phrase *ὑπὲρ σωτηρίας* is common in both Jewish and Non-Jewish inscriptions of the Empire. The dedicatory inscriptions in parts of the great mosaic in the synagogue of Apamea in Syria [1] present a suitable parallel to our dedicatory inscription. What strikes one as strange is the name of the daughter to whom the inscription was dedicated by the father. The name, ΡΟΥΑΑ, has no parallel as far as I can see. It is improbable in its form, it also stands in a strange contrast to the Jewish names of the father and the grandfather. However, if we suppose that there is a slight reading error or a mistake of the lapicide, the daughter for whose benefit the inscription was dedicated, receives her Jewish name. The Α is Δ, with the result that we obtain the good Jewish name of ΡΟΥΔΑ i. e. Ruth. In the place of the dental aspirate we have the *media* which is the less surprising as the *media,* like in Modern Greek, had an early tendency to an expiratory pronunciation. The spelling of *Θυγαθρός* proves that the lapicide or the author of the inscription could not manage the dentals. Confusion of *δ* and *θ* in inscriptions is not infrequent. With Josephus [2] the name has the form of *Ρούθη*. The interchange of *η* and *α* suffixes is quite common with feminine proper nouns. For the *α* form we have the testimony of a Christian inscription from Rome [3] : *Ruta omnibus subdita et atfabilis bibet* (= *vivet*) *in nomine Petri in pace.* The spelling of the name with a *tenues* is the third and last possibility. The use of the Jewish name by Christians is not surprising. The Christian communities gladly continued the use of Jewish names taken over from Judaism by the early Christians. Since the discovery of a Christian Akiba in Antioch all Jewish names may crop up in Christian communities. The genetive case in *ας* (*Ρούδας*) of the name in our inscription has its parallel, for example in *Ματρώνας* [4].

The dead man receives two predicates. *Μακάριος* is also common

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[1] Cf. my article in *Kedem,* I, p. 87 sqq.

[2] Cf. *Ant.,* V, 319.

[3] Cf. *Inscr. Christ. Lat. Vet.* (Diehl), no. 3376.

[4] In the synagogue inscription of El-Hammeh in Palestine, cf. *Tarbiz,* t. XIII, p. 66. By the side of this genetive compare the normal form *Ματρώνης* in *Monumenta Asiae Minoris Antiqua,* III (1931), no. 262 A.