

Jewish Names from the City of Rome: 3rd to 4th Century CE¹

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Introduction

The purpose of this paper is to discuss the two types of names used by Jews within the City of Rome in the 3rd to 4th Centuries CE. The names in this paper come from *Jewish Inscriptions of Western Europe* by David Noy, Cambridge: Cambridge University Press, 1993; volume 2 “The City of Rome.” The inscriptions come primarily from the several Jewish catacombs that have been found within the City of Rome in modern times. Table 1 shows the source of the inscriptions.

The Jews buried their dead in communal artificial caves, catacombs, rather than cremating them in the Roman style. There were several reasons for this. The Jewish religion held that the dead would be resurrected, so their bodies should not be mutilated or destroyed. The communal caves were less expensive than buying individual plots of land. This was the custom among the Jews of Palestine that went back to the burial of Abraham and Sarah in the cave of Machpelah.³

For a further discussion of the catacombs and the early history of the Jews in the Roman Empire see my paper “Jewish Names from the Roman Catacombs” by Eleazar ha-Levi, *Proceedings of the 2007 Known World Heraldic and Scribal Symposium*.⁴

Unfortunately, not all the inscriptions had names. Of those that did, words, including name elements were sometimes all or partially obliterated. When I cite such incomplete inscriptions, I will use [--] to show what is missing.

Source	Number
Catacombs	Number
Monteverde	202
Vigna Randanini	198
Vigna Cimarra	5
Via Casilina	3
Villa Torlonia	120
Other Sources	
Other Archeologic Sites	21
Unknown Provenance	38
On Glass or Other Objects	13
Total	600

Classical Roman Style: The *Tria Nomina* and *Duo Nomina*⁵

The classic form of the male Roman name is the *Tria Nomina* (literally, three names): the *praenomen*, *nomen*, and *cognomen*.⁶

The *praenomen* (literally, "before name") indicated that the bearer came from an old and prestigious Roman background. Praenomina were often inherited, and many families and lineages used only a subset of the two dozen or so possible praenomina.

The *nomen* (literally, name) or *nomen gentilicium* was the family or clan name, the equivalent of a modern surname. A Roman citizen inherited his *nomen* from his father's family. Many *nomina* end in *-ius*.

A *cognomen* (literally, byname) could be inherited, or it could be a personal nickname. The *cognomen* is the part of a Roman name that is most like a given name. With several people in a family sharing the same *praenomen* and *nomen*, such a nickname would be very useful. Men who became Roman citizens sometimes used their old given names as *cognomina*.

Women did not have a *praenomen*. The parent's *nomen* was homonymous; that is, it could be passed down to both male and female children. Thus, a father with the *nomen* Flavius might have a son with the *nomen* Flavius and a daughter with the *nomen* Flavia.

In 212 CE, the Emperor Caracalla (Marcus Aurelius Severus Antoninus) issued the Constitutio Antoniniana or Edict of Caracalla, which made all free men in the Roman empire into Roman citizens. This meant that all men could use the tria nomina. In gratitude, many of the new citizens took his *nomen*, Aurelius (for men) or Aurelia (for women).

Since any free man could now use the *Tria Nomina*, the value of the *praenomen* as a mark of noble Roman heritage was gone. In a few years, the *praenomen* was seldom used. In Noy's *Jewish Inscriptions*, there are only ten *Tria Nomines* names (Table 2), and three of these are incomplete. The lists of male and female Duo Nomina names are found in Appendix I.

In the 2nd and 3rd centuries CE, some Romans acquired a fourth name which in its type is identical to a *cognomen* but is known as an *agnomen*. This truly personal name is sometimes identified by the phrase *qui et* or

Aulus Vedius Collega
Caius Furfanni Iulianus
Lucius Domitius Abbas
Marcus Cuyntus (or Quintas) Alexis
Publius Catilius Hermias
Quintus Claudius Synesius
Tettius Rufinus Melitius
[--] Catilia Eutychi[--]
[--] Claudius Provincius
[--] [---]lius Anteros

Naevia Kuria sive Maplika (female)
[--] sive called Isaac (male)
Amachius sive Primus (male)
Cocotis qui et Juda (male)
Ionus qui et Akone (male)
Maronius ó καὶ [--]etus <i>eggonos</i> * (grandson) of (male) Theodora ó καὶ Gorgoneis <i>thygátir</i> * (daughter of) Eli
Monimus qui et called Eusabbatis

sive (or, in Greek, *ó καὶ*), which corresponded to the common English phrase “a.k.a.” (“also known as”). *Agnomina* were not inherited. So-called *signa* functioned as additional marks of identity. Noy's listing contains eight examples (shown at left) of *agnomen*, although, only one used a *Duo Nomina*. The other seven were used with a single name element, *nomen* and *agnomen*,

* These terms are explained below in “Relationship Names.”

Jewish Style: Matronymics, Patronymics and Other “Relationship Names”⁷

The classic form for Jewish Names is Given Name of Chil son/daughter Given Name of Father. As Aramaic and then Greek and Latin replaced Hebrew as the common spoken languages of the Jews, this style continued. Sometimes the mothers name was used. There was no example in Noy of the names of both parents was used. Also, the Greek terms υἱός (*Yiós*) and θυγάτηρ (*Thygátir*) or the Latin *Filius* and *Filia* were usually used instead. Greek was so common that Latin terms were sometimes written with Greek letters; e.g. φίλιος. The full list is shown in Table 4. A listing of Patronymic and Matronymic names can be found in Appendix II.

Term	Greek		Latin	Hebrew (very rare)	Aramaic (very rare)
	Original	Transliterated			
Son	Υἱός	Yiós	Filius	Ben	Bar
Daughter	Θυγάτηρ	Thygátir	Filia	Bat	Barat

Noy lists four other familiar terms; three in Greek:

Νήπιος (*nipos*) = Infant

Τέκνον (*téknon*) = Child

Εγγονός (*eggonos*) = Grandson

One in Hebrew: הַתָּנָה (*hatana*) = Son-in-law

And two in both Greek and Latin:

Αδελφός (adelfos) = Frator = Brother

Αδελφή (adelfi) = Soror = Sister

The final type of relationship names is for married couples, as shown in Table 5.

Table 5: Married Relationship Names		
Name	Meaning	Discussion
Ἀνδρόος (Andros)	Husband (Man)	Form is Male (M) andros Female (F); Salutius andros Maria
Γυνή (Gyni)	Wife (Woman)	Form is F gyni M; Flavia Antonina gyni Dativus
Σύμβιος (Symvios)	Married	Literally, in a close, interdependent relationship. Form is F symvios M; Eirene symvios Eusibius
Coniunx	Spouse	Both of these usually take the form F coniunx/coniugi M, but they can both also take the form M coniunx/coniugi F.
Coniugi	Couple	
Martius	Husband	Form is M martius F; Aelius martius Flavia Maria
Uxor	Wife	Form is F uxor M; Cyrias uxor Felicianus

Jewish Name Elements

A number of the names have Jewish name elements, as shown in Table 6.

Table 6: Jewish Name Elements			
Female		Male	
Alexandra, Alexandria	Juda	Abraham	Joses
Annia	Rebeca, Rabecca	Alexander	Juda, Judah
Anniano	Sabatis, Sabbasa,	Annius	Lazar
Asther	Sabbatia, Sabbatis	Benjamin	Sabatis, Sabbatius
Elia	Sara, Sarah, Sarra	Jacob	Samuel
		Jonathan	Simon, Simonis

In 333 BCE, Alexander the Great conquered the Persian Empire, taking ancient Judea as part of the prize. According to the historian Josephus, Alexander later visited Jerusalem and granted the Jews a great deal of religious freedom. In recognition of this action, the High Priest of the Temple decreed that every child born to priestly families for the next year would have Alexander as part of its name. Thus did Alexander become a Jewish name.⁸

During the Babylonian Captivity (586-538 BCE) following the destruction of the Temple of Solomon, Jewish leaders such as the Prophets Ezekial and Nehemia stressed the importance of the Sabbath. They claimed that the Captivity was punishment for neglect of the Sabbath. Accordingly, Jews began to use Shabbatai (“Shabbos” in Aramaic) as a name.⁹

Joses is the Aramaic for of the name Joseph. Lazar is a traditional version of the name Eleazar.

In addition to actual Jewish names, there are also cases where the meaning of a Hebrew name has been translated into Latin. Leon suggests that Dativus and Donatus are translations of Natan; Gaudientius, and

Hillaricus of Isaac; Theodatus and Theodorus of Jonathan; Iustus and Probus of Zadok; Vitalio, Zosimus, and Zoticus of Chayim; Theophilus of Jonathan; Irene and Irenaeus of Shelomith and Solomon, respectively; Regina of Malcha; Dulcitia and Dulcia of Naomi, and Felicissima and Felix of Simcha.¹⁰

Bynames¹¹

There are several individual Jewish bynames:

- Israelite
- Jew/Jewess
- Priest/Priestess: The terms *ιερας* (*ieras*) and *ιερεια* (*iereia*) refers to the person being a member of a priestly (Kohane or Levite).¹² The Form is <Name> *ieras* or <Name> *iereia*.
- God-Fearer: The term *Θεοσεβής* (*theospovis*) refers to a Roman who attends synagogue, participates in Jewish ritual, and follows some or all of Jewish Law, but who has not formally converted to Judaism.¹³
- Proselyte: This refers to a Roman who has formally converted to Judaism.¹⁴ Some proselytes changed their name or had a “synagogue name.”¹⁵

There are also several Jewish Occupational bynames:

- Archsynagogus: The person who conducted the Jewish services at a synagogue¹⁶
- Hazzan: Assistant to the Archsynagogos, charged with the care of the sacred scrolls and with administering punishments¹⁷
- Grammateus: Scribe and/or archivist for a synagogue.¹⁸ One *grammateus* is described as a grammateus psalmist, a writer of psalms¹⁹, and one *grammateus* is listed as being female.²⁰
- Archon: Administrative officer of a synagogue²¹
- Gerusiarch: Member of a synagogue’s “Council of Elders.” The *gerusiarchs* advised on religious matters and, when needed, acted as a Jewish court.²²
- Teacher of Jewish Law: The term used, *Διδάσκαλος* (*didáskalos*), simply means “Teacher” The Item in Noy refers to a *didáskalos* of Jewish Law.²³

The positions of archons, gerusiarchs, and *grammatei* were elective or appointed. However, inscriptions listing children with these title suggests that the titles were becoming hereditary among some families.²⁴

Other Occupational bynames found in Noy are:

- *Ἐμπορος* (*enporos*) -- Trader
- *Ἴατρος* (*iatropos*) – Doctor
- *Φροντιστ* (*phrontistai*) – Manager, overseer, manager of communal property; applied here to the manager of the physical plant of a synagogue
- *Ζωγράφος* (*zogradros*) -Painter
- *Butularus* – Sausage Maker; Noy is uncertain about this translation. He is sure only that it pertains to a preparer and seller of meat. In which case, it may mean a butcher or even a *shochet*, a kosher butcher.²⁵
- *Calcarsians* – Lime Burners; people who burned marble to create lime for cement.
- *Nutrici* – Nurse or Wet-Nurse; possibly a slave

Eleven synagogues are mentioned in the Inscriptions. These were separate and distinct organizations. “[E]ach had its own internal constitution, its own leaders and teachers, its own cemeteries in the shape of catacombs at Porta Portese, in Via Appia, Via Labican, on Via Nomentata.”²⁶ People, especially former leaders, had their

names, synagogue name, and positions held (if any) listed on their inscriptions. Accordingly, the name . of the synagogue should be usable as a toponym. The form would be <Person’s Name> <Synagogue Name>.

Table 7: Roman Synagogues ²⁷	
Agrippesian	Named for Herold Agrippa I, last Jewish king of Judea
Augustesian	Named for Emperor Augustus Caesar
Calcaresians	Founded by or located near the lime (Latin: <i>calcis</i>) burners
Campeians	located near the “Camp” or “Field” where the Legion drilled
Elea	Place of Founders’ Origin: Lebanon
Hebrews	Hebrew Speakers; May have been the first synagogue founded
Seceni	<Unknown>
Seburesians	Sebura Quarter of Rome, where located
Tripolitans	Place of Founders’ Origin: Either Tripoli East in Libya or (more likely) Tripoli West in Lebanon
Vernaclesians	Founders Born in Rome; Latin Speakers
Volumnesians	<Unknown>

The final byname is also topographic. It’s the names of the cities listed in Noy and shown below.

Table 8: Place Names ²⁸	
Place	Discussion
Achaea	Western Greece; northwest part of the Pelopanesian Peninsula
Aquileia	Italian city at the head of the Adriatic Sea
Arca	Village in Lebanon; near Tripoli
Caesarea; Ceasaria Palestina	Port; capital of the Roman Province of Caesarea
Catania	City in Sicily
Laodicea	City on the Lycus River in Turkey
Rome	Capital of the Empire
Sepphoris	City in central Galilee
Thabraca	Coastal town in northwest Tunisia
Tiberius	City on the western shore of the Sea of Galilee
Tripolia	Either Tripoli West in Libya or (more likely) Tripoli East in Lebanon

The LONG List

After all this discussion, there remains 296 individual single element names, 108 female and 188 male. This includes relationship names of the type <Single Name Element> <Relationship Term> <Single Name Element> These are listed in Appendix III, sorted by male or female.

Appendix I: Duo Nomina Names

In some cases, an inscription listed a single name and a Duo Nomina name, with the text saying that the one was the parent or the child of the other. In such cases, I have assumed that the homonymic nomen was missing, and I have added it. Thus, where an inscription mentioned, for example, Agathopus, the son of Aurelius Joses and Aurelius Aguris, the son's full name was taken to be Aurelius Agathopus.

Male Duo Nomina Names

Aelius Aprilicus	Aurelius Hermias	Iulius Sabinus
Aelius Primitivus	Aurelius Jonathan	Julius Ireneus
Agrius Evangelus	Aurelius Joses	Junius Justus
Agrius Reginus	Aurelius Olympius	Nonius Rufus
Aninius Sabinianus	Aurelius Polycarpus	Oppius Romanus
Annius Genialis	Caelius Anastasius	Pompeius Eutytyches
Aurelius [--]	Caelius Quintus	Pompeius Ionata (Jonathan)
Aurelius Agathopus	Claudius Joses	Sallusti Juda
Aurelius Alexander	Cresces Sinicerius	Sallustii Libianus
Aurelius Bassus	Flavius Constantius	Sempronius Basileus
Aurelius Boetus	Flavius Julinus	Tullius Irenaeus
Aurelius Fronto	Flavius Sabinus	

Female Duo Nomina Names

Aelia Alexandria	Claudia [--]	Julia Rufina
Aelia Patricia	Claudia Marciana	Julia Severa
Aelia Septima	Claudia Prima	Lucretiae Faustinus
Aemilia Theodpra	Domitis Felicitas	[--] Marcella
Agentia [--]	Fabia Asia	Marcia Bona
[--] Antipa	Fabia Mauria	Marcia Tryphera
Appidia Lea	Faustula Provincia	Marcia Zenodora
Aurelia [--]	[--] Felicitas	[--] Martha
Aurelia Althea	Flavia Antonina	Naevia Kuria
Aurelia Auguris	Flavia Caritina	Nepia Marosa
Aurelia Celerina	Flavia Dativa	Oclatia Pia
Aurelia Crescentina	Flavia Flaviana	Peticia Aster
Aurelia Flavia	Flavia Juliana	[--] Petronia
Aurelia Helene	Flavia Maria	Pomponia [--]
Aurelia Maria	Flavia Vitalis	[--] Sabina
Aurelia Protogenia	Gargilia Euphraxia	Sallusti Maria
Aurelia Quintilla	Julia [--]	Titinia Anna
Aurelia Zotica	Julia Aemilia	Tyrisi Profutura
Beturia Paulla	Julia Afrodisia	Ulpia Marina
Caelia Domina	Julia Alexandra	Varia Zotica
Caelia Euodous	Julia Flora	
Cattia Ammias	Julia Marcella	

Appendix II: Matronymic and Patronymic NamesMatronymic Names

Fabia Mauria nipos (infant) of Fabia Asia
 Prima thygátir Flavia
 Sabbatis thygátir Vibia
 Euphranticus yios Veriana

Male Patronymic Names

[--] yios Euodus	Faustinus yios Alexe	Macedonius yios Alexander
[--] yios Faustinus	Habibus yios Apollinarius	Maximus yios Abas
Anastasius yes Anastasius	Helles yios Agrippinus	Sophronius yios Eugraphius
Annia hatana (son-in-law)	Honoratius yios Rufus	Theodorus yios [--]
Bar Calabria	Judas yios Salutius	Vitalion yios Justus
Annianus yios Julianus	Julianus yios Julianius	[--] yios Zosimus
Eusebius yios Hermias	Justus yios Amachius	

Female Patronymic Names

Salo thygater Gadias	Eutycheis thygátir Philip	Maria thygátir Procopius
[--] thygátir Victor	Gaudentia thygátir Oclatius	Marina thygátir Benjamin
[--] thygátir [--]	Hermione thygátir Pisonna	Simplicia thygátir Ursacius
Alexandria thygátir Alexandrer	Isidora barat [--];	Theodora thygátir Eli
Centula thygátir Ursacius	Also: Isadora thygátir [--]	Ursacia thygátir Ursacius
Cyrylla thygátir Valentianus	Maria daughter of the priest*	

* See discussion of Jewish bynames.

Appendix III: Single Element NamesAppendix III.A: Female Single Element Names

Aellia	Crispina	Felicissima	Martina	Sabbatia
Alexandria	Cyrias	Felicitas	Marullina	Sabbatis
Ammias	Dafne	Flavia	Matrona	Sabina
Anastasia	Damnata	Gaudentia	Maximina	Sara
Annia	Daphne	Gemellina	Melition	Sarah
Anniano	Dativis	Hilara	Nometora	Sarra
Antonina	Dionysias	Irene	Peregrina	Severa
Aphrodisia	Domitia	Isia	Petronia	Simonis
Aquilina	Doris	Istasia	Poimenis	Simplicia
Archigenia	Doulcita	Iustissima	Polla	Sirica
Asclepiodata	Dulceia	Judas	Primativa	Sophronia
Aster	Dulcita	Julia	Proca	Statoria
Asteria	Dulcitia	Justa	Procla	Thalassa
Asther	Eirene	Leontia	Proculina	Theodora
Avia	Eparchia	Lucilla	Quintianna	Trophima
Bellula	Eugenia	Lucina	Rebeca	Valeria
Benedicta	Eulogia	Mara	Rebecca	Venerosa
Besula	Euodia	Marcella	Regina	Veriana
Cara	Euphraseis	Marcia	Restituta	Victorina
Chrysis	Eusebia	Marciana	Romana	Zotica
Constantia	Eusebis	Margarita	Sabatis	
Crescentina	Faustina	Maria	Sabbasa	

Appendix III.B: Male Single Element Names

Abraham	Daphnus	Eutychis	Justus	Priscianus	Sophronius
Abundantius	December	Felicianus	Kuros	Probus	Sossianus
Agathon	Delphinus	Felix	Lazar	Proclus	Spoudeus
Aiutor	Deuterus	Fortunatianus	Leo	Procopia	Stafylo
Akone	Digites	Fortunatus	Leontius	Procopius	Stephanos
Alexander	Diocles	Fronto	Leos	Procopius	Stranton
Alympius	Dionysias	Frullius	Lucinus	Proculus	Successus
Alypius	Diophatus	Gadius	Lucius	Projectus	Symmachus
Amachius	Domnus	Gaianus	Mannacius	Quintianus	Telesina
Amelius	Donatus	Gais	Mannus	Quirini	Theophilus
Anastasium	Emarantus	Gaius	Marcellus	Reginus	Trophimus
Annius	Epagathus	Gaudentius	Marinus	Renatus	Tychicus
Aper	Epigenius	Gelasius	Maron	Romanus	Ursus
Asias	Esidorus	Germanus	Maronius	Rufinus	Valerius
Assterias	Etetus	Gerontius	Mathius	Sabatas	Veracundus
Asterius	Euaebius	Hermogenus	Maximus	Sabates	Verinus
Athenion	Eucarpus	Hilarus	Menander	Sabatis	Vernaclus
Auxanon	Eudoxius	Himerus	Menophilus	Sabatius	Victor
Boetus	Eullis	Honoratus	Mnaseas	Sabinus	Vindicianus
Caelius	Eulogius	Iakob	Monimus	Salpingius	Vitalio
Castricius	Eumenius	Inpendius	Museus	Salutius	Vitalus
Castricius	Euodia	Ionus	Nicandrus	Salvius	Xanthias
Castus	Euphrainon	Isaac	Niketas	Samuel	Zabouttas
Castus	Euphranticus	Jason	Numenius	Secunfus	Zenon
Celerinus	Euphrasius	Jocathinus	Orstorius	Seleucus	Zetus
Cerdon	Euprepus	Jonathan	Pancharius	Severanus	Zortsdius
Chrysas	Eupsychus	Joses	Pardus	Severus	Zostimus
Clodius	Eusabbatis	Jovinus	Philippua	Silicius	Zoticus
Cocotia	Eusebius	Juda	Plotius	Simon	
Constantius	Eutropius	Judas	Polycarpus	Simonis	
Cossurius	Eutyches	Julianus	Pomponius	Simplocius	
Dama	Eutychianus	Julia	Primus	Socus	

End Notes

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- ¹ For obvious reasons, Jews do not use the more common system of B.C. and A.D. to indicate years. Instead, B.C.E. (Before Common Era) and C.E. (Common Era) are used. This practice will be followed here.
- ² Noy, David, *Jewish Inscriptions of Western Europe* by David Noy, (Cambridge: Cambridge University Press, 1993) volume 2 “The City of Rome.” The counts were taken from the page headings.
- ³ Genesis 23:19 describes how Abraham buries Sarah in the cave of Machpelah. His own burial beside her by his sons, Isaac and Ishmael is, in turn, described in Genesis 25:9.
- ⁴ Available also in *The Medieval Names Archives* at www.s-gabriel.org/names/eleazar/jewishroman.pdf.
- ⁵ My sources for the discussion on the *Tria Nomina* and *Duo Nominae* are “Roman Onomastics”, appendix III of *The Oxford Handbook of Roman Epigraphy*, ed. by Christer Braun and Jonathan Edmondson, academic.oup.com/edited-volume/34560/chapter/293267000#345094394; “A Simple Guide to Imperial Roman Names” by Ursula Georges, yarntheory.net/ursulageorges/names/roman.html; and Academy of Saint Gabriel Report 2206 on Roman Naming Practices from the 1st to the 3rd Centuries by Judith Phillips (Adeliza de Saviniaco), www.panix.com/~gabriel/public-bin/showfinal.cgi/2206.txt.
- ⁶ Noy, *Jewish Inscriptions*, “Notable Features of the Name”, p. 527. This Index item is a list which tells, among other things, the number of those entries that are *Tria Nomina*.
- ⁷ All of the terms in this Section are found in specific items in Noy, *Jewish Inscriptions*.
- ⁸ Jacobs, Joseph, “Names (Personal)”, the online Jewish Encyclopedia, www.jewishencyclopedia.com/articles/11304-names-personal.
- ⁹ Williams, Margaret H. “Jewish Festal Names in Antiquity: A Neglected Area of Onomastic Research”, *Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Period*, XXXVI, 1, pp. 21-40. (Leiden, Netherlands: Brill Academic Publishers, 2005).
- ¹⁰ Leon, Harry J., *The Jews of Ancient Rome*, Philadelphia: The Jewish Publication Society of America, 1960, Table VI, Single and Multiple Names by Sex of Bearer, pp. 120-121.
- ¹¹ All of the terms in this Section are found in specific items in Noy, *Jewish Inscriptions*.
- ¹² Noy, *Jewish Inscriptions*. Noy states this in his discussions of inscriptions #11 and #80.
- ¹³ Margolis, Max L. and Marx, Alexander. *A History of the Jewish People*. (New York: Atheneum Books, 1972) pp. 289-290.
- ¹⁴ Ibid.
- ¹⁵ Noy, *Jewish Inscriptions*. Item # 62 refers to Felicitas proselyte Peregrina, and Item #577 refers to Betura Paulla “synagogue name” Sara.
- ¹⁶ Noy, *Jewish Inscriptions*. Discussion of inscriptions on Items #13, #290, and #558.
- ¹⁷ Noy, *Jewish Inscriptions*. Discussion of inscription on item #290.
- ¹⁸ Noy, *Jewish Inscriptions*. Discussion of inscriptions on items #85, 473, #223, #262, #298, #452, #473, and #484.
- ¹⁹ Noy, *Jewish Inscriptions*. Information on Item #502.

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- ²⁰ Noy, *Jewish Inscriptions*. Information on Item #
- ²¹ Schalit, Abraham, EJ “Archon,” *Encyclopedia Judaica*.pp418-19. Online at www.jevz.ajcg.me/enciklopedia/Encyclopaedia%20Judaica,%20v.%2002%20%28Alr-Az%29.pdf.
- ²² Ibid.
- ²³ Noy, *Jewish Inscriptions*. The information on #68 and the discussion of that information.
- ²⁴ Schalit, “Archon.”
- ²⁵ Noy, *Jewish Inscriptions*. Discussion of Item #343.
- ²⁶ Fortis, Umberto, *Jews and Synagogues: Venice, Florence, Rome, Leghorn*, (Storti Edizioni: Venice, 1973), p. 103.
- ²⁷ Noy, *Jewish Inscriptions*. The synagogues are all listed together in an Index, “Religion: Names of Synagogues”, p. 539.
- ²⁸ Noy, *Jewish Inscriptions*. These placenames are all listed in an Index, “Place-Names and Ethnics”, p. 537.