footnote-1027) | | | | | | | | | | Of Yabneh[[1028]](#footnote-1028) | | | | | | | | | | | — | | | | Clementine Homilies 2:1 (*PG* 2, 77) | | | | | | | | | | | | | | | | | | | | Fictitious[[1029]](#footnote-1029) | | | | | | | | | | 30s-40s CE[[1030]](#footnote-1030) |
|  | | חנינא[[1031]](#footnote-1031) | | | | | | | | Dositheus (13)’s son | | | | | | | | | | | | | | | | | | — | | | | *mBer* 5:5 (Kasovsky, *Mishnae*, 716) | | | | | | | | | | | | | | | | | | | | — | | | | Pre-135 CE[[1032]](#footnote-1032) | |
|  | | חנינא[[1033]](#footnote-1033) | | | | | Antigonus (3)’**s** son | | | | | | | | | | | | | | | | — | | | | *mShebi* 6:3 (Kasovsky, *Mishnae*, 716) | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1034]](#footnote-1034) | | |
|  | | — | | | Hakhinai (1)’s son | | | | | | | | | | | | | | | | | | — | | | | *mKil* 4:8 (Kasovsky, *Mishnae*, 717) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-135 CE[[1035]](#footnote-1035) | | | |
|  | | — | | | Hezekiah (7)’s son | | | | | | | | | | | | | | | | | — | | | | | *mShab* 1:4 (Kasovsky, *Mishnae*, 716) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-70 CE[[1036]](#footnote-1036) | | | |
|  | | — | | | Temple deputy[[1037]](#footnote-1037) | | | | | | | | | | | | | | | | | — | | | | | *mPes* 1:6 (Kasovsky, *Mishnae*, 717) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-70 CE[[1038]](#footnote-1038) | | | |
|  | | — | | | Tiridates (1)’s son | | | | | | | | | | | | | | | | | — | | | | | *mTaan* 2:5 (Kasovsky, *Mishnae*, 717) | | | | | | | | | | | | | | | | | | | | | | | — | | | | 135 CE[[1039]](#footnote-1039) | | | |
|  | | — | | | Aqub (3)’s son | | | | | | | | | | | | | | | | | — | | | | | *mKet* (Kasovsky, *Mishnae*, 717) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Post-135 CE[[1040]](#footnote-1040) | | | |
|  | | חנינא[[1041]](#footnote-1041) | | | | | | | Of Ono[[1042]](#footnote-1042) | | | | | | | | | | | | | — | | | | | *mGit* 6:7 (Kasovsky, *Mishnae*, 716) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-135 CE[[1043]](#footnote-1043) | | | |
|  | | חנינא[[1044]](#footnote-1044) | | | | | | | Gamaliel (6)’s son | | | | | | | | | | | | | | | — | | | *mQid* 3:4 (Kasovsky, *Mishnae*, 716) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Post-135 CE[[1045]](#footnote-1045) | | | |
|  | | — | | | Aqash (1)’s son | | | | | | | | | | | | | | | | | — | | | | | *mMak* 3:16 (Kasovsky, *Mishnae*, 717) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1046]](#footnote-1046) | | | |
|  | | — | | | Joshua (24)’s father | | | | | | | | | | | | | | | | | — | | | | | *mAb* 2:8 (Kasovsky, *Mishnae*, 716) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-70 CE[[1047]](#footnote-1047) | | | |
|  | | נחוניון[[1048]](#footnote-1048) | | | | | | | Joshua (24)’s brother’s son | | | | | | | | | | | | | — | | | | | *tPeah* 3:5 (Kasowski, *Thosephthae*, 261) | | | | | | | | | | | | | | | | | | | | | | — | | | | | Post-135 CE[[1049]](#footnote-1049) | | | |
|  | חנינא[[1050]](#footnote-1050) | | | | | | Joseph (37)’s son | | | | | | | | | | | | | | | | — | | | | *tRH* 4:5 (Kasowski, *Thosephthae*, 262) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Post-135 CE[[1051]](#footnote-1051) | | | |
|  | | — | | | Adai (1)’s son[[1052]](#footnote-1052) | | | | | | | | | | | | | | | | | | — | | | | *tEd* 3:4 (Kasowski, *Thosephthae*, 262) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1053]](#footnote-1053) | | | |
|  | | חנינא[[1054]](#footnote-1054) | | | | | | | Joseph (59)’s father | | | | | | | | | | | | | | | | | — | | | | *tArak* 5:9 (Kasowski, *Thosephthae*, -) | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1055]](#footnote-1055) | |
|  | | — | | | Simon (75)’s father | | | | | | | | | | | | | | | | | — | | | *tKel BQ* 4:17 (Kasowski, *Thosephthae*, -) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1056]](#footnote-1056) | | | |
|  | | — | | | Hananiah (33)’s son[[1057]](#footnote-1057) | | | | | | | | | | | | | | | | | | — | | *tNid* 5:15 (Kasowski, *Thosephthae*, 262) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-135 CE[[1058]](#footnote-1058) | | | |
|  | | — | | | Hananiah (32)’s father | | | | | | | | | | | | | | | | | | — | | *tNid* 5:15 (Kasowski, *Thosephthae*, 262) | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-135 CE[[1059]](#footnote-1059) | | | |
|  | | — | | | Halnisi (1)’s son | | | | | | | | | | | | | | | | — | | | *Mekh. dRI*, 99 (Kosovsky, *Mechilta*, 14\*)[[1060]](#footnote-1060) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1061]](#footnote-1061) | | | |
|  | | — | | | Adi (**5**)’s son | | | | | | | | | | | | | | | | — | | | *Mekh. dRI*, 183 (Kosovsky, *Mechilta*, 14\*) | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1062]](#footnote-1062) | | | |
|  | | — | | | Judah (57)’s son | | | | | | | | | | | | | | — | | | | *Sifra* Tzav par. 2:3 (Kosovsky, *Sifra*, 14\*) | | | | | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-135 CE[[1063]](#footnote-1063) | | | |
|  | | — | | | Judah (61)’s father[[1064]](#footnote-1064) | | | | | | | | | | | | | | | | | | — | | | | *Sifre Deut* 333, no. 306 (Kosovsky, *Sifrei*, 21\*) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1065]](#footnote-1065) | | | |
|  | | — | | | Of Tibon[[1066]](#footnote-1066) | | | | | | | | | | | | | | | | | | — | | | | *Sifre Deut* 373, no. 323 (Kosovsky, *Sifrei*, 16\*) | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-200 CE[[1067]](#footnote-1067) | | | |
|  | — | | Amram (3)’s son | | | | | | | | | | | | | | Ossuary, Mt Scopus, Sukenik, 1925 | | | | | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1262 | | | | | | | | — | | | | Pre-70 CE[[1068]](#footnote-1068) | | | |
|  | — | | Judah (88)’s father | | | | | | | | | | | | | | Ossuary, Mt of Offence, Clermont Ganneau, 1874 | | | | | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1307 | | | | | | | | — | | | | Pre-70 CE[[1069]](#footnote-1069) | | | |
|  | | — | | | Menahem (20)’s son | | | | | | | | | | | | | | | | | | Ossuary, Bagatti | | | | | | | | | | | | | | | | | | | *DF* 93, no. 26 | | | | | | | | — | | | | Pre-70 CE[[1070]](#footnote-1070) | | | |
|  | | — | | | — | | | | Ossuary, Jebel Muqaber, Milik, 1985 | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | *DF* 93 | | | | | | | | — | | | | Pre-70 CE[[1071]](#footnote-1071) | | | |
|  | | — | | | Simon (111)’s son | | | | | | | | | | | | | | | | | | Ossuary, Bagatti | | | | | | | | | | | | | | | | | | | *DF* 96, no. 34 | | | | | | | | — | | | | Pre-70 CE[[1072]](#footnote-1072) | | | |
|  | | — | | | Martha (11)’s father | | | | | | | | | | | | | | | | | Ossuary, Kidron, Sukenik, 1936 | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 67 | | | | | | | — | | | | Pre-70 CE[[1073]](#footnote-1073) | | |
|  | | חנןיה[[1074]](#footnote-1074) | | | | | | | Honi (12)’s **father** | | | | | | | | | | | | | | | | Ossuary, Jerusalem | | | | | | | | | | | | | | | *CJO*, no. 132 | | | | | | | | | | — | | | | Pre-70 CE[[1075]](#footnote-1075) | | | |
|  | | חנניא[[1076]](#footnote-1076) | | | | | | | Imma (6)’s father | | | | | | | | | | | | | | | Ossuary, Jerusalem | | | | | | | | | | | | | | | | *CJO*, no. 257 | | | | | | | | | | — | | | | Pre-70 CE[[1077]](#footnote-1077) | | | |
|  | | — | | | And Martha (16) | | | | | | | | | | | | Ossuary, French Hill, A. Mazar, 1977 | | | | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 354 | | | | | | | — | | | | Pre-70 CE[[1078]](#footnote-1078) | | | |
|  | | — | | | Atuf (1) | | | | | | | | | Ossuary, Mt Scopus, Vitto, 1972 | | | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 390 | | | | | | | | | | | — | | | | Pre-70 CE[[1079]](#footnote-1079) | | | |
|  | | — | | | — | | | | | | | | | Ossuary, Mt Scopus, Vitto, 1972 | | | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 469 | | | | | | | | | | | — | | | | Pre-70 CE[[1080]](#footnote-1080) | | | |
|  | | [[1081]](#footnote-1081) | | | | | | | | | | — | | | Ossuary, Mt Scopus, Kloner, 1974 | | | | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 475 | | | | | | | | | — | | | | Pre-70 CE[[1082]](#footnote-1082) | | | |
|  | | — | | | Simon (121)’s son | | | | | | | | | | | | | | | | Ossuary, Mt Scopus, Kloner 1974 | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 488 | | | | | | | — | | | | Pre-70 CE[[1083]](#footnote-1083) | | |
|  | | חננא[[1084]](#footnote-1084) | | | | | | Zohamai (2) | | | | | | | | | | | | Ossuary, Mt Scopus, Kloner, 1975 | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 579 | | | | | | | | — | | | | Pre-70 CE[[1085]](#footnote-1085) | | |
|  | | [[1086]](#footnote-1086) | | | | | | | | | | | — | | | Ossuary, Rahmani, 1980 | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 829 | | | | | | | | | | | | | — | | | | Pre-70 CE[[1087]](#footnote-1087) | | | |
|  | — | | Joseph (121)’s father | | | | | | | | | | | | | | | | Ossuary, Mt Scopus, Sussman, 1992 | | | | | | | | | | | | | | | | | | | | | | | | | *CJO*, no. 893 | | | | | | — | | | | Pre-70 CE[[1088]](#footnote-1088) | | | |
|  | | — | | | The Nazirite,[[1089]](#footnote-1089) Jonathan (43)’s son | | | | | | | | | | | | | | | | | | Ossuary, Mt Scopus | | | | | | | | | | | | | | | | Avigad, *IEJ* 21 (1971) 194 | | | | | | | | | | | — | | | | Pre-70 CE[[1090]](#footnote-1090) | | | |
|  | | חנןיה[[1091]](#footnote-1091) | | | | | | | Simon (149)’s son | | | | | | | | | | | | | | | Ossuary, French Hill | | | | | | | | | | | | Gershuny & Zissu, *Atiqot* 30 (1997) 46\* | | | | | | | | | | | | | | — | | | | Pre-70 CE[[1092]](#footnote-1092) | | | |
|  | | — | | | — | | | | Ostracon, Jerusalem | | | | | | | | | | | | | | | | | | Naveh, *Qedem* 41 (2000) 9 | | | | | | | | | | | | | | | | | | | | | | | — | | | | Pre-70 CE[[1093]](#footnote-1093) | | | |
|  | | — | | | Qorshai (2)’s father | | | | | | | | | | | | | | | | Ostracon, Jerusalem | | | | | | | | | | | | | | | Naveh, *Qedem* 41 (2000) 13 | | | | | | | | | | | | | | — | | | | Pre-70 CE[[1094]](#footnote-1094) | | | |
|  | | — | | | Eleazar (102)’s son | | | | | | | | | | | | | | Tomb inscription, Ein Sinyeh, Clermont-Ganneau, 1897 | | | | | | | | | | | | | | | | | | | | | | *CIJ*, no. 1170 | | | | | | | | | — | | | | Pre-135 CE[[1095]](#footnote-1095) | | | |
|  | | חנינא[[1096]](#footnote-1096) | | | | | | | — | | | | | | | | | | Ostracon, Gezer | | | | | | | | | | | | | | | | Yardeni, *TAHNDTJD*, 362 | | | | | | | | | | | | | | | — | | | | 3rd C BCE[[1097]](#footnote-1097) | | | |
|  | | — | | Hur (1)’s son | | | | | | | | | | | Ostracon,Tell al-Fûl | | | | | | | | | | | | | | | | | | Rast, *AASOR* 45 (1978) 113 | | | | | | | | | | | | | | | — | | | 3rd-2nd C BCE[[1098]](#footnote-1098) | | | | | | |
|  | | חנניא[[1099]](#footnote-1099) | | | | | | | Witness[[1100]](#footnote-1100) | | | | | | | | | | Jar-handle, Jeleme | | | | | | | | | | | | | | | | | Naveh, *IOS* 9 (1979) 23 | | | | | | | | | | | | | | — | | | | 1st C CE[[1101]](#footnote-1101) | | | |
|  | | — | | Joseph (137)’s father | | | | | | | | | | | | | | | | | Ostracon, Gezer | | | | | | | | | | | | | Seger, *BASOR* 264 (1986) 52 | | | | | | | | | | | | | | | | — | | | | 3rd C BCE[[1102]](#footnote-1102) | | | |
|  | [[1103]](#footnote-1103) | | | | | | | | | | Jewish soldier | | | | | | | | | | | Papyrus, Zenon archive, Egypt | | | | | | | | | | | | | | | | | | | | | *CJP* no. 1 | | | | | | | — | | | | 259 BCE[[1104]](#footnote-1104) | | | |
|  | | חננה[[1105]](#footnote-1105) | | | | | | | Eleazar (109)’s father | | | | | | | | | | | | | | | | | | Papyrus, Masada divorce bill, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 19 | | | | | — | | | | 72 CE[[1106]](#footnote-1106) | | | |
|  | | חנינא[[1107]](#footnote-1107) | | | | | | | Hanan (28)’s father | | | | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 22 | | | | | — | | | | 131 CE[[1108]](#footnote-1108) | | | |
|  | | חנינא[[1109]](#footnote-1109) | | | | | | | Yohanan (81)’s son | | | | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 25 | | | | | — | | | | 133 CE[[1110]](#footnote-1110) | | | |
|  | | חנינה[[1111]](#footnote-1111) | | | | | | | — | | | | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 27 | | | | | — | | | | Pre-135 CE[[1112]](#footnote-1112) | | | |
|  | | — | | | | | | | Jonathan (58)’s father | | | | | | | | | | | | | | | | | | Papyrus, deed, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 30 | | | | | — | | | | 134 CE[[1113]](#footnote-1113) | | | |
|  | | חננין[[1114]](#footnote-1114) | | | | | | | — | | | | | | | | | | | | | | | | | | Papyrus, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 38 | | | | | — | | | | Pre-135 CE[[1115]](#footnote-1115) | | | |
|  | | [[1116]](#footnote-1116) | | | | | | | | | | | — | | | | | | | | | | | | | | Parchment, Muraba‘at | | | | | | | | | | | | | | | | | | Mur 89 | | | | | — | | | | Pre-135 CE[[1117]](#footnote-1117) | | | |
|  | | [[1118]](#footnote-1118) / חנןיה[[1119]](#footnote-1119) | | | | | | | | | | | Joseph (169)’s father[[1120]](#footnote-1120) | | | | | | | | | | | | Papyri-parchment, Heber -“Seyal” | | | | | | | | | | | | | | 1. PYadin 6, 14, 15, 17, 18, 21, 22 2. Se 49, 64 | | | | | | | | | | | | — | | | 119-33 CE[[1121]](#footnote-1121) | | | |
|  | | [[1122]](#footnote-1122) | | | | | | | | | | | Judah (144)’s father, Shamla (**2**)’s son | | | | | | | | | | | | | | | | | | Papyri, Babatha archive | | | | | | | | | | | PYadin 18, 20 | | | | | | | | — | | | | 128-30 CE[[1123]](#footnote-1123) | | | |
|  | | — | | | Hita (1)’s son | | | | | | | | | | | | Papyrus, deed, Heber | | | | | | | | | | | | | | | | | | | | | | | | | PYadin 46 | | | | | | | | — | | | | Pre-135 CE[[1124]](#footnote-1124) | | | |
|  | | חנני[ה][[1125]](#footnote-1125) | | | | | | | | | Eleazar (152)’s father | | | | | | | | | | | | | | | | | | Papyrus, divorce bill, “Seyal” | | | | | | | | | | | | | | | | | Se 13 | | | | | — | | | | 134-5 CE[[1126]](#footnote-1126) | | |
|  | | — | | | | | | | | | | | — | | | | Papyrus, payment list, Jericho | | | | | | | | | | | | | | | | | | | | | | | | | Jer 1 | | | | — | | | | | Post-323 BCE[[1127]](#footnote-1127) | | | | | | |
|  | | [[1128]](#footnote-1128) | | | | | | | | | | | — | | | | | | | | | | | | | | | | | | Papyrus, Seelim | | | | | | | | | | | *DJD* 38, 221 | | | | | | | — | | | | Pre-135 CE[[1129]](#footnote-1129) | | | | |
|  | | — | | | | | | | | | | | Nothus (1) [[1130]](#footnote-1130) | | | | | | | | | | | | | | | | | | Scroll, Qumran | | | | | | | | | | | 4Q477 | | | | | | | — | | | | Pre-70 CE[[1131]](#footnote-1131) | | | | |
|  | | — | | | | | | | | | | | Simon (234)’s son[[1132]](#footnote-1132) | | | | | | | | | | | | | | | | | | Scroll, Qumran | | | | | | | | | | | 4Q477 | | | | | | | — | | | | Pre-70 CE[[1133]](#footnote-1133) | | | | |
|  | | חנני[[1134]](#footnote-1134) | | | | Simon (235)’s son | | | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | | Avigad, *IEJ* 7 (1957) 59 | | | | | | | | | | | | — | | | | | Pre-73 CE[[1135]](#footnote-1135) | | | | |
|  | | — | | | | | | | | | — | | | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | Mas no. 392 | | | | | | | — | | | | | | Pre-73 CE[[1136]](#footnote-1136) | | | | |
|  | | חננ[יה][[1137]](#footnote-1137) | | | | | | | | | His son | | | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | Mas no. 406 | | | | | | | — | | | | | | Pre-73 CE[[1138]](#footnote-1138) | | | | |
|  | | ח[נני]ה[[1139]](#footnote-1139) | | | | | | | | | High Priest[[1140]](#footnote-1140) | | | | | | | | | | | | | | | | Ostracon, Masada | | | | | | | | | | | | | Mas no. 461 | | | | | | | — | | | | | | Pre-73 CE[[1141]](#footnote-1141) | | | | |
|  | | חנני[ה][[1142]](#footnote-1142) | | | | | | | | | — | | | | | | | | | | | | | | | | Jar, Masada | | | | | | | | | | | | | Mas no. 486 | | | | | | | — | | | | | | Pre-73 CE[[1143]](#footnote-1143) | | | | |
|  | | חנינא[[1144]](#footnote-1144) | | | | | | | | | — | | | | | | | | | | | | | | | | Jar, Masada | | | | | | | | | | | | | Mas no. 488 | | | | | | | — | | | | | | Pre-73 CE[[1145]](#footnote-1145) | | | | |
|  | | **—** | | | **—** | | | | **Ossuary, , Mount of Offence, Clermont-Ganneau, 1883** | | | | | | | | | | | | | | | | | | | | | | | | | | **Gibson & Avni, *RB* 105 (1998) 172** | | | | | | | | | | | | — | | | | | | **Pre-70 CE[[1146]](#footnote-1146)** | | | | |

## חצרון[[1147]](#footnote-1147) – Hesron

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|  | [[1148]](#footnote-1148) | Simon (19)’s father | — | *BJ* 5:6 (Schalit, *NB*, 46) | | — | 69 CE[[1149]](#footnote-1149) |
|  | [][[1150]](#footnote-1150) | Joshua (67)’s father | Parchment, Muraba‘at | | Mur 89 | — | Pre-135 CE[[1151]](#footnote-1151) |

## חרשא[[1152]](#footnote-1152) – Harasha

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
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|  | חרש[[1153]](#footnote-1153) | | Mattathias (23)’s father | | | | | — | | *mAb* 4:15 (Kasovsky, *Mishnae*, -) | | | | | Nickname?[[1154]](#footnote-1154) | | | Pre-200 CE[[1155]](#footnote-1155) |
|  | — | Of Ginnosar,[[1156]](#footnote-1156) Jonathan (23)’s father | | | | — | | | *tKel BB* 5:6 (Kasowski, *Thosephthae*, -) | | | | | Nickname?[[1157]](#footnote-1157) | | | Pre-135 CE[[1158]](#footnote-1158) | |
|  | חרשה[[1159]](#footnote-1159) | | | Saul (21)’s father | | | Papyrus, deed, “Seyal” | | | | | Se 8 | | Nickname?[[1160]](#footnote-1160) | | | | 135 CE[[1161]](#footnote-1161) |
|  | —[[1162]](#footnote-1162) | | | His son | Ostracon, Masada | | | | | | Mas no. 421 | | Nickname?[[1163]](#footnote-1163) | | | Pre-73 CE[[1164]](#footnote-1164) | | |

## חשוב[[1165]](#footnote-1165) – Hashub

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|  | / [[1166]](#footnote-1166) | — | Ossuary, Mt Scopus, Ben Arieh, 1978 | *CJO*, no. 383 | — | Pre-70 CE[[1167]](#footnote-1167) |

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טוביה[[1168]](#footnote-1168) – *Tobiah*

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
|  | [[1169]](#footnote-1169) / [[1170]](#footnote-1170) | | Of Transjordan[[1171]](#footnote-1171) | Papyri, Zenon archive, Egypt | | | | | 1. 2 Macc 3:11 (H & R Suppl. 151)[[1172]](#footnote-1172) 2. *BJ* 1:31; *AJ* 12:160 (Schalit, *NB*, 120) 3. *CPJ* nos. 4, 5 | | | | | — | | 3rd C BCE[[1173]](#footnote-1173) |
|  | [[1174]](#footnote-1174) | | Jewish Bishop[[1175]](#footnote-1175) | | | | — | | | Eus. *EH*, 4:5 | | | | — | | Pre-135 CE[[1176]](#footnote-1176) |
|  | טוביא[[1177]](#footnote-1177) | | Tabitha (2)’s father | | | | — | | | Syriac Assumption of the Virgin 2 (Lewis, *AS*, 42) | | Fictitious[[1178]](#footnote-1178) | | | | 1st C CE[[1179]](#footnote-1179) |
|  | טבי[[1180]](#footnote-1180) | Gamaliel (4)’s slave | | | | — | | *mBer* 2:7 (Kasovsky, *Mishnae*, 734) | | | | | — | | Pre-135 CE[[1181]](#footnote-1181) | |
|  | — | | The Physician[[1182]](#footnote-1182) | | | | — | | | *mRH* 1:7 (Kasovsky, *Mishnae*, 743) | | | | — | | Pre-70 CE[[1183]](#footnote-1183) |
|  | טבאי[[1184]](#footnote-1184) | | Judah (35)’s father | | | | — | | | *mAb* 1:8 (Kasovsky, *Mishnae*, 734) | | | | — | | Pre-70 CE[[1185]](#footnote-1185) |
|  | — | | Agra (3)’s son | | Ossuary, Bagatti | | | | | | *DF* 96, no. 33 | | | — | | Pre-70 CE[[1186]](#footnote-1186) |
|  | טיבו[[1187]](#footnote-1187) | | His wife[[1188]](#footnote-1188) | | Ostracon, Masada | | | | | | Mas no. 400 | | | — | | Pre-73 CE[[1189]](#footnote-1189) |
|  | טובי[[1190]](#footnote-1190) | | — | | Ostracon, Masada | | | | | | Mas no. 409 | | | — | | Pre-73 CE[[1191]](#footnote-1191) |

1. Biblical, e.g. 1 Kgs 14:1. אביה was the name of an Israelite prince. It is also the name of a biblical priestly course: 1 Chr 24:10, see Introduction 1.1.1.3. [↑](#footnote-ref-1)
2. This is the transliteration of the name in LXX (H & R Suppl. 2). [↑](#footnote-ref-2)
3. See Introduction 6.1.2. On priestly courses as family names see Stern, “Aspects of Jewish Society,” 591. [↑](#footnote-ref-3)
4. On NT dating see Introduction 7.3. [↑](#footnote-ref-4)
5. Biblical, e.g. 1 Sam 22:20. אביתר was a priest under King David. [↑](#footnote-ref-5)
6. So in the Latin text see, Introduction 2.8.2. This is the transliteration of this name in the Vulgate. [↑](#footnote-ref-6)
7. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. [↑](#footnote-ref-7)
8. Associated with the birth of Jesus in the composition. [↑](#footnote-ref-8)
9. Biblical, e.g. Gen 17:5. אברהם is the name of the famous biblical patriarch, forefather of the Jewish people. The name was not in use by Jews in Palestine during the Second Temple and Mishnaic periods, probably due to the veneration with which it was held, see Introduction, 1.1.1.1; Klein, *Lĕšonénu* 1 **(**1929**)** 325. For very different reasons, forms of it were popular in the Diaspora, particularly in Egypt, see Cohen, *JSJ* 7 (1976) 99-112. See also Mussies, “Jewish Personal Names,” 250. Use of Abraham as a name of two Septuagint translators in the Letter of Aristeas probably proves the fictitious character of this list, or alternatively its Egyptian provenance, see Introduction 6.2.1. For rabbinic etymology of the name, see Harduf, *Biblical Names*, 10-1. [↑](#footnote-ref-9)
10. On this being a Greek transliteration of אברהם, see Cohen, *JSJ* 7 (1976) 99-112; *JSJ* 15 (1984) 36. See also Introduction 2.1.3. [↑](#footnote-ref-10)
11. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 143), see Introduction 2.8.3. For the suffix, see Introduction 2.4.1.1. [↑](#footnote-ref-11)
12. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 36. Different forms of this name are recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 3-4). [↑](#footnote-ref-12)
13. On dating of *Arist* see Introduction 7.1.1. [↑](#footnote-ref-13)
14. This is the transliteration of אברהם found in Josephus (Schalit, *NB*, 3). LXX has (H & R Suppl. 4). On the differences between the two see Introduction 2.1.1.1. [↑](#footnote-ref-14)
15. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 143), see Introduction 2.8.3. [↑](#footnote-ref-15)
16. See above, n. **4**. [↑](#footnote-ref-16)
17. See above, n. **5**. [↑](#footnote-ref-17)
18. In Syriac script, see Introduction 2.8.3. See above, n. **3**. [↑](#footnote-ref-18)
19. See Introduction 6.2. If this is a historical person, he is probably not a relative of Jesus (and thus perhaps not Jewish or Palestinian) and if he is his relative, he is probably not historical. And see also Bauckham, *Jude*, 68-9. [↑](#footnote-ref-19)
20. On the dating of this person see Bauckham, *Jude*, 68-9. [↑](#footnote-ref-20)
21. In Syriac script, see Introduction 2.8.3. [↑](#footnote-ref-21)
22. See above, n. 11. I have not included in this corpus יעקב (in Syriac), this person’s son, mentioned in the same document (Barhebraeus, *Chron. Ec*. [Abbeloos, 23]), because he was both born Christian (and thus not Jewish), and probably born in Ctesiphon, and thus not Palestinian. [↑](#footnote-ref-22)
23. See above, n. 12. [↑](#footnote-ref-23)
24. Biblical, e.g. 2 Sam 3:3. אבשלום was David’s rebellious son (Introduction 1.1.1.1). For rabbinic etymology of the name, see Harduf, *Biblical Names*, 11. [↑](#footnote-ref-24)
25. This is the version found in Josephus and 1 Macc. Josephus also transliterates the biblical אבשלום thus (Schalit, *NB*, 22), see Introduction 2.1.1.1. On the use of for transliterating בש see Introduction 2.1.2.7. [↑](#footnote-ref-25)
26. On the relationship between Josephus and 1 Macc see Introduction 5.1.1. [↑](#footnote-ref-26)
27. On dating in 1 Macc, see Introduction 7.1.2. [↑](#footnote-ref-27)
28. See above, n. 2. [↑](#footnote-ref-28)
29. See above, n. 3. [↑](#footnote-ref-29)
30. See above, n. 4**.** [↑](#footnote-ref-30)
31. Unlike 1 Macc and Josephus, that have a common transliteration tradition, 2 Macc transliterates אבשלום as in LXX (H & R Suppl. 3), see Introduction 2.1.1.1. On the double , see Introduction 2.1.2.6. [↑](#footnote-ref-31)
32. On the independence of 2 Macc see Introduction 5.1.2. [↑](#footnote-ref-32)
33. On dating in 2 Macc see Introduction 7.1.3. [↑](#footnote-ref-33)
34. See above, n. 2. [↑](#footnote-ref-34)
35. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-35)
36. See above, n. 2. [↑](#footnote-ref-36)
37. See above, n. 12. [↑](#footnote-ref-37)
38. For this longer version see Introduction 2.6.1. Both this and the version אבשלום are found in rabbinic literature for this person. [↑](#footnote-ref-38)
39. *bBer* 22a mentions a tanna called נתן בן אבישלום, but in the mss the name is אלעזר בן שמוע, so there was probably no such person. I mention him here because חנן בן אבישלום is the closest name to נתן בן אבשלום. [↑](#footnote-ref-39)
40. In *mKet* 13:1 his son is described **as** a judge (מדייני גזרות) in Jerusalem. See Introduction 7.5.1.1. [↑](#footnote-ref-40)
41. On ossuary dating see Introduction 7.6.1. [↑](#footnote-ref-41)
42. See above, n. 15. [↑](#footnote-ref-42)
43. Identified by Klein, *Lĕšonénu* 1 (1929) 326, n. 5, as identical with Abshalom no. 6. On Klein’s identifications, see Introduction 3.3. [↑](#footnote-ref-43)
44. On dating of inscriptions from Jerusalem see Introduction 7.6.2. [↑](#footnote-ref-44)
45. For dating of the Dead Sea documents, see Introduction 7.7. [↑](#footnote-ref-45)
46. The Bible also records this form (e.g. 2 Sam 10:10) as a variation of the name of אבישי, David’s general, son of צרויה. The editors, however, thought this short for אבשלום (*DJD* 2, 120). On such abbreviations see Introduction 2.4.1.1. [↑](#footnote-ref-46)
47. See above, n. 22. [↑](#footnote-ref-47)
48. In Hebrew – בית אבשלום. On names in the Qumran documents see Introduction 3.2.8. [↑](#footnote-ref-48)
49. For בית designating families see Introduction 6.1.2. The literary and allegorical character of 1QpHab precludes any definite conclusions as to the historical nature of this name. C. Roth, *The Dead Sea Scrolls: A New Historical Approach* (New York 1965) 13-4, in his identification of the Dead Sea Sect with the Zealots, Sicarii and the Jewish freedom movement at the end of the Second Temple period, had attempted to identify this אבשלום with Abshalom no. 4. [↑](#footnote-ref-49)
50. On dating of Qumran documents see Introduction 7.7.2. [↑](#footnote-ref-50)
51. Biblical, e.g. 1 Kgs 16:28. אחאב was the name of a king of Israel. For rabbinic etymology of the name see Harduf, *Biblical Names*, 15. [↑](#footnote-ref-51)
52. This is the way Josephus spells the name of this person. He spells the name of the Israelite king (Schalit, *NB*, 21). In LXX it is spelt(H & R Suppl. 27), see Introduction 2.1.1.1. Perhaps this man’s name was אחיאב. The form אחיאב is not biblical but is reported on a Hebrew First Temple seal (*CWSSS* no. 427) and from Elephantine (*TADAE* 2, 4.4). Note also that LXX transliterates the אחאב of Jerem 29:21 as(H & R Suppl. 29). On the Greek transliteration of ח see Introduction 2.1.2.8. [↑](#footnote-ref-52)
53. So he appears in *AJ* 17**:**270. On this Greek name see *WGE*, 61. [↑](#footnote-ref-53)
54. On datings **according to** Josephus see Introduction 7.2. [↑](#footnote-ref-54)
55. Biblical, e.g. Gen 46:21. For rabbinic etymology of the name, see Harduf, *Biblical Names*, 15. The word אחא means brother in Aaramaic. On family members as names see Introduction 1.5.1. On the suffix see Introduction 2.4.1.3. [↑](#footnote-ref-55)
56. In the Tosefta, this sage is designated אחי. In the form אחא this sage is probably mentioned in *Mekh. dRI*, 99. This indicates that אחא and אחי are variants of the same name. The form אחא is documented on ostraca of Israelites and Judaeans from the First Temple period (*EBTHPN*, 30) and on Semitic seals (*CWSSS* nos. 548, 503 – Hebrew; 1014 – Moabite), and see Introduction 2.4.2.1. Stark, *PNPI*, 66, believes the name derives from “sister” rather than “brother”. [↑](#footnote-ref-56)
57. Cites here a tradition in the name of R. Judah, see Introduction 7.5.1.**3-**4. [↑](#footnote-ref-57)
58. Both אחי and אחאי are attested in the mss for this sage. On the difference, see Introduction 2.4.1.8. In *Mekh. dRI*, 305 we find a יוחנן בר יאשיה, but the mss suggest that this too be read as אחי. [↑](#footnote-ref-58)
59. Just as ר' יאשיה is seldom mentioned in the Mishnah and the Tosefta but is of great importance in the *Mekh.* *dRI*, which was composed by rabbinic school of that sage, so is this אחי mentioned only in this literature. I assume he is his son because he is occasionally designated אחי בר' יאשיה, e.g. *Mekh. dRI*, 324. [↑](#footnote-ref-59)
60. See Introduction 7.5.1.4. [↑](#footnote-ref-60)
61. See above, n. 2. [↑](#footnote-ref-61)
62. For ossuary dating, see Introduction 7.6.1. [↑](#footnote-ref-62)
63. See above, n. 4. [↑](#footnote-ref-63)
64. See above, n. 8. [↑](#footnote-ref-64)
65. Puech, *RB* 90 (1983) 501, suggests that this may simply mean “brother,” namely the inscription reads “Ishmael, my brother” and see also מרים אחותי בלבדא (only my sister Mariam) in Avigad, *BIES* 25 (1961) 143 (Mariam no. 61 B/F). However, see Misgav, *Ossuaries*, 52. [↑](#footnote-ref-65)
66. See above, n. 8. [↑](#footnote-ref-66)
67. This form is not recorded in any document that I have seen. For this reason H. Eshel, *DJD* 38, 28, suggested that בן אחוהי means “son of his brother.” However, the form does not fit the character of the list, and we do have the form אחיהו documented on a Hebrew seal from the First Temple period (*CWSSS*, n. 55). The form אחיו is documented both on ostraca from Persian and Hellenistic Egypt, (e.g. *TADAE* 4, 161) and for Nabateans (Negev, *Qedem* 32, no. 60). [↑](#footnote-ref-67)
68. On dating of this document see Introduction 7.7.1. [↑](#footnote-ref-68)
69. Biblical, e.g. 1 Kgs 11:29. אחיה was a prophet. [↑](#footnote-ref-69)
70. In Hebrew – ממונה על הנסכים. [↑](#footnote-ref-70)
71. Associated with the Temple, see Introduction 7.5.1.1. [↑](#footnote-ref-71)
72. In Hebrew – על חולי מעים. [↑](#footnote-ref-72)
73. Associated with the Temple, see Introduction 7.5.1.1. [↑](#footnote-ref-73)
74. See above, Introduction 6.2. אחיה and שמעיה are mentioned as two brothers martyred by the emperor Trajan, but the reliability of this tradition is suspect not only because it is not recorded earlier than BT, but also because on the same talmudic page two other famous brothers who were martyred by Trajan – **Pappus no. 4 G/M an Lollianus no. 1 L/M** – are mentioned in an alternative tradition. [↑](#footnote-ref-74)
75. Described as a martyr in the days of the Emperor Trajan (*bTaan* 18b), who died at 117 CE. [↑](#footnote-ref-75)
76. Biblical, e.g. 2 Sam 21:19. [↑](#footnote-ref-76)
77. The name is only found in the text published by Lieberman, *Greek*,180. [↑](#footnote-ref-77)
78. See Introduction 6.2.3. Lieberman identifies this אלחנן with **Hanan no. 4**. If Lieberman’s identification is not accepted, one has to agree that this person is fictitious, because he first appears in such a late midrash, see Introduction 6.2.3. *S of S Zuta* is dated to the middle of the 10th C CE (S. Schechter, “Corrections and Notes to Agadath Shir Hashirim: Postscript,” *JQR* O.S. 8 [1895] 316-20), and its transmitters are not likely to have preserved reliable traditions. [↑](#footnote-ref-78)
79. The pericope describes an event that took place in Jerusalem during the war against Rome. [↑](#footnote-ref-79)
80. This is the suggested reading of the editor. [↑](#footnote-ref-80)
81. See Introduction 6.3.1.1. [↑](#footnote-ref-81)
82. On ossuary dating see Introduction 7.6.1. [↑](#footnote-ref-82)
83. **Biblical, e.g. 1 Kgs 17:1. Elijah was the name of a prophet. The name does not seem to have been in use for Jews, see Introduction 1.1.1.1. Note that this person is a Samaritan.** [↑](#footnote-ref-83)
84. **In Hebrew – מן יקמעם.** [↑](#footnote-ref-84)
85. **See Introduction 6.3.4.** [↑](#footnote-ref-85)
86. **On the date of the Samaritan inscriptions, see Introduction 7.6.6.** [↑](#footnote-ref-86)
87. Biblical, e.g. Ezra 10:22. This is a Second Temple name, since it **is** mentioned for more than one person, but only in Second Temple compositions (Ezra, Neh, 1 and 2 Chr). It is also mentioned in Persian-dominated Egypt (*TADAE* 4, no. 21.3). [↑](#footnote-ref-87)
88. This is the version found in Josephus. Rabbinic literature has אליועיני. Josephus does not record a biblical figure by this name. LXX has(H & R Suppl. 57)**,** , , , , , , or(H & R Suppl. 58). See also Introduction 2.1.1.1. [↑](#footnote-ref-88)
89. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-89)
90. In ancient Hebrew script, see Introduction 2.8.1. This is an abbreviated version of the biblical name. Names on seals may be abbreviated, for lack of space, and see also under Jonathan no. 14. [↑](#footnote-ref-90)
91. Eshel, *Zion* 64 (1999) 503-4, claims that this Eliyoeini is the same as **Eliyoeini no. 1, see Introduction 3.3**. [↑](#footnote-ref-91)
92. The seal is dated so paleographically by Avigad, *EI* 16 (1982) 1. [↑](#footnote-ref-92)
93. Biblical priestly course: 1 Chr 24:12, see Introduction 1.1.1.3. [↑](#footnote-ref-93)
94. See Introduction 6.1.2. On priestly courses as family names see Stern, “Aspects of Jewish Society,” 591. [↑](#footnote-ref-94)
95. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-95)
96. Biblical, e.g. 1 Kgs 19:16. אלישע was a prophet, and Elijah’s disciple, see Introduction 1.1.1.1. [↑](#footnote-ref-96)
97. This is also Josephus’ rendering of the name (Schalit, *NB*, 43). LXX has  or (H & R Suppl. 58), see Introduction 2.1.1.1. On the double , see Introduction 2.1.2.6. [↑](#footnote-ref-97)
98. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 48-50. The name is recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 98). [↑](#footnote-ref-98)
99. On dating of *Arist* see Introduction 7.1.1. [↑](#footnote-ref-99)
100. See above, n. 2. [↑](#footnote-ref-100)
101. See above, n. 3. [↑](#footnote-ref-101)
102. See above, n. 4. [↑](#footnote-ref-102)
103. See above, n. 2. [↑](#footnote-ref-103)
104. See above, n. 3. [↑](#footnote-ref-104)
105. See above, n. 4. [↑](#footnote-ref-105)
106. See above, n. 2. [↑](#footnote-ref-106)
107. See Introduction 6.2. This priest, according to Josephus, is the speaker of the seventy translators, and not **Eleazar no. 2** who was high priest at the time, and who did not, himself go to Egypt with the translators. *Arist* 184 has  here. This priest is unknown from other sourcess and as the entire story is fictitious, he should be viewed as such as well. [↑](#footnote-ref-107)
108. See above, n. 4. Josephus’ source for the story of the translation of LXX is *Arist*, see e.g. H. W. Attridge, “Josephus and His Works,” in M. E. Stone (ed.), *Jewish Writings of the Second Temple Period: Apocrypha, Pseudepgrapha, Qumran Sectarian Writings, Philo, Josephus* (Compendia Rereum Iudaicarum ad Novum Testamentum; Assen-Philadelphia 1984) 212. [↑](#footnote-ref-108)
109. See above, n. 2. [↑](#footnote-ref-109)
110. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. [↑](#footnote-ref-110)
111. The time described in this text is while Peter was still in Palestine, not long after Jesus’ crucifixion. [↑](#footnote-ref-111)
112. *yHag* 2:1, 77b decribes this person’s biography from his birth in Jerusalem, to his apostacy during the Bar Kokhba Revolt, see Introduction 7.5.1.2. [↑](#footnote-ref-112)
113. See Introduction 7.5.1.2. On the chronological difficulties with this person, see under Ishmael no. 4. [↑](#footnote-ref-113)
114. In Hebrew – בעל כנפיים. [↑](#footnote-ref-114)
115. In BT, we are told that this אלישע defied the Roman decrees against wearing phylacteries (probably in 135 CE) and was saved by a miracle. This story is obviously fictitious. However, a person by this name is also mentioned in PT (*yBer* 2:3, 4c), but there no story is told so the only chronological indication about his time is the story in BT. Thus he may actually be a real (even late) person, who was transported by BT to an earlier period. [↑](#footnote-ref-115)
116. In ancient Hebrew script. On the use of this script see Introduction 2.8.1. [↑](#footnote-ref-116)
117. For ossuary dating see Introduction 7.6.1. [↑](#footnote-ref-117)
118. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-118)
119. On this longer form see Introduction 2.6.1. [↑](#footnote-ref-119)
120. For the correct provenance of these documents see Introduction 4.5.4.1. [↑](#footnote-ref-120)
121. See above, n. 23. [↑](#footnote-ref-121)
122. Biblical, e.g. 2 Kgs 24:8. [↑](#footnote-ref-122)
123. On this longer form see Introduction 2.6.1. [↑](#footnote-ref-123)
124. In *mEd* 6:2 his son is a contemporary of R. Joshua, see Introduction 7.5.1.2. [↑](#footnote-ref-124)
125. On inscribed material from Gezer see Introduction 7.6.4. [↑](#footnote-ref-125)
126. Biblical, e.g. Exod 6:23. This is a Hasmonean name, see Introduction, 1.1.1.2. [↑](#footnote-ref-126)
127. This is the regular LXX orthography of this name (H & R Suppl. 56), see Introduction 2.1.1. *Sirach* is of course part of LXX. [↑](#footnote-ref-127)
128. Stern, *Zion* 26 (1961) 21 (particularly n. 119), suggested that the name אלעזר /  was most popular among priests. Now, however, with the large number of persons bearing this name at our disposal, most of them nondescript, this theory is hard to uphold. Whether the Ben Sira family was a priestly one is also not absolutely clear, see Stern, “Aspects of Jewish Society,” 562. Klein, *Lĕšonénu* 1 (1929) 341, interpreted the name סירא as an Aramaic translation of the Hebrew priestly course name – הקוץ **(Akos)**, and see under it. [↑](#footnote-ref-128)
129. Ben Sira’s grandson declares in the colophon to the Greek *Sirach* that he translated the book into Greek after the 38th year of the reign of Ptolemy Euergetes (=132 BCE). This means that his grandfather and relatives and contemporaries mentioned in the book date to the 3rd early 2nd C BCE. See also Introduction, 1.1.1.2.2. [↑](#footnote-ref-129)
130. This is the way the name of this person is spelt both in Josephus and in *Arist* and 1 Macc. This is also Josephus’ orthography for this biblical figure (Schalit, *NB*, 42). See Introduction 2.1.1.1. [↑](#footnote-ref-130)
131. On dating of Arist see Introduction 7.1.1. See also Introduction, 1.1.1.2.2. Whether this name should be viewed in the same fictitious category as the other names in *Arist* is a complicated question. This person is also mentioned by Josephus, not just in *AJ* 1, where he is first mentioned, but continually in *AJ* 12, **and may be a historical figure**. On dating in Josephus see Introduction 7.2. [↑](#footnote-ref-131)
132. See above, n. 5. [↑](#footnote-ref-132)
133. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 143), see Introduction 2.8.3. On this longer version and other such names see Introduction 2.6.1. The names אלעזר and אליעזר were distinct one from the other both in the Hebrew Bible (אלעזר – Aaron’s son, Exod 6:23; אליעזר – Abraham’s slave, Gen 15:2) and in rabbinic literature. For example, when a ר' אליעזר is mentioned in rabbinic literature, the sources only ever refer to ר' אליעזר בן הורקנוס **(Eleazar no. 39)**, the outspoken disciple of רבן יוחנן בן זכאי **(Yohanan no. 30)**. אלעזר, on the other hand, can refer to any number of rabbis, אלעזר בן עזריה (Eleazar no. 43), אלעזר בן ערך (Eleazar no. 40), אלעזר המודעי (Eleazar no. 42) etc. Nevertheless, this distinction does not seem to have carried that much weight in our documentation system. ר' אליעזר בנו של ר' יוסי הגלילי **(Eleazar no. 36)**, for example, is known so in the Mishnah (*mSot* 5:3), but in the Tosefta (Erfurt Ms. printed in the Zukermandel edition) he is documented both as אליעזר (*tShab* 17:2; *tSot* 5:12; 6:3, 6, 9; *tAZ* 1:17) and אלעזר (*tSan* 1:2; *tArak* 5:19). Josephus knows of no אליעזר; he names the biblical אליעזר son of Moses  (*AJ* 2**:**277-8 and also Schlatter, *HN*, 17). He mentions seventeen people by the name of . This is strange, because the Septuagint clearly makes the distinction between (Exod 6:23) and (Exod 18:4). Further on this topic see below, n. 108 on ר אליעזר הקפר. Kasovsky, *Mishnae*, 162, suggests that אלעזר was a priestly name, while אליעזר was used by all others. On אלעזר as a priestly name see above, n. 3. For rabbinic etymology of the name אליעזר, see Harduf, *Biblical Names*, 20-1. [↑](#footnote-ref-133)
134. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 50. The name is recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 97). See also Introduction 1.1.1.2.1. [↑](#footnote-ref-134)
135. **On dating of Aristeas s**ee Introduction 7.1.1. [↑](#footnote-ref-135)
136. See above, n. 5. [↑](#footnote-ref-136)
137. See Introduction, 1.1.1.2.3. [↑](#footnote-ref-137)
138. On the relationship between Josephus and 1 Macc see Introduction 5.1.1. On the absence of the first generation Hasmoneans from rabbinic literature see Introduction 1.1.1.2.4. [↑](#footnote-ref-138)
139. On dating in 1 Macc see Introduction 7.1.2. [↑](#footnote-ref-139)
140. See above, n. 5. [↑](#footnote-ref-140)
141. Stern, *Zion* 26 (1961) 21, identifies this man as a priest based on his name, but see above, n. 3. [↑](#footnote-ref-141)
142. See above, n. 1**3**. [↑](#footnote-ref-142)
143. See above, n. 14. See also Introduction, 1.1.1.2.2. [↑](#footnote-ref-143)
144. See above, n. 5. [↑](#footnote-ref-144)
145. On the independence of 2 Macc see Introduction 5.1.2. [↑](#footnote-ref-145)
146. On dating in 2 Macc see Introduction 7.1.3. [↑](#footnote-ref-146)
147. For this form see above, n. 5. Rabbinic literature has אלעזר. [↑](#footnote-ref-147)
148. On datings in Josephus see Introduction 7.2. [↑](#footnote-ref-148)
149. See above, n. 5. [↑](#footnote-ref-149)
150. The identity of Josephus’ **Eleazar** is a complicated one. If the Hananiah mentioned as his father is the High Priest  (Hananiah no. 2**)**, as *AJ* 20**:**208 suggests, than he cannot be identified with the אלעזר בן חנניה of Megilat Taanit (as suggested for example by Graetz *Geschichte der Juden* 3, 494-502, and see under Hananiah no. **19 and Eleazar no. 61**), simply because this person is חנניה בן חזקיה בן גרון, a famous member of the faction of Beit Shammai (*mShab* 1:4). On the problems of these identifications, see Ilan & Price, *JQR* 84 (1993) 203-7, and particularly n. 61. [↑](#footnote-ref-150)
151. See above, n. 23. [↑](#footnote-ref-151)
152. See above, n. 5. [↑](#footnote-ref-152)
153. See above, n. 23. [↑](#footnote-ref-153)
154. For this form see above, n. 5. [↑](#footnote-ref-154)
155. This is the way **this person’s name** is spelt by Tacitus. [↑](#footnote-ref-155)
156. On the confused identity of this Eleazar see Ilan & Price, *JQR* 84 (1993) 203-7. [↑](#footnote-ref-156)
157. See above, n. 23. [↑](#footnote-ref-157)
158. See above, n. 5. [↑](#footnote-ref-158)
159. This  has occasionally been identified with אלעזר בן חנניה (Eleazar no. 8, e.g. Schalit *NB*, 42) but see Ilan & Price, *JQR* 84 (1993) 203, n. 58. [↑](#footnote-ref-159)
160. See above, n. 23. [↑](#footnote-ref-160)
161. See above, n. 5. [↑](#footnote-ref-161)
162. See above, n. 23. [↑](#footnote-ref-162)
163. See above, n. 5. [↑](#footnote-ref-163)
164. See above, n. 23. [↑](#footnote-ref-164)
165. The form  or  is a colloquial form of , see Introduction 2.5.2. In later literature in Palestinian Hebrew the equivalen**t** forms of לעזר and ליעזר are documented (e.g. Kosovsky, *Yerushalmi*, 100, 111). [↑](#footnote-ref-165)
166. See above, n. 23. [↑](#footnote-ref-166)
167. See above, n. 5. [↑](#footnote-ref-167)
168. See above, n. 23. [↑](#footnote-ref-168)
169. See above, n. 5. [↑](#footnote-ref-169)
170. See above, n. 23. [↑](#footnote-ref-170)
171. See above, n. 5. [↑](#footnote-ref-171)
172. See above, n. 23. Although telling the story in Book 8 of *AJ* (the time of Solomon) **Josephus** claims that he was an eyewitness to this Eleazar’s healing powers, when enacted in the presence of Vepesian. These are the years when **Vespesian** was in Palestine. [↑](#footnote-ref-172)
173. For this form see above, n. 5. Rabbinic literature has אלעזר. [↑](#footnote-ref-173)
174. On this affilation see Introduction 3.2.8. The story of a Hasmonean ruler’s change of heart from Pharisee to Sadducee is found both in Josephus and in rabbinic literature, but most of the names are confused and even the ruler is not identical ( – Hyrcanus no. 2 P/M – in Josephus, ינאי – Jonathan no. 14 – in BT). Of all the names mentioned in the story, only that of / אלעזר is found in both, but only in **BT** is it coupled with a father’s name – בן פועירה. This would probably allow also identifying him with another אלעזר mentioned in rabbinic literature from the time of יוחנן כהן גדול (= Josephus’Hyrcanus no. 2) mentioned in PT (*ySot* 9:11, 24a) as אלעזר בן פחורה. On the basis of his activity and name, Stern, “Aspects of Jewish Society,” 568-9, identified him as a priest, but this is not claimed by the sources. See above, n. 3. [↑](#footnote-ref-174)
175. This would be more or less the date of the event according to Josephus, see above, n. 23. In BT the event is ascribed to the days of ינאי (Jonathan no. 14 – 103-76 BCE). [↑](#footnote-ref-175)
176. See above, n. 5. [↑](#footnote-ref-176)
177. See above, n. 23. [↑](#footnote-ref-177)
178. See above, n. 5. [↑](#footnote-ref-178)
179. See above, n. 23. [↑](#footnote-ref-179)
180. See above, n. 5. [↑](#footnote-ref-180)
181. See above, n. 23. [↑](#footnote-ref-181)
182. See above, n. 5. [↑](#footnote-ref-182)
183. See above, n. 23. [↑](#footnote-ref-183)
184. See above, n. 5. [↑](#footnote-ref-184)
185. See above, n. 23. [↑](#footnote-ref-185)
186. On this form see above, n. 40. On NT’s unique orthography see Introduction 2.1.1.2. [↑](#footnote-ref-186)
187. See Introduction 6.2. There clearly never existed such a person as this, but he is included in this catalogue because he is mentioned in a contemporary source. It is also instructive to see what name was chosen by a storyteller as typical of the time. See also Introduction 1.1.1.2.1. [↑](#footnote-ref-187)
188. On NT dating see Introduction 7.3. [↑](#footnote-ref-188)
189. See above, n. 61. [↑](#footnote-ref-189)
190. See above, n. 63. [↑](#footnote-ref-190)
191. See above, n. 40. This Christian text was obviously influenced by NT orthography, see above, n. 61. [↑](#footnote-ref-191)
192. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. See also Introduction 1.1.1.2.1. [↑](#footnote-ref-192)
193. This book all takes place on the year of Jesus’ execution. [↑](#footnote-ref-193)
194. This is the Greek spelling for אליעזר, see above, n. 8. [↑](#footnote-ref-194)
195. See above, n. 67. [↑](#footnote-ref-195)
196. The time described in this text is while Peter was still in Palestine, not long after Jesus’ crucifixion. [↑](#footnote-ref-196)
197. See above, n. 66. [↑](#footnote-ref-197)
198. See above, n. 67. [↑](#footnote-ref-198)
199. See above, n. 71. [↑](#footnote-ref-199)
200. Hyman, *Toldoth­* 1, 201-5, assumed that there were three persons by this name. This is because the sources are rather confusing. In the Mishnah, for example, there are six traditions (*mKil* 7:2; *mMeas* 4:4; *mPes* 3:6; *mKel* 2:6; *mMiq* 2:10; 9:10) in which he is cited alongside sages of the Usha generation. He is, however, never presented as conversing with any of them, so that all these sources may be editorial constructions. On the other hand, the majority of the sources, in the Mishnah (*mPeah* 2:4) but mostly in the Tosefta (*tBer* 2:6; *tShab* 1:22; 7:5; *tPes* 3:11; *tBesah* 1:22; 2:13; *tSan* 8:1) represent him as a young contemporary of Rabban Gamliel, who transmits traditions about Jerusalem and the Temple before the destruction (*mSan* 7:2; *mMen* 8:2; *mMidot* 3:8; *tSuk* 2:10; 3:15; *tMeg* 3:15; *tAZ* 5:2; *tMen* 10:5; 10:23; *tMeila* 1:16; *tKel BB* 2:2) and to some events he proclaims himself a witness (*tTaan* 3:6; *tMeg* 2:17; *tSan* 9:11). These constitute the main body of tannaitic material about him and I take them to be reliable. Two sources may have caused the confusion and created the two additional persons of this name. One is *tSuk* 2:2 which runs as follows: **“**Said Rabbi (usually identified as R. Judah the Patriarch): “When I and R. Eleazar ben R. Zadok came to R. Yohanan ben Nuri at Beit Shearim, we would eat figs and grapes outside the sukkah.” This suggests that Eleazar ben R. Zadok was a contemporary of R. Judah the **P**atriarch. However, the main problem with this tradition is not R. Eliezer ben R. Zadok but rather R. Yohanan ben Nuri, who is also a contemporary of **R**abban Gamaliel – Rabbi’s grandfather (see under Yohanan no. 23). I assume the particle ר' in this text initially represented another rabbi’s name, which then dissapeared in the transition process. Thus there was no late Rabbi Eliezer ben R. Zadok. The second problematic source is found in *tBesah* 3:8. Here we are told that R. **Eliezer** ben R. Zado**k** had been a shopkeeper (חנוני) in Jerusalem together with Abba Saul ben Botnit (see Saul no. 5). This, in itself, is not a problem because he could have been a shopkeeper and then moved to Yabneh after the destruction. But in *mShab* 24:5 we are informed that in the days of Abba Saul ben Botnit and R. Zadok’s father an important event took place in Jerusalem. Since Rabbi Zadok was alive at the time of the destruction (and survived it, see under Zado**k** no. 2), and since Abba Saul ben Botnit is described in the Tosefta as a contemporary of R. Eliezer ben R. Zadok, it was assumed that perhaps the latter is the father of Rabbi Zadok mentioned here in the Mishnah. Since the Tosefta also states that R. Eliezer ben R. Zadok was a shopkeeper in **Jerusalem all** his life, we can build a dynasty: Eliezer – Jerusalem shopkeeper before the destruction; Zadok, his son – survived the destruction; Eliezer, his son – a contemporary of Rabban Gamliel in Yabneh. This reconstruction, however, is doubtful, because it is supported by very little evidence. [↑](#footnote-ref-200)
201. Rabban Gamaliel’s contemporary, see above, n. 75, and see Introduction 7.5.1.2 [↑](#footnote-ref-201)
202. See above, n. 8. [↑](#footnote-ref-202)
203. Associates with R. Aqiba’s students, e.g. in *mKil* 2:9, see Introduction 7.5.1.3. In Hyman, *Toldoth* 1, 181-4, the author confuses this person’s knowledge of old traditions about Temple times with his date and assumes there were two sages of this name, but this is unlikely. [↑](#footnote-ref-203)
204. See above, n. 8. [↑](#footnote-ref-204)
205. In *Sifra* Negaim 1 he is designated בן חסמא. Elswhere he is simply אלעזר חסמא. [↑](#footnote-ref-205)
206. In three mishnaic traditions (*mBM* 7:5; *mAb* 3:18; *mNeg* 7:2) he is associated with Eleazar (no. 43) ben Azariah, a contemporary of Raban Gamaliel, see *mYad* 4. See Introduction 7.5.1.2. [↑](#footnote-ref-206)
207. This is an abbreviation of אלעזר. On this form of abbreviation see Introduction 2.4.1.1. [↑](#footnote-ref-207)
208. It is an apocryphal truism that ר' אלעי was the father of ר' יהודה, one of the foremost students of ר' עקיבא, and the rabbi most frequently quoted in the Mishnah. In the mishnaic text however, as also in the Tosefta, this is never suggested. On the contrary, in *tZeb* 2:17 ר' יהודה is described only as a student of ר' אלעי, not as his son. Only from the tannaitic midrashim (*Mekh. dRI*, 153, 236; *Sifre* *Num* no. 148) on is a sage designated ר' יהודה בר' אלעי. The identification between this person and ר' יהודה of the Mishnah and Tosefta is perhaps an amoraic guess. In *ySot* 7:5, 21d ר' יהודה בר אלעי quotes a baraita that in the Tosefta is assigned to ר' יהודה (*tSot* 8:6); In *bShab* The following text is found: ת"ש: כשנכנסו רבותינו לכרם ביבנה היה שם **ר' יהודה** ור' אלעזר ור' יוסי ור' שמעון. נשאלה שאלה זו בפניהם: מכה זו בפני מה מתחלת בבני המעיים גומרת בפה? נענה **ר' יהודה בר' אלעי** ראש המדברים בכל מקום ואמר וכו'. Clearly here ר' יהודה is identical with ר' יהודה בר' אלעי. In the printed BT (*bShab* 60a) a certain tanna – אלעי בן אלעזר – is mentioned, perhaps suggesting this אלעי. However, in the ms. traditions the father’s name is usually missing or is transmitted otherwise (*DS* 7, 125). [↑](#footnote-ref-208)
209. A contemporary of R. Joshua (*tHal* 1:6), see Introduction 7.5.1.2. [↑](#footnote-ref-209)
210. In Hebrew – על הפרכת. [↑](#footnote-ref-210)
211. Associated with the Temple, see Introduction 7.5.1.1. [↑](#footnote-ref-211)
212. An interesting story is told about this sage (*bBM* 84b), where it is stated that after **he** decid**ed** in favor of the purity of sixty women, they all gave birth to sons, who were named after him. This is a good source for the understanding **the** ways names were given in this period. [↑](#footnote-ref-212)
213. He is R. Simon’s son, see Introduction 7.5.1.3-**4**. [↑](#footnote-ref-213)
214. Contemporary of R. Joshua (*tBer* 4:18), see Introduction 7.5.1.2. [↑](#footnote-ref-214)
215. See above, n. 8. [↑](#footnote-ref-215)
216. His father, R. Yosi the Galilean (Joseph no. 37) was R. Aqiba’s contemporary, see Introduction 7.5.1.**2-**3. [↑](#footnote-ref-216)
217. See Introduction 7.5.1.4. [↑](#footnote-ref-217)
218. In *mEd* 5:6 R. Judah mentions him, see Introduction 7.5.1.**2-**3. [↑](#footnote-ref-218)
219. See above, n. 8. [↑](#footnote-ref-219)
220. **He is Rabbi Eliezer, s**ee Introduction 7.5.1.2. [↑](#footnote-ref-220)
221. Identified in *mAb* 2:8 as Rabban Yohanan ben Zakkai’s disciple, see Introduction 7.5.1.2. [↑](#footnote-ref-221)
222. In Hebrew – איש ברתותא. [↑](#footnote-ref-222)
223. According to *tZab* 1:5, he is an older contemporary of R. Aqiba, see Introduction 7.5.1.2. [↑](#footnote-ref-223)
224. In Hebrew – המודעי. [↑](#footnote-ref-224)
225. According to *Mekh. dRI*, 166, he is a contemporary of R. Tarfon, see Introduction 7.5.1.2. [↑](#footnote-ref-225)
226. In 1883 Conder, *PEFQS* 17 (1883) 172, reported an inscription from Umm ez-Zeinât in Galilee which read אלעזר בר עזריה, but it is hardly likely that this is the same person. The inscription is not included in this corpus because most Jewish inscriptions from Galilee are of a later date than 200 CE. [↑](#footnote-ref-226)
227. According to *mShebi* 1:8 he is a contemporary of R. Joshua and R. Aqiba’s companion, see Introduction 7.5.1.2. [↑](#footnote-ref-227)
228. Hyman, *Toldoth* 1, 205, claims that according to Rashi (e.g. *bShab* 19b) ר' אלעזר, as such, in tannaitic literature should be identified with ר' אלעזר בן שמוע. I have found no evidence to prove or disprove this premise. [↑](#footnote-ref-228)
229. No tannaitic source definitely gives a satisfactory date for ר' אלעזר בן שמוע. The problem for ר' אלעזר is just as complex, since several dates are possible. E.g. in *tPes* 2:11 he is described as a contemporary of Rabban Gamaliel, but in *tNez* 3: 18 he is described as a contemporary of R. Yosi, R. Judah and R. Meir, see Introduction 7.5.1.4. [↑](#footnote-ref-229)
230. Mentioned with disciples of R. Aqiba, e.g. in *tTer* 3:4 with R. Meir, **see** Introduction 7.5.1.3. [↑](#footnote-ref-230)
231. This is the way the name is recorded in the inscription. In rabbinic literature he is usually designated אלעזר, see above, n. 8. [↑](#footnote-ref-231)
232. In Hebrew – הקפר. [↑](#footnote-ref-232)
233. The identification of the man mentioned on the lintel inscription from Dabura in the Golan as ר' אליעזר הקפר with ר' אלעזר הקפר of rabbinic literature is unproblematic (contra S. J. D. Cohen, “Epigraphical Rabbis,” *JQR* 72 [1981-2] 11). If the inscription is late, the rabbi mentioned in it may not actually have headed the House of Study, but it was only later named after him. This inscription reveals the problematic relationship between the names אלעזר and אליעזר, see above, n. 8. [↑](#footnote-ref-233)
234. A contemporary of Ishmael (no. 6), R. Yosi’s son (*tOhil* 18:18), see Introduction 7.5.1.**3-**4. [↑](#footnote-ref-234)
235. Mentions the Temple service in his father’s time (*mTamid* 3:8), see Introduction 7.5.1.1. [↑](#footnote-ref-235)
236. His father is R. Judah, see Introduction 7.5.1.**3-**4. [↑](#footnote-ref-236)
237. All we know about him is that he came after R. Aqiba, see Introduction 7.5.1.4. [↑](#footnote-ref-237)
238. See above, n. 8. [↑](#footnote-ref-238)
239. On this title see Introduction 3.2.1. [↑](#footnote-ref-239)
240. See Introduction 7.5.1.4. [↑](#footnote-ref-240)
241. He is the son of R. Yosi, see Introduction 7.5.1.**3-**4. [↑](#footnote-ref-241)
242. In Hebrew – איש איבליים / אבלין. [↑](#footnote-ref-242)
243. In *tZeb* 2:3 he is documented passing traditions in the name of R. Simon, see Introduction 7.5.1.**3-**4. [↑](#footnote-ref-243)
244. See Introduction 7.5.1.4. [↑](#footnote-ref-244)
245. This high priest is mentioned in both PT (*yYoma* 3:6, 40d; *yTaan* 4:8, 69a) and BT, (*bYom*a 9a; 35b; *bQid* 49b), always as an example of extreme wealth. For his high-priesthood see Introduction 3.2.5. [↑](#footnote-ref-245)
246. Described in *tYK* 1:22 as an officiating High Priest, see Introduction 7.5.1.1. [↑](#footnote-ref-246)
247. See above, n. 82. [↑](#footnote-ref-247)
248. In *tHal* 1:6 he is decribed as R. Joshua’s contemporary, see Introduction 7.5.1.2. [↑](#footnote-ref-248)
249. Named after his father, see Introduction 3.1.2. [↑](#footnote-ref-249)
250. See under his father, and see Introduction 7.5.1.4. [↑](#footnote-ref-250)
251. Described in *tHul* 2:22 as a contemporary of R. Ishmael, see Introduction 7.5.1.2. [↑](#footnote-ref-251)
252. See above, n. 8. [↑](#footnote-ref-252)
253. This person is mentioned in tannaitic sources, but he is probably of the early amoraic age. His father was a late contemporary of R. Judah the Patriarch, and in *tZab* 1:7 this Eliezer transmits a tradition of Rabbi (=Judah the Patriarch) after the fact. He is included in this corpus because he appears in a tannaitic source, see Introduction 7.5.1.4. [↑](#footnote-ref-253)
254. This (*tZab* 2:5) is his only mention in tannaitic literature. He is metioned as transmitting a tradition in the name of ר' יהודה בן בתירא, a contmeporary of Rabban Gamaliel but this says nothing about his time, see Introduction 7.5.1.4. [↑](#footnote-ref-254)
255. See above, n. 8. [↑](#footnote-ref-255)
256. In PT (*yGit* 7:4, 48d) he is called בן תרדיון, but this is clearly false, cf. *ySot* 1:1, 16c. [↑](#footnote-ref-256)
257. See Introduction 7.5.1.4. [↑](#footnote-ref-257)
258. This person is mentioned in the Colophon to the Scholion to Megilat Taanit (e.g. V. Noam “The Scholion to the Megilat Taanit: Towards an Understanding of its Stemma,” *Tarbiz* 62 [1993] especially 86-88) as the author of that composition. The composition itself was identified as zealotic. Therefore, this אלעזר בן חנניה was identified with  (Eleazar no. 8) mentioned in Josephus as the initiator of the hostilities against Rome in 66 CE. However see above, nn. 25 and 34. [↑](#footnote-ref-258)
259. In tannaitic literature he is mentioned once, with no chronological context, but his father is considered a contemporary of Beit Shammai and Beit Hillel (*mShab* 1:4, see Introduction 7.5.1.1) and in the Scholion to Megilat Taanit he is identified as the author of that apparently pre-70 CE composition. [↑](#footnote-ref-259)
260. See above, n. 114. [↑](#footnote-ref-260)
261. In this only tannaitic tradition that mentions him, he is identified with the Temple service, see Introduction 7.5.1.1. [↑](#footnote-ref-261)
262. See above, n. 8. [↑](#footnote-ref-262)
263. In Hebrew – איש הדרום. [↑](#footnote-ref-263)
264. See Introduction 7.5.1.4. [↑](#footnote-ref-264)
265. See Introduction 7.5.1.4. [↑](#footnote-ref-265)
266. See above, n. 114. [↑](#footnote-ref-266)
267. See Introduction 7.5.1.4. [↑](#footnote-ref-267)
268. See Introduction 5.7.2. [↑](#footnote-ref-268)
269. See Introduction 7.5.1.4. [↑](#footnote-ref-269)
270. To be distinguished from Eleazar (no. 37) son of Part**eh**, as PT distinguishes them here, when describing this one as the grandson of the other. And see also under Parteh (P/M). [↑](#footnote-ref-270)
271. Named after his grandfather (Eleazar no. 37), see Introduction 3.1.1. [↑](#footnote-ref-271)
272. Described here as a contemporary of Rabbi (=Judah the Patriarch), see Introduction 7.5.2. [↑](#footnote-ref-272)
273. See above, n. 8. [↑](#footnote-ref-273)
274. In Hebrew – ניותאה. On this form, indicating place of origin, see Introduction 3.2.6. [↑](#footnote-ref-274)
275. Described here as a transmitter of a baraita (=tannaitic tradition), see Introduction 7.5.2. [↑](#footnote-ref-275)
276. See Introduction 6.2. This person is reputed in BT to have pursued all the prostitutes of the realm. The late date of the tradition and its context, within a large number of stories on Jewish sages and prostitutes, makes the tradition suspect. The only chronological indicator in the story is that Rabbi (i.e. ר' יהודה הנשיא) mourned him, indicating that he was earlier. However, the statement about Rabbi is not an integral part of the story. See also Introduction 1.1.1.2.1. [↑](#footnote-ref-276)
277. See above, n. 151 and Introduction 7.5.2. [↑](#footnote-ref-277)
278. Mentioned in a baraita together with נחוניא (יוחנן) בן גדגודא, on whose chronology, see under Yohanan no. 26. [↑](#footnote-ref-278)
279. This אלעזר is identified by Lieberman, *Greek*,182, with Eleazar no. 10. If, however, this identification is not accepted than the late date of this midrash renders the figure fictitious, see Introduction 6.2.3. See also Introduction 1.1.1.2.1. [↑](#footnote-ref-279)
280. The tradition in which he is mentioned describes an event that took place in Jerusalem during the revolt against Rome**, see Introduction 7.5.2**. [↑](#footnote-ref-280)
281. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-281)
282. See above, n. 8. [↑](#footnote-ref-282)
283. See above, n. 156. [↑](#footnote-ref-283)
284. See Introduction 6.3.1.1. See also Introduction 1.1.1.2.1. [↑](#footnote-ref-284)
285. See above, n. 156. [↑](#footnote-ref-285)
286. See above, n. 156. [↑](#footnote-ref-286)
287. See above, n. 40. This is the declension recorded in the document. [↑](#footnote-ref-287)
288. This is an alternative reading of the editor. [↑](#footnote-ref-288)
289. See above, n. 156. [↑](#footnote-ref-289)
290. Recorded in the ancient Hebrew script, see Introduction 2.8.1. The name is also recorded in square Hebrew characters. [↑](#footnote-ref-290)
291. See above, n. 156. [↑](#footnote-ref-291)
292. So on ossuary 1296. The other two have אלעזר. This is a case of the same phenomenon described above, n. 40, but in Hebrew characters. For the interchange of **the** two forms even for the same person see above, n. 8. [↑](#footnote-ref-292)
293. This is the rational behind grouping all these ossuaries under one person: Salome no. 14, the wife of Eleazar**,** buried in ossuary no. 1294 in this burial chamber is either the wife of this Eleazar (ossuary 1287) or the wife of the next one (no. 79, *CIJ* no. 1288). The same is true for Salome no. 16 of ossuary no. 1296. I have randomly chosen to group these inscriptions together here and not under the next entry. Only two ossuaries in this cave belonged to men named thus. The others mentioning the name are those of relatives of one or the other. [↑](#footnote-ref-293)
294. See above, n. 156. [↑](#footnote-ref-294)
295. This reading is found in Misgav, *Ossuaries*, 89, and notes there. See Introduction 2.5.1. [↑](#footnote-ref-295)
296. Misgav, *Tarbiz* 66 (1997) 128, suggests identifying this הלעזר with **Eleazar no. 21**, because **Hanan no. 1**, his father is mentioned as **son of** elsewhere (*AJ* 18:26)**, see Introduction 3.3**. [↑](#footnote-ref-296)
297. See above, n. 156. [↑](#footnote-ref-297)
298. See above, n. 156. [↑](#footnote-ref-298)
299. In Hebrew – הסופר. [↑](#footnote-ref-299)
300. Klein, *Corpus Inscriptionum*, 19, identifies this person with אלעזר ספרא (Eleazar no. 70). On Klein’s identifications, see Introduction 3.3. [↑](#footnote-ref-300)
301. See above, n. 156. [↑](#footnote-ref-301)
302. **T**his is an abbreviated form of אלעזר, **see also above, n. 167**. [↑](#footnote-ref-302)
303. See above, n. 156. [↑](#footnote-ref-303)
304. See above, n. 69. For the undeclined form, see above, n. 2. Note the unique combination of  and . Perhaps we have here a case of iotacism, see Introduction 2.3.2. [↑](#footnote-ref-304)
305. See above, n. 156. [↑](#footnote-ref-305)
306. This is a bilingual inscription. Thus in the Greek, see above, n. 69. Note the  after the  as in , supporting my claim that the names אלעזר and אליעזר were not completely separable**, see above, n. 8**. [↑](#footnote-ref-306)
307. This is a bilingual inscription. Thus in the Hebrew, see above, n. 8. [↑](#footnote-ref-307)
308. Named after his father, see Introduction 3.1.2. [↑](#footnote-ref-308)
309. See above, n. 156. [↑](#footnote-ref-309)
310. The declension is recorded in the document. This is a bilingual inscription. Thus in the Greek, see above, n. 5. [↑](#footnote-ref-310)
311. This is a bilingual inscription. Thus in the Hebrew, see above, n. 1**77**. The ע has probably fallen see Introduction 2.7.1. **See also on the decline of the gutturals, Introduction 2.5.1.** [↑](#footnote-ref-311)
312. See above, n. 156. [↑](#footnote-ref-312)
313. On such nameless women see Introduction 3.2.7. [↑](#footnote-ref-313)
314. I assume this is the same person in each ossuary because the two ossuaries were found in the same burial chamber and while one ossuary (1356) records אלעזר’s (nameless) wife the other (1357) mentions his (nameless) sons. [↑](#footnote-ref-314)
315. See above, n. 156. [↑](#footnote-ref-315)
316. See above, n. 2. [↑](#footnote-ref-316)
317. See above, n. 156. [↑](#footnote-ref-317)
318. See above, n. 156. [↑](#footnote-ref-318)
319. See above, n. 5. This declension is recorded in the document. Here the formal  is abbreviated to . [↑](#footnote-ref-319)
320. See above, n. 156. [↑](#footnote-ref-320)
321. See above, n. 8. [↑](#footnote-ref-321)
322. See above, n. 156. [↑](#footnote-ref-322)
323. See above, n. 156. [↑](#footnote-ref-323)
324. See above, n. 156. [↑](#footnote-ref-324)
325. See above, n. 156. [↑](#footnote-ref-325)
326. See above, n. 156. [↑](#footnote-ref-326)
327. See above, n. 40. Note the variant  instead of . Perhaps there is a letter displacement (for ) here, see Introduction 2.7.3. [↑](#footnote-ref-327)
328. See above, n. 156. [↑](#footnote-ref-328)
329. See above, n. 156. [↑](#footnote-ref-329)
330. Mussies, “Jewish Personal Names,” 254, suggests identifying him with , a Jewish giant from Persia described by Josephus in *AJ* 18:103**, see Introduction 3.3**. [↑](#footnote-ref-330)
331. A name frequent in the Goliath family (Eleazar nos. 97, 98), see Introduction 3.1.3. [↑](#footnote-ref-331)
332. See above, n. 156. [↑](#footnote-ref-332)
333. See above, n. 5. [↑](#footnote-ref-333)
334. See above, n. 206. [↑](#footnote-ref-334)
335. See above, n. 156. [↑](#footnote-ref-335)
336. See above, n. 69. Note the undeclined form, above, n. 2. However, the use of  in this name is unrecorded elsewhere. [↑](#footnote-ref-336)
337. See above, n. 156. [↑](#footnote-ref-337)
338. See above, n. 156. [↑](#footnote-ref-338)
339. See above, n. 156. [↑](#footnote-ref-339)
340. On the dating of inscriptions from Judaea see Introduction 7.6.3. [↑](#footnote-ref-340)
341. On Klein’s identification of the Hezir priests see Introduction 3.3. [↑](#footnote-ref-341)
342. Probably named after his uncle (Eleazar no. 104 – Introduction 3.1.3). [↑](#footnote-ref-342)
343. On dating of inscribe**d** artifacts from Jerusalem, see Introduction 7.6.2. [↑](#footnote-ref-343)
344. See above, n. 216. [↑](#footnote-ref-344)
345. See above, n. 218. [↑](#footnote-ref-345)
346. According to Reifenberg, *PEQ* 71 (1939) 193, the seal was found in Jerusalem, see above, n. 218. [↑](#footnote-ref-346)
347. This form is recorded on First Temple seals (*CWSSS*, nos. 444, 445, 905, 906). Here, however, it is probably an abbreviation, as the names מתתיה and יהודה are both spelt מתת and יהוד **in this inscription**. [↑](#footnote-ref-347)
348. In Hebrew כהנה אלעז בר אהרון רבה. אהרון obviously refers to the biblical father of the priests, and is not a personal name, see Introduction 1.1.1.1. The editor has further suggested that this אלעז is none other than his biblical son, but a historical figure is just as likely, since otherwise Abba (no. 11) of this inscription has no father name. Furthermore, the name אלעזר was **very** common. [↑](#footnote-ref-348)
349. See above, n. 218. [↑](#footnote-ref-349)
350. In Hebrew – הכהן. [↑](#footnote-ref-350)
351. The coins on which he is mentioned are the Bar Kokhba coins. It has been suggested that this אלעזר be identified with אלעזר המודעי (Eleazar no. 42), see Alon, *Jews in their Land* 2, 623; S. Safrai, “Eleazar of Modi‘in,” *Encyclopedia Judaica* 6 (Jerusalem 1971) 603; *AJC* 2, 136-8. For doubts about this identification see P. Schfer, *Der Bar Kokhba Aufstand* (Tbingen 1981) 173-4. [↑](#footnote-ref-351)
352. The dated coins he is mentioned on state “year one” of the revolt, i.e. 132 CE (*AJC* 2, 137). [↑](#footnote-ref-352)
353. See above, n. 8. [↑](#footnote-ref-353)
354. For dating of the Dead Sea documents, see Introduction 7.7. [↑](#footnote-ref-354)
355. See above, n. 229. [↑](#footnote-ref-355)
356. See above, n. **177**. This reading is according to Yardeni, *TAHNDTJD*, 121. The editors **of *DJD*** could not read **it**. [↑](#footnote-ref-356)
357. See above, n. 229. [↑](#footnote-ref-357)
358. See above, n. 229. [↑](#footnote-ref-358)
359. See above, n. 229. [↑](#footnote-ref-359)
360. See above, n. 229. [↑](#footnote-ref-360)
361. See above, n. 8. [↑](#footnote-ref-361)
362. See above, n. 229. [↑](#footnote-ref-362)
363. The reading is according to Yardeni, *TAHNDTJD*, 57. Milik**, *DJD* 2,** could not read it. See above, n. 1**77**. [↑](#footnote-ref-363)
364. See above, n. 229. [↑](#footnote-ref-364)
365. See above, n. 229. [↑](#footnote-ref-365)
366. See above, n. 229. [↑](#footnote-ref-366)
367. See above, n. 229. [↑](#footnote-ref-367)
368. See above, n. 8. [↑](#footnote-ref-368)
369. See above, n. 229. [↑](#footnote-ref-369)
370. See above, n. 229. [↑](#footnote-ref-370)
371. See above, n. 8. [↑](#footnote-ref-371)
372. See above, n. 229. [↑](#footnote-ref-372)
373. See above, n. 8. [↑](#footnote-ref-373)
374. See above, n. 229. [↑](#footnote-ref-374)
375. See above, n. 229. [↑](#footnote-ref-375)
376. See above, n. 69. [↑](#footnote-ref-376)
377. See above, n. 229. [↑](#footnote-ref-377)
378. See above, n. 2. This is a short form of the name with no Greek case declension. For this form in Hebrew see above, n. 222. [↑](#footnote-ref-378)
379. See above, n. 229. [↑](#footnote-ref-379)
380. See above, n. 5. This declension is recorded in the document. [↑](#footnote-ref-380)
381. See above, n. 229. [↑](#footnote-ref-381)
382. This is the suggested reading of the editor, see above, n. 5. Of course  or  is just as likely. [↑](#footnote-ref-382)
383. See above, n. 229. [↑](#footnote-ref-383)
384. This is the suggested reading of the editor see above, n. 69. For  replacing  see Introduction 2.3.2. [↑](#footnote-ref-384)
385. See above, n. 229. [↑](#footnote-ref-385)
386. See above, n. 5. [↑](#footnote-ref-386)
387. See above, n. 229. [↑](#footnote-ref-387)
388. The name is spelt both ways in the document. It is fair to assume that this is the Greek transliteration of אלעי, see above, n. 82 and Introduction 2.4.1.2. *DJD* 2, 251, suggest this also. On the two forms ( and ) see also in  (above, no. 5) and  (above, n. 19**4**). Or perhaps it could be compared to אלעי and אלי. [↑](#footnote-ref-388)
389. See above, n. 229. [↑](#footnote-ref-389)
390. This is the suggested reading of the editor, see above, n. 5. Of course  is just as likely. [↑](#footnote-ref-390)
391. See above, n. 229. [↑](#footnote-ref-391)
392. See above, n. 69. This is the suggested reading of the editor. Of course  is just as likely. [↑](#footnote-ref-392)
393. See above, n. 229. [↑](#footnote-ref-393)
394. See above, n. 5. This is the suggested reading of the editor. [↑](#footnote-ref-394)
395. See above, n. 229. [↑](#footnote-ref-395)
396. For the Greek, see above, n. 5. These are the various declensions recorded in the documents. Note that occasionally the formal  is abbreviated to , see above, n. 19**4**. An Aramaic subscription is added in PYadin 17, 18 and 20, where he appears as אלעזר, as in PYadin 10, in which the whole document is in Aramaic. [↑](#footnote-ref-396)
397. See above, n. 229. [↑](#footnote-ref-397)
398. See above, n. 8. [↑](#footnote-ref-398)
399. See Introduction 3.3.**1**.1. [↑](#footnote-ref-399)
400. See above, n. 229. [↑](#footnote-ref-400)
401. See Introduction 3.3.**1**.1 and 3.3.**1**.2. [↑](#footnote-ref-401)
402. See above, n. 229. [↑](#footnote-ref-402)
403. This is the suggested reading of the editor. Of course, אלעז is just as likely, see above, n. 222. [↑](#footnote-ref-403)
404. See above, n. 229. [↑](#footnote-ref-404)
405. See above, n. 5. [↑](#footnote-ref-405)
406. Named after his father, see Introduction 3.1.2. [↑](#footnote-ref-406)
407. See above, n. 229. [↑](#footnote-ref-407)
408. See above, n. 5. This declension is recorded in the document. [↑](#footnote-ref-408)
409. See above, n. 229. [↑](#footnote-ref-409)
410. See above, n. 229. [↑](#footnote-ref-410)
411. See above, n. 276. [↑](#footnote-ref-411)
412. See above, n. 229. [↑](#footnote-ref-412)
413. See above, n. 229. [↑](#footnote-ref-413)
414. See above, n. 8. [↑](#footnote-ref-414)
415. See above, n. 229. [↑](#footnote-ref-415)
416. Named after his father, **see** Introduction 3.1.2. [↑](#footnote-ref-416)
417. See above, n. 229. [↑](#footnote-ref-417)
418. See above, n. 229. [↑](#footnote-ref-418)
419. This is the suggested reading of the editor. [↑](#footnote-ref-419)
420. See above, n. 229. [↑](#footnote-ref-420)
421. See above, n. 229. [↑](#footnote-ref-421)
422. See above, n. 8. [↑](#footnote-ref-422)
423. See above, n. 229. [↑](#footnote-ref-423)
424. See above, n. 229. [↑](#footnote-ref-424)
425. Named after his father, **see** Introduction 3.1.2. [↑](#footnote-ref-425)
426. See above, n. 229. [↑](#footnote-ref-426)
427. See above, n. 229. [↑](#footnote-ref-427)
428. See above, n. 229. [↑](#footnote-ref-428)
429. This is the suggested reading of the editor. Of course, אלעז is just as likely, see above, n. 222. [↑](#footnote-ref-429)
430. See above, n. 229. [↑](#footnote-ref-430)
431. This is the suggested reading of the editor. Of course, לעזר is just as likely, see above, n. **177**. [↑](#footnote-ref-431)
432. See above, n. 229. [↑](#footnote-ref-432)
433. See above, n. 229. [↑](#footnote-ref-433)
434. This is the suggested reading of the editor, see above, n. 5. Of course [] is just as likely. This declension is recorded in the document. [↑](#footnote-ref-434)
435. See above, n. 229. [↑](#footnote-ref-435)
436. For the correct provenance of these documents see Introduction 4.5.4.1. [↑](#footnote-ref-436)
437. See above, n. 229. [↑](#footnote-ref-437)
438. See above, n. 311. [↑](#footnote-ref-438)
439. See above, n. 229. [↑](#footnote-ref-439)
440. See above, n. 311. [↑](#footnote-ref-440)
441. This document is probably dated to before 70 CE because it mentions a high priest. [↑](#footnote-ref-441)
442. See above, n. 311. [↑](#footnote-ref-442)
443. See above, n. **316**. [↑](#footnote-ref-443)
444. See above, n. 69. [↑](#footnote-ref-444)
445. See above, n. 229. [↑](#footnote-ref-445)
446. The papyrus is very fragmentary and the name is barely readable. If this is the correct reading, it could either be a shortened (Palestinian) version of אלעי, see above, n. 82, or it may just be what is readable from a complete אליעזר (or אלישע, or another such name). [↑](#footnote-ref-446)
447. On dating of the documents from Qumran see Introduction 7.7.2. [↑](#footnote-ref-447)
448. See above, n. 322. [↑](#footnote-ref-448)
449. For dating of the documents from Masada see Introduction 7.8. [↑](#footnote-ref-449)
450. See above, n. 8. [↑](#footnote-ref-450)
451. See above, n. 324. [↑](#footnote-ref-451)
452. See above, n. 8. [↑](#footnote-ref-452)
453. See above, n. 324. [↑](#footnote-ref-453)
454. See above, n. 324. [↑](#footnote-ref-454)
455. See above, n. 324. [↑](#footnote-ref-455)
456. See above, n. 324. [↑](#footnote-ref-456)
457. See above, n. 324. [↑](#footnote-ref-457)
458. This is the suggested reading of the editor. Of course, אלעז is just as likely, see above, n. 222. [↑](#footnote-ref-458)
459. See above, n. 324. [↑](#footnote-ref-459)
460. In Hebrew – בר הספר. [↑](#footnote-ref-460)
461. Naveh, *Mas* *I*, 66, expresses his doubts about the authenticity of this archaeological find, see Introduction 1.1.1.2.1**, and 6.2.4**. [↑](#footnote-ref-461)
462. See above, n. 324. [↑](#footnote-ref-462)
463. See above, n. 324. [↑](#footnote-ref-463)
464. See above, n. 40. Notice that the name is undeclined, see above, n. 2. [↑](#footnote-ref-464)
465. This would be the country of origin of this person if his father’s name () is in fact a nickname, indicating place of origin. See Introduction 6.3.1. See also Introduction 1.1.1.2.1. [↑](#footnote-ref-465)
466. See above, n. 324. [↑](#footnote-ref-466)
467. **See Introduction 6.3.4.** [↑](#footnote-ref-467)
468. **On the date of the Samaritan inscriptions, see Introduction 7.6.6.** [↑](#footnote-ref-468)
469. **This is the suggested reading of the editor. Of course, אלעז is just as likely, see above, n. 222.** [↑](#footnote-ref-469)
470. **This reading is according to Yardeni, *TAHNDTJD*, 139.** [↑](#footnote-ref-470)
471. **See above, n. 229.** [↑](#footnote-ref-471)
472. **This reading is according to Yardeni, *TAHNDTJD*, 144.** [↑](#footnote-ref-472)
473. **See above, n. 229.** [↑](#footnote-ref-473)
474. Biblical, Jerem 29:3. [↑](#footnote-ref-474)
475. On the exchange of ה with א, see Introduction 2.4.2.7. [↑](#footnote-ref-475)
476. Described in this tradition as R. Judah the Patriarch’s son-in-law, see Introduction 7.5.1.4. [↑](#footnote-ref-476)
477. On ossuary dating see Introduction 7.6.1. [↑](#footnote-ref-477)
478. See above, n. **4**. [↑](#footnote-ref-478)
479. Biblical, e.g. Gen 48:5. אפרים was Joseph’s son and one of the tribes of Israel. [↑](#footnote-ref-479)
480. Josephus usually transliterates the name ( Schalit, *NB*, 47), but he also uses and  occasionally. LXX has (H & R Suppl. 63). On the difference in transliteration between Josephus and LXX see Introduction 2.1.1.1. For abbreviated transliterations of this sort, see Introduction 2.1.3. [↑](#footnote-ref-480)
481. On this list see Introduction 3.2.9. [↑](#footnote-ref-481)
482. See Introduction 7.4.1. [↑](#footnote-ref-482)
483. In Hebrew – מקשאה. For this form, see Introduction 3.2.6. [↑](#footnote-ref-483)
484. Described here as R. Meir’s disciple, see Introduction 7.5.1.3. [↑](#footnote-ref-484)
485. Biblical, e.g. Ezra 8:11. The name is probably Aramaic, since it is only documented in post-exilic books of the Bible (Ezra, Neh). See also Lipiński, *Studies* 1, 111. On the suffix see Introduction 2.4.1.3. [↑](#footnote-ref-485)
486. LXX has  or  for בבי (H & R Suppl. 31).  (בבא) seems to be the Aramaic form of which the biblical בבי derived, like אחי from אחא, see Introduction 2.4.2.1. See also, Schlatter, *HN*, 24. [↑](#footnote-ref-486)
487. See Introduction 6.1.2. Josephus describes a group of people, related apparently to the Hasmoneans, as the sons of Baba (*AJ* 15:266 implies they were Hyrcanus II’s relatives). Since the name is not given to a single individual, we may assume it was some kind of family name, perhaps given after a relative. [↑](#footnote-ref-487)
488. On dating **according to** Josephus see Introduction 7.2. [↑](#footnote-ref-488)
489. In Hebrew – על הפקיע. On this בבי, see further Klein, *Lĕšonénu* 1 (1929) 331. [↑](#footnote-ref-489)
490. Associated with the Temple, see Introduction 7.5.1.1. [↑](#footnote-ref-490)
491. Since בבא is not documented in biblical or parallel documents, we may assume that בבא is an Aramicized variation of בבי, see above, n. 2. The name also means, “father.” On family members as names see Introduction 1.5.1. [↑](#footnote-ref-491)
492. His son is usually described as a contemporary of R. Aqiba in tannaitic literature. In amoraic literature he is described as a Bar Kokhba Revolt martyr, e.g. *bSan* 14a. Tannaitic literature also suggests this, albeit more subtely (*tSot* 13:4). See Introduction 7.5.1.2. [↑](#footnote-ref-492)
493. See above, n. 7. On this בבא, see further Klein, *Lĕšonénu* 1 (1929) 331. [↑](#footnote-ref-493)
494. In *tHag* 2:11 he is described as a contemporary of Hillel, see Introduction 7.5.1.1. [↑](#footnote-ref-494)
495. So in the Aramaic document (PYadin 7 – father of יוחנן and יוסף), see above, n. 7. [↑](#footnote-ref-495)
496. So in the Greek document (Se 64 – father of **Joseph no. 170**), see above, n. 2. [↑](#footnote-ref-496)
497. On dating of the Dead Sea documents, see Introduction 7.7. [↑](#footnote-ref-497)
498. Biblical priestly course, 1 Chr 24:14, see Introduction 1.1.1.3. [↑](#footnote-ref-498)
499. This is the form in the inscription. It is the suggested reading of the editor. Rabbinic literature has בלגה. [↑](#footnote-ref-499)
500. Josephus does not list the priestly families, but he does mention that son of **(Meir no. 1)** was of priestly descent. The biblical בלגה is transliterated in LXX as  and , but also, with a Greek declension –  (H & R Suppl. 34, 38). Josephus probably refers to this name. [↑](#footnote-ref-500)
501. If Sukenik’s reading is correct, the tomb in Jifna marked by the inscription bearing this name should also be assigned to the same family. On priestly families in Gofna (=Jifna) see Alon, *Jews*, *Judaism and the Classical World*, 294, n. 58. [↑](#footnote-ref-501)
502. See Introduction 6.1.2. See also Stern, “Aspects of Jewish Society,” 592-4. [↑](#footnote-ref-502)
503. The various documents in which the name is recorded all point to a pre-70 CE date. Josephus’ Meir son of Bilga was active and died with the destruction of the Temple (70 CE). **Miriam** daughter of Bilga of the Mishnah is associated with the period of Antiochean persecutions (168 BCE) and the tomb from Jifna is situated in the Judaean hills, see Introduction 7.6.3. [↑](#footnote-ref-503)
504. Biblical, 1 Kgs 4:13. Also on this name, see Klein, *Lĕšonénu* 1 (1929) 333. The name גברא is recorded in Palmyra (Stark, *PNPI*, 81). [↑](#footnote-ref-504)
505. In Hebrew – על נעילת שערים. [↑](#footnote-ref-505)
506. Despite the fact that this is a biblical name, it is probably a nickname, see Introduction 6.1.1. [↑](#footnote-ref-506)
507. Associated with the Temple, see Introduction 7.5.1.1. [↑](#footnote-ref-507)
508. Biblical, e.g. 1 Chr 11:22. בניה is one of King David’s generals. [↑](#footnote-ref-508)
509. This could be Greek for בניה, or בני – an abbreviation of the former, see Introduction 2.4.1.2. This is one of the transliterations of the name into Greek in LXX (H & R Suppl. 35). Cohen, *Lĕšonénu* 31 (1967) 100, n. 9; *JSJ* 7 (1976) 111; *JSJ* 15 (1984) 57, n. 71, suggests that it could also be a transliteration of the Persian name וני (see below under ונה). However, see below, n. 4. [↑](#footnote-ref-509)
510. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 143), see Introduction 2.8.3. On the interchange of ה and א see Introduction 2.4.2.7. [↑](#footnote-ref-510)
511. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 57-8. Varying forms of this name are recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 71).  is documented in a 4th C BCE Jewish papyrus from Egypt (*CPJ* 3, no. 501). [↑](#footnote-ref-511)
512. On dating *Arist* see Introduction 7.1.1. [↑](#footnote-ref-512)
513. This is one of the Greek transliterations of בני, (H & R Suppl. 35), on the double consonant  see Introduction 2.3.4. See also Introduction 2.4.1.2. [↑](#footnote-ref-513)
514. On dating in Josephus see Introduction 7.2. [↑](#footnote-ref-514)
515. For this variant, see Introduction 2.4.2.5. [↑](#footnote-ref-515)
516. See Introduction 7.5.1.4. [↑](#footnote-ref-516)
517. Appears four times in *Sifre Deut* (9, no. 2 **[**twice**]**; 333, no. 306; 338, no. 306). However not with a chronological indicator, see Introduction 7.5.1.4. [↑](#footnote-ref-517)
518. This name is also a variation of בני. With ו, it is found in the Bible, Neh 11:15. [↑](#footnote-ref-518)
519. On second names see Introduction 6.1.3. In this case the name בוני is clearly secondary. Naqdimon ben Gurion is mentioned also in PT and *Gen Rab*. This name is found **only in BT**. [↑](#footnote-ref-519)
520. Only in BT is this second name assigned to Nicodemus. For further chronological details see under **Nicodemus** no. 4. [↑](#footnote-ref-520)
521. See above, n. 11. [↑](#footnote-ref-521)
522. On Jesus’ disciples mentioned in the censored sections of BT see Introduction 5.7.3. [↑](#footnote-ref-522)
523. See Introduction 6.2. The name of this disciple does not correspond to any of the names in the Gospels and is, furthermore, based on a name midrash: אתיוה לבוני. אמר: בוני יהרג? הכתיב "בני בכורי ישראל" (שמות ד כב) א"ל: אי**ן.** בוני יהרג, דכתיב: "הנה אנכי הורג את בנך בכורך" (שמות ד כד). This midrash is found in *bSan* 33a in the ms. tradition. [↑](#footnote-ref-523)
524. This is the date of Jesus’ execution. [↑](#footnote-ref-524)
525. On ossuary dating see Introduction 7.6.1. [↑](#footnote-ref-525)
526. This is an abbreviated form of בניה (or perhaps of בנימין), see Introduction 2.4.1.1. The form is found in the Bible, e.g. in 2 Sam 23:36. The name בני is recorded in Palmyra (Stark, *PNPI*, 77). [↑](#footnote-ref-526)
527. On dating of the Dead Sea documents, see Introduction 7.7. [↑](#footnote-ref-527)
528. I assume both ostraca mention the same person because it is a rare name, and because Mas no. 423 seems to be repeating part of the list of Mas no. 421. [↑](#footnote-ref-528)
529. On dating of the documents from Masada see Introduction 7.8. [↑](#footnote-ref-529)
530. See above, n. 19. [↑](#footnote-ref-530)
531. See above, n. 22. [↑](#footnote-ref-531)
532. See above, n. 3. Naveh, *Mas* *I*, 57, suggested that this is Simon **(no. 250)**’s title – “the builder.” [↑](#footnote-ref-532)
533. On second names see Introduction 6.1.3. [↑](#footnote-ref-533)
534. See above, n. 22. [↑](#footnote-ref-534)
535. See above, n. 19. [↑](#footnote-ref-535)
536. See Introduction 3.2.7. [↑](#footnote-ref-536)
537. See above, n. 22. [↑](#footnote-ref-537)
538. Biblical, e.g. Gen 35:18. בנימין is Jacob’s youngest son and one of the tribes of Israel, see Introduction 1.1.1.1. For rabbinic etymology of the name, see Harduf, *Biblical Names*, 34. [↑](#footnote-ref-538)
539. This form is more in keeping with the LXX transliteration (, – H & R Suppl. 38, 40), than with Josephus’ version ( – Schalit, *NB*, 26, see Introduction 2.1.3), see Introduction 2.1.1.1. [↑](#footnote-ref-539)
540. See Introduction 3.2.9. [↑](#footnote-ref-540)
541. See Introduction 7.4.1. [↑](#footnote-ref-541)
542. See above, n. 2. [↑](#footnote-ref-542)
543. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. [↑](#footnote-ref-543)
544. The time described in this text is while Peter was still in Palestine, not long after Jesus’ crucifixion. [↑](#footnote-ref-544)
545. In Hebrew – על החביתים. [↑](#footnote-ref-545)
546. Associated with the Temple, see Introduction 7.5.1.1. [↑](#footnote-ref-546)
547. So he is designated in the Erfurt Ms. but the preferable Vienna Ms. and the *Sifre* *Deut* (253) have בנימין, which makes more sense. מנימין is the biblical name of one of the twenty four priestly families mentioned in 1 Chr 24 (9, and more specifically Neh 12:17), and see also Introduction 1.1.1.3. In LXX the biblical מנימין is transliterated as (H & R Suppl. 38). Kosowski, *ad loc.*, howeversuggests that the name derive**s** from the Greek  (I remember), and see under Mnemon (G/M). [↑](#footnote-ref-547)
548. In Hebrew – גר מצרי. Benjamin may have been adopted, next to Judah (see under Judah, n**o**. 95) as a name for proselytes. Some proselytes name**d Benjamin** are documented for the amoraic period, see *yBik* 1:4, 64a (בנימין בר עשתור) and *bYeb* 46a (מנימין עבדי דרב אשי where the version is מנימין in all ms. witnesses, see A. Liss, *The Babylonian Talmud with Variant Readings* 2 [Jerusalem 1986] 171). [↑](#footnote-ref-548)
549. See Introduction 6.3.1, and above, n. 11. [↑](#footnote-ref-549)
550. Described here by R. Judah as his contemporary, see Introduction 7.5.1.3. [↑](#footnote-ref-550)
551. On this title see Introduction 3.2.1. Hyman, *Toldoth*,1:282, suggests that אבא בנימין should be identified with a certain אבא פנימון mentioned in PT (*yTer* 3:6, 42b). However, there is no indication that the latter was a tanna. [↑](#footnote-ref-551)
552. BT describes him as a **transmitter** of baraitot, i.e. a tanna**, see Introduction 7.5.2**. [↑](#footnote-ref-552)
553. In Hebrew – הצדיק. [↑](#footnote-ref-553)
554. See Introduction 6.2. This person is mentioned only in BT, in a clearly fictitious context. [↑](#footnote-ref-554)
555. He appears here in a composition grafted as a baraita**, see Introduction 7.5.2**. [↑](#footnote-ref-555)
556. This person appears also in *bKet* 84a and *bMen* 71a. All are different baraitot and seem to be authentic, although they have no parallels in the Tosefta or PT. [↑](#footnote-ref-556)
557. He transmits baraitot**, see Introduction 7.5.2**. [↑](#footnote-ref-557)
558. See above, n. 2. For the interchange of  and in Koine Greek, see Introduction 2.3.2. [↑](#footnote-ref-558)
559. See Introduction 6.3.1.1. [↑](#footnote-ref-559)
560. On **dating of ossuaries** see Introduction 7.6.1. [↑](#footnote-ref-560)
561. Biblical, e.g. Neh 7:52. The name is only documented in post-exilic books of the Bible (Ezra, Neh). It is also documented on Hebrew First Temple seals (*CWSSS* nos. 110, 424). בסא is recorded in Palmyra (Stark, *PNPI*, 77). [↑](#footnote-ref-561)
562. The biblical name is transliterated in LXX as ,or  (H & R Suppl. 33, 37, 40). This spelling is a variation on the same. See also Introduction 2.3.3.3. The versions  and  are also recorded in the mss for the name. [↑](#footnote-ref-562)
563. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 143), see Introduction 2.8.3. For the suffix, see Introduction 2.4.2.1. [↑](#footnote-ref-563)
564. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 57. The form  and its derivatives is recorded elsewhere in Egyptian antiquity (Preisigke, *NB*), 74. It may in some way be connected with the Egyptian god Bes (), see F. Preisigke, *Wörterbuch der griechieschen Papyrusurkunden* 3 (Berlin 1931) 387 (= “Götter”). See also the interseting name recorded in Egypt –  (Forbaschi, *Onomasticon* 79). [↑](#footnote-ref-564)
565. For dating of *Arist* see Introduction 7.1.1. [↑](#footnote-ref-565)
566. For this orthography see above, n. 2. [↑](#footnote-ref-566)
567. On dating of the Dead Sea documents, see Introduction 7.7. [↑](#footnote-ref-567)
568. **Further o**n this name see Naveh, *Mas I*, 43. [↑](#footnote-ref-568)
569. On dating of the Masada documents, see Introduction 7.8. [↑](#footnote-ref-569)
570. Biblical, e.g. Jerem 32:12. ברוך was Jeremiah’s scribe. [↑](#footnote-ref-570)
571. Josephus transliterates the name of the biblical scribe thus (Schalit, *NB*, 25), see Introduction 2.1.2.8. The ms. witnesses for  here are, however, very scanty (Schalit, *NB*, 24-5). Perhaps  is the right name here but it is anybody’s guess where it came from. It **has a** **suffix** similar to the names , (**S-G/M,** Perhaps an Egyptian name)  (P/M) and  (also P/M). [↑](#footnote-ref-571)
572. The name  is mentioned in Matt 23:35 as a prophet killed by the Jews. This probably refers to זכריה בן יהוידע of 2 Chr 24:20-2 (as does, for example, the reference in *yTaan*. 4:8, 69a) and not to this person mentioned in Josephus. [↑](#footnote-ref-572)
573. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-573)
574. R. Judah describes him in this tradition as his teacher, see Introduction 7.5.2. [↑](#footnote-ref-574)
575. For the א suffix, see Introduction 2.4.2.9. For ברוכה as a female name in 3rd C **BCE** Egypt, see *TADAE* 4, no. 8.7. [↑](#footnote-ref-575)
576. Despite the fact that this may be construed as a biblical name, it is here probably a nickname. See Introduction 6.1.1. [↑](#footnote-ref-576)
577. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-577)
578. This form is biblical (1 Chr 12:3). See however, the previous entry (**Baruch** no. 3) and above, n. 6. [↑](#footnote-ref-578)
579. For dating of the Masada documents, see Introduction 7.8. [↑](#footnote-ref-579)
580. Biblical, 1 Sam 17:4. גלית was the Philistine giant that David overcame in battle. [↑](#footnote-ref-580)
581. The inscriptions are bilingual. So in the Greek (ossuaries 799, 800, 801). LXX transliterates the name of this biblical figure as  (H & R Suppl. 48) but Josephus has, like here  /  (Schalit, *NB*, 35). The Hebrew (ossuaries 783, 799 and 801) has גלית. [↑](#footnote-ref-581)
582. All these ossuaries belong to persons of the same family. Ossuary 783 refers to Eleazar and ossuaries 799, 800 and 801 all refer to Yoezer with the appellation גלית – . [↑](#footnote-ref-582)
583. This appears as a second name for two members of the family, see Introduction 6.1.3. The name was obviously a nickname and a family name resulting from the gigantic size of this family’s members (Hachlili, *IAAR* 7, 148-9). [↑](#footnote-ref-583)
584. For dating of ossuries see Introduction 7.6.1. [↑](#footnote-ref-584)
585. Biblical, e.g. Num 1:10. For rabbinic etymology of the name, see Harduf, *Biblical Names*, 42. [↑](#footnote-ref-585)
586. This spelling, found both in Josephus and the New Testament, is clearly in the Josephan tradition, although Josephus does not record this biblical figure. LXX has  (H & R Suppl. 45). On the difference in transliteration between Josephus and LXX see Introduction 2.1.1.1. Rabbinic literature has גמליאל. [↑](#footnote-ref-586)
587. In Hebrew – הזקן. On this title see Introduction 3.2.3. A Jewish dignitary, by the name of  is mentioned in Acta Pilati A: 1. I assume the author identified him with this one. [↑](#footnote-ref-587)
588. The name Gamaliel seems to have been used mainly by the Pharisee family from which the later patriarchs came. The identity of Gamaliel, mentioned in the NT as Paul’s teacher, with the father of Simon mentioned in Josephus and with רבן גמליאל הזקן mentioned in rabbinic literature is based on onomastic and chronological considerations. The NT describes Paul’s teacher as a prominent Pharisee by the name of Gamaliel. Josephus describes Simeon, Gamaliel’s son in *Vita* as of a prominent Pharisee family. In rabbinic literature a prominent rabbi – Gamaliel – titled Rabban like others of the patriarchal family, is distinguished from later members of this family by the title “the Elder” and his activities coincide with the existence of the Temple. On Pharisee affilation see Introduction 3.2.8. Further on this topic, see M. Jacobs *Die Institution des jdischen Patriarchen* (Tbingen 1995) 205-11. [↑](#footnote-ref-588)
589. On dating according to **Josephus** see Introduction 7.**2**. [↑](#footnote-ref-589)
590. See above, n. 2. Josephus designates this person both (in *AJ* 20**:**213, 223) and  (in *BJ* 4**:**160 and in *Vita* 193 – note the consistency within the various compositions). The latter is an abbreviation of the former, see Introduction 2.4.2.1. [↑](#footnote-ref-590)
591. This is the Aramaic version of , found in rabbinic literature, see above, n. 6. Further on this name, see Klein, *Lĕšonénu* 1 (1929) 333-4. [↑](#footnote-ref-591)
592. See above, n. 5. [↑](#footnote-ref-592)
593. This is a variation on , see above, n. 6. For the interchange of  and  see Introduction 2.4.2.12. [↑](#footnote-ref-593)
594. See above, n. 5. [↑](#footnote-ref-594)
595. **Known** today **as** רבן גמליאל דיבנה (perhaps influenced by *bBer* 17a, which mentions רבנן ביבנה). Named after his grandfather (Gamaliel no. 1), see Introduction 3.1.1. [↑](#footnote-ref-595)
596. He is Rabban Gamaliel, see Introduction 7.5.1.2. [↑](#footnote-ref-596)
597. See above, n. **7**. [↑](#footnote-ref-597)
598. This person is usually identified as the High Priest יהושע בן גמלא (e.g. Hyman, *Toldoth* 2, 623), but this is unlikely, because if the former had been intended, the full name would have been used, as elsewhere in rabbinic literature. [↑](#footnote-ref-598)
599. This tradition associates him with the Temple, see Introduction 7.5.1.1. [↑](#footnote-ref-599)
600. That this גמליאל need not necessarily be automatically identified with any one of the members of the patriarchal family, see Goodblatt, *Monarchic Principle*, 145. [↑](#footnote-ref-600)
601. Often associated with rabbis of the Yabneh generation. In *tYK* 1:6 he decribes the last High Priest as his relative, see Introduction 7.5.1.2. [↑](#footnote-ref-601)
602. Named after his great-grandfather (Gamaliel no. 4), see Introduction 3.1.**3**. [↑](#footnote-ref-602)
603. He is R. Judah the Patriarch’s son, **see** Introduction 7.5.1.4. [↑](#footnote-ref-603)
604. So in PT (*yTer* 1:7, 40d). In the Sifre the form is גמליאל. [↑](#footnote-ref-604)
605. See Introduction 7.5.1.4. [↑](#footnote-ref-605)
606. See Introduction 6.2. This person is mentioned in the entire rabbinic corpus only here, in PT, in a baraita. The ms. tradition indicates that this was the original reading which was elsewhere corrected to the more likely שמעון בן גמליאל (Schäfer, *Yerushalmi* I/1, 228). Another, competing ms**.** tradition of the same text (London Ms.) suggests that this is not a baraita and that the transmitter is ר"ש בן אלעזר. It is impossible to decide which is the preferable version, since both are forms of *lectio dificilior*. [↑](#footnote-ref-606)
607. See above, n. 22, and Introduction 7.5.2. [↑](#footnote-ref-607)
608. According to Klein, *Lĕšonénu* 1 (1929) 331, this fictitious figure should be identified with בן בג בג, mentioned in the Mishnah, on whom see under Bagbag (P/M). On Klein’s identifications see Introduction 3.3. [↑](#footnote-ref-608)
609. This story is also found in other traditions, but only in *AdRN* 1 (not even in *AdRN* 2, and see Schechter, *AdRN*, 62, n. 24) is a name given to this person. Because of the tendency of *AdRN* 1 to invent such details (see under Rachel no. 2 B/F) one may assume that these are fictitious figures, and see Introduction 6.2.3. [↑](#footnote-ref-609)
610. He is associated in this tradition with Hillel, see Introduction 7.5.1.1. [↑](#footnote-ref-610)
611. See above, n. **7**. [↑](#footnote-ref-611)
612. Klein, *Corpus Inscriptionum*, 13, identifies this person with גמלא, the father of the High Priest יהושע בן גמלא (Joshua no. 6). There are, however, no strong grounds for such identification. Shelamzion, the name of his daughter in this inscription, is not a specifically priestly name, as Klein claims. On Klein’s identifications see Introduction 3.3. [↑](#footnote-ref-612)
613. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-613)
614. Biblical, e.g. 1 Sam 21:8. דואג **was** David’s Edomite enemy. For rabbinic etymology of the name see Harduf, *Biblical Names*, 45. [↑](#footnote-ref-614)
615. See Introduction 6.2. The fictitious character of this figure is very obvious. Stories of mothers eating their children at times of famine and siege were a common literary motif (e.g. 2 Kgs 6:26-30). The story of a mother eating her son in the Jerusalem siege is also related by Josephus (*BJ* 6**:**201-13) although in his case the mother has a name ( - **Mariam no. 7**) but not the son. This story is also found in tannaitic literature (*Sifra* Behuqotai 6**:**3), although one gets the impression that the earlier sages considered it an event of the First Temple siege, because it apparently prompted Jeremiah’s lament. And see also Cohen, *HTR* 69 (1976) 187-96. דואג of the Old Testament is an Edomite and a villain. The name דואג, in any case, does not belong to the repository of names Jews used at this time, as is obvious from this **lexicon**. [↑](#footnote-ref-615)
616. This story describes the siege of Jerusalem, see Introduction 7.5.**2**. [↑](#footnote-ref-616)
617. Biblical, e.g. 1 Sam 16:13. דוד was the name of the famous king of Israel. **It** was seldom used as a personal name, see Introduction 1.1.1.1. [↑](#footnote-ref-617)
618. This is the text on the ossuary and in Aramaic it means “House of David.” [↑](#footnote-ref-618)
619. On the use of **בי (=בית)** as an indication of a family, see Introduction 6.1.2. This is the only reference we have from non-literary sources of a family aligning itself probably with the ancient royal family of David. On this topic see J. Liver, *The House of David: From the Fall of the Kingdom of Judah to the Fall of the Second Commonwealth* (Jerusalem 1959) (Hebrew). Of course Liver wrote before the discovery of this inscription. [↑](#footnote-ref-619)
620. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-620)
621. Biblical priestly course, 1 Chr 24:18, see Introduction 1.1.1.3. [↑](#footnote-ref-621)
622. So in Josephus. He does not list the priestly families, but he does mention that son of was of priestly descent. The biblical דליה is transliterated in LXX as  (H & R Suppl. 49). Josephus probably refers to this name. On the difference in transliteration between Josephus and LXX see Introduction 2.1.1.1. [↑](#footnote-ref-622)
623. This is the way the name is documented in some rabbinic compilations, (Kosovski, *Yerusahlmi*, 156). [↑](#footnote-ref-623)
624. See Introduction 6.1.2. See also Stern, “Aspects of Jewish Society,” 595. [↑](#footnote-ref-624)
625. Josephus dates Joseph son of Daliah to 70 CE, but **the date of** Abba of-tannaitic-literature’s time is unknown, see Introduction 7.5.1.4. [↑](#footnote-ref-625)
626. This seems to me a variation of this biblical name, see Introduction 2.6.4. It is documented on ostraca from Edfu from the 3rd C BCE (*TADAE* 4, 197, 198, 200, 202). [↑](#footnote-ref-626)
627. On dating this document see Introduction 7.7.1. [↑](#footnote-ref-627)
628. **See introduction 6.3.4.** [↑](#footnote-ref-628)
629. **On the date of the Samaritan inscriptions, see Introduction 7.6.6.** [↑](#footnote-ref-629)
630. Biblical, e.g. Dan 1:7. דניאל is the biblical figure who gave his name to the book of Daniel. [↑](#footnote-ref-630)
631. So Josephus transliterates the biblical name (Schalit, *NB*, 37). LXX has (H & R Suppl. 50). On the difference in transliteration between Josephus and LXX see Introduction 2.1.1.1. [↑](#footnote-ref-631)
632. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 143), see Introduction 2.8.3. [↑](#footnote-ref-632)
633. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 55-6. The name is recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 83). [↑](#footnote-ref-633)
634. For dating of *Arist* see Introduction 7.1.1. [↑](#footnote-ref-634)
635. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-635)
636. Biblical, e.g. Hos 1:1. הושע is the prophet who gave his name to the book of Hosea. [↑](#footnote-ref-636)
637. On dating of ossuaries, see Introduction 7.6.1. [↑](#footnote-ref-637)
638. The editor claims the letters look like those of **ossuaries and dates** **the inscription** it to the Hasmonean period but **a** slightly later date is also possible. The *terminus ante quem* is dictated by the provenance in the Jerusalem region, see Introduction 7.6.2. [↑](#footnote-ref-638)
639. On dating of the documents from Masada, see Introduction 7.8. [↑](#footnote-ref-639)
640. Biblical, e.g. Judg 12:13. In the case of Hillel, the relative popularity of the name in the latter documents found in this list may be the result of the popularity of Hillel the Elder and his activities in Palestine. See particularly Hillel no. 4. [↑](#footnote-ref-640)
641. In Hebrew – הזקן. On this title see Introduction 3.2.3. [↑](#footnote-ref-641)
642. Many rabbinic documents indicate that Hillel migrated to Palestine from Babylonia, see Stern, “Aspects of Jewish Society,” 570. See also Introduction 6.3.1. [↑](#footnote-ref-642)
643. One of the “pairs,” **see** Introduction 7.5.1.1. [↑](#footnote-ref-643)
644. This is obviously a variation on the same name, as the rabbinic texts themselves suggest (Kutscher, *Hebrew and Aramaic*, 84-5). The extra vocalizing י is no problem. [↑](#footnote-ref-644)
645. Named after his ancestor (Hillel no. 1), see Introduction 3.1.3. On the doubtful ancestory of the Gamaliel family from Hillel, see Goodblatt, *Monarchic Principle*, 152-3. [↑](#footnote-ref-645)
646. **He is Rabban Gamaliel’s son, s**ee Introduction 7.5.1.**2**. [↑](#footnote-ref-646)
647. In *yGit* 6:9, 48b he is described as a contemporary of Rabbi (Judah the Patriarch), see Introduction 7.5.2. [↑](#footnote-ref-647)
648. According to Klein, *Lĕšonénu* 1 (1929) 331, this fictitious figure should be identified with בן הא הא, mentioned in the Mishnah on whom see under Ha-Ha (S-H/M). On Klein’s identifications see Introduction 3.3. [↑](#footnote-ref-648)
649. This legend is also found in other traditions, but only *AdRN* 1 (not in 2, and see Schechter, *AdRN* 62, n. 24) does this person have a name. Because of the tendency of *AdRN* 1 to invent such details (see under Rachel no 2 – B/F) one assume**s** that these are fictitious figures, see Introduction 6.2.3. [↑](#footnote-ref-649)
650. He is associated in this tradition with Hillel, see Introduction 7.5.1.1. [↑](#footnote-ref-650)
651. For dating of the Dead Sea documents, see Introduction 7.7. [↑](#footnote-ref-651)
652. See above, n. 12. [↑](#footnote-ref-652)
653. Josephus does not record this name. In LXX it is transliterated  (H & R Suppl. 59). would be the declined Greek form of the name, see Introduction 2.1.1.1. On the pronunciation of this name, see Kutscher, *Hebrew and Aramaic*, 84-5. [↑](#footnote-ref-653)
654. If this person’s father name () is not Quirinius, but indicates his place of origin (*WGE*, 745), than he is not a Palestinian Jew. See Introduction 6.3.1. [↑](#footnote-ref-654)
655. See above, n. 12. [↑](#footnote-ref-655)
656. See above, n. 14. [↑](#footnote-ref-656)
657. See above, n. 12. [↑](#footnote-ref-657)
658. This is the suggested reading of the editor. [↑](#footnote-ref-658)
659. For dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-659)
660. In Hebrew – ה...נוסי. [↑](#footnote-ref-660)
661. See above, n. 20. [↑](#footnote-ref-661)
662. Biblical priestly course, 1 Chr 24:10, see Introduction 1.1.1.3. [↑](#footnote-ref-662)
663. This is not a Greek name.  (*LGPN* I, 23) and **** (*LGPN* IIIa, 22) are recorded, but they are nicknames and not personal names. From Egypt the following names are recorded: , ****, , **,** and Preisigke, *NB*, 15-7). It could be an Egyptian name. For the spelling of the priestly clan thus, H & R Suppl. 12. [↑](#footnote-ref-663)
664. So in the Copper Scroll. [↑](#footnote-ref-664)
665. See Introduction 6.1.2, and Stern, “Aspects of Jewish Society,” 590-1. Alternatively, it could derive from the Hebrew עכו. עכו is documented as a female name in 5th C BCE Egypt (*TADAE* 4, 7:42). [↑](#footnote-ref-665)
666. For dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-666)
667. Biblical, Ezra 10:36. So too *DJD* 2, 223. Noth, *IPRGN*, 64, has suggested that this is a Persian name. Wan(a) is an element that repets itself in Persian names and means “victorious” (Justi, *NB*, 347). See also Cohen, *Lĕšonénu* 31 (1967) 100, n. 9; *JSJ* 7 (1976) 111; *JSJ* 15 (1984) 57, n. 71. [↑](#footnote-ref-667)
668. For this sort of variation see Introduction 2.4.2.5. [↑](#footnote-ref-668)
669. For dating of the Dead Sea documents, see Introduction 7.7. [↑](#footnote-ref-669)
670. Biblical, 1 Chr 8:17. During the Greco-Roman period forms of this name became popular among other Semitic peoples and it was not specifically identified with the Jews. Various forms of the name are recorded in Palmyra (Stark, *PNPI*, 85-6); and in Idumaea (*AOFCI*, 99). For its Nabatean and Egyptian variations see below, n. 1**1**. [↑](#footnote-ref-670)
671. Josephus has  for זבדיה (Schalit, *NB*, 48). LXX has ,,, , (H & R Suppl. 64). None of these are similar to the NT spelling, yet obviously this is a name of the same family (זבדיה, זבדיהו, זבדי). This is probably **a** case of the NT unique orthography, see Introduction 2.1.1.2. [↑](#footnote-ref-671)
672. For dating in the NT see Introduction 7.3. [↑](#footnote-ref-672)
673. On dating of Jewish inscribed objects from Jerusalem see Introduction 7.6.2. [↑](#footnote-ref-673)
674. This is the suggested reading of the editor. The form זבוד is also recorded in the Bible – Ezra 8:14. זבוד is documented from Elephantine Egypt (*TADAE* 2, no. 3.2). It is transliterated  in LXX (H & R Suppl. 64). The name in the document is the same, but with a Greek declension. On LXX transliteration, see Introduction 2.1.1. On this form see Introduction 2.6.4. [↑](#footnote-ref-674)
675. On second names see Introduction 6.1.3. [↑](#footnote-ref-675)
676. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-676)
677. This is the suggested reading of the editor, see Introduction 2.4.2.6. [↑](#footnote-ref-677)
678. See Introduction 3.2.7. [↑](#footnote-ref-678)
679. For dating of the Masada documents, see Introduction 7.8. [↑](#footnote-ref-679)
680. This is probably a Nabatean variation of the name, see Introduction 2.4.5.1 and Negev, *Qedem* 32, no. 372. See further Naveh, *Mas I*, 40. The name is also documented from Persian Egypt, (*TADAE* 3, no. 3.14), and among Idumaeans, (*AOFCI*, nos. 104, 116, 162, 178). [↑](#footnote-ref-680)
681. See above, n. 10. [↑](#footnote-ref-681)
682. Biblical, Neh 3:20. The name is recorded in Palmyra (Stark, *PNPI*, 86). [↑](#footnote-ref-682)
683. The LXX transliteration of זבי is (H & R Suppl. 64), but the more common Hellenistic transliteration would have been . [↑](#footnote-ref-683)
684. Although this could be understood as a biblical name, in this case it is probably a nickname, see Introduction 6.1.1. [↑](#footnote-ref-684)
685. For dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-685)
686. Biblical, 1 Chr 2:33. The name זוזי is recorded in Palmyra (Stark, *PNPI*, 86). [↑](#footnote-ref-686)
687. Despite the fact that this is a biblical name, here it is here probably used as a nickname. See Introduction 6.1.1. [↑](#footnote-ref-687)
688. According to BT he lived at the time of Rabban Gamaliel (Gamaliel no. 4 –early 2nd C CE – *bRH* 25a). According to PT he was a contemporary of R. Ishmael, R. Yosi’s son (Ishamel no. 6 – end of 2nd C CE)**, see Introduction 7.5.2**. [↑](#footnote-ref-688)
689. Biblical, e.g. Zech 1:1. זכריה is the prophet who gave the name to the biblical book. [↑](#footnote-ref-689)
690. This is the transliteration of this biblical name both in Josephus (Schalit, *NB*, 49), 1 and 2 Macc and in LXX (H & R Suppl. 66). See Introduction 2.1.2.8. [↑](#footnote-ref-690)
691. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 142-3), see Introduction 2.8.3. On the interchange of ה and א see Introduction 2.4.2.7. [↑](#footnote-ref-691)
692. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 45-6. The name is recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 117). [↑](#footnote-ref-692)
693. For dating of *Arist* see Introduction 7.1.1. [↑](#footnote-ref-693)
694. See above, nn. 2 and 3. [↑](#footnote-ref-694)
695. See above, n. 4. [↑](#footnote-ref-695)
696. See above, n. 5. [↑](#footnote-ref-696)
697. See above, nn. 2 and 3. [↑](#footnote-ref-697)
698. See above, n. 4. [↑](#footnote-ref-698)
699. See above, n. 5. [↑](#footnote-ref-699)
700. See above, n. 2. [↑](#footnote-ref-700)
701. For the dependence of Josephus on 1 Macc see Introduction 5.1.1. [↑](#footnote-ref-701)
702. On dating in 1 Macc, see Introduction 7.1.2. [↑](#footnote-ref-702)
703. This is the Greek for זכאי. The form זכי is biblical, e.g. Ezra 2:9. On such forms see Introduction 2.4.1.1, and 2.4.1.2. It is however probably a variation of זכריה, see D. R. Schwartz, “Was Rabban Yohanan ben Zakkai a Priest?” *Sinai* 88 (1981) 37, n. 35 (Hebrew), who attempted to show that זכריה /  was a priestly name, and therefore also זכאי. Josephus does not transliterate this biblical figure’s name. LXX transliterates it ,  (H & R Suppl.65). For the cluster  see Introduction 2.1.2.4. This would be the declined form of the name. On the difference in transliteration between Josephus and LXX see Introduction 2.1.1.1. [↑](#footnote-ref-703)
704. Goldsmith, *II Maccabees*, 390, wishes to identify this  with **Zachariah no. 4**, and suggests that 2 Macc made a mistake by identifying him as a fellow officer, rather than the father of another. However, despite the fact that both are describing the same incident, this is not necessary, because of the different sources 1 and 2 Macc were using, see below, n. 17. [↑](#footnote-ref-704)
705. On the independence of 2 Macc see Introduction 5.1.2. [↑](#footnote-ref-705)
706. On dating in 2 Macc see Introduction 7.1.3. [↑](#footnote-ref-706)
707. So in Josephus, see above, n. 2. Rabbinic literature has זכריה. [↑](#footnote-ref-707)
708. That   in Josephus should be identified with זכריה בן אבקולס of rabbinic literature is, I think, quite clear (as suggested e.g. by Derenbourg, *Essai*, 267), even though rabbinic literature assigns to the latter actions that Josephus ascribes to  (Eleazar no. 8). Rabbinic literature is famous for making this sort of mistake. Nevertheless, at the background of rabbinic legend one can find reliable traditions (which were apparently also available to Josephus) that the rabbis, because of their disinterest in history then distorted (Cohen, “Parallel Traditions,” 7-14). See also Ilan & Price, *JQR* 84 (1993) 206, n. 66. [↑](#footnote-ref-708)
709. According to BT (*bGit.* 56a) זכריה בן אבקולס was responsible for the cessation of the sacrifices in honour of the Roman emperor, an action that initiated the hostilities in 66 CE, see above, n. 20. The Tosefta also knows זכריה בן אבקולס but assigns to him no such action. He is only accused of being too strict in his observance of the commandments and thus responsible for the destruction of the Temple. The Tosefta refers here to the same person who Josephus identifies as one of the Zealot leaders. This expression in the Tosefta gave rise to the Babylonian mistaken historical speculation. [↑](#footnote-ref-709)
710. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-710)
711. See above, n. 2. [↑](#footnote-ref-711)
712. See above, n. 22. [↑](#footnote-ref-712)
713. See above, n. 15. For the use of  in transliteration of ז, see Introduction 2.1.2.5. [↑](#footnote-ref-713)
714. See above, n. 22. [↑](#footnote-ref-714)
715. See above, n. 2. [↑](#footnote-ref-715)
716. For dating according to NT see Introduction 7.3. [↑](#footnote-ref-716)
717. See above, n. 15. [↑](#footnote-ref-717)
718. See above, n. 28. [↑](#footnote-ref-718)
719. See above, n. 15. [↑](#footnote-ref-719)
720. For the list of Jewish bishops see Introduction 3.2.9. Bauckham, *Jude*, 76, suggests tentatively to identify him with Zachariah no. 9**, see Introduction 3.3**. [↑](#footnote-ref-720)
721. See Introduction 7.4.1. [↑](#footnote-ref-721)
722. This form would most likely transliterate**s** a name such as זוכר, although no such name is recorded in the Bible. The name זכור is recorded (Num 13:5) and is transliterated in LXX as (H & R Suppl. 65). Noth too does not record any biblical name in the form of *qotel.* However, the name does stem from the same **root** as זכריה. [↑](#footnote-ref-722)
723. In J. A. Cramer, *Anacdota Graeca e Codd. Manuscriptis Bibliothecae Regiae Parisiensis* (Oxford 1839) 88. Bauckham, *Jude*, 76 suggests identifying this one tentatively with Zachariah no. 11**, see Introduction 3.3**. [↑](#footnote-ref-723)
724. This text describes the persecution against the **House** of David during the reign of the Flavians (68-96 CE). [↑](#footnote-ref-724)
725. See above, n. 15. [↑](#footnote-ref-725)
726. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. [↑](#footnote-ref-726)
727. These would be the years when Jesus went to school. [↑](#footnote-ref-727)
728. See above, n. 15. [↑](#footnote-ref-728)
729. See above, n. 38. [↑](#footnote-ref-729)
730. The time described in this text is while Peter was still in Palestine, not long after Jesus’ crucifixion. [↑](#footnote-ref-730)
731. See above, n. 2. [↑](#footnote-ref-731)
732. In Greek – . [↑](#footnote-ref-732)
733. See above, n. 38. [↑](#footnote-ref-733)
734. See above, n. 42. [↑](#footnote-ref-734)
735. Here he describes himself as reading before an officiating High Priest in the Temple, see Introduction 7.5.1.1. [↑](#footnote-ref-735)
736. In *mSot* 5:1 R. Joshua describes him as his teacher, see Introduction 7.5.1.1**-2**. [↑](#footnote-ref-736)
737. This is the Hebrew for ,and a variation on זכי, see Introduction 2.4.1.8. See also above, 15. [↑](#footnote-ref-737)
738. He is the father of the person whose life represents the transition from a Temple-centered Judaism to a **Temple**-less Judaism, see Introduction 7.5.1.1**-2**. [↑](#footnote-ref-738)
739. See above, n. 49. [↑](#footnote-ref-739)
740. Mentioned twice in the Tosefta (also *tYad* 2:9), but with no clear chronological context, see Introduction 7.5.1.4. [↑](#footnote-ref-740)
741. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-741)
742. See above, n. 2. This declension is recorded in the document. [↑](#footnote-ref-742)
743. See above, n. 53. [↑](#footnote-ref-743)
744. This and the previous ossuary bear exactly the same inscription, but they obviously refer to two different fathers and sons with the same name. These names were probably common in one of the families that buried their dead at Dominus Flevit. [↑](#footnote-ref-744)
745. See above, n. 53. [↑](#footnote-ref-745)
746. See above, n. 2. This declension is recorded in the document. [↑](#footnote-ref-746)
747. See above, n. 53. [↑](#footnote-ref-747)
748. See above, n. 53. [↑](#footnote-ref-748)
749. This is the suggested reading of the editor. [↑](#footnote-ref-749)
750. On dating of Jewish inscribed objects from Jerusalem see Introduction 7.6.2. [↑](#footnote-ref-750)
751. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-751)
752. See above, n. 63. [↑](#footnote-ref-752)
753. See above, n. 63. [↑](#footnote-ref-753)
754. See above, n. 15. This scribe adhered to another transliteration tradition, since he transliterated כ with dagesh as, see Introduction 2.1.2.4. [↑](#footnote-ref-754)
755. See above, n. 63. [↑](#footnote-ref-755)
756. This is the suggested reading of the editor. [↑](#footnote-ref-756)
757. On dating of the documents from Masada see Introduction 7.8. [↑](#footnote-ref-757)
758. The reading is of the editor. Naturally זכאי or זכי could also be implied. [↑](#footnote-ref-758)
759. See above, n. 69. [↑](#footnote-ref-759)
760. Biblical, e.g. 1 Kgs 16:9. For rabbinic etymology of the name, see Harduf, *Biblical Names*, 55. The name is recorded in Palmyra (Stark, *PNPI*, 86). [↑](#footnote-ref-760)
761. The name זמרי is transliterated in Josephus (Schalit, *NB*, 49) and  in LXX (H & R Suppl. 65). The cluster  probably transliterates the Hebrew מר into Greek. However, for the King of Israel by this name, the version  is also recorded (Schalit, *ibid.*). [↑](#footnote-ref-761)
762. On his coming to Palestine from Babylonia see Josephus, *AJ* 17:23-5 (29). See Introduction 6.3.1. [↑](#footnote-ref-762)
763. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-763)
764. For this being a variation of the same name, see Introduction 2.4.2.1. [↑](#footnote-ref-764)
765. Here this need not necessarily be a personal name of the father. It could be a nickname, see Introduction 6.1.1. [↑](#footnote-ref-765)
766. In PT there is no chronological indication that this sage was a tanna, but in BT (*bKet.* 62b) it is suggested that he was the father of Rabbi’s daughter in law, namely that he lived at the end of the 2nd C. [↑](#footnote-ref-766)
767. Biblical, Neh 7:48. חגב is recorded on First Temple Hebrew seals (*CWSSS* nos. 490-1). [↑](#footnote-ref-767)
768. This is not a recorded Greek name. *WGE*, 5, mention a town in Syria by the name of . In LXX the form  is used for the biblical חגבא (H & R Suppl. 4). [↑](#footnote-ref-768)
769. For dating according to NT see Introduction 7.3. [↑](#footnote-ref-769)
770. Biblical, e.g. Hagai 1:12. חגי was the post-exilic prophet who gave the name to a biblical book. For rabbinic etymology of the name see Harduf, *Biblical Names*, 58. [↑](#footnote-ref-770)
771. Th**i**s is the way the name is transliterated in LXX (R & H Suppl. 5). This form, as well as  and  are recorded on papyri from Egypt (Preisigke, *NB*, 6; Foraboschi, *Onomasticon*, 18). [↑](#footnote-ref-771)
772. In Greek – . [↑](#footnote-ref-772)
773. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. [↑](#footnote-ref-773)
774. This book all takes place on the year of Jesus’ execution. [↑](#footnote-ref-774)
775. See above, n. 2. [↑](#footnote-ref-775)
776. In Greek – ****. [↑](#footnote-ref-776)
777. See above, n. 4. [↑](#footnote-ref-777)
778. The time described in this text is while Peter was still in Palestine, not long after Jesus’ crucifixion. [↑](#footnote-ref-778)
779. The reading is Naveh’s (*CJO*, no. 89). It is not obvious. [↑](#footnote-ref-779)
780. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-780)
781. See above, n. 11. [↑](#footnote-ref-781)
782. This is Misgav’s reading. Hachlili, *IAAR* 7, 58, could not read it. [↑](#footnote-ref-782)
783. See above, n. 11. [↑](#footnote-ref-783)
784. This may be the beginning of a Greek name such as  (for such names see *WGE*, 5-6). *DJD* 2, 226, interpreted it as deriving from a Semitic name such as חגא. I assume it as variation of חגי. [↑](#footnote-ref-784)
785. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-785)
786. For dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-786)
787. **See Introduction 6.3.4.** [↑](#footnote-ref-787)
788. **On the date of the Samaritan inscriptions, see Introduction 7.6.6.** [↑](#footnote-ref-788)
789. Biblical, e.g. Gen 25:15. Note that the name is assigned to the son of Ishmael. It is probably of Arab provenance. Negev, *Qedem* 32, nos. 417 and 418, records the forms חדדו and חדודת, perhaps confirming this assumption. The names חדודן and חדידו are recorded in Palmyra. Stark, *PNPI*, 88, **claims that the name** derives from the Arabic “Sharp.”However, this name is close etymologically (and epigraphically) to הדד, the Aramaic godhead. On this name see G. Ryckmans, *Les noms propres sud-sémitiques* (Louvain 1934) 71-2. [↑](#footnote-ref-789)
790. On the interchange of the letters ד and ר see Introduction 2.7.4. [↑](#footnote-ref-790)
791. For dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-791)
792. For dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-792)
793. Biblical, e.g. Exod 31:2. The name may be of Egyptian provenance, associated with the Egyptian deity Horus. It is certainly documented in Aramaic documents from Egypt in the Persian period, (*TADAE* 2, nos. 1.1, 3.7, 10, 11 [same person]; 3, nos. 3.15 [x2; חורי], 4.6 [חורי]; 4, nos. 5.35, 8.7, 9, 22.12 (חורי), 8.11, 18.17, 20.3, 22.18. [↑](#footnote-ref-793)
794. Despite the fact that this is a biblical name, it is here probably a nickname, see Introduction 6.1.1. [↑](#footnote-ref-794)
795. For dating see Rast, *AASOR* 45 (1978) 113-4. [↑](#footnote-ref-795)
796. Biblical priestly course, 1 Chr 24:15, see Introduction 1.1.1.3. Names with the element חזיר (=חזירא, חזירו) are recorded in Idumaea (*AOFCI*, nos. 88, 174, 182). [↑](#footnote-ref-796)
797. On Klein’s identfication of the Hezir priests see Introduction 3.3. [↑](#footnote-ref-797)
798. See Introduction 6.1.2 and also Stern, “Aspects of Jewish Society,” 594-5. [↑](#footnote-ref-798)
799. On dating of Jerusalem inscriptions see Introduction 7.6.2. [↑](#footnote-ref-799)
800. Biblical, e.g. 2 Kgs 18:1. חזקיה was king of Judah. For rabbinic etymology of the name, see Harduf, *Biblical Names*, 60. [↑](#footnote-ref-800)
801. This is the spelling both in Josephus (Schalit, *NB*, 41) and in LXX (H & R Suppl. 54). See **also** below, n. 4. [↑](#footnote-ref-801)
802. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 142), see Introduction 2.8.3. On the interchange of ה and א see Introduction 2.4.2.7. [↑](#footnote-ref-802)
803. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 58. The name (as /) is recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 146). The form  is also recorded, (Forbaschi, *Onomasticon*, 102). And see also in *CPJ* 1, no. 29. [↑](#footnote-ref-803)
804. For dating of *Arist* see Introduction 7.1.1. [↑](#footnote-ref-804)
805. See above, nn. 2 and 3. [↑](#footnote-ref-805)
806. See above, n. 4. [↑](#footnote-ref-806)
807. See above, n. 5. [↑](#footnote-ref-807)
808. See above, n. 2. [↑](#footnote-ref-808)
809. In Greek – . [↑](#footnote-ref-809)
810. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-810)
811. See above, n. 2. [↑](#footnote-ref-811)
812. See above, n. 11. [↑](#footnote-ref-812)
813. See above, n. 2. [↑](#footnote-ref-813)
814. See above, n. 11. [↑](#footnote-ref-814)
815. So in Josephus, see above, n. 2. [↑](#footnote-ref-815)
816. So on the coins. The form יחזקיה is also recorded in the Bible (Ezra 2:16). It is either an extended form of חזקיה, or a Yahavistic development of יחזקאל. I choose the former because by the Second Temple period this would have been the usual understanding. The Yahavistic reforms of Josiah would have been part of history, and the name יחזקאל, very rare (see under that entry). [↑](#footnote-ref-816)
817. In Hebrew on the coins – הפחה. Josephus designates him  – “priest”. [↑](#footnote-ref-817)
818. On the identity of יחזקיה on the coins with the priest mentioned in Josephus’ *CA*, see *AJC* 1:33-4**, see Introduction 3.3**. If this identification is rejected than the person mentioned on these coins is probably too early to be mentioned in this corpus. [↑](#footnote-ref-818)
819. See above, n. 11. [↑](#footnote-ref-819)
820. His son is described here as a contemporary of Beit Shammai and Beit Hillel, see Introduction 7.5.1.1. [↑](#footnote-ref-820)
821. Associated in this tradition with Rab**b**an Gamaliel the Elder, see Introduction 7.5.1.1. [↑](#footnote-ref-821)
822. See Introduction 6.2. On the fictitious character of this person see, under **Menahem no. 16**. [↑](#footnote-ref-822)
823. This tradition tells us that this person was born on the day the Temple was destroyed, i.e. in 70 C, **see Introduction 7.5.2**. [↑](#footnote-ref-823)
824. R. Hiyya is reputed to be a Rabbi of Babylonian descent (*bSan* 5a). Whether his sons were born when he was still in Babylonia or after his migration to Palestine is not absolutely clear. See Introduction 6.3.1. [↑](#footnote-ref-824)
825. He was R. Hiyya’s son, and see Introduction 7.5.2. [↑](#footnote-ref-825)
826. See above, n. 2. [↑](#footnote-ref-826)
827. See Introduction 6.3.1.1. [↑](#footnote-ref-827)
828. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-828)
829. This is the form יחזקיה (see above, n. **17**) in which the ז has fallen, see Introduction 2.7.1. [↑](#footnote-ref-829)
830. See above, n. 29. [↑](#footnote-ref-830)
831. The inscription is bilingual, see above, n. 2. This declension is recorded in the document. [↑](#footnote-ref-831)
832. The inscription is bilingual. This is how the name appears in Hebrew, see above, 30. [↑](#footnote-ref-832)
833. See above, n. 29. [↑](#footnote-ref-833)
834. For  transliterating ז, see Introduction 2.1.2.5. [↑](#footnote-ref-834)
835. See above, n. 29. [↑](#footnote-ref-835)
836. See above, n. 29. [↑](#footnote-ref-836)
837. See above, n. 3. [↑](#footnote-ref-837)
838. In **Aramaic** – זי מנ חלונ. [↑](#footnote-ref-838)
839. See above, n. 29. [↑](#footnote-ref-839)
840. This is the suggested reading of the editor. [↑](#footnote-ref-840)
841. See above, n. 29. [↑](#footnote-ref-841)
842. See above, n. 17. [↑](#footnote-ref-842)
843. For dating of Jewish inscribed artifacts from Jerusalem see Introduction 7.6.2. [↑](#footnote-ref-843)
844. For this variation see Introduction 2.4.2.5. [↑](#footnote-ref-844)
845. For dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-845)
846. For this abbreviation of חזקיה see Introduction 2.6.2. [↑](#footnote-ref-846)
847. On this person see Introduction 3.3.**1**.3. [↑](#footnote-ref-847)
848. See above, n. 46. [↑](#footnote-ref-848)
849. See above, n. 47. [↑](#footnote-ref-849)
850. See above, n. 48. [↑](#footnote-ref-850)
851. For the correct provenance of these documents see Introduction 4.5.4.1. [↑](#footnote-ref-851)
852. See above, n. 46. [↑](#footnote-ref-852)
853. See above, n. 46. [↑](#footnote-ref-853)
854. See above, n. 46. [↑](#footnote-ref-854)
855. For dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-855)
856. For the ן suffix, see Introduction 2.4.3.2. [↑](#footnote-ref-856)
857. See above, n. 56. [↑](#footnote-ref-857)
858. This is the suggested reading of the editor. חזק is just as likely. [↑](#footnote-ref-858)
859. See above, n. 56. [↑](#footnote-ref-859)
860. Biblical, e.g. Neh 1:1 (Nehemiah’s father). [↑](#footnote-ref-860)
861. For this variant form see Introduction 2.4.2.5. [↑](#footnote-ref-861)
862. On dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-862)
863. Biblical, e.g. 2 Kgs 18:37. [↑](#footnote-ref-863)
864. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 143), see Introduction 2.8.3. On the interchange of ה and א see Introduction 2.4.2.7. The name is absent from the mss of Aristeas (e.g. H. G. Meechham, *The Letter of Aristeas: A Linguistic Study with Special Reference to the Greek Bible* [Manchester 1935] 212). [↑](#footnote-ref-864)
865. On *Arist* see Introduction 6.2.1. The name is recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 474; *CPJ* 2, no. 417). [↑](#footnote-ref-865)
866. For dating of *Arist* see Introduction 7.1.1. [↑](#footnote-ref-866)
867. This is one of the spelling forms of this name in LXX (the declined one. We also find , ,  and also  – H & R Suppl. 59, 159). For the transliteration see Introduction 2.1.2.8. [↑](#footnote-ref-867)
868. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-868)
869. This is Josephus’ spelling of the biblical name (Schalit, *NB*, 43). On Josephus’ orthography see Introduction 2.1.1.1. [↑](#footnote-ref-869)
870. For an attempt to identify this person with **Alcius no. 2**, see Rosenfeld, *IEJ* 38 (1988) 238. For a refutation see Schwartz, *IEJ* 40 (1990) 50, 52. **See also Introduction 3.3.** [↑](#footnote-ref-870)
871. See above, n. 6. [↑](#footnote-ref-871)
872. See above, n. 7. [↑](#footnote-ref-872)
873. See above, n. 6. [↑](#footnote-ref-873)
874. See above, n. 7. [↑](#footnote-ref-874)
875. In Greek – . [↑](#footnote-ref-875)
876. See above, n. 6. [↑](#footnote-ref-876)
877. I assume this is a variant transliteration of this name. [↑](#footnote-ref-877)
878. Epiphanius, *ad loc*. claims that he was active at the time of the emperor Trajan. [↑](#footnote-ref-878)
879. On this title see Introduction 3.2.1. [↑](#footnote-ref-879)
880. See Introduction 6.2. The fictitious character of this ancient figure is obvious because, on the one hand, he is only mentioned in BT, and on the other hand, he is mentioned in a literary context of mythical rainmakers. Making him a relation of חוני המעגל, the famous rainmaker, would be a typical literary strategy of BT (Safrai, “Tales of the Sages”). [↑](#footnote-ref-880)
881. No identifiable rabbi is mentioned in his vicinity, but a calculation of how old can the grandson of a man who lived ca 65 BCE still places him prior to 70 CE. [↑](#footnote-ref-881)
882. See above, n. 7. [↑](#footnote-ref-882)
883. The excavator (Damati, *Qadmoniot* 15 [1983] 121) assigns this structure to the Herodian period. See also Introduction 7.6.3. [↑](#footnote-ref-883)
884. The reading is according to Lewis, *JDS* 2, 114. Yardeni, *TAHNDTJD*, reads חלתיה for this person, but the name makes no sense. Perhaps this חלקיה had a special way of writing the letter ק. [↑](#footnote-ref-884)
885. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-885)
886. Naveh, *Mas I*, 24, read הלקי as short for חלקיה, see Introduction 2.4.1.1. ה and ח are interchangeable, see Introduction 2.5.1. [↑](#footnote-ref-886)
887. On dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-887)
888. Biblical, e.g. Gen 5:23. This is the name of the almost mythical forefather of Noah who is supposed to have never died (on Enochic literature in the Second Temple period, see J. Greenfield, “Prolegomena,” in H. Odeberg [ed.], *3 Enoch or the Hebrew Book of Enoch* [New York 1973] xvi-xxiii). The name was certainly not in common use. In any case, it is instructive to note that the name is given **here** as a father’s (i.e. family) name rather than a private one. Furthermore, the one person who bears this name is mentioned as a decoy for someone else, who was famous for having been excommunicated by the rabbis, because they wished to preserve the name of the latter. Thus אלעזר בן חנוך probably never existed. Still, it is instructive to note that the person he is supposed to supersede is called עקביה בן מהללאל. The second (father’s) name is also unique. It is noteworthy that In the Bible מהללאל was חנוך’s grandfather (Gen 5:12-7). [↑](#footnote-ref-888)
889. Despite the fact that this is a biblical name, it is here probably a nickname, see Introduction 6.1.1, and above, n. 1. [↑](#footnote-ref-889)
890. In *mEd* 5:6**,** R. Judah mentions him, **see** Introduction 7.5.1.2**-3**. [↑](#footnote-ref-890)
891. Biblical, e.g. Jerem 32:7. [↑](#footnote-ref-891)
892. Should probably be identified with  of Babylonia, mentioned in Josephus (see under Hananel no. 1), because rabbinic literature mentions the latter as an officiating high priest, and the assumption is that Josephus presents us with the complete list of Second Temple officiating high priests. The origin (Egyptian rather than Babylonian) may be a rabbinic distortion, based perhaps on a confusion between this priest and  (Simon no. 24), the high priest who followed , who, according to Josephus, came from Egypt. The name חנמאל is probably Egyptian (Ranke, *ÄPN* 2, 268, no. 30).If there is no confusion, we could assume that rabbinic literature is refering to one of the persons occaisionally designated “high priest” without actually being one, see Introduction 3.2.5. [↑](#footnote-ref-892)
893. He is designated המצרי in rabbinic literature. See Introduction 6.3.1. [↑](#footnote-ref-893)
894. Associated with the Temple service, see Introduction 7.5.1.1. [↑](#footnote-ref-894)
895. Biblical, e.g. Jerem 35:4. This name has such an independent standing that one often loses sight of the fact that it is probably an abbreviation of חנניה, see Introduction 2.6.2. Because this distinction is already biblical, I have not listed the two names under a single heading here. [↑](#footnote-ref-895)
896. So in Josephus. I assume this is his transliteration of חנן, the name of this priestly family recorded in rabbinic literature as בית חנן. LXX has  (H & R Suppl. 17). On the difference in transliteration between Josephus and LXX see Introduction 2.1.1.1. [↑](#footnote-ref-896)
897. So in NT. This is another idiosyncratic NT orthography. On the abbrevaition of biblical names in the transliteration process, see Introduction 2.1.3. This form is not found in Josephus (Schalit, *NB*, 11. There the form  is used for an Egyptian Pharaoh, but it is only one variant of the name) or in LXX, except in the apocryphal books, for which we have no way of knowing what biblical name it is transliterating (H & R Suppl. 18). However, the person thus transliterated in NT is clearly identical with of Josephus (Stern, “Aspects of Jewish Society,” 607). [↑](#footnote-ref-897)
898. In *AJ* 20**:**198 Josephus relates the fact that this person had five sons who were all nominated to the high priesthood. However, in his writings, he only identifies  (Hanan no. 4) and  (Jonathan no. 7) as his sons. Another two were, apparently, , who in *AJ* 18**:**123 is described as ’s brother (Theophilos no. 3 G/M) and  who is described as such in *AJ* 19**:**316 (Mattathias no. 11). If we assume that Josephus’ list of high priests is more or less complete, we must assume that the fifth son was a certain , mentioned in *AJ* 18**:**34 (**Eleazar** no. 21), even though Josephus himself does not hint at this. This proliferation of high priests led to the father’s name becoming a famous family name (*bPes* 57a and Stern, “Aspects of Jewish Society,” 607). [↑](#footnote-ref-898)
899. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-899)
900. See above, n. 2. [↑](#footnote-ref-900)
901. See above, n. 5. [↑](#footnote-ref-901)
902. See above, n. 2. [↑](#footnote-ref-902)
903. Perhaps named after his grandfather (Hanan no. 1), see Introduction 3.1.1. See also under Jonathan nos. 7 and 9. [↑](#footnote-ref-903)
904. See above, n. 5. [↑](#footnote-ref-904)
905. See above, n. 2. [↑](#footnote-ref-905)
906. Named after his father, see Introduction 3.1.2. [↑](#footnote-ref-906)
907. See above, n. 5. [↑](#footnote-ref-907)
908. See above, n. 2. [↑](#footnote-ref-908)
909. I assume, with Schalit (*NB*, 11), that of *BJ* **5:531** should be identified with  of *BJ* 6**:**229. Further on this problem, see Ilan & Price, *JQR* 84 (1993) 196-7. [↑](#footnote-ref-909)
910. See above, n. 5. [↑](#footnote-ref-910)
911. In Slavic, see Introduction 2.8.6. This version, with this case ending, is found in Istrin, *La prise de Jérusalem*, 56. [↑](#footnote-ref-911)
912. This story is interpolated in the Slavonic Josephus exactly at this juncture. [↑](#footnote-ref-912)
913. See above, n. 3. Obviously the author of this composition was influenced by NT orthography. [↑](#footnote-ref-913)
914. In Greek – . [↑](#footnote-ref-914)
915. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. [↑](#footnote-ref-915)
916. Is active at the birth of Jesus. [↑](#footnote-ref-916)
917. BT (*bBer* 22a) mentions a tana called נתן בן אבישלום, but in the ms**.** tradition the name is אלעזר בן שמוע, so presumably there is no such person. I mention him here because חנן בן אבישלום is the closest name. [↑](#footnote-ref-917)
918. Described here as a judge (מדיני גזרות) in Jerusalem, see Introduction 7.5.1.1. [↑](#footnote-ref-918)
919. This is probably an Aramicized form of חנן (Zunz, *Namen*, 22). See also Introduction 2.4.3.2. [↑](#footnote-ref-919)
920. Most of his traditions, including this one, refer to the Temple. In *bPes* 57a he criticizes the High Priestly houses. In the Tosefta (*tMen* 13:21) this tradition is associated with יוסי בן יוחנן איש ירושלים (Joseph no. 45), but see Lieberman, *TR* 2, 265. See Introduction 7.5.1.1. [↑](#footnote-ref-920)
921. In PT (*yKil* 2:6 28a) he is designated thus. [↑](#footnote-ref-921)
922. In Hebrew – איש יאני / ואני / יוני. [↑](#footnote-ref-922)
923. In this tradition he is described as a contemporary of Eliezer, R. Simon’s son, see Introduction 7.5.1.**3-**4. [↑](#footnote-ref-923)
924. This is the only tradition in which he is mentioned and the chronological context is not quite clear, although he could be construed as a contemporary of R. Aqiba, see Introduction 7.5.1.4. [↑](#footnote-ref-924)
925. See Introduction 7.5.1.4. [↑](#footnote-ref-925)
926. See above, n. 25. [↑](#footnote-ref-926)
927. On this title see Introduction 3.2.1. [↑](#footnote-ref-927)
928. This person appears once in *Mekh. dRI* and nowhere else, see Introduction 5.7.1. [↑](#footnote-ref-928)
929. This is the only tradition in which he is mentioned and the chronological context is not quite clear, although it implies that he is later than R. Eliezer, see Introduction 7.5.1.4. [↑](#footnote-ref-929)
930. He is described here as R. Aqiba’s disciple, see Introduction 7.5.2. [↑](#footnote-ref-930)
931. In Hebrew – הנחבא. [↑](#footnote-ref-931)
932. See Introduction 6.2. The fictitious character of this ancient figure is obvious because, on the one hand, he is only mentioned in BT, and on the other hand, he is mentioned in a literary context of mythical rainmakers. Making him a relation of חוני המעגל, the famous rainmaker, would be a typical literary strategy of BT (Safrai, “Tales of the Sages”). [↑](#footnote-ref-932)
933. No identifiable rabbi is mentioned in his vicinity, but a calculation of how old can the grandson of a man who lived ca**.** 65 BCE still places him prior to 70 CE. [↑](#footnote-ref-933)
934. In Hebrew – המצרי. [↑](#footnote-ref-934)
935. See Introduction 6.3.1. [↑](#footnote-ref-935)
936. According to *bKet* 105a, he was a judge in Jerusalem together with חנן בן **אבשלום** and אדמון בן גידאי. In *bSah* 17b, however, he is associated in a list of names with שמעון בן זומא (Simon no. 64), שמעון בן עזאי (Simon no. 57) and חנינא בן חכינאי (Hananiah no. 18), who are of the generation of R. Aqiba. See Introduction 7.5.2. [↑](#footnote-ref-936)
937. On this text see Lieberman, *Greek*,182. He identifies this חנין with , (Hananiah no. 2) massacred by the Sicarii in 66 CE. If, however, this identification is rejected, than one has to contend that his person is fictitious because of the late date of the midrash in which he appears, see Introduction 6.2.3. [↑](#footnote-ref-937)
938. The tradition in which he is mentioned describes an event that took place in Jerusalem during the revolt against Rome. [↑](#footnote-ref-938)
939. This form is also found in the Bible, e.g. 2 Sam 10:**1** (name of the king of the Ammonite**s**). However, it is doubtful whether in Second Temple times the name was viewed as altogether different from חנין. Furthermore, in epigraphic sources, the letters ו and י are hardly distinguishable. See also Introduction 2.4.3.2. [↑](#footnote-ref-939)
940. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-940)
941. The name was found on an ossuary in a cave with **many** Latin names (e.g. ). Abel *RB* 10 (1913) 274, who first published the finds suggested that this was the Latin name Anius. However, just as is traditionally understood as חנן, so too could be interpreted as חנין. For the single  see Introduction 2.3.4. The form is recorded in ancient Egypt (Preisigke, *NB*, 32). [↑](#footnote-ref-941)
942. See Introduction 6.3.1.1. [↑](#footnote-ref-942)
943. See above, n. 46. [↑](#footnote-ref-943)
944. See above, n. 46. [↑](#footnote-ref-944)
945. The inscription is bilingual. For this reading of the Hebrew see Misgav, *Tarbiz* 66 (1997) 124-5. See above, n. 25. The original publi**sher** read the name once as חנין and once as אנין, suggesting the decline of the gutturals. See Introduction 2.5.1. [↑](#footnote-ref-945)
946. The inscription is bilingual. Thus in Greek**, see above, n. 47**. [↑](#footnote-ref-946)
947. In Hebrew – הבשני; in Greek – . [↑](#footnote-ref-947)
948. See above, n. 46. [↑](#footnote-ref-948)
949. This is Naveh’s reading (in Rahmani, *CJO* 430). A. Kloner “A Burial Cave of the Second Temple Period at Giv‘at Hamivtar, Jerusalem,” in A. Oppenheimer, U. Rappaport and M. Stern (eds.), *Jerusalem in the Second Temple Period: Abraham Schalit Memorial Volume* (Jerusalem 1980) 205 (Hebrew), read הלל. Naveh’s reading is based on the indistinguishable character of a medial and final נ, see Introduction 2.7.5. [↑](#footnote-ref-949)
950. See above, n. 46. [↑](#footnote-ref-950)
951. See above, n. 25. [↑](#footnote-ref-951)
952. See above, n. 46. [↑](#footnote-ref-952)
953. This is another declined spelling variant of חנן. Alternatively, it could be viewed as חנניה (), in which has fallen, see Introduction 2.7.1. [↑](#footnote-ref-953)
954. See above, n. 46. [↑](#footnote-ref-954)
955. On dating of Jewish inscribed objects from Jerusalem see Introduction 7.6.2. [↑](#footnote-ref-955)
956. See above, n. 25. [↑](#footnote-ref-956)
957. On inscribed material from Gezer see Introduction 7.6.4. [↑](#footnote-ref-957)
958. See above, n. 25. [↑](#footnote-ref-958)
959. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-959)
960. See above, n. 25. [↑](#footnote-ref-960)
961. See above, n. 65. [↑](#footnote-ref-961)
962. See above, n. 25. [↑](#footnote-ref-962)
963. A שלום ברת חוני בר יהונתן is important in Mur 30. Whether her father is to be identified with חנין בר יהונתן, who is also her neighbor is difficult to decide. [↑](#footnote-ref-963)
964. See above, n. 65. [↑](#footnote-ref-964)
965. See above, n. 25. [↑](#footnote-ref-965)
966. See above, n. 65. [↑](#footnote-ref-966)
967. See above, 45. This is probably the Greek rendering of חנון (*DJD* 2, 222), although in LXX the name is indistinguishable from חנן (H & R Suppl. 17) and in Josephus it is spelt  (Schalit, *NB*, 12). For the ending, making it perhaps a חנוני, see Introduction 2.1.2.2. [↑](#footnote-ref-967)
968. See above, n. 65. [↑](#footnote-ref-968)
969. See above, n. 2. [↑](#footnote-ref-969)
970. See above, n. 65. [↑](#footnote-ref-970)
971. The editor suggested , but there is no room on the papyrus for such a long name**, see above. n. 2**. [↑](#footnote-ref-971)
972. See above, n. 65. [↑](#footnote-ref-972)
973. See above, n. 25. [↑](#footnote-ref-973)
974. See above, n. 65. [↑](#footnote-ref-974)
975. For the correct provenance of these documents see Introduction 4.5.4.1. [↑](#footnote-ref-975)
976. This document is dated to before 70 CE because it mentions a high priest. [↑](#footnote-ref-976)
977. See above, n. 2. [↑](#footnote-ref-977)
978. Named after is father, see Introduction 3.1.2. [↑](#footnote-ref-978)
979. See above, n. 65. [↑](#footnote-ref-979)
980. See above, n. 2. This declension is recorded in the document. [↑](#footnote-ref-980)
981. See above, n. 65. [↑](#footnote-ref-981)
982. This is the suggested reading of the editor. See above, n. 2. The declension is recorded in the document. On the double  see Introduction 2.3.4. [↑](#footnote-ref-982)
983. See above, n. 65. [↑](#footnote-ref-983)
984. See above, n. 45. [↑](#footnote-ref-984)
985. On dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-985)
986. Biblical, e.g. Jerem 31:38. [↑](#footnote-ref-986)
987. חננאל is transliterated in LXX as  (H & R Suppl. 17). This is Josephus’ declined version. On Josephus and LXX transliterations, see Introduction 2.1.1.1. [↑](#footnote-ref-987)
988. Should probably be identified with חנמאל המצרי (see Hanamel no. 1), because rabbinic literature mentions the latter as an officiating high priest, and the assumption is that Josephus presents us with the complete list of Second Temple officiating high priests. The origin (Egyptian rather than Babylonian) may be a rabbinic distortion, based perhaps on a confusion between this priest and , (Simon no. 24) the high priest who followed , who, according to Josephus, came from Egypt. [↑](#footnote-ref-988)
989. Josephus, *ad loc*. claims this priest came from Babylonia. See Introduction 6.3.1. [↑](#footnote-ref-989)
990. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-990)
991. Biblical, e.g. Jerem 28:1. [↑](#footnote-ref-991)
992. This is the spelling both in LXX (H & R Suppl. 17) and in Josephus (Schalit, *NB*, 11). [↑](#footnote-ref-992)
993. So according to Epiphanius, in the Syriac script (Wendland, *Aristeae*, 143), see Introduction 2.8.3. On the interchange of ה and א see Introduction 2.4.2.7. [↑](#footnote-ref-993)
994. On *Arist* see Introduction 6.2.1, and Cohen, *JSJ* 15 (1984) 53. The name is recorded elsewhere in Egyptian antiquity (Preisigke, *NB*, 29). [↑](#footnote-ref-994)
995. For dating of *Arist* see Introduction 7.1.1. [↑](#footnote-ref-995)
996. So in Josephus and NT, see above, n. 2. [↑](#footnote-ref-996)
997. So in rabbinic literature. On the assumption that Josephus’ list of officiating high priests is a closed one, and on the assumption that נדבאי rather than נרבאי is the correct reading, יוחנן בן נדבאי mentioned in BT (*bPes.* 57a) in the famous dirge against Second Temple priests should be identified with   mentioned in Josephus. Although the names חנניה and יוחנן are anagrams one of the other, and mean virtually the same in Hebrew (=Yahweh has graced), the two cannot be assumed to be the same name, and a mistake was made by one of the sources (obviously rabbinic literature). [↑](#footnote-ref-997)
998. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-998)
999. See above, n. 2. [↑](#footnote-ref-999)
1000. The decision to separate this person from the previous is a random one.  the father of   of the Temple, also fashioned “son of the High Priest (  *BJ* 2**:**409)” would suggest the identification of the two. However, Josephus himself does not make this point too clearly and is rather loose in his use of the title “high priest**,”** and see above, under Eleazar no. 11. On the problems arising from the identification of **these persons**, see Ilan & Price, *JQR* 84 (1993) 203, n. 58. And see also, above, under Eleazar, no. **61**. [↑](#footnote-ref-1000)
1001. See above, n. 8. [↑](#footnote-ref-1001)
1002. See above, n. 2. [↑](#footnote-ref-1002)
1003. See above, n. 8. [↑](#footnote-ref-1003)
1004. See above, n. 2. [↑](#footnote-ref-1004)
1005. On the affiliation see Introduction 3.2.8. The assumption here is that  is not a personal name but a sectarian affiliation, see Ilan & Price, *JQR* 84 (1993) 192-5. [↑](#footnote-ref-1005)
1006. See above, n. 8. [↑](#footnote-ref-1006)
1007. See above, n. 2. [↑](#footnote-ref-1007)
1008. See above, n. 8. [↑](#footnote-ref-1008)
1009. See above, n. 2. [↑](#footnote-ref-1009)
1010. See above, n. 8. [↑](#footnote-ref-1010)
1011. See above, n. 2. [↑](#footnote-ref-1011)
1012. Not identical with the previous one, see in Josephus *BJ* 4:232. [↑](#footnote-ref-1012)
1013. See above, n. 8. [↑](#footnote-ref-1013)
1014. See above, n. 2. [↑](#footnote-ref-1014)
1015. See above, n. 8. [↑](#footnote-ref-1015)
1016. See above, n. 2. [↑](#footnote-ref-1016)
1017. See above, n. 8. [↑](#footnote-ref-1017)
1018. See above, n. 2. [↑](#footnote-ref-1018)
1019. See above, n. 8. [↑](#footnote-ref-1019)
1020. See above, n. 2. [↑](#footnote-ref-1020)
1021. On dating **in** NT see Introduction 7.3. [↑](#footnote-ref-1021)
1022. See above, n. 2. [↑](#footnote-ref-1022)
1023. See above, n. 31. [↑](#footnote-ref-1023)
1024. In **C**optic characters, see Introduction 2.8.4. [↑](#footnote-ref-1024)
1025. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. [↑](#footnote-ref-1025)
1026. The story is associated with Jesus’ death and resurrection. [↑](#footnote-ref-1026)
1027. See above, n. 2. [↑](#footnote-ref-1027)
1028. In Greek – ****. [↑](#footnote-ref-1028)
1029. See above, n. 35. [↑](#footnote-ref-1029)
1030. The time described in this text is while Peter was still in Palestine, not long after Jesus’ crucifixion. [↑](#footnote-ref-1030)
1031. חנינא, sometimes with a final ה and sometimes with a final א (see Introduction 2.4.2.3) is an Aramicized variant of the name חנניה (see Introduction 2.4.2.6). That it was intermittently used could be amply demonstrated by consulting Kosovsky’s name concordance for PT, e.g. חנינא/חנניה בן עקביה (Kosovsky, *Yerushalmi*, 276), where the two forms are consistantly confused. [↑](#footnote-ref-1031)
1032. In the tannaitic literature there is no chronological indiction for חנינא בן דוסא. However, both PT (e.g. *yBer* 5:6, 9d) and BT (*bBer* 34b) agree that he was of the generation of Rabban Gamliel at Yabneh, see Introduction 7.5.1.2. [↑](#footnote-ref-1032)
1033. See above, n. 41. [↑](#footnote-ref-1033)
1034. See Introduction 7.5.1.4. [↑](#footnote-ref-1034)
1035. His association with R. Joshua and R. Aqiba is indicated e.g. in *tBer* **4:**18, see Introduction 7.5.1.2. [↑](#footnote-ref-1035)
1036. Associated here with Beit Shammai and Beit Hillel, see Introduction 7.5.1.1. [↑](#footnote-ref-1036)
1037. In Hebrew – הסגן. [↑](#footnote-ref-1037)
1038. Lived during Temple times, e.g. *mSheq* 6:1, and see Introduction 7.5.1.1. [↑](#footnote-ref-1038)
1039. Already in tannaitic literature, *Sifre* *Deut* 307, he is viewed as a martyr of the Bar-Kokhba-Revolt aftermath, see Introduction 7.5.1.2. [↑](#footnote-ref-1039)
1040. Tannaitic literature does not give clear chronological indications for this person, but in *bMQ* 21a he is presented as a contemporary of R. Judah, see Introduction 7.5.1.3. [↑](#footnote-ref-1040)
1041. See above, n. 41. [↑](#footnote-ref-1041)
1042. In Hebrew – איש אונו. [↑](#footnote-ref-1042)
1043. In the Mishnah here, he is described as bringing a ruling from prison, which is usually interpreted as coming from R. Aqiba, who was the most famous prisoner, but the text does not mention the captive sage. In *tSan* 2:13, however, he is clearly mentioned as a contemporary of Rabban Gamaliel, see Introduction 7.5.1.2. [↑](#footnote-ref-1043)
1044. See above, n. 41. [↑](#footnote-ref-1044)
1045. In *tPar* 4:9 he is portrayed as a contemporary of R. Simon, see Introduction 7.5.1.3. [↑](#footnote-ref-1045)
1046. See Introduction 7.5.1.4. [↑](#footnote-ref-1046)
1047. His son is R. Joshua, see Introduction 7.5.1.1. [↑](#footnote-ref-1047)
1048. So he seems to be called in *yNed* 6:13, 40a. [↑](#footnote-ref-1048)
1049. Tannaitic literature is not clear on a chronological marker fo**r** this sage. However, both PT (*yNed* 6:13, 40a) and BT (*bBer* 63a) agree that he was active after the Bar Kokhba Revolt. If he was R. Joshua’s nephew, this fits chronologically, see Introduction 7.5.1.3. [↑](#footnote-ref-1049)
1050. See above, n. 41. [↑](#footnote-ref-1050)
1051. His father, R. Yosi the Galilean, was a contemporary of R. Aqiba, see Introduction 7.5.1.**2-**3. [↑](#footnote-ref-1051)
1052. This is the only appearance of this name. On alternative readings of it in Medieval Jewish literature see Lieberman, *TR* 2, 185. [↑](#footnote-ref-1052)
1053. See Introduction 7.5.1.4. [↑](#footnote-ref-1053)
1054. See above, n. 41. [↑](#footnote-ref-1054)
1055. See Introduction 7.5.1.4. [↑](#footnote-ref-1055)
1056. See Introduction 7.5.1.4. [↑](#footnote-ref-1056)
1057. Named after his father, see Introduction 3.1.2. [↑](#footnote-ref-1057)
1058. This tradition associates him with Rabban Gamaliel, see Introduction 7.5.1.2. [↑](#footnote-ref-1058)
1059. This tradition associates him with Rabban Gamaliel, see Introduction 7.5.1.2. [↑](#footnote-ref-1059)
1060. This person appears once in *Mekh. dRI* and nowhere else, see Introduction 5.7.1. [↑](#footnote-ref-1060)
1061. See Introduction 7.5.1.4. [↑](#footnote-ref-1061)
1062. See Introduction 7.5.1.4. [↑](#footnote-ref-1062)
1063. In this tradition, he is speaking directly to R. Aqiba, see Introduction 7.5.1.2. [↑](#footnote-ref-1063)
1064. For an identification of this person with the previous sage see B. Ratner, *Ahawath Zion We-Jeruscholaim* Traktat Pesachim (Petrokov 1908) 73 (Hebrew). [↑](#footnote-ref-1064)
1065. See Introduction 7.5.1.4. [↑](#footnote-ref-1065)
1066. In Hebrew – איש טבעין / טבעים. [↑](#footnote-ref-1066)
1067. See Introduction 7.5.1.4. [↑](#footnote-ref-1067)
1068. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-1068)
1069. See above, n. 78. [↑](#footnote-ref-1069)
1070. See above, n. 78. [↑](#footnote-ref-1070)
1071. See above, n. 78. [↑](#footnote-ref-1071)
1072. See above, n. 78. [↑](#footnote-ref-1072)
1073. See above, n. 78. [↑](#footnote-ref-1073)
1074. The way this name is written, with a final ן in the middle of the word, suggests either that the scribe understood this name as compris**ed** of two separate words (as it actually **is**) or that the final letters were not yet completely fixed, see Introduction 2.7.5. [↑](#footnote-ref-1074)
1075. See above, n. 78. [↑](#footnote-ref-1075)
1076. See above, n. 3. [↑](#footnote-ref-1076)
1077. See above, n. 78. [↑](#footnote-ref-1077)
1078. See above, n. 78. [↑](#footnote-ref-1078)
1079. See above, n. 78. [↑](#footnote-ref-1079)
1080. See above, n. 78. [↑](#footnote-ref-1080)
1081. This is probably the Greek rendering of חנינא. See above, n. 41. [↑](#footnote-ref-1081)
1082. See above, n. 78. [↑](#footnote-ref-1082)
1083. See above, n. 78. [↑](#footnote-ref-1083)
1084. For this form see Introduction 2.4.2.5. It could likewise be interpreted as חנן with an Aramaic א suffix, see Introduction 2.4.2.9. [↑](#footnote-ref-1084)
1085. See above, n. 78. [↑](#footnote-ref-1085)
1086. See above, n. 2. [↑](#footnote-ref-1086)
1087. See above, n. 78. [↑](#footnote-ref-1087)
1088. See above, n. 78. [↑](#footnote-ref-1088)
1089. In Hebrew – הנזר. [↑](#footnote-ref-1089)
1090. See above, n. 78. [↑](#footnote-ref-1090)
1091. See above, n. 84. [↑](#footnote-ref-1091)
1092. See above, n. 78. [↑](#footnote-ref-1092)
1093. On dating of Jewish inscribed objects from Jerusalem see Introduction 7.6.2. [↑](#footnote-ref-1093)
1094. See above, n. 103. [↑](#footnote-ref-1094)
1095. On dating of inscriptions from the Judaean region see Introduction 7.6.3. [↑](#footnote-ref-1095)
1096. See above, n. 41. The reading is according to Yardeni. Seger and Rosenbaum could not read it. [↑](#footnote-ref-1096)
1097. On inscribed material from Gezer see Introduction 7.6.4. [↑](#footnote-ref-1097)
1098. For dating see Rast, *AASOR* 45 (1978) 113-4. [↑](#footnote-ref-1098)
1099. See above, n. 3. [↑](#footnote-ref-1099)
1100. In Aramaic – שהד. [↑](#footnote-ref-1100)
1101. This is the editor’s dating, see Naveh, *IOS* 9 (1979) 23. [↑](#footnote-ref-1101)
1102. See above, n. 107. [↑](#footnote-ref-1102)
1103. See above, n. 2. The declension is recorded in the document. [↑](#footnote-ref-1103)
1104. The document is internally dated. [↑](#footnote-ref-1104)
1105. See above, n. 94. **On the interchange of א and ה see Introduction 2.4.2.3.** [↑](#footnote-ref-1105)
1106. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-1106)
1107. See above, n. 41. [↑](#footnote-ref-1107)
1108. See above, n. 116. [↑](#footnote-ref-1108)
1109. See above, n. 41. [↑](#footnote-ref-1109)
1110. See above, n. 116. [↑](#footnote-ref-1110)
1111. See above, n. 41. On the interchange of א and ה see Introduction 2.4.2.3. [↑](#footnote-ref-1111)
1112. See above, n. 116. [↑](#footnote-ref-1112)
1113. See above, n. 116. [↑](#footnote-ref-1113)
1114. On this suffix see Introduction 2.4.3.2. [↑](#footnote-ref-1114)
1115. See above, n. 116. [↑](#footnote-ref-1115)
1116. This is another transliteration of חנינא, see above, n. **91**. On  replacing  see Introduction 2.3.2. [↑](#footnote-ref-1116)
1117. See above, n. 116. [↑](#footnote-ref-1117)
1118. The documents are bilingual. This is the Greek version. This is a non-declined transliteration. In LXX חנניה is also occasionally transliterated thus (H & R Suppl. 17). [↑](#footnote-ref-1118)
1119. The documents are bilingual. This is the Hebrew version, see above, n. 8**4**. This person’s name is repeatedly written with the final ן in a medial position in all the documents in which he signs his name, indicating that he knew the difference between the two letters and chose to write it thus. [↑](#footnote-ref-1119)
1120. See Introduction 3.3.**1**.1. [↑](#footnote-ref-1120)
1121. See above, n. 116. [↑](#footnote-ref-1121)
1122. The name appears in both languages in the document. This is the Greek version, see above, n. 2. The declension is recorded in the document. [↑](#footnote-ref-1122)
1123. See above, n. 116. [↑](#footnote-ref-1123)
1124. See above, n. 116. [↑](#footnote-ref-1124)
1125. This is the suggested reading of the editor. The form חנני is also found in the Bible, e.g. 1 Kgs 16:1. For this abbreviation form see also Introduction 2.4.1.1. [↑](#footnote-ref-1125)
1126. See above, n. 116. [↑](#footnote-ref-1126)
1127. On dating of this document see Introduction 7.7.1. [↑](#footnote-ref-1127)
1128. See above, n. 126. [↑](#footnote-ref-1128)
1129. See above, n. 116. [↑](#footnote-ref-1129)
1130. On names in the Qumran documents see Introduction 3.2.8. [↑](#footnote-ref-1130)
1131. On dating of the documents from Qumran see Introduction 7.7.2. [↑](#footnote-ref-1131)
1132. See above, n. 140. [↑](#footnote-ref-1132)
1133. See above, n. 141. [↑](#footnote-ref-1133)
1134. See above, n. 135. [↑](#footnote-ref-1134)
1135. On dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-1135)
1136. See above, n. 145. [↑](#footnote-ref-1136)
1137. This is the suggested reading of the editor. חננ is also likely. [↑](#footnote-ref-1137)
1138. See above, n. 145. [↑](#footnote-ref-1138)
1139. This is the suggested reading of the editor. [↑](#footnote-ref-1139)
1140. For a possible identification of this חנניה with (Hananiah no. 2), the High Priest, see M. Wise, *Thunder in Gemini and Other Essays on the History, Language and Literature of Second Temple Palestine* (Sheffield 1994) 51-100. The identification is uncertain, particularly since so little of the high priest’s name was preserved on this sherd. One should keep in mind that persons belonging to high priestly families also fashioned themselves “high priests”, see Introduction 3.2.5. And see also Eshel, *Zion* 64 (1999) 501-2 **and Introduction 3.3**. [↑](#footnote-ref-1140)
1141. See above, n. 145. [↑](#footnote-ref-1141)
1142. This is the suggested reading of the editor. Of course חנני is also likely, see above, n. 135. [↑](#footnote-ref-1142)
1143. See above, n. 145. [↑](#footnote-ref-1143)
1144. See above, n. 41. [↑](#footnote-ref-1144)
1145. See above, n. 145. [↑](#footnote-ref-1145)
1146. See above, n. 78. [↑](#footnote-ref-1146)
1147. Biblical, e.g. Gen 46:12. [↑](#footnote-ref-1147)
1148. This is how Josephus and LXX transliterate the biblical חצרון (Schalit, *NB*, 46; H & R Suppl. 62). [↑](#footnote-ref-1148)
1149. On dating according to Josephus see Introduction 7.2. [↑](#footnote-ref-1149)
1150. This is the suggested reading of the editor. This transliteration of the name is unknown. There is only one other case in this corpus where  transliterates צ, see  for שלמציון (Shelamzion no. 22 S-H/F). Alternatively, this may be an elaborate form of the name עזרא (*DJD* 2, 217). [↑](#footnote-ref-1150)
1151. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-1151)
1152. Biblical, e.g. Ezra 2:52. The name is probably Aramaic, since it is only documented in post-exilic books of the Bible (Ezra, Neh). [↑](#footnote-ref-1152)
1153. On this variant form see Introduction 2.6.2. [↑](#footnote-ref-1153)
1154. This could also be construed as a nickname, since it means “smith” and was a popular and important occupation at the time (and is probably also the origin of the biblical name. And note also the wide distribution of the name “Smith” among English-speaking people, and Schmidt among the Germans). Stark, *PNPI*, 90, however, derives the name from “deaf”. See also Introduction 6.1.1. And see also under נפח (Napah – S-H/M). [↑](#footnote-ref-1154)
1155. According to *Mekh. dRI* 228, he is a contemporary of R. Eliezer Haqapar **(Eleazar no. 46)**, see under him, and see Introduction 7.5.1.4. [↑](#footnote-ref-1155)
1156. In Hebrew – איש גינוסר. [↑](#footnote-ref-1156)
1157. See above, n. 3. [↑](#footnote-ref-1157)
1158. Here he is described as associating with the sages at Yabneh, see Introduction 7.5.1.2. [↑](#footnote-ref-1158)
1159. For the interchange of א and ה see Introduction 2.4.2.3. [↑](#footnote-ref-1159)
1160. See above, n. 3. [↑](#footnote-ref-1160)
1161. On dating of the Dead Sea documents see Introduction 7.7. [↑](#footnote-ref-1161)
1162. For an interpretation of this name see Naveh, *Mas I*, 26. [↑](#footnote-ref-1162)
1163. See above, n. 3. [↑](#footnote-ref-1163)
1164. On dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-1164)
1165. Biblical, e.g. Neh 3:11. See Introduction 2.6.4. [↑](#footnote-ref-1165)
1166. In LXX the form is used for חשוב (H & R Suppl. 24). It appears twice on the ossuary in the genitive. However, note the nominative form on this ossuary (), without the , repeated five times.  is not a recorded Greek name. It is recorded once on a Papyrus from Egypt (Foraboschi, *Onomasticon*, 58). [↑](#footnote-ref-1166)
1167. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-1167)
1168. Biblical, e.g. Zech 6:10. The most famous  of Second Temple times are the heroes of the apocryphal book Tobit and his father, . However, since the book is clearly fictitious, and refers to a time before the Hellenistic conquest, he is not included in this corpus, even if the book itself was composed in the Hellenistic period. [↑](#footnote-ref-1168)
1169. Thus in Josephus and 2 Macc. LXX has this transliteration, next to , , ,  and (H & R Suppl. 151). [↑](#footnote-ref-1169)
1170. This is the orthography of the Zenon Papyri, see Introduction 2.3.3.1. [↑](#footnote-ref-1170)
1171. On the name Tobias as a personal and family name, and on the identification of the man mentioned in the Zenon Papyri with the man mentioned in Josephus (both of Transjordan), see B. Mazar, “The Tobiads,” *IEJ* 7 (1957) 137-45, 229-38. For the suggestion that he is of this family, but perhaps the grandfather of the Tobias mentioned by Josephus, see D. R. Schwartz, “Josephus’ Tobiads: Back to the Second Century?” in M. Goodman (ed.), *Jews in a Graeco-Roman World* (Oxford 1998) 47-61 (particularly 59-60). [↑](#footnote-ref-1171)
1172. On the independent character of 2 Macc see Introduction 5.1.2. [↑](#footnote-ref-1172)
1173. On dating in 2 Macc see Introduction 7.1.3. [↑](#footnote-ref-1173)
1174. See above, n. 2. [↑](#footnote-ref-1174)
1175. On this list see Introduction 3.2.9. [↑](#footnote-ref-1175)
1176. See Introduction 7.4.1. [↑](#footnote-ref-1176)
1177. The name appears in the text in Syriac characters, see Introduction 2.8.3. It is clearly Aramicized. For the interchange of א and ה in Aramaic see Introduction 2.4.2.7. [↑](#footnote-ref-1177)
1178. All figures appearing in apocryphal Christian documents are considered fictitious, see Introduction 6.2.2. [↑](#footnote-ref-1178)
1179. This text tells of the death of Mary the mother of Jesus, which occurred sometime in the 1st C CE. [↑](#footnote-ref-1179)
1180. On this variation of the name see Introduction 2.4.1.1. [↑](#footnote-ref-1180)
1181. His master is Rabban Gamaliel, see Introduction 7.5.1.2. [↑](#footnote-ref-1181)
1182. In Hebrew – הרופא. [↑](#footnote-ref-1182)
1183. Described as being in Jerusalem, see Introduction 7.5.1.1. [↑](#footnote-ref-1183)
1184. See above, n. 13. טבי and טבאי are interchangeable, see Introduction 2.4.1.8. [↑](#footnote-ref-1184)
1185. Of the “Pairs,” see Introduction 7.5.1.1. [↑](#footnote-ref-1185)
1186. On dating of ossuaries see Introduction 7.6.1. [↑](#footnote-ref-1186)
1187. See above, n. 13. This is probably the same name (see Introduction 2.4.1.9), though the ו-suffix may be of Nabat**e**an provenance, see Introduction 2.4.5.1. The name טובו is recorded for Nabateans (Negev, *Qedem* 32, no. 500); טביו is recorded among Idumaeans (*AOFCI*, nos. 174, 183). Alternatively we can perhaps view here a letter displacement (for טובי), see Introduction 2.7.3, and see also Naveh, *Mas I*, 21. [↑](#footnote-ref-1187)
1188. See Introduction 3.2.7. [↑](#footnote-ref-1188)
1189. On dating of the Masada documents see Introduction 7.8. [↑](#footnote-ref-1189)
1190. See above, n. 13. Some have translated the Greek **** back into Hebrew as טובי (e.g. F. Zimmerman, *The Book of Tobit: An English Translation with Introduction and Commentary* [New York 1958] 44, n. 1). [↑](#footnote-ref-1190)
1191. See above, n. 22. [↑](#footnote-ref-1191)