ON THE INTERPRETATION

OF A

JEWISH INSCRIPTION FROM ALEXANDRIA

BY

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In Preisigke's *Sammelbuch Griechischer Urkunden aus Aegypten* a Jewish inscription from Alexandria is listed under No. 2654. Though twice treated by Botti [1] and re-edited by de Ricci [2], the interpretation of this inscription seems still open to discussion. The text of it runs : [Ὑπ]ὲρ σωτηρίας κυρᾶς [3] Ῥούλας Θυγαθρὸς [τοῦ μα]καριοτάτου ἐντολίου Βορούχ Βαραχία שלום.

Small differences exist as to the reading itself. Ῥούας is given by Botti and de Ricci, Ῥούλας by Breccia and Preisigke ; Θυγατρός is read by de Ricci, Θυγατρώς by Botti, Θυγαθρός Breccia and Preisigke ; de Ricci and Breccia read ἐντολίου, Botti ἐντόλου. That the inscription is Jewish is shown by the Hebrew blessing at the end, quite apart from the two proper names, that of the father and grandfather. The two names mean : "Baruch, son of Barachyah". The darkening of α into ο in the name of the father is not without parallel in Jewish inscriptions. In an inscription from Syria [4] we find a Ἐβιδβοροῦχος i. e. עבד ברוך. The

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(1) *Catalogue*, p. 3, no. 7 and *Riv. Quindicinale*, 4 (1892), p. 130.

(2) *Comptes rendus de l'Acad. des Inscr.*, 1905, p. 158.

(3) Naturally it must be accented thus.

(4) W. K. Prentice, *Gr. a. Lat. Inscr. in Syria*, Section B : Northern Syria, part 2 (Publ. of the Princeton University Archaeological Exped. to Syria, 1904-1905); Div. III, p. 61, no. 948.