

them. The peace of Easter was abroad, as well as in that wonderful church and haunted dome above the lights. As the bells rang out their jubilant welcome to the dawn of Easter, all unbidden there sprang to mind the words of the old Mozarabic collect:

“Behold, O Lord, how Thy faithful Jerusalem rejoices in the triumph of the Cross and in the power of the Saviour!”

THE JEWISH INSCRIPTION FROM 'AIN DÛK.

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ALL students of Jewish history, to whom Father Vincent's article in the *Revue Biblique* (1919) is not accessible, will surely feel greatly indebted to Mr. S. A. Cook for his comments on and review of the inscription in the *Quarterly Statement*, 1920, April, pp. 82-87. There is no need to point out the great importance of the find. The endeavours of Father Vincent, Prof. Clermont-Ganneau, and of Mr. Cook show clearly the difficulties as well as the importance of the new inscription. Jewish literature is, we think, the best help in dealing with the many problems facing the archaeologist. We may be permitted to offer a few remarks on this subject.

In lines 1 and 4 occur the phrase **לְנִיחֵי דְכִיר לְטַב** or **לְנִיחֵי דְכִירִין לְטַב**. This figure of speech reminds us of the similar words which are placed at the head of memorial lists found so frequently in the fragments coming from the Cairo Geniza. Such memorial lists were published by M. Gaster (in the *Gedenkbuch für David Kaufmann*, p. 241), by J. Greenstone (*Jew. Qy. Rev.*, n.s. 1, p. 43 ff.), by S. Poznański (*Rev. Ét. Juives*, 51, 52; 66, pp. 60-74), by G. Margoliouth (*Catalogue of Heb. MSS., British Museum*, Or. 5549, 1). Some of these lists are headed by the formula:

דְּכָרְן טַב לְנִיחֵי נַפְשַׁתְאֵלֹכֶר הַמְּשַׁפְּחוֹת הַמְּיוּחָסוֹת עַד־כַּב
(Gaster, *l.c.*, p. 241). MS. Adler No. 2953, 3, reads also:

דְּכָרְן טַב לְנִיחֵי נַפְשַׁתְאֵל וְהַחַיִּים וְהַנִּיחָוּמִים לְפַלְ
It is identical with the similar formula used in the Rabbinic writings: **זְכוֹר לְטוֹב** (see *M. Baba Mezia*, p. 60A; *Pal. Berachoth*, 12C; *Bab. Sanh.* 2B; *Bab. Hullin*, 54A; *Bab. Taanith*, 10B; cf. Zunz, *Zur*

Geschichte und Literatur, p. 308, and M. Güdemann, *Geschichte des Unterrichtswesens*, p. 134; *H.B.*, XIV, 44). The phrase is used with reference to the living as well as to those departed from this world (*v. Reifmann in Ozar Tob*, 1881, p. 40; *R.E.J.*, IV, p. 228, and LXX, p. 109).

In line 2 we read בנימין פרנסה. In Palestinian documents and writings there is a tendency to spell the words *plene*, whilst the Babylonians write *defectiv*. Instances for this fact are given, and other interesting observations on this subject can be found in Rapoport's *Letters*, אנרות שיר, pp. 63, 158, and 180. Benjamin is styled פרנסה, which may be either instead of הפרנס, or ה' is an abbreviation of הקהל, העדה or העיר, the community, the city. Jewish literature is still lacking a useful monograph on the history of the title and dignity of the *Parnas*. Some valuable hints are given in A. Büchler's *The Political and the Social Leaders of the Jewish Community of Sepphoris in the Second and Third Centuries*. London, 1909 (Index *s.v.* Parnas). In the documents from the Geniza the family name הפרנסי is not unusual.¹ To the meaning of the word, *v. M. Sachs, Beiträge zur jüd. Sprach. und Altertums-kunde* I, p. 100, note, and *M.G.W.J.*, III, p. 36.

Line 3. יוסה. The name is often to be found in Palestinian sources, *e.g.*, רבי יוסה בר אבוי (Jer. *Taan.*, 68c); ר' יוסה בר זמינא (*J. Haq.*, 79a); יוסה בריה דריב"ל (*J. Taan.*, 64c); see Z. Frankel, *Introductio in Talmud Hierosolymitanum* (Breslau), p. 99 f.

Lines 6 and 10 אתרה קדישה, see Targum Onkelos Ex., 29, 31, and Targum Eccl. 8, 10.

Line 8 כל מקמה is the same as בל היקום, see *Bab. Sanh.* 110A, with R. Eleazar's remarks (3rd cent.) on Deut. xi, 6 ("and all the substance [A.V., R.V. 'every living thing'] that followed them"):

א"ר אלעזר זה ממונו של אדם שמעמידו על רגלו

R. Eleazar says, "this is a man's wealth which places him on his feet," see also *Bab. Pes.* 119A. We find also the word מקמה, in the meaning of "property," *e.g.*, Gen. rab. 73, and Levit. rab. 5.²

¹ See *M.S. Bodl.* 2878, 88; 2878, 1 and 11; Tayler-Schechter (Cambridge), 24, 49.

² Gen. rabba 73, 4, R. Levi ben Zechariah says: "Before a woman gives birth to a child, she is being blamed for every offence; after she gave birth to a child:

מאן אכל הדיא מקמתא? ברך
מאן תבר הדיא מקמתא? ברך.

Line 9 cannot be read **הזקהו**, it is certainly **הוקהו**. **הוק** means in later Hebrew "contribution," e.g., in the Chronicle of Abraham Ibn Daud (ed. Neubauer, *Mediaeval Jewish Chronicles*, I, p. 67):

... .¹ וקודם לכן היתה סבה שנכרתה חוקם של ישיבות.

The lacuna may be filled in perhaps: "and **הוא** [יתרון **חוקהו**] "and those who have offered their contributions"?

Who ate this good thing? Thy son. Who broke this valuable thing? Thy son." Lev. rabba 5, 8, R. Acha says: "There is a woman who understands the way of borrowing things, and there is another who does not understand the way of borrowing things. The woman who knows how to borrow comes to her neighbour, although the door is open, she knocks at it, and says: 'Peace be with you, my neighbour! How do you do? How is your husband? How are your children? May I come in?' She (the neighbour) says: 'Well, come in! What can I do for you?' She says: 'איך לך מקימה פלונית חנתן לי'. Have you got such and such a thing, could you give it to me?' She says 'yes!'" R. Abbahu, in the name of R. Jochanan, says: "That is the order of a *σύμφωνον* (סמפון, agreement): I, X, the son of Z, marry you, Y, the daughter of P, on the condition to give you **פלן מוקמת**, such and such property (or amount of money)." Jer. Gittin 7, 6, see also Jer. Maaser Sheni 5, 3, **פלן ברי יסב מקמת**, **פלן**, "My son X shall take this or that property (valuable thing)."

¹ "And before this time, for some reason, the contribution for the Academies were cut off," v. R. É. J., LXX, p. 102, note 1, where **הק** ו**הב** is a misreading for **רהב**.