with Jews, though it is very rare in Jewish inscriptions from Palestine[1]. The second ἐντολίου presents difficulties. Referring to our inscription Liddell-Scott-Jones mention it (evidently a ἅπαξ λεγόμενον) with the remark that the sense is doubtful. But ἐντολή is the translation of מצוה usual in LXX. It is used in this sense in the New Testament. The meaning of the adjective cannot be doubted, even if the form seems extraordinary. In Jewish inscriptions from Rome[2] the dead are given the predicate φιλέντολος, i. e. אוהב מצוה. The use of ἐντόλιος is certainly in praise of the dead man, he was what the Hebrew calls a בעל מצוה or מקיים מצוה.

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(1) Cf. my remarks on the word in *Notes on the Kh. Habra Inscription, Bull. of the Jew. Pal. Expl. Soc.*, vol. XI, p. 27.

(2) Frey, *Corp. Inscr. Jud.*, I, no. 132, 509. This word also appears in Christian inscriptions, where, however, it has a different meaning. Cf. Preisigke, *Sammelb.*, I, no. 1540, and Kaufmann, *Handb. d. altchr. Epigraphik*, p. 145.