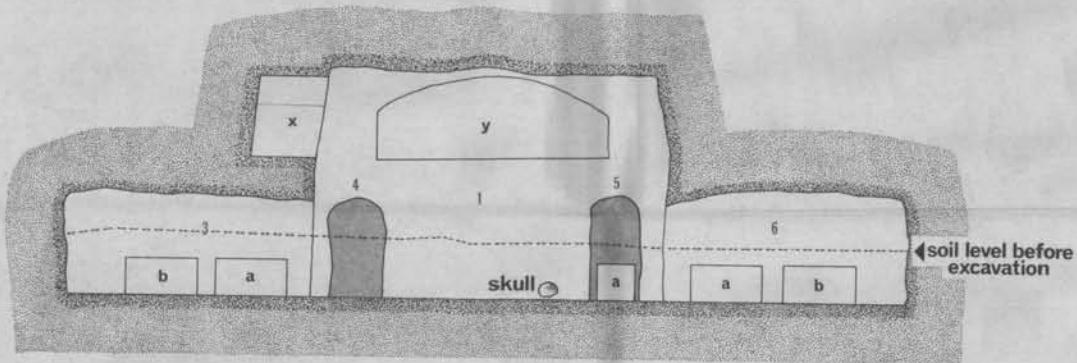
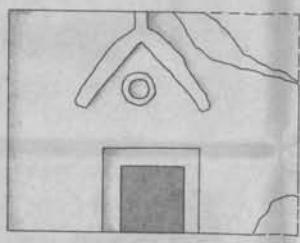


A-A



B-B

0 1 2



C

938
S.GIBSON

SECTIONS + FAÇADE

Armen. Hamatzia, Jerusalem, April 1980, Scale 1:25, S.Gibson. (After 98) מפה גיאומטרית של קבר טליתן, ירושלים, אפריל 1980, מ. 1:25, ס. גיבסון.

Taken From: A Catalogue of Jewish Ossuaries
By L.Y. Rahmani

Page 1

Maria

706

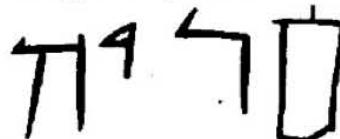
[80.505] 52 x 27 x 33 cm. Plain.

Prov. East Talpiot, Jerusalem.

Descr. Broken and reconstructed. Very irregular height. Low feet.

Lid Flat.

Inscr. F Upper half, centre:



מִרְיָה Mirya

Bibl. HA 76, 1981:24-25.

Comm. 1. See Comm. 701:1.

2. מִרְיָה: For the name, see Comm. 152:2.

Jesus, son of Joseph/Yeshua bar Yosef

704

[80.503] 65 x 26 x 30 cm. Plain.

Prov. East Talpiot, Jerusalem.

Descr. Badly scratched. Low feet.

Lid Flat. Broken.

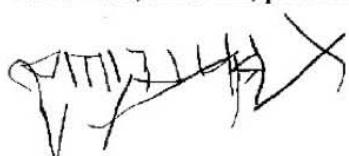
Mark On lid, narrow side:



On narrow side of chest, under rim: See below,

Inscr.

Inscr. Narrow side, under rim, preceded by mark:



יְשׁוּעָה בֶּן יוֹהוֹסֵף Yeshua'(?), son of Yehosef

Bibl. HA 76, 1981:24-25.

Comm. 1. See Comm. 701:1.

2. The first name, preceded by a large cross-mark, is difficult to read, as the incisions are clumsily carved and badly scratched. There seems to be a vertical stroke representing a *yod*, followed by a *shin*; the *vav* merges with the right stroke of the *ayin*. The reading *יְשׁוּעָה* is corroborated by the inscription on No. 702 referring to Yeshua', the father of Yehuda. For the name, see Comm. 9:1.

3. מִתְּהָמָה: For the name, see Comm. 9:2.

Matthew/Matia

703

[80.502] 55 x 28 x 34 cm. Plain.

Prov. East Talpiot, Jerusalem.

Descr. Broken and reconstructed. Low feet.

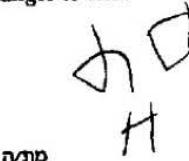
Lid Flat. Broken.

Inscr. A. Narrow side. Top, slightly right-of-centre:



מִתְּהָמָה Matya

B. Interior; right of long side, under rim. At right angle to rim:



מִתְּהָמָה

Bibl. HA 76, 1981:24-25.

Comm. 1. See Comm. 701:1.

2. מִתְּהָמָה: A contraction of מִתְּהָמָה, see Comm. 42:3.

3. The letters inside the ossuary may spell מִתְּהָמָה 'Mat(y)a', though the *yod*, if incised, has worn away. For vertical and inverted inscriptions, see Comm. 390:4.

Taken From: A Catalogue of Jewish Ossuaries
By L.Y. Rahmani

Page 2

Joseph/Yose

705

[80.504] 54.5 x 26 x 34.5 cm. Plain.

Prov. East Talpiot, Jerusalem.

Descr. Broken and reconstructed. Low feet.

Lid Flat.

Inscr. F Upper half, left-of-centre:

יְהוֹשָׁעַ

יְהוֹשָׁעַ Yose

Bibl. HA 76, 1981:24-25.

Comm. 1. See Comm. 701:1.

2. יְהוֹשָׁעַ: The equivalent of Ιωσήφ, a contraction of Ιωσήπος (cf. Comm. 56:2). The similarity of this ossuary and its inscription with that of Marya on No. 706, both from the same tomb, may indicate that these are the ossuaries of the parents of Yeshua' (No. 704) and the grandparents of Yehuda (No. 702).

Judah, son of Jesus/Yehuda bar Yeshua

702

Pl. 101

[80.501] 55 x 23 x 27 cm. Chip carved.

Prov. East Talpiot, Jerusalem.

Descr. Inner ledge on two sides. Low feet.

Ornam. F Two metopes in zigzag frames, in each, a six-petalled rosette inside a zigzag circle.

Inscr. F Right metope. Top, left of circle:

יְהוּדָה בֶּן יְשֻׁעָא

יְהוּדָה, בֶּן יְשֻׁעָא Yehuda, son of Yeshua'

Bibl. HA 76, 1981:24-25.

Comm. 1. See Comm. 701:1.

2. יְהוּדָה: For the name, see Comm. 24:3.

3. יְשֻׁעָא: For the name, see Comm. 9:1. For the ossuary which probably contained the remains of this person, see Comm. 704:2.

Mariamene e Mara

701

Pl. 101

[80.500] 68.5 x 26 x 32.5 + 14.5 cm. Chip carved and incised.

Prov. East Talpiot, Jerusalem.

Descr. Inner ledge on two sides. Low feet.

Ornam. F Two metopes in zigzag frames; broadened 'triglyph' containing zigzag lines, flanked by vertical rows of three discs. In each metope, asymmetrically aligned six-petalled rosette inside concentric line circles; segments link petal-tips. R Incised six-petalled rosette inside a line circle; misdrawn. Similar(?) rosette in upper, left-hand corner.

Lid Gabled, base slightly too wide and thus not resting on inner ledge.

Marks On F(?) of lid (an inverted bet): On R of chest, rim: 

Inscr. B Top, centre:

Μαριάμηνος (Μάρα)

Μαριάμηνος (Μάρα) Μάρα of Mariamene, who is (also called) Mara

Bibl. HA 76, 1981:24-25.

Comm. 1. The Department retained nine ossuaries (Nos. 701-709) recovered from a double-chambered loculi and arcosolia tomb in 1980; a plain, broken specimen was also found. Thanks are due to the late J. Gath, the excavator, for granting permission to publish these ossuaries.

2. Μαριάμηνος: Here the name is the genitive of Μαριάμηνος, a diminutive of Μαριάμη (cf. Schwabe and Lifshitz 1974: No. 8), one of the many variants of the name Μαρία Μαριάμ/Μαριάμη. The present variant was further contracted to Μαριάμη, which was explicitly equated with Μαριάμη (No. 108: Inscr. C). See also Bagatti and Milik 1958: 77-79, No. 7.

3. (Μάρα): The stroke between the *upsilon* of the first and the *mu* of the second name probably represents an *eta*, standing here for the usual γι *xi* (for δι *xi*, see Abel 1913: 276, No. 16) used in cases of double names, see, e.g. Σάρα γι Μαρία at Bet She'arim (Schwabe and Lifshitz 1974: No. 101). For the second name, a contraction of Martha, see Alexa is also called Mara. See also Index of Subjects, s.v. Inscriptions, contents: Names, double.

'Atiqot XXIX, 1996

A TOMB WITH INSCRIBED OSSUARIES IN EAST TALPIYOT, JERUSALEM

AMOS KLONER

In March 1980 the entrance to a burial cave was exposed on Dov Gruner Street in the Jerusalem neighborhood of East Talpiot. A salvage excavation was undertaken by the late Yosef Gat of the Department of Antiquities and Museums.

The burial cave (Plan 1) consisted of an outer courtyard, a presumed antechamber and the tomb chamber itself (see plan). It was cut into the soft local limestone (*nari*) and chalk, which showed signs of chisel-dressing. The courtyard's width was approximately 4.2 m east to west. The square cavity (2×2.4 m) north of the courtyard appears to have been a roofed antechamber. The southern wall of this room and part of its roof were destroyed by bulldozers, leading to the discovery of the tomb's entrance in the northern wall of the antechamber.

The tomb facade (Fig. 1) is decorated in relief with a pointed gable carved over a circle and an incomplete rosette. The square entrance

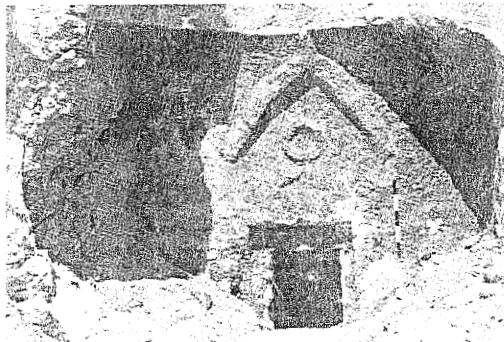
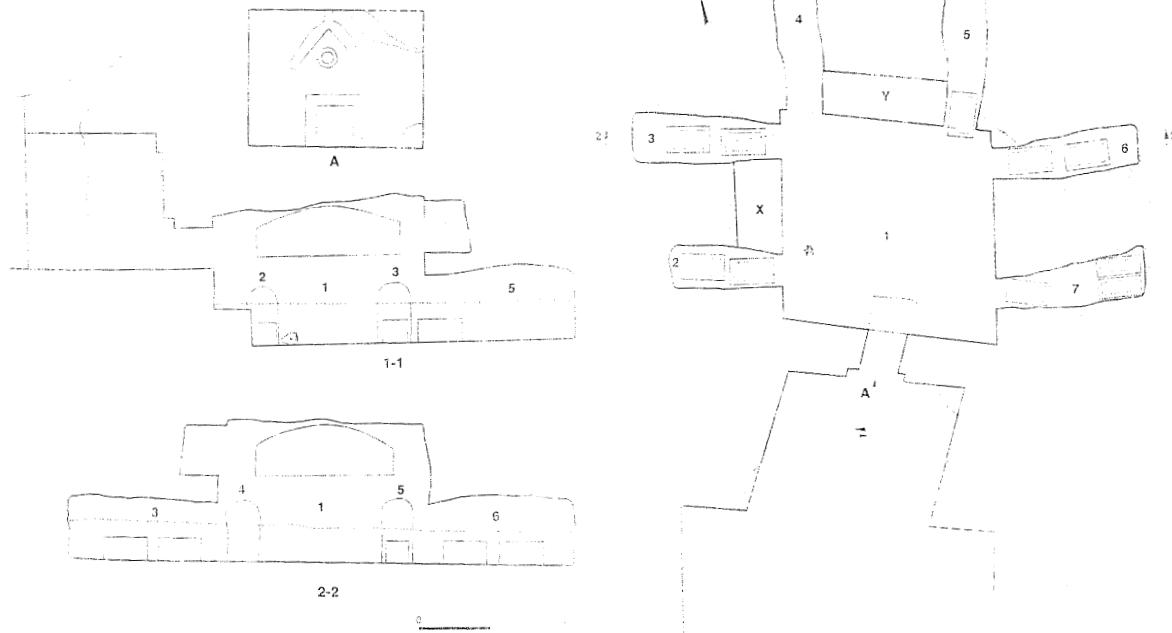


Fig. 1 The tomb facade.



Plan 1. Top plan and cross-sections of the tomb.

Table 1. *Kokh* Measurements (in m)

<i>Kokh</i>	Length	Width			Comments
		Facade	Middle	Back	
2	1.24	0.36	0.47	0.48	Gathering area
3	1.62	0.38	0.52	0.52	
4	1.76	0.38	0.48	0.44	Disturbed primary burial
5	1.63	0.36	0.46	0.46	
6	1.60	0.34	0.43	0.42	
7	1.64	0.34	0.46	0.54	

Table 2. Arcosolium Measurements (in m) and Finds

	Span	Height at Center	Depth	Shelf Height	Finds
X	1.54	0.53	0.50	0.96	Powdered bones
Y	1.58	0.55	0.47	0.96	Powdered bones

(0.43×0.47 m) is set in a recessed frame, 9–12 cm wide and 8 cm deep (see Plan 1, Section 1-1, View A). The blocking stone (*golal*), apparently removed in antiquity, was not found. A step (0.4×0.4 m) just inside the doorway facilitated entrance into the tomb (2.3×2.3 m; 1.51–1.56 m high), which was silted-up to a depth of one-half meter. There are no benches or pits.

Entrances to six *kokhim* (see Table 1 for measurements and contents) are located in the eastern, northern, and western walls, two in each wall. The interiors of the *kokhim* are roughly carved in comparison to the walls of the tomb. They have slightly inset facades, a common first century CE feature. Sealing stones for the *kokhim* were apparently removed in antiquity and were not found. Ten ossuaries were found within the *kokhim*, some of them broken. The bones within these ossuaries were in an advanced stage of disintegration. Two ossuary lids were recovered from the 0.5 m deep soil fill in the center of the room, where they had been discarded in antiquity. On the floor of the room

and in the fill a few Early Roman (Herodian) sherds were found.

Two arcosolia were carved in the tomb, one each in the upper portion of the western (X) and northern (Y) walls. The arcosolia (Table 2) were carved with greater attention to detail than the *kokhim*. Disturbed bones, probably swept off the arcosolia, were found on the floor of the room. These included skull and limb fragments and vertebrae. Only broken and powdered bones remained on the shelves of the arcosolia.

THE OSSUARIES

The ossuaries found in the burial cave, previously published by Rahmani (1994: Nos. 701–709), are typical Jewish ossuaries of the first century CE. The number of ornamented ossuaries equals the number of plain ones (Table 3), a ratio common in burial complexes of the period (Kloner 1993:104). Six ossuaries are inscribed (60%), which is a higher ratio than normally found. Five ossuaries are inscribed in Hebrew

Table 3. Distribution of Ossuary Decorations and Inscriptions*

	Inscribed in Greek	Inscribed in Hebrew	Mason's Mark Only	No Inscription
Decorated	5 (50%)	1 (No. 1) (10%)	1 (No. 2) (10%)	1 (No. 7) (10%)
Plain	5 (50%)		4 (Nos. 3,4,5,6) (40%)	1 (No. 10) (10%)
Total	10 (100%)	1 (10%)	5 (50%)	1 (10%)
				3 (30%)*

* Ossuary nos. refer to the catalogue, below.

and only one in Greek; normally the proportion of Hebrew to Greek is 4:3 (Kloner 1993:105).

Catalogue

1. IAA 80-500 (Fig. 2): 68.5 × 26 × 14.5 cm. The facade is ornamented with two six-petaled rosettes asymmetrically aligned within panels. Zigzag frames surround the facade; the center is flanked by vertical rows of three discs. On the narrow right side a six-petaled rosette is misdrawn (Fig. 2b). On the long back side, in the top center, is an inscription in Greek (Fig. 2a: 31 cm

long, 3 cm high): Μαριαμήνου (ή) Μάρα (of Mariamene, [also called] Mara). Small mason's marks, ~~SS~~ ~~LL~~, appear on the ossuary.

The name Mariamene, a variant of the name מרים (Miriam. Maryam) and מרים (Marya), is inscribed on more than twenty ossuaries in the Israel State Collections (Rahmani 1994:14, 115–116). מרים and מרים are the most common feminine names of the Second Temple period (Hachlili 1984:189). Mara, a contraction of Martha, is used here as a second name. This name too is common in the Jewish feminine onomasticon.

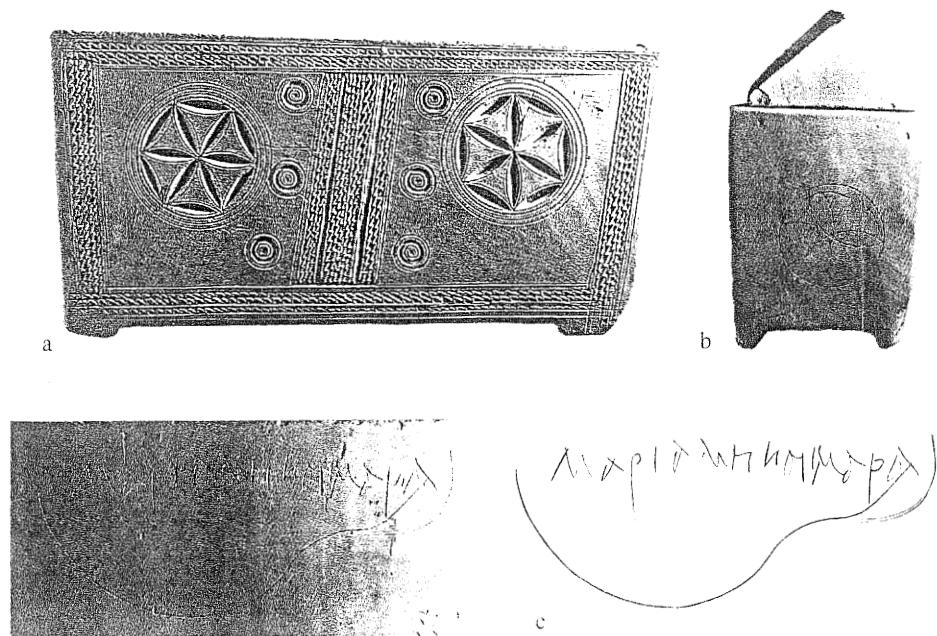


Fig. 2. Ossuary 1: (a) facade; (b) decorated narrow side; (c) inscription.



Fig. 3. Ossuary 2: (a) facade; (b) inscription.

2. IAA 80-501 (Fig. 3): 55 × 23 × 27 cm. The facade is ornamented with two six-petaled rosettes and a zigzag frame. On the left upper side of the right rosette is a well executed Hebrew inscription (Fig. 3b; 6.7 cm long, 0.8 cm high), in small letters: יְהוּדָה בֶּן יְשׁוּעָה (Yehuda son of Yeshua).

The name Yehuda (Judas) is the third most popular name in the Jewish onomasticon of the Hellenistic and Roman periods. In a study of 1,986 names of the Hellenistic and Roman period, conducted by T. Ilan, 128 persons were found to bear this name (Ilan 1987:238).

The name יְשׁוּעָה (Yeshua = Jesus), a derivative of Yehoshua (Joshua), has been found on five ossuaries in the Israel State Collections, יְשׁוּעָה (Yeshu) on one, יְהוֹשֻׁעָה (Yehoshua) on one, Ιησούς on four, and Ιησιος on one (Rahmani 1994:293–295). Yehoshua/Yeshua is the sixth most common male name used during the Hellenistic and Roman periods in Eretz Israel, borne by 71 of the individuals studied by Ilan.

3. IAA 80-502 (Fig. 4): 55 × 28 × 34 cm. Plain. On the narrow side, at the top and slightly off-

center, is an inscription (Fig. 4b; 9.5 cm long, 2.5 cm high) in large letters: מִתְיָהוּ (Matya). Scratched inside the ossuary was the name מִתְיָהוּ (Mat(y)a) (Fig. 4c). Both are shortened forms of מִתְיָהוּ (Matiyahu = Matthew). Ilan (1987:238) identified 46 Jewish males with this name.

4. IAA 80-503 (Fig. 5): 65 × 26 × 30 cm. Plain. On the narrow side, just below the rim, the name Ιησούς בֶּן יְהוֹסֵף (Yeshua (?) son of Yehosef) is inscribed (Fig. 5b; 16.5 cm long, 2.5 cm high). It is preceded by an X—the mark of either the mason or the bone-collector (cf. No. 7; Kloner 1993:91 No.8, 97, No.25). Additional mason's marks, ≈ ×, appear on the lid of the ossuary. The first name following the X mark is difficult to read. In contrast to other ossuaries in this tomb, the incisions are here superficial and cursorily carved. Each of the four letters suggesting יְשׁוּעָה is unclear, but the reading is corroborated by the inscription on Ossuary 2, above (Rahmani 1994:223).

5. IAA 80-504 (Fig. 6): 54.5 × 26 × 34.5 cm. Plain. On the upper half of the front panel the

TOMB WITH INSCRIBED OSSUARIES

19



Fig. 4. Ossuary 3: (a) plain facade, with chisel marks; (b) inscription on narrow side; (c) inscription inside ossuary.

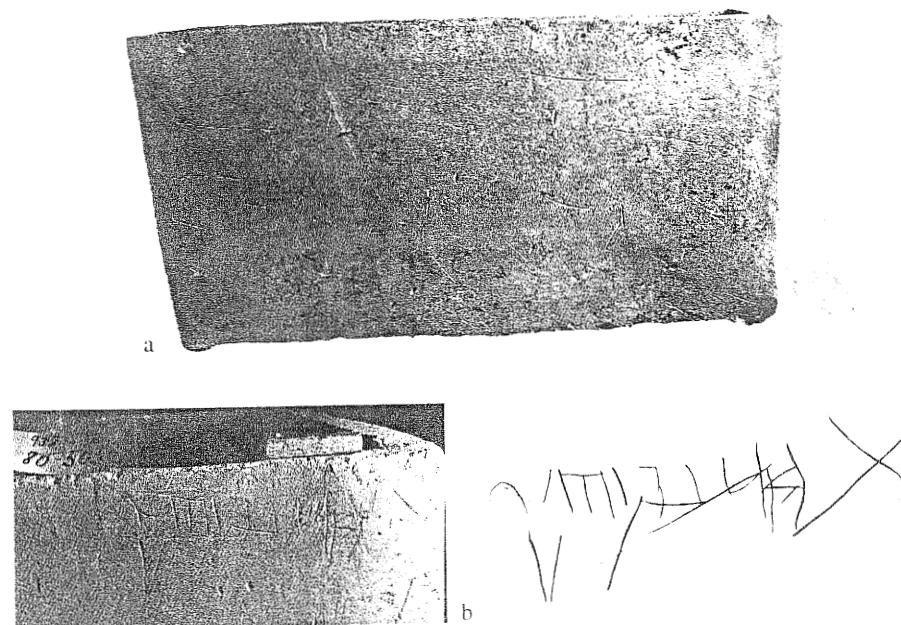


Fig. 5. Ossuary 4: (a) plain facade; (b) inscription.

name יוסי (Yosé) is inscribed. Yosé is a contraction of Yehosef (Joseph), the second most common name in the Second Temple period (Ilan 1987:238; see Hachlili 1984:188–190). Some 35% of all known Jewish males of the Hellenistic and Roman periods in Eretz Israel bore “Hase-

monean” names: Matthew (Ossuary 3, above), John, Simon, Judas (Ossuaries 2 and 4, above), Eleazar, and Jonathan. Joseph was the sixth brother in the family (2 Maccabees 8:22), and the similar popularity of this name may be explained by this fact (Ilan 1987:240–241).

6. IAA 80-505 (Fig. 7): 52 × 27 × 33 cm. Plain. Centered on the upper half of the front panel, the name מרים (Marya) is inscribed (12.5 cm long, 4.5 cm high; see Ossuary 1, above).

7. 80-506 (Fig. 8): 67 × 31.5 × 38.5 cm. Facade ornamented with two six-petalled rosettes and zigzag frames. The rear panel bears another

large mason's mark (Fig. 8a) and the narrow side has some illegible incisions (Fig. 8b). In the corners and between the petals small discs are drawn.

8. IAA 80-507 (Fig. 9): 51 × 27 × 35 cm. Ornamented with two six-petalled rosettes and double zigzag frames.

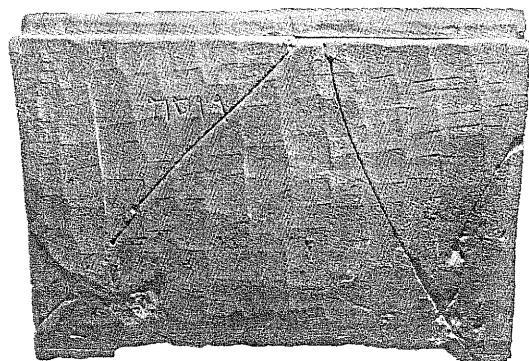


Fig. 6. Ossuary 5, front panel with inscription.

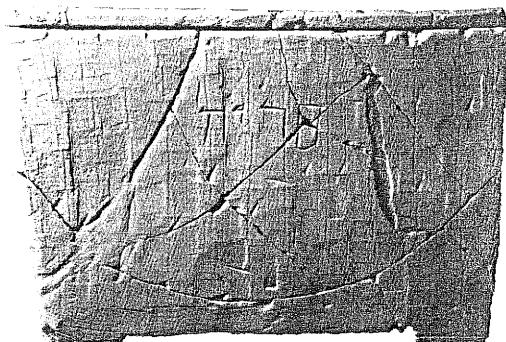
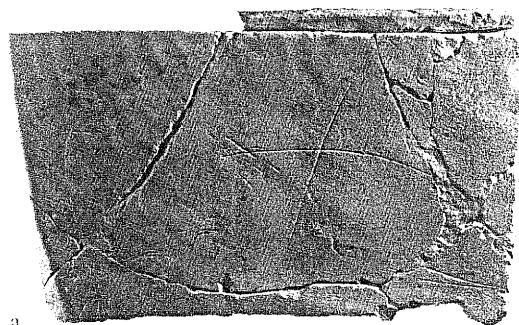


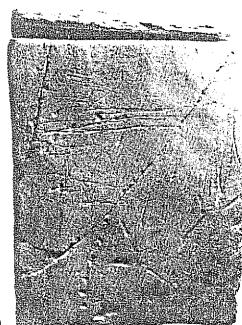
Fig. 7. Ossuary 6, front panel with inscription.

מִרְיָה

מִרְיָה



a



b

Fig. 8. Ossuary 7: (a) rear panel with mason's mark; (b) narrow side with incisions.

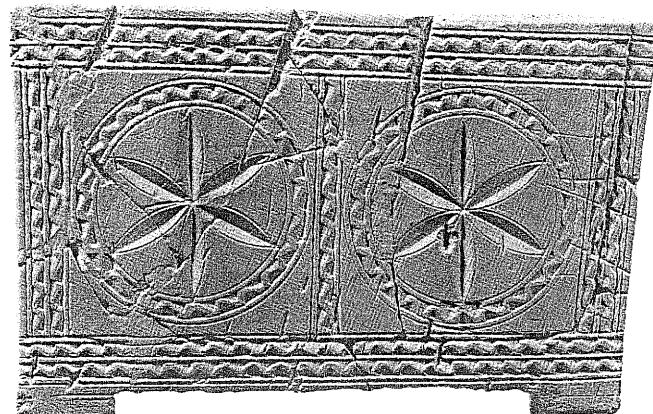


Fig. 9. Ossuary 8, facade.

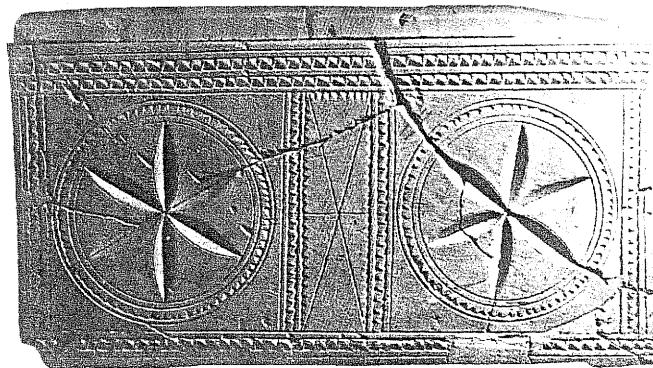


Fig. 10. Ossuary 9, facade.

9. IAA 80.508 (Fig. 10): 61 × 26.5 × 31.5 cm. Ornamented with two six-petaled rosettes in zigzag frames, doubled at the top.

10. IAA 80.509: 60 × 26 × 30 cm. Plain.

DISCUSSION

Based on the accumulated evidence from hundreds of tomb caves in Jerusalem and its vicinity, the sequence of quarrying and interment in the burial cave is reconstructed as follows:

1. The quarrying of the cave, the preparation of the *kokhim* and primary interment within them.
2. The collection of bones and the placing of ossuaries in some of the *kokhim*, which were thus invalidated for primary burial; the practice of

primary burial continued in the remaining *kokhim*.

3. The carving of arcosolia either contemporaneously with or subsequent to the previous activities. The arcosolia were originally intended to accommodate ossuaries.

4. The primary interment in *Kokh* 4 and the conversion of arcosolia from their original function of housing ossuaries to receiving the recently-interred for primary burial.

This burial cave was probably used for three or four generations.² The finds, which included a small quantity of sherds, allow for a Second Temple period dating, i.e., from the end of the first century BCE or the beginning of the first century CE, until approximately 70 CE.

NOTES

¹ The discovery, made prior to construction activity, was reported by K. Mandil and A. Shohat of the Solel Boneh Construction Company. The site was initially examined by E. Braun. Salvage excavations were conducted from March 28 to April 14, 1980 (Permit 938). S. Gibson surveyed the site and drew the plan. Ossuary inscriptions are reproduced from the initial publication of the ossuaries by Rahmani

(1994:222–224, Nos. 701–709). After the completion of the excavation, the bones were reburied.

² The number of interments may be estimated at 35: 17 in the ossuaries (based on an average of 1.7 individuals per ossuary), and 18 outside the ossuaries. These figures are based on demographic data compiled by the author (see Kloner 1993:105).

REFERENCES

Gat J. 1981. East Talpiot. *HA* 76:24–25 (Hebrew).

Hachlili R. 1984. Names and Nicknames of Jews in Second Temple Times. *EJ* 17:188–211 (Hebrew; English summary, pp. 9*–10*).

Ilan T. 1987. The Names of the Hasmoneans in the Second Temple Period. *EJ* 19:238–241 (Hebrew; English summary, p. 70*).

Kloner A. 1993. Burial Caves and Ossuaries from the Second Temple Period on Mount Scopus. In Gafni I., Oppenheimer A., Stern M. eds. *Jews and Judaism in the Second Temple, Mishnaic and Talmudic Periods* (Studies in Honor of Shmuel Safrai). Jerusalem. Pp. 75–106 (Hebrew).

Rahmani L.Y. 1994. *A Catalogue of Jewish Ossuaries*. Jerusalem.

STATISTICS OVERVIEW

Dr. Andrey Feuerverger, professor of statistics at the University of Toronto, has concluded (subject to the stated historical assumptions) that it is unlikely that an equally "surprising" cluster of names would have arisen by chance under purely random sampling.

In a study, Feuerverger examined the cluster of names in the tomb.

- This involved multiplying the instances that each name appeared during that time period with the instances of every other name.
- To be conservative, he then divided the number by the statistical standard of 4 (or 25%) to allow for unintentional biases in the historical sources.
- He then further divided the results by 1,000 to account for all tombs that may have existed in First Century Jerusalem.

Taking into account the chances that these names would be clustered together in a family tomb, this statistical study concludes that the probability under random chance of observing a cluster of names as compelling as this one within the given population parameters is 600 to 1, meaning that this conclusion works 599 times out of 600.

The following calculations are only accurate if several assumptions are made, including:

- That 'Marianemou e Mara' (Mariamne e Mara) is a singularly highly appropriate appellation for Mary Magdalene. Note that this assumption is contentious and furthermore that this assumption drives the outcome of the computations substantially.
- That Yose/Yosa is a highly appropriate appellation for the brother of Jesus who is referred to as Joses in Mark 6:3 of the NT.
- That the Latinized version Marya (Maria) is an appropriate appellation for Mary of the NT.
- That Yose/Yosa is not the same person as the father Yosef who is referred to on the ossuary of Yeshua.

STATISTICS TABLE

FREQUENCY OF NAMES

Jesus Son of Joseph	Mariamne	Matia	Yose	Maria
1 in 190	1 in 160	1 in 40	1 in 20	1 in 4

INITIAL COMPUTATION

Jesus Son of Joseph	Mariamne	Matia	Yose	Maria	= 1/97,280,000		
1/190	x	1/160	x	1/40	1/20	x	1/4

SECOND COMPUTATION (Eliminating Matia since he is not explicatively mentioned in the Gospels)

Jesus Son of Joseph	Mariamne	Yose	Maria	= 1/2,400,000		
1/190	x	1/160	x	1/20	x	1/4

THIRD COMPUTATION (Adjusting for unintentional biases in the historical sources)

2,400,000 ÷ 4	= 600,000
---------------	-----------

FOURTH COMPUTATION (Adjust for all possible First Century Jerusalem Tombs)

600,000 ÷ 1,000	= 600
-----------------	-------

PROBABILITY FACTOR = 600 to 1