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## **Elijah's Cave on Mount Carmel and its Inscriptions**

### Part III

#### Introduction

Most of the epigraphic corpus in Elijah's Cave is discussed in the present article. The previous article dealt with 22 Greek inscriptions, out of the 170 engraved on the west and east walls,<sup>1</sup> together with 9 Hebrew inscriptions, consisting of Jewish personal names, most probably of Jews from Acre/Acco who visited the Cave in the 18th and 19th centuries.<sup>2</sup> In addition to the Greek inscriptions in the present article, a Hebrew inscription (No. 91) of a Jew from Acre/Acco, as well as a Latin one (No. 28) are included. The *onomasticon* consists of Greek names, as well as Latin and Semitic ones in Greek transliteration or transcription. Some Greek and Latin names were adopted by Jews and were in use among them.

Some of the inscriptions are fragmentary or incomplete. Accordingly, an attempt has been made to restore them, either on the basis of the syntax or of the prefix/suffix of the proper names, in order to decipher and understand them. Despite the difficulties, the research was highly stimulating and intellectually challenging.

In order to examine the frequency and dissemination of the discussed proper names, a comprehensive comparative study was carried out with names featuring in Antiquity and Late Antiquity.

<sup>1</sup> The present article is a continuation of Parts I and II, published in the Michele Piccirillo memorial volume (see Ovadiah and Pierri 2012).

<sup>2</sup> See Buckingham 1821: 120-121; see also below, inscription No. 91 and No. 101.

## The Inscriptions

### *Inscription No. 2 (Fig. 1)*

The inscription (25 × 37 cm) consists of two fragmentary lines, difficult to complete. The script is regular but not uniform; the Ω is round, but the ligature of T and C is square.

1. [. υ]αι
2. τσωνριω

Lines 1-2: Incomplete and unidentifiable. The letters T and C in line 2 are joined together, forming a ligature.

### *Inscription No. 3 (Fig. 1)*

The inscription is enclosed within a rectangular frame (39 × 59 cm) and consists of five fragmentary lines, difficult to complete. The script is regular but not uniform and the letters are round.

1. ος
2. ομ
3. Ὀρ[ύ]ας / Ὀρ[τ]ας μνη[σ]θη̅̅̅ *Oryas / Ortas remembered be*
4. θη[. .] νρσ[ο]ο[.]
5. διλιω[. . . .]

Lines 1-2: The preserved letters possibly belong to another inscription.

Line 3: Ὀρ[ύ]ας / Ὀρ[τ]ας μνη[σ]θη̅̅̅.- The completion of this word seems to be a masculine Greek proper name in the nominative case, either Ὀρούας or Ὀρτάς / Ὀρτᾶς. The name Ὀρούας appears infrequently in Crete from the Late Classical through the Hellenistic and up to the Roman period,<sup>3</sup> and in Peloponnese (Argolis) in the 3rd century BCE.<sup>4</sup> On the other hand, the name Ὀρτάς, also infrequent, occurs in Thessaly (Demetrias) in the 3rd century BCE<sup>5</sup> and in Coastal Asia Minor (Lydia) in the 2nd century CE,<sup>6</sup> but appears too as Ὀρτᾶς in Macedonia in the second half of the 1st century CE.<sup>7</sup> The completion of the formula μνη[σ]θη̅̅̅ is certain.

Line 4: The letters N and P are joined together, forming a ligature.

<sup>3</sup> See *LGPNI*: 354.

<sup>4</sup> See *LGPNI* IIIA: 346.

<sup>5</sup> See *LGPNI* IIIB: 329.

<sup>6</sup> See *LGPNI* VA: 348.

<sup>7</sup> See *LGPNI* IV: 264.

*Inscription No. 4* (Figs. 2-3)

The inscription (39 × 59 cm) consists of five lines, difficult to complete. The script is regular but not uniform and some letters, such as E, Θ, O, C and Φ, are oval/round, except for the letter C in the ligature in line 2.

- |                       |                                      |
|-----------------------|--------------------------------------|
| 1. Μνη[σ]θῆ           | <i>Remembered be</i>                 |
| 2. Μνη[σ]θῆ ὀπφ       | <i>Remembered be</i>                 |
| 3. ωαιου              |                                      |
| 4. αοο[.] [μνησ]-     | . . . . you will be remem-           |
| 5. θήση εὐ[τύ]χ[(ε)ι] | <i>bered (and) succeed/be happy.</i> |

Lines 4-5: [Μνησ]θήση.- Second person singular, future indicative passive of μμνήσσω.<sup>8</sup>

Three formulae appear in this inscription: μνησθῆ in lines 1-2, μνησθήση in lines 4-5 and εὐτύχει in line 5;<sup>9</sup> all in the imperative case. The letters H and C (the latter, square in form) in line 2 are joined together, forming a ligature. Interestingly, the formula μνησθῆ appears twice, on consecutive lines. Unfortunately, the names have not survived in lines 2-4 and it is difficult to restore them from the letters that have survived.

*Inscription No. 5A*

Empty *tabula ansata* (16 × 29 cm).

*Inscription No. 6*

The inscription was enclosed in a rectangular frame (40 × 59 cm) and consists of four lines, of which only two letters of the formula μν[ησθῆ] (*remembered be*) in line 1 have survived.

*Inscription No. 6A*

Empty rectangular frame (29 × 36 cm).

<sup>8</sup> Liddell *et alii* 1973: 1135, s.v. “μμνήσσω”.

<sup>9</sup> This formula also appears in inscriptions Nos. 33, 38, 86, 87, 95, 101, 106, 129, 146.

*Inscription No. 7* (Figs. 2, 4)

The inscription is enclosed in a rectangular frame (21 × 23 cm) and consists of five lines.

The script is regular but not uniform and some letters, such as E, Θ, O, C and Φ, are oval/round. Two ligatures appear in line 2. The inscription in question is later than inscription No. 8, since the last three letters in line 5 were engraved above No. 8.

1. Μνησθῆ Φιο[.]	<i>Remembered be Phio[.]</i>
2. τιαννω κέ οιν	<i>tianno and oin</i>
3. μες κέ οί	<i>mes and</i>
4. ἀδελφοί	<i>his</i>
5. ἀύτο[ύ. .]	<i>brothers [. .].</i>

Line 1: Μνησθῆ Φιο[.].- The formula was engraved twice in two different ways: a. the earlier one – μνησθ; b. the later one – the formula was completed by adding M and N in smaller letters over the previous, earlier, M; the earlier N had become H and C was added after it and over the previous, earlier, H; the previous, earlier, C had become Θ. The incomplete word Φιο[.] is probably part of a proper name.<sup>10</sup>

Lines 2-3: τιαννω κέ.- The letters A and N, N and Ω, in the unidentifiable word τιαννω, are joined together, forming two ligatures. Κέ is engraved incorrectly instead of κ<αί> (= and), a common mistake in Greek inscriptions, especially in the Roman and early Byzantine periods. The same mistake appears in inscriptions Nos. 37 and 108. Between lines 1 and 2, 2 and 3, as well as 3 and 4, the following obscure inscription is engraved: θψμλουνηκτμτος. This inscription seems to be the earlier one, engraved in a shallow manner; later on, a monumental inscription, in deeper engraving, was added over it.

*Inscription No. 8* (Figs. 2, 4)

The inscription (19 × 27 cm) consists of four lines. The letters C and Θ are square.

1. . . . ε[. . . .]	
2. [μν]ησθῆ	<i>remembered be</i>
3. Γα-	<i>Ga-</i>
4. ἰα	<i>ia.</i>

<sup>10</sup> For a different reading of this inscription, cf. *LJN* II: 409 and 544; Φιο[.] is regarded as a proper name: Φιό[ς].

Line 2: [Mv]ησθῆ.- Based on the preserved letters, it can be assumed that the word is the formula μνησθῆ, which frequently features in the Greek inscriptions found in Elijah's Cave. The letters C, Θ and H are curiously joined together, forming a ligature.

Lines 3-4: Γαῖα or Γαία.- An uncommon feminine Greek or Latin personal name respectively in the nominative. In Greek, the name is a poetic form of γῆ.<sup>11</sup> In Latin it is probably the feminine counterpart of Γαίος (Gaius) in Greek transliteration.<sup>12</sup>

*Inscription No. 9 (Fig. 2)*

The inscription is enclosed in a rectangular frame (20 × 25 cm) and consists of three fragmentary lines. The inscription is illegible. The letters E, O and P are square.

1. οκ
2. ραοκ
3. ερ

Between lines 1 and 2 there is an interspace, which may be interpreted in two ways: a. engraving of two different inscriptions; b. engraving of one inscription of which the letters between lines 1 and 2 were effaced, but the similar shape of the letters may suggest that it is one inscription.

Line 2: the letters O and K seem to form a ligature.

*Inscription No. 10A (Fig. 2)*

The inscription consists of three fragmentary lines. The script is regular and the letters Θ, M and O are oval/round; C tends to a square form.

- |             |                       |
|-------------|-----------------------|
| 1. Δόμ      | <i>Dom</i>            |
| 2. αν       | <i>an</i>             |
| 3. [μνη]σθῆ | <i>remembered be.</i> |

Line 1: Δομ.- This fragmentary word perhaps constituted a familiar masculine or feminine Latin name in the nominative case, in Greek transliteration, namely Δόμ(νος) or Δόμ(να). If the completion is correct as a masculine name,

<sup>11</sup> See Liddell *et alii* 1973: 335, s.v. "Γαία".

<sup>12</sup> See Lewis and Short 1951: 799, s.v. "Gaius". For Γαῖα, see *LGPN VA*: 105 (Coastal Asia Minor – Lydia, 2nd century CE).

it prevailed in the Aegean island of Kos<sup>13</sup> and in various geographical regions of Coastal Asia Minor (Pontos to Ionia)<sup>14</sup> in the Roman (1st-3rd centuries CE) and early Byzantine periods. The name Δόμνος appears too in a tombstone found in Kafr Nafâkh in the Golan Heights.<sup>15</sup> Δόμνα, the feminine counterpart, occurs in Coastal Asia Minor (Bithynia, Ionia, Mysia and Pontos), Wadi Haggag in Sinai and Egypt<sup>16</sup> in the Roman (1st-3rd centuries CE) and early Byzantine periods. The name was adopted by Jews.<sup>17</sup>

Line 2: αν.- Obscure, but the engraver possibly engraved αν instead of να. If this suggestion is correct, lines 1-2 form the name Δόμνα.

Line 3: [μνη]σθη.- Interestingly, the formula, whose completion is certain, was engraved at the end of the inscription.

*Inscription No. 11 (Fig. 2)*

The inscription (21 × 49 cm) consists of three fragmentary lines. The script is regular and uniform and the letters P, C and Φ are round in shape. It is difficult to complete.

1. καὶ	<i>and</i>
2. Πρισ	<i>Pris</i>
3. α(.)λ	<i>a(.)/l</i>

Line 2: Πρισ.- This seems to be a part of a proper masculine or feminine name, such as Πρίσκα, Πρισκιανή, Πρισκιανός, Πρισκίλλα, Πρισκιλλιανός and Πρίσκος.<sup>18</sup>

Line 3: α(.)λ.- Obscure, but perhaps these letters are the continuity of Πρισ-.

*Inscription No. 12 (Fig. 5)*

The inscription (25 × 40 cm) consists of three incomplete lines. The script is regular and rather uniform and the letters Θ and C are oval/round.

1. Μν[ησθη] . . . . . ]	<i>Remembered be [ . . . . . ]</i>
2. Μν[ησθη] . . . . . ]	<i>Remembered be [ . . . . . ]</i>
3. Μ[νησθη] . . . . . ]	<i>Remembered be [ . . . . . ]</i>

<sup>13</sup> *LGN I*: 142.

<sup>14</sup> *LGN VA*: 147.

<sup>15</sup> Gregg and Urman 1996: 137 (No. 108).

<sup>16</sup> Negev 1977: 50 (No. 188) and n. 155 (Δόμνα).

<sup>17</sup> See *LJN II*: 301; *LJN III*: 580 (Δόμνη).

<sup>18</sup> *LGN I*: 387; *LGN VA*: 380.

If the completion of lines 2-3 is correct, the formula  $\mu\eta\sigma\theta\hat{\eta}$  (*remembered be*) is curiously repeated three times, at the beginning of each line. Thus, it can be assumed that after each formula a proper name was engraved, but these have not survived.

*Inscription No. 13* (Fig. 5)

This incomplete inscription is enclosed in a rectangular frame (11 × 12 cm) and consists of three lines. The script is regular and the letters  $\Theta$  and C are oval/round. The letter M is rather monumental.

- |  |                              |
|--|------------------------------|
| 1. $M\eta\sigma\theta[\hat{\eta} \dots]$ | <i>Remembered be</i> [. . .] |
| 2. $\eta[\dots]$                         |                              |
| 3. $[\dots]$                             |                              |

Only the first line with the formula  $\mu\eta\sigma\theta[\hat{\eta}]$  has survived. The C, between H and  $\Theta$ , was not engraved on the same level as the other letters, probably having been forgotten and added later.

*Inscription No. 14* (Fig. 5)

The one-line inscription is enclosed in a rectangular frame (28 × 37 cm). The script is regular. The size of the frame is disproportional in relation to a one-word inscription. Perhaps the intention was to engrave a longer inscription, but for various reasons this was not implemented.

$\Delta\acute{\iota}\omicron\nu\delta\eta$                       *Dionde*

Unknown as a proper name.

*Inscription No. 14A* (Fig. 5)

The fragmentary inscription is enclosed in a rectangular frame (25 × 45 cm) and consists of four(?) lines.

- |   |                         |
|---|-------------------------|
| 1. $[M\eta\sigma\theta]\hat{\eta} \Delta\omicron$ | <i>Remembered be Do</i> |
| 2. $[\dots]\upsilon [\dots]$                      |                         |
| 3. $[\dots]\upsilon \upsilon [ ]$                 |                         |
| 4. $[ ]$  |                         |

The first line probably contained the formula  $\mu\eta\sigma\theta\eta$  and a proper name of which only the first two letters have survived.

*Inscription No. 15 (Fig. 5)*

The inscription was probably enclosed in a rectangular frame (19 × 33 cm) and consists of four lines, of which only the first one has survived. The script is regular and the letters O and C are round.

- |                           |                  |
|---------------------------|------------------|
| 1. Μνησισο[ς]             | <i>Mnesio[s]</i> |
| 2. [                    ] |                  |
| 3. [                    ] |                  |
| 4. α[. . . . . ]          |                  |

Line 1: Μνησισο[ς].- It seems to be a masculine Greek name, but one that is unknown. It should be noted that Μνησ- is the initial part of many Greek names.<sup>19</sup> A shortened Greek name and very close to that in question is Μνήσις, which prevailed in the Hellenistic period.<sup>20</sup>

*Inscription No. 16 (Fig. 5)*

The original inscription was enclosed in a *tabula ansata* (26 × 47 cm). It was deliberately deleted and replaced by a two-line inscription, superficially engraved. The Y displays a horizontal line at its base and the letter N appears in mirror writing. The O, P and C are round.

- |              |                         |
|--------------|-------------------------|
| 1. Ὑγγαν, O- | <i>(For) health, O-</i> |
| 2. οὐάπ(ι)ος | <i>uap(i)os.</i>        |

Line 1: Ὑγγαν.- The preposition ἐπί or εἰς – *for* – is missing; ὕγγαν is incorrectly engraved for ὕγ<ί>(εἰ)αν; namely, a request for health in the accusative case. It should be noted that ὕγίειαν can be with or without the preposition ἐπί or εἰς (τήν).

Line 1-2: Οὐάπ(ι)ος.- Unknown name in the nominative/vocative case. It sounds very close to Ἄππιος, a masculine Latin name in Greek transliteration, used also among Jews.<sup>21</sup>

<sup>19</sup> See *LGPN* I: 317-319; *LGPN* VA: 319-320.

<sup>20</sup> See *LGPN* I: 318; *LGPN* VA: 319.

<sup>21</sup> *LJN* I: 327 (Appius).



*Inscription No. 20 (Fig. 5)*

The inscription (14 × 55 cm) consists of two lines. The script is regular and uniform and some letters, O, P, C and Φ are round in shape. The inscription was engraved by a trained hand.

- |                             |                          |
|-----------------------------|--------------------------|
| 1. [Α]δριάς ονλοοχ[ος. . .] | [A]drias                 |
| 2. Ἰονᾶς Διοφάντ[ου]        | Ionas son of Diophantos. |

Line 1: [Α]δριάς.- The word may be completed Ἀδριάς, an infrequent (masculine/feminine?) Greek personal name in the nominative case, found in Central Greece (Phokis) in the 3rd century CE.<sup>22</sup>

Line 2: Ἰονᾶς Διοφάντ[ου].- Ἰονᾶς, the nominative case in Greek transliteration of a masculine Hebrew proper name, common among Jews (יונא).<sup>23</sup> It also appears as a feminine name.<sup>24</sup> Διοφάντου, the father of Ἰονᾶς, is the genitive case of a common masculine Greek proper name Διόφαντος, spread throughout the Greek and Roman worlds, from the 5th century BCE and onwards.<sup>25</sup> The name, which also appears in inscription No. 102, was in use among Jews.<sup>26</sup>

*Inscription No. 21 (Fig. 5)*

The inscription is enclosed in a *tabula ansata* (35 × 52 cm) and consists of seven fragmentary lines. The script is uniform and monumental; some letters, Θ, O, P, C, Φ, and Ω, are oval/round in shape. The inscription was engraved by a skilled engraver.

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| 1. Τὸ [προσ]κύνημα                    | <i>The adoration/veneration</i>       |
| 2. Φαβιανοῦ κ(αὶ) Ἀπουνάς             | <i>(of) Phabianus and Apounas</i>     |
| 3. καὶ τοῦ ου[. .]θω κα[ἰ.λ. .]υ      | <i>and of . . . . . and . . . . .</i> |
| 4. κ[αὶ] ]τ                           | <i>and</i>                            |
| 5. τ[οῦ] ]                            | <i>of</i>                             |
| 6. κ[αὶ] ον[.]υ[.]φ[. . .] στ[. . .]υ | <i>and</i>                            |
| 7. ταφα[ ]                            |                                       |

<sup>22</sup> See *LGPN* III B: 12.

<sup>23</sup> See *LJN* II: 426; for a different spelling – Ἰωνᾶς –, see *LJN* II: 110; *LJN* III: 108-109.

<sup>24</sup> See *LJN* III: 179.

<sup>25</sup> See *LGPN* I: 141; *LGPN* II: 132; *LGPN* III A: 132; *LGPN* III B: 123; *LGPN* IV: 108; *LGPN* VA: 144-145; see also Le Bas and Waddington 1870: No. 1904; Milne 1905: Nos. 9296, 33012; *IGLS* III A: No. 710; *IGLS* III B: Nos. 1057, 1237; *IGLS* V: No. 2333.

<sup>26</sup> See *LJN* I: 273; *LJN* II: 205; *LJN* III: 248.

Line 1: Τὸ [προσ]κύνημα.- Above τὸ, in the cornice of the frame, the word ὑμῖν is discernible, part of a later unpreserved inscription. The word [προσ-]κύνημα at the head of the inscription (it also appears in inscription No. 50A) is peculiar and raises interest from the religious point of view: most probably the adoration/veneration of the god Ba'al Carmel, who was apparently worshipped in the Cave by the visitors/pilgrims. This expression is an important additional evidence regarding the function of the Cave, as a pagan cultic place or shrine in the Roman period.

Line 2: Φαβιανοῦ κ(αί) Ἀπουνᾶς- The genitive case of the proper names after τὸ [προσ]κύνημα is grammatically correct. Φαβιανός is a Greek transliteration of an infrequent masculine Latin name. It was in use in Roman times (2nd-3rd centuries CE), as for instance in Attica,<sup>27</sup> Coastal Asia Minor (Mysia) and Syria.<sup>28</sup> Its feminine counterpart is Φαβιανή,<sup>29</sup> also an infrequent name. The letter κ with a diagonal line at its base, engraved between the two names, is an abbreviation of καί (= and), frequent in the Roman and early Byzantine periods.<sup>30</sup> Ἀπουνᾶς(?) is an unfamiliar name (the last letter in the name, C, is smaller than the other letters and disproportional in size).

*Inscription No. 22 (Figs. 5-6)*

The inscription (21 × 47 cm) consists of three lines. The script is regular and uniform; the letters Θ, Ο, C and Φ are oval/round in shape, except for the square form of E and C in line 3. The inscription was engraved by a trained hand.

- |                            |  |
|----------------------------|--|
| 1. Μνησθῆ Φιλ[ό]π[α]π[π]ος | <i>Remembered be Phil[o]p[a]p(p)os</i> |
| 2. να Λουκίλλις κα[ί]      | <i>na(?) Loukillis and</i>             |
| 3. τες οἱ φίλοι αὐτο[ῦ]    | <i>also his friend.</i>                |

Line 1: Μνησθῆ Φιλ[ό]π[α]π[π]ος.- The letters N and H in μνησθῆ are joined together, forming a ligature. The C, between the ligature and Θ, was not engraved on the same line with the other letters and was probably forgotten and added later. Φιλ[ό]π[α]π[π]ος is a masculine Greek name, found in Attica, Macedonia, Thrace and Coastal Asia Minor (Mysia and Troas) in the Roman period (2nd-3rd centuries CE).<sup>31</sup> The name was adopted by Jews.<sup>32</sup>

<sup>27</sup> *LGNP* II: 438.

<sup>28</sup> See Le Bas and Waddington 1870: No. 2290; *IGLS* V: No. 2186; *LGNP* VA: 442.

<sup>29</sup> See *LGNP* I: 452 (Euboea – Karystos[?], 1st century CE).

<sup>30</sup> See Avi-Yonah 1940: 74, 76; see also inscriptions Nos. 37, 92, 94, 108, 113, 140, 149.

<sup>31</sup> *LGNP* II: 458; *LGNP* IV: 348; *LGNP* VA: 453.

<sup>32</sup> See *LJN* III: 391.

Line 2: Λουκίλλις.- An unknown masculine Latin name in Greek transliteration, possibly a variant of Λουκίλλιος and Λούκιλλος.<sup>33</sup> Its feminine counterpart may be Λούκιλλα / Λουκιλία / Λουκιλλία.<sup>34</sup>

Line 3: τες.- The ς appears to be superfluous and was added incorrectly to τε; the latter is an enclitic particle, *and/also*, answering to the Latin *que*.

*Inscription No. 23 (Figs. 5, 7)*

Illegible graffito, engraved on the left side of the upper (larger) *aedicula*.

*Inscription No. 23A (Figs. 5, 7)*

This fragmentary inscription is engraved within the upper (larger) *aedicula* (34 × 50 cm) and consists of one line: [.]ι[λ]η. It is unclear whether the word forms a proper name.

*Inscription No. 24 (Figs. 5, 7)*

The inscription is engraved within the middle (smaller) *aedicula* (30 × 30 cm) and consists of three lines. The script is regular and the letters E, Θ, M, O, P, C and Ω are oval/round, except for C in line 1 that tends to a square form. The inscription was engraved by a trained hand on both sides of the mutilated figure, presumably representing the cult statue of the god Ba'al Carmel.<sup>35</sup>

- |                    |                             |
|--------------------|-----------------------------|
| 1. [Θ]εο[ὐ] ικασία | <i>The image of the god</i> |
| 2. . . Θεόδωρον    | <i>. . . Theodoros</i>      |
| 3. ἐμῶι ἀνέθη[κ]εν | <i>to me dedicated.</i>     |

Line 1: [Θ]εο[ὐ] ικασία.- The completion of the word [Θ]εο[ὐ] is based on the two remaining letters; ικασία was incorrectly engraved or it is phonetic spelling for εικασία – image or likeness – a pure pagan word that occurs in the Classical, Hellenistic and Roman periods.<sup>36</sup>

Line 2: Θεόδωρον.- The name is engraved in the accusative and also appears in inscriptions Nos. 37 and 96. It was in use among Jews.<sup>37</sup>

<sup>33</sup> See *LGN I*: 289 (Crete, 1st century CE); *LGN II*: 286 (Athens, 3rd century CE).

<sup>34</sup> See *LGN IV*: 212; *LGN VA*: 271.

<sup>35</sup> For the description and iconography of the relief, see Ovadiah and Pierri 2012: 35-36, Figs. 15-16.

<sup>36</sup> See Liddell *et alii* 1973: 484, s.v. “εικασία”.

<sup>37</sup> See *LJN I*: 286-287; *LJN II*: 218, 453.

Line 3: ἐμώῃ.- It seems to be an incorrect spelling of ἐμοί - *to me*; personal pronoun, first person singular dative.

This dedicatory inscription and the relief of the deity, within the *aedicula*, were done by Theodoros and can be attributed to the Roman period. Both indicate unequivocally the pagan character of the Cave, while in the early Byzantine period it was dedicated to the Prophet Elijah by Christians and Jews, and later on by Muslims. It may be assumed that the mutilation of the images in the relief occurred with the appearance of the monotheistic religions.

*Inscription No. 25 (Figs. 5, 7)*

The inscription is engraved within the lower (smallest) *aedicula* (14 × 15 cm), modified to a *tabula ansata*, and consists of four lines. The script is regular and the letters Θ and C are square.

- |                   |                  |
|-------------------|------------------|
| 1. Μνήσθ-         | <i>Remem-</i>    |
| 2. ητι Ἐπα-       | <i>ber Epa-</i>  |
| 3. σκι [...]      | <i>ski . . .</i> |
| 4. σια [...].ς    |                  |
| 5. ροθες [...].ων |                  |

Lines 1-2: Μνήσθητι.- Aorist, imperative passive, second singular of μμνήσκω.<sup>38</sup>

Lines 2-3: Επασκι.- It is unclear whether the word is part of a proper name.

Lines 4-5: These two lines are illegible.

*Inscription No. 26 (Fig. 5)*

The inscription (16 × 20 cm) consists of three lines.

- |                        |                      |
|------------------------|----------------------|
| 1. Μν[η]σθη            | <i>Remembered be</i> |
| 2. [. . .]λλ . . . . . |                      |
| 3. [. .]ος . . . . .   |                      |

Except for line 1 with the preserved formula μνησθη, the other two lines are fragmentary and it is difficult to restore them.

<sup>38</sup> Liddell *et alii* 1973: 1135, s.v. “μμνήσκω”.

*Inscription No. 27 (Figs. 5, 7)*

The inscription (15 × 21 cm) consists of five lines. The script is regular and the letters Θ, Ο, C and Φ are oval/round in shape. The inscription was engraved by a non-trained hand.

- |                             |                        |
|-----------------------------|------------------------|
| 1. [.]δδας                  | [.] <i>ddas</i>        |
| 2. μνησθῆ [...]             | <i>remembered be</i>   |
| 3. Ἀγίπυς [M]ήνιος          | <i>Agipis [M]enios</i> |
| 4. Ἄλαφος ο[. . .]          | <i>Alaphos . . .</i>   |
| 5. [. .]σαπ[. . .] κητ[. .] |                        |

Line 1: [.]δδας.- Probably a proper name that may be completed [Ἀ]δδᾶς; the name seems to be adopted by Jews in the following forms: Ἀδᾶς and Ἀδδᾶν,<sup>39</sup> and Ἀδδα.<sup>40</sup>

Line 2: μνησθῆ [. . .]- Only the formula has survived; the rest of the line is missing.

Line 3: Ἀγίπυς [M]ήνιος.- Both names, probably *praenomen* and *nomen*, sound like masculine Greek proper names. Ἀγίπυς does not exist in the Greek *onomasticon*; the two closest examples are Ἄγιππος<sup>41</sup> and Ἀγίππας.<sup>42</sup> It is not possible to determine whether Ἀγίπυς is a mistake or distortion of these two names. [M]ήνιος, if the completion is correct, exists in various regions of the Greek world, as for instance in the Aegean islands,<sup>43</sup> in Coastal Asia Minor<sup>44</sup> etc., in the Hellenistic and Roman periods. It is unclear whether these names are the *praenomen* and *nomen* of the visitor/pilgrim.

Line 4: Ἄλαφος.- Probably a *cognomen* of Semitic origin, derived from the Nabataean root hlw. The name is a Greek transcription of the theophoric Arabic name Khalaf, that is, successor of Allah (God).<sup>45</sup> The name also appears among Jews in the following variants: Ἀλάφιους and Ἀλαφέους,<sup>46</sup> and Ἀλαφᾶν.<sup>47</sup>

<sup>39</sup> See *LJN* I: 360.

<sup>40</sup> See *LJN* II: 325.

<sup>41</sup> See *LGPN* I: 11 (the Aegean islands – Kalymnos, 200 BCE and 1st century CE).

<sup>42</sup> See *LGPN* VA: 5 (Coastal Asia Minor – Bithynia, Roman Imperial period).

<sup>43</sup> See *LGPN* I: 311.

<sup>44</sup> See *LGPN* VA: 302.

<sup>45</sup> For this name, see Littmann *et alii* 1921: Nos. 90, 174, 185, 191; Wuthnow 1930: 16, 141; Dunand 1939: 565 (No. 268); Sartre 1985: 172-173, s.v. “Ἄλαφος” (with instances from Hauran and parallels in various Semitic languages); Meimaris and Kritikakou-Nikolaropoulou 2005: 154-155 (No. 60), 225-226 (No. 130); Meimaris and Kritikakou-Nikolaropoulou 2008: 82-83 (No. 20), 104-106 (No. 36); cf. also Gregg and Urman 1996: 169-170 (No. 136), 194 (No. 160), 255 (No. 213); *SEG* XXXVII: No. 1555 (Ἀλαφα); XXXVIII: No. 1627B (Ἀλαφα[λως?]). See also Ovadiah and Pierri 2012: 60 and n. 167 (inscription 80).

<sup>46</sup> See *LJN* II: 476.

<sup>47</sup> See *LJN* III: 673.

*Inscription No. 28* (Figs. 5, 7-8)

The inscription (11 × 18 cm) consists of four lines. Drill marks are discernible to facilitate precise engraving of the letters. This is the sole Latin inscription found in the Cave, engraved on its west wall.

- |                               |  |
|-------------------------------|--|
| 1. Calvo m(onumen)t(um)       | <i>To Calvus (in) remembrance / commemoration,</i> |
| 2. hest, Moni-                | <i>Moni-</i>                                       |
| 3. cus et Met[tius]/Met[tia], | <i>cus and Met[tius]/Met[tia],</i>                 |
| 4. omnibu[s]                  | <i>for all.</i> <sup>48</sup>                      |

Line 1: Calvo.- Calvo is the dative case of Calvus, a *cognomen* of several known persons, as for example the poet and orator Caius Licinius Calvus.<sup>49</sup>

Lines 1-2: m(onumen)t(um) hest.- *Mt* is probably an abbreviated Latin formula, in the nominative case, for *m(onumen)t(um)*, that is, (in) remembrance or commemoration.<sup>50</sup> *Hest* is most probably for *est* (= is). Thus, the correct spelling and reading should be *monumentum est*.

Lines 2-3: Monicus et Met[tius]/Met[tia].- Monicus et Met[tius]/Met[tia] are the dedicators of the inscription in honour and commemoration of Calvus. It is difficult to determine whether the second incomplete name is feminine or masculine. However, Monicus, the Latin transliteration of the masculine Greek name Μώνυχος (= Monychus),<sup>51</sup> is uncommon in the Latin onomasticon. Met[tius] or Metius is an infrequent Latin name, found in Greek transliteration: Μέττιος<sup>52</sup> or Μέτιος.<sup>53</sup> Its feminine counterpart would seem to be Met[tia], an unknown Latin(?) name, very close to the Greek proper name Mettia, existing in the Roman period (1st-2nd centuries CE).<sup>54</sup>

Line 4: omnibu[s].- *For all*, in the dative case.

Dating of the inscription is problematic, but the names suggest its attribution to the Roman period.

*Inscription No. 28A*

One-line graffito without frame. The script is regular.

<sup>48</sup> I wish to thank Prof. Rachel Birnbaum of the Department of Classical Studies, Tel Aviv University, for the fruitful discussions and her kind advice (A.O.).

<sup>49</sup> See Lewis and Short 1951: 273, s.v. "Calvus"; Forcellini 1965: 321.

<sup>50</sup> See Lewis and Short 1951: 1163, s.v. "Monumentum"; Livy, VIII.xi.16: *monumentoque ut esset* (= and to commemorate or in commemoration).

<sup>51</sup> See Lewis and Short 1951: 1163, s.v. "Monychus"; Forcellini 1965: 289.

<sup>52</sup> Cf. Breccia 1911: No. 61 (p. 40); see also Forcellini 1965: 269 (Mettius).

<sup>53</sup> See Forcellini 1965: 267-268.

<sup>54</sup> See *LGPN* VA: 301.

[...]παρακι κύριο[ν...]

If the completion of κύριο[ν...], in the accusative case, is correct, the meaning could be authority or the ruling power in a state. If the word is in the nominative case (κύριο[ς]), then the meaning is lord or master. Unfortunately, the content of the graffito is unclear.

*Inscription No. 29*

The inscription (43 × 134 cm) consists of four lines. The script is regular and the letters Θ, Ρ, and C are oval/round in shape. The inscription is very fragmentary and difficult to restore.

- |                                  |       |
|----------------------------------|-------|
| 1. [                             | ]     |
| 2. η[. .]ας [ . . . ]αι αλα[.]ας |       |
| 3. λε[                           | ] καὶ |
| 4. αιρ[                          | ]     |

*Inscription No. 30* (Figs. 5, 7)

The three-line inscription, enclosed within a rectangular frame (11 × 18 cm), has not been preserved.

*Inscription No. 31* (Figs. 5, 7)

The three-line inscription (14 × 22 cm) appears to be two different inscriptions, since the script is not uniform. The script of the word in line 1 was engraved by a trained hand, using a drill, while the words in lines 2-3 are graffiti.

- |             |                       |
|-------------|-----------------------|
| 1. Παρμ     | <i>Parm</i>           |
| 2. Μνη[σθῆ] | <i>remembered be</i>  |
| 3. Μν[ησθῆ] | <i>remembered be.</i> |

Line 1: Παρμ.- Possibly the first letters of a Greek proper name, such as Παρμενέα, Παρμενίδης, Παρμενίς, Παρμενίων, etc.<sup>55</sup>

<sup>55</sup> *LGPN* I: 362-363; *LGPN* VA: 358-359.





Line 2: σῶσε.- The word is incorrectly engraved and should be σῶζε, second person imperative of σῶζω - *save*.

Line 9: Two ligatures can be observed – the letters O and Y are joined together.<sup>56</sup>

*Inscription No. 35 (Figs. 9, 11)*

The inscription (19 × 80 cm) consists of one line. The script is regular.

Μνη[σ]θῆ Πο[.α]νος καὶ [. . . .ω. . . .]  
*Remembered be Po[. a]nos and . . . .*

The formula μνη[σ]θῆ is clear, but the fragmentary proper name is problematic.

*Inscription No. 38 (Figs. 9-11)*

The inscription (18 × 30 cm) consists of five lines. The script is regular and was engraved by a trained hand; the letters E, O, C and Ω are round in shape.

1. [. . .]ος	[. . .]os
2. ουσ	ous
3. [. .]ντις	[. .]ntis
4. εὐτυ-	be prospere-
5. χ(ε)ίτω	rous / successful.

Line 1: [. . .]ος.- Possibly the suffix of a personal name, such as Ἄδαος, Ἡραος, Ἰσάος, etc.<sup>57</sup>

Line 2: ουσ.- It is difficult to complete.

Line 3: [. .]ντις.- Perhaps the suffix of a personal name, like Φίντις. Although two letters are missing, other completions of the name in question are possible, such as for example Λεοντίς, Φροντίς, etc.<sup>58</sup> The N and T are joined together, forming a ligature.

Lines 4-5: εὐτυχ(ε)ίτω.- A formula in present imperative active, third person singular of εὐτυχέω - *be prosperous / successful*. The E was mistakenly omitted or the word was engraved in phonetic spelling. The formula εὐτύχ(ε)ι also appears in inscriptions Nos. 4, 33, 86, 87, 95, 101, 106, 129, 146.

<sup>56</sup> See Avi-Yonah 1940: 90-91, 118.

<sup>57</sup> See *LGPN VA*: 484-495.

<sup>58</sup> See *LGPN VA*: 484.

*Inscription No. 40* (Figs. 9, 12)

The inscription is enclosed in a *tabula ansata* (15 × 21 cm) and consists of four lines. The script is regular and uniform and seems to have been engraved by a trained hand.

- |                     |                              |
|---------------------|------------------------------|
| 1. Μνη[σθη] [. .]τω | <i>Remembered be [. .]io</i> |
| 2. Ἰούδαζ [. . .]ιζ | <i>Ioudas</i>                |
| 3. κλατ[. . . . .]  |                              |
| 4. τερ[. . . . .]   |                              |

Line 1: Μνη[σθη] [. .]τω.- The completion of the formula is certain, but the other word is undecipherable, perhaps the suffix of a personal name.

Line 2: Ἰούδαζ.- The nominative case in Greek transcription of a masculine Hebrew personal name (יהודה), common among Jews,<sup>59</sup> appearing also among Christians. The name is spread throughout the Roman world (1st-4th centuries CE) and in various geographical regions in the early Byzantine period, such as in Crete and Cyrenaica,<sup>60</sup> Sicily,<sup>61</sup> Central Greece (Thessaly),<sup>62</sup> in the Northern Regions of the Black Sea (Skythia),<sup>63</sup> in Coastal Asia Minor (Ionia and Lydia),<sup>64</sup> Syria<sup>65</sup> and Egypt.<sup>66</sup> The name also features frequently in the Jewish cemetery at Beth She‘arim, Israel.<sup>67</sup>

*Inscription No. 41* (Figs. 9, 11-12)

The inscription is enclosed in a *tabula ansata* (14 × 22 cm) and consists of three lines. The script is regular and seems to have been engraved by a trained hand. The letters Θ, Ο and C are oval/round and the Ω is square.

- |              |                   |
|--------------|-------------------|
| 1. Μνη[σθη]- | <i>Remembered</i> |
| 2. ἦ Cάων-   | <i>be Saon-</i>   |
| 3. ος        | <i>os.</i>        |

<sup>59</sup> See, e.g., *LJN* I: 115-118; *LJN* II: 94-97, 423; *LJN* III: 95-98, 707.

<sup>60</sup> See *LGPNI*: 235.

<sup>61</sup> See *LGPNI* IIIA: 220.

<sup>62</sup> See *LGPNI* IIIB: 207.

<sup>63</sup> See *LGPNI* IV: 174.

<sup>64</sup> See *LGPNI* VA: 226.

<sup>65</sup> See Prentice 1922: No. 1014; *IGLS* IV: No. 1343.

<sup>66</sup> See Milne 1905: No. 9219.

<sup>67</sup> See Schwabe and Lifshitz 1967: Nos. 29, 33, 62(?), 63, 64, 83, 181, 202, 209.

Line 1-2: Μνη[σθ]ῆ.- Based on the preserved letters, the completion seems to be certain.

Lines 2-3: Κάωνος.- Unknown name. This form may be the genitive case of the masculine Greek name Κάων, but in the present inscription seems to be used in the nominative. Κάων was found in the Aegean islands (Euboia and Thera) in the 4th-2nd centuries BCE<sup>68</sup> and in Coastal Asia Minor (Ionia) in the 3rd century CE.<sup>69</sup>

*Inscription No. 42 (Figs. 9, 11)*

The inscription (10 × 37 cm) consists of two fragmentary lines. The script is regular, but not uniform. The following restoration is suggested:

1. Ι[σ]αυ σ[ῶ]σε [ῆ]μᾶ[ς]      I[s]ai s[a]ve us
2. καὶ C[. . .]υ[. . .]      and S[. . .]u[. . .].

Line 1: Ι[σ]αυ σ[ῶ]σε [ῆ]μᾶ[ς].- Ι[σ]αυ is unclear whether it is a proper name; σ[ῶ]σε- the word is incorrectly engraved and should be σῶζε, second person imperative of σῶζω - save; [ῆ]μᾶ[ς] – a pronoun, first person (accusative) plural – us.

Line 2: Line 2: καὶ C[. . .]υ[. . .].- A conjunction word - καί, but the following word, probably a proper name, has not survived.

*Inscription No. 43*

The inscription (21 × 28 cm) consists of two unclear lines. The script is regular.

1. [ο]αλ[.]
2. πτο[.]

*Inscription No. 43A*

The inscription consists of three fragmentary lines, difficult to restore. The script is regular.

1. [. . .]τῆ
2. [. . .]θηλ
3. [. . .]ιαλ

<sup>68</sup> See *LGPN* I: 403.

<sup>69</sup> See *LGPN* VA: 399.

*Inscription No. 44* (Figs. 9, 11)

The inscription is enclosed in a *tabula ansata* (14 × 24 cm) and consists of three fragmentary lines. The script is regular.

- |              |                      |
|--------------|----------------------|
| 1. M[νησθῆ]  | <i>Remembered be</i> |
| 2. [ ]ος     |                      |
| 3. [α]ρμψοτδ |                      |

Line 1: M[νησθῆ].- The survived M enables to restore the formula μνησθῆ in this line.

Lines 2-3: Unclear; ος may be the last syllable of a masculine personal name in the nominative.<sup>70</sup>

*Inscription No. 45* (Fig. 9)

The inscription is enclosed in a *tabula ansata* (14 × 30 cm) and consists of three lines. The script is regular; the letters Θ and C are square.

- |                     |                           |
|---------------------|---------------------------|
| 1. Μνησθ[ῆ] Δ[.]    | <i>Remembered be D[.]</i> |
| 2. [υεν. .] καὶ [.] | <i>[. . . .] and [.]</i>  |
| 3. [ ]              |                           |

Line 1: Μνησθ[ῆ].- The regular formula *remembered be*, but the ι after ν was incorrectly engraved.

Line 2: Unclear.

*Inscription No. 46* (Fig. 9)

The one-line inscription (5 × 26 cm) contains the formula μνησ[θῆ] (*remembered [be]*).

*Inscription No. 47* (Fig. 9)

The inscription was enclosed in a *tabula ansata* (20 × 37 cm) and consists of five lines, of which only the formula μνη[σθῆ] (*remembered be*) has partially survived in line 3; in line 5, only the letter η has been preserved.

<sup>70</sup> See *LGPN VA*: 484-495 (*passim*).

*Inscription No. 49* (Fig. 13)

The unpreserved inscription was enclosed in a *tabula ansata* (16 × 22 cm).

*Inscription No. 50* (Figs. 13-14)

The letters of this two-line inscription (21 × 39 cm) are larger and deeper than those of inscription No. 50A. The script is regular and the letters Θ, Ο and C are square in shape.

1. [.]λσσυθο[.]
2. μνησθῆ *remembered be.*

Line 1: [.]λσσυθο[.] - Unclear; συ was engraved as a ligature (the Y is within C). This line was partly destroyed by a *tabula ansata*.

*Inscription No. 50A* (Figs. 13-14)

The four-line inscription is engraved in a shallow manner and enclosed in a thin rectangular frame (28 × 39 cm). Line 2 of inscription No. 50 overlaps line 1 of inscription No. 50A and consequently some letters of the latter were partially damaged; it appears that the inscription in question postdates that of No. 50. The script is regular and the letters E, O, Π and C are square in shape.

1. Τὸ [πρ]οσκύνη[μ]α *The adoration / veneration*
2. Ἐλίου Ἰουλίου *of Elios son of Ioulios*
3. [. . .]αρίου καὶ [ι] *of [. . .]arios and [.]*
4. [. . . . .]εν π[.]ς *[. . . . .] . . . [.] .*

Line 1: Τὸ [πρ]οσκύνη[μ]α.- This word also appears in inscription No. 21.

Line 2: Ἐλίου Ἰουλίου.- Ἐλίου is the genitive case in Greek transliteration of the masculine Latin name of Ἐλιος (Elios)<sup>71</sup> for Ἀέλιος (Aelius), appearing also in inscription No. 18.<sup>72</sup> Ἰουλίου is the genitive case in Greek transcription of the masculine Latin name of Ἰούλιος (Julius). The name is common in various geographical regions in the Roman period: in the Aegean islands and Cyrenaica,<sup>73</sup> Attica,<sup>74</sup> Peloponnese, Sicily and Magna Graecia,<sup>75</sup> Central Greece

<sup>71</sup> The name was also adopted by Jews (see *LJN* II: 62).

<sup>72</sup> See Ovadiah and Pierri 2012: 53, Fig. 26.

<sup>73</sup> See *LGPNI*: 235.

<sup>74</sup> See *LGPNI*: 236.

<sup>75</sup> See *LGPNI* IIIA: 220.

(Thessaly),<sup>76</sup> Macedonia, Thrace and Tauris,<sup>77</sup> Coastal Asia Minor,<sup>78</sup> and Syria.<sup>79</sup> Ἰούλιος also appears among Jews.<sup>80</sup>

Line 3: [. . .]αίου.- It seems to be a fragmentary proper name in the genitive case.

*Inscription No. 51 (Figs. 9, 15)*

This fragmentary inscription, engraved by a trained hand, was enclosed in a *tabula ansata* (13 × 28 cm) and probably consisted of five lines. The script is regular.

1. Μνησθ[ῆ. . . . .]	<i>Remembered be</i> [. . . . .]
2. Μάξιμο[ς . . . . . καὶ]	<i>Mazimo</i> [s . . . . . and]
3. οἱ φί[λοι αὐτοῦ . . . . .]	<i>[his] f</i> [riends . . . . .]
4. [. . . . .]	
5. [. . . . .]	

Line 2: Μάξιμο[ς].- The name is unknown with ζ; it seems that the engraver may have erroneously substituted the letter ξ for ζ and thus engraved Μάξιμος instead of Μάξιμος. The latter is a masculine Latin name in the nominative, in Greek transliteration, and prevailed in various geographical regions in the Roman period.<sup>81</sup> It also appears among Jews.<sup>82</sup>

*Inscription No. 52 (Fig. 9)*

The unpreserved inscription was enclosed in a rectangular frame (16 × 27 cm).

<sup>76</sup> See *LGPN* IIIB: 207.

<sup>77</sup> See *LGPN* IV: 175.

<sup>78</sup> See *LGPN* VA: 228-229.

<sup>79</sup> Le Bas and Waddington 1870: Nos. 1875a, 1909, 1922, 2072, 2077, 2078, 2112, 2290, 2292, 2292a, 2309, 2374a, 2383, 2413f, 2524, 2543, 2552, 2555a, 2563, 2567, 2569a, 2571b, 2572, 2577, 2580, 2597, 2598, 2599, 2601, 2603, 2607, 2608, 2609, 2610, 2620; *IGLS* I: Nos. 49(?), 56, 61; *IGLS* II: No. 287; *IGLS* IIIA: Nos. 718, 927; *IGLS* IV: No. 1314; *IGLS* V: Nos. 2132, 2212, 2344, 2345, 2346, 2347, 2677; *IGLS* VI: Nos. 2854, 2917, 2979; *IGLS* VII: Nos. 4010, 4011.

<sup>80</sup> See *LJN* I: 332; *LJN* II: 277; *LJN* III: 502.

<sup>81</sup> See Le Bas and Waddington 1870: Nos. 1854d, 1877a, 1922, 1926, 1927, 1975, 1977, 1978, 1984c, d, e, 2115, 2146, 2169, 2175, 2207, 2218, 2225, 2228, 2238, 2253b, 2294, 2317, 2374c, 2396, 2401, 2404, 2405, 2412k, 2462, 2484, 2526, 2527, 2538, 2547, 2707; *IGLS* IIIB: No. 993; *IGLS* IV: No. 1491; *IGLS* V: Nos. 2090, 2095, 2370; *IGLS* VI: No. 2973; *LGPN* I: 298; *LGPN* II: 297; *LGPN* IIIA: 288; *LGPN* IV: 221; *LGPN* VA: 280.

<sup>82</sup> See *LJN* II: 287; *LJN* III: 523.

*Inscription No. 53*

The unpreserved inscription was enclosed in a *tabula ansata* (18 × 20 cm).

*Inscription No. 54*

The unpreserved inscription was enclosed in a *tabula ansata* (15 × 18 cm).

*Inscription No. 55*

The inscription (35 × 54 cm) consists of two lines, of which only line 1 has partially survived, with the formula  $\mu[\nu\eta]\sigma\theta\hat{\eta}$  (*remembered be*).

*Inscription No. 56*

The inscription (6 × 20 cm) consists of three lines, of which only line 2 has partially survived, with the formula  $[\mu]\nu\eta[\sigma\theta\hat{\eta}]$  (*remembered be*).

*Inscription No. 57*

The inscription was completely effaced; it was enclosed in a *tabula ansata* (32 × 41 cm).

*Inscription No. 58*

The inscription (23 × 62 cm) consists of two lines. The script is regular and the letters are large; some of them, Θ, O and C, are oval/round in shape.

- |                                       |                                    |
|---------------------------------------|------------------------------------|
| 1. $[M\nu]\eta\sigma\theta\hat{\eta}$ | <i>Remembered be</i>               |
| 2. $[\dots\dots]\omicron\varsigma$    | $[\dots\dots].\omicron\varsigma$ . |

Line 2:  $[\dots\dots]\omicron\varsigma$ .- The suffix of the unpreserved word enables the assumption that this is the last syllable of a masculine proper name in the nominative.<sup>83</sup>

*Inscription No. 59*

The effaced inscription was engraved in a rectangular frame (9 × 15 cm).

<sup>83</sup> See *LGPN VA*: 484-495 (*passim*).

*Inscription No. 60*

The one-line and undecipherable inscription was probably enclosed in a rectangular frame (12 × 28 cm).

Τῶν            μμη    ν            *Of*. . . . .

Τῶν.- Genitive plural – *of*. Curiously, the letters MMH were engraved in the spaces of the letter N in the word ΤΩΝ; their meaning is obscure.

*Inscription No. 61*

It is uncertain whether the effaced inscription was engraved within a frame.

*Inscription No. 62* (Fig. 17)

The effaced inscription was enclosed in a rectangular frame (11 × 15 cm).

*Inscription No. 63* (Fig. 17)

The effaced inscription was enclosed in a rectangular frame (16 × 20 cm).

*Inscription No. 64* (Fig. 17)

The effaced inscription was enclosed in a rectangular frame (9 × 15 cm).

*Inscription No. 65* (Figs. 16-17)

The effaced inscription was enclosed in a *tabula ansata* (24 × 39 cm).

*Inscription No. 66* (Fig. 17)

The inscription was enclosed in a rectangular frame (40 × 50 cm). The first five lines were completely effaced. The restoration of line 6 is certain, since the first and last letters of the formula μ[νησθ]ῆ (*remembered be*) have survived. Interestingly, as in some other inscriptions in the Cave, the formula appears at the end of the present inscription.



*Inscription No. 67* (Figs. 17-18)

The inscription (37 × 46 cm) consists of two lines and partially overlaps the rectangular frame of inscription No. 66. The script is regular and the letters are large.

1. Μνησ[θ]ῆ *Remembered be*
2. [. ]μ or λ[. ] π[. ]

Line 2 is very fragmentary and undecipherable; probably contained a proper name.

*Inscription No. 68* (Figs. 16-17)

The inscription is enclosed in a *tabula ansata* (20 × 28 cm) and consists of three lines, of which line 3 is almost effaced. The script is rather regular.

1. Μνησ- *Remembered*
2. [θῆ] Νανᾶς or Νανάς *be Nanas*
3. η[. . . .]

Line 2: Νανᾶς or Νανάς.- The nominative form of an infrequent masculine Greek name, found in Attica in the 2nd century BCE,<sup>84</sup> in the Northern Regions of the Black Sea (Cimmerian Bosphoros, Skythia and Skythia Minor) in the 5th-4th centuries BCE and 2nd-3rd centuries CE,<sup>85</sup> and in Coastal Asia Minor (Lydia) in the Hellenistic and Roman periods.<sup>86</sup> The name is also found with a double ν, namely Νάννας or Ναννᾶς, in Samos, Skythia, Thrace, Bithynia and Lydia in the Late Classical, Hellenistic and Roman periods.<sup>87</sup> The feminine counterpart appears to be Νάννα, based on the name of a deaconess found on an early Byzantine tombstone in Fik, in the Golan Heights.<sup>88</sup> Νανᾶς / Νανάς was in use among Jews.<sup>89</sup>

*Inscription No. 68A* (Fig. 17)

The one-line inscription, containing the formula μνησθῆ (*remembered be*), was carelessly engraved, without a frame, between inscriptions Nos. 68 and 73.

<sup>84</sup> See *LGPN* II: 325.

<sup>85</sup> See *LGPN* IV: 246.

<sup>86</sup> See *LGPN* VA: 328.

<sup>87</sup> See *LGPN* I: 323; *LGPN* IV: 246; *LGPN* VA: 328.

<sup>88</sup> See Gregg and Urman 1996: 35-36 (No. 30).

<sup>89</sup> See *LJN* III: 438.

*Inscription No. 69* (Figs. 16-17)

The inscription (57 × 82 cm) consists of two unclear and undecipherable lines.

1. [. .]ποδυμης                      [. .]podymes
2. [. .]ου[. . . . .]

Line 1: [. .]ποδυμης.- Probably part of a proper name.

*Inscription No. 69A* (Fig. 17)

The three-line inscription is very fragmentary, the script is regular and the letters are large; the shape of some of them, O, C and Φ, is oval/round. The possible legible words are Μάσ[αϛ] and Λούκι[οϛ] in lines 1 and 3 respectively.

1. [. .ν]φνιος Μάσ[αϛ]                      [. . n]phnios Mas[as]
2. [. . . . .] οί [. .]τω *Crux immissa* [. .]                      ] the [
3. [. . . . .]ν Λούκι[οϛ]                      [. . . . .]n Louki[os].

Line 1: Μάσ[αϛ].- If the completion is correct, this is an infrequent masculine Greek name in the nominative. It appears in Coastal Asia Minor (Pontos) in the 5th-4th centuries BCE.<sup>90</sup>

Line 2: *Crux immissa*.- A small and plain cross with four equal arms, standing on a triangular form, possibly a stylized and schematic representation of the Hill of Golgotha, is engraved between the letters of the inscription. This is the so-called Greek-type cross (*crux immissa*) that can perhaps be dated to the early Byzantine period (although there are no grounds to confirm this date).<sup>91</sup>

Line 3: Λούκι[οϛ].- The nominative case of a masculine Latin name in Greek transliteration, prevalent in many geographical regions of the Greek and Roman worlds. The name also appears in inscriptions Nos. 1, 70, 103,<sup>92</sup> as well as among Jews.<sup>93</sup>

*Inscription No. 70* (Figs. 17-18)

The inscription (7 × 26 cm) consists of two lines, of which only line 1 has survived.

<sup>90</sup> See *LGPN* VA: 284.

<sup>91</sup> See Ovadiah and Pierri 2012: 47 and n. 111.

<sup>92</sup> For comparisons and references, see Ovadiah and Pierri 2012: 47-48 (inscription No. 1).

<sup>93</sup> See *LJN* I: 334; *LJN* II: 283, 467; *LJN* III: 511-512.

1. Λού[χιος]            *Lou[kios]*  
 2. [                    ]

Line 1: Λού[χιος].- See inscriptions Nos. 1, 69A, 103.

*Inscription No. 71* (Figs. 17-18)

The effaced inscription was enclosed in a *tabula ansata* (9 × 11 cm), within the frame of inscription No. 71A, and probably consisted of two lines.

*Inscription No. 71A* (Fig. 17)

The inscription was enclosed in a *tabula ansata* (37 × 48 cm) and consists of four lines. Except for two letters (υ and δ) in line 3, the inscription was completely effaced.

*Inscription No. 72*

The inscription (14 × 22 cm) consists of two fragmentary lines.

1. Λον[... ]            *Lon[. . .]*  
 2. μ[νησθη]            *remembered be.*

Line 1: Λον[...].- This seems to be the initial part of a proper name.

Line 2: μ[νησθη].- Despite the fact that only the letter μ of the formula has survived, the completion seems to be certain.

*Inscription No. 73*

The inscription was enclosed in a *tabula ansata* (27 × 31 cm) and consists of four lines. Despite the fact that only the letter μ of μ[νησθη] has survived in line 1, the completion seems to be certain. The other three lines were completely effaced.

*Inscription No. 74*

The inscription, completely effaced, was enclosed in a *tabula ansata* (10 × 22 cm) and consists of three lines.

*Inscription No. 75*

The inscription, completely effaced, was enclosed in a *tabula ansata* (12 × 22 cm) and consisted of two lines.

*Inscription No. 77* (Figs. 19, 21)

The inscription, completely effaced, was enclosed in a *tabula ansata* (31 × 42 cm) and consisted of four lines.

*Inscription No. 78* (Fig. 19)

The inscription (8 × 38 cm) consists of two obscure lines.

1. Ν τῶν                      (*The younger*) of
2. ν

Line 1: Ν τῶν.- The letter Ν, like in inscription No. 80, may be an abbreviation of Ν(εώτερος), that is, the *younger*.<sup>94</sup> Τῶν – article in genitive plural – of.

*Inscription No. 79*

The inscription, completely effaced, was enclosed in a *tabula ansata* (10 × 18 cm) and consisted of four lines.

*Inscription No. 81* (Figs. 19-20)

A graffito, not engraved by a trained hand, above line 1 of inscription No. 80 and in between its letters; it consists of three lines.

1. Μνησθῆ                      *Remembered be*
2. Θή[α] ἀγαθή                *the good Thea,*
3. παιδία χελ(ορ π)μηγ        *children . . . . .*

Line 1: Contains the complete frequent formula μνησθῆ.

Line 2: Θή[α] ἀγαθή.- Θή[α] is unfamiliar as a (feminine) proper name; perhaps a shortened form of Θηάθη, engraved on a tombstone from early Byz-

<sup>94</sup> See Avi-Yonah 1940: 87-88; see also Ovadiah - Pierri 2012: 59-60 (inscription No. 80).

antine Zoora (Ghor es-Safi), dated to 370 CE, or a version of Θέη, which is found twice in Ghor es-Safi and Moab.<sup>95</sup>

Line 3: παιδία χελ(ορ π)μηγ.- The first word means probably *children*; the second one is obscure and undecipherable.

*Inscription No. 82 (Figs. 19-20, 22)*

The inscription, completely effaced, was engraved in a rectangular frame (14 × 39 cm) and probably consisted of three lines.

*Inscription No. 84 (Fig. 22)*

The inscription is enclosed in a *tabula ansata* (17 × 24 cm) and consists of four lines. Only the formula μνησθῆ in line 1 and probably two letters – τν – in line 3 have survived.

*Inscription No. 85 (Fig. 22)*

The inscription, of which only two letters – τς – have survived, was probably enclosed in a rectangular frame (7 × 9 cm).

*Inscription No. 87 (Figs. 19, 21, 23-24)*

The inscription is enclosed in a *tabula ansata* (34 × 44 cm) and consists of three lines. The script is regular and the letters were meticulously engraved by a skilled hand. The E and C are in square shape.

- |              |                  |
|--------------|------------------|
| 1. Εὐτύχ(ε)τ | <i>Succeed</i>   |
| 2. σὺν χά-   | <i>with gra-</i> |
| 3. [Ϟ]τν     | <i>ce / joy.</i> |

Line 1: Εὐτύχ(ε)τ.- A formula in the imperative, engraved at the head of the inscription, like μνησθῆ. The ε was mistakenly omitted or the word was engraved in phonetic spelling. It also appears in inscriptions Nos. 4, 33, 38, 86, 95, 101, 106, 129, 146.

Lines 2-3: σὺν χάτν.- σύν – preposition with dative: *with*; χάτν was engraved incorrectly in the accusative instead of dative – χάτνι – of the substantive χάτνς: *grace/joy*.

<sup>95</sup> See Meimaris and Kritikakou-Nikolaropoulou 2005: 126-127 (No. 29), 228-229 (No. 132), 272-273 (No. 178) (with references).

*Inscription No. 87A* (Figs. 19, 24)

The one-line inscription is a graffito, engraved below inscription No. 87 and within the same frame. It contains the formula  $\mu\eta\sigma\theta\eta$  (*remembered be*) and probably a fragmentary and undecipherable personal name  $\Phi[\lambda\alpha. . .]$ .

*Inscription No. 88* (Figs. 19, 21, 23)

The inscription was probably enclosed in a rectangular frame (26 × 38 cm) and consists of three lines. The script is regular and rather uniform; the letters were meticulously engraved by a skilled hand. The  $\Theta$  and C are in square shape.

- |                                |                      |
|--------------------------------|----------------------|
| 1. $\text{Μνησθῆ}$             | <i>Remembered be</i> |
| 2. $\text{Μυμνης}$             | <i>Mymnes</i>        |
| 3. $[\cdot . ]\delta\alpha\mu$ | $[\cdot . ]dam.$     |

Line 2:  $\text{Μυμνης}$ .- It seems to be a masculine Greek(?) personal name, but unfamiliar. The letters M and N are joined together, forming a ligature. The last letter of the name - C - was damaged by the *ansa* of the *tabula* of inscription No. 93. Thus, the inscription in question is earlier than that of No. 93.

*Inscription No. 89* (Figs. 19, 22-23, 25)

In the area measuring 13 × 36 cm there are actually two inscriptions. Lines 1-2 represent the first (earlier) inscription and lines 3-4 the second (later) one. The script is regular and the letters E,  $\Theta$  and C are oval/round in shape.

- |  |                          |
|--|--------------------------|
| 1. $[\cdot . . . ]\kappa\iota\alpha$                                       | $[\cdot . . . ]kia$      |
| 2. $\mu\eta\sigma\theta\eta$   | <i>remembered be</i>     |
| 3. $[\cdot ]\nu\epsilon\acute{\alpha}\nu(\iota\varsigma)$ or $\text{Νέαν}$ | $[\cdot ] young or Nean$ |
| 4. $\mu\nu(\eta\sigma\theta\eta)$  | <i>remembered be.</i>    |

Line 1:  $[\cdot . . . ]\kappa\iota\alpha$ .- The only discernible letters are  $\kappa\iota\alpha$  which may be completed as feminine Greek proper names:  $[\text{Εὐδο}]κία^{96}$  or  $[\text{Εὐτυ}]κία$ . If the intention was  $\text{Εὐτυκία}$ , it seems that the letter  $\kappa$  was incorrectly engraved instead of  $\chi$ ; thus, the intention was undoubtedly for the feminine Greek name  $\text{Εὐτυχία}$ , prevailed in various geographical regions in the Roman and early Byzantine

<sup>96</sup> For this name, see *LGPN* IV: 131 (Macedonia, 6th century CE). The ex-wife of the Emperor Theodosius II (408-450) was the Empress Eudokia (see Mucznik, Ovadiah and Turnheim 2004: 229-230).

periods, as for example in the Aegean islands, Cyprus and Coastal Asia Minor (Bithynia, Ionia, Lydia and Mysia).<sup>97</sup>

Line 3: [.] νεάν(ις) or Νέαν.- Νεαν may be the shortened form of νεάνις, that is, *young*, as for example νεάνις girl or maiden.<sup>98</sup> On the other hand, Νέαν as a proper name was incorrectly engraved in the accusative case, and should have been Νέα in the nominative case. This is a feminine Greek name found in Crete, Cyrenaica, Euboea<sup>99</sup> and Thrace<sup>100</sup> in the Hellenistic and Roman periods. The name, re-using the formula μνησθῆ of the first (earlier) inscription, was probably added later.

*Inscription No. 90* (Figs. 19, 22-23, 25)

The inscription (27/35 × 50/108 cm) consists of three fragmentary lines. The only clear word is the formula μνησθ[ῆ] (*remembered be*) in line 2. The characters M and N are joined together, forming a ligature.

1. μ
2. λιλ μνησθ[ῆ] . . . *remembered be*
3. [ . ]σ[ . . . ]δ[ . ]

*Inscription No. 91* (Figs. 19, 22-23, 25-26)

One-line Hebrew inscription.

יִצְחָק בֶּר כּוֹמָה

*Isaac son of Koma*

The inscription, engraved on the west wall of the Cave, mentions a visitor/pilgrim probably from Acre/Acco, *Isaac bar* (son of) *Koma*, who paid a visit to Elijah's Cave sometime in the 18th and 19th centuries.<sup>101</sup>

*Inscription No. 92* (Fig. 19)

The inscription (20/24 × 85 cm) consists of two lines. The script is rather regular and uniform; the letters O, Φ and Ψ are oval/round; the C and O in lines 1-2 are square. The C and O in line 1 are joined together, forming a

<sup>97</sup> See *LGNP* I: 186; *LGNP* VA: 184.

<sup>98</sup> Liddell *et alii* 1973: 1164, s.v. "νεάνις".

<sup>99</sup> See *LGNP* I: 324.

<sup>100</sup> See *LGNP* IV: 247.

<sup>101</sup> See Buckingham 1821: 120-121: "... and we saw also, among a multitude of visitors' names, some written recently in Hebrew characters, by Jews from Accho; this place being held in equal esteem by Jews, Mohammedans, and Christians".

ligature. Below this inscription, there is a graffito of M and N in large letters, probably the initial letters of  $\mu\nu(\eta\sigma\theta\eta)$ . This formula is not related to the present inscription.

- |                         |                              |
|-------------------------|------------------------------|
| 1. Φάλις κ(αὶ) Ψάσον να | <i>Phalis and Psason . .</i> |
| 2. Μάλαχος              | <i>Malachos.</i>             |

Line 1: Φάλις κ(αὶ) Ψάσον.- Unfamiliar masculine personal names; 102 κ is an abbreviation of καί (= and), frequent in the Roman and early Byzantine periods.<sup>103</sup>

Line 2: Μάλαχος.- Most probably a Greek transcription, in the nominative, of a masculine Hebrew personal name: Malach (מַלְאָךְ) - *Angel*. The name, certainly of Semitic origin, is infrequent in Syria (Hauran).<sup>104</sup> Although it resembles the Semitic names Μάλεχος, Μάλιχος, Μαλέχιος, Μάλχος, Μαλχάιος, Μαλχῶς and Μαλχίων,<sup>105</sup> derived from the root *mlk*, to reign,<sup>106</sup> the name in question has a different meaning.

*Inscription No. 94 (Fig. 25)*

The inscription (14 × 79 cm) consists of two lines with large letters. The script is regular.

- |                                |   |
|--------------------------------|---|
| 1. Κύριλ(λ)α κ(αὶ) εὐσεβεστάτη | <i>Kyri(l)la and most pia</i>                         |
| 2. Νόνα Μον[ίμου] / Μον[άθου]  | <i>Nona (daughter of)<br/>Mon[imos] / Mon[athos].</i> |

Line 1: Κύριλ(λ)α κ(αὶ) εὐσεβεστάτη).- Κύριλ(λ)α is the nominative case of a common feminine Greek name, prevailing in the Aegean island of

<sup>102</sup> Perhaps the name Φάλις was incorrectly engraved and may be completed Φλά(β)ι(ο)ς, a masculine Latin proper name, in Greek transliteration, prevailing in the Roman and early Byzantine periods (see, e.g., Negev 1977: 12 [No. 6] [Φλαούτος]; Negev 1981: 65-66 [No. 75], 73-74 [No. 92] [Φλαούτος]; *LGPNI*: 474-475; Gregg and Urman 1996: 237 [No. 194]; *LGPV*: 456 [Φλαούτος, Φλάουις]).

<sup>103</sup> See Avi-Yonah 1940: 74, 76; see also inscriptions Nos. 21, 37, 94, 108, 113, 140, 149.

<sup>104</sup> See Le Bas and Waddington 1870: No. 2123; Dunand 1932: 410 (No. 41).

<sup>105</sup> See Meimaris and Kritikakou-Nikolaropoulou 2005: 158-159 (No. 65) (with references); see also additional references for the following names: Μάλχος - Prentice 1908: Nos. 189, 283, 395, 401a; Littmann *et alii* 1921: Nos. 329, 610, 685, 732, 787, 796, 797; Prentice 1922: Nos. 904, 1041; *IGLS* II: Nos. 269, 577; *IGLS* IIIA: Nos. 760(?), 853(?); *IGLS* IV: Nos. 1480, 1565, 1732, 1797, 1845; *IGLS* V: Nos. 2018, 2367; Μάλεχος - Littmann *et alii* 1921: Nos. 214, 366, 713, 753, 795; Μάλιχος - Milne 1905: No. 9296; Littmann *et alii* 1921: No. 720; Μαλωχας - *IGLS* II: No. 269. The following names were also in use among Jews: Μάλιχος - *LJN* I: 390; Μάλαχος - *LJN* I: 390; *LJN* III: 674; Μαλωχῶς - *LJN* III: 674.

<sup>106</sup> Sartre 1985: 214, s.vv. “Μάλεχος”, “Μάλχος”.



Lesbos,<sup>107</sup> Southern Italy and Sicily,<sup>108</sup> Macedonia, Thrace and the Northern Regions of the Black Sea,<sup>109</sup> Syria,<sup>110</sup> Golan Heights (Farj),<sup>111</sup> the Jewish cemetery of Beth She'arim in Israel,<sup>112</sup> Moab,<sup>113</sup> early Byzantine Zoora (Ghor es-Safi),<sup>114</sup> Sinai (Wadi Haggag),<sup>115</sup> Egypt,<sup>116</sup> etc. in the Roman and early Byzantine periods. Its masculine counterpart – Κύριλλος – is engraved in inscription No. 18. The lower diagonal line of κ is crossed by a vertical line, a common abbreviation for και (= and) in Greek inscriptions of the Roman and early Byzantine periods.<sup>117</sup> The ε is probably the abbreviation for ε(ὐσεβεστάτη).<sup>118</sup>

Line 2: Νόν(ν)α Μον[ίμου] / Μον[άθου].- Νόνα or Νόννα is the nominative case of a common feminine name, found in Thrace and the Northern Regions of the Black Sea in the early Byzantine period,<sup>119</sup> Ionia in the 3rd century CE,<sup>120</sup> Moab,<sup>121</sup> Sinai (Wadi Haggag)<sup>122</sup> and Egypt<sup>123</sup> from the 4th century CE, etc. Its masculine counterpart is Νόνος or Νόννος.<sup>124</sup> It has been argued that both names, masculine and feminine, are Lallnamen originating in Asia Minor and from there reaching Syria, Palaestina and Egypt, mainly from the 4th century CE.<sup>125</sup> The name Νόν(ν)α also appears among Jews.<sup>126</sup> Μον[ίμου] / Μον[άθου].- The restored genitive case of Μόνιμος or Μόναθος, a masculine Greek personal name. Μόνιμος appears in the Aegean islands (Delos and Samos),<sup>127</sup> and Coastal Asia Minor (Ionia and Pontos)<sup>128</sup> in Late Classical, Helle-

<sup>107</sup> See *LGNP* I: 279.

<sup>108</sup> See *LGNP* IIIA: 263.

<sup>109</sup> See *LGNP* IV: 205.

<sup>110</sup> See Prentice 1908: Nos. 73, 274; Littmann *et alii* 1921: No. 586; Prentice 1922: No. 1074; *IGLS* II: Nos. 509, 685; *IGLS* IIIA: Nos. 922, 947; *IGLS* V: Nos. 2340(?), 2355.

<sup>111</sup> Gregg and Urman 1996: 167-168 (No. 133).

<sup>112</sup> Schwabe and Lifshitz 1967: Nos. 120, 146; cf. also *LJN* I: 321 (Κυριλη); *LJN* II: 255; *LJN* III: 434-435.

<sup>113</sup> Canova 1954: LXXXIII(?), CIX(?), 44(?).

<sup>114</sup> Meimaris and Kritikakou-Nikolaropoulou 2005: 354-355 (No. 266).

<sup>115</sup> Negev 1977: No. 46.

<sup>116</sup> Milne 1905: No. 33034.

<sup>117</sup> See Avi-Yonah 1940: 76; see also inscriptions Nos. 21, 37, 92, 108, 113, 140, 149.

<sup>118</sup> See Avi-Yonah 1940: 61.

<sup>119</sup> See *LGNP* IV: 257.

<sup>120</sup> See *LGNP* VA: 339.

<sup>121</sup> Canova 1954: LXXXIII, CVIII, 37, 51, 59, 128, 129, 130, 131, 132, 133, 227, 270, 271, 289.

<sup>122</sup> Negev 1977: Nos. 30, 42, 57, 101, 138, 195(?), 199, 200.

<sup>123</sup> Lefebvre 1907: Nos. 87, 122, 322.

<sup>124</sup> See Prentice 1908: Nos. 93, 94; Prentice 1922: Nos. 1119, 1121, 1122, 1142(?); *IGLS* II: Nos. 625, 695; Canova 1954: LXXXIII, CVIII, 42; *IGLS* IV: No. 1337; *LGNP* I: 340; *LGNP* IIIA: 330; *LGNP* IIIB: 312; *LGNP* IV: 257; *LGNP* VA: 339.

<sup>125</sup> Bonner 1954: 15-17.

<sup>126</sup> See *LJN* II: 258; *LJN* III: 439 (also Νόννη).

<sup>127</sup> See *LGNP* I: 320.

<sup>128</sup> See *LGNP* VA: 321.

nistic and Roman periods. The name is also found in Syria<sup>129</sup> and among Jews.<sup>130</sup> Μόναθος is a rare name and has been found only once in Syria.<sup>131</sup>

*Inscription No. 96A (Fig. 19)*

This two-line fragmentary inscription was engraved between the letters of line 1 in inscription No. 94 and is certainly a later insertion. It is difficult to restore it, except for the formula μνησ[θῆ].

- |                             |                                |
|-----------------------------|--------------------------------|
| 1. [. .]ε μνησ[θῆ] τὰ [. .] | [. .]e remembered be the [. .] |
| 2. [. . . . .]νας           | [. . . . .]nas.                |

Line 1: τὰ.- Nominative neuter plural of the article.

Line 2: [. . . . .]νας.- Probably the suffix of a proper name, as for example Νανᾶς or Νανάας, Ἴωνᾶς, etc.

*Inscription No. 96B (Fig. 19)*

A very fragmentary inscription, which was partially engraved in between the letters of line 1 in inscription No. 94.

[. . .]λη[. .]μ[. .]ικ[ιο. .]

*Inscription No. 97*

The inscription (16 × 38 cm) consists of two unclear lines. The script is regular and rather uniform; the letters O and the last C are square in shape; the other C is round.

1. ο αικ[ο]ς ακ[. .]
2. ν[ο]νοιας

*Inscription No. 98 (Figs. 19, 27-28)*

The unpreserved inscription was engraved in a rectangular frame (12 × 24 cm).

<sup>129</sup> See Le Bas and Waddington 1870: Nos. 2117, 2118, 2128, 2243 (Μόνημος), 2293, 2412e, 2544; Littmann *et alii* 1921: Nos. 661, 127 and 786 (Μόνεμος); *IGLS V*: Nos. 2187(?), 2382, 2383, 2563, 2595.

<sup>130</sup> See *LJN I*: 297; *LJN II*: 230; *LJN III*: 336.

<sup>131</sup> See Le Bas and Waddington 1870: No. 2429.

*Inscription No. 99* (Figs. 19, 25, 28)

The fragmentary and undecipherable inscription is enclosed in a *tabula ansata* (18 × 23 cm) and consists of five lines.

1. [            ]
2. [.ωση. . .]
3. τ.οφ[. . .]
4. [. . .]α[. ]
5. π.χυ. . . .

*Inscription No. 100* (Figs. 25, 27-28)

The inscription (10 × 25 cm) consists of two lines. Only the formula μνη[σθη] has partially survived.

- |             |                      |
|-------------|----------------------|
| 1. Μνη[σθη] | <i>Remembered be</i> |
| 2. ι        |                      |

*Inscription No. 101* (Figs. 27, 29)

The inscription (8 × 208 cm) consists of two long lines. The script is regular and was engraved by a trained hand. The letters E, Θ, O, C and Ω in line 1 are oval/round in shape, but E, Θ and Ω also appear in square form.

- |                            |               |
|----------------------------|---------------|
| 1. Θεότεκνος ψυχῆ σφζέσθω, |               |
| 2. εὐτύχ(ε)ι κ[.]παλ[...]  | [. .]νωιληενη |

1. *Soul born of God be saved,*
2. *succeed or be happy . . . . .*

Line 1: Θεότεκνος ψυχῆ.- Since θεότεκνος appears here in the nominative and not in the genitive, the word presents most probably an unusual invocation rather than a proper name, although Θεότεκνος appears as a personal name in Syria.<sup>132</sup> σφζέσθω.- Third-person singular, present imperative passive of σφζω - *save*. This inscription was engraved by an anonymous visitor/pilgrim, who invokes salvation or help and wishes success and happiness, probably to a certain one (ὁ δεῖνα). The linguistic expression of the

<sup>132</sup> See Prentice 1908: Nos. 279, 281; Prentice 1922: Nos. 935, 987, 997, 1000, 1118, 1170; *IGLS* II: Nos. 376, 460, 690, 692; *IGLS* IV: Nos. 1617, 1636, 1645, 1711.

inscription raises the possibility that it is a Christian one, dated to the early Byzantine period.

*Inscription No. 102 (Fig. 27)*

The inscription (30/31 × 124/139 cm) consists of three lines. The script is regular; the large characters seem to have been engraved by a skilled hand. The letters O, C and Φ are oval/round in shape. In the space between lines 1-2 a single M is engraved.

1. Μνησ[θ]ῆ	<i>Remembered be</i>
2. υανυφυννους ό	<i>.....the</i>
3. Διόφαντος	<i>Diophantos.</i>

Line 2: υανυφυννους.- Difficult to decipher. The Y and N are joined together, forming a ligature.

Line 3: Διόφαντος.- The nominative case of a common masculine Greek personal name, widespread throughout the Greek and Roman worlds, from the 5th century BCE and onwards.<sup>133</sup> The name in question, which also appears in inscription No. 20, was adopted by Jews.<sup>134</sup>

*Inscription No. 102A (Fig. 27)*

The one-line inscription was mostly engraved in between the letters of line 1 in inscription No. 102. The script is regular and uniform and the letters are large.

Χα[ρῆ] Δημ(ή)τριος	<i>Happy be Demetrios.</i>
--------------------	----------------------------

If the completion of χα[ρῆ] is correct, the present inscription contains the same formula as that in inscriptions Nos. 94, 108 and 109. Δημ(ή)τριος is the nominative case of a very common masculine Greek personal name, widespread throughout the Greek and Roman worlds.<sup>135</sup> The name appears frequently in the epigraphy – mostly pagan – of the Graeco-Roman cities of Decapolis, particularly at Gerasa, but also at Abila, Philadelphia (Amman), Pella and Gadara.

<sup>133</sup> See *LGPN* I: 141; *LGPN* II: 132; *LGPN* IIIA: 132; *LGPN* IIIB: 123; *LGPN* IV: 108; *LGPN* VA: 144-145; see also Le Bas and Waddington 1870: No. 1904; Milne 1905: Nos. 9296, 33012; *IGLS* IIIA: No. 710; *IGLS* IIIB: Nos. 1057, 1237; *IGLS* V: No. 2333.

<sup>134</sup> See *LJN* I: 273; *LJN* II: 205; *LJN* III: 248.

<sup>135</sup> See *LGPN* I: 124-126; *LGPN* II: 104-108; *LGPN* IIIA: 122-123; *LGPN* IIIB: 111-112; *LGPN* IV: 91-93; *LGPN* VA: 121-125.

Occasional instances are encountered as well at Madaba, Horvat Hesheq in Western Galilee and in the region of Hauran.<sup>136</sup> Δημήτριος was a popular name in the nomenclature of the Roman East,<sup>137</sup> especially in the areas that had formerly been under Seleucid rule. The name was adopted by Jews.<sup>138</sup> It is rarely found in the Christian epigraphy of the provinces of Palaestina and Arabia. These facts perhaps strengthen the possibility of dating the inscription in question to the Roman period. The feminine counterpart of Δημήτριος is Δημητροία.<sup>139</sup>

*Inscription No. 104 (Figs. 27-28)*

It is unclear whether the text contains a two-line inscription or two different inscriptions of one line each. The script is regular.

- |                      |                                 |
|----------------------|---------------------------------|
| 1. Αv[ν. . .]        | An[n . . .]                     |
| 2. χωσ[α.η] μνη[σθῆ] | . . . . . <i>remembered be.</i> |

Line 1: Αv[ν...]- Perhaps the initial part of a personal name.

Line 2: χωσ[α.η] μνη[σθῆ].- The first word is obscure and difficult to restore. The restoration of the formula is much easier, since the first three characters have survived.

*Inscription No. 105 (Figs. 27-28)*

This incomplete and obscure inscription is engraved within a small *aedicula*, in the area of inscription No. 104. On the right side of the inscription, a monumental Μ was engraved by a skilled hand, perhaps the first character of the formula μνησθῆ.

1. Α[. . .]
2. δεπγ(?)

*Inscription No. 105A (Fig. 27)*

The script of the two-line text is not uniform. The preserved characters of line 1 are large and were engraved meticulously, whereas those of line 2 are much smaller and less meticulous. Thus, it seems that the two-line text consists

<sup>136</sup> For a detailed discussion and bibliographical references of these specific examples, see Meimaris and Kritikakou-Nikolaropoulou 2005: 96 (commentary of inscription No. 4); see also Meimaris and Kritikakou-Nikolaropoulou 2008: 59-60 (No. 4), 129-130 (No. 52).

<sup>137</sup> Sartre 1985: 198.

<sup>138</sup> See *LJN* I: 271; *LJN* II: 204; *LJN* III: 240.

<sup>139</sup> See, for example, Gregg and Urman 1996: No. 62 (Golan Heights – El-'Āl).

of two different inscriptions of one line each. Both lines are included in the area of inscription No. 104 and were engraved below inscription No. 105.

1. [. . .]λης
2. Cτε[. .]

Line 1: [. . .]λης.- Perhaps the suffix (?) of a personal name.<sup>140</sup>

Line 2: Cτε[. .].- Perhaps the prefix (?) of a personal name.

*Inscription No. 106* (Figs. 27-28)

The inscription (17 × 25 cm) consists of two lines. The script is regular; the shape of E and C is square.

- |                   |                                 |
|-------------------|---------------------------------|
| 1. K              | K                               |
| 2. Εὐτύχ(ε)ι σ[ύ] | <i>Succeed or be happy you.</i> |

*Inscription No. 107* (Figs. 27, 31)

A long and unclear inscription (12 × 72 cm) consists of one line.

[μ.]πσ[α]ρ[υ]

*Inscription No. 109* (Figs. 29-31)

A long inscription (55 × 116/138 cm), with rather large characters, consists of four lines. The script is regular and uniform. Some characters are oval/round (Θ, O, P and C) and others are square (E and Θ). Three letters (H, N, E) in line 3 are joined together, forming a ligature. Contrary to other inscriptions, the present one begins with the formula χαρῆ (*happy be*) and ends with μνησῆ (*remembered be*).

- |                                  |  |
|----------------------------------|--|
| 1. Χαρῆ Μαρίνος καὶ Ἄνην κυρία,  | <i>Happy be Marinos and lady Anien,</i>        |
| 2. θμ[.]νηπαια                   | .....  |
| 3. πᾶς ἢ νεόρις Αἰμηλ[του]/[ίας] | <i>all the youth of Aim&lt;i&gt;I[ios]/[a]</i> |
| 4. μνησ[θη]                      | <i>remembered be.</i>                          |

Line 1: Χαρῆ Μαρίνος καὶ Ἄνην κυρία.- The formula χαρῆ was originally engraved for inscription No. 108, but was reused for the present inscription

<sup>140</sup> See *LGN VA*: 481.

as well, by engraving it horizontally after the formula. Thus, the formula served both inscriptions simultaneously. It also appears in inscriptions Nos. 94 and 102A. Μαρίνος is the nominative case, in Greek transliteration, of a frequent masculine Latin name (Marius), prevailing in various geographical regions in the Roman and early Byzantine periods, such as in Cyrenaica,<sup>141</sup> Attica (Athens),<sup>142</sup> Peloponnese (Korinthia),<sup>143</sup> Macedonia and Thrace,<sup>144</sup> Coastal Asia Minor (Bithynia, Ionia, Lydia),<sup>145</sup> Syria<sup>146</sup> and Egypt.<sup>147</sup> The name also appears in a dactylic hexameter Greek inscription, inlaid in an early Byzantine mosaic floor in a church at Apollonia<sup>148</sup> and in the Jewish cemetery at Beth She'arim<sup>149</sup> in Israel. Μαρίνος and the feminine counterpart Marina are to be found in Jewish inscriptions in Europe and Africa.<sup>150</sup> Ἀνην κυρία: the name is unfamiliar; the title κυρία, like in inscriptions Nos. 110A and 133, seems to indicate the status of the lady Ἀνην, who visited Elijahs Cave.

Line 3-4 πᾶς ἡ νεόρις Αἰμηλ[ίου]/[ίας] μνησ[θη].- It seems that πᾶς was erroneously engraved in masculine, instead of πᾶσα (*all*) in feminine; ἡ νεόρις can be interpreted in two ways: 1) as a substantivized adjective for νεώρις (feminine), that is, *new* or *fresh*; 2) as νεότης (*youth*), where the τ was substituted for ρ. Thus, the proper name, either masculine or feminine, should be in the genitive case, namely Αἰμ<Ϸ>λ[ίου]/[ίας]. Αἰμίλιος, the Greek transcription of the Latin name Aemilius, is found in the Aegean islands (Lesbos) and Cyrenaica,<sup>151</sup> Attica (Athens),<sup>152</sup> Southern Italy,<sup>153</sup> Macedonia, Thrace and Scythia Minor,<sup>154</sup> Coastal Asia Minor (Pontos),<sup>155</sup> etc. The name was also in use among Jews.<sup>156</sup> Its feminine counterpart is Αἰμιλία.<sup>157</sup> Consequently, the proposed reading of these lines is as follows: *all the youth of Aimilios or Aimilia remembered be.*

<sup>141</sup> See *LGNP* I: 298.

<sup>142</sup> See *LGNP* II: 297-298.

<sup>143</sup> See *LGNP* IIIA: 288.

<sup>144</sup> See *LGNP* IV: 221.

<sup>145</sup> See *LGNP* VA: 281.

<sup>146</sup> Prentice 1908: Nos. 153, 154, 395, 396, 397, 400a; Littmann *et alii* 1921: Nos. 765, 787, 801; *IGLS* II: No. 668B(?) (Μαρκήνος); *IGLS* IV: Nos. 1506, 1523; *IGLS* VI: No. 2740.

<sup>147</sup> Lefebvre 1907: No. 651.

<sup>148</sup> See Ovadia 1997: 444-445.

<sup>149</sup> See Schwabe and Lifshitz 1967: 64 (No. 149); cf. also *LJN* II: 285-286; *LJN* III: 521 (Μαρίνους).

<sup>150</sup> See Schwabe and Lifshitz 1967: 64 and n. 2.

<sup>151</sup> See *LGNP* I: 18.

<sup>152</sup> See *LGNP* II: 14.

<sup>153</sup> See *LGNP* IIIA: 18.

<sup>154</sup> See *LGNP* IV: 11.

<sup>155</sup> See *LGNP* VA: 12.

<sup>156</sup> See *LJN* II: 262.

<sup>157</sup> See, e.g., Negev 1977: 41 (No. 141); *LGNP* VA: 12. The name also appears among Jews (*LJN* III: 453).

*Inscription No. 110 (Fig. 31)*

A fragmentary and undecipherable graffito (7 × 24 cm), engraved over some of the letters of inscription No. 110A.

[...]τ[ε]πταν

*Inscription No. 110A (Fig. 27)*

The inscription is short and incomplete; some letters of the graffito (inscription No. 110) were engraved over it, most probably at a later date.

Κυρία Λ                      *Lady L*

Κυρία Λ.- The title κυρία seems to indicate the status of this anonymous lady, as in inscriptions Nos. 109 and 133. The name begins with the letter Λ, but it has not survived.

*Inscription No. 111*

The three-line inscription (6 × 40 cm) was almost effaced, except for two letters in line 1 – σθ – that enable restoration of the formula [μνη]σθ[ῆ].

*Inscription No. 112 (Fig. 32)*

The three-line inscription (8 × 65 cm) was almost effaced, except for three letters in line 1 – μνη – that enable restoration of the formula μνη[σθῆ].

*Inscription No. 113 (Fig. 32)*

This initially appears to be one inscription (47 × 72 cm), consisting of six lines, but in fact may be three different inscriptions, one below the other, engraved by three different visitors/pilgrims. However, the text is incomplete. The script is regular and the characters Ε, Θ, Ο and C are oval/round in shape, except for the square Ω.

- |                                  |  |
|----------------------------------|--|
| 1. Μνησθῆ Ζήνων                  | <i>Remembered be Zenon</i>                   |
| 2. [ ] κἔ [ ]                    | [ ] and [ ]                                  |
| 3. [Μν]η[σθῆ] (τὰ) τέκν[α . . .] | <i>Remembered be (the) children [ . . .]</i> |
| 4. Μνη[σθῆ] [Λου]ιλ[ ]           | <i>Remembered be Lou]il[ ]</i>               |
| 5. [ ] θος [ ]                   | [ ] thos [ ]                                 |
| 6. κἔ [ ]                        | and [ ] .                                    |



Line 1: Ζήνων.- The nominative case of a common masculine Greek theophoric name (derive-d from Zeus), prevailing in Antiquity (from the 5th century BCE) and Late Antiquity in various geographical regions of the Greek and Roman worlds.<sup>158</sup> The name is documented in the epigraphy of Palaestina and Arabia continuously from the Hellenistic to the early Byzantine period. The preference for this name among the Christians of these provinces has been related to the cult of Saint Zenon, a military official who served at the Roman garrison of Zizia – a fort located *ca.* 40 km south of Amman – and was martyred there in 304 CE.<sup>159</sup> The name was also frequent in Egypt.<sup>160</sup> The rare form Ζηνωνίς is the feminine counterpart of Ζήνων, found in a Roman epitaph from Tyre.<sup>161</sup> The name was adopted by Jews.<sup>162</sup>

Lines 2 and 6: κέ.- κέ is instead of καί (= and), either a common mistake or phonetic spelling in Greek inscriptions, especially in the Roman and early Byzantine periods.<sup>163</sup>

Line 3: [Μν]η[σθῆ] (τὰ) τέκν[α].- It seems plausible to restore the formula on the basis of the character η. If the completion of τέκν[α] is correct, it is possible to restore τὰ – nominative neuter plural of the article.

Line 5: [ ]θοος.- This seems to be the suffix of a personal name.<sup>164</sup>

#### *Inscription No. 114 (Fig. 32)*

The inscription (5 × 52 cm) consists of one line: the formula μνησθῆ (*remembered be*) and the missing name. The characters C and Θ form a ligature.

#### *Inscription No. 115 (Fig. 32)*

The inscription is enclosed within a *tabula ansata* (12 × 28 cm) and consisted of four lines. Only the formula μνησθῆ (*remembered be*) in line 1 and three characters (συγ) in line 2 have survived.

<sup>158</sup> See *LGPN* I: 194-195; *LGPN* II: 193-194; *LGPN* IIIA: 187; *LGPN* IIIB: 175; *LGPN* IV: 143; *LGPN* VA: 191.

<sup>159</sup> Ζήνων is found three times at Ghor es-Safi (early Byzantine Zoora); see Meimaris and Kritikakou-Nikolaropoulou 2005: 254-255 (No. 159), 366-367 (No. 283); Meimaris and Kritikakou-Nikolaropoulou 2008: 62-63 (No. 7); see there also detailed bibliographical references for the appearance of Ζήνων in inscriptions in the Roman East and in the Early Christian epigraphy.

<sup>160</sup> See Milne 1905: Nos. 9283, 9296.

<sup>161</sup> See Rey-Coquais 2006: No. 396.

<sup>162</sup> See *LJN* I: 281; *LJN* II: 214, 453; *LJN* III: 281.

<sup>163</sup> See also inscriptions Nos. 21, 37, 92, 94, 108, 140, 149.

<sup>164</sup> Cf. *LGPN* VA: 485.

*Inscription No. 116* (Fig. 32)

The inscription (11 × 30 cm) contains only the last three characters of the formula [μνη]σθῆ, but enables its restoration with certainty.

*Inscription No. 117* (Fig. 32)

The inscription (10 × 61 cm) contains only the formula μνησθ[ῆ] of which the last character is missing.

*Inscription No. 118*

The effaced inscription was enclosed within a rectangular frame (15 × 18 cm).

*Inscription No. 119*

The effaced inscription was enclosed within a *tabula ansata* (23 × 33 cm).

*Inscription No. 120*

The effaced inscription was enclosed within a *tabula ansata* (25 × 31 cm).

*Inscription No. 121*

The effaced inscription was enclosed within a *tabula ansata* (17 × 31 cm).

*Inscription No. 122*

The effaced inscription was enclosed within a *tabula ansata* (16 × 23 cm).

*Inscription No. 123*

The effaced inscription was enclosed within a rectangular frame (14 × 22 cm).

*Inscription No. 124*

Most of the three-line inscription, enclosed within a *tabula ansata* (26 × 30 cm), was effaced and only four characters in line 1 – [. . . .]ανος –, probably the suffix of a personal name,<sup>165</sup> have survived.

<sup>165</sup> Cf. *LGN VA*: 490-491.

*Inscription No. 125*

This long fragmentary inscription (20 × 105 cm) consisted of three lines, but only the formula  $\mu\nu\eta\sigma\theta\hat{\eta}$  (*remembered be*) in line 1 is clear and legible.

1. [M]νησθῆ [(λ).(μ).]      *Remembered be* [. . . . .]
2. [. .]ο[. .]το[. . . . .]
3. [. . . . .]π[. . . . .]

*Inscription No. 126*

The inscription is enclosed within a *tabula ansata* (20 × 33 cm) and consists of four fragmentary lines, difficult to restore.

1. [            ]το
2. [            ]ς
3. [            ]π[.]
4. [    α]λ[    ]

*Inscription No. 127* (Fig. 33)

The effaced inscription was enclosed within a rectangular frame (6 × 12 cm).

*Inscription No. 128* (Fig. 33)

Of this six-line inscription, probably enclosed within a square frame (18 × 18 cm), only lines 1 and 6 have been partially preserved, with the restored formula  $\mu\nu\eta\sigma\theta\hat{\eta}$  (*remembered be*) at the head of the inscription and at its end.

1. Μνη[σθῆ] Α[. . .]      *Remembered be* Α. . .
2. [            ]μ[.]
3. [            ]
4. [            ]
5. [            ]
6. [μνη]σθῆ [ . . ]      *remembered be.*

Line 1: Α[. . .].- Since it follows the formula, this seems to be the first character of a personal name.

*Inscription No. 130* (Fig. 33)

The inscription is enclosed in a *tabula ansata* (18 × 32 cm) and consists of three incomplete lines.

- |               |                 |
|---------------|-----------------|
| 1. [Μνησθῆ]   | [Remembered be] |
| 2. οἱ [     ] | the             |
| 3. ση[     ]  |                 |

The completion of line 1 with μνησθῆ seems to be reasonable, since the formula usually appears at the head of the inscription.

Line 2: οἱ.- Nominative masculine plural of the article.

*Inscription No. 131* (Figs. 33-34)

The inscription is enclosed in a *tabula ansata* (21 × 32 cm) and consists of four lines. The script is regular and uniform; the characters E, Θ, O and C are oval/round in shape.

- |               |                   |
|---------------|-------------------|
| 1. Μνησθῆ ιν  | Remembered be . . |
| 2. Πολέ[μ]ων  | Pole[m]on         |
| 3. Ἀγα[θ]ῆνος | Aga[th]enos       |
| 4. Ὀπ[ο]υανη  | Op[o]uane.        |

Line 2: Πολέ[μ]ων.- A masculine Greek name in the nominative, prevailing in various geographical regions in the Hellenistic and Roman periods, such as the Aegean islands, Crete and Cyprus,<sup>166</sup> Coastal Asia Minor (Aiolis, Bithynia, Ionia, Lydia, Mysia and Troas),<sup>167</sup> etc. The name was also in use among Jews.<sup>168</sup>

Line 3: Ἀγα[θ]ῆνος.- If the completion is correct, this is the nominative case of a masculine Greek name, frequent in the Aegean islands and Cyrenaica,<sup>169</sup> Attica (Athens),<sup>170</sup> Peloponnese, Southern Italy and Sicily,<sup>171</sup> Central Greece,<sup>172</sup> Macedonia, Scythia Minor and Skythia,<sup>173</sup> and Coastal Asia Minor<sup>174</sup> from the

<sup>166</sup> LGPN I: 375.

<sup>167</sup> LGPN VA: 370.

<sup>168</sup> See L<sup>JN</sup> III: 357.

<sup>169</sup> See LGPN I: 2 (Ἀγαθῖνος).

<sup>170</sup> See LGPN II: 2 (Ἀγαθῖνος).

<sup>171</sup> See LGPN IIIA: 3 (Ἀγαθῖνος).

<sup>172</sup> See LGPN IIIB: 2 (Ἀγαθῖνος).

<sup>173</sup> See LGPN IV: 2 (Ἀγαθῖνος).

<sup>174</sup> See LGPN VA: 2 (Ἀγαθῖνος).

4th century BCE up to the Roman period. Among Jews, the name appears with a different spelling – Ἀγαθεῖνος.<sup>175</sup>

Line 4: Ὀπ[ο]υανη.- Unfamiliar proper name, probably Latin in Greek transliteration.

*Inscription No. 132 (Fig. 33)*

The inscription is enclosed within a *tabula ansata* (15 × 30 cm) and consisted of four lines (the fourth line is missing). The script is regular and uniform; the characters E, Θ, O and C are oval/round in shape.

1. Μνησθῆ	<i>Remembered be</i>
2. Οὐαλ[έρι]ος	<i>Oual[eri]us</i>
3. [. . .]υερ κα[ὶ]	<i>. . . . . and</i>
4. [                    ]	

Line 2: Οὐαλ[έρι]ος.- The nominative case of the masculine Latin proper name Valerius, in Greek transcription. The name prevailed in various regions in the Roman and early Byzantine periods: the Aegean islands and Cyrenaica,<sup>176</sup> Attica (Athens),<sup>177</sup> Illyria,<sup>178</sup> Central Greece (Thessaly),<sup>179</sup> Macedonia, Thrace, Skythia and Scythia Minor,<sup>180</sup> Coastal Asia Minor (Bithynia, Ionia, Lydia, Mysia and Troas),<sup>181</sup> Syria<sup>182</sup> and Egypt.<sup>183</sup> The name also appears among Jews.<sup>184</sup> Its feminine counterpart is Οὐαλερία (Valeria).<sup>185</sup>

*Inscription No. 133 (Figs. 33, 35)*

The inscription, consisting of six lines (5 and 6 are missing), is fragmentary and enclosed within a rectangular frame (17 × 31 cm). The script is regular and uniform; the characters E, O, P and Ω are oval/round in shape.

<sup>175</sup> See *LJN* III: 197.

<sup>176</sup> See *LGPV* I: 355.

<sup>177</sup> See *LGPV* II: 355.

<sup>178</sup> See *LGPV* IIIA: 346.

<sup>179</sup> See *LGPV* IIIB: 329.

<sup>180</sup> See *LGPV* IV: 265.

<sup>181</sup> See *LGPV* VA: 349.

<sup>182</sup> Le Bas and Waddington 1870: Nos. 1893, 1975; Prentice 1908: No. 102; Littmann *et alii* 1921: No. 765; Prentice 1922: No. 1107; *IGLS* II: Nos. 467, 523; *IGLS* IIIA: No. 741; *IGLS* V: No. 2581.

<sup>183</sup> Milne 1905: No. 9248; Lefebvre 1907: No. 68.

<sup>184</sup> See *LJN* I: 340; *LJN* II: 297; *LJN* III: 555-556.

<sup>185</sup> See *IGLS* IIIA: No. 962; *IGLS* IV: No. 1255; *LGPV* I: 355; *LGPV* II: 355; *LGPV* IIIB: 329; *LGPV* IV: 265; *LGPV* VA: 349.

1. [	μ]νήμα	..... remembrance/commemoration
2. [	]ιου καὶ Καλ-	..... iou and Kal-
3. [	]πματη κυρία	..... lady
4. [	]τη [κ]αὶ Μυ[.]λω-	..... and My[.]lo-
5. [	]	
6. [	]	

Line 1: [ μ]νήμα.- In Palaestina and Arabia the term μνήμα in funerary epigraphy is employed alternatively with μνημεῖον for the designation of burial monuments. The only known case of a non-funerary use of μνήμα is encountered at Wadi Umm-Sideira in Southern Sinai. On a rock graffito at this site the word μνέμα is employed as the equivalent of ὑπόμνημα, that is, remembrance/commemoration.<sup>186</sup>

Line 2: [ ]ιου καὶ Καλ.- Perhaps the suffix in the genitive case (like Ἰουλίου and Ἰουνίου) and the prefix of two proper names respectively.

Line 3: κυρία.- Most probably a title of status, as in inscriptions Nos. 109, 110A.

Line 4: Μυ[.]λω.- Unclear fragmentary word, perhaps the prefix of a proper name. Curiously, the Y was engraved a little higher than the other letters of the word.

#### *Inscription No. 134 (Fig. 33)*

Of the four-line inscription, enclosed within a rectangular frame (15 × 17 cm), only the formula μνησθῆ, in lines 1 and 2, has survived.

#### *Inscription No. 135 (Figs. 33, 36)*

The inscription is enclosed within a square frame (15 × 15 cm) and consists of two lines. The script is regular and the characters Θ, Ο and C are oval in shape.

1. Μνησθῆ	<i>Remembered be</i>
2. Οὐλ[ιάδης] / Οὐλ[πιος]	<i>Oul[iades] / Oul[pios].</i>

Line 2: Οὐλ[ιάδης] / Οὐλ[πιος].- If one of the two completions is correct, the present inscription may offer an additional masculine proper name in the nominative case. Οὐλιάδης exists in various regions of the Greek world from the 5th century BCE up to the Roman period.<sup>187</sup> Οὐλπιος (Ulpius) is the Greek

<sup>186</sup> Lifshitz 1971: 151-152 (No. 1).

<sup>187</sup> See, e.g., *LGPN* I: 355; *LGPN* VA: 351.

transliteration of a masculine Latin proper name, known to have become popular during and after the rule of Trajan. The name features frequently in inscriptions of the Roman period in various places, especially in the Roman East.<sup>188</sup>

*Inscription No. 135A (Figs. 33, 36)*

The three-line inscription is enclosed within the frame of No. 135. The script is regular and the characters E, O, P and C are oval/round in shape, except for the square C in line 3.

1. Μνησ[θ]ῆ Οὐ-	<i>Remembered be Oua-</i>
2. ἀλέρι(ο)ς καὶ	<i>leris and</i>
3. Ἰού[λ]ις ετε	<i>Iou[li]s . . .</i>

Lines 1-2: Οὐἀλέρις.- The nominative form of the masculine Latin proper name Valeris, in Greek transcription. The name prevails in various places in the Roman period.<sup>189</sup> A variant of the name, also in Greek transcription, is Οὐἀλέριος (Valerius)<sup>190</sup> and its feminine counterpart – Οὐἀλερία (Valeria).<sup>191</sup> Οὐἀλέριος was adopted by Jews.<sup>192</sup>

Line 3: Ἰού[λ]ις.- The completion of the word, on the basis of the remaining characters, seems to be plausible, but not certain. Thus, it can be suggested that the word presents the nominative case in Greek transcription – Ἰούλιος – of the masculine Latin name Juli(u)s.<sup>193</sup> The name is widespread in the Roman period,<sup>194</sup> usually in the spellings reflecting the later pronunciation. Both names, Ἰού[λ]ις<sup>195</sup> and Ἰούλιος,<sup>196</sup> appear among Jews.

<sup>188</sup> See Le Bas and Waddington 1870: Nos. 1990, 2330, 2341, 2374b, 2399, 2445, 2465, 2546; Littmann *et alii* 1921: Nos. 45, 584, 765; *IGLS* I: Nos. 134, 153F; *IGLS* V: No. 2581; Meimaris and Kritikakou-Nikolaropoulou 2005: 312-314 (No. 224) (with bibliographical references); see also *LGPN* VA: 351 (Coastal Asia Minor – Troas).

<sup>189</sup> See, e.g., *LGPN* VA: 349 (Coastal Asia Minor – Lydia).

<sup>190</sup> See Le Bas and Waddington 1870: Nos. 1893, 1975; Milne 1905: No. 9248; Lefebvre 1907: No. 68; Prentice 1908: No. 102; Littmann *et alii* 1921: No. 765; Prentice 1922: No. 1107; *IGLS* II: Nos. 467, 523; *IGLS* IIIA: No. 741; *IGLS* V: No. 2581; Negev 1977: No. 242; *LGPN* I: 355; *LGPN* II: 355; *LGPN* IIIA: 346; *LGPN* IIIB: 329; *LGPN* IV: 265; Meimaris and Kritikakou-Nikolaropoulou 2005: 303 (No. 213); *LGPN* VA: 349.

<sup>191</sup> See *IGLS* IIIA: No. 962; *IGLS* IV: No. 1255; *LGPN* I: 355; *LGPN* II: 355; *LGPN* IIIB: 329; *LGPN* IV: 265; *LGPN* VA: 349.

<sup>192</sup> See *LJN* I: 340; *LJN* II: 297; *LJN* III: 556 (Βαλέρις).

<sup>193</sup> Cf. Gregg and Urman 1996: 86 (No. 88) – Ἰούλις (Joulis = Julius); *LGPN* VA: 229.

<sup>194</sup> For the distribution or appearance of the name in the Roman period (with bibliographical references), see above inscription No. 50.

<sup>195</sup> See *LJN* II: 277.

<sup>196</sup> See *LJN* I: 332; *LJN* III: 502-503.

*Inscription No. 136 (Figs. 33, 38, 41)*

The inscription (40 × 52 cm) is incomplete and consists of seven lines. The script is regular, but not uniform; the letters Θ, Ο and C are oval/round and square in shape. The formula μνησθή appears twice.

1. Μνησθή [	]	<i>Remembered be [ . . . . . ]</i>
2. Ἰουλιανὸς καὶ Οἰτισκή-		<i>Ioulianos and Oitiske-</i>
3. λιος Νομ[ . ]κανος [	]	<i>lios Nom[ . ]kanos [ . . . ]</i>
4. μν ο		. . .
5. θηου		. . . .
6. μν[ησθή] [	]	<i>remembered be [ . . . . . ]</i>
7. Ἡλιό[δω]ρος		<i>Helio[do]ros.</i>

Lines 2-3: Ἰουλιανὸς καὶ Οἰτισκήλιος.- Ἰουλιανός is the nominative, in Greek transcription, of a very common and popular masculine Latin name (Julianus). It is spread throughout various geographical regions in the Roman and early Byzantine periods.<sup>197</sup> The name was in use among Jews, especially in Rome.<sup>198</sup> However, even if the reading of Οἰτισκήλιος is correct, this name is unfamiliar.

Line 3: Νομ[ . ]κανος.- This seems to be a personal name, but is difficult to restore.

Line 6: μν[ησθή].- Based on the surviving first two letters of the word, its restoration seems to be certain.

Line 7: Ἡλιό[δω]ρος.- The prefix and suffix of the word justifies its completion as the proposed Greek personal name. The formula μνησθή in the previous line enables its restoration in the nominative case. The name occurs in various regions from the 4th century BCE up to the early Byzantine period.<sup>199</sup> It also appears among Jews.<sup>200</sup> The feminine counterpart is Ἡλιοδώρα.<sup>201</sup>

<sup>197</sup> See Le Bas and Waddington 1870: Nos. 1867, 1868, 1915, 2017, 2257, 2306, 2316a, 2399, 2407, 2580, 2699; Prentice 1908: Nos. 111, 209, 217; Littmann *et alii* 1921: Nos. 36, 198, 262, 295, 491, 557, 645, 801, 803; Prentice 1922: No. 1127; *IGLS* II: No. 455; *IGLS* IIIA: No. 733; *IGLS* IIIB: No. 1038; Canova 1954: 238 (No. 241); *IGLS* IV: Nos. 1376, 1485, 1490, 1820; *IGLS* VI: No. 2916; Schwabe and Lifshitz 1967: Nos. 13, 14, 15, 53, 58, 61, 72; Negev 1977: 12 (No. 8); *LGNP* I: 235; *LGNP* II, 1994: 236; Gregg and Urman 1996: 190-191 (No. 157), 232 (No. 187); *LGNP* IIIA: 220; *LGNP* IIIB: 207; *LGNP* IV: 175; *LGNP* VA: 227-228.

<sup>198</sup> See *CIJ* 1936: Nos. 88, 172, 353, 354, 356, 504; cf. also *LJN* II: 275-276; *LJN* III: 500-501.

<sup>199</sup> See Le Bas and Waddington 1870: Nos. 2350, 2557b, 2581, 2600; Milne 1905: Nos. 9296, 33028; Lefebvre 1907: Nos. 220, 396, 503 (Ἡλλιόδωρος); Prentice 1922: No. 869; *IGLS* I: No. 193; *IGLS* IIIA: No. 736; *IGLS* IIIB: No. 1128; *IGLS* IV: Nos. 1270(?), 1850, 1890; *IGLS* V: Nos. 2035, 2370, 2564; *IGLS* VII: No. 4016; *LGNP* I: 201; *LGNP* II: 203; *LGNP* IIIA: 192-193; *LGNP* IIIB: 180; *LGNP* IV: 151-152; *LGNP* VA: 199.

<sup>200</sup> See *LJN* II: 452.

<sup>201</sup> See, e.g., Prentice 1908: No. 89; *LGNP* I: 201; *LGNP* IV: 151; *LGNP* VA: 199.



*Inscription No. 137* (Figs. 33, 37)

This two-line unclear inscription is enclosed within a *tabula ansata* (22 × 28/32 cm). The Ω in line 2 was engraved a little lower than the other letters of the word, perhaps as a result of a mistaken calculation in the engraving.

1. Καο μηλ[.μ]ι
2. μνιλαρωδ[. .]

*Inscription No. 138* (Figs. 33, 37)

The inscription is enclosed in a *tabula ansata* (24 × 28 cm) and consists of four lines. The script is regular and the letters Θ, Ο, C and Ω are square in shape; Φ and Ψ are round. A ligature can be observed in line 3: the Ω and N are joined together.

- |              |                      |
|--------------|----------------------|
| 1. Μνησθῆ    | <i>Remembered be</i> |
| 2. πᾶς φι-   | <i>whoever lov-</i>  |
| 3. [λ]ῶν τὸν | <i>es the</i>        |
| 4. [. ]αψαι  | <i>[.]apsai</i>      |

Lines 2-3: πᾶς φι[λ]ῶν τόν.- φι[λ]ῶν is a singular masculine nominative present participle of φιλέω - *love*. Τόν.- Accusative masculine singular of the article.

The anonymous visitor/pilgrim appears to have engraved the inscription in remembrance or commemoration of whoever loves someone or something. The word in line 4 is unclear.

*Inscription No. 139* (Figs. 33, 38)

Of this inscription only some undecipherable characters were preserved; it is enclosed within a rectangular frame (26 × 38 cm) and consists of five lines.

- |                    |     |
|--------------------|-----|
| 1. Μ[. .]ν[. .]σε[ | ]   |
| 2. [               | ]η[ |
| 3. [               | ]   |
| 4. [               | ]   |
| 5. [               | ]   |

*Inscription No. 140* (Fig. 33)

The inscription is enclosed within a rectangular frame (23 × 31 cm) and consists of six fragmentary lines. The script is regular and the letters E, Θ, O and C are square in shape. The O and K in line 2 were engraved a little lower than the other letters, and the K in line 4 – a little higher than A, assumedly an erroneous calculation of the engraving.

1. [M]νησθῆ ὁ	<i>Remembered be</i>
2. Εὐσιδοχιμο[ς] κ-	<i>Eusidochimo[s] and</i>
3. (αὶ) C[ω]σίαν κ(αὶ) σ[υ]	<i>Sosias and. .</i>
4. [. . . . .]α κ(αὶ)	<i>[. . . . .]a and</i>
5. [. . . . .] καὶ	<i>[. . . . .] and</i>
6. [ ]	

Line 2: Εὐσιδοχιμο[ς] κ.- Unclear whether it is a proper name. The κ is most probably an abbreviation for καὶ (= and).<sup>202</sup>

Line 3: C[ω]σίαν κ(αὶ) σ[υ].- The masculine Greek personal name Cωσίας is in the accusative case, instead of the nominative. It also occurs in inscription No. 48<sup>203</sup> and variants of the name appear among Jews.<sup>204</sup> Καί – as in lines 2 and 4.

*Inscription No. 141* (Figs. 33, 38, 41)

Of the ten-line inscription, enclosed within a rectangular frame (30 × 35 cm), only line 1 has survived. The script is regular and the letters E, O, C, Φ and Ω are lunar/oval/round in shape.

Πᾶς φίλων Πτολεμα[ί]-	<i>Every one of the friends of Ptolema[i]-</i>
[ου ]	<i>[os ]</i>

Πτολεμα[ί]ος - Ptolema(i)os.- A very common masculine Greek name in the nominative, prevailing too among Jews (it also features in inscription No. 96).<sup>205</sup> It seems that Πτολεμα[ί]ος, who visited the Cave, engraved this inscription in remembrance or commemoration of every one of his friends, as did the anonymous visitor/pilgrim in inscription No. 138. The feminine counterpart is Πτολεμαίς.<sup>206</sup>

<sup>202</sup> It also occurs in inscriptions Nos. 21, 37, 92, 94, 108, 113, 149.

<sup>203</sup> See there, for bibliographical references.

<sup>204</sup> See *LJN* I: 307 (Σωσάς); *LJN* II: 240; *LJN* III: 378 (Σώσεις - s.v. Σωσέα).

<sup>205</sup> See there, for bibliographical references; cf. also *LJN* I: 304; *LJN* II: 238; *LJN* III: 363-364.

<sup>206</sup> See, for example, *LGP* I: 391; *LGP* VA: 385.

Like in inscription No. 138, *πας φίλων* can also be interpreted as *πάς φίλῶν* (*whoever loves*) and then the proper name *Πτολεμαῖος* should be in the accusative case *Πτολεμαῖον*.

*Inscription No. 142* (Figs. 39-40)

The inscription is enclosed in a *tabula ansata* (19 × 20 cm) and consists of five fragmentary lines. The script is irregular and non-uniform; the letters E, Θ, O and C are lunar/oval/round in shape.

- |                         |                               |
|-------------------------|-------------------------------|
| 1. [Μνησθ]ῆ Λο[υ]κία    | <i>Remembered be Loukia</i>   |
| 2. (καὶ) Ἄνης [.] Δόρι- | <i>(and) Anes [and] Dori-</i> |
| 3. ος αθετολ            | <i>os . . . . .</i>           |
| 4. [. . . . .]          |                               |
| 5. [.]μ[. . . . .]      |                               |

Line 1: [Μνησθ]ῆ Λο[υ]κία.- The restoration of the formula is based on the surviving letter η. Λουκία is the Greek transliteration, in the nominative case, of the common feminine Latin name Lucia. The name prevailed in various geographical regions in the Roman period,<sup>207</sup> but is rare in the epigraphy of Palaestina and Arabia. It has been recorded to date in the early Byzantine Zoora (Ghor es-Safi) *onomasticon*<sup>208</sup> and in two epitaphs from the Golan Heights.<sup>209</sup> Its masculine counterpart, Λούκιος, is more frequent in these provinces.<sup>210</sup>

Line 2: Ἄνης.- Perhaps the correct spelling is Ἄννης. In this case, it is probably a masculine name in the nominative case, found on a tombstone, dated to 405 CE, in early Byzantine Zoora (Ghor es-Safi). This name is known from papyri found in Egypt, presenting a double genitive, namely Ἄννέους and Ἄννητος. According to some scholars, Ἄννης is the Greek equivalent of the Aramaic, Hebrew or old-Arabic name Hannai.<sup>211</sup>

Lines 2-3: Δόριος.- A rare masculine Greek name in the nominative case, found in Crete in the 2nd century BCE.<sup>212</sup>

<sup>207</sup> See *IGLS* I: No. 171; *IGLS* IIIA: No. 756; *LGPN* I: 289; *LGPN* IIIA: 276; *LGPN* IIIB: 261; *LGPN* IV: 212; *LGPN* VA: 270.

<sup>208</sup> See Meimaris and Kritikakou-Nikolaropoulou 2008: 103-104 (No. 35).

<sup>209</sup> See Gregg and Urman 1996: 72-73 (No. 70), 263 (No. 225).

<sup>210</sup> The name also occurs in inscriptions Nos. 1 (see there, for references), 69A, 70, 103.

<sup>211</sup> See Meimaris and Kritikakou-Nikolaropoulou 2005: 184-185 (No. 91) (with references); see also *IGLS* VI: No. 2915.

<sup>212</sup> See *LGPN* I: 142.

*Inscription No. 143 (Fig. 39)*

Of the four-line inscription, enclosed within a rectangular frame (8 × 12 cm), only the formula  $\mu\nu[\eta\sigma\theta\eta]$ , in line 1, has partially survived.

*Inscription No. 144 (Fig. 39)*

The inscription (8 × 100 cm) is incomplete and consists of two lines.

- |  |                      |
|--|----------------------|
| 1. $[M\nu\eta\sigma]\theta\eta\tau[.]$ | <i>Remembered be</i> |
| 2. $\alpha[. .]$                       |                      |

Line 1:  $[M\nu\eta\sigma]\theta\eta\tau[.]$ .- Based on the last two letters of the formula –  $\theta\eta$  – it is possible to restore the word  $\mu\eta\sigma\theta\eta$  with certainty.

*Inscription No. 145 (Figs. 39, 41)*

The inscription is enclosed within a *tabula ansata* (24/27 × 40 cm) and consists of three lines. The script is regular and uniform; the letters  $\Theta$ ,  $O$ ,  $C$  and  $\Omega$  are oval/round in shape.

- |  |                          |
|--|--------------------------|
| 1. $M[\nu\eta\sigma]\theta\eta$                                    | <i>Remembered be</i>     |
| 2. $\Delta o[\mu] \tau\tau\acute{\iota}\lambda\lambda\alpha$ (καὶ) | <i>Do[mi]tilla (and)</i> |
| 3. $Z\acute{\omega}\sigma\upsilon\varsigma$                        | <i>Zosys.</i>            |

Line 1:  $M[\nu\eta\sigma]\theta\eta$ .- The formula has only partially survived, but it is possible to restore it on the basis of the remaining characters.

Line 2:  $\Delta o[\mu] \tau\tau\acute{\iota}\lambda\lambda\alpha$ .- The completion of this fragmentary name appears to be certain, although the spelling is incorrect and should be  $\Delta o\mu\tau\acute{\iota}\lambda\lambda\alpha$ . It is a Greek transliteration, in the nominative case, of the feminine Latin proper name *Domitilla*.<sup>213</sup> The name also prevails among Jews.<sup>214</sup>

Line 3:  $Z\acute{\omega}\sigma\upsilon\varsigma$ .- The name is unknown with this spelling, but occasionally is found with  $\iota$  instead of  $\upsilon$ , namely  $Z\acute{\omega}\sigma\iota\varsigma$ , in the Aegean islands (Mykonos?), probably from the 1st century BCE.<sup>215</sup>

<sup>213</sup> See Milne 1905: No. 9279(?). The name appears also in another spelling:  $\Delta o\mu\epsilon\tau\acute{\iota}\lambda\lambda\alpha$  (see *IGLS* II: No. 665).

<sup>214</sup> See *LJN* III: 580.

<sup>215</sup> See *LGPN* I: 198.

*Inscription No. 147 (Fig. 41)*

The four-line inscription is very fragmentary.

- |                      |                          |
|----------------------|--------------------------|
| 1. [M]νησ[θ]ῆ        | <i>Remembered be</i>     |
| 2. Ἡλί[ας] / Ἡλί[ος] | <i>Eli[as] / Eli[os]</i> |
| 3. ἀλ                |                          |
| 4. ροι               |                          |

Line 1: [M]νησ[θ]ῆ.- Based on the remaining characters, the completion of the formula seems to be certain.

Line 2: Ἡλί[ας] / Ἡλί[ος].- The completion of the word does not enable its determination decisively as Ἡλίος (Elias),<sup>216</sup> the nominative case in Greek transcription of a typical masculine Hebrew name (יהי"ל), or, alternatively, Ἡλίος, related to the Prophet Elijah as well.<sup>217</sup> Ἡλίος and Ἡλίος are derived from the biblical name Elias or Elijah, whose diffusion among Christians (from the 4th century CE onwards) is due to the most eminent of all the OT prophets, Elijah the Thesbite (יהי"ל יהושביט).<sup>218</sup>

*Inscription No. 147A (Figs. 38, 41)*

The inscription was engraved below No. 147 and consists of two lines. The script is regular and the letters E, Θ and C are oval/lunar in shape.

- |                           |                      |
|---------------------------|----------------------|
| 1. Μνησθῆ                 | <i>Remembered be</i> |
| 2. κ[α]λὶ σε[ . . . . . ] | <i>and . . . . .</i> |

Line 1: Μνησθῆ.- The formula refers to *remembered be*.

*Inscription No. 147B (Figs. 38, 41)*

The one-line inscription was engraved between the lines 1 and 2 of No. 147A.

Μαδαρχία μν[ησθῆ] *Madarchia remembered be.*

Μαδαρχία seems to be a feminine personal name (unfamiliar), such as Δημαρχία, Δικαρχία, Νεαρχία, etc.

<sup>216</sup> See Prentice 1908: No. 336a (Ἡλίος = Elias); Littmann *et alii* 1921: Nos. 554, 605, 791, 797 (Ἡλίος = Elias); *LGN VA*: 199.

<sup>217</sup> See, for example, *LJN II*: 62.

<sup>218</sup> See Meimaris and Kritikakou-Nikolaropoulou 2008: 118-119 (No. 46), 153-154 (No. 71).

*Inscription No. 148 (Fig. 39)*

The one-line inscription is enclosed within a long rectangular frame (27 × 110 cm) and its script is regular. The letters H and P in the word μήτηρ are joined together, forming a ligature.

Αὐτοῦ καὶ ἡ μήτηρ                      *Of him and the mother.*

Αὐτοῦ is a third-person demonstrative pronoun masculine, in the genitive, of αὐτός, that is, *of him*. The anonymous visitor/pilgrim engraved an inscription with an unclear purpose.

*Inscription No. 148A (Fig. 39)*

The inscription was engraved below No. 148 and within the same frame. It probably consisted of two lines; the single letter Ω in line 1 is square and Θ, Ο, C, ω in line 2 are oval/round in shape.

1. ω κ  
2. [βο]ηοθῶσιν                      *let help.*

Line 1: The single letters ω and κ are obscure.

Line 2: [βο]ηοθῶσιν.- The restoration of the word is not certain; if it is correct, this may be conjunctive third-person plural in the present tense of the verb βοηθέω, that is, *help*. The letter O between H and Θ is superfluous.

*Inscription No. 149 (Fig. 39)*

The inscription (69 × 114 cm) consists of six lines and its text is mostly obscure. The script is rather regular and non-uniform; the letters E, O, P, C and Ω are oval/lunar/round in shape. The letters N and H in the word Δό[μ]νης, in line 2, are joined together, forming a ligature.

1. Μὰ κῆνοι οἱ Πανὶ συ-	<i>For those who to Pan gathered</i>
2. [ν]άγ[ουσι], Δό[μ]νης ακι[.]	<i>together, Domnes aki[.]</i>
3. [        ]νο κ' Ἔρωσ	<i>[...]no and Eros</i>
4. [        ]οξιδάλας [        ]	<i>[...]oxidalas [...]</i>
5. [        ] πατρὸς [        ]	<i>[...]... of the father [...]</i>
6. [        ] καὶ σὺ(?) [        ]	<i>[...] and you(?)[.....].</i>

Line 1: Μὰ κῆνοι οἱ Πανί.- The word μά appears to be an exclamation, a particle used in asseverations and oaths, followed by the accusative of the deity or thing appealed to, that is, *for*,<sup>219</sup> although in our case the consecutive word is in the nominative case (most probably a mistake by the engraver). Κῆνοι, nominative (or first-person) plural, in Aeolic and Doric dialects for κείνοι / ἐκείνοι in Ionic dialect and poetically, namely *those*.<sup>220</sup> Οἱ plural nominative of the relative pronoun ὅς, namely *who*. Πάν (Pan) was engraved in the dative case, indicating that this is a dedicatory inscription to the god, who was venerated and worshipped in caves and nearby springs.<sup>221</sup> Pan seems to have been venerated as a secondary deity together with Eros in Elijah's Cave, under the auspices of Ba'al Carmel, to whom the Cave was dedicated. A similar case occurred in the Roman Temple of Ba'alshamin at Kedesh, where Apollo was also worshipped as a secondary deity.<sup>222</sup>

Lines 1-2: συ[ν]άγ[ουσι].- The remaining letters enable to complete the word συνάγουσι, third-person plural, present indicative active of the verb συνάγω, *to gather together*.<sup>223</sup>

Line 2: Δό[μ]νης.- The genitive case of a feminine Latin personal name, in Greek transliteration, probably the same as Δόμνα in inscription No. 10A. The name was in use among Jews.<sup>224</sup>

Line 3: κ'Ερωσ.- Κ is an abbreviation of κ<αί> (= and), either a common mistake or phonetic spelling in Greek inscriptions, especially in the Roman and early Byzantine periods.<sup>225</sup> According to the inscription it appears that Έρωσ (Eros) was also venerated in the Cave.<sup>226</sup>

Line 4: [. . . .]οξιδάλας.- This fragmentary word may be part of a proper name.

Line 5: πατρός.- The genitive case of πατήρ – *of the father*.

#### *Inscription No. 150 (Fig. 39)*

The two-line inscription, totally effaced, was enclosed within a rectangular frame (10 × 37 cm).

<sup>219</sup> See Liddell *et alii* 1973: 1070, s.v. “μά”.

<sup>220</sup> See Liddell *et alii* 1973: 505-506, s.v. “ἐκείνος”; 935, s.v. “κείνος”; 947, s.v. “κῆνος”.

<sup>221</sup> For the cult of Pan in Eretz Israel in the Roman period, see Ovadiah and Mucznik 2009: 163-172; Ovadiah and Turnheim 2011: 6-7, 9-11.

<sup>222</sup> See Ovadiah and Mucznik 2009: 20-21; Ovadiah and Turnheim 2011: 29.

<sup>223</sup> See Liddell *et alii* 1973: 1691-1692, s.v. “συνάγω”.

<sup>224</sup> See *LJN* III: 580; see also inscription No. 10A for Δόμνα (*LJN* II: 301).

<sup>225</sup> See also inscriptions Nos. 21, 37, 92, 94, 108, 113, 140.

<sup>226</sup> For the cult of Eros in Eretz Israel in the Roman period, see Ovadiah and Mucznik 2009: 101-105.

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The remaining 148 Greek inscriptions in Elijah's Cave, discussed in the present article, yielded an *onomasticon* of 59 additional Greek, Latin and Semitic proper names. Together with those 30 engraved names that featured in the 22 inscriptions discussed in the previous article,<sup>227</sup> the total number of the masculine and feminine proper names in the epigraphic corpus is 89, some of which are unfamiliar. This epigraphic corpus comprises a rich and impressive *onomasticon*, mostly consisting of Greek personal names well known throughout the Greek, Roman and Byzantine worlds. In inscriptions Nos. 101, 110A, 138, 141, 148, the visitors/pilgrims are anonymous, desiring to be remembered, or invoking salvation or help for other people, such as friends, and wishing them success and happiness.

Four formulae appear in the inscriptions in question: *μνησθή* - *remembered be*, very often (almost in every inscription, and in six cases – Nos. 12, 17, 31, 80, 83, 128 – both at the head of the inscription and at its end); *μνησθήσῃ* / *μνήσθητι* - *remember*, only once (Nos. 4 and 25 respectively); *εὐτύχ(ε)ι* - *succeed / be happy* (Nos. 4, 33, 38, 86, 87, 95, 101, 106, 129, 146); *χαρῆ* - *happy be* (Nos. 94, 102A, 108, 109).

Four invocations occur in the inscriptions: *σῶζε* (*save*) in three cases (Nos. 34, 42, 101) and *βοηθῶσιν* (*help*) (No. 148A), for salvation and help respectively; *(ἐπί or εἰς) ὑγι(ε)αν* ([*for*] *health*) (No. 16) and *θεότεκνος ψυχῆ* (soul born of God) (No. 101).

The abbreviation *κ* for *κ(αί)* (= and), as well as *κέ* instead of *κ<αί>*, a phonetic writing or incorrect spelling, appear several times in the inscriptions (Nos. 21, 37, 92, 94, 108, 113, 140, 149).

A considerable number of the Greek inscriptions can be attributed to the Roman era,<sup>228</sup> when the Cave was used as a pagan cultic place or shrine to the god Ba'al Carmel, with Pan and Eros as secondary deities, and others to the early Byzantine period, being a pilgrimage site dedicated to the Prophet Elijah (Elias – אֵלִיָּהוּ הַנָּבִיא).

The large number of personal names, engraved on the walls of the Cave, reflects a wide socio-cultural interaction of people, beyond the national and religious limits, whether pagans, Jews or Christians. Jews in Antiquity and Late Antiquity used to adopt Greek and Latin names, most probably to be merged with the socio-cultural environment. Hence, the unequivocal attitude of some scholars,<sup>229</sup> that a number of adopted Greek and Latin names in general and a

<sup>227</sup> See above, n. 1.

<sup>228</sup> See Ovadiah and Pierri 2012: 224.

<sup>229</sup> See the four-volume *Lexicon of Jewish Names in Late Antiquity*, edited by T. Ilan (*LJN* I, 2002; II, 2012; III, 2008; IV, 2011). Regrettably, T. Ilan and O. Pinkpank published part of the



considerable number of those in Elijah's Cave in particular are Jewish (such as Diophantos, Ioulios, Loukios, Ptolemaios, Theodoros, etc.), should be rejected.

The varied and rich *onomasticon* also attests to the many visitors/pilgrims to the Cave during the Roman and early Byzantine periods, who engraved their names and other personal details for commemoration and prophylactic purposes and in the hope of prosperity and good fortune.

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inscriptions in Elijah's Cave (*LJN* II: 499-584) without my knowledge. This behaviour is unacceptable, both from the ethical and professional points of view. Moreover, such an act is an invasion of scientific and intellectual property (A.O.).



Fig. 1. Inscriptions Nos. 1-3. Temple of Artemis (after Browning 1982: Fig. 97).



Fig. 3. Inscription No. 4.



Fig. 2. Inscriptions Nos. 4-5, 7-10, 10A.



Fig. 4. Inscriptions Nos. 7-8.

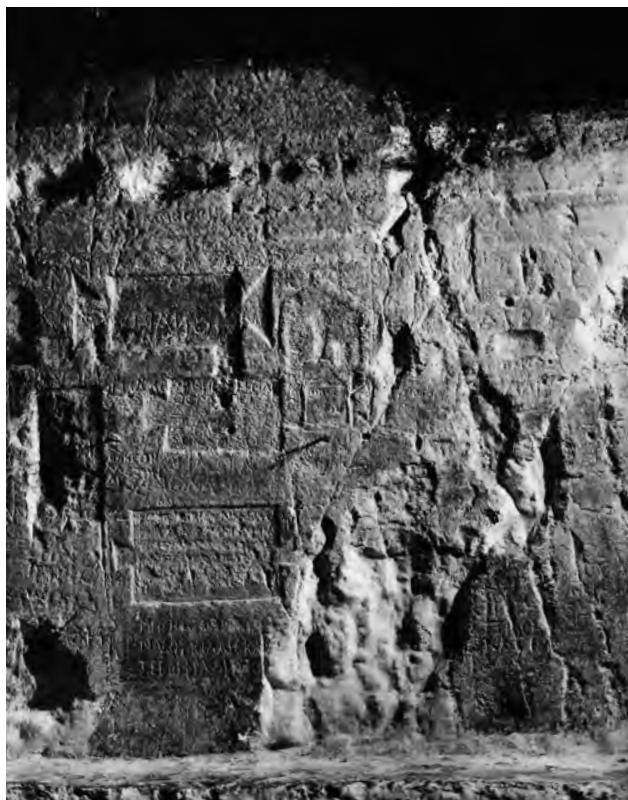


Fig. 5. Inscriptions Nos. 12-13, 14, 14A-23, 23A, 24-28, 30-31, 34.

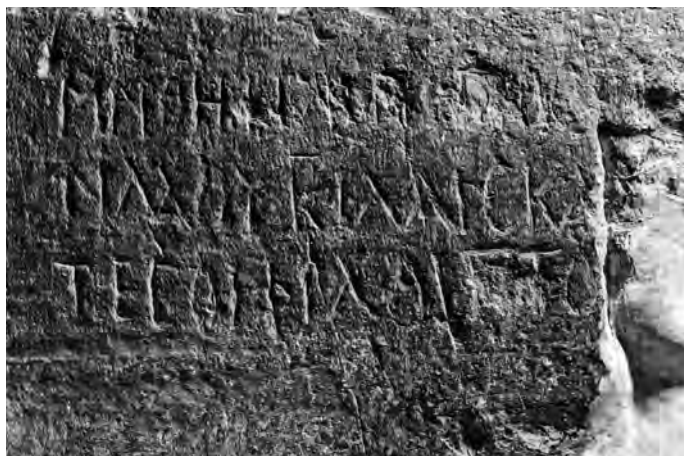


Fig. 6. Inscription No. 22.



Fig. 7. Inscriptions Nos. 23, 23A, 24-25, 27-28, 30-31.

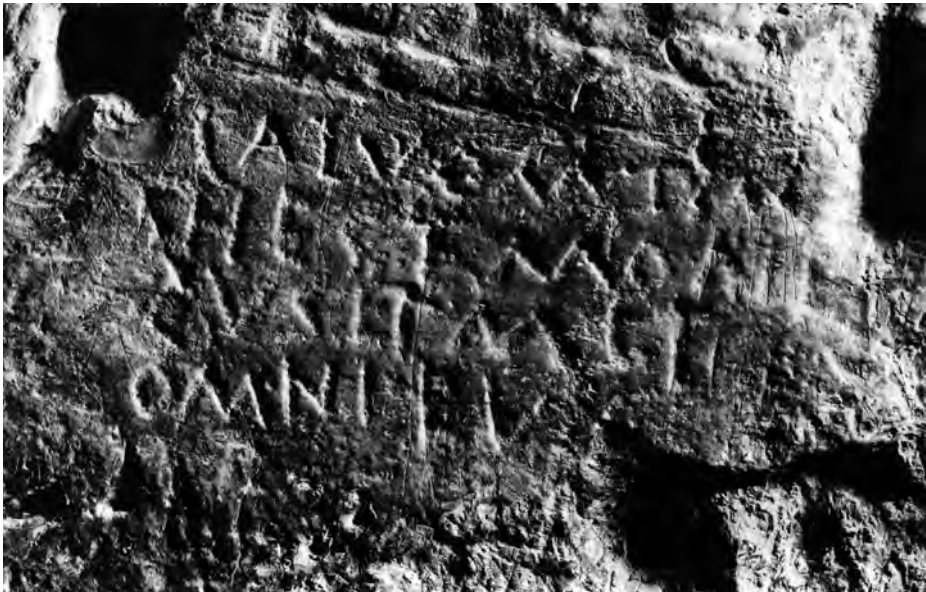


Fig. 8. Inscription No. 28.



Fig. 9. Inscriptions Nos. 35-42, 44-48, 51-52.



Fig. 10. Inscriptions Nos. 32, 38.



Fig. 11. Inscriptions Nos. 34-38, 41-42, 44.



Fig. 12. Inscriptions Nos. 39, 40-41.



Fig. 13. Inscriptions Nos. 49-50, 50A.



Fig. 14. Inscriptions Nos. 50, 50A.





Fig. 15. Inscription No. 51.

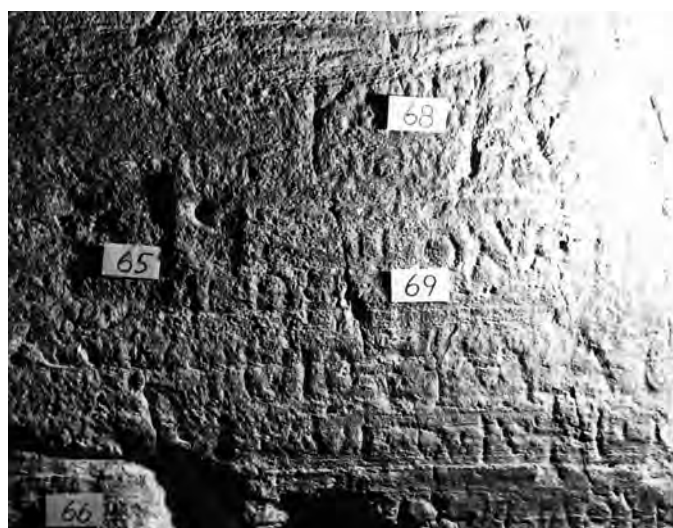


Fig. 16. Inscriptions Nos. 65, 68-69.

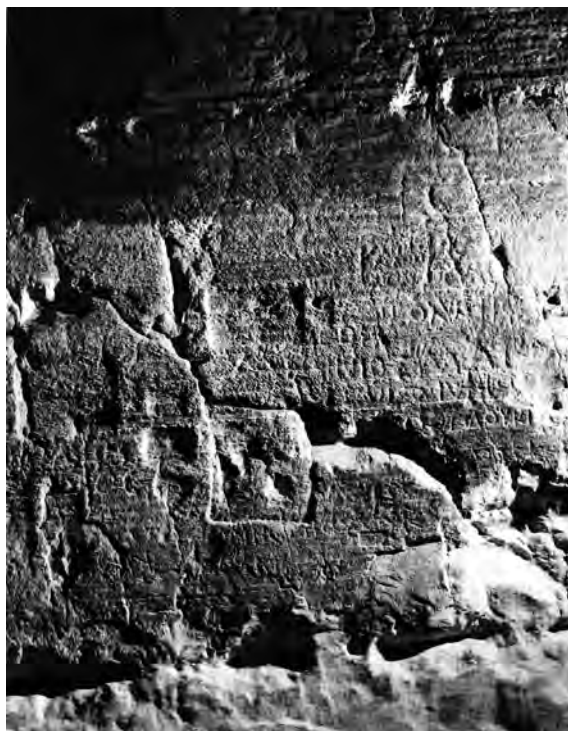


Fig. 17. Inscriptions Nos. 62-68, 68A, 69, 69A, 70-71, 71A.



Fig. 18. Inscriptions Nos. 67, 70-71.



Fig. 19. Inscriptions Nos. 76-78, 80-83, 86-87, 87A, 88-93, 95-96, 96A, 96B, 98-99.

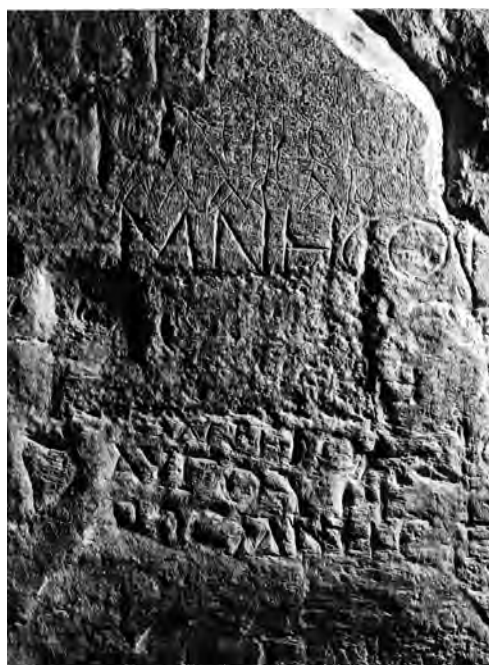


Fig. 20. Inscriptions Nos. 80-83.



Fig. 21. Inscriptions Nos. 76-77, 86-87, 88 (part).



Fig. 22. Inscriptions Nos. 82-85, 89-91.



Fig. 23. Inscriptions Nos. 87-91.



Fig. 24. Inscriptions Nos. 87, 87A.



Fig. 25. Inscriptions Nos. 89-91, 94 (lower part), 95, 99-100.



Fig. 26. Inscription No. 91.



Fig. 27. Inscriptions Nos. 98, 100-102, 102A, 103-105, 105A, 106-108, 110A.

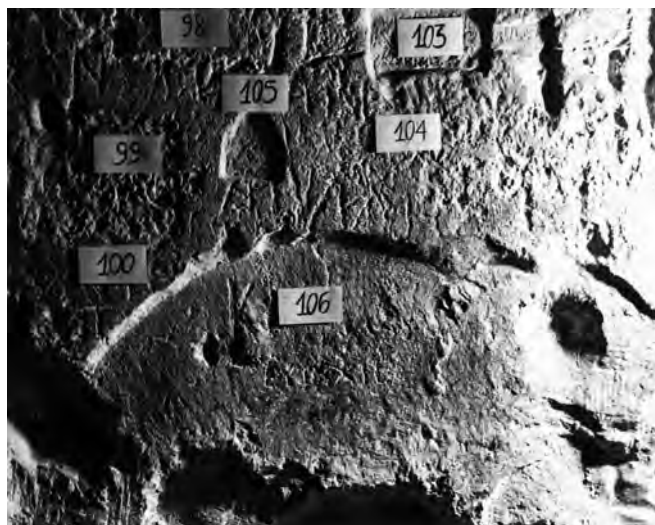


Fig. 28. Inscriptions Nos. 98-100, 103-106.



Fig. 29. Inscriptions Nos. 101 (part), 109.



Fig. 30. Inscription No. 109.





Fig. 31. Inscriptions Nos. 107-110.



Fig. 32. Inscriptions Nos. 112-117 with 2 menorahs.



Fig. 33. Inscriptions Nos. 127-135, 135A, 136-137, 137A, 138-141, 146.



Fig. 34. Inscription No. 131.



Fig. 35. Inscription No. 133.

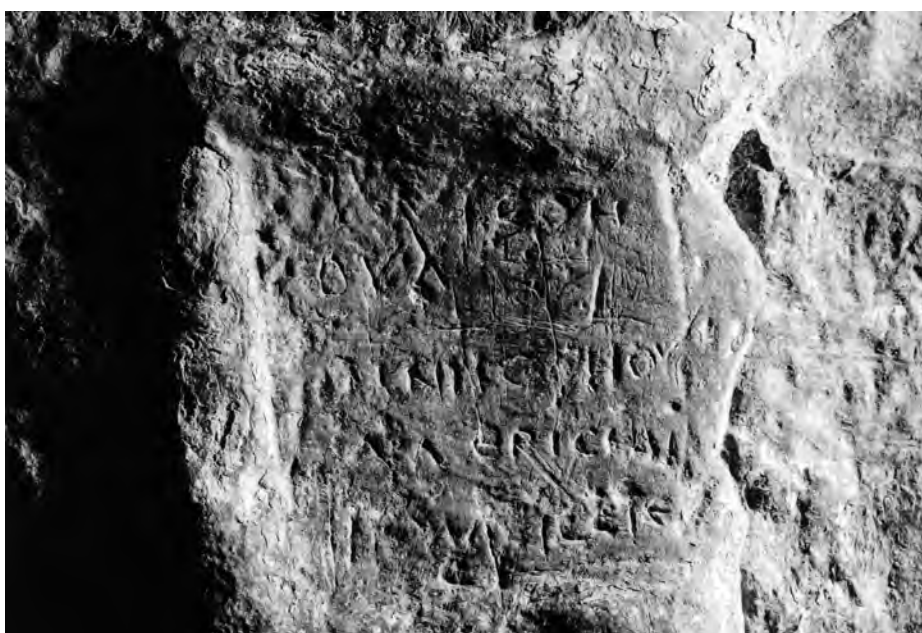


Fig. 36. Inscriptions Nos. 135, 135A.



Fig. 37. Inscriptions Nos. 137, 137A, 138.



Fig. 38. Inscriptions Nos. 139, 141, 146, 147A, 147B, upper part of Inscr. 136.



Fig. 39. Inscriptions Nos. 142-145, 148, 148A, 149-150.

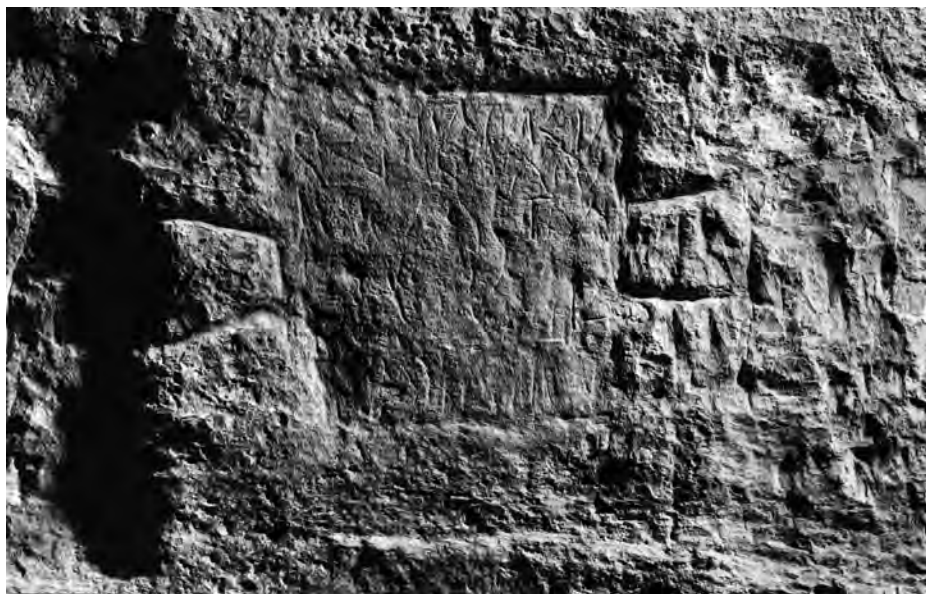


Fig. 40. Inscription No. 142.



Fig. 41. Inscriptions Nos. 136, 141, 145-147, 147A, 147B.

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