אלישבע[[1]](#footnote-1) – *Elisheba*

1. **O:** – **Ds:** Nehemiah (12) and Jonathan (31)’s mother **F:** Amulet, Nazareth?[[2]](#footnote-2) **S:** Hamilton, *JSS* 41 (1996) 221 **E:** – **D:** 6th C

אסתר[[3]](#footnote-3) – *Esther*

1. **O:** [][[4]](#footnote-4) **Ds:** Samuel (35) and Tanḥum (28)’s mother **F:** Inscription, Admedera,[[5]](#footnote-5) Vidua **S:** *CIJ* 848 **E:** – [[6]](#footnote-6)**D:** 5th C
2. **O:** [[7]](#footnote-7) **Ds:** Salome (2)’s mother **F:** Amulet, Beirut, Seyrig **S:** *CIJ* 874 **E:** –[[8]](#footnote-8) **D:** 5th-7th C[[9]](#footnote-9)
3. **O:** [[10]](#footnote-10) **Ds:** – **F:** Epitaph, Jaffa, Schick **S:** *CIJ* 910 **E:** – **D:** 3rd C
4. **O:** [[11]](#footnote-11) **Ds:** Zachariah (9)’s mother **F:** Epitaph, Jaffa, Vincent **S:** *CIJ* 916 **E:** Female?[[12]](#footnote-12) **D:** 3rd C
5. **O:** [[13]](#footnote-13)**Ds:** Amphithea (1) **F:** Epitaphs, Beth She‘arim, catacomb 3, *CIJ* 1009 **S:** 1. *BS* 1:126; 2. 2:88 **E:** – **D:** Pre-352[[14]](#footnote-14)
6. **O:** [[15]](#footnote-15) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1050 **S:** *BS* 2:39 **E:** – **D:** Pre-352[[16]](#footnote-16)
7. **O:** [[17]](#footnote-17) **Ds:** Anthus(1)’s daughter, of Tyre[[18]](#footnote-18) **F:** Epitaph, Beth She‘arim, catacomb 12, **S:** *BS*2:147 **E:** – **D:** Pre-352[[19]](#footnote-19)
8. **O:** [[20]](#footnote-20) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 15 **S:** *BS* 2:176 **E:** – **D:** Pre-352[[21]](#footnote-21)
9. **O:** – **Ds:** Adio (1)’s daughter **F:** Epitaph, Zoar **S:** Ben-Zvi, *BIES* 10 (1943) 37 (no. 2) **E:** – **D:** 450[[22]](#footnote-22)
10. **O:** [[23]](#footnote-23) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum *CMER* 5, no. 165 **E:** Proselyte[[24]](#footnote-24) **D:** 3rd-4th
11. **O:** [][[25]](#footnote-25) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 270 **E:** Jew?[[26]](#footnote-26) **D: –**[[27]](#footnote-27)
12. **O:** – **Ds:** Bebai (10)’s daughter **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 11 **E:** – **D:** 468[[28]](#footnote-28)
13. **O:** אסתיר[[29]](#footnote-29) **Ds:** Eleazar (61)’s mother **F:** Amulet, Horvat Kanaf[[30]](#footnote-30) **S:** *AMB* no. 3 **E:** – **D:** 350-500
14. **O:** – **Ds:** Tate (2)’s daughter **F:** Amulet, Nirim[[31]](#footnote-31) **S:** *AMB* no. 13 **E:** – **D:** 5th C

דבורה[[32]](#footnote-32) − *Deborah*

1. **O:** [[33]](#footnote-33) **Ds:** Samuel (38)’s daughter, aged 4[[34]](#footnote-34) **F:** Epitaph, Beirut, Renan **S:** *CIJ* 873 **E:** −[[35]](#footnote-35) **D:** 6th C

דינה[[36]](#footnote-36) − *Dinah*

1. **O:** [[37]](#footnote-37) **Ds:** – **F:** Epitaph, Tabgha[[38]](#footnote-38), Schneider **S:** Klein, *Yeshuv*, 39 **E:** – **D: –**[[39]](#footnote-39)

הגר[[40]](#footnote-40) − *Hagar*

1. **O:** [[41]](#footnote-41) **Ds:** – **F:** Epitaph, Ashdot Ya‘aqov[[42]](#footnote-42) **S:** Ovadiah, *Atiqot* 5 (1969 – HS) 84 **E:** Jew?[[43]](#footnote-43) **D:** –[[44]](#footnote-44)

חנה[[45]](#footnote-45) − *Hannah*

1. **O:** ܐܢܐ[[46]](#footnote-46)**/**anna[[47]](#footnote-47) **Ds:** Judah (3) Quiriacus (1)’s mother **F:** – **S:** Guidi, *ROC*1/9 (1904) 88, 320 **E:** Christian convert[[48]](#footnote-48); fictitious[[49]](#footnote-49) **D:** 326-8[[50]](#footnote-50)
2. **O:** – **Ds:** Abba (3)’s mother[[51]](#footnote-51) **F:** – **S:** *yBer* 1:1, 3a (Kosovsky, *Yerushalmi*, 11-12) **E:** – **D:** 3rd C[[52]](#footnote-52)
3. **O:** – **Ds:** Isaac (11)’s wife **F:** – **S:** *bTaan* 23b[[53]](#footnote-53) (Kosowsky, *Babylonico*, 501) **E:** −[[54]](#footnote-54) **D:** 4th C[[55]](#footnote-55)
4. **O:** [[56]](#footnote-56) **Ds:** Hilasius (3)’s daughter **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 907 **E:** – **D:** 3rd C
5. **O:** [[57]](#footnote-57) **Ds:** – **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 921 **E:** – **D:** 3rd C
6. **O:** [[58]](#footnote-58) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1013, 1014 **S:** 1. *BS* 2:2; 2. 2:3 **E:** – **D:** Pre-352[[59]](#footnote-59)
7. **O:** [[60]](#footnote-60) **Ds:** Mistress[[61]](#footnote-61) **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1088 **S:** *BS* 2:70 **E:** – **D:** Pre-352[[62]](#footnote-62)
8. **O:** [[63]](#footnote-63) **Ds:** Peitholaus (2)’s daughter, aged 55[[64]](#footnote-64) **F:** Epitaph, Zoar **S:** *IPT* 1b, no. 10 **E:** Jew?[[65]](#footnote-65) **D:** 390[[66]](#footnote-66)
9. **O:** [[67]](#footnote-67) **Ds:** Mattathias (5)’s daughter, of Beit She‘arim[[68]](#footnote-68) **F:** Epitaph, Ben Shemen[[69]](#footnote-69) **S:** Avi-Yonah, *BIES* 9 (1942) 31 **E:** –[[70]](#footnote-70) **D: –**[[71]](#footnote-71)
10. **O:** – **Ds:** Haniel (2)’s daughter **F:** Epitaph, Zoar **S:** Misgav *IMSA* 5 (2006) no. 31 **E:** – **D:** 439[[72]](#footnote-72)

יוחנה[[73]](#footnote-73) − *Joanna*

1. **O:** יוחני[[74]](#footnote-74) **Ds:** Retavi (1)’s daughter **F:** – **S:** *bSot* 22a[[75]](#footnote-75) (Kosowsky, *Babylonico*, 702) **E:** – **D:** 3rd C[[76]](#footnote-76)
2. **O:** – **Ds:** Qoqah (1)’s daughter **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 69 (2000) no. 19 **E:** – **D:** 356[[77]](#footnote-77)
3. **O:** [[78]](#footnote-78)**Ds:** Marciana (2), craftswoman[[79]](#footnote-79) **F:** Dedicatory inscription,Syria **S:** Jarry, *Annales Islamologique* 9 (1970) no. 31 **E:** Jew?[[80]](#footnote-80) Male?[[81]](#footnote-81) **D:** 540/1[[82]](#footnote-82)

לאה[[83]](#footnote-83) − *Leah*

1. **O:** [[84]](#footnote-84) **Ds:** Benjamin (12)’s daughter **F:** Epitaph, Caesarea, Sukenik **S:** *CIJ* 888 **E:** Jew?[[85]](#footnote-85) **D: –**[[86]](#footnote-86)

מיכאלה[[87]](#footnote-87) – *Mikela*

1. **O:** [[88]](#footnote-88)**/**מיכאלא[[89]](#footnote-89) **Ds: – F:** Epitaph, Beth She‘arim,catacomb 8, *CIJ* 1155 **S:** *BS* 2:122 **E:** – **D:** Pre-352[[90]](#footnote-90)

מלכה[[91]](#footnote-91)− *Malka*

1. **O:** [[92]](#footnote-92) **Ds:** Sarah (3)’s daughter,aged 13[[93]](#footnote-93) **F:** Sarcophagus, Sichem-Nablus, Berger **S:** *CIJ* 1169 **E:** Samaritan?[[94]](#footnote-94) **D: –**[[95]](#footnote-95)

מרים[[96]](#footnote-96) − *Mariam*

1. **O:** –[[97]](#footnote-97) **Ds:** Eleazar (3)’s daughter **F:** – **S:** 1. *Tulida*, 142; 2. Abu’l Fath, 177 **E:** Samaritan[[98]](#footnote-98) **D:** 4th C[[99]](#footnote-99)
2. **O:** –[[100]](#footnote-100) **Ds:** Aqub (2)’s daughter **F:** – **S:** Abu’l Fath, 161 **E:** Samaritan[[101]](#footnote-101) **D:** 3rd C[[102]](#footnote-102)
3. **O:** [[103]](#footnote-103) **Ds:** Anatolius (2)’s daughter **F:** Epitaph, Jaffa, Clermont-Ganneau **S:** *CIJ* 937 **E:** – **D:** 3rd C
4. **O:** [[104]](#footnote-104) **Ds:** – **F:** Epitaph, Caesarea, Germer-Durand **S:** *CIJ* 938 **E:** Jew?[[105]](#footnote-105) **D:** 3rd C
5. **O:** מירים[[106]](#footnote-106)/[][[107]](#footnote-107) **Ds:** – **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1019, 1020, 1021 **S:** 1. *BS* 1:8, 2. 2:9 **E:** – **D:** Pre-352[[108]](#footnote-108)
6. **O:** [[109]](#footnote-109) **Ds:** Judah (86)’s daughter, mistress[[110]](#footnote-110) **F:** Epitaph, Beth She‘arim, catacomb 25 **S:** *BS* 2:219 **E:** – **D:** Pre-352[[111]](#footnote-111)
7. **O:** – **Ds:** Yohanan (28)’s daughter **F:** Epitaph, Beth She‘arim, catacomb 20 **S:** *BS* 3:21 **E:** – **D:** Pre-352[[112]](#footnote-112)
8. **O:** [[113]](#footnote-113) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 301 **E:** Jew?[[114]](#footnote-114) **D:** 4th-7th C
9. **O:** [][][[115]](#footnote-115) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 302 **E:** Jew?[[116]](#footnote-116) **D: –**[[117]](#footnote-117)
10. **O:** [][[118]](#footnote-118) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 303 **E:** Jew?[[119]](#footnote-119) **D: –**[[120]](#footnote-120)
11. **O:** – **Ds:** – **F:** Epitaph, Zoar **S:** Naveh, *Tarbiz* 64 (1995) no. 8 **E:** – **D:** 382-452[[121]](#footnote-121)
12. **O:** [][[122]](#footnote-122) **Ds:** Elijah (6)’s wife, of Bostra[[123]](#footnote-123) **F:** Memorial inscription, Hammat Gader **S:** Di Segni, *Hammat Gader*, no. 38 **E:** Jew?[[124]](#footnote-124) **D:** 5th-6th C

צפרה[[125]](#footnote-125) − *Sipora*

1. **O:** ציפור[[126]](#footnote-126) **Ds:** Abshalom (1)’s daughter **F:** – **S:** *yGit* 5:3, 46d (Kosovsky, *Yerushalmi*, 55) **E:** – **D:** 3rd-4th C[[127]](#footnote-127)

רבקה[[128]](#footnote-128) − *Rebekah*

1. **O:** – **Ds:** Levi (5)’s wife **F:** – **S:** Cohen, *Chronicle*, 56[[129]](#footnote-129) **E:** Samaritan[[130]](#footnote-130) **D:** 3rd-4th C[[131]](#footnote-131)
2. **O:** [[132]](#footnote-132) **Ds:** Mana (8)’s mother, Rufinius (1)’s wife **F:** Epitaph, Jaffa, Savignac, Euting **S:** *CIJ* 948, 949 **E:** – **D:** 3rd C
3. **O:** – **Ds:** Phineas (17)’s wife **F:** Synagogue inscription, Na‘aran,[[133]](#footnote-133) Vincent & Carrière **S:** *CIJ* 1198 **E:** – **D: –**[[134]](#footnote-134)
4. **O:** [][[135]](#footnote-135) **Ds:** Zosimus (2)’s sister **F:** Synagogue inscription, Mount Gerizim **S:** *Gerizim* II, p. 248.**E:** Samaritan[[136]](#footnote-136) **D:** 4th-5th C

[[137]](#footnote-137)רות− *Ruth*

1. **O:** [[138]](#footnote-138) **Ds:** – **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 1061, 1065 **S:** 1. *BS* 1:69, 2. 2:48 **E:** – **D:** Pre-352[[139]](#footnote-139)

רחל[[140]](#footnote-140) − *Rachel*

1. **O:** [[141]](#footnote-141) **Ds:** Urania (2), of Esia[[142]](#footnote-142) **F:** Epitaph, catacomb 8, *CIJ* 1154 **S:** *BS* 2:121 **E:** – **D:** Pre-352[[143]](#footnote-143)

שבתית[[144]](#footnote-144) – *Shabtit*

1. **O:** סמבטי[[145]](#footnote-145) **Ds:** Archon, aged 40[[146]](#footnote-146) **F:** Epitaph, Biblos,[[147]](#footnote-147) Renan **S:** *CIJ* 869 **E:** –[[148]](#footnote-148) **D:** 385/6[[149]](#footnote-149)

שלום[[150]](#footnote-150) − *Salome*

1. **O:** [[151]](#footnote-151) **Ds:** – **F:** – **S:** Prophyry 98 **E:** Christian convert [[152]](#footnote-152)**D:** Pre-407[[153]](#footnote-153)
2. **O:** [[154]](#footnote-154) **Ds:** Esther (2)’s daughter **F:** Amulet, Beirut, Seyrig **S:** *CIJ* 874 **E:** –[[155]](#footnote-155) **D:** 5th-7th C[[156]](#footnote-156)
3. **O:** [][[157]](#footnote-157) **Ds:** Aged 22, maiden[[158]](#footnote-158) **F:** Epitaph, Tiberias, Frey **S:** *CIJ* 984 **E:** –[[159]](#footnote-159) **D: –**[[160]](#footnote-160)
4. **O:** שלמת[[161]](#footnote-161) **Ds:** Rishah (2)’s daughter **F:** Epitaphs, Beth She‘arim **S:** 1. *CIJ* 1144; 2. 1145 **E: – D:** Pre-352[[162]](#footnote-162)
5. **O:** – **Ds:** – **F:** Epitaph, Sidon,[[163]](#footnote-163) Contenau **S:** *IJO* 3, Syr15 **E:** –[[164]](#footnote-164) **D: –**[[165]](#footnote-165)
6. **O:** – **Ds:** – **F:** Sarcophagus, Tiberias **S:** Schwabe, *Yohanan Levi*, no. 1 **E:** –[[166]](#footnote-166) **D:** 3rd C
7. **O:** סלמינו[[167]](#footnote-167) **Ds:** Cosmus (2)’s mother **F:** Amulet, Hecht Museum, Haifa **S:** *AMB* no. 1 **E:** – **D: –**[[168]](#footnote-168)

שפרה[[169]](#footnote-169) − *Shiphra*

1. **O:** [][[170]](#footnote-170) **Ds:** Hananiah (55)’s mother **F:** Epitaph, Caesarea **S:** Lehmann & Holum, *CMER* 5, no. 346 **E:** Jew?[[171]](#footnote-171) **D: –**[[172]](#footnote-172)
2. **O:** שפירא[[173]](#footnote-173) **Ds:** Simon (81)’s mother **F:** Amulet, Munich, private collection **S:** *AMB* no. 14 **E:** – **D: –**[[174]](#footnote-174)

שרה[[175]](#footnote-175) − *Sarah*

1. **O:** ﻩﺮﺳ[[176]](#footnote-176)/שושנה[[177]](#footnote-177) **Ds:** Mariam (2)’s daughter **F:** – **S:** Abu’l Fath, 177 **E:** Samaritan[[178]](#footnote-178) **D:** 3rd C[[179]](#footnote-179)
2. **O:** [[180]](#footnote-180) **Ds:** – **F:** Epitaph, Jaffa, Sukenik **S:** *CIJ* 942 **E:** – **D:** 3rd C
3. **O:** [[181]](#footnote-181) **Ds:** Chairemon (1)’s daughter, aged 50[[182]](#footnote-182) **F:** Sarcophagus, Sichem-Nablus, Berger **S:** *CIJ* 1169 **E:** Samaritan?[[183]](#footnote-183) **D: –**[[184]](#footnote-184)
4. **O:** [[185]](#footnote-185) **Ds:** Sarah (3)’s daughter, virgin aged 14[[186]](#footnote-186) **F:** Sarcophagus, Sichem-Nablus, Berger **S:** *CIJ* 1169 **E:** Samaritan?[[187]](#footnote-187) **D: –**[[188]](#footnote-188)
5. **O:** [[189]](#footnote-189) **Ds:** Joseph (87)’s mother **F:** Epitaph, Beth She‘arim, catacomb 1, *CIJ* 997 **S:** *BS* 2:22 **E:** – **D:** Pre-352[[190]](#footnote-190)
6. **O:** [][[191]](#footnote-191)/[][[192]](#footnote-192) **Ds:** Quirinius (1)’s daughter **F:** Epitaphs, Beth She‘arim, catacomb 3, *CIJ* 1107, 1108 **S:** 1.*BS*2:85; 2. 2:86 **E: –** **D:** Pre**-**352[[193]](#footnote-193)
7. **O:** [[194]](#footnote-194) **Ds:** Judah (76)’s sister, Isaac (47)’s wife **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1045, 1047 **S:** 1. *BS* 2:34; 2. 2:36 **E:** – **D:** Pre-352[[195]](#footnote-195)
8. **O:** [[196]](#footnote-196) **Ds:** Nehemiah (9)’s daughter **F:** Epitaphs, Beth She‘arim, catacomb 1, *CIJ* 1007, 1085 **S:** 1. *BS* 2:66; 2. 2:68 **E:** – **D:** Pre-352[[197]](#footnote-197)
9. **O:** [[198]](#footnote-198) **Ds:** The pious[[199]](#footnote-199) **F:** Epitaph, Beth She‘arim, catacomb 13 **S:** *BS* 2:158 **E:** – **D:** Pre-352[[200]](#footnote-200)
10. **O:** [[201]](#footnote-201) **Ds:** Joseph (92)’s wife **F:** Epitaphs, Beth She‘arim, catacomb 13 **S:** 1. *BS* 2:160; 2. 2:161 **E:** – **D:** Pre-352[[202]](#footnote-202)
11. **O:** [[203]](#footnote-203) **Ds:** Theodosia (1), of Tyre[[204]](#footnote-204) **F:** Epitaph, Beth She‘arim, catacomb 21 **S:** *BS* 2:199 **E:** – **D:** Pre-352[[205]](#footnote-205)
12. **O:** [[206]](#footnote-206) **Ds:** Marcellus (1)’s daughter **F:** Epitaph, Tyre[[207]](#footnote-207) **S:** Rey-Coquais, *Tyr*, no. 164 **E:** Jew? [[208]](#footnote-208)**D: –**[[209]](#footnote-209)
13. **O:** [[210]](#footnote-210) **Ds:** – **F:** Epitaph, Caesarea **S:** Lehmann & Holum *CMER* 5, no. 263 **E:** Jew?[[211]](#footnote-211) **D: –**[[212]](#footnote-212)
14. **O:** שארה[[213]](#footnote-213) **Ds:** Natrun (1)’s mother **F:** Amulet, Nirim[[214]](#footnote-214) **S:** *AMB* no. 11 **E:** – **D:** 5th C
15. **O:** – **Ds:** Marin (3)’s mother **F:** Amulet, Irbid[[215]](#footnote-215) **S:** *MSF* nos. 27, 28 **E:** – **D: –**[[216]](#footnote-216)
16. **O:** סורה[[217]](#footnote-217) **Ds:** Sarah (17)’s daughter **F:** Amulet, Irbid[[218]](#footnote-218) **S:** *MSF* no. 30 **E:** – **D: –**[[219]](#footnote-219)
17. **O:** סרה[[220]](#footnote-220) **Ds:** Sarah (16)’s mother **F:** Amulet, Irbid[[221]](#footnote-221) **S:** *MSF* no. 30 **E:** – **D: –**[[222]](#footnote-222)

תמר[[223]](#footnote-223) − *Tamar*

1. **O:** – **Ds:** – **F:** – **S:** *yMeg* 3:2, 74a (Kosovsky, *Yerushalmi*, 682) **E:** – **D:** 3rd C[[224]](#footnote-224)

1. Biblical, Exod 6:23. אלישבע was Aaron’s wife. [↑](#footnote-ref-1)
2. The owner of the amulet reports that he found it in a field near Nazereth. [↑](#footnote-ref-2)
3. Biblical, e.g. Esth 2:7. אסתר was the queen who gave her name to the biblical book. [↑](#footnote-ref-3)
4. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. Although this form is not recorded elsewhere, this is obviously the name intended. [↑](#footnote-ref-4)
5. North-east of Damascus. [↑](#footnote-ref-5)
6. 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 her son, Tanḥum, was clearly Jewish, see Introduction 6.2.2.4. [↑](#footnote-ref-6)
7. For this form see vol. 3, under Aster G/F, p. 407. [↑](#footnote-ref-7)
8. The inscription is accompanied by the Hebrew word שלום (peace), see vol. 3, Introduction 6.2, pp. 33-4. [↑](#footnote-ref-8)
9. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-9)
10. For this form see vol. 3, under Asteria G/F, p. 407. [↑](#footnote-ref-10)
11. See previous note. [↑](#footnote-ref-11)
12. The decision to list this person as female is based on the fact that the name was more common for females, but the male  is also recorded. [↑](#footnote-ref-12)
13. The epitaphs are bilingual – Hebrew and Greek. The Hebrew (*BS* 1:126) has אסתר. So in the Greek (*BS* 2:88). Although this form is not recorded elsewhere, this is obviously the name intended. [↑](#footnote-ref-13)
14. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-14)
15. Although this form is not recorded elsewhere, this is obviously the name intended. [↑](#footnote-ref-15)
16. See above, n. 12. [↑](#footnote-ref-16)
17. For this form see vol. 3, under Esther (3) B/F, p. 175. [↑](#footnote-ref-17)
18. In Greek –  (in Lebanon). On such designations see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-18)
19. See above, n. 12. [↑](#footnote-ref-19)
20. For this form see vol. 3, under Aster G/F, p. 407. [↑](#footnote-ref-20)
21. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-21)
22. The inscription is dated to 380 years after the destruction, see Introduction 7.5.2.1. [↑](#footnote-ref-22)
23. Though not recorded elsewhere, I assume this is the name intended. [↑](#footnote-ref-23)
24. In Greek – . [↑](#footnote-ref-24)
25. Reading reconstructed by editor, see above, n. 15. [↑](#footnote-ref-25)
26. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. The city of Caesarea included a mixed population of Jews pagans and Christians, see Introduction 6.2.1.2. [↑](#footnote-ref-26)
27. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-27)
28. The inscription is dated to 398 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-28)
29. On the additional י as a dialect variant see vol 4, Introduction 2.3.5.2, p. 13. This may be a transliteration of the name back from the Greek into Jewish characters, see Introduction 2.2. [↑](#footnote-ref-29)
30. In the Golan, north east of the Sea of Galilee. [↑](#footnote-ref-30)
31. In the north-western Negev. [↑](#footnote-ref-31)
32. Biblical, e.g. Judg 4:4. דבורה was an important prophetess and judge. [↑](#footnote-ref-32)
33. In LXX the name is transliterated  (H & R Suppl. 51). In Josephus . This is somewhere in the middle, see vol. 1, Introduction 2.1.1 and 2.1.1.1, pp. 17-8. [↑](#footnote-ref-33)
34. In Greek – .On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-34)
35. The inscription is accompanied by a menorah, see vol. 3, Introduction 6.3.1, p. 35. [↑](#footnote-ref-35)
36. Biblical, e.g. Gen 30:21. דינה was Jacob’s daughter. [↑](#footnote-ref-36)
37. One of the forms in which this name was transliterated into Greek in translations of the Bible, see H & R Suppl. 51. [↑](#footnote-ref-37)
38. Located on the northern shore of the Sea of Galilee. [↑](#footnote-ref-38)
39. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-39)
40. Biblical, e.g. Gen 16:1. הגר was Abraham’s concubine. [↑](#footnote-ref-40)
41. In LXX the transliteration of this name is . Josephus has , see vol. 1, Introduction 2.1.1 and 2.1.1.1, pp. 17-8. However the suffix here looks like it is a transformation of a Latin genitive case ending, see vol. 3, Introduction 2.4.2.2.1, p. 18. [↑](#footnote-ref-41)
42. Kibbutz south of the Sea of Galilee. [↑](#footnote-ref-42)
43. Jewishness may be suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. Also, on how exact the name is see above, n. 2. [↑](#footnote-ref-43)
44. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-44)
45. Biblical, e.g. 1 Sam 1:2. חנה was the prophet Samuel’s mother. [↑](#footnote-ref-45)
46. So in Syriac, *ROC*1/9 (1904) 88, see vol. 4, Introduction 2.8.1, pp. 18-9. In Hebrew this would read אנא. Te name seems like a transliteration back into Semiic chatacters from the Greek form of the name see Introduction 2.2. [↑](#footnote-ref-46)
47. So in Coptic, *ROC*1/9 (1904) 320, see vol. 1, Introduction 2.8.4, p. 31. In Greek this would read For this form see vol. 3, under Hannah (1) B/F, p. 177. [↑](#footnote-ref-47)
48. The text describes her son’s conversion, elevation to the bishophood and subsequent martyrdom at the hands of Julian the apostate. She is also described as accepting his faith. [↑](#footnote-ref-48)
49. This is a famous legend. [↑](#footnote-ref-49)
50. These are the years of Helena’s visit to Jerusalem, see Introduction 7.1. [↑](#footnote-ref-50)
51. On sages in this family being called after their mothers see Ilan, *Silencing the Queen*, 254-5. [↑](#footnote-ref-51)
52. Her son was a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-52)
53. Although told in BT, the aim of this story is demonstrate the behaviour of the “great ones” of the Land of Israel (תקיפי דארעא דישראל), see Introduction 5.1.3.2.1. [↑](#footnote-ref-53)
54. Although mentioned only in BT, she is the wife of a Palestinian rabbi. [↑](#footnote-ref-54)
55. Her husband is a contemporary of Rabbi Yonah (2)’s son, see Introduction 7.4.3. [↑](#footnote-ref-55)
56. See above, n. 3. [↑](#footnote-ref-56)
57. My reading. The editor read []. For this form see vol. 3, under Hannah (3) B/F, p. 177. [↑](#footnote-ref-57)
58. See above, n. 3. [↑](#footnote-ref-58)
59. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-59)
60. See above, n. 3. [↑](#footnote-ref-60)
61. In Greek, in Jewish characters – קירא. On this title see Introduction 3.1.3.2. [↑](#footnote-ref-61)
62. See above, n. 15. [↑](#footnote-ref-62)
63. For this form see vol. 1, under Hannah (1) B/F, p. 240. [↑](#footnote-ref-63)
64. In Greek – . On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-64)
65. 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-65)
66. The inscription is dated, according to the era of the Province of Arabia, see Introduction 7.5.2.2. [↑](#footnote-ref-66)
67. For this form see vol. 3, under Hannah (6) B/F, p. 177. [↑](#footnote-ref-67)
68. In Greek – . [↑](#footnote-ref-68)
69. East of Tel Aviv. [↑](#footnote-ref-69)
70. Jewishness suggested based on both names. Usually this would not be enough, but her father’s name,  in this form, rather than Mathias, would be typically Jewish (Introduction 6.2.2) and the provenance of these people (Beit She‘arim) also suggests Jewishness, see Introduction 5.2.2.2). [↑](#footnote-ref-70)
71. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-71)
72. The inscription is dated to 369 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-72)
73. יוחנה is the feminine form of the biblical יוחנן. It is, however, never mentioned in the Bible. For female names derived from male names see vol. 3, Introduction 1.1.2.1, p. 6. [↑](#footnote-ref-73)
74. For this form see vol. 1, under Joanna (6) S-H/F, p. 420. [↑](#footnote-ref-74)
75. Although mentioned only in BT, she is associated in this tradition with Rabbi Yohanan (1), and see Introduction 5.1.3.2.3. [↑](#footnote-ref-75)
76. She is mentioned in a tradition cited by Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-76)
77. The inscription is dated to 286 years after the destruction of the Temple, see Introduction 7.5.2.1. [↑](#footnote-ref-77)
78. For this form see vol. 1, under Joanna (7) S-H/F, p. 420. [↑](#footnote-ref-78)
79. In Greek – . On such designations see Introduction 3.1.3.3. [↑](#footnote-ref-79)
80. The inscription contains the formula  (one God), but bears no Christian markers, see Introduction 6.1.6 [↑](#footnote-ref-80)
81. Jarry translates   with “Jean et Marcien mâitres d’oeuvre ont fait.” According to him the orthographie is “extrêmement fantaisiste,” interpreting the names as those of two males. However, this is unlikely. [↑](#footnote-ref-81)
82. The inscription is dated according to the Seleucid era, see Introduction 7.5.4.1. [↑](#footnote-ref-82)
83. Biblical, e.g. Gen 29:16. לאה was Jacob’s first wife. [↑](#footnote-ref-83)
84. The form of this name in LXX is , see H & R Suppl 101. On the interchange of  and  see vol. 1, Introduction 2.3.2, p. 21. [↑](#footnote-ref-84)
85. 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-85)
86. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-86)
87. מיכאלה is the feminine form of the biblical מיכאל (e.g. Num 13:13). It is, however, never mentioned in the Bible, and thus not counted as biblical. For female names derived from male names see vol. 3, Introduction 1.1.2.1, p. 6. [↑](#footnote-ref-87)
88. The epitaph is bilingual. So in the Greek. We may be certain this is the name intended here because of the Hebrew parallel. [↑](#footnote-ref-88)
89. The epitaph is bilingual. So in the Hebrew. On the replacement of the ה suffix with א see vol. 1, Introduction 2.4.2.7, p. 26. [↑](#footnote-ref-89)
90. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-90)
91. Biblical, e.g. Num 26:33. [↑](#footnote-ref-91)
92. This is how this name is spelt in LXX, see H & R Suppl. 111. [↑](#footnote-ref-92)
93. In Greek – (). On these see details vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-93)
94. The location of the find suggests this, but see Introduction 6.1.5. [↑](#footnote-ref-94)
95. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-95)
96. Biblical, e.g. Exod 15:20. מרים was Moses’ sister. [↑](#footnote-ref-96)
97. In the Samaritan script, see Introduction 2.5.1. [↑](#footnote-ref-97)
98. These are Samaritan chronicle, see Introduction 5.1.2.1. All the persons mentioned in them, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-98)
99. Chronology calculated roughly according to the *Tulida*, see Introduction 7.2.1. [↑](#footnote-ref-99)
100. See above, n. 2.. [↑](#footnote-ref-100)
101. See above, n. 3. [↑](#footnote-ref-101)
102. See above, n. 4. [↑](#footnote-ref-102)
103. On this form see vol. 3, under Mariam (12) B/F, p. 180. [↑](#footnote-ref-103)
104. See previous note. [↑](#footnote-ref-104)
105. Jewishness may be suggested based on names found on 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-105)
106. So in *BS* 1:8 in Hebrew. On the additional י as a dialect variant see vol 4, Introduction 2.3.5.2, p. 13. [↑](#footnote-ref-106)
107. So in *BS* 2:9 in Greek. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see vol. 1, under Mariam (1) B/F, p. 242. On the double consonant  see vol. 1, Introduction 2.3.4, p. 22. [↑](#footnote-ref-107)
108. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-108)
109. For this form see vol. 1, under Mariam (11) B/F, p. 242. [↑](#footnote-ref-109)
110. In Greek – . On this title see Introduction 3.1.3.2. [↑](#footnote-ref-110)
111. See above, n. 13. [↑](#footnote-ref-111)
112. See above, n. 13. [↑](#footnote-ref-112)
113. See above, n. 8. [↑](#footnote-ref-113)
114. See above, n. 10. [↑](#footnote-ref-114)
115. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 8. [↑](#footnote-ref-115)
116. See above, n. 10. [↑](#footnote-ref-116)
117. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-117)
118. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 8. [↑](#footnote-ref-118)
119. See above, n. 10. [↑](#footnote-ref-119)
120. See above, n. 22. [↑](#footnote-ref-120)
121. The inscription is dated to the destruction of the Temple, but is unclear at this point. According to the 7 year cycle that is also documented on the inscription, this could be either 312 or 382, see Introduction 7.5.2.1. [↑](#footnote-ref-121)
122. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. On this form see above, n. 8. [↑](#footnote-ref-122)
123. In Greek – []. On Bostra see Introduction 3.2.1. [↑](#footnote-ref-123)
124. Jewishness suggested by Di Segni, based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-124)
125. Biblical, e.g. Exod 2:22. Sipora was Moses’ wife. [↑](#footnote-ref-125)
126. The י here has a vowel function, see vol. 4, Introduction 2.3.5.2, p. 13. The fall of the ה is inexplicable.. [↑](#footnote-ref-126)
127. She is mentioned in association with Eleazar (8), see Introduction 7.4.3. [↑](#footnote-ref-127)
128. Biblical, e.g. Gen 22:23. רבקה was Isaac’s wife. [↑](#footnote-ref-128)
129. Stenhouse claims that she is also mentioned in Abu’l Fath*,* 161, but I was not able to read her name in the Arabic. [↑](#footnote-ref-129)
130. This is a Samaritan chronicle, see Introduction 5.1.2. All the persons mentioned in it, unless otherwise stated, are Samaritans, see Introduction 6.1.2. [↑](#footnote-ref-130)
131. These are the dates of Baba Rabba (Bebai [1]). She is his contemporary, see Introdution 7.2.3. [↑](#footnote-ref-131)
132. For this form see vol. 3, under Rebecca (1) B/F, p. 185. [↑](#footnote-ref-132)
133. North of Jericho. [↑](#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. Reading reconstructed by the editor, see vol. 3, Introduction 2.1. For this form see vol. 3, under Rebecca (6) B/F, p. 185. [↑](#footnote-ref-135)
136. This is a Samaritan synagogue, see Introduction 6.1.4. [↑](#footnote-ref-136)
137. Biblical, e.g. Ruth 1:4. רות is the Moabite woman who gave the book the name. [↑](#footnote-ref-137)
138. In LXX her name is recorded as , see H & R Suppl. 131. The additional  may be a scribal error, see vol. 3, Introduction 2.8.1, p. 20. [↑](#footnote-ref-138)
139. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-139)
140. Biblical, e.g. Gen 29:6. רחל was Jacob’s beloved wife. [↑](#footnote-ref-140)
141. This is an unusual form but the intention is clear. Either the  has fallen (as in vol. 1, under Rachel (1), B/F, p. 248), as a result of a scribal error, see vol. 3, Introduction 2.8.2, p. 20, or this is a nother dialect, indicating the decline of the laryngeals, see vol. 1, Introduction 2.5.1, p. 28. [↑](#footnote-ref-141)
142. In Greek – . Probably biblical Ezion-Geber, according to the editors. On this sort of designation see vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-142)
143. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-143)
144. שבתית is the feminine form of the biblical שבתאי (e.g. Ezra 10:15). It is, however, never mentioned in the Bible. It was probably invented in post-biblical times, see vol. 3, Introduction 1.1.2.1, p. 6. [↑](#footnote-ref-144)
145. On the form סמבטי see vol. 3, Under Shabtai (113) B/M, p. 152. This is the Greek form of this name, transliterated back into Hebrew, see Introduction 2.2. [↑](#footnote-ref-145)
146. In Hebrew – [אר]כונית, [אר]בעים שנ[ה]. On this title as the feminine for archon, and its implications see D. Stoekel Ben Ezra, “A Jewish Archontess: Remarks on an Epitaph from Byblos,” *ZPE* 169 (2009) 287-93. On the age details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-146)
147. In Lebanon. [↑](#footnote-ref-147)
148. The inscription is in Hebrew characters, see vol. 3, Introduction 6.2, pp. 33-4. [↑](#footnote-ref-148)
149. According to *IJO* 3, Syr30 the inscription is dated to the destruction of the Temple, see Introduction 7.5.4.1. [↑](#footnote-ref-149)
150. In the Bible שלום is recorded only as a man’s name (one of the last kings of Israel, e.g. 2 Kgs 15:10). [↑](#footnote-ref-150)
151. Although it is very remote from the original, I assume this is the name intended. [↑](#footnote-ref-151)
152. She is described in this text as choosing to convert to Christianity (*ibid*.,100) which suggests that to begin with she was not Christian. With such a name (translated in the text to Greek as  – peace, *ibid.*, 98) living in Gaza in Palestine, she was initially probably Jewish. [↑](#footnote-ref-152)
153. The calculation was made by the editor of this document. [↑](#footnote-ref-153)
154. For this form see vol. 1, under Salome (1) B/F, p. 249. On the interchange of  and  see vol. 1, Introduction 2.3.3.1, p. 22. [↑](#footnote-ref-154)
155. The inscription is accompanied by the Hebrew word שלום (peace), see vol. 3, Introduction 6.2, pp. 33-4. [↑](#footnote-ref-155)
156. I have inserted these dates when editors claimed the composition or find was Byzantine, see Introduction 7.5.5. [↑](#footnote-ref-156)
157. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see vol. 1, under Salome (1) B/F, p. 249. [↑](#footnote-ref-157)
158. In Greek – [][]. On these details see vol. 3, Introduction 3.1, p. 21. On the description see Introduction 3.1.3.7.2. [↑](#footnote-ref-158)
159. Jewishness indicated by name, see Introduction 6.2.2. [↑](#footnote-ref-159)
160. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-160)
161. This is an unusual transliteration of this name, but see  in vol. 1, under Salome (10), B/F, p. 249. On this feminine suffix see vol. 1, Introduction 2.4.4.1, pp. 27-8. [↑](#footnote-ref-161)
162. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-162)
163. In Lebanon. [↑](#footnote-ref-163)
164. The editor suggested this was a blessing, but see Ilan *Silencing the Queen*, 261-75. [↑](#footnote-ref-164)
165. See above, n. 11. [↑](#footnote-ref-165)
166. The editor thinks this is a blessing, but it could also be the name of the deceased, see Ilan, *Silencing the Queen*, 261-75. [↑](#footnote-ref-166)
167. I assume this is the Greek form of this name, transliterated back into Hebrew, see Introduction 2.2. [↑](#footnote-ref-167)
168. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-168)
169. Biblical, Exod 1:15. שפרה was a Jewish midwife at the time of the Exodus. [↑](#footnote-ref-169)
170. Reading reconstructed by editor, see vol. 3, Introduction 2.1, p. 11. For this form see vol. 1, under Shiphra (9), p. 254. [↑](#footnote-ref-170)
171. 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-171)
172. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-172)
173. For this form see vol. 1, under Shiphra (3) B/F, p. 254. [↑](#footnote-ref-173)
174. See above, n. 4. [↑](#footnote-ref-174)
175. Biblical, e.g. Gen. 17:15. שרה was Abraham’s wife. [↑](#footnote-ref-175)
176. In Arabic, see Introduction 2.5.2. In Hebrew this would read שרה. [↑](#footnote-ref-176)
177. So according to Adler & Séligsohn, *REJ* 45 (1902) 232. For this name see under Susanna S-H/F. [↑](#footnote-ref-177)
178. 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-178)
179. Chronology calculated roughly according to the *Tulida*, see Introduction 7.2.1. [↑](#footnote-ref-179)
180. For this form see vol. 1, under Sarah (6) B/F, p. 255. [↑](#footnote-ref-180)
181. For this form see vol. 1, under Sarah (1) B/F, p. 254. [↑](#footnote-ref-181)
182. In Greek – (). On these details see vol. 3, Introduction 3.1, p. 21. [↑](#footnote-ref-182)
183. The location of the find suggests this, but see Introduction 6.1.5. [↑](#footnote-ref-183)
184. The inscription is not dated. Late antique date presumed, see vol. 3, Introduction 8.3, p. 60. [↑](#footnote-ref-184)
185. See above, n. 7. [↑](#footnote-ref-185)
186. In Greek – ()().On these details see vol. 3, Introduction 3.1, p. 21. On the designation see Introduction 3.1.3.7.2. [↑](#footnote-ref-186)
187. See above, n. 9. [↑](#footnote-ref-187)
188. See above, n. 10. [↑](#footnote-ref-188)
189. See above, n. 6. [↑](#footnote-ref-189)
190. This is the year in which Beth She‘arim was destroyed, see Introduction 7.5.1. [↑](#footnote-ref-190)
191. So in *BS* 2:85. Reconstructed by the editor. For this form see above, n. 6. [↑](#footnote-ref-191)
192. So in *BS* 2:86. See previous note [↑](#footnote-ref-192)
193. See above, n. 16. [↑](#footnote-ref-193)
194. See above, n. 6. [↑](#footnote-ref-194)
195. See above, n. 16. [↑](#footnote-ref-195)
196. See above, n. 6. [↑](#footnote-ref-196)
197. See above, n. 16. [↑](#footnote-ref-197)
198. See above, n. 6. [↑](#footnote-ref-198)
199. In Greek – . On such designations see Introduction 3.1.3.7.1. [↑](#footnote-ref-199)
200. See above, n. 16. [↑](#footnote-ref-200)
201. See above, n. 6. [↑](#footnote-ref-201)
202. See above, n. 16. [↑](#footnote-ref-202)
203. See above, n. 6. [↑](#footnote-ref-203)
204. In Greek – . On such designations vol. 1, Introduction 3.2.6, p. 34. [↑](#footnote-ref-204)
205. See above, n. 16. [↑](#footnote-ref-205)
206. For this form see vol. 1, under Sarah (5) B/F, p. 255. [↑](#footnote-ref-206)
207. In southern Lebanon. [↑](#footnote-ref-207)
208. Jewishness suggested based on name, but see vol. 3, Introduction 6.6.7, p. 52. [↑](#footnote-ref-208)
209. See above, n. 10. [↑](#footnote-ref-209)
210. See above, n. 32. [↑](#footnote-ref-210)
211. See above, n. 34. [↑](#footnote-ref-211)
212. See above, n. 10. [↑](#footnote-ref-212)
213. On the additional א as a dialect variant see vol 4, Introduction 2.3.5.3, p. 13. [↑](#footnote-ref-213)
214. In the north-western Negev. [↑](#footnote-ref-214)
215. In Jordan. [↑](#footnote-ref-215)
216. See above, n. 10. [↑](#footnote-ref-216)
217. For this form see vol. 1, under Sarah (2) B/F, p. 254. On the additional ו as a dialect variant see vol 4, Introduction 2.3.5.1, p. 13. [↑](#footnote-ref-217)
218. See above, n. 41. [↑](#footnote-ref-218)
219. See above, n. 10. [↑](#footnote-ref-219)
220. For this form see vol. 1, under Sarah (2) B/F, p. 254. This may be a transliteration back from the Greek into Jewish characters, see Introduction 2.2. [↑](#footnote-ref-220)
221. See above, n. 41. [↑](#footnote-ref-221)
222. See above, n. 10. [↑](#footnote-ref-222)
223. Biblical, e.g. Gen 38:6. תמר was Judah’s daughter-in-law and mother of his children. [↑](#footnote-ref-223)
224. She is a contemporary of Rabbi Abbahu (1), who is a contemporary of Rabbi Yohanan (1), see Introduction 7.4.1. [↑](#footnote-ref-224)