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Newly Found Medieval Gravestones from Magenza

The Jewish cemetery in the city of Mainz/Mayence, known to the Jews as Magenza, one of the famous three SHUM-cities¹ in the Rhineland, is one of the oldest, or maybe even the oldest, Jewish cemetery in medieval Ashkenaz. It is situated in the vicinity of the medieval city, on a hillside along an old Roman road leading to town from the north-west, near, or maybe even above, the remains of a Roman necropolis. Due to the sandy soil, the cemetery has been called 'Judensand' since the thirteenth century. Burials can be traced back to c. 1000 CE, but the Jewish cemetery could be even older. In the course of the persecution of the Jews in the First Crusade, the Jewish community of Magenza was almost completely destroyed, resulting in the depredation of its cemetery. When the Jews returned to Mainz, they replaced some of their famous forefathers' lost gravestones with (undated) memorial stones.

In 1438 the Jews were expelled from Mainz, the cemetery was destroyed again, the gravestones being spoilt and used for building purposes. In 1449 the premises were partly returned to the Jewish community that had returned to Mainz, and they served the community until 1880 when a new cemetery was inaugurated.

Over 200 medieval Jewish gravestones have been found in Mainz in the past two hundred years, dating from the years 1049 to 1421, among them a stone from the year 1049, constituting the oldest Jewish gravestone ever found in Germany.

Most of the recovered gravestones had been built into edifices from the fifteenth century, or were found underground in the gardens adjacent to the Jewish cemetery, obviously in an area that was part of the medieval Jewish cemetery before the expulsion of the Jews in 1438.

Some of these stones are currently on exhibition in the Landesmuseum Mainz, but most of them were in 1926 returned to their places of origin and assembled in a field adjacent to the Jewish cemetery, as a memorial cemetery ('Denkmalfriedhof') to commemorate the glorious past of the Jewish community of medieval Magenza.² This section of the memorial site was formerly part

1 SHUM, after the first Hebrew letters of Shpira (Speyer), Wormayza (Worms) and Magenza (Mainz). – The present paper is a preliminary report. A longer and more detailed report has been accepted for publication by the Generaldirektion Kulturelles Erbe in Mainz.

2 Sali Levi, *Beiträge zur Geschichte der ältesten jüdischen Grabsteine in Mainz* (Mainz: Walter, 1926).

of the medieval Jewish cemetery, as has been proved by excavations done under the supervision of Rabbi Sali Levi.³

In 1952, when an agricultural school was built in an area adjacent to the Jewish cemetery and the memorial graveyard – an area that had obviously also once been part of the medieval Jewish cemetery – additional gravestones were found and documented by Professor Eugen Rapp. In 2008, this agricultural school was demolished to give way to luxurious city mansions. In the pit that was dug for the mansion basements, more medieval gravestones turned up, together with other fragments.⁴

1 The newly found gravestones

Twenty-nine gravestones and fragments of gravestones were discovered, intact and partly intact, as well as some small parts, made of reddish, yellowish or grey sandstone. Other stones that were excavated appear not to have any connection with the Jewish cemetery but originate in the nearby Roman necropolis.

Twelve tombstones are intact; while a further twelve stones bear a date from the era between the end of the eleventh century and the middle of the thirteenth century (see the list below).

Most of the gravestones are of fairly elaborate design, while some are only roughly worked. They close, as far as can be seen today, with straight closures, three have a semi-circular arch and one a kind of asymmetric triangular pediment. On most of the gravestones the text area was sunken and on two gravestones auxiliary text lines can still be seen.

In order to achieve a systematic analysis of the newly found gravestones, the tombstone inscriptions were entered into 'Epidat', the epigraphical database of the Salomon Ludwig Steinheim-Institute for German Jewish History,⁵ together with over 200 medieval Magenza tombstone inscriptions previously discovered.

³ Levi, *Beiträge*, p. 6.

⁴ A complete list is provided below. Details of these newly found gravestones and their inscriptions will be published in 2014 by Nathanja Hüttenmeister and Andreas Lehnardt from the Johannes Gutenberg-University of Mainz.

⁵ Although the digital edition of the medieval gravestones of Mainz (www.steinheim-institut.de/cgi-bin/epidat) is not yet publicly accessible, the reference numbers provided there will be used below for future reference when publication is completed.

Some of these have already been published⁶: in 1834, the first discovery was announced.⁷ In 1860/62, Marcus Lehmann, Rabbi of Mainz, published more medieval Magenza tombstone inscriptions *inter alia* in the monthly journal *Jeschurun* and in his weekly journal *Der Israelit*, the ‘central organ for orthodox Judaism’⁸. He was followed by Sigmund Salfeld, who published a list of all the then known stones and a few inscriptions in his well-known volume *Das Martyrologium des Nürnberger Memorbuchs* in 1898⁹. When Sali Levi, then Rabbi of the Mainz community, founded the memorial grave site in 1926, he published additional inscriptions¹⁰ as well as a list of all 188 grave-stones,¹¹ that had been assembled at the memorial site.

After World War II, the concern and effort of the Protestant theologian, Eugen Ludwig Rapp (1904–1977), resulted in the medieval gravestones not being forgotten. He collected every newly found item and ensured that everything was photographed and documented.¹²

Last but not least, the publication of 104 tombstone inscriptions in the memorial volume for Zvi Avneri, that appeared in 1970, also deserves to be mentioned.¹³

More than 240 medieval gravestones and gravestone fragments have been found to date in Mainz, including the twenty-nine newly discovered items. Two of the new stones date from the eleventh century and so rank among the

6 A more or less complete overview of all the publications until the year 2005 is offered in: Falk Wiesemann, *Sepulcra Judaica. Jewish Cemeteries, Death, Burial and Mourning from the Period of Hellenism to the Present. A Bibliography* (Essen: Klartext, 2005), pp. 293–95.

7 Georg Christian Braun, ‘Über einen auf dem jüdischen Begräbnisplatz zu Mainz gefundenen Stein’, *Annalen des Vereins für Nassauische Alterthumskunde und Geschichtsforschung* 2 (1834), vol. 2, 163–66.

8 Marcus Lehmann, ‘Die in der Nähe des Ludwigsbahnhofes in Mainz aufgefundenen jüdischen Grabsteine’, *Zeitschrift des Vereins zur Erforschung der Rheinischen Geschichte und Altertümer* 2 (1859/1864), 226–32; and in *Jeschurun* (old series) 1859–1860, vol. 4 (January 1860), 204–10; and see also ‘Mitteilung aus Mainz von Marcus Lehmann’, *Der Israelit* (1862), vol. 19 (7 May 1862), 150–51.

9 Sigmund Salfeld, *Das Martyrologium des Nürnberger Memorbuchs* (Berlin: Simion, 1898).

10 Levi, *Beiträge*.

11 ‘Verzeichnis der alten jüdischen Grabsteine auf dem „Judensand“’, compiled by Rabbi Dr S. Levi (Mainz, 1926).

12 His cardboard box with photographs and transcriptions is kept at the ‘Seminar für Judaistik’ of the Johannes Gutenberg University of Mainz. See also Eugen Ludwig Rapp and Otto Böcher, ‘Die ältesten hebräischen Inschriften Mitteleuropas in Mainz, Worms und Speyer’, *Jahrbuch der Vereinigung der „Freunde der Universität Mainz“* (1959), 1–48.

13 Zvi Avneri, ‘Medieval Jewish Epitaphs from Magenza’, *Studies in the History of the Jewish People and the Land of Israel in Memory of Zvi Avneri*, eds. A. Gilboa, B. Mevorach, U. Rappaport and A. Shochat (Hebrew; Haifa: Haifa University, 1970), pp. 141–61.

oldest gravestones ever found in Magenza and even in Ashkenaz. Altogether, six dated gravestones from the eleventh century have now been found in Mainz: The oldest seems to be from the year 1049, another is dated to the Jewish year (4)824 (1063–64), three stones bear dates from the 1080s (1080, 1084 and 1089), and one is from the year 1094/95. Recently, two new gravestones were found from the year 1085/86. Of the first, only the lower part remains, where the year of death and a closing blessing indicate that the stone was erected for a woman.¹⁴

This inscription provides no exact date, but only the year of death. Four of seven legible Magenza gravestones from the second half of the eleventh century carry an exact date, three only the year of death. In the first half of the twelfth century, it was common in Magenza for only the year of death to be engraved on the gravestones, while years later the month in which the deceased passed away was added. Only from the middle of the thirteenth century onwards did the exact date, with day, month and year of death, appear more frequently on the gravestones.

The second gravestone¹⁵ from the year 846 (1085/86) was erected for R. Amram *ha-bahur*, son of Yona, who came from the Holy City, most likely the R. Amram Yerushalmi mentioned in the responsa literature: It was R. Amram Yerushalmi who delivered a responsum from R. Nathan b. Makhir to R. Shemuel Ha-Kohen, a contemporary of Rashi in Magenza.¹⁶ If this identification is correct, this is the only one of the newly found Magenza gravestones whose ‘owner’ can be identified from other sources.

R. Amram is said to have been murdered **ביום הזעם**, ‘on the day of wrath’, the eighteenth day of the month of Elul in the year 846, that is, Monday, August 31, 1086. No hint has been found in any other source that might explain the term ‘day of wrath’ and it may have been used to refer to a single day of pogrom against the Magenza Jews, of which no other record has survived.

Another of the newly found Magenza gravestones was erected for a martyr: Mar Avraham bar Shemuel Kohen¹⁷ was murdered ‘in the year 7 of the counting’. This might be the year 1246/47, the seventh year of the new, that is, the sixth millennium of the Jewish era, but the term ‘of the sixth millennium’,

¹⁴ Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0014.

¹⁵ Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0011.

¹⁶ *Pardes* 23, Or *Zaru'a* II, 389. See also Avraham Grossman, *The Early Sages of Ashkenaz* (Hebrew: Jerusalem: Magnes, 1988), pp. 187, 201, 206, 365, 393, 427.

¹⁷ Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0004.

which was common in Magenza at least from the 1250s onwards, is missing here.¹⁸ Given the style of the gravestone and the place it was found, the date may also be read as ‘in the year 7 of the new, that is, the tenth century’, meaning the year 907, that is, 1146/47, the year of the Second Crusade, that claimed at least two casualties in the Magenza Jewish community.¹⁹

What is extraordinary is the gravestone of David bar Yiṣḥaq Ha-Kohen.²⁰ It was clearly found for the first time in the 1950s when the agricultural school was built. At that time, the upper left corner of the stone was cut off, as is proved by traces of concrete that are still visible today. The stone was left at its place of origin and was buried under the concrete basement of the school. In 2007 it was rediscovered after the demolition of the school, with the part yielding the year of death missing. In the pit that was dug for the erection of the planned new building, two graves were found right next to the stone just mentioned. One of the graves is covered by a layer of flat stones,²¹ while on the other one an elaborate construction of stones was created to stabilize the gravestone, whose base was still in place, in this sandy slope. Already at first sight, the gravestone of David bar Yiṣḥaq Ha-Kohen seemed to match the stone base on this second grave, as could be proved thanks to the technical assistance of the State Department for the Preservation of Historical Monuments (‘Landesamt für Denkmalpflege Mainz’) [Fig. 1]. This gravestone points directly to the east, in the direction of Jerusalem, while the direction of the second grave shows a small variation.

As a token of respect for the dead, the hole was covered up without any excavations being done, and the stones were transferred to the storehouse of the State Department for the Preservation of Historical Monuments.

Among the newly found stones was also the gravestone of Rivqa bat Qalonymos²², who might, according to her father’s name, be a descendant of the famous Qalonymos family which founded the Magenza community [Fig. 2]. Her stone was photographed on its original site but was obviously not trans-

18 There is only one more stone from the 1240s, but it is badly damaged, with missing text after the year.

19 *Germania Judaica I. Von den ältesten Zeiten bis 1238*, eds. I. Elbogen, A. Freimann and H. Tykocinski (Tübingen: Mohr Siebeck, 1963), p. 181.

20 Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0001.

21 It has not been possible to ascertain whether this grave is of Jewish, or of older Roman, or Celtic origin.

22 Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0003. See also Nathanja Hüttenmeister, ‘Riwka Tochter des Kalonymos aus Mainz. Ein zweimal verschwundener Grabstein’, *Kalonymos* 12 (2009), vol. 3, pp. 13–16.



Fig. 1: David bar Yiṣḥaq Ha-Kohen, Photo © Andreas Lehnardt.



Fig. 2: Rivqa bat Qalonymos, Photo © Andreas Lehnardt.

ferred to the storehouse. The stone disappeared and probably fell back into the hole and was covered by sand, before the hole was filled up again. A more thorough research revealed that the stone, which now shows clear signs of damage, was first discovered in 1952, when the agricultural school was built, and was at that time not yet damaged. Pictures of the stone were taken²³, and the text was copied, but it seems that the gravestone was left at the building site and later covered up again.

The inscription fills only two and a half of at least eight auxiliary lines that were prepared for it. Such auxiliary lines are also to be found on other Magenza gravestones, mainly on stones from the twelfth century. The form and design of Rivqa's gravestone resemble those on the gravestone of the famous liturgical poet, R. Meshullam b. Moshe b. Itiel, who died in 1094/95.²⁴ Both are square stones with a straight closure, with a sunken area for the inscription and with auxiliary lines, which appear on R. Meshullam's stone only on the first two out of a total of six lines of inscription.

The word נחלל, 'the slain one', that follows the opening phrase, indicates Rivqa's fate; the term is used in biblical and talmudical texts for death in a fight and is still used today for IDF soldiers killed in combat. This leads to the assumption that Rivqa died a martyr's death. Since the inscription gives us no date, no further circumstances can be determined, but there might be a connection with the pogroms accompanying the First Crusade.

This gravestone seems never to have included a date of death, as is the case with another one of the newly found gravestones; that is the rectangular, partly damaged stone for Moshe b. Elyaqim Kohen²⁵, whose design resembles the oldest Magenza gravestones and is probably to be counted among the above-mentioned memorial stones, erected by the Jewish community as substitutes for lost gravestones when the Jews returned to Mainz in the twelfth century after the expulsions of the First Crusade. They were meant as a commemoration of the outstanding forefathers who were known to all so that there was

²³ In Professor Rapp's cardboard box are two pictures of this gravestone.

²⁴ Eugen Ludwig Rapp, 'Mainzer hebräische Grabsteine aus dem Mittelalter. Die neuen Funde im Altertums-museum', *Mainzer Zeitschrift. Mittelrheinisches Jahrbuch für Archäologie, Kunst und Geschichte* (1957), pp. 42–45 (p. 42 and p. 43, no. 1: photograph, transcription in Latin letters and translation into German). Eugen Ludwig Rapp, 'Die Mainzer hebräischen Epitaphien aus dem Mittelalter', *Jahrbuch der Vereinigung „Freunde der Universität Mainz“*, 7 (1958), 73–90 (pp. 82–87: 'Übersicht über alle datierbaren Mainzer Inschriften von 1064 bis 1420', no. M 005). Rapp/Böcher, pp. 16–17, no. 12 (Transcription in Latin letters, translation into German and commentary), and p. 25, fig. 10. Avraham Zvi Roth, 'The gravestone of Rabana ben R. Moshe ben Rabana Itiel from Magenza', *Zion*, 28 (1962/63), 233–35 (Hebrew).

²⁵ Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0012.

no need to mention a date on them. Among them is the liturgical poet Shim'on b. Yiṣḥaq the Great (died around 1000)²⁶, the liturgical poet Meshullam b. Qalonymos, grandson of R. Moshe of Lucca in Italy, the ancestor of the Qalonymos family who played a prominent role in early Ashkenazi history (died before 1027)²⁷, the talmudist and halakhist Rabbenu Gershom, the 'light of the exile' (died 1028/1040)²⁸, who in his day turned Magenza into a center of Jewish intellectual and religious life, and R. Yaqar, father of Rashi's teacher Ya'aqov b. Yaqar (died before 1050)²⁹.

Also Rivqa, 'the praised one', was the daughter of a man called Qalonymos, who perhaps was a descendant of this renowned Qalonymos family. And the fact that her inscription is one of few known inscriptions in Magenza that is rhymed, could indicate her noble ancestry, with the rhyme seen as a special honour for this martyr of high lineage. One more of the newly found gravestones bears the name Qalonymos: the stone of Qalonymos *ha-baḥur* b. Yoel who died in the year 905 (1144/45).

Among the newly found stones, eight are designed for men, and nine for women. Out of these, three were erected for *baḥurim*, bachelors, and another three for *baḥurot*, perhaps 'virgins'. On thirty-three out of all the medieval gravestones found in Mainz until now, the deceased are referred to as *baḥurim*

26 Siegmund Salfeld, 'Mainzer jüdische Grabsteine, gefunden im Jahre 1922', *Mainzer Zeitschrift. Mittelrheinisches Jahrbuch für Archäologie, Kunst und Geschichte* 17–19 (1922–24), 62–65 (p. 63, no. 2). Levi, 'Verzeichnis', no. 116 (field VIII): 'Rabban, R. Simon, Sohn des R. Isak, ohne Jahr'. Oscar Lehmann, 'Der alte jüdische Friedhof in Mainz', *Aus alter und neuer Zeit* 55 (1926), 436–37 (p. 436). *Germania Judaica* I, p. 189 (no. 5).

27 M. Lehmann, *Jeschurun*, p. 205. 'Der alte israelitische Friedhof in Mainz', *Der Israelit* (1876), vol. 9 (1. 3. 1876), pp. 201–2. Eliakim Carmoly, 'Die Juden zu Mainz im Mittelalter. V. Der uralte Friedhof', *Der Israelit* (1865), vol. 39 (27. 9. 1865), 563–65. M. Lehmann, *Der Israelit*, p. 150. Salfeld, *Martyrologium*, p. 434, no. 25: 'Rabban Meschullam, Sohn des Rabban R. Kalonymos'. Jonas Bondi, 'Der alte Friedhof', in *Magenza. Ein Sammelheft über das jüdische Mainz ...* (Mainz, 1927), 22–32 (p. 27); also as special edition in *Menorah. Jüdisches Familienblatt für Wissenschaft/Kunst und Literatur* V (1927), vol. 12 (December 1927), 718–28 (p. 723). Levi, 'Verzeichnis', no. 1 (field I): 'Rabban Meschullam, Sohn des Rabban, Rabbi Kalonimos, ohne Jahr'. Bernd Andreas Vest, *Der alte jüdische Friedhof in Mainz* (Mainz: Vest, 1988), p. 14 (transcription), p. 15–16 (photographs) and p. 87 (no. 30).

28 Levi, *Beiträge*, p. 12–13, no. I (transcription, translation, commentary and photograph). Salfeld, *Martyrologium*, p. 434, no. 29: '12. Gerschom, Sohn Meirs (?)'. Levi, 'Verzeichnis', no. 164 (field XI): 'Rabbi Gerschom bar Jehudah (ohne Jahr)'. *Germania Judaica* I, p. 189–191 (no. 7). Vest, p. 16 (photograph), p. 19 (translation), p. 69 and p. 88 (no. 33).

29 Salfeld, *Mainzer Zeitschrift*, p. 65, no. 25). Levi, *Beiträge*, p. 14–15, no. II (transcription, translation, commentary and photograph). Levi, 'Verzeichnis', no. 3 (field I): 'Rabbi Jakar (Fragment)'. *Germania Judaica* I, p. 189 (no. 6). Vest, p. 41 and 42 (photograph, transcription and translation), p. 68 and p. 88 (no. 31).

or *baḥurot*, with a balanced spread between the sexes: sixteen *baḥurim* and seventeen *baḥurot*. In most of the cases, these terms probably indicate that the deceased were not married, but the possibility cannot be ruled out that this term is sometimes used as a honorary title meaning ‘special’. This could for example be the case with ‘*Šippora*, the special, the modest, daughter of R. Moshe’, who died in the year 878 (1117/18).³⁰

Two signs are carved in the head of her stone that resemble the Latin letters V and L. These could be a symbol of the stone cutter who prepared the gravestone but more probably go back to older, Roman times. Another gravestone³¹, that of Orgie, ‘the special (or virgin) and modest daughter of Shneur’, who died in 1137/38, shows clear signs of previous use. The gravestone’s base shows one half of a neatly carved text area that contrasts with the upper part of the stone that has only roughly been treated. So it seems that parts of these stones were originally used as Roman gravestones and were taken from the nearby Roman necropolis and made into gravestones for the Jewish cemetery.

The described gravestones were found on the grounds of the medieval Jewish cemetery, and survived, covered by sand. Some of the gravestones show signs of damage, but this damage occurred when the agricultural school was built in 1952 or when it was demolished in 2007. But one of the newly found gravestones has damage that seems to be much older: The inscription in memory of Binyamin Ha-Kohen or of his son³² from the year 1105 is only partly legible, the stone around the letters having been chipped off. Has this been caused by weathering or was the inscription intentionally obliterated? There is another medieval gravestone from Magenza that exhibits similar damage: the gravestone of Bat Sheva³³ from the year 1141, first described by Eugen Rapp in 1957.³⁴

It seems reasonable to assume that these gravestones were set aside after the expulsion of the Jews from Magenza and were worked on in preparation

³⁰ Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0002.

³¹ Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0017.

³² Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 0006.

³³ Digital Edition – Jewish Cemetery of Mainz, Medieval Gravestones (1049–1421 / 248 items), no. 2210.

³⁴ Rapp, *Mainzer Zeitschrift*, p. 42 and p. 43, no. 2 (photograph, transcription in Latin letters, translation). Rapp, *Jahrbuch*, p. 82–87: ‘Übersicht über alle datierbaren Mainzer Inschriften von 1064 bis 1420’, no. M 007. Rapp/Böcher, p. 27 (transcription in Latin letters, translation, commentary). Vest, p. 65 and p. 86 (no. 11).

for building purposes. But for unknown reasons, the stones were left on the cemetery grounds, covered by sand and forgotten.

Most of the medieval Ashkenazi gravestones known to us today were preserved because they were victims of acts of depredation perpetrated on the cemeteries of their origin and were reused in sacral and secular buildings alike, as trophies after the expulsion of the Jews, as visible symbols of the victory of the church over the synagogue, and as cheap and available building material.

But the gravestones on this site, though invisible, survived on the grounds of the medieval Jewish cemetery until they were rediscovered in our own days.

2 The newly found gravestones from Magenza

A woman (died 1085/86) [0014, fragmental]

Amram ben Yona from the Holy City (died 31. 08. 1086) [0011, intact]

Son of Binyamin Ha-Kohen (died 11. 10. 1105) [0006, damaged]

A man (died 1105/06) [0015, fragmental]

A man? (died 1105/06?) [0024, fragmental]

Šippora bat Moshe (died 1117/18) [0002, intact]

Menaḥem ben Yosef (died 1121/22) [0005, intact, but weathered]

Meir ben Ele'azar Ha-Kohen (died 1132/33) [0021, slightly damaged]

Orgie bat Shneur (died 1137/38) [0017, intact]

Qalonymos ben Yoel (died 1144/45) [0018, intact]

Avraham ben Shemuel Kohen (died 1146/47) [0004, slightly damaged]

Sara bat Shim'on Ha-Kohen (died July 1152) [0019, intact, but weathered]

Orgie bat Ele'azar (died 1181/82) [0007, fragmental]

Rivqa bat Qalonymos (undated, probably one of the oldest gravestones) [0003, damaged]

David Ha-Ko(hen) ben Yiṣḥaq Ha-Ko(hen) (died between 1041–1139) [0001, damaged]

Gita bat Yosef (undated) [0008, fragmental]

Moshe ben Eliaqim Kohen (undated) [0012, damaged]

A man (undated) [0022, fragmental]

A woman (undated) [0009, fragmental]

A woman (undated) [0010, fragmental]

Ten undated fragments, some of them very small (they may not all represent parts of Jewish gravestones) [0013, 0020, 0023, 0025, 0027–0030, 0032, 0033]

Thirteen fragments of rectangular flagstones, made of reddish sandstone, with engraved ornamental designs, probably of Roman origin [0026, 0031, 0034]

