

Corpus Inscriptionum Iudaeae/Palaestinae

A multi-lingual corpus of the inscriptions
from Alexander to Muhammad

edited by

Hannah M. Cotton · Leah Di Segni · Werner Eck
Benjamin Isaac · Alla Kushnir-Stein
Haggai Misgav · Jonathan Price · Israel Roll · Ada Yardeni

with the assistance of

Marfa Heimbach and Naomi Schneider

De Gruyter

Corpus Inscriptionum Iudaeae/Palaestinae

Volume I: Jerusalem

Part 1: 1–704

edited by

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2. Greek warning sign on Temple Mount, 23 BCE-70 CE

Copy One: Thick marble slab, once-smooth face now abraded; seven lines incised in formal Greek script, uneven line-ends, no breaks between words; four-barred *sigma*; closed *omega*; *alphas* with both broken and straight cross-bars (photo and ed. pr.). Copy Two: Broken marble slab, six lines deeply incised in formal Greek script, red paint inside grooves; different hand but similar epigraphic features to Copy One; wide blank margin at bottom; thin horizontal guidelines on top and bottom of each line. Meas.: Copy One: h 60, w 90, d 39 cm (Dussaud); Copy Two: h 49, w 27, d 31 cm; letters 3.5 cm.

Findspot: Copy One: north of Temple Mount. Copy Two: Lion’s Gate, Jerusalem. Pres. loc: Copy One: Archaeological Museum, Istanbul; Copy Two: Israel Museum, Jerusalem, IAA inv. no. 1936-989.

Copy One:
 ΜΗΘΕΝΑΛΛΟΓΕΝΗΕΙΣΠΟ
 ΡΕΥΕΣΘΑΙΕΝΤΟΣΤΟΥΠΕ
 ΡΙΤΟΙΕΡΟΝΤΡΥΦΑΚΤΟΥΚΑΙ
 ΠΕΡΙΒΟΛΟΥΟΣΔΑΝΗ
 ΦΘΗΕΑΥΤΩΙΑΙΤΙΟΣΕΣ
 ΤΑΙΔΙΑΤΟΕΞΑΚΟΛΟΥ
 ΘΕΙΝΘΑΝΑΤΟΝ

Copy Two:
 [..]ΘΕΝΑΛΛ[.....]
 [..]ΤΟΣΤΟΥΠ[.....]
 [...]ΤΟΥΚΑΙ[.....]
 [.]ΗΦΘΗΑΥ[.....]
 [.]ΙΑΤΟΕΞ[.....]
 ΘΑΝΑΤ[.]



fig. 2.1 (Copy One)

Copy One: μηθένα ἀλλογενῆ εἰσπορεύεσθαι ἐντὸς τοῦ περὶ τὸ ἱερὸν τρυφάκτου καὶ | περιβόλου. ὃς δ' ἂν λη|φθῆ ἑαυτῶι αἴτιος ἔσται διὰ τὸ ἐξακολουθεῖν θάνατον

Copy Two: [μη]θένα ἀλλο[γενῆ εἰσπορεύεσθαι ἐν]τὸς τοῦ π[ερὶ τὸ ἱερὸν τρυφάκ]του καὶ [περιβόλου. ὃς δ' ἂν λη]φθῆ αὐ[τῷ αἴτιος ἔσται δ]ιὰ τὸ ἐξ[ακολουθεῖν] θάνατ[ον]

No foreigner is to enter within the balustrade and forecourt around the sacred precinct. Whoever is caught will himself be responsible for (his) consequent death.



fig. 2.2 (Copy Two)

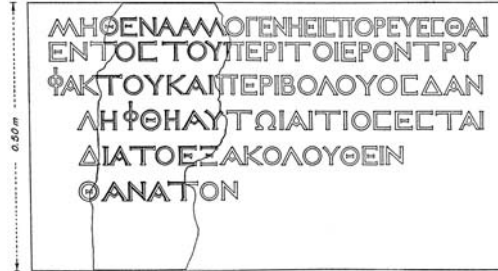


fig. 2.3 (Copy Two)

9. Synagogue building inscription of Theodotos in Greek, 1 c. BCE-1 c. CE

Limestone slab with frame; within frame, in recessed field, ten lines inscribed deeply in square Greek majuscule letters; four-bar *sigma*; rounded *omega*, *alpha* with broken cross-bar; *iota* at end of 1.5 is smaller, incised above *alpha*, apparently remembered after first letter of next line was carved; lines of varying size. Face of stone marred by vertical grooves on the left side and right of center of the text, a gouge in the center and surface effacement in the upper right-hand corner. Meas.: Outer frame: h 41, w 75 cm; inner frame: h 31, w 63 cm; letters 2-3 cm.

Findspot: Found with other building fragments in a cistern in the Ophel, to the south of the Temple Mount, in (apparently) a stratum of the late Second Temple period.

Pres. loc: Rockefeller Museum, Jerusalem, IAA inv. no. S-842. Autopsy: 7 November 2007.



fig. 9

ΘΕΟΔΟΤΟΣΟΥΕΤΤΗΝΟΥΙΕΡΕΥΣΚΑΙ
 ΑΡΧΙΣΥΝΑΓΩΓΟΣΥΙΟΣΑΡΧΙΣΥΝ[-]
 ΓΟΥΙΩΝΟΣΑΡΧΙΣΥΝ[.]ΓΩΓΟΥΩΚΟ
 ΔΟΜΗΣΕΤΗΝΣΥΝΑΓΩΓΗΝΕΙΣΑΝΑ[.]ΝΩ
 Σ[.]ΝΝΟΜΟΥΚΑΙΕΙΣ[.]ΙΔΑΧ[.]ΝΕΝΤΟΛΩΝΚΑΙ
 Τ[.]ΝΕΝΩΝΑΚΑ[-]ΔΩΜΑΤΑΚΑΙΤΑΧΡΗ
 Σ[.]ΗΡΙΑΤΩΝΥΔΑΤΩΝΕΙΣΚΑΤΑΛΥΜΑΤΟΙ
 Σ[.]ΡΗΖΟΥΣΙΝΑΠΟΤΗΣΕΕ[.]ΗΣΗΝΕΘΕΜΕ
 Λ[.]ΩΣΑΝΟΠΠΑΤΕΡΕΣΑΥΤΟΥΚΑΙΟΠΠΕ
 Σ[.]ΥΤΕΡΟΙΚΑΙΣΙΜΩΝΙΔΗΣ

Θεόδοτος Ουεττήνου, ἱερεὺς καὶ | ἀρχισυναγωγός, υἱὸς ἀρχισυν[αγώ]γου, υἱωνὸς ἀρχισυν[α]γώγου, ᾧκοδόμησε τὴν συναγωγὴν εἰς ἀνά[γ]νωσ[ι]ν νόμου καὶ εἰς [δ] ἰδαχ[ή]ν ἐντολῶν, καὶ | τ[ὸ]ν ξενῶνα, κα[ὶ] τὰ δώματα καὶ τὰ χρη[σ]τήρια τῶν ὑδάτων, εἰς καταλύμα τοῖς [χ]ρήζουσιν ἀπὸ τῆς ξέ[ν]ης, ἣν ἐθεμελίωσαν οἱ πατέρες αὐτοῦ καὶ οἱ πρεσβύτεροι καὶ Σιμωνίδης

Theodotos son of Vettenos, priest and archisynagogos, son of an archisynagogos, grandson of an archisynagogos, built the synagogue for the reading of the Law and teaching of the commandments, and the guest-house and the (other) rooms and water installations(?) for the lodging of those who are in need of it from abroad, which (=the synagogue) his forefathers, the elders and Simonides founded.

Comm.: The lettering is typical of the Herodian period or early 1 c. CE; the script is the same style as that on the firmly dated donation to Herod's Temple, no. 3. Thus palaeography, together with the archaeological context, have securely dated the inscription, and therefore the building to which it was attached, to the late 1 c. BCE or early 1 c. CE. The synagogue was destroyed with the city in 70 CE, which accounts for the damage to the stone; the only reason for doubting this is the regularity of the groove on the left side, which may suggest secondary use, but this is far from certain. Attempts to date the inscription to the 2 c. CE or later, primarily by Kee, on palaeographical and historical grounds, are unconvincing; see Atkinson, Kloppenborg Verbin, Riesner, et al. cited in their bibliographies.

The letters do not have uniform shape and style: differences are particularly pronounced in *alpha*, *sigma*, *omega*. Moreover, the letters are of varying height: after ll.1-3 the artisan reduced the size of the letters in ll.4-8, apparently worrying that he would not have enough space to finish the text, then increased them slightly in l.9 and carved disproportionately large letters in l.10. Line-breaks split words in all but one instance, viz. between ll.5 and 6, but the last intended letter in l.5 was *alpha* in KAI, with *iota* designated for the beginning of l.6; the stonemason apparently forgot the *iota* and went on with the next word, going back and inserting a small *iota* above the *alpha* after he realized his mistake.