Biblical Names – Male

אבידן[[1]](#footnote-1)–*Abidan*

1. **O:** abidwn[[2]](#footnote-2) **Ds:** High priest[[3]](#footnote-3) **F:** – **S:** Pseudo-Cyril of Jerusalem, *The Cross*, 29b II **E:** – **D:** 312-37[[4]](#footnote-4)
2. **O:** אבודן[[5]](#footnote-5) **Ds:** Aaron (3)’s father?[[6]](#footnote-6) **F:** Epitaph, Jerusalem,Clermont-Ganneau **S:** *CIJ* 1389 **E:** Family?[[7]](#footnote-7) **D:** 3rd-7th C[[8]](#footnote-8)

אביה[[9]](#footnote-9)–*Abiah*

1. **O:** ابيه[[10]](#footnote-10) **Ds:** Sectarian[[11]](#footnote-11) **F:** – **S:** Abu’l Fath, 173 **E:** Samaritan[[12]](#footnote-12) **D:** 4th-7th C[[13]](#footnote-13)

אביתר[[14]](#footnote-14) – *Abiathar*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 9:1 13a (Kosovsky, *Yerushalmi*, 53) **E:** – **D:** 3rd-4th C CE[[15]](#footnote-15)
2. **O:** <>[[16]](#footnote-16) **Ds:** – **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 30 **E:** –[[17]](#footnote-17) **D:** Pre-8th C[[18]](#footnote-18)

אברהם[[19]](#footnote-19)– *Abraham*

1. **O:** [[20]](#footnote-20) **Ds:** Christian monk[[21]](#footnote-21) **F:** – **S:** Antiochus Monachus, *PG* 89, 1692 **E:** Proselyte[[22]](#footnote-22) **D:** 6th-7th C[[23]](#footnote-23)
2. **O:** [[24]](#footnote-24) **Ds:** Justus (2)’s brother F**:** – **S:** *Doctrina Jacobi* 3:2 **E:** – **D:** 7th C[[25]](#footnote-25)
3. **O:** – **Ds:** Or (1)’s son, Shemta‘ima[[26]](#footnote-26) leader[[27]](#footnote-27) **F:** – **S:** *Tulida*, 130 **E:** Samaritan[[28]](#footnote-28) **D:** 3rd-4th C[[29]](#footnote-29)
4. **O:** – **Ds:** Lollianus (6)’s son **F:** Inscription, Golden Gate, Jerusalem, Macalister **S:** *CIJ* 1397 **E:** Late?[[30]](#footnote-30) **D:** Pre-650?[[31]](#footnote-31)
5. **O:** Abraha[[32]](#footnote-32) **Ds:** The Syrian?[[33]](#footnote-33) **F:** Epitaph, Celeia,[[34]](#footnote-34)Diehl **S:** *CIJ* 91\* **E:** Christian?[[35]](#footnote-35) **D:** –[[36]](#footnote-36)
6. **O:** [[37]](#footnote-37) **Ds:** – **F:** Epitaph, Beth She‘arim,catacomb 1, *CIJ* 1053**S:** *BS* 2:42 **E:** –  **D:** Pre-352[[38]](#footnote-38)
7. **O:** [[39]](#footnote-39) **Ds:** Marmarius (1)’s son **F:** Synagogue inscription, Tiberias **S:** Roth-Gerson, *GISEI*,no. 14 **E:** – **D:** 4th-7th C
8. **O:** [[40]](#footnote-40) **Ds:** – **F:** Epitaph, Hebron?[[41]](#footnote-41) **S:** Mordtmann, *ZDPV* 12 (1889) 132 **E:** Jew?[[42]](#footnote-42) **D:** –[[43]](#footnote-43)

אבשלום[[44]](#footnote-44)– *Abshalom*

1. **O:** – **Ds:** Sipora (1)’s father **F:** – **S:** *yGit* 5:3 46d (Kosovsky, *Yerushalmi*, 55) **E:** – **D:** 3rd-4th C[[45]](#footnote-45)
2. **O:** אבטולמוס[[46]](#footnote-46)/אבטלמס[[47]](#footnote-47)/אבטלוס[[48]](#footnote-48)/אבישלום[[49]](#footnote-49) **Ds:** Simon (31)’s father **F:** – **S:** *bBer* 7b[[50]](#footnote-50) (Kosowsky, *Babylonico*, 1686) **E:** – **D:** Pre-400[[51]](#footnote-51)
3. **O:** אבשלם[[52]](#footnote-52) **Ds:** Burqai (2)’s father **F:** Epitaph, Samakiya[[53]](#footnote-53) **S:** Milik, *LA* 9 (1958-9) 343 **E:** Jew?[[54]](#footnote-54) **D:** –[[55]](#footnote-55)
4. **O:** [[56]](#footnote-56) **Ds:** Zedoqomo (1)’s son, architect[[57]](#footnote-57) **F:** Inscription, Beth She’an **S:** Applebaum, Isaac & Landau, *SCI* 4 (1978) 139 **E:** Jew?[[58]](#footnote-58) **D:** 2nd**-**3rd C

אהרן[[59]](#footnote-59)– *Aaron*

1. **O:** –[[60]](#footnote-60) **Ds:** Zohar (1)’s son, priest[[61]](#footnote-61) **F:** – **S:** *Tulida*, 132 **E:** Samaritan[[62]](#footnote-62) **D:** 3rd-4th C[[63]](#footnote-63)
2. **O:** –[[64]](#footnote-64) **Ds:** Zebadi (1)’s son, priest[[65]](#footnote-65) F**:** – **S:** *Tulida*, 134 **E:** Samaritan[[66]](#footnote-66) **D:** 3rd-4th C[[67]](#footnote-67)
3. **O:** – **Ds:** Joseph (81)’s father **F:** Epitaph, Jerusalem, Clermont-Ganneau **S:** *CIJ* 1389 **E:** – **D:** 3rd-7th C[[68]](#footnote-68)
4. **O:** [[69]](#footnote-69) **Ds:** – **F:** Epitaph, Hebron?[[70]](#footnote-70) **S:** Mordtmann, *ZDPV* 12 (1889) 132 **E:** Jew?[[71]](#footnote-71) **D:** –[[72]](#footnote-72)
5. **O:** עארון[[73]](#footnote-73) **Ds:** – **F:** Epitaph**,** Zoar **S:** Misgav & Stern, *Tarbiz* 74 (2005) no. 29 **E:** – **D:** 579[[74]](#footnote-74)

אחי[[75]](#footnote-75) –*Ahi*

1. **O:** אחא[[76]](#footnote-76) **Ds:** – **F:** – **S:** *yBer*1:1, 2b (Kosovsky, *Yerushalmi*, 70**-**5) **E:** – **D:** 3rd C[[77]](#footnote-77)
2. **O:** אהבה[[78]](#footnote-78)/אחוא[[79]](#footnote-79)/אחייא[[80]](#footnote-80) **Ds:** Ze‘ira (4)’s son **F:** – **S:** *yBer* 1:6, 3d (Kosovsky, *Yerushalmi*,75) **E:** – **D:** 3rd C[[81]](#footnote-81)
3. **O:** אחא[[82]](#footnote-82) **Ds:** Abba (9)’s father **F:** – **S:** *yBer* 3:4, 6c (Kosovsky, *Yerushalmi*, 11) **E:** – **D:** 3rd C[[83]](#footnote-83)
4. **O:** אחא[[84]](#footnote-84) **Ds:** Jacob(10)’s father **F:** – **S:** *yBer*2:3, 4c (Kosovsky, *Yerushalmi*, 76-81) **E:** – **D:** 3rd C[[85]](#footnote-85)
5. **O:** אחא[[86]](#footnote-86) **Ds:** Hananiah(7)’s son **F:** – **S:** *yBer*2:4, 5a (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 4th C[[87]](#footnote-87)
6. **O:** אחא[[88]](#footnote-88) **Ds:** Isaac (7)’s son **F:** – **S:** *yBer* 4:3, 8a(Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 3rd C[[89]](#footnote-89)
7. **O:** אחא[[90]](#footnote-90) **Ds:** Isaac (5)’s father **F:** – **S:** *yPea* 5:1, 18d (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 3rd-4th C[[91]](#footnote-91)
8. **O:** אחא[[92]](#footnote-92) **Ds:** Pappus (4)’s son **F:** – **S:** *yMSh* 5:7, 56c(Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 4th C[[93]](#footnote-93)
9. **O:** אחא[[94]](#footnote-94) **Ds:** Huna (4)’s father **F:** – **S:** *yMSh* 5:8, 56c(Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 3rd C[[95]](#footnote-95)
10. **O:** אחווא[[96]](#footnote-96) **Ds:** Ze‘ira (6)’s son **F:** – **S:** *yShab* 6:9, 8d (Kosovsky, *Yerushalmi*, 75-6) **E:** – **D:** 3rd C[[97]](#footnote-97)
11. **O:** אחא[[98]](#footnote-98) **Ds:** Rav’s son[[99]](#footnote-99) **F:** – **S:** *yShab* 7:2, 9d (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 3rd C[[100]](#footnote-100)
12. **O:** אחא[[101]](#footnote-101) **Ds:** Joseph (26)’s father **F:** – **S:** *yEruv* 5:1, 22b (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 4th C[[102]](#footnote-102)
13. **O:** אחא[[103]](#footnote-103) **Ds:** Simon (22)’s son **F:** – **S:** *yMeg* 1:9, 71c (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 3rd C[[104]](#footnote-104)
14. **O:** אחא[[105]](#footnote-105) **Ds:** Ḥiyya(18)’s father **F:** – **S:** *yKet* 4:10, 29a (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 3rd C[[106]](#footnote-106)
15. **O:** אחא[[107]](#footnote-107) **Ds:** Governor of thecastle[[108]](#footnote-108) **F:** – **S:** *bKet* 88a[[109]](#footnote-109) (Kosowsky, *Babylonico*, 132) **E:** – **D:** 3rd C[[110]](#footnote-110)
16. **O:** אחא[[111]](#footnote-111)/אחיו[[112]](#footnote-112) **Ds:** Hidya (1)’s son **F:** – **S:** *bGit* 35a[[113]](#footnote-113) (Kosowsky, *Babylonico*, 136) **E:** – **D: D:** Pre-427[[114]](#footnote-114)
17. **O:** אחאי[[115]](#footnote-115) **Ds:** Berrabbi[[116]](#footnote-116) **F:** – **S:** *bBekh* 24b[[117]](#footnote-117) (Kosowsky, *Babylonico*, 148) **E:** – **D:** 3rd C[[118]](#footnote-118)
18. **O:** אחא[[119]](#footnote-119) **Ds:** Aiala (2)’s son **F:** – **S:** *Gen Rab* 94:2 (Hyman. *Toldoth*, 124[[120]](#footnote-120)) **E:** – **D:** Pre-400[[121]](#footnote-121)
19. **O:** אחא[[122]](#footnote-122) **Ds:** Hananiah (40)’s father **F:** – **S:** *Lev Rab* 3:6(Hyman, *Toldoth*, 478) **E:** – **D:** 3rd C[[123]](#footnote-123)
20. **O:** אחא[[124]](#footnote-124) **Ds:** Sheila(5)’s son, [[125]](#footnote-125)of Kfar Tamarta[[126]](#footnote-126) **F:** – **S:** *Est Rab* 6 (Hyman, *Toldoth*, 132) **E:** – **D:** 3rd C-4th C[[127]](#footnote-127)

אחיה[[128]](#footnote-128)–*Ahiah*

1. **O:** – **Ds:** – **F:** Epitaph, Beth She‘arim,catacomb 20 **S:** *BS* 3:13 **E: - D:** Pre**-**352[[129]](#footnote-129)

אליהו[[130]](#footnote-130)– *Elijah*

1. **O:** [[131]](#footnote-131) **Ds:** “Father”[[132]](#footnote-132) **F:** Dedicatory inscription, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 58 **E:** Jew?[[133]](#footnote-133) **D:** –[[134]](#footnote-134)
2. **O:** [[135]](#footnote-135) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 167 **E:** –[[136]](#footnote-136) **D:** 4th**-**7th C
3. **O:** [[137]](#footnote-137) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 169 **E:** –[[138]](#footnote-138) **D:** 4th**-**7th C
4. **O:** [[139]](#footnote-139) **Ds:** – **F:** Memorial inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 10 **E:** Jew?[[140]](#footnote-140) **D:** 5th**-**6th C
5. **O:** [[141]](#footnote-141) **Ds:** Marble worker[[142]](#footnote-142) **F:** Memorial inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 23 **E:** Jew?[[143]](#footnote-143) **D:** 5th**-**6th C
6. **O:** [[144]](#footnote-144) **Ds:** Mariam (12)’s husband **F:** Memorial inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 38 **E:** Jew?[[145]](#footnote-145) **D:** 5th**-**6th C
7. **O:** [[146]](#footnote-146) **Ds:** Official[[147]](#footnote-147) **F:** Boundary stone, Abel Beit Ma‘akha[[148]](#footnote-148) **S:** Offord, *PEFQS* 40 (1908) 260 **E:** Jew?[[149]](#footnote-149) **D:** 293-305[[150]](#footnote-150)
8. **O:**[][[151]](#footnote-151) **Ds:** His house?[[152]](#footnote-152) **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 8 **E:** Jew?[[153]](#footnote-153) Name?[[154]](#footnote-154) **D:** Pre-8th C[[155]](#footnote-155)
9. **O:** [[156]](#footnote-156) **Ds:** Cyrillus (5)’s father, the greatest, decurion of the colony Ptolemais[[157]](#footnote-157) **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 17 **E:** Jew?[[158]](#footnote-158) **D:** Pre-8th C[[159]](#footnote-159)
10. **O:** [[160]](#footnote-160) **Ds:** Julius (12) **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 27 **E:** Jew?[[161]](#footnote-161) **D:** Pre-8th C[[162]](#footnote-162)

אליהועיני[[163]](#footnote-163) – *Elihoeyni*

1. **O:** –[[164]](#footnote-164) **Ds:** – **F:** – **S:** *Gen Rab* 51:9 (Hyman, *Toldoth*, 150) **E:** – **D:** 3rd-4th C[[165]](#footnote-165)

אליקים[[166]](#footnote-166) – *Elyakim*

1. **O:** – **Ds:** Joseph (52)’s father **F:** – **S:** *bBer* 9b[[167]](#footnote-167)(Kosowsky, *Babylonico*, 830) **E:** – **D:** 3rd C[[168]](#footnote-168)

אלישיב[[169]](#footnote-169)–*Elyashib*

1. **O:** – **Ds:** Isaac (11)’s father **F:** – **S:** *yBer* 7:1, 11a (Kosovsky, *Yerushalmi*, 110) **E:** – **D:** 4th C[[170]](#footnote-170)
2. **O:** אלישע[[171]](#footnote-171) **Ds:** Abba(48)’s father **F:** – **S:** *Gen Rab* 80:7 (Hyman, *Toldoth*, 42) **E:** – **D:** 3rd C[[172]](#footnote-172)

אלישע[[173]](#footnote-173)–*Elisha*

1. **O:** – **Ds:** – **F:** Graffiti, Parod[[174]](#footnote-174) **S:** Ben-Zvi, *BIES* 1 (1933) 19 **E:** Late?[[175]](#footnote-175) **D:** –[[176]](#footnote-176)

אלעזר[[177]](#footnote-177)–*Eleazar*

**O:** –[[178]](#footnote-178) **Ds:** Priest (XXI)[[179]](#footnote-179) **F:** – **S:** *Tulida*, 119 **E:** Samaritan[[180]](#footnote-180) **D:** Post**-**200[[181]](#footnote-181)

1. **O:** –[[182]](#footnote-182) **Ds:** Pelaḥ (1)’s son, priest[[183]](#footnote-183) **F:** – **S:** *Tulida*, 128 **E:** Samaritan[[184]](#footnote-184) **D:** 3rd-4th C[[185]](#footnote-185)
2. **O:** –[[186]](#footnote-186) **Ds:** Mariam (1)’s father,priest(XXVII)[[187]](#footnote-187) **F:** – **S:** *Tulida*, 142 **E:** Samaritan[[188]](#footnote-188) **D:** 4th C[[189]](#footnote-189)
3. **O:** –[[190]](#footnote-190) **Ds:** Priest(XXIX)[[191]](#footnote-191) **F:** – **S:** *Tulida*, 144 **E:** Samaritan[[192]](#footnote-192) **D:** 5th C[[193]](#footnote-193)
4. **O:** –[[194]](#footnote-194) **Ds:** Priest(XXXI)[[195]](#footnote-195) **F: - S:** *Tulida*, 146 **E:** Samaritan[[196]](#footnote-196) **D:** 5th C[[197]](#footnote-197)
5. **O:** –[[198]](#footnote-198) **Ds:** Priest(XXXIII)[[199]](#footnote-199) **F:** – **S:** *Tulida*, 148 **E:** Samaritan[[200]](#footnote-200) **D:** Pre-632[[201]](#footnote-201)
6. **O:** – **Ds:** Menahem(1)’s son **F:** – **S:** *yBer* 1:1, 2d (Kosovsky, *Yerushalmi*, 128) **E:** – **D:** 3rd C[[202]](#footnote-202)
7. **O:** – **Ds:** – **F:** – **S:** *yBer* 1:5, 3c (Kosovsky, *Yerushalmi*, 112-26) **E:** – **D:** 4th C[[203]](#footnote-203)
8. **O:** – **Ds:** Abbin (2)’s son **F:** – **S:** *yBer* 1:5, 3c (Kosovsky, *Yerushalmi*, 51) **E:** – **D:** 3rd-4th C[[204]](#footnote-204)
9. **O:** – **Ds:** Isaac (4)’s father **F:** – **S:** *yBer* 1:5, 3d(Kosovsky, *Yerushalmi*, 131-2) **E:** – **D:** 3rd C[[205]](#footnote-205)
10. **O:** – **Ds:** Antigonus (1)’s son **F:** – **S:** *yBer* 2:6, 5b (Kosovsky, *Yerushalmi*, 127) **E:** – **D:** 3rd C[[206]](#footnote-206)
11. **O:** – **Ds:** Hoshaiah (1)’s son **F:** – **S:** *yBer* 5:2, 9b (Kosovsky, *Yerushalmi*, 69) **E:** Fictitious?[[207]](#footnote-207) **D:** Pre-400[[208]](#footnote-208)
12. **O:** לעזר[[209]](#footnote-209) **Ds:** Of Darom[[210]](#footnote-210) **F:** – **S:** *yPea* 8:2, 20d (Kosovsky, *Yerushalmi*, 126) **E:** – **D:** 4th C[[211]](#footnote-211)
13. **O:** לעזר[[212]](#footnote-212) **Ds:** Hananiah (23)’s son[[213]](#footnote-213) **F:** – **S:** *yShab* 3:7, 6c (Kosovsky, *Yerushalmi*, 127)**E:** – **D:** Pre-400[[214]](#footnote-214)
14. **O:** – **Ds:** Jeremiah (8)’s father **F:** – **S:** *yShab*6:9, 8d (Kosovsky, *Yerushalmi*, 132)**E:** – **D:** Pre-400[[215]](#footnote-215)
15. **O:** לעזר[[216]](#footnote-216) **Ds:** Hagai (3)’s son **F:** – **S:** *ySheq* 7:2, 50c(Kosovsky, *Yerushalmi*, 127) **E:** – **D:** 4th C[[217]](#footnote-217)
16. **O:** לעזר[[218]](#footnote-218) **Ds:** Marom (1)’s son **F:** – **S:** *yTaan* 4:3, 68b(Kosovsky, *Yerushalmi*, 128) **E:** – **D:** 4th C[[219]](#footnote-219)
17. **O:** אילעאי[[220]](#footnote-220) **Ds:** Joseph (36)’s father **F:** – **S:** *yMeg* 1:12, 72c (Kosovsky, *Yerushalmi*, 91) **E:** – **D:** 3rd C[[221]](#footnote-221)
18. **O:** – **Ds:** Tiridates (1)’s son **F:** – **S:** *yGit* 7:4, 48d (Kosovsky, *Yerushalmi*, 131) **E:** – **D:** Pre-400[[222]](#footnote-222)
19. **O:** ליעזר[[223]](#footnote-223) **Ds:** Ishmael(7)’s son **F:** – **S:** *yNaz* 6:2 55a (Kosovsky, *Yerushalmi*, 109) **E:** Fictitious?[[224]](#footnote-224) **D:** Pre-400[[225]](#footnote-225)
20. **O:** לעזר[[226]](#footnote-226) **Ds:** Abbin (20)’s father **F:** – **S:** *ySan* 2:4, 20b (Kosovsky, *Yerushalmi*, 40) **E:** – **D:** Pre-400[[227]](#footnote-227)
21. **O:** לעזר[[228]](#footnote-228) **Ds:** Isaac (24)’s father **F:** – **S:** *yBB* 8:1, 15a (Kosovsky, *Yerushalmi*, 40) **E:** – **D:** 3rd C[[229]](#footnote-229)
22. **O:** – **Ds:** Milai (2)’s son **F:** – **S:** *bShab* 139a[[230]](#footnote-230)(Kosowsky, *Babylonico*, 212) **E:** – **D:** 3rd C[[231]](#footnote-231)
23. **O:** אילא[[232]](#footnote-232)/אלעא[[233]](#footnote-233)/אלעאי[[234]](#footnote-234)/עולא[[235]](#footnote-235) **Ds:** Barachiah(2)’s son **F:** – **S:** *bTaan* 10b[[236]](#footnote-236)(Kosowsky, *Babylonico*, 169) **E:** – **D:** Pre-400[[237]](#footnote-237)
24. **O:** – **Ds:** Pedat (2)’s son **F: - S:** *bTaan*25a[[238]](#footnote-238) (Kosowsky, *Babylonico*, 215-35) **E:** – **D:** 3rd C[[239]](#footnote-239)
25. **O:** – **Ds:** Benjamin (10)’s son **F:** – **S:** *bHul* 19b[[240]](#footnote-240)(Kosowsky, *Babylonico*, 212) **E:** –**D:** Pre-320[[241]](#footnote-241)
26. **O:** לעיי[[242]](#footnote-242) **Ds:** Joseph(55)’s father **F:** – **S:** *Gen Rab* 6:3 (Hyman, *Toldoth*, 719[[243]](#footnote-243)) **E:** – **D:** 3rd C[[244]](#footnote-244)
27. **O:** – **Ds:** Karsana(3)’s son **F: - S:** *Gen Rab* 18:2 (Hyman, *Toldoth*, 160) **E:** – **D:** 3rd C[[245]](#footnote-245)
28. **O:** – **Ds:** Jonathan (18)’s father **F:** – **S:** *Gen Rab* 95:3 (Hyman, *Toldoth*, 701) **E:** – **D:** 3rd C[[246]](#footnote-246)
29. **O:** – **Ds:** Of Bostra[[247]](#footnote-247) **F:** – **S:** *Lam Rab* 4:23[[248]](#footnote-248) (Hyman, *Toldoth,* 159) **E:** –  **D:** –3rd C[[249]](#footnote-249)
30. **O:** – **Ds:** Kalir, poet[[250]](#footnote-250) **F:** – **S:** Saadia Gaon,*Ha’egron* 155 **E:** – **D:** 4th-7th C[[251]](#footnote-251)
31. **O:** – **Ds:** Phineas(13)’s son, poet[[252]](#footnote-252) **F:** – **S:** Zulay, *Eretz Israel*, 164 **E:** – **D:** 4th-7th C[[253]](#footnote-253)
32. **O:** – **Ds:** Joshua (22)’s son **F:** Epitaph, Jaffa,Clermont-Ganneau **S:** *CIJ* 897 **E:** – **D:** 3rd C
33. **O:** [[254]](#footnote-254) **Ds:** Ḥiyya (29)’s father **F:** Epitaph, Jaffa,Clermont-Ganneau **S:** *CIJ* 899 **E:** – **D:** 3rd C
34. **O:** [[255]](#footnote-255) **Ds:** Simon (47)’s son **F:** Epitaph, Jaffa,Clermont-Ganneau **S:** *CIJ* 935 **E:** – **D:** 3rd C
35. **O:** [[256]](#footnote-256) **Ds:** – **F:** Epitaph, Caesarea, Germer-Durand **S:** *CIJ* 938 **E:** Jew?[[257]](#footnote-257) **D:** 3rd C
36. **O:** [][[258]](#footnote-258) **Ds:** – **F:** Synagogue inscription, Gaza, Germer-Durand **S:** *CIJ* 966 **E:** – **D:** –[[259]](#footnote-259)
37. **O:** – **Ds:** Judah (68)’s son **F:** Synagogue inscription,Bar‘am,[[260]](#footnote-260) Renan **S:** *CIJ* 975 **E:** – **D:** –[[261]](#footnote-261)
38. **O:** – **Ds:** Peraḥiah(1)’s son **F:** Synagogue inscription,Rama,[[262]](#footnote-262)Ben Zvi **S:** *CIJ* 979 **E:** – **D:** –[[263]](#footnote-263)
39. **O:** – **Ds:** Judah(73)’s father **F:** Sarcophagus**,** Gofna,[[264]](#footnote-264)Legrange **S:** *CIJ* 1171 **E:** – **D:** –[[265]](#footnote-265)
40. **O:** [[266]](#footnote-266) **Ds:** – **F:** Epitaph**,** Beth She‘arim,catacomb 4, *CIJ* 1116 **S:** *BS* 2:93 **E:** – **D:** Pre**-**352[[267]](#footnote-267)
41. **O:** [[268]](#footnote-268) **Ds:** Joseph (93)’s son **F:** Epitaph, Beth She‘arim,catacomb 15 **S:** *BS* 2:177 **E:** – **D:** Pre**-**352[[269]](#footnote-269)
42. **O:** אליעזר[[270]](#footnote-270) **Ds:** Gamaliel (10)’s father **F:** Epitaph, Beth She‘arim,catacomb 20 **S:** *BS* 3:26 **E:** – **D:** Pre-352[[271]](#footnote-271)
43. **O:** – **Ds:** – **F:** Synagogue inscription, Dabbûra,[[272]](#footnote-272) Urman **S:** Naveh, *OSM*, no. 7 **E:** – **D:** –[[273]](#footnote-273)
44. **O:** ליזר[[274]](#footnote-274) **Ds:** Hananiah(51)’s father **F:** Synagogue inscription**,** Kfar Nevoraya,[[275]](#footnote-275) Renan **S:** Naveh, *OSM*, no. 13 **E:** – **D:** 564[[276]](#footnote-276)
45. **O:** לעזר[[277]](#footnote-277) **Ds:** Priest[[278]](#footnote-278) **F:** Synagogue inscription, Eshtamo‘a,[[279]](#footnote-279) Yeivin **S:** Naveh, *OSM*, no. 74 **E:** – **D:** –[[280]](#footnote-280)
46. **O:** לעזר[[281]](#footnote-281) **Ds:** Simon (61)’s son **F:** Synagogue inscription,Susya,[[282]](#footnote-282) Yeivin **S:** Naveh, *OSM*, no. 81 **E:** – **D:** –[[283]](#footnote-283)
47. **O:** לעזר[[284]](#footnote-284) **Ds:** Simon(61)’s father **F:** Synagogue inscription,Susya, [[285]](#footnote-285) Yeivin **S:** Naveh, *OSM*, no. 81 **E:** – **D:** –[[286]](#footnote-286)
48. **O:** לעזר[[287]](#footnote-287) **Ds:** – **F:** Synagogue inscription,Susya, [[288]](#footnote-288) Yeivin **S:** Naveh, *OSM*, no. 85 **E:** – **D: –**[[289]](#footnote-289)
49. **O:** [][[290]](#footnote-290) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 188 **E:** Jew?[[291]](#footnote-291) **D:** –[[292]](#footnote-292)
50. **O:** [][[293]](#footnote-293) **Ds:** Anastasie (2)’s husband **F:** Dedicatory inscription, Coastal Plain[[294]](#footnote-294) **S:** Germer-Durand, *RB* 1 (1892) 248 **E:** Jew?[[295]](#footnote-295) **D:** –[[296]](#footnote-296)
51. **O:** אליעזר[[297]](#footnote-297) **Ds:** Theodorus (14)’s son **F:** Dedicatory inscription, Er**-**Rāma[[298]](#footnote-298) **S:** Ben Zvi, *JPOS* 13 (1933) 95 **E:** – **D:** –[[299]](#footnote-299)
52. **O:** אלעז[ר][[300]](#footnote-300) **Ds:** Jacob(67)’s son **F:** Epitaph, Zoar **S:** Ben Zvi, *BIES* 10 (1943) 36 **E:** – **D:** 505[[301]](#footnote-301)
53. **O:** [[302]](#footnote-302) **Ds:** Abba (59)’s son **F:** Epitaph, Lahav[[303]](#footnote-303) **S:** Meehan, *ZDPV* 96 (1980) 59 **E:** –[[304]](#footnote-304) **D:** –[[305]](#footnote-305)
54. **O:** לע[זר][[306]](#footnote-306) **Ds:** Judah (110)’s father **F:** Inscription, Dabbûra[[307]](#footnote-307) **S:** Urman, *Tarbiz* 65 (1996) 517 **E:** – **D:** –[[308]](#footnote-308)
55. **O:** [[309]](#footnote-309) **Ds:** Joseph (123)’s father,Sheila (11)’s son, of Horsha[[310]](#footnote-310) **F:** Epitaph, Tiberias **S:** Damati, *Atiqot* 38 (1999)91\* **E:** Jew?[[311]](#footnote-311) **D**: –[[312]](#footnote-312)
56. **O:** [אלע]זר[[313]](#footnote-313) **Ds:** – **F:** Synagogue inscription, Rehov[[314]](#footnote-314) **S:** Vito, “Reḥob,” 93[[315]](#footnote-315) **E:** – **D:** 4th-7th C
57. **O:** – **Ds:** – **F:** Synagogue inscription, Rehov[[316]](#footnote-316) **S:** Vito, “Reḥob,” 93[[317]](#footnote-317) **E:** – **D:** 4th-7th C
58. **O:** אלעי[[318]](#footnote-318) **Ds:** Joseph(127)’s father **F:** Synagogue inscription, Rehov[[319]](#footnote-319) **S:** Vito, “Reḥob,” 93[[320]](#footnote-320) **E:** – **D:** 4th-7th C
59. **O:** לעזר[[321]](#footnote-321) **Ds:** Sakhari (1)’s son **F:** Synagogue inscription, Rehov[[322]](#footnote-322) **S:** Vito, “Reḥob,” 93[[323]](#footnote-323) **E:** – **D:** 4th-7th C
60. **O:** – **Ds:** Esther (13)’s son, rabbi[[324]](#footnote-324) **F:** Amulet, Horvat Kanaf[[325]](#footnote-325) **S:** *AMB* no. 3 **E:** – **D:** 350-500

[[326]](#footnote-326)אלקנה – *Elkanah*

1. **O:** [[327]](#footnote-327)**Ds:** – **F:** Synagogue inscription, Jaffa, Jaussen **S:** *CIJ* 913 **E:** – **D:** 3rd C

אסף[[328]](#footnote-328) – *Asaf*

1. **O:** – **Ds:** Barachiah (7)’s son, the physician,[[329]](#footnote-329) of Jericho[[330]](#footnote-330) **F:** – **S:** Pines, *PIASH* 5 (1971-6) 258 **E:** Fictitious?[[331]](#footnote-331) **D:** Pre-6th C[[332]](#footnote-332)

אפרים[[333]](#footnote-333) – *Ephraim*

1. **O:** – **Ds:** The scribe?[[334]](#footnote-334) **F:** – **S:** *yBM* 10:8, 12d (Kosovsky, *Yerushalmi*, 138) **E:** – **D:** 3rd C[[335]](#footnote-335)
2. **O:** אבירים/אבירם[[336]](#footnote-336)/בודי/בירי/ברי[[337]](#footnote-337) **Ds:** Joshua (19)’s father **F:** – **S:** *Est Rab* 5:4 (Hyman, *Toldoth*, 620-1) **E:** – **D:** Pre-400[[338]](#footnote-338)
3. **O:** [[339]](#footnote-339) **Ds:** Severianus(1)’s father**,** of Tyre[[340]](#footnote-340) **F:** Synagogue inscription, Sepphoris, Ewing **S:** *CIJ* 991 **E:** –**D:** 4th-5th C
4. **O:** אפר[[341]](#footnote-341) **Ds:** – **F:** Synagogue inscription, Beth She’an **S:** Naveh, *OSM*, p. 76 **E:** Samaritan[[342]](#footnote-342) **D:** –[[343]](#footnote-343)

אשר[[344]](#footnote-344) – *Asher*

1. **O:** – **Ds:** Levi (33)’s father **F:** Synagogue inscription, Naveh[[345]](#footnote-345) (Samuel Bar Simson 1210) **S:** Naveh, *OSM*, no. 36 **E:** – **D:** –[[346]](#footnote-346)
2. **O:** אשור[[347]](#footnote-347) **Ds:** – **F:** Graffiti, Parod[[348]](#footnote-348) **S:** Ben-Zvi, *BIES* 1 (1933) 19 **E:** Late?[[349]](#footnote-349) **D:** –[[350]](#footnote-350)
3. **O:** –[[351]](#footnote-351) **Ds:** – **F:** Chancel screen inscription, synagogue, Gaza **S:** Ovadiah, *AN* 24 (1968) 11 **E:** –[[352]](#footnote-352) **D:** –[[353]](#footnote-353)

בבי[[354]](#footnote-354) – *Bebai*

1. **O:** בבא[[355]](#footnote-355) **Ds:** The Great[[356]](#footnote-356) **F:** – **S:** *Tulida*, 122 **E:** Samaritan[[357]](#footnote-357) **D:** 3rd-4th C[[358]](#footnote-358)
2. **O:** ביבא[[359]](#footnote-359) **Ds:** – **F:** – **S:** *yBer* 1:4, 3c(Kosovsky, *Yerushalmi*, 147) **E:** – **D:** 3rd C[[360]](#footnote-360)
3. **O:** ביבין[[361]](#footnote-361) **Ds:** Joseph(30)’s father **F:** – **S:** *ySheq* 3:2, 47b (Kosovsky, *Yerushalmi*, 147) **E:** – **D:** 3rd C[[362]](#footnote-362)
4. **O:** ביבי[[363]](#footnote-363) **Ds:** Gozlon (1)’s son **F:** – **S:** *yBM* 2:5, 8c (Kosovsky, *Yerushalmi*, 147) **E:** – **D:** 3rd C[[364]](#footnote-364)
5. **O:** ביבי[[365]](#footnote-365) **Ds:** Ami (1)’s son **F:** – **S:** *Gen Rab* 26:6 (Hyman, *Toldoth*, 266) **E:** – **D:** 3rd C[[366]](#footnote-366)
6. **O:** ביבא[[367]](#footnote-367)/ביבי[[368]](#footnote-368)/פפא/רבינא[[369]](#footnote-369) **Ds:** Abba (49)’s son[[370]](#footnote-370) **F:** – **S:** *Lev Rab* 29:9 (Hyman, *Toldoth*, 264) **E:** – **D:**3rd C[[371]](#footnote-371)
7. **O:** [[372]](#footnote-372) **Ds:** Simon (48)’s father **F:** Epitaph, Jaffa**,** Clermont-Ganneau **S:** *CIJ* 943 **E:** Family?[[373]](#footnote-373) **D:** 3rd C
8. **O:** [[374]](#footnote-374) **Ds:** Maximus[[375]](#footnote-375)(2)’s son **F:** Epitaph**,** Apollonia[[376]](#footnote-376) **S:** Germer-Durand, *RB* 1 (1892) 247 **E:** Samaritan?[[377]](#footnote-377) **D:** –[[378]](#footnote-378)
9. **O:** [[379]](#footnote-379) **Ds:** – **F:** Dedicatory inscription, theatre seat, Sichem-Nablus **S:** FitzGerald, *PEFQS* 61 (1929) 107 **E:** Samaritan?[[380]](#footnote-380) **D:** –[[381]](#footnote-381)
10. **O:** באבה[[382]](#footnote-382) **Ds:** Esther (12)’s father **F:** Epitaph**,** Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 11 **E:** – **D:** 468[[383]](#footnote-383)
11. **O:** [[384]](#footnote-384) **Ds:** Isaac (66)’snephew[[385]](#footnote-385) **F:** Epitaph**,** Jaffa **S:** Price, *SCI* 22 (2003) 218 **E:** – **D:** 3rd C?[[386]](#footnote-386)

בניה[[387]](#footnote-387) – *Benaiah*

1. **O:** בנייה[[388]](#footnote-388) **Ds:** – **F:** – **S:** *yPea* 1:1, 15b(Kosovsky, *Yerushalmi*, 152) **E:** – **D:** 3rd C[[389]](#footnote-389)
2. **O:** בוני[[390]](#footnote-390) **Ds:** Judah(24)’s father **F:** – **S:** *yBM* 7:1, 11b (Kosovsky, *Yerushalmi*, 51) **E:** – **D:** 3rd C[[391]](#footnote-391)
3. **O:** – **Ds:** Priest?[[392]](#footnote-392) **F:** Graffito, Golden Gate,Jerusalem **S:**Gera,*Cathedra* 61 (1992) 180 **E:** Late?[[393]](#footnote-393) **D:** Pre-650?[[394]](#footnote-394)
4. **O:** [[395]](#footnote-395) **Ds:** Jacob (63)’s father **F:** Epitaph,Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 190 **E:** Jew?[[396]](#footnote-396) **D:** 5th-7th C[[397]](#footnote-397)

בנימין[[398]](#footnote-398) – *Benjamin*

1. **O:** [[399]](#footnote-399) **Ds:** Of Tiberias[[400]](#footnote-400) **F:** – **S:** Theophanes, *PG* 108, 676 **E:** Christianconvert[[401]](#footnote-401) **D:** 628[[402]](#footnote-402)
2. **O:** بنيمين[[403]](#footnote-403) **Ds:** Leader of the Jews[[404]](#footnote-404) **F:** – **S:** Esbroeck, *AB* 104 (1986) 156 **E:** Fictitious**[[405]](#footnote-405) D:** 452[[406]](#footnote-406)
3. **O:** Iamein[[407]](#footnote-407) **Ds:** High priest[[408]](#footnote-408) **F:** – **S:** Pseudo-Cyril of Jerusalem, *The Cross*, 29b II **E:** – **D:** 312-37[[409]](#footnote-409)
4. **O:** – **Ds:** Japhet (1)’s son **F:** – **S:** *yBer* 6:1, 10a(Kosovsky, *Yerushalmi*, 153) **E:** – **D:** 3rd C[[410]](#footnote-410)
5. **O:** בנימן[[411]](#footnote-411) **Ds:** Levi(9)’s son **F:** – **S:** *yPea*1:1, 15a (Kosovsky, *Yerushalmi*, 153) **E:** – **D:** 3rd C[[412]](#footnote-412)
6. **O:** בנימן[[413]](#footnote-413) **Ds:** Abba (22)’s father **F:** – **S:** *yShevi* 6:3, 36d(Kosovsky, *Yerushalmi*, 11) **E:** – **D:** 3rd C[[414]](#footnote-414)
7. **O:** בנימן[[415]](#footnote-415) **Ds:** Ashtor(2)’s son **F:** – **S:** *yBik* 1:4, 64a (Kosovsky, *Yerushalmi*, 153) **E:** – **D:** 3rd-4th C[[416]](#footnote-416)
8. **O: בנימן**[[417]](#footnote-417) **Ds:** Gidol (2)’s son **F:** – **S:** 1. *yYev* 1:1, 2b (Kosovsky, *Yerushalmi*, 153); 2. *bHul* 125a (Kosowsky, *Babylonico*, 324) **E:** – **D:** 3rd C[[418]](#footnote-418)
9. **O: בנימן**[[419]](#footnote-419)**/**מיניימין[[420]](#footnote-420)**/**מניומי[[421]](#footnote-421) **Ds:** Gidol (3)’s father[[422]](#footnote-422) **F:** – **S:** 1. *yYev* 15:6, 15b (Kosovsky, *Yerushalmi*, 153); 2. *bPes* 107a (Kosowsky, *Babylonico*, 324) **E:** – **D:** 3rd C[[423]](#footnote-423)
10. **O:** מניומי[[424]](#footnote-424) **Ds:** Eleazar (26)’s father **F:** – **S:** *bHul* 19b[[425]](#footnote-425) (Kosowsky, *Babylonico*, 212) **E:** – **D:** Pre-320[[426]](#footnote-426)
11. **O:** – **Ds:** Abbin (26)’s father **F:** – **S:** *Lev Rab* 10:5(Hyman, *Toldoth*, 93) **E:** – **D:** 3rd C[[427]](#footnote-427)
12. **O:** [][[428]](#footnote-428) **Ds:** Leah (1)’s father **F:** Epitaph**,** Caesarea, Sukenik **S:** *CIJ* 888 **E:** – **D:** –[[429]](#footnote-429)
13. **O:** [[430]](#footnote-430) **Ds:** Joseph (74)’s son **F:** Epitaph, Jaffa, Vincent **S:** *CIJ* 908 **E:** – **D:** 3rd C
14. **O:** [[431]](#footnote-431) **Ds:** Isaac (43)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 912 **E:** – **D:** 3rd C
15. **O:** [[432]](#footnote-432) **Ds:** – **F:** Epitaph, Jaffa, Sukenik **S:** *CIJ* 942 **E:** – **D:** 3rd C
16. **O:** בינימין[[433]](#footnote-433) **Ds:** Joseph (80)’s son,administrator[[434]](#footnote-434) **F:** Synagogue inscription, Na‘aran,[[435]](#footnote-435) Vincent & Carrière **S:** *CIJ* 1202 **E:** – **D:** –[[436]](#footnote-436)
17. **O:** [[437]](#footnote-437) **Ds:** – **F:** Epitaph, Beth She‘arim,catacomb 1,*CIJ* 1099 **S:** *BS* 2:80 **E:** – **D:** Pre-352[[438]](#footnote-438)
18. **O:** [[439]](#footnote-439) **Ds:** Julius (6)’s son **F:** Epitaph, Beth She‘arim,catacomb 19 **S:** *BS* 2:189 **E:** – **D:** Pre-352[[440]](#footnote-440)
19. **O:** [[441]](#footnote-441) **Ds:** Leader, of Caesarea[[442]](#footnote-442) **F:** Epitaph, Italy,Miranda **S:** *JIWE* 1, 30 **E:** Jew?[[443]](#footnote-443) **D:** 4th-5th C
20. **O:** [[444]](#footnote-444) **Ds:** Joseph (85)’s son[[445]](#footnote-445) **F:** Synagogue inscription, Ían Íalde,[[446]](#footnote-446) Rey-Coquais **S:** *IJO* 3, Syr23 **E:** –[[447]](#footnote-447) **D:** 605[[448]](#footnote-448)
21. **O:** [[449]](#footnote-449) **Ds:** – **F:** Bowl, synagogue, Gaza **S:** Ovadiah, *IEJ* 19 (1969) 196 **E:** – **D:** –[[450]](#footnote-450)

בסי[[451]](#footnote-451) – *Besai*

1. **O:** [[452]](#footnote-452) **Ds:** Nonnus (2)’s son **F:** Epitaph, Jaffa,Clermont-Ganneau **S:** *CIJ* 909 **E:** – **D:** 3rd C

בצלאל[[453]](#footnote-453) – *Bezalel*

1. **O:** בוצלא[[454]](#footnote-454) **Ds:** – **F:** – **S:** *Rut Rab* 1:2 (Hyman, *Toldoth*, 283) **E:** – **D:** Pre-400[[455]](#footnote-455)

ברוך[[456]](#footnote-456) – *Baruch*

1. **O:** – **Ds:** Saul(3)’s father **F:** – **S:** *yGit* 9:7, 50c (Kosovsky, *Yerushalmi*, 156) **E:** Fictitious?[[457]](#footnote-457) **D:** 3rd C[[458]](#footnote-458)
2. **O:** – **Ds:** Phineas (16)’s father **F:** Synagogue inscription, Jerash,[[459]](#footnote-459) Crowfoot **S:** *CIJ* 866 **E:** – **D:** 5th C
3. **O:** [[460]](#footnote-460) **Ds:** – **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 953 **E:** – **D:** 3rd C

ברכיה[[461]](#footnote-461) – *Barachiah*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 1:1, 2d, Kosovsky, *Yerushalmi*, 158-9 **E:** – **D:** 3rd-4th C[[462]](#footnote-462)
2. **O:** יברכיה[[463]](#footnote-463) **Ds:** Eleazar (24)’s father **F:** – **S:** *bTaan* 10b[[464]](#footnote-464) (Kosowsky, *Babylonico*, 161) **E:** – **D:** Pre-400[[465]](#footnote-465)
3. **O:** – **Ds:** Hanan (11)’s father, of Bostra[[466]](#footnote-466) **F:** – **S:** *Gen Rab* 66:2 (Hyman, *Toldoth*, 470) **E:** – **D:** 3rd C[[467]](#footnote-467)
4. **O:** – **Ds:** Elder[[468]](#footnote-468) **F:** – **S:** *Lev Rab* 1:4 (Hyman, *Toldoth*, 299) **E:** – **D:** 3rd-4th C[[469]](#footnote-469)
5. **O:** – **Ds:** Priest,berrabbi[[470]](#footnote-470) **F:** – **S:** *TanB lekh lekha* 4:4 (Hyman, *Toldoth*, 299) **E:** – **D:** 3rd C[[471]](#footnote-471)
6. **O:** זכריה[[472]](#footnote-472) **Ds:** Levi (23)’s father **F:** – **S:** *TanB* *behukotai* 7:7 (Hyman, *Toldoth*, 858) **E:** – **D:** Pre-400[[473]](#footnote-473)
7. **O:** – **Ds:** Asaf (1)’s father **F:** – **S:** Pines, *PIASH* 5 (1971-6) 258 **E:** Fictitious?[[474]](#footnote-474) **D:** 6th C[[475]](#footnote-475)
8. **O:** [[476]](#footnote-476) **Ds:** Marcelina (1)’s son **F:** Amulet, Samaria **S:** Piccirillo, *Historiam pictura*, 468 **E:** Samaritan?[[477]](#footnote-477) **D:** 572[[478]](#footnote-478)
9. **O:** [[479]](#footnote-479) **Ds:** – **F:** Epitaph, Caesarea **S:** *CIIP* 2, 1461 **E:** Jew?[[480]](#footnote-480) **D:** –[[481]](#footnote-481)

ברק[[482]](#footnote-482) – *Barak*

1. **O:** –[[483]](#footnote-483) **Ds:** Joshua (3)’s father, Eden (1)’sson **F:** – **S:** *Tulida*, 129 **E:** Samaritan[[484]](#footnote-484) **D:** 3rd-4th C[[485]](#footnote-485)

גבריאל[[486]](#footnote-486) – *Gabriel*

1. **O:** [][[487]](#footnote-487) **Ds:** Amos (1)’s father **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 293 **E:** Christian?[[488]](#footnote-488) **D: –**[[489]](#footnote-489)

גדליה[[490]](#footnote-490) – *Gedaliah*

1. **O:** גוריא[[491]](#footnote-491) **Ds:** Samuel(34)’s father **F:** – **S:** *TanB, bahar*2(Hyman, *Toldoth*, 1136) **E:** – **D:** Pre-400[[492]](#footnote-492)
2. **O:** – **Ds:** Jeremiah (16)’s father, Joseph (128)’s son **F:** Inscription, Temple Mount, Jerusalem **S:** Ben-Dov, *Shadow of the Temple*, 334 **E:** Late?[[493]](#footnote-493) **D:** Pre-650?[[494]](#footnote-494)

גלית[[495]](#footnote-495) – *Goliath*

1. **O:** איגוד/גוליד/גולידו/גולייר/גולירי/גולית[[496]](#footnote-496)/אמי[[497]](#footnote-497) **Ds:** Hananiah (38)’s father **F:** – **S:** *Gen Rab* 16:3 (Hyman, *Toldoth*, 479) **E:** Nickname[[498]](#footnote-498) **D:** 3rd-4th C[[499]](#footnote-499)

## גמליאל[[500]](#footnote-500) – Gamaliel

1. **O:** Gamalielus[[501]](#footnote-501) **Ds:** The Patriarch[[502]](#footnote-502) **F:** *Codex Theodosianus* 16:8:22 **S:** 1. Marcellus, *De Medicamentis* 23,77[[503]](#footnote-503)2. Linder, *JRIL*, no. 41 **E:** – **D:** 415[[504]](#footnote-504)
2. **O:** Gamaliel[[505]](#footnote-505)/Gamalihel[[506]](#footnote-506) **Ds:** The Patriarch[[507]](#footnote-507) **F:** – **S:** Jerome, *PL* 22, 570 **E:** – **D:** 395[[508]](#footnote-508)
3. **O:** – **Ds:** Annianus (2)’s son **F:** – **S:** *yPea* 1:1, 15b (Kosovsky, *Yerushalmi*, 63) **E:** – **D:** 3rd-4th C[[509]](#footnote-509)
4. **O:** – **Ds:** The 3rd[[510]](#footnote-510) **F:** – **S:** *yKil* 2:8, 28b (Kosovsky, *Yerushalmi*, 173) **E:** – **D:** 225-35[[511]](#footnote-511)
5. **O:** – **Ds:** Twin/partner?[[512]](#footnote-512) **F:** – **S:** *yTer* 11:5, 48b (Kosovsky, *Yerushalmi*, 172) **E:** – **D:** 3rd C[[513]](#footnote-513)
6. **O:** גמלייל[[514]](#footnote-514) **Ds:** Of Qunteh[[515]](#footnote-515) **F:** – **S:** *yNed* 10:8, 42b (Kosovsky, *Yerushalmi*, 172) **E:** – **D:** 3rd C[[516]](#footnote-516)
7. **O:** – **Ds:** Liani (1)’s son **F:** – **S:** *yNid* 3:5, 51a (Kosovsky, *Yerushalmi*, 486) **E:** – **D:** 4th C[[517]](#footnote-517)
8. **O:** [[518]](#footnote-518) **Ds:** Rabbi[[519]](#footnote-519) **F:** Epitaphs, Beth She‘arim,catacomb 14 **S:** 1. *BS* 2:174; 2. 3:9 **E:** – **D:** Pre-352[[520]](#footnote-520)
9. **O:** – **Ds:** Nehemiah (10)’s son **F:** Epitaph, Beth She‘arim,catacomb 20 **S:** *BS* 3:15 **E:** – **D:** Pre-352[[521]](#footnote-521)
10. **O:** – **Ds:** Eleazar (43)’s son **F:** Epitaph, Beth She‘arim,catacomb 20 **S:** *BS* 3:26 **E:** – **D:** Pre-352[[522]](#footnote-522)

גרשום[[523]](#footnote-523) – *Gershom*

1. **O:** גרשון[[524]](#footnote-524) **Ds:** Ada (10)’s father **F:** – **S:** *yTer* 10:10, 47b[[525]](#footnote-525) (Kosovsky, *Yerushalmi*, 56) **E:** –**D:** Pre-400[[526]](#footnote-526)
2. **O:** – **Ds:** – **F:** – **S:** *yNed* 3:8, 38a (Kosovsky, *Yerushalmi*, 178) **E:** – **D:** 3rd C[[527]](#footnote-527)

דוד[[528]](#footnote-528) – *David*

1. **O:** דויד[[529]](#footnote-529) **Ds:** – **F:** – **S:** *yQid* 3:1, 63d (Kosovsky, *Yerushalmi*, 182) **E:** – **D:** 3rd C[[530]](#footnote-530)
2. **O:** [[531]](#footnote-531) **Ds:** – **F:** Epitaph, Tabgha,[[532]](#footnote-532) Schneider **S:** Klein, *Yeshuv*, 39 **E:** – **D:** –[[533]](#footnote-533)
3. **O:** דויד[[534]](#footnote-534) **Ds:** Moses (8)’s son **F:** Inscription, Temple Mount, Jerusalem **S:** Sukenik, “Jewish Inscriptions,” 139 **E:** Late?[[535]](#footnote-535) **D:** Pre-650?[[536]](#footnote-536)

דליה[[537]](#footnote-537) – *Daliah*

1. **O:** – **Ds:** His son[[538]](#footnote-538) **F:** **S:** *yKil* 1:6, 27a (Kosovsky, *Yerushalmi*, 156) **E:** Nickname; family?[[539]](#footnote-539) **D:** 3rd C[[540]](#footnote-540)

דניאל[[541]](#footnote-541) – *Daniel*

1. **O:** – **Ds:** Tailor[[542]](#footnote-542) **F:** – **S:** *Gen Rab* 64:7 (Hyman, *Toldoth*, 334) **E:** – **D:** Pre-400[[543]](#footnote-543)
2. **O:** [[544]](#footnote-544) **Ds:** – **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 933 **E:** – **D:** 3rd C
3. **O:** [[545]](#footnote-545) **Ds:** Ada (22)’s son, of Tyre[[546]](#footnote-546) **F:** Epitaph, Beit She‘arim, Avigad S**:** *IJO* 3, Syr7 **E:** – **D:** Pre-352[[547]](#footnote-547)
4. **O:** [[548]](#footnote-548) **Ds:** Antoninus (3), Marcus (4) and Nonna (4)’s sons, Theodorus (13) Joshua (31)’s brother **F:** Dedicatory inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 2 **E:** Jew?[[549]](#footnote-549) **D:** 455[[550]](#footnote-550)
5. **O:** – **Ds:** – **F:** Epitaph, Sepphoris **S:** Sukenik, *BIES* 12 (1946) 64 **E:** – **D:** –[[551]](#footnote-551)

הושעיה[[552]](#footnote-552) – *Hoshaiah*

1. **O:** – **Ds:** Eleazar (12)’s father **F:** –**S:** *yBer* 5:2, 9b (Kosovsky, *Yerushalmi*, 69) **E:** Fictitious?[[553]](#footnote-553) **D:** Pre-400[[554]](#footnote-554)
2. **O:** – **Ds:** Berabbi[[555]](#footnote-555) **F:** – **S:** *yPea* 8:8, 21b (Kosovsky, *Yerushalmi*, 64-9) **E:** – **D:** 3rd C[[556]](#footnote-556)
3. **O:** – **Ds:** Samuel (14)’s son **F:** – **S:** *yKil* 6:3, 30c (Kosovsky, *Yerushalmi*, 69) **E:** – **D:** 4th C[[557]](#footnote-557)
4. **O:** – **Ds:** Nathan (4)’s father **F:** – **S:** *yTer* 7:1, 44c (Kosovsky, *Yerushalmi*, 70) **E:** – **D:** 3rd C[[558]](#footnote-558)
5. **O:** אושעיה[[559]](#footnote-559) **Ds:** Abba (35)’s son **F:** – **S:** *yGit* 4:2, 45c (Kosovsky, *Yerushalmi*, 18) **E:** – **D:** 3rd C[[560]](#footnote-560)
6. **O:** אושעיא[[561]](#footnote-561)/הושעיא[[562]](#footnote-562)/יהושעיא[[563]](#footnote-563) **Ds:** Zebadiah (6)’s son **F:** – **S:** *bTaan* 26b[[564]](#footnote-564) (Kosowsky, *Babylonico*, 127) **E:** – **D:** 3rd C[[565]](#footnote-565)
7. **O:** אושעיה[[566]](#footnote-566) **Ds:** Ḥama (10)’s father **F:** – **S:** 1. *bSan* 25a; 2. *Gen Rab* 7:5 (Hyman, *Toldoth*, 458) **E:** – **D:** Pre-400[[567]](#footnote-567)
8. **O:** – **Ds:** Translator[[568]](#footnote-568) **F:** – **S:** *Gen Rab* 51:9 (Hyman, *Toldoth*, 119) **E:** – **D:** 3rd C[[569]](#footnote-569)
9. **O:** – **Ds:** Samuel (32)’s son[[570]](#footnote-570) **F:** – **S:** *Lev Rab* 31:9 (Hyman, *Toldoth*, 118) **E:** – **D:** Pre-400[[571]](#footnote-571)
10. **O:** הושיעה[[572]](#footnote-572) **Ds:** – **F:** Synagogue inscription, Susya,[[573]](#footnote-573) Yeivin **S:** Naveh, *OSM*, no. 86 **E:** – **D:** –[[574]](#footnote-574)
11. **O:** [[575]](#footnote-575) **Ds:** Joseph (103)’s father **F:** Lintel inscription, Khisfin[[576]](#footnote-576) **S:** Gregg & Urman, no. 74 **E:** – **D:** –[[577]](#footnote-577)
12. **O:** – **Ds:** Tanḥum (35)’s son, of Tiberias[[578]](#footnote-578) **F:** Epitaph, Sepphoris, Druks **S:** Naveh, *Atiqot* 49 (2005)113\* **E:** – **D:** 2nd**-**3rd C

הלל[[579]](#footnote-579) – *Hillel*

1. **O:** [[580]](#footnote-580) **Ds:** Patriarch[[581]](#footnote-581) **F:** – **S:** Epiphanius, *PG* 41, 412 **E:** Christian convert?[[582]](#footnote-582) **D:** 272-337[[583]](#footnote-583)
2. **O:** – **Ds:** Joseph (6)’s son-in-law **F:** –**S:** *yBer* 2:5, 5a (Kosovsky, *Yerushalmi*, 204) **E:** – **D:** 4th C[[584]](#footnote-584)
3. **O:** – **Ds:** Pazatos (2)’s son **F:** – **S:** *yDem* 7:7, 26c (Kosovsky, *Yerushalmi*, 204) **E:** – **D:** 3rd C[[585]](#footnote-585)
4. **O:** – **Ds:** Of Kifra[[586]](#footnote-586) **F:** – **S:** *yPes* 8:8, 36b (Kosovsky, *Yerushalmi*, 204) **E:** – **D:** 4th C[[587]](#footnote-587)
5. **O:** הילל[[588]](#footnote-588) **Ds:** Gamaliel (5)’s brother **F:** – **S:** *yMQ* 3:5, 82c (Kosovsky, *Yerushalmi*, 204)**E:** – **D:** 3rd C[[589]](#footnote-589)
6. **O:** – **Ds:** Hananiah (15)’s father **F:** – **S:** *yTer* 1:5, 41a (Kosovsky, *Yerushalmi*, 204) **E:** – **D:** 4th C[[590]](#footnote-590)
7. **O:** הילל[[591]](#footnote-591) **Ds:** Samuel (3)’s son **F:** – **S:** *yShevu* 6:1, 36b (Kosovsky, *Yerushalmi*, 204) **E:** – **D:** 3rd-4th C[[592]](#footnote-592)
8. **O:** – **Ds:** Joshua (24)’s father **F:** Epitaph, Beth She‘arim,catacomb 20 **S:** *BS* 3:16 **E:** – **D:** Pre-352[[593]](#footnote-593)
9. **O:** הליל[[594]](#footnote-594) **Ds:** Levi (32)’s son **F:** Epitaph, Beth She‘arim,catacomb 20 **S:** *BS* 3:28 **E:** – **D:** Pre-352[[595]](#footnote-595)
10. **O:** הילל[[596]](#footnote-596) **Ds:** Samuel (63)’s father **F:** Inscription, Wadi Hajjaj[[597]](#footnote-597) **S:** Negev, *Qadmoniot* 4 (1971) 24 **E:** –[[598]](#footnote-598) **D:** –[[599]](#footnote-599)

זבדי[[600]](#footnote-600) – *Zebadi*

1. **O:** זבד[[601]](#footnote-601) **Ds:** Aaron (2)’s father **F:** – **S:** *Tulida*, 134 **E:** Samaritan[[602]](#footnote-602) **D:** 3rd-4th C[[603]](#footnote-603)
2. **O:** – **Ds:** Jacob (7)’s father **F:** – **S:** *yBer* 1:2, 3b (Kosovsky, *Yerushalmi*, 208-9) **E:** – **D:** 3rd C[[604]](#footnote-604)
3. **O:** זבדא[[605]](#footnote-605) **Ds:** Abba (6)’s father **F:** – **S:** *yBer* 1:5, 3d (Kosovsky, *Yerushalmi*, 12-3) **E:** – **D:** 3rd-4th C[[606]](#footnote-606)
4. **O:** זביד[[607]](#footnote-607)/זבדא[[608]](#footnote-608) **Ds:** Simon (5)’s father **F:** – **S:** *yBer* 2:8, 5c (Kosovsky, *Yerushalmi*, 209) **E:** – **D:** 3rd-4th C[[609]](#footnote-609)
5. **O:** – **Ds:** Levi (10)’s son **F:** – **S:** *yDem* 7:1, 26a(Kosovsky, *Yerushalmi*, 208) **E:** – **D:** 3rd C[[610]](#footnote-610)
6. **O:** זבד[[611]](#footnote-611) **Ds:** Ḥalifa(4)’s father **F:** – **S:** *Lev Rab* 16:1 (Hyman, *Toldoth*, 451) **E:** – **D:** 3rd C[[612]](#footnote-612)

זבדיה[[613]](#footnote-613) – *Zebadiah*

1. **O:** זכריה[[614]](#footnote-614) **Ds:** Jacob (7)’s son **F:** – **S:** *yBer* 3:5, 6c (Kosovsky, *Yerushalmi*, 209) **E:** – **D:** 4th C[[615]](#footnote-615)
2. **O:** זבידא[[616]](#footnote-616) **Ds:** – **F:** – **S:** *yMSh* 1:3, 53a (Kosovsky, *Yerushalmi*, 208) **E:** – **D:** 4th C[[617]](#footnote-617)
3. **O:** זבידא[[618]](#footnote-618) **Ds:** Judah (7)’s father **F:** – **S:** *ySot* 7:4, 21d (Kosovsky, *Yerushalmi*, 208) **E:** – **D:** 3rd-4th C[[619]](#footnote-619)
4. **O:** זבדא[[620]](#footnote-620) **Ds:** Ḥiyya (19)’s father **F:** – **S:** *yNed* 6:3, 39c (Kosovsky, *Yerushalmi*, 208) **E:** – **D:** Pre-400[[621]](#footnote-621)
5. **O:** זבידא[[622]](#footnote-622) **Ds:** Bisna (5)’s father **F:** – **S:** *bBer* 55b[[623]](#footnote-623) (Kosowsky, *Babylonico*, 320) **E:** –**D:** Pre-400[[624]](#footnote-624)
6. **O:** גוריא[[625]](#footnote-625)/זבדא[[626]](#footnote-626)/זיגורא[[627]](#footnote-627)/זיגורי[[628]](#footnote-628)/זיגרא[[629]](#footnote-629)/זידא[[630]](#footnote-630)/זירא[[631]](#footnote-631) **Ds:** Hoshaiah (6)’s father **F:** – **S:** *bTaan* 26b[[632]](#footnote-632) (Kosowsky, *Babylonico*, 127) **E:** – **D:** 3rd C[[633]](#footnote-633)
7. **O:** זבדא[[634]](#footnote-634) **Ds:** Yohanan (15)’s father **F:** – **S:** Pines, *PIASH* 5 (1971-6) 258 **E:** Fictitious?[[635]](#footnote-635) **D:** Pre-6th C[[636]](#footnote-636)
8. **O:** זבידה[[637]](#footnote-637) **Ds:** Yohanan (16)’s son, Ḥalifa (8)’s father **F:** Synagogue inscription, Capernaum, Klein **S:** *CIJ* 982 **E:** – **D:** 3rd C
9. **O:** [[638]](#footnote-638) **Ds:** – **F:** Epitaph, Beth She‘arim,catacomb 4,*CIJ* 1121 **S:** *BS* 2:97 **E:** – **D:** Pre-352[[639]](#footnote-639)

**O:** [[640]](#footnote-640) **Ds:** Vahaban (1)’s father **F:** Epitaph, Zoar **S:** *IPT* 1a, no. 117 **E:** Jew?[[641]](#footnote-641) **D:** 418[[642]](#footnote-642)

**O:** זבידה[[643]](#footnote-643) **Ds:** Zaza (1)’s son **F:** Epitaph, Kafra[[644]](#footnote-644) **S:** Ilan, *Ancient Synagogues*, 160 **E:** – **D:** –[[645]](#footnote-645)

זזא[[646]](#footnote-646) – *Zaza*

**O:** זוזי[[647]](#footnote-647) **Ds:** Zebadiah (11)’s father **F:** Epitaph, Kafra[[648]](#footnote-648) **S:** Ilan, *Ancient Synagogues*, 160 **E:** – **D:** –[[649]](#footnote-649)

זכריה[[650]](#footnote-650) – *Zachariah*

1. **O:** זכאי[[651]](#footnote-651)/זכיי[[652]](#footnote-652) **Ds:** – **F:** – **S:** *yBer* 3:5, 6d (Kosovsky, *Yerushalmi*, 211) **E:** –[[653]](#footnote-653) **D:** 3rd C[[654]](#footnote-654)
2. **O:** – **Ds:** Levi (6)’s son-in-law **F:** – **S:** *yPea* 8:8, 21b (Kosovsky, *Yerushalmi*, 212) **E:** – **D:** 3rd C[[655]](#footnote-655)
3. **O:** – **Ds:** Simon (12)’s father **F:** – **S:** *yDem* 2:1, 22d (Kosovsky, *Yerushalmi*, 212) **E:** – **D:** 4th C[[656]](#footnote-656)
4. **O:** זכיי[[657]](#footnote-657) **Ds:** Cook[[658]](#footnote-658) **F:** – **S:** *yMeg* 4:1, 74d (Kosovsky, *Yerushalmi*, 211) **E:** – **D:** 3rd C[[659]](#footnote-659)
5. **O:** זכיי[[660]](#footnote-660) **Ds:** Of Kabul[[661]](#footnote-661) **F:** – **S:** *yMeg* 4:5, 75b (Kosovsky, *Yerushalmi*, 211) **E:** – **D:** 3rd C[[662]](#footnote-662)
6. **O:** – **Ds:** – **F:** – **S:** *ySan* 1:1, 18b (Kosovsky, *Yerushalmi*, 212) **E:** – **D:** 3rd C[[663]](#footnote-663)
7. **O:** – **Ds:** Levi (22)’s father **F:** – **S:** *Gen Rab* 15:5 (Hyman, *Toldoth*, 858) **E:** – **D:** Pre-400[[664]](#footnote-664)
8. **O:** [][[665]](#footnote-665) **Ds:** – **F:** Epitaph, Jaffa, Schick **S:** *CIJ* 915 **E:** – **D:** 3rd C
9. **O:** [[666]](#footnote-666) **Ds:** Esther (4)’s son **F:** Epitaph, Jaffa, Vincent **S:** *CIJ* 916 **E:** – **D:** 3rd C
10. **O:** [[667]](#footnote-667) **Ds:** – **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 923 **E:** – **D:** 3rd C
11. **O:** [][[668]](#footnote-668) **Ds:** – **F:** Memorial inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 67 **E:** Jew?[[669]](#footnote-669) **D:** 5th-6th C
12. **O:** [[670]](#footnote-670) **Ds:** Jacob (68)’s father **F:** Sarcophagus, Tallusa[[671]](#footnote-671) **S:** Lifschitz, *RB* 76 (1969) 92 **E:** Samaritan?[[672]](#footnote-672) **D:** –[[673]](#footnote-673)
13. **O:** –[[674]](#footnote-674) **Ds:** – **F:** Epitaph, Beth Govrin[[675]](#footnote-675) **S:** Kloner, *Qadmoniot* 20 (1988) 101 **E:** –[[676]](#footnote-676) **D:** 4th-8th C
14. **O:** [[677]](#footnote-677) **Ds:** – **F:** Seal, Jerusalem **S:** Saller, *LA* 21 (1971) 178 **E:** Jew?[[678]](#footnote-678) **D:** –[[679]](#footnote-679)

חגי[[680]](#footnote-680) – *Hagai*

1. **O:** – **Ds:** Samuel of Cappadocia’s attendant[[681]](#footnote-681) **F:** – **S:** *yBer* 2:6, 5b (Kosovsky, *Yerushalmi*, 237) **E:** – **D:** 4th C[[682]](#footnote-682)
2. **O:** – **Ds:** – **F:** – **S:** *yBer* 3:5, 6c (Kosovsky, *Yerushalmi*, 234-7) **E:** – **D:** 4th C[[683]](#footnote-683)
3. **O:** חגיי[[684]](#footnote-684) **Ds:** Eleazar (16)’s father **F:** – **S:** *ySheq* 7:2, 50c(Kosovsky, *Yerushalmi*, 127) **E:** – **D:** 4th C[[685]](#footnote-685)
4. **O:** – **Ds:** Jonathan (17)’s father **F:** – **S:** *Gen Rab* 21:1 (Hyman, *Toldoth*, 702) **E:** – **D:** 3rd-4th C[[686]](#footnote-686)
5. **O:** [[687]](#footnote-687) **Ds:** Abdolmithabo (1)’s father **F:** Epitaph, Zoar **S:** *IPT* 1a, no. 48 **E:** Jew?[[688]](#footnote-688) **D:** 385[[689]](#footnote-689)

חזקיה[[690]](#footnote-690) – *Hezekiah*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 1:1, 2c (Kosovsky, *Yerushalmi*, 240-4) **E:** – **D:** 3rd C[[691]](#footnote-691)
2. **O:** – **Ds:** Of Akko[[692]](#footnote-692) **F:** – **S:** *yShab* 14:4, 14d (Kosovsky, *Yerushalmi*, 244) **E:** – **D:** Pre-400[[693]](#footnote-693)
3. **O:** – **Ds:** Jeremiah (10)’s son **F:** – **S:** *yQid* 1:7, 61a (Kosovsky, *Yerushalmi*, 244) **E:** – **D:** Pre-400[[694]](#footnote-694)
4. **O:** – **Ds:** Of Huquq[[695]](#footnote-695) **F:** – **S:** *ySan* 3:9, 21d (Kosovsky, *Yerushalmi*, 244) **E:** – **D:** 4th C[[696]](#footnote-696)
5. **O:** – **Ds:** Parnakh (1)’s son **F:** – **S:** *bBer* 63a[[697]](#footnote-697) (Kosowsky, *Babylonico*, 461) **E:** – **D:** 3rd C[[698]](#footnote-698)
6. **O:** – **Ds:** Bouleutinus (1)’s son **F:** – **S:** *bArakh* 28b[[699]](#footnote-699) (Kosowsky, *Babylonico*, 461) **E:** – **D:** 3rd C[[700]](#footnote-700)
7. **O:** – **Ds:** Translator[[701]](#footnote-701) **F:** – **S:** *Gen Rab* 65:11 (Hyman, *Toldoth*, 423) **E:** – **D:** Pre-400[[702]](#footnote-702)
8. **O:** – **Ds:** Judah (62)’s father **F:** Synagogue inscription, Jerash,[[703]](#footnote-703) Crowfoot **S:** *CIJ* 866 **E:** – **D:** 5th C
9. **O:** [[704]](#footnote-704) **Ds:** Levi (25)’s son **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 911 **E:** – **D:** 3rd C
10. **O:** חזקין[[705]](#footnote-705) **Ds:** Halifa (9)’s son **F:** Synagogue inscription, Ein-Gedi,[[706]](#footnote-706) Barag & Porat **S:** Naveh, *OSM*, no. 70 **E:** – **D:** –[[707]](#footnote-707)
11. **O:** [[708]](#footnote-708) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 194 **E:** Jew?[[709]](#footnote-709) **D:** –[[710]](#footnote-710)
12. **O:** – **Ds:** – **F:** Sarcophagus, Kfar Giladi[[711]](#footnote-711) **S:** Kaplan, *EI* 8 (1966) 109 **E:** – **D:** 3rd C
13. **O:** [[712]](#footnote-712) **Ds:** Isaac (66)’s nephew[[713]](#footnote-713) **F:** Epitaph, Jaffa **S:** Price, *SCI* 22 (2003) 218 **E:** – **D:** 3rd C?[[714]](#footnote-714)

## חכליה[[715]](#footnote-715) – Hakhiliah

1. **O:** – **Ds:** – **F:** Amulet, Hecht Museum, Haifa **S:** – **E:** – **D:** –[[716]](#footnote-716)

חלקיה[[717]](#footnote-717) – *Helkiah*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 9:4, 14b (Kosovsky, *Yerushalmi*, 260) **E:** – **D:** 3rd C[[718]](#footnote-718)
2. **O:** – **Ds:** Tobiah (4)’s son **F:** – **S:** *yBB* 3:3, 14a (Kosovsky, *Yerushalmi*, 260) **E:** – **D:** 3rd C[[719]](#footnote-719)

חניאל[[720]](#footnote-720) – *Haniel*

1. **O:** [][[721]](#footnote-721) **Ds:** Aged 7[[722]](#footnote-722) **F:** Epitaph, Khisfin[[723]](#footnote-723) **S:** Gregg & Urman, no. 77 **E:** Jew?[[724]](#footnote-724) **D:** –[[725]](#footnote-725)
2. **O:** ח[ניא]ל[[726]](#footnote-726) **Ds:** Hannah (10)’s father **F:** Epitaph, Zoar **S:** Misgav *IMSA* 5 (2006) no. 31 **E:** – **D:** 519[[727]](#footnote-727)

חנן[[728]](#footnote-728) – *Hanan*

1. **O:** – **Ds:** Abba (10)’s son **F:** – **S:** *yBer* 4:1, 7a (Kosovsky, *Yerushalmi*, 22) **E:** – **D:** 3rd C[[729]](#footnote-729)
2. **O:** – **Ds:** Ḥalbo (1)’s father **F:** – **S:** *yBer* 7:1, 11a (Kosovsky, *Yerushalmi*, 259) **E:** – **D:** 3rd C[[730]](#footnote-730)
3. **O:** – **Ds:** Simon (8)’s father **F:** – **S:** *yPea* 1:5, 16c(Kosovsky, *Yerushalmi*, 264) **E:** – **D:** 4th C[[731]](#footnote-731)
4. **O:** – **Ds:** – **F:** – **S:** *ySheq* 3:2, 47c (Kosovsky, *Yerushalmi*, 263-4) **E:** – **D:** Pre-400[[732]](#footnote-732)
5. **O:** חנין[[733]](#footnote-733) **Ds:** Levi (18)’s son **F:** – **S:** *yBes* 4:1, 62b (Kosovsky, *Yerushalmi*, 264) **E:** – **D:** Pre-400[[734]](#footnote-734)
6. **O:** – **Ds:** Judah (28)’s father **F:** – **S:** *ySan* 10:1, 27d (Kosovsky, *Yerushalmi*, 264) **E:** – **D:** 3rd-4th C[[735]](#footnote-735)
7. **O:** חנין[[736]](#footnote-736) **Ds:** Son-in-law of the Patriarch’s House[[737]](#footnote-737) **F:** – **S:** *bMQ* 25b[[738]](#footnote-738) (Kosowsky, *Babylonico*, 502) **E:** – **D:** Pre-400[[739]](#footnote-739)
8. **O:** – **Ds:** Hanan (7)’s son **F:** – **S:** *bMQ* 25b[[740]](#footnote-740) (Kosowsky, *Babylonico*, 523) **E:** – **D:** Pre-400[[741]](#footnote-741)
9. **O:** – **Ds:** Of Sepphoris[[742]](#footnote-742) **F:** – **S:** *Gen Rab* 10:4 (Hyman, *Toldoth*, 471) **E:** – **D:** 3rd-4th C[[743]](#footnote-743)
10. **O:** – **Ds:** Nahmani (9)’s father **F:** – **S:** *Gen Rab* 40:7 (Hyman, *Toldoth*, 941) **E:** – **D:** Pre-400[[744]](#footnote-744)
11. **O:** – **Ds:** Barachiah (3)’s son, of Bostra[[745]](#footnote-745) **F:** – **S:** *Gen Rab* 66:2 (Hyman, *Toldoth*, 470) **E:** – **D:** 3rd C[[746]](#footnote-746)
12. **O:** חנ[ן][[747]](#footnote-747) **Ds:** Íalifa (6)’s father **F:** Synagogue inscription, Horvat Kanaf,[[748]](#footnote-748) Dalman **S:** *CIJ* 854 **E:** – **D:** –[[749]](#footnote-749)
13. **O:** [[750]](#footnote-750) **Ds:** – **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 19 **E:** Jew?[[751]](#footnote-751) **D:** Pre-8th C[[752]](#footnote-752)

חנניה[[753]](#footnote-753) – *Hananiah*

1. **O:** Baranina[[754]](#footnote-754) **Ds:** Jerome’s teacher[[755]](#footnote-755) **F:** – **S:** Jerome, *PL* 22, 745 **E:** – **D:** 388-420[[756]](#footnote-756)
2. **O:** חנינא[[757]](#footnote-757) **Ds:** Andreas (1)’s son **F:** – **S:** *yBer* 1:1, 2c (Kosovsky, *Yerushalmi*, 135) **E:** – **D:** 3rd C[[758]](#footnote-758)
3. **O:** – **Ds:** Ada (2)’s son **F:** – **S:** *yBer* 1:4, 3b (Kosovsky, *Yerushalmi*, 57) **E:** – **D:** 3rd C[[759]](#footnote-759)
4. **O:** חנינא[[760]](#footnote-760) **Ds:** Ḥama (1)’s father **F:** – **S:** *yBer* 1:5, 3d (Kosovsky, *Yerushalmi*, 261) **E:** – **D:** 3rd-4th C[[761]](#footnote-761)
5. **O:** חנינא[[762]](#footnote-762) **Ds:** Pappus (2)’s son **F:** – **S:** *yBer* 2:1, 4b (Kosovsky, *Yerushalmi*, 276) **E:** – **D:** 3rd C[[763]](#footnote-763)
6. **O:** חנינא[[764]](#footnote-764) **Ds:** Samuel (6)’s father **F:** – **S:** *yBer* 2:4, 4d (Kosovsky, *Yerushalmi*, 281) **E:** – **D:** 3rd C[[765]](#footnote-765)
7. **O:** חנינא[[766]](#footnote-766) **Ds:** Ahi (5)’s father **F:** – **S:** *yBer* 2:4, 5a (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 4th C[[767]](#footnote-767)
8. **O:** – **Ds:** Abbahu (1)’s son **F:** – **S:** *yBer* 2:4, 5a (Kosovsky, *Yerushalmi*, 34-5) **E:** – **D:** 3rd C[[768]](#footnote-768)
9. **O:** – **Ds:** Tanḥum (5)’s father **F:** – **S:** *yBer* 4:4, 8b (Kosovsky, *Yerushalmi*, 281) **E:** – **D:** Pre-400[[769]](#footnote-769)
10. **O:** חיננא[[770]](#footnote-770) **Ds:** Ze‘ira (3)’s father **F:** – **S:** *yBer* 5:1, 8d (Kosovsky, *Yerushalmi*, 232) **E:** – **D:** 3rd C[[771]](#footnote-771)
11. **O:** חנינה[[772]](#footnote-772) **Ds:** Joseph (13)’s father **F:** – **S:** *yBer* 5:3, 9c (Kosovsky, *Yerushalmi*, 281) **E:** – **D:** 3rd C[[773]](#footnote-773)
12. **O:** חיננא[[774]](#footnote-774) **Ds:** Isaac (9)’s son **F:** – **S:** *yBer* 6:1, 10a (Kosovsky, *Yerushalmi*, 275-6) **E:** – **D:** 3rd C[[775]](#footnote-775)
13. **O:** חנינא[[776]](#footnote-776) **Ds:** Yaqa (1)’s son **F:** – **S:** *yBer* 9:2, 14a (Kosovsky, *Yerushalmi*, 98) **E:** – **D:** Pre-400[[777]](#footnote-777)
14. **O:** – **Ds:** Of En-Tena[[778]](#footnote-778) **F:** – **S:** *yPea* 1:1, 16b (Kosovsky, *Yerushalmi*, 274) **E:** – **D:** 4th C[[779]](#footnote-779)
15. **O:** – **Ds:** Hillel (6)’s son **F:** – **S:** *yKil* 7:5, 31a (Kosovsky, *Yerushalmi*, 204) **E:** – **D:** 4th C[[780]](#footnote-780)
16. **O:** – **Ds:** Of Sepphoris[[781]](#footnote-781) **F:** – **S:** *yKil* 9:3, 32a (Kosovsky, *Yerushalmi*, 274-5) **E:** – **D:** 4th C[[782]](#footnote-782)
17. **O:** חנינה[[783]](#footnote-783) **Ds:** Joseph (23)’s son **F:** – **S:** *yTer* 4:3, 42d (Kosovsky, *Yerushalmi*, 275) **E:** – **D:** Pre-400[[784]](#footnote-784)
18. **O:** – **Ds:** Associate of the rabbis[[785]](#footnote-785) **F:** – **S:** *yTer* 8:3, 45c (Kosovsky, *Yerushalmi*, 274) **E:** – **D:** 3rd C[[786]](#footnote-786)
19. **O:** חנינה[[787]](#footnote-787) **Ds:** Of Tira[[788]](#footnote-788) **F:** – **S:** *yTer* 10:6, 47b (Kosovsky, *Yerushalmi*, 275) **E:** – **D:** Pre-400[[789]](#footnote-789)
20. **O:** – **Ds:** Akhbari (1)’s son **F:** – **S:** *yTer* 11:5, 48b (Kosovsky, *Yerushalmi*, 276) **E:** – **D:** 3rd C[[790]](#footnote-790)
21. **O:** – **Ds:** Samuel (16)’s son **F:** – **S:** *yShab* 1:1, 2d (Kosovsky, *Yerushalmi*, 276) **E:** – **D:** 3rd C[[791]](#footnote-791)
22. **O: – Ds:** Hoshaiah (2)’snephew **F:** **–** **S:** *yShab* 1:2, 3a (Kosovsky, *Yerushalmi*, 70) **E:** – **D:** 3rd C[[792]](#footnote-792)
23. **O:** – **Ds:** Eleazar (14)’s father[[793]](#footnote-793) **F:** – **S:** *yShab* 3:7, 6c (Kosovsky, *Yerushalmi*, 127) **E:** – **D:** Pre-400[[794]](#footnote-794)
24. **O:** – **Ds:** Phineas (5)’s father **F:** – **S:** *yShab* 4:1, 6d (Kosovsky, *Yerushalmi*, 281) **E:** – **D:** 4th C[[795]](#footnote-795)
25. **O:** – **Ds:** Shlamiah (1)’s son **F:** – **S:** *yEruv* 1:1, 18d (Kosovsky, *Yerushalmi*, 276-7) **E:** – **D:** 3rd C[[796]](#footnote-796)
26. **O:** חיננא[[797]](#footnote-797) **Ds:** Abba (28)’s father **F:** – **S:** *yEruv* 8:4, 25a (Kosovsky, *Yerushalmi*, 14) **E:** – **D:** 3rd C[[798]](#footnote-798)
27. **O:** חנינא[[799]](#footnote-799) **Ds:** Kahai (1)’s son **F:** – **S:** *yPes* 2:7, 29c (Kosovsky, *Yerushalmi*, 276) **E:** – **D:** 3rd C[[800]](#footnote-800)
28. **O:** חיננא[[801]](#footnote-801) **Ds:** Yinṭah (1)’s father **F:** – **S:** *yPes* 4:1, 30c (Kosovsky, *Yerushalmi*, 275) **E:** – **D:** Pre-400[[802]](#footnote-802)
29. **O:** חיננא[[803]](#footnote-803) **Ds:** Ami (6)’s father **F:** – **S:** *yMeg* 1:9, 71c (Kosovsky, *Yerushalmi*, 97) **E:** – **D:** 3rd C[[804]](#footnote-804)
30. **O:** – **Ds:** Pazatos (6)’s son **F:** – **S:** *yMeg* 4:3, 75a (Kosovsky, *Yerushalmi*, 276) **E:** – **D:** 3rd C[[805]](#footnote-805)
31. **O:** חנינה[[806]](#footnote-806) **Ds:** Mana (1)’s brother **F:** – **S:** *yMQ* 3:5, 82d (Kosovsky, *Yerushalmi*, 274) **E:** – **D:** 3rd C[[807]](#footnote-807)
32. **O:** חנינה[[808]](#footnote-808) **Ds:** Agol (1)’s son **F:** – **S:** *yYeb* 6:6, 7c (Kosovsky, *Yerushalmi*, 276) **E:** – **D:** 3rd-4th C[[809]](#footnote-809)
33. **O:** – **Ds:** Of Qartis[[810]](#footnote-810) **F:** – **S:** *yKet* 2:9, 26d (Kosovsky, *Yerushalmi*, 275) **E:** – **D:** 3rd C[[811]](#footnote-811)
34. **O:** חיננא[[812]](#footnote-812) **Ds:** Joseph (28)’s son **F:** – **S:** *yGit* 1:1, 43b (Kosovsky, *Yerushalmi*, 275) **E:** – **D:** Pre-400[[813]](#footnote-813)
35. **O:** – **Ds:** Sheila (6)’s son **F:** – **S:** *ySan* 8:8, 26c (Kosovsky, *Yerushalmi*, 276) **E:** – **D:** 3rd C[[814]](#footnote-814)
36. **O:** חנינה[[815]](#footnote-815) **Ds:** The scribe[[816]](#footnote-816) **F:** – **S:** *yHor* 1:3, 47a(Kosovsky, *Yerushalmi*, 274) **E:** – **D:** 3rd C[[817]](#footnote-817)
37. **O:** חנינא[[818]](#footnote-818) **Ds:** Qara[[819]](#footnote-819) **F:** – **S:** *bTaan* 27b[[820]](#footnote-820) (Kosowsky, *Babylonico*, 514) **E:** – **D:** 3rd C[[821]](#footnote-821)
38. **O:** חנינה[[822]](#footnote-822) **Ds:** Goliath (1)’s son **F:** – **S:** *Gen Rab* 16:3 (Hyman, *Toldoth*, 479) **E:** – **D:** 3rd-4th C[[823]](#footnote-823)
39. **O:** חננא[[824]](#footnote-824) **Ds:** Sansan (1)’s son **F:** – **S:** *Gen Rab* 19:2 (Hyman, *Toldoth*, 493-4) **E:** – **D:** Pre-400[[825]](#footnote-825)
40. **O:** – **Ds:** Ahi (19)’s son **F:** – **S:** *Lev Rab* 3:6(Hyman, *Toldoth*, 478) **E:** – **D:** 3rd C[[826]](#footnote-826)
41. **O:** – **Ds:** Abba (50)’s son **F:** – **S:** *S of S Rab* 7:2 (Hyman, *Toldoth*, 505) **E:** – **D:** Pre-400[[827]](#footnote-827)
42. **O:** – **Ds:** Shalaqa (1)’s son **F:** – **S:** *TanB,* *ki tese* 10:10 (Hyman, *Toldoth*, 497) **E:** – **D:** 3rd C[[828]](#footnote-828)
43. **O:** חנינה[[829]](#footnote-829) **Ds:** – **F:** Synagogue inscription, Hammat Gader, Sukenik **S:** *CIJ* 856 **E:** – **D:** Pre-438?[[830]](#footnote-830)
44. **O:** – **Ds:** – **F:** Epitaph, Jaffa, Klein **S:** *CIJ* 895 **E:** – **D:** 3rd C
45. **O:** [[831]](#footnote-831) **Ds:** Paregorius (5)’s father **F:** Epitaph, Jaffa, Alt **S:** *CIJ* 944 **E:** – **D:** 3rd C
46. **O:** [[832]](#footnote-832) **Ds:** Jacob (50)’s son **F:** Synagogue inscription, Gaza, Leob **S:** *CIJ* 967 **E:** – **D:** 2nd-3rd C
47. **O:** [[833]](#footnote-833)/[[834]](#footnote-834) **Ds:** Marinus (6)’s son, artist[[835]](#footnote-835) **F:** Synagogue inscriptions, Beth Alpha[[836]](#footnote-836)-Beth She’an, Sukenik **S:** 1. *CIJ* 1166; 2. Roth-Gerson, *GISEI*, no. 5 **E:** – **D:** 6th C
48. **O:** [[837]](#footnote-837) **Ds:** – **F:** Epitaph, Beth She‘arim,catacomb 1, *CIJ* 1066 **S:** *BS* 2:55 **E:** – **D:** Pre-352[[838]](#footnote-838)
49. **O:** [[839]](#footnote-839) **Ds:** – **F:** Epitaph, Beth She‘arim,catacomb 1, *CIJ* 1086 **S:** *BS* 2:69 **E:** – **D:** Pre-352[[840]](#footnote-840)
50. **O:** [ח]יננה[[841]](#footnote-841) **Ds:** – **F:** Synagogue inscription, Dabbûra,[[842]](#footnote-842) Urman **S:** Naveh, *OSM* no. 9 **E:** – **D:** –[[843]](#footnote-843)
51. **O:** חנינא[[844]](#footnote-844) **Ds:** Eleazar (45)’s son **F:** Synagogue inscription, Kfar Nevoraya,[[845]](#footnote-845) Renan **S:** Naveh, *OSM*, no. 13 **E:** – **D:** 564[[846]](#footnote-846)
52. **O:** [][[847]](#footnote-847) **Ds:** Alud (1)’s father **F:** Epitaph, Kfar Nafah[[848]](#footnote-848) **S:** Gregg & Urman, no. 107 **E:** Jew?[[849]](#footnote-849) **D:** –[[850]](#footnote-850)
53. **O:** [[851]](#footnote-851) **Ds:** Aged 75[[852]](#footnote-852) **F:** Epitaph, Quneitra[[853]](#footnote-853) **S:** Gregg & Urman, no. 212 **E:** Jew?[[854]](#footnote-854) **D:** –[[855]](#footnote-855)
54. **O:** [[856]](#footnote-856) **Ds:** Aged 1[[857]](#footnote-857) **F:** Epitaph, Bab el-Hawa[[858]](#footnote-858) **S:** Gregg & Urman, no. 233 **E:** Jew?[[859]](#footnote-859) **D:** –[[860]](#footnote-860)
55. **O:** [][][[861]](#footnote-861) **Ds:** Shiphra (1)’s son, Hilarus (1)’s father **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 346 **E:** Jew?[[862]](#footnote-862) **D:** –[[863]](#footnote-863)
56. **O:** אנינה[[864]](#footnote-864) **Ds:** – **F:** Synagogue inscription, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 10 **E:** – **D:** 5th-7th C[[865]](#footnote-865)
57. **O:** [[866]](#footnote-866) **Ds:** – **F:** Memorial inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 70 **E:** Jew?[[867]](#footnote-867) **D:** 5th-6th C
58. **O:** – **Ds:** Phineas (19)’s son, Priest[[868]](#footnote-868) **F:** Epitaph, Zoar **S:** Migav & Stern, *Tarbiz* 74 (2005) no. 28 **E:** – **D:** 444[[869]](#footnote-869)
59. **O:** – **Ds:** – **F:** Synagogue inscription, Rehov[[870]](#footnote-870) **S:** Vito, “Reḥob,” 93[[871]](#footnote-871) **E:** – **D:** 4th-7th C

טוביה[[872]](#footnote-872) – *Tobiah*

1. **O:** טובי[[873]](#footnote-873) **Ds:** Nathan (3)’s father **F:** – **S:** *yBer* 4:1, 7b (Kosovsky, *Yerushalmi*, 287) **E:** – **D:** 3rd C[[874]](#footnote-874)
2. **O:** טבי[[875]](#footnote-875) **Ds:** – **F:** – **S:** *yTer* 2:1, 41b (Kosovsky, *Yerushalmi*, 287) **E:** – **D:** 3rd C[[876]](#footnote-876)
3. **O:** טובי[[877]](#footnote-877) **Ds:** Abdimi (7)’s father **F:** – **S:** *yMQ* 3:5, 82d (Kosovsky, *Yerushalmi*, 25) **E:** – **D:** 3rd C[[878]](#footnote-878)
4. **O:** טובי[[879]](#footnote-879) **Ds:** Helkiah (2)’s father **F:** – **S:** *yBB* 3:3, 14a (Kosovsky, *Yerushalmi*, 260) **E:** – **D:** 3rd C[[880]](#footnote-880)
5. **O:** טובי[[881]](#footnote-881) **Ds:** – **F:** – **S:** *yNid* 1:1, 48d (Kosovsky, *Yerushalmi*, 287) **E:** – **D:** 3rd C[[882]](#footnote-882)
6. **O:** – **Ds:** Isaac (34)’s son **F:** – **S:** *Gen Rab* 40:6 (Hyman, *Toldoth*, 523) **E:** Fictitious**?**[[883]](#footnote-883) **D:** Pre-400[[884]](#footnote-884)
7. **O:** [[885]](#footnote-885) **Ds:** Gadrathi(1)’s husband?[[886]](#footnote-886) **F:** Dedicatory inscription, Dama,[[887]](#footnote-887) Waddington **S:** *CIJ* 864 **E:** Jew?[[888]](#footnote-888) **D:** –[[889]](#footnote-889)
8. **O:** [[890]](#footnote-890) **Ds:** Samuel (62)’s son, aged 10[[891]](#footnote-891) **F:** Epitaph, Mourdouk[[892]](#footnote-892) **S:** Dunand, *RB* 41 (1932) 562 **E:** Jew?[[893]](#footnote-893) **D:** –[[894]](#footnote-894)

יאיר[[895]](#footnote-895) – Yair

1. **O:** – **Ds:** Joshua (11)’s father[[896]](#footnote-896) **F:** – **S:** *yTaan* 3:4, 66c (Kosovsky, *Yerushalmi*, 294) **E:** – **D:** Pre-400[[897]](#footnote-897)

יאשיה[[898]](#footnote-898) – *Josiah*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 2:6, 5b (Kosovsky, *Yerushalmi*, 294-5) **E:** – **D:** 3rd C[[899]](#footnote-899)
2. **O:** – **Ds:** Jonathan (1)’s son **F:** – **S:** *yTer* 2:1, 41b (Kosovsky, *Yerushalmi*, 295) **E:** – **D:** 3rd C[[900]](#footnote-900)
3. **O:** – **Ds:** Of Usha[[901]](#footnote-901) **F:** – **S:** *bGit* 33b[[902]](#footnote-902) (Kosowsky, *Babylonico*, 564-5) **E:** – **D:** Pre-400[[903]](#footnote-903)
4. **O:** יושיה[[904]](#footnote-904) **Ds:** – **F:** Synagogue inscription, Isfiya,[[905]](#footnote-905) Avi-Yonah **S:** *CIJ* 885 **E:** – **D:** –[[906]](#footnote-906)

ידוע[[907]](#footnote-907) – *Yadua*

1. **O:** [[908]](#footnote-908) **Ds:** – **F:** Epitaphs, Beth She‘arim,catacomb 8, *CIJ* 1141, 1158 **S:** 1. *BS* 2:114; 2. 124 **E:** – **D:** Pre-352[[909]](#footnote-909)

יהודה[[910]](#footnote-910) – *Judah*

1. **O:** Iudae[[911]](#footnote-911) **Ds:** – **F:** *Codex Justinianus* 3:13:3 **S:** Linder, *JRIL*, nos. 5 **E:** –[[912]](#footnote-912) **D:** 293[[913]](#footnote-913)
2. **O:** [[914]](#footnote-914) **Ds:** Hillel (1)’s son **F:** – **S:** Epiphanius, *PG* 41, 416 **E:** – **D:** 320-403[[915]](#footnote-915)
3. **O: بهوذ**ا[[916]](#footnote-916)**/**ܝܗܘܕܐ[[917]](#footnote-917)**/**Iuda[[918]](#footnote-918)/iuodas[[919]](#footnote-919) **Ds:** Quiriacus (1), Simon (1) and Hannah (1)’s son, discoverer of the cross, bishop of Jerusalem[[920]](#footnote-920) **F:** – **S:** 1. *PO* iv/3, 270; 2. Guidi, *ROC* 1/9 (1904) 87; 3. Gregory of Tour, *PL* 71, 179; 4. Pseudo-Cyril of Jerusalem, *The Cross*, 30b 2; 5. Krauss, *Leben Jesu*, 142 **E:** Christian convert[[921]](#footnote-921); fictitious[[922]](#footnote-922) **D:** 326-8[[923]](#footnote-923)
4. **O:** –[[924]](#footnote-924) **Ds:** Marfalinah (1)’s son **F:** – **S:** Abu’l Fath, 176 **E:** Samaritan[[925]](#footnote-925) **D:** 4th C[[926]](#footnote-926)
5. **O:** – **Ds:** Pazatos (1)’s son **F:** – **S:** *yBer* 1:1, 2b[[927]](#footnote-927) (Kosovsky, *Yerushalmi*, 322-4)**E:** – **D:** 3rd C[[928]](#footnote-928)
6. **O:** – **Ds:** Ḥiyya (1)’s father, Samuel (2)’s grandfather **F:** – **S:** *yBer* 1:1, 2b (Kosovsky, *Yerushalmi*, 255)**E:** – **D:** Pre-400[[929]](#footnote-929)
7. **O:** – **Ds:** Zebadiah (3)’s son **F:** – **S:** *yBer* 1:5, 3c (Kosovsky, *Yerushalmi*, 208)**E:** – **D:** 3rd-4th C[[930]](#footnote-930)
8. **O:** יודן[[931]](#footnote-931) **Ds:** – **F:** – **S:** *yBer* 1:5, 3d (Kosovsky, *Yerushalmi*, 299-319)**E:** – **D:** 3rd-4th C[[932]](#footnote-932)
9. **O:** יודן[[933]](#footnote-933) **Ds:** Ayybu (1)’s son **F:** – **S:** *yBer* 2:4, 5a (Kosovsky, *Yerushalmi*, 84)**E:** – **D:** 3rd C[[934]](#footnote-934)
10. **O:** יודן[[935]](#footnote-935) **Ds:** Patriarch[[936]](#footnote-936) **F:** – **S:** *yBer* 3:1, 6a (Kosovsky, *Yerushalmi*, 319-20)**E:** – **D:** 235-60[[937]](#footnote-937)
11. **O:** יודה[[938]](#footnote-938) **Ds:** Titus (2)’s son **F:** – **S:** *yBer* 3:4, 6c (Kosovsky, *Yerushalmi*, 291)**E:** – **D:** 3rd C[[939]](#footnote-939)
12. **O:** יודן[[940]](#footnote-940) **Ds:** Of Ein Tura[[941]](#footnote-941) **F:** – **S:** *yBer* 4:1, 7c (Kosovsky, *Yerushalmi*, 320)**E:** – **D:** 3rd C[[942]](#footnote-942)
13. **O:** יודן[[943]](#footnote-943) **Ds:** Ishmael (2)’s son[[944]](#footnote-944) **F:** – **S:** *yBer* 4:2, 7d (Kosovsky, *Yerushalmi*, 321)**E:** – **D:** Pre-400[[945]](#footnote-945)
14. **O:** יודן[[946]](#footnote-946) **Ds:** Tanḥum (6)’s father **F:** – **S:** *yBer* 6:1, 10a (Kosovsky, *Yerushalmi*, 327)**E:** – **D:** 3rd-4th C[[947]](#footnote-947)
15. **O:** – **Ds:** Simon (3)’s son **F:** – **S:** *yBer* 8:5, 12b (Kosovsky, *Yerushalmi*, 322)**E:** – **D:** 3rd C[[948]](#footnote-948)
16. **O:** יודן[[949]](#footnote-949) **Ds:** Shalum (3)’s son **F:** – **S:** *yBer* 9:2, 13d (Kosovsky, *Yerushalmi*, 324-5)**E:** – **D:** 4th C[[950]](#footnote-950)
17. **O:** יודן[[951]](#footnote-951) **Ds:** Of Migdal[[952]](#footnote-952) **F:** – **S:** *yBer* 9:2, 14a (Kosovsky, *Yerushalmi*, 319)**E:** – **D:** Pre-400[[953]](#footnote-953)
18. **O:** יודן[[954]](#footnote-954) **Ds:** Playah (1)’s son **F:** – **S:** *yBer* 9:5, 14b (Kosovsky, *Yerushalmi*, 322)**E:** – **D:** 4th C[[955]](#footnote-955)
19. **O:** יודן[[956]](#footnote-956) **Ds:** Dorotheus (1)’s son[[957]](#footnote-957) **F:** – **S:** *yPea* 1:1, 15d (Kosovsky, *Yerushalmi*, 184)**E:** – **D:** Pre-400[[958]](#footnote-958)
20. **O:** יודן[[959]](#footnote-959) **Ds:** Mataniah (1)’s father **F:** – **S:** *yDem* 5:3, 24c (Kosovsky, *Yerushalmi*, 320)**E:** – **D:** 4th C[[960]](#footnote-960)
21. **O:** יודן[[961]](#footnote-961) **Ds:** Gurion (1)’s son **F:** – **S:** *yShevi* 2:3, 33d (Kosovsky, *Yerushalmi*, 165)**E:** – **D:** 3rd-4th C[[962]](#footnote-962)
22. **O:** – **Ds:** Ami (1)’s son **F:** – **S:** *yTer* 2:5, 41d (Kosovsky, *Yerushalmi*, 97)**E:** – **D:** 3rd C[[963]](#footnote-963)
23. **O:** יודני[[964]](#footnote-964)/יודנה[[965]](#footnote-965) **Ds:** His son[[966]](#footnote-966) **F:** – **S:** *yTer* 8:3, 45c (Kosovsky, *Yerushalmi*, 325)**E:** – **D:** Pre-400[[967]](#footnote-967)
24. **O:** – **Ds:** Benaiah (2)’s son **F:** – **S:** *yTer* 11:1, 47d (Kosovsky, *Yerushalmi*, 51)**E:** – **D:** 3rd C[[968]](#footnote-968)
25. **O:** יודן[[969]](#footnote-969) **Ds:** Joseph (13)’s nephew **F:** – **S:** *yTer* 11:5, 48a (Kosovsky, *Yerushalmi*, 325)**E:** – **D:** 3rd C[[970]](#footnote-970)
26. **O:** יודן[[971]](#footnote-971) **Ds:** Gadia (1)’s son **F:** – **S:** *yMSh* 4:1, 54d (Kosovsky, *Yerushalmi*, 163)**E:** – **D:** 3rd-4th C[[972]](#footnote-972)
27. **O:** יודן[[973]](#footnote-973) **Ds:** Tryphon (2)’s son **F:** – **S:** *yOrl* 1:3, 61a (Kosovsky, *Yerushalmi*, 292)**E:** – **D:** Pre-400[[974]](#footnote-974)
28. **O:** יודן[[975]](#footnote-975) **Ds:** Hanan (6)’s son **F:** – **S:** *yOrl* 1:3, 61b (Kosovsky, *Yerushalmi*, 264)**E:** – **D:** 3rd-4th C[[976]](#footnote-976)
29. **O:** – **Ds:** Levi (15)’s son **F:** – **S:** *yShab* 7:2, 10c (Kosovsky, *Yerushalmi*, 321-2)**E:** – **D:** 3rd C[[977]](#footnote-977)
30. **O:** יודן[[978]](#footnote-978) **Ds:** Samuel (17)’s father **F:** – **S:** *yShab* 12:1, 13c (Kosovsky, *Yerushalmi*, 326-7)**E:** – **D:** Pre-400[[979]](#footnote-979)
31. **O:** יודן[[980]](#footnote-980) **Ds:** Of Kfar Immi[[981]](#footnote-981) **F:** – **S:** *yShab* 16:7, 15d (Kosovsky, *Yerushalmi*, 97)**E:** – **D:** Pre-400[[982]](#footnote-982)
32. **O:** – **Ds:** Abba (27)’s father **F:** – **S:** *yEruv* 6:6, 23d (Kosovsky, *Yerushalmi*, 14)**E:** – **D:** 3rd C[[983]](#footnote-983)
33. **O:** יודה[[984]](#footnote-984) **Ds:** Laqrah (1)’s son **F:** – **S:** *ySuk* 4:6, 54d (Kosovsky, *Yerushalmi*, 322)**E:** – **D:** 3rd-4th C[[985]](#footnote-985)
34. **O:** – **Ds:** Nahmani (6)’s son **F:** – **S:** *ySuk* 5:1, 55a (Kosovsky, *Yerushalmi*, 322)**E:** – **D:** 3rd C[[986]](#footnote-986)
35. **O:** יודן[[987]](#footnote-987) **Ds:** Pazatos (5)’s son, of Bardalia[[988]](#footnote-988) **F:** – **S:** *yBes* 2:8, 61d (Kosovsky, *Yerushalmi*, 156)**E:** – **D:** 3rd C[[989]](#footnote-989)
36. **O:** יודן[[990]](#footnote-990) **Ds:** Hama (9)’s son, of Kfar Tehumin[[991]](#footnote-991) **F:** – **S:** *yTaan* 1:7, 64d (Kosovsky, *Yerushalmi*, 262)**E:** – **D:** Pre-400[[992]](#footnote-992)
37. **O:** יודן[[993]](#footnote-993) **Ds:** Manaseh (2)’s son **F:** – **S:** *yTaan* 2:1, 65a (Kosovsky, *Yerushalmi*, 322)**E:** – **D:** 3rd-4th C[[994]](#footnote-994)
38. **O:** יודן[[995]](#footnote-995) **Ds:** Of Gezer[[996]](#footnote-996) **F:** – **S:** *yMeg* 1:5, 71a (Kosovsky, *Yerushalmi*, 165)**E:** – **D:** 3rd C[[997]](#footnote-997)
39. **O:** – **Ds:** Tamuza (1)’s son **F:** – **S:** *yMeg* 4:5, 75b (Kosovsky, *Yerushalmi*, 281)**E:** – **D:** 4th C[[998]](#footnote-998)
40. **O:** – **Ds:** Simon (26)’s son **F:** – **S:** *yHag* 1:8, 76d (Kosovsky, *Yerushalmi*, 325)**E:** – **D:** 3rd C[[999]](#footnote-999)
41. **O:** – **Ds:** Safra (2)’s son **F:** – **S:** *yHag* 1:6, 76c (Kosovsky, *Yerushalmi*, 322)**E:** – **D:** Pre-400[[1000]](#footnote-1000)
42. **O:** יודן[[1001]](#footnote-1001) **Ds:** Shiqlai (1)’s son **F:** – **S:** *yKet* 9:10, 33c (Kosovsky, *Yerushalmi*, 324)**E:** – **D:** 4th C[[1002]](#footnote-1002)
43. **O:** יודא[[1003]](#footnote-1003) **Ds:** Ṣereda (1)’s son **F:** – **S:** *yNed* 7:1, 40b (Kosovsky, *Yerushalmi*, 324)**E:** – **D:** Pre-400[[1004]](#footnote-1004)
44. **O:** יודן[[1005]](#footnote-1005) **Ds:** Patriarch,[[1006]](#footnote-1006) Judah (10)’s grandson **F:** – **S:** *yNaz* 7:1, 56a (Kosovsky, *Yerushalmi*, 320)**E:** – **D:** 290-320[[1007]](#footnote-1007)
45. **O:** – **Ds:** Abbin (6)’s son **F:** – **S:** *yQid* 1:2, 59d (Kosovsky, *Yerushalmi*, 42)**E:** – **D:** 3rd C[[1008]](#footnote-1008)
46. **O:** יודן[[1009]](#footnote-1009) **Ds:** Simon’s[[1010]](#footnote-1010) grandson **F:** – **S:** *yQid* 1:7, 61b (Kosovsky, *Yerushalmi*, 184)**E:** – **D:** 3rd C[[1011]](#footnote-1011)
47. **O:** – **Ds:** Yohanan (1)’s student[[1012]](#footnote-1012) **F:** – **S:** *bBer* 21b[[1013]](#footnote-1013) (Kosowsky, *Babylonico*, 1685) **E:** Fictitious?[[1014]](#footnote-1014) **D:** 3rd C[[1015]](#footnote-1015)
48. **O:** – **Ds:** Sheila (7)’s son **F:** – **S:** *bShab* 44a[[1016]](#footnote-1016) (Kosowsky, *Babylonico*, 667-8) **E:** – **D:** 3rd C[[1017]](#footnote-1017)
49. **O:** – **Ds:** Āštād/t (1)’s son **F:** – **S:** *bEruv* 52a (Kosowsky, *Babylonico*, 660) **E:** –[[1018]](#footnote-1018) **D:** 3rd C[[1019]](#footnote-1019)
50. **O:** – **Ds:** Ada (18)’s son **F:** – **S:** 1. *bRhSh* 31a; 2. *TanhB bereshit* 21 (Kosowsky, *Babylonico*, 660) **E:** – **D:** 3rd C[[1020]](#footnote-1020)
51. **O:** – **Ds:** Bisna (6)’s son **F:** – **S:** *bNed* 32a[[1021]](#footnote-1021) (Kosowsky, *Babylonico*, 661) **E:** – **D:** Pre-400[[1022]](#footnote-1022)
52. **O:** – **Ds:** Ma‘arava (2)’s son **F:** – **S:** *bSot* 41b[[1023]](#footnote-1023) (Kosowsky, *Babylonico*, 666) **E:** – **D:** Pre-400[[1024]](#footnote-1024)
53. **O:** – **Ds:** Masparta (1)’s son **F:** – **S:** 1. *bSan* 44a; 2. *Gen Rab* 53:10[[1025]](#footnote-1025) (Kosowsky, *Babylonico*, 666) **E:** – **D:** Pre-400[[1026]](#footnote-1026)
54. **O:** – **Ds:** Pedayah (2)’s son, Qapara’s[[1027]](#footnote-1027)nephew **F:** – **S:** *Gen Rab* 21:7 (Hyman, *Toldoth*, 567-9) **E:** – **D:** 3rd C[[1028]](#footnote-1028)
55. **O:** יודן[[1029]](#footnote-1029) **Ds:** Joseph (56)’s son **F:** – **S:** *Lev Rab* 9:9 (Hyman, *Toldoth*, –) **E:** – **D:** Pre-400[[1030]](#footnote-1030)
56. **O:** יהדה[[1031]](#footnote-1031) **Ds:** Poet[[1032]](#footnote-1032) **F:** – **S:** Bekkum, *Poems of Yehudah* **E:** – **D:** 5th-7th C[[1033]](#footnote-1033)
57. **O:** – **Ds:** Physician,[[1034]](#footnote-1034) of Jericho[[1035]](#footnote-1035) **F:** – **S:** Muntner, *Assaph*, 167 **E:** – **D:** Pre-6th C[[1036]](#footnote-1036)
58. **O:** Iud[ae][[1037]](#footnote-1037) **Ds:** Marcus (2) Aurelius (4) Pylades (1)’s father, of Scythopolis[[1038]](#footnote-1038) **F:** Epitaph, Italy, Meiggs **S:** *CIJ* 534a **E:** –[[1039]](#footnote-1039) **D:** 3rd C
59. **O:** יודן[[1040]](#footnote-1040) **Ds:** – **F:** Synagogue inscription, Naveh,[[1041]](#footnote-1041) Braslawski **S:** *CIJ* 853 **E:** – **D:** 3rd-4th C
60. **O:** – **Ds:** Cantor[[1042]](#footnote-1042) **F:** Synagogue inscription, Afeq,[[1043]](#footnote-1043) Schumacher **S:** *CIJ* 855 **E:** – **D:** 3rd-4th C
61. **O:** יודן[[1044]](#footnote-1044) **Ds:** Architect from Emaus[[1045]](#footnote-1045) **F:** Synagogue inscription, Hammat Gader, Sukenik **S:** *CIJ* 857 **E:** – **D:** Pre-438?[[1046]](#footnote-1046)
62. **O:** ידן[[1047]](#footnote-1047) **Ds:** Hezekiah (8)’s son **F:** Synagogue inscription, Jerash,[[1048]](#footnote-1048) Crowfoot **S:** *CIJ* 866 **E:** – **D:** 5th C
63. **O:** יודן[[1049]](#footnote-1049) **Ds:** Tryphon (4)’s son **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 892 **E:** – **D:** 3rd C
64. **O:** [[1050]](#footnote-1050)/יודן[[1051]](#footnote-1051) **Ds:** Jonathan (24)’s son **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 900 **E:** – **D:** 3rd C
65. **O:** [[1052]](#footnote-1052) **Ds:** – **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 923 **E:** – **D:** 3rd C
66. **O:** [[1053]](#footnote-1053) **Ds:** Jonathan (26)’s son **F:** Epitaph, Jaffa, Schick **S:** *CIJ* 924 **E:** – **D:** 3rd C
67. **O:** [[1054]](#footnote-1054) **Ds:** Paregorius (3)’s son **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 926 **E:** – **D:** 3rd C
68. **O:** יודן[[1055]](#footnote-1055) **Ds:** Eleazar (38)’s father **F:** Synagogue inscription, Bar‘am,[[1056]](#footnote-1056) Renan **S:** *CIJ* 975 **E:** – **D:** –[[1057]](#footnote-1057)

# O: יודן[[1058]](#footnote-1058) Ds: Ishmael (11)’s son[[1059]](#footnote-1059) F: Synagogue inscription, Chorazin,[[1060]](#footnote-1060) Ory S: *CIJ* 981 E: – D: –[[1061]](#footnote-1061)

1. **O:** יודן[[1062]](#footnote-1062) **Ds:** Nahum (10)’s son **F:** Synagogue inscription, Sepphoris, Clermont-Ganneau **S:** *CIJ* 989 **E:** – **D:** –[[1063]](#footnote-1063)
2. **O:** יודן[[1064]](#footnote-1064) **Ds:** – **F:** Epitaph, Sepphoris,Sukenik **S:** *CIJ* 990 **E:** – **D:** –[[1065]](#footnote-1065)
3. **O:** [[1066]](#footnote-1066) **Ds:** Archisynagogus[[1067]](#footnote-1067) **F:** Synagogue inscription, Sepphoris, Ewing **S:** *CIJ* 991 **E:** – **D:** 4th-5th C
4. **O:** – **Ds:** Eleazar (40)’s son **F:** Sarcophagus, Gofna,[[1068]](#footnote-1068) Legrange **S:** *CIJ* 1171 **E:** – **D:** –[[1069]](#footnote-1069)
5. **O:** [[1070]](#footnote-1070) **Ds:** Ainius (1)’s father **F:** Epitaph, Zoar, Duncan **S:** *CIJ* 1209 **E:** – **D:** 434[[1071]](#footnote-1071)
6. **O:** – **Ds:** Rabbi[[1072]](#footnote-1072) **F:** Inscription, cave west of Jerusalem, Ben-Zevi **S:** *CIJ* 1410 **E:** – **D:** –[[1073]](#footnote-1073)
7. **O:** [[1074]](#footnote-1074) **Ds:** The minor[[1075]](#footnote-1075) **F:** Epitaphs, Beth She‘arim,catacomb 1, *CIJ* 1039 **S:** 1. *BS* 1:36; 2. 2:29; 3. 2:33 **E:** – **D:** Pre-352[[1076]](#footnote-1076)
8. **O:** [יה]וד[ה][[1077]](#footnote-1077)**/**[[1078]](#footnote-1078) **Ds:** The good[[1079]](#footnote-1079) **F:** Epitaphs, Beth She‘arim,catacomb 1, *CIJ* 1070, 1072 **S:** 1. *BS* 1:79; 2. 2:63 **E:** – **D:** Pre-352[[1080]](#footnote-1080)
9. **O:** [[1081]](#footnote-1081) **Ds:** – **F:** Epitaphs, Beth She‘arim,catacomb 1, *CIJ* 1073, 1075 **S:** 1. *BS* 1:84; 2. 2:64 **E:** – **D:** Pre-352[[1082]](#footnote-1082)
10. **O:** יודן[[1083]](#footnote-1083)/[[1084]](#footnote-1084) **Ds:** – **F:** Epitaphs, Beth She‘arim,catacomb 1, *CIJ* 1086, 1087 **S:**1. *BS* 1:98; 2. 2:69 **E:** – **D:** Pre-352[[1085]](#footnote-1085)
11. **O:** [[1086]](#footnote-1086) **Ds:** Ruth (1)’s son **F:** Epitaph, Beth She‘arim,catacomb 1, *CIJ* 1061 **S:** *BS* 2:48 **E:** – **D:** Pre-352[[1087]](#footnote-1087)
12. **O:** [[1088]](#footnote-1088) **Ds:** – **F:** Epitaph, Beth She‘arim,catacomb 2, *CIJ* 1102 **S:** *BS* 2:83 **E:** – **D:** Pre-352[[1089]](#footnote-1089)
13. **O:** [[1090]](#footnote-1090) **Ds:** Priest[[1091]](#footnote-1091) **F:** Epitaph, Beth She‘arim,catacomb 16 **S:** *BS* 2:181 **E:** – **D:** Pre-352[[1092]](#footnote-1092)
14. **O:** [[1093]](#footnote-1093) **Ds:** Gravedigger[[1094]](#footnote-1094) **F:** Synagogue inscription, Beth She‘arim **S:** *BS* 2:202 **E:** – **D:** Pre-352[[1095]](#footnote-1095)
15. **O:** [[1096]](#footnote-1096) **Ds:** Antonius (2)’s father **F:** Synagogue inscription, Beth She‘arim **S:** *BS* 2:208 **E:** – **D:** Pre-352[[1097]](#footnote-1097)
16. **O:** [[1098]](#footnote-1098) **Ds:** – **F:** Synagogue inscription, Beth She‘arim **S:** *BS* 2:209 **E:** – **D:** Pre-352[[1099]](#footnote-1099)
17. **O:** [[1100]](#footnote-1100) **Ds:** Mariam (6)’s father **F:** Epitaph, Beth She‘arim,catacomb 25 **S:** *BS* 2:219 **E:** – **D:** Pre-352[[1101]](#footnote-1101)
18. **O:** יודן[[1102]](#footnote-1102) **Ds:** Levi (30)’s son **F:** Epitaphs, Beth She‘arim,catacomb 13 **S:** 1. *BS* 3:5; 2. 3:6 **E:** – **D:** Pre-352[[1103]](#footnote-1103)
19. **O:** – **Ds:** Gamaliel (9)’s son **F:** Epitaphs, Beth She‘arim,catacomb 20 **S:** 1. *BS* 3:15 **E:** – **D:** Pre-352[[1104]](#footnote-1104)
20. **O:** יודן[[1105]](#footnote-1105) **Ds:** Meyasha (5)’s son **F:** Epitaph, Beth She‘arim,catacomb 20 **S:** *BS* 3:22 **E:** – **D:** Pre-352[[1106]](#footnote-1106)
21. **O:** – **Ds:** – **F:** Epitaph, Beth She‘arim,catacomb 20 **S:** *BS* 3:27 **E:** – **D:** Pre-352[[1107]](#footnote-1107)
22. **O:** יודה[[1108]](#footnote-1108) **Ds:** – **F:** Synagogue inscription, Dabbûra,[[1109]](#footnote-1109) Urman **S:** Naveh, *OSM*, no. 8 **E:** – **D:** –[[1110]](#footnote-1110)
23. **O:** יודן[[1111]](#footnote-1111) **Ds:** Lollianus (8)’s father **F:** Synagogue inscription, Kfar Nevoraya,[[1112]](#footnote-1112) Renan **S:** Naveh, *OSM*, no. 13 **E:** – **D:** 564[[1113]](#footnote-1113)
24. **O:** יודן[[1114]](#footnote-1114) **Ds:** – **F:** Synagogue inscription, Naveh[[1115]](#footnote-1115) (Samuel Bar Simson, 1210) **S:** Naveh, *OSM*, no. 36 **E:** – **D:** –[[1116]](#footnote-1116)
25. **O:** יודן[[1117]](#footnote-1117) **Ds:** Ṣereda (2)’s son **F:** Synagogue inscription, Khirbet Yitzhakiah,[[1118]](#footnote-1118) Avigad **S:** Naveh, *OSM*, no. 40 **E:** – **D:** –[[1119]](#footnote-1119)
26. **O:** – **Ds:** – **F:** Synagogue inscription, Ma‘on,[[1120]](#footnote-1120) Yeivin **S:** Naveh, *OSM*, no. 57 **E:** – **D:** –[[1121]](#footnote-1121)
27. **O:** יודן[[1122]](#footnote-1122) **Ds:** – **F:** Synagogue inscription, Susya,[[1123]](#footnote-1123) Guttman **S:** Naveh, *OSM*, no. 79 **E:** – **D:** –[[1124]](#footnote-1124)
28. **O:** יודן[[1125]](#footnote-1125) **Ds:** Simon (60)’s son, levite[[1126]](#footnote-1126) **F:** Synagogue inscription, Susya,[[1127]](#footnote-1127) Guttman **S:** Naveh, *OSM*, no. 80, 82 **E:** – **D:** –[[1128]](#footnote-1128)
29. **O:** [[1129]](#footnote-1129) **Ds:** – **F:** Epitaph, Tabgha,[[1130]](#footnote-1130) Schneider **S:** Klein, *Yeshuv*, 39 **E:** – **D:** –[[1131]](#footnote-1131)
30. **O:** [][[1132]](#footnote-1132) **Ds:** Masimaius (1)’s son **F:** Epitaph, Tabgha,[[1133]](#footnote-1133) Schneider **S:** Klein, *Yeshuv*, 39 **E:** – **D:** –[[1134]](#footnote-1134)
31. **O:** [[1135]](#footnote-1135) **Ds:** Elder[[1136]](#footnote-1136) **F:** Epitaph, Binyamina[[1137]](#footnote-1137) **S:** Lehmann & Holum, *CMER* 5, no. 137 **E:** – **D:** 410/1[[1138]](#footnote-1138)
32. **O:** יודן[[1139]](#footnote-1139) **Ds:** Isaac (62)’s son **F:** Synagogue inscription, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 3 **E:** – **D:** 5th-7th C[[1140]](#footnote-1140)
33. **O:** יודן[[1141]](#footnote-1141) **Ds:** Tanḥum (36)’s father **F:** Synagogue inscription, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 5 **E:** – **D:** 5th-7th C[[1142]](#footnote-1142)
34. **O:** יודן[[1143]](#footnote-1143) **Ds:** Joseph (107)’s father **F:** Synagogue inscription, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 7 **E:** – **D:** 5th-7th C[[1144]](#footnote-1144)
35. **O:** [[1145]](#footnote-1145) **Ds:** Monimus (1)’s son **F:** Synagogue inscription, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 6Gr **E:** – **D:** 5th-7th C[[1146]](#footnote-1146)
36. **O:** [[1147]](#footnote-1147) **Ds:** – **F:** Epitaph, Transjordan **S:** Séjourné, *RB* 7 (1898) 104 **E:** – **D:** –[[1148]](#footnote-1148)
37. **O:** יודן[[1149]](#footnote-1149) **Ds:** Of Beth She’an[[1150]](#footnote-1150) **F:** Synagogue inscription, Khirbet Ḥebra[[1151]](#footnote-1151) **S:** Schwabe, *BIES* 11/3-4 (1945) 32 **E:** – **D:** –[[1152]](#footnote-1152)
38. **O:** יודן[[1153]](#footnote-1153) **Ds:** Simon (74)’s son **F:** Synagogue inscription, Marot[[1154]](#footnote-1154) **S:** Naveh, *EI* 20 (1989) 305 **E:** – **D:** 4th-5th C
39. **O:** יודה[[1155]](#footnote-1155) **Ds:** Amram (3)’s son, cantor[[1156]](#footnote-1156) **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 12 **E:** – **D:** 416[[1157]](#footnote-1157)
40. **O:** [[1158]](#footnote-1158) **Ds:** Antiochus (2)’s father **F:** Epitaph, Lod[[1159]](#footnote-1159) **S:** Reich, *Atiqot* 25 (1995) 47\* **E:** – **D:** –[[1160]](#footnote-1160)
41. **O:** יודן[[1161]](#footnote-1161) **Ds:** Eleazar (55)’s son **F:** Inscription**,** Dabbûra[[1162]](#footnote-1162) **S:** Urman, *Tarbiz* 65 (1996) 517 **E:** – **D:** –[[1163]](#footnote-1163)
42. **O:** יודן[[1164]](#footnote-1164) **Ds:** Amram (4)’s father **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 68 (1999) no. 17 **E:** – **D:** 503[[1165]](#footnote-1165)
43. **O:** – **Ds:** Priest[[1166]](#footnote-1166) **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 69 (2000) no. 23 **E:** – **D:** 460[[1167]](#footnote-1167)
44. **O:** יודן[[1168]](#footnote-1168) **Ds:** – **F:** Ossuary, Horvat Kishor[[1169]](#footnote-1169) **S:** Zissu, *Atiqot* 46 (2004) 34 **E:** – **D:** 3rd-4th C
45. **O:** [[1170]](#footnote-1170) **Ds:** – **F:** Synagogue inscription, Deir Aziz[[1171]](#footnote-1171) **S:** Maoz & Ben David, *Qadmoniot* 39 (2006) 30 **E:** – **D:** 6th C
46. **O:** [[1172]](#footnote-1172) **Ds:** Tiberius (5)’s son **F:** Curse amulet, Beth She’an **S:** Youtie & Bonner, *APAT* 68 (1937) 75 **E:** – **D:** –[[1173]](#footnote-1173)
47. **O:** יודן[[1174]](#footnote-1174) **Ds:** Nonna (3)’s son **F:** Amulet, Bar‘am[[1175]](#footnote-1175) **S:** Aviam, *Qadmoniot* 35 (2002) 120 **E:** – **D:** 5th-7th C[[1176]](#footnote-1176)
48. **O:** [י]ודן[[1177]](#footnote-1177) **Ds:** Ḥarash (1)’s son **F:** Synagogue inscription, Rehov[[1178]](#footnote-1178) **S:** Vito, “Reḥob,” 93[[1179]](#footnote-1179) **E:** – **D:** 4th-7th C
49. **O: **[][[1180]](#footnote-1180) **Ds: C**laudia (1)’s husband?[[1181]](#footnote-1181) **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 23 **E: –**[[1182]](#footnote-1182) **D:** Pre-8th C[[1183]](#footnote-1183)

יהוזבד[[1184]](#footnote-1184) – *Yehozabad*

1. **O:** יהזבד[[1185]](#footnote-1185) **Ds:** – **F:** Epitaph, Beit She‘arim **S:** *CIJ* 1132 **E:** – **D:** Pre-352[[1186]](#footnote-1186)

יהושע[[1187]](#footnote-1187) – *Joshua*

1. **O:** aboc’ihsou[[1188]](#footnote-1188) **Ds:** High priest[[1189]](#footnote-1189) **F:** – **S:** Pseudo-Cyril of Jerusalem, *The Cross*, 29b 2 **E:** – **D:** 312-37[[1190]](#footnote-1190)
2. **O:** ihsou[[1191]](#footnote-1191) **Ds:** High priest[[1192]](#footnote-1192) **F:** – **S:** Pseudo-Cyril of Jerusalem, *The Cross*, 29b 2 **E:** – **D:** 312-37[[1193]](#footnote-1193)
3. **O:** –[[1194]](#footnote-1194) **Ds:** Barak (1)’s son, leader[[1195]](#footnote-1195) **F:** – **S:** *Tulida*, 129 **E:** Samaritan[[1196]](#footnote-1196) **D:** 3rd-4th C[[1197]](#footnote-1197)
4. **O:** – **Ds:** Of Sikhnin[[1198]](#footnote-1198) **F:** – **S:** *yBer* 4:1, 7b (Kosovsky, *Yerushalmi*, 335) **E:** – **D:** 3rd C[[1199]](#footnote-1199)
5. **O:** – **Ds:** Of Darom[[1200]](#footnote-1200) **F:** – **S:** *yBer* 5:9, 9c (Kosovsky, *Yerushalmi*, 187) **E:** – **D:** 4th C[[1201]](#footnote-1201)
6. **O:** – **Ds:** Zeidal (1)’s son **F:** – **S:** *yTer* 8:3, 45c (Kosovsky, *Yerushalmi*, 342) **E:** – **D:** 3rd C[[1202]](#footnote-1202)
7. **O:** יושוע[[1203]](#footnote-1203) **Ds:** Gizorah (2)’s son **F:** – **S:** *yShab* 3:1, 5c (Kosovsky, *Yerushalmi*, 165) **E:** – **D:** 3rd C[[1204]](#footnote-1204)
8. **O:** – **Ds:** Abbin (15)’s son **F:** – **S:** *yYom* 3:5, 40c (Kosovsky, *Yerushalmi*, 42) **E:** – **D:** 4th C[[1205]](#footnote-1205)
9. **O:** – **Ds:** Nehemiah (2)’s son **F:** – **S:** *ySheq* 2:3, 46d (Kosovsky, *Yerushalmi*, 42) **E:** – **D:** 3rd C[[1206]](#footnote-1206)
10. **O:** – **Ds:** Nahmani (7)’s son **F:** – **S:** *yTaan* 1:6, 64c (Kosovsky, *Yerushalmi*, 342) **E:** Fictitious?[[1207]](#footnote-1207) **D:** 3rd C[[1208]](#footnote-1208)
11. **O:** – **Ds:** Yair (1)’s son **F:** – **S:** *yTaan* 3:4, 66c (Kosovsky, *Yerushalmi*, 336) **E:** – **D:** Pre-400[[1209]](#footnote-1209)
12. **O:** יישוע[[1210]](#footnote-1210) **Ds:** Dorotheus (3)’s brother **F:** – **S:** *yMQ* 3:5, 82c (Kosovsky, *Yerushalmi*, 184) **E:** – **D:** 3rd C[[1211]](#footnote-1211)
13. **O:** יישוע[[1212]](#footnote-1212) **Ds:** Ishmael (6) and Yohanan (9)’s father **F:** – **S:** *yYeb* 7:6, 8b (Kosovsky, *Yerushalmi*, 184) **E:** – **D:** Pre-400[[1213]](#footnote-1213)
14. **O:** – **Ds:** Joseph (51)’s father **F:** – **S:** *yNid* 3:2, 50d (Kosovsky, *Yerushalmi*, –[[1214]](#footnote-1214)) **E:** – **D:** 3rd C[[1215]](#footnote-1215)
15. **O:** – **Ds:** Abba (44)’s son **F:** – **S:** *bShab* 126a[[1216]](#footnote-1216) (Kosowsky, *Babylonico*, 868-7) **E:** – **D:** 3rd C[[1217]](#footnote-1217)
16. **O:** – **Ds:** Boethus (2)’s son **F:** – **S:** *Gen Rab* 84:18 (Hyman, *Toldoth*, 621) **E:** – **D:** 3rd C[[1218]](#footnote-1218)
17. **O:** – **Ds:** Benjamin (5)’s son **F:** – **S:** *S of S Rab* 4:16 (Hyman, *Toldoth*, 621) **E:** – **D:** 3rd C[[1219]](#footnote-1219)
18. **O:** – **Ds:** Timaius (1)’s son **F:** – **S:** *Eccl Rab* 9:9 (Hyman, *Toldoth*, 635) **E:** – **D:** 3rd C[[1220]](#footnote-1220)
19. **O:** – **Ds:** Ephraim (2)’s son **F:** – **S:** *Est Rab* 5:4 (Hyman, *Toldoth*, 620-1) **E:** – **D:** Pre-400[[1221]](#footnote-1221)
20. **O:** – **Ds:** Saraf (1)’s son, priest of Arbel[[1222]](#footnote-1222) **F:** – **S:** *SOZ* 9:6 **E:** – **D:** Post-270[[1223]](#footnote-1223)
21. **O:** – **Ds:** Poet[[1224]](#footnote-1224) **F:** – **S:** Saadia Gaon,*Ha’egron* 155 **E:** – **D:** 5th-7th C[[1225]](#footnote-1225)
22. **O:** יהושוע[[1226]](#footnote-1226) **Ds:** Eleazar (33)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 897 **E:** – **D:** 3rd C
23. **O:** יהושוע[[1227]](#footnote-1227) **Ds:** Tanḥum (34)’s father **F:** Synagogue inscription, Beer Sheba **S:** *CIJ* 1196 **E:** – **D:** –[[1228]](#footnote-1228)
24. **O:** יהשוע[[1229]](#footnote-1229) **Ds:** Hillel (8)’s son **F:** Epitaph, Beth She‘arim, catacomb 20 **S:** *BS* 3:16 **E:** – **D:** Pre-352[[1230]](#footnote-1230)
25. **O:** יושוע[[1231]](#footnote-1231)/יהושוע[[1232]](#footnote-1232) **Ds:** Levi (31)’s son,[[1233]](#footnote-1233) Megea (1)’shusband **F:** Epitaphs, Beth She‘arim, catacomb 20 **S:** 1. *BS* 3:23; 2. 3:24; 3. 3:25 **E:** – **D:** Pre-352[[1234]](#footnote-1234)
26. **O:** יש[וע][[1235]](#footnote-1235) **Ds:** – **F:** Synagogue inscription, Kfar Canah,[[1236]](#footnote-1236) Clermont-Gannau **S:** Naveh, *OSM*, no. 31 **E:** – **D:** –[[1237]](#footnote-1237)
27. **O:** אישו[[1238]](#footnote-1238) **Ds:** – **F:** Synagogue inscription, Ma‘on,[[1239]](#footnote-1239) Yeivin **S:** Naveh, *OSM*, no. 57 **E:** – **D: –**[[1240]](#footnote-1240)
28. **O:** יושוע[[1241]](#footnote-1241)/ישוע[[1242]](#footnote-1242) **Ds:** The witness[[1243]](#footnote-1243) **F:** Synagogue inscriptions, Susya,[[1244]](#footnote-1244) Guttman **S:** Naveh, *OSM*, nos. 77, 78 **E:** – **D:** –[[1245]](#footnote-1245)
29. **O:** [[1246]](#footnote-1246) **Ds:** Joseph (101)’s son **F:** Synagogue inscription, Gaza, Avi-Yonah **S:** Roth-Gerson, *GISEI*,no. 21 **E:** – **D:** 508[[1247]](#footnote-1247)
30. **O:** [[1248]](#footnote-1248) **Ds:** Sheila (9)’s son, aged 60[[1249]](#footnote-1249) **F:** Epitaph, Dabiyye[[1250]](#footnote-1250) **S:** Gregg & Urman, no. 94 **E:** –[[1251]](#footnote-1251) **D:** –[[1252]](#footnote-1252)
31. **O:** [[1253]](#footnote-1253) **Ds:** Theodorus (13), Marcus (4) and Nonna (4)’s son, Daniel (4) Antoninus (3)’s brother **F:** Dedicatory inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 2 **E:** Jew?[[1254]](#footnote-1254) **D:** 455[[1255]](#footnote-1255)
32. **O:** יהושוע[[1256]](#footnote-1256) **Ds:** – **F:** Epitaph, Beer Sheba **S:** Jaussen et al., *RB* 14 (1905) 252 **E:** – **D:** –[[1257]](#footnote-1257)
33. **O:** ישוע[[1258]](#footnote-1258) **Ds:** Omer (1)’s husband **F:** Epitaph, Zoar **S:** Stern, *Tarbiz* 68 (1999) no. 13 **E:** – **D:** 375[[1259]](#footnote-1259)
34. **O:** – **Ds:** Levi (35)’s son, rabbi[[1260]](#footnote-1260) **F:** Epitaph, Sepphoris **S:** Aviam & Amitai, *Cathedra* 141 (2011) no. 1**3 E:** – **D:** 2nd-4th C
35. **O:** [[1261]](#footnote-1261) **Ds:** Jonathan (32)’s son **F:** Sarcophagus lid, private collection **S:** Cotton, personal communication **E:** –[[1262]](#footnote-1262) **D:** –[[1263]](#footnote-1263)

יוחנן[[1264]](#footnote-1264) – *Yohanan*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 1:1, 2b (Kosovsky, *Yerushalmi*, 345-84) **E:** – **D:** d. 280[[1265]](#footnote-1265)
2. **O:** – **Ds:** Of En Tena[[1266]](#footnote-1266) **F:** – **S:** *yBer* 5:1, 9a (Kosovsky, *Yerushalmi*, 385) **E:** – **D:** Pre-400[[1267]](#footnote-1267)
3. **O:** – **Ds:** Of Qasion[[1268]](#footnote-1268) **F:** – **S:** *yBer* 8:6, 12b (Kosovsky, *Yerushalmi*, 385) **E:** – **D:** 3rd C[[1269]](#footnote-1269)
4. **O:** – **Ds:** Madaya (1)’s son **F:** – **S:** *yPea* 1:1, 15c (Kosovsky, *Yerushalmi*, 385) **E:** – **D:** 3rd C[[1270]](#footnote-1270)
5. **O:** – **Ds:** Of Sepphoris[[1271]](#footnote-1271) **F:** – **S:** *yPea* 1:1, 16a (Kosovsky, *Yerushalmi*, –) **E:** – **D:** 3rd C[[1272]](#footnote-1272)
6. **O:** – **Ds:** Sheila (3)’s son **F:** – **S:** *yShab* 4:1, 6d (Kosovsky, *Yerushalmi*, 386) **E:** – **D:** Pre-400[[1273]](#footnote-1273)
7. **O:** יונתן[[1274]](#footnote-1274) **Ds:** Scribe of Gufta[[1275]](#footnote-1275) **F:** – **S:** *ySuk* 2:5, 53a (Kosovsky, *Yerushalmi*, 165) **E:** – **D:** Pre-400[[1276]](#footnote-1276)
8. **O:** – **Ds:** Safra (2)’s brother **F:** – **S:** *yHag* 1:6, 76c (Kosovsky, *Yerushalmi*, 385) **E:** – **D:** 4th C[[1277]](#footnote-1277)
9. **O:** יחונן[[1278]](#footnote-1278) **Ds:** Joshua (13)’s son **F:** – **S:** *yYeb* 7:6, 8b (Kosovsky, *Yerushalmi*, 386) **E:** – **D:** Pre-400[[1279]](#footnote-1279)
10. **O:** – **Ds:** Simon (30)’s father **F:** – **S:** *yAZ* 1:4, 39d (Kosovsky, *Yerushalmi*, 386) **E:** – **D:** 3rd-4th C[[1280]](#footnote-1280)
11. **O:** – **Ds:** Arza (1)’s son **F:** – **S:** *bAZ* 58a[[1281]](#footnote-1281) (Kosowsky, *Babylonico*, 782) **E:** – **D:** 3rd C[[1282]](#footnote-1282)
12. **O:** יוחי[[1283]](#footnote-1283) **Ds:** Jacob (33)’s father **F:** – **S:** *Gen Rab* 60:7 (Hyman, *Toldoth*, –) **E:** – **D:** 3rd C[[1284]](#footnote-1284)
13. **O:** חנא[[1285]](#footnote-1285) **Ds:** Shahina (1)’s son **F:** – **S:** 1.*bAZ* 75a;2. *Lev Rab* 5:2 (Kosowsky, *Babylonico*, 499) **E:** – **D:** 3rd C[[1286]](#footnote-1286)
14. **O:** – **Ds:** Joseph (57)’s father,of Tzitor[[1287]](#footnote-1287) **F:** – **S:** *Lev Rab* 24:3 (Hyman, *Toldoth*, 717) **E:** – **D:** Pre-400[[1288]](#footnote-1288)
15. **O:** – **Ds:** Zebadiah (7)’s son**,** physician,[[1289]](#footnote-1289) of Jericho[[1290]](#footnote-1290) **F:** – **S:** Pines, *PIASH* 5 (1971-6) 258 **E:** Fictitious?[[1291]](#footnote-1291) **D:** Pre-6th C[[1292]](#footnote-1292)
16. **O:** – **Ds:** Zebadiah (8)’s father **F:** Synagogue inscription, Capernaum,[[1293]](#footnote-1293) Klein **S:** *CIJ* 982 **E:** – **D:** 3rd C
17. **O:** – **Ds:** Joseph (83)’s father,Caleb (1)’s grandfather **F:** Inscription, Temple Mount, Jerusalem De Saulcy **S:** *CIJ* 1403 **E:** Late?[[1294]](#footnote-1294) **D:** Pre-650?[[1295]](#footnote-1295)
18. **O:** – **Ds:** Simon (57)’s father **F:** Epitaph, Beth She‘arim, catacomb 12 **S:** *BS* 3:2 **E:** – **D:** Pre-352[[1296]](#footnote-1296)
19. **O:** – **Ds:** Joseph(98)’s son, priest[[1297]](#footnote-1297) **F:** Synagogue inscription**,** Susya,[[1298]](#footnote-1298) Guttman **S:** Naveh, *OSM*, no. 75 **E:** – **D:** –[[1299]](#footnote-1299)
20. **O:** [[1300]](#footnote-1300) **Ds:** Ismenus (1)’s father, of Tiberias[[1301]](#footnote-1301) **F:** Dedicatory inscription, Rome **S:** Schwabe, *Yohanan Levi*, no. 16 **E:** Jew?[[1302]](#footnote-1302) **D:** 3rd C
21. **O:** [][][[1303]](#footnote-1303) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 298 **E:** Jew?[[1304]](#footnote-1304) **D:** –[[1305]](#footnote-1305)
22. **O:** [[1306]](#footnote-1306) **Ds:** Innkeeper[[1307]](#footnote-1307) **F:** Inscription, Antioch[[1308]](#footnote-1308) **S:** Jalabert & Mouterde, *IGLS* 770 **E:** Jew?[[1309]](#footnote-1309) **D:** 6th C

**O:** [[1310]](#footnote-1310) **Ds:** – **F:** Inscription on column base, Sheikh Meyser[[1311]](#footnote-1311) **S:** Zertal, *Har Menashe* 3 (2000) 266 **E:** Samaritan[[1312]](#footnote-1312) **D:** –[[1313]](#footnote-1313)

1. **O:** [[1314]](#footnote-1314) **Ds:** Isidorus (3)’s son, aged 10 months[[1315]](#footnote-1315) **F:** Epitaph, Zoar **S:** *IPT* 1b, no. 59 **E:** Jew?[[1316]](#footnote-1316) **D:** 4th-6th C[[1317]](#footnote-1317)
2. **O:** [[1318]](#footnote-1318) **Ds:** Gadia (4)’s son **F:** Epitaph, Beer Sheba **S:** Jaussen et al., *RB* 14 (1905) 253 **E:** Jew?[[1319]](#footnote-1319) **D:** –[[1320]](#footnote-1320)
3. **O:** [[1321]](#footnote-1321) **Ds:** Macarius[[1322]](#footnote-1322) (1), Megalus (3)’s father **F:** Epitaph**,** Khirbet Ḥebra[[1323]](#footnote-1323) **S:** Kaplan, *BIES* 11/3-4 (1945) 23 **E:** –[[1324]](#footnote-1324) **D:** –[[1325]](#footnote-1325)
4. **O:** יואנס[[1326]](#footnote-1326) **Ds:** – **F:** Dedicatory inscription**,** Ha-Bonim[[1327]](#footnote-1327) **S:** Prausnitz, *AN* 15 (1965) 17 **E:** Jew?[[1328]](#footnote-1328) **D:** –[[1329]](#footnote-1329)
5. **O:** –[[1330]](#footnote-1330) **Ds:** – **F:** Epitaph**,** Tel Eitun[[1331]](#footnote-1331) **S:** Tzafaris, *AN* 27 (1968) 8 **E:** Jew?[[1332]](#footnote-1332) **D:** –[[1333]](#footnote-1333)
6. **O:** יואנס[[1334]](#footnote-1334) **Ds:** – **F:** Synagogue chancel screen, Beth She’an **S:** Bahat & Druks, *AN* 36 (1970) 7 **E:** –[[1335]](#footnote-1335) **D:** –[[1336]](#footnote-1336)
7. **O:** יוחנ[ן] [[1337]](#footnote-1337) **Ds:** Samuel (73)’s father **F:** Synagogue inscription, Rehov[[1338]](#footnote-1338) **S:** Vito, “Reḥob,” 93[[1339]](#footnote-1339) **E:** – **D:** 4th-7th C
8. **O:** [[1340]](#footnote-1340) **Ds:** – **F:** Seal (Jerusalem) **S:** Manns, *LA* 26 (1976) no. 34 **E:** Jew?[[1341]](#footnote-1341) **D:** –[[1342]](#footnote-1342)
9. **O:** [][][[1343]](#footnote-1343) **Ds:** Simon (85)’s father **F:** Oil lamp, Jerusalem **S:** Loffreda, *LA* 44 (1994) 595 **E:** Jew?[[1344]](#footnote-1344) **D:** –[[1345]](#footnote-1345)
10. **O: **[[1346]](#footnote-1346) **Ds:** – **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 8 **E:** –[[1347]](#footnote-1347) **D:** Pre-8th C[[1348]](#footnote-1348)

יונה[[1349]](#footnote-1349) – *Yonah*

1. **O:** ܝܘܢܐ[[1350]](#footnote-1350) **Ds:** Leader of the Jews[[1351]](#footnote-1351) **F:** – **S:** Chabot,*Chronicon Pseudo-Dionysianum* 2, 149 **E:** Forced convert to Christianity[[1352]](#footnote-1352) **D:** 616[[1353]](#footnote-1353)
2. **O:** – **Ds:** – **F:** – **S:** *yBer* 1:2, 3b (Kosovsky, *Yerushalmi*, 387-95) **E:** – **D:** 4th C[[1354]](#footnote-1354)
3. **O:** – **Ds:** Of Bostra[[1355]](#footnote-1355) **F:** – **S:** *yKil* 8:3, 31c (Kosovsky, *Yerushalmi*, 395) **E:** – **D:** Pre-400[[1356]](#footnote-1356)
4. **O:** – **Ds:** Tanḥum (26)’s father, of Bostra?[[1357]](#footnote-1357) **F:** – **S:** *PesR tisa* 8 (Hyman, *Toldoth*, 1244) **E:** – **D:** Pre-400[[1358]](#footnote-1358)
5. **O:** [[1359]](#footnote-1359) **Ds:** Aconius (1), of Sepphoris[[1360]](#footnote-1360) **F:** Epitaph, Rome, Schneider Graziosi **S:** *CIJ* 362 **E:** –[[1361]](#footnote-1361) **D:** 3rd- 4th C
6. **O:** [[1362]](#footnote-1362) **Ds:** – **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1012, 1018, 1021**S:** 1. *BS* 2:1; 2. 2:7; 3. 2:9 **E:** – **D:** Pre-352[[1363]](#footnote-1363)
7. **O:** [[1364]](#footnote-1364) **Ds:** – **F:** Synagogue inscription, Beth She‘arim **S:** *BS* 2:215 **E:** – **D:** Pre-352[[1365]](#footnote-1365)
8. **O:** [[1366]](#footnote-1366) **Ds:** Aged 75[[1367]](#footnote-1367) **F:** Epitaph, El-Al[[1368]](#footnote-1368) **S:** Gregg & Urman, no. 50 **E:** Jew?[[1369]](#footnote-1369) **D:** –[[1370]](#footnote-1370)
9. **O:** [[1371]](#footnote-1371) **Ds:** – **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 48 **E:** – **D:** Pre-8th C[[1372]](#footnote-1372)

יונתן[[1373]](#footnote-1373) – *Jonathan*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 9:1, 12d (Kosovsky, *Yerushalmi*, 328-30) **E:** – **D:** 3rd C[[1374]](#footnote-1374)
2. **O:** ינאי[[1375]](#footnote-1375) **Ds:** Ishmael (3)’s son **F:** – **S:** *yBer* 9:2, 13d (Kosovsky, *Yerushalmi*, 439) **E:** – **D:** 3rd C[[1376]](#footnote-1376)
3. **O:** – **Ds:** Isaac (12)’s son **F:** – **S:** *yPea* 5:1, 18d (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** 3rd-4th C[[1377]](#footnote-1377)
4. **O:** – **Ds:** Joseph (20)’s son **F:** – **S:** *yKil* 2:6, 28a (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** Pre-400[[1378]](#footnote-1378)
5. **O:** – **Ds:** Akhmai (1)’s son **F:** – **S:** *yTer* 11:5, 48b (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** 3rd C[[1379]](#footnote-1379)
6. **O:** – **Ds:** Qaifa (1) **F:** – **S:** *yMaas* 5:3, 52a (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** Pre-400[[1380]](#footnote-1380)
7. **O:** ינאי[[1381]](#footnote-1381) **Ds:** The minor[[1382]](#footnote-1382) **F:** – **S:** *yShab* 6:5, 8b (Kosovsky, *Yerushalmi*, 439) **E:** – **D:** 4th C[[1383]](#footnote-1383)
8. **O:** ינאי[[1384]](#footnote-1384) **Ds:** Ami (1)’s father-in-law **F:** – **S:** *yEruv* 10:10, 26c (Kosovsky, *Yerushalmi*, 97) **E:** – **D:** 3rd C[[1385]](#footnote-1385)
9. **O:** – **Ds:** Of Beth Govrin[[1386]](#footnote-1386) **F:** – **S:** *yYom* 7:3, 42b (Kosovsky, *Yerushalmi*, 162) **E:** – **D:** 3rd C[[1387]](#footnote-1387)
10. **O:** ינאי[[1388]](#footnote-1388) **Ds:** Joseph (43)’s father **F:** – **S:** *yGit* 9:7, 50c (Kosovsky, *Yerushalmi*, 396) **E:** Fictitious?[[1389]](#footnote-1389) **D:** 3rd C[[1390]](#footnote-1390)
11. **O:** – **Ds:** Ḥali (1)’s son **F:** –– **S:** *ySan* 6:5, 23c (Kosovsky, *Yerushalmi*, 259) **E:** – **D:** Pre-400[[1391]](#footnote-1391)
12. **O:** – **Ds:** Isaac (26)’s father **F:** – **S:** *yNid* 2:7, 50b (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** 3rd-4th C[[1392]](#footnote-1392)
13. **O:** רבנאי[[1393]](#footnote-1393) **Ds:** Ḥiyya (4)’s brother **F:** – **S:** *bBer* 21b[[1394]](#footnote-1394) (Kosowsky, *Babylonico*, 1526) **E:** – **D:** 3rd-4th C[[1395]](#footnote-1395)
14. **O:** ינאי[[1396]](#footnote-1396) **Ds:** Elder/Great[[1397]](#footnote-1397) **F:** – **S:** *bMeg* 32a[[1398]](#footnote-1398) (Kosowsky, *Babylonico*, 887) **E:** – **D:** Pre-400[[1399]](#footnote-1399)
15. **O:** ינאי[[1400]](#footnote-1400) **Ds:** Jonathan (14)’s grandson[[1401]](#footnote-1401) **F:** – **S:** *bMeg* 32a[[1402]](#footnote-1402) (Kosowsky, *Babylonico*, 887) **E:** – **D:** Pre-400[[1403]](#footnote-1403)
16. **O:** ינאי[[1404]](#footnote-1404) **Ds:** Ami (1)’s son **F:** – **S:** *bHul* 111a[[1405]](#footnote-1405) (Kosowsky, *Babylonico*, 887) **E:** – **D:** 3rd C[[1406]](#footnote-1406)
17. **O:** – **Ds:** Hagai (4)’s son **F:** – **S:** *Gen Rab* 21:1 (Hyman, *Toldoth*, 702) **E:** – **D:** 3rd-4th C[[1407]](#footnote-1407)
18. **O:** – **Ds:** Eleazar (29)’s son, governor of the castle[[1408]](#footnote-1408) **F:** – **S:** *Gen Rab* 95:3 (Hyman, *Toldoth*, 701) **E:** – **D:** 3rd C[[1409]](#footnote-1409)
19. **O:** ינאי[[1410]](#footnote-1410) **Ds:** Ḥiyya (28)’s father **F:** – **S:** *Est Rab* 7:10 (Hyman, *Toldoth*, 446) **E:** – **D:** Pre-400[[1411]](#footnote-1411)
20. **O:** ינאי[[1412]](#footnote-1412) **Ds:** Simon (19)’s son **F:** – **S:** *Eccl Rab* 2:5 (Hyman, *Toldoth*, 766) **E:** – **D:** 4th C[[1413]](#footnote-1413)
21. **O:** ינאי[[1414]](#footnote-1414)/זכאי[[1415]](#footnote-1415) **Ds:** Of Shab[[1416]](#footnote-1416) **F:** – **S:** *Pes Rab* 14 (Hyman, *Toldoth*, 766) **E:** – **D:** 3rd-4th C[[1417]](#footnote-1417)
22. **O:** ינאי[[1418]](#footnote-1418) **Ds:** Poet[[1419]](#footnote-1419) **F:** – **S:** Saadia Gaon,*Ha’egron* 155 **E:** – **D:** 5th-7th C[[1420]](#footnote-1420)
23. **O:** [[1421]](#footnote-1421) **Ds:** Aurelius (2) Malkiah (4)’s father, of Eleutheropolis[[1422]](#footnote-1422) **F:** Papyrus, Egypt **S:** P. Oxy. 3574 **E:** –[[1423]](#footnote-1423) **D:** 314-18[[1424]](#footnote-1424)
24. **O:** [[1425]](#footnote-1425) **Ds:** Judah (64)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 900 **E:** – **D:** 3rd C
25. **O:** [[1426]](#footnote-1426)**Ds:** Ḥalafta (4)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 904 **E:** – **D:** 3rd C
26. **O:** [[1427]](#footnote-1427)**Ds:** Judah (66)’s father **F:** Epitaph, Jaffa, Schick **S:** *CIJ* 924 **E:** – **D:** 3rd C
27. **O:** [[1428]](#footnote-1428) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 11 **S:** *BS* 2:132 **E:** – **D:** Pre-352[[1429]](#footnote-1429)
28. **O:** – **Ds:** Mariam (7)’s father, rabbi[[1430]](#footnote-1430) **F:** Epitaph, Beth She‘arim, catacomb 20 **S:** *BS* 3:21 **E:** – **D:** Pre-352[[1431]](#footnote-1431)
29. **O:** [[1432]](#footnote-1432) **Ds:** – **F:** Synagogue inscription, Beth She’an, Tzori S**:** Roth-Gerson, *GISEI*,no. 7 **E:** – **D:** 6th C
30. **O:** יהונתן[[1433]](#footnote-1433) **Ds:** Cantor[[1434]](#footnote-1434) **F:** Synagogue inscription, Ein-Gedi[[1435]](#footnote-1435) **S:** Barag, *AN* 41-2 (1972) 36 **E:** – **D:** –[[1436]](#footnote-1436)
31. **O:** – **Ds:** Elisheba (1)’s son **F:** Amulet, Nazareth?[[1437]](#footnote-1437) **S:** Hamilton, *JSS* 41 (1996) 221 **E:** – **D:** 6th C
32. **O:** [[1438]](#footnote-1438) **Ds:** Joshua (34)’s father **F:** Sarcophagus lid, private collection **S:** Cotton, personal communication **E:** –[[1439]](#footnote-1439) **D:** –[[1440]](#footnote-1440)

יוסף[[1441]](#footnote-1441) – *Joseph*

1. **O:** [[1442]](#footnote-1442) **Ds:** Count[[1443]](#footnote-1443) **F:** – **S:** Epiphanius, *PG* 41, 409 **E:** Christian convert[[1444]](#footnote-1444) **D:** 306-37[[1445]](#footnote-1445)
2. **O:** –[[1446]](#footnote-1446) **Ds:** ShutlaÎ (1)’s son,leader[[1447]](#footnote-1447) **F:** – **S:** *Tulida*, 132 **E:** Samaritan[[1448]](#footnote-1448) **D:** 3rd-4th C[[1449]](#footnote-1449)
3. **O:** –[[1450]](#footnote-1450) **Ds:** Saninah, priest[[1451]](#footnote-1451) **F:** – **S:** *Tulida*, 133 **E:** Samaritan[[1452]](#footnote-1452) **D:** 3rd-4th C[[1453]](#footnote-1453)
4. **O: يوسف**[[1454]](#footnote-1454) **Ds:** Messenger to the Persian king[[1455]](#footnote-1455) **F:** – **S:** Abu’l Fath, 132 **E:** Samaritan[[1456]](#footnote-1456) **D:** 3rd C[[1457]](#footnote-1457)
5. **O:** يوسي[[1458]](#footnote-1458)**/**יצובו[[1459]](#footnote-1459)**/**יצובי[[1460]](#footnote-1460) **Ds:** Sage[[1461]](#footnote-1461) **F:** – **S:** Abu’l-Fath, 141 **E:** Samaritan[[1462]](#footnote-1462) **D:** 3rd-4th C[[1463]](#footnote-1463)
6. **O:** יוסי[[1464]](#footnote-1464) **Ds:** Abbin (3)’s son **F:** – **S:** *yBer* 1:5, 3c (Kosovsky, *Yerushalmi*, 42-50) **E:** – **D:** 3rd C[[1465]](#footnote-1465)
7. **O:** יוסי[[1466]](#footnote-1466)/יסא[[1467]](#footnote-1467) **Ds:** – **F:** – **S:** *yBer* 3:1, 6a (Kosovsky, *Yerushalmi*, 396-430) **E:** – **D:** 4th C[[1468]](#footnote-1468)
8. **O:** יוסי[[1469]](#footnote-1469) **Ds:** The Galilean[[1470]](#footnote-1470) **F:** – **S:** *yBer* 3:1, 6b (Kosovsky, *Yerushalmi*, 170) **E:** – **D:** 3rd C[[1471]](#footnote-1471)
9. **O:** יוסי[[1472]](#footnote-1472) **Ds:** Nehorai (1)’s son **F:** – **S:** *yBer* 3:3, 6b (Kosovsky, *Yerushalmi*, 431-2) **E:** – **D:** 3rd C[[1473]](#footnote-1473)
10. **O:** יוסי[[1474]](#footnote-1474) **Ds:** Joseph (11)’s son **F:** – **S:** *yBer* 3:4, 6c (Kosovsky, *Yerushalmi*, 431) **E:** – **D:** 3rd C[[1475]](#footnote-1475)
11. **O:** יוסי[[1476]](#footnote-1476) **Ds:** Joseph (10)’s father **F:** – **S:** *yBer* 3:4, 6c (Kosovsky, *Yerushalmi*, 431) **E:** – **D:** 3rd C[[1477]](#footnote-1477)
12. **O:** יוסי[[1478]](#footnote-1478) **Ds:** The Sidonian[[1479]](#footnote-1479) **F:** – **S:** *yBer* 4:4, 8a (Kosovsky, *Yerushalmi*, 430) **E:** –[[1480]](#footnote-1480) **D:** 3rd C[[1481]](#footnote-1481)
13. **O:** יוסי[[1482]](#footnote-1482) **Ds:** Hananiah (11)’s son **F:** – **S:** *yBer* 5:3, 9c (Kosovsky, *Yerushalmi*, 277-81) **E:** – **D:** 3rd C[[1483]](#footnote-1483)
14. **O:** יוסי[[1484]](#footnote-1484) **Ds:** Saul (1)’s son **F:** – **S:** *yBer* 7:6, 11b (Kosovsky, *Yerushalmi*, 432) **E:** – **D:** 3rd C[[1485]](#footnote-1485)
15. **O:** יוסי[[1486]](#footnote-1486) **Ds:** Kahana (4)’s grandson **F:** – **S:** *yBer* 8:2, 12a (Kosovsky, *Yerushalmi*, 431) **E:** – **D:** 3rd C[[1487]](#footnote-1487)
16. **O:** יוסי[[1488]](#footnote-1488) **Ds:** Jacob (17)’s son **F:** – **S:** *yBer* 9:2, 14a (Kosovsky, *Yerushalmi*, 431) **E:** – **D:** Pre-400[[1489]](#footnote-1489)
17. **O:** יוסי[[1490]](#footnote-1490) **Ds:** Simon (16)’s son **F:** – **S:** *yBer* 9:5, 14c (Kosovsky, *Yerushalmi*, 24) **E:** – **D:** Pre-400[[1491]](#footnote-1491)
18. **O:** יוסי[[1492]](#footnote-1492) **Ds:** Gizorah (1)’s son **F:** – **S:** *yBer* 9:5, 14d (Kosovsky, *Yerushalmi*, 165) **E:** – **D:** 4th C[[1493]](#footnote-1493)
19. **O:** יוסי[[1494]](#footnote-1494) **Ds:** Of Kfar Dan[[1495]](#footnote-1495) **F:** – **S:** *yDem* 2:1, 22c (Kosovsky, *Yerushalmi*, 185) **E:** – **D:** Pre-400[[1496]](#footnote-1496)
20. **O:** יוסי[[1497]](#footnote-1497) **Ds:** Jonathan (4)’s father **F:** – **S:** *yKil* 2:6, 28a (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** Pre-400[[1498]](#footnote-1498)
21. **O:** יוסי[[1499]](#footnote-1499) **Ds:** Zemina (2)’s son **F:** – **S:** *yKil* 5:1, 29d (Kosovsky, *Yerushalmi*, 212) **E:** – **D:** 3rd C[[1500]](#footnote-1500)
22. **O:** ייסי[[1501]](#footnote-1501) **Ds:** The coward[[1502]](#footnote-1502) **F:** –**S:** *yKil* 8:4, 31c (Kosovsky, *Yerushalmi*, 212) **E:** – **D:** Pre-400[[1503]](#footnote-1503)
23. **O:** איסי[[1504]](#footnote-1504) **Ds:** Hananiah (17)’s father **F:** – **S:** *yTer* 4:3, 42d (Kosovsky, *Yerushalmi*, 275) **E:** – **D:** Pre-400[[1505]](#footnote-1505)
24. **O:** יוסי[[1506]](#footnote-1506) **Ds:** Qaṣra (1)’s son **F:** – **S:** *yShab* 2:6, 5b (Kosovsky, *Yerushalmi*, 432) **E:** – **D:** 3rd C[[1507]](#footnote-1507)
25. **O:** יוסה[[1508]](#footnote-1508) **Ds:** Tanḥum (15)’s son, of Kfar Agin[[1509]](#footnote-1509) **F:** – **S:** *yShab* 2:6, 5b (Kosovsky, *Yerushalmi*, 55) **E:** – **D:** Pre-400[[1510]](#footnote-1510)
26. **O:** יסא[[1511]](#footnote-1511) **Ds:** Ahi (12)’s son **F:** – **S:** *yEruv* 5:1, 22b (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 4th C[[1512]](#footnote-1512)
27. **O:** יוסי[[1513]](#footnote-1513) **Ds:** Ḥama (5)’s father **F:** – **S:** *yEruv* 6:4, 23c (Kosovsky, *Yerushalmi*, 261) **E:** – **D:** 3rd C[[1514]](#footnote-1514)
28. **O:** אסי[[1515]](#footnote-1515) **Ds:** – **F:** – **S:** *yEruv* 8:4, 25a (Kosovsky, *Yerushalmi*, 409) **E:** – **D:** 3rd C[[1516]](#footnote-1516)
29. **O:** אסי[[1517]](#footnote-1517) **Ds:** Of Sepphoris[[1518]](#footnote-1518) **F:** – **S:** *yYom* 3:7, 40d (Kosovsky, *Yerushalmi*, –) **E:** – **D:** 4th C[[1519]](#footnote-1519)
30. **O:** יוסי[[1520]](#footnote-1520) **Ds:** Bebai (3)’s son **F:** – **S:** *ySheq* 3:2, 47b (Kosovsky, *Yerushalmi*, 147) **E:** – **D:** 3rd C[[1521]](#footnote-1521)
31. **O:** יוסי[[1522]](#footnote-1522) **Ds:** Manaseh (1)’s son **F:** – **S:** *ySuk* 3:1, 53c (Kosovsky, *Yerushalmi*, 431) **E:** – **D:** 3rd C[[1523]](#footnote-1523)
32. **O:** יוסי[[1524]](#footnote-1524) **Ds:** Ashyan (2)’s son **F:** – **S:** *ySuk* 4:6, 54c (Kosovsky, *Yerushalmi*, 142) **E:** – **D:** 3rd C[[1525]](#footnote-1525)
33. **O:** – **Ds:** Abba (31)’s father **F:** – **S:** *yBes* 1:3, 60b (Kosovsky, *Yerushalmi*, 14) **E:** – **D:** 3rd C[[1526]](#footnote-1526)
34. **O:** יוסה[[1527]](#footnote-1527) **Ds:** Joshua’s[[1528]](#footnote-1528) son **F:** – **S:** *yTaan* 1:6, 64c (Kosovsky, *Yerushalmi*, 342) **E:** – **D:** 3rd C[[1529]](#footnote-1529)
35. **O:** יוסה[[1530]](#footnote-1530) **Ds:** Abbayye (5)’s son **F:** – **S:** *yTaan* 4:5, 68c (Kosovsky, *Yerushalmi*, 52) **E:** – **D:** 3rd C[[1531]](#footnote-1531)
36. **O:** יוסה[[1532]](#footnote-1532) **Ds:** Eleazar (18)’s son **F:** – **S:** *yMeg* 1:12, 72c (Kosovsky, *Yerushalmi*, 91) **E:** – **D:** 3rd C[[1533]](#footnote-1533)
37. **O:** יוסינה[[1534]](#footnote-1534) **Ds:** Simon (25)’s father **F:** – **S:** *yMeg* 4:5, 75b (Kosovsky, *Yerushalmi*, 396) **E:** – **D:** 3rd C[[1535]](#footnote-1535)
38. **O:** יוסי[[1536]](#footnote-1536) **Ds:** Samuel (21)’s father **F:** – **S:** *yKet* 1:10, 25d (Kosovsky, *Yerushalmi*, 434) **E:** – **D:** Pre-400[[1537]](#footnote-1537)
39. **O:** אסי[[1538]](#footnote-1538) **Ds:** Scribe?[[1539]](#footnote-1539) **F:** – **S:** *yKet* 2:3, 26b (Kosovsky, *Yerushalmi*, 396) **E:** – **D:** Pre-400[[1540]](#footnote-1540)
40. **O:** יוסי[[1541]](#footnote-1541) **Ds:** Ze‘ira (8)’s son **F:** – **S:** *yKet* 4:3, 28b (Kosovsky, *Yerushalmi*, 232) **E:** – **D:** 3rd C[[1542]](#footnote-1542)
41. **O:** יוסי[[1543]](#footnote-1543) **Ds:** Hagai (2)’s son **F:** – **S:** *yGit* 5:3, 46d (Kosovsky, *Yerushalmi*, –) **E:** – **D:** 4th C[[1544]](#footnote-1544)
42. **O:** יסא[[1545]](#footnote-1545) **Ds:** Shabtai (4)’s son **F:** – **S:** *yGit* 9:7, 50c (Kosovsky, *Yerushalmi*, 432) **E:** – **D:** Pre-400[[1546]](#footnote-1546)
43. **O:** יוסי[[1547]](#footnote-1547) **Ds:** Jonathan (10)’s son **F:** – **S:** *yGit* 9:7, 50c (Kosovsky, *Yerushalmi*, 396) **E:** Fictitious? [[1548]](#footnote-1548) **D:** 3rd C[[1549]](#footnote-1549)
44. **O:** יסא[[1550]](#footnote-1550) **Ds:** Joseph (45)’s maternal grandson **F:** – **S:** *yNaz* 6:1, 54d (Kosovsky, *Yerushalmi*, 432) **E:** – **D:** 3rd C[[1551]](#footnote-1551)
45. **O:** יסא[[1552]](#footnote-1552) **Ds:** Joseph (44)’s maternal grandfather **F:** – **S:** *yNaz* 6:1, 54d (Kosovsky, *Yerushalmi*, 432) **E:** – **D:** 3rd C[[1553]](#footnote-1553)
46. **O:** יוסי[[1554]](#footnote-1554) **Ds:** Of Malhiya[[1555]](#footnote-1555) **F:** – **S:** *yQid* 1:5, 60c (Kosovsky, *Yerushalmi*, 430) **E:** – **D:** 3rd C[[1556]](#footnote-1556)
47. **O:** יוסנא[[1557]](#footnote-1557) **Ds:** – **F:** – **S:** *yBM* 1:5, 8a (Kosovsky, *Yerushalmi*, 396) **E:** – **D:** 3rd C[[1558]](#footnote-1558)
48. **O:** יסא[[1559]](#footnote-1559) **Ds:** Fuller[[1560]](#footnote-1560) **F:** – **S:** *yBB* 10:1, 17c (Kosovsky, *Yerushalmi*, 430) **E:** – **D:** 4th C[[1561]](#footnote-1561)
49. **O:** יוסי[[1562]](#footnote-1562) **Ds:** Of Ma‘on[[1563]](#footnote-1563) **F:** – **S:** *ySan* 2:6, 20c (Kosovsky, *Yerushalmi*, 430) **E:** – **D:** 3rd C[[1564]](#footnote-1564)
50. **O:** יוסי[[1565]](#footnote-1565) **Ds:** Of Darom[[1566]](#footnote-1566) **F:** – **S:** *yShevu* 1:5, 33b (Kosovsky, *Yerushalmi*, 187) **E:** – **D:** 4th C[[1567]](#footnote-1567)
51. **O:** יוסי[[1568]](#footnote-1568) **Ds:** Joshua (14)’s son **F:** – **S:** *yNid* 3:2, 50d (Kosovsky, *Yerushalmi*, –[[1569]](#footnote-1569)) **E:** – **D:** 3rd C[[1570]](#footnote-1570)
52. **O:** יוסי[[1571]](#footnote-1571) **Ds:** Elyakim (1)’s son **F:** – **S:** *bBer* 9b[[1572]](#footnote-1572)(Kosowsky, *Babylonico*, 830) **E:** – **D:** 3rd C[[1573]](#footnote-1573)
53. **O:** – **Ds:** Íabu (1)’s son **F:** – **S:** *bYom* 87a[[1574]](#footnote-1574) (Kosowsky, *Babylonico*, 875) **E:** – **D:** 3rd C[[1575]](#footnote-1575)
54. **O:** יוסי[[1576]](#footnote-1576) **Ds:** “Father”[[1577]](#footnote-1577) of Caesarea[[1578]](#footnote-1578) **F:** – **S:** 1.*bSan* 108a; 2. *Gen Rab* 22:12 (Kosowsky, *Babylonico*, 829) **E:** – **D:** 3rd C[[1579]](#footnote-1579)
55. **O:** יוסי[[1580]](#footnote-1580) **Ds:** Eleazar (27)’s son **F:** – **S:** *Gen Rab* 6:3 (Hyman, *Toldoth*, –[[1581]](#footnote-1581)) **E:** – **D:** 3rd C[[1582]](#footnote-1582)
56. **O:** – **Ds:** Judah (55)’s father **F:** **S:** *Lev Rab* 9:9 (Hyman, *Toldoth*, –) **E:** – **D:** Pre-400[[1583]](#footnote-1583)
57. **O:** יוסי[[1584]](#footnote-1584) **Ds:** Yohanan (14)’s son, “father,” of Tzitor[[1585]](#footnote-1585) **F:** – **S:** *Lev Rab* 24:3 (Hyman, *Toldoth*, 717) **E:** – **D:** Pre-400[[1586]](#footnote-1586)
58. **O:** יוסי[[1587]](#footnote-1587) **Ds:** Jeremiah (14)’s son **F:** – **S:** *S of S Rab* 1:2 (Hyman, *Toldoth*, 732) **E:** – **D:** Pre-400[[1588]](#footnote-1588)
59. **O:** יוסי[[1589]](#footnote-1589) **Ds:** Yaqa (2)’s son **F:** – **S:** *S of S Rab* 1:4 (Hyman, *Toldoth*, 719) **E:** – **D:** Pre-400[[1590]](#footnote-1590)
60. **O:** יוסי[[1591]](#footnote-1591) **Ds:** Rishah (1), of Bostra[[1592]](#footnote-1592) **F:** – **S:** *Lam Rab* 3:6 (Hyman, *Toldoth*, 742) **E:** – **D:** 3rd C[[1593]](#footnote-1593)
61. **O:** יוסי[[1594]](#footnote-1594) **Ds:** Jacob (35)’s father **F:** – **S:** *TanB beha‘alotkha* 11 (Hyman, *Toldoth*, 779) **E:** – **D:** Pre-400[[1595]](#footnote-1595)
62. **O:** אסי[[1596]](#footnote-1596) **Ds:** Mattathias (2)’s son **F:** – **S:** *Yalqut Phineas* 776 (Hyman, *Toldoth*, 240) **E:** – **D:** Pre-400[[1597]](#footnote-1597)
63. **O:** יוסי[[1598]](#footnote-1598) **Ds:** Joseph (64)’s son, poet[[1599]](#footnote-1599) **F:** – **S:** Saadia Gaon, *Ha’egron*, 155 **E:** – **D:** 4th-7th C[[1600]](#footnote-1600)
64. **O:** יוסי[[1601]](#footnote-1601) **Ds:** Joseph (63)’s father **F:** – **S:** Saadia Gaon, *Ha’egron*, 155 **E:** – **D:** 5th-7th C[[1602]](#footnote-1602)
65. **O:** – **Ds:** Nisan (1)’s son, of Shaveh Qiryatayim,[[1603]](#footnote-1603) poet[[1604]](#footnote-1604) **F:** – **S:** Zulay, *Eretz Israel*, 175 **E:** Late?[[1605]](#footnote-1605) **D:** 5th-7th C[[1606]](#footnote-1606)
66. **O:** יוסה[[1607]](#footnote-1607) **Ds:** Ḥalifa (6)’s son **F:** Synagogue inscription, Horvat Kanaf,[[1608]](#footnote-1608) Dalman **S:** *CIJ* 854 **E:** – **D:** –[[1609]](#footnote-1609)
67. **O:** יוסה[[1610]](#footnote-1610) **Ds:** Dositheus (7)’s son **F:** Synagogue inscription, Hammat Gader, Sukenik **S:** *CIJ* 857 **E:** – **D:** Pre-438?[[1611]](#footnote-1611)
68. **O:** יוסה[[1612]](#footnote-1612) **Ds:** Qaru‘ah (1)’s son **F:** Synagogue inscription, Hammat Gader, Sukenik **S:** *CIJ* 859 **E:** – **D:** Pre-438?[[1613]](#footnote-1613)
69. **O:** יוסה[[1614]](#footnote-1614) **Ds:** Samuel (37)’s son **F:** Synagogue inscription, Jerash,[[1615]](#footnote-1615) Crowfoot **S:** *CIJ* 866 **E:** – **D:** 5th C
70. **O:** [[1616]](#footnote-1616) **Ds:** Asterius (1)’s son **F:** Synagogue inscription**,** Biblos,[[1617]](#footnote-1617) Renan **S:** *CIJ* 870 **E:** – **D:** 4th-5th C
71. **O:** [[1618]](#footnote-1618) **Ds:** – **F:** Synagogue inscription**,** Biblos, [[1619]](#footnote-1619) Renan **S:** *CIJ* 871 **E:** – **D:** 4th-5th C
72. **O:** [[1620]](#footnote-1620) **Ds:** Simon (42)’s son **F:** Inscription, Tyre,[[1621]](#footnote-1621) Michon **S:** *CIJ* 880 **E:** Jew?[[1622]](#footnote-1622) **D:** –[[1623]](#footnote-1623)
73. **O:** [[1624]](#footnote-1624) **Ds:** Abbin (28)’s son, of Tasele[[1625]](#footnote-1625) **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 901 **E:** – **D:** 3rd C
74. **O:** [[1626]](#footnote-1626) **Ds:** Benjamin (13)’s father **F:** Epitaph, Jaffa, Vincent **S:** *CIJ* 908 **E:** – **D:** 3rd C
75. **O:** [[1627]](#footnote-1627) **Ds:** Lulab (1)’s son **F:** Epitaph, Jaffa, Janssen **S:** *CIJ* 932 **E:** – **D:** 3rd C
76. **O:** [[1628]](#footnote-1628) **Ds:** – **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 933 **E:** – **D:** 3rd C
77. **O:** יוסה[[1629]](#footnote-1629) **Ds:** Levi (27)’s son, the levite[[1630]](#footnote-1630) **F:** Synagogue inscription**,** Bar‘am-Alma[[1631]](#footnote-1631) **S:** *CIJ* 974 **E:** – **D:** –[[1632]](#footnote-1632)
78. **O:** יוסה[[1633]](#footnote-1633) **Ds:** Nahum (9)’s son **F:** Synagogue inscription, Gush-Halav,[[1634]](#footnote-1634) Renan **S:** *CIJ* 976 **E:** – **D:** –[[1635]](#footnote-1635)
79. **O:** יוסה[[1636]](#footnote-1636) **Ds:** Tanḥum (33)’s son **F:** Synagogue inscription, Kfar Canah,[[1637]](#footnote-1637) Clermont-Ganneau **S:** *CIJ* 987 **E:** – **D:** –[[1638]](#footnote-1638)
80. **O:** יוסה[[1639]](#footnote-1639) **Ds:** Benjamin (16)’s father **F:** Synagogue inscription, Na‘aran,[[1640]](#footnote-1640) Vincent & Carrière **S:** *CIJ* 1202 **E:** – **D:** –[[1641]](#footnote-1641)
81. **O:** פסיו[[1642]](#footnote-1642) **Ds:** Aaron (3)’s son **F:** Epitaph, Jerusalem, Clermont-Ganneau **S:** *CIJ* 1389 **E:** Late?[[1643]](#footnote-1643) **D:** –[[1644]](#footnote-1644)
82. **O:** – **Ds:** Jacob (51)’s father **F:** Inscription, Temple Mount, Jerusalem, Mayer, 1930 **S:** *CIJ* 1398 **E:** Late?[[1645]](#footnote-1645) **D:** Pre-650?[[1646]](#footnote-1646)
83. **O:** – **Ds:** Caleb (1)’s grandfather **F:** Inscription, Temple Mount, Jerusalem, De Saulcy **S:** *CIJ* 1403 **E:** Late?[[1647]](#footnote-1647) **D:** Pre-650? [[1648]](#footnote-1648)
84. **O:** [[1649]](#footnote-1649) **Ds:** Tailor[[1650]](#footnote-1650) **F:** Stamp, Sidon, Huezey **S:** *IJO* 3, Syr14 **E:** Jew?[[1651]](#footnote-1651) **D: –**[[1652]](#footnote-1652)
85. **O:** [[1653]](#footnote-1653) **Ds:** Abbomari (4)’s son[[1654]](#footnote-1654) **F:** Synagogue inscription, Ḥan Ḥalde,[[1655]](#footnote-1655) Rey-Coquais **S:** *IJO* 3, Syr23 **E:** –[[1656]](#footnote-1656) **D:** 605[[1657]](#footnote-1657)
86. **O:** [[1658]](#footnote-1658)/[[1659]](#footnote-1659)/[[1660]](#footnote-1660) **Ds:** Isaac (47)’s father **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 996, 997, 998, 999, 1043, 1044 **S:** 1. *BS* 1:40; 2. 2:19; 3. 2:22; 4. 2:23; 5. 2:26; 6. 2:32; 7. 2:33 **E:** – **D:** Pre-352[[1661]](#footnote-1661)
87. **O:** [[1662]](#footnote-1662)/[[1663]](#footnote-1663) **Ds:** Sapho (1)’s son, the minor[[1664]](#footnote-1664) **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1000, 1038 **S:** 1. *BS* 2:27; 2. 2:28 **E:** – **D:** Pre-352[[1665]](#footnote-1665)
88. **O:** [[1666]](#footnote-1666)/[[1667]](#footnote-1667) **Ds:** Isaac (48)’s son, rabbi, pious[[1668]](#footnote-1668) **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1052*,* 1054, 1056 **S:** 1. *BS* 1:50; 2. 2:41; 3. 2:43; 4. 2:44 **E:** – **D:** Pre-352[[1669]](#footnote-1669)
89. **O:** יהוסף[[1670]](#footnote-1670)/[][[1671]](#footnote-1671) **Ds:** Rabbi[[1672]](#footnote-1672) **F:** Epitaph, Beth She‘arim, catacomb 1 **S:** *BS* 2:45 **E:** – **D:** Pre-352[[1673]](#footnote-1673)
90. **O:** [[1674]](#footnote-1674) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 4, *CIJ* 1116 **S:** *BS* 2:93 **E:** – **D:** Pre-352[[1675]](#footnote-1675)
91. **O:** [[1676]](#footnote-1676)/יוסיי[[1677]](#footnote-1677) **Ds:** Samuel (50)’s son **F:** Epitaph, Beth She‘arim, catacomb 8, *CIJ* 1158 **S:** *BS* 2:124 **E:** – **D:** Pre-352[[1678]](#footnote-1678)
92. **O:** [[1679]](#footnote-1679) **Ds:** Sarah (10)’shusband **F:** Epitaph, Beth She‘arim, catacomb 13 **S:** *BS* 2:161 **E:** – **D:** Pre-352[[1680]](#footnote-1680)
93. **O:** [[1681]](#footnote-1681) **Ds:** Eleazar (42)’sfather **F:** Epitaph, Beth She‘arim, catacomb 15 **S:** *BS* 2:177 **E:** – **D:** Pre-352[[1682]](#footnote-1682)
94. **O:** [[1683]](#footnote-1683) **Ds:** Of Phaene[[1684]](#footnote-1684) **F:** Epitaph, Beth She‘arim, catacomb 16 **S:** *BS* 2:178 **E:** – **D:** Pre-352[[1685]](#footnote-1685)
95. **O:** [[1686]](#footnote-1686) **Ds:** Archisynagogus of Sidon[[1687]](#footnote-1687) **F:** Epitaph, Beth She‘arim, catacomb 25 **S:** *BS* 2:221 **E:** – **D:** Pre-352[[1688]](#footnote-1688)
96. **O:** יוסה[[1689]](#footnote-1689) **Ds:** Ḥalifa (9)’s son **F:** Synagogue inscription, Ein-Gedi,[[1690]](#footnote-1690) Barag & Porat **S:** Naveh, *OSM*, no. 70 **E:** – **D:** –[[1691]](#footnote-1691)
97. **O:** אסיי[[1692]](#footnote-1692) **Ds:** – **F:** Synagogue inscription, Eshtamo‘a,[[1693]](#footnote-1693) Meyer & Reifenberg **S:** Naveh, *OSM*, no. 73 **E:** – **D:** –[[1694]](#footnote-1694)
98. **O:** איסי[[1695]](#footnote-1695) **Ds:** The priest[[1696]](#footnote-1696) **F:** Synagogue inscription, Susya,[[1697]](#footnote-1697) Guttman **S:** Naveh, *OSM*, no. 75 **E:** – **D:** –[[1698]](#footnote-1698)
99. **O:** איסי[[1699]](#footnote-1699) **Ds:** Simon (61)’s son **F:** Synagogue inscription, Susya,[[1700]](#footnote-1700) Yeivin **S:** Naveh, *OSM*, no. 81 **E:** – **D:** –[[1701]](#footnote-1701)
100. **O:** [[1702]](#footnote-1702) **Ds:** – **F:** Epitaph, Tabgha,[[1703]](#footnote-1703) Schneider **S:** Klein, *Yeshuv*, 39 **E:** – **D:** –[[1704]](#footnote-1704)
101. **O:** [[1705]](#footnote-1705) **Ds:** Joshua (29) and Menahem (18)’s father **F:** Synagogue inscription, Gaza, Avi-Yonah **S:** Roth-Gerson, *GISEI*, no. 21 **E:** – **D:** 508[[1706]](#footnote-1706)
102. **O:** [[1707]](#footnote-1707) **Ds:** – **F:** Bowl, Synagogue, Gaza **S:** Roth-Gerson, *GISEI*, no. 22 **E:** – **D:** –[[1708]](#footnote-1708)
103. **O: [**][[1709]](#footnote-1709) **Ds:** Hoshaiah (11)’s son **F:** Lintel inscription, Khisfin[[1710]](#footnote-1710) **S:** Gregg & Urman, no. 74 **E:** – **D:** –[[1711]](#footnote-1711)
104. **O:** [[1712]](#footnote-1712) **Ds:** Zannas (1)’s son, aged 70[[1713]](#footnote-1713) **F:** Epitaph, Ein Nashôt[[1714]](#footnote-1714) **S:** Gregg & Urman, no. 93 **E:** –[[1715]](#footnote-1715) **D:** 5th C
105. **O:** [[1716]](#footnote-1716) **Ds:** – **F:** Inscription, Butmyye[[1717]](#footnote-1717) **S:** Gregg & Urman, no. 117 **E:** –[[1718]](#footnote-1718) **D:** –[[1719]](#footnote-1719)
106. **O:** [[1720]](#footnote-1720) **Ds:** Leontius (7)’s son **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 170 **E:** –[[1721]](#footnote-1721) **D:** –[[1722]](#footnote-1722)
107. **O:** יוסה[[1723]](#footnote-1723) **Ds:** Judah (103)’s son **F:** Synagogue inscription, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 7 **E:** – **D:** 5th-7th C[[1724]](#footnote-1724)
108. **O:** [[1725]](#footnote-1725) **Ds:** Samuel (61)’s father **F:** List of citizens of Agraema inscription, Hauran[[1726]](#footnote-1726) **S:** Ewing, *PEFQS* 27 (1895) 139 **E:** Jew?[[1727]](#footnote-1727) **D:** –[[1728]](#footnote-1728)
109. **O:** – **Ds:** – **F:** Graffito, Parod[[1729]](#footnote-1729) **S:** Ben-Zvi, *BIES* 1 (1933) 19 **E:** Late?[[1730]](#footnote-1730) **D:** –[[1731]](#footnote-1731)
110. **O:** יסא[[1732]](#footnote-1732) **Ds:** Rabbi[[1733]](#footnote-1733) **F:** Epitaph, Sepphoris **S:** Sukenik, *BIES* 12 (1946) 63 **E:** – **D:** –[[1734]](#footnote-1734)
111. **O:** –[[1735]](#footnote-1735) **Ds:** Ezer (1)’s son **F:** Epitaph,Bar‘am[[1736]](#footnote-1736) **S:** Kedar, *AN* 11 (1964) 9 **E:** – **D:** –[[1737]](#footnote-1737)
112. **O:** [[1738]](#footnote-1738) **Ds:** Jacob (68)’s son **F:** Epitaph, Tallusa[[1739]](#footnote-1739) **S:** Lifschitz, *RB* 76 (1969) 92 **E:** Samaritan?[[1740]](#footnote-1740) **D:** –[[1741]](#footnote-1741)
113. **O:** [[1742]](#footnote-1742) **Ds:** – **F:** Epitaph, Even Menahem[[1743]](#footnote-1743) **S:** Lifschitz, *RB* 76 (1969) 94 **E:** Jew?[[1744]](#footnote-1744) **D:** –[[1745]](#footnote-1745)
114. **O:** [[1746]](#footnote-1746) **Ds:** Neriyah (1)’s son **F:** Wine press inscription, Har Bezeq[[1747]](#footnote-1747) **S:** Tzori, *EI* 10 (1971) 240 **E:** Samaritan?[[1748]](#footnote-1748) **D**: –[[1749]](#footnote-1749)
115. **O:** [יו]סה[[1750]](#footnote-1750) **Ds:** The great innkeeper[[1751]](#footnote-1751) **F:** Synagogue inscription,Beth She’an **S:** Bahat, *AN* 44 (1973) 9 **E:** – **D:** –[[1752]](#footnote-1752)
116. **O:** [[1753]](#footnote-1753) **Ds:** Theodorus (16)’s son **F:** Epitaph, Caesarea **S:** Cervellini, *Terra Santa* 54 (1978) 125 **E:** –[[1754]](#footnote-1754) **D:** –[[1755]](#footnote-1755)
117. **O:** [[1756]](#footnote-1756) **Ds:** – **F:** Epitaph, Ein Ha-Natziv[[1757]](#footnote-1757) **S:** Appelbaum, Isaac & Landau, *SCI* 6 (1981-2) 101 **E:** Jew?[[1758]](#footnote-1758) **D:** –[[1759]](#footnote-1759)
118. **O:** יוסה[[1760]](#footnote-1760) **Ds:** Abbin (29)’s father **F:** Inscription, Ein Nashôt[[1761]](#footnote-1761) **S:** Urman, *Tarbiz* 53 (1984) 526 **E:** – **D:** 5th C
119. **O:** –[[1762]](#footnote-1762) **Ds:** – **F:** Epitaph, Beth Govrin[[1763]](#footnote-1763) **S:** Kloner, *Qadmoniot* 20 (1988) 10 **E:** –[[1764]](#footnote-1764) **D:** 4th-8th C
120. **O:** [[1765]](#footnote-1765) **Ds:** Jeremiah (15)’s father **F:** Epitaph **S:** Schwartz, *JQR* 80 (1989) 91 **E:** –[[1766]](#footnote-1766) **D:** –[[1767]](#footnote-1767)
121. **O:** [[1768]](#footnote-1768) **Ds:** Ptolemaius (3)’s son **F:** Inscription, Sarcophagus, Tallusa[[1769]](#footnote-1769) **S:** Hizmi, *Atiqot* 32 (1997) 120 **E:** Samaritan?[[1770]](#footnote-1770) **D:** –[[1771]](#footnote-1771)
122. **O:** [[1772]](#footnote-1772) **Ds:** Ptolemaius (3)’sfather **F:** Inscription, Sarcophagus, Tallusa[[1773]](#footnote-1773) **S:** Hizmi, *Atiqot* 32 (1997) 122 **E:** Samaritan? [[1774]](#footnote-1774) **D:** –[[1775]](#footnote-1775)
123. **O:** [[1776]](#footnote-1776) **Ds:** Eleazar (56)’s son, of Horsha[[1777]](#footnote-1777) **F:** Epitaph, Tiberias **S:** Damati, *Atiqot* 38 (1999) 91\* **E:** Jew?[[1778]](#footnote-1778) **D:** –[[1779]](#footnote-1779)
124. **O:** יוסה[[1780]](#footnote-1780) **Ds:** Awfi (1)’s son **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 69 (2000) no. 24 **E:** Arabia?[[1781]](#footnote-1781) **D:** 470[[1782]](#footnote-1782)
125. **O:** יוסה[[1783]](#footnote-1783) **Ds:** Samuel (68), Jacob (76) and Menahem (19)’sfather,rabbi, scribe[[1784]](#footnote-1784) **F:** Epitaph, Sepphoris, Druks **S:** Naveh, *Atiqot* 49 (2005)114\* **E:** – **D:** 3rd-4th C
126. **O:** [יו]סף[[1785]](#footnote-1785) **Ds:** – **F:** Synagogue inscription, Rehov[[1786]](#footnote-1786) **S:** Vito, “Reḥob,” 93[[1787]](#footnote-1787) **E:** – **D:** 4th-7th C
127. **O:** יוסה[[1788]](#footnote-1788) **Ds:** Eleazar (59)’s son **F:** Synagogue inscription, Rehov[[1789]](#footnote-1789) **S:** Vito, “Reḥob,” 93[[1790]](#footnote-1790) **E:** – **D:** 4th-7th C
128. **O:** – **Ds:** Gedaliah (2)’s father **F:** Inscription, Temple Mount, Jerusalem **S:** Ben-Dov, *Shadow of the Temple*, 334 **E:** Late?[[1791]](#footnote-1791) **D:** Pre-650?[[1792]](#footnote-1792)
129. **O:** יוסי[[1793]](#footnote-1793) **Ds:** Zenobia (4)’s son **F:** Amulet, Marot[[1794]](#footnote-1794) **S:** *MSF* no. 16 **E:** – **D:** 5th-7th C[[1795]](#footnote-1795)
130. **O: יוס[ינא]**[[1796]](#footnote-1796) **Ds:** Archon[[1797]](#footnote-1797) **F:** Seal, Lebanon?[[1798]](#footnote-1798) **S:** Shaked, “Jewish Sasanian Sigillography” no. 23 **E:** Authentic?[[1799]](#footnote-1799) **D:** –[[1800]](#footnote-1800)
131. **O:** **Ds:** Uzi (\*)’s son **F:** Lintel inscription, Par‘am (Eastern Galilee) **S:** Shivtiel & Stepansky, *Jerusalem & Eretz Israel*  8-9 (2013) 242-3 **E:** – **D:** 2nd-7th C

יועזר[[1801]](#footnote-1801) – *Yoezer*

1. **O:** – **Ds:** Cantor[[1802]](#footnote-1802) **F:** Synagogue inscription, Umm al-Amad,[[1803]](#footnote-1803) Avigad **S:** Naveh, *OSM*, no. 20 **E:** – **D:** –[[1804]](#footnote-1804)

יעבץ[[1805]](#footnote-1805) – *Yabes*

1. **O:** – **Ds:** – **F:** – **S:** *yHag* 2:1, 77a (Kosovsky, *Yerushalmi*, 440) **E:** – **D:** 4th C[[1806]](#footnote-1806)

יעקב[[1807]](#footnote-1807) – *Jacob*

1. **O:** [[1808]](#footnote-1808) **Ds:** Jewish functionary[[1809]](#footnote-1809) **F:** – **S:** Epiphanius, *PG* 41, 25 **E:** – **D:** 315-403[[1810]](#footnote-1810)
2. **O:** ܝܥܩܘܒ[[1811]](#footnote-1811) **Ds:** Christian dignitary?[[1812]](#footnote-1812) **F:** – **S:** Chabot,*Chronicon Pseudo-Dionysianum* 2, 149 **E:** Jew?[[1813]](#footnote-1813) **D:** 616[[1814]](#footnote-1814)
3. **O:** [[1815]](#footnote-1815) **Ds:** Newly baptized[[1816]](#footnote-1816) **F:** – **S:** *Doctrina Jacobi* 1:12 **E:** Christian convert[[1817]](#footnote-1817) **D:** 7th C[[1818]](#footnote-1818)
4. **O:** –[[1819]](#footnote-1819) **Ds:** Of Ischar[[1820]](#footnote-1820) leader[[1821]](#footnote-1821) **F:** – **S:** *Tulida*, 127 **E:** Samaritan[[1822]](#footnote-1822) **D:** 3rd-4th C[[1823]](#footnote-1823)
5. **O:** – **Ds:** Of Rimon[[1824]](#footnote-1824) **F:** – **S:** *yBer* 1:1, 2b (Kosovsky, *Yerushalmi*, 187) **E:** – **D:** 3rd C[[1825]](#footnote-1825)
6. **O:** – **Ds:** Of Geras[[1826]](#footnote-1826) **F:** – **S:** *yBer* 1:1, 2d (Kosovsky, *Yerushalmi*, 177) **E:** – **D:** 3rd-4th C[[1827]](#footnote-1827)
7. **O:** – **Ds:** Zebadi (2)’s son **F:** – **S:** *yBer* 1:2, 3b (Kosovsky, *Yerushalmi*, 209) **E:** – **D:** 3rd C[[1828]](#footnote-1828)
8. **O:** – **Ds:** Ada (1)’s son **F:** – **S:** *yBer* 2:1, 4b (Kosovsky, *Yerushalmi*, 57-8) **E:** – **D:** 3rd C[[1829]](#footnote-1829)
9. **O:** – **Ds:** Bath attendent[[1830]](#footnote-1830) **F:** – **S:** *yBer* 2:3, 4c (Kosovsky, *Yerushalmi*, 441) **E:** – **D:** 3rd C[[1831]](#footnote-1831)
10. **O:** – **Ds:** Ahi (4)’s son **F:** – **S:** *yBer* 2:3, 4c (Kosovsky, *Yerushalmi*, 76-81) **E:** – **D:** 3rd C[[1832]](#footnote-1832)
11. **O:** – **Ds:** Abbayye (1)’s son **F:** – **S:** *yBer* 2:3, 4d (Kosovsky, *Yerushalmi*, 52) **E:** – **D:** 3rd C[[1833]](#footnote-1833)
12. **O:** – **Ds:** Abbin (5)’s son **F:** – **S:** *yBer* 3:4, 6c (Kosovsky, *Yerushalmi*, 50) **E:** – **D:** 3rd-4th C[[1834]](#footnote-1834)
13. **O:** – **Ds:** Sosias (3)’s son **F:** – **S:** *yBer* 4:1, 7d (Kosovsky, *Yerushalmi*, 441) **E:** – **D:** 4th C[[1835]](#footnote-1835)
14. **O:** – **Ds:** Of Kfar Hanan[[1836]](#footnote-1836) **F:** – **S:** *yBer* 5:2, 9b (Kosovsky, *Yerushalmi*, 264) **E:** – **D:** 3rd C[[1837]](#footnote-1837)
15. **O:** – **Ds:** Abba (16)’s father **F:** – **S:** *yBer* 6:1, 10b (Kosovsky, *Yerushalmi*, 14) **E:** – **D:** 3rd C[[1838]](#footnote-1838)
16. **O:** – **Ds:** Of Kfar Nevoraya[[1839]](#footnote-1839) **F:** – **S:** *yBer* 9:1, 12d (Kosovsky, *Yerushalmi*, 441) **E:** Christian?[[1840]](#footnote-1840) **D:** 4th C[[1841]](#footnote-1841)
17. **O:** – **Ds:** Joseph (16)’s father **F:** – **S:** *yBer* 9:2, 14a (Kosovsky, *Yerushalmi*, 431) **E:** – **D:** Pre-400[[1842]](#footnote-1842)
18. **O:** – **Ds:** Abbayye (2)’s son **F:** – **S:** *yShevi* 2:6, 33d (Kosovsky, *Yerushalmi*, 11) **E:** – **D:** Pre-400[[1843]](#footnote-1843)
19. **O:** – **Ds:** Jacob (20)’s maternal grandson[[1844]](#footnote-1844) **F:** – **S:** *yMSh* 5:1, 55d (Kosovsky, *Yerushalmi*, 441) **E:** – **D:** 3rd-4th C[[1845]](#footnote-1845)
20. **O:** – **Ds:** Jacob (19)’s maternal grandfather **F:** – **S:** *yMSh* 5:1, 55d (Kosovsky, *Yerushalmi*, 441) **E:** – **D:** 3rd-4th C[[1846]](#footnote-1846)
21. **O:** – **Ds:** Of Gebul[[1847]](#footnote-1847) **F:** – **S:** *yHal* 3:1, 59a (Kosovsky, *Yerushalmi*, 161) **E:** – **D:** 3rd C[[1848]](#footnote-1848)
22. **O:** – **Ds:** Dositheus (3)’s son **F:** – **S:** *yShab* 7:1, 9b (Kosovsky, *Yerushalmi*, 183) **E:** – **D:** Pre-400[[1849]](#footnote-1849)
23. **O:** – **Ds:** Of Efratyim[[1850]](#footnote-1850) **F:** – **S:** *yShab* 14:3, 14c (Kosovsky, *Yerushalmi*, 441) **E:** Babylonian?[[1851]](#footnote-1851) **D:** 3rd C[[1852]](#footnote-1852)
24. **O:** – **Ds:** –[[1853]](#footnote-1853) **F:** – **S:** *yEruv* 8:4, 25a (Kosovsky, *Yerushalmi*, 440-1) **E:** – **D:** Pre-400[[1854]](#footnote-1854)
25. **O:** – **Ds:** Yafliṭi (1)’s son **F:** – **S:** *ySuk* 2:5, 53a (Kosovsky, *Yerushalmi*, 441) **E:** – **D:** 4th C[[1855]](#footnote-1855)
26. **O:** – **Ds:** Ami (7)’s son **F:** – **S:** *yKet* 6:1, 30c (Kosovsky, *Yerushalmi*, 97) **E:** – **D:** 3rd C[[1856]](#footnote-1856)
27. **O:** – **Ds:** Samuel (22)’s father **F:** – **S:** *yNed* 3:2, 37d (Kosovsky, *Yerushalmi*, 442) **E:** – **D:** Pre-400[[1857]](#footnote-1857)
28. **O:** – **Ds:** Ada (15)’s son **F:** – **S:** *yGit* 1:2, 43c (Kosovsky, *Yerushalmi*, 56) **E:** – **D:** 3rd C[[1858]](#footnote-1858)
29. **O:** – **Ds:** Gurion (3)’s son **F:** – **S:** *bEruv* 62a[[1859]](#footnote-1859) (Kosowsky, *Babylonico*, 915) **E:** – **D:** 3rd C[[1860]](#footnote-1860)
30. **O:** – **Ds:** Simon (33)’s father, of Tyre[[1861]](#footnote-1861) **F:** – **S:** *bBer* 33a[[1862]](#footnote-1862) (Kosowsky, *Babylonico*, 956) **E:** –[[1863]](#footnote-1863) **D:** 3rd C[[1864]](#footnote-1864)
31. **O:** – **Ds:** The heretic[[1865]](#footnote-1865) **F:** – **S:** *bAZ* 28a[[1866]](#footnote-1866) (Kosowsky, *Babylonico*, 895) **E:** Christian[[1867]](#footnote-1867) **D:** 3rd C[[1868]](#footnote-1868)
32. **O:** – **Ds:** Of Caesarea[[1869]](#footnote-1869) **F:** – **S:** *Gen Rab* 53:4 (Hyman, *Toldoth*, 780) **E:** – **D:** Pre-400[[1870]](#footnote-1870)
33. **O:** – **Ds:** Yohanan (12)’s son **F:** – **S:** *Gen Rab* 60:7 (Hyman, *Toldoth*, –) **E:** – **D:** 3rd C[[1871]](#footnote-1871)
34. **O:** – **Ds:** Menahem (12)’s father **F:** – **S:** *PesR tisa* 69 (Hyman, *Toldoth*, 891) **E:** – **D:** Pre-400[[1872]](#footnote-1872)
35. **O:** – **Ds:** Joseph (61)’s son **F:** – **S:** *TanB,**beha‘alotkha* 11 (Hyman, *Toldoth*, 779) **E:** – **D:** Pre-400[[1873]](#footnote-1873)
36. **O:** – **Ds:** Mari (3)’s father **F:** – **S:** *TanB,**huqat* 22 (Hyman, *Toldoth*, 906) **E:** – **D:** 3rd-4th C[[1874]](#footnote-1874)
37. **O:** – **Ds:** Zuṭra (3)’s son **F:** – **S:** *SOZ*10:6 **E:** – **D:** Post-522[[1875]](#footnote-1875)
38. **O:** – **Ds:** Abbayye (7)’s son **F:** – **S:** *SOZ*10:10 **E:** – **D:** Post-522[[1876]](#footnote-1876)
39. **O:** – **Ds:** Phineas (13)’s father **F:** – **S:** Zulay, *Eretz Israel*, 95 **E:** – **D:** 5th-7th C[[1877]](#footnote-1877)
40. **O:** [][[1878]](#footnote-1878) **Ds:** Jacob (41)’s grandson**,** of Caesarea[[1879]](#footnote-1879) **F:** Inscription, Athens, Koumanoudis **S:** *CIJ* 715 **E:** Jew? [[1880]](#footnote-1880) **D:** –[[1881]](#footnote-1881)
41. **O:** [][][[1882]](#footnote-1882) **Ds:** Jacob (40) and Leontius (2)’s grandfather, of Caesarea[[1883]](#footnote-1883) **F:** Inscription, Athens, Koumanoudis **S:** *CIJ* 715 **E:** Jew?[[1884]](#footnote-1884) **D:** –[[1885]](#footnote-1885)
42. **O:** [[1886]](#footnote-1886) **Ds:** Clemes (1)’s son **F:** Synagogue inscription, Tafas,[[1887]](#footnote-1887) Fossey **S:** *CIJ* 861 **E:** – **D:** 4th C
43. **O:** [[1888]](#footnote-1888) **Ds:** Theodorus (4), of Sarephta[[1889]](#footnote-1889) **F:** Epitaph, Tyre,[[1890]](#footnote-1890) Dussaud **S:** *CIJ* 879 **E:** Jew?[[1891]](#footnote-1891) **D:** 3rd-4th C
44. **O:** [[1892]](#footnote-1892) **Ds:** Simon (43)’sfather **F:** Epitaph, Caesarea, Sukenik **S:** *CIJ* 890 **E:** –[[1893]](#footnote-1893) **D:** –[[1894]](#footnote-1894)
45. **O:** [[1895]](#footnote-1895) **Ds:** – **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 927 **E:** – **D:** 3rd C
46. **O:** [[1896]](#footnote-1896) **Ds:** Justus (12)’sfather **F:** Epitaph, Jaffa, Vincent **S:** *CIJ* 929 **E:** – **D:** 3rd C
47. **O:** [][[1897]](#footnote-1897) **Ds:** Justus (13)’s son **F:** Epitaph, Jaffa, Jaussen **S:** *CIJ* 946 **E:** – **D:** 3rd C
48. **O:** [[1898]](#footnote-1898) **Ds:** Simon (50)’sfather, of Diospolis[[1899]](#footnote-1899) **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 956 **E:** – **D:** 3rd C
49. **O:** [[1900]](#footnote-1900) **Ds:** – **F:** Synagogue inscription, Gaza, Germer-Durand **S:** *CIJ* 966 **E:** – **D:** 5th-7th C[[1901]](#footnote-1901)
50. **O:** [[1902]](#footnote-1902) **Ds:** Hananiah (46)’sfather **F:** Synagogue inscription, Gaza, Loeb **S:** *CIJ* 967 **E:** – **D:** 2nd-3rd C
51. **O:** – **Ds:** Joseph (82)’s son **F:** Inscription, Temple Mount, Jerusalem, Mayer **S:** *CIJ* 1398 **E:** Late?[[1903]](#footnote-1903) **D:** Pre-650?[[1904]](#footnote-1904)
52. **O:** [][[1905]](#footnote-1905) **Ds:** – **F:** Epitaph, Ophel Hill,Jerusalem, Schwabe **S:** *CIJ* 1405 **E:** Jew?[[1906]](#footnote-1906) **D:** –[[1907]](#footnote-1907)
53. **O:** [[1908]](#footnote-1908) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1,*CIJ* 1017 **S:** *BS* 2:6 **E:** – **D:** Pre-352[[1909]](#footnote-1909)
54. **O:** [[1910]](#footnote-1910) **Ds:** Tuta (1)’s son **F:** Epitaph, Beth She‘arim, catacomb 1,*CIJ* 1095 **S:** *BS* 2:75 **E:** – **D:** Pre-352[[1911]](#footnote-1911)
55. **O:** [[1912]](#footnote-1912) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 2,*CIJ* 1102 **S:** *BS* 2:83 **E:** – **D:** Pre-352[[1913]](#footnote-1913)
56. **O:** [[1914]](#footnote-1914) **Ds:** Eusebius (3)’s son, Samuel (48)’sfather **F:** Epitaphs, Beth She‘arim, catacomb 4,*CIJ* 1117, 1119 **S:** 1. *BS* 2:94; 2. 2:96 **E:** – **D:** Pre-352[[1915]](#footnote-1915)
57. **O:** [[1916]](#footnote-1916)/[[1917]](#footnote-1917) **Ds:** Eumathia (1)’s son **F:** Epitaphs, Beth She‘arim, catacomb 8,*CIJ* 1160, 1161 **S:** 1. *BS* 2:125; 2. 2:126 **E:** – **D:** Pre-352[[1918]](#footnote-1918)
58. **O:** [[1919]](#footnote-1919) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 21 **S:** *BS* 2:130 **E:** – **D:** Pre-352[[1920]](#footnote-1920)
59. **O:** יעק[ב][[1921]](#footnote-1921) **Ds:** – **F:** Synagogue inscription, Na‘aran,[[1922]](#footnote-1922) Vincent & Carrière **S:** Naveh, *OSM*, no. 65 **E:** – **D:** –[[1923]](#footnote-1923)
60. **O:** [[1924]](#footnote-1924) **Ds:** Cantor[[1925]](#footnote-1925) **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 166 **E:** –[[1926]](#footnote-1926) **D:** 4th-7th C
61. **O:** [[1927]](#footnote-1927) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 174 **E:** –[[1928]](#footnote-1928) **D:** 5th-7th C[[1929]](#footnote-1929)
62. **O:** [[1930]](#footnote-1930) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 188 **E:** Jew?[[1931]](#footnote-1931) **D:** 5th-7th C[[1932]](#footnote-1932)
63. **O:** [[1933]](#footnote-1933) **Ds:** Benaiah (4)’s son **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 190 **E:** Jew?[[1934]](#footnote-1934) **D:** 5th-7th C[[1935]](#footnote-1935)
64. **O:** [][[1936]](#footnote-1936) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 192 **E:** Jew?[[1937]](#footnote-1937) **D:** –[[1938]](#footnote-1938)
65. **O:** [[1939]](#footnote-1939) **Ds:** Dositheus (11)’s son[[1940]](#footnote-1940) **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 196 **E:** Jew?[[1941]](#footnote-1941) **D:** –[[1942]](#footnote-1942)
66. **O:** [][[1943]](#footnote-1943) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 297 **E:** Jew?[[1944]](#footnote-1944) **D:** –[[1945]](#footnote-1945)
67. **O:** יעקוב[[1946]](#footnote-1946) **Ds:** Eleazar (53)’s father **F:** Epitaph, Zoar **S:** Ben-Zvi, *BIES* 10 (1943) 36 **E:** – **D:** 505[[1947]](#footnote-1947)
68. **O:** [[1948]](#footnote-1948) **Ds:** Joseph (112)’s father, Zachariah (12)’s son **F:** Epitaph, Tallusa[[1949]](#footnote-1949) **S:** Lifschitz, *RB* 76 (1969) 92 **E:** Samaritan?[[1950]](#footnote-1950) **D:** –[[1951]](#footnote-1951)
69. **O:** [[1952]](#footnote-1952) **Ds:** Alexander (12)’s father **F:** Sarcophagus, Gilboa **S:** Lifschitz, *RB* 76 (1969) 92 **E:** Jew?[[1953]](#footnote-1953) **D:** –[[1954]](#footnote-1954)
70. **O:** [[1955]](#footnote-1955) **Ds:** Julianus (12)’s son **F:** Inscription, Caesarea **S:** Applebaum, Isaac & Landau, *SCI* 4 (1978) 136 **E:** Jew?[[1956]](#footnote-1956) **D:** 3rd C
71. **O:** – **Ds:** Samuel (66)’s son **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 7 **E:** – **D:** 393[[1957]](#footnote-1957)
72. **O:** – **Ds:** Saul (9)’s father **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 9 **E:** – **D:** 408[[1958]](#footnote-1958)
73. **O:** – **Ds:** Avid (1)’s son **F:** Epitaph, Zoar **S:** Stern, *Tarbiz* 68 (1999) no. 16 **E:** – **D:** 476[[1959]](#footnote-1959)
74. **O:** – **Ds:** Simon (77)’s son **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 69 (2000) no. 20 **E:** – **D:** 416[[1960]](#footnote-1960)
75. **O:** [[1961]](#footnote-1961) **Ds:** Hesychius (5)’s son **F:** Epitaph, Sepphoris, Druks **S:** Naveh & Ustinova, *Atiqot* 49 (2005)113\*, 117\* **E:** – **D:** 2nd-3rd C
76. **O:** – **Ds:** Joseph (125)’s son, scribe[[1962]](#footnote-1962) **F:** Epitaph, Sepphoris, Druks **S:** Naveh, *Atiqot* 49 (2005) 114\* **E:** – **D:** 3rd-4th C
77. **O:** יע[קב][[1963]](#footnote-1963) **Ds:** – **F:** Epitaph, Jerusalem **S:** Shukron & Reich, *HA* 117 (2005) **E:** Late?[[1964]](#footnote-1964) **D:** 7th C
78. **O:** – **Ds:** Nehorai (4)’s father **F:** Synagogue inscription, Rehov[[1965]](#footnote-1965) **S:** Vito, “Reḥob,” 93[[1966]](#footnote-1966) **E:** – **D:** 4th-7th C
79. **O:** – **Ds:** Nehorai (4)’s son **F:** Synagogue inscription, Rehov[[1967]](#footnote-1967) **S:** Vito, “Reḥob,” 93[[1968]](#footnote-1968) **E:** – **D:** 4th-7th C
80. **O:** – **Ds:** – **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 11 **E:** Late?[[1969]](#footnote-1969) **D:** Pre-8th C?[[1970]](#footnote-1970)

יפת[[1971]](#footnote-1971) – *Japhet*

1. **O:** – **Ds:** Benjamin (4)’s father **F:** – **S:** *yBer* 6:1, 10a (Kosovsky, *Yerushalmi*, 153) **E:** Nickname?[[1972]](#footnote-1972) **D:** 3rd C[[1973]](#footnote-1973)

יצחק[[1974]](#footnote-1974) – *Isaac*

1. **O:** [[1975]](#footnote-1975) **Ds:** Of Akko[[1976]](#footnote-1976) **F:** – **S:** *Doctrina Jacobi* 4:5 **E:** –[[1977]](#footnote-1977) **D:** 7th C[[1978]](#footnote-1978)
2. **O:** eisak[[1979]](#footnote-1979) **Ds:** – **F:** – **S:** Pseudo-Cyril, *ECASS*, no. 168 **E:** Samaritan[[1980]](#footnote-1980); convert to Christianity[[1981]](#footnote-1981) **D:** 313-86[[1982]](#footnote-1982)
3. **O:** – **Ds:** Nahmani (2)’s son **F:** – **S:** *yBer* 1:5, 3c (Kosovsky, *Yerushalmi*, 446) **E:** – **D:** 3rd C[[1983]](#footnote-1983)
4. **O:** – **Ds:** Eleazar (10)’s son **F:** – **S:** *yBer* 1:5, 3d (Kosovsky, *Yerushalmi*, 131-2) **E:** – **D:** 3rd C[[1984]](#footnote-1984)
5. **O:** – **Ds:** – **F:** – **S:** *yBer* 2:3, 4c (Kosovsky, *Yerushalmi*, 443-5) **E:** – **D:** 3rd-4th C[[1985]](#footnote-1985)
6. **O:** – **Ds:** Seḥora (2) **F:** – **S:** *yBer* 4:1, 7c (Kosovsky, *Yerushalmi*, 445) **E:** – **D:** 3rd C[[1986]](#footnote-1986)
7. **O:** – **Ds:** Ahi (6)’s father **F:** – **S:** *yBer* 4:3, 8a (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 3rd C[[1987]](#footnote-1987)
8. **O:** – **Ds:** Abdimi (11)’s son; the Great[[1988]](#footnote-1988) **F:** – **S:** *yBer* 5:2, 9b (Kosovsky, *Yerushalmi*, 445) **E:** – **D:** 3rd C[[1989]](#footnote-1989)
9. **O:** – **Ds:** Hananiah (12)’s father **F:** – **S:** *yBer* 6:5, 10a (Kosovsky, *Yerushalmi*, 275-6) **E:** – **D:** 3rd C[[1990]](#footnote-1990)
10. **O:** – **Ds:** Abba (17)’s son **F:** – **S:** *yBer* 6:6, 10d (Kosovsky, *Yerushalmi*, 22) **E:** – **D:** 3rd C[[1991]](#footnote-1991)
11. **O:** – **Ds:** Elyashib (1)’s son **F:** – **S:** *yBer* 7:1, 11a (Kosovsky, *Yerushalmi*, 110) **E:** – **D:** 4th C[[1992]](#footnote-1992)
12. **O:** – **Ds:** Ḥaqula (1)’s son[[1993]](#footnote-1993) **F:** – **S:** *yPea* 1:1, 16b (Kosovsky, *Yerushalmi*, 285) **E:** – **D:** 3rd C[[1994]](#footnote-1994)
13. **O:** – **Ds:** Of Attushiya[[1995]](#footnote-1995) **F:** – **S:** *yPea* 8:4, 20d (Kosovsky, *Yerushalmi*, 254) **E:** – **D:** 3rd C[[1996]](#footnote-1996)
14. **O:** – **Ds:** Ṭavla (1)’s son **F:** – **S:** *yDem* 2:1, 22d (Kosovsky, *Yerushalmi*, 288) **E:** – **D:** 3rd C[[1997]](#footnote-1997)
15. **O:** – **Ds:** Redifa (2)’s son **F:** – **S:** *yShevi* 9:4, 39a (Kosovsky, *Yerushalmi*, 446) **E:** –[[1998]](#footnote-1998) **D:** 3rd C[[1999]](#footnote-1999)
16. **O:** – **Ds:** Gufti (1)’s son **F:** – **S:** *yMaas* 1:4, 49b (Kosovsky, *Yerushalmi*, 164) **E:** – **D:** 3rd C[[2000]](#footnote-2000)
17. **O:** – **Ds:** Bisna (1)’s son **F:** – **S:** *yMaas* 1:5, 49b (Kosovsky, *Yerushalmi*, 148) **E:** – **D:** 3rd C[[2001]](#footnote-2001)
18. **O:** – **Ds:** Marion (2)’s son **F:** – **S:** *yShab* 2:6, 5b (Kosovsky, *Yerushalmi*, 445) **E:** – **D:** 4th C[[2002]](#footnote-2002)
19. **O:** – **Ds:** Orion (1)’s son **F:** – **S:** *yShab* 10:6, 12d (Kosovsky, *Yerushalmi*, 64) **E:** – **D:** 3rd C[[2003]](#footnote-2003)
20. **O:** – **Ds:** Ḥiyya (13)’s son **F:** – **S:** *yPes* 1:8, 28b (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** 3rd C[[2004]](#footnote-2004)
21. **O:** – **Ds:** Qaṣaṣtah (1)’s son **F:** – **S:** *yRhSh* 1:1, 56b (Kosovsky, *Yerushalmi*, 446) **E:** – **D:** 4th C[[2005]](#footnote-2005)
22. **O:** – **Ds:** Istiaius (1)’s son **F:** – **S:** *yYev* 1:1, 2c (Kosovsky, *Yerushalmi*, 97-8) **E:** – **D:** 3rd C[[2006]](#footnote-2006)
23. **O:** – **Ds:** Abba (33)’s father **F:** – **S:** *yYev* 12:1, 12c (Kosovsky, *Yerushalmi*, 14) **E:** – **D:** Pre-400[[2007]](#footnote-2007)
24. **O:** – **Ds:** Eleazar (22)’s son **F:** – **S:** *yBB* 8:1, 16a[[2008]](#footnote-2008) (Kosovsky, *Yerushalmi*, 40) **E:** – **D:** 3rd C[[2009]](#footnote-2009)
25. **O:** – **Ds:** Mataniah (2)’s son **F:** – **S:** *yAZ* 3:13, 43b (Kosovsky, *Yerushalmi*, 446) **E:** – **D:** 3rd C[[2010]](#footnote-2010)
26. **O:** – **Ds:** Jonathan (12)’s son **F:** – **S:** *yNid* 2:7, 50b (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** 3rd-4th C[[2011]](#footnote-2011)
27. **O:** – **Ds:** Blacksmith[[2012]](#footnote-2012) **F:** – **S:** *bBer* 41a[[2013]](#footnote-2013) (Kosowsky, *Babylonico*, 909-11) **E:** – **D:** 3rd C[[2014]](#footnote-2014)
28. **O:** – **Ds:** Ze‘ira (11)’s son **F:** – **S:** 1. *bShab* 20b; 2. *Gen Rab* 63:12 (Kosowsky, *Babylonico*, 909) **E:** – **D:** Pre-400[[2015]](#footnote-2015)
29. **O:** – **Ds:** Jacob (29)’s son **F:** – **S:** *bEruv* 62a[[2016]](#footnote-2016) (Kosowsky, *Babylonico*, 915) **E:** – **D:** 3rd C[[2017]](#footnote-2017)
30. **O:** – **Ds:** Phineas (10)’s son **F:** – **S:** *bPes* 114a[[2018]](#footnote-2018) (Kosowsky, *Babylonico*, 919) **E:** – **D:** Pre-400[[2019]](#footnote-2019)
31. **O:** – **Ds:** Of Magdala[[2020]](#footnote-2020) **F:** – **S:** 1. *bYom* 81b; 2. *Gen Rab* 5:9 (Kosowsky, *Babylonico*, 909) **E:** – **D:** 3rd C[[2021]](#footnote-2021)
32. **O:** – **Ds:** Of Kfar Akko[[2022]](#footnote-2022) **F:** – **S:** *bAZ* 7b[[2023]](#footnote-2023) (Kosowsky, *Babylonico*, 909) **E:** – **D:** 3rd C[[2024]](#footnote-2024)
33. **O:** – **Ds:** Ḥalbo (2)’s son **F:** – **S:** *bHul* 99b[[2025]](#footnote-2025) (Kosowsky, *Babylonico*, 915) **E:** – **D:** 3rd C[[2026]](#footnote-2026)
34. **O:** – **Ds:** Tobiah (6)’s father **F:** – **S:** *Gen Rab* 40:4(Hyman, *Toldoth*, 523) **E:** Fictitious[[2027]](#footnote-2027) **D:** 3rd C[[2028]](#footnote-2028)
35. **O:** – **Ds:** Simon (39)’s son **F:** – **S:** *Lam Rab* 1:30(Hyman, *Toldoth*, 797) **E:** – **D:** 3rd C[[2029]](#footnote-2029)
36. **O:** – **Ds:** Of Piskat[[2030]](#footnote-2030) **F:** – **S:** *Lam Rab* 1:36(Hyman, *Toldoth*, 802) **E:** – **D:** 3rd C[[2031]](#footnote-2031)
37. **O:** – **Ds:** Huna (7)’s father **F:** – **S:** *PesR* 40(Hyman, *Toldoth*, 353) **E:** – **D:** 3rd C[[2032]](#footnote-2032)
38. **O:** – **Ds:** Menahem (13)’s son **F:** – **S:** *Midrash Tehilim* 34:2(Hyman, *Toldoth*, 796) **E:** – **D:** Pre-400[[2033]](#footnote-2033)
39. **O:** – **Ds:** Physician[[2034]](#footnote-2034) **F:** – **S:** Muntner, *Assaph*, 157 **E:** Proselyte[[2035]](#footnote-2035) **D:** Pre-6th C[[2036]](#footnote-2036)
40. **O:** [[2037]](#footnote-2037)**Ds:** Elder[[2038]](#footnote-2038) **F:** Synagogue mosaic, Apamea/Syria, Mayence **S:** *CIJ* 803 **E:** –[[2039]](#footnote-2039) **D:** 391[[2040]](#footnote-2040)
41. **O:** [[2041]](#footnote-2041) **Ds:** Hilasius (2)’s father **F:** Synagogue mosaic, Apamea/Syria, Mayence **S:** *CIJ* 804 **E:** –[[2042]](#footnote-2042) **D:** 391[[2043]](#footnote-2043)
42. **O:** [[2044]](#footnote-2044) **Ds:** Goldsmith[[2045]](#footnote-2045) **F:** Donation inscription, Ain-Mousa,[[2046]](#footnote-2046) Waddington **S:** *CIJ* 865 **E:** Jew?[[2047]](#footnote-2047) **D:** –[[2048]](#footnote-2048)
43. **O:** [[2049]](#footnote-2049) **Ds:** Benjamin (14)’s son **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 912 **E:** – **D:** 3rd C
44. **O:** [[2050]](#footnote-2050) **Ds:** – **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 927 **E:** – **D:** 3rd C
45. **O:** [[2051]](#footnote-2051) **Ds:** Simon (49)’s father **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 955 **E:** – **D:** 3rd C
46. **O:** [[2052]](#footnote-2052) **Ds:** – **F:** Epitaph, Gaza, Clermont-Ganneau **S:** *CIJ* 968 **E:** Jew?[[2053]](#footnote-2053) **D:** –[[2054]](#footnote-2054)
47. **O:** [[2055]](#footnote-2055)/[[2056]](#footnote-2056) **Ds:** Joseph (86)’s son, barabbi[[2057]](#footnote-2057) **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 998, 1042, 1047 **S:** 1. *BS* 1:40; 2. 2:23; 3. 2:36 **E:** – **D:** Pre-352[[2058]](#footnote-2058)
48. **O:** – **Ds:** Joseph (89)’s father **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1052 **S:** *BS* 1:50 **E:** – **D:** Pre-352[[2059]](#footnote-2059)
49. **O:** [[2060]](#footnote-2060) **Ds:** Caridius (1)’s son **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1031 **S:** *BS* 2:16 **E:** – **D:** Pre-352[[2061]](#footnote-2061)
50. **O:** [[2062]](#footnote-2062) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1060 **S:** *BS* 2:47**E:** – **D:** Pre-352[[2063]](#footnote-2063)
51. **O:** [[2064]](#footnote-2064) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1089 **S:** *BS* 2:71**E:** – **D:** Pre-352[[2065]](#footnote-2065)
52. **O:** [[2066]](#footnote-2066) **Ds:** Tuta (1)’s son **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1096, 1097 **S:** *BS* 2:76, 77**E:** – **D:** Pre-352[[2067]](#footnote-2067)
53. **O:** [[2068]](#footnote-2068) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1099 **S:** *BS* 2:80**E:** – **D:** Pre-352[[2069]](#footnote-2069)
54. **O:** [[2070]](#footnote-2070) **Ds:** Lollianus (7)’s father **F:** Epitaph, Beth She‘arim, catacomb 2, *CIJ* 1101 **S:** *BS* 2:82**E:** – **D:** Pre-352[[2071]](#footnote-2071)
55. **O:** [[2072]](#footnote-2072) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 3, *CIJ* 1106 **S:** *BS* 2:84**E:** – **D:** Pre-352[[2073]](#footnote-2073)
56. **O:** [[2074]](#footnote-2074) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 4, *CIJ* 1122 **S:** *BS* 2:98**E:** – **D:** Pre-352[[2075]](#footnote-2075)
57. **O:** [[2076]](#footnote-2076) **Ds:** Anastasius (2)’s son, Samuel (49)’s father **F:** Epitaph, Beth She‘arim, catacomb 4, *CIJ* 1123 **S:** *BS* 2:99**E:** – **D:** Pre-352[[2077]](#footnote-2077)
58. **O:** [[2078]](#footnote-2078) **Ds:** Samuel (50)’s son **F:** Epitaph, Beth She‘arim, catacomb 4, *CIJ* 1128 **S:** *BS* 2:105 **E:** – **D:** Pre-352[[2079]](#footnote-2079)
59. **O:** [[2080]](#footnote-2080) **Ds:** – **F:** Synagogue inscription, Beth She‘arim **S:** *BS* 2:209 **E:** – **D:** Pre-352[[2081]](#footnote-2081)
60. **O:** [[2082]](#footnote-2082) **Ds:** Ze‘ira (13)’s son **F:** Epitaph, Beth She‘arim, catacomb 25 **S:** *BS* 2:220**E:** – **D:** Pre-352[[2083]](#footnote-2083)
61. **O:** יצח[ק][[2084]](#footnote-2084) **Ds:** – **F:** Synagogue inscription, Rehov,[[2085]](#footnote-2085) Vitto **S:** Naveh, *OSM*, no. 48 **E:** – **D:** –[[2086]](#footnote-2086)
62. **O:** – **Ds:** Judah (101)’s father **F:** Synagogue inscription, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 3 **E:** – **D:** 5th-7th C[[2087]](#footnote-2087)
63. **O:** [[2088]](#footnote-2088) **Ds:** – **F:** Memorial inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 8 **E:** Jew?[[2089]](#footnote-2089) **D:** 5th-6th C
64. **O:** [[2090]](#footnote-2090) **Ds:** – **F:** Epitaph, Hebron?[[2091]](#footnote-2091) **S:** Mordtmann, *ZDPV* 12 (1889) 132 **E:** Jew?[[2092]](#footnote-2092) **D:** –[[2093]](#footnote-2093)
65. **O:** – **Ds:** Shemayah (3)’s father **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 69 (2000) no. 25 **E:** – **D:** 505[[2094]](#footnote-2094)
66. **O:** [[2095]](#footnote-2095) **Ds:** Qozon (1)’s son **F:** Epitaph, Jaffa **S:** Price, *SCI* 22 (2003) 218 **E:** – **D:** 3rd C?[[2096]](#footnote-2096)
67. **O:** סחק[[2097]](#footnote-2097) **Ds:** Nahum (16)’s father **F:** Synagogue inscription, Katzrin[[2098]](#footnote-2098) **S:** Yardeni, personal communication **E:** – **D:** –[[2099]](#footnote-2099)
68. **O:** [[2100]](#footnote-2100) **Ds:** – **F:** Bread stamp, Hecht Museum, Haifa **S:** –[[2101]](#footnote-2101) **E:** – **D:** –[[2102]](#footnote-2102)
69. **O:** – **Ds:** Komah (1)’s son **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 37 **E:** Late?[[2103]](#footnote-2103) **D:** Pre-8th C?[[2104]](#footnote-2104)

יקים[[2105]](#footnote-2105) – *Yaqim*

1. **O:** אליקים[[2106]](#footnote-2106) **Ds:** Simon (10)’s father **F:** – **S:** *yPea* 7:1, 20a (Kosovsky, *Yerushalmi*, 449-50) **E:** – **D:** 3rd C[[2107]](#footnote-2107)
2. **O:** יקום[[2108]](#footnote-2108) **Ds:** Ashyan (4)’s father **F:** – **S:** *yYeb* 11:7, 12a (Kosovsky, *Yerushalmi*, 142) **E:** – **D:** 4th C[[2109]](#footnote-2109)
3. **O:** – **Ds:** – **F:** – **S:** *Exod Rab* 42:9 (Hyman, *Toldoth*, 803) **E:** – **D:** Pre-400[[2110]](#footnote-2110)

ירמיה[[2111]](#footnote-2111) – *Jeremiah*

1. **O:** – **Ds:** Abba (4)’s father **F:** – **S:** *yBer* 1:1, 2d (Kosovsky, *Yerushalmi*, 14-5) **E:** – **D:** 4th C[[2112]](#footnote-2112)
2. **O:** – **Ds:** – **F:** – **S:** *yBer* 1:1, 3b (Kosovsky, *Yerushalmi*, 455-64) **E:** – **D:** 3rd C[[2113]](#footnote-2113)
3. **O:** – **Ds:** Scribe[[2114]](#footnote-2114) **F:** – **S:** *yBer* 4:1, 7c (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** 3rd C[[2115]](#footnote-2115)
4. **O:** – **Ds:** Tanḥum (7)’s father **F:** – **S:** *yBer* 7:3, 11c (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** Pre-400[[2116]](#footnote-2116)
5. **O:** – **Ds:** Kahana (5)’s father **F:** – **S:** *yOrl* 3:3, 63a (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** 3rd C[[2117]](#footnote-2117)
6. **O:** – **Ds:** Ze‘ira (4)’s son[[2118]](#footnote-2118) **F:** – **S:** *yMaas* 3:10, 51a (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** 3rd C[[2119]](#footnote-2119)
7. **O:** – **Ds:** Simon (18)’s son **F:** – **S:** *yShab* 4:3, 7a (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** Pre-400[[2120]](#footnote-2120)
8. **O:** – **Ds:** Eleazar (15)’s son **F:** – **S:** *yShab* 6:9, 8d (Kosovsky, *Yerushalmi*, 132) **E:** – **D:** Pre-400[[2121]](#footnote-2121)
9. **O:** – **Ds:** Meyasha (3)’s father **F:** – **S:** *yNaz* 9:3, 57d (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** 4th C[[2122]](#footnote-2122)
10. **O:** – **Ds:** Hezekiah(3)’s father **F:** – **S:** *yQid* 1:7, 61a (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** Pre-400[[2123]](#footnote-2123)
11. **O:** – **Ds:** Taḥlifa (6)’s son **F:** – **S:** *bYom* 78a[[2124]](#footnote-2124) (Kosowsky, *Babylonico*, 935-6) **E:** – **D:** Pre-400[[2125]](#footnote-2125)
12. **O:** – **Ds:** Shemayah (1)’s son **F:** – **S:** *Gen Rab* 93:6 (Hyman, *Toldoth*, 815) **E:** – **D:** Pre-400[[2126]](#footnote-2126)
13. **O:** – **Ds:** Phineas (11)’s father **F:** – **S:** *Lev Rab* 10:5 (Hyman, *Toldoth*, –) **E:** – **D:** Pre-400[[2127]](#footnote-2127)
14. **O:** – **Ds:** Joseph (58)’s father **F:** – **S:** *S of S Rab* 1:2 (Hyman, *Toldoth*, 732) **E:** – **D:** Pre-400[[2128]](#footnote-2128)
15. **O: **[[2129]](#footnote-2129) **Ds:** Joseph (120)’s son, Kolokasius[[2130]](#footnote-2130) **F:** Epitaph **S:** Schwartz, *JQR* 80 (1989) 91 **E:** –[[2131]](#footnote-2131) **D:** –[[2132]](#footnote-2132)
16. **O:** – **Ds:** Gedaliah (2)’s son **F:** Inscription, Temple Mount **S:** Ben-Dov, *Shadow of the Temple*, 334 **E:** Late?[[2133]](#footnote-2133) **D:** Pre-650?[[2134]](#footnote-2134)

ישמעאל[[2135]](#footnote-2135) – *Ishmael*

1. **O:** –[[2136]](#footnote-2136) **Ds:** Of Luza, leader[[2137]](#footnote-2137) **F:** – **S:** *Tulida*, 126 **E:** Samaritan[[2138]](#footnote-2138) **D:** 3rd-4th C[[2139]](#footnote-2139)
2. **O:** – **Ds:** Judah (13)’s father[[2140]](#footnote-2140) **F:** – **S:** *yBer* 4:2, 7d (Kosovsky, *Yerushalmi*, 321) **E:** – **D:** Pre-400[[2141]](#footnote-2141)
3. **O:** – **Ds:** Jonathan (2)’s father **F:** – **S:** *yBer* 9:2, 13d (Kosovsky, *Yerushalmi*, 439) **E:** – **D:** 3rd C[[2142]](#footnote-2142)
4. **O:** – **Ds:** Ulla (2)’s father **F:** – **S:** *yDem* 1:1, 21c (Kosovsky, *Yerushalmi*, 470) **E:** – **D:** 3rd C[[2143]](#footnote-2143)
5. **O:** – **Ds:** Berrabbi[[2144]](#footnote-2144) **F:** – **S:** *yBes* 1:7, 60c (Kosovsky, *Yerushalmi*, 469) **E:** – **D:** Pre-400[[2145]](#footnote-2145)
6. **O:** – **Ds:** Joshua (13)’s son **F:** – **S:** *yYeb* 7:6, 8b (Kosovsky, *Yerushalmi*, 469) **E:** – **D:** Pre-400[[2146]](#footnote-2146)
7. **O:** – **Ds:** Eleazar (20)’s father **F:** – **S:** *yNaz* 6:2, 55a (Kosovsky, *Yerushalmi*, 109) **E:** Fictitious?[[2147]](#footnote-2147) **D:** Pre-400[[2148]](#footnote-2148)
8. **O:** שמואל[[2149]](#footnote-2149) **Ds:** The Elder,[[2150]](#footnote-2150) Hananiah’s[[2151]](#footnote-2151) son-in-law **F:** – **S:** *bBer* 62b[[2152]](#footnote-2152) (Kosowsky, *Babylonico*, 1629) **E:** – **D:** 3rd C[[2153]](#footnote-2153)
9. **O:** – **Ds:** Of Kfar Yamma/Yoma/Ma/Yadma/Dima[[2154]](#footnote-2154) **F:** – **S:** *bKet* 57b[[2155]](#footnote-2155) (Kosowsky, *Babylonico*, 937) **E:** – **D:** 3rd C[[2156]](#footnote-2156)
10. **O:** – **Ds:** Ami (12)’s son **F:** – **S:** *Lev Rab* 1:3 (Hyman, *Toldoth*, 829) **E:** – **D:** Pre-400[[2157]](#footnote-2157)
11. **O:** ישמעל[[2158]](#footnote-2158) **Ds:** Judah (69)’s father[[2159]](#footnote-2159) **F:** Synagogue inscription, Chorazin, Ory **S:** *CIJ* 981 **E:** – **D:** –[[2160]](#footnote-2160)

ישעיה[[2161]](#footnote-2161) – *Isaiah*

1. **O:** Iaisati[[2162]](#footnote-2162) **Ds:** Nonnus (4)’s father, the Syrian[[2163]](#footnote-2163) **F:** Dedicatory inscription, Italy, Diehl **S:** *CIJ* 92\* **E:** Christian?[[2164]](#footnote-2164) **D:** –[[2165]](#footnote-2165)

ישראל[[2166]](#footnote-2166) – *Israel*

1. **O:** –[[2167]](#footnote-2167) **Ds:** Makhir (1)’s son, leader[[2168]](#footnote-2168) **F:** – **S:** *Tulida*, 131 **E:** Samaritan[[2169]](#footnote-2169) **D:** 3rd-4th C[[2170]](#footnote-2170)
2. **O: [י]שראל**[[2171]](#footnote-2171) **Ds:** Reuben (6)’s son **F:** Graffito, Elijah’s Cave **S:** Appendix, no. 10 **E:** Late?[[2172]](#footnote-2172) **D:** Pre-8th C?[[2173]](#footnote-2173)

יששכר[[2174]](#footnote-2174) – *Yisachar*

1. **O:** – **Ds:** Of Kfar Mandi[[2175]](#footnote-2175) **F:** – **S:** *yRhSh* 1:3, 57a (Kosovsky, *Yerushalmi*, 471) **E:** – **D:** 3rd-4th C[[2176]](#footnote-2176)

יתרו[[2177]](#footnote-2177) – *Jethro*

1. **O:** [[2178]](#footnote-2178) **Ds:** Tino (2)’s son, guardian of the orphans[[2179]](#footnote-2179) **F:** Epitaph, Lod[[2180]](#footnote-2180) **S:** Schwabe, *Tarbiz* 12 (1941) 230 **E:** Jew?[[2181]](#footnote-2181) **D:** –[[2182]](#footnote-2182)

כלב[[2183]](#footnote-2183) – *Caleb*

1. **O:** – **Ds:** Joseph (84)’s son**,** Yohanan (17)’s grandson, deceased[[2184]](#footnote-2184) **F:** Inscription, Temple Mount, De Saulcy **S:** *CIJ* 1403 **E:** Late?[[2185]](#footnote-2185) **D:** Pre-650?[[2186]](#footnote-2186)

לוי[[2187]](#footnote-2187) – *Levi*

1. **O:** [[2188]](#footnote-2188) **Ds:** Of the Phiale quarter (in Akko)[[2189]](#footnote-2189) **F:** – **S:** *Doctrina Jacobi* 5:6 **E:** – **D:** 7th C[[2190]](#footnote-2190)
2. **O:** –[[2191]](#footnote-2191) **Ds:** Zayt (2)’s father **F:** – **S:** *Tulida*, 136 **E:** Samaritan[[2192]](#footnote-2192) **D:** 3rd-4th C[[2193]](#footnote-2193)
3. **O:** –[[2194]](#footnote-2194) **Ds:** Sage, priest[[2195]](#footnote-2195) **F:** – **S:** Abu’l Fath, 141 **E:** Samaritan[[2196]](#footnote-2196) **D:** 3rd-4th C[[2197]](#footnote-2197)
4. **O:** –[[2198]](#footnote-2198) **Ds:** Bebai (1)’s nephew **F:** – **S:** Abu’l Fath, 151 **E:** Samaritan[[2199]](#footnote-2199)Christain convert; fictitious[[2200]](#footnote-2200) **D:** 3rd-4th C[[2201]](#footnote-2201)
5. **O:** –[[2202]](#footnote-2202) **Ds:** Bebai (1)’s son **F:** **S:** Abu’l Fath, 158 **E:** Samaritan[[2203]](#footnote-2203) **D:** 3rd-4th C[[2204]](#footnote-2204)
6. **O:** – **Ds:** – **F:** – **S:** *yBer* 1:1, 2c (Kosovsky, *Yerushalmi*, 483-5) **E:** – **D:** 3rd C[[2205]](#footnote-2205)
7. **O:** – **Ds:** Sosias (1)’s son **F:** – **S:** *yBer* 1:5, 3c (Kosovsky, *Yerushalmi*, 485-6) **E:** – **D:** 3rd C[[2206]](#footnote-2206)
8. **O:** – **Ds:** Nazira (1)’s son **F:** – **S:** *yBer* 2:1, 4b (Kosovsky, *Yerushalmi*, 485) **E:** – **D:** Pre-400[[2207]](#footnote-2207)
9. **O:** ליואי[[2208]](#footnote-2208) **Ds:** Benjamin (5)’s father **F:** – **S:** *yPea* 1:1, 15a (Kosovsky, *Yerushalmi*, 153) **E:** – **D:** 3rd C[[2209]](#footnote-2209)
10. **O:** – **Ds:** Zebadi (5) and Shalman (1)’s father **F:** – **S:** *yDem* 7:1, 26a (Kosovsky, *Yerushalmi*, 208) **E:** – **D:** 3rd C[[2210]](#footnote-2210)
11. **O:** – **Ds:** Of Ṣenaberi[[2211]](#footnote-2211) **F:** – **S:** *yShevi* 6:2, 36d (Kosovsky, *Yerushalmi*, 485) **E:** – **D:** 3rd C[[2212]](#footnote-2212)
12. **O:** – **Ds:** Ḥana (3)’s son **F:** – **S:** *yTer* 4:3, 42d (Kosovsky, *Yerushalmi*, 257) **E:** – **D:** Pre-400[[2213]](#footnote-2213)
13. **O:** – **Ds:** Pelatyah (1)’s son **F:** – **S:** *yTer* 10:10, 47b[[2214]](#footnote-2214) (Kosovsky, *Yerushalmi*, 486) **E:** –**D:** 3rd C[[2215]](#footnote-2215)
14. **O:** – **Ds:** Ḥayuta (1)’s son **F:** – **S:** *yShab* 6:9, 8d (Kosovsky, *Yerushalmi*, 256) **E:** – **D:** 4th C[[2216]](#footnote-2216)
15. **O:** – **Ds:** Judah (29)’s father **F:** – **S:** *yShab* 7:2, 10c (Kosovsky, *Yerushalmi*, 321-2) **E:** – **D:** 3rd C[[2217]](#footnote-2217)
16. **O:** – **Ds:** Of Sokho[[2218]](#footnote-2218) **F:** – **S:** *yEruv* 10:2, 26a (Kosovsky, *Yerushalmi*, 485) **E:** – **D:** 3rd C[[2219]](#footnote-2219)
17. **O:** – **Ds:** Innkeeper[[2220]](#footnote-2220) **F:** – **S:** *ySheq* 7:2, 50c (Kosovsky, *Yerushalmi*, 485) **E:** *–* **D:** Pre-400[[2221]](#footnote-2221)
18. **O:** – **Ds:** Hanan (5)’s father **F:** – **S:** *yBes* 4:1, 62b (Kosovsky, *Yerushalmi*, 264) **E:** – **D:** Pre-400[[2222]](#footnote-2222)
19. **O:** – **Ds:** Paṭi (1)’s son **F:** – **S:** *yMeg* 3:7, 74b (Kosovsky, *Yerushalmi*, 486) **E:** – **D:** Pre-400[[2223]](#footnote-2223)
20. **O:** – **Ds:** Birai (1)’s son **F:** – **S:** *yBB* 5:1, 15a (Kosovsky, *Yerushalmi*, 149) **E:** – **D:** 3rd C[[2224]](#footnote-2224)
21. **O:** – **Ds:** LaÎma (1)’s son **F:** – **S:** *bSuk* 47a[[2225]](#footnote-2225) (Kosowsky, *Babylonico*, 980) **E:** – **D:** 3rd C[[2226]](#footnote-2226)
22. **O:** – **Ds:** Zachariah (7)’s son **F:** – **S:** *Gen Rab* 15 (Hyman, *Toldoth*, 858) **E:** – **D:** Pre-400[[2227]](#footnote-2227)
23. **O:** – **Ds:** Barachiah (6)’s son[[2228]](#footnote-2228) **F:** – **S:** *TanB, behuqotai* 7 (Hyman, *Toldoth*, 858) **E:** – **D:** Pre-400[[2229]](#footnote-2229)
24. **O:** – **Ds:** Ḥ̣alafta (3)’s son, the priest[[2230]](#footnote-2230) **F:** – **S:** *TanB, va-yira* 25 (Hyman, *Toldoth*, 859) **E:** – **D:** Pre-400[[2231]](#footnote-2231)
25. **O:** [[2232]](#footnote-2232) **Ds:** Hezekiah (9)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 911 **E:** – **D:** 3rd C
26. **O:** [[2233]](#footnote-2233) **Ds:** Zoilus (1)’s father **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 917 **E:** – **D:** 3rd C
27. **O:** – **Ds:** Joseph (77)’s father **F:** Synagogue inscription, Bar‘am-Alma,[[2234]](#footnote-2234) Renan **S:** *CIJ* 974 **E:** – **D:** –[[2235]](#footnote-2235)
28. **O:** – **Ds:** Shalum (4)’s father **F:** Synagogue inscription, Meron[[2236]](#footnote-2236) (Samuel Bar Simson 1210) **S:** *CIJ* 978 **E:** – **D:** –[[2237]](#footnote-2237)
29. **O:** [[2238]](#footnote-2238) **Ds:** of Esia[[2239]](#footnote-2239) **F:** Epitaph, Beth She‘arim catacomb 8, *CIJ* 1151, 1152 **S:** *BS* 2:119 **E:** – **D:** Pre-352[[2240]](#footnote-2240)
30. **O:** לווי[[2241]](#footnote-2241) **Ds:** Judah (87)’s father **F:** Epitaphs, Beth She‘arim, catacomb 13 **S:** 1. *BS* 3:5; 2. 3:6 **E:** – **D:** Pre-352[[2242]](#footnote-2242)
31. **O:** לווי[[2243]](#footnote-2243) **Ds:** Joshua (25)’s father **F:** Epitaph, Beth She‘arim, catacomb 20 **S:** *BS* 3:24 **E:** – **D:** Pre-352[[2244]](#footnote-2244)
32. **O:** לווי[[2245]](#footnote-2245) **Ds:** Hillel (9)’s father **F:** Epitaph, Beth She‘arim, catacomb 20 **S:** *BS* 3:28 **E:** – **D:** Pre-352[[2246]](#footnote-2246)
33. **O:** – **Ds:** Asher (1)’s son **F:** Synagogue inscription, Naveh[[2247]](#footnote-2247) (Samuel Bar Simson 1210) **S:** Naveh, *OSM*, no. 36 **E:** – **D:** –[[2248]](#footnote-2248)
34. **O:** [[2249]](#footnote-2249) **Ds:** Euelpis (1)’s father **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 290 **E:** Jew?[[2250]](#footnote-2250) **D:** –[[2251]](#footnote-2251)
35. **O:** – **Ds:** Joshua (34)’s father[[2252]](#footnote-2252) **F:** Epitaph, Sepphoris **S:** Aviam & Amitai, *Cathedra* 141 (2011) no. 1**3 E:** – **D:** 2nd-4th C
36. **O:** הלוי[[2253]](#footnote-2253) **Ds:** Pelatyah (3)’s son **F:** Synagogue inscription, Rehov[[2254]](#footnote-2254) **S:** Vito, “Reḥob,” 93[[2255]](#footnote-2255) **E:** – **D:** 4th-7th C

מחסיה[[2256]](#footnote-2256) – *Mahsiah*

1. **O:** – **Ds:** Abba (17)’s father **F:** – **S:** *yBer* 6:6, 10d (Kosovsky, *Yerushalmi*, 22) **E:** – **D:** 3rd C[[2257]](#footnote-2257)
2. **O:** מחסיא[[2258]](#footnote-2258) **Ds:** Ada (17)’s son **F:** – **S:** *bYom* 2a[[2259]](#footnote-2259) (Kosowsky, *Babylonico*, 1015) **E:** – **D:** 3rd C[[2260]](#footnote-2260)

מישא[[2261]](#footnote-2261) – *Meyasha*

1. **O:** מיישא[[2262]](#footnote-2262) **Ds:** – **F:** – **S:** *yBer* 1:5, 3d (Kosovsky, *Yerushalmi*, 519) **E:** – **D:** 3rd C[[2263]](#footnote-2263)
2. **O:** מיישא[[2264]](#footnote-2264) **Ds:** Simon (23)’s father **F:** – **S:** *yMeg* 1:12, 72d (Kosovsky, *Yerushalmi*, 519) **E:** – **D:** 4th C[[2265]](#footnote-2265)
3. **O:** מיישא[[2266]](#footnote-2266) **Ds:** Jeremiah (9)’s son **F:** – **S:** *yNaz* 9:3, 57d (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** 4th C[[2267]](#footnote-2267)
4. **O:** מיישא[[2268]](#footnote-2268) **Ds:** Joshua’s[[2269]](#footnote-2269) grandson **F:** – **S:** *yBer* 2:3, 4c (Kosovsky, *Yerushalmi*, 342) **E:** – **D:** 3rd C[[2270]](#footnote-2270)
5. **O:** מיאשה[[2271]](#footnote-2271) **Ds:** Judah (89)’s father **F:** Epitaph, Beth She‘arim, catacomb 20 **S:** *BS* 3:22 **E:** – **D:** Pre-352[[2272]](#footnote-2272)

מכיר[[2273]](#footnote-2273) *– Makhir*

1. **O:** –[[2274]](#footnote-2274) **Ds:** Israel (1)’s father **F:** – **S:** *Tulida*, 131 **E:** Samaritan[[2275]](#footnote-2275) **D:** 3rd-4th C[[2276]](#footnote-2276)
2. **O:** –[[2277]](#footnote-2277) **Ds:** Ṣavo (1)’s father **F:** – **S:** *Tulida*, 135 **E:** Samaritan[[2278]](#footnote-2278) **D:** 3rd-4th C[[2279]](#footnote-2279)

מלכיה[[2280]](#footnote-2280) – *Malkiah*

1. **O:** מלך[[2281]](#footnote-2281) **Ds:** Priest, of the clan of Ithamar[[2282]](#footnote-2282) **F: S:** *Tulida* 124 **E:** Samaritan[[2283]](#footnote-2283) **D:** 3rd-4th C[[2284]](#footnote-2284)
2. **O:** – **Ds:** Kahana (3)’s father **F: S:** *yBer* 6:1, 10b (Kosovsky, *Yerushalmi*, 474) **E:** – **D:** 3rd C[[2285]](#footnote-2285)
3. **O:** מלוך[[2286]](#footnote-2286) **Ds:** – **F:** – **S:** *ySuk* 3:1, 53c (Kosovsky, *Yerushalmi*, 519) **E:** – **D:** 3rd C[[2287]](#footnote-2287)
4. **O:** [[2288]](#footnote-2288) **Ds:** Aurelius (2), Jonathan (23)’s son, of Beth Govrin[[2289]](#footnote-2289) **F:** Papyrus, Egypt **S:** P. Oxy. 3574 **E:** –[[2290]](#footnote-2290) **D:** 314-18[[2291]](#footnote-2291)
5. **O:** [[2292]](#footnote-2292) **Ds:** Merchant[[2293]](#footnote-2293) **F:** Epitaph, Tyre,[[2294]](#footnote-2294) Fröhner **S:** *CIJ* 881 **E:** Jew?[[2295]](#footnote-2295) **D:** –[[2296]](#footnote-2296)
6. **O:** [[2297]](#footnote-2297) **Ds:** Gelasius (3)’s father **F:** Epitaph, Zoar **S:** *IPT* 1a, no. 76 **E:** Jew?[[2298]](#footnote-2298) **D:** 395[[2299]](#footnote-2299)
7. **O:** [[2300]](#footnote-2300) **Ds:** Sheila (10)’s father **F:** Epitaph, Zoar **S:** *IPT* 1a, no. 275 **E:** Jew?[[2301]](#footnote-2301) **D:** 4th-6th C [[2302]](#footnote-2302)
8. **O:** [[2303]](#footnote-2303) **Ds:** Demetrius (2)’s son **F:** Epitaph, Zoar **S:** *IPT* 1b, no. 4 **E:** Jew?[[2304]](#footnote-2304) **D:** 356[[2305]](#footnote-2305)
9. **O:** [[2306]](#footnote-2306) **Ds:** – **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 38 **E:** Jew?[[2307]](#footnote-2307) **D:** Pre-8th C[[2308]](#footnote-2308)
10. **O:** מלך[[2309]](#footnote-2309) **Ds:** Guzu (1)’s son **F:** Amulet, Private Collection **S:** *MSF* no. 21 **E:** – **D:** –[[2310]](#footnote-2310)

מנחם[[2311]](#footnote-2311) – *Menahem*

1. **O:** – **Ds:** Eleazar (7)’s father **F:** – **S:** *yBer* 1:1, 2d (Kosovsky, *Yerushalmi*, 128) **E:** – **D:** 3rd C[[2312]](#footnote-2312)
2. **O:** – **Ds:** – **F:** – **S:** *yPea* 6:4, 19c (Kosovsky, *Yerushalmi*, 530) **E:** – **D:** 4th C[[2313]](#footnote-2313)
3. **O:** – **Ds:** Judah (29)’s son **F:** – **S:** *yDem* 5:8, 24d (Kosovsky, *Yerushalmi*, 530) **E:** – **D:** 4th C[[2314]](#footnote-2314)
4. **O:** – **Ds:** Mavsima (1)’s son,Jonathan (6)’s brother **F:** – **S:** *yMaas* 5:3, 52a (Kosovsky, *Yerushalmi*, 330) **E:** – **D:** Pre-400[[2315]](#footnote-2315)
5. **O:** מנחמה[[2316]](#footnote-2316) **Ds:** – **F:** – **S:** *yShab* 14:3, 14c (Kosovsky, *Yerushalmi*, 530) **E:** – **D:** 3rd C[[2317]](#footnote-2317)
6. **O:** – **Ds:** Of Yotapata[[2318]](#footnote-2318) **F:** – **S:** *ySuk* 4:6, 54c (Kosovsky, *Yerushalmi*, 434) **E:** – **D:** 3rd C[[2319]](#footnote-2319)
7. **O:** – **Ds:** Gurion (2)’sbrother **F:** – **S:** *yBM* 9:8, 12a (Kosovsky, *Yerushalmi*, 165) **E:** – **D:** Pre-400[[2320]](#footnote-2320)
8. **O:** – **Ds:** The cake-baker[[2321]](#footnote-2321) **F:** – **S:** *ySan* 2:6, 20c (Kosovsky, *Yerushalmi*, 292) **E:** – **D:** 3rd C[[2322]](#footnote-2322)
9. **O:** מנחמא[[2323]](#footnote-2323) **Ds:** Ze‘ira (12)’s son **F:** – **S:** *Gen Rab* 34:9 (Hyman, *Toldoth*, 893) **E:** – **D:** Pre-400[[2324]](#footnote-2324)
10. **O:** – **Ds:** Eleazar (9)’s son-in-law **F:** – **S:** *Lev Rab* 35:1(Hyman, *Toldoth*, 892) **E:** – **D:** 3rd-4th C[[2325]](#footnote-2325)
11. **O:** מנחמן[[2326]](#footnote-2326) **Ds:** – **F:** – **S:** *S of S Rab* 2:3 (Hyman, *Toldoth*, 893) **E:** – **D:** Pre-400[[2327]](#footnote-2327)
12. **O:** – **Ds:** Jacob (34)’s son **F:** – **S:** *PesR tisa* 69 (Hyman, *Toldoth*, 891) **E:** – **D:** Pre-400[[2328]](#footnote-2328)
13. **O:** – **Ds:** Isaac (38)’s father **F:** – **S:** *Midrash Tehilim* 34:2 (Hyman, *Toldoth*, 796) **E:** – **D:** Pre-400[[2329]](#footnote-2329)
14. **O:** [[2330]](#footnote-2330) **Ds:** Amos (2)’s father **F:** Epitaph, Haifa, Heuzey **S:** *CIJ* 883 **E:** Jew?[[2331]](#footnote-2331) **D: –**[[2332]](#footnote-2332)
15. **O:** [[2333]](#footnote-2333) **Ds:** Matrona (2)’s husband **F:** Column inscription, Ashkelon, Sukenik **S:** *CIJ* 965 **E:** Jew?[[2334]](#footnote-2334) **D:** –[[2335]](#footnote-2335)
16. **O:** – **Ds:** Su‘am (1)’s father **F:** Epitaph, Nazareth, Dalman **S:** *CIJ* 988 **E:** – **D:** –[[2336]](#footnote-2336)
17. **O:** [][[2337]](#footnote-2337) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1048 **S:** *BS* 2:37 **E:** – **D:** Pre-352[[2338]](#footnote-2338)
18. **O:** [[2339]](#footnote-2339) **Ds:** Joseph (101)’s son **F:** Synagogue inscription, Gaza, Avi-Yonah **S:** Roth-Gerson, *GISEI*,no. 21 **E:** – **D:** 508[[2340]](#footnote-2340)
19. **O:** – **Ds:** Joseph (125)’s son **F:** Epitaph, Sepphoris, Druks **S:** Naveh, *Atiqot* 49 (2005)114\* **E:** – **D:** 3rd-4th C

מנשה[[2341]](#footnote-2341) – *Manaseh*

1. **O:** מנישא[[2342]](#footnote-2342) **Ds:** Joseph (31)’s father **F:** – **S:** *ySuk* 3:1, 53c (Kosovsky, *Yerushalmi*, 431) **E:** – **D:** 3rd C[[2343]](#footnote-2343)
2. **O:** – **Ds:** Judah (37)’s father **F:** – **S:** *yTaan* 2:1, 65a (Kosovsky, *Yerushalmi*, 322) **E:** – **D:** 3rd-4th C[[2344]](#footnote-2344)
3. **O:** [[2345]](#footnote-2345)**Ds:** Abba (53)’s son **F:** Epitaph, Jaffa, Vincent **S:** *CIJ* 941 **E:** – **D:** 3rd C
4. **O:** מניסס[[2346]](#footnote-2346) **Ds:** Rabbi[[2347]](#footnote-2347) **F:** Epitaph, Sepphoris **S:** Sukenik, *BIES* 12 (1946) 64 **E:** – **D:** –[[2348]](#footnote-2348)
5. **O:** [[2349]](#footnote-2349) **Ds:** Candida (1)’s husband?[[2350]](#footnote-2350) **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 15 **E:** Jew?[[2351]](#footnote-2351) **D:** Pre-8th C[[2352]](#footnote-2352)

מעדיה[[2353]](#footnote-2353) – *Meadiah*

1. **O:** – **Ds:** His son[[2354]](#footnote-2354) **F:** – **S:** *yDem* 2:1, 22c (Kosovsky, *Yerushalmi*, 431) **E:** Nickname?[[2355]](#footnote-2355) **D:** Pre-400[[2356]](#footnote-2356)

מרדכי[[2357]](#footnote-2357) – *Mordechai*

1. **O:** [מ]רדכי[[2358]](#footnote-2358) **Ds:** – **F:** Epitaph, Caesarea **S:** Negev, *RB* 78 (1971) 248 **E:** Name?[[2359]](#footnote-2359) **D:** –[[2360]](#footnote-2360)

משה[[2361]](#footnote-2361) – *Moses*

1. **O:** מוסיא[[2362]](#footnote-2362)**/**מנסיא[[2363]](#footnote-2363)/מסיא[[2364]](#footnote-2364) **Ds:** The Great[[2365]](#footnote-2365) **F:** – **S:** *bYom* 4b[[2366]](#footnote-2366) (Kosowsky, *Babylonico*, 1015) **E:** – **D:** Pre-400[[2367]](#footnote-2367)
2. **O:** מוסיא[[2368]](#footnote-2368)/מנסיא[[2369]](#footnote-2369)/מיסיא[[2370]](#footnote-2370)/מסיא[[2371]](#footnote-2371) **Ds:** Moses (1)’s grandson[[2372]](#footnote-2372) **F:** – **S:** *bYom* 4b[[2373]](#footnote-2373) (Kosowsky, *Babylonico*, 1015) **E:** – **D:** Pre-400[[2374]](#footnote-2374)
3. **O:** [[2375]](#footnote-2375) **Ds:** Aziz (1)’s son **F:** Epitaph, Hauran[[2376]](#footnote-2376) **S:** Ewing, *PEFQS* 27 (1895) 347 **E:** Jew?[[2377]](#footnote-2377) **D:** –[[2378]](#footnote-2378)
4. **O:** – **Ds:** – **F:** Graffiti, Parod[[2379]](#footnote-2379) **S:** Ben-Zvi, *BIES* 1 (1933) 19 **E:** Late?[[2380]](#footnote-2380) **D: –**[[2381]](#footnote-2381)
5. **O:** – **Ds:** – **F:** Graffiti, Parod[[2382]](#footnote-2382) **S:** Ben-Zvi, *BIES* 1 (1933) 20 **E:** Late?[[2383]](#footnote-2383) **D: –**[[2384]](#footnote-2384)
6. **O:** [[2385]](#footnote-2385)/מוסיס[[2386]](#footnote-2386) **Ds:** Marsah (2)’s son **F:** Epitaph, Zoar **S:** Cotton & Price, *ZPE* 134 (2001) 278-9 **E:** – **D:** 360[[2387]](#footnote-2387)
7. **O:** מוסי[[2388]](#footnote-2388) **Ds:** Moses (8)’s son **F:** Inscription, Temple Mount, Jerusalem **S:** Sukenik, “Jewish Inscriptions,” 139 **E:** Late?[[2389]](#footnote-2389) **D:** Pre-650?[[2390]](#footnote-2390)
8. **O:** מוסי[[2391]](#footnote-2391) **Ds:** Moses (7), David (3), Amram (6) and Qayuma (2)’s father **F:** Inscription, Temple Mount, Jerusalem **S:** Sukenik, “Jewish Inscriptions,” 139 **E:** Late?[[2392]](#footnote-2392) **D:** Pre-650?[[2393]](#footnote-2393)

משלם[[2394]](#footnote-2394) – *Meshulam*

1. **O:** [[2395]](#footnote-2395) **Ds:** Epiphanius (2)’s son, aged 25[[2396]](#footnote-2396) **F:** Epitaph, Zoar **S:** *IPT* 1a, no. 251 **E:** Jew?[[2397]](#footnote-2397) **D:** 498[[2398]](#footnote-2398)

מתניה[[2399]](#footnote-2399) – *Mataniah*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 2:4, 5a (Kosovsky, *Yerushalmi*, 541-2) **E:** – **D:** 4th C[[2400]](#footnote-2400)
2. **O:** מתנה[[2401]](#footnote-2401) **Ds:** Isaac (25)’s father **F:** – **S:** *yAZ* 3:13, 43b (Kosovsky, *Yerushalmi*, 446) **E:** – **D:** 3rd C[[2402]](#footnote-2402)

מתתיה[[2403]](#footnote-2403) – *Mattathias*

1. **O:** מתיה[[2404]](#footnote-2404) **Ds:** Of Betarta[[2405]](#footnote-2405) **F:** – **S:** *yOrl* 1:1, 60d (Kosovsky, *Yerushalmi*, 541) **E:** – **D:** 4th C[[2406]](#footnote-2406)
2. **O:**מתיא [[2407]](#footnote-2407) **Ds:** Joseph (62)’s father **F:** – **S:** *Yalqut Phineas* 776(Hyman, *Toldoth*, 240) **E:** – **D:** Pre-400[[2408]](#footnote-2408)
3. **O:** מתיה[[2409]](#footnote-2409) **Ds:** – **F:** Synagogue inscription, Yesud Hamaala,[[2410]](#footnote-2410) Goldhar **S:** *CIJ* 971 **E:** – **D:** –[[2411]](#footnote-2411)
4. **O:** [[2412]](#footnote-2412) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1061 **S:** *BS* 2:48 **E:** – **D:** Pre-352[[2413]](#footnote-2413)
5. **O:** [[2414]](#footnote-2414) **Ds:** Hannah (9)’s father, of Beit She‘arim[[2415]](#footnote-2415) **F:** Epitaph, Ben Shemen[[2416]](#footnote-2416) **S:** Avi-Yonah, *BIES* 9 (1942) 31 **E:** –[[2417]](#footnote-2417) **D:** –[[2418]](#footnote-2418)
6. **O:** מתי[[2419]](#footnote-2419) **Ds:** Saba (3)’s son **F:** Epitaph, Zoar **S:** Stern, *Tarbiz* 68 (1999) no. 14 **E:** – **D:** 468[[2420]](#footnote-2420)
7. **O:** מתי[[2421]](#footnote-2421) **Ds:** – **F:** Synagogue inscription, Rehov[[2422]](#footnote-2422) **S:** Vito, “Reḥob,” 93[[2423]](#footnote-2423) **E:** – **D:** 4th-7th C

נדב[[2424]](#footnote-2424) – *Nadab*

1. **O:** – **Ds:** Samuel (28)’s father **F:** – **S:** *bArakh* 16b[[2425]](#footnote-2425) (Kosowsky, *Babylonico*, 1635) **E:** – **D:** 3rd C[[2426]](#footnote-2426)

נחום[[2427]](#footnote-2427) – *Nahum*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 4:3, 8a[[2428]](#footnote-2428) (Kosovsky, *Yerushalmi*, 546) **E:** – **D:** 3rd C[[2429]](#footnote-2429)
2. **O:** מנחם[[2430]](#footnote-2430) **Ds:** Simon’s[[2431]](#footnote-2431) son **F:** – **S:** *yBer* 5:2, 9b (Kosovsky, *Yerushalmi*, 546) **E:** – **D:** 3rd C[[2432]](#footnote-2432)
3. **O:** ניחומי[[2433]](#footnote-2433) **Ds:** Ḥiyya (4)’s son **F:** – **S:** *yDem* 1:2, 21d (Kosovsky, *Yerushalmi*, 22) **E:** – **D:** 3rd-4th C[[2434]](#footnote-2434)
4. **O:** – **Ds:** Aiala (1)’s brother **F:** – **S:** *yBes* 5:2, 63b (Kosovsky, *Yerushalmi*, 91) **E:** – **D:** 3rd C[[2435]](#footnote-2435)
5. **O:** – **Ds:** Of the Holy of Holies[[2436]](#footnote-2436) **F:** – **S:** *yMeg* 3:2, 74a (Kosovsky, *Yerushalmi*, 546) **E:** – **D:** Pre-400[[2437]](#footnote-2437)
6. **O:** תנחום[[2438]](#footnote-2438) **Ds:** Samuel (26)’s father, Ahi (5)’s relative **F:** – **S:** *bBQ* 55a[[2439]](#footnote-2439) (Kosowsky, *Babylonico*, 1635) **E:** – **D:** 4th C[[2440]](#footnote-2440)
7. **O:** תנחום[[2441]](#footnote-2441) **Ds:** Abbahu (1)’s attendant[[2442]](#footnote-2442) **F:** – **S:** *bYeb* 42b[[2443]](#footnote-2443) (Kosowsky, *Babylonico*, –) **E:** – **D:** 3rd C[[2444]](#footnote-2444)
8. **O:** [[2445]](#footnote-2445) **Ds:** Simon (48)’s son **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 943 **E:** – **D:** 3rd C
9. **O:** – **Ds:** Joseph (78)’s son **F:** Synagogue inscription, Gush-Halav,[[2446]](#footnote-2446) Renan **S:** *CIJ* 976 **E:** – **D:** –[[2447]](#footnote-2447)
10. **O:** [נ]חום[[2448]](#footnote-2448) **Ds:** Judah (70)’s father **F:** Synagogue inscription, Sepphoris, Clermont-Ganneau **S:** *CIJ* 989 **E:** – **D:** –[[2449]](#footnote-2449)
11. **O:** [[2450]](#footnote-2450) **Ds:** Hesychius (5)’s son **F:** Epitaph, Sepphoris, Druks **S:** Naveh & Ustinova, *Atiqot* 49 (2005)113\*, 117\* **E:** – **D:** 2nd-3rd C
12. **O:** – **Ds:** – **F:** Graffiti, Parod[[2451]](#footnote-2451) **S:** Ben-Zvi, *BIES* 1 (1933) 18 **E:** Late?[[2452]](#footnote-2452) **D:** –[[2453]](#footnote-2453)
13. **O:** [[2454]](#footnote-2454) **Ds:** – **F:** Wine press inscription, Har Bezeq[[2455]](#footnote-2455) **S:** Tzori, *EI* 10 (1971) 240 **E:** Samaritan? [[2456]](#footnote-2456) **D:** –[[2457]](#footnote-2457)
14. **O:** [[2458]](#footnote-2458) **Ds:** Plotinus (1)’s father **F:** Synagogue inscription, Mount Gerizim **S:** *Gerizim* II, p. 247**E:** Samaritan[[2459]](#footnote-2459) **D:** 4th-5th C
15. **O:** – **Ds:** – **F:** Synagogue inscription, Dalton[[2460]](#footnote-2460) **S:** Navah, *OSM*, no. 107\*[[2461]](#footnote-2461) **E:** – **D:** –[[2462]](#footnote-2462)
16. **O:** נחמו[[2463]](#footnote-2463) **Ds:** Isaac (67)’s son **F:** Synagogue inscription, Katzrin[[2464]](#footnote-2464) **S:** Yardeni, personal communication **E:** – **D:** –[[2465]](#footnote-2465)

נחמיה[[2466]](#footnote-2466) – *Nehemiah*

1. **O:** – **Ds:** Aqub (6)’s son **F:** – **S:** *yPea* 1:5, 16c (Kosovsky, *Yerushalmi*, 548) **E:** – **D:** Pre-400[[2467]](#footnote-2467)
2. **O:** – **Ds:** Joshua (9)’s father **F:** – **S:** *ySheq* 2:3, 46d (Kosovsky, *Yerushalmi*, 342) **E:** – **D:** 3rd C[[2468]](#footnote-2468)
3. **O:** – **Ds:** His son[[2469]](#footnote-2469) **F:** – **S:** *yMQ* 3:5, 83a (Kosovsky, *Yerushalmi*, 548) **E:** – **D:** 3rd C[[2470]](#footnote-2470)
4. **O:** – **Ds:** In-law of the patriarchal house[[2471]](#footnote-2471) **F:** – **S:** *bYom* 78a[[2472]](#footnote-2472) (Kosowsky, *Babylonico*, 1074) **E:** – **D:** 3rd C[[2473]](#footnote-2473)
5. **O:** – **Ds:** Ḥiyya (27)’s father **F:** – **S:** *Lev Rab* 18:1 (Hyman, *Toldoth*, 447) **E:** – **D:** Pre-400[[2474]](#footnote-2474)
6. **O:** – **Ds:** Migas (1)’s son **F:** – **S:** *SOZ* 10:8 **E:** – **D:** Post-522[[2475]](#footnote-2475)
7. **O:** [[2476]](#footnote-2476) **Ds:** Archisynagogus[[2477]](#footnote-2477) **F:** Synagogue mosaic, Apamea, Mayence **S:** *CIJ* 803 **E:** –[[2478]](#footnote-2478) **D:** 391[[2479]](#footnote-2479)
8. **O:** [[2480]](#footnote-2480) **Ds:** Cantor[[2481]](#footnote-2481) **F:** Synagogue mosaic, Apamea, Mayence **S:** *CIJ* 805 **E:** –[[2482]](#footnote-2482) **D:** 391[[2483]](#footnote-2483)
9. **O:** ניחמיה[[2484]](#footnote-2484)/[[2485]](#footnote-2485)/[[2486]](#footnote-2486) **Ds:** Sarah (8)’s father **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1007, 1081, 1085 **S:** 1. *BS* 1:91, 2. 2:65, 3. 2:66, 4. 2:68 **E:** – **D:** Pre-352[[2487]](#footnote-2487)
10. **O:** – **Ds:** Gamaliel (9)’s father **F:** Epitaph, Beth She‘arim, catacomb 20 **S:** *BS* 3:15 **E:** – **D:** Pre-352[[2488]](#footnote-2488)
11. **O:** [][[2489]](#footnote-2489) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 193 **E:** Jew?[[2490]](#footnote-2490) **D:** –[[2491]](#footnote-2491)
12. **O:** – **Ds:** Elisheba (1)’s son **F:** Amulet, Nazareth?[[2492]](#footnote-2492) **S:** Hamilton, *JSS* 41 (1996) 221 **E:** – **D:** 6th C

נחמני[[2493]](#footnote-2493) – *Nahmani*

1. **O:** נחמן[[2494]](#footnote-2494) **Ds:** Samuel (3)’s father **F:** – **S:** *yBer* 1:1, 2d (Kosovsky, *Yerushalmi*, 548-50) **E:** – **D:** 3rd-4th C[[2495]](#footnote-2495)
2. **O:** נחמן[[2496]](#footnote-2496) **Ds:** Isaac (3)’s father?[[2497]](#footnote-2497) **F:** – **S:** *yBer* 1:5, 3c (Kosovsky, *Yerushalmi*, 446) **E:** – **D:** 3rd C[[2498]](#footnote-2498)
3. **O:** נחמן[[2499]](#footnote-2499) **Ds:** Ada (4)’s son **F:** – **S:** *yBer* 2:4, 4d (Kosovsky, *Yerushalmi*, 59) **E:** – **D:** 4th C[[2500]](#footnote-2500)
4. **O:** נחמן[[2501]](#footnote-2501) **Ds:** The elder[[2502]](#footnote-2502) **F:** – **S:** *yBer* 2:4, 4d (Kosovsky, *Yerushalmi*, 548) **E:** – **D:** 4th C[[2503]](#footnote-2503)
5. **O:** נחמן[[2504]](#footnote-2504) **Ds:** Samuel (3)’s father **F:** – **S:** *yShab* 1:4, 3d (Kosovsky, *Yerushalmi*, 550) **E:** – **D:** 3rd-4th C[[2505]](#footnote-2505)
6. **O:** נחמן[[2506]](#footnote-2506) **Ds:** Judah (34)’s father **F:** – **S:** *ySuk* 5:1, 55a (Kosovsky, *Yerushalmi*, 322) **E:** – **D:** 3rd C[[2507]](#footnote-2507)
7. **O:** נחמן[[2508]](#footnote-2508) **Ds:** Joshua (10)’s father **F:** – **S:** *yTaan* 1:6, 64c (Kosovsky, *Yerushalmi*, 342) **E:** Fictitious?[[2509]](#footnote-2509) **D:** 3rd C[[2510]](#footnote-2510)
8. **O:** נחמן[[2511]](#footnote-2511) **Ds:** Kahana (9)’s son **F:** – **S:** *bKet* 105b[[2512]](#footnote-2512) (Kosowsky, *Babylonico*, 1115) **E:** – **D:** 3rd C[[2513]](#footnote-2513)
9. **O:** נחמן[[2514]](#footnote-2514) **Ds:** Hanan (10)’s son **F:** – **S:** *Gen Rab* 40:7 (Hyman, *Toldoth*, 941) **E:** – **D:** Pre-400[[2515]](#footnote-2515)
10. **O:** נחמן[[2516]](#footnote-2516) **Ds:** Of Jaffa[[2517]](#footnote-2517) **F:** – **S:** *Gen Rab* 53:3 (Hyman, *Toldoth*, 945) **E:** – **D:** Pre-400[[2518]](#footnote-2518)

נחשון[[2519]](#footnote-2519) – *Nahshon*

1. **O:** – **Ds:** – **F:** – **S:** *Yalqut Psalms* 752 (Hyman, *Toldoth*, 945) **E:** – **D:** Pre-400[[2520]](#footnote-2520)

נפתלי[[2521]](#footnote-2521) – *Naphtali*

1. **O:** – **Ds:** – **F:** – **S:** *yTaan* 4:1, 67b (Kosovsky, *Yerushalmi*, 554) **E:** – **D:** 4th C[[2522]](#footnote-2522)

נריה[[2523]](#footnote-2523) – *Neriyah*

1. **O:** [[2524]](#footnote-2524) **Ds:** Joseph (114)’s father **F:** Wine press inscription, Har Bezeq[[2525]](#footnote-2525) **S:** Tzori, *EI* 10 (1971) 240 **E:** Samaritan? [[2526]](#footnote-2526) **D:** –[[2527]](#footnote-2527)

נתן[[2528]](#footnote-2528) – *Nathan*

1. **O:** – **Ds:** Samuel (5)’s father **F:** – **S:** *yBer* 1:5, 3d (Kosovsky, *Yerushalmi*, 556) **E:** – **D:** 3rd-4th C[[2529]](#footnote-2529)
2. **O:** – **Ds:** Of Darom[[2530]](#footnote-2530) **F:** – **S:** *yEruv* 6:4, 23c (Kosovsky, *Yerushalmi*, 556) **E:** – **D:** 3rd C[[2531]](#footnote-2531)
3. **O:** – **Ds:** Tobiah (1)’s son **F:** – **S:** *yBer* 4:1, 7b (Kosovsky, *Yerushalmi*, 287) **E:** – **D:** 3rd C[[2532]](#footnote-2532)
4. **O:** – **Ds:** Hoshaiah (4)’s son **F:** – **S:** *yTer* 7:1, 44c (Kosovsky, *Yerushalmi*, 70) **E:** – **D:** 3rd C[[2533]](#footnote-2533)
5. **O:** – **Ds:** Abba (32)’s son **F:** – **S:** *yMQ* 3:1, 82a (Kosovsky, *Yerushalmi*, 22) **E:** – **D:** 4th C[[2534]](#footnote-2534)
6. **O:– Ds:** Ami (1)’s father **F:** – **S:** *bGit* 44a (Kosowsky, *Babylonico*, 260) **E:** – **D:** 3rd C[[2535]](#footnote-2535)
7. **O:** – **Ds:** Barachiah(1)’s son **F:** – **S:** *Lev Rab* 22:1 (Hyman, *Toldoth*, 955) **E:** – **D:** 3rd-4th C[[2536]](#footnote-2536)
8. **O:** – **Ds:** The associate[[2537]](#footnote-2537) **F:** – **S:** *TanB*, *toldot* 22 (Hyman, *Toldoth*, 957) **E:** – **D:** 3rd C[[2538]](#footnote-2538)
9. **O:** – **Ds:** Mevaser (1)’s son, Eli (1)’s father **F:** Synagogue inscription, Allepo/Syria **S:** Sobernheim, “Aleppo,” 277 **E:** Late[[2539]](#footnote-2539) **D:** 342?[[2540]](#footnote-2540)

נתנאל[[2541]](#footnote-2541) – *Nathanel*

1. **O:** –[[2542]](#footnote-2542) **Ds:** Priest (XXIII)[[2543]](#footnote-2543) **F:** – **S:** *Tulida*, 121 **E:** Samaritan[[2544]](#footnote-2544) **D:** 3rd C[[2545]](#footnote-2545)
2. **O:** –[[2546]](#footnote-2546) **Ds:** Priest[[2547]](#footnote-2547) **F:** – **S:** *Tulida*, 127 **E:** Samaritan[[2548]](#footnote-2548) **D:** 3rd-4th C[[2549]](#footnote-2549)
3. **O:** –[[2550]](#footnote-2550) **Ds:** Priest (XXV)[[2551]](#footnote-2551) **F:** – **S:** *Tulida*, 140 **E:** Samaritan[[2552]](#footnote-2552) **D:** 4th C[[2553]](#footnote-2553)
4. **O:** –[[2554]](#footnote-2554) **Ds:** Priest (XXXII)[[2555]](#footnote-2555) **F:** – **S:** *Tulida*, 147 **E:** Samaritan[[2556]](#footnote-2556) **D:** 484[[2557]](#footnote-2557)
5. **O:** –[[2558]](#footnote-2558) **Ds:** Marfalinah (1)’s son **F:** – **S:** Abu’l Fath, 176 **E:** Samaritan[[2559]](#footnote-2559) **D:** 5th C[[2560]](#footnote-2560)
6. **O:** –[[2561]](#footnote-2561) **Ds:** Eleazar (5)’s son **F:** – **S:** Abu’l Fath, 177 **E:** Samaritan[[2562]](#footnote-2562) **D:** 5th C[[2563]](#footnote-2563)

עבדי[[2564]](#footnote-2564) – *Abdai*

1. **O:** –[[2565]](#footnote-2565) **Ds:** Priest, of the clan of Ithamar[[2566]](#footnote-2566) **F: S:** *Tulida* 124 **E:** Samaritan[[2567]](#footnote-2567) **D:** 3rd-4th C[[2568]](#footnote-2568)
2. **O:** עו[בדיה][[2569]](#footnote-2569) **Ds:** Simon (62)’s father **F:** Epitaph, Tiberias **S:** Schwabe, *Yohanan Levi*, no. 3 **E:** – **D:** 4th C

עובד[[2570]](#footnote-2570) – *Oved*

1. **O:** עובר[[2571]](#footnote-2571) **Ds:** Galilean[[2572]](#footnote-2572) **F:** – **S:** *bSan* 70a[[2573]](#footnote-2573) (Kosowsky, *Babylonico*, 1782) **E:** – **D:** Pre-400[[2574]](#footnote-2574)
2. **O:** [[2575]](#footnote-2575) **Ds:** Orion (3)’s son **F:** Epitaph, Zoar **S:** *IPT* 1b, no. 22 **E:** Jew?[[2576]](#footnote-2576) **D:** 423[[2577]](#footnote-2577)

עוזיאל[[2578]](#footnote-2578) – *Uziel*

1. **O:** – **Ds:** Ḥoni (1)’s son **F:** – **S:** *yMSh* 5:1, 55d (Kosovsky, *Yerushalmi*, 238) **E:** – **D:** 3rd C[[2579]](#footnote-2579)
2. **O:** – **Ds:** The Great[[2580]](#footnote-2580) **F:** – **S:** *bMQ* 5a[[2581]](#footnote-2581) (Kosowsky, *Babylonico*, 1137) **E:** – **D:** Pre-400[[2582]](#footnote-2582)
3. **O:** – **Ds:** Uziel (2)’s grandson[[2583]](#footnote-2583) **F:** – **S:** *bMQ* 5a[[2584]](#footnote-2584) (Kosowsky, *Babylonico*, 1137) **E:** – **D:** Pre-400[[2585]](#footnote-2585)

עזי[[2586]](#footnote-2586) – *Uzi*

1. **O:** [ע]וזי[[2587]](#footnote-2587) **Ds:** – **F:** Synagogue inscription, Katzrin,[[2588]](#footnote-2588) Urman **S:** Naveh, *OSM*, no. 110 **E:** – **D: –**[[2589]](#footnote-2589)
2. **O:** – **Ds:** Blacksmith?[[2590]](#footnote-2590) **F:** Synagogue inscription, Rehov[[2591]](#footnote-2591) **S:** Vito, “Reḥob,” 93[[2592]](#footnote-2592) **E:** – **D:** 4th-7th C
3. **O:** עזי/ **Ds:** Joseph (\*)’s father **F:** Lintel inscription, Par‘am (Eastern Galilee) **S:** Shivtiel & Stepansky, *Jerusalem & Eretz Israel*  8-9 (2013) 242-3 **E:** – **D:** 2nd-7th C

עזר[[2593]](#footnote-2593) – *Ezer*

1. **O:** –[[2594]](#footnote-2594) **Ds:** Joseph (111)’s father **F:** Epitaph, Bar‘am[[2595]](#footnote-2595) **S:** Kedar, *AN* 11 (1964) 9 **E:** – **D:** –[[2596]](#footnote-2596)

עזרא[[2597]](#footnote-2597) – *Ezra*

1. **O:** – **Ds:** Eutolmus (1)’s grandson **F:** – **S:** *bMen* 53a[[2598]](#footnote-2598) (Kosowsky, *Babylonico*, 1152) **E:** – **D:** 5th C[[2599]](#footnote-2599)
2. **O:** [[2600]](#footnote-2600) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 316 **E:** Name?[[2601]](#footnote-2601) **D:** –[[2602]](#footnote-2602)

עזריה[[2603]](#footnote-2603) – *Azariah*

1. **O:** – **Ds:** – **F:** – **S:** *yBer* 1:1, 2d (Kosovsky, *Yerushalmi*, 213) **E:** – **D:** 4th C[[2604]](#footnote-2604)
2. **O:** – **Ds:** Of Kfar Hittaya[[2605]](#footnote-2605) **F:** – **S:** *Lev Rab*7:4 (Hyman, *Toldoth*, 981) **E:** – **D:** 4th C[[2606]](#footnote-2606)
3. **O:** עזריא[[2607]](#footnote-2607) **Ds:** Abbayye (7)’s son **F:** – **S:** *SOZ* 10:10 **E:** – **D:** Post-522[[2608]](#footnote-2608)
4. **O:** עזרון[[2609]](#footnote-2609) **Ds:** Íalifa (8)’s son **F:** Synagogue inscription, Ein-Gedi,[[2610]](#footnote-2610) Barag & Porat **S:** Naveh, *OSM*, no. 70 **E:** – **D:** –[[2611]](#footnote-2611)

עלי[[2612]](#footnote-2612) – *Eli*

1. **O:** – **Ds:** Nathan (9)’s son, Mevaser(1)’s grandson **F:** Synagogue inscription, Allepo/Syria **S:** Sobernheim, “Aleppo,” 277 **E:** Late[[2613]](#footnote-2613) **D:** 342? [[2614]](#footnote-2614)

עמוס[[2615]](#footnote-2615) – *Amos*

1. **O:** [[2616]](#footnote-2616) **Ds:** Gabriel (1)’s son **F:** Synagogue inscription, Caesarea, Schwabe **S:** Lehmann & Holum, *CMER* 5, no. 293 **E:** – **D:** –[[2617]](#footnote-2617)
2. **O:** {}{}[[2618]](#footnote-2618) **Ds:** Menahem (14)’s son, comes and elder[[2619]](#footnote-2619) **F:** Epitaph, Haifa, Heuzy **S:** Schwabe, *Tarbiz* 15 (1944) 115-6 **E:** Jew?[[2620]](#footnote-2620) **D:** –[[2621]](#footnote-2621)

**O:** [[2622]](#footnote-2622) **Ds:** – **F:** Epitaph, Tamra[[2623]](#footnote-2623) **S:** Gal, *IAS* (1998), Ein Dor 72 **E:** Jew?[[2624]](#footnote-2624) **D:** –[[2625]](#footnote-2625)

**O:** [[2626]](#footnote-2626) **Ds:** Rabbi[[2627]](#footnote-2627) **F:** Epitaph, Samakiya[[2628]](#footnote-2628) **S:** Milik, *LA* 9 (1958-9) 345, 358 **E:** Jew?[[2629]](#footnote-2629) **D:** –[[2630]](#footnote-2630)

1. **O:** [[2631]](#footnote-2631) **Ds:** – **F:** Epitaph, Jatt[[2632]](#footnote-2632) **S:** Masarwa, *ESI* 116 (2004) 25\* **E:** Jew?[[2633]](#footnote-2633) **D:** –[[2634]](#footnote-2634)

עמרם[[2635]](#footnote-2635) – *Amram*

1. **O:** –[[2636]](#footnote-2636) **Ds:** Sarad (1)’s son, Titus (1), Marcus (1)’s father, priest[[2637]](#footnote-2637) **F:** – **S:** *Tulida*, 129 **E:** Samaritan[[2638]](#footnote-2638) **D:** 3rd-4th C[[2639]](#footnote-2639)
2. **O:** –[[2640]](#footnote-2640) **Ds:** The blind,[[2641]](#footnote-2641) sage[[2642]](#footnote-2642) **F:** – **S:** 1. *Tulida*, 129 ; 2.Abu’l Fath, 141 **E:** Samaritan[[2643]](#footnote-2643) **D:** 3rd-4th C[[2644]](#footnote-2644)
3. **O:** – **Ds:** Judah (108)’s father **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 12 **E:** – **D:** 416[[2645]](#footnote-2645)
4. **O:** עמרן[[2646]](#footnote-2646) **Ds:** Judah (111)’s son **F:** Epitaph, Zoar **S:** Naveh *Tarbiz* 68 (1999) no. 17 **E:** – **D:** 503[[2647]](#footnote-2647)
5. **O:** עוירם[[2648]](#footnote-2648) **Ds:** Hadbiah (1)’s father **F:** Inscription, Al-Aqsa mosque**,** Jerusalem, Chwolson **S:** *CIIP* 1/2, no. 981 **E:** Late?[[2649]](#footnote-2649) **D:** Pre-650?[[2650]](#footnote-2650)
6. **O:** עמרן[[2651]](#footnote-2651) **Ds:** Moses (8)’s son **F:** Inscription, Temple Mount, Jerusalem **S:** Sukenik, “Jewish Inscriptions,” 139 **E:** Late?[[2652]](#footnote-2652) **D:** Pre-650?[[2653]](#footnote-2653)

ענן[[2654]](#footnote-2654) – *Anan*

1. **O:** ענני[[2655]](#footnote-2655) **Ds:** Sason (2)’s son **F:** – **S:** *bMQ* 24b[[2656]](#footnote-2656) (Kosowsky, *Babylonico*, 1160) **E:** – **D:** 3rd C[[2657]](#footnote-2657)
2. **O:** – **Ds:** – **F:** Synagogue inscription, Beth She’an **S:** Naveh, *OSM*, p. 76 **E:** Samaritan[[2658]](#footnote-2658) **D:** –[[2659]](#footnote-2659)

עקוב[[2660]](#footnote-2660) – *Aqub*

1. **O:** עקבון[[2661]](#footnote-2661) **Ds:** Priest (XXII)[[2662]](#footnote-2662) **F:** – **S:** *Tulida*, 120 **E:** Samaritan[[2663]](#footnote-2663) **D:** 3rd C[[2664]](#footnote-2664)
2. **O:** עקבון[[2665]](#footnote-2665) **Ds:** Bebai (1)’sbrother, priest (XXIV)[[2666]](#footnote-2666) **F:** – **S:** *Tulida*, 139 **E:** Samaritan[[2667]](#footnote-2667) **D:** 3rd-4th C[[2668]](#footnote-2668)
3. **O:** עקבון[[2669]](#footnote-2669) **Ds:** Priest (XXVI)[[2670]](#footnote-2670) **F:** – **S:** *Tulida*, 141 **E:** Samaritan[[2671]](#footnote-2671) **D:** 4th C[[2672]](#footnote-2672)
4. **O:** עקבון[[2673]](#footnote-2673) **Ds:** Priest (XXVIII)[[2674]](#footnote-2674) **F:** – **S:** *Tulida*, 143 **E:** Samaritan[[2675]](#footnote-2675) **D:** 4th C[[2676]](#footnote-2676)
5. **O:** עקבון[[2677]](#footnote-2677) **Ds:** The great, priest (XXX)[[2678]](#footnote-2678) **F:** – **S:** *Tulida*, 145 **E:** Samaritan[[2679]](#footnote-2679) **D:** 4th C[[2680]](#footnote-2680)
6. **O:** עוקבן[[2681]](#footnote-2681) **Ds:** Nehemiah (1)’s father **F:** – **S:** *yPea* 1:5, 16c (Kosovsky, *Yerushalmi*, 548) **E:** – **D:** Pre-400[[2682]](#footnote-2682)
7. **O:** עוקבא[[2683]](#footnote-2683) **Ds:** Ḥama (3)’s father **F:** – **S:** *yKil* 7:1, 30d (Kosovsky, *Yerushalmi*, 261) **E:** – **D:** 3rd C[[2684]](#footnote-2684)
8. **O:** עקביה[[2685]](#footnote-2685) **Ds:** – **F:** – **S:** *ySot* 4:3, 19c (Kosovsky, *Yerushalmi*, 575) **E:** – **D:** 3rd C[[2686]](#footnote-2686)
9. **O:** עוקבה[[2687]](#footnote-2687) **Ds:** Ami (8)’s father **F:** – **S:** *yKet* 7:7, 31c (Kosovsky, *Yerushalmi*, 97) **E:** – **D:** 3rd C[[2688]](#footnote-2688)
10. **O:** עוקבה[[2689]](#footnote-2689) **Ds:** Ḥiyya (20)’s father **F:** – **S:** *yGit* 3:7, 45a (Kosovsky, *Yerushalmi*, 254) **E:** – **D:** 3rd C[[2690]](#footnote-2690)
11. **O:** עוקבה[[2691]](#footnote-2691) **Ds:** Samuel (24)’s father **F:** – **S:** *bBer* 10a[[2692]](#footnote-2692) (Kosowsky, *Babylonico*, 1551) **E:** – **D:** 3rd C[[2693]](#footnote-2693)
12. **O:** עקיבה[[2694]](#footnote-2694) **Ds:** Of Antioch,[[2695]](#footnote-2695) Muhammad’s colleague[[2696]](#footnote-2696) **F:** – **S:** Leveen, *JQR* 16 (1925-6) 402 **E:** Muslim convert[[2697]](#footnote-2697) **D:** Pre-632[[2698]](#footnote-2698)

פדיה[[2699]](#footnote-2699) – *Pedayah*

1. **O:** פדייה[[2700]](#footnote-2700)/פדא[[2701]](#footnote-2701) **Ds:** His son[[2702]](#footnote-2702) **F:** – **S:** *yNaz* 6:9, 55c (Kosovsky, *Yerushalmi*, 585) **E:** – **D:** 3rd C[[2703]](#footnote-2703)
2. **O:** – **Ds:** Judah (54)’s father[[2704]](#footnote-2704) **F:** – **S:** *Gen Rab* 21:7 (Hyman, *Toldoth*, 567-9) **E:** – **D:** 3rd C[[2705]](#footnote-2705)

פלטיה[[2706]](#footnote-2706) – *Pelatyah*

1. **O:** פלטא[[2707]](#footnote-2707)/פלטה[[2708]](#footnote-2708)/פרטא[[2709]](#footnote-2709) **Ds:** Levi (13)’s father **F:** – **S:** *yTer* 10:10, 47b[[2710]](#footnote-2710) (Kosovsky, *Yerushalmi*, 486) **E:** – **D:** 3rd C[[2711]](#footnote-2711)
2. **O:** פלטיא[[2712]](#footnote-2712) **Ds:** Of Naveh[[2713]](#footnote-2713) **F:** – **S:** *Eccl Rab* 1:1 (Hyman, *Toldoth*, 1011) **E:** – **D:** Pre-400[[2714]](#footnote-2714)
3. **O:** פילטא[[2715]](#footnote-2715) **Ds:** Levi (36) and Dositheus (14)’s father **F:** Synagogue inscription, Rehov[[2716]](#footnote-2716) **S:** Vito, “Reḥob,” 93[[2717]](#footnote-2717) **E:** – **D:** 4th-7th C

פליה[[2718]](#footnote-2718) – *Playah*

1. **O:** פילה[[2719]](#footnote-2719) **Ds:** Judah (18)’s father **F:** – **S:** *yBer* 9:5, 14b (Kosovsky, *Yerushalmi*, 322) **E:** – **D:** 4th C[[2720]](#footnote-2720)
2. **O:** פילא[[2721]](#footnote-2721) **Ds:** – **F:** – **S:** *Exod Rab* 24 (Hyman, *Toldoth*, 1010) **E:** – **D:** 3rd C[[2722]](#footnote-2722)

פנחס[[2723]](#footnote-2723) – *Phineas*

1. **O:** Phineas[[2724]](#footnote-2724) **Ds:** Of Tiberias, philosopher[[2725]](#footnote-2725) **F:** – **S:** Conybeare, *BZ* 6 (1897) 579 **E:** –[[2726]](#footnote-2726) **D:** Post-565[[2727]](#footnote-2727)
2. **O:** פינחס[[2728]](#footnote-2728) **Ds:** Bebai (1)’s brother **F:** – **S:** Abu’l Fath, 135 **E:** Samaritan[[2729]](#footnote-2729) **D:** 3rd-4th C[[2730]](#footnote-2730)
3. **O:** פינחס[[2731]](#footnote-2731) **Ds:** The Great[[2732]](#footnote-2732) **F:** – **S:** Abu’l Fath, 176 **E:** Samaritan[[2733]](#footnote-2733) **D:** 4th C[[2734]](#footnote-2734)
4. **O:** פינחס[[2735]](#footnote-2735) **Ds:** – **F:** – **S:** *yBer* 1:1, 2b (Kosovsky, *Yerushalmi*, 587-8) **E:** – **D:** 4th C[[2736]](#footnote-2736)
5. **O:** פינחס[[2737]](#footnote-2737) **Ds:** Hananiah (24)’s son **F:** – **S:** *yShab* 4:1, 6d (Kosovsky, *Yerushalmi*, 281) **E:** – **D:** 4th C[[2738]](#footnote-2738)
6. **O:** פינחס[[2739]](#footnote-2739) **Ds:** Of Jaffa[[2740]](#footnote-2740) **F:** – **S:** *yPes* 1:1, 27c (Kosovsky, *Yerushalmi*, 442) **E:** – **D:** Pre-400[[2741]](#footnote-2741)
7. **O:** פינחס[[2742]](#footnote-2742) **Ds:** Íama (6)’s son **F:** – **S:** *yYom* 3:7, 40d (Kosovsky, *Yerushalmi*, 262) **E:** – **D:** 4th C[[2743]](#footnote-2743)
8. **O:** פינחס[[2744]](#footnote-2744) **Ds:** Zachariah (1)’s son **F:** – **S:** *yMQ* 2:1, 81a (Kosovsky, *Yerushalmi*, 212) **E:** – **D:** 3rd C[[2745]](#footnote-2745)
9. **O:** – **Ds:** Abbin (18)’s son **F:** – **S:** *ySot* 9:2, 23c (Kosovsky, *Yerushalmi*, 50) **E:** – **D:** Pre-400[[2746]](#footnote-2746)
10. **O:** – **Ds:** Isaac (30)’s father **F:** – **S:** *bPes* 114a[[2747]](#footnote-2747) (Kosowsky, *Babylonico*, 919) **E:** – **D:** Pre-400[[2748]](#footnote-2748)
11. **O:** – **Ds:** Jeremiah (13)’s son **F:** – **S:** *Lev Rab* 10:5 (Hyman, *Toldoth*, –) **E:** – **D:** Pre-400[[2749]](#footnote-2749)
12. **O:** – **Ds:** The associate[[2750]](#footnote-2750) **F:** – **S:** *Exod Rab* 1:14 (Hyman, *Toldoth*, 1018) **E:** – **D:** 4th C[[2751]](#footnote-2751)
13. **O:** – **Ds:** Poet[[2752]](#footnote-2752) **F:** – **S:** Sa’adia Gaon,*Ha’egron* 1 (3b) **E:** – **D:** 4th-7th C[[2753]](#footnote-2753)
14. **O:** – **Ds:** Abbayye (7)’s son **F:** – **S:** *SOZ* 10:10 **E:** – **D:** Post-522[[2754]](#footnote-2754)
15. **O:** [[2755]](#footnote-2755) **Ds:** Archisynagogus[[2756]](#footnote-2756) **F:** Synagogue mosaic, Apamea/Syria, Mayence **S:** *CIJ* 803 **E:** –[[2757]](#footnote-2757) **D:** 391[[2758]](#footnote-2758)
16. **O:** פינחס[[2759]](#footnote-2759) **Ds:** Baruch (2)’s son **F:** Synagogue inscription, Jerash[[2760]](#footnote-2760), Crowfoot **S:** *CIJ* 866 **E:** – **D:** 5th C
17. **O:** פינחס[[2761]](#footnote-2761) **Ds:** Justus (16)’s son, priest,[[2762]](#footnote-2762) Rebekah (3)’s husband **F:** Synagogue inscriptions, Na‘aran,[[2763]](#footnote-2763) Vincent & Carrière **S:** *CIJ* 1197, 1198 **E:** – **D:** –[[2764]](#footnote-2764)
18. **O:** – **Ds:** The Elder[[2765]](#footnote-2765) **F:** Inscription, Shevet-Tzedeq, Jerusalem, Ben-Zvi **S:** *CIJ* 1409 **E:** – **D:** –[[2766]](#footnote-2766)
19. **O:** פינחיס[[2767]](#footnote-2767) **Ds:** Hananiah (58)’s father **F:** Epitaph, Zoar **S:** Migav & Stern, *Tarbiz* 74 (2005) no. 28 **E:** – **D:** 444[[2768]](#footnote-2768)
20. **O:** [[2769]](#footnote-2769) **Ds:** – **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 34 **E:** Jew?[[2770]](#footnote-2770) **D:** Pre-8th C[[2771]](#footnote-2771)

פרנך[[2772]](#footnote-2772) – *Parnakh*

1. **O:** – **Ds:** – **F:** – **S:** *yPes* 5:7, 32c (Kosovsky, *Yerushalmi*, 591) **E:** – **D:** 3rd C[[2773]](#footnote-2773)

פתחיה[[2774]](#footnote-2774) – *Petahyah*

1. **O:** – **Ds:** Annianus (12)’s father, rabbi[[2775]](#footnote-2775) **F:** Epitaph, Sepphoris, Druks **S:** Naveh, *Atiqot* 49 (2005) 114\* **E:** – **D:** 3rd-4th C

צדוק[[2776]](#footnote-2776) – *Zadok*

1. **O:** ܙܕܘܩ[[2777]](#footnote-2777) **Ds:** Of Tiberias[[2778]](#footnote-2778) **F:** – **S:** Brock, *AB* 91 (1973) 302 **E:** – **D:** 580[[2779]](#footnote-2779)
2. **O:** ﻕﺪﺼﺗ[[2780]](#footnote-2780) **Ds:** **F:** Sectarian[[2781]](#footnote-2781) **S:** Abu’l Fath, 175 **E:** Samaritan[[2782]](#footnote-2782) **D:** 4th-7th C[[2783]](#footnote-2783)
3. **O:** ﻕﻭﺪﺻ[[2784]](#footnote-2784) **Ds:** Sectarian[[2785]](#footnote-2785) **F:** – **S:** Abu’l Fath, 175 **E:** Samaritan[[2786]](#footnote-2786) **D:** 4th-7th C[[2787]](#footnote-2787)

ראובן[[2788]](#footnote-2788) – *Reuben*

1. **O:** روبيل[[2789]](#footnote-2789) **Ds:** Benjamin (2)’s son **F:** – **S:** Esbroeck, *AB* 104 (1986) 156 **E:** Fictitious[[2790]](#footnote-2790) **D:** 452[[2791]](#footnote-2791)
2. **O:** – **Ds:** – **F:** – **S:** *yKet* 11:7, 34c (Kosovsky, *Yerushalmi*, 612) **E:** – **D:** 3rd C[[2792]](#footnote-2792)
3. **O:** [[2793]](#footnote-2793) **Ds:** Tanḥum (31)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 912 **E:** – **D:** 3rd C
4. **O:** [ר]אובן[[2794]](#footnote-2794) **Ds:** The levite[[2795]](#footnote-2795) **F:** Epitaph, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 6 **E:** – **D:** 5th-7th C[[2796]](#footnote-2796)
5. **O:** [[2797]](#footnote-2797) **Ds:** – **F:** Bowl, synagogue, Gaza **S:** Ovadiah, *IEJ* 19 (1969) 196 **E:** – **D:** –[[2798]](#footnote-2798)
6. **O:** – **Ds:** Israel (2)’s father **F:** Graffito, Elijah’s Cave **S:** Appendix, no. 10 **E:** Late?[[2799]](#footnote-2799) **D:** Pre-8th C?[[2800]](#footnote-2800)

שאול[[2801]](#footnote-2801) – *Saul*

1. **O:** – **Ds:** Joseph (14)’s father **F:** – **S:** *yBer* 7:2, 11b (Kosovsky, *Yerushalmi*, 432) **E:** – **D:** 3rd C[[2802]](#footnote-2802)
2. **O:** – **Ds:** – **F:** – **S:** *yMaas* 3:2, 50d (Kosovsky, *Yerushalmi*, 641) **E:** – **D:** Pre-400[[2803]](#footnote-2803)
3. **O:** – **Ds:** Baruch (1)’s son, witness[[2804]](#footnote-2804) **F:** – **S:** *yGit* 9:7, 50c (Kosovsky, *Yerushalmi*, 156) **E:** Fictitious? [[2805]](#footnote-2805) **D:** 3rd C[[2806]](#footnote-2806)
4. **O:** – **Ds:** Yeymar (1),physician[[2807]](#footnote-2807) **F:** – **S:** Muntner, *Assaph*, 169 **E:** – **D:** Pre-6th C[[2808]](#footnote-2808)
5. **O:** [[2809]](#footnote-2809) **Ds:** Elder[[2810]](#footnote-2810) **F:** Synagogue mosaic, Apamea/Syria, Mayence **S:** *CIJ* 803 **E:** –[[2811]](#footnote-2811) **D:** 391[[2812]](#footnote-2812)
6. **O:** [[2813]](#footnote-2813) **Ds:** – **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 953 **E:** – **D:** 3rd C
7. **O:** – **Ds:** Sheila (8)’s son **F:** Epitaph, Zoar, Cowley **S:** *CIJ* 1208 (no. 1) **E:** – **D:** 434[[2814]](#footnote-2814)
8. **O:** [[2815]](#footnote-2815)**Ds:** Gaianus (1) Domnus (2)’s son, aged 15[[2816]](#footnote-2816) **F:** Epitaph, Kafr Nafakh[[2817]](#footnote-2817) **S:** Gregg & Urman, no. 108 **E:** Jew?[[2818]](#footnote-2818) **D:** –[[2819]](#footnote-2819)
9. **O:** [ש]אול[[2820]](#footnote-2820) **Ds:** Jacob (72)’s son **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 9 **E:** – **D:** 398[[2821]](#footnote-2821)
10. **O:** [[2822]](#footnote-2822) **Ds:** – **F:** Amulet, Caesarea **S:** Lifshitz, *RB* 71 (1964) 387 **E:** Jew?[[2823]](#footnote-2823) **D:** –[[2824]](#footnote-2824)
11. **O:** – **Ds:** – **F:** Ossuary, Horvat Kishor[[2825]](#footnote-2825) **S:** Zissu, *Atiqot* 46 (2004) 34 **E:** – **D:** 3rd-4th C
12. **O:** שא[ול][[2826]](#footnote-2826) **Ds:** Qonai (1)’s son **F:** Synagogue inscription, Rehov[[2827]](#footnote-2827) **S:** Vito, “Reḥob,” 93[[2828]](#footnote-2828) **E:** – **D:** 4th-7th C

שבא[[2829]](#footnote-2829) – *Sheba*

1. **O:** – **Ds:** Abbin (23)’s father **F:** – **S:** *bHul* 86a[[2830]](#footnote-2830) (Kosowsky, *Babylonico*, 69) **E:** – **D:** Pre-400[[2831]](#footnote-2831)

שבע[[2832]](#footnote-2832) – *Sheva*

1. **O:** –[[2833]](#footnote-2833) **Ds:** Priest, of the clan of Ithamar[[2834]](#footnote-2834) **F: S:** *Tulida* 124 **E:** Samaritan[[2835]](#footnote-2835) **D:** 3rd-4th C[[2836]](#footnote-2836)

שבתי[[2837]](#footnote-2837) – *Shabtai*

1. **O:** שובתי[[2838]](#footnote-2838) **Ds:** – **F:** – **S:** *yBer* 8:2, 12a (Kosovsky, *Yerushalmi*, 642-3) **E:** – **D:** 3rd C[[2839]](#footnote-2839)
2. **O:** שובתי[[2840]](#footnote-2840) **Ds:** Of Zaduka[[2841]](#footnote-2841) **F:** – **S:** *yShevi* 2:5, 34a (Kosovsky, *Yerushalmi*, 593) **E:** – **D:** 3rd C[[2842]](#footnote-2842)
3. **O:** – **Ds:** Ḥiyya (17)’s father **F:** – **S:** *yYev* 2:12, 4b (Kosovsky, *Yerushalmi*, 255) **E:** – **D:** Pre-400[[2843]](#footnote-2843)
4. **O:** – **Ds:** Joseph (42)’s father **F:** – **S:** *yGit* 9:7, 50c (Kosovsky, *Yerushalmi*, 432) **E:** – **D:** Pre-400[[2844]](#footnote-2844)
5. **O:** שבתאי[[2845]](#footnote-2845) **Ds:** Grain storer[[2846]](#footnote-2846) **F:** – **S:** *bYom* 83a[[2847]](#footnote-2847) (Kosowsky, *Babylonico*, 1544) **E:** – **D:** 3rd C[[2848]](#footnote-2848)
6. **O:** שבתאי[[2849]](#footnote-2849) **Ds:** Marinus (5)’s son **F:** – **S:** *bBes* 32b[[2850]](#footnote-2850) (Kosowsky, *Babylonico*, 1543) **E:** – **D:** Pre-400[[2851]](#footnote-2851)
7. **O:** סמבטו[[2852]](#footnote-2852) **Ds:** – **F:** Epitaph, Byblos[[2853]](#footnote-2853) **S:** Renan, *Mission de Phénicie* I, 193**E:** –[[2854]](#footnote-2854) **D:** –[[2855]](#footnote-2855)
8. **O:** [[2856]](#footnote-2856) **Ds:** – **F:** Sarcophagus, Ischar[[2857]](#footnote-2857) **S:** Magen, *Flavia Neapolis*, 280 **E:** Samaritan?[[2858]](#footnote-2858) **D:** 2nd-3rd C

שלום[[2859]](#footnote-2859) – *Shalum*

1. **O:** –[[2860]](#footnote-2860) **Ds:** Priest[[2861]](#footnote-2861) **F:** – **S:** *Tulida*, 131 **E:** Samaritan[[2862]](#footnote-2862) **D:** 3rd-4th C[[2863]](#footnote-2863)
2. **O:** sulwm[[2864]](#footnote-2864) **Ds:** High priest[[2865]](#footnote-2865) **F:** – **S:** Pseudo-Cyril of Jerusalem, *The Cross*, 29b II **E:** – **D:** 312-37[[2866]](#footnote-2866)
3. **O:** – **Ds:** Judah (16)’s father?[[2867]](#footnote-2867) **F:** – **S:** *yBer* 9:2, 13d (Kosovsky, *Yerushalmi*, 324-5) **E:** Male?[[2868]](#footnote-2868) **D:** 4th C[[2869]](#footnote-2869)
4. **O:** – **Ds:** Levi (28)’s son?[[2870]](#footnote-2870) **F:** Synagogue inscription, Meron[[2871]](#footnote-2871) (Samuel Bar Simson 1210) **S:** *CIJ* 978 **E:** Male?[[2872]](#footnote-2872) **D:** –[[2873]](#footnote-2873)
5. **O:** – **Ds:** Ada (21)’s father **F:** Epitaph, Beit She ‘arim **S:** *CIJ* 1131 **E:** – **D:** Pre-352[[2874]](#footnote-2874)
6. **O:** [[2875]](#footnote-2875)**Ds:** Shamirabo (1)’s son, aged 37[[2876]](#footnote-2876) **F:** Epitaph, Zoar **S:** *IPT* 1a, no. 15 **E:** Jew?[[2877]](#footnote-2877) **D:** 356[[2878]](#footnote-2878)
7. **O:** – **Ds:** Son/daughter[[2879]](#footnote-2879) **F:** Epitaph, Caesraea **S:** Negev, *RB* 78 (1971) 248 **E:** Male?[[2880]](#footnote-2880) **D:** –[[2881]](#footnote-2881)

שלמה[[2882]](#footnote-2882) – *Solomon*

1. **O:** – **Ds:** – **F:** Graffiti, Parod[[2883]](#footnote-2883) **S:** Ben-Zvi, *BIES* 1 (1933) 19 **E:** Late?[[2884]](#footnote-2884) **D:** –[[2885]](#footnote-2885)

שלמיה[[2886]](#footnote-2886) – *Shlamiah*

1. **O:** שילמיא[[2887]](#footnote-2887) **Ds:** Scribe[[2888]](#footnote-2888) **F:** – **S:** *yMeg* 3:5, 74b (Kosovsky, *Yerushalmi*, 647) **E:** – **D:** 3rd C[[2889]](#footnote-2889)

**שלמן**[[2890]](#footnote-2890) – *Shalman*

1. **O:** – **Ds:** Levi (10)’s son **F:** – **S:** *yKil* 1:4, 27a (Kosovsky, *Yerushalmi*, 647) **E:** – **D:** 3rd C[[2891]](#footnote-2891)
2. **O:** [][][[2892]](#footnote-2892) **Ds:** Gadia (2)’s son **F:** Inscription, Sela[[2893]](#footnote-2893) **S:** Waddington, *IGLS* no.2262 **E:** Jew?[[2894]](#footnote-2894) **D:** –[[2895]](#footnote-2895)

**O:** סלימן[[2896]](#footnote-2896) **Ds:** Moses (8)’s son **F:** Inscription, Temple Mount, Jerusalem **S:** Sukenik, “Jewish Inscriptions,” 139 **E:** Late?[[2897]](#footnote-2897)Second name **D:** Pre-650?[[2898]](#footnote-2898)

1. **O:** [[2899]](#footnote-2899) **Ds:** Claudius (1)’s son, aged 40[[2900]](#footnote-2900) **F:** Epitaph, Zoar **S:** *IPT* 1b, no. 18 **E:** Jew?[[2901]](#footnote-2901) **D:** 412[[2902]](#footnote-2902)

שמואל[[2903]](#footnote-2903) – *Samuel*

1. **O:** [[2904]](#footnote-2904) **Ds:** Justus (2)’s and Abraham (2)’s father **F:** – **S:** *Doctrina Jacobi* 3:2 **E:** – **D:** 7th C[[2905]](#footnote-2905)
2. **O:** – **Ds:** Ḥiyya (1)’s son, Judah (6)’s grandson **F:** – **S:** *yBer* 1:1, 2b (Kosovsky, *Yerushalmi*, 255) **E:** – **D:** Pre-400[[2906]](#footnote-2906)
3. **O:** – **Ds:** Nahmani (1)’s son **F:** – **S:** *yBer* 1:1, 2d (Kosovsky, *Yerushalmi*, 548-50) **E:** – **D:** 3rd-4th C[[2907]](#footnote-2907)
4. **O:** – **Ds:** Barachiah(1)’s brother **F:** – **S:** *yBer* 1:5, 3c (Kosovsky, *Yerushalmi*, 159) **E:** – **D:** 3rd-4th C[[2908]](#footnote-2908)
5. **O:** – **Ds:** Nathan (1)’s son **F:** – **S:** *yBer* 1:5, 3d (Kosovsky, *Yerushalmi*, 556) **E:** – **D:** 3rd-4th C[[2909]](#footnote-2909)
6. **O:** – **Ds:** Hananiah (6)’s son **F:** – **S:** *yBer* 2:4, 4d (Kosovsky, *Yerushalmi*, 281) **E:** – **D:** 3rd C[[2910]](#footnote-2910)
7. **O:** – **Ds:** Abba (7)’s son **F:** – **S:** *yBer* 2:7, 5b (Kosovsky, *Yerushalmi*, 22-3) **E:** – **D:** 3rd C[[2911]](#footnote-2911)
8. **O:** – **Ds:** Ḥalafta (1)’s son **F:** – **S:** *yBer* 3:5, 6d (Kosovsky, *Yerushalmi*, 260) **E:** – **D:** 3rd C[[2912]](#footnote-2912)
9. **O:** – **Ds:** Ami (3)’s son **F:** – **S:** *yBer* 6:1, 10a (Kosovsky, *Yerushalmi*, 97) **E:** – **D:** 3rd C[[2913]](#footnote-2913)
10. **O:** – **Ds:** Sheila (1)’s son **F:** – **S:** *yBer* 7:2, 11b (Kosovsky, *Yerushalmi*, 645) **E:** – **D:** 3rd C[[2914]](#footnote-2914)
11. **O:** – **Ds:** Joseph (6)’s son **F:** – **S:** *yDem* 4:1, 24a (Kosovsky, *Yerushalmi*, 50) **E:** – **D:** 3rd C[[2915]](#footnote-2915)
12. **O:** – **Ds:** Sostratus (1)’s son **F:** – **S:** *yKil* 3:1, 28c (Kosovsky, *Yerushalmi*, 63) **E:** – **D:** 3rd C[[2916]](#footnote-2916)
13. **O:** – **Ds:** Abbin (7)’s son **F:** – **S:** *yKil* 3:2, 28d (Kosovsky, *Yerushalmi*, 50) **E:** – **D:** Pre-400[[2917]](#footnote-2917)
14. **O:** שמי[[2918]](#footnote-2918) **Ds:** Hoshaiah (3)’s father **F:** – **S:** *yKil* 6:3, 30c (Kosovsky, *Yerushalmi*, 69) **E:** – **D:** 4th C[[2919]](#footnote-2919)
15. **O:** שמי[[2920]](#footnote-2920) **Ds:** – **F:** – **S:** *yTer* 1:1, 40b (Kosovsky, *Yerushalmi*, 652-3) **E:** – **D:** 3rd C[[2921]](#footnote-2921)
16. **O:** – **Ds:** Hananiah[[2922]](#footnote-2922) (21)’s father **F:** – **S:** *yShab* 1:1, 2d (Kosovsky, *Yerushalmi*, 276) **E:** – **D:** 3rd C[[2923]](#footnote-2923)
17. **O:** – **Ds:** Judah (30)’s son **F:** – **S:** *yShab* 12:1, 13c (Kosovsky, *Yerushalmi*, 326-7) **E:** – **D:** Pre-400[[2924]](#footnote-2924)
18. **O:** – **Ds:** Abdimi (5)’s son **F:** – **S:** *yYom* 4:1, 41c (Kosovsky, *Yerushalmi*, 25) **E:** – **D:** 3rd C[[2925]](#footnote-2925)
19. **O:** – **Ds:** Hoshaiah (2)’s brother **F:** – **S:** *yHag* 2:7, 78c (Kosovsky, *Yerushalmi*, 70) **E:** – **D:** 3rd C[[2926]](#footnote-2926)
20. **O:** – **Ds:** Annianus (4)’s son **F:** – **S:** *yYeb* 4:11, 6b (Kosovsky, *Yerushalmi*, 63) **E:** – **D:** 3rd C[[2927]](#footnote-2927)
21. **O:** – **Ds:** Joseph (38)’s son **F:** – **S:** *yKet* 1:10, 25d (Kosovsky, *Yerushalmi*, 434) **E:** – **D:** Pre-400[[2928]](#footnote-2928)
22. **O:** – **Ds:** Jacob (27)’s son **F:** – **S:** *yNed* 3:2, 37d (Kosovsky, *Yerushalmi*, 442) **E:** – **D:** Pre-400[[2929]](#footnote-2929)
23. **O:** שמעון[[2930]](#footnote-2930) **Ds:** Of Sufafta[[2931]](#footnote-2931) **F:** – **S:** *ySan* 2:2, 20a (Kosovsky, *Yerushalmi*, 663) **E:** Babylonian?[[2932]](#footnote-2932) **D:** Pre-400[[2933]](#footnote-2933)
24. **O:** שימי[[2934]](#footnote-2934) **Ds:** Aqub (11)’s son **F:** – **S:** *bBer* 10a[[2935]](#footnote-2935) (Kosowsky, *Babylonico*, 1551) **E:** – **D:** 3rd C[[2936]](#footnote-2936)
25. **O:** – **Ds:** The elder[[2937]](#footnote-2937) **F:** – **S:** *bBer* 62b (Kosovsky, *Yerushalmi*, 663) **E:** – **D:** 3rd C[[2938]](#footnote-2938)
26. **O:** – **Ds:** Nahum (6)’s son, Ahi (5)’s relative **F:** – **S:** *bBQ* 55a[[2939]](#footnote-2939) (Kosowsky, *Babylonico*, 1635) **E:** – **D:** 4th C[[2940]](#footnote-2940)
27. **O:** – **Ds:** Ḥiyya (24)’s son **F:** – **S:** *bBM* 72b[[2941]](#footnote-2941) (Kosowsky, *Babylonico*, 1631) **E:** – **D:** Pre-400[[2942]](#footnote-2942)
28. **O:** – **Ds:** Nadab (1)’s son **F:** – **S:** *bArakh* 16b[[2943]](#footnote-2943) (Kosowsky, *Babylonico*, 1635) **E:** – **D:** 3rd C[[2944]](#footnote-2944)
29. **O:** – **Ds:** Phineas (7)’s brother **F:** – **S:** *Gen Rab* 6:7 (Hyman, *Toldoth*, 1132) **E:** – **D:** 4th C[[2945]](#footnote-2945)
30. **O:** – **Ds:** Tanḥum (21)’s son **F:** – **S:** *Gen Rab* 8:1 (Hyman, *Toldoth*, 1147) **E:** – **D:** 3rd C[[2946]](#footnote-2946)
31. **O:** – **Ds:** **F:** Hananiah (18)’s son-in-law **S:** – **S:** *Gen Rab* 14:10 (Hyman, *Toldoth*, 1149) **E:** – **D:** 3rd C[[2947]](#footnote-2947)
32. **O:** שימי[[2948]](#footnote-2948) **Ds:** Hoshaiah (9)’s father, of Caesarea[[2949]](#footnote-2949) **F:** – **S:** *Lev Rab* 31:9 (Hyman, *Toldoth*, 118) **E:** – **D:** Pre-400[[2950]](#footnote-2950)
33. **O:** – **Ds:** Kahana (10)’s son **F:** – **S:** *S of S Rab* 7:1 (Hyman, *Toldoth*, 1140) **E:** – **D:** 3rd C[[2951]](#footnote-2951)
34. **O:** – **Ds:** Gedaliah (1)’s son **F:** – **S:** *TanB, bahar*2(Hyman, *Toldoth*, 1136) **E:** – **D:** Pre-400[[2952]](#footnote-2952)
35. **O:** [[2953]](#footnote-2953) **Ds:** Esther (1)’s son **F:** Inscription, Admedera,[[2954]](#footnote-2954) Vidua **S:** *CIJ* 848 **E:** –[[2955]](#footnote-2955) **D:** 5th C
36. **O:** [[2956]](#footnote-2956) **Ds:** Clemes (1)’s son **F:** Synagogue inscription, Tafas,[[2957]](#footnote-2957) Fossey **S:** *CIJ* 861 **E:** – **D:** 4th C
37. **O:** – **Ds:** Joseph (69)’s father **F:** Synagogue inscription, Jerash[[2958]](#footnote-2958), Crowfoot **S:** *CIJ* 866 **E:** – **D:** 5th C
38. **O:** [[2959]](#footnote-2959) **Ds:** Samuel (39)’s son **F:** Epitaph, Beirut, Renan **S:** *CIJ* 873 **E:** –[[2960]](#footnote-2960) **D:** 6th C
39. **O:** [[2961]](#footnote-2961) **Ds:** Samuel (38)’s father **F:** Epitaph, Beirut, Renan **S:** *CIJ* 873 **E:** –[[2962]](#footnote-2962) **D:** 6th C
40. **O:** [[2963]](#footnote-2963) **Ds:** – **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 903 **E:** – **D:** 3rd C
41. **O:** [[2964]](#footnote-2964) **Ds:** Gallus (1)’s son **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 951 **E:** – **D:** 3rd C
42. **O:** [[2965]](#footnote-2965) **Ds:** Symmachus (2)’s son **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 952 **E:** – **D:** 3rd C
43. **O:** [[2966]](#footnote-2966) **Ds:** Matrona (2)’s son **F:** Column inscription, Ashkelon, Sukenik **S:** *CIJ* 965 **E:** Jew?[[2967]](#footnote-2967) **D:** –[[2968]](#footnote-2968)
44. **O:** [[2969]](#footnote-2969) **Ds:** Antoninus (1) and Cyrus (6)’s father **F:** Epitaph, Maioumas (Shuni),[[2970]](#footnote-2970) Burkitt **S:** *CIJ* 970 **E:** –[[2971]](#footnote-2971) **D:** –[[2972]](#footnote-2972)
45. **O:** – **Ds:** – **F:** Synagogue inscription, Na‘aran,[[2973]](#footnote-2973) Vincent & Carrière **S:** *CIJ* 1201 **E:** – **D:** –[[2974]](#footnote-2974)
46. **O:** – **Ds:** – **F:** Epitaph, Beth She‘arim **S:** *CIJ* 1146 **E:** – **D:** Pre-352[[2975]](#footnote-2975)
47. **O:** [[2976]](#footnote-2976) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1053 **S:** *BS* 2:42 **E:** – **D:** Pre-352[[2977]](#footnote-2977)
48. **O:** [[2978]](#footnote-2978)/ [][][[2979]](#footnote-2979) **Ds:** Jacob (56)’s son **F:** Epitaphs, Beth She‘arim, catacomb 4, *CIJ* 1117, 1119 **S:** 1. *BS* 2:94, 2. 2:96 **E:** – **D:** Pre-352[[2980]](#footnote-2980)
49. **O:** [[2981]](#footnote-2981)/[][[2982]](#footnote-2982) **Ds:** Isaac (57)’s son, Isaac (58)’s father **F:** Epitaphs, Beth She‘arim, catacomb 4, *CIJ* 1123, 1128 **S:** *BS* 2:99; 2:105 **E:** – **D:** Pre-352[[2983]](#footnote-2983)
50. **O:** [[2984]](#footnote-2984) **Ds:** Joseph (91)’s father, teacher[[2985]](#footnote-2985) **F:** Epitaphs, Beth She‘arim, catacomb 8, *CIJ* 1142, 1143, 1158 **S:** 1. *BS* 2:115, 2. 2:124 **E:** – **D:** Pre-352[[2986]](#footnote-2986)
51. **O:** [[2987]](#footnote-2987) **Ds:** Jacob (57)’s father **F:** Epitaph, Beth She‘arim, catacomb 8, *CIJ* 1161 **S:** *BS* 2:126 **E:** – **D:** Pre-352[[2988]](#footnote-2988)
52. **O:** [[2989]](#footnote-2989) **Ds:** Siricius (4) **F:** Epitaph, Beth She‘arim, catacomb 19 **S:** *BS* 2:191 **E:** – **D:** Pre-352[[2990]](#footnote-2990)
53. **O:** [[2991]](#footnote-2991) **Ds:** Gravedigger[[2992]](#footnote-2992) **F:** Synagogue inscription, Beth She‘arim **S:** *BS* 2:202 **E:** – **D:** Pre-352[[2993]](#footnote-2993)
54. **O:** [][][[2994]](#footnote-2994) **Ds:** Germanus (2)’s son, the poor[[2995]](#footnote-2995) **F:** Synagogue inscription, Beth She‘arim **S:** *BS* 2:206 **E:** – **D:** Pre-352[[2996]](#footnote-2996)
55. **O:** [][[2997]](#footnote-2997) **Ds:** Annianus (10)’s brother **F:** Synagogue inscription, El**-**Khirbe[[2998]](#footnote-2998) **S:** Di Segni, *Early Christianity*, no. 7 **E:** Samaritan[[2999]](#footnote-2999) **D:** 4th-5th C
56. **O:** [][][[3000]](#footnote-3000) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 171 **E:** –[[3001]](#footnote-3001) **D:** 5th-7th C[[3002]](#footnote-3002)
57. **O:** [[3003]](#footnote-3003) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 194 **E:** Jew?[[3004]](#footnote-3004) **D:** –[[3005]](#footnote-3005)
58. **O:** [][[3006]](#footnote-3006) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 309 **E:** Jew?[[3007]](#footnote-3007) **D:** –[[3008]](#footnote-3008)
59. **O:** [][[3009]](#footnote-3009) **Ds:** Leontine (1)’s father, of Antioch[[3010]](#footnote-3010) **F:** Epitaph, Tiberias **S:** Schwabe, *Yohanan Levi*, no. 7 **E:** Jew?[[3011]](#footnote-3011) **D:** 3rd C
60. **O:** –[[3012]](#footnote-3012) **Ds:** Artist[[3013]](#footnote-3013) **F:** Graffiti on a fresco, Mampsis[[3014]](#footnote-3014) **S:** Negev, *Masters of the Desert*, 189 **E:** –[[3015]](#footnote-3015) **D:** Pre-222[[3016]](#footnote-3016)
61. **O:** [[3017]](#footnote-3017) **Ds:** Joseph (108)’s son **F:** Inscription, list of citizens, Hauran[[3018]](#footnote-3018) **S:** Ewing, *PEFQS* 27 (1895) 139 **E:** Jew? [[3019]](#footnote-3019)**D:** –[[3020]](#footnote-3020)
62. **O:** [[3021]](#footnote-3021) **Ds:** Tobiah (8)’s father **F:** Epitaph, Mourdouk[[3022]](#footnote-3022) **S:** Dunand, *RB* 41 (1932) 562 **E:** Jew?[[3023]](#footnote-3023) **D:** –[[3024]](#footnote-3024)
63. **O:** – **Ds:** Hillel (10)’s son **F:** Inscription, Wadi Hajjaj[[3025]](#footnote-3025) **S:** Negev, *Qadmoniot* 4 (1971) 24 **E:** –[[3026]](#footnote-3026) **D:** –[[3027]](#footnote-3027)
64. **O:** [[3028]](#footnote-3028) **Ds:** Simon (70)’s father **F:** Sarcophgus, Tiberias **S:** Ovadiah, *IEJ* 22 (1972) 231 **E:** Jew?[[3029]](#footnote-3029) **D:** 3rd C
65. **O:** [[3030]](#footnote-3030) **Ds:** Mara (1)’s father **F:** Epitaph, Tiberias **S:** Lifschitz, *Euphrosyne* 6 (1974) 24 **E:** Jew?[[3031]](#footnote-3031) **D:** –[[3032]](#footnote-3032)
66. **O:** – **Ds:** Jacob (71)’s father **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 7 **E:** – **D:** 393[[3033]](#footnote-3033)
67. **O:** [[3034]](#footnote-3034) **Ds:** Kholbidia (1)’s son **F:** Epitaph, Jaffa **S:** Price, *SCI* 22 (2003) 226 **E:** – **D:** 3rd C?[[3035]](#footnote-3035)
68. **O:** – **Ds:** Joseph (125)’s son, scribe[[3036]](#footnote-3036) **F:** Epitaph, Sepphoris, Druks **S:** Naveh, *Atiqot* 49 (2005) 114\* **E:** – **D:** 3rd-4th C
69. **O:** – **Ds:** Maḥirshah (2)’s father **F:** Epitaph, Zoar **S:** Misgav & Stern, *Tarbiz* 74 (2005) no. 26 **E:** – **D:** 361[[3037]](#footnote-3037)
70. **O:** שמ[ואל][[3038]](#footnote-3038) **Ds:** Scribe[[3039]](#footnote-3039) **F:** Synagogue Inscription, Khirbet Wadi Hamam[[3040]](#footnote-3040) **S:** Leibner, *Qadmoniot* 43 (2010) 36 **E:** – **D:** 2nd-3rd C
71. **O:** [[3041]](#footnote-3041) **Ds:** – **F:** Ring, Israel **S:** Schwabe, *Tarbiz* 7 (1936) 345 **E:** Jew?[[3042]](#footnote-3042) **D:** –[[3043]](#footnote-3043)
72. **O:** [[3044]](#footnote-3044) **Ds:** – **F:** Seal, Gaza **S:** Saller, *LA* 21 (1971) 173 **E:** Jew? [[3045]](#footnote-3045) **D:** –[[3046]](#footnote-3046)
73. **O:** – **Ds:** Yohanan (30)’s son **F:** Synagogue inscription, Rehov[[3047]](#footnote-3047) **S:** Vito, “Reḥob,” 93[[3048]](#footnote-3048) **E:** – **D:** 4th-7th C
74. **O:** [][[3049]](#footnote-3049) **Ds:** – **F:** Inscription, Elijah’s Cave **S:** Appendix, no. 5 **E:** – **D:** Pre-8th C[[3050]](#footnote-3050)

שמעון[[3051]](#footnote-3051) – *Simon*

1. **O:** ش**معون**[[3052]](#footnote-3052)**/**sumewn[[3053]](#footnote-3053) **Ds:** Judah (3)’s father **F:** – **S:** 1.*PO* iv/3, 270; 2. Pseudo-Cyril of Jerusalem, *The Cross*, 30b II **E:** – **D:** 312-37[[3054]](#footnote-3054)
2. **O:** – **Ds:** Laqish (1)’s son **F:** – **S:** *yBer* 1:1, 2d (Kosovsky, *Yerushalmi*, 487-501) **E:** – **D:** 3rd C[[3055]](#footnote-3055)
3. **O:** סימון[[3056]](#footnote-3056) **Ds:** – **F:** – **S:** *yBer* 1:5, 2c (Kosovsky, *Yerushalmi*, 561-3) **E:** – **D:** 3rd C[[3057]](#footnote-3057)
4. **O:** – **Ds:** Ada (13)’s father **F:** – **S:** *yBer* 2:3, 4d (Kosovsky, *Yerushalmi*, 56) **E:** – **D:** 3rd C[[3058]](#footnote-3058)
5. **O:** סימון[[3059]](#footnote-3059) **Ds:** Zebadi (4)’s son **F:** – **S:** *yBer* 2:8, 5c (Kosovsky, *Yerushalmi*, 209) **E:** – **D:** 3rd-4th C[[3060]](#footnote-3060)
6. **O:** – **Ds:** The pious[[3061]](#footnote-3061) **F:** – **S:** *yBer* 4:6, 8c (Kosovsky, *Yerushalmi*, 284) **E:** – **D:** 4th C[[3062]](#footnote-3062)
7. **O:** – **Ds:** Cloths superintendant[[3063]](#footnote-3063) **F:** – **S:** *yBer* 9:2, 13d (Kosovsky, *Yerushalmi*, 606) **E:** – **D:** 3rd-4th C[[3064]](#footnote-3064)
8. **O:** – **Ds:** Hanan (3)’s son **F:** – **S:** *yPea* 1:5, 16c (Kosovsky, *Yerushalmi*, 264) **E:** – **D:** 4th C[[3065]](#footnote-3065)
9. **O:** – **Ds:** Judge[[3066]](#footnote-3066) **F:** – **S:** *yPea* 6:1, 19b (Kosovsky, *Yerushalmi*, 184) **E:** – **D:** 3rd C[[3067]](#footnote-3067)
10. **O:** – **Ds:** Yaqim (1)’s son **F:** – **S:** *yPea* 7:1, 20a (Kosovsky, *Yerushalmi*, 449-50) **E:** – **D:** 3rd C[[3068]](#footnote-3068)
11. **O:** – **Ds:** Abba (21)’s son **F:** – **S:** *yDem* 1:1, 21c (Kosovsky, *Yerushalmi*, 23-4) **E:** – **D:** 3rd C[[3069]](#footnote-3069)
12. **O:** – **Ds:** Zachariah (3)’s son **F:** – **S:** *yDem* 2:1, 22c (Kosovsky, *Yerushalmi*, 212) **E:** – **D:** 4th C[[3070]](#footnote-3070)
13. **O:** – **Ds:** Narashiya (1)’s son[[3071]](#footnote-3071) **F:** – **S:** *yKil* 3:1, 28c (Kosovsky, *Yerushalmi*, 554) **E:** Babylonia?[[3072]](#footnote-3072) **D:** 3rd C[[3073]](#footnote-3073)
14. **O:** – **Ds:** Karsana (1)’s son **F:** – **S:** *yTer* 2:1, 41c (Kosovsky, *Yerushalmi*, 479-80) **E:** – **D:** 3rd C[[3074]](#footnote-3074)
15. **O:** – **Ds:** Ḥiyya (11)’s son **F:** – **S:** *yTer* 10:5, 47b (Kosovsky, *Yerushalmi*, 255) **E:** – **D:** 3rd C[[3075]](#footnote-3075)
16. **O:** סימון[[3076]](#footnote-3076) **Ds:** Joseph (17)’s father **F:** – **S:** *yBer* 9:5, 14c(Kosovsky, *Yerushalmi*, 432) **E:** – **D:** Pre-400[[3077]](#footnote-3077)
17. **O:** – **Ds:** Nazira (2)’s son **F:** – **S:** *yShab* 2:3, 5a (Kosovsky, *Yerushalmi*, 545) **E:** – **D:** 3rd-4th C[[3078]](#footnote-3078)
18. **O:** – **Ds:** Jeremiah (7)’s father **F:** – **S:** *yShab* 4:3, 7a (Kosovsky, *Yerushalmi*, 464) **E:** – **D:** Pre-400[[3079]](#footnote-3079)
19. **O:** – **Ds:** Jonathan’s[[3080]](#footnote-3080) son **F:** – **S:** *yShab* 13:7, 14b (Kosovsky, *Yerushalmi*, 439) **E:** – **D:** 3rd C[[3081]](#footnote-3081)
20. **O:** – **Ds:** Council member[[3082]](#footnote-3082) **F:** – **S:** *yPes* 4:1, 30c (Kosovsky, *Yerushalmi*, 146) **E:** – **D:** 3rd C[[3083]](#footnote-3083)
21. **O:** סימון[[3084]](#footnote-3084) **Ds:** Justus (4)’s father **F:** – **S:** *ySheq* 2:1, 46c (Kosovsky, *Yerushalmi*, 395) **E:** – **D:** Pre-400[[3085]](#footnote-3085)
22. **O:** – **Ds:** Ahi (13)’s father **F:** – **S:** *yMeg* 1:9, 71c (Kosovsky, *Yerushalmi*, 76) **E:** – **D:** 3rd C[[3086]](#footnote-3086)
23. **O:** – **Ds:** Meyasha (2)’s son **F:** – **S:** *yMeg* 1:12, 72d (Kosovsky, *Yerushalmi*, 519) **E:** – **D:** 4th C[[3087]](#footnote-3087)
24. **O:** – **Ds:** Scribe of Tarkhenet[[3088]](#footnote-3088) **F:** – **S:** *yMeg* 4:5, 75b (Kosovsky, *Yerushalmi*, 292) **E:** – **D:** 3rd C[[3089]](#footnote-3089)
25. **O:** – **Ds:** Joseph (37)’s son **F:** – **S:** *yMeg* 4:5, 75b (Kosovsky, *Yerushalmi*, 396) **E:** – **D:** 3rd C[[3090]](#footnote-3090)
26. **O:** – **Ds:** Judah (40)’s father **F:** – **S:** *yHag* 1:8, 76d (Kosovsky, *Yerushalmi*, 325) **E:** – **D:** 3rd C[[3091]](#footnote-3091)
27. **O:** סימי[[3092]](#footnote-3092) **Ds:** Father[[3093]](#footnote-3093) **F:** – **S:** *yYeb* 16:5, 15d (Kosovsky, *Yerushalmi*, 2) **E:** – **D:** 3rd C[[3094]](#footnote-3094)
28. **O:** – **Ds:** Hillel (3)’s son **F:** – **S:** *ySan* 7:5, 24c (Kosovsky, *Yerushalmi*, 204) **E:** – **D:** 3rd C[[3095]](#footnote-3095)
29. **O:** סימון[[3096]](#footnote-3096) **Ds:** Judah (7)’s brother **F:** – **S:** *yBB* 3:1, 13d (Kosovsky, *Yerushalmi*, 208) **E:** – **D:** 3rd-4th C[[3097]](#footnote-3097)
30. **O:** – **Ds:** Yohanan (10)’s son **F:** – **S:** *yAZ* 1:4, 39d (Kosovsky, *Yerushalmi*, 386) **E:** – **D:** 3rd-4th C[[3098]](#footnote-3098)
31. **O:** – **Ds:** Abshalom (2)’s son **F:** – **S:** *bBer* 7b[[3099]](#footnote-3099) (Kosowsky, *Babylonico*, 1686) **E:** – **D:** Pre-400[[3100]](#footnote-3100)
32. **O:** – **Ds:** Yohanan (1)’s student **F:** – **S:** *bBer* 21b[[3101]](#footnote-3101) (Kosowsky, *Babylonico*, 1685) **E:** Fictitious?[[3102]](#footnote-3102) **D:** 3rd C[[3103]](#footnote-3103)
33. **O:** – **Ds:** Jacob (30)’s son, of Tyre[[3104]](#footnote-3104) **F:** – **S:** *bBer* 33a[[3105]](#footnote-3105) (Kosowsky, *Babylonico*, 1711) **E:** – **D:** 3rd C[[3106]](#footnote-3106)
34. **O:** – **Ds:** Pazatos (6)’s son **F:** – **S:** *bBer* 45a[[3107]](#footnote-3107) (Kosowsky, *Babylonico*, 1744) **E:** – **D:** 3rd C[[3108]](#footnote-3108)
35. **O:** – **Ds:** Of Sidon[[3109]](#footnote-3109) **F:** – **S:** *bPes* 118a[[3110]](#footnote-3110) (Kosowsky, *Babylonico*, 1684) **E:** –[[3111]](#footnote-3111) **D:** Pre-400[[3112]](#footnote-3112)
36. **O:** ישמעאל[[3113]](#footnote-3113) **Ds:** Ziroz (2)’s son **F:** – **S:** *bSan* 14b[[3114]](#footnote-3114) (Kosowsky, *Babylonico*, 1707) **E:** – **D:** 3rd C[[3115]](#footnote-3115)
37. **O:** – **Ds:** Gladiator?[[3116]](#footnote-3116) **F:** – **S:** *Exod Rab* 3:5 (Hyman, *Toldoth*, 1226) **E:** – **D:** 3rd C[[3117]](#footnote-3117)
38. **O:** סימון[[3118]](#footnote-3118) **Ds:** Quzot (1)’s son **F:** – **S:** *S of S Rab.* 8:3 (Hyman, *Toldoth*, 964) **E:** – **D:** 3rd C[[3119]](#footnote-3119)
39. **O:** סימון[[3120]](#footnote-3120) **Ds:** Isaac (35)’s father **F:** – **S:** *Lam Rab* 1:30 (Hyman, *Toldoth*, 797) **E:** – **D:** 3rd C[[3121]](#footnote-3121)
40. **O:** – **Ds:** Shiqfa (1)’s son **F:** – **S:** *Eccl Rab* 1:11 (Hyman, *Toldoth*, 1216) **E:** – **D:** 3rd-4th C[[3122]](#footnote-3122)
41. **O:** – **Ds:** Kefa, poet[[3123]](#footnote-3123) **F:** – **S:** *Mahzor Vitry* §325 **E:** Late?[[3124]](#footnote-3124) **D:** –[[3125]](#footnote-3125)
42. **O:** [[3126]](#footnote-3126) **Ds:** Joseph (72)’s father **F:** Inscription, Tyre,[[3127]](#footnote-3127) Michon **S:** *CIJ* 880 **E:** Jew?[[3128]](#footnote-3128) **D:** –[[3129]](#footnote-3129)
43. **O:** [[3130]](#footnote-3130) **Ds:** Jacob (44)’s son **F:** Epitaph, Caesarea, Sukenik **S:** *CIJ* 890 **E:** –[[3131]](#footnote-3131) **D:** –[[3132]](#footnote-3132)
44. **O:** [[3133]](#footnote-3133) **Ds:** Alzan (1)’s father **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 905 **E:** – **D:** 3rd C
45. **O:** [[3134]](#footnote-3134) **Ds:** Tanḥum (32)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 920 **E:** – **D:** 3rd C
46. **O:** [[3135]](#footnote-3135) **Ds:** – **F:** Epitaph, Jaffa, Euting **S:** *CIJ* 923 **E:** – **D:** 3rd C
47. **O:** – **Ds:** Eleazar (35) and Shelamzion (1)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 935 **E:** – **D:** 3rd C
48. **O:** [[3136]](#footnote-3136) **Ds:** Nahum (8)’s father **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 943 **E:** – **D:** 3rd C
49. **O:** [[3137]](#footnote-3137) **Ds:** Isaac (45)’s son **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 955 **E:** – **D:** 3rd C
50. **O:** [[3138]](#footnote-3138) **Ds:** Jacob (48)’s son, of Diospolis[[3139]](#footnote-3139) **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 956 **E:** – **D:** 3rd C
51. **O:** – **Ds:** The priest[[3140]](#footnote-3140) **F:** Inscription, Mahanayim,[[3141]](#footnote-3141) Sukenik **S:** *CIJ* 1411 **E:** – **D:** –[[3142]](#footnote-3142)
52. **O:** [[3143]](#footnote-3143) **Ds:** Of Gabara[[3144]](#footnote-3144) **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1059 **S:** *BS* 2:46 **E:** – **D:** Pre-352[[3145]](#footnote-3145)
53. **O:** [[3146]](#footnote-3146) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1005 **S:** *BS* 2:59 **E:** – **D:** Pre-352[[3147]](#footnote-3147)
54. **O:** [[3148]](#footnote-3148) **Ds:** Melitius (1)’s father, of Hawarah[[3149]](#footnote-3149) **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1069 **S:** *BS* 2:60 **E:** – **D:** Pre-352[[3150]](#footnote-3150)
55. **O:** [][[3151]](#footnote-3151) **Ds:** – **F:** Synagogue inscription, Beth She‘arim **S:** *BS* 2:215 **E:** – **D:** Pre-352[[3152]](#footnote-3152)
56. **O:** [[3153]](#footnote-3153) **Ds:** Ze‘ira (13)’s father **F:** Epitaph, Beth She‘arim, catacomb 25 **S:** *BS* 2:220 **E:** – **D:** Pre-352[[3154]](#footnote-3154)
57. **O:** – **Ds:** Yohanan (18)’s son **F:** Epitaph, Beth She‘arim, catacomb 12 **S:** *BS* 3:2 **E:** – **D:** Pre-352[[3155]](#footnote-3155)
58. **O:** – **Ds:** Rabbi[[3156]](#footnote-3156) **F:** Epitaph, Beth She‘arim, catacomb 14 **S:** *BS* 3:8 **E:** – **D:** Pre-352[[3157]](#footnote-3157)
59. **O:** שמעונ[[3158]](#footnote-3158) **Ds:** Yoezer (1)’s brother **F:** Synagogue inscription, Umm el-Amad,[[3159]](#footnote-3159) Avigad **S:** Naveh, *OSM*, no. 20 **E:** – **D:** –[[3160]](#footnote-3160)
60. **O:** – **Ds:** Judah (97)’s father **F:** Synagogue inscription, Susya,[[3161]](#footnote-3161)Gutman **S:** Naveh, *OSM*, no. 80, 82 **E:** – **D:** –[[3162]](#footnote-3162)
61. **O:** – **Ds:** Eleazar (48)’s son, Joseph (99) and Eleazar (47)’s father **F:** Synagogue inscription, Susya,[[3163]](#footnote-3163) Yeivin **S:** Naveh, *OSM*, no. 81 **E:** – **D:** –[[3164]](#footnote-3164)
62. **O:** סמן[[3165]](#footnote-3165) **Ds:** Abdai (2)’s son **F:** Epitaph, Tiberias **S:** Schwabe, *Yohanan Levi*, no. 3 **E:** – **D:** –[[3166]](#footnote-3166)
63. **O:** [[3167]](#footnote-3167) **Ds:** Justinus (3)’s son **F:** Inscription, Ahmadiyye[[3168]](#footnote-3168) **S:** Gregg & Urman, no. 91\* **E:** Jew?[[3169]](#footnote-3169) **D:** –[[3170]](#footnote-3170)
64. **O:** [[3171]](#footnote-3171) **Ds:** Jacob (61)’s son **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 174 **E:** –[[3172]](#footnote-3172) **D:** –[[3173]](#footnote-3173)
65. **O:** [[3174]](#footnote-3174) **Ds:** Juliana (1)’s husband **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 185 **E:** Jew?[[3175]](#footnote-3175) **D:** –[[3176]](#footnote-3176)
66. **O:** [][[3177]](#footnote-3177) **Ds:** Seller of small wares[[3178]](#footnote-3178) **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 186 **E:** Jew?[[3179]](#footnote-3179) **D:** –[[3180]](#footnote-3180)
67. **O:** [][[3181]](#footnote-3181) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 287 **E:** Jew?[[3182]](#footnote-3182) **D:** –[[3183]](#footnote-3183)
68. **O:** [][[3184]](#footnote-3184) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 311 **E:** Jew?[[3185]](#footnote-3185) **D:** –[[3186]](#footnote-3186)
69. **O:** שמע[[3187]](#footnote-3187) **Ds:** – **F:** Synagogue inscription, Sepphoris **S:** Weiss, *Sepphoris Synagogue*, no. 9 **E:** – **D:** 5th-7th C[[3188]](#footnote-3188)
70. **O:** [[3189]](#footnote-3189) **Ds:** Samuel (64)’s son **F:** Sarcophagus, Tiberias **S:** Ovadiah, *IEJ* 22 (1972) 231 **E:** Jew?[[3190]](#footnote-3190) **D:** 3rd C
71. **O:** [[3191]](#footnote-3191) **Ds:** Alexander (13)’s son,Archelais (1)’s father **F:** Sarcophagus, Ischar[[3192]](#footnote-3192) **S:** Magen, *Flavia Neapolis*, 283 **E:** Samaritan[[3193]](#footnote-3193) **D:** 2nd-3rd C
72. **O:** – **Ds:** Abbin (30)’s son, aged 26[[3194]](#footnote-3194) **F:** Sarcophagus, Ein Nashot[[3195]](#footnote-3195) **S:** Urman, *Tarbiz* 53 (1984) 527 **E:** – **D:** 5th C
73. **O:** ש[מע]ון[[3196]](#footnote-3196) **Ds:** The quite[[3197]](#footnote-3197) **F:** Graffiti in a synagogue, Rehov[[3198]](#footnote-3198) **S:** Naveh, *Zion* 54 (1989) 11 **E:** – **D:** –[[3199]](#footnote-3199)
74. **O:** – **Ds:** Judah (107)’s father **F:** Synagogue inscription, Marot[[3200]](#footnote-3200) **S:** Naveh, *EI* 20 (1989) 305 **E:** – **D:** 4th-5th C
75. **O:** [שמע]ון[[3201]](#footnote-3201) **Ds:** – **F:** Synagogue inscription, Khirbet Ḥebra[[3202]](#footnote-3202) **S:** Naveh, *EI* 20 (1989) 307 **E:** – **D:** –[[3203]](#footnote-3203)
76. **O:** – **Ds:** Imma (3)’s father **F:** Epitaph, Ed-Dûra[[3204]](#footnote-3204) **S:** Urman, *Tarbiz* 65 (1996) 520 **E:** – **D: –**[[3205]](#footnote-3205)
77. **O:** – **Ds:** Jacob (74)’s father **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 69 (2000) no. 20 **E:** – **D:** 416[[3206]](#footnote-3206)
78. **O:** סימון[[3207]](#footnote-3207) **Ds:** Berabbi[[3208]](#footnote-3208) **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 69 (2000) no. 22 **E:** – **D:** 455[[3209]](#footnote-3209)
79. **O:** סימון[[3210]](#footnote-3210) **Ds:** Omabi (1)’s father **F:** Epitaph, Zoar **S:** Misgav & Stern, *Tarbiz* 74 (2005) no. 27 **E:** – **D:** 4th-6th C[[3211]](#footnote-3211)
80. **O:** שימעונא[[3212]](#footnote-3212) **Ds:** – **F:** Synagogue Inscription, Khirbet Wadi Hamam[[3213]](#footnote-3213) **S:** Leibner, *Qadmoniot* 43 (2010) 36 **E:** – **D:** 2nd-3rd C
81. **O:** [שמ]עון[[3214]](#footnote-3214) **Ds:** Shiphra (2)’s son **F:** Amulet, Munich, private collection **S:** *AMB* no. 14 **E:** – **D:** –[[3215]](#footnote-3215)
82. **O:** סימון[[3216]](#footnote-3216) **Ds:** Cattia (1)’s son **F:** Amulet, Horvat Kannah[[3217]](#footnote-3217) **S:** *MSF* no. 19 **E:** – **D: –**[[3218]](#footnote-3218)
83. **O:** – **Ds:** Spinner?[[3219]](#footnote-3219) **F:** Jar **S:** Naveh, *IOS* 9 (1979) 28 **E:** – **D:** –[[3220]](#footnote-3220)
84. **O:** [[3221]](#footnote-3221) **Ds:** Aianus (1)’s son, agoranomus[[3222]](#footnote-3222) **F:** Weight, Sepphoris **S:** Meshorer, *BA* 49 (1986) 17 **E:** Jew?[[3223]](#footnote-3223) **D:** –[[3224]](#footnote-3224)
85. **O:** [[3225]](#footnote-3225) **Ds:** Yohanan (32)’s son **F:** Oil lamp, Jersualem **S:** Loffreda, *LA* 44 (1994) 595 **E:** Jew?[[3226]](#footnote-3226) **D:** –[[3227]](#footnote-3227)
86. **O:** – **Ds:** Priest[[3228]](#footnote-3228) **F:** Epitaph, Sepphoris **S:** Aviam & Amitai, *Cathedra* 141 (2011) no. 10 **E:** – **D:** 2nd-4th C
87. **O:** – **Ds:** Rabbi[[3229]](#footnote-3229) **F:** Epitaph, Sepphoris **S:** Aviam & Amitai, *Cathedra* 141 (2011) no. 11 **E:** – **D:** 2nd-4th C
88. **O:** – **Ds:** – **F:** Inscription, Beth Govrin[[3230]](#footnote-3230) **S:** Yardeni, personal communication **E:** – **D:** –[[3231]](#footnote-3231)
89. **O:** – **Ds:** – **F:** Synagogue inscription, Rehov[[3232]](#footnote-3232) **S:** Vito, “Reḥob,” 93[[3233]](#footnote-3233) **E:** – **D:** 4th-7th C
90. **O:** – **Ds:** – **F:** Synagogue inscription, Rehov[[3234]](#footnote-3234) **S:** Vito, “Reḥob,” 93[[3235]](#footnote-3235) **E:** – **D:** 4th-7th C

שמעיה[[3236]](#footnote-3236) – *Shemayah*

1. **O:** ישעיה[[3237]](#footnote-3237) **Ds:** Jeremiah (12)’s father **F:** – **S:** *Gen Rab* 93:6 (Hyman, *Toldoth*, 815) **E:** – **D:** Pre-400[[3238]](#footnote-3238)
2. **O:** שימעיי[[3239]](#footnote-3239) **Ds:** Auxentius (1)’s son, master[[3240]](#footnote-3240) **F:** Synagogue inscription, Beth Govrin[[3241]](#footnote-3241) **S:** *CIJ* 1195 **E:** – **D:** –[[3242]](#footnote-3242)
3. **O:** – **Ds:** Isaac (65)’s son **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 69 (2000) no. 25 **E:** – **D:** 505[[3243]](#footnote-3243)

[[3244]](#footnote-3244)שפט– *Shafat*

1. **O:** –[[3245]](#footnote-3245) **Ds:** Ṣavo (1)’s son, leader[[3246]](#footnote-3246) **F:** – **S:** *Tulida*, 135 **E:** Samaritan[[3247]](#footnote-3247) **D:** 3rd-4th C[[3248]](#footnote-3248)
2. **O:** שפטיה[[3249]](#footnote-3249)**/**שפטי[[3250]](#footnote-3250)/שפטאי[[3251]](#footnote-3251) **Ds:** – **F:** – **S:** *bMeg* 32a[[3252]](#footnote-3252) (Kosowsky, *Babylonico*, 1750-1) **E:** – **D:** 3rd C[[3253]](#footnote-3253)

תחנה[[3254]](#footnote-3254) – *Tehinah*

1. **O:** – **Ds:** The pious[[3255]](#footnote-3255) **F:** – **S:** *Eccl Rab* 9:7 (Hyman, *Toldoth*, 1238) **E:** – **D:** Pre-400[[3256]](#footnote-3256)

תימא[[3257]](#footnote-3257) – *Teima*

1. **O:** – **Ds:** Pappus (6)’s son **F:** – **S:** *ySan* 4:7, 22b (Kosovsky, *Yerushalmi*, 590) **E:** – **D:** 3rd C[[3258]](#footnote-3258)
2. **O:** [[3259]](#footnote-3259)/ Thaemi[[3260]](#footnote-3260) **Ds:** Julianus (2), Saad (1)’s son, Syrian of Canotha[[3261]](#footnote-3261) **F:** Epitaph, France, Oehler **S:** *CIJ* 61\* **E:** Jew?[[3262]](#footnote-3262) **D**: Post-211[[3263]](#footnote-3263)
3. **O:** [[3264]](#footnote-3264)/תמא[[3265]](#footnote-3265) **Ds:** Of Emesa[[3266]](#footnote-3266) **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1023, 1024, 1025 **S:** *BS* 1:12, 2. 2:11. 3. 2:12 **E:** –[[3267]](#footnote-3267) **D:** Pre-352[[3268]](#footnote-3268)
4. **O:** תמה[[3269]](#footnote-3269) **Ds:** – **F:** Synagogue inscription, Ma‘on,[[3270]](#footnote-3270) **Y**eivin **S:** Naveh, *OSM*, no. 57 **E:** – **D:** –[[3271]](#footnote-3271)

1. Biblical, see e.g. Num 1:11. [↑](#footnote-ref-1)
2. In Coptic, see vol. 1, Introduction 2.8.4, p. 31. In Greek this would read . In Hebrew it would read אבידון. On the additional ו in the suffix see vol. 4, Introduction 2.3.5.1, p. 13. [↑](#footnote-ref-2)
3. In Coptic – paryhereus. On this title see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-3)
4. In the days of Constantine. These are his dates, see Introduction 7.1. [↑](#footnote-ref-4)
5. On the interchange of the letters י and ו see vol. 4, Introduction 2.7.1, p. 13. [↑](#footnote-ref-5)
6. See next note. [↑](#footnote-ref-6)
7. Aaron is described as דמן אבודן (of Abudan) but no such place is recorded. Thus it may be a family name, see vol. 1, Introduction 6.1.2, p. 46. [↑](#footnote-ref-7)
8. Suggested by *CIIP* 1/2 no. 881. [↑](#footnote-ref-8)
9. 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. [↑](#footnote-ref-9)
10. In Arabic, see Introduction 2.5.2. In Hebrew this would read אביה. [↑](#footnote-ref-10)
11. On the Samaritan sects see Introduction 3.3.3. According to Abu’l Fath, the sect of this Abiah and Dositheus (1) is to be understood separately from the great Samaritan Dosithean heresy. [↑](#footnote-ref-11)
12. This is a Samaritan chronicle, see Introduction 5.1.2.2. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-12)
13. On Abu’l Fath’s dating of Samaritan sects, see Introduction 7.2.2.1. [↑](#footnote-ref-13)
14. Biblical, e.g. 1 Sam 22:20. אביתר was a priest under King David. [↑](#footnote-ref-14)
15. Was a student of Rabbi Jonathan (1), who was also a teacher of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-15)
16. On the form see vol. 3, under Ebiathar (1) B/M, p. 1. On the interchange of  and  see vol. 1, Introduction 2.2.6, p. 21. The fall of the  is probably a scribal error, see vol. 3, Introduction 2.8.2, p. 20. [↑](#footnote-ref-16)
17. Jewishness indicated both by his name, see vol. 3, Introduction 6.6, pp. 60-1, and perhaps also because it is accompanied by a menorah, see vol. 3, Introduction 6.3.1, 35. [↑](#footnote-ref-17)
18. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-18)
19. Biblical, e.g. Gen 17:5. אברהם is the name of the famous biblical patriarch, forefather of the Jewish people. [↑](#footnote-ref-19)
20. On this form see vol. 3, Abraham (13) B/M, p. 72. [↑](#footnote-ref-20)
21. The story of this person’s conversion to Judaism begins with the words:     (there was a certain exemplary monk). If this is the name he adopted after he converted, this is the first instance of the name Abraham serving for converts. Later on it became the standard name for male proselytes, see Introduction 1.1.1.1. [↑](#footnote-ref-21)
22. See previous note and vol. 1, Introduction 6.3.3, p. 50. [↑](#footnote-ref-22)
23. See H. Sivan, *Palestine in Late Antiquity* (Oxford 2008) 51. [↑](#footnote-ref-23)
24. For this form see under Abraham (9) B/M, vol. 3, p. 73, n. 23. [↑](#footnote-ref-24)
25. On the dating of this text see Dan, *Zion* 36 (1971). [↑](#footnote-ref-25)
26. שמטעימה, which is probably a nickname. [↑](#footnote-ref-26)
27. Appears in a list of leaders who were accorded territory by the Samaritan leader Baba Rabba (Bebai [1]), see Introduction 3.3.1. [↑](#footnote-ref-27)
28. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-28)
29. These are the dates of Baba Rabba (Bebai [1]), see Introduction 7.2.3. He was his contemporary. [↑](#footnote-ref-29)
30. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late, but see Introduction 6.4.1. [↑](#footnote-ref-30)
31. See Introduction 7.6.6 and previous note. [↑](#footnote-ref-31)
32. For this form as being an abbreviation of the biblical name Abraham, in which the Hebrew suffix fell because it was interpreted as belonging to a misunderstood case system, see vol. 3, Introduction 2.2.1.1.6, p. 12. [↑](#footnote-ref-32)
33. In Latin – Sir[..], see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-33)
34. Near Venice , in Italy. [↑](#footnote-ref-34)
35. The name and provenance made editors consider it Jewish, but the name was also common among Syrian Christians, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-35)
36. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-36)
37. See above, n. 14. [↑](#footnote-ref-37)
38. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-38)
39. In vol. 3 both the form  (see under Abraham [2] B/M, p. 72) and (see under Abraham [9] B/M, p. 72) are recorded. This is a combination of the two. [↑](#footnote-ref-39)
40. See above, n. 14. [↑](#footnote-ref-40)
41. The inscription comes from the antiquities market. The man who traded this inscription claimed that it comes from a place associated with Abraham. Mordtmann understood this to refer to Hebron. [↑](#footnote-ref-41)
42. This inscription was presumably found in Hebron. It mentions the biblical Abraham, Isaac and Aaron. It could be Jewish but is could of course just as likely be Christian, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-42)
43. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-43)
44. Biblical, e.g. 2 Sam 3:3. אבשלום was David’s rebellious son. [↑](#footnote-ref-44)
45. His daughter is mentioned in association with Eleazar (8), see Introduction 7.4.3. [↑](#footnote-ref-45)
46. So in the printed version to *bBB* 68a, This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.1.1.2.1.1, pp. 23-4. For this form see vol. 1, under Eutolmus (3) G/M, p. 279. Perhaps this was his name, and אבשלום is a scribal “correction” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-46)
47. So in the Vatican 115 Ms to *bBB* 68a, see previous note. On the form אבטולמוס see previous note. On the fall of the וs see vol. 4, Introduction 2.3.5.4, p. 13. [↑](#footnote-ref-47)
48. So in the Florence II-I-9 Ms to *bBB* 68a, see above, n. 3. For this form see vol. 1, under Eutolmus (2) G/M, p. 279. [↑](#footnote-ref-48)
49. So in the printed versions of *bBer* 7b, see above, n. 3. For this form see vol. 1, under Abshalom (6) B/M, p. 60. [↑](#footnote-ref-49)
50. Although mentioned only in BT, his son is designated רבי in all the traditions in which he is mentioned (*bBer* 7a; *bMeg* 14a and *bBB* 68a), see Introduction 5.1.3.2.2 and transmits traditions in Hebrew, see Introduction 5.1.3.2.5. [↑](#footnote-ref-50)
51. Mentioned in no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-51)
52. In Thamoudian script, see Introduction 2.5.3. On biblical names losing their vocalization see vol. 4, Introduction 2.3.5.6, p. 13. [↑](#footnote-ref-52)
53. A village in Transjordan, near Karak. [↑](#footnote-ref-53)
54. Jewishness sugested based on name, see vol. 3, Intruduction 6.6, pp. 50-1. However the region is not particularly Jewish and the inscription is in the Thamoudean script, see Intruduction 2.2.1.6. [↑](#footnote-ref-54)
55. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-55)
56. Althouth this form is not recorded elsewhere, it seems like a standard transliteration of this name into Greek. In vol. 1, under Abshalom (3) the form indicates the use of the letter  for this transliteration and the form  for שלום is found in the standard transliteration of the name שלמציון into Greek (e.g. in vol. 1, under Shalmzion [16] S-H/F, p. 427). The suffix is standard Greek, see vol. 1, Introduction 2.1.1.1, p. 18. [↑](#footnote-ref-56)
57. In Greek – . Because the inscription was found in the theatre of Beth She’an he may be the architect of the theatre. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-57)
58. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.1, p. 51. The region was not particularly Jewish in character, see Introduction 6.2.1.4. [↑](#footnote-ref-58)
59. Biblical, e.g. Exod 4:14. אהרון was the name of Moses’ brother, the first priest. [↑](#footnote-ref-59)
60. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-60)
61. In Aramaic – כהנה. On such titles see Introduction 3.3.2. [↑](#footnote-ref-61)
62. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-62)
63. These are the date of Baba Rabba (Bebai [1]), see Introduction 7.2.3. He is his contemporary. [↑](#footnote-ref-63)
64. See above, n. 2. [↑](#footnote-ref-64)
65. See above, n. 3. [↑](#footnote-ref-65)
66. See above, n. 4. [↑](#footnote-ref-66)
67. See above, n. 5 [↑](#footnote-ref-67)
68. Suggested by *CIIP* 1/2, no. 881. [↑](#footnote-ref-68)
69. On this form see vol. 3, Aaron (2) B/M, p. 75. [↑](#footnote-ref-69)
70. The inscription comes from the antiquities market. The man who produced this inscription claimed that it comes from a place associated with Abraham. Mordtmann understood this to refer to Hebron. [↑](#footnote-ref-70)
71. This inscription was presumably found in Hebron. It mentions the biblical Abraham, Isaac and Aaron. It could be Jewish but is could of course just as likely be Christian, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-71)
72. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-72)
73. The replacement of א with ע and of ה with א indicate the decline of the laryngeals, see vol. 1, Introduction 2.5.1, pp. 28-9 and vol. 4, Introduction 2.3.1, pp. 10. [↑](#footnote-ref-73)
74. The inscription is dated to 509 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-74)
75. Biblical, e.g. Gen 46:21. The word אחא means brother in Aramaic. [↑](#footnote-ref-75)
76. For this form see vol. 1, under Ahi (1) B/M, p. 61. [↑](#footnote-ref-76)
77. Was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-77)
78. So in BT. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.2.1.1.2.1.1, pp. 23-4. For this form see vol. 4, under Ahi (1) B/M, p. 56. [↑](#footnote-ref-78)
79. So in *yErub* 6:7, 23d, and see previous note. For this form see vol. 4, under Ahi (1) B/M, p. 56. [↑](#footnote-ref-79)
80. So in *yBer* 1:6, 3d, see above, n. 4. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. This is probably a variation of the biblical name אחיה, see below. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. [↑](#footnote-ref-80)
81. Was associated with Rabbi Abbahu (1), who was a student and contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-81)
82. See above, n. 2. [↑](#footnote-ref-82)
83. His son always cites Rabbi Judah the Patriarch (in vol. 1, Judah [36] B/M, p. 113), indicating that he came after him see vol. 1, Introduction 7.5.1.4, p. 52. [↑](#footnote-ref-83)
84. See above, n. 2. [↑](#footnote-ref-84)
85. His son was Rabbi Yohanan (1)’s student, see Introduction 7.4.1. [↑](#footnote-ref-85)
86. See above, n. 2. [↑](#footnote-ref-86)
87. Was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-87)
88. See above, n. 2. [↑](#footnote-ref-88)
89. Was a contemporary of Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-89)
90. See above, n. 2. [↑](#footnote-ref-90)
91. His son was a contemporary of Rav Hisda (in vol. 4, Hesediah [1] B/M, p. 79) who died in 309, see vol. 4, Introduction 8.2.1, pp. 40-1 and Introduction 7.4.5. [↑](#footnote-ref-91)
92. See above, n. 2. [↑](#footnote-ref-92)
93. Was a student of the students of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-93)
94. See above, n. 2. [↑](#footnote-ref-94)
95. Was a contemporary Alexander (1) G/M, who was a contemporary of Rabbi Yohanan (1)’s students, see Introduction 7.4.1. [↑](#footnote-ref-95)
96. So e.g. in *yBer* 5:1, 8d. For this form see vol. 4, under Ahi (1) B/M, p. 56. [↑](#footnote-ref-96)
97. Was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-97)
98. See above, n. 2. [↑](#footnote-ref-98)
99. This is his only appearance in rabbinic literature. He is the son of Abba (70) S-H/M, in vol. 4, p. 311, but he was probably Palestinian, as his title רבי suggests. It is well known that his father spent many years in Palestine. He is not to be identified with Ahi (23) son of Abba (60) B/M (see vol. 4, p. 56), [↑](#footnote-ref-99)
100. His father was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-100)
101. See above, n. 2. [↑](#footnote-ref-101)
102. His son was a contemporary of Rabbi Yosi (Joseph [7]) see Introduction 7.4.3. [↑](#footnote-ref-102)
103. See above, n. 2. [↑](#footnote-ref-103)
104. Transmits a tradition in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-104)
105. See above, n. 2. [↑](#footnote-ref-105)
106. His son transmits a tradition in the name of Resh Laqish (Simon [2]), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-106)
107. See above, n. 2. [↑](#footnote-ref-107)
108. In Hebrew – שר הבירה. On a possible interpretation of this name see Introduction 3.1.3.3.1. [↑](#footnote-ref-108)
109. Although he appears only in BT he bears the title רבי (see Introduction 5.1.3.2.2) and is always mentioned in association with a place in Palestine (Usha – *bKet* 22a; *bBB* 146a) or Syria (Antioch – *bYev* 45a; *bKet* 88a; *bArakh* 22b). [↑](#footnote-ref-109)
110. Was a contemporary of Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-110)
111. See above, n. 2. [↑](#footnote-ref-111)
112. So in the Munich 95 Ms. On such a suffix see vol. 1, Introduction 2.4.5.1. It could, however, be referring to the word “his brother” rather than to a name, see above, n. 1. [↑](#footnote-ref-112)
113. Although he shows up only in BT, he is said to appear on a divorce bill from “there” (התם), which in BT always means Palestine. He is mistakenly listed in vol. 4, under Ahi (22) B/M, p. 56. [↑](#footnote-ref-113)
114. Mentioned in a divorce bill discussed by Rav Ashi (2), who died in this year, according to *ShGa* § 186, see vol. 4, Introduction 8.2.1, pp. 40-1. [↑](#footnote-ref-114)
115. So only in the Vilna print. Elsewhere in the mss אחי. For this form see vol. 1, under Ahi (2) B/M, p. 61. [↑](#footnote-ref-115)
116. In Aramaic – בריבי. On this title see Introduction 3.1.1. [↑](#footnote-ref-116)
117. Although mentioned only in BT, here, he is mentioned as a precedent in a tradition transmitted by Rabbi Yohanan (1), see Introduction 5.1.3.2.3. [↑](#footnote-ref-117)
118. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-118)
119. See above, n. 2. [↑](#footnote-ref-119)
120. In Hyman, *Toldoth*, 124, under this name, the author refers the reader to a person named אבא בר עולא. But no such person is discussed in the book. He mentions him under אבא בר עילאי (pp. 53-4). [↑](#footnote-ref-120)
121. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-121)
122. See above, n. 2. [↑](#footnote-ref-122)
123. His son was a student of Rabbi Asi (Joseph [29]) who was a companion of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-123)
124. See above, n. 2. [↑](#footnote-ref-124)
125. Probably also mentioned in *Gen Rab* 94:2, where he is recorded as בר אילא (in the London MS) and בר עולה (in the Vatican MS 30) but also as בר שילא (in the Munich 97 MS). [↑](#footnote-ref-125)
126. In Hebrew – איש כפר תמרתה, see Reeg, *Ortsnamen*, 375-6. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-126)
127. His father was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-127)
128. Biblical, e.g. 1 Kgs 11:29. אחיה was a prophet. [↑](#footnote-ref-128)
129. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-129)
130. Biblical, e.g. 1 Kgs 17:1. אליהו was the name of a prophet. [↑](#footnote-ref-130)
131. For the form see vol. 3, under Elijah (1) B/M, p. 76. [↑](#footnote-ref-131)
132. In Greek – . On this title see vol. 3, Introduction 6.4.1.2.2.5.2, p. 40. [↑](#footnote-ref-132)
133. This person has a biblical name but he could be Christian, see vol. 3, Introduction 6.6.7, p. 52. L. Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* (PhD Thesis, Hebrew University, Jerusalem 1997) 458**-**60 claims that the building referred to in the inscription is civil and not religious and has pagan overtones. The title “beyond reasonable doubt … was a municiple functionary who had nothing to do with with the ecclesiastical hierarchy.” Despite the date – 1st indiction – the inscription cannot be dated. It could be early, before Christianity got a firm grip on Caesarea and the man, if not Christian, could be Jewish. [↑](#footnote-ref-133)
134. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-134)
135. For this form see vol. 3, under Elijah (3) B/M, p. 76. [↑](#footnote-ref-135)
136. The inscription is accompanied by a menorah, see vol. 3, Introduction 6.3.1, p. 35. [↑](#footnote-ref-136)
137. See above, n. 2. [↑](#footnote-ref-137)
138. See above, n. 7.. [↑](#footnote-ref-138)
139. See above, n. 8. This is probably this form without the Greek suffix, see vol. 1, Introduction 2.1.1, pp. 17-8. [↑](#footnote-ref-139)
140. In this inscription he is described as one of the friends ([]) of those who inscribed the text (identified by Di Segni as Armenian). Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-140)
141. See above, n. 8. [↑](#footnote-ref-141)
142. In Greek – [](). On such title see Introduction 3.1.3.3. [↑](#footnote-ref-142)
143. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-143)
144. See above, n. 8. [↑](#footnote-ref-144)
145. Jewishness suggested by Di Segni, based on name, and other possible features, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-145)
146. See below, n. 27. [↑](#footnote-ref-146)
147. In Greek –  (stewardship of Elius Magistrate – Offord’s translation). On this title see Introduction 3.1.3.4. [↑](#footnote-ref-147)
148. In north Israel, on the source of the Jordan river. [↑](#footnote-ref-148)
149. The inscription is dated to the time of Diocletian. A person named Elijah under his anti-Christian rule would have been Jewish, see vol. 3, Introduction 6.6, pp. 50-1. However, this was the name of an administrative official, and it may not have been a rendition of Elijah, but rather of a Greek name, see e.g. *WGE*. 348-9. [↑](#footnote-ref-149)
150. The stone refers to the Diocletian at the time he assumed with Maximinus the title Augustus. These are the dates when this title would have been relevant, see Introduction 7.1. [↑](#footnote-ref-150)
151. This form (with a *spiritus asper*) is recorded as the name of the sun-god in Greece, see *WGE*, 456-7, but in the Elijah’s Cave a recurrance of forms of this rare name is suggestive. It may be a variation on the name of the hero of the cave, see Appendix 4.3.3.1. [↑](#footnote-ref-151)
152. In Hebrew, in Greek letters –  (בית). On this see Appendix 4.3.3.1.2. [↑](#footnote-ref-152)
153. For the problems of the Jewishness of persons recorded in this location see Introduction 6.2.1.7. [↑](#footnote-ref-153)
154. See above, n. 23, and vol. 1, Introduction 6.1.2, p. 46. [↑](#footnote-ref-154)
155. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-155)
156. This form is recorded as a mythical name of the founder of Helas, see *WGE*, 349, but in the Elijah’s Cave a recurance of forms of this rare name is suggestive. It may be a variation on the name of the hero of the cave, see Appendix 4.3.3.1. [↑](#footnote-ref-156)
157. In Greek – [], []() (). On the titles see Introduction 3.1.3.1 and 3.1.3.4. On the regional designataion see vol. 1, Introduction 3.2.6, p. 34. And see also Appendix 4.3.3.1.1. [↑](#footnote-ref-157)
158. See above, n. 24. [↑](#footnote-ref-158)
159. See above, n. 26. [↑](#footnote-ref-159)
160. See above, n. 27. [↑](#footnote-ref-160)
161. See above, n. 24. [↑](#footnote-ref-161)
162. See above, n. 26. [↑](#footnote-ref-162)
163. Biblical, e.g. Ezra 8:4. [↑](#footnote-ref-163)
164. So in the printed edition, in Vatican 60 Ms and in other mss. In the Theodor-Albeck edition אליהו עינני, but this makes no sense. [↑](#footnote-ref-164)
165. Samuel (3) transmits a tradition in his name, see Introduction 7.4.2. [↑](#footnote-ref-165)
166. Biblical, e.g. 2 Kgs 23:20. אליקים was a king of Judah. [↑](#footnote-ref-166)
167. Although mentioned only in BT and only here, he is described as transmitting a tradition in the name of the Holy Community in Jerusalem (קהילא קדישא דבירושלם), see S. Safrai “The Holy Congregation in Jerusalem,” *Scripta Hierosolymitana* 23 (1972) 62-78, see Introduction 5.1.3.2.1. [↑](#footnote-ref-167)
168. His son transmits a tradition in the name of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-168)
169. Biblical priestly course: 1 Chr 24:12. [↑](#footnote-ref-169)
170. His son was a contemporary of Rabbi Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-170)
171. So in the printed version, but in the mss אלישיב. This form is probably a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-171)
172. His son comments on the words of Resh Laqish (Simon [2]), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-172)
173. Biblical, e.g. 1 Kgs 19:16. אלישע was a prophet, and Elijah’s disciple. [↑](#footnote-ref-173)
174. South**-**west of Safed. [↑](#footnote-ref-174)
175. Ben Zvi maintained that it is not possible, according to the shape of the letters, to date the inscriptions but he connected them with reports of medieval pilgrims about their visit to the cave of Rabbi Tanḥum of Parod, and thus concluded that the inscriptions too are medieval. On this sort of problem see Introduction 6.4. [↑](#footnote-ref-175)
176. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. However, see also previous note. [↑](#footnote-ref-176)
177. Biblical, e.g. Exod 6:23. This is a Hasmonean name, see Introduction 1.1.1.2. [↑](#footnote-ref-177)
178. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-178)
179. On this list see Introduction 3.3.2.1. [↑](#footnote-ref-179)
180. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-180)
181. Chronology calculated roughly according to the Tulida, see Introduction 7.2.1. [↑](#footnote-ref-181)
182. See above, n. 2. [↑](#footnote-ref-182)
183. In Hebrew – כהן. On such designations see Introduction 3.3.2. [↑](#footnote-ref-183)
184. See above, n. 4. [↑](#footnote-ref-184)
185. These are the dates of Baba Rabba (Bebai [1]), see Introduction 7.2.3. He was his contemporary. [↑](#footnote-ref-185)
186. See above, n. 2. [↑](#footnote-ref-186)
187. See above, n. 3. [↑](#footnote-ref-187)
188. See above, n. 4. [↑](#footnote-ref-188)
189. See above, n. 5. [↑](#footnote-ref-189)
190. See above, n. 2. [↑](#footnote-ref-190)
191. See above, n. 3. [↑](#footnote-ref-191)
192. See above, n. 4. [↑](#footnote-ref-192)
193. See above, n. 5. [↑](#footnote-ref-193)
194. See above, n. 2. [↑](#footnote-ref-194)
195. See above, n. 3. [↑](#footnote-ref-195)
196. See above, n. 4. [↑](#footnote-ref-196)
197. See above, n. 5. [↑](#footnote-ref-197)
198. See above, n. 2. [↑](#footnote-ref-198)
199. See above, n. 3. [↑](#footnote-ref-199)
200. See above, n. 4. [↑](#footnote-ref-200)
201. Described as officiating in the days when Muhammad came to power, see vol. 4, Introduction 8.3.2, p. 42. [↑](#footnote-ref-201)
202. Was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-202)
203. Was associated with the general Ursicinus, who was active in Palestine in the year 351-2 (*yBes* 1:7, 60c), see Introduction 7.4.3. [↑](#footnote-ref-203)
204. Judah (8), who was a student of Samuel (3), transmits in his name, see Introduction 7.4.2. [↑](#footnote-ref-204)
205. His son was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-205)
206. His son cites traditions of the tanna, Eleazar (Eleazar [58] B/M in vol. 1, p. 66), see Introduction 7.4.1. [↑](#footnote-ref-206)
207. This person is only mentioned once (here) in the form ר' אלעזר ב"ר הושעיה. Elsewhere in PT we find the formula ר' אלעזר בשם ר' הושעיה (Rabbi Eleazar in the name of Rabbi Hoshaiah). Also Hyman does not record him. Yet in all the mss (Leiden, Vatican Paris, London) and in the Venice print here the first form is recorded. Only in the margins of the Leiden Ms is the text emended. I think this form is the *lectio difficilior,* but doubt lingers. [↑](#footnote-ref-207)
208. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-208)
209. For this form see vol. 1, Eleazar (82) B/M, p. 67. [↑](#footnote-ref-209)
210. In Aramaic – דרומייה in *yPeah* 8:2, 20d and דרומיא in *yYom* 6:6, 44a and *yMeg* 1:8, 71b, see Reeg, *Ortsnamen*, 212-4. On such designations see vol. 1, Introduction 3.2.6, p. 34. In *yGit* 6:7, 48b he is designated דמן רומא, which may imply that his provenance is the city of Rome, but this is doubtful. Although Hyman, *Toldoth*, 214 makes a distinction between the two, because he thinks they date from different times, but I think the same sage is intended, and the mistake is in the transmission tradition. [↑](#footnote-ref-210)
211. Was a student of Rabbi Yosi (Joseph [7]). See Introduction 7.4.3. [↑](#footnote-ref-211)
212. See above, n. 33. [↑](#footnote-ref-212)
213. Could be identified with Eleazar (61) B/M, in vol. 1, p. 66, but since both are so rare, and the names so common, this is unlikely. [↑](#footnote-ref-213)
214. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-214)
215. See previous note. [↑](#footnote-ref-215)
216. See above, n. 33. [↑](#footnote-ref-216)
217. Was a contemporary of Rabbi Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-217)
218. See above, n. 33. [↑](#footnote-ref-218)
219. Was a contemporary of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-219)
220. For the form אלעי see vol. 1, Eleazar (32) B/M, p. 66. On the additional י and א vowels see vol. 4, Introduction 2.3.5.2, and 2.5.3.1, p. 12. [↑](#footnote-ref-220)
221. Rabbi Yohanan (1) transmits in his son’s name, see Introduction 7.4.1. [↑](#footnote-ref-221)
222. See above, n. 38. [↑](#footnote-ref-222)
223. For the name אליעזר see vol. 1, under Eleazar (3) B/M, p. 65. On the fall of the initial א as a Palestinian-Aramaic linguistic phenomenon see vol. 1, Introduction 2.5.2, p. 29. [↑](#footnote-ref-223)
224. Hyman, *Toldoth*, 185, claims there is no such person, because in his appearance in *yTer* 11:2, 47d, the text which runs: לעזר ביה ר' ישמעאל should be read לעזר בשם ר' ישמעאל. However, he does not refer to the text here, which runs רבי ליעזר בן ישמעאל. This notwithstanding, because both texts refer beforehand to the tanna Rabbi Yishmael (Ishmael [4] B/M. in vol. 1, p. 177), he may be correct, and no such person exists. [↑](#footnote-ref-224)
225. See above, n. 38. [↑](#footnote-ref-225)
226. See above, n. 33. [↑](#footnote-ref-226)
227. See above, n. 38. [↑](#footnote-ref-227)
228. See above, n. 33. [↑](#footnote-ref-228)
229. His son was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-229)
230. Although mentioned only in BT, he is always designated by the Palestinian title רבי, see Introduction 5.1.3.2.2. [↑](#footnote-ref-230)
231. Transmits in the name of Resh Laqish (Simon [2]), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-231)
232. So in the Jerusalem Yad Harav Herzog 1 and the Munich 95 Mss to *bTaan* 10b. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.2.1.1.2.1.1, pp. 23-4. For this name, see vol. 1, Aila S-H/M, p. 361. This is probably a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-232)
233. So in the Oxford Opp. Add. Fol. 23 Ms. to *bTaan* 10b and in the Jerusalem – Yad Harav Herzog 1 Ms to *bSot* 49a, see previous note. On this form see vol. 4, Eleazar (6) B/M, p. 61. [↑](#footnote-ref-233)
234. So in the Munich 140 Ms to *bTaan* 10b and in the Oxford – Bodl. Heb. d. 20 to *bSot* 49a, see above, n. 56. For this form see above, n. 44. [↑](#footnote-ref-234)
235. So in the Spanish print to *bTaan* 10b, see above, n. 56. On this name see vol. 4 under Ulla S-H/M, pp. 389-90. This is probably a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-235)
236. Although he appears only in BT (here and in *bSot* 49 and in *bSan* 94b), he is designated רבי, see Introduction 5.1.3.2.2, pp. 39-40, and transmits haggadic traditions, in Hebrew, see Introduction 5.1.3.2.5-6. [↑](#footnote-ref-236)
237. Mentioned with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-237)
238. An amora by the name of ר' אלעזר (Eleazar [8]) is mentioned often in PT (e.g. *yBer* 2:1, 4b) but never as the son of a פדת. Thus he appears only in BT, and I assume he is a different person. Hyman, *Toldoth*, 192, claims that Eleazar ben Pedat was Babylonian, but does not bring clear cut evidence for this. That he was the father of Pedat (1) S-H/M, mentioned often in PT, is shown in *yMeg* 4:10, 75c. Thus I assume he is Palestinian. [↑](#footnote-ref-238)
239. Was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-239)
240. Although he appears only here in BT, he is consistently designated by the title רבי and transmits a tradition in Hebrew, see above, n. 60. [↑](#footnote-ref-240)
241. Naḥmani (1) B/M in vol. 4, p. 112 transmits in his name. This is the date of his death, see introduction 7.4.5. [↑](#footnote-ref-241)
242. For the name אלעי see above, n. 44. On the fall of the initial א as a Palestinian-Aramaic linguistic phenomenon see vol. 1, Introduction 2.5.2, p. 29. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-242)
243. Hyman, *ibid*., and 753 identifies him with a יוסף בן עילאי mentioned in *bSuk* 26a, as a Babylonian, but a Babylonian provenance in *Gen Rab* is unlikely. [↑](#footnote-ref-243)
244. Rabbi Levi (6), who was a contemporary of Rabbi Yohanan (1), transmits in his son’s name, see Introduction 7.4.1. [↑](#footnote-ref-244)
245. Transmits in the name of Rabbi Aha (Ahi [1]), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-245)
246. Samuel (3) transmits in his son’s name, see Introduction 7.4.2. [↑](#footnote-ref-246)
247. In Aramaic – בצראה, see Reeg, *Ortsnamen*, 77-8. On Bostra see Introduction 3.2.1. [↑](#footnote-ref-247)
248. Only in the Vilna edition. In the Buber edition this part of the midrash is missing. [↑](#footnote-ref-248)
249. See above, n. 69. [↑](#footnote-ref-249)
250. In this composition Se‘adya Gaon explains the work of poets (אלשערא in Judeo-Arabic), and lists this one among them. And see Introduction 3.1.3.6. [↑](#footnote-ref-250)
251. Zulay, *Eretz Israel*, 165, dates him to the Byzantine period, see Introduction 7.5.5. [↑](#footnote-ref-251)
252. Known to us through his “signature” (achrosticon) in his liturgical poems (*piyutim*), see Introduction 3.1.3.6. [↑](#footnote-ref-252)
253. See above, n. 75. [↑](#footnote-ref-253)
254. For this form see vol. 1, Eleazar (14) B/M, p. 65. [↑](#footnote-ref-254)
255. See above, n. 78. [↑](#footnote-ref-255)
256. See above, n.78. [↑](#footnote-ref-256)
257. Jewishness suggested based on names mentioned in the inscription but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see introduction 6.2.1.2. [↑](#footnote-ref-257)
258. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. See above, n. 78. [↑](#footnote-ref-258)
259. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-259)
260. Village located north west of Safed, near the border to Lebanon. [↑](#footnote-ref-260)
261. See above, n. 83. [↑](#footnote-ref-261)
262. Located west of Safed, also known as Er-Ram. [↑](#footnote-ref-262)
263. See above, n. 83. [↑](#footnote-ref-263)
264. Now Jifna, north of Ramallah. [↑](#footnote-ref-264)
265. See above, n. 83. [↑](#footnote-ref-265)
266. For this form as being an abbreviation of the biblical name Eleazar, see vol. 3, Introduction 2.2.1.1.6, p. 12. This is of course an abbreviation of the already corrupted form Lazarus, see above, n. 78. [↑](#footnote-ref-266)
267. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-267)
268. On this form see vol. 1, Eleazar (174) B/M, p. 70. [↑](#footnote-ref-268)
269. See above, n. 91. [↑](#footnote-ref-269)
270. For this form see vol. 1, Eleazar (30) B/M, p. 66. [↑](#footnote-ref-270)
271. See above, n. 91. [↑](#footnote-ref-271)
272. In the Golan. [↑](#footnote-ref-272)
273. See above, n. 83. [↑](#footnote-ref-273)
274. For the name אליעזר see vol. 1, under Eleazar (3) B/M, p. 65. On the fall of the initial א as a Palestinian-Aramaic linguistic phenomenon see vol. 1, Introduction 2.5.2, p. 29. The fall of the ע may be a scribal error, see vol. 3, Introduction 2.8.2, p. 20, or it may be an indication of the decline of the laryngals, see vol. 1, Introduction 2.5.1, p. 29. [↑](#footnote-ref-274)
275. In Upper Galilee. [↑](#footnote-ref-275)
276. The inscription is dated to the year 494 to the Destruction of the Temple, see Introduction 7.5.4.3. [↑](#footnote-ref-276)
277. See above, n. 52. [↑](#footnote-ref-277)
278. In Aramaic –כהנא . On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-278)
279. Now As-Samua in Judea, in southern Mount Hebron. [↑](#footnote-ref-279)
280. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-280)
281. See above, n. 52. [↑](#footnote-ref-281)
282. In southern Mount Hebron. [↑](#footnote-ref-282)
283. See above, n. 83. [↑](#footnote-ref-283)
284. See above, n. 52. [↑](#footnote-ref-284)
285. See above, n. 106. [↑](#footnote-ref-285)
286. See above, n. 83. [↑](#footnote-ref-286)
287. See above, n. 52. [↑](#footnote-ref-287)
288. See above, n. 106. [↑](#footnote-ref-288)
289. See above, n. 83. [↑](#footnote-ref-289)
290. See above, n. 82. [↑](#footnote-ref-290)
291. Jewishness suggested based on names mentioned in the inscription but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.2. [↑](#footnote-ref-291)
292. See above, n. 83. [↑](#footnote-ref-292)
293. See above, n. 82. [↑](#footnote-ref-293)
294. The exact location of this inscription is unknown. The editor claimed it was found somewhere between Jaffa and Gaza. [↑](#footnote-ref-294)
295. See above, n. 115. This a dedication of a  (Holy Place) which could be a church, but could also be a synagogue, see vol. 3, Introduction 6.4.1.2.4, p. 42. [↑](#footnote-ref-295)
296. See above, n. 83. [↑](#footnote-ref-296)
297. See above, n. 94. [↑](#footnote-ref-297)
298. West of Safed, also known as Er-Ram. [↑](#footnote-ref-298)
299. See above, n. 83. [↑](#footnote-ref-299)
300. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-300)
301. The inscription is dated to 435 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-301)
302. The inscription is bilingual. So in Greek. The Hebrew has אלעזר. For this form as being an abbreviation of the biblical name Eleazar, see vol. 3, Introduction 2.2.1.1.6, p. 12. This is of course an abbreviation of the already corrupted form Lazarus, see above, n. 92. [↑](#footnote-ref-302)
303. Kibbutz in the north-eastern Negev. [↑](#footnote-ref-303)
304. Jewishness indicated by the Aramaic part off the inscription, see vol. 3, Introduction 6.2, pp. 33-4. [↑](#footnote-ref-304)
305. See above, n. 83. [↑](#footnote-ref-305)
306. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 52. [↑](#footnote-ref-306)
307. See above, n. 96. [↑](#footnote-ref-307)
308. See above, n. 83. [↑](#footnote-ref-308)
309. For this form see vol. 1, Eleazar (2) B/M, p. 65. [↑](#footnote-ref-309)
310. In Greek – . The place is attested in Josephus and Ptolemaius, see Damati, *ibid*. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-310)
311. See above, n. 115. [↑](#footnote-ref-311)
312. See above, n. 83. [↑](#footnote-ref-312)
313. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-313)
314. South of Beth She’an. [↑](#footnote-ref-314)
315. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-315)
316. See above, n. 138. [↑](#footnote-ref-316)
317. See above, n. 139. [↑](#footnote-ref-317)
318. See above, n. 44. [↑](#footnote-ref-318)
319. See above, n. 138. [↑](#footnote-ref-319)
320. See above, n. 139. [↑](#footnote-ref-320)
321. See above, n. 52. [↑](#footnote-ref-321)
322. See above, n. 138. [↑](#footnote-ref-322)
323. See above, n. 139. [↑](#footnote-ref-323)
324. In Aramaic – רבי. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-324)
325. In the Golan, north east of the Sea of Galilee. [↑](#footnote-ref-325)
326. Biblical, e.g. 1Sam 1:1. אלקנה was the name of the prophet Samuel’s father. [↑](#footnote-ref-326)
327. So is the name recorded in LXX, see H & R Suppl. 58. [↑](#footnote-ref-327)
328. Biblical, e.g. Ezra 2:41. [↑](#footnote-ref-328)
329. In Hebrew – הרופא. On this Jewish medical literature see Introduction 5.1.4.2. [↑](#footnote-ref-329)
330. In Hebrew – הירחוני, according to Muntner, *Assaph*, 156. [↑](#footnote-ref-330)
331. On the question of his historicity see Pines, *ibid*. [↑](#footnote-ref-331)
332. So according to Muntner, 33-7. [↑](#footnote-ref-332)
333. Biblical, e.g. Gen 48:5. אפרים was Joseph’s son and one of the tribes of Israel. [↑](#footnote-ref-333)
334. In *bBM* 119a he is designated אפרים ספרא. For this title see Introduction 3.2.1.4. [↑](#footnote-ref-334)
335. Was a student of Rabbi Levi (6), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-335)
336. Both forms, as well as Epraim, are found in ms versions of *Est Rab*, see <http://www.schechter.ac.il/pdf/ה.pdf>. The name is unstable because the person was obviously unknown to the scribes, see vol. 4, Introduction 5.2.1.1.2.1.1, pp. 23-4. אבירם is also a biblical name, see Num 16:1. [↑](#footnote-ref-336)
337. All three forms are found in ms versions of *Midrash Shmuel* 13:6, which is the only other source in which he is mentioned, see previous note. [↑](#footnote-ref-337)
338. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-338)
339. For this form as being an abbreviation of the biblical name Ephraim, see vol. 1, Introduction 2.1.3, pp. 19-20. [↑](#footnote-ref-339)
340. In Greek –  (in Lebanon). On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-340)
341. On this sort of kern form see vol. 1, Introduction 2.6.2, p. 29. [↑](#footnote-ref-341)
342. The inscription is in Greek, in Samaritan script, see Introduction 6.1.3. [↑](#footnote-ref-342)
343. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-343)
344. Biblical, e.g. Gen 30:13. אשר was one of the twelve sons of Jacob. [↑](#footnote-ref-344)
345. In the Bashan (Transjordan south of the Golan). [↑](#footnote-ref-345)
346. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-346)
347. On the additional ו as representing a dialect variant see vol. 4, Introduction 2.3.5, pp. 12-3. [↑](#footnote-ref-347)
348. South**-**west of Safed. [↑](#footnote-ref-348)
349. Ben Zvi maintained that it is not possible, according to the shape of the letters, to date the inscriptions but he connected them with reports of medieval pilgrims about their visit to the cave of Rabbi Tanḥum of Parod, and thus concluded that the inscriptions too are medieval. On this sort of problem see Introduction 6.4. [↑](#footnote-ref-349)
350. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. However, see previous note. [↑](#footnote-ref-350)
351. The inscription is in Greek, but the report is in Hebrew. [↑](#footnote-ref-351)
352. This is a synagogue inscription, see vol. 3, Introduction 6.4.1, p. 36. [↑](#footnote-ref-352)
353. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-353)
354. 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. [↑](#footnote-ref-354)
355. In the Samaritan script, see Introduction 2.5.1. On this form see vol. 1, Babi (3) B/M, p. 80. [↑](#footnote-ref-355)
356. In Aramaic – רבא. On this title see Introduction 3.1.3.1. [↑](#footnote-ref-356)
357. He is the great leader of the Samaritans, see Introduction 7.2.3.. [↑](#footnote-ref-357)
358. These are his dates according to Cowley, *The Samaritan Liturgy*, xxi, and see also Introduction 7.2.3. [↑](#footnote-ref-358)
359. So e.g. in *Gen Rab* 20:16. On the additional י as a dialect variant see vol. 4, Introduction 2.3.5.2, p. 13. [↑](#footnote-ref-359)
360. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-360)
361. On the additional י as a dialect variant see vol. 4, Introduction 2.3.5.2, pp. 13. On the suffix see vol. 1, Introduction 2.4.3.1, p. 27. [↑](#footnote-ref-361)
362. His son transmits in the name of Samuel (15), who was contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-362)
363. On this form see vol. 4, Bebai (1) B/M, p. 63. [↑](#footnote-ref-363)
364. Transmits in the name of Rav (Abba [70] S/H/M, in vol. 4, p. 311), see Introduction 7.4.5. [↑](#footnote-ref-364)
365. See above, n. 4. [↑](#footnote-ref-365)
366. He is Rabbi Ami (1)’s son, see Introduction 7.4.1. [↑](#footnote-ref-366)
367. All versions found in mss to *Lev Rab* 4:3, see Margulies, *Wayyikra Rabbah*, 84. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.2.1.1.2.1.1, pp. 23-4. and see above, n. 6. [↑](#footnote-ref-367)
368. So in most mss to *Lev Rab* 3:3, 4:3 and 29:9, and see previous note. Another mss to 29:9 has בבי, see Margulies, *Wayyikra Rabbah*, 682. For this form see above, n. 4. [↑](#footnote-ref-368)
369. Both versions are found in mss to *Lev Rab* 4:3, see Margulies, *Wayyikra Rabbah*, 84, and see above, n. 14. The forms רבינא and פפא are scribal “corrections,” see vol. 4, Introduction 2.7.2, p. 18. For the form רבינא see vol. 4, under Abbin (5) S-H/M, p. 322. For the form פפא see vol. 4, under PÁpÁ/PÁpai I/M, p. 322. [↑](#footnote-ref-369)
370. Hyman, *Toldoth*, 264 and 266 differentiates this ביבי בר אבינא and ביבי בר אבא but the mss tradition in *Lev Rab* 3:3 makes it clear that they are the same, see Margulies, *Wiyyikra Rabbah*, 61. Perhaps also mentioned in *yTaan* 2:4, 65d, as ביבי אבא. [↑](#footnote-ref-370)
371. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-371)
372. On the  prefix see vol. 1, Introduction 2.1.1.2.1, p. 18. The form  is recorded in vol. 1, under Babi (1) B.M, p. 80. On the alternative suffix see vol. 1, Introduction 2.4.1.4, p. 24. [↑](#footnote-ref-372)
373. Nahum (8) son of Simon (48) is described as  which could be translated as “of the Barbabis.” This may have been a family name, see vol. 1, Introduction 6.1.2, p. 49. [↑](#footnote-ref-373)
374. For this form see vol. 1, Babi (1) B/M, p. 80. [↑](#footnote-ref-374)
375. Perhaps to be identified with Bebai (1). [↑](#footnote-ref-375)
376. Ancient site and fortress 15 kilometres north of Tel Aviv. [↑](#footnote-ref-376)
377. The inscription includes the formula  (the one God who lives). This formula is often associated with Samaritans in Palestine, but see Introduction 6.1.6. [↑](#footnote-ref-377)
378. See above, n. 25. [↑](#footnote-ref-378)
379. For this form see vol. 1, Babi (1) B/M, p. 80. On the interchange of  with  as a scribal error, or as reflection of another dialect see vol. 4, Introduction 2.7, pp. 17-8. [↑](#footnote-ref-379)
380. On these seats see Introduction 6.1.5.2. [↑](#footnote-ref-380)
381. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-381)
382. On the additional א as representing a dialect variant see vol. 4, Introduction 2.3.5.3, pp. 13. On the interchange of the י and ה suffix see vol. 4, Introduction 2.3.3.4, p. 11, and vol. 1, Introduction 2.4.2.3, p. 25. [↑](#footnote-ref-382)
383. The inscription is dated to the year 398 to the Destruction of the Temple, see Introdution 7.5.2.1. [↑](#footnote-ref-383)
384. For this form see vol. 1, Babi (1) B/M, p. 80. For the suffix see vol. 1, Introduction 2.4.3, p. 27. [↑](#footnote-ref-384)
385. In Greek – . [↑](#footnote-ref-385)
386. The early editors of the Jewish inscriptions from Jaffa suggested this date for them. If the date is correct for the other Jaffa inscriptions, see Introduction 5.2.2.1, it is correct for this one as well. [↑](#footnote-ref-386)
387. Biblical, e.g. 1 Chr 11:22. בניה is one of King David’s generals. [↑](#footnote-ref-387)
388. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-388)
389. Rabbi Yohanan (1) transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-389)
390. For this form see vol. 1, under Benaiah (6) B/M, p. 81. [↑](#footnote-ref-390)
391. His son was a contemporary of Rabbi Ami (1). See Introduction 7.4.1. [↑](#footnote-ref-391)
392. Perhaps – הכ[הן]. On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-392)
393. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-393)
394. See previous note. [↑](#footnote-ref-394)
395. The reading is the editor’s. The interpretation is mine. For abbreviations of biblical names see vol. 3, Introduction 2.2.1.1.6, p. 12. [↑](#footnote-ref-395)
396. Jewishness suggested based on names mentioned in the inscription, but see vol. 3, Introduction 6.6.7, p. 52. The location was not particularly inhabited by Jews, see Introduction 6.2.1.2. [↑](#footnote-ref-396)
397. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-397)
398. Biblical, e.g. Gen 35:18. בנימין is Jacob’s youngest son and one of the tribes of Israel. [↑](#footnote-ref-398)
399. On this form see vol 1, Benjamin (1) B/M, p. 82. [↑](#footnote-ref-399)
400. Described in the text –  (in Tiberias). On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-400)
401. First he is described as of the  (the Christians). Then we are informed that  (for he had been Jewish). [↑](#footnote-ref-401)
402. Served as host to the Emperor Heraclius when he came to Palestine in this year, see Introduction 7.1. [↑](#footnote-ref-402)
403. In Arabic, see Introduction 2.5.2. In Hebrew this would be בנימין. [↑](#footnote-ref-403)
404. In Arabic – رايس اليهود. [↑](#footnote-ref-404)
405. This is a pseudepigraphic letter. All mentioned in it are fictitious. [↑](#footnote-ref-405)
406. This fictitious letter (see previous note) is dated. [↑](#footnote-ref-406)
407. In Coptic, see vol. 1, Introduction 2.8.4, p. 30. In Greek this would be , implying the Hebrew ימין. On this sort of kern form see vol. 1, Introduction 2.6.2, p. 29. [↑](#footnote-ref-407)
408. In Coptic – paryhereus. On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-408)
409. In the days of Constantine. These are his dates, see Introduction 7.1. [↑](#footnote-ref-409)
410. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-410)
411. On this form see vol. 4, Benjamin (1) B/M, p. 65. [↑](#footnote-ref-411)
412. Was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-412)
413. See above, n. 14. [↑](#footnote-ref-413)
414. His son was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-414)
415. See above, n. 14. [↑](#footnote-ref-415)
416. Was a contemporary of Rabbi Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-416)
417. So also in PT, e.g. *yTer* 9:1, 46c. For this form see above, n. 14. [↑](#footnote-ref-417)
418. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-418)
419. So also in PT, e.g. *yPes* 8:8, 36b. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.2.1.1.2.1.1, pp. 23-4. For this form see above, n. 14. [↑](#footnote-ref-419)
420. So also in PT, e.g. in *ySot* 6:4, 21a, see previous note. On this form see vol. 1, under Benjamin (4) B/M, p. 82. On the additional יs see vol. 4, Introduction 2.3.5.2, p. 13. [↑](#footnote-ref-420)
421. So in BT, see above, n. 22. For this form see below, n. 27. [↑](#footnote-ref-421)
422. Not the same as the previous, see Hyman, *Toldoth*, 282, 303. [↑](#footnote-ref-422)
423. Was a student of Rav (in vol. 4, Abba [70] S-H/M, p. 311], who died in 247. On such dating see Introduction 7.4.5. [↑](#footnote-ref-423)
424. In vol. 4 I identified this form as a separate name (see under S-H/M, pp. 376-7), but because it is found only in BT (including this one), and because in Palestinian sources מנימין is often found as an alternative form to בנימין (see vol. 1, Benjamin [4], p. 82; vol. 3, Benjamin [1], p. 80; vol. 4, Benjamin [3, 4, 5], p, 65) and because in BT it is once found as an alternative reading to the name Benjamin (see vol. 4, under Benjamin [5] B/M, p. 65), I here assume that it is actually a variant of the same name. [↑](#footnote-ref-424)
425. Although he appears only here in BT, his son is consistently designated by the title רבי, see vol. 4, Introduction 7.1, pp. 39-40, and transmits a tradition in Hebrew, see Introduction 5.1.3.2.5. [↑](#footnote-ref-425)
426. Naḥmani (1) B/M in vol. 4, p. 112 transmits in his son’s name. This is the date of his death. [↑](#footnote-ref-426)
427. His son was a contemporary of Rabbi Aha (Ahi [1]), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-427)
428. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 2. [↑](#footnote-ref-428)
429. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-429)
430. So is this name transliterated in Josephus, see Schalit, *NB*, 26. [↑](#footnote-ref-430)
431. On this form see vol 1, Benjamin (1), p. 82. The double  is a standard Greek spelling variation, see vol. 3, Introduction 2.2.1.1.3, p. 11. [↑](#footnote-ref-431)
432. This is probably a Greek transliteration of the Hebrew form מניומי, see above, n. 27. [↑](#footnote-ref-432)
433. On the additional י as representing a dialect variant see vol. 4, Introduction 2.3.5, pp. 12-3. [↑](#footnote-ref-433)
434. In Aramaic – פרנסה. On this title see Introduction 3.1.2.1. [↑](#footnote-ref-434)
435. North of Jericho. [↑](#footnote-ref-435)
436. See above, n. 32. [↑](#footnote-ref-436)
437. See above, n. 2. [↑](#footnote-ref-437)
438. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-438)
439. See above, n. 34. [↑](#footnote-ref-439)
440. See above, n. 41. [↑](#footnote-ref-440)
441. See above, n. 2. [↑](#footnote-ref-441)
442. In Greek – . On this title see vol. 3, under Yael (1) B/F, p. 179 and Introduction 3.1.3.4. On the geographical designation see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-442)
443. Jewishness suggested based on name, and provenance – Palestine – but see but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-443)
444. See above, n. 2. [↑](#footnote-ref-444)
445. Rey-Coquais, *Archéologie au Levant*, 405, suggest identifying him with Benjamin (13) found in the cemetery at Jaffa (*CIJ* 908). This identification is likely but not definite. [↑](#footnote-ref-445)
446. Located south of Beirut and north of Sidon. [↑](#footnote-ref-446)
447. The inscription is a dedicatory inscription to a building. It includes biblical names, but is late and thus could be Christian, see vol. 3, Introduction 6.6.7, p. 52. L. Roth Gerson, “A Greek Inscription at Khan Khalde,” *Zion* 56 (1991) 193-200 (Hebrew) identified it as a synagogue inscription. Her arguments, however, are not decisive. However the form  of the name of his brother is uniquely Jewish, see Introduction 6.2.2.3. [↑](#footnote-ref-447)
448. The inscription is dated to the era of the city of Beirut, see Introduction 7.5.4.3. [↑](#footnote-ref-448)
449. See above, n.2. [↑](#footnote-ref-449)
450. See above, n. 32. [↑](#footnote-ref-450)
451. 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-451)
452. For this form see vol.1, under Besai (2) B/M, p. 84. [↑](#footnote-ref-452)
453. Biblical, e.g. Exod 31:2. [↑](#footnote-ref-453)
454. So in the Lerner edition. Either this is the name intended in which name בצלאל is a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18, or בוצלא is a scribal error. [↑](#footnote-ref-454)
455. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-455)
456. Biblical, e.g. Jer 32:12. ברוך was Jeremiah’s scribe. [↑](#footnote-ref-456)
457. These names are given as examples for signatures on a document, and probably do not represent real people. [↑](#footnote-ref-457)
458. His son is mentioned as giving his signature to a document mentioned by Jeremiah (2), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-458)
459. In Transjordan. [↑](#footnote-ref-459)
460. For the form  see vol. 1, under Baruch (1) B/M, p. 84. This form looks like a Greek transliteration of the form ברוכי. For such forms see vol. 3, Introduction 2.2.1.1.2, p. 11. For this name see vol. 4, under Barachiah (2) B/M, pp. 66-7. [↑](#footnote-ref-460)
461. Biblical, e.g. Zach 1:1. [↑](#footnote-ref-461)
462. Transmits in the name of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-462)
463. So in the Munich Ms and in the Vilna print to *bSot* 49a and in the Jerusalem – Yad Harav Herzog 1 Ms. to *bSan* 94b. On the additional י see under Hezekiah (6) B/M in vol. 1, pp. 95, and 96, n. 17. [↑](#footnote-ref-463)
464. Although he appears only in BT (here and in *bSot* 49 and in *bSan* 94b), his son is designated רבי, see Introduction 5.1.3.2.2, and transmits haggadic traditions, in Hebrew, see Introduction 5.1.3.2.5-6. [↑](#footnote-ref-464)
465. Mentioned with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-465)
466. In Aramaic – בוצרייה, see Reeg, *Ortsnamen*, 77-8. So only in *Exod Rab* 10:1. In *Gen Rab* without place designation. On Bostra see Introduction 3.2.1. [↑](#footnote-ref-466)
467. His son transmits in the name of Jeremiah (2), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-467)
468. In Aramaic – סבא. On this title see vol. 1, Introduction 3.2.3, p. 33. [↑](#footnote-ref-468)
469. Abbin (6), who was a contemporary of Rabbi Yonah (2)’s son, transmits in his name, see Introduction 7.4.3. [↑](#footnote-ref-469)
470. In Hebrew – הכהן ברבי. On the first title see vol. 1, Introduction 3.2.5, pp. 33-4. On the second title see Introduction 3.1.1. [↑](#footnote-ref-470)
471. Transmits in the name of Rabbi Levi (6), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-471)
472. So in the parallel Tanḥuma (Warsaw edition). On this name see below under Zachariah B/M. This may be a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-472)
473. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-473)
474. See Introduction 5.1.4.2. [↑](#footnote-ref-474)
475. So according to Muntner, *Assaph*,33-7. [↑](#footnote-ref-475)
476. For this form see vol. 3, under Barachiah (1) B/M, p. 81. The fall of the  is probably a scribal error, see vol. 3, Introduction 2.8.2, p. 20. [↑](#footnote-ref-476)
477. The amulet comes from the region of Samaria and displays no Christian signs, but see Introduction 6.1.5. [↑](#footnote-ref-477)
478. The amulet is dated according to the Byzantine indictions, see Introduction 7.5.4.2. [↑](#footnote-ref-478)
479. See above, n. 16. [↑](#footnote-ref-479)
480. One person mentioned in this epitaph has a biblical name and the other a Semitic one, but in the period in which it was composed these could have been Christian names, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-480)
481. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-481)
482. Biblical, e.g. Judg 4:8. ברק was the Prophetess Deborah’s partner. [↑](#footnote-ref-482)
483. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-483)
484. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-484)
485. These are the dates of Baba Rabba (Bebai [1]), see Introduction 7.2.3. He is his contemporary. [↑](#footnote-ref-485)
486. Biblical, e.g. Dan 18:6. גבריאל is the name of an archangel. [↑](#footnote-ref-486)
487. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. So is the name recorded in LXX, see H & R Suppl. 42. [↑](#footnote-ref-487)
488. Lehmann & Holum wrote about this inscription: “Because the names are biblical and he was able to restore a building dedication, Lifschitz assigned the donation ‘sans doute’ to a synagogue. But the names are found among Christians too.” I think that this study actually shows that they are found much more among Christians than among Jews. [↑](#footnote-ref-488)
489. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-489)
490. Biblical, e.g. Jer 40:5. גדליה was the Judaean prefect nominated by the Babylonians after destruction of the First Temple. [↑](#footnote-ref-490)
491. So in the parallel *Tanḥuma* (Warsaw edition) *bahar* 1. On this name see under S-H/M. [↑](#footnote-ref-491)
492. Mentioned in a Palestinian-amoraic source, but in association with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-492)
493. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-493)
494. See previous note. [↑](#footnote-ref-494)
495. Biblical, e.g. 1 Sam 17:4. גלית was the name of the Philistine giant David overcame in battle. [↑](#footnote-ref-495)
496. All these versions appear in various mss, see Theodor-Albeck, *Bereschit Rabba*, 144. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.2.1.1.2.1.1, pp. 23-4. [↑](#footnote-ref-496)
497. So in the printed text, see previous note. This is obviously a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. For this name see under Ami S-H/M. [↑](#footnote-ref-497)
498. Even if this is the said biblical name, it is very unlikely that it was used as a proper name, and see vol. 1, under Goliath (1) B/M, p. 84. On such nicknames see vol. 1, Introduction 6.1.1, p. 46. [↑](#footnote-ref-498)
499. His son transmits in the name of Joshua (4), who was a student of Rabbi Levi (6), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-499)
500. Biblical, e.g. Num 1:10. [↑](#footnote-ref-500)
501. This is an exact transliteration into Latin from the Greek , see vol. 3, Introduction 2.3.2.2, p. 14. On this form in Greek see vol 1, under Gamaliel (1) B/M, p. 85. [↑](#footnote-ref-501)
502. Linder, *JRIL*, no. 41 is the document which removes this family from the status it held as patriarchs for the Jewish people for many generations, but the office he holds is designated in this document *praefecturam*. Marcellus, *De Medicamentis* 23**,** 77 designates him *patriarcha*. On this title see Introduction 3.1.3.5.1. [↑](#footnote-ref-502)
503. According to M. Jacobs, *Die Institution des jüdischen Patriarchen* (Tübingen 1995) 331-2 this person could be identical with this or the next one. [↑](#footnote-ref-503)
504. This is the year the document was issued. According to Graetz, he should be dated to 400-25, see Jacobs, *Die Institution des jüdischen Patriarchen*, 206 and Introduction 7.4.6. [↑](#footnote-ref-504)
505. This is an exact transliteration into Latin from the Greek , short from , see vol. 3, Introduction 2.3.2.2, p. 14. It is the Greek spelling of this name in LXX, see H. & R. Suppl. 45. [↑](#footnote-ref-505)
506. This is a variant reading, see previous note. The additional h fits the transliteration of the name in the Vulgate in Num 1:10, which is also the product of Jerome. Which is the correction of which is hard to decide here. [↑](#footnote-ref-506)
507. In Latin - *patriarcha*. On this title see Introduction 3.1.3.5.1. [↑](#footnote-ref-507)
508. This is the year to which this letter of Jerome is dated. According to Graetz, he should be dated to 365-85, see Jacobs, *Die Institution des jüdischen Patriarchen*, 206 and Introduction 7.4.6. [↑](#footnote-ref-508)
509. Was a contemporary of Abba (8), who was a contemporary of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-509)
510. Meaning after Rabban Gamaliel the 1st (of the New Testament, see vol. 1, under Gamaliel [1] B/M, p. 85) and Gamaliel the 2nd (of Yavneh, see vol. 1, under Gamaliel [4] B/M, p. 85). This one is Judah the Patriarch’s son, see vol. 1, under Judah (36) B/M, p. 113. On this family see Introduction 3.1.3.5.1. [↑](#footnote-ref-510)
511. According to Graetz, see Jacobs, *Die Institution des jüdischen Patriarchen*, 205 and Introduction 7.4.6. [↑](#footnote-ref-511)
512. In Aramaic – זוגא. [↑](#footnote-ref-512)
513. Was a late contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-513)
514. For the form גמליל, see vol. 4, under Gamaliel (1) B/M, p. 67. For the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-514)
515. In Aramaic – דקונתיה, see Reeg, *Ortsnamen*, 558-9. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-515)
516. Was a contemporary of Simon (3), who was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-516)
517. Was a contemporary of Rabbi Mana (2), who was Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-517)
518. So in *BS* 2:174. 3:9 has גמליאל. For the form  see vol. 1, under Gamaliel (1) B/M, p. 85. On the fall of the Greek suffix see vol.3, Introduction 2.2.1.1.1, p. 11. [↑](#footnote-ref-518)
519. In Hebrew – רבי. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-519)
520. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-520)
521. See previous note. [↑](#footnote-ref-521)
522. See above, n. 21. [↑](#footnote-ref-522)
523. Biblical, e.g. Exod 2:22. גרשום was one of Moses’ sons. [↑](#footnote-ref-523)
524. On the interchange of מ and נ see vol. 1, Introduction 2.5.3, p. 29. [↑](#footnote-ref-524)
525. On this chain of tradition see Introduction 5.1.3.1.1. [↑](#footnote-ref-525)
526. Appears in PT with no chronological context, see Introduction 7.4.4, and previous note. [↑](#footnote-ref-526)
527. Transmits in the name of Rabbi Ahi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-527)
528. Biblical, e.g. 1 Sam 16:13. דוד was the name of the famous king of Israel. [↑](#footnote-ref-528)
529. For this form see vol. 3, under David (2) B/M, p. 82. [↑](#footnote-ref-529)
530. Was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-530)
531. The biblical form of this name in LXX is . On the Greek suffix see vol. 3, Introduction 2.2.1.1.6, p. 12. [↑](#footnote-ref-531)
532. Located on the northern shore of the Sea of Galilee. [↑](#footnote-ref-532)
533. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-533)
534. See above, n. 2. [↑](#footnote-ref-534)
535. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-535)
536. See previous note. [↑](#footnote-ref-536)
537. Biblical priestly course, 1 Chr 24:18. [↑](#footnote-ref-537)
538. In the text – בר דליה. [↑](#footnote-ref-538)
539. On such nicknames see vol. 1, Introduction 6.1.1, p. 46. On such family names see vol. 4, Introduction 6.10.1, p. 39. However, in this case a tradition is cited in his name in a way that may indicate that this is the name of a rabbinic school, see vol. 4, Introduction 6.10.1, p. 39. [↑](#footnote-ref-539)
540. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-540)
541. Biblical, e.g. Dan 1:7. דניאל is the biblical figure who gave his name to the Book of Daniel. [↑](#footnote-ref-541)
542. In Aramaic – חייטה. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-542)
543. Mentioned in Palestinian-amoraic source, but in association with no one, see Introduction 7.4.4. [↑](#footnote-ref-543)
544. For this form see vol. 3, under Daniel (4) B/M, p. 83. [↑](#footnote-ref-544)
545. For this form see vol. 3, under Daniel (1) B/M, p. 83. [↑](#footnote-ref-545)
546. In Greek – . On such designtions see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-546)
547. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-547)
548. See above, n. 5. [↑](#footnote-ref-548)
549. The inscription is accompanied by a cross, obviously implying Christianity. However, Di Segni, *ibid*., suggests, because of his sons’ names, that the father may have been a Jew or Samaritan, who converted to keep his job, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-549)
550. The inscription is dated according to the era of Gadara, see Introduction 7.5.4.3. [↑](#footnote-ref-550)
551. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-551)
552. Biblical, e.g. Jer 42:1. [↑](#footnote-ref-552)
553. This person is only mentioned once (here) in the form ר' אלעזר ב"ר הושעיה. Elsewhere in PT we find the formula ר' אלעזר בשם ר' הושעיה (Rabbi Eleazar in the name of Rabbi Hoshaiah). Also Hyman does not record him. Yet in all the mss (Leiden, Vatican, Paris, London) and in the Venice print here the first form is recorded. Only in the margins of the Leiden Ms is the text emended. I think this form is the *lectio difficilior*,but doubt lingers. [↑](#footnote-ref-553)
554. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-554)
555. So he is designated in BT, e.g. *bEruv* 53a. On this title see Introduction 3.1.1. [↑](#footnote-ref-555)
556. Was of the earliest amoraim, see Introduction 7.4.1. [↑](#footnote-ref-556)
557. His father was a contemporary of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-557)
558. His son was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-558)
559. For this form see vol. 4, under Hoshaiah (2) B/M, p. 68. [↑](#footnote-ref-559)
560. Was a contemporary of Judah (10) the Patriarch, who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-560)
561. So in the London – BL Harl. 5508 (400), the Oxford Opp. Add. Fol. 23 and in the Munich 140 Mss. This person was obviously not well known, and his name was not stable so that scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.2.1.1.2.1.1, pp. 23-4. For this form see above, n. 8. [↑](#footnote-ref-561)
562. So in the Goettingen 3, the Cambridge T-S F2 (2) 73 and the Munich 95 Mss, see previous note. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. [↑](#footnote-ref-562)
563. So in the Vatican 487 Ms, see above, n. 10. On the replacement of the הsuffix with א see vol. 1, Introduction 2.4.2.7, p. 26. On the additional י see under Hezekiah (6) B/M in vol. 1, pp. 95, and 96, n. 17. [↑](#footnote-ref-563)
564. Although mentioned only here in BT, he reacts to the words of Palestinian sages (see Introduction 5.3.2.3) and in Hebrew, see Introduction 5.1.3.2.5. [↑](#footnote-ref-564)
565. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-565)
566. So in *bSan* 25a. For this form see vol. 4, under Hoshaiah (2) B/M, p. 68. [↑](#footnote-ref-566)
567. See above, n. 3. [↑](#footnote-ref-567)
568. In Aramaic – תרגימניה. On this title see Introduction 3.1.2.3. [↑](#footnote-ref-568)
569. Tanḥum (3), who transmits in the name of Rabbi Yohanan (1), also transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-569)
570. Hyman, *Toldoth*, 118 identifies him with Samuel (14), but if that were so, the designation of his father, “of Caesarea,” would be superflouos. [↑](#footnote-ref-570)
571. See above, n. 3. [↑](#footnote-ref-571)
572. This could be this name with a letter reversal (see vol. 3, Introduction 2.8.3, p. 20). However, Naveh, *OSM*, 124 does not think this is a name, but part of a prayer, with the word “save us.” [↑](#footnote-ref-572)
573. Village in southern Mount Hebron. [↑](#footnote-ref-573)
574. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-574)
575. The reading is mine. The editors had other suggestions. For this form see vol. 1, under Joseph (16) B/M, p. 150. There it is the alternative reading of the name and obviously this is the name intended, Joseph being a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-575)
576. In the Golan. [↑](#footnote-ref-576)
577. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-577)
578. In Aramaic – מן טיבריה. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-578)
579. 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. [↑](#footnote-ref-579)
580. On this form see vol. 3, under Hillel (2) B/M, p. 84. [↑](#footnote-ref-580)
581. In this text he is described as being nominated  (to the patriarchate). On this title see Introduction 3.1.3.5.1. [↑](#footnote-ref-581)
582. Epiphanius informs us that on his deathbed he summoned the bishop and     (the patriarch was granted baptism and the holy mysteries). [↑](#footnote-ref-582)
583. Was a contemporary of the Emperor Constantine. These are his dates. According to Graetz, he should be dated to 320-65, see Jacobs, *Die Institution des jüdischen Patriarchen*, 205 and Introduction 7.4.6. [↑](#footnote-ref-583)
584. His father/in/law was a contemporary of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-584)
585. Was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-585)
586. In Aramaic – דכיפרא, see Reeg, *Ortsnamen*, 376-7. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-586)
587. Was a contemporary of Mana (2), who was Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-587)
588. For this form see vol. 1, under Hillel (2) B/M, p. 88. [↑](#footnote-ref-588)
589. Was a late contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-589)
590. His son was a contemporary of Rabbi Yonah (2) and Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-590)
591. See above, n. 10. [↑](#footnote-ref-591)
592. On his father see Introduction 7.4.2. [↑](#footnote-ref-592)
593. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-593)
594. See above, n. 10. The letter reversal is probably a scribal error, see vol 3, Introduction 2.8.3, p. 20. [↑](#footnote-ref-594)
595. See above, n. 15. [↑](#footnote-ref-595)
596. See above, n. 10. [↑](#footnote-ref-596)
597. In Sinai. [↑](#footnote-ref-597)
598. Despite the fact that the inscription was found in Sinai, the name is biblical and the inscription is in Hebrew characters, indicating Jewishness see vol. 3, Introduction 6.2, p. 33 and 6.6, pp. 60-1. [↑](#footnote-ref-598)
599. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-599)
600. Biblical, Josh 7:1. 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, see Stark, *PNPI*, 85-6; and in Idumea, see *AOFCI*, 99. [↑](#footnote-ref-600)
601. In the Samaritan script, see Introduction 2.5.1. On this sort of kern form see vol. 1, Introduction 2.6.2, p. 29. [↑](#footnote-ref-601)
602. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-602)
603. These are the dates of Baba Rabba (Bebai [1]), see Introduction 7.2.3. He was his contemporary. [↑](#footnote-ref-603)
604. His son was a student of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-604)
605. So in *yBer* 1:5, 3d. In *yShebi* 1:5, 33b זבדי. For the form זבדא see vol. 4, under Zebediah (8) B/M, p. 69. [↑](#footnote-ref-605)
606. His son was a contemporary of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-606)
607. Usual form זבדי but so in *yBer* 2:8, 5c. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it. This could be a letter-reversal scribal error, see vol. 3, Introduction 2.8.3, p. 20, but for this form see vol. 4, under Zebediah (1) B/M, p. 69. [↑](#footnote-ref-607)
608. So in *yShab* 7:1, 9a, see previous note. For this form see above, n. 6. [↑](#footnote-ref-608)
609. His son was a contemporary of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-609)
610. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-610)
611. See above, n. 2. [↑](#footnote-ref-611)
612. His son transmits in the name of Rabbi Asi (Joseph [29]), who was Rabbi Ami (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-612)
613. 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. [↑](#footnote-ref-613)
614. So in the Vatican, Paris and London Mss of *yBer* 1:5, 3b as well as the Vatican and London Mss to *yBer* 6:5, 6c. On this name see below. This may be a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-614)
615. Was a contemporary of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-615)
616. For this form see vol. 4, under Zebediah (4) B/M, pp. 69. [↑](#footnote-ref-616)
617. See above, n. 3. [↑](#footnote-ref-617)
618. See above, n. 4. [↑](#footnote-ref-618)
619. Samuel (3) transmits in his son’s name, see Introduction 7.4.2. [↑](#footnote-ref-619)
620. For this form see vol. 4, under Zebediah (8) B/M, p. 69. [↑](#footnote-ref-620)
621. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-621)
622. See above, n. 4. [↑](#footnote-ref-622)
623. On this chain of tradition see Introduction 5.1.3.1.1. [↑](#footnote-ref-623)
624. Mentioned with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-624)
625. So in the London – BL Harl. 5508 (400) Ms. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.2.1.1.2.1.1, pp. 23-4. For this form see under Gurya S-H/M. [↑](#footnote-ref-625)
626. So in the Vilna and Pesaro prints and in the Goettingen 3 Ms, see previous note. For this form see above, n. 8. [↑](#footnote-ref-626)
627. So in the Vatican 487 and in the Oxford Opp. Add. fol. 23 Mss, see above, n. 13. For the name זיגור see vol. 4, under Zighru (1) I/M, p. 206. [↑](#footnote-ref-627)
628. So in the Cambridge T-S F2 (2) 73 Ms, see above, n. 13. For the name זיגור see previous note. [↑](#footnote-ref-628)
629. So in the Munich 140 Ms, see above, n. 13 and n. 8. [↑](#footnote-ref-629)
630. So in the Vatican 134 Ms, see above n. 13. The fall of the ב is probably a scribal error, see vol. 3, Introduction 2.8.2, p. 20. [↑](#footnote-ref-630)
631. So in the Munich 95 Ms, see above, n 13. For this form see vol. 4, under Ze‘ira (3) S-H/M, p. 356. [↑](#footnote-ref-631)
632. Although his son is mentioned only here in BT, he reacts to the words of Palestinian sages (see Introduction 5.3.2.3) and in Hebrew, see Introduction 5.1.3.2.5. [↑](#footnote-ref-632)
633. His son was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-633)
634. See above, n. 8. [↑](#footnote-ref-634)
635. See Introduction 5.1.4.2. [↑](#footnote-ref-635)
636. So according to Muntner, *Assaph*,33-7. [↑](#footnote-ref-636)
637. See above, n. 4. On the interchange of the א and ה suffix see vol. 1, Introduction 2.4.2.3, p. 25. [↑](#footnote-ref-637)
638. On the  prefix see vol. 1, Introduction 2.1.1.2.1, p. 18. On the variant spellings of this name in Greek and Latin see vol. 3, under Zebadiah (4) B/M, n. 6, p. 85 [↑](#footnote-ref-638)
639. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-639)
640. See above, n. 26. For an exact transliteration of this form into Latin see vol. 3, under Zebadiah (8), p. 85. [↑](#footnote-ref-640)
641. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1. [↑](#footnote-ref-641)
642. The inscription is dated and according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-642)
643. See above, n. 25. [↑](#footnote-ref-643)
644. South of Tiberias. [↑](#footnote-ref-644)
645. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-645)
646. Biblical, 1 Chr 2:33. [↑](#footnote-ref-646)
647. This form is recorded in Palmayra, see Stark, *PNPI*, 86. The vowel ordering is probably a reflaction of the dialect, see vol. 4, Introduction 2.3.5, pp. 12-3. [↑](#footnote-ref-647)
648. South of Tiberias. [↑](#footnote-ref-648)
649. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-649)
650. Biblical, e.g. Zech 1:1. זכריה is the prophet who gave the name to the biblical book. [↑](#footnote-ref-650)
651. For this form see vol. 1, under Zachariah (18) B/M, p. 91. [↑](#footnote-ref-651)
652. In the Bible the form זכי is recorded, see Ezra 2:9. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-652)
653. Hyman, 401 claims he was Babylonian, but his reference is incorrect, and in all other references he is associated with Palestinian rabbis, and is designated רבי, see vol. 4, Introduction 7.1, pp.39-40. [↑](#footnote-ref-653)
654. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-654)
655. Was a student of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-655)
656. Rabbi Yonah (2) transmits in his son’s name, see Introduction 7.4.1. [↑](#footnote-ref-656)
657. See above, n. 3. [↑](#footnote-ref-657)
658. In Aramaic – טבחא. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-658)
659. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-659)
660. See above, n. 3. [↑](#footnote-ref-660)
661. In Aramaic – דכבול, see Reeg, *Ortsnamen*, 325-6. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-661)
662. Was a contemporary of Hananiah (2), who transmits in the name of Samuel (12) who was a student of Rabbi Abbahu (1), who was Rabbi Yohanan (1)’s contemporary, see Introduction 7.4.1. [↑](#footnote-ref-662)
663. Was a student of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-663)
664. Mentioned in in a Palestinian source, but in association with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-664)
665. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see under Zachariah (5) B/M, in vol. 1, p. 90. [↑](#footnote-ref-665)
666. The form  is recorded in vol. 1, under Zachariah (29), p. 91. This is the same name with a strange declension. For declensions that are clearly scribal errors see vol. 3, Introduction 2.8.5, p. 21. [↑](#footnote-ref-666)
667. The form  is recorded in vol. 3, under Zachariah (3), p. 86. The form  is recorded in vol. 1, under Zachariah (29), p. 91. This is obviously a combination of the two. [↑](#footnote-ref-667)
668. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see vol. 1, under Zachariah (1) B/M, p. 90. [↑](#footnote-ref-668)
669. Jewishness suggested by Di Segni, based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-669)
670. For this form see vol. 1, under Zachariah (1) B/M, p. 90. This is probably the same form without the Greek suffix, see vol. 1, Introduction 2.1.1, pp. 17-8. The fall of the  may be a “correction” resulting from the way the name was pronounced. [↑](#footnote-ref-670)
671. North east of Sichem-Nablus. [↑](#footnote-ref-671)
672. The inscription was found on a sarcophagus in a region that is predominantly Samaritan. On such sarcophagi see Introduction 6.1.5.1. [↑](#footnote-ref-672)
673. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-673)
674. In Greek, but the publication only provides the Hebrew transcription, and Introduction 2.4. [↑](#footnote-ref-674)
675. West of Hebron. [↑](#footnote-ref-675)
676. The inscription is accompanied by a menorah, see vol. 3, Introduction 6.3.1, p 35. [↑](#footnote-ref-676)
677. See above, n. 11. [↑](#footnote-ref-677)
678. The seal is located in the Franciscan Museum in Jerusalem. There is no information about where it was found, or in which archaeological context. If late, it could be Christian, see vol. 3, Introduction 6.6.7, p. 52, and it could also be a fake, see vol. 4, Introduction 6.10.2, p. 39. [↑](#footnote-ref-678)
679. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-679)
680. Biblical, e.g. Hagai 1:12. חגי was the post-exilic prophet who gave the name to a biblical book. [↑](#footnote-ref-680)
681. In Aramaic – שושביניה דר' שמו' קפודקיא . This is Samuel (1) B/M in vol. 3, p. 161, but since he was a Rabbi in Palestine, so was his attendant. On such titles see Introduction 3.1.3.5. [↑](#footnote-ref-681)
682. Rabbi Yonah (2) transmits in the name of his master, see Introduction 7.4.3. [↑](#footnote-ref-682)
683. Was a student of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-683)
684. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-684)
685. His son was a contemporary of Rabbi Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-685)
686. His son transmits in the name of Isaac (5), who was a contemporary of Rav Hisda (in vol. 4, Hesediah [1] B/M, p. 79) who died in 309, see Introduction 7.4.5. [↑](#footnote-ref-686)
687. In LXX this name is transliterated as , see H. & R. Suppl. 5. This a variation on the form. [↑](#footnote-ref-687)
688. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1. [↑](#footnote-ref-688)
689. The inscription is dated according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-689)
690. Biblical, e.g. 2 Kgs 18:1. חזקיה was king of Judah. [↑](#footnote-ref-690)
691. Was a student of Rabbi Jeremiah (2), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-691)
692. In Aramaic – עכייה, see Reeg, *Ortsnamen*, 488-92. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-692)
693. Mentioned in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-693)
694. See previous note. [↑](#footnote-ref-694)
695. In Hebrew – חוקוק, see Reeg, *Ortsnamen*, 248-9. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-695)
696. Was a contemporary of Phineas (4), who was a contemporary of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-696)
697. Although he apears only in BT, and only in this tradition, his father is a well known Palestinian rabbi, mentioned often in PT, see Introduction 5.1.3.2.3. [↑](#footnote-ref-697)
698. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-698)
699. Although he appears only in BT here, he is associated with well known Palestinian rabbis (Abbahu [1] and Simon [2] i.e Resh Laqish) and see Introduction 5.1.3.2.3. [↑](#footnote-ref-699)
700. Was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-700)
701. In Aramaic – תרגמנא. Hyman, *ibid*., thinks this refers to Hezekiah King of Judah, but he is not completely convincing. On this title see Introduction 3.1.2.3. [↑](#footnote-ref-701)
702. See above, n. 4. [↑](#footnote-ref-702)
703. In Transjordan. [↑](#footnote-ref-703)
704. On this form see vol. 1, under Hezekiah (1) B/M, p. 95. This is probably the same form without the Greek suffix, see vol. 1, Introduction 2.1.1, pp. 17-8. For the replacement of  with  and  as part of the phenomenon of iotacism see vol. 1, Introduction 2.3.2, p. 21. [↑](#footnote-ref-704)
705. For this form see vol. 1, under Ezekiah (25) B/M, p. 96. [↑](#footnote-ref-705)
706. In the Judaean desert, west of the Dead Sea. [↑](#footnote-ref-706)
707. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-707)
708. On this form see vol. 1, under Hezekiah (1) B/M, p. 95. This is probably this form without the Greek suffix, see vol. 1, Introduction 2.1.1, pp. 17-8. For the replacement of  with  as part of the phenomenon of iotacism see vol. 1, Introduction 2.3.2, p. 21. [↑](#footnote-ref-708)
709. Both persons mentioned in this epitaph have biblical names, but in the period in which it was composed these could have been Christian names, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-709)
710. See above, n. 18. [↑](#footnote-ref-710)
711. A kibbutz in Upper Galilee. [↑](#footnote-ref-711)
712. See above, n. 19. [↑](#footnote-ref-712)
713. In Greek – . [↑](#footnote-ref-713)
714. The early editors of the Jewish inscriptions from Jaffa suggested this date for them, see Introduction 5.2.2.1. If the date is correct for the other Jaffa inscriptions, it is correct for this one as well. [↑](#footnote-ref-714)
715. Biblical, e.g. Neh 1:1. חכליה was Nehemiah’s father. [↑](#footnote-ref-715)
716. The amulet is not dated. Late antique date presumed, see vol. 3, Introduction 8.3. [↑](#footnote-ref-716)
717. Biblical, e.g. 2 Kgs 18:37. [↑](#footnote-ref-717)
718. Was a student of Simon (3), who was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-718)
719. Was a contemporary of Gidol (3), who transmits in the name of Joseph (28), who was of Rabbi Ami (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-719)
720. Biblical, e.g. Num 34:23. [↑](#footnote-ref-720)
721. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. This would be a straightforward transliteration of Haniel, see vol. 3, Introduction 2.2.1, p. 11. [↑](#footnote-ref-721)
722. In Greek – (. On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-722)
723. In the Golan. [↑](#footnote-ref-723)
724. Since the name is reconstructed and not quite clear, and since the area was populated by Jews, pagans and Christians, there is no way to specifically identify this epitaph as Jewish, see Introduction 6.2.1.3. [↑](#footnote-ref-724)
725. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-725)
726. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-726)
727. The inscription is dated to 449 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-727)
728. Biblical, e.g. Jer 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. Because this distinction is already biblical, I have not listed the two names under a single heading here. [↑](#footnote-ref-728)
729. Was a student of Rav (Abba [70] S-H/M, in vol. 4, p. 311), who died in 247, see Introduction 7.4.5. [↑](#footnote-ref-729)
730. His son was a student of Rav, see previous note. [↑](#footnote-ref-730)
731. His son was a contemporary of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-731)
732. See above, n. 5. [↑](#footnote-ref-732)
733. For this form see vol. 1, under Hanan (9) B/M, p. 99. [↑](#footnote-ref-733)
734. Mentioned in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-734)
735. His son transmits in the name of Barachiah (1), who transmits in the name of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-735)
736. So in most mss and prints, see above, n. 6. [↑](#footnote-ref-736)
737. In Aramaic – חתניה דבי נשיאה. On this family see Introduction 3.1.3.5.1. [↑](#footnote-ref-737)
738. Although mentioned only in BT, he is associated with the Palestinian Patriarchal House, see Introduction 5.1.3.2.3. [↑](#footnote-ref-738)
739. Mentioned in no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-739)
740. See above, n. 11. [↑](#footnote-ref-740)
741. See above, n. 12. [↑](#footnote-ref-741)
742. In Aramaic – דציפורין, see Reeg, *Ortsnamen*, 537-43. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-742)
743. Transmits in the name of Samuel (3), see Introduction 4.7.2. [↑](#footnote-ref-743)
744. See above, n. 5. [↑](#footnote-ref-744)
745. In Aramaic – בוצרייה, see Reeg, *Ortsnamen*, 77-8. So only in *Exod Rab* 10:1. In *Gen Rab* without place designation. On Bostra see Introduction 3.2.1. [↑](#footnote-ref-745)
746. Transmits in the name of Jeremiah (2), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-746)
747. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-747)
748. In the Golan, north east of the Sea of Galilee. [↑](#footnote-ref-748)
749. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-749)
750. For the form  see vol. 1, under Hanan (38) B/M, p. 100. [↑](#footnote-ref-750)
751. For the problems of the Jewishness of persons recorded in this location see Introduction 6.2.1.7. [↑](#footnote-ref-751)
752. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.2. [↑](#footnote-ref-752)
753. Biblical, e.g. Jer 28:1. [↑](#footnote-ref-753)
754. On the  prefix see vol. 1, Introduction 2.1.1.2.1, p. 18. The name in Greek would look as . On this form see vol. 3, under Hananiah (7) B/M, p. 92. [↑](#footnote-ref-754)
755. Jerome writes in this letter to Pammachius and Oceanus that he took lessons from this person late at night because Baranina was afraid of what the Jews would do to him if they knew he was imparting their knowledge to Christians. [↑](#footnote-ref-755)
756. Was Jerome’s teacher during his years in Bethlehem. These are the dates of his sojourn there. [↑](#footnote-ref-756)
757. On this form see vol. 1, under Hananiah (24) B/M, p. 103. [↑](#footnote-ref-757)
758. Transmits a tradition in the name of Samuel (12) who was a student of Rabbi Abbahu (1), who was Rabbi Yohanan (1)’s contemporary, see Introduction 7.4.1. [↑](#footnote-ref-758)
759. Tanḥum (3), who transmits in the name of Rabbi Yohanan (1), also transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-759)
760. See above, n. 5. [↑](#footnote-ref-760)
761. His son was a student of the Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-761)
762. See above, n. 5. [↑](#footnote-ref-762)
763. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-763)
764. See above, n. 5. [↑](#footnote-ref-764)
765. His son was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-765)
766. See above, n. 5. [↑](#footnote-ref-766)
767. His son was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-767)
768. His father was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-768)
769. Mentioned in in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-769)
770. On this form see vol. 3, under Hananiah (2) B/M, p. 91. [↑](#footnote-ref-770)
771. He is mentioned in *yTer* 8:4, 46b in association with Queen Zenobia who reigned between 267-74, see Introduction 7.4.1. [↑](#footnote-ref-771)
772. On this form see vol. 1, under Hananiah (68) B/M, p. 105. [↑](#footnote-ref-772)
773. His son was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-773)
774. See above, n. 18. [↑](#footnote-ref-774)
775. Was a contemporary of Samuel (9), who was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-775)
776. See above, n. 5. [↑](#footnote-ref-776)
777. See above, n. 17. [↑](#footnote-ref-777)
778. In Aramaic – ענתוניה, see Reeg, *Ortsnamen*, 483-4. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-778)
779. Was a contemporary of Rabbi Yonah (2) and Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-779)
780. See previous note. [↑](#footnote-ref-780)
781. In Aramaic – דציפורין, see Reeg, *Ortsnamen*, 437-43. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-781)
782. Was a contemporary of Mana (2), Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-782)
783. See above, n. 20. [↑](#footnote-ref-783)
784. See above, n. 17. [↑](#footnote-ref-784)
785. In Aramaic – חברהון דרבנן. On this title see vol. 4, Introduction 3.2, p. 20. [↑](#footnote-ref-785)
786. Was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-786)
787. See above, n. 20. [↑](#footnote-ref-787)
788. In Aramaic – תירתא, see Reeg, *Ortsnamen* 624-5. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-788)
789. See above, n. 17. [↑](#footnote-ref-789)
790. Was a contemporary of Ḥiyya (6), who was a student of Ami (1), see Introudction 7.4.1. [↑](#footnote-ref-790)
791. Appears to be a tanna here, but in *yDem* 2:1, 22d it is obvious that he is a contemporary of Rabbi Yohanan (1). [↑](#footnote-ref-791)
792. His uncle was of the was of the earliest amoraim, see Introduction 7.4.1. [↑](#footnote-ref-792)
793. Could be identified with Hananiah (19) B/M, in vol. 1, p. 103, but since the combination is so rare, and the names so common, this is unlikely. [↑](#footnote-ref-793)
794. See above, n. 20. [↑](#footnote-ref-794)
795. His son was a contemporary of Hagai (2), who was a student of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-795)
796. Was a student of Rav (Abba [70] S-H/M, in vol. 4, p. 311), who died in 247, see introduction 7.4.5. [↑](#footnote-ref-796)
797. See above, n. 18. [↑](#footnote-ref-797)
798. His son was an early contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-798)
799. See above, n. 5. [↑](#footnote-ref-799)
800. Was a contemporary of Rabbi Mana (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-800)
801. See above, n. 18. [↑](#footnote-ref-801)
802. See above, n. 17. [↑](#footnote-ref-802)
803. See above, n. 18. [↑](#footnote-ref-803)
804. Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), transmits in his son’s name, see Introduction 7.4.1. [↑](#footnote-ref-804)
805. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-805)
806. See above, n. 20. [↑](#footnote-ref-806)
807. His brother was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-807)
808. See above, n. 20. [↑](#footnote-ref-808)
809. Was a contemporary of Ḥiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-809)
810. In Aramaic – קרתיסיה. I do not know where this place is. Reeg, *Ortsnamen*, does not mention it. [↑](#footnote-ref-810)
811. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-811)
812. See above, n. 18. [↑](#footnote-ref-812)
813. See above, n. 17. [↑](#footnote-ref-813)
814. Was a contemporary of Rav (Abba [70] B/M, in vol. 4, p. 311), who died in 247, see Introduction 7.4.5. [↑](#footnote-ref-814)
815. See above, n. 20. [↑](#footnote-ref-815)
816. In Aramaic – כתובה. On this designation see Introduction 3.1.2.4. [↑](#footnote-ref-816)
817. Transmits in the name of Aḥi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-817)
818. See above, n. 5. [↑](#footnote-ref-818)
819. In Hebrew – קרא, perhaps refering to his proficiency in the Bible (מקרא), see Introduction 3.1.2.2. [↑](#footnote-ref-819)
820. Although he appears only in BT (and often: *bBer* 30b; *bMeg* 22a; *bYev* 40a; *bKet* 56a), he is always associated with Palestinian rabbis, see Introduction 5.1.3.2.3. [↑](#footnote-ref-820)
821. Was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-821)
822. On this form see vol. 1, under Hananiah (68) B/M, p. 105. [↑](#footnote-ref-822)
823. Transmits in the name of Joshua (4), who was a student of Rabbi Levi (6), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-823)
824. On this form see vol. 1, under Hananiah (52) B/M, p. 104. [↑](#footnote-ref-824)
825. See above, n. 17. [↑](#footnote-ref-825)
826. Was a student of Rabbi Asi (Joseph [28]) who was Rabbi Ami (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-826)
827. See above, n. 17. [↑](#footnote-ref-827)
828. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-828)
829. See above, n. 20. [↑](#footnote-ref-829)
830. On the date of this synagogue see Introduction 7.5.3. [↑](#footnote-ref-830)
831. On this form see vol. 1, under Hananiah (1) B/M, p. 103. [↑](#footnote-ref-831)
832. See previous note. [↑](#footnote-ref-832)
833. So in Beth Alpha. On this form see vol. 1, under Hananiah (50) B/M, p. 104. [↑](#footnote-ref-833)
834. So in Beth She’an. On this form see vol. 3, under Hananiah (7) B/M, p. 92. [↑](#footnote-ref-834)
835. In both synagogues where they worked their handywork is comemorated. In Beit She’an with the word  (the work of their hands) and in Beit Alpha with the words:      (The artists who executed this work). [↑](#footnote-ref-835)
836. In the Beth She’an Valley. [↑](#footnote-ref-836)
837. See above, n. 81. [↑](#footnote-ref-837)
838. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-838)
839. On this form see vol. 1, under Hananiah (72) B/M, p. 105. [↑](#footnote-ref-839)
840. See above, n. 86. [↑](#footnote-ref-840)
841. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 5. On the interchange of א and ה suffix see vol. 1, Introduction 2.4.2.3, p. 25. [↑](#footnote-ref-841)
842. In the Golan. [↑](#footnote-ref-842)
843. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-843)
844. See above, n. 5. [↑](#footnote-ref-844)
845. In Upper Galilee. [↑](#footnote-ref-845)
846. The inscription is dated to the year 494 to the Destruction of the Temple, see Introdution 7.5.4.3. [↑](#footnote-ref-846)
847. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see vol. 3, under Hananiah (6) B/M, p. 92. [↑](#footnote-ref-847)
848. See above, n. 90. [↑](#footnote-ref-848)
849. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.2, p. 51. Note that the area were the inscription was found was not uniquely Jewish. [↑](#footnote-ref-849)
850. See above, n. 91. [↑](#footnote-ref-850)
851. See above, n. 81. [↑](#footnote-ref-851)
852. In Greek – . On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-852)
853. See above, n. 90. [↑](#footnote-ref-853)
854. See above, n. 97. [↑](#footnote-ref-854)
855. See above, n. 91. [↑](#footnote-ref-855)
856. On this form see vol. 1, under Hananiah (50) B/M, p. 104. The interchange of  and  is another form of iotacism (see vol. 1, Introduction 2.3.2, p. 21), not recorded elsewhere. [↑](#footnote-ref-856)
857. In Greek – ().On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-857)
858. See above, n. 90. [↑](#footnote-ref-858)
859. See above, n. 97. [↑](#footnote-ref-859)
860. See above, n. 91. [↑](#footnote-ref-860)
861. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form vol. 3, under Hananiah (5), p. 91. [↑](#footnote-ref-861)
862. See above, n. 97. [↑](#footnote-ref-862)
863. See above, n. 91. [↑](#footnote-ref-863)
864. On this form see vol. 3, under Hananiah (11) B/M, p. 92. This could be an example of a Greek transliteration, transliterated back into Jewish characters, see Introduction 2.2. [↑](#footnote-ref-864)
865. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.4.2. [↑](#footnote-ref-865)
866. See above, n. 81. [↑](#footnote-ref-866)
867. See above, n. 97. [↑](#footnote-ref-867)
868. In Aramaic – [כה]נה. On this designation see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-868)
869. The inscription is dated to 374 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-869)
870. South of Beth She’an. [↑](#footnote-ref-870)
871. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-871)
872. Biblical, e.g. Zech 6:10. [↑](#footnote-ref-872)
873. On this form see vol. 1, under Tobiah (9) B/M, p. 110. [↑](#footnote-ref-873)
874. His son was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-874)
875. On this form see vol. 1, under Tobiah (4) B/M, p. 110. [↑](#footnote-ref-875)
876. Was a student of Rabbi Josiah (1), who was a contemporary Rabbi Eleazar (22), who was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-876)
877. See above, n. 2. [↑](#footnote-ref-877)
878. His son was a contemporary of Rabbi Abbahu, who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-878)
879. See above, n. 2. [↑](#footnote-ref-879)
880. His son was a contemporary of Gidol (3), who transmits in the name of Joseph (28), Rabbi Ami (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-880)
881. See above, n. 2. [↑](#footnote-ref-881)
882. Transmits in the name of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan, see Introduction 7.4.1. [↑](#footnote-ref-882)
883. This figure could be a literary invention, since the text runs: **ר' טוביה בר' יצחק** אמר: שני אהלים רות המואביה ונעמה העמונית. דכוותה "קום קח את אשתך ואת שתי בנותיך הנמצאות" (בראשית יט טו). **ר' טוביה** אמר: שתי מציאות רות ונעמה. אמר **ר' יצחק**: "מצאתי דוד עבדי" (תהלים פט כא). איכו מצאתיו? בסדום. “**Rabbi Tobiah son of Rabbi Isaac** said: Two tents – Ruth the Moabite and Naama the Amonite. And likewise: “Arise and take your two daughters found here” (Gen 19:15). **Rabbi Tobiah** said: Two found – Ruth and Naama. **Rabbi Isaac** said: “I have found my slave David” (Ps 89:21). Where have I found him? In Sodom.” Since in the the introductory passage there are two names mentioned as father and son, and further down two rabbis by these same two names are mentioned, perhaps there really was no such sage with a combined name, and this is merely a literary combination. [↑](#footnote-ref-883)
884. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-884)
885. In vol. 3, under Tobiah (1) B/M, p. 94 I explained the absence of a standard transliteration for this name. [↑](#footnote-ref-885)
886. The name of this woman appears at the end of the inscription, just after its initiator had praised marriage. The editor assumed this means she was his wife. [↑](#footnote-ref-886)
887. In Transjordan. [↑](#footnote-ref-887)
888. Jewishness suggested, based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-888)
889. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-889)
890. See above, n. 14. This form is reminiscent of the apocryphal . [↑](#footnote-ref-890)
891. In Greek – [] .On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-891)
892. See above, n. 16. [↑](#footnote-ref-892)
893. See above, n. 17. [↑](#footnote-ref-893)
894. See above, n. 18. [↑](#footnote-ref-894)
895. Biblical, e.g. Num 32:41. [↑](#footnote-ref-895)
896. This is the only tradition where this sage is mentioned and he transmits a tradition in the name of Phineas (9) son of Yair (3) in vol. 1, p. 206. Because the name is rare, perhaps this is the same Yair. [↑](#footnote-ref-896)
897. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-897)
898. Biblical, e.g. Zech 6:10. The longer form – יאשיהו – is the name of a king of Judah (2 Kgs 21:26). [↑](#footnote-ref-898)
899. Was a contemporary Rabbi Eleazar (22), who was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-899)
900. Seems to have been a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-900)
901. In Armaic – דמן אושא, see Reeg, *Ortsnamen*, 35-6. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-901)
902. Although mentioned only in BT, his provenance (Usha) indicates a Palestinian origin, see Inroduction 5.1.3.2.1. [↑](#footnote-ref-902)
903. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-903)
904. The interchange of the א with a ו is probably an indication of the decline of the laryngeals, see vol. 1, Intoduction 2.5.1, p. 28. [↑](#footnote-ref-904)
905. In the Carmel. [↑](#footnote-ref-905)
906. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-906)
907. Biblical, e.g. Neh 10:22. [↑](#footnote-ref-907)
908. So in both epitaphs. The form  is recorded in vol. 1, under Yadua (1) B/M, p. 112. The form  is recorded in vol. 4, under Yadua (3) B/M, p. 81. On the suffix see vol. 3, Introduction 2.2.1.1.7, p. 12. [↑](#footnote-ref-908)
909. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-909)
910. Biblical, e.g. Gen 29:35. יהודה was one of Jacob’s sons, and a tribe of Israel. This is a Hasmonean name, see Introduction 1.1.1.2. Further on this name see Introduction 6.2.2. [↑](#footnote-ref-910)
911. On this form see vol. 3, under Judah (22) B/M, p. 96. [↑](#footnote-ref-911)
912. Jewishness suggested based on name, see vol. 3, Introduction 6.6, pp. 50-1. It has been suggested that the Judah, to whom this rescript was issued, was the patriarch, Judah III, but this is by no means certain. [↑](#footnote-ref-912)
913. This is a rescript of the Emperor Diocletian, issued in this year, see Introduction 7.1. [↑](#footnote-ref-913)
914. On this form see vol. 1, under Judah (1) B/M, p. 112. [↑](#footnote-ref-914)
915. Was a contemporary of Epiphanius, who lived in these years, see Introduction 7.1. [↑](#footnote-ref-915)
916. In the Hebrew version – יהודה. So in Arabic, in *PO* iv/3, 270, see Introduction 2.5.2. In Hebrew this would be יהודא. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. [↑](#footnote-ref-916)
917. So in Syriac, in Guidi, *ROC*1/9 (1904) 87, see vol. 4, Introduction 2.8.1, pp. 18-9. In Hebrew this would be יהודא and see previous note. [↑](#footnote-ref-917)
918. So in Latin, in Gregory of Tour, *PL* 71, 179. On this form see above, n. 2. [↑](#footnote-ref-918)
919. So in Coptic, in Pseudo-Cyril of Jerusalem, *The Cross*, 30b II, see vol. 1, Introduction 2.8.4, p. 31. In Greek it would read . On this form see above, n. 5. [↑](#footnote-ref-919)
920. This is a well known Christian legend, retold in many versions and many languages, relating how Queen Helena discovered the true cross in Jerusalem with the help of Judah the Jew. [↑](#footnote-ref-920)
921. The text describes him as ܝܗܘܕܝܐ (in Syriac – Jew) or Hebreo (in Latin – Hebrew). Then it describes his conversion, elevation to the bishophood and subsequent martyrdon at the hands of Julian the apostate. [↑](#footnote-ref-921)
922. See above, n. 11. [↑](#footnote-ref-922)
923. These are the years of Helena’s visit to Jerusalem, see Introduction 7.1. [↑](#footnote-ref-923)
924. In Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-924)
925. This is a Samaritan chronicle, see Introduction 5.1.2.2. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. Note the use of the name Judah by Samaritans, and see Introduction 1.1.1.2.1. [↑](#footnote-ref-925)
926. Calculated according to key dates in the Samaritan chronicles, see Introduction 7.2.2. [↑](#footnote-ref-926)
927. In BT, e.g. *bBer* 9b, he is always designated יהודה בן שמעון בן פזי. [↑](#footnote-ref-927)
928. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-928)
929. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-929)
930. Samuel (3) transmits in his name, see Introduction 7.4.2. [↑](#footnote-ref-930)
931. On this form see vol. 1, under Judah (48) B/M, p. 114. [↑](#footnote-ref-931)
932. Transmits in the name of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-932)
933. See above, no. 22. [↑](#footnote-ref-933)
934. His father transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-934)
935. See above, no. 22. [↑](#footnote-ref-935)
936. In Aramaic – נשיאה. On this title see Introduction 3.1.3.5.1. [↑](#footnote-ref-936)
937. According to Graetz, see Jacobs, *Die Institution des jüdischen Patriarchen*, 205 and Introduction 7.4.6. [↑](#footnote-ref-937)
938. So here. Elsewhere יהודה. On this form see vol. 4, under Judah (2) B/M, p. 82. [↑](#footnote-ref-938)
939. Was a student of Ahi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-939)
940. See above, no. 22. [↑](#footnote-ref-940)
941. In Aramaic – ענתירדיה, see Reeg, *Ortsnamen*, 482-3. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-941)
942. Supports Rabbi Yohanan (1) in a debate, see Introduction 7.4.1. [↑](#footnote-ref-942)
943. See above, no. 22. [↑](#footnote-ref-943)
944. A. Marmorstein, “About the Inscription of Judah ben Ishmael,” *PEFQS* 59 (1927) 101-2 suggests identifying him with Judah (69). On such identifications, however, see vol. 1, Introduction 3.3, pp. 34-6. [↑](#footnote-ref-944)
945. See above, no. 20. [↑](#footnote-ref-945)
946. See above, no. 22. [↑](#footnote-ref-946)
947. His son transmits in the name of Ḥiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-947)
948. His father was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-948)
949. See above, no. 22. [↑](#footnote-ref-949)
950. Was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-950)
951. See above, no. 22. [↑](#footnote-ref-951)
952. In Aramaic – מגדליא, see Reeg, *Ortsnamen*, 696-7. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-952)
953. See above, no. 20. [↑](#footnote-ref-953)
954. See above, no. 22. [↑](#footnote-ref-954)
955. Was a contemporary of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-955)
956. See above, no. 22. [↑](#footnote-ref-956)
957. Probably not identical with Judah (63) B/M of vol. 1 (p. 114) because he transmits a tradition in the name of Rabbi Simon bar Yohai (Simon [51] son of Yohanan [32] vol. 1, p. 220) who is later. In volume 1, I probably gave the wrong reference. It should have been *bPes* 70b. [↑](#footnote-ref-957)
958. See above, no. 20. [↑](#footnote-ref-958)
959. See above, no. 22. [↑](#footnote-ref-959)
960. For his son’s date see Introduction 7.4.1. [↑](#footnote-ref-960)
961. See above, no. 22. [↑](#footnote-ref-961)
962. Was a contemporary Ḥiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-962)
963. His father is mentioned in *yTer* 8:4, 46b in association with Queen Zenobia, who reigned between 267-74, see Introduction 7.4.1. [↑](#footnote-ref-963)
964. So in *yTer* 8:5, 45c. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it. On this form see above, n. 22. For the additional י suffix see vol. 4, Introduction 2.3.3.1, p. 11. [↑](#footnote-ref-964)
965. So in the parallel in *yAZ* 2:3, 41a, see previous note. For the additional ה suffix see vol. 4, Introduction 2.3.3.2, p. 11. The examples there refer to an א suffix, but in Palestine א and ה suffixes are often interchangeable, see vol. 1, Introduction 2.4.2.3, p. 25. [↑](#footnote-ref-965)
966. In the text in Aramaic – בר יודני. [↑](#footnote-ref-966)
967. See above, no. 20. [↑](#footnote-ref-967)
968. Was a contemporary of Rabbi Ami (1). See Introduction 7.4.1. [↑](#footnote-ref-968)
969. See above, no. 22. [↑](#footnote-ref-969)
970. Was a relative of Joseph (13), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-970)
971. See above, no. 22. [↑](#footnote-ref-971)
972. Was a contemporary of Jacob (12), who transmits in the name of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-972)
973. See above, no. 22. [↑](#footnote-ref-973)
974. See above, no. 20. [↑](#footnote-ref-974)
975. See above, no. 22. [↑](#footnote-ref-975)
976. Transmits in the name of Barachiah (1), who Transmits in the name of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-976)
977. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-977)
978. See above, no. 22. [↑](#footnote-ref-978)
979. See above, no. 20. [↑](#footnote-ref-979)
980. See above, no. 22. [↑](#footnote-ref-980)
981. In Aramaic – דכפר אימי, see Reeg, *Ortsnamen*, 335-6. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-981)
982. See above, no. 20. [↑](#footnote-ref-982)
983. His son transmits in the name of Rav (Abba [70] S-H/M, in vol. 4, p. 311), who died in 247. On such dating see Introduction 7.4.5. [↑](#footnote-ref-983)
984. See above, no. 29. [↑](#footnote-ref-984)
985. Transmits in the name of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-985)
986. Was a translator in Resh Laqish (Simon [2])’s academy, who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-986)
987. See above, no. 22. [↑](#footnote-ref-987)
988. In Aramaic – דברדלייה, see Reeg, *Ortsnamen*, 149-50. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-988)
989. Transmits traditions in the name of tannaim, see Introduction 7.4.1. [↑](#footnote-ref-989)
990. See above, no. 22. [↑](#footnote-ref-990)
991. In Aramaic – דכפר תחומין, see Reeg, *Ortsnamen*, 374-5. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-991)
992. See above, no. 20. [↑](#footnote-ref-992)
993. See above, no. 22. [↑](#footnote-ref-993)
994. Was a contemporary of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-994)
995. On this form see vol. 1, under Judah (48) B/M, p. 114. [↑](#footnote-ref-995)
996. In Hebrew – גזורי, see Reeg, *Ortsnamen*, 176-7. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-996)
997. Transmits in the name of Aḥi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-997)
998. Was a contemporary of Rabbi Yonah (2) and Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-998)
999. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-999)
1000. See above, no. 20. [↑](#footnote-ref-1000)
1001. See above, no. 22. [↑](#footnote-ref-1001)
1002. Was a contemporary of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-1002)
1003. On this form see vol. 4, under Judah (12) B/M, p. 82. [↑](#footnote-ref-1003)
1004. See above, no. 20. [↑](#footnote-ref-1004)
1005. See above, no. 22. [↑](#footnote-ref-1005)
1006. In Aramaic – נשיאה. On this title see Introduction 3.1.3.5.1. [↑](#footnote-ref-1006)
1007. According to Graetz, see Jacobs, *Die Institution des jüdischen Patriarchen*, 205 and Introduction 7.4.6. [↑](#footnote-ref-1007)
1008. His father was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1008)
1009. See above, no. 22. [↑](#footnote-ref-1009)
1010. In vol. 1, Simon (52) B/M, p. 220. [↑](#footnote-ref-1010)
1011. He is the son of a tanna, see Introduction 7.4.1. [↑](#footnote-ref-1011)
1012. In the text ר' יהודה ור' שמעון תלמידיו של ר' יוחנן . [↑](#footnote-ref-1012)
1013. Although mentioned only her in BT, he is designated רבי, see Introduction 5.1.3.2.2, and transmits tradition in the name of the Palestinian Rabbi Yohanan (1), see Introduction 5.1.3.2.3. [↑](#footnote-ref-1013)
1014. The text tells of Abdimi (1) (S-H/M - vol. 4, p. 318) coming to Babylonia and transmitting a tradition in his name and in the name of Simon (32). Usually ר' יהודה ור' שמעון are the famous Judah (30) B/M vol.1, p. 113 and Simon (51) B/M vol. 1, p. 220, but they cannot be students of Yohanan (1). Thus I assume these are otherwise unknown students, from Palestine of course, although it cannot be ruled out that they are a literary invention of an early sage. [↑](#footnote-ref-1014)
1015. Was the student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1015)
1016. Although mentioned only in BT, he makes his appearance clearly in Palestinian contexts, and see also Hyman, *Toldoth*, 570, and Introduction 5.1.3.2.3. [↑](#footnote-ref-1016)
1017. Was a student of Rabbi Asi (Joseph [28]), who was Rabbi Ami (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-1017)
1018. Although mentioned only here in BT, and although he bears the title רב (see vol. 4, Introduction 6.6.1, p. 36), he is found only in association with a Palestinian rabbi (Nathan [4], son of Hoshaiah [4]), see Introduction 5.1.3.2.3.. [↑](#footnote-ref-1018)
1019. Was a contemporary of Nathan (4) (see previous note), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1019)
1020. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1020)
1021. This is the only tradition in which he is mentioned, but his son is designated with the Palestinian title רבי, see Introduction 5.1.3.2.2 and he is mentioned as a דרשן (see Introduction 5.1.3.2.6). Also the tradition is in Hebrew, and see Introduction 5.1.3.2.5. [↑](#footnote-ref-1021)
1022. Mentioned with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1022)
1023. In the Vilna print of BT he is only mentioned in this tradition. In the mss he is also mentioned in *bSuk* 52a, but there is some confusion whether an independent person is intended or the tanna Rabbi Judah (vol. 1, Judah [30] B/M, p. 113) when he expounded in the west (במערבא). The two traditions together, and his exegetical role (in Hebrew), makes it likely that he was Palestinian, see Introduction 5.1.3.2.5. [↑](#footnote-ref-1023)
1024. See above, no. 113. [↑](#footnote-ref-1024)
1025. See Theodor-Albeck, *Bereschit Rabba*, 565, in the critical apparatus. [↑](#footnote-ref-1025)
1026. See above, no. 20. [↑](#footnote-ref-1026)
1027. In vol. 1, Qapara (1) S-H/M, p. 409. [↑](#footnote-ref-1027)
1028. Was associated with the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1028)
1029. See above, no. 22. [↑](#footnote-ref-1029)
1030. See above, no. 20. [↑](#footnote-ref-1030)
1031. Throughout Bekkum’s book his name appears in this orthography in the acrostic sequence of the third part of each poem. On this form see vol. 1, under Judah (160) B/M, p. 117. [↑](#footnote-ref-1031)
1032. We know this poet from the achrostica of his poems in which his name appears. And see Introduction 3.1.3.7. [↑](#footnote-ref-1032)
1033. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-1033)
1034. Cited as an authority on a medical substance in the Book of Assaph the Physician, see Introduction 5.1.4.2. [↑](#footnote-ref-1034)
1035. In Hebrew – הירחוני. [↑](#footnote-ref-1035)
1036. So according to Muntner, *Assaph*, 33-7. [↑](#footnote-ref-1036)
1037. The reading is according to the ammendation of *JIWE* 1, 15, see vol. 3, Introduction 2.1, p. 11. *CIJ* had only a fragment of the inscription before it. On this form see above, n. 2. [↑](#footnote-ref-1037)
1038. In Latin – Scythop. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1038)
1039. Considered Jewish because of his provenance from Scythopolis, see vol. 3, Introduction 6.8, p. 54; and his name, see vol. 3, Introduction 6.6.8, pp. 52-3. [↑](#footnote-ref-1039)
1040. See above, no. 22. [↑](#footnote-ref-1040)
1041. In the Bashan (Transjordan south of the Golan). [↑](#footnote-ref-1041)
1042. In Aramaic – חזאנה. On this title see Introduction 3.1.2.2. [↑](#footnote-ref-1042)
1043. In the Golan. [↑](#footnote-ref-1043)
1044. See above, no. 22. [↑](#footnote-ref-1044)
1045. In Aramaic – ארדה מן חימאוס. Naveh, *OSM*, 57 interprets ארדה as short for ארדיכל. On the geographical designation see vol. 1, Introduction 3.2.6, p. 34. On the profession see Introduction 3.1.3.3. [↑](#footnote-ref-1045)
1046. On the dating of this synagogue see Introduction 7.5.3. [↑](#footnote-ref-1046)
1047. On this form see vol. 1, under Judah (106) B/M, p. 116. [↑](#footnote-ref-1047)
1048. In north-west Transjordan. [↑](#footnote-ref-1048)
1049. See above, no. 22. [↑](#footnote-ref-1049)
1050. The inscription is bilingual. So in the Greek. On this form see vol. 1, under Judah (82) B/M, p. 115. [↑](#footnote-ref-1050)
1051. The inscription is bilingual. So in the Hebrew. On this form see above, n. 22. [↑](#footnote-ref-1051)
1052. See above, no. 141. [↑](#footnote-ref-1052)
1053. See above, no. 5. [↑](#footnote-ref-1053)
1054. See above, no. 5. [↑](#footnote-ref-1054)
1055. See above, no. 22. [↑](#footnote-ref-1055)
1056. In Upper Galilee. [↑](#footnote-ref-1056)
1057. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1057)
1058. See above, no. 22. [↑](#footnote-ref-1058)
1059. A. Marmorstein, “About the Inscription of Judah ben Ishmael,” *PEFQS* 59 (1927) 101-2 suggests identifying him with Judah (13). See above, no. 35. [↑](#footnote-ref-1059)
1060. North of the Sea of Galilee. [↑](#footnote-ref-1060)
1061. See above, no. 148. [↑](#footnote-ref-1061)
1062. See above, no. 22. [↑](#footnote-ref-1062)
1063. See above, no. 148. [↑](#footnote-ref-1063)
1064. See above, no. 22. [↑](#footnote-ref-1064)
1065. See above, no. 148. [↑](#footnote-ref-1065)
1066. On this form see vol. 3, under Judah (47) B/M, p. 97. [↑](#footnote-ref-1066)
1067. In Greek - . On this title see vol. 3, Introduction 6.4.1.2.2.5.1, p. 40. [↑](#footnote-ref-1067)
1068. Now Jifna, north of Ramallah. [↑](#footnote-ref-1068)
1069. See above, no. 148. [↑](#footnote-ref-1069)
1070. On this form see vol. 1, under Judah (98) B/M, p. 115. [↑](#footnote-ref-1070)
1071. The inscription is dated according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-1071)
1072. In the inscription – רבי. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-1072)
1073. See above, no. 148. [↑](#footnote-ref-1073)
1074. So both in *BS* 2:29 and in 2:33; *BS* 1:36 has יהודה. On this form see above, n. 5. [↑](#footnote-ref-1074)
1075. In Hebrew – הקטן. On this title see vol. 1, Introduction 3.2.4, p. 33. [↑](#footnote-ref-1075)
1076. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1076)
1077. So in *BS* 1:79 in Hebrew. The reading is suggested by the editor, see vol. 3, Introduction 2.1. [↑](#footnote-ref-1077)
1078. So in 2:63 in Greek. On this form see above, n. 5. [↑](#footnote-ref-1078)
1079. In Hebrew – הטוב. On such titles see Introduction 3.1.3.7.2. [↑](#footnote-ref-1079)
1080. See above, no. 167. [↑](#footnote-ref-1080)
1081. So in *BS* 2:64. In *BS* 1:84 יהודה. On this form see above, n. 5. [↑](#footnote-ref-1081)
1082. See above, no. 167. [↑](#footnote-ref-1082)
1083. So in *BS* 1:98 in Hebrew. On this form see above, no. 22. [↑](#footnote-ref-1083)
1084. So in *BS* 2:69 in Greek. On this form see above, no. 5. [↑](#footnote-ref-1084)
1085. See above, no. 167. [↑](#footnote-ref-1085)
1086. See above, no. 5. [↑](#footnote-ref-1086)
1087. See above, no. 167. [↑](#footnote-ref-1087)
1088. See above, no. 5. [↑](#footnote-ref-1088)
1089. See above, no. 167. [↑](#footnote-ref-1089)
1090. On this form see vol. 3, under Judah (61) B/M, p. 97. [↑](#footnote-ref-1090)
1091. In Greek – . On this sort of designation see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-1091)
1092. See above, no. 167. [↑](#footnote-ref-1092)
1093. See above, no. 141. [↑](#footnote-ref-1093)
1094. In Greek – (). This is the interpretation and translation of the editors. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-1094)
1095. See above, no. 167. [↑](#footnote-ref-1095)
1096. See above, no. 141. [↑](#footnote-ref-1096)
1097. See above, no. 167. [↑](#footnote-ref-1097)
1098. See above, no. 141. [↑](#footnote-ref-1098)
1099. See above, no. 167. [↑](#footnote-ref-1099)
1100. See above, no. 157. [↑](#footnote-ref-1100)
1101. See above, no. 167. [↑](#footnote-ref-1101)
1102. See above, no. 22. [↑](#footnote-ref-1102)
1103. See above, no. 167. [↑](#footnote-ref-1103)
1104. See above, no. 167. [↑](#footnote-ref-1104)
1105. See above, no. 5. [↑](#footnote-ref-1105)
1106. See above, no. 167. [↑](#footnote-ref-1106)
1107. See above, no. 167. [↑](#footnote-ref-1107)
1108. See above, no. 29. [↑](#footnote-ref-1108)
1109. See above, no. 134. [↑](#footnote-ref-1109)
1110. See above, no. 148. [↑](#footnote-ref-1110)
1111. See above, no. 22. [↑](#footnote-ref-1111)
1112. See above, no. 147. [↑](#footnote-ref-1112)
1113. The inscription is dated to the year 494 to the Destruction of the Temple, see Introduction 7.5.4.3. [↑](#footnote-ref-1113)
1114. See above, no. 22. [↑](#footnote-ref-1114)
1115. See above, no. 132. [↑](#footnote-ref-1115)
1116. See above, no. 148. [↑](#footnote-ref-1116)
1117. See above, no. 22. [↑](#footnote-ref-1117)
1118. In Lower Galilee. [↑](#footnote-ref-1118)
1119. See above, no. 148. [↑](#footnote-ref-1119)
1120. In the north-western Negev. [↑](#footnote-ref-1120)
1121. See above, no. 148. [↑](#footnote-ref-1121)
1122. See above, no. 22. [↑](#footnote-ref-1122)
1123. In southern Mount Hebron. [↑](#footnote-ref-1123)
1124. See above, no. 148. [↑](#footnote-ref-1124)
1125. See above, no. 22. [↑](#footnote-ref-1125)
1126. In Hebrew – הלוי. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 42. [↑](#footnote-ref-1126)
1127. See above, no. 214. [↑](#footnote-ref-1127)
1128. See above, no. 148. [↑](#footnote-ref-1128)
1129. On this form see above, n. 5. On the interchange of with  as part of the iotacism phenomenon see vol. 1, Introduction 2.3.2, p. 21. [↑](#footnote-ref-1129)
1130. On the northern shore of the Sea of Galilee. [↑](#footnote-ref-1130)
1131. See above, no. 148. [↑](#footnote-ref-1131)
1132. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 161.. [↑](#footnote-ref-1132)
1133. See above, no. 221. [↑](#footnote-ref-1133)
1134. See above, no. 148. [↑](#footnote-ref-1134)
1135. See above, no. 141. [↑](#footnote-ref-1135)
1136. In Greek – (). On this title see vol. 3, Introduction 6.4.1.2.2.5.3, p. 41. [↑](#footnote-ref-1136)
1137. South of the Carmel. [↑](#footnote-ref-1137)
1138. The inscription is dated according to the era of one of the coastal cities of Palestine, see Introduction 7.5.4.3. [↑](#footnote-ref-1138)
1139. See above, no. 22. [↑](#footnote-ref-1139)
1140. See above, no. 124. [↑](#footnote-ref-1140)
1141. See above, no. 22. [↑](#footnote-ref-1141)
1142. See above, no. 124. [↑](#footnote-ref-1142)
1143. See above, no. 22. [↑](#footnote-ref-1143)
1144. See above, no. 124. [↑](#footnote-ref-1144)
1145. See above, no. 5. [↑](#footnote-ref-1145)
1146. See above, no. 124. [↑](#footnote-ref-1146)
1147. The editor failed to read the inscription. If these letters are an ethnicon, then one of the persons mentioned in this inscription (? ?) is Jewish. If not, this person is Jewish, because of the name, see vol. 3, Introduction 6.6.8, p, 52. The form is perhaps recorded in the vocative case. [↑](#footnote-ref-1147)
1148. See above, no. 148. [↑](#footnote-ref-1148)
1149. See above, no. 22. [↑](#footnote-ref-1149)
1150. In Hebrew – הבשני. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1150)
1151. Near Gaza. [↑](#footnote-ref-1151)
1152. See above, no. 148. [↑](#footnote-ref-1152)
1153. See above, no. 22. [↑](#footnote-ref-1153)
1154. In the Upper Jordan Valley. [↑](#footnote-ref-1154)
1155. See above, no. 29. [↑](#footnote-ref-1155)
1156. In Aramaic – חזנה. On this title see Introduction 3.1.2.2. [↑](#footnote-ref-1156)
1157. The inscription is dated to 346 years after the destruction of the Temple, see Introduction 7.5.4.3. [↑](#footnote-ref-1157)
1158. See above, no. 5. [↑](#footnote-ref-1158)
1159. East of Tel Aviv. [↑](#footnote-ref-1159)
1160. See above, no. 148. [↑](#footnote-ref-1160)
1161. See above, no. 22. [↑](#footnote-ref-1161)
1162. See above, no. 134. [↑](#footnote-ref-1162)
1163. See above, no. 148. [↑](#footnote-ref-1163)
1164. See above, no. 22. [↑](#footnote-ref-1164)
1165. The inscription is dated to 433 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1165)
1166. In Aramaic – כהנא. On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-1166)
1167. The inscription is dated to 390 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1167)
1168. See above, no. 22. [↑](#footnote-ref-1168)
1169. South-west of Hebron. [↑](#footnote-ref-1169)
1170. On this form see vol. 1, under Judah (77) B/M, p. 115. For the Greek suffix see vol. 1, Introduction 2.1.1.1, p. 18. [↑](#footnote-ref-1170)
1171. See above, no. 134. [↑](#footnote-ref-1171)
1172. For this form, written in the reverse, see vol. 1, under Judah (77) B/M, p. 115. [↑](#footnote-ref-1172)
1173. See above, no. 148. [↑](#footnote-ref-1173)
1174. See above, no. 22. [↑](#footnote-ref-1174)
1175. See above, no. 147. [↑](#footnote-ref-1175)
1176. See above, no. 124. [↑](#footnote-ref-1176)
1177. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 22/. [↑](#footnote-ref-1177)
1178. South of Beth She’an. [↑](#footnote-ref-1178)
1179. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-1179)
1180. Reading reconstructed by us, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 5. [↑](#footnote-ref-1180)
1181. We assume that a man and a woman mentioned together on the same inscription in the Elijah’s Cave are man and wife, but in this case it is not even certain that the second person is a woman, since the end of the name is reconstructed, see under Claudia. [↑](#footnote-ref-1181)
1182. Jewishness indicated by the Hebrew form of the name, see Introduction 6.2.2. [↑](#footnote-ref-1182)
1183. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-1183)
1184. Biblical, e.g. 2 Chr 17:18. [↑](#footnote-ref-1184)
1185. The fall of the ו is probably a scribal error, see vol. 3, Introduction 2.8.2, p. 20. [↑](#footnote-ref-1185)
1186. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1186)
1187. Biblical, e.g. Exod 17:9. יהושע was the name of the general, Moses’ successor, who gave his name to a biblical book. On the Jewishness of this name in a post-Chriatian era see Introduction 6.2.2.1. [↑](#footnote-ref-1187)
1188. In Coptic, see vol. 1, Introduction 2.8.4, p. 31. In Greek this would read . In Hebrew this would perhaps read אבות ישוע, perhaps indicating a name such as the Arabic אבו ישוע, see vol. 4, Introduction 2.5.2, p. 15. [↑](#footnote-ref-1188)
1189. In Coptic – paryhereus. On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-1189)
1190. In the days of Constantine. These are his dates, see Introduction 7.1. [↑](#footnote-ref-1190)
1191. In Coptic, see vol. 1, Introduction 2.8.4, p. 31. In Greek this would read . On this form see vol. 1, under Joshua (48) B/M, p. 127. [↑](#footnote-ref-1191)
1192. In Coptic – paryhereus. On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-1192)
1193. In the days of Constantine. These are his dates, see Introduction 7.1. [↑](#footnote-ref-1193)
1194. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-1194)
1195. On this list see Introduction 3.3.1. [↑](#footnote-ref-1195)
1196. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-1196)
1197. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introduction 7.2.3. [↑](#footnote-ref-1197)
1198. In Aramaic – דסכנין, see Reeg, *Ortsnamen*, 458-60. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1198)
1199. Was a student of Rabbi Levi (6), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1199)
1200. In Aramaic – דרומיא, see Reeg, *Ortsnamen*, 212-4. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1200)
1201. Was a student of Rabbi Yonah (2) and Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-1201)
1202. Was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1202)
1203. For the form ישוע, see vol. 1, under Joshua (1) B/M, p. 126. On the additional ו as a dialect variant see vol. 4, Introduction 2.3.5.1, p. 13. [↑](#footnote-ref-1203)
1204. See above, n. 16. [↑](#footnote-ref-1204)
1205. Was a contemporary of Annianus (1), who was a contemporary of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-1205)
1206. Was a contemporary of Judah (15), whose father was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1206)
1207. The text is as follows: רבי **יצחק בר נחמן** סלק גבי רבי יהושע בן לוי בלילי צומא רבא. נפק לגביה לביש סולייסיה. אמר ליה: מהו הכין? אמר ליה: איסתניס אני. רבי **יהושע בר נחמן** סלק גבי רבי יהושע בן לוי בלילי תעניתה. נפק לגביה לביש סולייסיה. אמר ליה: מהו הכין? אמר ליה איסתניס אני (**Rabbi Isaac bar Nahman** went to visit Rabbi Joshua ben Levi on the night of the Great Fast [i.e. Yom Kippur] He came to him dressed in a *suleysa* [whatever that is]. [Joshua] asked him: What is this? He answered: I am sensitive. **Rabbi Joshua bar Nahman** went to visit Rabbi Joshua ben Levi on the night of fasting. He came to him dressed in a *suleysa* [whatever that is]. [Joshua] asked him: What is this? He answered: I am sensitive).. Perhaps the second is simply a literary parallel and not a historical figure. [↑](#footnote-ref-1207)
1208. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1208)
1209. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1209)
1210. For this form see vol. 1, under Joshua (1) B/M, p. 126. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-1210)
1211. Was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1211)
1212. See above, n. 24. [↑](#footnote-ref-1212)
1213. See above, n. 23. [↑](#footnote-ref-1213)
1214. In Kosovsky, *Yerushalmi*, 430-1 one is informed that any Joseph son of Joshua refers to Joseph (34) son of Joshua ben Levi (vol. 1, Joshua [25], p. 126) but the text here does not imply this. Hyman, *Toldoth*, 728 identified him as a separate person, also mentioned in *bHul* 56b and *bNid* 24a, but because he is cited by Rabbi Yohanan (1), he thinks he was a tanna, i.e. too early for this volume. Yet he is only recorded in amoraic literature. [↑](#footnote-ref-1214)
1215. Rabbi Yohanan (1), transmits in his son’s name, see Introduction 7.4.1. [↑](#footnote-ref-1215)
1216. Although he appears only in BT, he bears the title רבי, see vol. 4, Introduction 7.1, pp. 39-40, and Hyman, *Toldoth*, 620. [↑](#footnote-ref-1216)
1217. Was a contemporary of Ulla (1), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1217)
1218. Cites late tannaim and early amoraim, see vol. 1, Introduction 7.5.1.4, p. 52. [↑](#footnote-ref-1218)
1219. Rav Huna (1) S-H/M, in vol. 4, p. 347, who died in 297 transmits in his name, see Introduction 7.4.5. [↑](#footnote-ref-1219)
1220. He is mentioned by Isaac (4), who transmitted traditions in the name of late tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1220)
1221. See above, n. 23. [↑](#footnote-ref-1221)
1222. In Hebrew – כהן מארבל, see Reeg, *Ortsnamen*, 56-7. On such designations see vol. 1, Introduction 3.2.5-6, pp. 33-4. [↑](#footnote-ref-1222)
1223. In this chronicle, just before he is mentioned, we are informed that 166 years after the destruction of the Temple there was a war between Rome and the Persians. He was therefore supposed to have lived shortly thereafter. [↑](#footnote-ref-1223)
1224. In this composition Se‘adya Gaon explains the work of poets (אלשערא in Judeo-Arabic), and lists this one among them, see Introduction 3.1.3.6. [↑](#footnote-ref-1224)
1225. Zulay, *Eretz Israel*, 165 dates him to the Byzantine period, see Introduction 7.5.5. [↑](#footnote-ref-1225)
1226. On the additional ו as a dialect variant see vol. 4, Introduction 2.3.5.1, pp. 13. [↑](#footnote-ref-1226)
1227. See prvious note. [↑](#footnote-ref-1227)
1228. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1228)
1229. The letter replacement is probably a scribal error, see vol. 3, Introduction 2.8.3, p. 20. [↑](#footnote-ref-1229)
1230. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1230)
1231. So in *BS* 3:23. For this form see above, n. 17. [↑](#footnote-ref-1231)
1232. So in *BS* 3:24 and 3:25, see above, n. 40. [↑](#footnote-ref-1232)
1233. It has been suggested by the editors that he is identical with Joshua (25) B/M in vol. 1, p. 126. However on such identifications see vol. 1, Introduction 3.3, pp. 35-6. [↑](#footnote-ref-1233)
1234. See above, n. 44. [↑](#footnote-ref-1234)
1235. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see vol. 1, under Joshua (1) B/M, p. 126. [↑](#footnote-ref-1235)
1236. East of Nazareth. [↑](#footnote-ref-1236)
1237. See above, n. 42. [↑](#footnote-ref-1237)
1238. This is a form of the name Joshua recorded for Jesus on an incantation bowl, see Levene, *JSQ* 6 (1999) 287. Although the authors of this bowl may not have identified the two (see Introduction 2.2) it seems to have been a Semitic variant of this name. The name אישו is recorded for Nabateans, see Negev, *Qedem* 32, no. 75 and the form ’ŠW is recorded for Arabs (Harding, *ICPIANI*, 50). [↑](#footnote-ref-1238)
1239. In the north-western Negev. [↑](#footnote-ref-1239)
1240. See above, n. 42. [↑](#footnote-ref-1240)
1241. So in *OSM* 78. For this form see above, n. 55. [↑](#footnote-ref-1241)
1242. So in *OSM* 77. On this form see above, n. 49. [↑](#footnote-ref-1242)
1243. In Hebrew – העד. [↑](#footnote-ref-1243)
1244. In southern Mount Hebron. [↑](#footnote-ref-1244)
1245. See above, n. 42. [↑](#footnote-ref-1245)
1246. On the form see vol. 1, under Joshua (1) B/M, p. 126. The fall of the  as well as the unusual suffix are obviously a scribal errors, see vol. 3, Introduction 2.8.2, p. 20, and 2.8.5, p. 21. [↑](#footnote-ref-1246)
1247. The inscription is dated according to the era of Gaza, see Introduction 7.5.4.3. [↑](#footnote-ref-1247)
1248. On this form see vol. 1, under Joshua (1) B/M, p. 126. [↑](#footnote-ref-1248)
1249. In Greek –  . On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-1249)
1250. In the Golan. [↑](#footnote-ref-1250)
1251. Even though the area were the inscription was found was not uniquely Jewish (see Introduction 6.2.1.3), this biblical name was not adopted by Christians, since they refrained from using the name of Jesus prophanely, see Introduction 6.2.2. [↑](#footnote-ref-1251)
1252. See above, n. 42. [↑](#footnote-ref-1252)
1253. On the interchange of  with  in Greek orthography see vol. 1, Introduction 2.3.3.2, p. 22. On the unusual declension see vol. 3, Introduction 2.8.5, p. 21. [↑](#footnote-ref-1253)
1254. The inscription is accompanied by a cross, obviously signifying Christianity. Di Segni, *ibid*., suggests, based on his sons’ names, that their father may have been a Jew or Samaritan, who converted to keep his job, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1254)
1255. The inscription is dated according to the era of Gadara, see Introduction 7.5.4.3. [↑](#footnote-ref-1255)
1256. See above, n. 40. [↑](#footnote-ref-1256)
1257. See above, n. 42. [↑](#footnote-ref-1257)
1258. See above, n. 49. [↑](#footnote-ref-1258)
1259. The inscription is dated to 305 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1259)
1260. In Aramaic – רבי. Not identical with Joshua (25). Perhaps identical with Joshua (25) B/M, in vol. 1, p. 126, but see above, n. 47. [↑](#footnote-ref-1260)
1261. For this form see vol. 1, under Joshua (48) B/M, p. 127. [↑](#footnote-ref-1261)
1262. Jewishness indicated by son’s name see Introduction 6.2.2. [↑](#footnote-ref-1262)
1263. See above, n. 42. [↑](#footnote-ref-1263)
1264. Biblical, e.g. Jer 40:16. This is a Hasmonean name, see Introduction 1.1.1.2. Further on this name and its use by Jews see Introduction 6.2.2.2. [↑](#footnote-ref-1264)
1265. See Introduction 7.4.1. [↑](#footnote-ref-1265)
1266. In Aramaic – ענתנייתא, see Reeg, *Ortsnamen*, 483-4. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1266)
1267. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1267)
1268. In Aramaic – דקרציין, see Reeg, *Ortsnamen*, 576-7. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1268)
1269. Was a contemporary of Nahum (2), whose father was a tanna, see Introduction 7.4.1. [↑](#footnote-ref-1269)
1270. Was a contemporary of Mana (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1270)
1271. In Aramaic – בולווטיה דציפורין הוה להון צומות והוה תמן חד מיתקרי יוחנן(the council of Sepphoris declared fasts and there was on there called Yohanan). [↑](#footnote-ref-1271)
1272. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1272)
1273. See above, n. 4. [↑](#footnote-ref-1273)
1274. So in *yMeg* 3:8, 74b. This may be considered a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. It may however actually be the name of this person, in which case יוחנן is the scribal “correction.” [↑](#footnote-ref-1274)
1275. In Aramaic – ספרה דגופתא, see Reeg, *Ortsnamen*, 171-2. On such designations see vol. 1, Introduction 3.2.6, p. 34. On the title see Introduction 3.1.2.4. [↑](#footnote-ref-1275)
1276. See above, n. 4. [↑](#footnote-ref-1276)
1277. Was a contemporary of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-1277)
1278. The letter reversal in this version is obviously a scribal error, see vol. 3, Introduction 2.8.5, p. 21. [↑](#footnote-ref-1278)
1279. See above, n. 4. [↑](#footnote-ref-1279)
1280. His son witnessed an inscription of Diocletian in Tyr, see Introduction 7.4.2. [↑](#footnote-ref-1280)
1281. Although he appears only here in BT, he is designated רבי, see Introduction 5.1.3.2.2, and is mentioned in a halakhic anecdote which is then commented upon by a Palestinian rabbi, see Introduction 5.1.3.2.3. [↑](#footnote-ref-1281)
1282. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1282)
1283. On this form see vol. 1, under Yohanan (32) B/M, p. 135. [↑](#footnote-ref-1283)
1284. His son was a contemporary of Jonathan (9), a contemporary of Simon (3), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1284)
1285. So in BT. On this name see under Ḥana S-H/M. [↑](#footnote-ref-1285)
1286. Rabbi Levi (6), who was a contemporary of Rabbi Yohanan (1), transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-1286)
1287. In Hebrew – איש ציתור, see Reeg, *Ortsnamen*, 536-7. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1287)
1288. See above, n. 4. [↑](#footnote-ref-1288)
1289. In Hebrew – הרופא. On this Jewish medical literature see Introduction 5.1.4.2. [↑](#footnote-ref-1289)
1290. In Hebrew – הירחוני, according to Muntner, *Assaph*, 163. [↑](#footnote-ref-1290)
1291. On the question of his historicity see Pines, *ibid*. [↑](#footnote-ref-1291)
1292. So according to Muntner, *Assaph*,33-7. [↑](#footnote-ref-1292)
1293. On the northern shore of the Sea of Galilee. [↑](#footnote-ref-1293)
1294. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-1294)
1295. See previous note. [↑](#footnote-ref-1295)
1296. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1296)
1297. In Hebrew – הכהן. On such designations see vol. 1, Introduction 3.2.6, pp. 33-4. [↑](#footnote-ref-1297)
1298. In southern Mount Hebron. [↑](#footnote-ref-1298)
1299. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1299)
1300. For this form see vol. 1, under Yohanan (88) B/M, p. 137. For the interchange of  and  see vol. 3, Introduction 2.3.3.3, p. 15. [↑](#footnote-ref-1300)
1301. In Greek – On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1301)
1302. Although he bears a Jewish name, this person resides in Rome, where the name Johannes became very popular with Christians, see vol. 3, Introduction 6.6.7, p. 52, and the inscription was found on the base of a human female statue, see vol. 4, Introduction 6.8.1. [↑](#footnote-ref-1302)
1303. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see vol. 1, under Yohanan (88) B/M, p. 137. [↑](#footnote-ref-1303)
1304. Caesarea was a mixed city and this could be a Christian name, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1304)
1305. See above, n. 36. [↑](#footnote-ref-1305)
1306. On this form see vol. 3, under Yohanan (17) B/M, p. 106. [↑](#footnote-ref-1306)
1307. In Greek –  (of the innkeepers). On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-1307)
1308. In Syria. [↑](#footnote-ref-1308)
1309. This is an inn inscription. It bears Hebrew names and a biblical quotation (1 Sam 16:4). Yet its tentative date (and the popularity of this name among Christians, see vol. 3, Introduction 1.1.1.2, p. 4-5) puts its Jewish character into question, see vol. 3, Introduction 6.6.7, p. 52. *IJO* 3, App19 specifically denied the Jewishness of this inscription. [↑](#footnote-ref-1309)
1310. This is all that could be read from the publication. Perhaps another name is intended and maybe other names were found on this inscription. If this is the name intended the following observations can be made: On the interchange of  and , see vol. 1, Introduction 2.3.3.1, p. 22. On the form , see vol. 3, under Yohanan (23) B/M, p. 106. The additional  is obviously a scribal error, see vol. 3, Introduction 2.8.1, p. 20. The declension is probably in the vocative. [↑](#footnote-ref-1310)
1311. In Samaria. [↑](#footnote-ref-1311)
1312. Suggested based on location, see Introduction 6.1.5, but this could be a Christian name, see vol. 3, Introduction 6.6.7, p. 52, or the reading could be wrong. [↑](#footnote-ref-1312)
1313. See above, n. 36. [↑](#footnote-ref-1313)
1314. On this form see vol. 1, under Yohanan (67) B/M, p. 136. [↑](#footnote-ref-1314)
1315. In Greek – []. On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-1315)
1316. The inscription mentions  (one God who rules all) but this is no indication of Jewishness, especially not in Zoar, see Introduction 6.1.6. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1. [↑](#footnote-ref-1316)
1317. Because so many of the inscriptions from Zoar are dated, it is easy to date the others approximately, see Introduction 7.5.2.3. [↑](#footnote-ref-1317)
1318. See above, n. 43. [↑](#footnote-ref-1318)
1319. The inscription was found in a location where Jews also resided, but the name may be Christian, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1319)
1320. See above, n. 36. [↑](#footnote-ref-1320)
1321. The form  is recorded in vol. 1, under Yohanan (129) B/M, p. 138. On the interchange of  and , see vol. 1, Introduction 2.3.3.1, p. 22. On the hellenized suffix see vol. 3, Introduction 2.1.1.1, p. 11. [↑](#footnote-ref-1321)
1322. Macarius could also be considered this Yohanan’s son, but the way the inscription is transcribed () suggests that it should be translated for Cyrus, [son of] Megalus, son of Macarius Yohanan. The editor translated  as “the blessed” (המאושר), but such an interpretation is unnecessary. [↑](#footnote-ref-1322)
1323. South of Tel Aviv. [↑](#footnote-ref-1323)
1324. Jewishness indicated by the form of the name, which was not used by Christians, see Introduction 6.2.2.2. [↑](#footnote-ref-1324)
1325. See above, n. 36. [↑](#footnote-ref-1325)
1326. The inscription is in Greek but this is the Hebrew transcription given in the publication, see Introduction 2.4. [↑](#footnote-ref-1326)
1327. On the seashore, south of Haifa. [↑](#footnote-ref-1327)
1328. This could be a Christian name, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1328)
1329. See above, n. 36. [↑](#footnote-ref-1329)
1330. The Inscription is in Greek, but the report is in Hebrew, see Introduction 2.4. [↑](#footnote-ref-1330)
1331. West of Hebron. [↑](#footnote-ref-1331)
1332. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1332)
1333. See above, n. 36. [↑](#footnote-ref-1333)
1334. See above, n. 63. [↑](#footnote-ref-1334)
1335. This is a synagogue inscription, see vol. 3, Introduction 6.4.1, p. 36. [↑](#footnote-ref-1335)
1336. See above, n. 36. [↑](#footnote-ref-1336)
1337. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-1337)
1338. South of Beth She’an. [↑](#footnote-ref-1338)
1339. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-1339)
1340. See above, n. 40. [↑](#footnote-ref-1340)
1341. The seal is located in Jerusalem but its provenance is unknown, and it could be a fake, see vol. 4, Introduction 6.10.2, p. 39. This could also be a Christian name, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1341)
1342. The seal is not dated. Late antique date presumed, see vol. 3, Introduction 8.3. [↑](#footnote-ref-1342)
1343. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 43. [↑](#footnote-ref-1343)
1344. The editor suggested that the persons mentioned on this lamp were Jewish because of their names, and because this type of lamp was idenitifed as being in use by Jews, but at this time, both are not decisive, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1344)
1345. See above, n. 36. [↑](#footnote-ref-1345)
1346. For the form  see vol. 1, under Yohanan (129) B/M, p. 138. On the Greek suffix see vol. 3, 2.2.1.1.1, p. 11. [↑](#footnote-ref-1346)
1347. Jewishness indicated by the Hebrew form of the name, see Introduction 6.2.2.2. [↑](#footnote-ref-1347)
1348. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-1348)
1349. Biblical, 2 Kgs 14:25. יונה was the prophet after whom a biblical book is called. [↑](#footnote-ref-1349)
1350. In Syriac, see vol. 4, Introduction 2.8.1, pp. 18-9. In Hebrew this would read יונא. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. [↑](#footnote-ref-1350)
1351. The text speaks of the forced conversion of Jews (ܝܗܘܵܕܝܐ). He is described as ܚܕ ܡܢܗܘܢ ܡܢ ܪܝܵܫܐ ܕܒܗܘܢ (one of them, one of their leaders) and is their spokesman. [↑](#footnote-ref-1351)
1352. See previous note, and Introduction 5.1.1. [↑](#footnote-ref-1352)
1353. This is the date at which time this information is inserted in the chronicle (928 of the Seleucid era, see Introduction 7.5.4.1). [↑](#footnote-ref-1353)
1354. Is associated with the general Ursicinus, who was active in Palestine in the year 351-2 (*yBer* 5:1, 9a), see Introduction 7.4.3. [↑](#footnote-ref-1354)
1355. It may be assumed that יונה בן צרויה mentioned in *yShab* 5:1, 7b is the same, and see his name יונה בצרויה in *Lev Rab* 8:1, and see Reeg, *Ortsnamen*, 77-8. On Bostra see Introduction 3.2.1. [↑](#footnote-ref-1355)
1356. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1356)
1357. In Hebrew – ממצוצרא. This designation may refer to the City of Bostra, see Reeg, *Ortsnamen*, 77-8. If it is Bostra, perhaps he is the same as the previous. [↑](#footnote-ref-1357)
1358. See above, n. 9. [↑](#footnote-ref-1358)
1359. For the form  see vol. 1, under Yonah (3) B/M, p. 143. On the  suffix see vol. 3, Introduction 2.2.1.1.2, p. 11. [↑](#footnote-ref-1359)
1360. In Greek – On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1360)
1361. The person is Jewish because the inscription was found in a Jewish catacomb, see vol. 3, Introduction 6.5.3, pp. 46-7. [↑](#footnote-ref-1361)
1362. This form is unknown from elsewhere, although its correctness is confirmed by its double appearance in the catacomb. I assume it is an abbreviated, kern form of this name, see vol. 1, Introduction 2.6.2, p. 29. [↑](#footnote-ref-1362)
1363. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1363)
1364. For this form see vol. 3, under Jonah (3) B/M, p. 108. [↑](#footnote-ref-1364)
1365. See above, n. 15. [↑](#footnote-ref-1365)
1366. This is an alternative reading suggested by the editors. The main text has . On the form  see vol. 1, under Yonah (3) B/M, p. 143. On the interchange of with  as part of the iotacism phenomenon see vol. 1, Introduction 2.3.2, p. 21. [↑](#footnote-ref-1366)
1367. In Greek: () . On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-1367)
1368. In the Golan. [↑](#footnote-ref-1368)
1369. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.2, p. 51. Note that the area were the inscription was found was not uniquely Jewish. [↑](#footnote-ref-1369)
1370. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1370)
1371. See above, n. 8. [↑](#footnote-ref-1371)
1372. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-1372)
1373. Biblical, e.g. 1 Sam 13:2. Jonathan was King Saul’s son. This is a Hasmonean name, see Introduction 1.1.1.2. [↑](#footnote-ref-1373)
1374. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1374)
1375. For this form see vol. 1, under Jonathan (14) B/M, p. 144. [↑](#footnote-ref-1375)
1376. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1376)
1377. His father was a contemporary of Rav Hisda (in vol. 4, Hesediah [1] B/M, p. 79) who died in 309, see vol. 4, Introduction 8.2.1, pp. 40-1 and Introduction 7.4.5. [↑](#footnote-ref-1377)
1378. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1378)
1379. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1379)
1380. See above, n. 6. [↑](#footnote-ref-1380)
1381. See above, n. 3. [↑](#footnote-ref-1381)
1382. In Aramaic – זעירא. On such designations see vol. 1, Introduction 3.2.4, p. 33. [↑](#footnote-ref-1382)
1383. Was a contemporary of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-1383)
1384. See above, n. 3. [↑](#footnote-ref-1384)
1385. His son-in-law is mentioned in *yTer* 8:4, 46b in association with Queen Zenobia who reigned between 267-74, see Introduction 7.4.1. [↑](#footnote-ref-1385)
1386. In Aramaic – דבית-גוברין, see Reeg, *Ortsnamen*, 95-6. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1386)
1387. Was a contemporary of Simon (3), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1387)
1388. See above, n. 3. [↑](#footnote-ref-1388)
1389. These names are given as examples for signitures on a document, and probably do not represent real people. [↑](#footnote-ref-1389)
1390. His son was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1390)
1391. See above, n. 36. [↑](#footnote-ref-1391)
1392. His son was a contemporary of Rav Huna (1) S-H/M, in vol. 4, p. 347, who died in 297, see Introduction 7.4.5. [↑](#footnote-ref-1392)
1393. This is the form ר' ינאי, see vol. 4, under Jonathan (1) B/M, p. 87 [↑](#footnote-ref-1393)
1394. Although mentioned only in BT and only here, he is mentioned as a relative of a Palestinian rabbi, and see Introduction 5.1.3.2.3. [↑](#footnote-ref-1394)
1395. On his brother’s date see Introduction 7.4.2. [↑](#footnote-ref-1395)
1396. See above, n. 3. [↑](#footnote-ref-1396)
1397. In Aramaic – סבא, as in the London – BL Harl. 5508 (400), the Oxford Opp. Add. fol 32 and the Vatican 134 Mss or רבא as in the Goettingen 3, the Munich 95 and the New York – Columbia X 893 T 141 Mss, and on this tradition see also Introduction 3.1.3.1.1. [↑](#footnote-ref-1397)
1398. He appears only in BT, here and in *bNed* 22a. In this tradition it is not clear whether he should not be identified with Jonathan (21) of vol. 1 (B/M, p. 145), here designated ינאי רבא (Yannai the Great), but in *bNed* 22a they are clearly differentiated, though both appear in the same Palestinian context, see Introduction 5.1.3.2.3. [↑](#footnote-ref-1398)
1399. Appears in no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1399)
1400. See above, n. 3. [↑](#footnote-ref-1400)
1401. On the identification of this person see above, n. 26. [↑](#footnote-ref-1401)
1402. Appears only here in BT, but in a Palestinian context, see Introduction 5.1.3.2.3. [↑](#footnote-ref-1402)
1403. See above, n. 27. [↑](#footnote-ref-1403)
1404. See above, n. 3. [↑](#footnote-ref-1404)
1405. Although only mentioned here in BT, he is described in this tradition as residing in Palestine (התם - there) and is the son of a prominent Palestinian rabbi, see Introduction 5.1.3.2.3. [↑](#footnote-ref-1405)
1406. On his father’s dating see Introduction 7.4.1. [↑](#footnote-ref-1406)
1407. Transmits in the name of Isaac (5), who was a contemporary of Rav Hisda (in vol. 4, Hesediah [1] B/M, p. 79) who died in 309, see Introduction 7.4.5. [↑](#footnote-ref-1407)
1408. In Hebrew – שר הבירה. On a possible interpretation of this name see Introduction 3.1.3.3.1. [↑](#footnote-ref-1408)
1409. Samuel (3) transmits in his name, see Introduction 7.4.2. [↑](#footnote-ref-1409)
1410. See above, n. 3. [↑](#footnote-ref-1410)
1411. See above, n. 6. [↑](#footnote-ref-1411)
1412. See above, n. 3. [↑](#footnote-ref-1412)
1413. Was a contemporary of Abba (8), who was a contemporary of Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-1413)
1414. So in *Pes Rab*. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it. For this form see above, n. 3. [↑](#footnote-ref-1414)
1415. So in the parallel: *Pes Rab* 21, see previous note. For this form see vol. 1, under Zachariah (18) B/M, p. 91. This is probably a scribal error, or “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-1415)
1416. In Aramaic – דשאב, see Reeg, *Ortsnamen*, 596-7. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1416)
1417. Transmits in the name of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-1417)
1418. See above, n. 3. [↑](#footnote-ref-1418)
1419. In this composition Se‘adya Gaon explains the work of poets (אלשערא in Judeo-Arabic), and lists this one among them. And see also Introduction 3.1.3.6. [↑](#footnote-ref-1419)
1420. Zulay, *Eretz Israel*, 165 dates him to the Byzantine period, see Introduction 7.5.5. [↑](#footnote-ref-1420)
1421. For this form see vol. 3, under Jonathan (4) B/M, p. 109. On the interchange of the initial  with  see vol. 3, Introduction 2.2.1.1.4, p. 11. [↑](#footnote-ref-1421)
1422. In Greek – . This is Beit Govrin, situated west of Hebron. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1422)
1423. Jewishness indicated by name, and provenance, see vol. 3, Introduction 6.6, pp. 50-1 and 6.8, p. 54. [↑](#footnote-ref-1423)
1424. The papyrus is internally dated according to the local governer, see Introduction 7.1. [↑](#footnote-ref-1424)
1425. For this form see vol. 3, under Jonathan (20) B/M, p. 109. [↑](#footnote-ref-1425)
1426. This name is completely corrupted. The use of  to transliterate the Hebrew יו is nowhere else recorded and the Greek suffix  for this name is also otherwise undocumented, but this is obviouslz the name intended. [↑](#footnote-ref-1426)
1427. Although no parallel exists, this is a reasonable Greek transliteration of the Hebrew ינאי. For this form see above. n. 3. [↑](#footnote-ref-1427)
1428. For this form see vol. 3, under Jonathan (22) B/M, p. 110. [↑](#footnote-ref-1428)
1429. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1429)
1430. In Hebrew – רבי. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-1430)
1431. See above, n. 57. [↑](#footnote-ref-1431)
1432. See above, n. 53. [↑](#footnote-ref-1432)
1433. For this form see vol. 1, under Jonathan (14) B/M, p. 144. [↑](#footnote-ref-1433)
1434. In Aramaic – חזנה. On this title see Introduction 3.1.2.2. [↑](#footnote-ref-1434)
1435. In the Judaean Desert, west of the Dead Sea. [↑](#footnote-ref-1435)
1436. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1436)
1437. The owner of the amulet reports that he found it in a field near Nazerath. [↑](#footnote-ref-1437)
1438. For this form see vol. 1, under Jonathan (14) B/M, p. 144. [↑](#footnote-ref-1438)
1439. Jewishness indicated by son’s name see Introduction 6.2.2. [↑](#footnote-ref-1439)
1440. See above, n. 64. [↑](#footnote-ref-1440)
1441. Biblical, e.g. Gen 30:24. יוסף was a son of Jacob. On the suggestion that it was also a name of a Hasmonean brother, see vol. 1, under Joseph B/M, p. 158, n. 20. [↑](#footnote-ref-1441)
1442. For this form see vol. 1, under Joseph (5) B/M, p. 150. [↑](#footnote-ref-1442)
1443. In Greek –  On this title see Introdution 3.1.3.4. [↑](#footnote-ref-1443)
1444. He is described in this text as saying that he has become a Christian (   ). [↑](#footnote-ref-1444)
1445. Was active in during the reign of Constantine. There are his dates, see Introduction 7.1. [↑](#footnote-ref-1445)
1446. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-1446)
1447. On this list see Introduction 3.3.1. [↑](#footnote-ref-1447)
1448. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-1448)
1449. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-1449)
1450. See above, n. 6. [↑](#footnote-ref-1450)
1451. In the text – צנינה. Described in Hebrew as officiating as priest – כהן, see Introduction 3.3.2. [↑](#footnote-ref-1451)
1452. See above, n. 8. [↑](#footnote-ref-1452)
1453. See above, n. 9. [↑](#footnote-ref-1453)
1454. In Arabic, see Introduction 2.5.2. For this form see vol. 4, under Joseph (36) B/M, p. 89. [↑](#footnote-ref-1454)
1455. See below, n. 17. [↑](#footnote-ref-1455)
1456. See above, n. 8. [↑](#footnote-ref-1456)
1457. Described in the text as visiting Ardashir King of Persia 545 years after Alexander. This would be sometime in the third century, and see Intoduction 3.2.2. [↑](#footnote-ref-1457)
1458. In Arabic, see Introduction 2.5.2. In Hebrew this would read יוסי. This may be a scribal “correction,” see the next two forms of the name and vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-1458)
1459. So in Adler & Séligsohn, *REJ* 45 (1902) 90. I have no idea what this name is. [↑](#footnote-ref-1459)
1460. So according to Cohen, *Chronicle*, 15, see previous note. [↑](#footnote-ref-1460)
1461. In Arabic – الحكيم. On this title see Introduction 3.3.3. [↑](#footnote-ref-1461)
1462. See above, n. 8. [↑](#footnote-ref-1462)
1463. See above, n. 9. [↑](#footnote-ref-1463)
1464. For this form see vol. 1, under Joseph (36) B/M, p. 151. Further on this form in this volume see Introduction 6.2.2.3. [↑](#footnote-ref-1464)
1465. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1465)
1466. See above, n. 24. [↑](#footnote-ref-1466)
1467. So e.g. in *yBer* 1:5, 3:3. For this form see vol. 4, under Joseph (40) B/M, p. 89. [↑](#footnote-ref-1467)
1468. Was associated with the general Ursicinus, who was active in Palestine in the year 351-2 (*yBer* 5:1, 9a), see Introduction 7.4.3. [↑](#footnote-ref-1468)
1469. See above, n. 24. [↑](#footnote-ref-1469)
1470. In Aramaic – גלילאה. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1470)
1471. Was a contemporary of Joseph (13), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1471)
1472. See above, n. 24. [↑](#footnote-ref-1472)
1473. Was a contemporary of last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1473)
1474. See above, n. 24. [↑](#footnote-ref-1474)
1475. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1475)
1476. See above, n. 24. [↑](#footnote-ref-1476)
1477. His son transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1477)
1478. See above, n. 24. [↑](#footnote-ref-1478)
1479. In Aramaic – ציידוניא, see Reeg, *Ortsnamen*, 533-5. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1479)
1480. Jewishness based on source in which he is mentioned, see vol. 3, Introduction 6.7, pp. 53-4. [↑](#footnote-ref-1480)
1481. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1481)
1482. See above, n. 24. [↑](#footnote-ref-1482)
1483. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1483)
1484. See above, n. 24. [↑](#footnote-ref-1484)
1485. Was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1485)
1486. See above, n. 24. [↑](#footnote-ref-1486)
1487. Transmits in the name of Samuel (1) S-H/M, in vol. 4, p. 125, who died in 253, see Introduction 7.4.5. [↑](#footnote-ref-1487)
1488. See above, n. 24. [↑](#footnote-ref-1488)
1489. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1489)
1490. See above, n. 24. [↑](#footnote-ref-1490)
1491. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1491)
1492. See above, n. 24. [↑](#footnote-ref-1492)
1493. Rabbi Yonah (2) transmits in his name, see Introduction 7.4.3. [↑](#footnote-ref-1493)
1494. See above, n. 24. [↑](#footnote-ref-1494)
1495. In Aramaic – דכפר דן, see Reeg, *Ortsnamen*, 338-9. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1495)
1496. See above, n. 49. [↑](#footnote-ref-1496)
1497. See above, n. 24. [↑](#footnote-ref-1497)
1498. See above, n. 49. [↑](#footnote-ref-1498)
1499. See above, n. 24. [↑](#footnote-ref-1499)
1500. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1500)
1501. On the interchange of the letters י and ו see vol. 4, Introduction 2.7.1, p. 18. [↑](#footnote-ref-1501)
1502. In Aramaic – ערקי, from ערק – to run away. It could also be a place name but no such place is recorded. On these negative designations see Introduction 3.1.3.7.3. [↑](#footnote-ref-1502)
1503. See above, n. 49. [↑](#footnote-ref-1503)
1504. For this form see vol. 1, under Joseph (54) B/M, p. 151. Further on this form in this volume see Introduction 6.2.2.3. [↑](#footnote-ref-1504)
1505. See above, n. 49. [↑](#footnote-ref-1505)
1506. See above, n. 24. [↑](#footnote-ref-1506)
1507. Rabbi Yohanan (1) transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-1507)
1508. For this form see vol. 1, under Joseph (118) B/M, p. 154. [↑](#footnote-ref-1508)
1509. In Aramaic – דכפר אגין, see Reeg, *Ortsnamen*, 333-4. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1509)
1510. See above, n. 49. [↑](#footnote-ref-1510)
1511. See above, n. 27. [↑](#footnote-ref-1511)
1512. Was a contemporary of Rabbi Yosi (Joseph [7]) see Introduction 7.4.3. [↑](#footnote-ref-1512)
1513. So e.g. in *yOrl* 2:5, 62b, but elsewhere יוסף. For this form see above, n. 24.. [↑](#footnote-ref-1513)
1514. His son was a contemporary if Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1514)
1515. For this form see vol. 1, under Joseph (73) B/M, p. 152. [↑](#footnote-ref-1515)
1516. Was the companion of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-1516)
1517. See above, n. 75. [↑](#footnote-ref-1517)
1518. In Hebrew – בציפורין, see Reeg, *Ortsnamen*, 537-43. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1518)
1519. Was a contemporary of Phineas (7), who was a companion of Judah (16), who was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-1519)
1520. See above, n. 24. [↑](#footnote-ref-1520)
1521. Transmits in the name of Samuel (15), who was contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1521)
1522. See above, n. 24. [↑](#footnote-ref-1522)
1523. Transmits in the name of Rav (Abba [70] S/H/M, in vol. 4, p. 311), who died in this year, see Introduction 7.4.5. [↑](#footnote-ref-1523)
1524. See above, n. 24. [↑](#footnote-ref-1524)
1525. Transmits in the name of Resh Laqish (Simon [2]), who was the companion of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1525)
1526. His son was a contemporary of Joseph (6), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1526)
1527. See above, n. 68. [↑](#footnote-ref-1527)
1528. Mentioned in vol 1, Joshua (25) B/M, p. 126. [↑](#footnote-ref-1528)
1529. Was the son of a late tanna, see Introduction 7.4.1. [↑](#footnote-ref-1529)
1530. See above, n. 68. [↑](#footnote-ref-1530)
1531. See above, n. 67. [↑](#footnote-ref-1531)
1532. See above, n. 68. [↑](#footnote-ref-1532)
1533. See above, n. 67. [↑](#footnote-ref-1533)
1534. For the form יוסי see vol. 1, under Joseph (36) B/M, p. 151. On the נה suffix see vol. 4, Introduction 2.3.3.7, p. 11. [↑](#footnote-ref-1534)
1535. His son was a contemporary of Aila (1), who transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1535)
1536. See above, n. 24. [↑](#footnote-ref-1536)
1537. See above, n. 49. [↑](#footnote-ref-1537)
1538. See above, n. 75. [↑](#footnote-ref-1538)
1539. In the text ספרוי דאסי (Asi’s books) are mentioned. It may refer to books he had written in his capacity as scribe. On scribes see Introduction 3.1.2.4. [↑](#footnote-ref-1539)
1540. See above, n. 49. [↑](#footnote-ref-1540)
1541. See above, n. 24. [↑](#footnote-ref-1541)
1542. See above, n. 41. [↑](#footnote-ref-1542)
1543. See above, n. 24. [↑](#footnote-ref-1543)
1544. His father was a student of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-1544)
1545. See above, n. 27. [↑](#footnote-ref-1545)
1546. See above, n. 49. [↑](#footnote-ref-1546)
1547. See above, n. 24. [↑](#footnote-ref-1547)
1548. These names are given as examples for signitures on a document, and probably do not represent real people. [↑](#footnote-ref-1548)
1549. Was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1549)
1550. See above, n. 27. [↑](#footnote-ref-1550)
1551. Transmits in the name of of Jeremiah (2), who was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-1551)
1552. See above, n. 27. [↑](#footnote-ref-1552)
1553. This grandson transmits in the name of of Jeremiah (2), who was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-1553)
1554. See above, n. 24. [↑](#footnote-ref-1554)
1555. In Hebrew – ממלחיא, see Reeg, *Ortsnamen*, 412-3. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1555)
1556. See above, n. 35. [↑](#footnote-ref-1556)
1557. For the form יוסי see vol. 1, under Joseph (36) B/M, p. 151. On the נא suffix see vol. 4, Introduction 2.3.3.7, p. 11. [↑](#footnote-ref-1557)
1558. Transmits in the name of Aḥi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1558)
1559. See above, n. 27. [↑](#footnote-ref-1559)
1560. In Aramaic – קוצירא. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-1560)
1561. Was the son-in-law of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-1561)
1562. See above, n. 24. [↑](#footnote-ref-1562)
1563. In Aramaic – מעוני, perhaps in southern Hebron Mount. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1563)
1564. See above, n. 35. [↑](#footnote-ref-1564)
1565. See above, n. 24. [↑](#footnote-ref-1565)
1566. In Aramaic – דרומייא, see Reeg, *Ortsnamen*, 212-4. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1566)
1567. Was a contemporary of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-1567)
1568. See above, n. 24. [↑](#footnote-ref-1568)
1569. In Kosovsky, *Yerushalmi*, 430-1 one is informed that any Joseph son of Joshua refers to Joseph (34) son of Joshua ben Levi (vol. 1, Joshua [25], p. 126) but the text here does not imply this. Hyman, *Toldoth*, 728 identified him as a separate person, also mentioned in *bHul* 56b and *bNid* 24a, but because he is cited by Rabbu Yohanan (1), he thought he was a tanna, i.e. too early for this volume. Yet he is only recorded in amoraic literature. [↑](#footnote-ref-1569)
1570. See above, n. 67. [↑](#footnote-ref-1570)
1571. See above, n. 24. [↑](#footnote-ref-1571)
1572. Although mentioned only in BT and only here, he is described as transmitting a tradition in the name of the Holy Community in Jerusalem (קהילא קדישא דבירושלם), see S. Safrai “The Holy Congreregation in Jerusalem,” *Scripta Hierosolymitana* 23 (1972) 62-78, and see Introduction 5.1.3.2.1. [↑](#footnote-ref-1572)
1573. Transmits a tradition in the name of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1573)
1574. This is the only location where this sage appears, but he is associated with the Palestinian Rabbi Abbahu (1), see Introduction 5.1.3.2.3, and the title רב (see vol. 4, Introduction 6.6.1, p. 36) is absent from the best mss, indicating that it is late. He is probably also mentioned in the Vatican 487 Ms to *bShab* 116a. [↑](#footnote-ref-1574)
1575. Was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1575)
1576. See above, n. 24. [↑](#footnote-ref-1576)
1577. In *Gen Rab* – אבא. On this title see vol. 1, Introduction 3.2.1, p. 33. [↑](#footnote-ref-1577)
1578. In BT – דמן קסרי. In *Gen Rab* בן קסרי, see Reeg, *Ortsnamen*, 563-8. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1578)
1579. Was a contemporary of Resh Laqish (Simon [2]), who was a companion of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1579)
1580. See above, n. 24. [↑](#footnote-ref-1580)
1581. Hyman, *ibid*., 719 and 753 identifies him with the Babylonian יוסף בן עילאי but the Babylonian provenance in *Gen Rab* is unlikely. [↑](#footnote-ref-1581)
1582. Rabbi Levi (6), who was a contemporary of Rabbi Yohanan (1), transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-1582)
1583. See above, n. 49. [↑](#footnote-ref-1583)
1584. See above, n. 24. [↑](#footnote-ref-1584)
1585. In Aramaic – אבא. On this title see vol. 1, Introduction 3.2.1, p. 33. איש ציתור, see Reeg, *Ortsnamen*, 536-7. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1585)
1586. See above, n. 49. [↑](#footnote-ref-1586)
1587. See above, n. 24. [↑](#footnote-ref-1587)
1588. See above, n. 49. [↑](#footnote-ref-1588)
1589. See above, n. 24. [↑](#footnote-ref-1589)
1590. See above, n. 49. [↑](#footnote-ref-1590)
1591. So in the Vilna edition. The Buber edition has יוסף. For this form above, n. 24. [↑](#footnote-ref-1591)
1592. In Hebrew – מבוצרה, see Reeg, *Ortsnamen*, 77-8. On Bostra see Introduction 3.2.1. [↑](#footnote-ref-1592)
1593. See above, n. 135. [↑](#footnote-ref-1593)
1594. See above, n. 24. [↑](#footnote-ref-1594)
1595. See above, n. 49. [↑](#footnote-ref-1595)
1596. See above, n. 75. [↑](#footnote-ref-1596)
1597. See above, n. 49. [↑](#footnote-ref-1597)
1598. See above, n. 24. [↑](#footnote-ref-1598)
1599. In this composition Se‘adya Gaon explains the work of poets (אלשערא in Judeo-Arabic), and lists this one among them. And see also Introduction 3.1.3.6. [↑](#footnote-ref-1599)
1600. Zulay, *Eretz Israel*, 165 dates him to the Byzantine period, see Introduction 7.5.5. [↑](#footnote-ref-1600)
1601. See above, n. 24. [↑](#footnote-ref-1601)
1602. See above, n. 160. [↑](#footnote-ref-1602)
1603. In Hebrew – שוה קריתים, as in Gen 14:5. It was suggested that this is Naveh in Transjordan. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1603)
1604. Known to us through his “signature” (achrosticon) in his liturgical poems (*piyutim*), see Introduction 3.1.3.6. [↑](#footnote-ref-1604)
1605. His writings were found in the Cairo Geniza (no earlier than the 9th century). For the argument that he is an earlier poet see Zulay, *ibid*. However, his argument is entirely convincing. [↑](#footnote-ref-1605)
1606. See above, n. 160. [↑](#footnote-ref-1606)
1607. See above, n. 68. [↑](#footnote-ref-1607)
1608. In the Golan, north east of the Sea of Galilee. [↑](#footnote-ref-1608)
1609. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1609)
1610. See above, n. 68. [↑](#footnote-ref-1610)
1611. On the dating of this synagogue see Introduction 7.5.3. [↑](#footnote-ref-1611)
1612. See above, n. 68. [↑](#footnote-ref-1612)
1613. See above, n. 171. [↑](#footnote-ref-1613)
1614. See above, n. 68. [↑](#footnote-ref-1614)
1615. In Transjordan. [↑](#footnote-ref-1615)
1616. For this form see vol. 3, under Joseph (87) B/M, p. 114. [↑](#footnote-ref-1616)
1617. In Lebanon. [↑](#footnote-ref-1617)
1618. For the form  see vol. 3, under Joseph (85) B/M, p. 114. On the interchange of  with  as part of the phenomenon of iotacism see vol. 1, Introduction 2.3.2, p. 21. On the interchange of  with  in Greek orthography see vol. 1, Introduction 2.3.3.2, p. 22. [↑](#footnote-ref-1618)
1619. See above, n. 177. [↑](#footnote-ref-1619)
1620. See above, n. 2. [↑](#footnote-ref-1620)
1621. In southern Lebanon. [↑](#footnote-ref-1621)
1622. Jewishness suggested based on names, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1622)
1623. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1623)
1624. The initial editor suggested that this is the biblical name ישי, King David’s father, but there is no indication that the name was transcribed so in LXX or other Greek renditions of the Bible. Roth-Gerson, *GISEI*, p. 92, suggested that it is a Greek rendition of the variant איסי (see above, Joseph [23]). This is quite a straightforward transliteration, see vol. 3, Introduction 2.2.1, p. 11. On the interchange of with  as part of the iotacism phenomenon see vol. 1, Introduction 2.3.2, p. 21. [↑](#footnote-ref-1624)
1625. In Greek – . I have no idea where this is. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1625)
1626. For this form see vol. 1, under Joseph (28) B/M, p. 151. [↑](#footnote-ref-1626)
1627. For this form see vol. 1, under Joseph (90) B/M, p. 153. The interchange of  and  is probably a scribal error, see vol. 3, Introduction 2.8.4, p. 20. [↑](#footnote-ref-1627)
1628. For this form see vol. 1, under Joseph (28) B/M, p. 151. [↑](#footnote-ref-1628)
1629. See above, n. 68. [↑](#footnote-ref-1629)
1630. In Hebrew – הלוי. [↑](#footnote-ref-1630)
1631. In Upper Galilee. [↑](#footnote-ref-1631)
1632. See above, n. 183. [↑](#footnote-ref-1632)
1633. See above, n. 68. [↑](#footnote-ref-1633)
1634. See above, n. 191. [↑](#footnote-ref-1634)
1635. See above, n. 183. [↑](#footnote-ref-1635)
1636. See above, n. 68. [↑](#footnote-ref-1636)
1637. Near Nazereth. [↑](#footnote-ref-1637)
1638. See above, n. 183. [↑](#footnote-ref-1638)
1639. See above, n. 68. [↑](#footnote-ref-1639)
1640. North of Jericho. [↑](#footnote-ref-1640)
1641. See above, n. 183. [↑](#footnote-ref-1641)
1642. The name is written in reverse order here. For this phenomenon see vol. 1, Introduction 2.7.6, p. 31. [↑](#footnote-ref-1642)
1643. The inscription (on a marble plaque) is not typical of Second Temple Jerusalem, and at later times it is hardly likely to find Jewish tombs in Jerusalem. The inscription bears the marks of a late-antique Jewish epitaph similar to those found for example in Jaffa. How it made its way to Jerusallem’s rubbish heaps is unclear. Thus, some scholars assume it is medieval (as in *CIIP* 1/2, no. 881\*\*). [↑](#footnote-ref-1643)
1644. See previous note. [↑](#footnote-ref-1644)
1645. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-1645)
1646. See previous note. [↑](#footnote-ref-1646)
1647. See above, n. 205. [↑](#footnote-ref-1647)
1648. See above, n. 205. [↑](#footnote-ref-1648)
1649. See above, n. 186. [↑](#footnote-ref-1649)
1650. In Greek – . On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-1650)
1651. Jewishness suggested based on name but a late date may indicate Christianity, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1651)
1652. See above, n. 183. [↑](#footnote-ref-1652)
1653. See above, n. 188. [↑](#footnote-ref-1653)
1654. Rey-Coquais, *Archéologie au Levant*, 405, suggests identifying him with Joseph (74) found in the cemetery at Jaffa (*CIJ* 908). This idenitifaction is likely but not definite. [↑](#footnote-ref-1654)
1655. South of Beirut and north of Sidon. [↑](#footnote-ref-1655)
1656. The inscription is a dedicatory inscription to a building. It includes biblical names, but is late and thus could be Christian, see vol. 3, Introduction 6.6.7, p. 52. L. Roth Gerson, “A Greek Inscription at Khan Khalde,” *Zion* 56 (1991) 193-200 (Hebrew) identified it as a synagogue inscription. Her arguments, however, are not decisive. In this case Jewishness is indicated by the form of the name, see Introduction 6.2.2.3. [↑](#footnote-ref-1656)
1657. The inscription is dated according to the era of the City of Beirut, see Introduction 7.5.4.3. [↑](#footnote-ref-1657)
1658. In *BS* 1:40 the form יוסף is recorded. So in *BS* 2:19. For this form see above, n. 188. [↑](#footnote-ref-1658)
1659. So in *BS* 2:22. For this form see vol. 1, under Joseph (113) B/M, p. 153. Perhaps it is the vocative. [↑](#footnote-ref-1659)
1660. So in *BS* 2:23, 26, 32 and 33. For this form see above, n. 186. [↑](#footnote-ref-1660)
1661. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1661)
1662. So in *BS* 2:27. For this form see above, n. 186. [↑](#footnote-ref-1662)
1663. So in *BS* 2:28. For this form see above, n. 188. [↑](#footnote-ref-1663)
1664. In Greek – <>(). This is my reading and translation. The editor offered none. On such designations see vol. 1, Introduction 3.2.4, p. 33. [↑](#footnote-ref-1664)
1665. See above, n. 221. [↑](#footnote-ref-1665)
1666. In *BS* 1:50 – יוסף. So in *BS* 2:44. For this form see above, n. 186. [↑](#footnote-ref-1666)
1667. So in *BS* 2:41 and 43. For this form see above, n. 188. [↑](#footnote-ref-1667)
1668. In Hebrew – רבי. In Greek –  … . On the title “rabbi” see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. On “pious” see Introducion 3.1.3.7.1. [↑](#footnote-ref-1668)
1669. See above, n. 221. [↑](#footnote-ref-1669)
1670. The inscription is bilingual. So in the Hebrew. The inscription is not published; only reported. For this form see vol. 1, under Joseph (22) B/M, p. 150. [↑](#footnote-ref-1670)
1671. The inscription is bilingual. So in the Greek. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. The form is otherwise unattested but the intended name is clear because of the Hebrew. [↑](#footnote-ref-1671)
1672. In Greek - . On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-1672)
1673. See above, n. 221. [↑](#footnote-ref-1673)
1674. See above, n. 188. [↑](#footnote-ref-1674)
1675. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1675)
1676. The epitaph is bilingual. So in the Greek. For this form see above, n. 188. [↑](#footnote-ref-1676)
1677. The epitaph is bilingual. So in the Hebrew. For this form see vol. 1, under Joseph (36) B/M, p. 151. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-1677)
1678. See above, n. 221. [↑](#footnote-ref-1678)
1679. On the  prefix see vol. 1, Introduction 2.1.1.2.1, p. 18. For the form  see above, n. 188.. [↑](#footnote-ref-1679)
1680. See above, n. 221. [↑](#footnote-ref-1680)
1681. On the  prefix see above, n. 239. On the suffix as an error, see vol. 3, Introduction 2.8.5, p. 21. [↑](#footnote-ref-1681)
1682. See above, n. 221. [↑](#footnote-ref-1682)
1683. See above, n. 186. [↑](#footnote-ref-1683)
1684. In Greek – . In Transjordan. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1684)
1685. See above, n. 221. [↑](#footnote-ref-1685)
1686. See above, n. 188. [↑](#footnote-ref-1686)
1687. In Greek –  (in Lebanon). On this title see vol. 3, Introduction 6.4.1.2.2.5.1, p. 40. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1687)
1688. See above, n. 221. [↑](#footnote-ref-1688)
1689. See above, n. 68. [↑](#footnote-ref-1689)
1690. In the Judaean desert, west of the Dead Sea. [↑](#footnote-ref-1690)
1691. See above, n. 183. [↑](#footnote-ref-1691)
1692. For this form see above, n. 75. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. Naveh also suggest reading אסייה – phyisician. [↑](#footnote-ref-1692)
1693. Now As-Samua in Judea, in southern Mount Hebron. [↑](#footnote-ref-1693)
1694. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1694)
1695. See above, n. 64. [↑](#footnote-ref-1695)
1696. In Hebrew – הכהן. S. Safrai, “The Synagogues South of Mt. Judah,” *Immanuel* 3 (1973-4) 48-9 suggests identifying this rabbi with ר' אסי of PT (Joseph [7]). On such identifications see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-1696)
1697. In southern Mount Hebron. [↑](#footnote-ref-1697)
1698. See above, n. 183. [↑](#footnote-ref-1698)
1699. See above, n. 64. [↑](#footnote-ref-1699)
1700. See above, n. 257. [↑](#footnote-ref-1700)
1701. See above, n. 183. [↑](#footnote-ref-1701)
1702. See above, n. 2. [↑](#footnote-ref-1702)
1703. Located north of the Sea of Galilee. [↑](#footnote-ref-1703)
1704. See above, n. 183. [↑](#footnote-ref-1704)
1705. See above, n. 184. [↑](#footnote-ref-1705)
1706. The inscription is dated according to the era of Gaza, see Introduction 7.5.4.3. [↑](#footnote-ref-1706)
1707. See above, n. 184. [↑](#footnote-ref-1707)
1708. See above, n. 183. [↑](#footnote-ref-1708)
1709. The reading is mine. The editors had other suggestions. For this form see above, n. 186. [↑](#footnote-ref-1709)
1710. In the Golan. [↑](#footnote-ref-1710)
1711. See above, n. 183. [↑](#footnote-ref-1711)
1712. See above, n. 270. [↑](#footnote-ref-1712)
1713. In Greek –  On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-1713)
1714. In the Golan. [↑](#footnote-ref-1714)
1715. Jewishness indicated by the form of the name, see Introduction 6.6.2.3. [↑](#footnote-ref-1715)
1716. See above, n. 188. [↑](#footnote-ref-1716)
1717. See above, n. 270. [↑](#footnote-ref-1717)
1718. See above, n. 275. [↑](#footnote-ref-1718)
1719. See above, n. 183. [↑](#footnote-ref-1719)
1720. See above, n. 188. [↑](#footnote-ref-1720)
1721. The inscription is accompanied by a menorah, see vol. 3, Introduction 6.3.1, p. . [↑](#footnote-ref-1721)
1722. See above, n. 183. [↑](#footnote-ref-1722)
1723. See above, n. 68. [↑](#footnote-ref-1723)
1724. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-1724)
1725. For this form see vol. 1, under Joseph (28) B/M, p. 151. On the interchange of the initial  with  see vol. 3, Introduction 2.2.1.1.4, p. 11. On the interchange of  with  suffix in Greek orthography see vol. 1, Introduction 2.3.3.2, p. 22. Perhaps this is the vocative. [↑](#footnote-ref-1725)
1726. In Transjordan. [↑](#footnote-ref-1726)
1727. This list mentions many citizens. Although both father and son here seem to have Jewish names, this is not decisive, see vol. 3, Introduction 6.6.7, p. 52, and the Hauran was not particularly Jewish, see Introduction 6.2.1.6. [↑](#footnote-ref-1727)
1728. See above, n. 183. [↑](#footnote-ref-1728)
1729. South**-**west of Safed. [↑](#footnote-ref-1729)
1730. Ben Zvi maintained that it is not possible, according to the shape of the letters, to date the inscriptions but he connected them with reports of medieval pilgrims about their visit to the cave of Rabbi Tanḥum of Parod, and thus concluded that the inscriptions too are medieval. On this sort of problem see Introduction 6.4. [↑](#footnote-ref-1730)
1731. See previous note. [↑](#footnote-ref-1731)
1732. See above, n. 27. [↑](#footnote-ref-1732)
1733. In Armaic – רב[י]. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-1733)
1734. See above, n. 183. [↑](#footnote-ref-1734)
1735. So in Hebrew. The inscription is bilingual, but the the Greek is not given in the Hebrew publication, see Introduction 2.4. [↑](#footnote-ref-1735)
1736. See above, n. 191. [↑](#footnote-ref-1736)
1737. See above, n. 183. [↑](#footnote-ref-1737)
1738. See above, n. 2. [↑](#footnote-ref-1738)
1739. North east of Sichem-Nablus. [↑](#footnote-ref-1739)
1740. The location of the find and the sarcophagus on which it is found suggest this, but see Introduction 6.1.5. [↑](#footnote-ref-1740)
1741. See above, n. 183. [↑](#footnote-ref-1741)
1742. For the form  see vol. 3, under Joseph (18) B/M, p. 111. On the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. [↑](#footnote-ref-1742)
1743. In Western Galilee. [↑](#footnote-ref-1743)
1744. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.6. [↑](#footnote-ref-1744)
1745. See above, n. 183. [↑](#footnote-ref-1745)
1746. For the form see vol. 1, under Joseph (5) B/M, p. 150. The replacement of  with  is probably a scribal error, see vol. 3, Introduction 2.8.4, p. 20. [↑](#footnote-ref-1746)
1747. In Samaria. [↑](#footnote-ref-1747)
1748. The location of the find suggests this, but see Introduction 6.1.5. [↑](#footnote-ref-1748)
1749. See above, n. 183. [↑](#footnote-ref-1749)
1750. The inscription, is in Greek, but the report gives this Hebrew reading, see Introduction 2.4. [↑](#footnote-ref-1750)
1751. Described in Hebrew by the editor as – הפונדקאי הגדול. What the expression in Greek is was not reported, see previous note. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-1751)
1752. See above, n. 183. [↑](#footnote-ref-1752)
1753. See above, n. 188. [↑](#footnote-ref-1753)
1754. See above, n. 275. [↑](#footnote-ref-1754)
1755. See above, n. 183. [↑](#footnote-ref-1755)
1756. See above, n. 186. [↑](#footnote-ref-1756)
1757. Kibbutz near Beit Shean. [↑](#footnote-ref-1757)
1758. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.6. [↑](#footnote-ref-1758)
1759. See above, n. 183. [↑](#footnote-ref-1759)
1760. See above, n. 68. [↑](#footnote-ref-1760)
1761. See above, n. 270. [↑](#footnote-ref-1761)
1762. The inscription is in Greek, but only the Hebrew is given, see Kloner, *ibid*., 97, and Introduction 2.4. [↑](#footnote-ref-1762)
1763. West of Hebron. [↑](#footnote-ref-1763)
1764. See above, n. 281. [↑](#footnote-ref-1764)
1765. See above, n. 188. [↑](#footnote-ref-1765)
1766. Jewishness indicated by the form of the name, see Introduction 6.2.2.3. [↑](#footnote-ref-1766)
1767. See above, n. 183. [↑](#footnote-ref-1767)
1768. See above, n. 2. [↑](#footnote-ref-1768)
1769. North east of Sichem-Nablus. [↑](#footnote-ref-1769)
1770. See above, n. 300. [↑](#footnote-ref-1770)
1771. See above, n. 183. [↑](#footnote-ref-1771)
1772. See above, n. 2. [↑](#footnote-ref-1772)
1773. See above, n. 299. [↑](#footnote-ref-1773)
1774. See above, n. 300. [↑](#footnote-ref-1774)
1775. See above, n. 183. [↑](#footnote-ref-1775)
1776. See above, n. 2. [↑](#footnote-ref-1776)
1777. In Greek – . The place is attested in Josephus and Ptolemaius, see Damati, *ibid*. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1777)
1778. Jewishness suggested based on names mentioned in the inscription but see vol. 3, Introduction 6.6.7, p. 52. Even though Tiberias was predominantly Jewish, it was also populated by many non-Jews, see Introduction 6.2.15. [↑](#footnote-ref-1778)
1779. See above, n. 183. [↑](#footnote-ref-1779)
1780. See above, n. 68. [↑](#footnote-ref-1780)
1781. In the inscription his death is described as follows: דגז בטפר מדינתה בארעהון דחמיראי ונפק לארעה דישראל ואקבר (who died in the City of Tafar in the Land of the Hamyarites and went forth to the Land of Israel and was buried). From this it is not clear whether he was a native of Palestine who was away and died abroad, or whether he was a Native of Himyar (Yemen) and was then buried in what was for him the Holy Land. [↑](#footnote-ref-1781)
1782. The inscription is dated to 400 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1782)
1783. See above, n. 68. [↑](#footnote-ref-1783)
1784. In Aramaic – רב, ספרה. On the title “rabbi” see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. On the other title see Introduction 3.1.2.4. [↑](#footnote-ref-1784)
1785. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-1785)
1786. South of Beth She’an. [↑](#footnote-ref-1786)
1787. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-1787)
1788. See above, n. 68 [↑](#footnote-ref-1788)
1789. See above, n. 346. [↑](#footnote-ref-1789)
1790. See above, n. 347. [↑](#footnote-ref-1790)
1791. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-1791)
1792. See previous note. [↑](#footnote-ref-1792)
1793. See above, n. 24. [↑](#footnote-ref-1793)
1794. In the Upper Jordan Valley. [↑](#footnote-ref-1794)
1795. See above, n. 284. [↑](#footnote-ref-1795)
1796. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. I do not understand why he chose to emend according to this complex version of the name and not a simpler one. Nevertheless, for this form see above, n. 117. [↑](#footnote-ref-1796)
1797. In Hebrew characters – [אר]כון. On this title see vol. 3, Introduction 2.4.1.2.2.5.3, p. 40. [↑](#footnote-ref-1797)
1798. So the editor of the seal had been informed. This information could not be checked. [↑](#footnote-ref-1798)
1799. On the authenticity of these seals see vol. 4, Introduction 6.10.2, p. 39. [↑](#footnote-ref-1799)
1800. See above, n. 183. [↑](#footnote-ref-1800)
1801. Biblical, 1 Chr 12:7. [↑](#footnote-ref-1801)
1802. In Aramaic – חזנה. On this title see Introduction 3.1.2.4. [↑](#footnote-ref-1802)
1803. In Lower Galilee. [↑](#footnote-ref-1803)
1804. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1804)
1805. Biblical, e.g. 1Chr 2:55. [↑](#footnote-ref-1805)
1806. Hagai (2), who was a student of Rabbi Yosi (Joseph [7]), transmits in his name, see Introduction 7.4.3. [↑](#footnote-ref-1806)
1807. Biblical, e.g. Gen 25:26. יעקב is the third Patriarch. On this name see Introduction 1.1.1.1. [↑](#footnote-ref-1807)
1808. For this form see vol. 1, under Jacob (7) B/M, p. 171. [↑](#footnote-ref-1808)
1809. In Greek –  (a certain Jewish man, a functionary). On this title see Introduction 3.1.3.4. [↑](#footnote-ref-1809)
1810. Was a contemporary of Epiphanius of Salamis. These are his dates, see Introduction 7.1. [↑](#footnote-ref-1810)
1811. In Syriac script, see vol. 4, Introduction 2.8.1, pp. 18-9. In Hebrew this would read יעקוב. For this form see vol. 1, under Jacob (42) B/M, p. 172. [↑](#footnote-ref-1811)
1812. In Syriac – ܒܗܢܐ ܙܒܢܐ ܡܬܝܕܥ (at the time [he] became known). These words are followed by a list of Christian officials such as Athanasius the patriarch of Antioch. But this Jacob has no such title, and instead he is designated ܝܗܘܕܝܐ (=Jew). Editors thought this is probably a mistake and refers to Jacob of Edessa, see *Chronicon Anonymum Pseudo-Dionysianum* (translation into French – Robert Hespel; Corpus Scriptorum Christianorum Orientalium 507; Scriptores Syrie 213), Louvan 1989, 111, n. 1 and Chabot, *ibid*. [↑](#footnote-ref-1812)
1813. Described in the text as ܝܗܘܕܝܐ (=Jew), but see previous note. Perhaps in some Christian writings this is a derogatory description, see Introduction 6.2.3. [↑](#footnote-ref-1813)
1814. This is the date in which this information is inserted in the chronicle (928 of the Seleucid era, see Introduction 7.5.4.1). [↑](#footnote-ref-1814)
1815. For this form see vol. 1, under Jacob (1) B/M, p. 170. [↑](#footnote-ref-1815)
1816. In the title of the composition about his conversion –  (teachings of Jacob the newly baptized). [↑](#footnote-ref-1816)
1817. This is the topic of this composition, see previous note. [↑](#footnote-ref-1817)
1818. On the dates see Dan, *Zion* 36 (1971). [↑](#footnote-ref-1818)
1819. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-1819)
1820. In Aramaic – דמן יסכר, perhaps identical with עין סוכר, see Reeg, *Ortsnamen*, 480-1. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1820)
1821. On this list see Introduction 3.3.1. [↑](#footnote-ref-1821)
1822. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-1822)
1823. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-1823)
1824. In Aramaic – דרומנה, see Reeg, *Ortsnamen*, 589-90. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1824)
1825. Was a student of Joseph (28), who was Ami (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-1825)
1826. In Aramaic – גרוסה, see Reeg, *Ortsnamen*, 197-8. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1826)
1827. Was a contemporary of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-1827)
1828. Was a student of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1828)
1829. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1829)
1830. In Jewish script – תרמוסרה, derived from the Latin “terme.” On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-1830)
1831. Was a contemporary of Rabbi Yohanan (1), see Introoduction 7.4.1. [↑](#footnote-ref-1831)
1832. See above, n. 23. [↑](#footnote-ref-1832)
1833. Was a contemporary of Rabbi Ahi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1833)
1834. Transmits in the name of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-1834)
1835. Was a contemporary of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-1835)
1836. In Aramaic – דכפר חנן, see Reeg, *Ortsnamen*, 341-2. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1836)
1837. Transmits in the name of Resh Laqish (Simon [2]), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-1837)
1838. His son was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1838)
1839. In Hebrew – איש כפר נבוריא, see Reeg, *Ortsnamen*, 352. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1839)
1840. On the rabbinic sources that mark him as a heretic (Christian), without voicing an opinion on the question see O. Irsai, “Ya’akov of Kefar Niburaia: A Sage turned Apostate,” *Jerusalem Studies in Jewish Thought* 2 (1982-3), 153-68 (Hebrew). [↑](#footnote-ref-1840)
1841. Was a contemporary of Hagai (2), who was a student of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-1841)
1842. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-1842)
1843. See previous note. The text looks tannaitic, because it follows the word תנה, but the person is unknown from elsewhere. [↑](#footnote-ref-1843)
1844. In Hebrew – בר בת יעקב. [↑](#footnote-ref-1844)
1845. Barachiah (1), who transmits in his name, transmits also in the name of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-1845)
1846. See above, nn. 38-9. [↑](#footnote-ref-1846)
1847. In Aramiac – גבולייא, see Reeg, *Ortsnamen*, 156-7. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1847)
1848. Was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1848)
1849. See above, n. 36. [↑](#footnote-ref-1849)
1850. In Hebrew – מעפרתיים, see Reeg, *Ortsnamen*, 497. In *Lev Rab* 15:8 he is called יעקב מפרתים. Perhaps this is the decline of the laryngals, but perhaps it indicates his place of origin in Parthia, in which case he should have been listed in vol. 4. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1850)
1851. See previous note and Introduction 6.5. [↑](#footnote-ref-1851)
1852. Transmits in the name of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1852)
1853. I identify him with זקן אחד ורבי יעקב שמיה דבי נשיאה, mentioned in *bHul* 98a. On this chain of tradition see Introduction 5.1.3.1.1. [↑](#footnote-ref-1853)
1854. See above, n. 36. [↑](#footnote-ref-1854)
1855. Was a contemporary of Mana (2), who was the son of Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-1855)
1856. Transmits a tradition in the name of Resh Laqish (Simon [2]), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-1856)
1857. See above, n. 36. [↑](#footnote-ref-1857)
1858. See above, n. 42. [↑](#footnote-ref-1858)
1859. Although his son appears only in BT, and often (*bEruv* 62a; *bTaan* 29b; *bMQ* 18a; *bKet* 46a; *bHul* 101b) and in some mss bears the title רב (see vol. 4, Introduction 6.6.1, p. 36) he is always described as sending his traditions (שלח – obviously from Palestine to Babylonia) in the name of the Palestinian Rabbi Yohanan (1), see Introduction 5.1.3.2.3. [↑](#footnote-ref-1859)
1860. Is the father of Isaac (29), who transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1860)
1861. In Aramaic – דמן צור, see Reeg, *Ortsnamen*, 531-33. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1861)
1862. Although mentioned only here and in *bKet* 7a in BT, his provenance is Syria (Tyre), see Introduction 5.1.3.2.1. [↑](#footnote-ref-1862)
1863. Jewishness based on source in which he is mentioned, see vol. 3, Introduction 6.7, pp. 53-4. [↑](#footnote-ref-1863)
1864. His son is a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1864)
1865. In Aramaic – מינאה. On such designations see vol. 1, Introduction 3.2.8, p. 34. [↑](#footnote-ref-1865)
1866. Mentioned three times in BT – *bMeg* 23a; *bAZ* 28a and *bHul* 84a – once in a Palestinian context (*bAZ* 28a) and twice conversing with Babylonian rabbis – Rav Judah (5), in vol. 4 B/M, p. 88 (*bMeg* 23a) and Rava (Abba [17] in vol. 4 B/M. p. 390) (*bHul* 84a). I consider it more likely that he was Palestinian, because (Christian) heretics were more common in Palestine, and because he may be confused with Jacob (16) in vol. 1, B/M, p. 171. [↑](#footnote-ref-1866)
1867. See previous note. [↑](#footnote-ref-1867)
1868. Was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1868)
1869. In Aramaic – דקיסרין, see Reeg, *Ortsnamen*, 563-8. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1869)
1870. See above, n. 36. [↑](#footnote-ref-1870)
1871. Was a contemporary of Jonathan (9), a contemporary of Simon (3) was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1871)
1872. See above, n. 36. [↑](#footnote-ref-1872)
1873. See above, n. 36. [↑](#footnote-ref-1873)
1874. Judah (8), who transmits in his name, also transmits in the name of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-1874)
1875. This is the year in which Mar Zutra (Zutra [11] S-H/M, vol. 4, p. 354) ascended to the Land of Israel according to *SOZ* 10:1, see vol. 4, Introduction 8.2.5, p. 41.. All his descendants in Palestine date to after this time. [↑](#footnote-ref-1875)
1876. See previous note. [↑](#footnote-ref-1876)
1877. Zulay, *Eretz Israel*, 165 dates him to the Byzantine period, see Introduction 7.5.5. [↑](#footnote-ref-1877)
1878. See above, n. 2. [↑](#footnote-ref-1878)
1879. In Greek – . On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1879)
1880. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52, and provenance (Palestine, see vol. 3, Introduction 6.8, p. 54), but see Introduction 6.2.1.2. [↑](#footnote-ref-1880)
1881. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-1881)
1882. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 9. [↑](#footnote-ref-1882)
1883. See above, n. 73. [↑](#footnote-ref-1883)
1884. See above, n. 74. [↑](#footnote-ref-1884)
1885. See above, n. 75. [↑](#footnote-ref-1885)
1886. See above, n. 9. [↑](#footnote-ref-1886)
1887. In Transjordan. [↑](#footnote-ref-1887)
1888. See above, n. 9. [↑](#footnote-ref-1888)
1889. In Greek – . On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1889)
1890. In southern Lebanon. [↑](#footnote-ref-1890)
1891. Jewishness suggested based on name, but he may also be Christian, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-1891)
1892. For this form see vol. 1, under Jacob (37) B/M, p. 172. [↑](#footnote-ref-1892)
1893. The inscription is accompanied by a menorah, see vol. 3, Introduction 6.3.1, p. 35. [↑](#footnote-ref-1893)
1894. See above, n. 75. [↑](#footnote-ref-1894)
1895. See above, n. 86. [↑](#footnote-ref-1895)
1896. See above, n. 86. [↑](#footnote-ref-1896)
1897. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 2. [↑](#footnote-ref-1897)
1898. See above, n. 86. [↑](#footnote-ref-1898)
1899. In Greek – (). This is Lod, east of Tel Aviv. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1899)
1900. See above, n. 86. [↑](#footnote-ref-1900)
1901. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-1901)
1902. See above, n. 86. [↑](#footnote-ref-1902)
1903. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-1903)
1904. See previous note. [↑](#footnote-ref-1904)
1905. This is my reading. M. Schwabe, “Eine jüdische Grabinschrift von Ophelhügel in Jerusalem,” *ZDPV* 55 (1932) 240 read []. *CIJ* read []'[] = Jaco, 80 years old. For the form  see vol. 1, under Jacob (7) B/M, p. 171. On the interchange of  with  see vol. 1, Introduction 2.2.2, p. 20. [↑](#footnote-ref-1905)
1906. On doubts about the Jewishness of the inscription see J.-W. van Henten, “Inscriptions from Israel: Jewish or non-Jewish revisited,” *Bulletin of Judaeo-Greek Studies* 32 (2003) 39-40. [↑](#footnote-ref-1906)
1907. See above, n. 75. [↑](#footnote-ref-1907)
1908. For this form see vol. 1, under Jacob (41) B/M, p. 172. [↑](#footnote-ref-1908)
1909. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-1909)
1910. See above, n. 2. [↑](#footnote-ref-1910)
1911. See above, n. 103. [↑](#footnote-ref-1911)
1912. See above, n. 86. [↑](#footnote-ref-1912)
1913. See above, n. 103. [↑](#footnote-ref-1913)
1914. For this form see vol. 3, under Jacob (8) B/M, p. 121. [↑](#footnote-ref-1914)
1915. See above, n. 103. [↑](#footnote-ref-1915)
1916. So in *BS* 2:125. For this form see above, n. 9. [↑](#footnote-ref-1916)
1917. So in *BS* 2:126. For this form see above, n. 86. [↑](#footnote-ref-1917)
1918. See above, n. 103. [↑](#footnote-ref-1918)
1919. See above, n. 86. [↑](#footnote-ref-1919)
1920. See above, n. 103. [↑](#footnote-ref-1920)
1921. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-1921)
1922. North of Jericho. [↑](#footnote-ref-1922)
1923. See above, n. 75. [↑](#footnote-ref-1923)
1924. See above, n. 86. [↑](#footnote-ref-1924)
1925. In Hebrew (in Greek characters) – . On this title see introduction 3.1.2.2. [↑](#footnote-ref-1925)
1926. Jewishness indicated by his title, see previous note. [↑](#footnote-ref-1926)
1927. For the form see vol. 1, under Jacob (37) B/M, p. 172. The final  seems to be a uniquely Caesarean suffix of this name, and see also the Jacob (62) and Jacob (63), below. [↑](#footnote-ref-1927)
1928. The inscription is accompanied by a menorah, see vol. 3, Introduction 6.3.1, p. 35. [↑](#footnote-ref-1928)
1929. See above, n. 95. [↑](#footnote-ref-1929)
1930. See above, n. 121. [↑](#footnote-ref-1930)
1931. Jewishness suggested based on names mentioned in the inscription but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.2.. [↑](#footnote-ref-1931)
1932. See above, n. 95. [↑](#footnote-ref-1932)
1933. See above, n. 121. [↑](#footnote-ref-1933)
1934. See above, n. 125. [↑](#footnote-ref-1934)
1935. See above, n. 95. [↑](#footnote-ref-1935)
1936. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 2. [↑](#footnote-ref-1936)
1937. See above, n. 125. [↑](#footnote-ref-1937)
1938. See above, n. 75. [↑](#footnote-ref-1938)
1939. See above, n. 102. [↑](#footnote-ref-1939)
1940. Schwabe (*BIES* 11 [1944] 23-5] identifies this person with ר' יעקב בן דסיי (e.g. *y Shab* 7:1, 9b) (Jacob [22]). [↑](#footnote-ref-1940)
1941. See above, n. 125. [↑](#footnote-ref-1941)
1942. See above, n. 75. [↑](#footnote-ref-1942)
1943. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. [↑](#footnote-ref-1943)
1944. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.2. [↑](#footnote-ref-1944)
1945. See above, n. 75. [↑](#footnote-ref-1945)
1946. See above, n. 5. [↑](#footnote-ref-1946)
1947. The inscription is dated to 435 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1947)
1948. See above, n. 102. [↑](#footnote-ref-1948)
1949. North east of Sichem-Nablus. [↑](#footnote-ref-1949)
1950. The location of the find suggests this, but see Introduction 6.1.5. [↑](#footnote-ref-1950)
1951. See above, n. 75. [↑](#footnote-ref-1951)
1952. See above, n. 102. [↑](#footnote-ref-1952)
1953. See above, n. 125. [↑](#footnote-ref-1953)
1954. See above, n. 75. [↑](#footnote-ref-1954)
1955. For possibly this form see vol. 3, under Jacob (41) B/M, p. 122. [↑](#footnote-ref-1955)
1956. See above, n. 125. [↑](#footnote-ref-1956)
1957. The inscription is dated to 323 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1957)
1958. The inscription is dated to 338 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1958)
1959. The inscription is dated to 406 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1959)
1960. The inscription is dated to 346 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-1960)
1961. The inscription is bilingual. So in the Greek. The Hebrew has יעקב. On this form see above, n. 2. [↑](#footnote-ref-1961)
1962. In Aramaic – ספרה. On this title see Introduction 3.1.2.4. [↑](#footnote-ref-1962)
1963. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-1963)
1964. The excavator thought the inscription should be dated to the early Arabic period [↑](#footnote-ref-1964)
1965. South of Beth She’an. [↑](#footnote-ref-1965)
1966. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-1966)
1967. See above, n. 160. [↑](#footnote-ref-1967)
1968. I See above, n. 161. [↑](#footnote-ref-1968)
1969. There is no way to date the Hebrew inscriptions from Elijah’s Cave, see Appendix 3.1. [↑](#footnote-ref-1969)
1970. See previous note. [↑](#footnote-ref-1970)
1971. Biblical, e.g. Gen 5:32. יפת was one of Noah’s three sons. [↑](#footnote-ref-1971)
1972. Despite the fact that this is biblical name, it is so unusual, that it may, in this case, be considered a nickname. On such nicknames see vol. 1, Introduction 6.1.1, p. 46. [↑](#footnote-ref-1972)
1973. His son was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1973)
1974. Biblical, e.g. Gen 17:19. יצחק is the second Patriarch, see Introduction 1.1.1.1. [↑](#footnote-ref-1974)
1975. For this form see vol. 1, under Isaac (3) B/M, p. 174. [↑](#footnote-ref-1975)
1976. In Greek – . On such designation see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1976)
1977. Described as  (godfearing Jew). [↑](#footnote-ref-1977)
1978. On the dating of this text see Dan, *Zion* 36 (1971). [↑](#footnote-ref-1978)
1979. In Coptic, see vol. 1, Introduction 2.8.4, p. 31. In Greek this would read . On this form see vol. 3, under Isaac (54) B/M. p. 129. [↑](#footnote-ref-1979)
1980. In Coptic – mpeisamariths, see Introduction 6.1.1. [↑](#footnote-ref-1980)
1981. The entire composition is devoted to his conversion, see vol. 3, Introduction 6.1.6.3, p. 32. [↑](#footnote-ref-1981)
1982. Was a contemporary of Cyril of Jerusalem. These are his dates. [↑](#footnote-ref-1982)
1983. Was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-1983)
1984. Was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1984)
1985. Was a contemporary of Rav Hisda (in vol. 4, Hesediah [1] B/M, p. 79) who died in 309, see Introduction 7.4.5. [↑](#footnote-ref-1985)
1986. Was a student of Isaac (27), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1986)
1987. His son was a contemporary of Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-1987)
1988. In Aramaic – רובא. On such designation see Introduction 3.1.3.1. Because he is so designated only in PT, while in BT he is designated רב יצחק בר אבדימי, I mistakenly assumed in vol. 4 that he is a separate sage, and listed him under Isaac (12) B/M, p. 96. [↑](#footnote-ref-1988)
1989. See above, n. 10. [↑](#footnote-ref-1989)
1990. His son was a contemporary of Samuel (9), who was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1990)
1991. His father was a student of Rav (Abba [70] S-H/M, in vol. 4, p. 311), see Introduction 7.4.5. [↑](#footnote-ref-1991)
1992. Was a contemporary of Rabbi Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-1992)
1993. BT identifies him with Isaac (5), see Hyman *Toldoth*, 787-8,but the PT and the Palestinian sources do not. [↑](#footnote-ref-1993)
1994. See above, n. 10. [↑](#footnote-ref-1994)
1995. In Aramaic – עטושיא, see Reeg, *Ortsnamen*,471. On such designation see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-1995)
1996. Was a student of Simon (1), who was the companion of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-1996)
1997. Was a student of Rabbi Yohanan (10) see Introduction 7.4.1. [↑](#footnote-ref-1997)
1998. He is mentioned in four traditions. In three of them, two of them Palestinian and one Babylonian (*yShevi* 9:4, 39a; *ySheq* 4:2, 48a; *bKet* 106a) he is designated with the Palestinian title רבי and is found in association with Palestinian rabbis. In another Babylonian tradition (*bShab* 23b) he bears the Babylonian title רב and transmits a tradition in the name of a Babylonian rabbi (רב הונא – Huna [1] S-H/M in vol. 4, p. 347). However, the earlier Palestinian traditions seem more reliable, and contra Hyman, *Toldoth*, 798. [↑](#footnote-ref-1998)
1999. Was a student of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-1999)
2000. Was a contemporary of Mana (1), who was Rabbi Yohanan (1)’s contemporary, see Introduction 7.4.1. [↑](#footnote-ref-2000)
2001. See above, n. 26. [↑](#footnote-ref-2001)
2002. Transmits a tradition in the name of Simon (2) ben Laqish (1), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-2002)
2003. Was a contemporay of Jeremiah (2), who was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-2003)
2004. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2004)
2005. Was a contemporary of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-2005)
2006. Transmits a tradition in the name of Simon (2) ben Laqish (1), who was Rabbi Yohanan (1)’s companion. See Introduction 7.4.1. [↑](#footnote-ref-2006)
2007. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2007)
2008. So only in the Escorial Ms (ר' אלעזר אבוי דר' יצחק, ר' יצחק בר נחמן). In the Leiden Ms the two Eleazars are combined. [↑](#footnote-ref-2008)
2009. See above, n. 10. [↑](#footnote-ref-2009)
2010. See above, n. 24. [↑](#footnote-ref-2010)
2011. Was a contemporary of Rav Huna (1) S-H/M, in vol. 4, p. 347, who died in 297, see Introduction 745. [↑](#footnote-ref-2011)
2012. In Aramaic – נפחא. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-2012)
2013. Though he appears only in BT, there is no doubt that this rabbi (designated always רבי, see Introduction 5.1.3.2.2), was Palestinian, see Hyman, *Toldoth*, 800-2. Hyman wanted to identify him with יצחק בר טבלאי – Isaac (14), but he has no solid proof for this. [↑](#footnote-ref-2013)
2014. Was a contemporary of Resh Laqish (Simon[2]), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-2014)
2015. See above, n. 34. [↑](#footnote-ref-2015)
2016. Although he appears only in BT, and often (*bEruv* 62a; *bTaan* 29b; *bMQ* 18a; *bKet* 46a; *bHul* 101b) and in some mss bears the title רב (see vol. 4, Introduction 6.6.1, p. 37) he is always described as sending his traditions (שלח – obviously from Palestine to Babylonia) in the name of the Palestinian Rabbi Yohanan (1), see Introduction 5.1.3.2.3. [↑](#footnote-ref-2016)
2017. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2017)
2018. Appears only in BT, here and in *bHul* 27b (and also in *bQid* 71a, but not in the Vilna print, where his name has been skipped), but I assume he is Palestinian because he is always designated רבי, see Introduction 5.1.3.2.2, because in *bPes* 114a he is designated דאגדתא (he who transmits aggadah, see Introduction 5.1.3.2.6) and in *bQid* 71 he is described within the context of the Palestinian study house. Hyman, *Toldoth*, 782-4 argues that he is the person designated simply Isaac (5) in PT, but he has no proof for this, and Isaac (5) is probably Ahi (7)’s son. [↑](#footnote-ref-2018)
2019. Mentioned with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2019)
2020. In Aramaic – מגדלאה. see Reeg, *Ortsnamen*, 396-7. On such designation see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2020)
2021. Rabbi Yohanan (1) transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-2021)
2022. In Hebrew – איש כפר עכו, see Reeg, *Ortsnamen*, 488-92, under עכו. On such designation see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2022)
2023. Although mentioned only in BT, his Palestinian origin is indicated by provenance, see Introduction 5.1.3.2.1. [↑](#footnote-ref-2023)
2024. See above, n. 44. [↑](#footnote-ref-2024)
2025. Although this is the only tradition in which he is mentioned, he bears the distinct Palestinian title רבי (see Introduction 5.1.3.2.2), and is mentioned in association with other Palestinian rabbis, and see Introduction 5.1.3.2.3. [↑](#footnote-ref-2025)
2026. Was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-2026)
2027. This figure could be a literary invention, since the text runs: **ר' טוביה בר' יצחק** אמר: שני אהלים רות המואביה ונעמה העמונית. דכוותה "קום קח את אשתך ואת שתי בנותיך הנמצאות" (בראשית יט טו). **ר' טוביה** אמר: שתי מציאות רות ונעמה. אמר **ר' יצחק**: "מצאתי דוד עבדי" (תהלים פט כא). איכו מצאתיו? בסדום. “**Rabbi Tobiah son of Rabbi Isaac** said: Two tents – Ruth the Moabite and Naama the Amonite. And likewise: “Arise and take your two daughters found here” (Gen 19:15). **Rabbi Tobiah** said: Two found – Ruth and Naama. **Rabbi Isaac** said: “I have found my slave David” (Ps 89:21). Where have I found him? In Sodom.” Since in the the introductory passage there are two names mentioned as father and son, and further down two rabbis by these same two names are mentioned, perhaps there really was no such sage with a combined name, and this is merely a literary combination. [↑](#footnote-ref-2027)
2028. See above, n. 48. [↑](#footnote-ref-2028)
2029. See above, n. 48. [↑](#footnote-ref-2029)
2030. In Aramaic – פסאקא . In the Buber edition – פסיקא. In *Gen Rab* 85:4 this place is identified with גזיב, see Reeg, *Ortsnamen*, 174-6. On such designation see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2030)
2031. See above, n. 31. [↑](#footnote-ref-2031)
2032. Joshua (9), who transmits in his son’s name, was a contemporary of Judah (15), whose father was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2032)
2033. See above, n. 34. [↑](#footnote-ref-2033)
2034. Is cited as an authority on a medical substance in the Book of Assaph the Physician, see Introduction 5.1.4.2. [↑](#footnote-ref-2034)
2035. In Hebrew – גר צדק. [↑](#footnote-ref-2035)
2036. So according to Muntner, *Assaph*, 33-7. [↑](#footnote-ref-2036)
2037. For this form see vol. 3, under Isaac (9) B/M, p. 128. On the replacement of  with  see vol. 3, Introduction 2.2.1.1.4, p. 11. [↑](#footnote-ref-2037)
2038. In Greek – <> (of the most pious of elders) On this title see vol. 3, Introduction 6.4.1.2.2.5.3, p. 41. [↑](#footnote-ref-2038)
2039. This is a synagogue inscription, see vol. 3, Introduction 6.4.1, p. 36. [↑](#footnote-ref-2039)
2040. The mosaic is dated according to the Seleucid era, see Introduction 7.5.4.1. [↑](#footnote-ref-2040)
2041. See above, n. 64. [↑](#footnote-ref-2041)
2042. See above, n. 66. [↑](#footnote-ref-2042)
2043. See above, n. 67. [↑](#footnote-ref-2043)
2044. For this form see vol. 3, under Isaac (8) B/M, p. 128. [↑](#footnote-ref-2044)
2045. In Greek – (). On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-2045)
2046. In the Hauran in Transjordan. [↑](#footnote-ref-2046)
2047. Jewishness suggested based on name, but the date makes it equally likely that it is Christian, see vol. 3, Introduction 6.6.7, p. 52. *IJO* 3, App12 did not include it in its corpus. [↑](#footnote-ref-2047)
2048. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2048)
2049. For this form see vol. 3, under Isaac (24) B/M, p. 128. On the interchange of the initial  with  see vol. 3, Introduction 2.2.1.1.4, p. 11. On the Greek suffix see vol. 1, Introduction 2.2.1, p. 11. [↑](#footnote-ref-2049)
2050. See above, n. 6. [↑](#footnote-ref-2050)
2051. See above, n. 64. [↑](#footnote-ref-2051)
2052. For this form see vol. 1, under Isaac (1) B/M, p. 174. [↑](#footnote-ref-2052)
2053. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.6. [↑](#footnote-ref-2053)
2054. See above, n. 75. [↑](#footnote-ref-2054)
2055. In *BS* 1:40 – יצחק. So in *BS* 2:23. For this form see above, n. 64. [↑](#footnote-ref-2055)
2056. So in *BS* 2:36. For this form see vol. 1, under Isaac (11) B/M, p. 174. [↑](#footnote-ref-2056)
2057. In Aramaic – ביריבי. On this title see Introduction 3.1.1. [↑](#footnote-ref-2057)
2058. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-2058)
2059. See previous note. [↑](#footnote-ref-2059)
2060. For this form see vol. 1, under Isaac (1) B/M, p. 174. On the interchange of the initial  with  see vol. 3, Introduction 2.2.1.1.4, p. 11. [↑](#footnote-ref-2060)
2061. See above, n. 85. [↑](#footnote-ref-2061)
2062. See above, n. 83. [↑](#footnote-ref-2062)
2063. See above, n. 85. [↑](#footnote-ref-2063)
2064. See above, n. 83. [↑](#footnote-ref-2064)
2065. See above, n. 85. [↑](#footnote-ref-2065)
2066. See above, n. 83. [↑](#footnote-ref-2066)
2067. See above, n. 85. [↑](#footnote-ref-2067)
2068. See above, n. 83. [↑](#footnote-ref-2068)
2069. See above, n. 85. [↑](#footnote-ref-2069)
2070. See above, n. 6. [↑](#footnote-ref-2070)
2071. See above, n. 85. [↑](#footnote-ref-2071)
2072. See above, n. 6. [↑](#footnote-ref-2072)
2073. See above, n. 85. [↑](#footnote-ref-2073)
2074. See above, n. 79. [↑](#footnote-ref-2074)
2075. See above, n. 85. [↑](#footnote-ref-2075)
2076. On the form  see vol. 1, under Isaac (3) B/M, p. 175. On the Greek suffix see vol. 3, Introduction 2.2.1.1.1, p. 11. [↑](#footnote-ref-2076)
2077. See above, n. 85. [↑](#footnote-ref-2077)
2078. See above, n. 2. [↑](#footnote-ref-2078)
2079. See above, n. 85. [↑](#footnote-ref-2079)
2080. For this form see vol. 3, under Isaac (24) B/M, p. 128. [↑](#footnote-ref-2080)
2081. See above, n. 85. [↑](#footnote-ref-2081)
2082. For this form see above, n. 107. On the interchange of the initial  with  see vol. 3, Introduction 2.2.1.1.4, p. 11. [↑](#footnote-ref-2082)
2083. See above, n. 85. [↑](#footnote-ref-2083)
2084. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-2084)
2085. South of Beth She’an. [↑](#footnote-ref-2085)
2086. See above, n. 75. [↑](#footnote-ref-2086)
2087. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-2087)
2088. For this form see vol. 3, under Isaac (9) B/M, p. 128. On the interchange of with  as part of the iotacism phenomenon see vol. 1, Introduction 2.3.2, p. 21. [↑](#footnote-ref-2088)
2089. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-2089)
2090. For this form see vol. 3, under Isaac (5) B/M, p. 127-8. [↑](#footnote-ref-2090)
2091. The inscription comes from the antiquities market. The man who produced this inscription claimed that it comes from a place associated with Abraham. Mordtmann understood this to refer to Hebron. [↑](#footnote-ref-2091)
2092. This inscription was presumably found in Hebron. It mentions the biblical Abraham, Isaac and Aaron. It could be Jewish but it could of course just as likely be Christian, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-2092)
2093. See above, n. 75. [↑](#footnote-ref-2093)
2094. The inscription is dated to 435 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-2094)
2095. See above, n. 6. [↑](#footnote-ref-2095)
2096. The early editors of the Jewish inscriptions from Jaffa suggested this date for them, see Introduction 5.2.2.1. If the date is correct for the other Jaffa inscriptions, it is correct for this one as well. [↑](#footnote-ref-2096)
2097. For the form אסחק see vol. 4, under Isaac (36) B/M, p. 97. This seems to be a late-antique linguistic development see vol. 4, Introduction 2.3.4.1, pp. 12. On the fall of the initial א as a Palestinian-Aramaic linguistic phenomenon see vol. 1, Introduction 2.5.2, p. 29. [↑](#footnote-ref-2097)
2098. In the Golan. [↑](#footnote-ref-2098)
2099. See above, n. 75. [↑](#footnote-ref-2099)
2100. See above, n. 71. [↑](#footnote-ref-2100)
2101. The stamp is decorated with a menorah, see vol. 3, Introduction 6.3.1, p. 35. [↑](#footnote-ref-2101)
2102. See above, n. 75. [↑](#footnote-ref-2102)
2103. There is no way to date the Hebrew inscriptions from Elijah’s Cave, see Appendix 3.1. [↑](#footnote-ref-2103)
2104. See previous note. [↑](#footnote-ref-2104)
2105. Biblical, e.g. 1 Chr 8:19. [↑](#footnote-ref-2105)
2106. So in BT, see Kosowsky, *Babylonico*, 1686. For this name see under Elyakim B/M. [↑](#footnote-ref-2106)
2107. His son was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2107)
2108. On the interchange of the letters י and ו see vol. 4, Introduction 2.7.1, p. 18. [↑](#footnote-ref-2108)
2109. His son was a contemporary of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-2109)
2110. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2110)
2111. Biblical, e.g. Jer 27:1. ירמיה was the prophet who gave his name to the biblical book. [↑](#footnote-ref-2111)
2112. Rabbi Yonah (2) transmits in his son’s name, see Introduction 7.4.3. [↑](#footnote-ref-2112)
2113. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2113)
2114. In Aramaic – ספרא. On this title see Introduction 3.1.2.4. [↑](#footnote-ref-2114)
2115. Was a contemporary of Jeremiah (2), see above, n. 3. [↑](#footnote-ref-2115)
2116. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2116)
2117. Transmits in the name of Samuel (1) B/M, in vol. 4, p. 125, who died in 253, see Introduction 7.4.5. [↑](#footnote-ref-2117)
2118. This is a long story. At the beginning רבי זעירא (Ze‘ira [4]) and a certain ר' ירמיה are seated together. This could be Jeremiah (2). In the end of the episode we read אמר רבי זעירה ... ירמיה בני (Said Rabbi Ze‘ira: … Jeremiah my son …). This could be interpreted as a condescending epithet, but it could imply a real family relationship, in which case this is another Jeremiah. [↑](#footnote-ref-2118)
2119. See above, n. 5. [↑](#footnote-ref-2119)
2120. See above, n. 6. [↑](#footnote-ref-2120)
2121. See above, n. 6. [↑](#footnote-ref-2121)
2122. Rabbi Yosi (Joseph [7]) transmits in his son’s name, see Introduction 7.4.3. [↑](#footnote-ref-2122)
2123. See above, n. 6. [↑](#footnote-ref-2123)
2124. Although mentioned only in BT, he is always mentioned in association with Palestinian rabbis, see Introduction 5.1.3.2.3, and bears the title רבי, see Introduction 5.1.3.2.2. [↑](#footnote-ref-2124)
2125. He is mentioned with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2125)
2126. See above, n. 6. [↑](#footnote-ref-2126)
2127. See above, n. 6. [↑](#footnote-ref-2127)
2128. See above, n. 6. [↑](#footnote-ref-2128)
2129. This is a form of this name in LXX, see H & R Suppl. 81. [↑](#footnote-ref-2129)
2130. In Greek – . This is probably a nickname and a reference to a plant common in Palestine and known as לוף in rabbinic literature or “arum” in English. [↑](#footnote-ref-2130)
2131. Jewishness indicated by the form of his father’s name, see Introduction 6.2.2. [↑](#footnote-ref-2131)
2132. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2132)
2133. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-2133)
2134. See previous note. [↑](#footnote-ref-2134)
2135. Biblical, e.g. Gen 16:11. ישמעאל was Abraham’s first-born, rejected son see vol. 1, Introduction 1.1.1, pp. 5-6. [↑](#footnote-ref-2135)
2136. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2136)
2137. In Hebrew – מלוזה. On this list see Introduction 3.3.1. [↑](#footnote-ref-2137)
2138. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2138)
2139. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-2139)
2140. A. Marmorstein, “About the Inscription of Judah ben Ishmael,” *PEFQS* 59 (1927) 101-2 suggests identifying him with Ishmael (11). On such identifications, however, see vol. 1, Introduction 3.3, pp. 34-6. [↑](#footnote-ref-2140)
2141. Mentioned in in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2141)
2142. His son transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2142)
2143. See previous note. [↑](#footnote-ref-2143)
2144. In Aramaic – בי רבי. On this title see Introduction 3.1.1. [↑](#footnote-ref-2144)
2145. See above, n. 7. [↑](#footnote-ref-2145)
2146. See above, n. 7. [↑](#footnote-ref-2146)
2147. Hyman, *Toldoth*, 185, claims there is no such person, because in his appearance in *yTer* 11:2, 47d, the text which runs: לעזר ביה ר' ישמעאל should be read לעזר בשם ר' ישמעאל. However, he does not refer to the text here, which runs רבי ליעזר בן ישמעאל. Nevertheless, because both texts refer beforehand to the tanna Rabbi Yishmael (Ishmael [4] B/M. in vol. 1, p. 177), he may be correct, and no such person exists. [↑](#footnote-ref-2147)
2148. See above, n. 7. [↑](#footnote-ref-2148)
2149. So in the printed editions. In the mss ישמעאל. For this name see under Samuel B/M.This could be a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-2149)
2150. In Aramaic – סבא. On such designations see vol. 1, Introduction 3.2.3, p. 33. [↑](#footnote-ref-2150)
2151. In vol. 4, under Hananiah (2) B/M, p. 75. [↑](#footnote-ref-2151)
2152. Although he appears only here in BT, he is related to a prominent Palestinian rabbi, see Introduction 5.1.3.2.3. [↑](#footnote-ref-2152)
2153. His father-in-law was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2153)
2154. In Hebrew – איש כפר ימא/יומא/מה/דימא/ידמ', see Reeg, *Ortsnamen*, 338, 347-8. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2154)
2155. Although mentioned only here in BT, his provenance indicates his Palestinian origin, see Introduction 5.1.3.2.1. [↑](#footnote-ref-2155)
2156. Was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-2156)
2157. See above, n. 7. [↑](#footnote-ref-2157)
2158. For this form see vol. 1, under Ishmael (11) B/M, p. 177. [↑](#footnote-ref-2158)
2159. See above, n. 6. [↑](#footnote-ref-2159)
2160. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2160)
2161. Biblical, e.g. Ezr 8:7. ישעיהו was the prophet who gave his name to the biblical book. [↑](#footnote-ref-2161)
2162. In the Vulgate this prophet is sometimes (but not always) designates Isaias. The editor must have understood this as the same name, but see vol. 3, Introduction 6.6.3, p. 51. [↑](#footnote-ref-2162)
2163. In Latin – SuroOn such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2163)
2164. The name and provenance (Syria) made editors consider it Jewish, see vol. 3, Introduction 6.8, p. 54, but both are inconclusive, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-2164)
2165. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2165)
2166. Biblical, e.g. Gen 32:29. ישראל is the second name given by God to Jacob. [↑](#footnote-ref-2166)
2167. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2167)
2168. On this list see Introduction 3.3.1. [↑](#footnote-ref-2168)
2169. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2169)
2170. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-2170)
2171. The reconstruction is ours, but it seem certain. [↑](#footnote-ref-2171)
2172. There is no way to date the Hebrew inscriptions from Elijah’s Cave, see Appendix 3.1. [↑](#footnote-ref-2172)
2173. See previous note. [↑](#footnote-ref-2173)
2174. Biblical, e.g. Gen 30:18. יששכר was a son of Jacob, and one of the tribes of Israel. [↑](#footnote-ref-2174)
2175. In Aramaic – דכפר מנדי, see Reeg, *Ortsnamen*, 350-1. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2175)
2176. Was a contemporary of Hananiah (5), who was a student of the Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-2176)
2177. Biblical, e.g. Exod 4:18. יתרו was the name of Moses’ father-in-law. [↑](#footnote-ref-2177)
2178. The editor identified this as this biblical name. However, this is not how it is transliterated in LXX, or in other Greek translations, and it was not a common name Jews used, so it is hard to decide whether the editor’s suggestion is correct. [↑](#footnote-ref-2178)
2179. In Greek – . On this title see Introduction 3.1.3.4. [↑](#footnote-ref-2179)
2180. East of Tel Aviv. [↑](#footnote-ref-2180)
2181. Jewishness suggested based on name but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.6. The editor suggested that the title too was Jewish, but there is no evidence that this title was reserved to jews rather than Christians or Samaritans. [↑](#footnote-ref-2181)
2182. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2182)
2183. Biblical, e.g. Num 13:6. כלב was one of the spies Moses sent to inspect Canaan. [↑](#footnote-ref-2183)
2184. In Hebrew – ננ (short for נוח נפש – may his soul rest). This very common acronym is not known from antiquity, and see next note. [↑](#footnote-ref-2184)
2185. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-2185)
2186. See Introdution 7.5.6 and previous note. [↑](#footnote-ref-2186)
2187. Biblical, e.g. Gen 29:34. לוי was a son of Jacob and one of the tribes of Israel. [↑](#footnote-ref-2187)
2188. For this form see vol. 1, under Levi (7) B/M, p. 182. [↑](#footnote-ref-2188)
2189. In Greek – *.* The identification of this place is suggested by the editor. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2189)
2190. On the dating of this text see Dan, *Zion* 36 (1971). [↑](#footnote-ref-2190)
2191. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2191)
2192. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2192)
2193. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introduction 7.2.3. [↑](#footnote-ref-2193)
2194. See above, n. 5. [↑](#footnote-ref-2194)
2195. In Arabic – الحكيم ... كاهن. On these titles see Introduction 3.3.2 and 3.3.3. [↑](#footnote-ref-2195)
2196. See above, n. 6. [↑](#footnote-ref-2196)
2197. See above, n. 7. [↑](#footnote-ref-2197)
2198. See above, n. 5. [↑](#footnote-ref-2198)
2199. See above, n. 6. [↑](#footnote-ref-2199)
2200. In this text we are informed how this Samaritan pretended to convert to Christianity and then fooled the Byzantine church. Abu’l Fath says he read this story in a Jewish chronicle. It is obviously a completely legendary episode. But of course Baba Rabba may have had a nephew named Levi. [↑](#footnote-ref-2200)
2201. See above, n. 7. [↑](#footnote-ref-2201)
2202. See above, n. 5. [↑](#footnote-ref-2202)
2203. See above, n. 6. [↑](#footnote-ref-2203)
2204. These are the dates of Baba Rabba (Bebai [1]), see Introduction 7.2.3. He was his son. [↑](#footnote-ref-2204)
2205. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2205)
2206. Transmits traditions in the name of Rabbi Judah the Patriarch (Judah [36] B/M, in vol. 1, p. 113), see Introduction 7.4.1. [↑](#footnote-ref-2206)
2207. See above, n. 21. [↑](#footnote-ref-2207)
2208. So in *yAZ* 2:9, 42a. For this form see vol. 4, under Levi (2) B/M, p. 102. [↑](#footnote-ref-2208)
2209. His son was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-2209)
2210. His sons transmit in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2210)
2211. In Aramaic – צנבריא, see Reeg, *Ortsnamen*, 547-8. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2211)
2212. Was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-2212)
2213. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2213)
2214. On this chain of tradition see Introduction 5.1.3.1.1. [↑](#footnote-ref-2214)
2215. Judah (15), whose father was a student of Rabbi Yohanan (1), transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-2215)
2216. Was a contemporary of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-2216)
2217. His son was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2217)
2218. In Aramaic – סוכיא, see Reeg, *Ortsnamen*, 450-1. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2218)
2219. Resh Laqish (Simon [2]), who was Rabbi Yohanan (1)’s companion, transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-2219)
2220. In the text פונדקא דלוי (Levi’s hostel). On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-2220)
2221. See above, n. 21. [↑](#footnote-ref-2221)
2222. See above, n. 21. [↑](#footnote-ref-2222)
2223. See above, n. 21. [↑](#footnote-ref-2223)
2224. Transmits in the name of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2224)
2225. Even though he is only mentioned here in BT, he is designated in all texts by the Palestinian title רבי, see Introduction 5.1.3.2.2. [↑](#footnote-ref-2225)
2226. Is associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2226)
2227. See above, n. 21. [↑](#footnote-ref-2227)
2228. In the parallel *Tanhuma* (Warsaw edition) *behuqotai* 5 the transmitter is ר' זכריה. Perhaps this refers to Zachariah (6). [↑](#footnote-ref-2228)
2229. See above, n. 21. [↑](#footnote-ref-2229)
2230. In Hebrew – הכהן. On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-2230)
2231. See above, n. 21. [↑](#footnote-ref-2231)
2232. This the way this name is spelt in LXX, see H & R Suppl. 101. [↑](#footnote-ref-2232)
2233. For this form see vol. 1, under Levi (7) B/M, p. 182. [↑](#footnote-ref-2233)
2234. In Upper Galilee. [↑](#footnote-ref-2234)
2235. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2235)
2236. See above, n. 48. [↑](#footnote-ref-2236)
2237. See above, n. 49. [↑](#footnote-ref-2237)
2238. For this form see vol. 1, under Levi (7) B/M, p. 182. [↑](#footnote-ref-2238)
2239. In Greek – . Biblical Ezion-Geber, according to the editors. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2239)
2240. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-2240)
2241. So in *BS* 3:6. In *BS* 3:5 – לוי. On the double ו as a consonant, see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-2241)
2242. See above, n. 54. [↑](#footnote-ref-2242)
2243. See above, n. 57. [↑](#footnote-ref-2243)
2244. See above, n. 54. [↑](#footnote-ref-2244)
2245. See above, n. 57. [↑](#footnote-ref-2245)
2246. See above, n. 54. [↑](#footnote-ref-2246)
2247. In the Bashan (Transjordan south of the Golan). [↑](#footnote-ref-2247)
2248. See above, n. 49. [↑](#footnote-ref-2248)
2249. This form is strange and not recorded elsewhere. It may actually be the Latin Livius, see *WGE* 808, under . This here could be the form Livus, see vol. 3, Introduction 2.4.4, p. 19. [↑](#footnote-ref-2249)
2250. Jewishness suggested based on name, see Introduction 6.2.2. If however, this is not the name intended, (see previous note), there is no reason to view the inscription as Jewish. [↑](#footnote-ref-2250)
2251. See above, n. 49. [↑](#footnote-ref-2251)
2252. Not identical with Levi (31). Perhaps identical with Levi (15) B/M, in vol. 1, p. 183, and see above, n. 49. [↑](#footnote-ref-2252)
2253. On names with the definite article ה prefix see vol. 1, Appendix, pp. 445-8. In this case it could be a title rather than a name, but the absence of a name next to the title makes this unlikely. On Arabic names with the definite article prefix see vol. 4, Introduction 2.5.1, p. 15. [↑](#footnote-ref-2253)
2254. South of Beth She’an. [↑](#footnote-ref-2254)
2255. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-2255)
2256. Biblical, Jer 32:12. [↑](#footnote-ref-2256)
2257. His grandson (Isaac [10]) was a student of Rav (Abba [70] S-H/M, in vol. 4, p. 311), who died in 247, see Introduction 7.4.5. [↑](#footnote-ref-2257)
2258. So in some of the mss e.g. Munich 95; New York – JTS Rab. 1623\2 (EMC 271); Oxford Opp. Add. fol. 23 etc. but not in all. On this form see vol. 4, under Mahsiah (2) B/M, p. 103. [↑](#footnote-ref-2258)
2259. Although he appears only in BT and only here and in *bYom* 3a, his Palestinian provenance is indicated by his designation (רבי), see Introduction 5.1.3.2.2, and he transmits a tradition in the name of the Palestinian sage, Rabbi Yohanan (1), and see Introduction 5.1.3.2.3. [↑](#footnote-ref-2259)
2260. Transmits a tradition in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2260)
2261. Biblical, 1 Chr 8:9. [↑](#footnote-ref-2261)
2262. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-2262)
2263. Was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2263)
2264. See above, n. 2. [↑](#footnote-ref-2264)
2265. His son was a contemporary of Eleazar (8), who was associated with the general Ursicinus, see Introduction 7.4.3. [↑](#footnote-ref-2265)
2266. See above, n. 2. [↑](#footnote-ref-2266)
2267. Rabbi Yosi (Joseph [7]) transmits in his name, see Introduction 7.4.3. [↑](#footnote-ref-2267)
2268. See above, n. 2. [↑](#footnote-ref-2268)
2269. This is Joshua (25) B/M in vol. 1, p. 126. [↑](#footnote-ref-2269)
2270. His grandfather is of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2270)
2271. On the additional א as a dialect variant see vol 4, Introduction 2.3.5.3, pp. 13. [↑](#footnote-ref-2271)
2272. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-2272)
2273. Biblical, e.g. Gen 50:23. [↑](#footnote-ref-2273)
2274. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2274)
2275. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2275)
2276. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-2276)
2277. See above, n. 2. [↑](#footnote-ref-2277)
2278. See above, n. 3. [↑](#footnote-ref-2278)
2279. See above, n. 4. [↑](#footnote-ref-2279)
2280. Biblical, e.g. 1 Chr 9:12. In vol. 1, (מלכה) S-H/M, pp. 390-1 and in vol. 3 (מלכא) S-H/M, pp. 674-7, I recorded variants of this name under Other (mostly Semitic) Names in the Hebrew Alphabet, because the biblical form of the name never showed up. In this volume, as in vol. 4, it shows up once, so I recorded the name under biblical names. [↑](#footnote-ref-2280)
2281. In the Samaritan script, see Introduction 2.5.1. On such kern forms see vol. 1, Introduction 2.6.2, p. 29. [↑](#footnote-ref-2281)
2282. On these see Introduction 3.3.2.2. [↑](#footnote-ref-2282)
2283. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2283)
2284. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-2284)
2285. Was a contemporary of Rav (Abba [70] S-H/M, in vol. 4, p. 311), who died in 247, see Introduction 7.4.5. [↑](#footnote-ref-2285)
2286. On such kern forms see vol. 1, Introduction 2.6.2, p. 29. The additional ו is probably an indication of a pronounciation based on dialect, see vol. 4, Introoduction 2.3.5.1, p. 13. [↑](#footnote-ref-2286)
2287. Transmits in the name of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2287)
2288. See above, n. 9. [↑](#footnote-ref-2288)
2289. In Greek – . On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2289)
2290. Jewishness indicated by name, and provenance, see vol. 3, Introduction 6.6, pp. 50-1 and 6.8, p. 54. [↑](#footnote-ref-2290)
2291. The papyrus is internally dated according to the local governer. [↑](#footnote-ref-2291)
2292. On this form see vol. 1, under Malka (2) S-H/M, p. 390. [↑](#footnote-ref-2292)
2293. In Greek – . On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-2293)
2294. In Lebanon. [↑](#footnote-ref-2294)
2295. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-2295)
2296. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2296)
2297. The consonants in this name are the same, but the vowels are completely different from those in other forms of the name here. With these vowels the name would be pronounced like the name of the despised biblical idol Molech (e.g. Jer 32:35). If this is indeed the name intended here, this makes the likelyhood that he is Jewish smaller. [↑](#footnote-ref-2297)
2298. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1, but see previous note. [↑](#footnote-ref-2298)
2299. The inscription is dated according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-2299)
2300. On this form see vol. 3, under Malka (6) S-H/M, p. 674. [↑](#footnote-ref-2300)
2301. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1. [↑](#footnote-ref-2301)
2302. Because so many of the inscriptions from Zoar are dated, it is easy to date the others approximately, see Introduction 7.5.2.3. [↑](#footnote-ref-2302)
2303. See above, n. 2. [↑](#footnote-ref-2303)
2304. See above, n. 22. [↑](#footnote-ref-2304)
2305. See above, n. 20. [↑](#footnote-ref-2305)
2306. See above, n. 9. [↑](#footnote-ref-2306)
2307. For the problems of the Jewishness of persons recorded in this location see Introduction 6.2.1.7. [↑](#footnote-ref-2307)
2308. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-2308)
2309. See above, n. 2. [↑](#footnote-ref-2309)
2310. See above, n. 17. [↑](#footnote-ref-2310)
2311. Biblical, e.g. 2 Kgs 15:14. מנחם was the one before last king of Israel. [↑](#footnote-ref-2311)
2312. His son was a contemporary of Rabbi Abbahu (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2312)
2313. Was a contemporary of Hagai (2), who was a student of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-2313)
2314. His father was a student of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-2314)
2315. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2315)
2316. On the ה suffix see vol. 1, Introduction 2.4.2.9, p. 26. [↑](#footnote-ref-2316)
2317. Transmits in the name of Rav (Abba [70] S/H/M, in vol. 4, p. 311), who died in this year, see Introduction 7.4.5. [↑](#footnote-ref-2317)
2318. In Aramaic – יותפייה, see Reeg, *Ortsnamen* 293-4. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2318)
2319. Rabbi Yohanan (1) transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-2319)
2320. See above, n. 5. [↑](#footnote-ref-2320)
2321. In Aramaic – טלמא. See Jastrow, *DTTBYML*, 524. [↑](#footnote-ref-2321)
2322. Was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2322)
2323. On the א suffix see vol. 1, Introduction 2.4.2.9, p. 26. [↑](#footnote-ref-2323)
2324. See above, n. 5. [↑](#footnote-ref-2324)
2325. Judah (8), who was a student of Samuel (3), transmits in his father-in-law’s name, see Introduction 7.4.2. [↑](#footnote-ref-2325)
2326. On the ן suffix see vol. 1, Introduction 2.4.3.1, p. 27. [↑](#footnote-ref-2326)
2327. See above, n. 5. [↑](#footnote-ref-2327)
2328. See above, n. 5. [↑](#footnote-ref-2328)
2329. See above, n. 5. [↑](#footnote-ref-2329)
2330. For this form see vol. 1, under Menahem (1) B/M, p. 185. [↑](#footnote-ref-2330)
2331. Jewishness suggested based on name but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.6. [↑](#footnote-ref-2331)
2332. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2332)
2333. On the form  see vol. 1, under Menahem (1) B/M, p. 185. On the interchange of  and  see vol. 1, Introduction 2.3.3.2, p. 22. The fall of the  may be a scribal error, see vol. 3, Introduction 2.8.2, p. 20. [↑](#footnote-ref-2333)
2334. Jewishness suggested based on name but see vol. 3, Introduction 6.6.7, p. 52. Also, this could have been another name. [↑](#footnote-ref-2334)
2335. See above, n. 22. [↑](#footnote-ref-2335)
2336. See above, n. 22. [↑](#footnote-ref-2336)
2337. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. Other names may also be considered. On this sort of abbreviation see vol. 1, Introduction 2.1.3, pp. 19-20. [↑](#footnote-ref-2337)
2338. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-2338)
2339. On the form  see vol. 1, under Menahem (1) B/M, p. 185. The replacement of the  with the  may be interpreted as a scribal error (see vol. 3, Introduction 2.8.4, p. 20), or a pronounciation variant (see vol. 4, Introduction 2.3.5, pp. 12-3). [↑](#footnote-ref-2339)
2340. The inscription is dated according to the era of Gaza, see Introduction 7.5.4.3. [↑](#footnote-ref-2340)
2341. Biblical, e.g. Gen 41:51. מנשה is Joseph’s son and one of the tribes of Israel. [↑](#footnote-ref-2341)
2342. On the additional י as a dialect variant see vol 4, Introduction 2.3.5.2, pp. 11. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. [↑](#footnote-ref-2342)
2343. His son transmits in the name of Rav (Abba [70] S/H/M, in vol. 4, p. 311), who died in this year, see Introduction 7.4.5. [↑](#footnote-ref-2343)
2344. His son is a contemporary of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-2344)
2345. The name of the King מנשה is spelt in the Aquilla translation as , see H & R Suppl. 112. On the interchange of  with  see vol. 1, Introduction 2.3.3.2, p. 22. The interchange of  and  represents a dialect variant, see vol. 4, Introduction 2.3.5, pp. 12-3. [↑](#footnote-ref-2345)
2346. This is the Greek form of this name, transliterated back into Hebrew, see Introduction 2.2. [↑](#footnote-ref-2346)
2347. In Jewish characters – רב. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-2347)
2348. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2348)
2349. In this form this is also a Greek name, see *WGE*, 934. [↑](#footnote-ref-2349)
2350. Although he is not designated her husband, they appear together in one inscription in the Elijah’s Cave, where often family members are listed together. [↑](#footnote-ref-2350)
2351. For the problems of the Jewishness of persons recorded in this location see Introduction 6.2.1.7. [↑](#footnote-ref-2351)
2352. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-2352)
2353. Biblical, e.g. Neh 12:5. [↑](#footnote-ref-2353)
2354. In the text – רבי בן מעדיה. [↑](#footnote-ref-2354)
2355. On such nicknames see vol. 1, Introduction 6.1.1, p. 46. [↑](#footnote-ref-2355)
2356. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2356)
2357. Biblical, e.g. Esth 2:1. מרדכי was Queen Esther’s uncle. [↑](#footnote-ref-2357)
2358. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-2358)
2359. According to the editors of *CIIP* 2, 1610, the inscription reads דרבי (of the rabbi) and is thus no name at all. [↑](#footnote-ref-2359)
2360. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2360)
2361. Biblical, e.g. Exod 2:10. משה was the great leader of the Exodus. [↑](#footnote-ref-2361)
2362. So in the London – BL Harl. 5508 (400), the Munich 6, the Munich 95, the New York JTS Rab 1623\2 (EMC 271) and the St Petersburg RNL Yevr. II A 293/1 Mss, as well as the printed editions. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.1.1.2.1.1, pp. 23-4. This is perhaps the Greek form of this name, translated back into Hebrew, see Introduction 2.2. [↑](#footnote-ref-2362)
2363. So in the New York JTS Rab. 218 (EMC 270) and the Oxford Opp. Add. fol. 23 Mss, see previous note. For this form see vol. 1, Menasiah S-H/M, p. 391. [↑](#footnote-ref-2363)
2364. So in the Vatican 134 Ms, see above, n. 2. [↑](#footnote-ref-2364)
2365. In Aramaic – רבה. On such designations and this tradition see Introduction 3.1.3.1.1. [↑](#footnote-ref-2365)
2366. Although mentioned only here in BT, he is designated רבי (see Introduction 5.1.3.2.2) and he transmits in Hebrew, see Introduction 5.1.3.2.5. [↑](#footnote-ref-2366)
2367. Appears in no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2367)
2368. See above, n. 2. [↑](#footnote-ref-2368)
2369. So in the New York JTS Rab. 218 (EMC 270) Ms, see above, n. 3. [↑](#footnote-ref-2369)
2370. So in the Oxford Opp. Add. fol. 23 Ms, see above, n. 3. [↑](#footnote-ref-2370)
2371. So in the Vatican 134 Ms and the Venice print, see above, n. 4. [↑](#footnote-ref-2371)
2372. On this tradition see above, n. 5. [↑](#footnote-ref-2372)
2373. See above, n. 6. [↑](#footnote-ref-2373)
2374. See above, n. 7. [↑](#footnote-ref-2374)
2375. One of the forms of this name in LXX is . This is a variation on it. On the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. On the double consonant see vol. 1, Introduction 2.3.4, p. 22. On the alternative Greek suffix see vol. 3, Introduction 2.2.1, p. 11. [↑](#footnote-ref-2375)
2376. In Transjordan. [↑](#footnote-ref-2376)
2377. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.6. [↑](#footnote-ref-2377)
2378. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2378)
2379. South**-**west of Safed. [↑](#footnote-ref-2379)
2380. Ben Zvi maintained that it is impossible, according to the shape of the letters, to date the inscriptions but he connected them with reports of medieval pilgrims about their visit to the cave of Rabbi Tanḥum of Parod, and thus concluded that the inscriptions too are medieval. On this sort of problem see Introduction 6.4. [↑](#footnote-ref-2380)
2381. See previous note. [↑](#footnote-ref-2381)
2382. See above, n. 19. [↑](#footnote-ref-2382)
2383. See above, n.20. [↑](#footnote-ref-2383)
2384. See above, n. 20. [↑](#footnote-ref-2384)
2385. The inscription is bilingual. So in Greek. For the form  see vol. 3, Moses (5) B/M, p. 136. On the interchange of  and  see vol. 1, Introduction 2.3.2, p. 21. [↑](#footnote-ref-2385)
2386. The inscription is bilingual. So in the Hebrew. This is the Greek form of this name, transliterated back into Hebrew, see Introduction 2.2. [↑](#footnote-ref-2386)
2387. The inscription is dated to 290 years after the destruction of the Temple, and according to the era of the Province of Arabia, see Introduction 7.5.2.1-2. [↑](#footnote-ref-2387)
2388. This is the Greek form of this name, transliterated back into Hebrew, see Introduction 2.2. [↑](#footnote-ref-2388)
2389. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-2389)
2390. See previous note. [↑](#footnote-ref-2390)
2391. See above, n. 27. [↑](#footnote-ref-2391)
2392. See above, n. 28. [↑](#footnote-ref-2392)
2393. See above, n. 28. [↑](#footnote-ref-2393)
2394. Biblical, e.g. 2 Kgs 22:3. [↑](#footnote-ref-2394)
2395. There are many forms for this name in LXX, see H & R Suppl. 114. The nearest to this one is . This is probably another variation on it. [↑](#footnote-ref-2395)
2396. In Greek –. On these see details vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-2396)
2397. The inscription mentions  (one God who rules all) but this is no indication of Jewishness, especially not in Zoar, see Introduction 6.1.6. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1. [↑](#footnote-ref-2397)
2398. The inscription is dated according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-2398)
2399. Biblical, e.g. 2 Kgs 24:17. [↑](#footnote-ref-2399)
2400. Was associated with the general Ursicinus, who was active in Palestine in the year 351-2 (*yBes* 1:7, 60c), see Introduction 7.4.3. [↑](#footnote-ref-2400)
2401. For this form see vol. 1, under Mataniah (1) B/M, p. 191. [↑](#footnote-ref-2401)
2402. His son was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2402)
2403. Biblical, e.g. Ezra 10:43. This name is only documented In post-exilic biblical books (Ezra, Neh, 1 and 2 Chr). This is a Hasmonean name, see Introduction 1.1.1.2. [↑](#footnote-ref-2403)
2404. For this form see vol. 1, under Mattathias (24) B/M, p. 192. [↑](#footnote-ref-2404)
2405. In Aramaic – מן דבתרתא, perhaps ברתותא, see Reeg *Ortsnamen*, 153-4. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2405)
2406. Was a contemporary of Joseph (7), see Introduction 7.4.1. [↑](#footnote-ref-2406)
2407. For this form see vol. 1, under Mattathias (19) B/M, pp. 191-2. [↑](#footnote-ref-2407)
2408. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2408)
2409. See above, n. 2. [↑](#footnote-ref-2409)
2410. Kibbutz in the Upper Jordan Valley. [↑](#footnote-ref-2410)
2411. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2411)
2412. This is obviously the name intended, even though it is not recorded as such elsewhere, [↑](#footnote-ref-2412)
2413. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-2413)
2414. This is obviously the name intended, even though it is not recorded as such elsewhere, [↑](#footnote-ref-2414)
2415. In Greek – . On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2415)
2416. West of Tel Aviv. [↑](#footnote-ref-2416)
2417. Jewishness suggested based on both names. Usually this would not be enough, but  in this form, rather than Mathias, would be typical Jewish and the provenance of these people (Beit She‘arim) also suggests Jewishness, see Introduction 5.2.2.2. [↑](#footnote-ref-2417)
2418. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2418)
2419. For this form see vol. 1, under Mattathias (32) B/M, p. 192. [↑](#footnote-ref-2419)
2420. The inscription is dated to 398 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-2420)
2421. See above, n. 17. [↑](#footnote-ref-2421)
2422. South of Beth She’an. [↑](#footnote-ref-2422)
2423. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-2423)
2424. Biblical, e.g. Exod 6:23. נדב was the name of a King of Israel, see 1 Kgs 14:20. [↑](#footnote-ref-2424)
2425. Although he appears only here in BT, he is designated רבי, see Introduction 5.1.3.2.2, and his son is described as a relative of a prominent Palestinian rabbi, see Introduction 5.1.3.2.3. [↑](#footnote-ref-2425)
2426. His son transmits in the name of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2426)
2427. Biblical, e.g. Nah 1:1. נחום was the prophet who gave his name to a biblical book. According to Noth, *IPRGN*, 38, [↑](#footnote-ref-2427)
2428. I identify him with רבי נחום, mentioned in *bHul* 98a. Also mentioned in *bHul* 98a, *bBer* 55b and in *bBQ* 82a. On this chain of tradition see Introduction 5.1.3.1.1. [↑](#footnote-ref-2428)
2429. Transmits in the name of Rav (Abba [70] S/H/M, in vol. 4, p. 311), who died in this year, see Introduction 7.4.5. [↑](#footnote-ref-2429)
2430. So in BT, e.g. *bPes* 104a. In PT always נחום. [↑](#footnote-ref-2430)
2431. In vol. 1, under Simon (70) B/M, p. 220. [↑](#footnote-ref-2431)
2432. His father was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2432)
2433. On the additional י as a dialect variant see vol 4, Introduction 2.3.5.2, p. 13. On the י suffix see see vol. 1, Introduction 2.4.1.1, pp. 23-4. [↑](#footnote-ref-2433)
2434. For his father’s dating see Introduction 7.4.2. [↑](#footnote-ref-2434)
2435. His brother transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2435)
2436. In Hebrew – איש קודש הקודשים. This is an unusual title, since it refers to the holiest part in the Temple, and this person lived long after the latter’s destruction. [↑](#footnote-ref-2436)
2437. Appears in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2437)
2438. So in the Escorial G-I-3 Ms. This may be a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. On this name see under Tanḥum S-H/M. [↑](#footnote-ref-2438)
2439. Although he appears only here, in BT, he is designated רבי, see Introduction 5.1.3.2.2, and is related to a prominent Palestinian rabbi, see Introduction 5.1.3.2.3. [↑](#footnote-ref-2439)
2440. His relative (Ahi [5]) was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-2440)
2441. So in the Vatican 111 Ms. This may be a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. On this form see above, n. 12. [↑](#footnote-ref-2441)
2442. In Aramaic – שמעיה. On these titles see Introduction 3.1.3.5. [↑](#footnote-ref-2442)
2443. Although he is mentioned only here in BT, he is described as an attendant of a prominent Palestinian rabbi, see Introduction 5.1.3.2.3. [↑](#footnote-ref-2443)
2444. His master was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2444)
2445. For this form see vol. 3, under Nahum (1) B/M, p. 140. [↑](#footnote-ref-2445)
2446. In Upper Galilee. [↑](#footnote-ref-2446)
2447. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2447)
2448. My reading. The editor suggested [תנ]חום but this is unnecessary. [↑](#footnote-ref-2448)
2449. See above, n. 21. [↑](#footnote-ref-2449)
2450. The inscription is bilingual. So in the Greek. The Hebrew has נחום. For this form see above, n. 19. [↑](#footnote-ref-2450)
2451. South**-**west of Safed. [↑](#footnote-ref-2451)
2452. Ben Zvi maintained that it is impossible, according to the shape of the letters, to date the inscriptions but he connected them with reports of medieval pilgrims about their visit to the cave of Rabbi Tanḥum of Parod, and thus concluded that the inscriptions too are medieval. On this sort of problem see Introduction 6.4. [↑](#footnote-ref-2452)
2453. See previous note. [↑](#footnote-ref-2453)
2454. For the form  see above, n. 19. For the Greek suffix see vol. 3, Introduction 2.2.1.1.1, p. 11. [↑](#footnote-ref-2454)
2455. In Samaria. [↑](#footnote-ref-2455)
2456. The location of the find suggests this, but see Introduction 6.1.5. [↑](#footnote-ref-2456)
2457. See above, n. 21. [↑](#footnote-ref-2457)
2458. See above, n. 28. [↑](#footnote-ref-2458)
2459. This is a Samaritan synagogue, see Introduction 6.1.4. [↑](#footnote-ref-2459)
2460. See above, n. 20. [↑](#footnote-ref-2460)
2461. A photograph of the inscription is presented in *OSM* but Naveh could not read it. This reading is according to Ada Yardeni, who was kind enough to share it with me. [↑](#footnote-ref-2461)
2462. See above, n. 21. [↑](#footnote-ref-2462)
2463. This form is either a scribal error, characterized by a letter reversal, see vol. 3, Introduction 2.8.3, p. 20; or a different dialect, see vol. 4, Introduction 2.3.5, pp. 12-3. On the ו suffix as typical Nabatean see vol. 1, Introduction 2.4.5.1, p. 28. [↑](#footnote-ref-2463)
2464. In the Golan. [↑](#footnote-ref-2464)
2465. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2465)
2466. Biblical, e.g. Neh 1:1. נחמיה was the Jewish leader who gave his name to a historical biblical book. [↑](#footnote-ref-2466)
2467. Appears in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2467)
2468. His son was a contemporary of Judah (15), whose father was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2468)
2469. In the text – דבר נחמיה. [↑](#footnote-ref-2469)
2470. Was a contemporary of Simon (34) who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2470)
2471. In Aramaic – חתניה דבי נשיאה. On this family see Introduction 3.1.3.5.1. [↑](#footnote-ref-2471)
2472. Although mentioned only here in BT, he is a relative of the Palestinian patriarchal house, see Introduction 5.1.3.2.3. [↑](#footnote-ref-2472)
2473. Was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-2473)
2474. See above, n. 3. [↑](#footnote-ref-2474)
2475. This is the year in which Mar Zutra (Zutra [11] S-H/M, vol. 4, p. 354) ascended to the Land of Israel according to *SOZ* 10:1, see vol. 4, Introduction 8.2.5, p. 41. All his descendants in Palestine date to after this time. [↑](#footnote-ref-2475)
2476. See above, n. 11. [↑](#footnote-ref-2476)
2477. In Greek – <> (of the most pious of archisynagogoi). On this title see vol. 3 Introduction 6.4.1.2.2.5.1, p. 40. [↑](#footnote-ref-2477)
2478. This is a synagogue inscription, see vol. 3, Introduction 6.4.1, p. 36. [↑](#footnote-ref-2478)
2479. The mosaic is dated according to the Seleucid era, see Introduction 7.5.4.1. [↑](#footnote-ref-2479)
2480. So is this name recorded in 2 Macc 1:36, see H & R Suppl. 120. [↑](#footnote-ref-2480)
2481. In Greek – . On this title see Introduction 3.1.2.2. [↑](#footnote-ref-2481)
2482. This is a synagogue inscription, see vol. 3, Introduction 6.4.1, p. 36. [↑](#footnote-ref-2482)
2483. The mosaic is dated according to the Seleucid era, see Introduction 7.5.4.1. [↑](#footnote-ref-2483)
2484. So in *BS* 1:91 in Hebrew. On the additional י as a dialect variant see vol 4, Introduction 2.3.5.2, p. 13. [↑](#footnote-ref-2484)
2485. So in *BS* 2:65 in Greek. Although this form is otherwise unattested, the Hebrew identifies it as this name. [↑](#footnote-ref-2485)
2486. So in *BS* 2:66 (and also reconstructed – [] – in 2:68) in Greek. Although this form is otherwise unattested, the Hebrew identifies it as this name. [↑](#footnote-ref-2486)
2487. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-2487)
2488. See previous note. [↑](#footnote-ref-2488)
2489. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For a form very similar to this one see above, n. 15. [↑](#footnote-ref-2489)
2490. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.2. [↑](#footnote-ref-2490)
2491. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2491)
2492. The owner of the amulet reports that he found it in a field near Nazerath. [↑](#footnote-ref-2492)
2493. Biblical, Neh 7:7. [↑](#footnote-ref-2493)
2494. So in most sources, but occasionally also נחמני, e.g. *yBer* 1:1, 2d. For this form see vol. 4, under Nahmani (1) B/M, p. 112 [↑](#footnote-ref-2494)
2495. In *yTer* 8:4, 46bc his son is associated with the Emperor Diocletian, who ruled between 285-305, see Introduction 7.4.2. [↑](#footnote-ref-2495)
2496. See above, n. 2. [↑](#footnote-ref-2496)
2497. In *yShab* 19:2, 17a he is designated נחמן בר יצחק. [↑](#footnote-ref-2497)
2498. Was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2498)
2499. See above, n. 2. [↑](#footnote-ref-2499)
2500. Rabbi Yonah (2) transmits in his name, see Introduction 7.4.3. [↑](#footnote-ref-2500)
2501. See above, n. 2. [↑](#footnote-ref-2501)
2502. In Aramaic – סבא. On such designations see vol. 1, Introduction 3.2.3, p. 33. [↑](#footnote-ref-2502)
2503. Rabbi Yosi (Joseph [7]) transmits in his name, see Introduction 7.4.3. [↑](#footnote-ref-2503)
2504. See above, n. 2. [↑](#footnote-ref-2504)
2505. On his son’s chronology see Introoduction 7.4.2. [↑](#footnote-ref-2505)
2506. See above, n. 2. [↑](#footnote-ref-2506)
2507. His son was a translator in Resh Laqish (Simon [2])’s academy, who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-2507)
2508. See above, n. 2. [↑](#footnote-ref-2508)
2509. The text is as follows: רבי **יצחק בר נחמן** סלק גבי רבי יהושע בן לוי בלילי צומא רבא. נפק לגביה לביש סולייסיה. אמר ליה: מהו הכין? אמר ליה: איסתניס אני. רבי **יהושע בר נחמן** סלק גבי רבי יהושע בן לוי בלילי תעניתה. נפק לגביה לביש סולייסיה. אמר ליה: מהו הכין? אמר ליה איסתניס אני (**Rabbi Isaac bar Nahman** went to visit Rabbi Joshua ben Levi on the night of the Great Fast [i.e. Yom Kippur] He came to him dressed in a *suleysa* [whatever that is]. [Joshua] asked him: What is this? He answered: I am sensitive. **Rabbi Joshua bar Nahman** went to visit Rabbi Joshua ben Levi on the night of fasting. He came to him dressed in a *suleysa* [whatever that is]. [Joshua] asked him: What is this? He answered: I am sensitive). Perhaps the second is simply a literary parallel and not a historical figure. [↑](#footnote-ref-2509)
2510. His son was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2510)
2511. See above, n. 2. [↑](#footnote-ref-2511)
2512. Although he is mentioned only in BT and always bears the Babylonian title רב (see vol. 4, Introduction 6.6.1, p. 36), he is always mentioned in a Palestinian context and always in Hebrew, see Introduction 5.1.3.2.3. In *bKet* 105b a tradition by him is transmitted in Babylonia by a נחותי (i.e. a sage who transmits Palestinian traditions in Babylonia, and see Hyman, *Toldoth*, 945) , and see Introduction 5.1.3.2.4. [↑](#footnote-ref-2512)
2513. Transmits in the name of Joseph (28), who was Rabbi Ami (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-2513)
2514. See above, n. 2. [↑](#footnote-ref-2514)
2515. Mentioned in in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2515)
2516. See above, n. 2. [↑](#footnote-ref-2516)
2517. In Aramaic – דמן יפו, see Reeg, *Ortsnamen*, 308-9. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2517)
2518. See above, n. 23. [↑](#footnote-ref-2518)
2519. Biblical, e.g. Exod 6:23. נחשון was the *nasi* of the tribe of Judah. [↑](#footnote-ref-2519)
2520. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2520)
2521. Biblical, e.g. Gen 30:8. נפתלי was one of Jacob’s twelve sons and a tribe of Israel. [↑](#footnote-ref-2521)
2522. Was a contemporary of Mana (2), who was Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-2522)
2523. Biblical, e.g. Jer 32:12. נריה was the name of Baruch, Jeremiah’s scribe’s father. [↑](#footnote-ref-2523)
2524. This may be the name intended, even though it is not recorded as such elsewhere, because the other two names in this inscription are biblical, and because this form, as non-biblical, is not recorded elsewhere either. [↑](#footnote-ref-2524)
2525. In Samaria. [↑](#footnote-ref-2525)
2526. The location of the find suggests this, but see Introduction 6.1.5. [↑](#footnote-ref-2526)
2527. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2527)
2528. Biblical, e.g. 2 Sam 7:2. נתן was the name of David’s prophet. [↑](#footnote-ref-2528)
2529. His son was a contemporary of Hama (1), who was a student of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-2529)
2530. In Aramaic – דרומה. Perhaps not from the Rome but from Darom, see Reeg, *Ortsnamen*, 212-3. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2530)
2531. Was a contemporary of Jonathan (1), who was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2531)
2532. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2532)
2533. See previous note. [↑](#footnote-ref-2533)
2534. Was a contemporary of Eleazar (8), see Introduction 7.4.3. [↑](#footnote-ref-2534)
2535. For the chronology of his father see Introduction 7.4.1. [↑](#footnote-ref-2535)
2536. His father transmits in the name of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-2536)
2537. In Hebrew – החבר. On such designations see vol. 4, Introduction 3.2, p. 20. [↑](#footnote-ref-2537)
2538. Transmits in the name of Ahi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2538)
2539. There is disagreement about the dating of this inscription. Because in many respects it resembles inscriptions from the Muslim period, some argue that it should be dated to 833. On this argument see Roth-Gerson, *JSRGI*, 259-60. [↑](#footnote-ref-2539)
2540. This is one way of calculating the date of this inscription, according to the Seleucid era, see Introduction 7.5.4.1, but see also previous note. [↑](#footnote-ref-2540)
2541. Biblical, e.g. Num 1:8. [↑](#footnote-ref-2541)
2542. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2542)
2543. On this list see Introduction 3.3.2.1. [↑](#footnote-ref-2543)
2544. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2544)
2545. Chronology calculated roughly according to the *Tulida*, see Introduction 7.2.1. [↑](#footnote-ref-2545)
2546. See above, n. 2. [↑](#footnote-ref-2546)
2547. In Hebrew – כהן. [↑](#footnote-ref-2547)
2548. See above, n. 4. [↑](#footnote-ref-2548)
2549. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.3.2. [↑](#footnote-ref-2549)
2550. See above, n. 2. [↑](#footnote-ref-2550)
2551. See above, n. 3. [↑](#footnote-ref-2551)
2552. See above, n. 4. [↑](#footnote-ref-2552)
2553. See above, n. 5. [↑](#footnote-ref-2553)
2554. See above, n. 2. [↑](#footnote-ref-2554)
2555. See above, n. 3. [↑](#footnote-ref-2555)
2556. See above, n. 4. [↑](#footnote-ref-2556)
2557. Contemporary of the Samaritan revolt against Zeno. This is its date, see Introduction 7.1. [↑](#footnote-ref-2557)
2558. See above, n. 2. [↑](#footnote-ref-2558)
2559. See above, n. 4. [↑](#footnote-ref-2559)
2560. See above, n. 5. [↑](#footnote-ref-2560)
2561. See above, n. 2. [↑](#footnote-ref-2561)
2562. See above, n. 4. [↑](#footnote-ref-2562)
2563. See above, n. 5. [↑](#footnote-ref-2563)
2564. Biblical, e.g. 1 Chr 6:29. [↑](#footnote-ref-2564)
2565. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2565)
2566. On these see Introduction 3.3.2.2. [↑](#footnote-ref-2566)
2567. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2567)
2568. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-2568)
2569. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this biblical variation of the name see Obad 1:1. [↑](#footnote-ref-2569)
2570. Biblical e.g. Ruth 4:17. [↑](#footnote-ref-2570)
2571. So in most mss. But in the Florence II-I-9 and Jerusalem Yad Harav Hezog 1 Mss – עובד. On the interchange of ר and ד as a scribal error, see vol. 1, Introduction 2.7.4, p. 30. [↑](#footnote-ref-2571)
2572. In Aramaic – גלילאה. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2572)
2573. Although mentioned only in BT, Palestinian provenance is indicated by his designation, see previous note, and Introduction 5.1.3.2.1. [↑](#footnote-ref-2573)
2574. Mentioned without a chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2574)
2575. In LXX this name is transliterated as  (see H & R Suppl. 161), but this could also be a transliteration of the name. For the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. On the interchange of  and  see vol. 1, Introduction 2.3.3.2, p. 22. On the double consonant see vol. 1, Introduction 2.3.4, p. 22. On the Greek suffix see vol. 1, Introduction 2.3.5, pp. 22-3. [↑](#footnote-ref-2575)
2576. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1. [↑](#footnote-ref-2576)
2577. The inscription is dated, according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-2577)
2578. In the Bible the name is documented as עזיאל, e.g. Exod 6:22. [↑](#footnote-ref-2578)
2579. Rabbi Yohanan (1) transmits in his father’s name, see Introduction 7.4.1. [↑](#footnote-ref-2579)
2580. In Aramaic – רבא. On this designation and this tradition see Introduction 3.1.3.1.1. [↑](#footnote-ref-2580)
2581. Although he is mentioned only here in BT, he is always designated רבי, see Introduction, 5.1.3.2.2, and transmits a tradition in Hebrew, see Introduction 5.1.3.2.5. [↑](#footnote-ref-2581)
2582. Mentioned with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2582)
2583. For this tradition see above, n. 3. [↑](#footnote-ref-2583)
2584. See above, n. 4. [↑](#footnote-ref-2584)
2585. See above, n. 5. [↑](#footnote-ref-2585)
2586. Biblical, e.g. Ezra 7:4. [↑](#footnote-ref-2586)
2587. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On the additional ו as a vowel see vol. 4, Introduction 2.3.5.1, p. 13. [↑](#footnote-ref-2587)
2588. In the Golan [↑](#footnote-ref-2588)
2589. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2589)
2590. In Aramaic – (ב)נפחא. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-2590)
2591. South of Beth She’an. [↑](#footnote-ref-2591)
2592. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-2592)
2593. Biblical, e.g. Neh 3:19. [↑](#footnote-ref-2593)
2594. So in Hebrew. The inscription is bilingual, but the Greek is not given in the Hebrew publication, see Introduction 2.4. [↑](#footnote-ref-2594)
2595. Village located north west of Safed. [↑](#footnote-ref-2595)
2596. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2596)
2597. Biblical, e.g. Ezra 7:1. עזרא is the scribe who gave his name to a biblical book. [↑](#footnote-ref-2597)
2598. Although he appears only in BT, he bears the title רבי, see Introduction see Introduction 5.1.3.2.2, and is described as descending from a Palestinian rabbi, and see Introduction 5.1.3.2.3. [↑](#footnote-ref-2598)
2599. The calculation is completely fictional. His grandfather is described as a tenth generation after Eleazar ben Azariah (See vol. 1, Eleazar (43), p. 66 son of Azariah (3), vol. 1, p. 202). If we calculate four generations as a century he is of the 5th century. [↑](#footnote-ref-2599)
2600. Reading this as a name is my suggestion. The editors did not notice this possibility. This may be the name intended, even though it is not recorded as such elsewhere. [↑](#footnote-ref-2600)
2601. See previous note. [↑](#footnote-ref-2601)
2602. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2602)
2603. Biblical, e.g. 2 Kgs 14:21. עזריה was a king of Judah. [↑](#footnote-ref-2603)
2604. Was a student of Mana (2), who was Rabbi Yonah (1)’s son, see Introduction 7.4.3. [↑](#footnote-ref-2604)
2605. In Aramaic – דכפר חטייא, see Reeg *Ortsnamen*, 340-1. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2605)
2606. Abba (8), who was a contemporary of Yonah (2), transmits in his name, see Introduction 7.4.3. [↑](#footnote-ref-2606)
2607. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. [↑](#footnote-ref-2607)
2608. This is the year in which Mar Zutra (Zutra [11] S-H/M, vol. 4, p. 354) ascended to the Land of Israel according to *SOZ* 10:1, see vol. 4, Introduction 8.2.5, p. 41. All his descendants in Palestine date to after this time. [↑](#footnote-ref-2608)
2609. On the ון suffix see vol. 1, Introduction 2.4.3.1, p. 27. [↑](#footnote-ref-2609)
2610. In the Judaean Desert, west of the Dead Sea. [↑](#footnote-ref-2610)
2611. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2611)
2612. Biblical, e.g. 1 Sam 1:3. עלי was the priest who brought up Samuel. [↑](#footnote-ref-2612)
2613. There is disagreement about the dating of this inscription. Because in many respects it resembles inscriptions from the Muslim period, some argue that it should be dated to 833. On this argument see Roth-Gerson, *JSRGI*, 259-60. [↑](#footnote-ref-2613)
2614. This is one way of calculating the date of this inscription, according to the Seleucid era, see Introduction 7.5.4.1, but see previous note. [↑](#footnote-ref-2614)
2615. Biblical, e.g. Amos 1:1. עמוס is the name of the prophet who gave the book the name. [↑](#footnote-ref-2615)
2616. So is this name recorded in LXX, see H & R Suppl. 16. [↑](#footnote-ref-2616)
2617. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2617)
2618. The reading is suggested by the editor, see above, n. 2. [↑](#footnote-ref-2618)
2619. In Greek – <> (most illustrious count and elder). On the first title see Introduction 3.1.3.4, On the second see vol. 3, Introduction 6.4.1.2.2.5.3, p. 41. [↑](#footnote-ref-2619)
2620. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.6. [↑](#footnote-ref-2620)
2621. See above, n. 3. [↑](#footnote-ref-2621)
2622. In LXX, the name is recorded as see H & R Suppl. 16. On the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. [↑](#footnote-ref-2622)
2623. A village in Galilee. [↑](#footnote-ref-2623)
2624. See above, n. 7. [↑](#footnote-ref-2624)
2625. See above, n. 3. [↑](#footnote-ref-2625)
2626. In LXX, the name is recorded as see H & R Suppl. 16. On the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. On the double consonant see vol. 1, Introduction 2.3.4, p. 22. [↑](#footnote-ref-2626)
2627. In Greek – . Probably Hebrew – חבר, see vol. 4, Introduction 3.2, p. 20. [↑](#footnote-ref-2627)
2628. A village in Transjordan, near Karak. [↑](#footnote-ref-2628)
2629. See above, n. 7. [↑](#footnote-ref-2629)
2630. See above, n. 3. [↑](#footnote-ref-2630)
2631. See above, n. 2. [↑](#footnote-ref-2631)
2632. By Caesarea. [↑](#footnote-ref-2632)
2633. See above, n. 7. [↑](#footnote-ref-2633)
2634. See above, n. 3. [↑](#footnote-ref-2634)
2635. Biblical, e.g. Exod 6:18. עמרם was Moses’ father. [↑](#footnote-ref-2635)
2636. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2636)
2637. In Aramaic – כהנה. On such designations see Introduction 3.3.2. [↑](#footnote-ref-2637)
2638. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2638)
2639. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-2639)
2640. See above, n. 2. [↑](#footnote-ref-2640)
2641. In Arabic – ﺿﺮﯿﺮ ﻋﻣﺮﻢ (Amram ̣the blind) and the text maintains that there are those who identify him with the father of Marcus (1). Thus, he is perhaps identical with Amram (1). On such designation see Introduction 3.1.3.7.3. [↑](#footnote-ref-2641)
2642. In Aramaic – בדואה דחכמתה (inventor of wisdom). [↑](#footnote-ref-2642)
2643. See above, n. 4. [↑](#footnote-ref-2643)
2644. See above, n. 5. [↑](#footnote-ref-2644)
2645. The inscription is dated to 346 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-2645)
2646. On the ן suffix see vol. 1, Introduction 2.4.3.1, p. 27. [↑](#footnote-ref-2646)
2647. The inscription is dated to 433 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-2647)
2648. So in *CIJ* 1401, but this form makes no sense. *CIIP* reads עמרם [↑](#footnote-ref-2648)
2649. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-2649)
2650. See previous note. [↑](#footnote-ref-2650)
2651. See above, n. 12. [↑](#footnote-ref-2651)
2652. See above, n. 13. [↑](#footnote-ref-2652)
2653. See bove, n. 15. [↑](#footnote-ref-2653)
2654. Biblical, Neh 10:27. [↑](#footnote-ref-2654)
2655. For this form see vol. 4, under Anan (5) B/M, p. 117. [↑](#footnote-ref-2655)
2656. Although only mentioned here in BT, he is described as clashing with the Palestinian House of the Patriarch, and see Introduction 5.1.3.2.3. [↑](#footnote-ref-2656)
2657. Was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-2657)
2658. The inscription is in Greek, in the Samaritan script, see Introduction 6.1.3. [↑](#footnote-ref-2658)
2659. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2659)
2660. Biblical, e.g. Ezra 2:45. [↑](#footnote-ref-2660)
2661. In the Samaritan script, see Introduction 2.5.1. On the ון suffix see vol. 1, Introduction 2.4.3.1, p. 27. [↑](#footnote-ref-2661)
2662. On this list see Introduction 3.3.2.1. [↑](#footnote-ref-2662)
2663. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2663)
2664. Chronology calculated roughly according to the *Tulida*, see Introduction 7.2.1. [↑](#footnote-ref-2664)
2665. See above, n. 2. [↑](#footnote-ref-2665)
2666. See above, n. 3. [↑](#footnote-ref-2666)
2667. See above, n. 4. [↑](#footnote-ref-2667)
2668. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-2668)
2669. See above, n. 2. [↑](#footnote-ref-2669)
2670. See above, n. 3. [↑](#footnote-ref-2670)
2671. See above, n. 4. [↑](#footnote-ref-2671)
2672. See above, n. 5. [↑](#footnote-ref-2672)
2673. See above, n. 2. [↑](#footnote-ref-2673)
2674. See above, n. 3. [↑](#footnote-ref-2674)
2675. See above, n. 4. [↑](#footnote-ref-2675)
2676. See above, n. 5. [↑](#footnote-ref-2676)
2677. See above, n. 2. [↑](#footnote-ref-2677)
2678. In Hebrew – הגדול, see Introduction 3.1.3.1. On this list see above, n. 3 [↑](#footnote-ref-2678)
2679. See above, n. 4. [↑](#footnote-ref-2679)
2680. Chronology calculated roughly according to the *Tulida*, see Introduction 7.2.1. [↑](#footnote-ref-2680)
2681. On the ון suffix see vol. 1, Introduction 2.4.3.1, p. 27. The displacement of the ו is probably a dialect variant, see vol. 4, Introduction 2.3.5, pp. 12-3. [↑](#footnote-ref-2681)
2682. Appears in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2682)
2683. For this form see vol. 4, under Aqub (1) B/M, p. 118. [↑](#footnote-ref-2683)
2684. His son was a student of Joseph (13), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2684)
2685. For this form see vol. 1, under Aqub (3) B/M, p. 203. [↑](#footnote-ref-2685)
2686. Was a student of Resh Laqish (Simon [2]), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-2686)
2687. The displacement of the ו is probably a dialect variant, see vol. 4, Introduction 2.3.5, pp. 12-3.On the ה suffix see vol. 1, Introduction 2.4.2.9, p. 26. [↑](#footnote-ref-2687)
2688. His son transmits in the name of Joseph (13), who was a contemporary of Rabbi Yohanan (1), see introduction 7.4.1. [↑](#footnote-ref-2688)
2689. See above, n. 28. [↑](#footnote-ref-2689)
2690. His son transmits in the name of Joseph (13), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2690)
2691. See above, n. 28. [↑](#footnote-ref-2691)
2692. Although mentioned only here in BT (and in some mss his son is designated רבי, see Introduction 5.1.3.2.2), he is described in the presence of a Palestinian rabbi, dealing with אגדתא (aggadah), see Introduction 5.1.3.2.6. [↑](#footnote-ref-2692)
2693. His son was a contemporary Simon (34), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2693)
2694. For this form see vol. 1, under Aqub (3) B/M, p. 203. [↑](#footnote-ref-2694)
2695. In Hebrew – האנטוכי (in Syria). On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2695)
2696. In Judeo-Arabic – אלטאיר פי אלגנה. [↑](#footnote-ref-2696)
2697. On this text, see vol. 4, Introduction 6.1.3.1, p. 31. This man’s daughter (Muhammad’s wife) is known from Muslim sources. [↑](#footnote-ref-2697)
2698. Was a contemporary of MuÎammad, who died in this year, see vol. 4, Introduction 8.3.2, p. 42. [↑](#footnote-ref-2698)
2699. Biblical, e.g. 2 Kgs 23:36. [↑](#footnote-ref-2699)
2700. So in PT. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-2700)
2701. So in BT. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. On biblical names losing their vocalization see vol. 4, Introduction 2.3.5.6, p. 13. [↑](#footnote-ref-2701)
2702. In the text – בר פדייה. [↑](#footnote-ref-2702)
2703. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2703)
2704. According to Hyman, identical with the previous. [↑](#footnote-ref-2704)
2705. His son was associated with the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2705)
2706. Biblical, e.g. Neh 10:23. [↑](#footnote-ref-2706)
2707. So in the Leiden Ms of PT. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.1.1.2.1.1, pp. 23-4. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. On this sort of variation see vol. 1, Introduction 2.4.2.5, pp. 25-6. [↑](#footnote-ref-2707)
2708. So in Vatican Ms. of PT, see previous note. On this sort of variation see vol. 1, Introduction 2.4.2.5, pp. 25-6. [↑](#footnote-ref-2708)
2709. So in *Gen Rab* 50:19, in *bHul* 98a and in Ms. Moscow and London of PT, see above, n. 2. Perhaps this is the original version, in which case this is probably a nickname rather than a name, see Introduction vol. 1, Introduction 6.1.1, p. 46. For this name see vol. 1, under Parteh P/M, p. 353. [↑](#footnote-ref-2709)
2710. On this chain of tradition see Introduction 5.1.3.1.1. [↑](#footnote-ref-2710)
2711. Judah (15), whose father was a student of Rabbi Yohanan (1), transmits in his son’s name, see Introduction 7.4.1. [↑](#footnote-ref-2711)
2712. For this form see vol. 1, under Pelatyah (1) B/M, p. 205. [↑](#footnote-ref-2712)
2713. In Aramaic – דנוה, see Reeg*, Ortsnamen*, 433-5. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2713)
2714. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2714)
2715. On the additional י as a dialect variant see vol 4, Introduction 2.3.5.2, p. 13. On this sort of variation see vol. 1, Introduction 2.4.2.6, p. 26. [↑](#footnote-ref-2715)
2716. South of Beth She’an. [↑](#footnote-ref-2716)
2717. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-2717)
2718. Biblical, 1 Chr 3:24. [↑](#footnote-ref-2718)
2719. On this sort of variation see vol. 1, Introduction 2.4.2.6, pp. 26. [↑](#footnote-ref-2719)
2720. His son was a contemporary of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-2720)
2721. For this form see vol. 1, under Playah (1) B/M, p. 205. [↑](#footnote-ref-2721)
2722. Transmits in the name of Simon (2), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-2722)
2723. Biblical, e.g. Exod 6:25. פנחס was the name of Aaron’s grandson. In the Bible the name is spelled as a rule פינחס. [↑](#footnote-ref-2723)
2724. The original is in Armenian, see vol. 4, Introduction 2.8.5, p. 19. So in the translation of Conybeare. [↑](#footnote-ref-2724)
2725. The persons described in this text (in Armenian) are said to be philosophers, and this person is said to originate in Tiberias. [↑](#footnote-ref-2725)
2726. Described in the text (in Armenian) as a Jew. [↑](#footnote-ref-2726)
2727. The Pesah calculations in which he was involved are post-Justinian. This is the date of his death. [↑](#footnote-ref-2727)
2728. In Samaritan script, see Introduction 2.5.1. For this form see vol. 1, under Phineas (13) B/M, p. 206. [↑](#footnote-ref-2728)
2729. This is a Samaritan chronicle, see Introduction 5.1.2.2. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2729)
2730. These are the dates of Baba Rabba (Bebai [1]), see Introduction 7.2.3. He was his contemporary. [↑](#footnote-ref-2730)
2731. See above, n. 6. [↑](#footnote-ref-2731)
2732. In Arabic – الجبار. On such designations see Introduction 3.1.3.1. [↑](#footnote-ref-2732)
2733. See above, n. 7. [↑](#footnote-ref-2733)
2734. Chronology calculated roughly according to the *Tulida*, see Introduction 7.2.1. [↑](#footnote-ref-2734)
2735. See above, n. 6. [↑](#footnote-ref-2735)
2736. Was a student of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-2736)
2737. See above, n. 6. [↑](#footnote-ref-2737)
2738. Was a contemporary of Hagai (2), who was a student of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-2738)
2739. See above, n. 6. [↑](#footnote-ref-2739)
2740. In Aramaic – דיפו, see Reeg, *Ortsnamen*, 308-9. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2740)
2741. Mentioned in in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2741)
2742. See above, n. 6. [↑](#footnote-ref-2742)
2743. Was a companion of Judah (16), who was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-2743)
2744. See above, n. 6. [↑](#footnote-ref-2744)
2745. His father was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2745)
2746. See above, n. 19. [↑](#footnote-ref-2746)
2747. Appears only in BT, here and in *bHul* 27b (and also in *bQid* 71a, but not in the Vilna print, where his name has been skipped), but I assume he is Palestinian because his son is always designated רבי, see Introduction 5.1.3.2.2, because in *bPes* 114a he is designated דאגדתא (he who transmits aggadah, see Introduction 5.1.3.2.6) and in *bQid* 71 he is described within the context of the Palestinian study house. [↑](#footnote-ref-2747)
2748. Mentioned in with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2748)
2749. See above, n. 19. [↑](#footnote-ref-2749)
2750. In Hebrew – החבר. On this title see vol. 4, Introduction 3.2, p. 20. [↑](#footnote-ref-2750)
2751. Transmits in the name of Rabbi Yonah (2), see Introduction 7.4.3. [↑](#footnote-ref-2751)
2752. In this composition Se‘adya Gaon explains the work of poets (אלשערא in Judeo-Arabic), and lists this one among them. And see Introduction 3.1.3.6. [↑](#footnote-ref-2752)
2753. Zulay, *Eretz Israel*, 165 dates him to the Byzantine period, see Introduction 7.5.5. [↑](#footnote-ref-2753)
2754. This is the year in which Mar Zutra (Zutra [11] S-H/M, vol. 4, p. 354) ascended to the Land of Israel according to *SOZ* 10:1, see vol. 4, Introduction 8.2.5, p. 41. All his descendants in Palestine date to after this time. [↑](#footnote-ref-2754)
2755. For this form see vol. 1, under Phineas (2) B/M, p. 206. [↑](#footnote-ref-2755)
2756. In Greek – <> (of the most pious of archisynagogoi). On this title see vol. 3, Introduction 6.4.1.2.2.5.1, p. 40. [↑](#footnote-ref-2756)
2757. This is a synagogue inscription, see vol. 3, Introduction 6.4.1, p. 36. [↑](#footnote-ref-2757)
2758. The mosaic is dated according to the Seleucid era, see Introduction 7.5.4.1. [↑](#footnote-ref-2758)
2759. See above, n. 6. [↑](#footnote-ref-2759)
2760. Located in Transjordan. [↑](#footnote-ref-2760)
2761. See above, n. 6. [↑](#footnote-ref-2761)
2762. In Aramaic – כהנה. On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-2762)
2763. North of Jericho. [↑](#footnote-ref-2763)
2764. The inscriptions are not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2764)
2765. In Hebrew – [הז]קן. On such designations see vol. 1, Introduction 3.2.3, p. 33. [↑](#footnote-ref-2765)
2766. See above, n. 42. [↑](#footnote-ref-2766)
2767. See above, n. 6. On the additional י s as dialect variants see vol 4, Introduction 2.3.5.2, p. 13. [↑](#footnote-ref-2767)
2768. The inscription is dated to 374 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-2768)
2769. Although no parallel exists, this is a reasonable Greek transliteration of the Hebrew. [↑](#footnote-ref-2769)
2770. For the problems of the Jewishness of persons recorded in this location see Introduction 6.2.1.7. [↑](#footnote-ref-2770)
2771. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-2771)
2772. Biblical, Num 34:25. This is most likely a Persian name ( – Pharnak, see, Justi, *INB*, 92-3). [↑](#footnote-ref-2772)
2773. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2773)
2774. Biblical, e.g. Ezra 10:23. [↑](#footnote-ref-2774)
2775. In Aramaic – רב. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-2775)
2776. Biblical, e.g. 2 Sam 15:24. צדוק was King David’s priest. [↑](#footnote-ref-2776)
2777. In Syriac, see vol. 4, Introduction 2.8.1, pp. 18-9. In Hebrew this would read צדוק. [↑](#footnote-ref-2777)
2778. In Syriac – ܡܢ ܛܝܒܝܪܝܐ. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2778)
2779. Mentioned in association with the birth of Maximus Confessor. This is the date of this event, see Introduction 7.1. [↑](#footnote-ref-2779)
2780. In Arabic, see Introduction 2.5.2. In Hebrew this would read תצדק. It is not clear where the initial letter came from or where the vowel has disappeared, but this is clearly the name intended. [↑](#footnote-ref-2780)
2781. This text describes a number of Samaritan sects, see Introduction 3.3.3. [↑](#footnote-ref-2781)
2782. This is a Samaritan chronicle, see Introduction 5.1.2.2. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2782)
2783. In his Samaritan heresiology Abu’l Fath is very vague about chronology. I assume all the sects he speaks about date to the meaningful Samaritan revival in the Byzantine period, see Introduction 7.2.2 [↑](#footnote-ref-2783)
2784. In Arabic, see Introduction 2.5.2. In Hebrew this would read צדוק. [↑](#footnote-ref-2784)
2785. See above, n. 6. [↑](#footnote-ref-2785)
2786. See above, n. 7. [↑](#footnote-ref-2786)
2787. See above, n. 8. [↑](#footnote-ref-2787)
2788. Biblical, e.g. Gen 29:32. ראובן was a son of Jacob and one of the tribes of Israel. [↑](#footnote-ref-2788)
2789. In Arabic, see Introduction 2.5.2. In Hebrew this would read רוביל. On this form of the name see vol. 1, under Reuben B/M, n. 2, p. 210. This could be an example of a Greek transliteration, transliterated back into Semitic characters, see Introduction 2.2. [↑](#footnote-ref-2789)
2790. This is a pseudepigraphic letter. All mentioned in it are fictitious. [↑](#footnote-ref-2790)
2791. This fictitious letter (see previous note) is dated. [↑](#footnote-ref-2791)
2792. Was a contemporary of Mana (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2792)
2793. For this form see vol. 3, under Reuben (4) B/M, p. 147. [↑](#footnote-ref-2793)
2794. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-2794)
2795. In Hebrew – הליוי. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 42. [↑](#footnote-ref-2795)
2796. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-2796)
2797. On the form  see vol. 1, under Reuben (1) B/M, n. 2, p. 209. The suffix is standard Greek. [↑](#footnote-ref-2797)
2798. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2798)
2799. There is no way to date the Hebrew inscriptions from Elijah’s Cave, see Appendix 3.1. [↑](#footnote-ref-2799)
2800. See previous note. [↑](#footnote-ref-2800)
2801. Biblical, e.g. 1 Sam 9:2. שאול was the first king of Israel. [↑](#footnote-ref-2801)
2802. His son was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2802)
2803. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2803)
2804. Described in the text as putting his signature to a bill of divorce. [↑](#footnote-ref-2804)
2805. These names are given as examples for signatures on a document, and probably do not represent real people. [↑](#footnote-ref-2805)
2806. Mentioned as giving his signature to a document mentioned by Jeremiah (2), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2806)
2807. Cited as an aurthority on a medical substance in the Book of Assaph the Physician, see Introduction 5.1.4.2. [↑](#footnote-ref-2807)
2808. So according to Muntner, *Assaph*, 33-7. [↑](#footnote-ref-2808)
2809. For this form see vol. 1, under Saul (1) B/M, p. 211. [↑](#footnote-ref-2809)
2810. In Greek – <> (of the most pious of elders). On this title see vol. 3, Introduction 6.4.1.2.2.5.3, p. 41. [↑](#footnote-ref-2810)
2811. This is a synagogue inscription, see vol. 3, Introduction 6.4.1, p. 36. [↑](#footnote-ref-2811)
2812. The mosaic is dated to the Seleucid era, see Introduction 7.5.4.1. [↑](#footnote-ref-2812)
2813. For this form see vol. 3, under Saul (5) B/M, p. 148. [↑](#footnote-ref-2813)
2814. The inscription is dated to 364 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-2814)
2815. For the form  see above, n. 13. The fall of the  is obviously a scribal error, see vol. 3, Introduction 2.8.2, p. 20. [↑](#footnote-ref-2815)
2816. In Greek – (). On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-2816)
2817. In the Golan. [↑](#footnote-ref-2817)
2818. Since the name is not quite clear, and since the area was populated by Jews, pagans and Christians, there is no way to specifically identify this epitaph as Jewish, see Introduction 6.2.1.3. [↑](#footnote-ref-2818)
2819. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2819)
2820. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-2820)
2821. The inscription is dated to 328 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-2821)
2822. See above, n. 9. [↑](#footnote-ref-2822)
2823. Jewishness suggested based on name, but he may also be Christian, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-2823)
2824. See above, n. 19. [↑](#footnote-ref-2824)
2825. South-west of Hebron. [↑](#footnote-ref-2825)
2826. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-2826)
2827. South of Beth She’an. [↑](#footnote-ref-2827)
2828. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-2828)
2829. Biblical, e.g. Gen 25:3. שבא was one of Abraham’s descendants from Qetura. [↑](#footnote-ref-2829)
2830. This is the only tradition in which he is mentioned, and although it is Babylonian the rabbi expounds a verse connected with the Diaspora, he has a Palestinian title (רבי), and the tradition is in Hebrew, and see Introduction 5.1.3.2.2. [↑](#footnote-ref-2830)
2831. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2831)
2832. Biblical, e.g. 2 Sam 20:1. [↑](#footnote-ref-2832)
2833. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2833)
2834. On these see Introduction 3.3.2.2. [↑](#footnote-ref-2834)
2835. This is a Samaritan chronicle, see Introduction 7.5.5. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2835)
2836. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introduction 7.2.3. [↑](#footnote-ref-2836)
2837. Biblical, e.g. Ezra 10:15. [↑](#footnote-ref-2837)
2838. So e.g. in *ySot* 3:4, 19a. On the additional ו as a dialect variant see vol 4, Introduction 2.3.5.2, p. 13. [↑](#footnote-ref-2838)
2839. Was a contemporary of Joseph (28), who was Rabbi Ami (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-2839)
2840. See above, n. 2. [↑](#footnote-ref-2840)
2841. In Aramaic – דצדוקי, see Reeg, *Ortsnamen*, 526. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2841)
2842. See above, n. 3. [↑](#footnote-ref-2842)
2843. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2843)
2844. See previous note. [↑](#footnote-ref-2844)
2845. On the additional א as a dialect variant see vol 4, Introduction 2.3.5.3, p. 13. [↑](#footnote-ref-2845)
2846. In Aramaic – אצר פירי. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-2846)
2847. Although he appears only here in BT, he is mentioned within a story that takes place in the Palestinian academy, see Introduction 5.1.3.2.1. [↑](#footnote-ref-2847)
2848. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2848)
2849. See above, n. 9. [↑](#footnote-ref-2849)
2850. This is his only appearance in rabbinic literature and he is described as having come to Babylonia (אקלע לבבל) indicating that he is originally from Palestine, and see Introduction 5.1.3.2.1. [↑](#footnote-ref-2850)
2851. Mentioned in an amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2851)
2852. On the form סמבטי see vol. 3, under Shabtai (113) G/M, p. 152. On the interchange of the י and ו suffix as a scribal or reading error, see see vol. 4, Introduction 2.7, pp. 17-8. [↑](#footnote-ref-2852)
2853. On the northern Lebanese coast. [↑](#footnote-ref-2853)
2854. Jewishness indicated by the fact that the inscription is in Jewish characters, see vol. 3, Introduction 6.2, pp. 33-4 [↑](#footnote-ref-2854)
2855. No date given. Based on vicinity to Greek and Latin, late antique date presumed, see vol. 3, Introduction 8.3, p. 60.. [↑](#footnote-ref-2855)
2856. For this form see vol. 3, under Shabtai (55) B/M, p. 150. [↑](#footnote-ref-2856)
2857. In Samaria. [↑](#footnote-ref-2857)
2858. The location of the find and its nature suggests this, see Introduction 6.15.1. [↑](#footnote-ref-2858)
2859. Biblical, e.g. 2 Kgs 15:13. שלום was the name of a king of Israel. [↑](#footnote-ref-2859)
2860. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-2860)
2861. In Aramaic – כהנה. On such designations see Introduction 3.3.2. [↑](#footnote-ref-2861)
2862. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-2862)
2863. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-2863)
2864. In Coptic, see vol. 1, Introduction 2.8.4, p. 31. In Greek this would read . The unusual vowel is probably an error in transmission of the name. [↑](#footnote-ref-2864)
2865. In Coptic – paryhereus. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-2865)
2866. In the days of Constantine. These are his dates, see Introduction 7.1. [↑](#footnote-ref-2866)
2867. In this period, this name, written thus in Jewish charaters is feminine, see vol. 1, under Salome B/F, n. 1, p. 251. This sage could also be designated after his mother. And see Ilan, *Silencing the Queen*, 261-75. [↑](#footnote-ref-2867)
2868. See previous note. [↑](#footnote-ref-2868)
2869. His son was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-2869)
2870. This inscription was not seen in modern times. It is reported by a medieval traveler. It may have he read שלום בן לוי, but it may have read בת or ברת. [↑](#footnote-ref-2870)
2871. In Upper Galilee. [↑](#footnote-ref-2871)
2872. See above, n. 12. [↑](#footnote-ref-2872)
2873. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2873)
2874. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-2874)
2875. In LXX, the name is recorded as see H & R Suppl. 16. On the single consonant see vol. 1, Introduction 2.3.4, p. 22. On the interchange of  and  see vol. 1, Introduction 2.3.3.2, p. 22. For the Greek suffix see vol. 1, Introduction 2.1, pp. 17-8. [↑](#footnote-ref-2875)
2876. In Greek – []. On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-2876)
2877. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1. [↑](#footnote-ref-2877)
2878. The inscription is dated to according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-2878)
2879. The inscription reads – שלום ב[..]. It could be read as either בן or בת. [↑](#footnote-ref-2879)
2880. See previous note. [↑](#footnote-ref-2880)
2881. See above, n. 15. [↑](#footnote-ref-2881)
2882. Biblical, e.g. 2 Sam 12:24. שלמה was the son of David, King of Israel. [↑](#footnote-ref-2882)
2883. South**-**west of Safed. [↑](#footnote-ref-2883)
2884. Ben Zvi maintained that it is impossible, according to the shape of the letters, to date the inscriptions but he connected them with reports of medieval pilgrims about their visit to the cave of Rabbi Tanḥum of Parod, and thus concluded that the inscriptions too are medieval. On this sort of problem see Introduction 6.4. [↑](#footnote-ref-2884)
2885. See previous note. [↑](#footnote-ref-2885)
2886. Biblical, e.g. Jer 37:3. [↑](#footnote-ref-2886)
2887. So in *yBer* 4:1, 7c. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. On the additional י as a dialect variant see vol 4, Introduction 2.3.5.2, p. 13. [↑](#footnote-ref-2887)
2888. In Aramaic – ספרא. On this title see Introduction 3.1.2.4. [↑](#footnote-ref-2888)
2889. Was a contemporary of Mana (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2889)
2890. Biblical, e.g. Hos. 10:4. [↑](#footnote-ref-2890)
2891. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2891)
2892. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. The form of this name in LXX is , see H & R Suppl. 133. On the Greek suffix see vol. 1, Introduction 2.1.1, pp. 18-9. [↑](#footnote-ref-2892)
2893. In Transjordan. [↑](#footnote-ref-2893)
2894. Jewishness may be suggested based on name but see vol. 3, Introduction 6.6.7, p. 52. Di Segni, *SCI* 13 (1994) 110 notes that the inscription mentions the formula  with no Christian symbols, which may suggest it was set up by Jews or Samaritans. However both arguments are inconclusive. [↑](#footnote-ref-2894)
2895. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2895)
2896. This is the Greek form of this name, translated back into Hebrew, see Introduction 2.2. If this interpretation is correct, this may also be the name שלמה, transliterated into Greek in LXX as  (see H & R Suppl. 146). [↑](#footnote-ref-2896)
2897. Most editors suggest that the Hebrew and Aramaic inscriptions on the Temple Mount are late but see Introduction 6.4.1. [↑](#footnote-ref-2897)
2898. See previous note. [↑](#footnote-ref-2898)
2899. The form of this name in LXX is , see H & R Suppl. 133. On the Greek suffix see vol. 1, Introduction 2.1.1, pp. 18-9. On the interchange of  and  as probably a dialect difference see vol. 4, Introduction 2.3.5, pp. 12-3. [↑](#footnote-ref-2899)
2900. In Greek – .On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-2900)
2901. The inscription is neither specifically Christian, nor undoubtedly pagan. Since the Zoar cemetery includes Jewish tombstones, this one could also be Jewish, see Introduction 6.2.1.1. [↑](#footnote-ref-2901)
2902. The inscription is dated, according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-2902)
2903. Biblical, e.g. 1 Sam 1:20. שמואל was the prophet who gave his name to two biblical books. [↑](#footnote-ref-2903)
2904. For this form see vol. 1, under Samuel (3) B/M, p. 215. [↑](#footnote-ref-2904)
2905. On the dating of this text see Dan, *Zion* 36 (1971). [↑](#footnote-ref-2905)
2906. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2906)
2907. In *yTer* 8:4, 46b-c he is associated with the Emperor Diocletian, see Introduction 7.4.2. [↑](#footnote-ref-2907)
2908. His brother transmits in the name of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-2908)
2909. Was a contemporary of Hama (1), who was a student of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-2909)
2910. Was a contemporary of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2910)
2911. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2911)
2912. Jeremiah (2), who was a contemporary of Rabbi Yohanan (1), transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-2912)
2913. Was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2913)
2914. See above, n. 8. [↑](#footnote-ref-2914)
2915. His father was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2915)
2916. Was a student of Rabbi Abbahu (1), who was Rabbi Yohanan (1)’s contemporary, see Introduction 7.4.1. [↑](#footnote-ref-2916)
2917. Appears in PT with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2917)
2918. For this form see vol. 1, under Samuel (15) B/M, p. 216. [↑](#footnote-ref-2918)
2919. Was a contemporary of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-2919)
2920. See above, n. 16. [↑](#footnote-ref-2920)
2921. Was a student of Ahi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2921)
2922. He appears to be a tanna here, but in *yDem* 2:1, 22d it is obvious that he is a contemporary of Rabbi Yohanan (1). [↑](#footnote-ref-2922)
2923. See previous note, and Introduction 7.4.1. [↑](#footnote-ref-2923)
2924. See above, n. 15. [↑](#footnote-ref-2924)
2925. Was a student of Mana (1), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2925)
2926. His brother was of the earliest amoraim, see Introduction 7.4.1. [↑](#footnote-ref-2926)
2927. Was a student of Ahi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2927)
2928. See above, n. 15. [↑](#footnote-ref-2928)
2929. See above, n. 15. [↑](#footnote-ref-2929)
2930. So in the parallel in *yBer* 3:2, 6b. Where he is designated שמעון דתוספתא, in the Leiden, Paris and London Mss. In the Vatican Ms. שמוא' דתוספתה. It is hard to decide which is the correct reading. [↑](#footnote-ref-2930)
2931. In Aramaic – דסופפתא. I do not know where this place is. Reeg, *Ortsnamen*, does not mention it. If the correct reading is תוספתה (see previous note) than he is not from Palestine at all, but rather from Ctesiphon in Mesopotamia, see Oppenheimer, *Babylonia Judaica* , 206-7. But סופפתא is the *lectio difficilior*, and he is mentioned only in PT. [↑](#footnote-ref-2931)
2932. See previous note and Introduction 6.5. [↑](#footnote-ref-2932)
2933. See above, n. 15. [↑](#footnote-ref-2933)
2934. For this form see vol. 1, under Samuel (16) B/M, p. 216. [↑](#footnote-ref-2934)
2935. Although mentioned only here in BT (and in some mss his son is designated רב, see Introduction 5.1.3.2.2), he is described in the presence of a Palestinian rabbi, dealing with אגדתא (aggadah), see Introduction 5.1.3.2.6. [↑](#footnote-ref-2935)
2936. Was a contemporary Simon (34), who was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2936)
2937. In Hebrew – הזקן. On such designations see vol. 1, Introduction 3.2.3, p. 33. [↑](#footnote-ref-2937)
2938. See above, n. 25. [↑](#footnote-ref-2938)
2939. Although he appears only here, in BT, he is designated רבי, see Introduction 5.1.3.2.2 and is related to a prominent Palestinian rabbi, see Introduction 5.1.3.2.3. [↑](#footnote-ref-2939)
2940. His relative (Ahi [5]) was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-2940)
2941. Appears in only two traditions. In one he is designated רבי (=Palestinian *bBM* 72b, see Introduction 5.1.3.2.2) and in one רב (=Babylonian *bHul* 56b, see vol. 4, Introduction 6.6.1, p. 36). However, in both cases he is transmitting traditions in the name of Palestinian rabbis, and see Introduction 5.1.3.2.3. [↑](#footnote-ref-2941)
2942. Appears with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-2942)
2943. See above, n. 37. [↑](#footnote-ref-2943)
2944. Transmits in the name of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-2944)
2945. His brother was a companion of Judah (16), who was a student of Joseph (7), see Introduction 7.4.3. [↑](#footnote-ref-2945)
2946. Was a contemporary of Hanan (11), who transmits in the name of Jeremiah (2), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2946)
2947. His father-in-law was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-2947)
2948. See above, n. 32. [↑](#footnote-ref-2948)
2949. In Aramaic – דקיסרין, see Reeg, *Ortsnamen*, 563-8. On such designations see vol. 1, Introduction 3.2.6, p. 34. Hyman, *Toldoth*, 118 identifies him with Samuel (14), but if that were so, the designation “of Caesarea” would be superfluous. [↑](#footnote-ref-2949)
2950. See above, n. 15. [↑](#footnote-ref-2950)
2951. Jeremiah (2), who was a contemporary of Rabbi Yohanan (1), transmits in his name, see Introduction 7.4.1. [↑](#footnote-ref-2951)
2952. See above, n. 15. [↑](#footnote-ref-2952)
2953. For this form see vol. 1, under Samuel (3) B/M, p. 215. On the interchange of  with  in Greek orthography see vol. 1, Introduction 2.3.3.2, p. 22. [↑](#footnote-ref-2953)
2954. Slightly north-east of Damascus. [↑](#footnote-ref-2954)
2955. The suggestion that this is a Jewish inscription is based, 1. On the formula  (God is one), but see Introduction 6.1.6; 2. The biblical name Samuel (35) is found in the inscription, but he could be Christian, see vol. 3, Introduction 6.6.7, p. 52; 3. However, the name of his brother, Tanḥum, was clearly Jewish, see Introduction 6.2.2.4. [↑](#footnote-ref-2955)
2956. See above, n. 51. The interchange of  with  is probably a scribal error, see vol. 3, introduction 2.8.4, p. 20. [↑](#footnote-ref-2956)
2957. In Transjordan. [↑](#footnote-ref-2957)
2958. See previous note. [↑](#footnote-ref-2958)
2959. See above, n. 2. [↑](#footnote-ref-2959)
2960. The inscription is accompanied by a menorah, see vol. 3, Introduction 6.3.1, p. 35. [↑](#footnote-ref-2960)
2961. See above, n. 2. [↑](#footnote-ref-2961)
2962. See above, n. 58. [↑](#footnote-ref-2962)
2963. See above, n. 2. [↑](#footnote-ref-2963)
2964. For this form see vol. 1, under Samuel (7) B/M, p. 215. [↑](#footnote-ref-2964)
2965. For this form see vol. 3, under Samuel (40) B/M, p. 163. [↑](#footnote-ref-2965)
2966. For the form  see above, n. 2. The fall of the  is probably a scribal error, see vol. 3, introduction 2.8.2, p. 20. [↑](#footnote-ref-2966)
2967. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.6. [↑](#footnote-ref-2967)
2968. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-2968)
2969. See above, n. 2. [↑](#footnote-ref-2969)
2970. South of the Carmel. [↑](#footnote-ref-2970)
2971. The inscription is accompanied by the Hebrew word שלום, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-2971)
2972. See above, n. 66. [↑](#footnote-ref-2972)
2973. North of Jericho. [↑](#footnote-ref-2973)
2974. See above, n. 66. [↑](#footnote-ref-2974)
2975. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-2975)
2976. There was obviously no fixed form for the abbreviated שמאי as this and other names in this list indicate. [↑](#footnote-ref-2976)
2977. See above, n. 73. [↑](#footnote-ref-2977)
2978. So in *BS* 2:94. For this form see vol. 1, under Samuel (5) B/M, p. 215. [↑](#footnote-ref-2978)
2979. So in *BS* 2:96. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 2. [↑](#footnote-ref-2979)
2980. See above, n. 73. [↑](#footnote-ref-2980)
2981. So in *BS* 2:99. For this form see vol. 1, under Samuel (7) B/M, p. 215.On the interchange of  with  in Greek orthography see vol. 1, Introduction 2.3.3.2, p. 22. [↑](#footnote-ref-2981)
2982. So in *BS* 2:105. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 62. [↑](#footnote-ref-2982)
2983. See above, n. 73. [↑](#footnote-ref-2983)
2984. See above, n. 2. [↑](#footnote-ref-2984)
2985. In Greek – []. On this title see vol. 3, under Eusebis (4) G/M, p. 275. [↑](#footnote-ref-2985)
2986. See above, n. 73. [↑](#footnote-ref-2986)
2987. See above, n. 2. [↑](#footnote-ref-2987)
2988. See above, n. 73. [↑](#footnote-ref-2988)
2989. See above, n. 74. [↑](#footnote-ref-2989)
2990. See above, n. 73. [↑](#footnote-ref-2990)
2991. The form intended is probably . The vowel replacements in this form are obviously scribal errors, see vol. 3, Introduction 2.8.4, p. 20. [↑](#footnote-ref-2991)
2992. In Greek – (). On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-2992)
2993. See above, n. 73. [↑](#footnote-ref-2993)
2994. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 2. [↑](#footnote-ref-2994)
2995. In Greek – [][]. On such designations see Introduction 3.1.3.7.3. [↑](#footnote-ref-2995)
2996. See above, n. 73. [↑](#footnote-ref-2996)
2997. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 74. [↑](#footnote-ref-2997)
2998. West of Nablus (Sichem). [↑](#footnote-ref-2998)
2999. On Samaritan synagogues, see Introduction 6.1.4. [↑](#footnote-ref-2999)
3000. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 62. [↑](#footnote-ref-3000)
3001. See above, n. 58. [↑](#footnote-ref-3001)
3002. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-3002)
3003. For the form  see above, n. 2. For the interchange of  with  as part of the iotacism phenomenon, see vol. 3, introduction 2.3.3.4, p. 15. [↑](#footnote-ref-3003)
3004. Jewishness may be suggested based on names mentioned in the inscription, but see vol. 3, Introduction 6.6.7, p. 52. The region was not particularly Jewish, see Introduction 6.2.1.2. [↑](#footnote-ref-3004)
3005. See above, n. 66. [↑](#footnote-ref-3005)
3006. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 2. [↑](#footnote-ref-3006)
3007. See above, n. 102. [↑](#footnote-ref-3007)
3008. See above, n. 66. [↑](#footnote-ref-3008)
3009. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see above, n. 2. [↑](#footnote-ref-3009)
3010. In Greek – [] (in Syria). On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-3010)
3011. The inscription was found in Tiberias, a mainly Jewish city. It may be assumed that Antiocheans with biblical names, who migrated from Syria to Tiberias in Palestine were Jews, see vol. 3, Introduction 6.6, pp. 50-1. However, *IJO* 3, App18 specifically denied the Jewishness of this inscription. [↑](#footnote-ref-3011)
3012. It is not clear in which alphabet the name appears. Negev reports about it in this early popular publication but not in his final report (see next note). It may have been in Greek or in Nabatean. I present it here in Hebrew because Negev’s publication is in this language, see Introduction 2.4. [↑](#footnote-ref-3012)
3013. In this popular book in Hebrew, Negev writes: “Samuel, the artist who produced this fresco, signed his name under one of his paintings” (translation and paraphrase mine). Nowhere (not even in his book *Greek Inscriptions from the Negev* (Jerusalem 1981), where he published all other inscriptions from Mampsis, and mentioned the exact fresco he claims this Samuel has painted, has he published this inscription. [↑](#footnote-ref-3013)
3014. In the Negev. [↑](#footnote-ref-3014)
3015. According to J. Goodman, “The Frescoes in Building XII,” in A. Negev (ed.), *The Architecture of Mampsis, Final Report. Vol I: The Middle and Late Nabatean Period* (Qedem 26; Jerusalem 1988) 147, the frescoes are no older than 222 and thus are unlikely to be Christian. The name is, therefore, Jewish and so must the artist have been. [↑](#footnote-ref-3015)
3016. See previous note. [↑](#footnote-ref-3016)
3017. See above, n. 74. [↑](#footnote-ref-3017)
3018. See above, n. 55. [↑](#footnote-ref-3018)
3019. This list includes many citizens, most of whom are clearly not Jewish, but both father and son here seem to have Jewish names, see vol. 3, Introduction 6.6, pp. 50-1. [↑](#footnote-ref-3019)
3020. See above, n. 66. [↑](#footnote-ref-3020)
3021. See above, n. 74. [↑](#footnote-ref-3021)
3022. See above, n. 55. [↑](#footnote-ref-3022)
3023. See above, n. 102. [↑](#footnote-ref-3023)
3024. See above, n. 66. [↑](#footnote-ref-3024)
3025. In Sinai. [↑](#footnote-ref-3025)
3026. The name is biblical and the inscription is in Hebrew characters, see vol. 3, Introduction 6.2, pp. 33-4. [↑](#footnote-ref-3026)
3027. See above, n. 66. [↑](#footnote-ref-3027)
3028. On the  prefix see vol. 1, Introduction 2.1.1.2.1, p. 18. And see also above, n. 74. [↑](#footnote-ref-3028)
3029. The editor gave his article the title, “A Jewish Sarcophagus at Tiberias” but he nowhere explains this claim, and the names are not decisive, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-3029)
3030. See above, n. 62. [↑](#footnote-ref-3030)
3031. See above, n. 102. [↑](#footnote-ref-3031)
3032. See above, n. 66. [↑](#footnote-ref-3032)
3033. The inscription is dated to 323 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-3033)
3034. See above, n. 74. [↑](#footnote-ref-3034)
3035. The early editors of the Jewish inscriptions from Jaffa suggested this date for them, see Introduction 5.2.2.1. If the date is correct for the other Jaffa inscriptions, it is correct for this one as well. [↑](#footnote-ref-3035)
3036. In Aramaic – ספרה. On this title see Introduction 3.1.2.4. [↑](#footnote-ref-3036)
3037. The inscription is dated to 291 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-3037)
3038. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-3038)
3039. See above, n. 134. [↑](#footnote-ref-3039)
3040. West of the Sea of Galilee. [↑](#footnote-ref-3040)
3041. See above, n. 79. [↑](#footnote-ref-3041)
3042. Jewishness suggested based on name and provenance, but he could be also Christian, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-3042)
3043. See above, n. 66. [↑](#footnote-ref-3043)
3044. For this form see vol. 3, under Samuel (29) B/M, p. 162. [↑](#footnote-ref-3044)
3045. See above, n. 140. [↑](#footnote-ref-3045)
3046. See above, n. 66. [↑](#footnote-ref-3046)
3047. South of Beth She’an. [↑](#footnote-ref-3047)
3048. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-3048)
3049. Reading reconstructed by us, see vol. 3, Introduction 2.1, p. 11. This form is not recorded elsewhere. For the form  see vol. 3, under Samuel (4) B/M, p. 162. This is a variation of this name and the form , see vol. 1, under Samuel (5) B/M, p. 215. [↑](#footnote-ref-3049)
3050. On the dating of the Greek inscriptions in the Elijah’s Cave see Appendix 3.1. [↑](#footnote-ref-3050)
3051. Biblical, e.g. Gen 29:33. שמעון was a son of Jacob and one of the tribes of Israel. Note also, that this is a Hasmonean name, see Introduction 1.1.1.2. [↑](#footnote-ref-3051)
3052. In Arabic, see Introduction 2.5.2. In Hebrew this would read שמעון. [↑](#footnote-ref-3052)
3053. In Coptic, see vol. Introduction 2.8.4, p. 31. In Greek this would read . For this form see vol. 1, under Simon (17) B/M, p. 219. [↑](#footnote-ref-3053)
3054. In the days of Constantine. These are his dates, see Introduction 7.1. [↑](#footnote-ref-3054)
3055. Was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-3055)
3056. For the form סמון see vol. 1, under Simon (237) B/M, p. 226. On the additional י as a dialect variant see vol 4, Introduction 2.3.5.2, p. 13. This is probably the Greek form of this name, transliterated back into Hebrew, although see Introduction 2.2.1. [↑](#footnote-ref-3056)
3057. Was a student of the last tannaim, see Introduction 7.4.1. [↑](#footnote-ref-3057)
3058. His son transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3058)
3059. See above, n. 6. [↑](#footnote-ref-3059)
3060. Was a contemporary of Samuel (3), see Introduction 7.4.2. [↑](#footnote-ref-3060)
3061. In Aramaic – חסידא. On such designations see Introduction 3.1.3.7.1. He is probably not to be identified with Simon (3), of vol. 4, p. 131 or with Simon (85) of vol. 1, p. 221. [↑](#footnote-ref-3061)
3062. Rabbi Yonah (2) transmits in his name, see Introduction 7.4.3. [↑](#footnote-ref-3062)
3063. In Greek, in Jewish characters – קמטריא. From the Greek –  (see Jastrow, *DTTBYML*, 1385). This is the word used in the Targum for אֲשֶׁר עַל הַמֶּלְתָּחָה in 2 Kgs 10:22. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-3063)
3064. Was a contemporary of Hiyya (4), see Introduction 7.4.2. [↑](#footnote-ref-3064)
3065. Was a contemporary of Rabbi Yosi (Joseph [7]), see Introduction 7.4.3. [↑](#footnote-ref-3065)
3066. In Aramaic – דיינא. On such designations see Introduction 3.1.3.5. [↑](#footnote-ref-3066)
3067. Was a contemporary of Ze‘ira (4), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3067)
3068. Was a student of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3068)
3069. Was a contemporay of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3069)
3070. See above, n. 12. [↑](#footnote-ref-3070)
3071. Designated in this text שמעון בר נרשיה. In *yKil* 3:1, 28d he is designated simply נרשייה (of Naresh). A place called נרש is documented in Babylonia (see Oppenheimer, *Babylonia Judaica*, 258-66. Perhaps this is what this name means. [↑](#footnote-ref-3071)
3072. See previous note and Introduction 6.5, [↑](#footnote-ref-3072)
3073. Transmits in the name of Simon (2), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-3073)
3074. Was a student of Ahi (1), who was associated with Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3074)
3075. Was a student of Rav (Abba [70] in vol. 4, p. 311), see Introduction 7.4.5. [↑](#footnote-ref-3075)
3076. See above, n. 6. [↑](#footnote-ref-3076)
3077. Appears in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-3077)
3078. Transmits in the name of Isaac (5), who was a contemporary of Rav Hisda (in vol. 4, Hesediah [1] B/M, p. 79) who died in 309, see Introduction 7.4.5. [↑](#footnote-ref-3078)
3079. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-3079)
3080. In vol. 1, under Jonathan (21) B/M, p. 145. [↑](#footnote-ref-3080)
3081. Was the son of a late tanna, see Introduction 7.4.1. [↑](#footnote-ref-3081)
3082. In Greek, in Hebrew letter – בולווטה (). On such titles see Introduction 3.1.3.4. [↑](#footnote-ref-3082)
3083. Transmits in the name of Hananiah (2), in vol. 4, p. 75, see Introduction 7.4.5. [↑](#footnote-ref-3083)
3084. See above, n. 6. [↑](#footnote-ref-3084)
3085. See above, n. 27. [↑](#footnote-ref-3085)
3086. His son transmits a tradition in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3086)
3087. Was a contemporary of Eleazar (8), who was associated with the general Ursicinus, see Introduction 7.4.3. [↑](#footnote-ref-3087)
3088. In Aramaic – ספרא דטרכנת, see Reeg, *Ortsnamen*, 278-9. On the title “scribe” see Introduction 3.1.2.4. [↑](#footnote-ref-3088)
3089. Was a contemporary of Hananiah (2), in vol. 4, p. 75, see Introduction 7.4.5. [↑](#footnote-ref-3089)
3090. Was a contemporary of Aila (1), who transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3090)
3091. His son was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3091)
3092. For this form see vol. 1, under Simon (168) B/M, p. 224. This is probably the Greek form of this name, translated back into Hebrew, although see Introduction 2.2.1. [↑](#footnote-ref-3092)
3093. In Aramaic – אבא, see vol. 1, Introduction 3.2.1, p. 33. [↑](#footnote-ref-3093)
3094. Rabbi Yohanan (1) reacts to his story, see Introduction 7.4.1. [↑](#footnote-ref-3094)
3095. His father was a contemporary of Rabbi Ami (1), see Introduction 7.4.1. [↑](#footnote-ref-3095)
3096. See above, n. 6. [↑](#footnote-ref-3096)
3097. Samuel (3) transmits in his brother’s name, see Introduction 7.4.2. [↑](#footnote-ref-3097)
3098. Witnessed an inscription of Diocletian in Tyr, see Introduction 7.4.2. [↑](#footnote-ref-3098)
3099. Although mentioned only in BT, he is designated רבי in all the traditions in which he appears (*bBer* 7a; *bMeg* 14a and *bBB* 68a), see Introduction 5.1.3.2.2 and transmits traditions in Hebrew, see Introduction 5.1.3.2.5. [↑](#footnote-ref-3099)
3100. Mentioned with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-3100)
3101. Although mentioned only here in BT, he is designated רבי, see Introduction 5.1.3.2.2, and transmits traditions in the name of the Palestinian Rabbi Yohanan (1), see Introduction 5.1.3.2.3. [↑](#footnote-ref-3101)
3102. The text tells of Abdimi (1) (S-H/M in vol. 4, 318) coming to Babylonia and transmitting a tradition in his and Judah (47)’s name. Usually ר' יהודה ור' שמעון are the famous Judah (30) B/M vol.1, p. 113 and Simon (51) B/M vol. 1, p. 220, but they cannot be students of Yohanan (1). Thus I assume these are otherwise unknown students, from Palestine of course, although it cannot be ruled out that they are a literary invention of an early sage. [↑](#footnote-ref-3102)
3103. See Introduction 7.4.1. [↑](#footnote-ref-3103)
3104. In Aramaic – דמן צור, see Reeg, *Ortsnamen*, 531-33. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-3104)
3105. Although mentioned only here and in *bKet* 7a in BT, his provenance is Syria (Tyre), see Introduction 5.1.3.2.1. [↑](#footnote-ref-3105)
3106. See above, n. 19. [↑](#footnote-ref-3106)
3107. Though only mentioned in BT, he is Palestinian because he is always designated רבי (see Introduction 5.1.3.2.2), and transmits in the name of Palestinian sages, see Hyman, *Toldoth*, 1210, and Introduction 5.1.3.2.3. [↑](#footnote-ref-3107)
3108. See above, n. 19. [↑](#footnote-ref-3108)
3109. In most mss – הצידוני, see Reeg, *Ortsnamen*, 533-5. In the Munich 95 Ms and the printed edition – השלוני. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-3109)
3110. Although only mentioned here in BT, his provenance indicates his association with Palestine, see Introduction 5.1.3.2.3. [↑](#footnote-ref-3110)
3111. Jewishness based on source in which he is mentioned, see vol. 3, Introduction 6.7, pp. 53-4. [↑](#footnote-ref-3111)
3112. See above, n. 52. [↑](#footnote-ref-3112)
3113. So in the printed versions to *bAZ* 30a, but in all mss שמעון. On this name see under Ishmael B/M. [↑](#footnote-ref-3113)
3114. Although mentioned only in BT, here and in *bAZ* 30 a, he bears the Palestinian title רבי (see Introduction 5.1.3.2.2) and is found in association with Palestinian rabbis, and see Introduction 5.1.3.2.3. [↑](#footnote-ref-3114)
3115. See above, n. 19. [↑](#footnote-ref-3115)
3116. In Aramaic – לודייא. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-3116)
3117. Transmits in the name of Simon (2), who was Rabbi Yohanan (1)’s companion, see Introduction 7.4.1. [↑](#footnote-ref-3117)
3118. See above, n. 6. [↑](#footnote-ref-3118)
3119. Transmits in the name of Levi (6), who was a contemporary of Rabbi Yohanan (1), , see Introduction 7.4.1. [↑](#footnote-ref-3119)
3120. See above, n. 6. [↑](#footnote-ref-3120)
3121. Rabbi Yohanan (1) transmits in his son’s name, see Introduction 7.4.1. [↑](#footnote-ref-3121)
3122. Judah (8), who transmits in the name of Samuel (3), also transmits in his name, see Introduction 7.4.2. [↑](#footnote-ref-3122)
3123. In Aramaic – תפילות וסילחות שמסרו לנו רבותינו אנשי השם מימות שמעון כיפה שיסד סדר של יום הכיפורים (prayers and forgiveness-beggings that were handed down to us by our renown teachers from the days of Shimeon Kefa, who founded the ritual for the Day of Atonement). Who this Shimeon Kefa was is unclear, as perhaps the other reference to him in *Mahzor Vitri* demonstrates. In §66 someone who is also reputed to have written liturgical poetry (נשמת כל חי) is designated אותו נבל שמעון פטר חמור (that criminal Shimeon Peter [=also in Hebrew firstborn] of a donkey) and in Krauss, *Leben Jesu*, pp. 86-8, he is identified as Simon Peter (in vol. 1, Simon [35] B/M. p. 219), although his role as liturgical poet is maintained (עשה הרבה פזמונים גדולים לישראל וכולם קימים בשמו). I agree with H. Graetz, “Die Anfänge der neuhebräischen Poesie,” *Monatsschrift für Geschichte und Wissenschaft des Judentums* 9 (1860) 21-2 that “Simon Kephas ist aber keine Mythe, sondern der Name eine jüdischen Poetan.” [↑](#footnote-ref-3123)
3124. Although Graetz (see previous note) identifies him as a contemporary of the earliest *paytanim*, his name only shows up in medieval compositions. Thus we do not really know when to date him, and if he belongs to antiquity at all. [↑](#footnote-ref-3124)
3125. See previous note. [↑](#footnote-ref-3125)
3126. For this form see vol. 1, under Simon (90) B/M, p. 221. [↑](#footnote-ref-3126)
3127. In southern Lebanon. [↑](#footnote-ref-3127)
3128. Jewishness suggested based on names, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-3128)
3129. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-3129)
3130. For this form see vol. 1, under Simon (36) B/M, p. 219. [↑](#footnote-ref-3130)
3131. The inscription is accompanied by a menorah, see vol. 3, Introduction 6.3.1, p. 35. [↑](#footnote-ref-3131)
3132. See above, n. 79. [↑](#footnote-ref-3132)
3133. See above, n. 76. [↑](#footnote-ref-3133)
3134. See above, n. 76. [↑](#footnote-ref-3134)
3135. This form is not recorded anywhere, but obviously this is the name intended. [↑](#footnote-ref-3135)
3136. For the form  see above, n. 76. The additional  is obviously a scribal error, see vol. 3, Introduction 2.8.1, p. 20. [↑](#footnote-ref-3136)
3137. For the form  see above, n. 83. On the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. [↑](#footnote-ref-3137)
3138. See above, n. 83. [↑](#footnote-ref-3138)
3139. In Greek – (). This is Lod, see Reeg, *Ortsnamen*,381-4. [↑](#footnote-ref-3139)
3140. In Hebrew – הכהן. On such designations see vol. 1, Introduction 3.2.5, pp. 33-4. [↑](#footnote-ref-3140)
3141. In the upper Jordan Valley. [↑](#footnote-ref-3141)
3142. See above, n. 79. [↑](#footnote-ref-3142)
3143. This form is not recorded anywhere, but obviously this is the name intended. [↑](#footnote-ref-3143)
3144. In Greek – . The editors suggest this refers to Arabeh (Arav) in Galilee. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-3144)
3145. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-3145)
3146. For this form see vol. 1, under Simon (1) B/M, p. 218. [↑](#footnote-ref-3146)
3147. See above, n. 95. [↑](#footnote-ref-3147)
3148. See above, n. 96. [↑](#footnote-ref-3148)
3149. In Greek – , The editors suggest a location near Beit She‘arim. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-3149)
3150. See above, n. 95. [↑](#footnote-ref-3150)
3151. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see see abov, n. 76. [↑](#footnote-ref-3151)
3152. See above, n. 95. [↑](#footnote-ref-3152)
3153. See above, n. 83. [↑](#footnote-ref-3153)
3154. See above, n. 95. [↑](#footnote-ref-3154)
3155. See above, n. 95. [↑](#footnote-ref-3155)
3156. In Hebrew – רבי. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-3156)
3157. See above, n. 95. [↑](#footnote-ref-3157)
3158. For this form see vol. 1, under Simon (145) B/M, p. 223. [↑](#footnote-ref-3158)
3159. In Lower Galilee. [↑](#footnote-ref-3159)
3160. See above, n. 79. [↑](#footnote-ref-3160)
3161. In southern Mount Hebron. [↑](#footnote-ref-3161)
3162. See above, n. 79. [↑](#footnote-ref-3162)
3163. See above, n. 111. [↑](#footnote-ref-3163)
3164. See above, n. 79. [↑](#footnote-ref-3164)
3165. For the form סמון see vol. 1, under Simon (237) B/M, p. 226. On biblical names losing their vocalization see vol. 4, Introduction 2.3.5.6, p. 13. This is probably the Greek form of this name, transliterated back into Hebrew, although see Introduction 2.2.1. [↑](#footnote-ref-3165)
3166. See above, n. 79. [↑](#footnote-ref-3166)
3167. See above, n. 96. [↑](#footnote-ref-3167)
3168. In the Golan. [↑](#footnote-ref-3168)
3169. The editors thought the inscription Jewish because of the names, but this is not decisive, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-3169)
3170. See above, n. 79. [↑](#footnote-ref-3170)
3171. See above, n. 80. [↑](#footnote-ref-3171)
3172. See above, n. 81. [↑](#footnote-ref-3172)
3173. See above, n. 79. [↑](#footnote-ref-3173)
3174. See above, n. 83. [↑](#footnote-ref-3174)
3175. See above, n. 78. [↑](#footnote-ref-3175)
3176. See above, n. 79. [↑](#footnote-ref-3176)
3177. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. The form  is recorded in vol. 1, under Simon (4) B/M, p. 219. [↑](#footnote-ref-3177)
3178. In Greek – [][].On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-3178)
3179. See above, n. 78. [↑](#footnote-ref-3179)
3180. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-3180)
3181. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For the form  see above, n. 87. On the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. [↑](#footnote-ref-3181)
3182. See above, n. 78. [↑](#footnote-ref-3182)
3183. See above, n. 79. [↑](#footnote-ref-3183)
3184. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see vol. 1, under Simon (36) B/M, p. 219. [↑](#footnote-ref-3184)
3185. See above, n. 78. [↑](#footnote-ref-3185)
3186. See above, n. 79. [↑](#footnote-ref-3186)
3187. On this sort of kern form see vol. 1, Introduction 2.6.2, p. 29. This name is also recorded in the Bible, see 1 Chr 11:44. [↑](#footnote-ref-3187)
3188. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-3188)
3189. See above, n. 76. [↑](#footnote-ref-3189)
3190. The editor gave his article the title, “A Jewish Sarcophagus at Tiberias” but he nowhere explains this claim, and the names are not decisive, see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-3190)
3191. See above, n. 76. [↑](#footnote-ref-3191)
3192. In Samaria. [↑](#footnote-ref-3192)
3193. The location of the find and its nature suggest this, see Introduction 6.1.5.1. [↑](#footnote-ref-3193)
3194. In Aramaic – בר שנין כו. On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-3194)
3195. See above, n. 118. [↑](#footnote-ref-3195)
3196. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-3196)
3197. In Aramaic – שפי. On such designations see 3.1.3.7.2. [↑](#footnote-ref-3197)
3198. South of Beth She’an. [↑](#footnote-ref-3198)
3199. See above, n. 79. [↑](#footnote-ref-3199)
3200. In the Upper Jordan Valley. [↑](#footnote-ref-3200)
3201. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-3201)
3202. Near Gaza. [↑](#footnote-ref-3202)
3203. See above, n. 79. [↑](#footnote-ref-3203)
3204. See above, n. 118. [↑](#footnote-ref-3204)
3205. See above, n. 79. [↑](#footnote-ref-3205)
3206. The inscription is dated to 346 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-3206)
3207. See above, n. 6. [↑](#footnote-ref-3207)
3208. In Aramaic – בירבי. On this title see Introduction 3.1.1. [↑](#footnote-ref-3208)
3209. The inscription is dated to 385 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-3209)
3210. See above, n. 6. [↑](#footnote-ref-3210)
3211. Even when not dated, compared to other inscriptions in this cemetery one can approximately date the others, see Introduction 7.5.2.3. [↑](#footnote-ref-3211)
3212. On the א suffix see vol. 1, Introduction 2.4.2, p. 25.On the י as a vowel see vol. 4, Introduction 2.3.5.2, p. 13. [↑](#footnote-ref-3212)
3213. West of the Sea of Galilee. [↑](#footnote-ref-3213)
3214. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. [↑](#footnote-ref-3214)
3215. See above, n. 79. [↑](#footnote-ref-3215)
3216. See above, n. 6. [↑](#footnote-ref-3216)
3217. In Galilee. [↑](#footnote-ref-3217)
3218. See above, n. 79. [↑](#footnote-ref-3218)
3219. In Aramaic – פלכה. On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-3219)
3220. See above, n. 79. [↑](#footnote-ref-3220)
3221. For this form see vol. 1, under Simon (90) B/M, p. 221. [↑](#footnote-ref-3221)
3222. In Greek – . On such titles see Introduction 3.1.3.4. [↑](#footnote-ref-3222)
3223. The editor wrote: “Simon – certainly a Jew – from a city with a Jewish population,” but this is not dsecisive, see vol. 3, Introduction 6.6.4, pp. 51-2. [↑](#footnote-ref-3223)
3224. See above, n. 79. [↑](#footnote-ref-3224)
3225. See above, n. 96. [↑](#footnote-ref-3225)
3226. The editor suggested that the persons mentioned on this lamp were Jewish because of their names, and because this type of lamp was idenitifed as being in use by Jews, but at this time, both are not decisive, see Introduction 6.6.7, p. 52. [↑](#footnote-ref-3226)
3227. See above, n. 79. [↑](#footnote-ref-3227)
3228. In Aramaic – כהנה. On such titles see Introduction 3.3.2. [↑](#footnote-ref-3228)
3229. In Hebrew – רבי. On this title see vol. 3, Introduction 6.4.1.2.2.5.4, p. 41. [↑](#footnote-ref-3229)
3230. West of Hebron. [↑](#footnote-ref-3230)
3231. See above, n. 79. [↑](#footnote-ref-3231)
3232. South of Beth She’an. [↑](#footnote-ref-3232)
3233. In this publication there is a partial photograph of this inscription. Ada Yardeni read the entire inscription and kindly allowed me to make use of her readings. Not all the names she read can be seen in the photograph. [↑](#footnote-ref-3233)
3234. See above, n. 180. [↑](#footnote-ref-3234)
3235. See above, n. 181. [↑](#footnote-ref-3235)
3236. Biblical, e.g. 1 Kgs 12:22. [↑](#footnote-ref-3236)
3237. So in Vatican Ms. Most mss have שמעיה. On this name see Isaiah B/M, above. [↑](#footnote-ref-3237)
3238. Mentioned in in a Palestinian source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-3238)
3239. Reading according to Naveh, *OSM*, no. 71.In the Bible the form שמעי is mentioned, e.g. Exod 6:17. On the double י as a consonant see vol. 4, Introduction 2.3.4.3, p. 12. [↑](#footnote-ref-3239)
3240. In Greek in Hebrew characters – קוריס. In this title see Introduction 3.1.3.2. [↑](#footnote-ref-3240)
3241. West of Hebron. [↑](#footnote-ref-3241)
3242. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-3242)
3243. The inscription is dated to 435 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-3243)
3244. Biblical, e.g. 1 Kgs 19:16. Shafat was the name of the prophet Elisha’s father. [↑](#footnote-ref-3244)
3245. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-3245)
3246. On this list see Introduction 3.3.1. [↑](#footnote-ref-3246)
3247. This is a Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-3247)
3248. Was a contemporary of Baba Rabba (Bebai [1]). These are his dates, see Introdution 7.2.3. [↑](#footnote-ref-3248)
3249. So in the Vilna Print. This person was obviously not well known, and his name was not stable so that the scribes of the mss were not sure how to write it, see vol. 4, Introduction 5.1.1.2.1.1, pp. 23-4. This being a biblical name e.g. 2 Sam 3:4, this is obviously a scribal “correction,” see vol. 4, Introduction 2.7.2, p. 18. [↑](#footnote-ref-3249)
3250. So in most versions, see previous note. On this suffix see vol. 1, Introduction 2.4.1, p. 23. [↑](#footnote-ref-3250)
3251. So in the Oxford Opp.Add. fol. 23 Ms, see n. 6. [↑](#footnote-ref-3251)
3252. Although he appears only here in BT, he is designated רבי, see Introduction 5.1.3.2.2, and is found in association with Palestinian rabbis, see Introduction 5.1.3.2.3. [↑](#footnote-ref-3252)
3253. Transmits in the name of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3253)
3254. Biblical, 1 Chr 4:12. [↑](#footnote-ref-3254)
3255. In Aramaic – חסידא. On such designation see Introduction 3.1.3.7.1. [↑](#footnote-ref-3255)
3256. Mentioned in a Palestinian-amoraic source with no chronological context, see Introduction 7.4.4. [↑](#footnote-ref-3256)
3257. Biblical, e.g. Gen 25:15. The name is associated with a son of Ishmael – i.e. it may be of Arab extraction. The name תימא is recorded in Palmyra (Stark, *PNPI*, 117). [↑](#footnote-ref-3257)
3258. Transmits in the name of Rabbi Hoshaya (2), who was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-3258)
3259. The inscription is bilingual Greek and Latin. So in the Greek. In LXX this name is recorded as in Gen 25:15, see H & R Suppl, 69. This is a close enough rendition. [↑](#footnote-ref-3259)
3260. The inscription is bilingual Greek and Latin. So in the Latin. In the Vulgate the reading is for Gen 25:15 is Thema. This is a close enough rendition. [↑](#footnote-ref-3260)
3261. In Greek – [][]. In Latin – Septimiano Canotha (Septimiana being the Latin name of the town). Canatha is situated in Transjordan. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-3261)
3262. Oehler, *MGWJ* 53 (1909) 449 writes “vielleicht ein Jude” probably based on the fact that he came to Gaul from Syria and had a Semitic name, but both criteria are not decisive, see vol. 3, Introduction 6.6.7, p. 52. *CIJ* thought he was a pagan. [↑](#footnote-ref-3262)
3263. The name of the town “[S]eptimiano,” is after the emperor Septimius Severus. This is the year in which he died, see Introduction 7.1. [↑](#footnote-ref-3263)
3264. The inscriptions are bilingual, Greek and Palmyran. This is the Greek (*BS* 2:11, 12). It is very different from the Greek renditions of this name in LXX, but the Palmyran version makes the idenitification with this name certain. [↑](#footnote-ref-3264)
3265. The inscriptions are bilingual Greek and Palmyran. This is the Palmyran (*BS* 1:12), see vol. 4, Introduction 2.8.2, p. 19. On biblical names losing their vocalization see vol. 4, Introduction 2.3.5.6, p. 13. [↑](#footnote-ref-3265)
3266. In Greek – . In Hebrew – אמשא. This is in Syria. On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-3266)
3267. The inscription was found in a Jewish cemetery in Palestine, see vol. 3, Introduction 6.5.7, pp. 49-50. [↑](#footnote-ref-3267)
3268. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-3268)
3269. On biblical names losing their vocalization see vol. 4, Introduction 2.3.5.6, p. 13. On the replacement of the א suffix with ה see vol. 1, Introduction 2.4.2.7, p. 26. [↑](#footnote-ref-3269)
3270. In the north-western Negev. [↑](#footnote-ref-3270)
3271. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-3271)