

Publications of the Princeton University Archaeological Expedition to Syria, in 1904—1905.

Division III.

*Bound in green
revised*

GREEK AND LATIN INSCRIPTIONS

Section A.

SOUTHERN SYRIA

BY

ENNO LITTMANN.

PART 1. — 3

AMMONITIS

‘ARÂḲ IL-EMÎR
‘AMMÂN
ḲAL‘AT IZ-ZERḲÂ
DJERASH



LATE E. J. BRILL
PUBLISHERS AND PRINTERS
LEYDEN — 1907.

Abbreviations of Periodicals and Publications Frequently Mentioned.

- | | |
|--|--|
| A. A. E. S. <i>Publications of an American Archaeological Expedition to Syria in 1899—1900</i> , I, II, III, IV. | K. A. Strzygowski; <i>Klein-Asien, ein Neuland der Kunstgeschichte</i> . |
| A. J. A. <i>American Journal of Archaeology</i> . | M. N. D. P.-V. <i>Mittheilungen und Nachrichten des Deutschen Palästina-Vereins</i> . |
| Ann. Ep. <i>L'Année Épigraphique</i> . | M. S. M. Dussaud and Macler; <i>Mission dans les régions désertiques de la Syrie moyenne</i> . |
| B. C. H. <i>Bulletin de Correspondance Hellénique</i> . | P. A. Brünnow; <i>Provincia Arabia</i> . |
| C. I. G. <i>Corpus Inscriptionum Graecarum</i> . | P. E. F. <i>Quarterly Statement of the Palestine Exploration Fund</i> . |
| C. I. L. <i>Corpus Inscriptionum Latinarum</i> . | P. M. Guy le Strange; <i>Palestine under the Moslems</i> . |
| C. I. S. <i>Corpus Inscriptionum Semiticarum</i> . | P. R. G. S. <i>Proceedings of the Royal Geographical Society</i> . |
| S. C. Marquis de Vogüé; <i>La Syrie Centrale, Architecture Civile et Religieuse</i> . | R. A. <i>Revue Archéologique</i> . |
| G. G. A. <i>Göttingische Gelehrte Anzeigen</i> . | R. A. O. Clermont-Ganneau; <i>Recueil d'Archéologie Orientale</i> . |
| H. <i>Hermes</i> . | R. B. <i>Revue Biblique</i> . |
| I. G. R. <i>Inscriptiones Graecae ad Res Romanas pertinentes</i> . | S. E. P. Conder; <i>Survey of Eastern Palestine</i> . |
| I. S. O. G. Dittenberger; <i>Oriente Graeci Inscriptiones Selectae</i> . | V. A. S. Dussaud; <i>Voyage Archéologique au Sûfâ</i> . |
| J. A. <i>Journal Asiatique</i> . | Z. G. E. <i>Zeitschrift der Gesellschaft für Erdkunde zu Berlin</i> . |
| J. K. D. A. I. <i>Fahrbuch des Kaiserlich Deutschen Archäologischen Instituts</i> . | Z. D. M. G. <i>Zeitschrift der Deutschen Morgenländischen Gesellschaft</i> . |
| J. K. P. K. <i>Fahrbuch der Königlich Preussischen Kunstsammlungen</i> . | Z. D. P.-V. <i>Zeitschrift des Deutschen Palästina-Vereins</i> . |

Explanation of Elevations and Sections.

SCALE: 0.005 M. = 1 M. except when otherwise indicated in the drawings.

	Conjectured.		Limestone.
	Basalt.		Brick.

SCALE OF DETAILS: 5 cm. = 1 M. except when some other scale is given in drawing.

NOTE. It has not been possible to carry the above scheme into effect with absolute consistency; but it has been applied in a large majority of the drawings. Departures from the scheme are made clear by the text.

Preface to Division III, Section A.

The territory visited by the Princeton University Archaeological Expedition to Syria has been divided, for convenience in publication, into two main sections, A, Southern Syria, and B, Northern Syria. The epigraphical work in Southern Syria, Classical as well as Semitic, has been in my charge, whereas in Northern Syria my work was limited to Semitic epigraphy only. The Greek and Latin inscriptions studied by this expedition are to be issued in Division III of these publications, the Semitic, i. e. Nabataean, Sabaean, Syriac and Arabic, in Division IV. Of this, the third division, therefore, only Section A falls to my share. A general preface to Division III will be published when both sections are complete.

This section contains 806 inscriptions from Ammonitis and the region of the Ḥaurân, i. e. the Ḥaurân plain, the Ḥaurân mountains, the Ledjā or Trachonitis, the ruined cities and outposts south and east of the Ḥaurân mountains. The present part has been termed "Ammonitis" in keeping with the corresponding part of Division II, although it includes a few inscriptions from Djerash-Gerasa, which lies outside of that district. Furthermore, the Hebrew inscriptions from 'Arâḵ il-Emîr are published in this part, because they are too few to form a part by themselves, and because it was thought advisable to bring them out at the same time as the parallel part of the architectural division with which they are closely connected.

The following parts of this section will follow approximately the order of the route pursued by the expedition from October 13th, 1904, to March 1st, 1905, taking up the Southern Ḥaurân, then the Djebel Ḥaurân and ending with the Ledjā. The inscriptions from Bosra, Umm idj-Djimâl and Si^c will appear in special parts corresponding to those devoted to the monuments of these important sites.

It has been my aim in publishing these Greek and Latin inscriptions merely to make them accessible — in as accurate a form as I am able to give them — to those who are specialists in this field: to them I leave a more detailed discussion of the contents. In transliterating and interpreting these inscriptions I have had the assistance of my friend and fellow-traveller Professor Prentice of Princeton University and of my colleagues Professor Keil and Dr. Klotz of the University of Strassburg. Specific acknowledgment of what I owe to them is made in my notes on the inscriptions themselves.

It is to be added here that the inscriptions nos. 3 and 9 were published in the *Revue Biblique* 1905, pp. 596 sq. after the copies of Fr. Fr. M. R. Savignac et M. Abel.

Their copies, which did not come to my notice until this part was printed, differ in a few points from mine; their interpretation of n°. 9 seems to me very doubtful. Again, it should be stated that in Buckingham's copy of n°. 4 (fragment C), which I was able to compare only in the German edition of his travels, *Reisen durch Syrien und Palestina*, Weimar 1828, II, p. 65, the letter Θ is given instead of O, and that Professor Keil's emendation is thus supported by his copy, which otherwise is quite trustworthy. N°. 5, A, was also published by Mr. Buckingham in the same place. With regard to the names *Herculeus* in n°. 1 and Ἡρακλῆς in n°. 9 I wish to refer to the remark in *Revue Biblique*, 1905, p. 597: it is not strange to find the name Ἡρακλῆς at 'Ammân, a town which is called on the coins "Philadelphia of Heracles of Coele Syria."

Strassburg i. E., May 1907.

ENNO LITTMANN.

I. AMMONITIS.

INTRODUCTORY PART.

THE HEBREW INSCRIPTIONS OF ʿARĀḲ IL-EMĪR.

ON THE LIVING ROCK, ENTRANCES TO CAVES, ABOUT 180 B. C. These two inscriptions are carved in huge, deep letters, at the right as one enters the two caves called *il-ġāiyeh* (i. c. probably "the brown one," after the colour of the rock). These two are in the lower tier; inscription A is east of B. In the upper tier of caves there are amongst others those called *il-huṣn*, "the fortress," (Conder N^o. 5) the one containing about a hundred mangers for horses, recognized to be such even by the natives; furthermore *il-wēbdeh* (of *wabd* "hollow in a rock"), probably Conder N^o. 7; *ash-shaʿārī* (Conder N^o. 8), almost directly above those called *il-ġāiyeh*, and near it *magʿad il-bint* "the resting-place of the girl", viz. the daughter of the Emīr (see below p. 7). All these caves are described in detail by Major Conder in his *Survey of Eastern Palestine*, Vol. I, p. 68 sqq. It may suffice here to recall that *il-ġāiyeh* A (Conder N^o. 13) has a well carved entrance (cf. photograph on p. 3) which distinguishes it from the others. The interior of *il-ġāiyeh* B, for which Major Conder (N^o. 11) heard the name *il-wēbdeh*, is like the others, partly a natural cave, partly artificial, but it is treated here with special care. The back wall is highly finished and has at the height of about 5 m. a cavetto moulding, which makes the upper part of the wall protrude a little over the lower part. The ceiling is cut to form a vault. At the present time this cave like all the rest is used as a store-room for straw and grain and as a stable for cattle and donkeys. Inscription A measures 133 × 38 cm., B 124 × 39 cm.

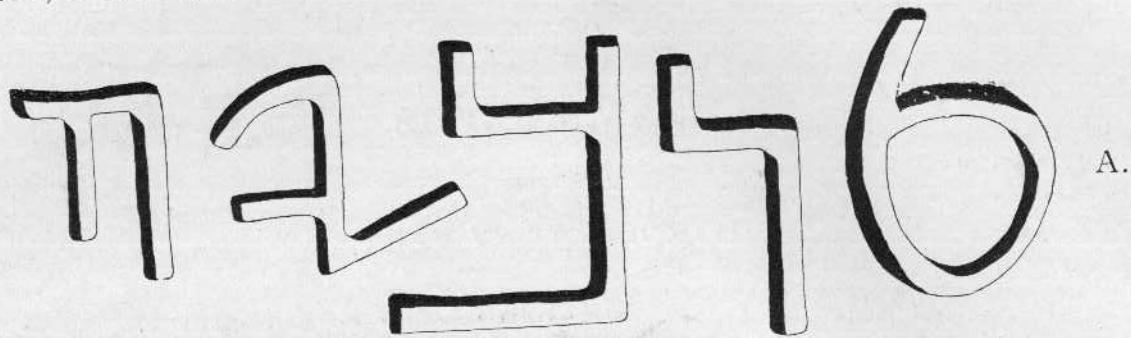
Irby and Mangles, *Travels in Egypt and Nubia, Syria and the Holy Land*, p. 146, 2nd col. — De Vogüé, *Revue Archéologique*, 1863, t. VII, p. 267; 1864, t. X, p. 60. — Id., *Temple de Jérusalem*, pp. 37 sqq. — De Sauley, *Voyage en Terre Sainte*, Paris 1865, I, pp. 214 sqq. — Id., *Rev. Archéol.* 1865, t. XI, pp. 149 sq. — Nöldeke, *Z. D. M. G.*, t. XIX, 1865, pp. 640 sq. — De Vogüé, *Mélanges d'Archéologie Orientale*, 1868, pp. 162 sq. — Chwolson, *Corpus Inscriptionum Hebraicarum*, coll. 55—58. — C. R. Conder, *The Survey of Eastern Palestine*, Vol. I, p. 77. — S. R. Driver, *Notes on the Hebrew Text of the Books of Samuel*, pp. XXII sq. — Clermont-Ganneau, *Archaeological Researches in Palestine*, Vol. II, pp. 261 sqq. — Id., *Recueil d'Archéologie Orientale*, Vol. II, p. 205; Vol. VII, p. 217. — Lidzbarski, *Handbuch der nordsemitischen Epigraphik*, pp. 117 and 190. — Other references to descriptions of ʿArāḲ il-Emīr are given by Mr. Butler, in Div. II, pp. 1 and 25.

A }
B } טוביה Ṭōbiyā, i. e. Tobiah.

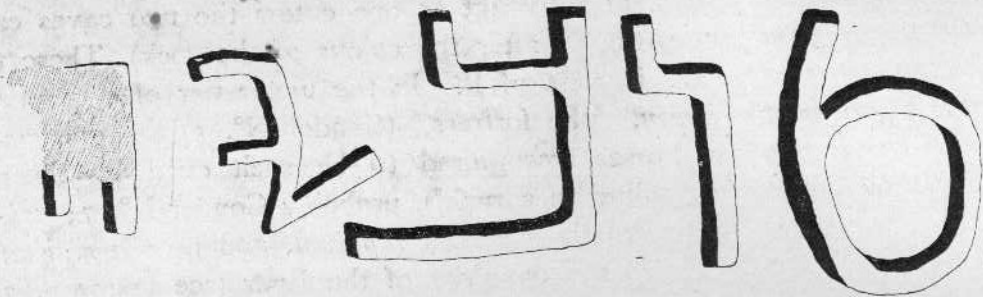
There can be no doubt as to the true reading of these five letters which have given rise to much discussion. The reading given here has been proposed before by some scholars, chiefly by Prof. Nöldeke, M. de Vogüé and M. Clermont-Ganneau; but

it has been abandoned by others owing to the fact that the copies published were not absolutely correct: it is, however, the only reading possible.

Since this inscription is considered the oldest known in the so-called square Hebrew characters, a few words may be said about its epigraphical features. We see at once



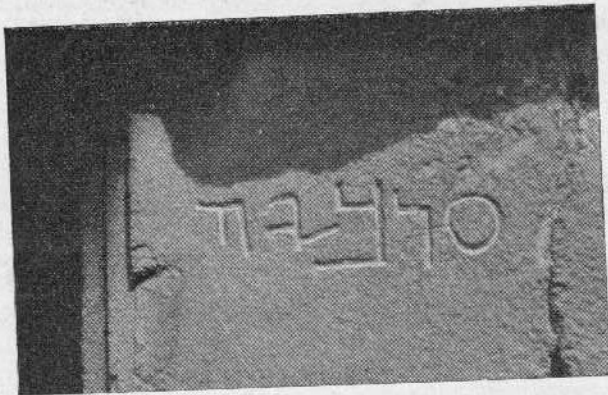
A.



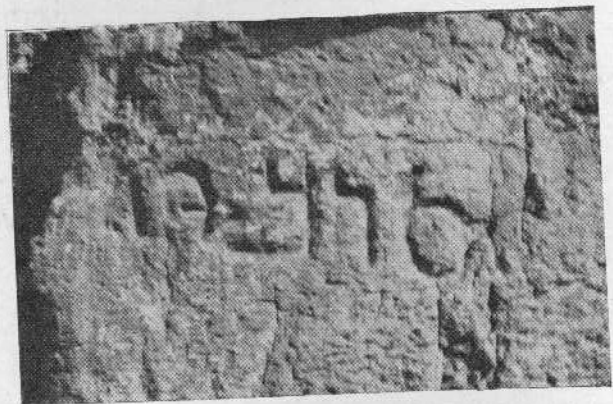
B.

III. 1. — Scale—1:10.

that the forms shown here are actually more closely related to the Aramaean of the Persian period than to the later Hebrew script. Almost every one of these five letters is found in a very similar form on the famous stele of Teimā in Arabia (*C. I. S.* II, 113).



Hebrew Inscription A.



Hebrew Inscription B.

At the same time there is a tendency toward angular forms in this inscription, a tendency which appears even more clearly in the somewhat later inscription of Gezer¹, and which gave the "square script" its peculiar character: this is illustrated by ט, ז and

¹ Clermont-Ganneau, *Archaeological Researches in Palestine* II, 225 sq.

𐤀. The letters 𐤁 and 𐤂, however, have a somewhat rounder form: this is especially noticeable in the case of 𐤁. — The history of the single letters, their derivation from the old Semitic and their development into the later Hebrew is well known. Attention may be called to the following points. The letters 𐤁 and 𐤀 generally have a double form in Aramaean, an open and a closed one: in the 𐤁 the lower curve sometimes joins the shaft at the left but sometimes not; in the 𐤀, the left perpendicular line is connected with the horizontal bar or not. Of these the open forms are the older, but they continued to be used even after the closed ones were developed: this is the case in Nabataean as well as in Hebrew. And thus it is easily explained why here in the oldest Hebrew inscription in so-called square characters 𐤁 and 𐤀 are closed, whereas in the common later alphabet they are open. The letter 𐤂 here is the prototype of the ordinary Hebrew 𐤂 which was directly derived from it by shortening the upper perpendicular stroke, in the same way as 𐤃 lost the two short strokes at the top. The present 𐤂 is found also in Aramaean documents from Egypt, and it is only slightly different from the 𐤂 of Teimā. It shows a characteristic difference from that later 𐤂 which developed from the old Hebrew form and which is used on coins and in Samaritan. The latter is discussed very fully on page 185 of Lidzbarski's *Handbuch*.

In dealing with the historical problems which this short document presents to us we must try to answer two questions: 1) What was the object of these inscriptions? 2) Who was Tobiah?

The purpose of these inscriptions can scarcely have been anything else than to claim the ownership of the caves near the entrances of which they are carved for a certain person, or at least to indicate that he was living there or had his property in them. For an ordinary graffito the letters are much too large and well carved. Similar short inscriptions are not uncommon. Thus, for instance, at Medjdel ish-Shôr near Şalkhad in the Haurân mountains we found an inscription on a lintel in situ reading only $\Sigma\acute{\iota}\omega\ \alpha(\alpha\iota)\ \text{M}\acute{\alpha}\nu\omega\varsigma$; this must mean "(This house belongs) to Shai^c and Ma'n." Also on a lintel in situ, near the northern edge of the Şafā mountains, Dr. Wetzstein found the Safaitic letters (ר) 𐤁 𐤀 𐤂 𐤃 𐤄 𐤅 𐤆 𐤇 𐤈 𐤉 𐤊 𐤋 𐤌 𐤍 𐤎 𐤏 𐤐 𐤑 𐤒 𐤓 𐤔 𐤕 𐤖 𐤗 𐤘 𐤙 𐤚 𐤛 𐤜 𐤝 𐤞 𐤟 𐤠 𐤡 𐤢 𐤣 𐤤 𐤥 𐤦 𐤧 𐤨 𐤩 𐤪 𐤫 𐤬 𐤭 𐤮 𐤯 𐤰 𐤱 𐤲 𐤳 𐤴 𐤵 𐤶 𐤷 𐤸 𐤹 𐤺 𐤻 𐤼 𐤽 𐤾 𐤿 𐥀 𐥁 𐥂 𐥃 𐥄 𐥅 𐥆 𐥇 𐥈 𐥉 𐥊 𐥋 𐥌 𐥍 𐥎 𐥏 𐥐 𐥑 𐥒 𐥓 𐥔 𐥕 𐥖 𐥗 𐥘 𐥙 𐥚 𐥛 𐥜 𐥝 𐥞 𐥟 𐥠 𐥡 𐥢 𐥣 𐥤 𐥥 𐥦 𐥧 𐥨 𐥩 𐥪 𐥫 𐥬 𐥭 𐥮 𐥯 𐥰 𐥱 𐥲 𐥳 𐥴 𐥵 𐥶 𐥷 𐥸 𐥹 𐥺 𐥻 𐥼 𐥽 𐥾 𐥿 𐦀 𐦁 𐦂 𐦃 𐦄 𐦅 𐦆 𐦇 𐦈 𐦉 𐦊 𐦋 𐦌 𐦍 𐦎 𐦏 𐦐 𐦑 𐦒 𐦓 𐦔 𐦕 𐦖 𐦗 𐦘 𐦙 𐦚 𐦛 𐦜 𐦝 𐦞 𐦟 𐦠 𐦡 𐦢 𐦣 𐦤 𐦥 𐦦 𐦧 𐦨 𐦩 𐦪 𐦫 𐦬 𐦭 𐦮 𐦯 𐦰 𐦱 𐦲 𐦳 𐦴 𐦵 𐦶 𐦷 𐦸 𐦹 𐦺 𐦻 𐦼 𐦽 𐦾 𐦿 𐧀 𐧁 𐧂 𐧃 𐧄 𐧅 𐧆 𐧇 𐧈 𐧉 𐧊 𐧋 𐧌 𐧍 𐧎 𐧏 𐧐 𐧑 𐧒 𐧓 𐧔 𐧕 𐧖 𐧗 𐧘 𐧙 𐧚 𐧛 𐧜 𐧝 𐧞 𐧟 𐧠 𐧡 𐧢 𐧣 𐧤 𐧥 𐧦 𐧧 𐧨 𐧩 𐧪 𐧫 𐧬 𐧭 𐧮 𐧯 𐧰 𐧱 𐧲 𐧳 𐧴 𐧵 𐧶 𐧷 𐧸 𐧹 𐧺 𐧻 𐧼 𐧽 𐧾 𐧿 𐨀 𐨁 𐨂 𐨃 𐨄 𐨅 𐨆 𐨇 𐨈 𐨉 𐨊 𐨋 𐨌 𐨍 𐨎 𐨏 𐨐 𐨑 𐨒 𐨓 𐨔 𐨕 𐨖 𐨗 𐨘 𐨙 𐨚 𐨛 𐨜 𐨝 𐨞 𐨟 𐨠 𐨡 𐨢 𐨣 𐨤 𐨥 𐨦 𐨧 𐨨 𐨩 𐨪 𐨫 𐨬 𐨭 𐨮 𐨯 𐨰 𐨱 𐨲 𐨳 𐨴 𐨵 𐨶 𐨷 𐨸 𐨹 𐨺 𐨻 𐨼 𐨽 𐨾 𐨿 𐩀 𐩁 𐩂 𐩃 𐩄 𐩅 𐩆 𐩇 𐩈 𐩉 𐩊 𐩋 𐩌 𐩍 𐩎 𐩏 𐩐 𐩑 𐩒 𐩓 𐩔 𐩕 𐩖 𐩗 𐩘 𐩙 𐩚 𐩛 𐩜 𐩝 𐩞 𐩟 𐩠 𐩡 𐩢 𐩣 𐩤 𐩥 𐩦 𐩧 𐩨 𐩩 𐩪 𐩫 𐩬 𐩭 𐩮 𐩯 𐩰 𐩱 𐩲 𐩳 𐩴 𐩵 𐩶 𐩷 𐩸 𐩹 𐩺 𐩻 𐩼 𐩽 𐩾 𐩿 𐪀 𐪁 𐪂 𐪃 𐪄 𐪅 𐪆 𐪇 𐪈 𐪉 𐪊 𐪋 𐪌 𐪍 𐪎 𐪏 𐪐 𐪑 𐪒 𐪓 𐪔 𐪕 𐪖 𐪗 𐪘 𐪙 𐪚 𐪛 𐪜 𐪝 𐪞 𐪟 𐪠 𐪡 𐪢 𐪣 𐪤 𐪥 𐪦 𐪧 𐪨 𐪩 𐪪 𐪫 𐪬 𐪭 𐪮 𐪯 𐪰 𐪱 𐪲 𐪳 𐪴 𐪵 𐪶 𐪷 𐪸 𐪹 𐪺 𐪻 𐪼 𐪽 𐪾 𐪿 𐫀 𐫁 𐫂 𐫃 𐫄 𐫅 𐫆 𐫇 𐫈 𐫉 𐫊 𐫋 𐫌 𐫍 𐫎 𐫏 𐫐 𐫑 𐫒 𐫓 𐫔 𐫕 𐫖 𐫗 𐫘 𐫙 𐫚 𐫛 𐫜 𐫝 𐫞 𐫟 𐫠 𐫡 𐫢 𐫣 𐫤 𐫥 𐫦 𐫧 𐫨 𐫩 𐫪 𐫫 𐫬 𐫭 𐫮 𐫯 𐫰 𐫱 𐫲 𐫳 𐫴 𐫵 𐫶 𐫷 𐫸 𐫹 𐫺 𐫻 𐫼 𐫽 𐫾 𐫿 𐬀 𐬁 𐬂 𐬃 𐬄 𐬅 𐬆 𐬇 𐬈 𐬉 𐬊 𐬋 𐬌 𐬍 𐬎 𐬏 𐬐 𐬑 𐬒 𐬓 𐬔 𐬕 𐬖 𐬗 𐬘 𐬙 𐬚 𐬛 𐬜 𐬝 𐬞 𐬟 𐬠 𐬡 𐬢 𐬣 𐬤 𐬥 𐬦 𐬧 𐬨 𐬩 𐬪 𐬫 𐬬 𐬭 𐬮 𐬯 𐬰 𐬱 𐬲 𐬳 𐬴 𐬵 𐬶 𐬷 𐬸 𐬹 𐬺 𐬻 𐬼 𐬽 𐬾 𐬿 𐭀 𐭁 𐭂 𐭃 𐭄 𐭅 𐭆 𐭇 𐭈 𐭉 𐭊 𐭋 𐭌 𐭍 𐭎 𐭏 𐭐 𐭑 𐭒 𐭓 𐭔 𐭕 𐭖 𐭗 𐭘 𐭙 𐭚 𐭛 𐭜 𐭝 𐭞 𐭟 𐭠 𐭡 𐭢 𐭣 𐭤 𐭥 𐭦 𐭧 𐭨 𐭩 𐭪 𐭫 𐭬 𐭭 𐭮 𐭯 𐭰 𐭱 𐭲 𐭳 𐭴 𐭵 𐭶 𐭷 𐭸 𐭹 𐭺 𐭻 𐭼 𐭽 𐭾 𐭿 𐮀 𐮁 𐮂 𐮃 𐮄 𐮅 𐮆 𐮇 𐮈 𐮉 𐮊 𐮋 𐮌 𐮍 𐮎 𐮏 𐮐 𐮑 𐮒 𐮓 𐮔 𐮕 𐮖 𐮗 𐮘 𐮙 𐮚 𐮛 𐮜 𐮝 𐮞 𐮟 𐮠 𐮡 𐮢 𐮣 𐮤 𐮥 𐮦 𐮧 𐮨 𐮩 𐮪 𐮫 𐮬 𐮭 𐮮 𐮯 𐮰 𐮱 𐮲 𐮳 𐮴 𐮵 𐮶 𐮷 𐮸 𐮹 𐮺 𐮻 𐮼 𐮽 𐮾 𐮿 𐯀 𐯁 𐯂 𐯃 𐯄 𐯅 𐯆 𐯇 𐯈 𐯉 𐯊 𐯋 𐯌 𐯍 𐯎 𐯏 𐯐 𐯑 𐯒 𐯓 𐯔 𐯕 𐯖 𐯗 𐯘 𐯙 𐯚 𐯛 𐯜 𐯝 𐯞 𐯟 𐯠 𐯡 𐯢 𐯣 𐯤 𐯥 𐯦 𐯧 𐯨 𐯩 𐯪 𐯫 𐯬 𐯭 𐯮 𐯯 𐯰 𐯱 𐯲 𐯳 𐯴 𐯵 𐯶 𐯷 𐯸 𐯹 𐯺 𐯻 𐯼 𐯽 𐯾 𐯿 𐰀 𐰁 𐰂 𐰃 𐰄 𐰅 𐰆 𐰇 𐰈 𐰉 𐰊 𐰋 𐰌 𐰍 𐰎 𐰏 𐰐 𐰑 𐰒 𐰓 𐰔 𐰕 𐰖 𐰗 𐰘 𐰙 𐰚 𐰛 𐰜 𐰝 𐰞 𐰟 𐰠 𐰡 𐰢 𐰣 𐰤 𐰥 𐰦 𐰧 𐰨 𐰩 𐰪 𐰫 𐰬 𐰭 𐰮 𐰯 𐰰 𐰱 𐰲 𐰳 𐰴 𐰵 𐰶 𐰷 𐰸 𐰹 𐰺 𐰻 𐰼 𐰽 𐰾 𐰿 𐱀 𐱁 𐱂 𐱃 𐱄 𐱅 𐱆 𐱇 𐱈 𐱉 𐱊 𐱋 𐱌 𐱍 𐱎 𐱏 𐱐 𐱑 𐱒 𐱓 𐱔 𐱕 𐱖 𐱗 𐱘 𐱙 𐱚 𐱛 𐱜 𐱝 𐱞 𐱟 𐱠 𐱡 𐱢 𐱣 𐱤 𐱥 𐱦 𐱧 𐱨 𐱩 𐱪 𐱫 𐱬 𐱭 𐱮 𐱯 𐱰 𐱱 𐱲 𐱳 𐱴 𐱵 𐱶 𐱷 𐱸 𐱹 𐱺 𐱻 𐱼 𐱽 𐱾 𐱿 𐲀 𐲁 𐲂 𐲃 𐲄 𐲅 𐲆 𐲇 𐲈 𐲉 𐲊 𐲋 𐲌 𐲍 𐲎 𐲏 𐲐 𐲑 𐲒 𐲓 𐲔 𐲕 𐲖 𐲗 𐲘 𐲙 𐲚 𐲛 𐲜 𐲝 𐲞 𐲟 𐲠 𐲡 𐲢 𐲣 𐲤 𐲥 𐲦 𐲧 𐲨 𐲩 𐲪 𐲫 𐲬 𐲭 𐲮 𐲯 𐲰 𐲱 𐲲 𐲳 𐲴 𐲵 𐲶 𐲷 𐲸 𐲹 𐲺 𐲻 𐲼 𐲽 𐲾 𐲿 𐳀 𐳁 𐳂 𐳃 𐳄 𐳅 𐳆 𐳇 𐳈 𐳉 𐳊 𐳋 𐳌 𐳍 𐳎 𐳏 𐳐 𐳑 𐳒 𐳓 𐳔 𐳕 𐳖 𐳗 𐳘 𐳙 𐳚 𐳛 𐳜 𐳝 𐳞 𐳟 𐳠 𐳡 𐳢 𐳣 𐳤 𐳥 𐳦 𐳧 𐳨 𐳩 𐳪 𐳫 𐳬 𐳭 𐳮 𐳯 𐳰 𐳱 𐳲 𐳳 𐳴 𐳵 𐳶 𐳷 𐳸 𐳹 𐳺 𐳻 𐳼 𐳽 𐳾 𐳿 𐴀 𐴁 𐴂 𐴃 𐴄 𐴅 𐴆 𐴇 𐴈 𐴉 𐴊 𐴋 𐴌 𐴍 𐴎 𐴏 𐴐 𐴑 𐴒 𐴓 𐴔 𐴕 𐴖 𐴗 𐴘 𐴙 𐴚 𐴛 𐴜 𐴝 𐴞 𐴟 𐴠 𐴡 𐴢 𐴣 𐴤 𐴥 𐴦 𐴧 𐴨 𐴩 𐴪 𐴫 𐴬 𐴭 𐴮 𐴯 𐴰 𐴱 𐴲 𐴳 𐴴 𐴵 𐴶 𐴷 𐴸 𐴹 𐴺 𐴻 𐴼 𐴽 𐴾 𐴿 𐵀 𐵁 𐵂 𐵃 𐵄 𐵅 𐵆 𐵇 𐵈 𐵉 𐵊 𐵋 𐵌 𐵍 𐵎 𐵏 𐵐 𐵑 𐵒 𐵓 𐵔 𐵕 𐵖 𐵗 𐵘 𐵙 𐵚 𐵛 𐵜 𐵝 𐵞 𐵟 𐵠 𐵡 𐵢 𐵣 𐵤 𐵥 𐵦 𐵧 𐵨 𐵩 𐵪 𐵫 𐵬 𐵭 𐵮 𐵯 𐵰 𐵱 𐵲 𐵳 𐵴 𐵵 𐵶 𐵷 𐵸 𐵹 𐵺 𐵻 𐵼 𐵽 𐵾 𐵿 𐶀 𐶁 𐶂 𐶃 𐶄 𐶅 𐶆 𐶇 𐶈 𐶉 𐶊 𐶋 𐶌 𐶍 𐶎 𐶏 𐶐 𐶑 𐶒 𐶓 𐶔 𐶕 𐶖 𐶗 𐶘 𐶙 𐶚 𐶛 𐶜 𐶝 𐶞 𐶟 𐶠 𐶡 𐶢 𐶣 𐶤 𐶥 𐶦 𐶧 𐶨 𐶩 𐶪 𐶫 𐶬 𐶭 𐶮 𐶯 𐶰 𐶱 𐶲 𐶳 𐶴 𐶵 𐶶 𐶷 𐶸 𐶹 𐶺 𐶻 𐶼 𐶽 𐶾 𐶿 𐷀 𐷁 𐷂 𐷃 𐷄 𐷅 𐷆 𐷇 𐷈 𐷉 𐷊 𐷋 𐷌 𐷍 𐷎 𐷏 𐷐 𐷑 𐷒 𐷓 𐷔 𐷕 𐷖 𐷗 𐷘 𐷙 𐷚 𐷛 𐷜 𐷝 𐷞 𐷟 𐷠 𐷡 𐷢 𐷣 𐷤 𐷥 𐷦 𐷧 𐷨 𐷩 𐷪 𐷫 𐷬 𐷭 𐷮 𐷯 𐷰 𐷱 𐷲 𐷳 𐷴 𐷵 𐷶 𐷷 𐷸 𐷹 𐷺 𐷻 𐷼 𐷽 𐷾 𐷿 𐸀 𐸁 𐸂 𐸃 𐸄 𐸅 𐸆 𐸇 𐸈 𐸉 𐸊 𐸋 𐸌 𐸍 𐸎 𐸏 𐸐 𐸑 𐸒 𐸓 𐸔 𐸕 𐸖 𐸗 𐸘 𐸙 𐸚 𐸛 𐸜 𐸝 𐸞 𐸟 𐸠 𐸡 𐸢 𐸣 𐸤 𐸥 𐸦 𐸧 𐸨 𐸩 𐸪 𐸫 𐸬 𐸭 𐸮 𐸯 𐸰 𐸱 𐸲 𐸳 𐸴 𐸵 𐸶 𐸷 𐸸 𐸹 𐸺 𐸻 𐸼 𐸽 𐸾 𐸿 𐹀 𐹁 𐹂 𐹃 𐹄 𐹅 𐹆 𐹇 𐹈 𐹉 𐹊 𐹋 𐹌 𐹍 𐹎 𐹏 𐹐 𐹑 𐹒 𐹓 𐹔 𐹕 𐹖 𐹗 𐹘 𐹙 𐹚 𐹛 𐹜 𐹝 𐹞 𐹟 𐹠 𐹡 𐹢 𐹣 𐹤 𐹥 𐹦 𐹧 𐹨 𐹩 𐹪 𐹫 𐹬 𐹭 𐹮 𐹯 𐹰 𐹱 𐹲 𐹳 𐹴 𐹵 𐹶 𐹷 𐹸 𐹹 𐹺 𐹻 𐹼 𐹽 𐹾 𐹿 𐺀 𐺁 𐺂 𐺃 𐺄 𐺅 𐺆 𐺇 𐺈 𐺉 𐺊 𐺋 𐺌 𐺍 𐺎 𐺏 𐺐 𐺑 𐺒 𐺓 𐺔 𐺕 𐺖 𐺗 𐺘 𐺙 𐺚 𐺛 𐺜 𐺝 𐺞 𐺟 𐺠 𐺡 𐺢 𐺣 𐺤 𐺥 𐺦 𐺧 𐺨 𐺩 𐺪 𐺫 𐺬 𐺭 𐺮 𐺯 𐺰 𐺱 𐺲 𐺳 𐺴 𐺵 𐺶 𐺷 𐺸 𐺹 𐺺 𐺻 𐺼 𐺽 𐺾 𐺿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮 𐽯 𐽰 𐽱 𐽲 𐽳 𐽴 𐽵 𐽶 𐽷 𐽸 𐽹 𐽺 𐽻 𐽼 𐽽 𐽾 𐽿 𐾀 𐾁 𐾂 𐾃 𐾄 𐾅 𐾆 𐾇 𐾈 𐾉 𐾊 𐾋 𐾌 𐾍 𐾎 𐾏 𐾐 𐾑 𐾒 𐾓 𐾔 𐾕 𐾖 𐾗 𐾘 𐾙 𐾚 𐾛 𐾜 𐾝 𐾞 𐾟 𐾠 𐾡 𐾢 𐾣 𐾤 𐾥 𐾦 𐾧 𐾨 𐾩 𐾪 𐾫 𐾬 𐾭 𐾮 𐾯 𐾰 𐾱 𐾲 𐾳 𐾴 𐾵 𐾶 𐾷 𐾸 𐾹 𐾺 𐾻 𐾼 𐾽 𐾾 𐾿 𐿀 𐿁 𐿂 𐿃 𐿄 𐿅 𐿆 𐿇 𐿈 𐿉 𐿊 𐿋 𐿌 𐿍 𐿎 𐿏 𐿐 𐿑 𐿒 𐿓 𐿔 𐿕 𐿖 𐿗 𐿘 𐿙 𐿚 𐿛 𐿜 𐿝 𐿞 𐿟 𐿠 𐿡 𐿢 𐿣 𐿤 𐿥 𐿦 𐿧 𐿨 𐿩 𐿪 𐿫 𐿬 𐿭 𐿮 𐿯 𐿰 𐿱 𐿲 𐿳 𐿴 𐿵 𐿶 𐿷 𐿸 𐿹 𐿺 𐿻 𐿼 𐿽 𐿾 𐿿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮 𐽯 𐽰 𐽱 𐽲 𐽳 𐽴 𐽵 𐽶 𐽷 𐽸 𐽹 𐽺 𐽻 𐽼 𐽽 𐽾 𐽿 𐾀 𐾁 𐾂 𐾃 𐾄 𐾅 𐾆 𐾇 𐾈 𐾉 𐾊 𐾋 𐾌 𐾍 𐾎 𐾏 𐾐 𐾑 𐾒 𐾓 𐾔 𐾕 𐾖 𐾗 𐾘 𐾙 𐾚 𐾛 𐾜 𐾝 𐾞 𐾟 𐾠 𐾡 𐾢 𐾣 𐾤 𐾥 𐾦 𐾧 𐾨 𐾩 𐾪 𐾫 𐾬 𐾭 𐾮 𐾯 𐾰 𐾱 𐾲 𐾳 𐾴 𐾵 𐾶 𐾷 𐾸 𐾹 𐾺 𐾻 𐾼 𐾽 𐾾 𐾿 𐿀 𐿁 𐿂 𐿃 𐿄 𐿅 𐿆 𐿇 𐿈 𐿉 𐿊 𐿋 𐿌 𐿍 𐿎 𐿏 𐿐 𐿑 𐿒 𐿓 𐿔 𐿕 𐿖 𐿗 𐿘 𐿙 𐿚 𐿛 𐿜 𐿝 𐿞 𐿟 𐿠 𐿡 𐿢 𐿣 𐿤 𐿥 𐿦 𐿧 𐿨 𐿩 𐿪 𐿫 𐿬 𐿭 𐿮 𐿯 𐿰 𐿱 𐿲 𐿳 𐿴 𐿵 𐿶 𐿷 𐿸 𐿹 𐿺 𐿻 𐿼 𐿽 𐿾 𐿿 𐻀 𐻁 𐻂 𐻃 𐻄 𐻅 𐻆 𐻇 𐻈 𐻉 𐻊 𐻋 𐻌 𐻍 𐻎 𐻏 𐻐 𐻑 𐻒 𐻓 𐻔 𐻕 𐻖 𐻗 𐻘 𐻙 𐻚 𐻛 𐻜 𐻝 𐻞 𐻟 𐻠 𐻡 𐻢 𐻣 𐻤 𐻥 𐻦 𐻧 𐻨 𐻩 𐻪 𐻫 𐻬 𐻭 𐻮 𐻯 𐻰 𐻱 𐻲 𐻳 𐻴 𐻵 𐻶 𐻷 𐻸 𐻹 𐻺 𐻻 𐻼 𐻽 𐻾 𐻿 𐼀 𐼁 𐼂 𐼃 𐼄 𐼅 𐼆 𐼇 𐼈 𐼉 𐼊 𐼋 𐼌 𐼍 𐼎 𐼏 𐼐 𐼑 𐼒 𐼓 𐼔 𐼕 𐼖 𐼗 𐼘 𐼙 𐼚 𐼛 𐼜 𐼝 𐼞 𐼟 𐼠 𐼡 𐼢 𐼣 𐼤 𐼥 𐼦 𐼧 𐼨 𐼩 𐼪 𐼫 𐼬 𐼭 𐼮 𐼯 𐼰 𐼱 𐼲 𐼳 𐼴 𐼵 𐼶 𐼷 𐼸 𐼹 𐼺 𐼻 𐼼 𐼽 𐼾 𐼿 𐽀 𐽁 𐽂 𐽃 𐽄 𐽅 𐽆 𐽇 𐽈 𐽉 𐽊 𐽋 𐽌 𐽍 𐽎 𐽏 𐽐 𐽑 𐽒 𐽓 𐽔 𐽕 𐽖 𐽗 𐽘 𐽙 𐽚 𐽛 𐽜 𐽝 𐽞 𐽟 𐽠 𐽡 𐽢 𐽣 𐽤 𐽥 𐽦 𐽧 𐽨 𐽩 𐽪 𐽫 𐽬 𐽭 𐽮 𐽯 𐽰 𐽱 𐽲 𐽳 𐽴 𐽵 𐽶 𐽷 𐽸 𐽹 𐽺 𐽻 𐽼 𐽽 𐽾 𐽿 𐾀 𐾁 𐾂 𐾃 𐾄 𐾅 𐾆 𐾇 𐾈 𐾉 𐾊 𐾋 𐾌

“(This house belongs) to Rabāḥ son of Ḳamar.” Following these inscriptions we should expect to find a 𐤀 at ʿArāḳ il-Emîr and read לטובה; but this is not absolutely necessary. On the other hand the higher grade of workmanship displayed in the two chambers called *il-ḡaiyeh* with their cut doorway and carefully executed interior indicates that Tobiah, who owned them or lived there, must have been a person of distinction.

The person of this Tobiah has been discussed repeatedly. He must have been some person of note who was connected with the history of ʿArāḳ il-Emîr, the ancient Tyros, as it is called by Josephus. It was therefore most natural to suppose that, as some at once suggested, he might be the very founder of Tyros, viz. Hyrkanos himself, and that Tobiah might be his original Hebrew name. This Hyrkanos lived in the first quarter of the second century B.C., and if we take him to be our Tobiah, the inscription, also, must date from somewhere between 200 and 175 B.C. This date seemed too late to some scholars for epigraphical reasons, and it was proposed to identify the man of this inscription with Tobiah the Ammonite, an adversary of the Jews, who lived about 450 B.C., and who is mentioned a number of times in the book of Nehemiah. Of these two opinions the former seems to me much more probable for historical reasons, all the more as the objections raised on the ground of the forms of the letters are easily met.

It is true, as we have seen above, that the letters very closely resemble those of the stele of Taimā and of the Aramaean monuments found in Egypt or coming from there, chiefly the stelae of Saḳḳārah (*C.I.S.* II, 122) and of Carpentras (*C.I.S.* II, 141). These inscriptions are generally dated from the fifth or the fourth century B.C., that of Saḳḳārah being dated 482 B.C. Now, the only really archaic character at ʿArāḳ il-Emîr is the 𐤁; but this very letter occurs in other inscriptions together with later forms. Taken as a whole, the inscription makes a somewhat later impression than those from Egypt. The letters 𐤂 and 𐤃 are found in this form much later than 180 B.C. in Nabataean inscriptions, and the 𐤄 with parts of its original top preserved is the regular form in Palmyrene script which is known to us from the end of the first century B.C. There is no cogent reason why the letters under discussion must needs be of the 5th or 4th century B.C., and there is no serious objection to their being dated in the early 2nd century. And since for other reasons, as we shall see presently, the second date is much preferable, we may learn from our important document that at that time the Aramaean script adopted by the Jews was not very different from the older forms of the 5th and 4th centuries. But a more radical change from the Aramaean to the specifically Hebrew type of script must have taken place not very long after this.

Josephus tells us that a certain Hyrkanos, son of Joseph, son of Tobiah,¹ when he left Jerusalem to found himself a tyrannis in the country east of the Jordan, erected at Tyros, a mighty building: “and in the rock of the opposite mountain, boring into its cliffs, he excavated caverns of many stadia in length; he then made chambers in it, some for feasting, others for sleeping and for the usual conveniences of living. He also brought a supply of excellent water which added much to the comfort and beauty of the residence.” It lies beyond doubt that the caverns in the cliffs, mentioned above on p. 1, are the ones referred to in this passage of Josephus. An aqueduct is found near the cliff, and cisterns are to be seen near cave 7 and in cave 8, according to the

¹ About this family see Wellhausen, *Israelitische und jüdische Geschichte*, 4th ed. pp. 243 sqq.

numbering of Major Conder. The account given by Josephus is of course a little exaggerated, for neither are the caverns many stadia in length, nor are they entirely bored out of the cliff. It is much more likely and is suggested by the caves themselves, that Hyrkanos found natural caverns which he adapted to his purposes. Moreover, Professor Fraas tells me that the rock of °Arâk il-Emîr belongs to a level which, all over Palestine, contains many caverns. Since Hyrkanos died a suicide in the year 176/175 and is said to have reigned about seven years, his activity at Tyros must have begun about 183 A.D. A more detailed description of his works and of the whole site is given by Mr. Butler in Div. II, pp. 2 sqq.

This Hyrkanos is in all likelihood the same man as the Tobiah of our inscriptions. First of all it is very natural that the man who had the caverns made or improved, i. e. Hyrkanos according to Josephus, should place his name there. Furthermore, we must take into account *a*) that Hyrkanos is a Greek name and that many Jews in those days did have both a Hebrew and a Greek name, as e. g. John Hyrkanos and Jannaios Alexander; *b*) that this Hyrkanos was the grand-son of Tobiah and therefore according to the well-known Semitic custom, is very likely to have borne the same name as his grandfather. But there is, as M. Clermont-Ganneau has shown¹, actual proof that the Hebrew name of Hyrkanos was Tobiah. For in II. Maccab. III, 11 we read of Ἰρκανοῦ τοῦ Τωβίου. This is commonly translated "Hyrkanus the son of Tobias", and to be sure, this would be the natural translation at first sight. But with a very slight correction we gain a much better sense. Since we know that Hyrkanos was the son of Joseph, we are entitled to add a *καὶ* and read Ἰρκανοῦ τοῦ καὶ Τωβίου, "Hyrkanos who is also called Tobias." With a high degree of probability we may state that Tobias Hyrkanos, the first of the various men of that family who were called Hyrkanos, was the man who founded Tyros-°Arâk il-Emîr, and who had his native name written in his native script over two of those remarkable caverns that served as his stronghold and residence.

Of the other buildings of Hyrkanos Mr. Butler has spoken at length in Div. II, pp. 2 sqq. The most interesting of all of them is the Kaşr il-°Abd, the magnificent edifice called βῆσις by Josephus and therefore commonly named "Palace of Hyrkanos." Mr. Butler has shown incontestably that the structure in question cannot be a palace. He hesitates somewhat to assume that Hyrkanos, a Jew, built a temple outside the one abode of Jahweh at Jerusalem; still, he is inclined to consider such a thing possible. I wish to add here that I am very strongly in favor of the temple theory for various reasons. First, Hyrkanos needed a place of worship. Since he had founded an independant tyrannis of his own and, moreover, was in opposition and rebellion against the priests at Jerusalem, he could not consider the temple at Jerusalem the proper and natural temple for himself and his subjects. On the other hand, we have actual proof now that Jews living far away from Jerusalem did have temples of Jahweh. This we must conclude from the 'Chapel of Jahweh' at Elephantine, mentioned in the Aramaic Papyri discovered at Assuan, edited by A. H. Sayce with the assistance of A. E. Cowley, London 1906, p. 11 (Papyrus E, l. 14 and J, l. 6). Again the high-priest Onias IV. built a rival temple of Jahweh at Leontopolis in the nome of Heliopolis in Lower Egypt, about 154 B. C.; this place is now called Tell el Yehudiyeh;

¹ *Archaeological Researches in Palestine*, II, p. 262.

cf. Flinders Petrie, *Hyksos and Israelite Cities*, London 1906, pp. 19 sqq. The case of Onias would thus be very similar to that of Hyrkanos.

It is perfectly possible that Josephus, although knowing that Hyrkanos had built a temple, purposely avoided this word in order not to offend the religious feelings of the Jews of his time (or his own feelings), and not to accuse a member of the glorious Maccabaeian family of what he naturally considered a crime against the god of his fathers. Formerly it was not thought to be a crime at all, as we see from the temple at Elephantine. He, therefore, chose the ambiguous word βύρις intentionally. At the same time the Aramaic word *birtā*, meaning both "palace, castle" and "temple" may have influenced his choice of this word. At all events, the βύρις described by him was a temple, whether it was built by Hyrkanos for himself and his Jewish followers or for his pagan subjects, or by other men for other purposes.

القصّة السّوريّة
THE LEGEND OF 'ARĀḶ IL-EMĪR.

Of the native legend connected with these ruins Capt. Conder gives the following account:¹

"A legend attaches to the great ruined Palace of Hyrcanus at 'Arāk el Emīr, and is preserved in the name applied to that palace, Kasr el Abd, 'the black slave's house'; and in the Mutull el Hisān, or 'place of the appearance of the Horse' which is a hill east of the palace. The Emīr, from whom the site in question is called 'Arāk el Emīr, or 'Prince's cliff,' had a beautiful daughter whom he left in charge of the black slave when he himself departed on a pilgrimage. The princess was loved by the slave, and during her father's absence, consented to marry him if he would first (like Aladdin) build her a beautiful palace. The black one at once began to erect the great building, with stones of enormous size, whose ruins still bear witness to his superhuman strength; but before he had finished it, the 'horse appeared', the angry Emīr was seen coming over the hill from the east on his steed; the black slave slew himself in despair, and his body was burned with fire by the Emīr, and afterwards buried beneath a stone. What became of the princess history says not."

While our expedition was at 'Arāk il-Emīr, a Beduin of the 'Abbād tribe told me this legend in his own dialect as follows:

Gusṣat (or salfet) al'amīr wel'abd. 'al'amīr kân bal-arâg hâne, 'ilo bint. bādên râh ihijj. bādên ġâ' al'abid widdô-yâhâ gâlat 'ibnî gaṣir gâm igathî hūjar min ġanb al-arâg min shimâl; isawwū bal-gaṣir saba' snîn bādên sawwâ 'alêh bahir maiye gawādis saḥab 'alêh bādên sawwâ nobaṣtiye igulû-lo manṭara ġâb ḥawāris. yôm tamm al-gaṣir ġâb ḥaġar al-bâb 'a-kitfô. yôm tall al'amīr. saḥal ihsânô irtâ'ab (?)² al'abid. yôm ḥâf ḥaġam al-ḥaġar 'a-galbô, mât al'abid. rauwah al'amīr ind bintô ḥabbaratô bintô balli ṣâr min al'abid.

I give here a literal translation of this tale; the man who told it was not a very elegant speaker.

"The tale of the Emīr and the slave. The Emīr was living in the cliff here; he had a daughter. Then he went to make the pilgrimage. Then came the slave to covet her. She said: 'Build a palace.' He began to quarry stones out of the cliff to

¹ *Heth and Moab*, London, 1883, p. 353.

² My note-book has *irtâ' (?)*.

the north; they worked at the palace seven years. Then he made a lake for it and drew an aqueduct to it. Then he made a watching-place which they call *mantara*¹ and brought watchmen. When the palace was completed, he brought a stone for the door on his shoulder. [At the moment,] when the Emîr appeared, his horse hinned, and the slave trembled(?). When he was frightened, the stone fell upon his heart; the slave died. The Emîr went to his daughter; his daughter told him what had been done by the slave."

While the slave was building the palace, the princess used to watch him from a projecting place on the cliff, the *magad il-bint* (see above p. 1). The stone which the slave carried und under which he is buried, lies half-way between the *Ḳaşr il-Abd* and the Arâk or cliff: it is a large hewn block resembling those which are used in the structure of the *Ḳaşr*; cf. Div. II, A, I, pp. 5 sqq.

I was told a few other legends while at Arâk il-Emîr; these I expect to publish elsewhere.

¹ I. e. "look-out, watching-place."

‘AMMÂN (PHILADELPHIA).

I.

ALTAR. On an altar, lying in the courtyard of a Circassian house near the *sêl* ‘*Ammân*, i.e. the stream that flows through the town: it is on the north side of the valley, in the neighborhood of the house of the *mudîr*, the Turkish local governor, which is noticeable as being the largest house with red tiles. The stone was partly below the ground and, therefore, had to be excavated. Total height 86 cm.; height of die 27 cm. Width of die 47 cm.; width of base 55 cm. Thickness of die 37 cm.; thickness of base 45 cm. Height of letters 4—4½ cm. — Copy of the author.

Savignac, in *Revue Biblique*, 1905, p. 93; Cagnat, in *Année épigraphique*, 1905, n^o. 211; Jalabert, in *Mélanges de la Faculté Orientale*, Beyrouth 1906, p. 157.



III. 2. — Scale—1 : 10.

[Salut]i et Aescul[api]o sanctissimis [d]eis Terentius He[r]c[ule]us b(eneficiarius) Claudi Capitolini pro incolunitate domus divinae et [princ]i[p]is sui.
 Solvedi[enu]s votum solvit.

To [Salus] and Aesculapius, the most holy gods, Terentius Hercules, beneficiary of Claudius Capitolinus, (vowed this altar) for the safety of the divine house and of his prince.

.... Solvedienus fulfilled the vow.

The B in l. 4 must be the abbreviation for beneficiarius, as Dr. Klotz informed me. It is, therefore, to be distinguished from the B or BB occurring frequently in Greek inscriptions of the Haurân mountains and plain.

At the end of l. 9 there is a short blank space, indicating that a break in the inscription is intended. The explanation seems to be that Terentius Hercules died, or was in some other way prevented from fulfilling his vow, and that a friend of his did it instead.

The first name of this friend has disappeared, excepting the last letter of it, which seemed to me a *V*. If my reading be correct, we must assume that an *S* was omitted by mistake, on account of the following *S*. However, the traces of the letter are not absolutely certain, and it may be that what I took to be a *V* is in reality an *S*. The second name Solvedienus stands for Salvidienus (Dr. Klotz). The vowels *o* and *a* interchange very frequently in Greek inscriptions from Syria, owing to the fact that in the Semitic

languages of Syria *a* often changed in the direction of *o*; cf. my *Semitic Inscriptions*, (New York 1904), p. 50. The *e* in the second syllable would indicate that the vowel *i* was, in local pronunciation — as often in Semitic — volatilized to a short indifferent *ë*, the Hebrew *shēwa*.

The reading of the word *Saluti* in l. 1 was suggested by M. Cagnat and P. Jalabert: it is very plausible and fills the lacuna very well. In l. 4 these two scholars read *Heracitus*; but my copy rather points to *Herculeus*, the reading given above. The former publications of this inscription did not come to my notice until my manuscript was finished.

The god Aesculapius-Asklepios was at a certain period identified with the Phoenician god Eshmun, and the Egyptian Imhotep. The relation between Eshmun and Asklepios has been very thoroughly discussed by Professor Graf Baudissin in his two articles "*Der phönizische Gott Esmun*" in *Z. D. M. G.* Vol. LIX, pp. 459 sqq., and "*Esmun-Asklepios*" in *Orientalische Studien* (Nöldeke-Festschrift), pp. 729 sqq.; cf. also M. Dussaud's review in *Journal des Savants*, 1907, pp. 36—47.

2.

ALTAR, (time of Antoninus Pius). On a broken altar, both pieces of which were found in the courtyard of a Circassian house, near the house described under n°. 1. A part of the base is below the ground and was not excavated. Maximum height of upper fragment 30 cm., of lower fragment (above ground) 40 cm. Width of top and of base 53 cm.; width of die 32½ cm. Height of letters in first line 5½ cm.; in the lower lines 3—4½ cm. In l. 5 the bottoms of the letters are not on the die, but on the beveled moulding. — Copy of the author.

Brünnow, in *Mittel. u. Nachr. des Deutsch. Pal. Ver.* 1896, p. 4. — *Revue Biblique* 1899, p. 20. — *C.I.L., Inscr. Orientis et Illyr.*, III *Suppl.*, p. 2302.

I(ovi) O(ptimo) M(aximo) Conservatori L(ucius) Aemilius Carus Leg(atus) Aug(usti) Propraetore.

To Jupiter Optimus Maximus, the Preserver, (this altar was dedicated by) Lucius Aemilius Carus, Legatus Augusti Propaetore.

Jupiter Conservator is mentioned several times in Latin inscriptions; he had a temple in Rome. The present altar may have been brought down from the great temple on the Akropolis, which is described by Mr. Butler in *Div. II*, pp. 38. For that temple is most likely to have been a temple of Zeus, as we shall see in n°. 4 below. In that case also Aesculapius and his associate may have found a place in the precinct of Jupiter. Moreover it is significant that a relief of Jupiter Ammon was found at °Ammân; see *Div. II*, III. 41.

The Imperial Legate L. Aemilius Carus is known from another inscription, *C. I. L.*, VI, 1333. He was, at the time of Antonius Pius, Imperial Legate in Cappadocia, Gallia



III. 3. — Scale—1 : 10.

Lugdunensis and Arabia: he was also Curator Viae Flaminiae, and held several other offices.

The letter A, as it is found here, without the cross-bar is quite common in Latin inscriptions of this region, especially at Bosra.

3.

STELE. On a stele, found in a field north of the main street crossing the town from east to west, near its western end. This monument had just been excavated by the natives, when it was shown to me. Total height 152 cm.; width 68 cm. The ornament at the top and the dove-tail placque are in relief. The inscribed space inside the placque is flush with the main part of the stele; it measures $44 \times 45\frac{1}{2}$ cm. The stele is 39 cm. thick. Height of letters in the first line 3 cm.; in the lower lines $4\frac{1}{2}$ —5 cm. — Copy and squeeze by the author.



III. 4. — Scale—1 : 10.

D(is) M(anibus) T(iberius) Claudius Ant[on]inus
mil[es] Le[g](ionis) III Cyr(enaicae) do[mo] Hi[erap](oli)
mil(itavit) ann(is) XVII.

(Dedicated) to the dii manes. — Tiberius Claudius Antoninus, a soldier of the 3rd Cyrenaic legion, a man from Hierapolis (rests here). He served 17 years.

The Hierapolis mentioned in this inscription is probably the Syrian town of this name, north-east of Beroea-Halab (Aleppo). The original name of this town is Mabbōg or Mambōg (in Assyrian inscriptions Papāhu), which is expressed in Greek by the form Βαμβόκη. The modern name is Bumbudj or Membidj. Hierapolitanus would then be synonymous with Μαμβοργιῶτης (cf. Clermont-Ganneau, *Rec. d'Arch. Or.*, vol. IV, p. 108) or Βομβοργιῶτης (cf. Prentice, *Greek and Latin Inscriptions*, P. A. A. E. Part. III, n^o. 179).

4.

TEMPLE (OF ZEUS?) 161—169. On three fragments of the architrave of the temple on the Akropolis, a description of which is given in Div. II, pp. 38—42. Fragments A and C are partly below the surface and by excavating one end of each of them a few more letters may be gained. The

inscription is very badly weathered; the soft limestone on which it is carved seems to have disintegrated here more than usually. Fragment A is at the top 126 cm. long, C about

350. All the fragments are about 100 cm. wide. The letters are huge and well carved; when they were new they must have been visible for a long distance. In the upper line the letters are 21—23 cm. high, ω is 29 cm. wide. In the lower line, which is almost entirely destroyed, the letters are 19 cm. high. Only a few letters in this line could be read, and they only with the utmost difficulty. — Copy of the author.

De Saulcy, *Voyage en Terre Sainte*, I, p. 247; Conder, *The Survey of Eastern Palestine*, p. 33.

[Υπὲρ σωτηρίας] τῶν κυρ[ίων ἡμῶν ἀυτοκρατόρων Μάρκ]ου Ἀύρηλίου Ἀν[τ]ωνει[νου καὶ Λουκίου Οὐήρου] ω]ν Ῥουμεθῶν ἐχαρίσα[τ]ο

For the safety of our lords
(and) emperors Marcus Aurelius
Antoninus and Lucius Verus . . . n
Rumethon donated



The readings Θ for Ο and Τ
for Γ in fragment C are due to
Professor Keil.



A comparison of this inscrip-
tion with N°. 11 below, from Dje-
rash-Gerasa, will show that they
are most likely to be both of the
same period. We should therefore
restore here Λουκίου Οὐήρου,
or perhaps simply Οὐήρου as in Dje-
rash, without the first name. Both
temples were probably finished in
the first years of Marcus Aurelius.



Ill. 5. — Scale—1:40.

With regard to the name Ῥουμεθῶν, Professor Keil refers me to the feminine name Ῥουμαθα in C. I. G. 6912. This Ῥουμαθα came from Antioch (Ῥουμαθα Μενίππου Ἀντιόχισσα), and it is natural that we should look for a Semitic prototype of this name. Ῥουμαθα may be the Aramaic form of the Hebrew Reumah (Rə'ūmā), the name of a concubine of Nahor, Gen. XXII, 24. The explanation of the form Ῥουμεθῶν, however meets with certain difficulties. The vowel *e* instead of *a* is easily explained (cf. above p. 9); but the ending is unusual since the Syriac deminutive ending *-ōn* is in Greek ordinarily rendered by *-ώης*. Moreover, we would not expect *-ōn* after the feminine *-at*, unless we assume that *-at* is here the hypocoristic affix found elsewhere in Semitic¹ and that *atōn* (here *-εθῶν*) might be a double deminutive as in Babylonian *-atiya* and *ayatum*². This is, however, quite uncertain.

The more important question is this: to whom was the great temple dedicated? The temple at Djerash, which corresponds to the one under discussion, was probably a temple of Zeus, as Dr. Lucas suggested in his publication of the Djerash inscriptions³. Furthermore, we know from inscr. n°. 2 above that an altar at °Ammân was dedicated to Jupiter Conservator. It would then be a very plausible conclusion that this temple also, on the Akropolis of °Ammân, was dedicated to Jupiter-Zeus.

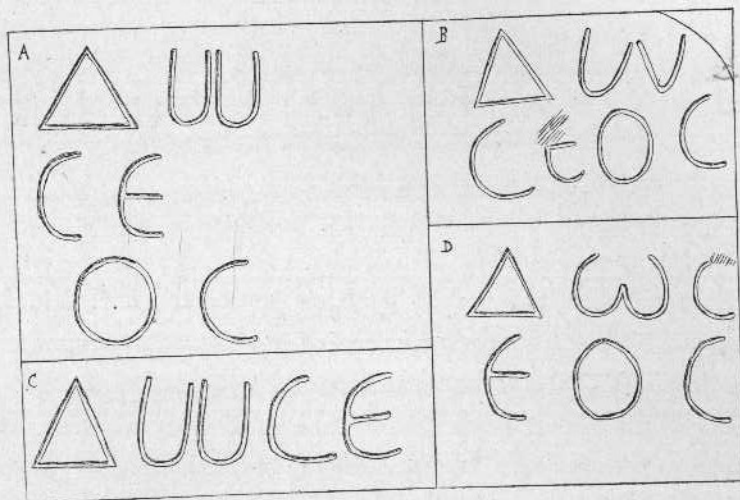
¹ Lidzbarski, *Ephemeris für semit. Epigraphik*, II, p. 19; Ranke, *Early Babylonian Personal Names*, p. 14.

² Ranke, *l. c.*, pp. 17 sq.

³ *Mitteil. u. Nachr. des Deutsch. Paläst. Ver.* 1901, p. 58.

ON THE DRUMS OF COLUMNS OF THE TEMPLE ON THE AKROPOLIS. The letters were carved on the tops of these drums and therefore not visible when the columns were standing in their entirety. A is on the fourth, B on the fifth drum of the fallen high column, the drums of which lie now as they fell. C is on a drum which has been taken down from the temple and forms now part of a wall; D is on a drum lying near C, to the north of it. A measures 41×34 (maximum width, 1. 1) cm.; B is 30 cm. wide (lower line); C is 51 cm. long; D measures 23×37 (maximum width 1. 1) cm. The letters are 10—12 cm. high. — Copy of the author.

De Saulcy, *Voyage en Terre Sainte*, I, p. 246. — Conder, *The Survey of Eastern Palestine*, pp. 31, sq.



III. 6. — Scale—1 : 10.

The name $\Delta\omega\sigma\epsilon\sigma$ is an abbreviation of $\Delta\omega\sigma\iota\theta\epsilon\sigma$, just as, for instance, Nathan for Nathanael, and the like, and in Arabic Wahb for Wahballāh or Wahb'el. Whether in C a shorter form $\Delta\omega\sigma\epsilon$ was intended, is not certain. There never were any other letters but $\Delta\omega\sigma\epsilon$ on this drum. Either the name was not completed, or $\Delta\omega\sigma\epsilon$ was the hypocoristic form by which the man usually was called. Deminutives ending in $-ē$ were common in Aramaic dialects, and so they are now in Abyssinia; on the other

hand, Greek names are very often used in Syriac in their vocative form, cf. Paule, Petre etc., the forms which were most frequently heard.

Dōse(os) may have been the name of the man who cut or furnished these column-drums. It was more convenient for settling the accounts to have these drums labelled, but of course it would have been very ugly if the letters had shown on the outside of columns. For a similar purpose usually stone-cutters' marks, consisting of a letter or a symbol, were carved on the stones in some inconspicuous place and not so deeply as the letters on these drums. On the other hand, there may have been, as Dr. Prentice suggests, a religious reason for carving the name here. When the column was in place, the name was incorporated in the column. The donor or the carver may have thought to derive a certain benefit from that: for "his name," i. e. according to a well know superstition "his being," was in the temple building, and the god would know of it.

FRAGMENT, NOT IN SITU. On a stone in the back wall of a native house. This house is a few minutes walk from the mosque. Leaving the mosque, you turn to the right, then to left and again to the right. I had to copy this inscription lying on the ground, among heaps of various description; the light came in through a small door

ordinarily filled with natives, who were constantly driven away and returned immediately. The lower part of the stone is in the ground, here the floor of the house, which could not be removed; in the centre the stone has a perpendicular hole cut like a half-cylinder. Hight of stone above ground 23 cm.; total length 50 cm. Hight of letters 3 1/2 cm. — Copy of the author.

Ἐκ φιλο[μ]ίας Κοκκίπου [Ἀγ]ριππείν[α] Κοκκίπου Ἰ(ησοῦ) (Χ)ριστ(ῶ) θ(εοῦ) υἱῶ . . .

Through the generosity of Kokkīpos, Agrippina the daughter of Kokkīpos (has dedicated) to Jesus Christ, the son of God . . .

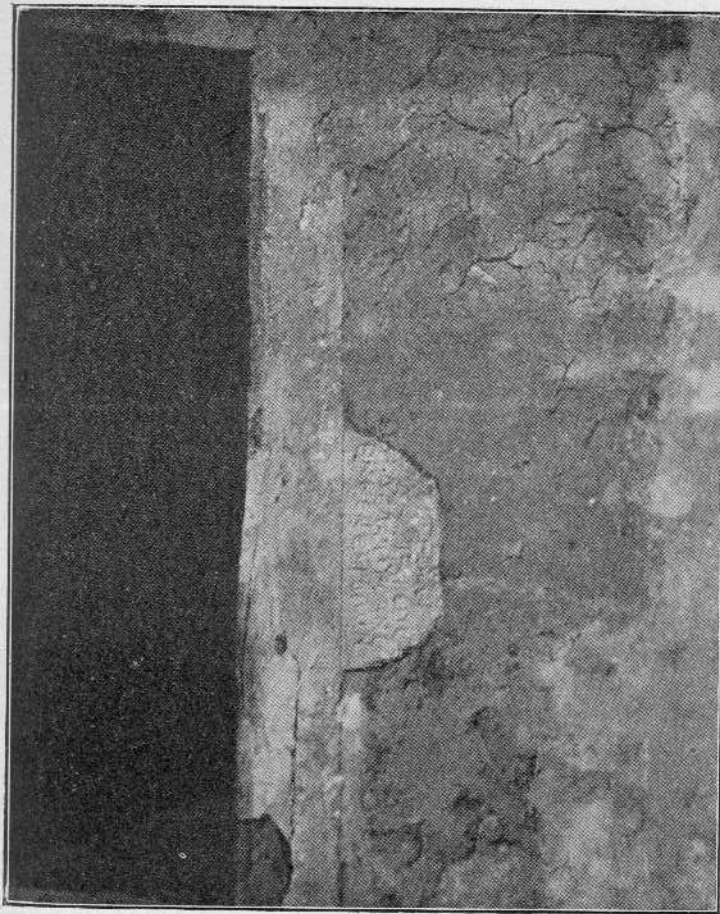


Ill. 7. — Scale—1 : 10.

The reading Ἰ(ησοῦ) Χριστ(ῶ) was suggested by Prof. Keil who also assisted me in the interpretation of the whole document.

The name Κοκκίπος is very unusual. It would be natural to think of Cocceius, but such a reading is forbidden by the letters on the stone. We must rather consider it

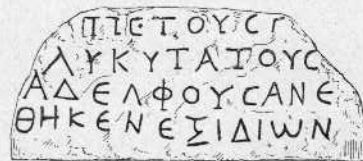
a Semitic name. In Arabic *kur-kuf* or *kurkub* means “small bird,” and this would be a very suitable meaning for a personal name. A number of names with similar meanings are given by Professor Nöldeke in his *Beiträge zur semitischen Sprachwissenschaft*, p. 85, where he also compares the Greek names Στρούθος and Πίπος.



Jamb-stone at ‘Ammân, showing inscr. 7.

7.

SARCOPHAGUS (?) On a roughly cut stone, now serving as a jamb-stone of a stable-door, south



Ill. 8. — Scale—1 : 10.

of the stream (*sêl ‘Ammân*), near the west end of the town. At the lower end the stone has a protruding horn like those of sar-

cophagus covers; the upper end is cut away. The inscription is on an irregularly cut protuberant plate resembling one end of the middle band sometimes found crossing a sarcophagus cover from one side to the other. The back of the stone, turned

toward the stable, is broken and allows of no conclusion as to its original shape. Since the inscription is incomplete, the beginning of it may have been either on the main part of the cover or on the left horn. The stone is now 200 cm. long, 28 cm. wide and 68 cm. thick. The inscribed plate has a maximum width of 50 cm. and height of 20 cm. — Copy of the author.

[Ὁ δεινα] πιστοῦς γλυκυτάτους ἀδελφοῦς ἀνέθηκεν ἐξ ἰδίων.

N.N. . . . set up (this) to (his) faithful, most beloved brothers at his own expense.

8.

FRAGMENT. On a curved stone lying in the theatre, which is discussed in Div. II, pp. 47 sqq. The inscription is on a flat band below an egg and dart moulding. The whole stone is 210 cm. long and 65 cm. high: the band is 10 cm. high, the inscription preserved only to a length of 65 cm. The letters are $7\frac{1}{2}$ —9 cm. high, O is $8\frac{1}{2}$ cm. wide. — Copy of the author.

[ἐκ τοῦ] δημοσί[ου] or [ἐκ τῶν] δημοσί[ων].

I publish this fragment with the hope that other fragments of this handsomely carved inscription may be found.

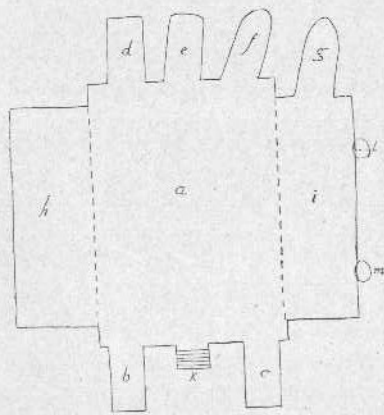
ΚΗΜΟCIC

III. 9. — Scale—1:10.

as Mr. Butler tells me, the architrave, i.e. the lowest member of an entablature, that was carved across the front of the stage and followed its curves. It seems to result from this fragment, that the theatre was built by authority of the community or rather from public funds.

9.

ROCK-CUT TOMB NEAR KHIRBIT İT-ṬİN. On an incised placque over the entrance to a rock-cut tomb. About 50 minutes on horse-back west of Ammân there is a small ruin called by the natives Khirbit İt-ṬİN, because they fetch *ṭin* (clay) from that place. Near the ruin, to the south of it, there are ten tombs cut into a low cliff facing a wadi, the western continuation of the Sêl Ammân. The fourth of these tombs, counting from the west, bears a short inscription. This tomb may be described as follows (see Ill. 10). The entrance is formed by a small ante-room, from which a few steps (*h*) lead to a small door. Through this one enters into the main chamber (*a*), which is five paces wide and seven paces long. On the north and south sides there are five loculi (*b, c, d, e, f*), resembling the stulms or loculi of the Hebrew tombs. On the west and east sides there are larger loculi (*h* and *i*), elevated, and resembling arcosolia; from *i* another small loculus (*g*) branches off to the north. In the east wall there



III. 10.

are two small holes (*l* and *m*) leading into the next tomb, the fifth from the west. In this there are twelve loculi, counting stulms and arcorsolia together. — With these tombs those described by Major Conder, *Survey* pp. 26 sqq., may be compared. — Copy of the author.

Λυσῆς Ἡρακλῆ. *Lysas, son of Heraklas.*

Both names are Greek, but in a somewhat unusual form, which may be only local. Lysas was probably the head of the family who had this tomb made for himself and his relatives.



Ill. 11. — Scale—1 : 10.

KAL'AT IZ-ZERKĀ.

FRAGMENT IN A WALL. Kāl'at iz-Zerqā is a fortified khān standing on a small isolated hill and visible for a long distance, about 20 kilometers north-east of ʿAmmān. It is situated on the border of the desert, but the Nahr iz-Zerqā, the Jabbok of the Old Testament, flows near by and provides a sufficient water supply, all the year round. The *darb il-ḥadjj*, or Pilgrims' Road, passes near here, and the castle has served many centuries as a station for the pious Mohammedans making their pilgrimage to Mekkah. Such fortified khāns are found all along this road a day's journey distant from one another. Wherever there is no running water, cisterns or reservoirs are made within the walls of the castle. Formerly certain Beduin tribes were the "guards" of these places (*ḥāris*); Kāl'at iz-Zerqā, for instance, was "guarded" by the Beni Ḥasan. The Mekkah railroad, which is at present being built by the Ottoman Government, has of course caused a change in these conditions. It has, therefore, been possible for certain Mohammedans from the Caucasus to settle here protected by the Government and push the border of the cultivated land farther to the East. It is known that the Circassians have settled at a number of places east of the Jordan (il-Ḳunḫrah, Djerash, ʿAmmān, Khirbit Ḥadīd, Wādī iṣ-Ṣīr, Nāʿūr). At Kāl'at iz-Zerqā other families of the Russian Caucasus have settled, who call their home Daghistān and themselves Tchötchün: they belong, therefore, to the Tchetchentzes, a Caucasian tribe. A family of these people are now the guardians of the castle. This must have been rebuilt several times, and the original plan is no longer recognizable. It has now two courts, arched stables and a structure of several stories with a tower. Over the entrance to this structure there is a late Arabic inscription, much weathered and very fragmentary, and too high to be read without the aid of a telescope. In the tower itself, over the highest door, which opens on the roof, there is the Latin fragment published herewith. It is evidently broken at both ends and the letters are much damaged. Copying was rather difficult on account of the bad light, and the biting smoke which was coming up the stairway and irritated my eyes. Under more favourable circumstances more letters might be read from the stone. The fragment is 96 cm. long and 37 cm. high. Height of letters 4—4½ cm. — Copy of the author.

P. Savignac, in *Revue Biblique* 1905, p. 94. — Brünnow, *Provincia Arabia*, II, p. 336. — Clermont-Ganneau, *Recueil d'Archéologie Orientale*, VII, p. 205.

.... Domini nostri] Aug(usti) tu[t]e[lae] gratia ex Palaest[jina... in provinciam Arabia]m(?) tran[st]ulerun[t c]astra quoque a solo oppo[..... exstr]uxerunt per Aur(e)lium Aę[lium Theone]m(?) leg(atum) Aug(usti).

Vixit a[n]nis].....

M. Clermont-Ganneau was the first to recognize the contents of this inscription and its importance for the history of the province of Arabia. Professor Brünnow supplied the name of the Imperial legate. The lacuna would be a little too small for the reading of the entire name, according to my copy; but since two of the letters to be supplied are very narrow (L, I), the above restoration is not impossible. Aurelius Theo was governor of Arabia under Valerianus and Gallienus (between 253 and 268 A.D.).

We learn from this fragment that certain troops were transferred from Palestine to Arabia and that *castra* were erected or rebuilt. This



Ill. 12. — Scale—1:10.

would refer to the *limes* which has been carefully studied by Professor Brünnow. Moreover we see that, as in several other cases, an old Roman camp has been utilized by the Mohammedans for similar purposes. At Dêr il-Kahf,¹ for instance, exactly the same thing has happened, and it is probable that a series of frontier forts existed under the Arab rulers also.

The last two lines of this inscription are very doubtful; but at the same time they give rise to a new problem. If the inscription was an architectural one, it is very unusual to find here the word *vixit*, which reminds us at once of funerary inscriptions. Possibly Aurelius Theo died soon after the completion of his work at Kal'at iz-Zerka, and a short note about his life may have been added to the inscription. In that case the last two lines would be a memorial rather than a funerary inscription.

¹ To be published in Part II of Div. II and III of these Publications.

DJERASH (*GERASA*).

11.

TEMPLE (OF ZEUS?), 162. On ten fragments of the epistyle of the south temple, which probably was dedicated to Zeus. Inasmuch as this temple is to be published in full by Professor Puchstein, and as the text of this inscription has been published already, I give here only my drawings with the restoration of the text as proposed by Professor Puchstein and Dr. Lucas. The drawings may serve to illustrate the character of the script, and to furnish material for a comparison with n^o. 4 above. Professor Puchstein found one more fragment and saw several more letters than I myself. It appears also that since his visit to Djerash the fragments have been still further broken. The letters in the upper line are 22 cm. high, in the lower line 18 cm.; the letter Ω is, at the bottom, 27—30 cm. wide. The lower fasciae of fragments 1 and 7, 8, 9, 10 as given below, were never inscribed.

Lucas in *Mitteil. und Nachr. des Deutsch. Paläst. Ver.* 1901, p. 58. The earlier publications, which are very incomplete, are mentioned by Dr. Lucas.

[Ἐπὶ τῆς τῶν Σεβ(αστῶν) σωτηρίας καὶ αἰ[ωνίου κράτους(?) Ἀντωνίνου καὶ Οὐέρου [αὐτο-
κρατ]όρων [καὶ σύνπαντος] οἴκου αὐτῶν
ἀφιερῶθη ἐπ[ὶ] Γεμινίου Μαρμιανοῦ] πρεσ-
β(ευτοῦ) Σεβ(αστοῦ) ἀντιστρ(ατηγοῦ),
ἔτους [ε]κ[α] Λώου ε'.

For the safety and eternal power of the Emperors Antoninus and Verus and their entire house was consecrated (this temple) under Geminus Marcianus, Legatus Augusti Proprætoræ, in the year 225, on the 5th(?) of Loos.

III. 13. — Scale—1:40.

Of my other copies of Greek inscriptions found at Djerash I publish herewith only those not found in Dr. Lucas' *Repertorium der griechischen Inschriften aus Gerasa*. These are the following nos. 12—16.

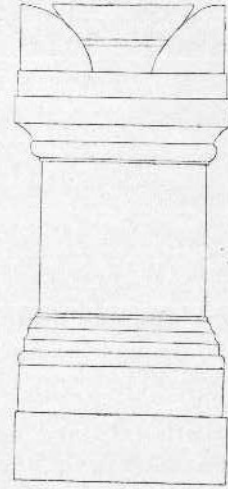
12.

TOMB-ALTAR. On three sides of the die of an altar lying in a ploughed field, about a quarter of an hour's ride on horse-back to the north-west of the north temple or "Temple of Artemis." There are signs of tombs and remains of sarcophagi near by. The original inscription covered three sides of the altar. The first of them, on which

the stone was lying, could not be copied without rolling the altar over, and for this I did not have the means; the second and third sides were uncovered, the fourth was blank. The beginning of this inscription is therefore missing here. The altar is 127 cm. high, the die is 44 cm. wide and 40 cm. high; other proportions and measurements are shown in the drawing (Ill. 14). The letters are very well cut and clear; when I saw them they looked as fresh as if they had just come from the stone-cutter's shop. Height of letters 7 cm. — Copy of the author.

... ἕνατος (θ) δὲ μοι ἤλυθε μῆν
πρὸς δυοῖν ἐτέων ὅτ' ἄρτι με Κλαυδιανός
εἶδε πατὴρ (σ)τυγερὴν γαίαν ἐφεσσάμενον.

*But just when the ninth month came to me, after two years,
(my) father, Klaudianos, saw me embarked for the hateful land.*



Ill. 14. — Scale—1 : 20.

In the interpretation of the first part of this inscription I had the assistance of Professor Keil. He also remarked that half-metrical prose occurs quite frequently in later funerary inscriptions.

Real tomb-altars, like the present, are rather rare in Syria, as far as I have been able to observe. The vast majority of funerary inscriptions in southern Syria are on stelae owing to the Arabic influence; whereas in the north the stele is rare, and the inscriptions are placed on sarcophagi, lintels, columnar monuments or entrances to rock-cut tombs.

13.

GRAFFITO. On the southern parotid of the Great Temple (Temple of Artemis), inside, near the front columns. Length 5 cm. Height of letters 2½ cm. — Copy of the author.

ΔΙΗ

Δίη. Dië.

Ill. 16. Scale—1 : 2½.

14.

GRAFFITO. In the same temple as n°. 13, on the third column of the front counting from the south, on the inner (w.) side of the column. Scratched in very shallow letters. — Copy of the author.

ΘΔΕΜΟΙΗΛΥ
ΘΕΜΝΡΟΔΥ
ΟΙΝΕΤΕΟΙΝ
ΟΤΑΡΤΙΜΕ

ΚΛΑΥΔΙΑΝΟΣ
ΔΕΠΑΤΗΡΓΤΥ
ΓΕΡΗΝΑΙΑΝ
ΕΦΕΣΣΑΜΕΝ

Ill. 15. — Scale—1 : 10.

Ἐμμεγένης. *Emmegenes*.

This name should not be considered apart from Ἐμμεγένη Wadd. 2167, 2189, 2280 and Ἐμ[με]γανος, cf. Lidzbarski, *Ephemeris* I, p. 334, 86. Dr. Wetzstein derived the name Ἐμμεγένη from the Arabic word *mihgan* "crooked staff," and thought the Greek form might render an Arabic *mihgāna* with a prosthetic vowel. But this seems

to me somewhat uncertain, since the double μ is not explained in this way. Perhaps the name is Greek after all. For if we assume that the first μ is nothing but an

EMIMEΓFNHC

Ill. 17. — Scale—1: 2 1/2.

assimilated ρ — rm and mm interchange in Semitic languages —, we would have here *Ερμεγενης*; and this is not very far from *Ερμολένης*. The other two forms, however, are somewhat more difficult to explain.

15.

GRAFFITO. On an altar, near the Propylaea, a little to the west, behind the north end of them. The main inscription was copied by Prof. Puchstein and published by Dr. Lucas as n^o. 3 of his *Repertorium*. This graffito is on the base, on the right hand side. The letters are very shallow and carelessly scratched; there is no comparison between them and those of the main inscription. Length of graffito: 19 1/2 cm. Height of letters: 2 cm. — Copy of the author.

*Ηλιος σώζα. *May Helios help!*

It is interesting to find this graffito with the name of Helios on an altar dedicated to Artemis near the temple which often has been called the Temple of Helios, but

ΗΛΙΟΣ ΣΩΖΑ

Ill. 18. — Scale—1: 2 1/2.

which is more likely to be a Temple of Artemis. According to Gesenius, Germer-Durand, Puchstein, and Lucas¹ the north temple of Djerash is an Artemis temple, since the coins from there bear the legend *Αρτεμις τύχη Γερασέων, and since this very altar is dedicated to that goddess, whereas no epigraphical proof has been found that Helios was worshipped in this temple. I have no doubt that the opinion of these scholars is the correct one. In that case we must assume that a worshipper of Helios scratched this graffito on an altar where it did not belong. But it is of course not impossible that Helios was worshipped even in a Temple of Artemis.

16.

FRAGMENT. On a small fragment which may have been originally part of the top of an altar. The inscription is on a narrow band, over a cavetto moulding and a fillet.

ΑΓΑΘΗ ΤΥΧΗ

Ill. 19. — Scale—1: 10.

This fragment is deposited in the Art Museum of Princeton University. It was found near the Propylaea. — Copy of the author.

*Αγαθή τύχη. *To Good Luck!*

This may be the beginning of one of the altar inscriptions published by Dr. Lucas (nos. 1 sqq.), where these very words are missing.

¹ Cf. Lucas, *l.c.* p. 51.



F
913.394
P955
Div. 3
Sec. A.
Pt. 2-3

Publications of the Princeton University Archaeological
Expeditions to Syria in 1904—1905 and 1909

DIVISION III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

SECTION A

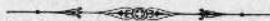
SOUTHERN SYRIA

PART 2

SOUTHERN HAURAN

BY

ENNO LITTMANN
DAVID MAGIE Jr. and DUANE REED STUART



24895
LATE E. J. BRILL
PUBLISHERS AND PRINTERS
LEYDEN — 1910.

Preface to Division III, Section A, Part 2.

As was announced in the preface to Div. III, A, 1, Professor Littmann had hoped to undertake the publication of the Greek and Latin, as well as of the Semitic inscriptions found in Southern Syria by the Princeton Archaeological Expedition in 1904-1905. However, after the completion of Part 1, Ammonitis, other demands upon his time forced him to relinquish a part of his task. We have, therefore, accepted the invitation of Mr. Butler to complete Division III, Section A, the portion of the Publications which is devoted to the Greek and Latin inscriptions found in Southern Syria.

The preparation of the present volume has been unavoidably prolonged. In the spring of 1909, some months after we had assumed editorial responsibility, another Princeton expedition visited the Ḥaurân and the Ledjâ. Among the objects of this expedition was the search for additional fragments of no. 20, the edict at Koşêr il-Ḥallâbât. The new material which this expedition was so fortunate as to discover, has contributed greatly to the restoration of this important document. At the same time, we have been compelled to postpone the appearance of this volume until the final result of our work on this edict could be incorporated. Certain other inscriptions were also found by the Expedition of 1909, and copied by Mr. Magie. These will be inserted in their proper places in the Publications.

Unless it is otherwise stated, the inscriptions included in this section of the Publications were copied by Professor Littmann. In many instances our interpretations are founded on suggestions made by him in his admirable field-notes. He has furthermore furnished all the Arabic transcriptions of the proper names. How indispensable this coöperation has been will be evident to all who examine this book.

It is our pleasant duty to acknowledge our great obligations to our friends, Professor Prentice and Professor Brünnow. Professor Prentice has read the entire proof. His experience as an editor of inscriptions and his acute criticisms have been of the utmost service. We have recorded in several places our indebtedness to Professor Brünnow, who has also read the proof, and who has favored us with various felicitous suggestions. He has likewise generously put at our disposal the resources of his library and his epigraphical material. To the skill and patience of Professor Butler we are indebted for the drawings of many of the inscriptions, and for much advice as to the execution of the technique of the illustrations. Professor Bruno Keil of Strassburg has very kindly read the proof of the edict from Koşêr il-Ḥallâbât, and has proposed certain readings, which we have adopted, and with which we have in each instance credited him.

Princeton, December 9, 1910.

DAVID MAGIE JR.

DUANE REED STUART.

SOUTHERN HAURÂN

ḲOŞËR IL-HALLĀBĀT

17. FORTRESS. 212 A.D.¹ and 529 A.D. On a lintel found in the main courtyard of the fortress. The block lay in the débris to the left of the door which leads to the row of apartments on the north side; cf. Div. II. A. 2, Ill. 55. Length of block 95 cm.; height 45 cm. Height of letters in lines 1-4, 4¹/₂-5¹/₂ cm.; in lines 5-7, 2-3 cm. Copied by Professor Littmann in 1905; a squeeze of the stone was taken by the Expedition of 1909.

Brünnow (after a hasty copy furnished by the Expedition of 1905) *P.A.* III, p. 291.



Inscr. 17. Scale 1 : 10.

Pro salute domini imp(eratoris) Aug(usti) n(ostri) M(arci) Aureli Antonini Pii Felicis Arabici Adiab(enici) Parthici Britannici Maximi castellum novum aedificaverunt mil(ites) c(o)h(ortium) VI Hisp(a-norum) I Thrac(um) V Afr(orum) Sev(er)iana III Tr(acum)(?) per Phurnium Iulianum leg(atum) Aug(usti) pr(o) pr(aetore).

The name of Furnius Julianus occurs frequently on the milestones that have been discovered between Petra and Boşra on the line of the great roadway; cf. *C.I.L.* III, p. 2304 ff.; Germer-Durand, *Bull. Arch. du Com. des Travaux Hist. et Scient.* 1904, pp. 1-43; Brünnow-von Domaszewski, *P.A.* II, pp. 221, 229-31; 312-323. From them it appears that, as was ordinarily the case with the governors of Arabia, Furnius was slated for the consulship during his term of service in the province. He is invariably called *cos. des.* on the milestones of the year 213 as well as on those of 214. We may fairly assume that Furnius was selected for the consulship early in the year 213. Therefore, the absence of the title *cos. des.* on the present inscription points to

¹ The date 213-217 A.D., assigned tentatively to the fortress in Div. II. A. 2, p. 71, is to be corrected. Owing to exigencies of publication, Mr. Butler's discussion of the architectural monuments of the Southern Haurân was printed before our study of the inscriptions was completed.

the year 212 or, at latest, the beginning of the year 213 as marking the erection of the *novum castellum*, which may be the larger fortress, although of this we cannot be quite certain; cf. Div. II. A. 2, p. 71. The titles *Arabicus* and *Adiabenicus*, here applied to Caracalla, are, as a rule, found only on provincial inscriptions after the death of Geta, February 27, 212; cf. Pauly-Wissowa, II, 2437.

If Furnius was governor of Arabia at least as early as 212, Brünnow's suggestion (*P.A.* III, p. 291) that Aiadius Modestus is to be placed after Furnius in the fasti of the province, receives strong support.

The cohorts here mentioned were probably quartered in the fortress. We learn for the first time of the presence of a *cohors VI Hispanorum* in Arabia. Whether it is to be identified with the cohort whose existence is inferred (cf. Cichorius, P.-W. IV, 302) from *C.I.G.* 3902 c and *C.I.L.* XI 4376, is a matter of uncertainty.

It is difficult to differentiate the several *cohortes I Thracum*. A *cohors I Augusta Thracum Equitata* saw service in Arabia after 167 A.D. (cf. *C.I.L.* III 109 and 110; Cichorius, op. cit. 335) and is possibly the cohort referred to in *Not. Dig. Or.* xxxvii 32 as stationed at Asabaia. The cohort of our inscription may well be identified with this body. However, we hear also of a *cohors I miliaria Thracum* which was quartered at Adittha; cf. *Not. Dig. Or.* xxxvii 31; Cichorius, op. cit. 337.

The *cohors V Afrorum Severiana* is not otherwise known.

In line 6, after SEVR the squeeze shows plainly IIΠRR. III T(h)r<r>(acum) and II It(u)r(aeorum) — the latter explanation we owe to the kindness of von Domaszewski — suggest themselves as possible interpretations. In either case the abbreviation is unusual, although TR is a not uncommon compendium for Thrax, Thraces et cet. Whichever alternative be adopted, the RR must be explained as due to a desire to indicate the plural, as in NN, DD.

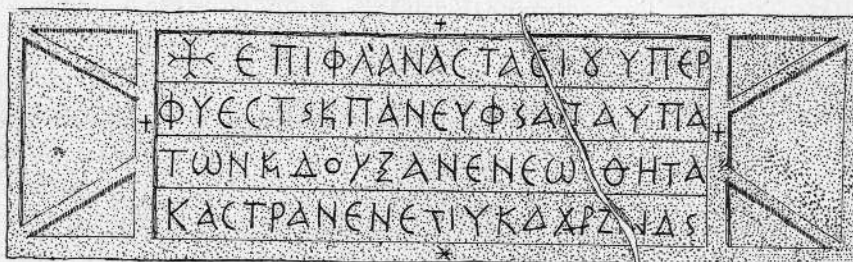
Possibly the *III Thracum Syriaca* may have been transferred to the neighboring province, or it may be that another of the known *cohortes III Thracum* is here referred to — the matter is problematical. The only *cohors II Ituraeorum* known to us seems to have been a fixture in Egypt.

A doubt hitherto expressed (cf. Brünnow, *P.A.* III, p. 291) as to the spelling of the name of the legate, is removed beyond all question by the squeeze. The letters PH are plain. The next letter cut was I. The stone-cutter, by way of correcting this spelling, chiseled a slightly curved line extending from the lower right extremity of H into the upper half of I, thus making a rude V in ligature with H.

The spelling *Phirnius*, adopted in Div. II. A. 2, p. 71 was based on Professor Littmann's copy, in which no trace of V appears.

18. FORTRESS. 529 A.D. On a lintel inserted in the wall beside the west jamb of the door referred to in no. 17; cf. Div. II. A. 2, Ill. 55. The stone is in two fragments, the larger of which is in situ; the smaller was found in the débris. Length of larger fragment (top) 68 cm., (bottom) 84 cm.; length of smaller fragment (top) 25 cm., (bottom) 9 cm.; height approximately 35 cm. The inscription is on the sunken panel of a dovetailed plate and occupies a space $73\frac{1}{2}$ cm. long. The rows of letters are separated by incised lines. Height of letters $4\frac{1}{2}$ -5 cm.

Brünnow (after Littmann's copy) *P.A.* III, pp. 296-297.



Inscr. 18. Scale 1:10.

Ἐπὶ Φλ(αυίου) Ἀναστασίου ὑπερφυστάτου καὶ πανευφήμου ἀπὸ ὑπάτων καὶ δούξ ἀνε-
 νεώθη τὰ κάστρον ἐν ἔτι υἰοῦ, χρ(όνους) ζ' ἰνδ(ικτιώνος).

Under Flavius Anastasius, the most excellent and renowned, of the rank of the
ex-consuls and *dux*, the camp was restored in the year 424, in the time of the 7th
indiction. (March 22–Sept. 1, 529 A.D.).

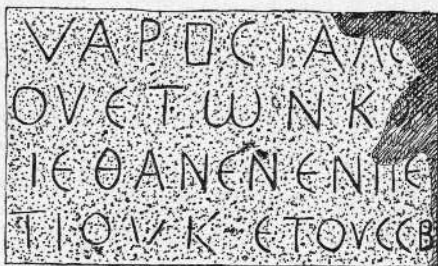
Line 4: ΥΚΔ Littmann's copy; ΥΚΔ Brünnow *P.A.* III, p. 297. On the squeeze,
 taken in 1909, Δ is plain.

Flavius Anastasius is to be added to the list of the governors of Arabia. Men
 of this name served as *consules ordinarii* in 517 and in 518. However, as there were
 many Anastasii, and as the formula ἀπὸ ὑπάτων may well connote, as it often does, the
 possession of the honorary *consularitas* merely, specific identification is impossible. In
 two inscriptions from Kinnerîn, of the year 550, one Anastasius ἀπὸ ὑπάτων is mentioned
 as participating in building operations with Longinus, a city-prefect under Justinian, and
 Isidorus, the famous architect; cf. *A.A.E.S.* III 305; 306 = Oppenheim and Lucas, *Byz.*
Zeitschr. XIV (1905), p. 55 ff. nos. 88; 89.

On the application of the titles ὑπερφύστατος and πανεύφημος to higher officials see
 Koch, *Die Byz. Beamtentitel*, Jena, 1903, pp. 89–94; Wad. 2110.

Δούξ is a blunder for δουκός. Τὰ κάστρον is for τὸ κάστρον, as ἀπὸ for ἀπὸ; cf. τὸ κάστρον
 no. 20, frg. 12 and τὰ κάστρον no. 20, frg. 46, and similar cases in *A.A.E.S.* IV, p. 50.

19. BLOCK. 308 A.D. On a stone built into the wall of the first chamber of the
 northern row to the east of the inner square. The block is at the northwest corner
 of the room and faces south. Height of stone 34 cm.; length 57 cm. The face is
 chipped at the upper right-hand corner. Height of letters 6–7 cm. Copied by Mr. Butler.



Inscr. 19. Scale 1:10.

Βᾶρος Ἰαλοδοῦ ἔτων κ[?] ἀ(πι)έθανεν ἐν Περ[ι]τίου κ[?]
 ἔτους σβ'.

Varus, (son) of Yakhlud, aged 20 + years, died
 on the twenty . . . day of Peritius, in the year 202.
 (February, 308 A.D.)

Instances in which the son of an Arab bears a Roman name abound in these
 regions. The name Ἰαλοδός occurs in no. 80 and in Wad. 2061.

20. IMPERIAL EDICT. The stones bearing portions of this edict were found built into walls and lying in débris in various parts of the fortress, but chiefly in the rooms at the southeast corner and in the adjacent angle of the court; a considerable number was also found in the large room north of the courtyard and in the débris outside the north wall of the building. Twenty-six fragments were found and copied by the Expedition of 1904-05 before the work was interrupted by a heavy snow-storm, forty-two (including the small broken pieces, frgs. 63-68) in 1909, when the copies made by the former expedition were also revised. The Expedition of 1909 also made squeezes of all the inscribed stones. Owing to the lack of workmen and implements, and the shortness of time at our disposal, it was impossible to excavate thoroughly the deeply piled débris, and thus to rescue the many fragments which doubtless lie buried deep in the mass of stones with which the interior of the fortress is covered. The work of search and reconstruction has been rendered more difficult by the fact that none of the stones is in situ. The wall on which the edict was inscribed was taken down, and the blocks were used in the rebuilding of the fortress, and thus removed far from their original positions. Furthermore, in the process of rebuilding many of the blocks were trimmed for the purpose of fitting them more evenly to their new positions, and thus lines of letters, and ends of lines were destroyed for all time. Accordingly, we feel that any immediate reconstruction of the original edict is impossible, especially as in that portion, which, with the help of other inscriptions, we have restored with some degree of certainty, much has been lost from the edict of *Ḳoşêr il-Hallâbât*. The desirability of a speedy publication of the collection of inscriptions from the Southern *Ḥaurân* has seemed to justify us in thus publishing these *disiecta membra* without further attempts at reconstruction, in order that they may be immediately accessible to the world of scholarship.

The tentative attribution of the edict to Anastasius I has been confirmed by the discovery in 1909 of frgs. 1 and 2, which unmistakably contain portions of the name and titles of this emperor. Edicts issued by Anastasius of apparently identical content were inscribed on walls at *Boşra* (Wad. 1906) and *Imtân* (Wad. 2033), and probably at *Şalkhad* (Lees, *Geogr. Journal*, 1895, p. 26 = *M.S.M.* p. 253, no. 35) and *Umm idj-Djimâl* (Wad. 2059, 2060) — all of them important army-posts in the province of Arabia — and it accordingly seems evident that the provisions of this edict were considered of no small importance. Enough of the document has been reconstructed to show that it is of the same general type as the famous edict of Anastasius found at *Ptolemais* in the *Cyrenaica*¹, which regulates various details pertaining to the military service in the *Pentapolis*.

The locations and descriptions of the several fragments are as follows:

1. Found in the north wall of the room in the southeast angle of the fortress. It faces south and is upside down. Height 38 cm.; width 56 cm. Height of letters: in l. 1, $3\frac{1}{2}$ -4 cm.; in ll. 2-3, $3-3\frac{1}{2}$ cm.; in the other lines, $2\frac{1}{2}$ -3 cm.

2. Found in the débris in the southeast corner of the court, now standing on the ruined north wall of the large east room, facing south. Height 47 cm.; width 35 cm. Height of letters: in l. 1, $3\frac{1}{2}$ -4 cm.; in l. 2, $3-3\frac{1}{2}$ cm.; in the other lines, $2\frac{1}{2}$ -3 cm.

¹ C.I.G. 5187 = Wad. 1906a; most completely edited by Zachariae von Lingenthal in *Monatsber. d. Berl. Acad.* 1879, p. 134 f.

3. Found in the same débris as frg. 2, and now standing on the same wall. Height $26\frac{1}{2}$ cm.; width 29 cm. Height of letters, $2\frac{1}{2}$ – $3\frac{1}{2}$ cm.
4. Found in the south wall of the large east room, in the southwest corner of the room. It is lying on its right side, and faces north. Height $46\frac{1}{2}$ cm.; width $38\frac{1}{2}$ cm. Height of letters: in l. 1, $2\frac{1}{2}$ –3 cm.; in the other lines, 2 cm.
5. Found in the east wall of the room immediately west of the southeast room, facing west. Height 37 cm.; width 46–50 cm. Height of letters 2 – $2\frac{3}{4}$ cm.
6. Found in the débris in the southeast corner of the court, and now standing on the ruined north wall of the large east room, facing south. Height $37\frac{1}{2}$ cm.; width $44\frac{1}{2}$ cm. Height of letters $1\frac{1}{2}$ – $2\frac{1}{2}$ cm.
7. Found in the same débris, and now standing on the same wall. Height 32 cm.; width $36\frac{1}{2}$ cm. Height of letters 2 – $2\frac{1}{2}$ cm.
8. Found in the north wall of the southeast room, facing south. Height 36 cm.; width 68 cm. Height of letters 2–3 cm.
9. Found in the east wall of the room immediately west of the southeast room, south of the break in the wall. Height 36 cm.; width 50 cm. Height of letters 2–3 cm.
10. Found in the wall at the southeast angle of the court, facing west. Height $41\frac{1}{2}$ cm.; width 74 cm. Height of letters $2\frac{1}{4}$ – $2\frac{3}{4}$ cm.
11. Found in the same wall. Height 39 cm.; width 43 cm. Height of letters $2\frac{1}{2}$ – $2\frac{3}{4}$ cm.
12. Found in the east wall of the room immediately east of the southeast room. Height 29 cm.; width 62 cm. Height of letters $2\frac{1}{2}$ –3 cm.
13. Found in the débris in the southeast corner of the court, and now standing on the ruined north wall of the large east room. Height $27\frac{1}{2}$ cm.; width 47 cm. Height of letters $2\frac{1}{2}$ –3 cm.
14. Found in the east wall of the court, near the southeastern angle, and facing west. Height 35 cm.; width 51 cm. Height of letters $2\frac{1}{2}$ –3 cm. The face is much worn, and many of the letters are illegible.
15. Found in the north wall of the southeast room, facing south. Height 30 cm.; width 38 cm.; width of inscribed space 22 cm. Height of letters $2\frac{3}{4}$ –3 cm.
16. Found in the east wall of the room immediately west of the southeast room, facing west. Height 35 cm.; width 47 cm. Height of letters $2\frac{3}{4}$ – $3\frac{1}{4}$ cm.
17. Found in the west wall of the southeast room, facing east. Height $39\frac{1}{2}$ cm.; width 48 cm. Height of letters $2\frac{3}{4}$ – $3\frac{1}{2}$ cm.
18. Found in the wall at the southeast angle of the court, facing west. Height 39 cm.; width $26\frac{1}{2}$ cm. Height of letters $2\frac{1}{2}$ – $3\frac{1}{2}$ cm.
19. Found in the same wall, in the course above frg. 18. Height 39 cm.; width 29 cm. Height of letters $2\frac{1}{2}$ – $3\frac{1}{4}$ cm.
20. Found in the south wall of the large room north of the court. It is east of the door leading from the court, high up in the wall, and faces north. Height $46\frac{1}{2}$ cm.; width 32 cm.; width of inscribed space 20–24 cm. Height of letters $3\frac{1}{2}$ –4 cm.
21. Found in the top of the north wall of the same room, facing south. Height 45 cm.; width 35–40 cm. Height of letters 3–4 cm.
22. Found in the débris outside the north wall, and immediately west of the turret at the northeast corner of the fortress. Height 23–25 cm.; width 1.17 m.; width of inscribed space 84 cm. Height of letters 3– $4\frac{1}{2}$ cm.

23. Found in the same débris. Height 22 cm.; width 1.13 m.; width of inscribed space 84 cm. Height of letters 3-4 cm.
24. Found in the north wall of the southeast room, facing south. Height 39 cm.; width 60 cm. Height of letters $2\frac{1}{2}$ - $3\frac{1}{2}$ cm.
25. Found in the west wall of the southeast room, facing east. Height 38 cm.; width 52 cm. Height of letters $2\frac{1}{3}$ -4 cm.
26. Found in the same wall. Height $42\frac{1}{2}$ cm.; width 51 cm. Height of letters $2\frac{1}{2}$ -4 cm.
27. Found in the débris outside the north wall, and immediately west of the northeast turret. Height 43 cm.; width 47 cm. Height of letters $4\frac{1}{2}$ -5 cm. The letters in this and the following three fragments are especially well cut.
28. Found in the same débris. Height 43 cm.; width $47\frac{1}{2}$ cm. Height of letters $4\frac{1}{2}$ -6 cm.
29. Found on the top of the north wall of the large north room, now in the débris in the room. Height 43 cm.; width 38 cm. Height of letters 4-5 cm.
30. Found on the same wall, and now in the same débris. Height 41 cm.; width 47 cm. Height of letters 4-5 cm.
31. Found in the north wall of the southeast room, facing south; now in the north-west corner of the large east room. Height 37 cm.; width 25 cm. Height of letters 3-4 cm.
32. Found in the east wall of the southeast room, lying on its right side, and facing west. Height $40\frac{1}{2}$ cm.; width 35 cm. Height of letters $3-3\frac{1}{2}$ cm.
33. Found in the west wall of the southeast room, facing east. Height 37 cm.; width 70 cm. Height of letters $3\frac{1}{4}$ -4 cm.
34. Found in the wall at the southeast angle of the court, facing west. Height 40 cm.; width 27 cm. Height of letters $3-3\frac{1}{2}$ cm.
35. Found in the west wall of the large east room, behind the spring of the arch, and facing east. Height 39 cm.; width 40 cm. Height of letters 3-4 cm.
36. Found in the same wall, at the northern end. Height 39 cm.; width 48 cm. Height of letters 3-4 cm. The surface of the stone is badly weathered.
37. Found in the east wall of the court near the southeast angle, lying on its left side, and facing west. Height 44 cm.; width 35 cm. Height of letters 3-4 cm.
38. Found in the débris in the northeast turret. Height 47 cm.; width 49 cm. Height of letters $3\frac{1}{2}$ -4 cm. The letters are especially well cut.
39. Found on the top of the north wall of the court, at the east end of the wall, facing south, now lying in the débris. Height 47 cm.; width 55 cm. Height of letters 3-4 cm.
40. Found in the south wall of the passage leading from the entrance of the fortress to the court, at the west end of the wall, and facing north. Height 26 cm.; width 86 cm. Height of letters $3-3\frac{1}{2}$ cm. (ω , 2 cm.).
41. Found in the east wall of the court near the southwest angle, facing west, and in the course below frg. 37. Height 31 cm.; width 62 cm. Height of letters $3-3\frac{1}{2}$. The upper left corner has been broken off.
42. Found in the same wall, at the corner of the passage leading from the entrance to the court, and facing west. Height 34 cm.; width 36 cm. Height of letters 3-4 cm. The surface of the stone has been cut away at the top and at the left side of the inscription, leaving a sort of bevel or margin.
43. Found in the same wall, two courses below frg. 42, and a little to the south.

The stone is lying on its left side. Height 35-36 cm.; width 30 cm. Height of letters 3-4 cm.

44. Found in the west wall of the southeast room, facing east. Height 27 cm.; width 41 cm. Height of letters $2\frac{1}{2}$ - $3\frac{1}{2}$ cm. The surface is badly weathered.

45. Found in the north wall of the large east room, standing on its right side, and facing south. Height 27 cm.; width 37 cm. Height of letters $2\frac{1}{2}$ - $3\frac{1}{2}$. The surface is badly weathered.

46. Found lying in the débris in the northwest angle of the court. Height 37 cm.; width 68 cm. Height of letters $2\frac{3}{4}$ -4 cm.

47. Found in the débris outside the north wall, west of the northeast turret. Height $24\frac{1}{2}$ cm.; width 1.05 m. Height of letters $2\frac{1}{2}$ - $3\frac{1}{2}$ cm.

48. Found in the east wall of the room immediately west of the southeast room, facing west. Height $35\frac{1}{2}$ cm.; width 41 cm.; width of inscribed space, $15\frac{1}{2}$ cm. Height of letters $2\frac{3}{4}$ - $3\frac{1}{2}$ cm.

49. Found in the same wall, south of the break in the wall. Height $35\frac{1}{2}$ cm.; width $50\frac{1}{2}$ cm. Height of letters $2\frac{3}{4}$ - $3\frac{1}{4}$ cm.

50. Found in the débris in the southeast room, and now standing on the ruined north wall of the large east room, facing south. Height $34\frac{1}{2}$ cm.; width 36 cm. Height of letters 3 - $3\frac{1}{2}$ cm.

51. Found in the same débris, and now on the same wall. Height 39 cm.; width $27\frac{1}{2}$ cm. Height of letters 3 - $3\frac{1}{2}$ cm. (ω , $2\frac{1}{2}$ cm.).

52. Found in the north wall of the large east room, facing south. Height 36 cm.; width 50 cm. Height of letters 3-4 cm. The surface is badly weathered.

53. Found in the débris in the southeast room, and now on the ruined north wall of the large east room, facing south. Height 35 cm.; width 45 cm. Height of letters $2\frac{1}{2}$ - $3\frac{1}{2}$ cm.

54. Found in the débris in the southeast angle of the court, and now on the ruined north wall of the large east room, facing south. Height 36 cm.; width at top 36 cm., at bottom 28 cm. Height of letters $3\frac{1}{2}$ cm.

55. Found in the east wall of the court near the south end of the wall, facing west. Height 33 cm.; width 29 cm. Height of letters 3-4 cm.

56. Found in the west wall of the large east room, at the northern end of the wall, and facing east. Height 39 cm.; width 78 cm.; width of inscribed portion 37 cm. Height of letters 3-4 cm.

57. Found lying on one of the Bedawin graves outside the east wall. Height $45\frac{1}{2}$ cm.; width at top 16 cm., at bottom $17\frac{1}{2}$ cm. Height of letters 3-4 cm.

58. Found in the east wall of the room immediately west of the southeast room, south of the break in the wall, and facing west. Height 32 cm.; width 29 cm. Height of letters $2\frac{3}{4}$ -4 cm.

59. Found in the débris in the southeast room, and now standing on the ruined north wall of the large east room, facing south. Height $45\frac{1}{2}$ cm.; width 40 cm. Height of letters $2\frac{1}{2}$ - $3\frac{1}{2}$ cm. The surface is very badly weathered, and the letters are hardly legible.

60. Found in the débris outside the north wall. Height 23 cm.; width 23 cm. Height of letters 3 - $3\frac{1}{2}$ cm.

61. Found in the east wall of the room immediately west of the southeast room, facing west. Height 28 cm.; width $54\frac{1}{2}$ cm. Height of letters 3 - $3\frac{1}{2}$ cm.

62. Found in the débris in the southeast room, now standing on the ruined north wall of the large east room, facing south. Height $24\frac{1}{2}$ cm.; width 51 cm. Height of letters $3\frac{1}{2}$ - $4\frac{1}{2}$ cm.

63. Two fragments found in the débris outside the north wall. Height of frg. A 26 cm., of frg. B 20 cm.; width $5\frac{1}{2}$ -6 cm. Height of letters $3\frac{1}{2}$ -4 cm.
64. Found outside the south wall, now in the northwest angle of the large east room. Height 18 cm.; width 8 cm. Height of letters $1\frac{1}{2}$ -2 cm.
65. Found in the débris in the northwest angle of the large east room. Height 27 cm.; width 27 cm. Height of letters $3\frac{1}{2}$ cm.
66. Found in the northwest angle of the large east room. Height $8\frac{1}{2}$ cm.; width $15\frac{1}{2}$ cm. Height of letters $3-3\frac{1}{2}$ cm.
67. Found in the same angle of the same room. Height $6\frac{1}{2}$ cm., width 19 cm. Height of letters $3\frac{1}{2}$ cm.
68. Found in the same angle of the same room. Height 24 cm.; width 7 cm. Height of letters $3-3\frac{1}{2}$ cm.

Fragments 5, 9-12, 16-19, 26, 33, 34, 46, 48, 49, 58 were copied by Professor Littmann in 1905, fragments 8, 15, 21, 24, 29-31, 35, 36, 39 by Mr. Butler in 1905, and fragments 1-4, 6, 7, 13, 14, 20, 22, 23, 25, 27, 28, 32, 37, 38, 40-45, 47, 50-57, 59-68 by Mr. Magie in 1909.

FRAGMENTS 1-7. The beginning of the edict has been reconstructed by means of the combination of frgs. 1, 2 and 3 with the extant portions of the edict of Boşra (Wad. 1906), which, as far as preserved, is a duplicate of the edict of *Ḳoşêr il-Ḥallâbât*. The content of either replica is rendered intelligible only by combination with the fragments of the other. The connection of the group 4-6 with the preceding context is shown by one of the fragments of the edict of *Imtân* (Wad. 2033, frg. *a*), which also contains the beginning of the edict, and in the last line of which the letters *ΤΟΠΟΝΚΑΙ* (*ICAI*, Wad.) occur, as in frg. 4.

A complete reconstruction of this context appears to us to be hopeless. Some assistance, however, may be obtained from the fragments from *Imtân* (Wad. 2033, frgs. *b*, *c*, *d*). As is shown by our frgs. 5 and 6, Waddington's frgs. *b* and *c* are to be combined thus:

<i>c.</i>	<i>b.</i>
	ΙΟΥΚΑΙΟΥΒΚ
Λ Ε Σ Θ Α Ι Κ Α Ι Ε Κ α σ τ ο υ	ΑΥΤΩΝΕΠΙ
ΙΝΟ(Ν)ΕΝΟΝΔΟΜΕΣΤΙΚΟΝΚΑΙΤΩ	ΑΥΤΩΕΡ
ΥΔΟΜΕΣΤΙΚΟΥΧΕ	ΤΑΠΕΝΤΕΡΥ
ΕΝΤΕΤΟΥΧΡΥΣΙΟΥλιτρων	ΝΠΡΟCΤΙ(Μ)ΟΝ
ΝΠΟCΟΤΗΤΑΤΩΝδρακων	ΝΑΡΙΩΝΚΑΤ
ΤΗΝΑΝΑΓΚΗΝΕ	ΟΥΧΗCΑΖΙΟΤΙC

A comparison of this combination of fragments with the beginning of the edict, as we have reconstructed it, shows that the number of letters in the lines of the *Imtân* replica ranged from approximately 205 to 260, with an average of 230-250. This method of computation, rough though it must be, suffices to determine the positions of l. 3 of Waddington's frg. *d*, and l. 3 of his frgs. *b-c*, as we have inserted them in the transliteration given below. We are inclined to believe that l. 1 of frg. 7 preserves a few letters of l. 4 of Wad. frgs. *b-c*. At all events, frg. 7 is certainly to be placed in this portion of the edict. The letters are slightly larger than those at

1.

ΔΥΤΟΚΡΑΤΩΡΚΑ
ΤΟΣΑΕΙΣΕΒΑΣΤΟ
ΤΥΠΟΥΣ + ΩΣΤΕ
ΑΡΧΑΙΟΝΕΘΟΣΥ
ΜΕΡΟΥΣΤΗΣ ΔΩ
ΜΙ ΚΑΙΑΠΟΤΟΥ
ΠΟΤΕΑΙΤΙΑΣΛΑΜ
ΟΦΦΙΚΙΑΛΙΩΝΚ
Β ΔΘΜΟΝΗΝΥΝΜ
+ ΩΣΤΕΤΑ ΠΡΑΚ

2.

ΚΙΟΕΥΣΕ
Κ ΔΕΔΩΚΕΝΤ
ΟΝΑΛΑΜΒΑΝ
ΩΝΚΑΙΚΑΠ
ΑΠΟΚΟΜΜ
ΟΝΕΝΤΑ
ΤΕΕΚΑΣΤΟΝ
ΤΡΙΣΕΙΝΟΡΔ
ΑΛΛΑΤΤΕΙ
ΚΙΚΩΝΜΗΚ
ΟΝΣΥΝΤΩΠΡ
ΟΝΤΕΤΑΡΤΟ

3.

ΚΙΔΡΙΟΥ
ΤΙΝΗΚΑΙΜ
ΩΝΔΟΥΚ
ΑΤΙΟΝΑ
ΠΑΡΑΤΗΝ
ΠΙΤΡΑΚ

4.

ΒΣΚΡΙΒΕΝΔ
ΤΟΠΟΝΚΑΙΤ
ΤΩΝΕΙΡΗΜΕ
ΕΚΤΩΝΠΕ
ΣΤΡΑΤΙΩΤ
ΠΟΙΕΙΟ
ΤΑΡΗΣΙΟΥ
ΠΙΠΡΑΖΕ
ΚΙΝΔΥΝΩ
ΝΥΕΙΝΤΗΝ
ΑΝΜΕΝΕΙΝ
ΟΥΕΙΣΑΛΛΟ
ΤΟΤΟΙΟΥΤΟ
ΝΥΕΙΝΧΡΕΙ
ΙΣΚΑΙΤΑΙΝ
ΧΡΙΑΝΤΟΥ
ΩΣΙΝΤΩΝΚ

5.

ΙΣΙΚΑΝΔΙΣΟΥΣΔΙ
ΗΤΕΔΕΔΑΛΛΟΥΤΙΝ
ΥΚΔΓΟΝΒΣΚΡΙΒΕΝ
ΑΝΔΟΥΟΚΔΕΚΑ
ΝΣΚΡΙΝΙΑΡΙΩΝΤΗ
ΤΩΝΔΥΤΩΝΕΠΙΤΕΝ
ΗΤΟΠΡΙΜΙΣΚΡΙΝΙΟΥ
ΧΕΩΔΤΕΠΙΤΟΔΥΤΟ
ΙΝΟΜΕΝΟΝΔΟΜΕΣΤΙΚ
ΑΠΑΡΕΝΘΕΤΟΥΠΡΟΣ
ΝΤΑΔΟΜΕΣΤΙΚΟΝΑΜΑ
ΥΤΕΝΘΕΝΥΠΟΜΕΝΕΙΝ
ΤΡΟΣΤΙΜΟΝΘΕΘΟΔΕΥ
ΣΤΡΑΤΙΑΚΑΙΤΟΥΡ

6.

ΑΙΜΗΔΕΝΕΚΤΩ
ΣΚΕΡΔΟΥΣΜΕΤ
ΔΑΡΙΟΥΚΑΙΚΟΜΜΕΤ
ΣΤΟΝΣΚΡΙΝΙΟΝΕ
ΔΟΥΚΙΚΗΣΤΑΖΕ
ΤΑΕΤΙΑΝΜΟΝΗΝΔΙΑ
ΙΗΤΕΥΠΕΡΠΕΝΤΑΕΤΙ
ΑΚΤΙΟΝΗΠΟΣΚΡΙΝΙ
ΟΝΚΑΙΤΩΑΥΤΣΕΡΓΩ
ΤΟΥΤΗΝΤΟΙΔΥΤΗΝΑ
ΤΣΑΥΤΟΥΟΝΟΜΑΣΤΑ
ΟΝΔΕΔΙΑΛΛΟΥΤΗΝ
ΣΘΑΙΠΕΡΙΧΗΝΑΝΕ
ΘΜΟΥΕΚΠΙΤ

7.

ΤΟΝΜΗΓ
ΝΤΕΝΤΕΤ
ΕΤΟΥΣΤΕΛΕΥ
ΤΟΙΣΠΡΟΔΥΤ
ΠΙΟΥΣΛΟΠ
ΑΡΙΩΝΑΖΙΑ
ΤΑΙΟΥΣΚΙΡΚ
ΔΙΟΤΗΤΑΕΙΝ
ΚΑΤΑΒΑΘΜ

8.

ΕΝΜΗΝΙΣΕΜΠΤΕΝ
ΤΙΩΤΩΝΥΠΕΡΤΗ
ΘΑΙΑΡΧΗΝΚΑΤΑΔΕ
ΤΗΣΑΥΤΗΣΠΡΩΤΗ
ΙΣΕΙΣΤΡΕΙΣΙΣΑΣΤΕ
ΝΕΣΘΑΙΔΕΕΚΑΣΤΗ
ΠΛΗΡΟΥΜΕΝΗΣΤΗ
ΗΛΗΤΕΥΟΝΤΑΙΤΑΧΡ
ΣΙΝΔΙΚΤΙΟΝΟΣΤΗΝΤ
ΕΝΕΣΘΑΙΚΑΙΤΩΔΥΤ
ΥΚΑΤΑΒΛΗΘΕΝΤΩΝΕ

9.

ΩΤΗΝΡΟΓΑΝ
ΕΝΤΕΚΑΙΔΕΚ
ΝΑΥΤΗΝΠΡΩ
ΗΛΗΓΑΤΕΥ
ΜΗΝΒΑΙΑΣΔΙ
ΑΤΑΒΟΛΗΝΕΤ
ΤΡΑΜΗΝΙΑΙΟΥ
ΑΤΑΤΩΔΕΥΓ
ΗΝΤΕΛΕΥΤΑΙΑ
ΥΓΟΥΣΤΩΜΝ
ΣΤΟΝΗΡΟΓΑΤ

10.

ΛΟΥΤΚΕΡΔΟΣΠΑΡΑΧΤΟΥΕΠ
ΓΙΝΟΜΕΝΩΔΡΑΚΩΝΔΡΙΩ
ΧΡΕΙΜΟΝΗΣΤΗΣΧΡΕΙΑΣΤΗ
ΑΛΑΜΒΑΝΕΙΝΒΟΗΘΟΝΩ
ΠΕΡΙΤΗΝΔΗΙΤΗΣΙΝΤΩΝ
ΚΟΥΣΑΛΛΗΝΕΠΙΝΟΙΑΝ
ΣΤΩΧΣΠΕΝΤΕΚΑΙΔΕΚΑΤΗ
ΣΙΝΕΙΣΟΛΟΚΛΗΡΟΝΠΑΡΑ
ΗΓΑΤΕΥΟΕΝΤΑΤΟΙΣΛΙ
ΣΤΩΜΗΝΙΤΜΣΚΑΤΑ
ΡΑΣΠΕΜΦΘΗΝΔΙΤΑΡΑ
ΡΙΒΛΕΠΤΟΥΣΔΟΥΚΑ

11.

ΠΙΤΗΔΙΟΣΕΙΗΕ
ΗΝΕΠΑΓΑΓΟ
ΟΤΡΟΜΗΚΕΤ
ΜΕΝΩΝΤΟΙΣΑ
ΤΩΠΕΡΙΠΟΙΕΙ
ΣΤΩΑΥΤΟΥΣΤ
ΓΩΤΗΣΑΥΤΗ
ΧΡΗΜΑΤΑΚ
ΝΤΑΣΗΣΤΗΣ
ΩΝΤΩΝΕΠΑ
ΙΜΙΩΤΗΣΕ

the end of frg. 6, where the writing is somewhat crowded, but they are of approximately the same size as those of the preceding rubrics. Furthermore, the fact that frgs. 6 and 7 were found close together would bear out this supposition.

Lines 5-6 of Wad. frgs. *b-c*, and 4-7 of Wad. frg. *d* would, of course, fall below the context formed by frgs. 4-6. As it is impossible to fix their position in our exemplar, we have not included them in the transliteration. Another fragment from Imtān copied by Wetzstein (p. 284, no. 68), but not seen by Waddington, we have also been unable to locate.

FRGS. 1-7.

1. Αὐτοκράτωρ Κα[ἰσαρ Ἀναστ]άσιος Εὐσε[βής, Νικητής, Τροπαιοῦχος Μέγισ-
τος, αἰεὶ Σεβαστό[ς, Αὐγουστο]ς δέδωκεν τ[οὺς ὑπογεγραμμένους θεῖους]
τύπους. + Ὡστε [τὸν δοῦκα μ]όνα λαμβάν[ειν τὰ ἀΦωρισμένα αὐτῷ κατὰ τὸ]
ἀρχαῖον ἔθος ὑ[πὲρ ἀννων]ῶν καὶ καπ[ίτω]ν ἐκ τοῦ δημοσίου καὶ ἐκ τοῦ]
5. μέρους τῆς δω[δεκάτης, καὶ] ἀπὸ κομμ[ερ]κιαρίου [γε τὸν ἐν Μεσοποτα-
μίᾳ καὶ ἀπὸ τοῦ [Κλύσματος τ]ὸν ἐν Παλ[αιστ]ίνῃ, καὶ μ[ηδὲν ἄλλο ἐξ οἷας δῆ-]
ποτε αἰτίας λαμβάνειν. + Ὡστε ἕκαστον [τ]ῶν δουκ[ικῶν καὶ σκρινιαρίων καὶ]
ὀΦφικιαλίων καὶ τὴν ἐν ταῖς μά[τρι]ξιεν ὀρδ[ιν]ατίονα Φ[υλάττειν καὶ μὴδένα]
βαθμὸν ἢ νῦν (ἢ) μ[ετὰ ταῦτα ἐν]αλλάττει[ν] παρὰ τὴν [τάξιν τῆς μάτρικος].
10. + Ὡστε τὰ πρακ[τῖα τῶν δου]κικῶν μ[ηκέ]τι πιπράσκ[εσθαι ἀλλὰ κατὰ βαθμὸν
ἀνύεσθαι οὕτως· τὸν πάρεδρον σὺν τῷ πρ[ι]μισκρινίῳ.
. τὸν τέταρτον [. σου-]
βσκριβενδα[ρίου ἔχειν]
τόπον καὶ τ[ὴν] ἰδίαν
15. τῶν εἰρημέ[νων
ἐκ τῶν πέν[τε χρυσοῦ λιτρῶν (?).]ις ἰκαναῖς οὐσαις [καὶ μὴδὲν ἐκ τῶν
στρατιωτ[ῶν (30-35 letters)]ητε δὲ ἄλλου τινος κέρδους μετα-
ποιεῖσθα[ι]ίου καὶ σουβσκριβενδαρίου καὶ κομμετ-
ταρησίου ἀνὰ δύο καθ' ἕκαστον σκρινίον ἐ-
20. πὶ πράξεω[ς τῶ]ν σκρινιαρίων τῆς δουκικῆς τάξεως
κινδύνῳ α[. ἐλέσθαι καὶ ἕκαστον αὐτῶν ἐπὶ πενταετίαν μόνην δια-
νύειν τὴν ἦτοι πριμισκρινίους μῆτε ὑπὲρ πενταετί-
αν μένειν ἔ]χεσθαι ἐπὶ τὸ αὐτὸ π[ρ]ακτικὸν ἢ [ἀ]πὸ σκρινί-
ου εἰς ἄλλο τὸν γ[ινόμενον] δομέστικον καὶ τῷ αὐτ[ῷ] ἔργῳ
25. τὸ τοιοῦτο α παρενθέτου προσώπου τὴν τοιαύτην ἀ-
νύειν χρει[αν τὸν? ὄ]ντα δομέστικον ἀμα το(ῖ)ς αὐτοῦ ὀνομαστα-
ῖς καὶ πᾶσιν[. . . τοῖς τῆς δουκικῆς τάξεως? . . . ἐ]ντεῦθεν ὑπομένειν· [τ]ὸν δὲ δι' ἄλλου τὴν
χρίαν τοῦ δο[μεστικού] γε . . . τα πέντε χρυσοῦ λίτρας] πρόστιμον [μ]εθοδεύεσθαι περὶ (τ)ὴν ἀνανέ-
ωσιν τῶν κ νω . ε τῆς] στρατιᾶς καὶ τοῦ [ἀ]ρ[ι]θμοῦ ἐκπίπ[τειν]. .
30. τον . μῆ . γ
. τ]ῶν πέντε τοῦ χρυσοῦ λιτρῶν πρόστιμον
. ἔτους τελευ[ταίου]
. τοῖς πρὸ αὐτ[οῦ].
. ἐ]πὶ τοὺς λοιπ[οὺς]
35. δρακων]αρίων ἀξία[.
. ταιους κερκ[ίτορας]
. αιώτητα· εἰ μ[ὴ]
. κατὰ βαθμ[ὸν]

This edict, like the edict from Ptolemais, begins without preamble or introduction. The various *formae* (τύποι) follow immediately after the opening sentence, each beginning with Ὄσπε, and suggesting an official style (Z. v. Lingenthal, p. 144). The titles borne by Anastasius differ in some particulars from those which appear in the African edict. The absence of the nomen Φλ. is proved by Waddington's copy of frg. a of the Imtân replica, as well as by the length of the lacuna between frgs. 1 and 2. Here there is space for only nine letters in the first line, since the letters in lines 1 and 2 are of the same size, and in l. 2 the letters CAYΓΟΥΥCTO are to be supplied without question, as the order ἀεὶ Σεβαστῶς Αὐγουστος is invariable. Accordingly, Φλ. has been wrongly inserted by Waddington in his transliteration of 2033 frg. a. The order of the titles Εὐσεβῆς Νικητής is clearly established by frg. 2; in the Ptolemais edict they are in the reverse order. The presence of Νικητής is proved by the letters NI which appear in Wetzstein's copy of Wad. 2033 frg. a (cf. *Abh. d. Berl. Akad.*, 1863, p. 283, no. 65). The other titles were regularly borne by the emperors of this period, and the whole combination as given above is not infrequently found; e. g. in a *constitutio* of Zeno (*Cod. Iust.* VIII 10, 12), and in inscriptions of Zeno and Justinian (*C.I.G.* 8621, 8637). These documents seem to show that the title τροπαιούχος μέγιστος was more common than the simple τροπαιούχος, borne by Anastasius in the edict from Ptolemais, and we have accordingly restored it here.

The restoration of τὸν δοῦκα in l. 3 is, of course, uncertain. The first *forma* regulates the perquisites to be received by some high official, and the analogy of the clause in the Ptolemais edict, Ὄσπε [μὴ ἐξεῖν[αι τῶ] ν[ύ]ν ἢ κατ[ὰ κ]αιρὸν δοῦκι κομίζεσθαι τι παρὰ τῶν στρατιωτῶν ὑπὲρ τῆς κ[αλ]ομενῆς μὲν εὐμενείας οὐσίας δὲ ἐξ ἔθους οὐκ ἀγαθοῦ κακῆς συνηθ[ί]ας (ll. 14-16), and of *Iust. Edict.* XIII 18, regulating the amounts of *annonae* and *capita* to be received by the *dux* of Libya and his *officium*, as well as the mention of δοῦκικοί in l. 7, would seem to indicate that this official was the *dux provinciae*, rather than the *Praefectus Orientis* or the *praeses*.¹

The first clause of this *forma* is a general order providing that a *dux provinciae* (if our restoration be the correct one) should receive only those amounts of rations and fodder which had been fixed by long established precedent. These were supplied, partly from the public treasury, and partly from the μέρος τῆς δωδεκάτης, which is shown by the Ptolemais edict to have been an assessment of one twelfth on the supplies furnished to the troops, or the *duodecima annonarum pars* mentioned in *Cod. Iust.* I 46, 4, 2 (cf. Z. v. Lingenthal, p. 149 f.). The reconstruction of the second half of the *forma* presents greater difficulties. In the fragments from Boşra, Waddington read: καὶ ἀπὸ [τῶν κο]μμερνια[γῶν]. Ὄσπε τὸν ἐν [Μεσοπ]οταμία, κ.τ.λ. But the reading ἀπὸ κομμερνιαρίου² is established by frgs. 2 and 3, and this will not fit into the reconstruction proposed by Waddington, as it would presuppose seven letters in this lacuna, whereas all the other lacunae contained five letters apiece. We should, therefore, read in the Boşra edict: καὶ ἀπὸ [τοῦ κο]μμερνια[ρίου γ]ε τὸν ἐν [Μεσοπ]οταμία, κ.τ.λ., restoring five letters in this lacuna, as also in the others.³ The provision contained in the first part

¹ The reading τὸν ἀεὶ ἡγεμόνα has, of course, suggested itself, but the word ἡγεμών in the meaning of either *dux* or *praeses* does not occur in any of the fragments.

² The omission in our replica of the article τοῦ is doubtless a mere inadvertence.

³ This conjecture seems to be confirmed by the fact that in the extant fragments of the Boşra edict each new *forma* begins a new line, whereas Waddington's restoration would presuppose a departure from that principle.

of the rubric, which must have applied to the *duces* of the Eastern provinces in general, is followed by a more specific regulation applying to the *duces* of two provinces, Mesopotamia and Palaestina.¹ The words ἐν Μεσοποταμίᾳ καὶ ἀπὸ τοῦ Κλύσματος, κ.τ.λ. do not then refer to the *limes* extending from Mesopotamia to the Red Sea as Kirchhoff (Wetzstein, p. 284) and Waddington supposed, but to two frontier provinces, Mesopotamia in the north of the *dioecesis Orientis*, and Palaestina in the south, and the phrase ἀπὸ τοῦ Κλύσματος serves to define the frontier as extending from the fortress of Κλύσμα (on the boundary between Palestine and Egypt) along the eastern shore of the Red Sea. The *duces* of these two provinces were to receive appropriations ἀπὸ (τοῦ) κομμερκιαρίου. The word κομμερκιάριος denoted the collector of customs, who sometimes held the rank of ἐνδοξότατος,² and this clause seems to indicate that these two *duces* received certain funds from the officials who supervised the collection of duties on the frontiers.³

The two following rubrics provided for the regular promotion of the members of the *officium* of the *dux* and for that of other minor officials, and established a definite order in which the various positions were to be held, forbidding the sale of any appointment. The word πρακτεῖον is explained by Du Cange on the strength of the *Gloss. Basilic.*, Στατίονες, τὰ πρακτεῖα τῶν δημοσίων τελῶν, as *domicilium* τῶν πρακτόρων, or "office of the tax-collectors". The word as used in this edict, however, does not admit of this interpretation, but, as the context shows, signifies "positions in the *officium*", which are to be held in the order here prescribed. This use of the word suggests that the gloss should be interpreted as "positions in the public magistracies", since *statio* may mean a stage in official preferment, as well as a residence of a civil or military authority. We may compare the analogous significations of the English word "post".

The list doubtless began with the *assessor* or πάρεδρος, as in the *officia* of the *duces* of the African provinces (*Cod. Iust.* 1 27, 2, 22 f.). Then followed the other *officiales*, including the *domesticus*, the *subscribendarius*, the *commentariensis*, the *primiscrinii*, the *scriniarii*, the *circitores* (?), to each of whom reference is plainly made in the extant fragments, and also, as is evident from Wad. 2037 frgs. b, c, d, ΔΡΑΚ- [ωναρίων], the *draconarii*. The rest of the context evidently specified certain restrictions of perquisites (cf. ἄλλου τινος κέρδους, κ.τ.λ., l. 17), regulations as to term of service (a period of five years for certain officials, l. 21), and penalties for transgressions (cf. l. 28 f.).

FRAGMENTS 8, 9, 10, 11, 12, 13, 14. The size and character of the letters seem to indicate that these fragments belong to the same portion of the inscription as frgs. 1-7, but we have been unable to establish any direct connection. Frgs. 8 and 9 are undoubtedly to be combined, and the purport of frg. 10 is similar; frgs. 10 and 11 contain the same number of lines, and probably stood originally in the same course.

The letters ΒΠΙΩΤΗΝΡΟΓΔΙ, contained in l. 1 of frgs. 8-9, form l. 2 of the

¹ Although the old province of Palaestina was at this time divided into three provinces for the purposes of civil administration, it still formed a single military unit, under the supervision of one *dux*; cf. Brünnow, *P.A.* III, p. 255.

² *Chron. Pasc.* p. 721, 7 (Bonn).

³ It is possible to suppose the existence of a word κομμερκιάριον, meaning *customs duties*, used here instead of the usual κομμέριον, and to interpret this clause as providing that the *duces* of these two provinces shall receive certain appropriations from the customs duties paid on their respective frontiers; but the use of ἀπό, seeming to indicate a *person* rather than a *fund* (cf. ἐκ, l. 4), and the lack of proof for the existence of the word κομμερκιάριον have inclined us to adopt the interpretation given above.

fragment found at Şalkhad (cf. *M.S.M.* p. 253, no. 35), and l. 4 of the Şalkhad fragment is probably to be discerned in l. 8 of this same group. The resemblance of l. 5 of the Şalkhad fragment to l. 5 of frg. 13 is a further indication that frg. 13 is to be assigned to this context.

FRG. 8. FRG. 9.
 ἐν μηνί Σεμπτεν[βρί]ω τὴν ῥόγαν
 στρα]τιωτῶν ὑπὲρ τῆ[ν π]εντεκαίδεκα[αετιρί]δα
 θαι ἀρχήν· κατὰ δὲ [τῆ]ν αὐτὴν πρῶ[την]
 τῆς αὐτῆς πρῶτη[ς δ]ηληγατευσ[μένων]
 5. ις εἰς τρεῖς ἴσας τε[τρα]μην(ι)χίας δι[ανέ]μειν
 γε]νέσθαι δὲ ἐκάστη[ν κ]αταβολὴν ἐτ
 πληρουμένης τῆ[ς τε]τραμηνιαίου
 δ]ηλη[γα]τεύονται τὰ χρ[ήμ]ατα· τῷ δὲ [Α]ὕγο[ύστ]ω
 τῆ]ς ἰνδικτιῶνος τὴν τ[ρίτ]ην τελευταία[ν τετραμηνιαίου]
 10. γ]ενέσθαι καὶ τῷ αὐτῷ [ἐν Α]ὕγο[ύστ]ω μ[ην]ι
 υ καταβληθέντων ἕ[κα]στον ἡρογάτο[ρα]

FRG. 10. FRG. 11.
 μηδὲν ἄλλο τι κέρδος παρ' αὐτοῦ ἐπ. σιναι.
 τῷ] γινομένην δρακωναρίω. ἐ]πιτήδιος εἷη ε
 μέ]χρει μόνης τῆς χρείας τη ην ἐπαγαγο
 α λαμβάνειν βοηθὸν ᾧ (?). ἡρογ]ότ[ο]ρ(α) μηκέτι
 5. περὶ τὴν ἀπαίτησιν τῶν μενων τοῖς λ.
 κούση ἄλλην ἐπίνοιαν τω περιποιεῖ
 ἐΦε]στῶσης πεντεκαίδεκα(ε)τη[ρίδος (?). στω αὐτοῦς το
 σιν εἰς δλόκληρον παρα τ(?)ω τῆς αὐτῆ[ς]
 δη]ληγατευθέντα τοῖς λι[μίτοις] χρήματα κ[α].
 10. ἐκά]στω μηνί τ(ῆ)ς κατα[βολῆς] ν πάσης τῆς
 ρας πεμφθῆναι παρὰ ὦν τῶν ἐπα
 πε]ριβλέπτους δοῦκα[ς] ιμιω τῆς ε

The foregoing transliteration is not intended to represent the order of the stones in the course, or the space between them. The readings Α]ὕγο[ύστ]ω and μέ]χρει are due to Professor Keil.

FRG. 12. FRG. 13. FRG. 14.
 α
 ρα γίνεσθαι καὶ ἀχατ ἀνα]Φοραῖς τῶν αἰ τ]οῦς αὐτοῦς τόπ[ους] ?
 εσθαι εἰς τὸ κάστραν ἐνΦανίζ]ζεσ[θαι] ἀννωνῶν νε
 στρα]τιωτῶν ὠΦηλημ. αν κατὰ τῆ[ν] ο αὐτῷ π. ομει
 5. [υ]τῶν αὐ τις τὰ μὲν ω και δῆλον εἰ καλε υς π
 ας κατὰ λίμ(ιτ)ον ἦ τῶ]ν χρημάτων αυ εἶεν νομισ
 οἰς εἰ[ρ]γο· ὁ ξυνάρχ[ων] ἡρογα[τι]δνω[ν] πολ]εμίοις τε τ
 ο]ύση δό(ξ)α ι κ]οσμίως· ως λι

FRG. 12.
 Line 2: ἀχατ: possibly ἀχα(ρ)ίστως or the like (as suggested by Professor Keil).
 Line 7: ΕΙΓΤΟ is plain; εἰ[ρ]γο perhaps = εἶροτο.

12.

Δ Γ Ι Ν Ε Θ Α Ι Κ Α Ι Δ Χ Δ Τ
Ε Θ Α Ι Ε Ι Σ Τ Ο Κ Α Σ Τ Ρ Α Ν
Δ Τ Ι Ω Τ Ω Ν Ω Φ Η Λ Η Μ
Υ Τ Ω Ν Α Υ Τ Ι Σ Τ Α Μ Ε Ν Ω
Δ Σ Κ Α Τ Α Λ Ι Μ Π Ο Ν Η
Θ Ι Σ Ε Ι Γ Τ Ο Ο Ζ Υ Ν Α Ρ Χ
Υ Χ Δ Ο Χ Δ Ι

14.

ΟΥΣ ΔΥΤΟΥΣ ΤΟΤ
ΑΝΝΩΝΩΝ ΝΕ
Ο ΑΥΤΩ ΠΡΟΜΕΙ
Κ Α Λ Ε ΟΥΣ Τ
Δ Υ Γ Ι Ε Ν Ν Ο Μ Ι Ο
Μ Ι Ο Ι Ο Τ Ε Τ
Ο Σ Μ Ι Ω Σ Ω Σ Λ Ι

13.

Φ Ο Ρ Α Ι Σ Τ Ω Ν Δ Ι
Ε Ν Φ Α Ν Ι Ζ Ζ Ε Σ
Α Ν Κ Α Τ Α Τ Η
Κ Α Ι Δ Η Λ Ο Ν Ε Ι
Ν Χ Ρ Η Μ Α Τ Ω Ν
Η Ρ Ο Γ Α Π Ο Ν Ω

16.

Ε Δ Ε Ζ Α Τ Ο Τ Ο
Ν Μ Ε Λ Λ Ο Ν Τ Ω
Ε Κ Ε Σ Ω Σ Τ Ε Τ
Θ Ο Δ Ι Ε Τ Υ Π Ω
Ν Π Ρ Ο Σ Τ Ο Υ Σ
C I A C Λ I M I T Ω
Σ Ι Σ Τ Α Σ
Ο Ι Σ Λ I M I T Ο Ι
Α Ζ Ι C A N Δ Ε Ι Κ

17.

Δ Υ Τ Ο Υ Τ Υ Π Ο
Ν Ε Ν Ι Δ Υ Τ Ω Ν Κ
ΟΥΣ ΑΡΧΟΝΤΑΣ
Η Σ Υ Ν Κ Τ Η Σ Ω
ΟΥΚ ΑΣΕΝ ΜΕΝ
ΑΥΤΟΥΣ ΑΝΑ
Υ Τ Ω Ν Α Ν Α Τ
Τ Ο Υ Σ Α Ρ Χ
Ο Σ Ι Π Ρ Ο Σ Τ Ι Μ Ω
Α Ν Α Ι

18.

Υ Κ Ρ Α Τ
Δ Ι Ι Ν Δ Ι
Τ Ω Ν Ε Π
Ν Τ Α Ι Η Τ
Τ Ω Ι Π Α
Ε Ι Κ Ο Σ Ι
Ρ Ι Α Κ Ο
Ο Ν Τ Α Σ
Λ Ο Γ Ω Κ
Ρ Α Σ Τ Ο

19.

Υ Ν Τ Ο Σ
Τ Ι Ο Ν Ω
Ρ Χ Ε Ι Ω Ν
C A N Δ
Δ Ι Σ Τ Ι
Ρ Υ Σ Ι Ο Υ
Δ Τ Δ Ε Ν
Ν Α Δ Ε Κ Α
Τ Α Π Δ Ν
Δ Ο Υ Κ Ο

15.

Ν Κ Δ Ι Ε
Ε Ι Μ Η Τ
Φ Ο Ρ Α Σ
Ν Η Σ Κ
Λ Ι Τ Ρ Α Σ
Ε Ν Δ Ε
Κ Α Ι Τ Δ
Τ Α Τ Ρ Ο

20.

Ρ Ο Γ Δ Τ
Ε Π Η Σ
Δ Ε Τ Ο Ι
Δ Υ Τ Ο Υ Σ
Ω Ν Η Σ Υ
Υ Τ Ο Τ Ι
C Τ Η Σ
Ε Τ Ε Τ
Δ Υ
Μ Ε

21.

Δ Ι Τ Ω Ν Α Κ
Ρ Α Τ Η Σ Ι Α Σ
Ν Τ Ε Χ Ρ Υ Σ
Ρ Α Π Ο Λ Ι Τ Ε
Ν Μ Α Α Μ
Υ Σ Υ Π Ο Μ Ε
Ι Σ Θ Δ Ι Ω Σ Τ
Δ Ο Υ Κ Ο Χ Η
Ι Ο Υ Δ Η Π Ο

22, 23.

Ο Λ Ο Υ Θ Ο Υ Ν Τ Ω Ν Α Υ Τ Ο Ι Σ
Λ Ι Μ Ι Τ Ω Α Ν Δ Δ Ε Κ Δ Ε Π Ι
Ο Υ Λ Ι Τ Ρ Α Σ Κ Α Ι Μ Η Δ Ε Ν Α Υ
Υ Ο Μ Ε Ν Ω Ν Η Τ Δ Ζ Ε Ω Τ
C T T N O C H T A C E I A C T O I O
Ν Ι Ν Ρ Α Ι Μ Μ Ο Π Α Ρ Α Μ Υ Ο Τ Α
Ε Μ Ε Τ Ε Κ Ο Μ Φ Ε Ρ Τ Ο Ν Μ Ι Α
Τ Η Σ Δ Υ Τ Ο Υ Τ Α Ζ Ε Ω Σ Κ Α Ι
Τ Ε Π Ρ Ο Σ Ω Π Τ Ο Υ Γ Ι Η Σ Θ Ε
Δ Ι Τ Ο Υ Π Ε Ρ Β Ε Σ Τ Ε Ω Σ

24.

Δ Υ Τ Ω Ν Σ Τ Ρ Α Τ Ι Ω Ι Τ Ω Ν
Υ Σ Ε Κ Τ Ο Υ Δ Η Μ Ο Σ Ι Ο Υ Δ
Τ Ο Υ Α Υ Τ Ο Ι Σ Α Ρ Μ Ο Τ Ο Υ
Η Τ Ο Ι Ε Π Α Ρ Χ Ο Υ Σ Μ Η Α
Τ Ο Ι Σ Τ Ο Υ Π Ρ Α Κ Τ Ρ
Ζ Ο Τ Α Τ Ο Υ Σ Τ Ρ Α Τ Η
Δ Ο Υ Κ Ι Μ Η Δ Ε Ν Ο Σ
Ο Μ Ε Ν Ω Μ Η Τ Ε Τ Η

25.

Ε Κ Τ Ω Ν Α Υ Τ Ω Ν
Ν Ν Ω Ν Ε Σ Κ Α Ι Κ Ο
C I N Ω Σ Τ Ε Τ Ο Υ Σ Τ
Ε Δ Ν Δ Γ Κ Α Ζ Ε Σ
Ο Υ Σ Α Κ Ρ Α Σ Τ Ω Ν
Γ Ο Υ Τ Η Σ Ε Ω Α Λ
Ι Π Α Ν Τ Ε Λ Ω Σ Υ Π
Δ Ο Υ Κ Ι Κ Η Τ Α Ζ Ι

26.

Λ Ω Ν Μ Η Τ Ε Α Λ
Π Δ Ρ Α Μ Υ Θ Ι Ω Ν
Π Ι Τ Ο Ι Σ Κ Α Τ Ο Ι Σ Ε
Ρ Ι Ρ Ο Υ Ν Ο Υ Σ Κ Ε Π Ρ
Θ Δ Ι Ε Ν Φ Α Ν Ι Ζ Ι Ν
Κ Α Σ Τ Η Ρ Ι Ω Ν Η Τ
Ε Ν Φ Α Ν Ι Ζ Ε Σ Θ Α Ι
Ε Ρ Τ Α Υ Τ Η Σ Τ Ο Ι Α
Π Α Η Μ Ο Ν Ω

This portion of the edict provided for the *ρόγα*, i.e. the *erogatio*, or distribution of supplies to the soldiers. For this purpose, the fiscal year, extending from September to September, was divided into three periods of four months each. This arrangement in transacting the business of the commissariat is already known from *Cod. Theod.* xi 25 and *Cod. Iust.* i 42, where the officials are ordered to issue regularly the *quadri-menstrui breves* (τὰ τετραμηνιαία βρέβια, or, as in the Ptolemais edict, simply τὰ τετραμηνιαία) i.e., the accounts of the rations furnished to the troops, which were submitted every four months to the *praefectus praetorio*; cf. Waddington on 1906 a, ll. 62–84, end.

The reading *πεντεκαιδεκ[αετηρίδα]* presupposes some allusion to the period of fifteen years which constituted the indiction. Another possibility is *πεντεκαιδεκ[άτην ἡμέραν]*. Either reading is equally possible in frg. 10, l. 7.

The verb *δηληγατεύειν* is unknown except from this edict, where it occurs repeatedly. Stricter usage seems to have required *ἀφορίζειν* (cf. *Cod. Iust.* xii 37, 19), while the official Latin form is *deputare* (cf. *Cod. Iust.* xii 37, 17). For the meaning of *ἀναφοραί* (frg. 13, l. 2), see commentary to frgs. 15–19.

FRAGMENTS 15–19.

The size of the letters in these fragments, the length of the lines, and the general purport lead us to believe that this context belongs to an altogether different part of the edict from the foregoing fragments.

..... ἐδέξατο το[ῦ] κ[υ] τοῦ τύπου κρατ[ο]ῦντος
 [διὰ πάντων τῶν] μελλόντων ἐνιαυτῶν καὶ ἰνδι[κ]τιόνων
 ν καὶ εἰς τὸ διην[εκές]. Ὡστε τοὺς ἄρχοντας τῶν ἐπ[α]ρχειῶν,
 εἰ μὴ τ[ὰς] δίκας(?) κα[θ'] ὃ διετυπώ[θη] συνστήσονται ἢ τ[ὰς] ἀνα-
 5. φορὰς [ποιήσωσι]ν πρὸς τοὺς [δ]οῦκας, ἐν μὲν τῶ[ν] Πα[λ]αιστι-
 νης καὶ Εὐφρατι[τίας] λιμίτω αὐτοὺς ἀνὰ εἴκοσι [χ]ρυσίου
 λίτρας [καὶ τὰς τ] (ἀ)ξίς τὰς αὐτῶν ἀνὰ τριάκο[ν] <α>τα, <ἐν>
 ἐν δὲ [τοῖς] ἄλλ[οις] λιμίτοι[ς] τοὺς ἄρχοντας [ἀ]νὰ δέκα
 καὶ τὰ[ς] αὐτῶν τ]άξις ἀνὰ εἴκοσι προστίμου) λόγῳ κ[α] τὰ πάν-
 10. τα τρέ[πον].....]αν δι[ὰ] ἀν[α]φορὰς το[ῦ] δουκό[ς]

Lines 1–3 of this context provide for the validity of some preceding rubric for all time. With ὥστε in l. 3 begins a new clause, the interpretation of which depends entirely on the restorations in ll. 4 and 5. It is clear, however, that the enactment applies in general to the *praesides* throughout the eastern provinces. The word *ἀναφορά* is evidently used in its legal sense of *relatio*, or the transference of a case from one adjudicator to another (cf. e.g. *Cod. Iust.* ii 12, 27, 2), and this suggests the restoration of τὰς δίκας in l. 4. The *praesides* and their *officia* are thus rendered liable to the payment of penalties in case they fail to settle cases according to statutory prescription, or neglect to submit to the *duces* those questions which fall properly under the jurisdiction of the military governors. Those who are familiar with the syntax of the *Codex Justinianus* and the *Novellae* will not be surprised at the use of *εἰ* with the subjunctive in l. 4.

As in *Cod. Iust.* i 4, 20, the *praesides* and his *officium* are to be mulcted separately. Furthermore, the fines are subject to variation in different administrative districts,

and larger sums are exacted from the *praesides* of the provinces along the eastern frontier from Euphratensis to Palaestina than from those of the provinces on the other frontiers of the Empire.

FRAGMENTS 20-23.

- Ῥογατ[όρων(?)..... (15 letters)..... κ]αὶ τῶν ἀκολουθούντων αὐτοῖς
ἐπὶ [μ](ἐ)ν τῷ Παλαιστίνης καὶ Εὐφ[ρατησίας] λιμίτῳ ἀνὰ δέκα ἐπὶ
δὲ τοῖ[ς] ἄλλοις λιμίτοις ἀνὰ πέ[ν]τε χρυσ[ί]ου λίτρας καὶ μηδὲν <αυ>
αὐτοῖς [..... πα]ρὰ πολιτευόμενων ἢ ταξιωτ-
5. ὦν ἢ σ[.....]ν μαδ(αμ)[ῶ]ς τ(ι)νος ἡτίας (ο)ῖας τοιο-
ῦτο τι[.....]υς ὑπομένειν καὶ [τῆς] πα(ρ)α[μ]υθία-
ς τῆς ισθαί. Ὡστε μέτε κόμφερτον μία-
(ε) τετ(τ)[αρακοστῆς τοῦ] δουκὸς ἢ τῆς αὐτοῦ τάξεως καὶ
αὐ[..... οἴ]ου δήποτε προσώπου γί(ν)εσθε
10. με αἰτου ὑπὲρ βέστεως

The portion of the edict contained in the first three lines of this group of fragments provides for the payment of fixed sums of money by certain officials on the eastern frontier of the Empire, and we are thus led to believe that the group belongs in the same general context as frags. 15-19. L. 2 has been accordingly restored on the analogy of ll. 5-6 of frags. 15-19. In l. 5, the letters are quite clear on the squeeze; but the impossible combinations there found have led us to believe that the stonemason was guilty of a series of errors, and that some drastic emendations are necessary, if any plausible order is to be obtained from such a chaos of letters. In l. 4, the word *πολιτευόμενοι* seems to mean *decuriones*, as regularly in Byzantine Greek; cf. Du Cange, s.v., *Iust. Ed.* XIII pr., *C.I.G.* 8610. L. 6 contains an allusion to the *παρὰμυθία*, or *solatium*; cf. frags. 24-26. *Κόμφερτον* (l. 7) is a transcription of *confertum*. Apparently the word is used here in the general sense of *conlatio* or "contribution", rather than with the more specific meaning of a contribution of food for a general table, as in the references quoted by Du Cange, s.v. *confertum*. Evidently the last portion of this context contained certain stipulations concerning an allowance for clothing, similar to the rubrics in *Cod. Theod.* VII 6 and *Cod. Iust.* XII 39. In l. 10, ὑπὲρ βέστεως is an exact rendering of the phrase *gratia vestis*, found in *Cod. Theod.* VII 13, 7, 2.

FRAGMENTS 24-26.

- λαν μήτε ἄλλ.....
..... αὐτῶν στρατιω<ι>τῶν ἐκ τῶν αὐτῶν παρὰμυθίων.....
..... ε ἐκ τοῦ δημοσίου ἀνώνως καὶ κοπίτοις κα(ι) τοῖς ε.....
..... του αὐτοῖς ἀρμοτοῦσιν. Ὡστε τοὺς τρι(β)ούνοους κὲ πρ[αιποσίτους].....
5. ἦτοι ἐπάρχους μη(δ)ὲ (ἀ)ν(α)γκάζεσθαι ἐνφανίζιν.....
..... τοῖς τοῦ πράκτρου σάκρας τῶν καστηρίων ἢ τ[.....]
..... ἐνδο]ξοτάτου στρατηγοῦ τῆς Ἐφέ(ε)ς ἐνφανίζεσθαι.....
..... δουκὶ μηδενὸς <ι> παντελῶς ὑπὲρ ταύτης ἢ τοι[αύτης].....
..... σμένω μήτε τῆ δουκικῆ τάξει πλῆ[ν] μόνω[ν].....

In this group of fragments, the first *forma* deals with the *solatia* to be paid by the soldiers to those officials, to whom such perquisites were regularly due, and, like

27.

Τ Η Ν Υ Π Τ Ο Ν
 Χ Ρ Η Σ Τ Ο Υ
 Ι Ν Ε Κ Τ Η
 Ι Τ Η Σ Σ Τ
 Χ Ο Δ Η Σ
 Ω Ν Τ Ω Ν Β

28.

Ε Ν Ε Ι Ν Ω Σ Τ
 Σ Τ Ρ Α Τ Ι Ω Τ
 Ρ Ο Γ Δ Σ Δ
 Δ Τ Ι Δ Σ Ε Κ
 Ω Ν Σ Ι Μ Ι Σ
 Δ Γ Ω Ν Δ Η

29.

Ε Τ Ο Υ Σ Ε Υ
 Δ Σ Μ Η Δ
 Λ Λ Δ Κ Δ
 Β Λ Λ Ε
 Δ Λ Ι Ω Ν
 Λ Ο Ν Ο Τ

30.

Υ Ρ Ι Σ Κ Ο Μ Ε Ν Ο
 Ν Π Δ Ν Τ Ε Λ
 Δ Υ Τ Ο Υ Τ Ο
 Θ Δ Ι Ε Ι Ε Υ
 Η Ε Κ Υ Τ Ω Ν
 Ο Υ Δ Ε Π Ο Τ

31.

Μ Δ Τ Ο
 Δ Ν Ε Μ
 Ι Σ Σ Τ Ρ Α
 Τ Ο Σ Μ Ο
 Τ Ι Ν Η
 Ι Κ Ε Ρ Α
 Κ Α Σ Τ Ρ
 Τ Ε Δ Ν

32.

Τ Α Τ Τ Ο
 Ι Δ Υ Τ Ο
 Ε Ι Ν Ω Σ Τ
 Τ Ι Ω Τ Δ Ι
 Ν Ο Ν Τ Ο Κ
 Μ Ι Κ Ε Ρ Α
 Τ Ι Ο Υ Σ Υ Ν
 Ω Ν Δ Ι Τ
 Δ Γ Κ Η Ν

34.

Δ Ρ Α Τ Ο Ι Σ
 Ν Τ Δ Υ Π
 Ο Ο Ι Μ Ι Ο
 Ν Ο Σ Α Ν
 Δ Τ Α Ι Σ Α Ν
 Ο Φ Ε Ρ Ι Ν
 Ε Ν Δ Ο Σ
 Ρ Ε Σ Θ Α Ι
 Ο Λ Η Τ Ω
 Ρ Σ Ι Ν Κ Α Ι

35.

Σ Ι Ν Τ Ω Ν Ε Π Α Ρ
 Ρ Η Μ Α Τ Α
 Π Ι Ο Υ Σ Η Σ
 Ι Η Σ Ε Ι Ν
 Κ Α Σ Τ Ο Υ Δ Ο Υ
 Δ Ρ Δ Υ Τ Ω Ν
 Ρ Α Ι Η Γ Ι Κ Η
 Δ Ι Δ Υ Τ Ω Ν Π Ο Ι
 Κ Α Η Ρ Ο Ν Γ Ε
 Τ Ω Ν

33.

Η Μ Ι Κ Ε Ρ Α Τ Ο Υ Σ Υ Ν Δ Γ Ο Ν
 Ο Ν Ω Σ Ε Ι Ρ Η Τ Ε Η Δ Υ Δ Τ Ω Ν
 Ν Ο Μ Δ Σ Τ Ω Ν Κ Ι Ν Δ Υ Ν Ω
 Σ Τ Ρ Ο Υ Σ Τ Ι Ν Ι Η Λ Μ Α
 Ν Δ Γ Η Τ Ε Γ Ι Ν Ε Σ Θ Α Ι
 Ο Σ Κ Α Ι Τ Ω Ν Ο Ι Κ Η Τ Ο Ρ
 Κ Θ Η Τ Η Σ Δ Ο Υ Κ Ι Κ Η Σ Τ Α
 Τ Ω Ν Η Τ Ρ Ι Β Ο Υ Ν Ω Ν Η

37.

Κ Τ Α Ι Μ Η Τ
 Η Ν Υ Δ Σ Τ Α Σ
 Δ Ρ Ε Κ Τ Ο Σ Τ
 Λ Ι Δ Ν Τ Ω Ν
 Ι Ο Ι Κ Δ Α Ν Υ
 Ν Λ Ι Μ Ι Τ Α
 Ο Θ Η Ν Δ Ι Τ Η
 Π Ω Σ Ι Σ Τ Ω
 Ε Ν Τ Ε Λ Δ
 Τ Α Ι Ε Ι Τ Ι Σ

36.

Ν Κ Δ Σ Ε Ι Κ Ο Ι Ε Ν
 Ω Τ Α Ι Σ Α Ι Ο Φ Ε
 Ε Ρ Α Ι Μ Ο Ι Κ Η Σ Η
 Μ Ν Η Μ Η Σ Ε Ρ Τ
 Ο Υ Τ Ο Δ Π Ο Δ
 Μ Ε Τ Α Σ Δ Ι Ο Τ Υ
 Σ Τ Ι Ο Υ Ε Ν Ι Μ Ε Ν
 Ρ Η Γ Ι Σ Δ Δ Ι Ω Σ

38.

Χ Ο Λ Η Σ Ε Ι Ε
 Ο Τ Η Σ Σ Τ Ρ Α
 Ω Π Δ Ρ Α Φ Υ
 Ο Γ Δ Τ Ο Ρ Ο Σ
 Ο Υ Τ Α Σ Ε Ω
 Υ Σ Ι Ο Υ Λ Ο Γ Ω
 Ο Ν Ο Μ Α Τ Ι Τ
 Π Η Ρ Ε Τ Ο Υ Μ
 Ρ Τ Ε Τ Ο Π Ο Υ Ε
 Τ Ε Δ Π Ο Ι Η Σ

39.

Τ Ο Υ Τ Ο Δ Ε
 Υ Τ Ω Ν Π Α Ν
 Ι Κ Ι Ν Δ Υ Ν Ω
 Ο Τ Ε Υ Ο Ν Τ Ω Ν
 Π Ο Ν Δ Ε Κ Δ Λ Ι
 Υ Ω Σ Τ Ε Μ Η Δ Ε
 Ρ Ο Γ Α Τ Ο Ρ Σ Ι Ν
 Τ Ρ Α Τ Ι Δ Σ Η Ο Ι
 Δ Σ Π Α Ρ Ε Χ Ε Σ
 Ο Σ Θ Α Ι Τ Ο Ι Σ Η

the corresponding portion of the Ptolemais edict (ll. 20–25), it probably provided that the soldiers should not be compelled to pay the whole *solatium* for the year — which in the Pentapolis was the *duodecima pars annonarum* or δωδεκάτη — from the first installment of *annonae* and *capita* furnished to them from the public treasury, but should pay it in regular proportion (κατὰ ἀναλογίαν), as each installment was received. In l. 3 ἀννώνες is merely an error for ἀννώναις, as also κοπίτοις for καπίτοις; the error of O for Δ is common in the fragments of this edict, and κοπίτ[οις] occurs also in frg. 54. The same change occurs also in l. 4, where we would read ἀρμ(α)τοῦσιν.¹ The verb ἀρματοῦν, with the meaning of “to provide with arms” is frequently found in Byzantine Greek (cf. Du Cange *s.v.*), and accordingly some reference seems to be made to those who supplied arms to the soldiers.

In the second *forma*, we have restored τριβούνους καὶ πρ[αιποσίτους] because of the occurrence of προπο(σ)ίτου in frg. 41.² This *forma* seems to have provided for the excusing of certain officers, and among them the ἑπαρχοὶ or *praefecti*, from some formal declaration, perhaps of perquisites received. In l. 6 the meaning of πράκτρον is very obscure. It is perhaps an error for πρακτορίου, *i.e.* the office of the πράκτορες, or tax-collectors (Wilcken, *Griech. Ostraka* I, pp. 285 and 621), in which debtors were sometimes imprisoned (*C.I.G.* 4957, l. 15). If this interpretation be correct, σάκρα can scarcely have the usual meaning of “imperial letter”; but we are unable to offer any other explanation for the word. Any other division of the letters than that given above seems impossible. The meaning of καστηρίων is equally obscure, and we have no plausible interpretation to suggest; possibly it is an error for καστρησίων = *militum castrensiūm*. The Plautine word *casteria* (*Asin.* 519), which seems to signify a resting-place (apparently for oarsmen), could hardly occur in this edict. In l. 7, the ἐνδοξότατος στρατηγός τῆς Ἐφῆς is the *magister militum per Orientem*³, who held the rank of ἐνδοξότατος (*gloriosissimus*) in the fifth and sixth centuries; cf. Koch, *Byz. Beamtentitel*, p. 67 f.

FRAGMENTS 27–30.

These four fragments, which were found in the north room of the fortress, or outside the north wall, form one context. The letters, although they are of the same character as those in the other fragments are considerably larger. The content, however, in our opinion justifies us in assigning to the passage a place in this edict.

.... την ὑπομένειν. Ὡστε τοὺς εὐρισκομένο[υς .
 τοὺς] χρηστοὺς στρατιώτας μηδ[ἐ]ν παντελ[ῶς] . . .
 ἰν ἐκ τῆς βόγας ἀλλὰ κατ' αὐτοῦ τοῦ . . .
 ἰ τῆς στρατιᾶς ἐκβάλλεσθαι εἰ εὐ
 5. τῆς] σχο(λ)ῆς [τ]ῶν σιμισαλίων ἢ ἐκυτῶν
 ων τῶν βάγων δηλονότ[ι] οὐδέποτ[ε]

The σχολή τῶν σιμισαλίων is doubtless identical with the ἀρματοῦρα σημισσάλια, ὅπλο-μελέτη μείζων of Lydus, *de Mag.* I 46 which, as Mommsen has pointed out in *H.* xxiv

¹ It is also possible to read ἀρμότ(τ)ουσιν, which might seem to be equivalent to the phrase in the Ptolemais edict προσώπων οἷς ἡ τοιαύτη ἀφώ[ρισ]ται παραμυθία (l. 21).

² The combination is a common one; Mommsen, *Herm.* xxiv (1889), p. 270.

³ στρατηγός was the official Greek equivalent for *magister militum*; cf. *e.g.* *Iust. Nov.* xxii 14.

(1889), p. 223 note 6, was one of the *scholae* in attendance at the palace. The term *semissalia*, from *semis* or $\frac{1}{2}$ *solidus*, has reference to the amount of pay received. We may compare the analogous use of *centenarius* and *ducenarius*, also *armaturae duplares qui binas consecuntur annonas*, *simples qui singulas* in Vegetius II 7, although here the term *armatura* has the sense, common in Vegetius and in inscriptions, of a select soldier of the legion who had been trained in the special exercises called *armatura* or *ars armaturae*.¹

With the spelling *σιμισαλίων* of our inscription compare *σιμισσάλια* found in Codex O of Lydus (see Wuensch).

The addition of *ἐκπῶν* (*equitum*) indicates that the *semissalii*, as was the case with the other *scholae* according to Mommsen, *H.* xxiv p. 223, were mounted.

Vagus is a term used to denote either, in general, one who shirks military service to which he is liable, or, specifically, the serf who has left home to escape enlistment; Mommsen, *H.* xxiv, p. 247, note 4.

FRAGMENTS 31-32.

..... ταττο.....
 μα τοῖς αὐτο[ῖς].....
 ... δι]ανέμειν. "Ωστ[ε].....
 ... το[ῖς] στρατιώται[ς].....
 5. τος μόνον τόκ[ον].....
 τιν ἡμικερα[τι].....
 ... ἡμ]ικερατίου συν[άγοντες].
 κάστρων [κ]αὶ τ.....
 τε ἀνάγκην.....

FRAGMENT 33.

... ἡμικερατ[ί]ου συνάγον[τες].....
 ... ον, ὡς εἴρητε, ἢ αὐ<α>τῶν.....
 ..δ]νομαστῶν κινδύνω[ν].....
 ... στρου ᾧτινι ἢ (ᾧ)μ(α).....
 ... ν ἄγητε, γίνεσθαι.....
 ... ος καὶ τῶν οἰκητόρ[ων].....
 . δου]κός ἢ τῆς δουκικῆς τά[ξεως]...
 τῶν ἢ τριβούνων ἢ [πραιποσίτων].

We believe that frg. 33 stood originally in the same course with the context 31-32, not only on account of the resemblance in number of lines and height of letters, but also because of the phrase *ἡμικερατ[ί]ου συνάγον[τες]* in l. 1. *Κεράτιον* is regularly used as the equivalent of *siliqua* (Iust. Nov. lxx 5), which is the twenty-fourth part of a *solidus* (Isidor. Orig. xvi 25, Schol. Basilic. 23, Hultsch, *Metrol.*² p. 331 f). These fragments seem to contain a reference to the *siliquaticum*, or tax of one *siliqua* on the *solidus* levied on sales of merchandise, $\frac{1}{2}$ *siliqua* to be paid by the seller, and $\frac{1}{2}$ by the buyer; cf. Valentinian. Nov. 15 Mommsen-Meyer (= Theod. Nov. 27 Haenel), Maiorin. Nov. vii 16, Cassiod. Var. iv 19. *Συνάγοντες* would accordingly denote the collectors of this tax, the *siliquatarii* (Cassiod. Var. ii 26). Frg. 33, l. 8 has been restored on the analogy of frgs. 24-26, l. 4. *Εἴρητε* and *ἄγητε* are evidently errors for *αἴρηται* and *ἄγεται*.

FRAGMENTS 34-35.

..... π]αρά τοῖς [ἄρχου]σιν τῶν ἐπαρ-
 χειῶν.....]ν τὰ ὑπ[όντα] χρήματα
 πρ]οσίμιον τῆς ἐπιούσης
 διατυπώσεως?.....]νος ἀν[. . . πο]ιήσειν
 5. α ταῖς ἀνα[φοραῖς] ἐ]κάστου δου-

¹ Mommsen's explanation as given in *Bonner Jahrb.* lxxviii (1880), p. 54. There is divergence of opinion as to the meaning of the term in certain inscriptions; cf. von Domaszewski *P.-W.* II 1178, 2; *Thesaurus* II 607.

κός ?ἀπ]οΦέριν[. π]αρά αὐτῶν
 ἐν(δ)οξ[οτάτη στ]ρα(τ)ηγικῇ
 ἀξία? Φέ]ρεσθαι δι' αὐτῶν ποι-
 ολη τῶ[ν εἰς δλ]όκληρον γε-
 10. ἡρογάτο]ρσιν καὶ ατων

These fragments seem to belong in the same course, not only because of the agreement in number of lines, but also on account of the size and general similarity of the letters. Accordingly we would propose some such reconstruction as that given above, although we are well aware that the general intelligibility of the fragments is hardly increased thereby. The number of letters in a line is, of course, not to be determined accurately.

In l. 5, ἀναφοραὶ has doubtless the same significance as in frgs. 15-19. In l. 7, στρατηγικῇ [ἀξία? probably refers to the office of the *magister militum per Orientem* (cf. frgs. 24-26). This use of ἐνδοξοτάτη seems analogous to that of *clarissima dignitas*, denoting the rank of a *vir clarissimus* (*Cod. Iust.* II, 14 pr.), and *spectabilis dignitas* (*Cod. Iust.* X 32, 60; *Iust. Nov.* XXIII 4); *gloriosissima sedes* occurs in *Cod. Iust.* II 7, 17, 1.

FRAGMENTS 36-37.

These blocks evidently belong together. In line 5 some of the letters are almost obliterated; no plausible restoration has occurred to us.

. δέδ]οκται μήτ[ε
 ν καὶ ν . . . α ηνυας τας
 ν . . . ας εἴκοιεν παρεκτός τῶ[ν
 στρατι]ώταις (δ)ιὸ ὠφελίαν τῶν
 5. ερ . . . μοι κ . . γημοις κἄν υ
 μνήμης ἔρ(γ)ων λιμιτα[νέων
 τ]οῦτο ἀπο(δ)οθῆναι τη
 με τὰς διοτυπώσις τω
 στίου ἐνὶ μὲν ἐν πελα
 10. ρηγίς ἀλώσ[ε]ται· εἴ τις τ

The readings δέδ]οκται (l. 1) and ἐνὶ (l. 9) are due to Professor Keil.

FRAGMENTS 38-39.

These two fragments agree in number of lines and in height of letters. We are, therefore, almost sure that the blocks belong in the same course. Furthermore, they were found not far from each other in the northern part of the fortress, and at some distance from the fragments already discussed. Frg. 39 is the end-stone. We therefore would arrange the blocks as follows:

<p>FRG. 38.</p> <p>. σ]χολῆς εἰ ε (20-25 letters)</p> <p>.]ο τῆς στρα[τιᾶς]ο τούτων πάν- ταν . . .]ω παραφυ[λάττειν (?).]ι κινδύνω τοῦ ἡρογάτορος [. (?)]δηληγ]οτευόντων</p> <p>5. τῆς αὐτ]οῦ τάξεως [. (?)]πρόσω]πον δέκα λι-</p>	<p>FRG. 39.</p> <p>. τοῦτο δὲ</p> <p>.]ο τούτων πάν-</p> <p>.]ι κινδύνω</p> <p>. (?)]πρόσω]πον δέκα λι-</p>
--	---

- τρας χρ]υσίου λόγῳ [προστίμου]υ. "Ωστε μηδὲ
 δνόματι τ[. ἢ]ρογάτορσιν
 ὕ]πηρετουμ[ένοις (?). τῆς σ]τρατιᾶς ἢ οἱ
 οτε τόπου ε[.]ας παρέχεσ-
 10. θαι . . .]τέα ποιήσ[ειν(?). δίδ]οσθαι τοῖς η-

In l. 4, we have restored *δηληγ]οτεούντων* on account of the same spelling in frg. 47.

FRAGMENTS 40-43.

These four fragments were found together, and the letters bear a close resemblance to each other. We are, therefore, of the opinion that these stones originally stood near one another, but we are not able to suggest any plausible reconstruction. These fragments are especially full of errors, and some of the combinations are quite unintelligible. Evidently the stone-cutter was ignorant of Greek.

FRG. 40.

- (τ)ον (δ)ι(ἀ) κυσασσι. ε. εν τῶν
 ην κατὰ ἀλήθειαν ἠρογ[ό]τορ. δρο-
 μά(δ)ων καμῆλων κέ στ
 σου τε παρὰ τῶν ἀκολου[θ]ούντων.
 5. συντελεστὲ τοῦ πολι[τι]κοῦ φόρου. τά-
 ξεων δίχρα ζημίας καὶ

In ll. 2-3 the reading *δρο]μά(δ)ων* seems to us to be certain, although *λ* appears plainly on the squeeze. This same expression denotes a dromedary in Diodor. xix 37,5 and Plut. *Alex.* 31. There was doubtless a dromedary corps at *Ḳoṣēr il-Ḥallābāt*, as well as at other army posts in the eastern provinces, as *Boṣra* (*C.I.L.* iii 93), *Admatha* (Amathus) in Palestine (*Not. Dig. Or.* xxxiv 33), and the Thebais (*Not. Dig. Or.* xxxi 54, 57). In general, compare *P.-W.* v 1712 f. *Δρομηδάρι(ο)ς*, apparently referring to a member of such a corps, is found in an inscription from *Nemara* (Wad. 2267 = *I.G.R.* iii 1259), copied also by Littmann (*Div. III*, A. 7).

In l. 5, *συντελεστὲ* is doubtless an error for *συντελεσταί*. The word has probably the usual significance of *collator*, or tax-paying subject (cf. *Cod. Iust.* i 4, 18; xii 37, 19; *Iust. Nov.* xvii 1). Accordingly, we have tentatively restored *τοῦ πολι[τι]κοῦ φόρου*; cf. *οἱ δημόσιοι φόροι* (*Iust. Nov.* xvii 1).

FRG. 41.

- οἱς εἶτε σ(τ)ρατη[γ]οῖς
 Ζηνοβίου (δ)ύο μο[ν]
 . . θέντος δοθῆναι γε
 . . βία ἐπιπαροῦ(σ)α αὐ.
 5. . . ων κ(αὶ) ἀπὸ συ(ν)όλων καὶ
 . . ἦτοι πρεπο(σ)ίτου καὶ π
 . . νη οἶαν (κ)αθ' ἑκαστο[ν]

If the obvious reading of l. 2 be the correct one, *Ζηνόβιος* must be some official

40.

ΤΟΝΑΙΔΚΥΣΔΘΣΙΕΕΙΝΤΩΝ
 ΗΝΚΑΤΑΔΑΛΗΘΙΑΝΗΡΟΓ
 ΜΑΛΩΝΚΔΜΗΛΩΝΚΕΟΤ
 ΛΟΥΤΕΠΔΡΑΤΩΝΑΚΟΛΟΥ
 ΣΥΝΤΕΛΕΣΤΕΤΟΥΠΟΛΙ
 ΖΕΩΝΔΙΧΔΖΗΜΙΑΣΚΑ

41.

ΟΙΣΕΙΤΕΣΤΡΑΤΗ
 ΖΗΝΟΒΙΟΥΛΥ.ΟΜΟ
 ΘΕΝΤΟΣΔΟΘΗΝΑΙΓΕ
 ΒΙΑΕΠΙΠΔΡΟΥΟΔΔΥ
 ΩΝΚΑΠΟΣΥΘ.ΔΩΝΚΑ
 ΗΤΟΙΠΡΕΠΟΕΙΤΟΥΚΑΙΠ
 ΝΗΟΙΑΝΡΔΘΕΚΑΣΤΟ

42.

ΤΙΩΤΩ
 ΟΩΥΣΘΔΙ
 ΒΑΡΥΝΙΑ
 ΚΣΙΝΔΥΝ
 ΝΥΘΡΑΣ
 ΔΣΥΤΟΣ
 ΗΤΟΙΠ

43.

ΜΕΣΤΙΚΟΙ
 ΚΟΥΣΔΤ
 ΤΡΟΠΟΝ
 ΣΑΤΟΝ
 ΤΔΔΥΤΟ
 ΟΝΩΟ
 ΝΩΣΤΑΙ
 ΤΟΡΟΣΜ

44.

ΤΟΝΑΡΩΚΙΝΔΥ
 ΣΕΙΒΗΤΑΙΣΥΝΤ
 ΗΛΙΣΑΝΤΟΧΚΑ
 ΩΣΤΕΤΝΑΙΛΟ
 ΕΝΣΑΛΙΑΔΕΤΙ
 ΤΩΝΕΔΥΤΟ

45.

ΕΙΣΤΗΝΚΔ
 ΣΚΔΘΕΚΔΙΣ
 ΙΗΤΣΕΝΤΗΚ
 ΟΥΣΚΔΙΣ
 ΕΡΤΩΝΤΕ
 ΟΝΤΩΝΤΑΡΑ

46.

ΝΧΡΗΣΠΑΡΕΧΙΝΚΑΙΩ
 ΙΝΤΗΝΤΩΝΔΥΤΩΝΚΑ
 ΔΙΔΥΤΟΤΑΚΑΣΤΡΟΝ
 ΛΙΑΣΑΖΙΟΝΕΕΔΙΩΣ
 ΕΙΣΑΛΛΑΔΣΕΤΙΑΠΔ
 ΠΡΟΣΟΠΟΙΣΔΕΔΩΚ
 ΔΤΩΝΕΝΑΙΠΛΩΕΚ
 ΠΕΡΙΤΑΣΕΙΡΗΜΕΝΑ

47.

ΔΕΛΕΓΑΤΕΥΘ.ΕΔΑΝΔΛΙΣ
 ΟΙΗΑΡΤΟΚΟΠΟΙΗΔΑΛΛΟΙ
 ΕΚΙΝΟΙΣΠΑΡΑΜΕΝΟΥΣΙΝ
 ΟΜΔΤΙΔΗΛΗΓ-ΟΤΕΥΟΜΕΝ
 ΥΠΟΤΟΥΧΡΟΝΟΥΚΑΡΜΗΔΥΝΔΤΕ

48.

ΚΡΑΤ
 ΕΠΑΡΧ
 ΩΣΗΗ
 ΝΟΥΣ
 ΤΑΤΩ
 ΙΣΩ
 ΙΣΔΥ
 ΜΗΔ
 ΣΟΥ

49.

ΙΚΕΙΣΘΑΙΤΟ
 ΕΣΕΩΣΤΗΝΡΟ
 ΣΤΕΜΗΔΑΜΥ
 ΑΤΑΔΑΛΗΘΕΙ
 ΙΣΕΝΤΑΤΤΕΣ
 ΤΑΣΕΙΣΤΑΥΡΑ
 ΣΑΥΤΟΥΤΑΖ
 ΠΛΑΚΙΟΝΚΑΤ
 ΑΝΠΟΣΟΤΗΤ

50.

ΘΙΗΟΤΕΗ
 ΗΤΩΝΧ
 ΣΕΓΕΝΕ
 ΔΑΝΔΙΩΝ
 ΕΔΕΞΑΤΟ
 ΜΕΣΙΝΤΩ
 ΩΣΙΝΕΠ
 ΡΤΟ

51.

ΛΙΜΙ
 ΤΑΙΣΩ
 ΝΗΡΟ
 ΝΕΚΑ
 ΟΝΙΝ
 ΟΤΥΠ
 ΝΣΙΣΤ
 ΕΣΙΑΜΕ
 ΟΥΚΑΜ

more definitely named in a preceding fragment. In l. 5, we have been forced to resort to drastic emendation, but this fragment is so full of errors that violent measures seem justifiable.

FRG. 42.

This block is in a good state of preservation, and the letters are unusually clear. It is difficult to account for the combinations in lines 3, 5, and 8 except by assuming that an ignorant stone-cutter blundered in following his copy.

Line 3: for ἀπ]όλλυσθαι?

Line 8: or (ε)π.

FRG. 43.

..... Φην δο]μέστικον . . .
στρα]τιωτῶ[ν..... κους ἀτ . . .
..... ραυσθαι..... τρόπον . . .
..... βαρύν ια σατο ν . . .
5. κ<σ>ινδυν....	5. τα αὐτο . . .
.. ἄ]ν[ε]ν θρασ.... ον(α) ᾧ ο . .
..... α (ο)ῦτος ἔγ]νωσται . . .
..... ἦτ(ο)ι (ο)π ἡρογᾶ]τορος μ . .

FRAGMENTS 44-45.

These two fragments contain the same number of lines, and the letters are similar. We believe, therefore, that they originally stood in the same course. Both fragments are badly weathered.

FRG. 44.

..... τον(τ)α τῶ κινδύ[νῳ]
 ᾧ]ς εἴ(ρ)ηται συντ
 .. ?συν]ήλισαν τόση κα[τ
 Ὡστε τ(ῆ)[ν] λο
 5. ἔν(θ)α (δ)ιὰ τῆ[ν]
 των ἐ. αὐτο

FRG. 45.

..... εἰς την κα
 ς καθ' ἕκασ(τ)
 ιη τ(ε) ἐν τῆ κ
 οης καὶ συ
 5. ὑπ]έρ τῶν τε
 ον τῶν ταρα[χῶν] ?

FRAGMENT 46.

..... τῆ]ν χρῆσ[ιν] παρέχι[ν] καὶ τω
 ἰν τῆν τῶν αὐτῶν κα
 αι αὐτὸ τὰ κάστρον
 ᾧΦε]λίας ἀξιοῦ(σθ)αι. Ὡσ[τε]
 5. εἰς ἄλλας ἔτι ἀπα
 προσόποις δεδακ
 ἄτων ἐν (δ)ιπλῶ ἐκ
 περὶ τὰς εἰρημμένα[ς]

In l. 3 τὰ is doubtless an error for τὸ.

FRAGMENT 47.

..... α . υ α
 ἐ]δελεγατεύθε ἀναλισ
 οι ἢ ἀρτοκόποι ἢ ἄλλοι
 ἐκίνοις παραμένουσιν
 5. ὄν]όματι δηληγοτευσμεν
 ὑπὸ τοῦ χρόνου (γ)ὰρ μὴ (δ)ύνατε

In l. 6, the letters are well cut and clear. ΚΔΡ is evidently an error, perhaps for γάρ. Δύνατε is presumably for δύνηται.

FRAGMENT 48.

This was the first block in a course.

ς καλ. . . .
 ἐπαρχ. . . .
 ὄση ἢ
 νους. . . .
 5. τα τω. . . .
 σεως
 ις αυ. . . .
 μηδ. . . .
 ξου

FRAGMENT 49.

. . . . ο]ικείσθαι τὸν
 εσεως τὴν ῥό]γαν. . . .
 ὦ]στε μηδαμ[ῶς
 κ]ατὰ ἀλήθει[αν
 5. . . . ις ἐντάττεσ[θαι
 τας εἰς ταῦ]τα
 τῆ]ς αὐτοῦ τάξ[εως
 δι]πλάσιον κατ[α. . . .
 αν ποσότητ[α

FRAGMENT 50.

. . . . ?τ]οξο[τῶ]ν
 θι ἢ ὅ]τε η. . . .
 η τῶν χ. . . .
 ὦ]ς ἐγένε[το
 5. . . . αν αἰων[ίαν
 ἐδέξ]ατο
 τά]ξεσιν τῶ]ν
 ωσιν επ
 ρπ . ο

FRAGMENT 51.

. . . . λίμι[τον (?)
 ταις ω
 τὸ]ν ἥρο[γράτορα
 ν ἕ]κασ[τον (?)
 5. . . . ον ἴ]ν[α (?)
 ο τύπ[ος
 ν (ε)ἰ]ς τ
 ἔ]τι με
 δ]οῦκα μ

FRAGMENT 52.

This stone is badly weathered; some of the letters are quite worn away.

. . . . ν τηδε
 ιων τῶν περὶ τ
 παρ]αμυ(θ)ίαν ω
 οχον τινα οκ
 5. . . . Φυ]λαρχ(ο)[ῦν]τι σ
 τεσ]σαράκοντα . μ
]θητοι ἐς ἐκα[στ
 νοις (δ)ίχα μ

The Arab chieftains are referred to as φύλαρχοι in Strab. xvi, p. 748.

FRAGMENT 54.

. . . . α(ς) δὲ αὐ
 να. Ὡ]στε το
 δηληγ]οτευομεν
 ουσιν κοπίτ[οις
 5. . . . ἐ]ντεῦθεν πρ
 ὦ]στε ἐν τῶ κ
 πληρω[θ]ῆν[αι
 ἐπαρ]χίας τὴν

FRAGMENT 56.

. . . . μη ἀΦίε[τ](α)ι ἐ-
 ν χρῆ]μα πο-
 αι κατὸ λίμ-
 οτυ αὐτὸ
 ιτον] ἄλλοις
 5. . . . ε ἐκ τῶν

FRAGMENT 53.

. . . . ου τοῦ δουκ[ῶς
 ἰπίσου ἔ]το(υ)ς
 ν καπίτων ἀε
 καμήλους ἐχ
 5. . . . (?)Φ]ερούσας ἀλλὰ το
 ω τῆς ῥό]γας κει
 ἐ]κάστην ῥόγαν
 ο]ὔσαν εἰδιλφσκ

Line 2: (ἐ)πίσου?

Line 8: The letters are well cut and clear; perhaps for εἰ δίδωσ[ι] κ . . . or possibly εἰδι(κ)ῶς κ . . .

FRAGMENT 55.

. . . . τη δίδο[σθαι]?
 εἰ]ρεμένη
 τὸν ἀριθ[μὸν]
 δοθῆ]ναι τοῖς σ
 5. . . . ?λι]μί(τ)ου σασ
 ς τὰς καλ
 ς ἐΦάπτε[σθαι]?
 δουκὶ ἢ π

52.

Ν Γ Η Δ Ε
 Ι Ω Ν Τ Ω Ν Π Ε Ρ Ι Τ
 Δ Μ Υ Σ Ι Α Ν Ω Ρ
 Ο Χ Ο Ν Τ Η Ν Λ Ο Κ
 Λ Δ Ρ Χ Ο Σ Τ Τ
 Θ Α Ρ Α Κ Ο Ν Τ Α Μ
 Θ Η Τ Ο Ε Σ Κ Δ
 Ν Ο Ι Σ Δ Ι Χ Δ Μ

53.

ΟΥ Τ Ο Υ Δ ΟΥ Κ
 Ι Π Ι Ο Υ Ε Τ Ο Χ Σ
 Ν Κ Α Π Ι Τ Ω Ν Δ Ε
 Κ Δ Μ Η Λ Ο Υ Σ Ε Χ
 Ε Ρ Ο Υ Σ Α Δ Λ Λ Α Τ Ο
 Ω Τ Η Σ Ρ Ο Γ Α Σ Ε
 Κ Δ Σ Τ Η Ν Ρ Ο Γ Δ Ν
 Ο Υ Σ Α Ν Ε Ι Δ Ι Λ Θ Σ Κ

54.

Δ Δ Ε Δ
 Δ Ω Σ Τ Ε Τ Ο
 Ο Τ Ε Υ Ο Μ Ε Ν
 Ο Υ Σ Ι Ν Κ Ο Π Ι Τ
 Ν Τ Ε Υ Θ Ε Ν Π Ρ
 Σ Τ Ε Ε Ν Τ Ω Κ
 Π Λ Η Ρ Ω Ο Η Ν
 Χ Ι Δ Α Σ Τ Η Ν

55.

Γ Η Δ Ι Δ Ο
 Ρ Ε Μ Ε Ν Η
 Τ Ο Ν Δ Ρ Ι Θ
 Ν Α Ι Τ Ο Ι Σ
 Μ Ι Ι Ο Υ Σ Δ Ο
 Σ Τ Α Σ Κ Δ Λ
 Σ Ε Φ Δ Π Τ Ε
 Δ Ο Υ Κ Ι Η Τ

56.

Μ Η Φ Ο Σ Φ Λ Ι Ε
 Ν Χ Ρ Η Μ Α Π Ο
 Δ Ι Κ Α Τ Ο Ι Μ
 Ο Τ Υ Α Υ Τ Ο
 Δ Λ Λ Ο Ι Σ
 Ε Ε Κ Τ Ω Ν
 Κ Α Τ Α Κ Δ Λ
 Ρ Ε Ρ Τ Η Σ Τ Α

57.

Σ Ε Τ Ο
 Ω Ν Η
 Τ Ρ Ω
 Δ Φ Α
 Σ Ο Υ Δ
 Τ Ω Δ Ο
 Τ Η Λ
 Δ Π Ο
 Ι Σ Τ
 Δ Γ Κ Ο

58.

Π Ο Λ Ε Μ Ι
 Ι Υ Φ Ι Σ Τ Α Σ
 Ι Ν Ο Υ Τ Α Σ
 Π Ρ Ο Σ Π Ω Σ
 Τ Ο Υ Σ Ι Π
 Π Ρ Α Ζ Ι Λ Γ Ε
 Ε Κ Α Θ Ε Κ Α Σ

59.

Ε Κ Δ Ι Π Α Ρ
 Γ Ε Ω Σ
 Ν Τ Ω Ν Ι Τ
 Δ Υ Ν Α Μ Ι Π Α
 Γ Α Χ Ρ Υ Σ Ι Ο
 Δ Ρ Υ Ζ Α

60.

Χ Σ Τ Η
 Η Ν Μ Ο
 Τ Ο Υ Ε Δ
 Ν Ο Μ Ο
 Ο

61.

Γ Α Τ Ι Ο Ν Π Ε Ρ Ξ Ε Χ

62.

Ζ Δ Ο Ν Ω Ν Τ

63.

A
 Ν Ρ Γ Ν Ε
 Β
 Ν Ο Τ Ε

64.

Ο Σ Τ
 Ο
 Χ

65.

Σ Ι Ν

66.

Ν Δ Κ

67.

Φ Ο Η

68.

Γ Ρ Δ Δ
 Τ Ε

..... κατὰ καλ-
 ο ἔ(κ) τῆς πα-

Line 3: ο instead of α is a common error; κατὰ λίμιτον occurs in frg. 12.

Line 4: οτυ; perhaps ζτ(ι) or ..ο τ(ε).

FRAGMENT 57.

..... σε το
 ων η
 τρω
 ἀφα
 5. ξου ἀ
 πω δο
 τη λ
 ἀπὸ
 ... το]ῖς στ[ρατιώταις? ..
 10. ἀν]αγκο

Line 10: Doubtless some form of ἀναγκάζειν is to be supplied, with the common error of ο for α.

FRAGMENT 59.

The stone is badly weathered.

..... ε καὶ παρ
 γὰ[ρ] ἕως [ο] ..
 ων τῶν ιτ
 δύναμι πα
 5. τα χρυσί[ο]υ λίτρας
 αρυ ζα

Line 5: τα: probably the end of a numeral in -κοντα.

20a. BLOCK. On a block built into the west wall of the room immediately west of the room in the southeast corner of the fortress. It stands on its left end and faces east. Height 24 cm.; width 34 cm. Height of letters 3 1/3-5 cm. The letters are broad and shallow, and contain red coloring-matter.



Inscr. 20a. Scale 1:10.

FRAGMENT 58.

.....
 πολεμι
 ὑφίστασ[θαι]
 ινου τὰς
 5. προσ(ά)πω σ
 ... τοὺς ἰπ[π]
 πράξι (δ)ιε
 ε καθ' ἑκασ[τ]

FRAGMENT 60.

..... ης τη
 ην μο
 του εα
 νομο
 ηο

FRAGMENT 61.

...? ἤρο]γατίονι περιέχ.....

FRAGMENT 62.

..... ζα ὄνων

.]ικάνης ἰδς
 Κ]αιουμου
 .]μ' ἤτους.

From the character of the letters, particularly of μ in l. 2, it is evident that this fragment is not a portion of the edict. It seems to have been only a tomb-inscription containing a couple of proper names. *Καιουμος* occurs in *Am. J. of Phil.* vi (1885), p. 210, no. 48, and below in nos. 261, 267, 268.

ΚΑΣΡ IL-BĀ'ĪK.

This border fortress is called il-Bā'īk by the Druses, and this is the correct form. In Boşra and among some of the Bedawin the name is pronounced il-Bā'ig; the ordinary Bedawin pronunciation is il-Bā'idj.

21. FORTRESS. 411 A.D. On a lintel lying in the ruins between the inner and the outer walls of the fortress, on the south side, near the south portal; cf. Div. II. A. 2, Ill. 61. The block probably served as the lintel of a doorway in the inner wall. Length 1.14 m.; height 36 cm. The inscription is in a frame 1.08 m. long and 29 cm. high. Letters deeply cut. Height of letters $4\frac{1}{2}$ - $6\frac{1}{2}$ cm. (ϕ 8 cm.). Verified by Mr. Magie in 1909.

Brünnow (after Littmann's copy) *P.A.* III, p. 296.



Inscr. 21. Scale 1:10.

Ἐπὶ Φλ(αουίου) Πελαγ(ίου) Ἀντιπάτρου δουκὸς ἐπίσθη καὶ ἐχρημάτισεν ὁ κἀστελλος ἔτι τῆς Δαάσσου η᾽.

Under Flavius Pelagius Antipater, *dux*, the fortress was founded and received its name in the year 306, on the 28th of Daisius (June, 411 A.D.).

This inscription furnishes our first information as to a *dux Arabiae* Pelagius Antipater. He is also mentioned in an inscription from Umm idj-Djimâl to be published in Part 3, no. 237; cf. Brünnow, *P.A.* III, p. 296.

Χρηματίζειν is here equivalent to *nominari*, a signification common in Hellenistic Greek and in inscriptions. The fortress was given a specific name. This was the ordinary practice, and such names are frequently mentioned in dedicatory inscriptions, e. g. in *C.I.L.* III 6733; VIII 8426.

Δαάσσου we regard as an error for *Δαίσιου*.

22. LINTEL. On a lintel built into the west wall of the small courtyard in front of the chapel. Length 1.50 m.; height 38 cm. The inscription is on a sunken plate within a raised dovetailed frame. Length of frame (inside) 37 cm.; height $19\frac{1}{2}$ cm. Height of letters $6\frac{1}{2}$ - $7\frac{1}{2}$ cm.

Schumacher, *Z.D.P.-V.* xx (1897), p. 153.



Ἀγαθὴ Τύχη.

Inscr. 22. Scale 1 : 20.

23. FRAGMENT OF MOULDING. On a block found in the débris in front of the north gate of the fortress. In its position in the building the stone formed part of the hood-moulding over an arch or was one of the pier-caps of the arch of the north portal. Originally the fragment belonged to the entrance of a tomb. Length (top) 90 cm., (bottom) 83 cm.; height 22½ cm.; thickness (top), including projection of moulding, 37½ cm.; bottom 30½ cm. The first line of the inscription is on the bevelled face, the second on a fascia below; this line is continued on the side of the block. Height of letters 4-6½ cm.



Inscr. 23. Scale 1 : 20.

Τὸ μνημῖον ἐποίησα ἵ δαίνα ἑμαυτῷ καὶ τ]οῖς υἱοῖς· ἢ δὲ ἐμὴ κληρονόμ[ος οὐκ ἐξουσιάζει (or οὐ μεθέξει) ταύτου τοῦ μ]νημῖου· ἐὰν δὲ τις ἀλλό(τ)ριος [νεκρὸς ἐν-ταφῇ (or the like), ἵ ἐνθάψας τῷ δήμῳ (or τῷ φίσκῳ or τῇ πόλει) * θώσει (or ὀφειλήσει or ἀποτείσει).

Although the restoration of details is necessarily problematical, the fragment evidently belongs to that common type of sepulchral inscription in which restrictions on burial-rights are recorded, and a fine imposed on the trespasser; cf. G. Hirschfeld, *Königsberg. Stud.* Heft 1 (1887), p. 85 ff.; O. Treuber, *Wesen der Gräberbussen Lykiens, ihr Verhältniss zu den Uebrigen in griechischer Sprache und zu den römischen*, Tübingen, 1888; J. Merkel, *Ueber die sogenannten Sepulcralmulden*, Leipzig, 1892; Br. Keil, *Ueber Kleinasiatische Grabinschriften*, *Hermes* XLIII (1908), p. 562 ff. especially.

For κληρονόμος used as a feminine cf. *C.I.G.* 4244. Restrictions imposed on the heirs or on one of them are of especially frequent occurrence. See e.g. *Arch.-Epig. Mitt. aus Oest.* VIII (1884), p. 24, no. 63 κληρονόμος οὐ μ[εθεξει αὐτῆς (πυάλου)]; *C.I.G.* 4584 Ουγατέρα αὐτῶν μὴ ἐξουσιάζειν τοῦ μνήματος. On the other hand the genitive μνημῖου is equally well accounted for by presupposing some positive formula of stipulation such as προνοήσει (cf. *C.I.G.* 3922) or ἐξει τὸ δίκαιον; cf. Wad. 1641.

On the analogy of *C.I.G.* 4246 ἕτερός τις ἐξῶθεν ὦν, we might restore after ἀλλότριος an active verb. However, ἀλλότριος νεκρὸς and ἐξωτικὸν πτόμα are exceedingly common combinations.

The finding of a tomb inscription on a piece of moulding, which formed an architectural member of the present castle, points to the existence in this vicinity of tombs which antedated the fortress. These were dismantled and the pieces were used in constructing the stronghold.

23a. STELE. On a stele seen by Dr. Schumacher, but not found by the Princeton Expedition.¹ Height (according to Schumacher's measurements) 55 cm.; width 30 cm.

Schumacher, *Z.D.P.-V.* XX (1897), p. 153; Clermont-Ganneau, *R.A.O.* III (1900), p. 92; IV (1901), p. 161.

¹ Republished here for the sake of presenting together all the inscriptions found at Κασρ il-Bā'ik.



Θα(μ)αρη Νεστορίου ἐτ(ῶν) ζ'.

Θαμαρη, Arabic *Tāmar*, is found in an inscription from Shaḡkā, Wad. 2147, on a stele from 'Anz, *M.S.M.* p. 276, no. 107, and in our nos. 48, 107, 350, 365, 409, 413, 493. Nestorius was probably a Greek (perhaps a soldier), who married an Arab woman and gave his children Semitic names; cf. no. 101.

23¹. STELE. On a stele found in a heap of stones in walls forming sheepfolds outside the fortress near the northwest angle. Height 88 cm.; width at base 34 cm. The top is chipped. The inscription begins 19 cm. below the top. The face is half finished. Height of letters 5¹/₂–8 cm. Copied by Mr. Magie in 1909.



Inscr. 23¹.
Scale 1 : 20.

Μολχεο[ς] Ασιμ[ο]υ ἐτ(ῶν) μ'.

Probably, *Mulkai*, (son) of 'Asim. Μολχεος may be compared with *Μαλχαιος* Wad. 2413j; *M.N.D.P.-V.* 1897, p. 39 = *P.A.* II, p. 255, no. 8; *Ασιμος* with *Ασεμος*, Wad. 2061. On the other hand, *Μολχεος* might be a mistake for *Μολεχος*, *Mulaik*.

SAMEH.

24. MONASTERY. 624–625 A.D. On a lintel in the large arched room adjoining the northeast angle of the church. The block is in situ over the door at the northeast angle of the room; cf. Div. II. A. 2, p. 85. Length 1.40 m.; height 25¹/₂–27¹/₂ cm. Height of letters 5–7 cm.

Dussaud and Macler, *M.S.M.* p. 289, no. 151.



Inscr. 24. Scale 1 : 10.

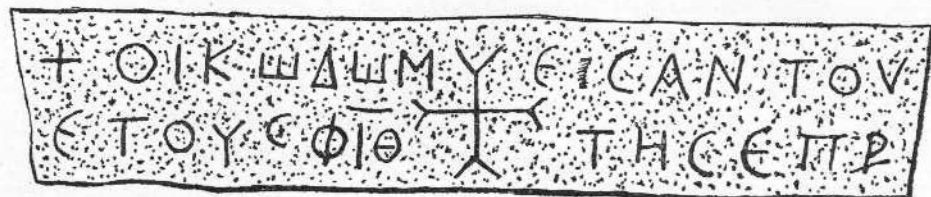
Κ(ύρι)ε ὦ Θε(ο)ς τοῦ ἁγίου Γεωργίου βοήθισον. Γεωργ[γ]ίου καὶ (Σελ)ομάνης Σεργίου οἰὸς με(τ)' ἄλλ(ω)ν.
O Lord, God of St. George, help (us). The son of George and of Selamane,
(daughter) of Sergius, (built this) with others.

Line 3: (ἡ)γ[ου]μ[έ]ν(ου) Σεργίου [ἔ]τει σ' D. and M.

A feminine *Σελομάνη* has not been found but may be plausibly inferred from the masculines *Σαλάμανος*, *Σαλαμάνης* (cf. Chabot's Index to Wad.), and *Σελαμάνης A.A.E.S.* III, p. 124 ff. The explanation of the last line is very uncertain. To obtain the name of the builder we might sacrifice syntax — no heartless procedure in an inscription of this character and date — and translate *Sergius, son of et seq.*

Οἶς for ὄς may be compared with ὑοῖσι, *A.A.E.S.* III 223, and ἐπιστοῖλιον, Wad. 2136, which illustrate similar confusion between *οι* and *υ*.

25. MONASTERY. 624–625 A.D. On a lintel over the door in the southeast angle of the same room. The block is probably in situ. Length 1.22 m.; height 24 cm. Height of letters 5–7 cm.



Inscr. 25. Scale 1:10.

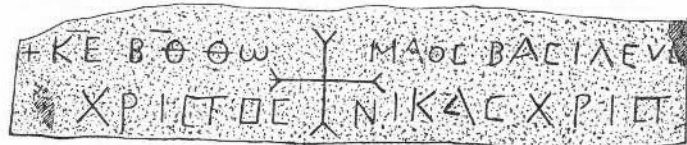
Οἰκωδῶμε[ι]σαν τοῦ ἔτους φθ' τῆς ἐπ(α)ρχείας.

(They) built (it) in the year of the province 519. (624–625 A.D.).

It is possible, although not certain, that this inscription was intended to be read in conjunction with no. 24. The persons referred to as οἶς μετ' ἄλλων would then be the builders. However, the change from \square to ζ would seem to indicate that the two inscriptions were not incised by the same stone-cutter, even though they are of contemporaneous origin.

26. LINTEL. On a lintel over a door on the south side of a courtyard in a complex of buildings southeast of the monastery. The block faces north and is probably in situ. Length 1.80 m.; height 22–33 cm. Height of letters 6 $\frac{1}{2}$ –10 cm.

Schumacher, *Z.D.P.-V.* xx (1897), p. 143; Clermont-Ganneau, *R.A.O.* IV (1901), p. 161; Dussaud and Macler, *M.S.M.* p. 290, no. 152.



Inscr. 26. Scale 1:20.

Κ(ύρι)ε β(ού)θ(ει) Θωμᾶ' ὁς βασιλεύς,
Χριστός· νικᾷς Χριστ(έ).

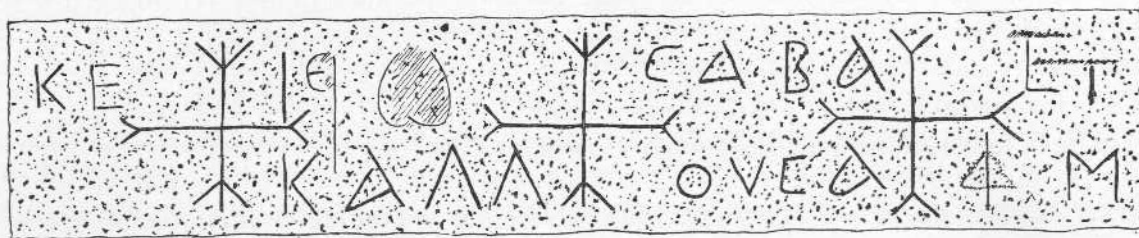
Lord, help Thomas. (It is) Christ who (is) King. Thou dost conquer, O Christ.

Schumacher copied line 2 only, which Clermont-Ganneau interpreted *Χριστός + νικᾷ* ἐ(?) *Χρισ[τὸς]*. . . . The copies of D. and M. and of the Expedition read clearly *ΝΙΚΑC*. MM. Dussaud and Macler did not succeed in deciphering the second half of line 1, although some of the letters appear in their copy.

The motto *ὁς βασιλεύς, Χριστός* appears in a briefer form *Χ(ριστὸς) βασιλ(εύει)* in no. 40.

27. LINTEL. 646 (?) A.D. On a lintel, probably in situ, on the east side of the same court-yard and facing west. Length 1.50 m.; height 29 cm. The block is over-

grown with wet, sticky lichen which obscures the letters, especially at the left end. On the right the letters are more easily legible. Height of letters 5–10 cm.



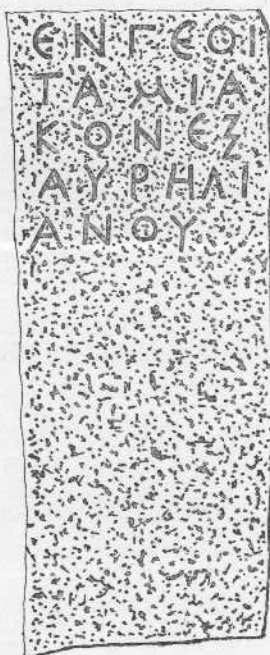
Inscr. 27. Scale 1 : 10.

Κ(ύρι)ε Κ(ύρι)ε Σαβα(ώθ). Καλ(ά). *Ετους αφμ'.

Lord, Lord of Hosts. May it be well. In the year 541 (646 A.D.).

The characters at the right of the first cross are a partly obliterated ΚΕ or a numerical cryptogram, as Mr. Prentice suggests, i.e. ΙΕΙ = 10 + 5 + 10 = 25'. Καλά we regard as a terse *Quod bonum faustum sit*. Christian inscriptions of later date than this have been found in the Haurân: Wad. 1997 and 2028; cf. Rindfleisch, *Z.D.P.-V.* XXI (1898), p. 36 and Clermont-Ganneau, *R.A.O.* III (1900), p. 91.

28. BOUNDARY-STONE. On a stele found outside of the town, near the northwest corner thereof, and about fifty feet west of the stable where no. 32 was discovered. Height 83 cm.; width 34 cm. Height of letters 4–5 cm. (≈ 8 cm.).



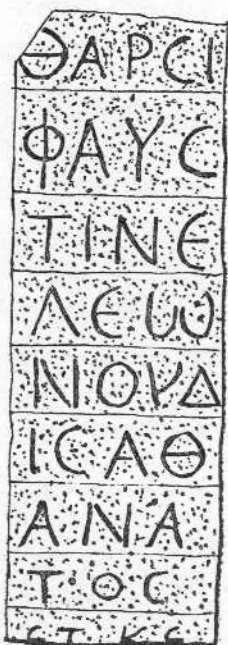
Inscr. 28. Scale 1 : 10.

*Ενγεο[ν] ταμιακόν ἐξ Αὐρηλιανοῦ.

The slab marked the boundary between the private estate of one Aurelianus and the ἔγγαιον ταμιακόν = *ager fiscalis*, i.e. the imperial domain.

29. STELE. On a stele found in the courtyard on which no. 26 and no. 27 face. Height 85 cm.; width 28 cm. Broken at the base and at the upper left hand corner. Rows of letters separated by incised lines. Height of letters 5–12 cm. (average 6–7 cm.).

Schumacher, *Z.D.P.-V.* xx (1897), p. 143; Clermont-Ganneau, *R.A.O.* IV (1901), p. 161; Dussaud and Macler, *M.S.M.* p. 290, no. 53.

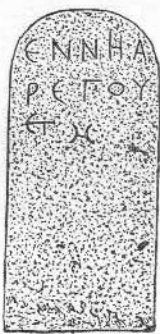


Θάρσι Φαυστίνε Λέων οὐδὶς ἀθάνατος. Ἐτ(ῶν) κέ'.

In Schumacher's copy the first and the third letters of line 4 are uncertain. Our transcription confirms Clermont-Ganneau's conjecture (Λ)ε(ω)ν and corrects the reading of Dussaud and Macler, Λουείδου. The nominative of the father's name frequently occurs in inscriptions from these regions.

Inscr. 29. Scale 1 : 10.

30. STELE. Found near no. 29 in the same courtyard. Height 85 cm.; width 40 cm. The letters occupy a space 35 cm. high. Height of letters 5-6 $\frac{1}{2}$ cm.



Εννη Αρεγου ἐτ(ῶν) μ'.

The name *Εννη*, Arabic *Hinn*, occurs also in nos. 85; 154; 190 and in *V.A.S.* p. 200, no. 83. *Αρεγος* is probably the equivalent of Arabic *Khārig*.

Convention generally recommended the use of a stele with a rounded top to mark the grave of a woman; e.g. nos. 35; 48; 54; 55; 107; 119; 121; 140; 151. However, the rectangular form, which was the rule when the dead person was a man, was also set up over the last resting-places of women; e.g. 75; 76; 78; 83; 85.

Inscr. 30.
Scale 1 : 20.

31. STELE. On a stele found in the courtyard of the monastery near the north wall. Height 51 cm.; width 28 cm. Broken slightly at the upper right corner. Height of letters 4-6 cm. Copied by Professor Littmann and Mr. Butler.



Σατο[ρ]νίλος Χολαίβου ἐτῶν π'.

Σατορνίλος is a Greek form of the Roman name Saturninus and is found also in *I.G.* XIV 167; in an inscription published by Fossey, *B.C.H.* XXI (1897), p. 45, no. 23; and in an inscription published by Keil, *Hermes* XLIII (1908), p. 560. *Χολαίβος* is Arabic *Kulāib*, 'little dog'.

Inscr. 31. Scale 1 : 10.

32. STELE. On part of a stele found in a mediaeval or modern house, now used as a stable, near the northwest corner of the town. The stone is now used as a lintel of a door on the south side of a small courtyard. Height 94 cm.; width 17 cm. Rows of letters separated by incised lines. Height of letters 5-6 cm. (Φ 9 cm.).



Θά[ρσι] Βά[ρσι]λίσ[κς] Λε[ωνος], φίλ[τατς] ἀν[δρῶν]· οὐ[δὲς ἀθ]άν[ατος]. Ἐ[τ(ῶν)]...

The name *Βασσιλίσκος* with double sigma occurs in an inscription from il-Bouthiné, *V.A.S.* p. 142, no. 2. It is perhaps a Greek translation of the Arabic *Mulaik* (Μολεχος), which means 'kinglet'.

Inscr. 32.
Scale 1 : 10.

33. STELE. On a stele found in some débris near an isolated building situated a little to the north of the center of the town proper, between the "North Church" (cf. Div. II. A. 2, p. 86) and the northernmost building of the village. Height 71 cm.; width 32-36 cm. Broken at top; surface finished. Height of letters 8-9 $\frac{1}{2}$ cm.

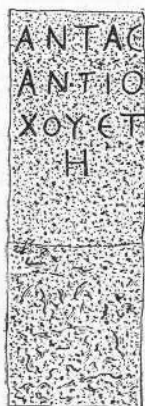


... εἶθη Βαναθου ἐτ(ῶν) μ'.

There are various possible restorations of the first name. *Βαναθος*, Arabic *Ban(n)at*, is a common name.

Inscr. 33. Scale 1 : 10.

34. STELE. On a stele in the court of a modern house now in ruins, situated northeast of the town. Height 1.05 m.; width 35 cm. The inscribed portion of the face is 43 cm. high; the bottom of the face is rough. Height of letters 6-9 cm. Copied by Professor Littmann and Mr. Butler.

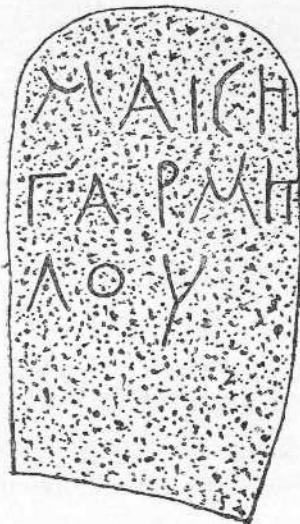


Inscr. 34.
Scale 1:20.

Ἀντῶς Ἀντιόχου ἐτ(ῶν) ἦ'.

Ἀντῶς is found in the genitive on a stone from 'Āmūd Sermedā, *A.A.E.S.* III 86; in an inscription published by Renan, in his *Mission de Phénicie*, p. 371 (Clermont-Ganneau *R.A.O.* v (1903), p. 213 proposed to emend Ἀντα[ί]ς = Ἀνταῖος); and perhaps in an inscription from Da'el *B.C.H.* XXI (1897), p. 48. Our inscription lends plausibility to Littmann's suggestion (*A.A.E.S.* loc. cit.) that the name is a diminutive of Antiochus.

35. STELE. On a stele found in a stone fence directly south of the isolated building which stands farthest north of the town on the other side of the *wadi*. Height 62–69 cm.; width 38 cm. Face finished. Height of letters 9–11 cm.



Inscr. 35. Scale 1:10.

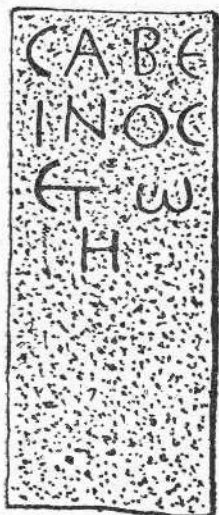
Μαῖση Γαρμηλοῦ.

Μαῖση, in the Latin form *Maesa* familiar as a part of the name of the grandmother of Alexander Severus, herself a native of Syria, is the same as Syrian *Maishā* i.e. the 'celtis', Arabic *Mais*, the 'service-tree'. In Semitic, as well as in other languages, names of trees are often bestowed on girls; cf. Greek Δάφνη, Μυρτάλη, Φιλύρα; Eng. Laura, Olive et cet.

The transcription Μαῖση occurs also in *I.G.R.* III 1228, Μαῖσα in Cass. Dio 78, 30, 2.

Γαρμηλός, Semitic *Garam'el*, is found likewise in the form Γαρμηλός, Wad. 2243; cf. *M.S.M.* p. 86, no. 22.

36. STELE. On a stele found in the courtyard of the isolated building referred to in no. 35. Height 68 cm.; width 26½ cm. Face half finished. Height of letters 4½–7 cm.



Inscr. 36. Scale 1:10.

Σαβεῖνος ἐτ(ῶν) ἦ'.

Sabinus is one of the names most frequently recurring in Syrian inscriptions.

DJĀBIR.

This village lies north of northwest of Sameh and a little east of south of Naṣīb, from which it is distant a ride of thirty-five minutes. It was not included in the itinerary of the Expedition of 1904-1905, but was visited in 1909. The inscriptions copied there will be inserted at this point.



Inscr. 36¹. Scale 1:10.

36¹. STELE. On a stele lying on the ground just outside of the southwest corner of the ruins. Length $48\frac{1}{2}$ cm.; width (top) 29 cm., (bottom) 25 cm. Height of letters $5\frac{1}{2}$ - $7\frac{1}{2}$ cm. Copied by Mr. Magie.

Ἰουλιανὸς Ἰο[υ]ν[ι]ανοῦ ἐτ(ῶν) κ'.

A Julianus, son of Junianus, is also mentioned on a lintel from il-Ghāriyeh, no. 198.



Inscr. 36². Scale 1:10.

36². ALTAR. On a basalt altar found in the ruins of a modern house situated just south of the village. Total height $82\frac{1}{2}$ cm.; width at base 30 cm.; height of die 40 cm.; width 26 cm. The inscription is on the die. Height of letters $3\frac{1}{2}$ - $4\frac{1}{2}$ cm. Copied by Mr. Magie.

Δαμασαι(ος) Σουαι(θ)ου ἐπ(ο)ισ(εν).

The name Σουαιδος, Arabic *Suwaid* or perhaps *Su'aid*, occurs in this form in Wad. 2196 = *I.G.R.* III 1247.



Inscr. 36³. Scale 1:10.

36³. STELE. On a stele found in a partly underground stable on the west side of the ruins. The slab projects from a wall in which the base is embedded. Height (measured from wall to top of stele) $81\frac{1}{2}$ cm.; width 31 cm. Height of letters 5-7 cm. Copied by Mr. Magie.

Γομυλλαθη Σουαιθ

Gumullat (daughter of) Suwaid.

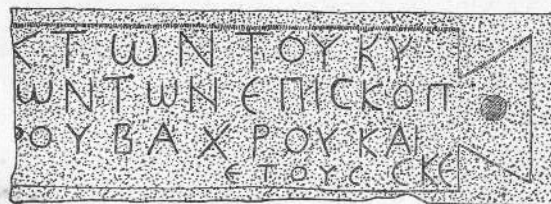
This Σουαιθ may be the same person as Σουαιδος in the preceding inscription.

IL-UMTĀ'ĪYEH.

37. LINTEL. 330 A.D. On a block built upside down into a modern wall which faces the courtyard of the complex of buildings immediately west of "Church No. 1"; cf. Div. II. A. 2, p. 92. Length 72 cm.; height 25½ cm. The inscription is on a dovetailed plate. Length of plate inside 59 cm.; height 21½ cm. A knob has been cut away from the dovetail. Height of letters 4–5 cm. Copied by Professor Littmann in 1905, and by Mr. Magie in 1909.



Inscr. 37.



Inscr. 37. Scale 1 : 10.

Ἐκτίσθη . . . ἐκ τῶν τοῦ Κυ[ρίου, ἐπιμελουμένων τῶν ἐπισκόπων . . .]ρου Βαχρου καὶ . . . ἔτους σκέ'.

[This was built] from the funds of the Lord [under the oversight] of the supervisors . . . son of Bachrus and . . . In the year 225. (330–331 A.D.).

Ἐκ τῶν τοῦ Κυρίου recalls the formulae ἐκ τῶν τοῦ κυρίου Διός Wad. 1879, and ἐκ τῶν τοῦ θεοῦ Wad. 1990; 2544, et cet.

Predominance of analogy would suggest the division . . . ὄντων ἐπισκοπ[ούντων τοῦ θεῖου] κ.τ.λ.; cf. Wad. 2173*b*; 2309; 2412*e*; 2412*f*. It is, however, difficult to establish a plausible connection of . . . ὄντων with what precedes.

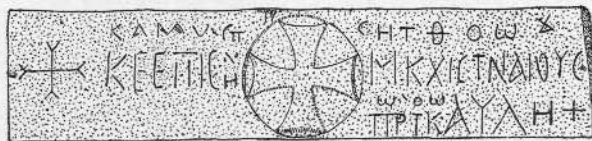
The function implied by the words ἐπίσκοπος and ἐπισκοπεῖν, encountered frequently in Syrian inscriptions (cf. beside those quoted above, Wad. 1911; 1989; 1990; 2298; 2310; *I.G.R.* III 1075), is clearly the supervision of architectural construction; cf. Clermont-Ganneau, *R.A.O.* II (1898), p. 67. Fossey, *B.C.H.* XIX (1895), p. 306 regards the ἐπίσκοποι as regular magistrates charged with the inspection of public works; so also Liebenam, *Röm. Städteverwaltung* p. 384, n. 2. However, inscriptions such as Wad. 2173*b*; 2309; 2310, in which a tribe or its delegates are spoken of as superintending the erection of a building, show that in certain cases, at least, we have to do with a temporary committee responsible for the construction of a certain building, not with a standing municipal board of inspectors or overseers; cf. also our nos. 220; 222.

Βαχρος, the common Arabic name *Bakr*, occurs also in an inscription from Ṭafhā, *A.A.E.S.* III 388.

38. LINTEL. On the lintel of a door leading to a courtyard which adjoins the ruins of "Church No. 1." Length 1.54 m.; height 35 cm. In the center is a sunken

disk containing a cross in relief; at the left there is an incised cross. Height of letters 5-12 cm. Copied by Professor Littmann, and by Mr. Magie in 1909.

Dussaud and Macler, *M.S.M.* p. 287, no. 144.



Inscr. 38. Scale 1:20.

Και(αμα)[ς] (ε)πι(α)ση Θ(ε)ς τῷ ΑΩ. Κ(υ)ριε επιση(μ)ηνον. Μ(νη)σθητι, Κ(υ)ριε Χ(ρ)ιστε(ε),
 ναισῶ σ(ου). Πρωτοκω(μη)του αλλη.

Kaiyām built to God, the Alpha (and) Omega. Lord, set the sign (i.e. the cross) upon (this place). Remember, Lord Christ, thy temple. (The) court of the chief of the village.

The copy of D. and M. shows no traces of letters above the central disk. *Line 1*: on the left of the disk ΚΑ.....ΑΠ; on the right ΕΗΤΩΟΥΥ. *Line 2*: on the left ΚΕΕΠΜΗ; on the right ΜΚΧΙΕΤΝΑΝΥΕ.

Line 1. According to Mr. Magie's copy the first letter at the right of the disk is ϵ , not ϵ . The following letters are plain; it would seem, therefore, that they must possess some cryptographic significance, as emendation is out of the question.

The interpretation proposed above assumes that, in deference to the feeling that prompted the frequent use of numerical cryptograms to shroud holy names from the profane gaze, an attempt was made to disguise the formula Θ(ε)ς τῷ Α (και) (τῷ) Ω by shifting the positions of the first two and the last two letters respectively. The cipher is, of course, rather obvious. See, however, no. 105, where an analogous transposition of letters is resorted to, although from superstitious rather than from religious motives. In the lower fields of the disk carved on the lintel which contains the well-known trilingual inscription from Zebed, a similar inversion of ΑΩ occurs; see the old facsimile in *Monatsberichte der Akad. d. Wiss. zu Berlin* (1881), (facing) p. 190, and the recent photograph in *Rivista degli Studi orientali* I (1908), (facing) p. 586.

If we may assume that Η did double duty, the six letters Η-Α are susceptible of a more occult interpretation. Excluding Τ, the sum of the numerical values represented by the letters $\eta + \theta + \omicron + \omega + \alpha$, 888 equals the total contained in the name Ιησοῦς. Τ would symbolize the cross as in the series ΤΙΗ expounded in the ninth chapter of Barnabas; see on this subject Traube, *Nomina Sacra*; Eb. Nestle, *Byz. Zeit.* xvii (1908), p. 481.

Our interpretation of επισημ. = επισημηνον is supported by *A.A.E.S.* III 44, where Mr. Prentice plausibly suggests that the form συμένου, *mark for thyself* (this place), refers concretely to the disk with inclosed cross which ornaments the center of the lintel.

The word αλλη, which happily is plain beyond all doubt, renders probable the inference that, in content, our inscription is of the same general type as Wad. 1997 and 2412 m, in both of which to the record of the building of a ναός a reference to an αλλη is appended.

The explanation of the letters preceding αλλη as a compendium for πρωτοκωμητου

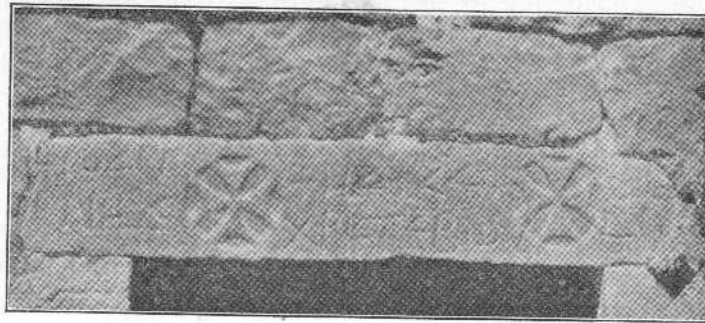
Faute de mieux we suggest the following interpretation of this perplexing inscription. We owe many suggestions to the kindness of Mr. Prentice.

we owe to Mr. Prentice. The word is probably to be read in an inscription from Raïfa, *B.C.H.* XXI (1897), p. 54, no. 54*b*, where Fossey restored $\pi\rho\sigma\tau[\acute{\iota}\kappa\tau\omega\rho]$ [χ]ώμ(ης).

The last line may well have been an addition of later date. We are inclined to believe that the lintel was transferred from its original position on a church to its present place.

39. LINTEL. On a lintel in a house — most of which is ancient — on the south side of the street which leads west from "Church No. 3"; cf. Div. II. A. 2, p. 92. The house is not far from the church and has a cross over the entrance. The inscription is on the north side of the courtyard and east of the entrance. The lintel is probably in situ. Length 1.56 m.; height 26 cm. On the face are two sunken disks, each containing a cross in relief. Height of letters $6\frac{1}{2}$ – $9\frac{1}{2}$ cm.

Dussaud and Macler, *M.S.M.* p. 286, no. 143.



Inscr. 39.

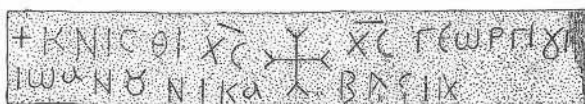


Inscr. 39. Scale 1 : 20.

Ἰωάννης. Ἡ δίκαι. (?) Χριστὲ βοῦθι.

The intent of the inscription is probably apotropaic; cf. *A.A.E.S.* III p. 20 ff. Perhaps we should read $\text{Μα}(ρ)\text{(ία)} \text{ καὶ Χριστῆ}$ in the middle of the inscription.

40. LINTEL. On a lintel over a door leading to a modern stable in the southern part of the town. The stable is near the small ruined chapel (Church No. 4, Div. II. A. 2, p. 93) which adjoins the Temple-Mosque on the north. Length 1.52 m.; height 25 cm. The inscription is upside down. In the center of the face is an incised cross. Height of letters, which are very shallow, $6\frac{1}{2}$ –10 cm.



Inscr. 40. Scale 1 : 20.

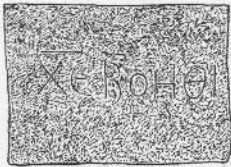
(Μ)νησθῆ Γεωργίου [κ(ε)] Ἰωάννου. Χ(ριστὸ)ς νικᾷ. Χ(ριστὸ)ς βασιλ[εύει].

Let the memory of George and John be preserved. Christ conquers. Christ is king.

The explanation of the first word as ΜΝΙΘΙ=μνησθῆ we owe to the kindness of Professor Brünnow. A syntactical parallel is μνησθῆ Μάρκου, Wad. 1886a.

The formula Χριστὸς βασιλεύει εἰς αἰῶνα is found in *A.A.E.S.* III 23.

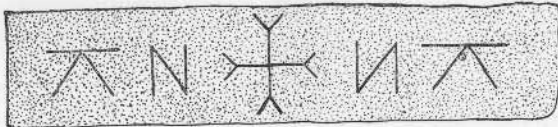
40¹. BLOCK. Supporting the lintel on which no. 40 is inscribed. Length 59 cm.; height 42¹/₂ cm. Surface rough; letters mere graffiti. Height of letters 7¹/₂–8¹/₂ cm. (0.6 cm.) Copied in 1909 by Messrs. Butler and Magie.



Χ(ριστ)ὸ β(α)σ(ι)λ(ε)υ(ει).

Inscr. 40¹. Scale 1:20.

41. CHURCH. On a lintel over a door in the north wall of "Church No. 4"; cf. Div. II. A. 2, p. 93. The stone faces on the courtyard next to the stable where no. 40 was found and is probably in situ. Length 1.46 m.; height 30 cm. In the center is an incised cross. Height of letters 12–14 cm.



Ν(ι)κ(ᾶ) (ὁ σταυρὸς) ν(ι)κ(ᾶ).

Inscr. 41. Scale 1:20.

A symbolical version of the common formula τὸ σημεῖον τοῦτο νικᾷ in bisymmetrical arrangement; cf. *A.A.E.S.* III 237, τοῦτο νικᾷ, with the cross painted beneath, and *A.A.E.S.* III 210; see also Div. III. B. 2, no. 958.

42. BLOCK. On a block built into a modern wall facing the street that leads to the east front of the "Temple-Mosque." The stone is near the second corner eastward from the mosque and is close to the ground. Length 66 cm.; height 38 cm.

Height of letters 5¹/₂–6¹/₂ cm.



Dussaud and Macler, *M.S.M.* p. 286, no. 142.

Ἄγαθὴ Τύχη.

Inscr. 42. Scale 1:20.

43. LINTEL. On the lintel of a ruined house in the southwest corner of the town; the stone faces east. Length 1.55 m.; height 19 cm. at left end, 20 cm. in the middle, and 15 cm. at the right end; thickness 37 cm. Letters deeply cut but uneven. Height of letters 5–8 cm. Copied by Mr. Butler.



...ινιος Σαβείνω Σαμινω Θεόδωρος Ουαβα[λλ]ου.

Inscr. 43. Scale 1:20.

... to Sabinus (son) of Samin (i.e. 'fat') Theodorus (son) of Wahballah.

The inscription is seemingly a fragment of a dedication, the block having been cut down and utilized as a lintel. Θεόδωρος is a translation of Wahballāh, 'Gift of God.'

44. CHURCH. On a lintel in situ in the diaconicum in the church near the north-eastern confines of the town ("Church No. 2"; cf. Div. II. A. 2, p. 92). Length 1.35 m.; height 32 cm. Height of letters 6–10 cm.

Schumacher, *Z.D.P.*–V. xx (1897), p. 142; Clermont-Ganneau, *R.A.O.* iv (1901), p. 161.



Inscr. 44. Scale 1 : 20.

Γερμανὸς ἑκδικος.

Schumacher's copy reads *ἑκδικου*. Our copy declares for *ἑκδικος*; cf. Clermont-Ganneau, *loc. cit.*

The *ἑκδικος πόλεως* or *defensor civitatis* was the local representative of the governor of the province and acted as judge in minor cases; cf. Wad. commentary to 628; P.-W. v, 2161.

45. STELE. On a stele found in the cemetery east of the town. The stone is upside down in the enclosure of a modern tomb in the middle of the western part of the cemetery and faces west. Height above the ground 71 cm.; width 35 cm. Face fairly well finished. The rows of letters are separated by incised lines. Height of letters 5–6½ cm.



Inscr. 45. Scale 1 : 10.

Οὐπίος Σεουῆρος οὐετρανὸς ζήσ[ας] ἔτη . . .

46. STELE. On a stele found in the same cemetery in the southeast corner. The slab is used as the end-stone of a Mohammedan tomb and faces west. Height 71 cm.; width 34 cm. Face half finished. The rows of letters are separated by incised lines. Height of letters 6½–9½ cm.



Inscr. 46. Scale 1 : 10.

Αβδαλλας Αιδαανου ἐτ(ῶν) ξε'.

i.e. 'Abdallah, son of 'Aidhān.

47. STELE. On a stele built into a Mohammedan tomb near the northwest corner of the same cemetery. The stone was found near no. 48 and faces west. Height 67 cm.; width 35 cm. Face rough. Height of letters, which are merely scratched on the stone, $5\frac{1}{2}$ -7 cm.



Λεόντιος έτων νη'.

Inscr. 47. Scale 1:10.

48. STELE. On a stele found near the northwestern corner of the same cemetery and not far from no. 47. It now serves as the end-stone of a modern tomb and faces west. Height 98 cm.; width $30\frac{1}{2}$ -36 cm. Top chipped at each side. Height of letters 8-12 cm.



Θαμα(μ)ρη Ουμανατ οέ'.

i.e. Tamar, mother of Awad.

Professor Littmann explains Ουμ-Ανατ as equivalent to *Umm-Awad*, comparing Θαμαρη μήτηρ) Πασιναθου on a stone from Umm idj-Djimâl to be published in Part 3 no. 493; cf. also Ρεβεκκά ή μήτηρ Μάννου, *Acad. des Ins. et B. L. Compt. Rend.* 1903, p. 485.

Inscr. 48.
Scale 1:20.

49. STELE. On a stele near the northeastern corner of the same cemetery. The stone is now used as a side-stone in a Mohammedan tomb and faces north. Height 1.06 m.; width 48 cm. Broken at upper left hand corner; face smooth at the top only.



[Σε]ουρο[ς] έτ(ων) κ'.

Inscr. 49. Scale 1:20.

49¹. STELE. On a stele used as the end-stone of a tomb situated at the southern edge of the same cemetery. Height 58 cm.; width 41¹/₂ cm. Broken at the top; face rough. Height of letters 6¹/₂-7 cm. Copied by Mr. Magie.



..... α[ν]ο[ς] Ζ(η)νοδ[όρου].

Inscr. 49¹. Scale 1 : 10.

50. STELE. On a crude stele built into a ruined modern wall south of the Temple-Mosque. Height of finished surface 38 cm.; width of stone 34 cm. Height of letters 8-10 cm. Copied by Mr. Butler.



Σεουῖρα.

Inscr. 50.
Scale 1 : 20.

UMM IS-SURAB.

51. CHURCH. 489 A.D.(?) On the lintel of the main west portal of the principal church of the town (Church of SS. Sergius and Bacchus, Div. II. A. 2, p. 95 ff.). The block is in situ. Length 2.49 m.; height 32¹/₂ cm. The main mid-section of the stone is raised in relief above the two end sections, perhaps in imitation of a sarcophagus. Each end-section contained originally a cross in relief with small knobs in the angles; the left end has been mutilated. The inscription is on a sunken dovetailed plate in the mid-section. Length of frame (inside) 1.23 m.; height 23 cm. Height of letters 4-5 cm.

Dussaud and Macler, *M.S.M.* p. 286, no. 141.



Inscr. 51. Scale 1 : 20.

Κ(ύριε) φ(ύλαξον)· (Α)μερας και Κῦρος υἱοὶ Οὐλπιανο(ῦ) [ἐξετέλεσαν (or a like word) σὺν] (Θε)ῶ τοῦ ἁγίου Σεργίου και [τ]οῦ ἁγίου Βάχχου τότε τὸ μνημεῖον] Γορπ(ιαίου) εκ' ἐν [ἐ]τι τπθ'(?).

Lord, guard (us)! Ameras and Cyrus, sons of Ulpianus, [completed with the help of] God this memorial of Saint Sergius and of Saint Bacchus (in the month) Gorpiacus the 25th, in (the) year 384(?) (Sept. 489 A.D.).

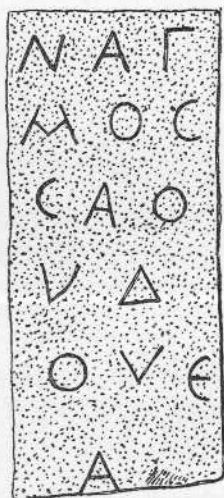
Dussaud and Macler deciphered only the last few letters of this inscription, hence their copy does not help to supply the missing words.

The restoration of the first half of line 1 is problematical. However a name is evidently to be supplied before *και*. The name *Αμερασ* would be a variant of the common form *Αμερος*.

For the formula *σὺν Θεῷ* see *A.A.E.S.* III 305; 306; 342. The cult of SS. Sergius and Bacchus was widely disseminated in the East; see Wad. commentary to 1915.

The words *μνημα* and *μνημεῖον*, of course, are usually applied to tombs. If our restoration of the inscription is correct, we should infer that the church was intended as a memorial, an elaborate cenotaph, as it were; or possibly sacred relics of the saints may have been preserved there; cf. *A.A.E.S.* III 437a. The lintel was carved to imitate a sarcophagus in order to emphasize the memorial character of the edifice.

52. STELE. On a stele found in a small paved space, southeast of the ruins of the town. The area was probably made by the Mohammedans as a place of prayer; it is too small for a threshing-floor. Nos. 52-55 are embedded face up in the pavement. Height of slab 63-65 cm.; width 28 cm. Height of letters 6-9 cm.



Ναγμος Σαουδου ἐ[τ(ῶν)] α. . .

i.e. Nagm, son of Sa'ūd (perhaps Sa'ūd or Sa'ūd). The second name occurs in Wad. 2070 d; 2170; 2236; 2516.

Inscr. 52. Scale 1:10.

53. STELE. On a stele in the same area. Height 36-42 cm.; width 35 cm. Height of letters, which are deep and well cut, 6½-8 cm.



Αννηλος Βορκαι[ιος].

Αννηλος, Arabic Hann'el, is not uncommon in the Ḥaurān. Βορκαιος, Arabic Barḳai, is found in Wad. 2016 and in V.A.S. p. 204, no. 94.

Inscr. 53. Scale 1:10.



54. STELE. On a stele in the same area. Height 52 cm.; width $32\frac{1}{3}$ cm. The stone is rounded at the top and the face is divided into bands by incised lines. Height of letters $4-5\frac{1}{2}$ cm.

Θάρσι Γαδουαθη ἐτ(ῶν) ν'.

Γαδουαθη is the Arabic *Ghadwat* or *Ghadūwat*. It occurs also in no. 133 (Γαδευαθη) and in no. 135.

Inscr. 54. Scale 1 : 10.



55. STELE. On a stele in the same area. Height 48 cm.; width 28 cm. The slab is rounded at the top and the face is divided into bands by incised lines. Height of letters $4-4\frac{1}{2}$ cm.

Θάρσι Γοφεναθη ἔτη ιθ'

Γοφεναθη is the equivalent of the Arabic *Gufainat*.

Inscr. 55. Scale 1 : 10.

BURD.

56. STELE. On a stele now used as a roofing slab in a stable belonging to a complex of buildings in the extreme northern part of the ruins. The foundations, the walls, and the arches of this stable are ancient; the roofing is probably mediaeval. Height of stone about 95 cm.; width about 20 cm. The inscription faces downward and the first line is partly hidden by other stones.



Mordtmann, *Arch.-Epig. Mitth.* VIII (1884), p. 187, no. 19; Clermont-Ganneau, *R.A.O.* I (1888), p. 15, no. 20; *R.A.O.* VII (1906), p. 239.

[Γ]άλβας ἑ κα[ι] Γολανης Αβδαλγου.

Galba, who (is) also (called) Gaulān, (son) of 'Abd-al-Gā'.

Lines 1-2: ΙΑΛΒΑΚΟΚΑ Mordt. Line 3: ΓΟΛΑ Mordt.

In our copy the name Γολανης is plain. The conjecture Ολ[β]ανης, made by M. Clermont-Ganneau, *R.A.O.* VII (1906), p. 239, is, therefore, not confirmed. The name of the father, probably from a nominative Αβδαλγας, is interpreted by Clermont-Ganneau as 'Servant of the god Alga or Elga (?)'; *R.A.* V (1885), p. 63. Cf. Μαθγα below in no. 512.

Inscr. 56. Scale 1 : 10.

IL-BEZÂYIZ.

57. STELE. On a stele found lying near the road to Boşra, two minutes' walk from Kôm il-Bezâyiz, a low hill covered with ruins which lies north-east of il-Bezâyiz. Height of stone 65-79 cm.; width 44-45 cm. The slab is rounded at the top. The upper part of the face is half finished. Height of letters $5\frac{1}{2}$ -9 cm.



Φασηῆλη Σεουήρου ἐτ(ῶν) ξε΄.

The name *Fasai'el* is variously transliterated; cf. no. 210.

Inscr. 57. Scale 1:20.

ID-DÊR.

58. BLOCK. On a block in the north wall of the monastery enclosure. The wall was probably rebuilt in Mohammedan times; see Div. II. A. 2; III. 81. Height of stone 80-81 cm.; width 28 cm.; thickness, as nearly as could be determined, 30 cm.; hence the stone is not a stele, but probably the die of an altar. Height of letters varies from $5\frac{1}{2}$ cm. to 15 cm.: l. 1, T 7 cm., V 15 cm.; l. 2 and 4, $9\frac{1}{2}$ -10 cm.; l. 3, C $9\frac{1}{2}$ cm.; A 12 cm.; l. 5, Θ $7\frac{1}{2}$ cm., ο $5\frac{1}{2}$ cm., V 10 cm.



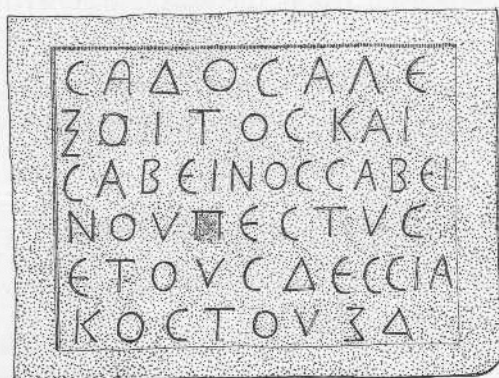
Τύχη Σαμεθου.

On the connection of the name Σαμεθος, Arabic *Shāmit*, with the verb *shamata*, i.e. to say 'God bless you', see *A.A.E.S.* III, commentary on no. 427.

Inscr. 58.
Scale 1:20.

KHURAIYIB.

59. BLOCK. 569 A.D. On a stone built into the wall of a mediaeval building, probably a mosque enclosure, in the eastern part of the ruins. Height 48 cm.; width 65 cm. The inscription is cut on a sunken plate 40 cm. high and 54 cm. wide. Height of letters $5-6\frac{1}{2}$ cm. ($\xi 7\frac{1}{2}$ cm.).



Σαδος Ἀλέξιοτος καὶ Σαβεῖνος Σαβεῖνου πιστός.
Ἔτους δεσσακοστοῦ ἕθ' (569 A.D.).

The Greek of the inscription shows more than a trace of barbarism. Ἀλέξιοτος is apparently for Ἀλέξιδος; πιστός would seem to be a blunder for the

epithet πιστοί. Δεσσακοστοῦ is perhaps an attempt at τεσσαρακοσιοστοῦ. Confusion with τεσσαρακοστός and false analogy with τριακοστός inspired the mistake. In a similar fashion the date is partly written out in other inscriptions found by the Princeton Expeditions; *A.A.E.S.* III 72, *P.A.E.S.* III. B. 4, 1080-1082.

Inscr. 59. Scale 1:10.

SEBSEBEH.

60. STELE.



On a stele found in the débris of the wall, north of the *birkeh* or reservoir. The slab is broken at the top. Height 41-47 cm.; width 28 $\frac{1}{2}$ cm. Above the inscription is an incised line 5 $\frac{1}{2}$ cm. below the top of the stone. Height of letters 5 $\frac{1}{2}$ -9 $\frac{1}{2}$ cm.

[Σ]αμασαιος Σεουήρου

We have restored ς at the beginning of the inscription although it is possible that there is here a natural hole in the stone. The name *Σαμασαιος*, Arabic *Sham(a)sai*, occurs also in the forms *Σαμσεος*, Wad. 2007 = *C.I.G.* 4642, and *Σαμσαιος*, Wad. 2557c; Fossey, *B.C.H.* XXI (1897), p. 64, no. 75.

Inscr. 60. Scale 1 : 10.

ŞMÂD.

61. LINTEL. 327 A.D. On the lintel of a doorway leading to a modern courtyard in the northern part of the village. Length 1.56 m.; height 26 cm. On the face of the stone are three crosses which were incised some time after the inscription was cut. Height of letters 4-8 cm.



Ἐκ προνοίας Σεος Ἡρανοῦ καὶ Σεου[Σ] Γηοῦ ἔτο[Σ] σαβ'.

By provision, *Shai*^c (son) of *Hairān* (or *Khairān*) and *Severus* (son) of *Ghiyai* (for *Ghuwai*). In the year 222 (327 A.D.).

Inscr. 61. Scale 1 : 20.

Γηος is new in Greek inscriptions. *Ἡρανης* is the same as the frequently occurring *Λιρανης*.

62. ALTAR (?) 385 A.D. Now used as a pier carrying the two main arches of the Mosque. Height above pavement 81 $\frac{1}{2}$ cm.; width at top 40 cm., at base 33 cm. The cap is composed of a bevelled face 13 cm. high and a band 4 cm. high. The base is concealed by the pavement. Height of letters 3 $\frac{1}{2}$ -7 cm.



Εὐτύχ(η) σύ. Ἐπὶ (Α)δου (Σ)εουήρου καὶ Ἀζιζου Ἀνηλου ἔτι σπ'.

Good luck be thine! Under 'Ad(d) (or °Ad(d), (son) of Severus, and °Aziz, (son) of Hann'el, in the year 280 (385 A.D.).

The reading of the first two lines is somewhat doubtful. Possibly the character at the end of the second line is the vestige of a leaf-ornament. If so, we must read *Εὐτύχης*. We are inclined, however, to see on the monument a formula of a type common on tomb altars (*εὐτύχη* for *εὐτύχει*); cf. e.g. *C.I.G.* 4346 *εὐτύχει Πάγασι*; Wad. 2491 explained by Clermont-Ganneau, *R.A.O.* IV (1901), p. 131, as *εὐτυχ(ῶς) καὶ σύ*.

Inscr. 62. Scale 1 : 10.

63. STELE. Used as a roof-beam in a modern house situated in the northwestern part of the village. The stone lies face down. No measurements could be taken.



Inscr. 63.

Ἀσμανη Πρείσκου ἐτ(ῶν) ιε΄.

Ἀσμανη may be the equivalent of the Arabic *‘Aṣmān* or *‘Asman*.

64. STELE. Built into a Mohammedan tomb in the courtyard of the Welī il-Musellim in the northeastern part of the town. Height 28 cm.; width 25 cm. Face half finished. Height of letters 4–8 cm.



Inscr. 64. Scale 1:10.

Ἐνθάδε κ(εῖται) Ἀλασσας Ζ

Ἀλασσας is probably equivalent to Arabic *Khalasa*. Ζ may be the beginning of *ζήσας*.

65. STELE. Now used as a step in a staircase in a modern courtyard near the middle of the village. The stone is broken at both ends. Height 41 cm. Height of letters 7–8 cm.



Inscr. 65. Scale 1:10.

. . . . ο[ς] Καειμο[υ] ἐτ(ῶν)

Καειμος is probably the same name as *Καιμος*, Arabic *Kaiyām*, which occurs frequently in Syrian inscriptions.

IS-SUMMĀKIYĀT.

66. BOUNDARY-STONE. On a stone found partly buried in a modern courtyard in the eastern section of the town, on the south side, not far from no. 95. The stone is naturally smooth and is somewhat curved; it resembles the larger lava stones in the



Black-stone Desert. Height above the ground 57 cm.; width 47 cm. Height of letters 6-6½ cm.

Κόμης Ρεμμωνα πόθ(ε)s ζκ.

From the village of Remmona 7020 feet.

Inscr. 66. Scale 1:10.

67. BLOCK. On a stone built into the wall of the courtyard of the modern house known as *bêt il-Khûri*, in the western section of the town. The surface of the stone is fairly smooth. Height 30-34 cm.; width at top 77 cm.; at base 75 cm. Height of letters 5½-8 cm.



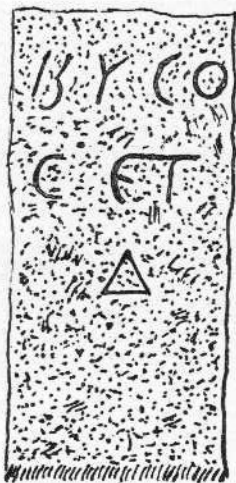
Μνησθῆ Αυσαλλας, ὅπου ἂν ᾖ.

May 'Aus-allāh be remembered, wheresoever he may be!

Inscr. 67. Scale 1:20.

The formula is common in Syrian inscriptions. The person commemorated may have been the builder, as in the inscription from the inn at Dêr Sim'ân, *A.A.E.S.* III 121, or a stone cutter; see *A.A.E.S.* III 336 and Wad. 2464.

68. STELE. Found in the cemetery north of the eastern section of the town. The slab is now used as the end-stone in a modern tomb near the stone fence and faces west. Height above the ground 61 cm.; width 21 cm. The face is rough. Height of letters 7-11 cm.

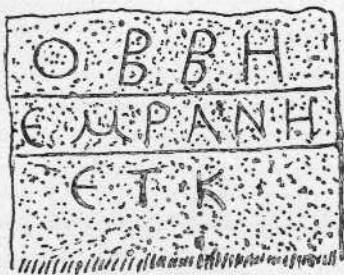


Βύσος ἑτ(ῶν) δ'.

Βύσος, for Βύσσος, 'linen', is probably the name of a girl, since names derived from articles of wearing apparel were frequently given to girls by the Semites. For examples of an analogous practice in Greek, cf. Bechtel, *Die Attischen Frauennamen*, p. 117.

Inscr. 68. Scale 1:10.

69. STELE. On a stele built into a modern tomb in the same cemetery. Height



Inscr. 69. Scale 1:10.

no. 89. Εμρανη is probably an error for Εμρανου, i.e. *Imrān*, a common Arabic name.

above the ground 33 cm.; width 44 cm. The face is half finished and is divided by two incised lines into three horizontal bands of unequal width. Height of letters $5\frac{1}{2}$ –8 cm.

Οββη Εμρανη ἐτ(ῶν) κ'.

The name Οββη, Arabic *Hubb*, occurs as a feminine name in *M.S.M.* p. 264, no. 72 = *I.G.R.* III 1267, and in our

70. STELE. Now used as the end-stone of a modern tomb in the same cemetery.



Inscr. 70. Scale 1:10.

The stone faces west. Height above the ground 52 cm.; width 36 cm. The face is rough. Height of letters 5–7 cm.

[Μ]ολ[ε]μος(?) ἐτ(ῶν) κβ'

The copy seems to read Νολεμος, but we can find no other instance of the name. Μολεμος, Arabic *Muhlim*, occurs in Wad. 1969 and 1978 = *I.G.R.* III 1299 and 1300; also in inscriptions from Umm idj-Djimāl, e.g. nos. 305 and 360 below. The last two letters of the first line are possibly to be regarded as a ligature; we might read, therefore, Μονεμος, i.e. *Mun'im*, also written frequently Μονιμος; see Chabot's Index to Wad.

71. STELE. Found built into a modern tomb in the same cemetery. Height above the ground 38 cm.; width 42 cm. The face is rough. Height of letters 6–8½ cm.



Inscr. 71. Scale 1:10.

Αρου[α]δε Αυδαδου ἐτ(ῶν) λ'.

Αρουαδη, Arabic *Arwad*, occurs as a feminine name in an inscription from Nawā, *M.S.M.* p. 297, no. 172. For the name Αυδαδος, Arabic *Audad*, see *M.S.M.* p. 98 and p. 285, no. 136.

72. STELE. Now used as the end-stone of a modern tomb in the same cemetery. Height above the ground 48–62 cm.; width 29 cm. The upper part of the stone has been defaced and the whole surface is rough. Height of letters 6–9 cm.



Inscr. 72. Scale 1 : 10.

Νεσῆ Θ[αίμ]ου ἐτ(ών) εκ'.

Νεσῆ, Semitic *Nesē*, occurs as a masculine name in an inscription from Palmyra, Wad. 2589 = *I.G.R.* III 1052. The genitive Νεσῆ, from Νεσῆς, is found in *C.I.G.* 4478 = Wad. 2578 and in *I.G.R.* III 1056, I. Θάιμος, Arabic *Taim*, is a well known name.

73. STELE. On a fragment of a stele found in the same cemetery. Height 33-37 cm.; width at top 31 cm.; at base 22 cm. The face is rough. Height of letters $5\frac{1}{2}$ - $7\frac{1}{2}$ cm.



Inscr. 73. Scale 1 : 10.

Οσευδαθη Σαλμ[ανου] or Σαλμ[ου].

Οσευδαθη, Arabic *Usaidat*, may be compared with Ὀσεδ[ά]θη, restored by Allen in an inscription from Boṣra, *Am. J. Philol.* VI (1885), p. 208, no. 42. Σαλμανος, Arabic *Salman*, found also as Σαλαμανος, Σαλαμανης, Σελαμανης et al., is very common in Syrian inscriptions. Σαλμης is also frequently found.

74. STELE. On a stele found in the same cemetery. Height 73-78 cm.; width 31 cm. The face is rough. The letters are very indistinct. Height of letters 5-7 cm.

Inscr. 74.
Scale 1 : 20.

Perhaps Κεακκος Ενεθου ἐτ(ών) <ετ> κε'.

We have found no other instance of the name Κεακκος. Perhaps we should read Βεακκος and take this to be a transliteration of the Arabic *Bihakkih(i)* 'in his right'; cf. the names beginning with *bi* 'in' *A.A.E.S.* IV, p. 126. The form Ενετου occurs in Wad. 2612.

75. STELE. Found standing upright in the ground near a modern tomb in the same cemetery. It was removed by the members of the Expedition for the purpose



Inscr. 75. Scale 1 : 10.

of measurement and was then restored to its position. Height 49-51 cm.; width 25 cm. The face is half finished. Height of letters, ll. 1 and 2, $3\frac{1}{2}$ -6 cm., ll. 3 and 4, $7\frac{1}{2}$ -8 cm.

Ονηναθη ἐτ(ῶν) ο'.

Ονηναθη, Arabic *Hunainat*, is probably the same as Ουναιναθη, Wad. 2070 o. The form Οναιναθη occurs in an inscription from Brāk, R.B. VII (1898), p. 100, no. 8.

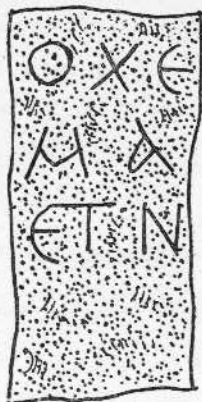
76. STELE. Found lying in a pile of stones in the same cemetery. Height 46-63 cm.; width 27 cm. The face is rough. Height of letters $6\frac{1}{2}$ -9 cm.

Inscr. 76.
Scale 1 : 20.

Ροδηναθη Οτασσου ἐτ(ῶν)

Ροδηναθη, Arabic *Rudainat*, may be connected with 'Ροδενα M.S.M. p. 284, no. 134, and Ραδναθη M.S.M. p. 282, no. 123. Οτασσος, Arabic 'Oṭās, is found in Wad. 2070 c = M.S.M. p. 294, no. 165 = I.G.R. III 1285, and in Wad. 2226. Another name from the same root is Οταισσος; cf. Wad. 1984; 2017 = I.G.R. III 1306.

77. STELE. Found lying next to no. 76. Height 50-52 cm.; width 25 cm. The face is rough. Height of letters $5\frac{1}{2}$ -8 cm.

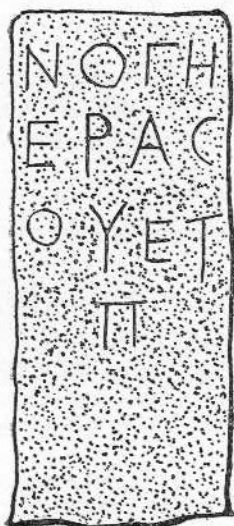


Οχεμα ἐτ(ῶν) ν'.

The name is probably the equivalent of the Arabic *Ukaima*. We know of no other instance of the name in Greek inscriptions.

Inscr. 77. Scale 1 : 10.

78. STELE. Found lying on the ground east of the eastern section of the town and a little to the southeast of the cemetery. Height 66-69 cm.; width 28 cm. Height of letters $6\frac{1}{2}$ -10 cm.



Νογη Ερασσο ἐτ(ών) π'.

Νογη, Arabic *Nugai*, does not occur elsewhere in Greek inscriptions. "Ερασσος is the equivalent of the Arabic *Ahras*, *Ahrash*, or *Ar'as*. It is also a Greek name; cf. Paus. x, 9, 5 and 6.

Inscr. 78. Scale 1:10.

79. STELE. Found lying on the ground near no. 78. Height 90 cm.; width at top 32 cm., at bottom 28 cm. The face is rough. Height of letters $7\frac{1}{2}$ -10 cm.



Dussaud and Macler, *M.S.M.* p. 286, no. 139.

Σοχη Νοθνου ἐτ(ών) λ'.

Σοχη is to be connected with Semitic *Sukai*. For Νοθνου, Semitic *Nutn* (?), D. and M. read ΝΟΕΝΥ, which may correspond to an Arabic *Nuwain*. We have found no example of either name in Greek inscriptions.

Inscr. 79.
Scale 1:20.

80. STELE. Found lying on the ground near a fence which encloses a field east of the eastern section of the town and south of the cemetery. Height 69 cm.; width 27 cm. The face is rough. Height of letters $5-7\frac{1}{2}$ cm.



Μοσεχα Ιαλοδου ἐτω[ν] μ'.

Μοσεχα is probably equivalent to Arabic *Musaika*. For Ιαλοδου, Arabic *Yakhlud*, see no. 19.

Inscr. 80. Scale 1:10.

81. STELE. Found lying on the ground a short distance north of no. 80. Height 62 cm.; width $23\frac{1}{2}$ cm. The face is very rough. Height of letters $5-7\frac{1}{2}$ cm.



Ωλεσο; Ωλεσου ετη μ'.

The name is probably the Greek equivalent of the Arabic *Khālis* (or perhaps *Khulaiṣ*).

Inscr. 81. Scale 1:10.

82. STELE. Found in a fence near no. 81. Height 91 cm.; width 20-26 cm. The face is rough. Height of letters, which are merely scratched on the stone, $4\frac{1}{2}-9$ cm.



Dussaud and Macler, *M.S.M.* p. 285, no. 138.

Βορκου Οβεδου ετ(δν) ν'.

The first name, *Βορκος*, i.e. *Bark*, was not deciphered by D. and M. The name is not found elsewhere in Greek inscriptions, as far as we know; it suggests the Arabic *bark*, 'lightning', and the Punic surname *Barkas*; cf. *A.A.E.S.* III 3. *Οβεδος*, °*Ubaid*, occurs in several inscriptions from the

Inscr. 82. Scale 1:20.

Ḥaurān; cf. Wad. 1977; 1984c; *V.A.S.* p. 167, no. 134; *M.S.M.* p. 265, no. 74; our no. 92.

83. STELE. On a stele broken into two fragments, found near each other and not far from no. 81. Height of whole slab 60 cm.; width 37 cm. Height of upper fragment 31 cm. on the left, 29 cm. on the right; height of lower fragment 29 cm. on the left, 31 cm. on the right. The face is fairly well finished. Height of letters 5-7 cm.



Σουεμαθε (Σ)αβινος.

Ḥunaimat, (daughter of) *Sabinus*.

The name *Σουεμαθη* does not seem to occur elsewhere in Greek inscriptions.

Inscr. 83. Scale 1:10.

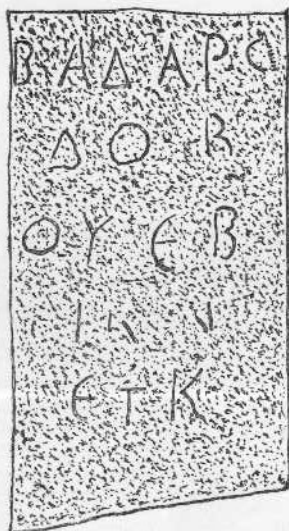


Inscr. 87. Scale 1:10.

87. STELE. Found lying in a stone fence directly north of no. 86. Height 68-76 cm.; width 36 cm. The face is rough. Height of letters $5\frac{1}{2}$ -11 cm.

Βορειος Ευ[ρα]νου ἐτ(ῶν) λ'.

Βορειος is the equivalent of the Arabic *Borai'*. On Ευρανος see no. 69.



Inscr. 88. Scale 1:10.

88. STELE. Found lying on the ground directly north of no. 87. Height 63-69 cm.; width 37 cm. The face of the stone is rough and the letters are mere shallow scratches. Height of letters $7\frac{1}{2}$ -9 cm.

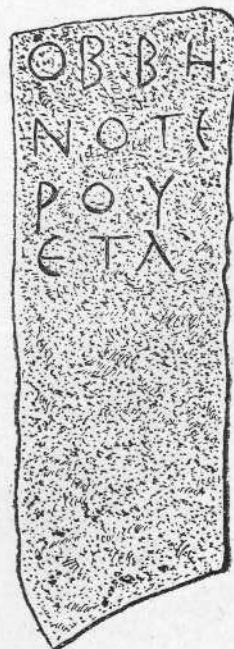
Βαδαρου[ς] Δο[ε]βου ἐβι[ω]σα(Ψ) ἐτ(η) κ'.

Βαδαρος, also written Βαδρος, Arabic *Badar*, is a common name in Syria. Δοεβος, Arabic *Dhu'aib*, occurs also in *V.A.S.* p. 200, no. 84.

89. STELE. Found lying on a stone fence near the ancient cemetery west of the western section of the town. Height 75-83 cm.; width 25-30 cm. The face is rough. Height of letters $5\frac{1}{2}$ -8 cm.

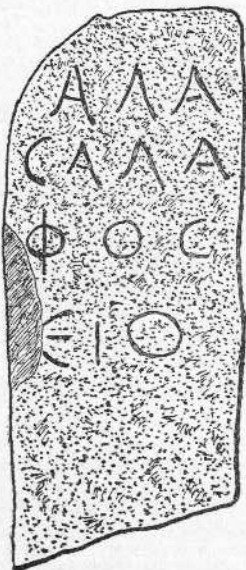
Οββη Νοτερου ἐτ(ῶν) λ'.

On the name Οββη see no. 69. Νοτερος is Arabic *Nuthair*.



Inscr. 89. Scale 1:10.

90. STELE. Found lying on the ground in the cemetery west of the western section of the town. Height 56-65 cm.; width 28-31 cm. The face is rough. Height of letters $5\frac{1}{2}$ - $7\frac{1}{2}$ cm.



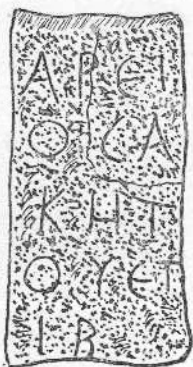
Αλας Αλαφος ἐ(τ)(ῶν) θ'.

i.e. Khala, (diminutive of Khalaf), (son) of Khalaf.

A genitive Αλα occurs in an inscription from Palmyra, Wad. 2589 = *I.G.R.* III 1052. Αλαφος occurs also in no. 191.

Inscr. 90. Scale 1:10.

91. STELE. Found lying on the ground near a stone fence in the same cemetery. Height 46 cm.; width 22-25 cm. The face is rough and was overgrown with lichen which was hard to remove. The letters, however, are certain. Height of letters 5-7 cm.



Ἄρειος Ακητου ἐ(τ)(ῶν) ιβ'.

i.e. Arius, (son) of Akēt(?)

Inscr. 91. Scale 1:10.

92. STELE. Found lying on the ground by a stone fence near the same cemetery. Height 43-45 cm.; width 29-31 cm. The face is rough. Height of letters $7-8\frac{1}{2}$ cm.



Οβ:βόθη Οβεδ ἐ(τ)(ῶν) ν'.

i.e. Hubaibat, (daughter) of °Ubaid.

For the latter name see no. 82.

Inscr. 92. Scale 1:10.

93. STELE. Found southwest of the western section of the town, and a little to



Inscr. 93. Scale 1 : 10.

the south of the western cemetery. The stone was lying on its side over the foundations of a well finished tomb which had been partly excavated. Height $70\frac{1}{2}$ - $71\frac{1}{2}$ cm.; width $29\frac{1}{2}$ cm. The face is fairly well finished. Height of letters $5\frac{1}{2}$ - 11 cm.

Οαρεταθος Σαιηλου ἐτ(ῶν) κς'.

The Arabic originals of the names are *Wartat* (?) and *Shai'el*. The Nabataean letters at the bottom are best read שיעל i.e. *Shai'el*, and they presumably indicate that the father erected the stone.

94. STELE. Found embedded in the pavement near the hearth in a very small Mohammedan house on the north side of the western section of the town. Height 56 cm.; width 17 cm. The face is badly weathered and the inscription, which is almost obliterated, was likewise copied under difficulties because of poor light and the smoke which filled the room. Height of letters 5-6 cm.



Inscr. 94. Scale 1 : 10.

Χασετος [ε]τ(ῶν) ς'.

Χασετος, Arabic *Kāsīt*, is a well known name; cf. Chabot's Index to Wad.; *A.A.E.S.* III 425; our no. 136.

95. STELE. Found in a heap of stones in a modern courtyard on the south side of the eastern section of the town. Height 51 cm.; width 28 cm. The face is rough. Height of letters $7\frac{1}{2}$ - $9\frac{1}{2}$ cm.



Inscr. 95. Scale 1 : 10.

Ομαβι ἐτ(ῶν) ιθ'.

Ομαβι is the Arabic *Umm-abi*, i.e. "grandmother." We should expect Ομαβια, *Umm-abihā*; cf. Nöldeke, *Beitr. zur semit. Sprachwissenschaft*, p. 94. We may compare the use in Greek of names derived from family relationships, especially *Νίννιον*, from *Νίννη*, "grandmother," or "mother-in-law"; cf. Bechtel, *Att. Frauennamen*, p. 66.

96. STELE. Found in the eastern section of the town in the house of a Christian named Šabbāḥ Abū Farāḥ. The stone is used as a roof-slab and is set face down on the beams by which the ends of the face are concealed. The face is blackened by smoke. Height of visible portion 95 cm.; width 29 cm. The inscribed part of the stone is highly finished and the letters are well carved. In fact the Expedition found no stele at is-Summākīyât as good as this specimen. The rows of letters are separated by incised lines. Height of letters 8–8½ cm.

Dussaud and Macler, *M.S.M.* p. 285, no. 135.



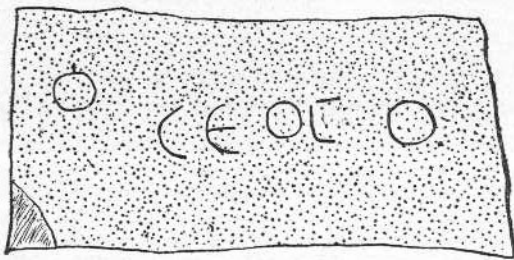
Ἀννιανὸς Εμρανοῦ ἐτ(ῶν) κ'.
Annianus (son) of Imran.

The copy of D. and M. reads ἈΝΟΒΑΝΟC, restored tentatively as Ἀν[σ[βι]ανός. Clermont-Ganneau, *R.A.O.* v (1903), p. 386, taking exception to the name Ἀνοβιανός, proposed to read Φλωριανός or a similar Roman name. Our copy thus justifies at least the spirit of M. Clermont-Ganneau's conjecture. The name Ἀννιανός occurs in other inscriptions from Syria; see Wad. 1959; *I.G.R.* III 1094 = *A.A.E.S.* III 358. On Εμρανος cf. no. 69.

Inscr. 96.
Scale 1: 20.

SIMDJ.

97. LINTEL. Over a doorway leading to a courtyard in the southwestern part of the town. Height 33 cm.; length 62–67 cm.



Σεος.

Inscr. 97. Scale 1: 10.

Before and after the name are round holes in the stone. The door doubtless gave access to a house or a shop; cf. the lintel from Medjdel, no. 171, reading Σεου κ(ῆ) Μανου, i.e. *(house) of Shai and Man.*

98. STELE. Embedded in the pavement in front of a house situated near the northeast corner of the large tower in the western part of the town. Height 85 cm.; width 30 cm. The face is half finished. Height of letters 6–10½ cm.



Ἀζίζος Θθρου ἐτ(ῶν) ι[η'](?)

Ἀζίζος, Arabic Ḥazīz, we have met already in no. 62. It is a common name. Θθρος is the equivalent of the Arabic *Witr*. Perhaps we should read Ο[ι]θρου. The form Ουθρου is found in no. 117.

Inscr. 98.
Scale 1: 20.

99. STELE. Projecting from the wall of a small courtyard, south of no. 98. Only the portion projecting could be measured. Height 42 cm.; width 25 cm. The face is rough. Height of letters 7-8 cm.

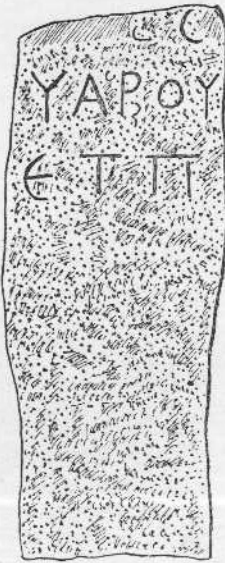


Possibly Σηο[ς] Οτοσσατ ἐ(τῶν) π'.

Σηος is the same as Σεος, *Shai'*; cf. nos. 61 and 97. The form Οτοσσατ is very doubtful; we should perhaps read Οβοσσατ, a name which would be akin to Οβαισατος, *'Obaishat*, a common Safaitic name; cf. Wad. 2364 = *I.G.R.* III 1243 = *A.A.E.S.* III 427b.

Inscr. 99. Scale 1:10.

100. STELE. The stone now forms part of a manger in the courtyard of a modern house in the southern part of the town. Height 74 cm.; width 25-30 cm. The face is rough. Height of letters $4\frac{3}{4}$ -9 cm.



...ς Ουαβου ἐ(τῶν) π'.

The name *Wahb*, 'gift', is very common in compounds. The simple form occurs also in Wad. 2245.

Inscr. 100. Scale 1:10.

101. STELE. Found] in situ in the cemetery east of the group of houses known as *Dër Simdj*. Height above the ground 53 cm.; width 30 cm. There is a rude zigzag ornamentation running from an incised horizontal line above the inscription. Another incised horizontal line separates the third and the fourth lines. Height of letters 6-9 cm.



Dussaud and Macler, *M.S.M.* p. 279, no. 114.

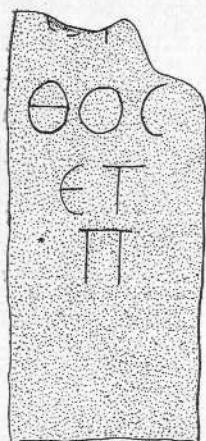
Ῥεεφαθη Γλαύκου ἐ(τῶν) π'.

The first name is probably the equivalent of the Arabic *Ru'aifat*. D. and M. propose to connect it with *Ῥεεφαθη* Wad. 2488 = *I.G.R.* III 1158. Glaucus was presumably a Greek who settled in Arabia and gave his children Arabic names; cf. no. 23a.

Inscr. 101. Scale 1:10.

UMM IS-SNÊNEH.

102. STELE. Found in the débris near the middle of the ruin. The top is broken off. Height at left edge 56 cm., at right 48 cm. The face is rough. Height of letters 6–7 cm.



....θος ἐτ(ῶν) π'.

Inscr. 102. Scale 1:10.

ṬISIYEH.

103. STELE. Found in the ceiling of the house of Yûsif il-Hindî in the southwestern part of the town. The stone is used as a roof-slab and is much blackened by smoke. Height could not be ascertained; width 34 cm. Height of letters 4–5½ cm.



Σακα[ρ]ῆς Γουσαμου μετὰ πρεσβίαν εἰς Ῥώμην τέθνηκεν ἐτῶν σ'.

Sakar, (son) of Gusham, after his embassy to Rome, died (at the age) of seventy years.

The name Γουσαμος is found in two inscriptions from il-Ghâriyeh, *M.S.M.* p. 271, no. 91, and p. 275, no. 104 = our no. 199. It is the same as *Geshem* (Γῆσαμ), *Neh.* II, 19; VI, 1.

Line 4. πρεσβίαν: other examples of the assimilation of σ to a following sonant are κόζμω, *Wad.* 2413 b = *I.G.R.* III 1111; cf. Clermont-Ganneau, *R.A.O.* VII (1906), p. 214; ζβέσαι, *Mon. Ancyr.* XVII 18, chap. 34.

Line 6. Ῥώμη: the case is doubtless due to the fact that in Arabic the prepositions 'in' and 'into' are not distinguished.

The mission to Rome was evidently the acme of the Arab's career; cf. an honorary sepulchral inscription from Aphrodisias (*Rev. des Étud. Grec.* XIX (1906), p. 124 = *Ann. Ep.* 1907, no. 34), in which special mention is likewise accorded to an embassy to Rome: Ἐρμίαν . . . τελέσαντα δὲ καὶ πρεσβείας ἄλλας τε πλείστας καὶ εἰς Ῥώμην.

104. STELE. Found in the house of Sâlim Dahdal, which stands in a large enclosure in the northern part of the town. The stone is now used as a roof-slab over a *kwâra*, i.e. a small room where grain is stored. The slab lies face downward and is much blackened by smoke. The inscription had to be read by the aid of a ladder and a lamp. The measurements are only approximate. Height of the exposed portion 1.80 m.; width 30 cm. Height of letters 8 cm.



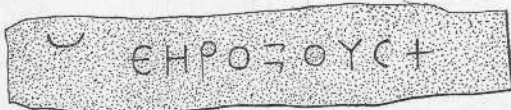
Θάρσι Σοφία· οὐδὶς ἐπὶ γῆς ἀθάνατος· ζήσασα ἔτ(η) ιθ'.

Be of good cheer, Sophia; no one on earth is immortal. Aged nineteen years.

The formula is a development of the usual οὐδὲις ἀθάνατος.

Inscr. 104.
Scale 1 : 20.

105. LINTEL. On a lintel of the house of Sâlim Dahdal (cf. no. 104). Length 1.35 m.; width 20–25 cm. The stone is placed upside down. Height of letters 5–9 $\frac{1}{2}$ cm.



Probably to be read Σεουήρο(υ), i.e. (*house*) of Severus.

Inscr. 105. Scale 1 : 20.

In deference to the wide-spread superstition that a man whose name was generally known was exposed to the baneful influences of magic, the name was disguised by a simple transposition of the letters; on this belief see Frazer, *Golden Bough* I², p. 403 f.; other references have been collected by Michel in *Mélanges offerts à L. Havet*, Paris 1909, p. 283, n. 2.

106. STELE. Found in front of a *medâfeh*¹ situated in the smaller courtyard of the enclosure in which stands the house of Sâlim Dahdal. Height 79 cm.; width 28–31 cm. The face is half finished. Height of letters 8 $\frac{1}{2}$ –11 cm.



...ης Ινου ἐτῶ(υ) οέ'.

Ινος, Arabic *Īn*, is a common name.

Inscr. 106.
Scale 1 : 20.

107. STELE. Found on top of a modern wall near the center of the town.

¹ Large public reception-room which is a part of every well-to-do Druse's house.



Inscr. 107.
Scale 1 : 20.

Height 84-85 cm.; width 24 cm. The face is half finished. Height of letters 7-10 cm.

Θαμαρη Μαρου ἐτ(ῶν) κέ'.

The names are the equivalents of Arabic *Tāmar* (see 23a) and *Matr*, respectively. We know of no other occurrence of the latter name in Greek inscriptions, unless it be in the form *Μητρας* in an inscription from Gaza, *R.B.* I (1892), p. 241.

KÔM IR-RUFF.

108. STELE. On a fragment of a stele built into the Bedawin enclosure south of the hill on which the stronghold stands. Height 37 cm.; width 24 cm. The rows of letters are divided by horizontal incised lines. Height of letters 6-8 cm.



Inscr. 108. Scale 1 : 10.

... Ὀδεναιθου.

On the name cf. no. 74. A Nabataean inscription (Div. IV, *Nab. Inscr.* no. 12), reading *tomb of Ālih, son of Udhainat*, was found in this same place and may refer to one of the same family. Possibly, however, our inscription is a fragment of a Greek translation of the Nabataean epitaph.

ŞUBHÎYEH.

109. STELE. Found lying in the débris in the room of a house east of the town. Height 1.10 m., width at top 38 cm., at base 22 cm. The upper part of the face is fairly well finished; the lower part is rough. Above the inscription is a horizontal incised line, from which four short lines nearly vertical run nearly to the upper edge of the stone. Height of letters $6\frac{3}{4}$ -9 cm.



Inscr. 109.
Scale 1 : 20.

Μανεαθη Θεοδωρου ἔτη ις'.

This girl, whose name in Arabic was *Māni'at*, may have been the daughter of a Greek by a native woman. Probably, however, the father was a Hellenizing Arab who had translated his name *Wahb-āl* (*Wahb-allāh* = 'gift of God') into Greek. This device was frequently adopted by Semitic peoples, notably in connection with theophoric names; cf. R.

Herzog, *Namensübersetzungen und Verwandtes*, *Phil.* LVI (1897), p. 38 ff.

110. STELE. On a fragment of a stele found in the débris near no. 109. Height 32 cm.; width 26 cm. The face is half finished. Height of letters 5-6 cm.



Οβεδος Δοβεβου.

On Οβεδος see no. 82. Δοβεβος is the Arabic *Dubaiḥ*.

Inscr. 110. Scale 1:10.

111. STELE. Found lying on the top of a wall near the northeast corner of the town. Height 73 cm.; width at top 32 cm., at base 27 cm. The face is half finished. Height of letters 11-13 cm.



Θιαιμος [Ι]νου ἐτ(ῶν) ος'.

Θιαιμος, Arabic *Tuyaim* or *Tiyaim*, is found in the form Θιαιμος in two inscriptions from 'Auwas, Wad. 2044 and 2046.

Inscr. 111.
Scale 1:20.

112. STELE. Found lying in the débris of a house near the southeast corner of the town. Height 85 cm.; width 24-27 cm. The face is half finished. Height of letters 6-10 cm.



Αβγαρος Αλεσο(υ) ἐτ(ῶν) εϛ'.

Abgar was a famous name in Syria, as it was borne by several of the kings of Osroene between 132 B.C. and 216 A.D. Αλεσος is the equivalent of Arabic *Khālis*; cf. Ωλεσος, no. 81. Arabic *Kh* is often omitted in Greek transcriptions before λ or ρ. The name also occurs in Wad. 2269 and 2413e.

Inscr. 112. Scale 1:10.

113. STELE. Found in the same place as no. 112. Height 78 cm.; width



28–31 cm. The upper part of the face is fairly well finished, the lower part is only half finished. Horizontal incised lines cross the face, one above the inscription, the other between the third and the fourth lines. Height of letters $6\frac{1}{2}$ –8 cm.

Θεόφιλος Αβι[β]ου.

Αβιβος, Arabic *Habib*, i.e. 'friend', was a common name in Syria. It here serves as a short form of 'friend of God', so that, in accord with the fashion noted on no. 109, the son's name was a translation of the father's.

Inscr. 113. Scale 1 : 10.

ŞABḤAH.

114. MILESTONE. Found lying in the basement of a house south of the tower in the southern part of the town. Height 47 cm.; circumference 45 cm. The stone has been used as a roof-roller and is very much worn. Height of letters $3\frac{1}{2}$ –5 cm.

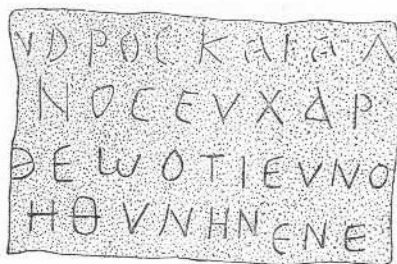


D(ominis) n(ostris) Caes(aribus) Dioc(ē)letiano et Maximiano Aug(ustis) et Constanti[o] et [Ma]x[imi]a[no].

Inscr. 114. Scale 1 : 10.

The letters of the last line are well-nigh obliterated; the name of the second Caesar is doubtless to be supplied. The formula *Dominis nostris Caesaribus* for the usual *Dominis nostris* or *Imperatoribus Caesaribus*, is surprising, but seems fairly certain.

115. BLOCK. On a stone now used as a voussoir in a room belonging to a building of late Christian, or perhaps of Mohammedan date. The apartment is entered from the courtyard on which faces a Nabataean inscription (Div. iv, *Nab. Inscr.* no. 17). Directly northeast of this inscription is the voussoir. Length 51 cm.; height 32 cm. Height of letters 3–6 cm.



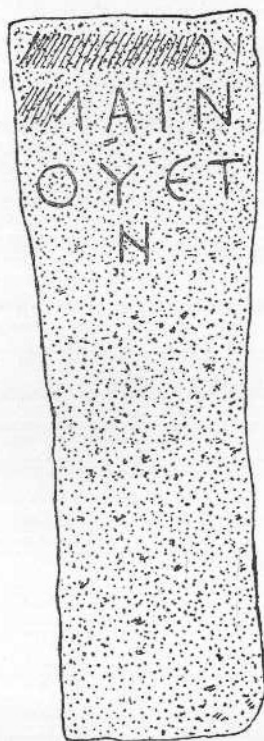
Perhaps to be restored :

[Ἀλέξανδρος καὶ Ἀλεξάμενος εὐχαριστοῦσι] Θεῷ ὅτι ἐυνοῶν ἐπλήθυν(ε)ν. Ἐν ἔτι

Alexander and Alexamenus return thanks to God because in His benevolence He has caused them to wax. In the year

Inscr. 115. Scale 1 : 10.

The name Ἀλεξάμενος occurs in an inscription from Delphi, *C.I.G.* 1694, and fits the lacuna well. The error of η for ϵ in the third person singular of the aorist is found also in the form ἔκτεσεν for ἔκτισεν encountered in an inscription from Dêr Sim^{an}, Wad. 2693 = *A.A.E.S.* III 123.



Inscr. 116. Scale 1:10.

116. STELE. Found lying in a ruined tomb, rectangular in shape, and situated about 150 metres to the west of the northwest corner of the town. There are three graves in the floor of the tomb. In it was found also a Nabataean inscription (Div. IV, *Nab. Inscr.* no. 18). Height 95 cm.; width 25-32 cm. The face is half finished. Height of letters 6-8 cm.

... Ομῖνου ἐτ(ῶν) ὅ.

Ομῖνος is the Arabic *Umain*.



Inscr. 117. Scale 1:10.

117. STELE. Found in the same tomb. Height 97 cm.; width 32-35 cm. The upper part of the stone is finished, the lower part is rough. Height of letters 6-8 cm.

Ουῖθρος Ἀσματος ἐτ(ῶν) οβ'.

Ουῖθρος, Arabic *Witr*, is found in an inscription from Hadar, Wad. 2537 h, and in the form Οθρος in our no. 97. Ἀσματος, Arabic *Ashmat*, perhaps *Asmat*, was a common name in Syria. This tomb seems to have been the family burial-place of *Ashmat*, as on three of the five stelae found in it, the father bears this name.

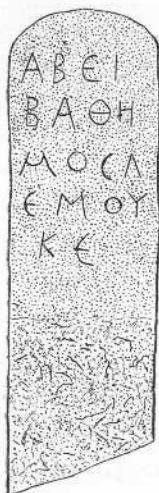


118. STELE. Found in the same tomb. Height 1.18 m.; width 28–29 cm. The upper part of the face is finished, the lower part is rough. Height of letters 7–9 cm.

Αυδη Ασματος ἐτ(ῶν) κ'.

The name *Αυδη*, Arabic *Aud* or *Audh*, occurs frequently in Syrian inscriptions.

Inscr. 118.
Scale 1 : 20.



119. STELE. Found in the same tomb. Height 1.12–1.27 m.; width 38–40 cm. The upper part of the face is finished, the lower part is rough. Height of letters 5¹/₄–9 cm.

Αβειβαθη Μοσλεμου (ἐτῶν) κε'.

The name *Αβειβαθη*, Arabic *Habibat*, occurs also in an inscription from Şalkhad, no. 159 = *M.S.M.* p. 252, no. 32. *Μοσλεμος*, Arabic *Muslim*, occurs in an inscription from Rimet il-Luhf, Ewing *P.E.F.* 1895, p. 266, no. 120 = Wad. 2418. Waddington read *Μολεμος*; however, the stone was examined by the members of the Expedition of 1909, and the reading *Μοσλεμος* was established.

Inscr. 119.
Scale 1 : 20.

120. STELE. Found in the same tomb. Height 93 cm.; width 26–31 cm. The face is half finished. Height of letters 6–12 cm.

Μεως Ασματος ἐτ(ῶν) μ'.

Μεως is probably the equivalent of the Arabic *Ma'u*. We read the name again in no. 168.



Inscr. 120. Scale 1 : 10.

121. STELE. Found in the courtyard of the chapel south of the town and south of the *wadi*. Height 1.18 m.; width 21-32 cm. The face is half finished. Height of letters 7-9 cm.



Αλδη Ασμαθου ἐτ(ῶν) κ'.

Αλδη is apparently the equivalent of the Arabic *Khald*; cf. no. 139. This stele may have been removed from the family tomb of *Ashmat*, where nos. 117, 118, and 120 were found.

Inscr. 121.
Scale 1:20.

122. STELE. Found on the wall of the same chapel. Height 1 m.; width 36 cm. The stone is broken at the top. The face is half finished. Height of letters 5-8 cm.

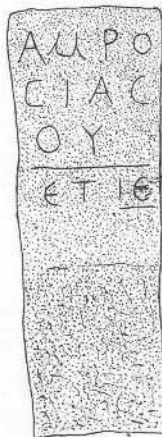


Ανένη Νασρου ἐτ(ῶν) δ'.

Ανένη, if this be the correct restoration, may be connected with Arabic *Hanin*, and with the masculine *Ανεινας* found in an inscription from the Antilebanon, *P.E.F.* 1898, p. 31 = *I.G.R.* III 1087, and from Da'el, *B.C.H.* XXI (1897), p. 47, no. 30. The name is also written *Ανινας*, *B.C.H.* XXI (1897), p. 43, no. 19 and p. 70, no. 11; *M.N.D.P.-V.* 1898, p. 82, no. 4 = *R.B.* X (1901), p. 574, no. 16. *Νασρος*, Arabic *Nasr*, occurs in the form *Νασσερος* in Wad. 2041; 2042; 2048.

Inscr. 122.
Scale 1:20.

123. STELE. Found on the ground on the north side of a built tomb near the southwest corner of the town. Height 1.12 m.; width 35-40 cm. The upper part of the face is finished, the lower part is half finished. An incised horizontal line divides lines 3 and 4. Height of letters 8-10³/₄ cm.



Dussaud and Macler, *M.S.M.* p. 279, no. 113.

Αμρος Ιασου ἐτ(ῶν) ιε'.

Αμρος, Arabic *Amr*, is a common name. *Ιασος* is found in Greek transcription only here; the Arabic original *Iyās* occurs in Semitic inscriptions; cf. *M.S.M.* p. 95, no. 67.

Inscr. 123.
Scale 1:20.

124. STELE. Found lying on the ground outside of the town, east of the south-east corner. Height 1.11–1.19 m.; width 31–34¹/₂ cm. The upper part of the face is finished, the lower part is rough. Height of letters 7–10 cm.

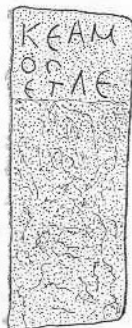


Σηος Μογεθου ἐτ(ῶν) μβ', εὐδόξως ζή(σας).

For Σηος, Arabic *Shai*^c, see no. 61. Μογεθος, Arabic *Mugaid*, occurs several times in inscriptions from the Ḥaurân; cf. nos. 131; 134; 137; 138.

Inscr. 124.
Scale 1 : 20.

125. STELE. Found in the southern part of the ancient cemetery east of the town. Height 85 cm.; width 32 cm. The upper part of the face is half finished, the lower part is rough. Height of letters 5–9 cm.



Κεαμος ἐτ(ῶν) λε'.

The Arabic original is *Kaiyam*.

Inscr. 125.
Scale 1 : 20.

126. STELE. On a stele from the same cemetery. The base is embedded in the ground. Height above the ground 47 cm.; width 30–33 cm. The face is quite rough. Height of letters 5¹/₂–7¹/₂ cm. (ξ 12¹/₂ cm.)



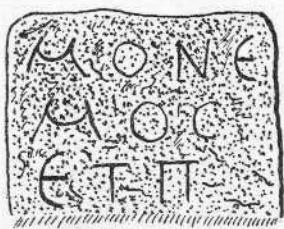
Βεναθη Ἀνωνια[ς] (or Ἀνωνι[ου]) ἔτα εξ'.

Βεναθη is the Arabic *Banat*; the masculine *Banathos* occurs in a number of inscriptions, viz. Wad. 20701; 2247; *A.A.E.S.* III 417. The copy seems to point to the restoration Ἀνωνια[ς]. If this be the correct reading, we must suppose that the name of the mother has been substituted for the name of the father, as in *M.S.M.*

p. 238, no. 1, where, however, the reading is not certain. Ἀνωνι[ου] is a possible conjecture.

Inscr. 126. Scale 1 : 10.

127. STELE. Found embedded in the ground in the same cemetery. Height



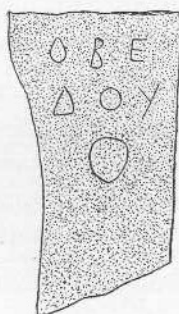
Inscr. 127. Scale 1:10.

above the ground 27 cm.; width 36 $\frac{1}{2}$ cm. The face is half finished. Height of letters 5 $\frac{1}{2}$ –6 cm.

Μονεμος ἐτ(ῶν) π'.

The name, also spelled Μονιμος and Μονημος, the equivalent of Arabic *Mun'im*, is common in Syrian inscriptions.

128. STELE. Found in the same cemetery. Shape very irregular. Height at left edge 80 cm., at right 66 cm.; width 34–46 cm. The face is naturally smooth, but the surface is somewhat uneven. Height of letters 7–12 $\frac{1}{2}$ cm.

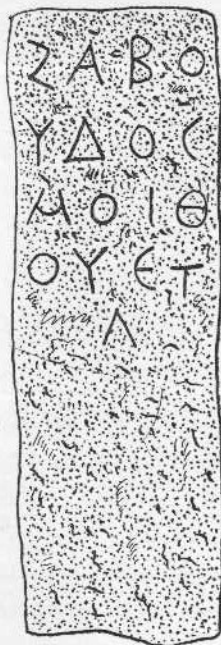
Inscr. 128.
Scale 1:20.

Οβιδου (ἐτῶν) σ'.

(Grave) of °Ubaid, (aged) 70 years.

On the name see no. 82.

129. STELE. Found in the same cemetery. Height 82 cm.; width 27 cm. The face is half finished. Height of letters 5–7 $\frac{1}{2}$ cm.



Inscr. 129. Scale 1:10.

Ζαβουδος Μοιθου ἐτ(ῶν) λ'.

Ζαβουδος, Arabic *Zabūd*, occurs in Wad. 2054, and *M.S.M.* p. 263, no. 71. For Μοιθου or Μοιθοου, Arabic *Mughith*, see Wad. 2483; *V.A.S.* p. 185, no. 59; our no. 139.

130. STELE. Found lying in a tomb in the same cemetery. Height 76–87 cm.;



width 25 cm. The face is half finished. Height of letters 6-7 cm.

Αβσαρος ἐτ(ῶν) μ'.

The Arabic original is *Abṣar*.

Inscr. 130.
Scale 1 : 20.



131. STELE. Found in the same cemetery. The base is embedded in the ground. Height above the ground 48 cm.; width 32-43 cm. The face is rough. Height of letters 6-9 cm.

Αλασα Μογεδος ἐτ(ῶν) λ'.

Αλασα, Arabic *Khalasa*, is to be connected with *Αλασαθος*, Wad. 2042 and 2047. On *Μογεδος* cf. no. 124.

Inscr. 131.
Scale 1 : 20.



132. STELE. Found in the same cemetery. The lower part is embedded in the ground. Height above the ground 40 cm.; width 32 cm. The face is rough. Height of letters 7-8 cm.

Ουμαθι Σεω ἐτ(ῶν) κδ'.

The Arabic original of *Ουμαθ(η)* is *Umaiya*, usually a man's name. However, the feminine *Ουμαθη* occurs on a stele from Umm ir-Rummân, our no. 184. The name is also known from an inscription from Derâ; cf. Brünnow, *M.N.D.P.-V.* 1899, p. 81 = *P.A.* II, p. 259, no. 7. The alteration to *Ουμαθη* proposed by Clermont-Ganneau, *R.A.O.* IV (1901), p. 117 is now seen to be unnecessary. On *Σεος* see no. 61. The vowel permutations seen in ε for η and ω for ου are too common to require illustration.

Inscr. 132. Scale 1 : 10.



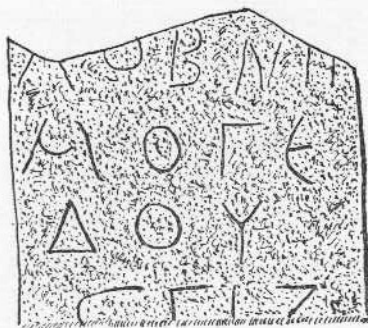
133. STELE. Found in the same cemetery. The lower part is embedded in the ground. Height above the ground 44 cm.; width 31 cm. The face is half finished. Height of letters 7-8 cm.

Γαδευαθη Θεμου.

On the name *Γαδευαθη* cf. no. 54. *Θεμος* is, of course, the same as *Θαιμος*.

Inscr. 133. Scale 1 : 10.

134. STELE. Found in the same cemetery. The lower end is embedded in the ground. Height above the ground 38 cm.; width 49 cm. The face is rough. Height of letters 6-9 cm.



Λοβνη Μουεθου ἐτ(ῶν) ιζ'.

Λοβνη is Arabic *Lubna*, the name of the resinous gum, 'storax'; cf. our no. 478. On Μουεθος cf. no. 124.

Inscr. 134. Scale 1:10.

135. STELE. Found in the same cemetery. Height 1.03 m.; width 35-38 cm. The face is partly finished. Height of letters 6 $\frac{1}{2}$ -10 cm.



Γαθουαθη Αμου ἐτ(ῶν) κ'.

On the name Γαθουαθη cf. nos. 54 and 133. Αμος, Arabic *Ham* or *Am*, a well known name, occurs on other stelae from Şabḥah; cf. nos. 141 and 143.

Inscr. 135.
Scale 1:20.

136. STELE. Found in the same cemetery. Height 1.22 m.; width at top 51 cm. The upper part of the face is half finished, the lower part is rough. Height of letters 6 $\frac{1}{2}$ -7 $\frac{1}{2}$ cm.



Σοβαιβι Χασετου Ασου ἐτ(ῶν) κγ' (?)

The name Σοβαιβι is perhaps the Arabic *Shubaib*. It is possibly akin to Συβαβας, *A.A.E.S.* III 64. Χασετος, Arabic *Kāsīt*, occurs in Wad. 2298; 2544 = *I.G.R.* III 1185; *A.A.E.S.* III 425; cf. *M.S.M.* p. 180, no. 705. In the case of the third name the reading is uncertain; we propose to connect Ασου with an Arabic *Asuw*, although we know of no example of the name; cf. however, the Arabic words *asu* and *usuw*.

Inscr. 136. Scale 1:20.

137. STELE. Found in the same cemetery. Height 83 $\frac{1}{2}$ cm.; width 26 cm. at

the top, 23 cm. at the base. The face is half finished. Height $6\frac{1}{2}$ –8 cm.



Inscr. 137.
Scale 1 : 20.

Μορσαθη Μογεδου ἐτ(ῶν) ζξ'.

i.e. Muraisat, (daughter) of Mugaid.



Inscr. 138.
Scale 1 : 20.

138. STELE. Found in the same cemetery. Height 79 cm.; width at top 39 cm., at base 24 cm. The face is rough.

Μογεδος Αυσου ἐτ(ῶν) ξ'.

i.e. Mugaid, (son) of Aus.

Mugaid seems to be the father referred to in nos. 124; 131; 134. Probably these stones, together with no. 138, came originally from the same tomb or were set up near one another. The name, however, is not uncommon.



Inscr. 139.
Scale 1 : 20.

139. STELE. Found in the same cemetery. Height of stone 80–86 cm.; width 30 cm. at top, 26 cm. at base. The face is fairly well finished; the stone is overgrown with lichen and is somewhat weathered. Height of letters 5–7 $\frac{1}{2}$ cm.

Αλδου Μοειθου ἠτ(ῶν) μ'.

i.e. (tomb) of Khald, (son) of Mughith.

Arabic *Khald* is a name applied both to men and to women; see no. 121 for the feminine form *Alḏh*. Analogous cases are *Akrab*, transliterated *Ακραβος* and *Ακραβη*; *Ashmat*, *Ασμαθος* and *Ασμαθη*. On *Μοειθος* cf. no. 129.

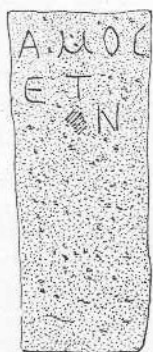


Inscr. 140.
Scale 1 : 20.

140. STELE. Found in the same cemetery. Height 75 cm.; width 23–28 cm. The upper part of the face is finished, the lower part is rough. Height of letters 5 $\frac{1}{2}$ –6 $\frac{1}{2}$ cm.

Ασμαθη Κασειου ἐτ(ῶν) λ'.

On *Ασμαθη*, *Ashmat*, see no. 139. *Κασειος* represents Arabic *Kasīy*; cf. *Κασιος*, *M.S.M.* p. 240, no. 26; *Κασσειου*, Fossey, *B.C.H.* XXI (1897), p. 48.



Inscr. 141.
Scale 1 : 20.

141. STELE. Found in the same cemetery. Height 91 cm.; width at the top 38 cm., at the base 32 cm. The surface is half finished. Height of letters $6\frac{1}{2}$ –8 cm.

Αμμος ἐτ(ῶν) ν'.

On the name cf. nos. 135 and 143.



Inscr. 142.
Scale 1 : 20.

142. STELE. Found in the same cemetery. Height 76 cm.; width 24 cm. The face is fairly well finished. Height of letters 6–8 cm.

Θοσσεὶ ἐτ(ῶν) λζ'.

The Arabic original is *Tu'auwi*, or *Tu'awi*.



Inscr. 143.
Scale 1 : 20.

143. STELE. Found in the same cemetery. Height 83 cm.; width 29–32 cm. The face is half finished. Height of letters $5\frac{1}{2}$ – $12\frac{1}{2}$ cm.

Βάσσοσ Αμμος ἐτ(ῶν) ξ'.

On the name Βάσσοσ cf. no. 144. The name Αμμος occurs in this form in Wad. 2429; cf. Clermont-Ganneau, *R.A.O.* III (1900), p. 348.



Inscr. 144.
Scale 1 : 20.

144. STELE. Found in the same cemetery. Height 1.20 m.; width at top 36 cm. The upper part of the face is fairly well finished, the lower part is rough. Height of letters $9\frac{1}{2}$ – $14\frac{1}{2}$ cm.

Αβδαλλασ Βάσσοσ (sic) κέ'.

That Βάσσοσ was an Arab is probable on account of the Arabic names of both his father (no. 143) and his son. The name, therefore, represents Arabic *Basa'* or *Bas'*; for the name see *M.S.M.* p. 271, no. 92.



145. STELE. Found in the same cemetery. Height .94-1.10 m.; width at top 39 cm. The upper part of the face is half finished, the lower part is rough. Height $5\frac{1}{2}$ - $9\frac{1}{2}$ cm.

Μουγεδος Αμου ἐτ(ῶν) ζ'.

Cf. nos. 135 and 141. The three stelae may have belonged to the same family.

Inscr. 145.
Scale 1 : 20.



146. STELE. Found in the same cemetery. Height 90 cm.; width 30-32 cm. The face is fairly well finished. Height of letters $6-7\frac{1}{3}$ cm.

Γαδουος Ουβανδου ἐτ(ῶν) η'.

Γαδουος, Arabic *Ghadu*, is a common name. Ουβανδουος may be the equivalent of the Arabic *Wabad* or *Ubaid*, for which we have the transcription Οβεδουος in nos. 82 and 128.

Inscr. 146.
Scale 1 : 20.



147. STELE. Found in the same cemetery. Height of stone 98 cm.; width at top 30 cm., at base 21 cm. The face is rough. Height of letters $9-9\frac{1}{2}$ cm.

Δεμητος ἐτ(ῶν) ν'.

The name, if the reading be correct, cannot be paralleled. Possibly it is an error for Δημήτριος. In line 3, ξ and ϵ are written face downward.

Inscr. 147.
Scale 1 : 20.



148. STELE. Found in the same cemetery. Height 64-66 cm.; width at top 24 cm., at base 19 cm. The face is fairly well finished. Height of letters $6\frac{1}{2}$ -11 cm.

Μέωρ or Με[ι]ωρ ἐτ(ῶν) ιβ'.

Μέωρ is for Μαιώρ; cf. a similar instance in an inscription from Ḥarrān, Ewing, *P.E.F.* 1895, p. 149, no. 87 = *I.G.R.* III 1150.

Inscr. 148.
Scale 1 : 20.



Inscr. 149.
Scale 1 : 20.

149. STELE. Found in the same cemetery. Height 83 cm.; width 22-25 cm. The face is finished but uneven. Height of letters 5-9 cm.

Ῥοεος ἐτ(ῶν) ι'.

The name is a transcription of *Ru'aiy* and a variant of Ῥουαίος Wad. 2034, Ῥααίος Wad. 2585; cf. *M.S.M.* p. 272, no. 94 = our no. 197, where this same form occurs.



Inscr. 150.
Scale 1 : 20.

150. STELE. Found in the same cemetery. Height 64 cm.; width 32-38 cm. The face is rough, badly weathered, and covered with lichen.

Νοεξ[ο]ς Αυσου ἐτ(ῶν) ξ'.

The name of the son is doubtful, but is possibly to be explained as Arabic *Nu'ayk*.



Inscr. 151.
Scale 1 : 20.

151. STELE. Found in the same cemetery. Height 1 m.; width at top 36 cm., at base 30 cm. The face is half finished. Height of letters 8-10 cm.

Ταβιάθη Αιρου ἐτ(ῶν) ξ'.

Ταβιάθη, Arabic *Thabyat*, 'gazelle', (cf. *Δορκίς*) occurs in this form in *V.A.S.* p. 158, no. 24; other variants are Ταβιά, *Acta Apostol.* ix, 36, Ταβιάθη, *V.A.S.* p. 160, no. 28, and Τοβιαθή, Wad. 2155. Αιρος, Arabic *Khair*, occurs in Wad. 2511.

ID-DEFYĀNEH.



Inscr. 152.
Scale 1 : 20.

152. STELE. Found on the top of a wall situated near the middle of the town. Height 75 cm.; width at top 25 cm., at base 21 cm. The face is half finished. Height of letters 6-10 cm.

Αβγαρος ἐτ(ῶν) ν'.

On the name cf. no. 112.

153. STELE. Found lying near a tomb east of the town. Height 57 cm.; width at base 28 cm. The face is finished. Height of letters $6\frac{1}{2}$ – $8\frac{1}{2}$ cm.



Νείκη ἐτ(ῶν) λεί.

Inscr. 153.
Scale 1 : 20.

The name is probably a translation of the Arabic *Nasr*, 'victory', which is ordinarily a man's name.

154. STELE. Found half buried in the ground a little to the west of no. 153. Height above the ground 39 cm.; width at top 48 cm., at base 44 cm. The face is half finished. Height of letters $7\frac{1}{2}$ – $8\frac{1}{2}$ cm.



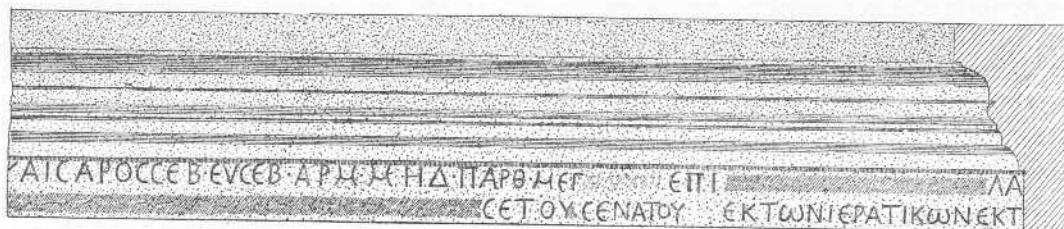
Εννη Ἀντωνίου.

Inscr. 154.
Scale 1 : 20.

On the name *Εννη* see no. 30.

ŞALKHAD.

155. FRAGMENT OF MOULDING. 169–170 A.D. Over the entrance of a modern house east of the complex of buildings occupied by Milḫim Efendī, the Turkish agent. The letters are incised on a fascia beneath a moulding of Roman profile. Length 1.35 m.; height 8 cm. The letters are well cut and are 3 cm. in height.



Inscr. 155. Scale 1 : 10.

Ὑπὲρ σωτηρίας καὶ νίκης Ἀυτοκράτορος Μ(άρκου) Ἀυρηλίου Ἀντωνίου Κ[αίσαρος Σεβ(αστοῦ) Εὐσεβ(οῦς) Ἀρμ(ενιακοῦ) Μηδ(ικοῦ) Παρθ(ικοῦ) Μεγ(ίστου) ἐπὶ [Λουιδίου Κασσίου τοῦ] λα[μπροτάτου ὑπατικοῦ] 9 ἔτους ἐνάτου ἐκ τῶν ἱερατικῶν ἐκ[ίσθη].

In behalf of the safety and the victory of the Emperor Marcus Aurelius Antoninus Caesar Augustus Pius, Armeniacus, Medicus, Parthicus, Maximus, under Avidius Cassius, most illustrious consular, . . . was constructed in the ninth year (of the reign) from the sacred (funds).

The appellations *Armeniacus, Medicus, Parthicus, Maximus* form part of the ceremonial designations both of Marcus Aurelius and Verus. The latter, however, was not called *Pius* in inscriptions, whereas the title, although strictly applied to Marcus Aurelius only after his death, occurs in inscriptions cut during the lifetime of the emperor; cf. *C.I.L.* XIII 8500 = Dessau 362; *C.I.L.* II 2553; XI 371.

The ninth year of the principate of Marcus Aurelius began March 7, 169 A.D. At that time Avidius Cassius was governor of Syria, and exercised suzerainty over the whole Orient by virtue of the *maius imperium* that had been conferred upon him probably as early as 166, after the close of the Parthian war.¹ His name was effaced from this inscription in accordance with the *damnatio memoriae* imposed after his revolt in 175; cf. *I.G.R.* III 1113 = Wad. 2525; 1179 = Wad. 2438; 1226 = Wad. 2331; 1261 = Wad. 2212; 1270 = Wad. 2237. The erasure is not always as thorough as it is in the present instance and occasionally was not carried out at all; cf. *I.G.R.* III 1114 = Wad. 2528.

The seven inscriptions commemorating the Syrian command of Avidius Cassius, which were known prior to the discovery of this stone², were all found north of the northern boundary of Arabia as it was fixed in the time of Marcus Aurelius. The provenance of this inscription is, therefore, noteworthy. Doubtless the prestige which attached itself to the over-lord of the East explains the fact that a building in Şalkhad was dated in terms of his régime rather than with reference to Antistius Adventus, the legate of Arabia holding office at this time.

Near il-Kefr, a village lying 18 km. to the north of Boşra, the Expedition of 1905 discovered still another stone containing mention of Avidius Cassius (*iusso Avidi Cassi co(n)s(ularis)*). This inscription, which has been recently published by von Domaszewski, *Röm.-germ. Korrespondenzblatt* 1909, p. 36, will be included in its proper place in Part 5 of the Publications of the Expedition. On the basis of this inscription von Domaszewski infers that Avidius Cassius served as legate of Arabia, presumably under Antoninus Pius, and that he was raised to the consulship during his term as governor — hence the epithet *consularis* which is found sporadically applied to the *legatus Arabiae* instead of the usual *cos. des.*; cf. *P.A.* III, p. 281; p. 288.

In the light of this inscription from Şalkhad, the correctness of von Domaszewski's conclusion must be questioned. Even if it be true that the inscription of the Syrian legate, Martius Verus, which was found at il-Kefr (Ewing, *P.E.F.* 1895, p. 275, no. 149 = *I.G.R.* III 1290) has been brought from ish-Shuhba (cf. *P.A.* III, p. 266–268), and that il-Kefr lies on the Arabian side of the frontier, the mention of Avidius Cassius in an inscription found near the place cannot be adduced as proof that he ever served as governor of Arabia, now that we see that, at a time when he was unquestionably governor of Syria, his name appeared on a building in a place as far south of the boundary as Şalkhad. The stone from il-Kefr may simply give further token of the extended jurisdiction held by him while he was consular legate of Syria.

156, 157. TWO FRAGMENTS belonging to an inscription which in Waddington's time was intact; cf. Wad. 1999. The text was incised on a plate within a raised dovetailed frame.

156. Found outside the *medâfeh* of Ismâ'in ish-Shûfi. Height 39 cm.; width 22 cm. Height of letters $2\frac{1}{2}$ – $3\frac{1}{2}$ cm.

157. In the floor of the *mak'ad*, ('sitting-place') of Nasîb il-Atrash. Height 33 cm.; width 31 cm. Height of letters $2\frac{1}{2}$ –3 cm.

¹ Cf. Cassius Dio 71, 31; Philostratus, *Vit. Soph.* I, 13; *Prosop.* I, p. 186.

² Add to the six inscriptions in Wad. *A.A.E.S.* III 381.

No. 157 has been published by G. Robinson Lees, *The Geographical Journal* v (1895), p. 26.



Ill. 156. Scale 1:10.

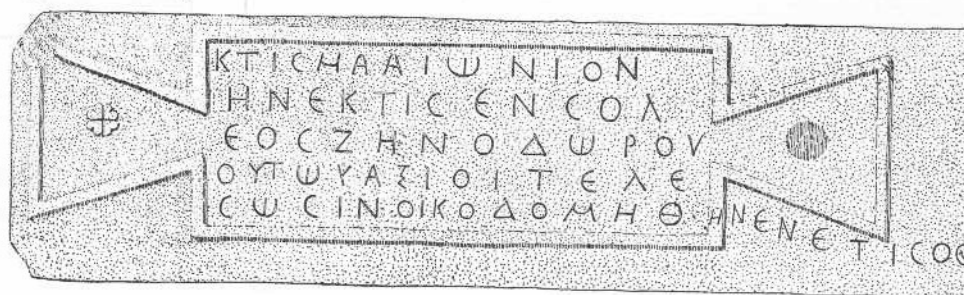


Ill. 157. Scale 1:10.

The illustrations are published here merely for the purpose of showing the present condition of the stone.

158. LINTEL. 380 A.D. (?) Built into the wall of the inner courtyard of the house belonging to Ismā'in ish-Shūfi. The inscription is upside down. Length 1.26 m.; height 36 cm. The inscription is on a sunken plate within a dovetailed frame. The center of each dovetail contained a small rosette; the one at the right has been effaced. Length of frame (inside) 67 cm.; height 25 cm. Height of letters $2\frac{1}{2}$ - $4\frac{1}{2}$ cm.

Waddington, no. 2003.



Inscr. 158. Scale 1:10.

Κτίσμα αἰώνιον ἠνέκτισεν Σολεος Ζηνοδόρου· οὕτω ὁ ἄξιαι τελέσωσιν. Οἰκοδομήθη ἐν ἔτι σοε'.

Soleos, (son) of Zenodorus, rebuilt the edifice, an everlasting (structure). Such (tasks) let the worthy perform. I was built in the year 275 (?). (380 A.D.).

The left end of the stone was not seen by M. Waddington, and the first two letters of lines 2, 3 and 5 do not appear in his copy. The restorations proposed by him are too extensive for the size of the stone.

Line 1. Κτίσμα αἰώνιον: the idea is more fully expressed in an inscription from Palmyra, Wad. 2618: τὸ κτίσμα τοῦτό ἐστιν αἰώνιος τεμνή; cf. also Wad. 2614; 2621.

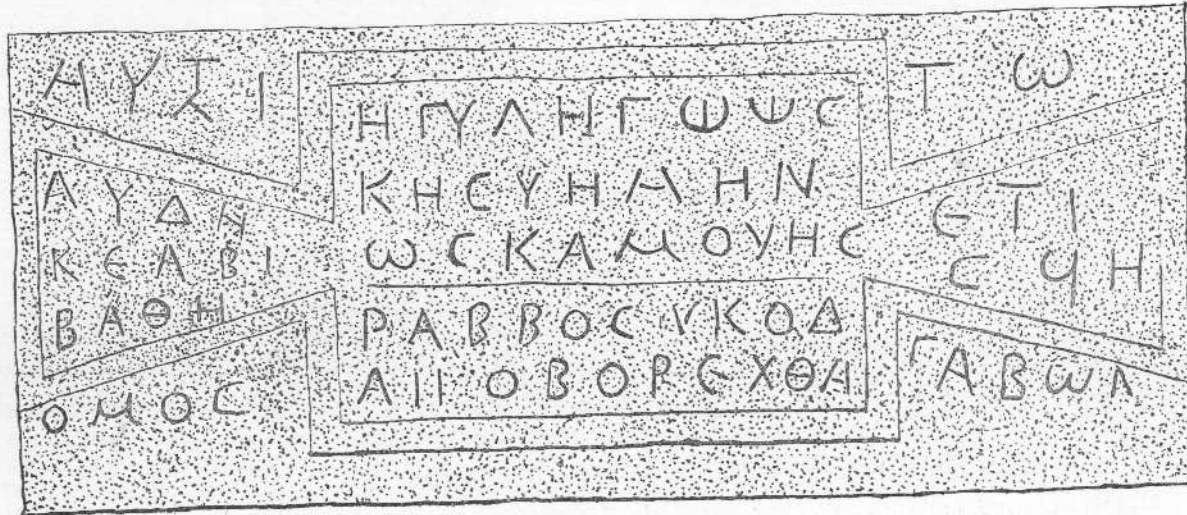
Line 2. ἠνέκτισεν: double augment as in ἐπηρωρωσάμεν, *C.I.G.* 4957 = *I.S.O.G.* 669, 46; ἀπεκατεσ[τάθη]σαν, *I.G.R.* III 82 (for many other instances see Kühner-Blass, § 204-205; G. Meyer, § 482), unless we prefer to adopt the solecism ἦν ἐκτισεν. Σολεος, Arabic *Sulaih*, occurs also in *C.I.G.* 4640 = Wad. 1989 = *I.G.R.* III 1316, and in our no. 212.

Line 4. υ for αι is a common blunder.

Line 5. οἰκοδομήθη: perhaps for ὠκοδομήθη with the mistaken addition of υ movable, and not the first person singular.

159. LINTEL. 403 A.D. Built into the wall of the *medāfeh* of Ismā'in ish-Shūfi. Length 1.06 m.; height 37 cm. The inscription is in a dovetailed frame and also on the face of the lintel above and below the dovetails. Length of frame inside 35 cm.; height 22 cm. Height of letters 3-4 $\frac{1}{2}$ cm.

Mordtmann, *Arch.-Epig. Mitt.* VIII (1884), p. 186, no. 15; Loeytved and Clermont-Ganneau, *R.A.O.* I (1888), p. 15, no. 18; Dussaud and Macler, *M.S.M.* p. 252, no. 32; Littmann, *G.G.A.* CLXX (1908), p. 147.



Inscr. 159. Inscribed portion of the lintel.

Αὐξίτω. Ἡ (σ)υ λέγω· ὡς καὶ σύ, ἡμην ὡς κα(ι) μου, ἡσ(η). Ραββος ὑποδόμος ἀπὸ Βορέχθα (Σ)αβῶ[ν]. Αὐδη καὶ Αβιβαθη. Ἐπι σφή.

May it prosper! Verily, I say to thee, I was as thou also (art); as I am, thou shalt also be. Rabb from Borechath Sabaon (was) the builder. Aud and Habibat. In the year 298. (403 A.D.).

Above the dovetails: ΑΥC ΤΩ Loeyt.; ΤΩ Mordt.; ΑΥΖ ΤΩ D. and M. *Line 1:* ΗCΥΛΗΓΩΨΟC Loeyt.; ΗCΥΛΗΓΩΨΟC Mordt.; ΗCΡΛΗΓΩΨΟC D. and M. *Line 2:* ΚΟCΥΙΙΗΗΨΟC Loeyt.; ΚΟCΥΙΙΜΗΨΟC Mordt.; ΚΗCΥΗΜΗΝ D. and M. *Line 4:* ΡΟΒΟCΝΚΟΔ Loeyt.; ΒΟΒΟCΝΚΟΔ Mordt.; ΡΑΒΒΟCΥΚΟΔ D. and M. *Line 5:* ΠΧΒΟΡΕΧΕΤ Loeyt.; ΠΧΒΟΡΕΧΕΙ Mordt.; ΑΙΙΟΒΟΡΕΧΘ||| D. and M. *In the left dovetail:* ΑΥΔΗΚΕΑΒΒΑΘ Loeyt.; ΑΥΔΗΚΕΑΒΒΑΘ Mordt.; ΑΥΔΗΚΕΑΒΙΒΑΘ D. and M. *Below the dovetails:* CΑΒΩΝ Loeyt., Mordt.; ΟΜΟCΑΒΩ D. and M.

We have adopted *αὐξίτω*, a reading proposed by Clermont-Ganneau, *R.A.O.* v (1903), p. 368. Examples of this form and of the kindred *αὐξί* seem thoroughly to establish them as acclamations.¹ Their use as names cannot be regarded as proved. In every instance in which they occur it is possible² to explain them as imperatives of *αὐξέω* a by-form of *αὐξάνω*, *αὐξέω*. In certain cases this is by all odds the more plausible interpretation; e.g. in the inscription from Azote published by Germer-Durand, *Echos d'Orient* 1901, p. 74 and Clermont-Ganneau, *R.A.O.* VII (1906), p. 208, *αὐξίτω* ὁ

¹ Add to the references cited in the text *R.A.O.* IV (1901), p. 119, no. 1; V (1903), p. 368; VI (1905), p. 298; VIII (1907), p. 76; Perdriquet, *B.C.H.* XXIV (1900), p. 293, n. 9.

² As in *A.A.E.S.* III 379 where the reading is very uncertain. Cf. our no. 212; in Div. III. B. 2. 938 we may divide *αὐξίτω* Σαλι....

κόμης; cf. also *V.A.S.* p. 191, no. 70 αὖξι Πογάτε; *Wad.* 2415, αὖξι Μαρκελλίνε; 2037, αὖξίτω οικία τῆς ἀναπαύσεως; *I.G.R.* III 1165 = Fossey, *B.C.H.* XXI (1897), p. 44, αὖξι Ζίξους.

The reading σὺ = σοὶ λ(ε)γω (υ for οι as in ὑποδόμος; cf. no. 158 ὁ ἄξιοι) was suggested by Clermont-Ganneau, *R.A.O.* v (1903), p. 368.

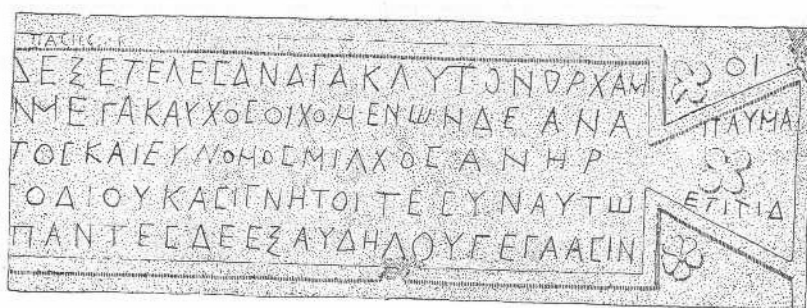
On the formula see *R.A.O.* loc. cit. and pp. 27 and 172. The dead man addresses the passer-by in the vein of the familiar epitaph:

“O stranger, pause as you pass by;
As you are now, so once was I.
As I am now, so you shall be;
Prepare to die and follow me.”

The name Παββος occurs also in *Wad.* 2412 l and *A.A.E.S.* III 376. On the names Αὐδη and Αβιβάθη cf. nos. 118 and 119 respectively.

The identification of the name Βορεχθασαβών with the μητροκομία Βορεχθ Σαβάων (modern Brêkeh), found in *Wad.* 2396, is attractive; cf. *R.A.O.* I (1888), p. 15. Professor Littmann (loc. cit.), however, suggests Βορεχθ Ἀράβων.

160. LINTEL. 419 A.D. On a fragment of a lintel found in the floor of a modern house situated near the house of Milḥim Efendi. Length 1.06 m.; height 37 cm. The inscription is on a sunken plate within a raised dovetailed frame. The angles above and below the dovetail and the space within it are ornamented with rosettes. Length of frame inside 84 cm.; height 28 cm. Height of letters 4 cm.



Inscr. 160. Scale 1:10.

Μνημα τὸδ' ἐξετέλεσαν ἀγάλυτον ὄρχαμοι [ἀνδρῶν
ζόντων μὲν μέγα καύχος, οἰχομένων δὲ ἀναπαύμα,
βουλῆ ἄριστος και εὖνομος Μίλχος ἀνὴρ,
υἱὸς . . .]οδίου, κασίγνητοὶ τε σὺν αὐτῷ
φίλοι· σύμ]παντες δὲ ἐξ Αὐδῆλου γεγάασιν.
Ἐπι τιδ'.

This far-famed tomb, at once a great boast for the living and a place of repose for the departed, was completed by leaders of the people — Milk, a man excellent in counsel and law-abiding, son of . . . odios and his dear brothers. All of them are sprung from Audh-ēl. In the year 314. (419 A.D.).

The epitaph is an attempt at metrical composition in Homeric style. The two

hexameter couplets are divided by a pentameter. In an epitaph from Suwēdā an analogous metrical shift occurs, a pentameter separating the first two hexameters from the last three; cf. Kaibel 435.

The restorations must be based on sense and analogy. The space furnishes no certain indication, inasmuch as the beginnings of the lines, like the ends, may occasionally have trespassed on the face outside of the frame.

Line 2. We regard *καύχος* as a by-form of *καύχημα*, like *αύχος* for *αύχημα* in schol. to Aesch. *Pers.* 874.

Line 3. *Μίλχος*, Arabic *Milk*, is the name of a divinity, common in compounds; e.g. *°Ozmilk*, *°Jehavmilk*.

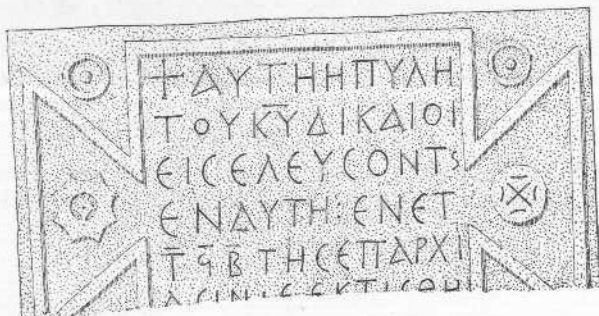
Line 4. *Φίλοι* has been inserted because of its frequent connection in Homer with *κασιγνήτος*. The lengthening has adequate justification in epic poetry – if any be needed in a literary effort of this sort.

Line 5. If in line 4, as seems probable, ...*οδίου* is a vestige of the father's name, *°Audh-°el* may be the name of the clan ancestor; cf. Wad. 2251; 2258; 2339; 2348; *A.A.E.S.* III 388.

The letters at the left hand corner of the stone above the frame probably represent the mason's signature – a proper name ... *πα* followed by *έποίησε*.

161. LINTEL. 497 A.D. Built into the bench on the west side of the *makḥad* of Nasīb il-Atrash. The lower part of the stone is concealed by the pavement which extends up to it. Length 77 cm.; height above pavement 37–38 cm. The inscription is on a sunken plate within a raised dovetailed frame 46 cm. long inside. Height of letters 5 cm.

Waddington, no. 1995.



Inscr. 161. Scale 1:10.

This gate is the Lord's; (the) righteous shall enter in it. In (the) year of the province 392, in (the) fifth indiction, it was founded in this way, under Flavius Anamus(?). (March–Sept. 497 A.D.).

The restorations are Waddington's, in whose time the last line was visible. His copy also shows the iota at the end of line 4. The motto, which is from *Ps.* cxvii 20 is very common in Syrian inscriptions, especially on lintels; cf. *A.A.E.S.* III 332.

162. LINTEL. Over the door of the modern house belonging to Fayād in the southwestern part of the town. Owing to the height of the block above the ground exact measurements could not be taken. Length about 50 cm.; height 30 cm. Height of letters about 5–6 cm.

Waddington, no. 2008.

Αὕτη ἡ πύλη τοῦ Κ(υρίου)· δίκαιοι εἰσελεύ-
σου(αι) ἐν αὐτῇ. Ἐν ἔτ[ε] 392' τῆς ἐπαρχίας,
ἐν[δ] (ικτιῶνος) ε', ἐκτίσθη [τὰ ὧδε ἐπὶ Φλ(αβίου)
Ἀν(άμου)?



Ἰασημος Ὀλπιαν(οῦ), Εὐδαιος Πρε(ί)κου, Ἀσβος Ἀβδου, Σαβίνος Μαζίνου.

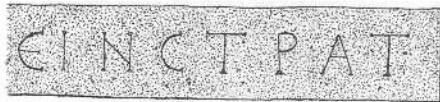
Line 2: ΠΡΕΙΚΟΥ Wad. Line 4: ΜΑΤΙΜΟΥ Wad.

Inscr. 162. Scale 1:10.

Ἰασημος corresponds to the Arabic *Yaslim*. Εὐδαιος is perhaps the same as Εδαιος, Wad. 2051, or Εδεος, Wad. 2168 = *A.A.E.S.* III 386. For Ἀσβος, Arabic *Hasb*, see *M.S.M.* p. 311, no. 10. Ἀβδος, 'slave' occurs in an inscription from 'Ahiré, Wad. 2447. Μαζίνος is a transcription of Arabic *Māzin*.

163. BLOCK. High up in the wall of the same house. Owing to the position of the stone no exact measurements could be taken. The inscription is on a band about 12 cm. high. The letters, which are well and deeply cut, are about 5 cm. high.

Waddington, no. 1991, fragment *b*.



... παρ' ἡμ]εῖν στρα[τηγοῦ

Inscr. 163. Scale 1:10.

Waddington's copy reads A.....
PHMEINCTPAT

164. LINTEL (?) On a fragment built into the floor of the *mak'ad* of Nasīb il-Atrash. Height 39½ cm.; width 30-39½ cm. Height of letters 5-5½ cm.

Jaussen, *R.B.* x (1901), p. 571, no. 2; Dussaud and Macler, *M.S.M.* p. 253, no. 34.



ὁ θεῖνα.....]ου οἰκο[δόμησεν . . .
..... αἰώνιο]ν μνημε[ῖον.....
..... Ἀ]δριανῶ Ἀ].....
... οἱ θεοὶ ἀ]θ(ά)νατο(ι). [Ἐκτίσθη.....
... ἐν ἔτι... τῆ]ς ἐπαρχ(ε)ίας [ινδ(ικτιῶνος).....

Inscr. 164. Scale 1:10.

Line 4: ΘΑΝΑΤΟΙΙ D. and M. Line 5: CΕΠΑΡΧΕΙΑC Jaussen, D. and M.

165. LINTEL. On a fragment of a lintel found in the same *mak'ad*. Height 35½ cm.; width 39½ cm. The inscription was enclosed by a dovetailed frame 32 cm. high. Height of letters 5-7 cm.

Dussaud and Macler, *M.S.M.* p. 253, no. 33.



Inscr. 165. Scale 1:10.

Αυγ[....] τὸν ἀ[....] Σιλου[ανός].

166. STELE. Built into the outer wall of the house of Ismā'in ish-Shūfi. The stone faces the street. Height 84 cm.; width 33 cm. Height of letters 9 cm.

Inscr. 166.
Scale 1:20.

Θάρσι [N]έ(ρ)ονα [Σιου] ἐτ(ῶν) χ'.
Οὐδὲς ἀθάνατος.

Line 2: N and P are plain in the copies of Mordtmann and of Loeytved.
Line 3: at the beginning CI Mordt., Loeyt.

Clermont-Ganneau restores ἐβίωσεν in line 3. Σιου = Σεου (cf. Wad. 2221) seems to fill the lacuna better.

167. LINTEL. 377 A.D. On a fragment of a lintel found a short distance west of no. 166, at the side of the south entrance to the house of Ismā'in ish-Shūfi. Length 69½ cm.; height 22 cm. The inscription was inclosed by a dovetailed frame formed by incised lines; the lower half of the right dovetail is preserved. Height of letters 3-9 cm.

Waddington, no. 2002; Dussaud and Macler, *M.S.M.* p. 252, no. 31.



Inscr. 167. Scale 1:10.

Τόδε τὸ μνημῖον ἐκ (γ)αίας ἀνέγειρεν Ζηνο-
δωρος Τοβέου [κὲ Μα]ξιμα γυνὴ αὐτοῦ. [Βήθος].
[Ἐτι σοβ'].

This memorial Zenodorus, (son) of Thubai' and Maxima his wife erected from the ground. Boethus. In the year 272. (377 A.D.).

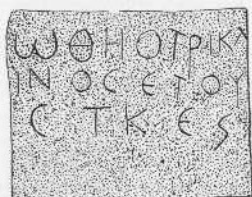
The inscription was intact in Waddington's time. His copy reads ΝΑΙΑC, which he emended to γαίας. The copy of D. and M. omits the letters ΟΥ beneath the dovetail.

The position of Τοβέου on the stone convinces us that the name is to be connected with Ζηνοδωρος not with Βήθος, which, according to Waddington's copy, was in the left dovetail. Βήθος is perhaps the builder, as Waddington suggests, or more probably the name of some person buried in the tomb.

the main front room. This arch had fallen and in the reconstruction the stone was placed upside down. Fragment B was found in an adjoining room. Both were originally parts of the arch of the main room. Fragment A: height 48 cm.; width 63 cm.; thickness 36 cm. Fragment B: height 49 $\frac{1}{2}$ cm.; width 63 cm.; thickness 23-30 cm. Height of letters 5-12 cm.; but the average height is 8-10 cm.



Ἐπὶ τοῦ [πρι]μηκηράτου Εὐδαίμονος ἀνευρώθη ὁ τρίκλινος ἔτους τκέ'.



During the directorship of Eudaimon the triklinos was renewed in the year 325. (430 A.D.).

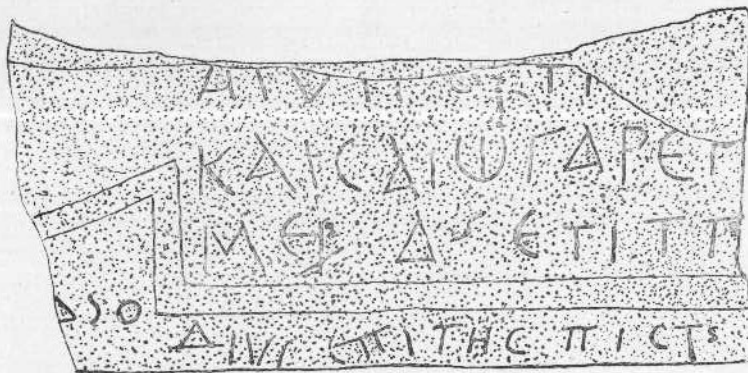
Inscr. 169. Scale 1:20.

Primicerius was a title applied to the chiefs of various bureaus in Byzantine times; cf. Daremberg-Saglio, s.v.

The word *τρίκλινος* (*τρίκλινον* in no. 209) is explained by Mr. Butler as a large upper room used by the family as a general living-room; cf. Div. II. A. 2, p. 121.

The character *ς* in line 7 seems to be used to mark the end of the inscription.

170. LINTEL. 485 A.D.(?) On a fragment of a lintel found inside a ruined house, a short distance east of the house where no. 169 was found. Length 45-49 cm.; height 21-23 cm. The inscription was surrounded by an incised dovetailed frame, the lower left corner of which is preserved. Height of letters 2-4 $\frac{1}{2}$ cm.



.....καὶ Σαίω Γαρέ[σου μέρ(η) τόσα καὶ τῶ δεῖνα τοῦ δεῖνα] μέρ(η) δ'. Ἐπι τπ' (?) ἐπὶ τῆς πίσ- τ(εως)....

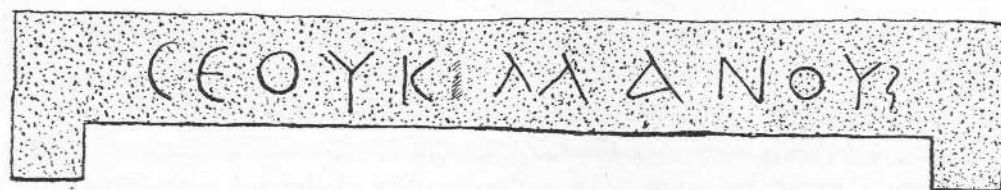
Inscr. 170. Scale 1:10.

.... and to Shai^c, (son) of Garis, belong parts and to son of four parts. In the year 380(?) (485 A.D.) In the faith

The lintel was once over the door of a tomb, the ownership of which was apportioned among several persons. In form our inscription resembles Wad. 2245 as restored by Clermont-Ganneau (*R.A.O.* iv (1901), p. 361 ff.) and thus supports this scholar's interpretation of Wad. 2245, 2146, and 2009 (*loc. cit.*). Allusion to a similar partnership arrangement is found in *A.A.E.S.* III 86 and 157 ff.

171. LINTEL. Over the door of a house in the eastern part of the town. The

stone is in situ and faces the east. Length 1.31 m.; height 22 cm. Height of letters 8–9 cm. Copied by Mr. Butler.



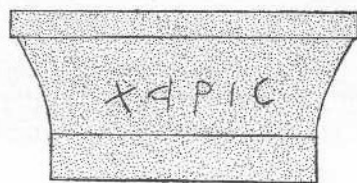
Σου κ[ε] Μανου.

Inscr. 171. Scale 1:10.

Shai^c and *Ma*ⁿ were the proprietors; cf. no. 97.

IṢ-ṢÂFIYEH.

172. PIER. Found in the ruins of a house in the northern part of the town. Height 45 cm.; width at top 92 cm., at bottom 70¹/₂ cm.; thickness at top 60 cm.; at bottom 42 cm. Height of letters 7¹/₂–11 cm.



Χάρις.

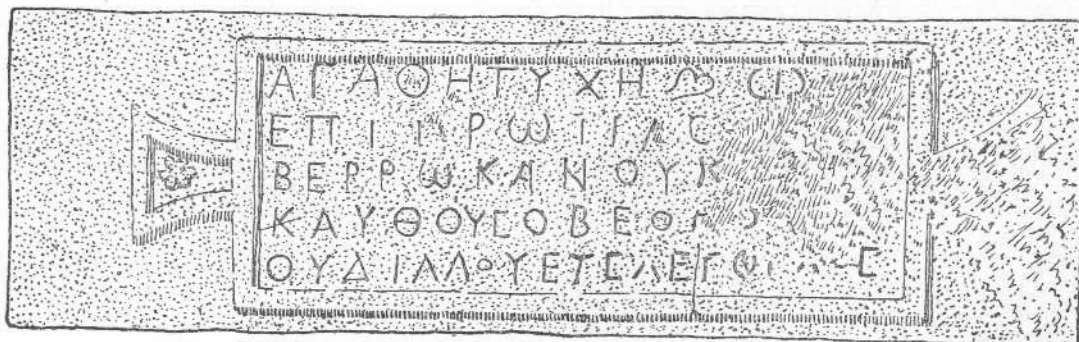
Inscr. 172. Scale 1:10.

The word invokes the divine blessing in the spirit of the frequent Ἀγαθὴ Τύχη; cf. the formula Θεοῦ χάρις on a lintel from Kharabā, *M.S.M.* p. 291, no. 156, and on a lintel from il-Anderîn, Div. III. B. 932.

BURÂK.

173. LINTEL. 335 A.D.(?) In a wall facing south near the southeast corner of the town. Length 1.42 m.; height 42 cm. The inscription is on a plate within a raised dovetailed frame 87 cm. long inside and 31 cm. high. The right end and the dovetail have been effaced. There is a rosette in the left dovetail. Height of letters 4–5¹/₂ cm.

Dussaud and Macler, *M.S.M.* p. 257, no. 50.



Inscr. 173. Scale 1:10.

Ἀγαθὴ Τύχη. Ἐπὶ [π]ρωτίας . . . Βερρωκανου Κ κ(αι) Αυθου Σοβεου κ(αι)
ου Διλλου ἐτ(ε)λέσθ[η] (ἔτους) λς' (?).

Good luck! Under the administration of . . . of Barr^ukān . . . and of Ghauth, (son) of Subaih (or Subai^c) [and] of . . . os, (son) of Dhill (this building) was completed in the year 230(?). (335 A.D.).

Line 2: ΕΠΙΠΡΩΤΗΙ D. and M. Line 3: ΒΕΡΡΩΚΑΝΟΙ D. and M. Line 4: ΚΛΥΘΟΥΣΟΒΕΘ D. and M. Line 5: ΟΥΔΙΛΛΟΥΕΤΛΣΩ D. and M.

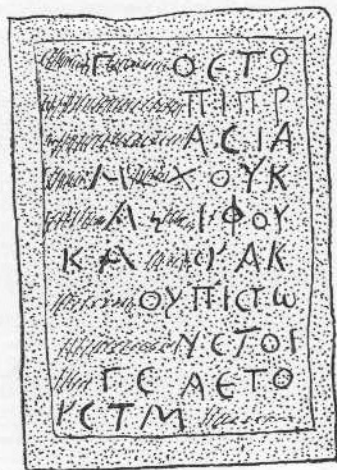
In line 2 D. and M. supply ἐπι[π]ρο[τεύων]; our copy declares for ἐπί πρωτίας, which here seems to be used merely of supervision of construction, unless it connotes some ecclesiastical or official primacy as does the participle πρωτεύων; cf. Wad. 2498; 2499; *A.A.E.S.* III 377. Πρωτία in this sense is a new coinage.

In line 3, where D. and M. read Βερρωκανών, Βερρωκανου is plain. The word may be a national adjective, derived from Βερρωκα, perhaps the ancient name of Burāk, as they suggest, or it may be the name of a man and represent an Arabic original *Barrūkān*. The following κ, in the former case, is the first letter of the father's name, in the latter case, of the grandfather's. Perhaps, however, we should read κ(αι), followed by another pair of names, the second of which extended into the dovetail.

On Λυθος cf. no. 156. On Σοβερος cf. Wad. 2046. Διλλος is confirmed by *M.S.M.* p. 265, no. 74.

In line 5 the presence of Σ between Τ and Λ is made certain by our copy. The letter following ΛΕ is not plain but it is surely not Ω. Our copy shows traces of four more letters, the last of which is Σ. The reading ἐτελέσθη (ἔτους) λσ' involves slight modifications, but the restoration is at best problematical.

174. TABLET. 445 A.D. In the wall of a house situated in the western part of the town and facing east. The house was probably rebuilt in Christian or Mohammedan times. The stone is badly weathered and much rubbed; perhaps it once lay on the ground and was worn away by footsteps. Height 60 cm.; width 42 cm. The inscription is inclosed by a frame traced by incised lines. Frame inside 52 × 36 cm. Height of letters 3-5¹/₂ cm.



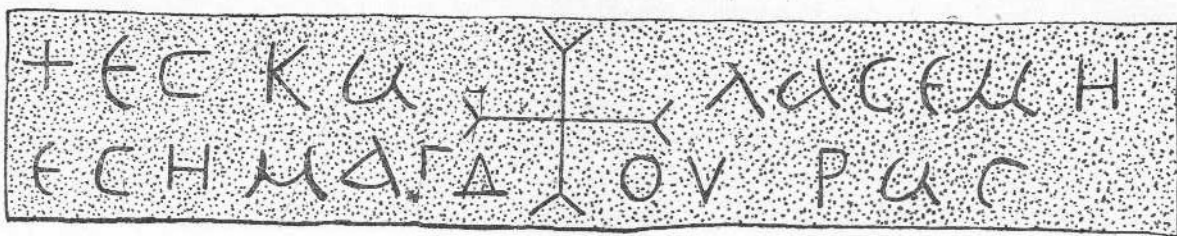
Inscr. 174. Scale 1:10.

----]ος το-
 ὄτο ἐπί προ-
 ωτε]ας Ια-
 μ]μ[λί]χου κ-
 αι] Α[λα]φου
 κα[ι Βηλ]ακ-
 αβ]ου πιστω-
 ν]---ν (ε)τοι-
 μά]σ[θ](η)(?) ἔτο-
 υς τμ'...

We have restored the name Ιάμμιλχος on the basis of Wad. 2210a. On Αλαφος, Arabic *Khalaf*, cf. no. 191. The name Βηλακαβος occurs in Wad. 2604.

175. HOUSE. On a lintel in situ in the second story of a partly ruined house situated not far from the southeast corner of the northern town. Length 1.56 m.;

height 28 cm. In the middle of the face and before the inscription are incised crosses. Height of letters $6\frac{1}{2}$ –10 cm.



Inscr. 175. Scale 1 : 10.

+ Ἐς καλὰς ἡμέρας. Ἐση Μαγδου. *For happy days. 'Isā, (son) of Magd.*

This formula, accompanied by the cross, occurs also on a lintel from Melah es-Şarrâr, *M.S.M.* p. 259, no. 55. The motto may have an apotropaic sense; cf. the inscription on the lintel discussed by Mr. Prentice, *A.A.E.S.* III, pp. 19–20 [τοῦ σταυροῦ παρ(ὸ)ντος ἐχθρὸς οὐ κ[ατισ]χύσει, and another lintel containing a cross in relief and the words ὑπ(ὸ)κίμει πρὸς εὐψυχίαν τῶν ἐνθάδε κατ[οικούντων]; cf. Div. III. B. 958. The phrase ἐς καλὰς ἡμέρας, therefore, in each inscription refers to the symbol of the cross, the presence of which on the lintel is designed to secure to the denizens of the house a serene existence.

'Isā is the Arabic form of Esau. The occurrence of the name in pre-Islamic times would be interesting if it were certain that the man was not a Jew.

IṬ-ṬEHÛLEH.

176. STELE. Found among the ruins of a private house in the eastern part of the town, a little to the north of the southeast corner. Height 58–71 cm.; width 34–37 cm. The face is rough. Height of letters 10–11 cm.



Σαβινιανὸς ἐτ(ὼν) π'.

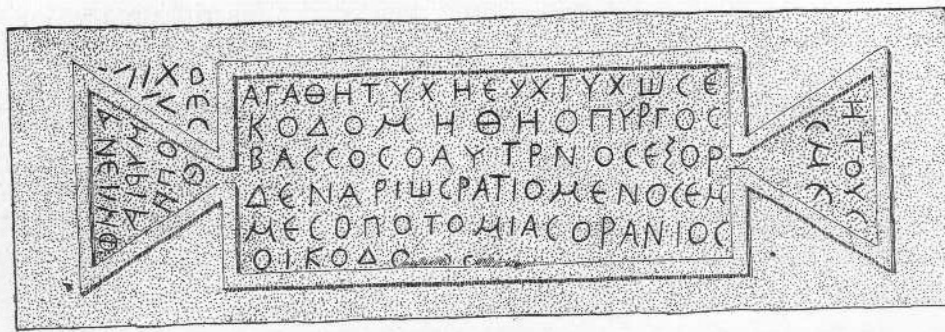
Inscr. 176.
Scale 1 : 20.

Iṭ-Ṭehûleh was rebuilt several times by Christians and Mohammedans, a fact attested by the presence of a church in the northeast corner of the town and of the ruins of a mosque in the center. The stele was removed from the cemetery and used in the construction of a modern house.

IL-MESHKÛK.

177. LINTEL. 350 A.D. Built into the eastern wall of the town. The stone is now upside down and faces east. Traces of red coloring-matter are still discernible in the letters. Length 1.26 m.; height 40 cm. The inscription is within a raised dove-tailed frame 66 cm. long inside and 27 cm. high. Height of letters 3–4 cm.

Cyril Graham, *Trans. Roy. Soc. Lit.* vi, p. 297; Wetzstein, no. 72; Waddington, no. 2053.



Inscr. 177. Scale 1 : 10.

Ἀγαθὴ Τύχη. Εὐ(χ)τυχῶς ἐκοδομήθη ὁ πύργος. Βάσσος βαυτρυνὸς ἐξ ὀρδεναρῶ σ(τ)ρατιό- μενος ἐμ Μεσοποταμίας. Ὀράνιος οἰκοδό[μος]. Ἀνελ(ώ)θ(η) μύρια δην(άρια) εἰ (or θ') χιλιάδες. Ἦτους σμέ'.

Good fortune! The tower was successfully built. Bassus, a veteran ex-ordinarius, having served in Mesopotamia, (erected it). Uranius (was) the builder. There were expended 15000(?) denarii. In the year 245. (350 A.D.).

Line 1: ΕΥΤΥΧΩΣ Wad. Line 5: ΟΥΑΝΙΟΣ Wad. In the left dovetail: ΑΝΕΛΟΦ | ΜΥΡΙΑ | ΟΠ | Ε Wad. Above the left dovetail: Χ | ΚΕΟ Wad.

Bassus had evidently served as centurion ordinarius, i.e. as a centurion of the *primi ordines* (cf. Mommsen, *Eph. Epigr.* IV (1881), p. 239 and Marquardt, *Röm. Staatsv.* II², p. 462) in the wars against Sapor with whom peace seems to have been concluded in this very year.

The orthography and the syntax of this inscription leave much to be desired, but afford interesting information as to the influences exerted by Arabic usage on Greek. Ε for αἰ is found also in an inscription from el-Kseifé, *I.G.R.* III 1135 ἐκοδόμησεν. Στρατιόμενος may not be a mere blunder but may be the result of dissimilation from the following τ, a phonetic phenomenon frequently found in Syria. The name Ὀράνιος (Ὀυράνιος) is found in other inscriptions from Syria, e.g. Wad. 2390 and 2452, whereas Σοράνιος does not occur. We divide, therefore, -ιας Ὀράνιος. The resultant syntactical barbarism also speaks for the division. The genitive is due to the fact that the Arabs construe all prepositions with the genitive. Ἐξ ὀρδεναρῶ, on the other hand, is due to Latin influence. The phrase is a transliteration of the Latin formula. This practice was almost invariable among the subordinate officers of the army, whose knowledge of Greek was naturally faulty; cf. Magie, *De Rom. iuris publici sacrive vocabulis sollemnibus*, Leipzig, 1905, p. 39.

The letters in and above the left dovetail undoubtedly refer to the cost of building the tower. We read χιλια- boustrophedon, then δες in column. Δην., as well as μύρια, is written retrograde.

ΚΦÉR.

178. ALTAR. Found lying among the ruins in the eastern part of the town; cf.

Div. II. A. 2, Ill. 108. The inscription is on one face of the die. Height of die $57\frac{1}{2}$ cm.; width 30 cm. Height of inscribed space $21\frac{1}{2}$ cm. Height of letters $3-4\frac{1}{2}$ cm.



Ενος ἐπιλεύθερος Φασσηλη.

^cIn (or ^cAin), freedman (and)?
Fasai'el.

Inscr. 178. Scale 1 : 10.

The name Ενος, occurs in Wad. 2191; 2286 = *I.G.R.* III 1293. The solecism ἐπιλεύθερος is found also in no. 210 from Umm il-Kuṭṭên, where the term is applied to a freedman of a certain Φασσελη, perhaps to be identified with the woman here mentioned. We interpret Φασσηλη as a feminine name as in other inscriptions where the form occurs. The form is nominative, but a genitive relationship is perhaps intended, as in the case of the nominative masculine forms in nos. 53, 83, 90, 131, 143, 144.



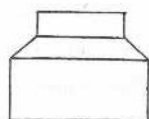
Inscr. 178.

179. ALTAR. 318 A.D. On the fragments of an altar found on the east side of the *birkeh* and east of the ruins. The top was probably broken off in ancient times; the base has also been broken off but is preserved. The die, which contains the inscription, has been broken into three pieces. Height of fragment A, $8\frac{1}{2}$ cm. at left edge; width at top $14\frac{1}{2}$ cm. Height of fragment B, $37\frac{1}{2}$ cm. at left edge, $44\frac{1}{2}$ cm. at right; width at top $9\frac{1}{2}$ cm., at base 24 cm. Height of fragment C, 22 cm. at left edge, 17 cm. at right; width at base 24 cm. Height of base of altar 16 cm.; width 37 cm. Height of letters $3\frac{1}{2}-4\frac{1}{2}$ cm.



Αβ[δος] τῶν Ἱε[ρ]ωνίμου Οση σύμβιος. *Ετ(ους) σγ'.

^cAbd of the (house) of Hieronymus (and) Husn ('Beauty'), (his) wife. In (the) year 213. (318 A.D.).



On Αβδος cf. no. 162.

Inscr. 179. Scale 1 : 10.

180. FRAGMENT. Found among the ruins near the center of the western part of the town. Height 37 cm.; length 47-49 cm.; thickness 18-19 cm. Height of letters 5-7 cm.



Inscr. 180. Scale 1:10.

Ἐκ προνοίας καὶ σπουδῆς Φ(λαυίου) Ε[υ-
]δου καὶ Θε-
]ίου καὶ [Α]ζι(ς)[ου
 ἐκτίσθη τὸ]θέατρον.
 τὰ ἀναλώματα δε[νά]ρια . . .
 ἔτ[ον]ς

By provision and efforts of Flavius Eu (son) of des (?) and of The-
 (son) of ius and of Aziz, (son) of the theater was founded (?)
 The cost was . . . denarii. In the year . . .

The characters Σ, 3, and Ζ are marks of abbreviation or punctuation. Mr. Butler is of the opinion that this stone came originally from Dêr il-Meshkûk and that the θέατρον was a dependency of the temple in that place; see Div. II. A. 2, p. 131.

ŞAMMEH (ŞAMMET IL-BURDÂN).

181. STELE. Found in the center of the town south of the *birkeh*. The stone has been built into a modern wall in the midst of ruins. Height 72-78 cm.; width 42 cm. The inscription was cut transversely on a dovetailed plate. Height of letters 4¹/₂-8¹/₂ cm.

Wetzstein, no. 71; Waddington, no. 2039; *I.G.R.* III 1336.



Inscr. 181. Scale 1:10.

Θάρσι, Ροῦφε Ἀθου, οὐετραγός. Ἐτ(ῶν) σε΄.

The name Ἀθος may perhaps be compared with the name of the goddess Ἀθῆ, unless it is a mistake for Ἀυθος.

182. LINTEL. 196 A.D. On a fragment of a lintel, found in a wall of a house in the northeastern part of the town. The house, which is inhabited during the ploughing season by people from Şalkhad, is partly ancient. The block has been built into the wall above the original lintel, which is uninscribed. Length 66 cm.; height 23¹/₂ cm.

The inscription is on a raised dovetailed plate, the right end of which has been preserved. Length of extant portion, exclusive of the dovetail, 35 cm.; height 20 cm.



Μνη]με[ῖον ἀντῶ καὶ
ύιο]ῖς Τι(βέριος) Μαρίω-
ν Φ]αρεκου ἐπο-
ίη]σεν ἔτ(ους) αθ'.

Inscr. 182. Scale 1:10.

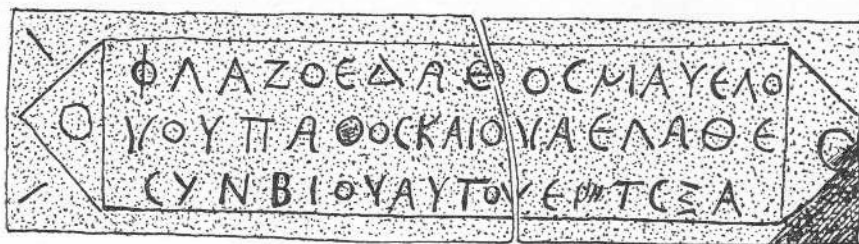
Tiberius Mariōn, (son) of Farik, made (this), a tomb for himself and his sons(?), in the year 91. (196 A.D.).

The Greek name Μαρίων is found in other inscriptions from Syria, *C.I.G.* 4536 d, III p. 1178; *M.S.M.* p. 299, no. 176; Div. III. B. 3, 1070. Φαρεκος, Arabic Fāriḳ (cf. *M.S.M.* p. 119), occurs also in Wad. 2418 and in *M.S.M.* p. 273, no. 96.

UMM IR-RUMMÂN.

183. LINTEL. 366 A.D. Built into the outer wall of the *djâmi*^c, or Druse mosque, on the south side of a street near the center of the town. The block has been broken into two pieces. Length of larger fragment 61–66 cm.; of the smaller 47–51 cm.; height 29 cm. The inscription is within an incised frame with pointed ends. Height of letters 3½–6 cm.

Waddington, no. 2055.



Φλα(ούιος) Ζοεδάθος
Μανελου ού(τρ)α(ν)ός και
Ουαελαθε συνβίου ἀντοῦ ἐ[ν
ἔ]τ(ει) σξά'.

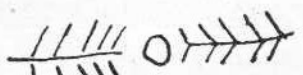
Inscr. 183. Scale 1:10.

Flavius Zuyaidat(?) (son) of Ma'auwil(?), a veteran, and Wā'ilat, his wife, in the year 261. (366 A.D.).

Line 2: ΟΥΤΡΑΝΟCCAI Wad. Line 3: ΕΝ legible in Wad.'s time.

We have adopted Waddington's reading ούτρανός. The genitive συνβίου is due either to its proximity to ἀντοῦ or to a careless reminiscence of the common μετὰ συμβίου. The name Μανελος occurs in the form Μανειλος in *Am. J. Philol.* VI (1885), p. 205, no. 34; Ουαελάθη in *V.A.S.* p. 205, no. 95 and in *Am. J. Philol.* VI (1885), p. 209, no. 43.

184. STELE. Copied by Miss G. L. Bell. On the upper part of the face is a



ΟΜΕΙΑΕ
ΗΣΕΛΙΑ
ΝΟΥ

Inscr. 184.

conventional wreath. No measurements were taken.

Ομεια(θ)η Σελιανοῦ.

On Ομειαθη, Arabic *Umayyat*, cf. no. 132. Σελιανός may represent the Latin *Silianus*, or perhaps it corresponds to an Arabic form *Shilyān*.

°ANZ.

185. LINTEL (?). 1111 A.D. On a block found lying in the courtyard of the house of Mansûr Shammâs in the northern part of the town. The stone is broken unevenly at the left. Length 95-103 cm.; height 20 cm. At the upper right corner is an ornament which seems to be the lower parts of the wings and the tail of a conventional eagle. The right end of the block was left blank and between the words in the lower line are spaces which were never inscribed. Height of letters 6-7 cm. in the upper line, 3-4 cm. in the lower.



ΑΦΟΙΚΕΝΤΑΙ ΟΤΟ ΠΟΣ
ΕΠΕΛΘΗΝΤΟΥΣ Σ ΑΡΕ ΙΟΥ Η

Inscr. 185. Scale 1:10.

.... ἐνθάδε Αλ]αφο(ς) κείται. Ὁ
τόπος [τοῦ θείνου]. [Ἐτ]ελέσθη (ἤ)τους
ς', Ἀρείου ἤ'.

Here lies Khalaf. The sepulchre (belongs to....) It was completed in the year 6 on the 8th of March (?). (1111 A.D.)

We suppose that after τόπος came the name of the owner of the tomb, in which right of burial was extended to *Khalaf*. He may, indeed, have been a part-owner of the tomb; cf. no. 170.

*Ἀρείος is presumably the name of a month. The month of this name in the Thessalian and the Bithynian calendars (*P.-W.* II, 626) would scarcely be current in Arabia. It is more probable that the word is a translation of the Latin *Martius*. The names of the Roman months are common in Syrian inscriptions, the days being frequently reckoned, in Greek fashion, forwards; e.g. Wad. 2028; 2037; 2413a.

186. LINTEL. 362 A.D. Over the door of a modern house in the northern part of the town, a short distance east of the house of Mansûr Shammâs. Length 1.03 m.; height 31 cm. Height of letters 3-6 cm.

Dussaud and Macler, *M.S.M.* p. 276, no. 108.



ΕΠΙ ΚΡΑΤΗΣΕΩΣ ΦΛΑΚΛΙΟΥ ΙΟΥΛΙΑΝΟΥ
ΑΥΤΟΚΡΑΤΟΡΟΣ ΑΥΤΟΥ ΤΟΥ
ΑΝΙΘΗΤΑΙ ΕΡΑΚΑΙ ΑΝΟΙΚΟ ΔΟ
ΜΗΘΗΚΑΙΑ ΦΙΕΡΩΘΗΘΝΑ
ΟΕΝΕΤΛΝΣ ΔΥΕΡΟΥ ΕΥ

Inscr. 186. Scale 1:10.

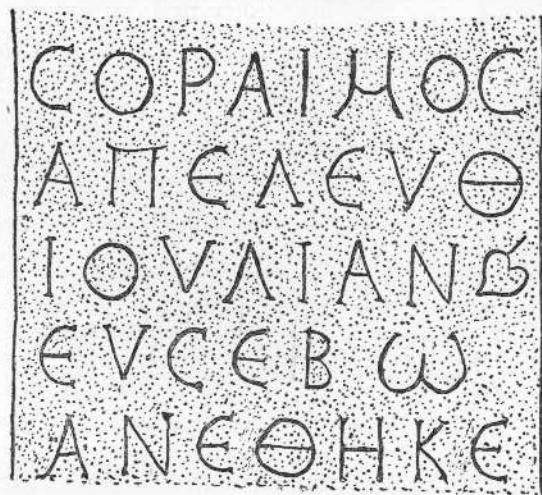
Ἐπὶ κρατήσεως Φλ(αουίου)
Κλ(αυδίου) Ἰουλιανοῦ αὐτοκράτορος
Αὐγούστου ἀνίθη τὰ ἱερά, καὶ ἀνοι-
κοδομήθη καὶ ἀφιερῶθη ὁ ναὸς
ἐν ἔτ(ει) σνς' Δύσ(τ)ρου ε'.

Under the rule of Flavius Claudius Julianus, emperor, Augustus, the rites were restored, and the temple was rebuilt and consecrated in the year 256, the 5th of Dystrus. (March, 362 A.D.).

This interesting inscription commemorates the re-establishment of the ancient worship at Dêr il-Meshkûk, for no remains of a temple are visible at 'Anz. The natives, who reported that the stone was brought from Kfêr may well be mistaken as to its original provenance, or it may have been moved more than once; see Div. II. A. 2, p. 130-131.

On the significance of this inscription for the computation of chronology according to the era of Boşra see D. and M. loc. cit.

187. ALTAR. Found in a courtyard in the eastern part of the town and south of the mosque. The inscription is on the die of the altar. Height of die 31 cm.; width 35 cm. Height of letters $3\frac{1}{2}$ -4 cm.



Σοραιμος ἀπελεύθερος Ἰουλιαν(οῦ) εὐσεβῶ(ν) ἀνέθηκε.

Suraim, freedman of Julianus, in piety erected (this altar).

This altar is said to have been brought from Kfêr, but it is more probable that, as well as no. 186, it came originally from the temple at Dêr il-Meshkûk.

Inscr. 187. Scale 1:10.

188. STELE. 415 A.D. Found in the cemetery east of the town. It is now the end-stone of a Mohammedan tomb and is embedded in the ground. Height above ground 26 cm.; width 32 cm. Height of letters 5-7 cm.



Σηους Σαφερου. Ἐτι τί.

Shuyai', (son) of Sāfir. In the year 310. (415 A.D.).

Inscr. 188. Scale 1:10.

The latter name seems to be akin to Σαφρας which Clermont-Ganneau, *R.A.O.* I (1888), 22 f., has read in the genitive Σαφρα in an inscription from Ḥam in the Antilebanon, *C.I.L.* III 14162² = *I.G.R.* III 1074. Dussaud and Macler, on the other hand, *V.A.S.* p. 214, propose to take these letters as the transliteration of the Aramaic word for 'scribe'. The occurrence of Σαφερος on this stele tends to confirm the interpretation of M. Clermont-Ganneau.

189. FRAGMENT. On a stone built into an arch which leads into a modern courtyard in the southwestern part of the town, a short distance east of the *medâfeh* of Shêkh Ḥusên il-Atrash. The stone is said to have been brought from Umm il-Kuttên. Height $20\frac{1}{2}$ cm.; width 50 cm. Height of letters 3 cm.

Dussaud and Macler, *M.S.M.* p. 278, no. 111.



Αὐρ.] Κλαυδία
Μαξι]μου ἐτ(ῶν) μ'.
Γερμ]ανὸς Εὐ-
νόμου] ἐτ(ῶν) ζ'. (?)

Inscr. 189. Scale 1:10.

The names cannot be restored with certainty, as there are several possibilities. As an alternative to the readings of D. and M. we suggest that the inscription be interpreted as belonging to the tomb of a mother and her child.

190. STELE. On a fragment of a stele found in the floor of a modern house in the southwestern part of the town. This courtyard is entered through the arch of which no. 189 is a part. Height 48 cm.; width 30 cm. Above the inscription and on both sides are conventional wreaths. Height of letters 6 cm.



Θάρσι, Εννη, ἐτ(ῶν) κδ' (or κα').

On the name see no. 30.

Inscr. 190. Scale 1:10.

191. STELE. On a stele broken into two fragments found in a street in the southern part of the town. There seems to be no doubt that Ἄνζ is the provenance of the slab. Height of larger fragment 60-65 cm.; of the smaller 35-38 cm.; width 43 cm. The inscription runs transversely on a plate inclosed by a dovetailed frame of the usual type. Height of letters $5\frac{1}{2}$ - $6\frac{1}{2}$ cm.



Θάρσι, Αλαφ(ε)· φιλούμενος ἐπάσω. Ζήσ(ας) κα'.

*Be of good cheer, Khalaf; beloved hast thou departed.
Having lived 21 (years).*

The name occurs also in no. 90. Ἐπάσω is for ἐπαύσω. Ζησ κα is perhaps to be read ζήσ(ας) κα(λῶς).

Inscr. 191. Scale 1:10.

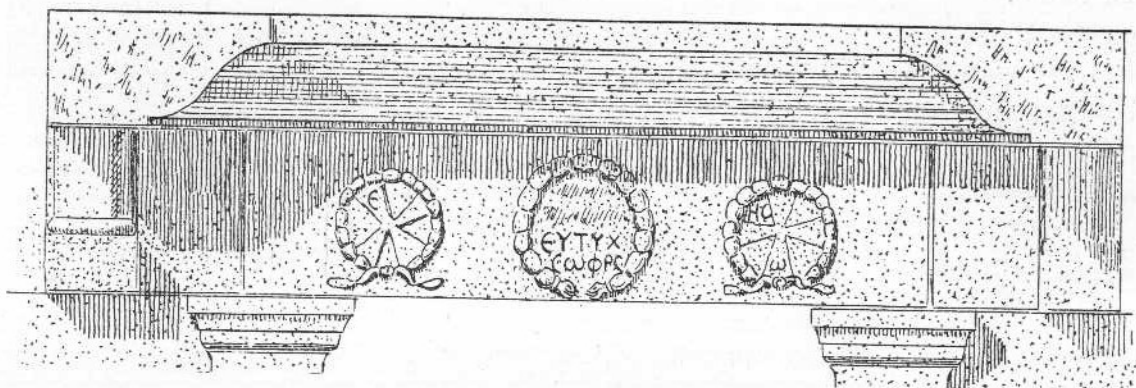
192. STELE. On a fragment of a stele found in the eastern part of the modern cemetery which lies east of the town. Height 52 cm.; width 26 cm. Below the inscription is part of a conventional wreath. Height of letters 6–9 cm.

....]τίου ἐτ(ῶν) κδ’.



Inscr. 192. Scale 1:10.

193. CHURCH. On the lintel over the portal in the north wall of the church; cf. Div. II. A. 2, p. 133. Length 1.64 m.; height 46 cm. The letters are cut within wreaths carved on the face of the stone. The middle wreath ends in two hands at the bottom. The two small wreaths contain crosses in relief and end at the bottom in flowing knots. Copied by Mr. Butler.



Inscr. 193. Scale 1:20.

Apparently we have to do with the remains of religious formulae or mottos. The middle wreath apparently contained the names of four qualities, the last two of which were Εὐτυχία, Σωφροσύνη.

IL-GHÂRIYEH.

194. STELE. Used as a lintel in a house situated west of the upper *birkeh*. Height 75 cm.; width 35 cm. Height of letters 4–10 cm.

Dussaud and Macler, *V.A.S.* p. 185, no. 59; *M.S.M.* p. 309, no. 7 and references there cited; Littmann, *Florilegium M. de Vogué*, p. 382.

Ῥαββάνης Μοειθου;

in the Nabataean, *Rabbā*, (son) of *Mughithū*.

Line 3: ε D. and M. in *V.A.S.*; εεΙ in *M.S.M.*

The transliteration Ῥαββάνης for *Rabbā* is analogous to Ἀουειδανου for *‘Awidā* in no. 238. On the name itself see besides references cited above, *M.S.M.* p. 96, no. 73. On *Μοειθος* cf. no. 129. Clermont-Ganneau has discussed this inscription in *R.A.O.* IV (1901), pp. 172–173.



Inscr. 194. Scale 1:10.

195. ALTAR. In the street east of the *birkeh*. The inscription is on the die. Height of die 51 cm.; width 26 cm. Height of base 20 cm.; width 37 cm. The cap supports a block on which are carved four eagles in relief. Height of letters 3 cm. Copied by Mr. Butler.

Θαιμος Ουα(σε)αθου και Μαχχαρηλος ἀδελφός.

Taim, (son) of Wāsī'at, and Makkar'el (his) brother.

Ουα(σε)αθου of the stone we regard as an error for Ουασεαθου, a name which occurs in two inscriptions from 'Atīl, Wad. 2374; 2374a = *I.G.R.* III 1238. *Wāsī'*, moreover, is a known Arabic name.



Inscr. 195. Scale 1:10.

196. BLOCK. On a water-trough south of the *birkeh*. Height 46 cm.; width 80 cm. Height of letters 8–12 cm.



Wetzstein, no. 76; Waddington, no. 2053d; Dussaud and Macler, *V.A.S.* p. 185, no. 57.

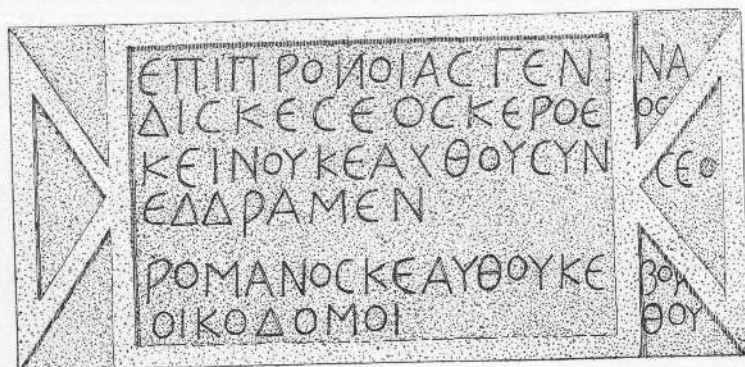
Αβρανης Ανεμου ανέθηκεν.

Inscr. 196. Scale 1:20.

Αβρανης is perhaps the equivalent of Arabic *Habrān*. On the basis of this inscription a genitive Αβρ[ανου] has been restored in an inscription from Aïoun, *Am. J. Philol.* VI (1885), p. 210, no. 49 = *I.G.R.* III 1303. We know of no other occurrence of the name in Greek inscriptions.

197. LINTEL. 380 A.D. Found in a field south of the village; the original provenance is said to be Umm il-Ḳuttān. Length 98 cm.; height 46 cm. The inscription is on a plate 64 cm. long and 40 cm. high, inclosed by a raised dovetailed frame. Height of letters 2½–6 cm. Copied by Mr. Butler.

Dussaud and Macler, *M.S.M.* p. 272, no. 94.



Ἐπὶ προνοίας Γεννάδι(ο)ς καὶ Ξεος, καὶ Ῥοσος καὶ Ἰνου καὶ Αὐθου συνεδραμέν(ων). Ῥομανός καὶ Αὐθου καὶ Βο(ή)θου οἰκοδόμοι. (Ἔπει) σοί.

Inscr. 197. Scale 1:10.

By provision (of) Gennadius, Shaî, Ru'aiy, 'In, and Ghauth, acting conjointly. Romanus, Ghauth, and Boethus (were the) builders. (In the year) 275. (380 A.D.).

In right dovetail: CEC D. and M.

The author of this inscription had a meager knowledge of Greek forms.

Line 2. The name Ru'aiy appears in the form Ρροεος also in no. 149.

Line 3. συνέδραμεν: D. and M. regard this form as an attempt at συνεδρευομένων = συγκαθιέρων, *adssores*. The normal participial form, however, is συνεδρευόντων; cf. Magie, *De Rom. Iuris Voc.* p. 90. Perhaps συνεδραμένων or συνδραμόντων was intended; cf. συγκαμόντος, *A.A.E.S.* III 172.

Line 5. Βοήθου: a translation of Arabic 'In. Similarly the name is used as the Greek equivalent of the Hebrew 'Azar, 'help'; cf. Herzog, *Phil.* LVI (1897), pp. 45-46; 50-51.

198. LINTEL. 315 A.D.(?) On a modern house situated near the center of the village. Length 1.22 m.; height 38 cm. At the top and the sides the lintel is framed with a moulding of classic profile. The first line of the inscription is on a broad fascia, the others on the face of the lintel. In the center of the face is the vestige of a disc. Height of letters 3-6 cm. Copied by Mr. Butler.

Dussaud and Macler, *V.A.S.* p. 186, no. 60.



Ἴο(υ)νιανοῦ υἱοὶ ἐποίησαν, Σαβίνος, Ἴουλιανός, Στράτω[ν]. .ε. αἱοι [ἐτ(ι)] ις(?).

Inscr. 198. Scale 1:10.

Sabinus, Julianus, Stratōn, (sons) of Junianus, from (?), made (this) in the year 210 (?). (315 A.D.).

Line 1: ΙΟΥΛΙΑΝΟΥΥΟΙ D. and M. Line 3: ΔΕΛΦCΑ....ε D. and M.

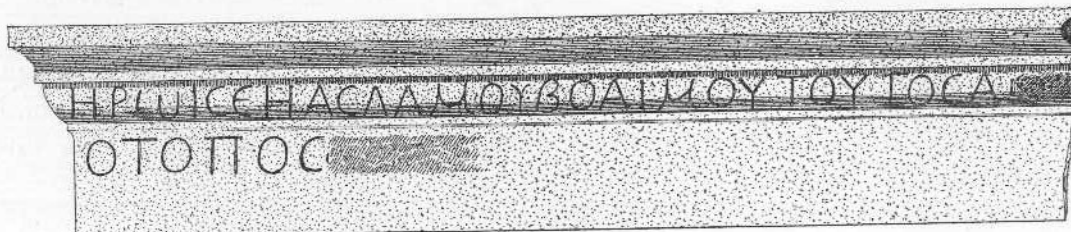
Ἴουλιανός Ἴο[υ]ν[ι]ανοῦ is apparently to be read on a stele from Djâbir, our no. 36¹. This is doubtless a mere coincidence, although the name Junianus is not common in inscriptions from these regions.

In the last line D. and M. read Στράτω[ν ἀ]δελφ[ός]. On the evidence of our copy [ἀδ]ε[λφ]οί would not be an unlikely conjecture. However, neither of these readings accords well with internal probabilities. Inscriptions of the form ε δείνα τοῦ δείνα καὶ ε δείνα ἀδελφός are, to be sure, common; but there would be no ground for adding the appositive when all the builders have been termed 'sons of Junianus.'

If our copy is correct, an adjective of nationality, Ῥω(μ)αῖοι perhaps, would be a more plausible restoration.

199. CAP OF A PIER OR A PEDESTAL. Now used as a lintel in a courtyard in the center of the village. Height 28 cm.; length 1.42 m. The face is surmounted by mouldings of good Roman profile consisting of an ovalo, a cavetto, and a fascia. Height of letters 5-6 cm. Copied by Mr. Butler.

Dussaud and Macler, *M.S.M.* p. 275, no. 104.



Inscr. 199. Scale 1:10.

..... ἡρώισ(σ)ῆ Ἀσλαμου Βοαιμου τοῦ Γοσα[μου] ὁ τόπος

For, a blessed spirit, (daughter) of Aslam, (son) of Buhaim, (son) of Gusham ... the sepulchre [was erected?].

Line 1: ΡΟΑΙΜΟΥ D. and M. who explain as a diminutive of *Rohm*.

The name of the dead woman was doubtless inscribed elsewhere on the member, since ἡρώισση is more plausibly to be explained as an epithet. The form occurs as a variant of ἡρώινη (cf. Wad. 1850; *I.G.* III 889) in the following inscriptions noted by Schweizer, *Gramm. der Perg. Inscr.* p. 140, n. 2; *B.C.H.* XVIII (1894), p. 443, no. 6; *Ath. Mitt.* XII (1887), p. 349, no. 109; *Greek Inscr. Brit. Mus.* IV 1, no. 836.

On the name Γοσαμος cf. no. 103. Ἀσλαμος is a common name.

200. TOMB. (?) Copied by George Cavalcanty, the dragoman. No measurements were taken. We cannot guarantee that the inscription was accurately copied or the monument correctly drawn.



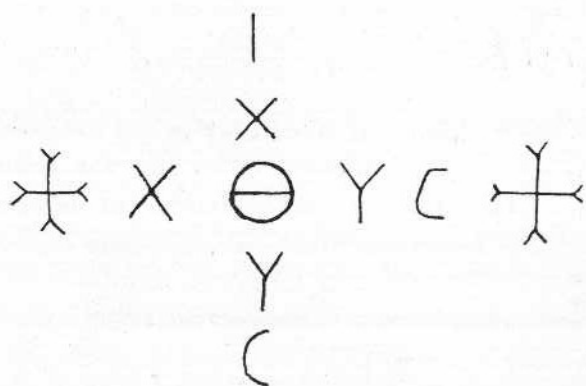
Z(ε)βινᾶ Ζεβινοῦ Γωργανίς ἔκτι[σ]εν τῆ μονο(γ)εν(ε)ῖ.

For Zebinas, (son) of Zebinas, her only son, Gorganis had (this) built.

Inscr. 200. Scale 1:20.

Ζεβινᾶς or Ζαβινᾶς, i.e. ἀγοραστός, 'chattel', was a nickname applied by the Syrians to the pretender Alexander II. The term obtained currency as a proper name; cf. the Latin name *Servius*. Ζεβινᾶ (genitive) occurs in an inscription from Djilin published by Fossey, *B.C.H.* XXI (1897), p. 41, no. 9. The genitive Ζεβινοῦ occurs in *A.A.E.S.* III 49, Ζαβινᾶτος in *C.I.G.* 4929, Ζεβινᾶ in Div. III. B. 3, no. 1067.

201. LINTEL. On a lintel in situ, supported by two pilasters with handsomely moulded caps. The door did not belong to a church because it opens to the east.



Inscr. 201.

Length about 2 m.; height 60 cm. Copied by Mr. Butler.

Dussaud and Macler, *V.A.S.* p. 189, no. 65.

[I](ησοῦς) Χ(ριστός) Θ(εοῦ) Ὑ(ιός) Σ(ωτήρ).

ΙΧΟΥC D. and M.

For a similar cruciate arrangement see Clermont-Ganneau, *Études Arch. Or.* II (1897), p. 33, n. 1.

202. STELE. In the floor of a house directly east of the *birkeh*. Height 88 cm.; width 35 cm. Height of letters $6\frac{1}{2}$ – $8\frac{1}{2}$ cm.

Dussaud and Macler, *M.S.M.* p. 271, no. 91.



Inscr. 202.
Scale 1 : 20.

Γοσαμος Παμζανου ἐτ(ῶν) κβ'.

Line 3: Z intact in D. and M. Line 5: no trace of ετ in D. and M.

On Γοσαμος cf. no. 103. Παμζανος, Arabic *Ramzān*, occurs only here; cf. D. and M. loc. cit.

203. STELE. In the hearth of a house situated in the southern part of the village. Height 85 cm.; width 30 cm. Height of letters 5–8 cm. Copied by Mr. Butler.



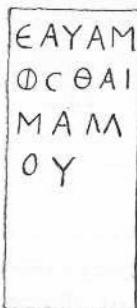
Inscr. 203.
Scale 1 : 20.

Αυδη Αυβαθανου ἐτῶν κ'.

On the name *Αυδη*, Arabic *Aud* or *Audh*, cf. no. 118. *Αυβαθανος*, *Aubathān* or *Aubatān*, is known from Wad. 1974 = *I.G.R.* III 1301, but has not been identified in Arabic.

204. STELE. Height 80 cm.; width 35 cm. Height of letters 4–5 cm. Copied by Cavalcanti, the dragoman.

Dussaud and Macler, *M.S.M.* p. 273, no. 95.



Inscr. 204.
Scale 1 : 20.

(Θ)αναμος Θαμαλλου.

i.e. *Tau'am*, (son) of *Taimallāh*.

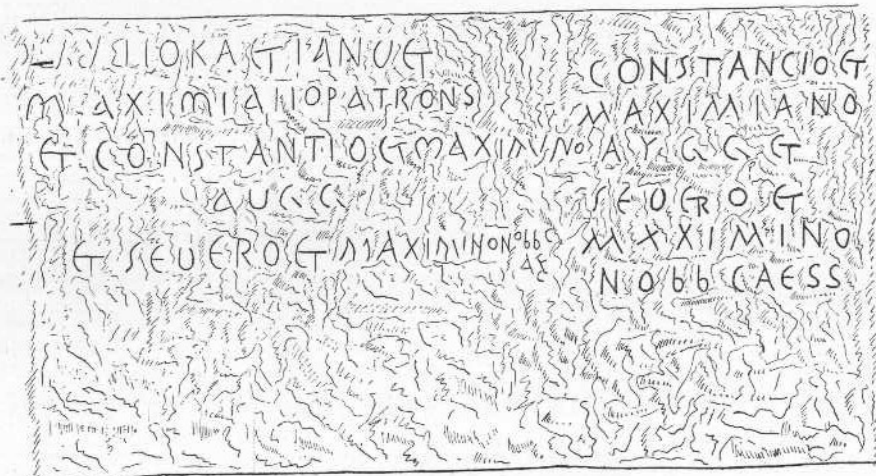
Line 1: ΕΑΥΑΜ D. and M.

For the Arabic forms of these names see D. and M., loc. cit.

UMM IL-KUTTĒN.

205. MILESTONE. 305-306 A.D. On a shaft lying at the bottom of an old cistern, directly south of the westernmost tower, in the southern town not far from the southwest corner. Circumference 1.23 m.; diameter 37 cm. Height of letters 4-5 cm.

Dussaud and Macler, *M.S.M.* p. 269, no. 87a.



[D(ominis) n(ostris)]
(D)io(kl)etiano et Maxi-
miano patr(ibus) (Aug)-
(ustis) et Constantio et
Maximi[a]no Aug(ustis) et
Severo et Maximino nob-
b(ilissimis) Caes(aribus).
(May 1, 305 A.D.-July 25,
306 A.D.)

Inscr. 205 and 206. Scale 1:10.

Line 1: ΔΔΤΙC C ETIANO ET D. and M. *Line 2:* AXIMIANOPATI |||| D. and M.
Line 3: ETCONSTANTIO ET MAXIMI D. and M. *Line 4:* |||| Δ |||| D. and M. *Line 5:*
CIE |||| ET MAXIMINO D. and M.

It will be noted that our copy materially supplements the publication of MM. D. and M. In line 2, at the end, we must restore *patr(ibus) Aug(ustis)* on the analogy of two inscriptions of the same general type which were discovered by Germer-Durand at the eighth mile from Boşra on the road to Philadelphia; cf. *Bull. Arch.* 1904, p. 10; *C.I.L.* III 14149⁸⁴.

206. MILESTONE. 305-306 A.D. On the same shaft. Height of letters 4-6 cm. Dussaud and Macler, *M.S.M.* p. 269, no. 87b.

Constancio et Maximiano Aug(ustis) et Severo et M(a)ximino nob(ilissimis) Caes(aribus).

Line 1: CONSTANO ET D. and M. *Line 4:* SEOERO ET D. and M. *Line 5:* MAXIMINO D. and M.

207. MILESTONE. 292-305 A.D. On another shaft found in the same cistern. The inscription was copied in the late afternoon immediately after the stone had been turned over from the muddy soil in which it was embedded. The letters are very shallow and the readings are open to doubt in some details.



Inscr. 207 and 208. Scale 1:10.

The date of the inscription falls between March 1, 292 and May 1, 305.

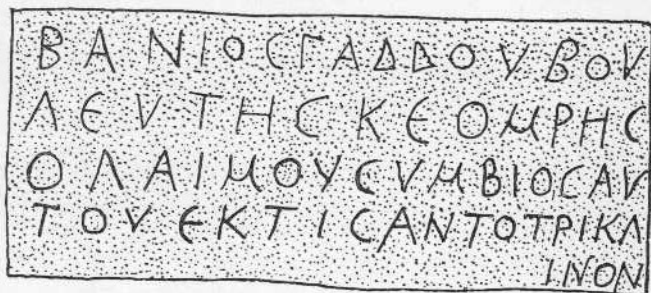
208. MILESTONE. 314-317 A.D. On the same shaft as no. 207.

D(ominis) n(ostri) Constantino et Licinnio Aug(ustis).

The absence of references to any Caesars would indicate that the date of the inscription falls in the period subsequent to the peace between Constantine and Licinius in the autumn of 314 and the appointment of Crispus, Constantine the Younger, and Licinius the Younger as Caesars on March 1, 317. It cannot be later than 323, the date of the abdication of Licinius.

209. BLOCK. High up in the east wall of an ancient house situated near the northwest corner of the northern town; cf. Div. II. A. 2, pp. 141-142. The letters were copied from below; the reading, however, was verified by the aid of a ladder. The measurements are approximate. Length 85 cm.; height 36 cm.

Waddington. no. 20536.



Inscr. 209. Scale 1:10.

Βανιος Γαδδου βουλευτής καὶ Ομρη Σολαίμου σύμβιος αὐτοῦ ἔκτισαν τὸ τρίκλινον.

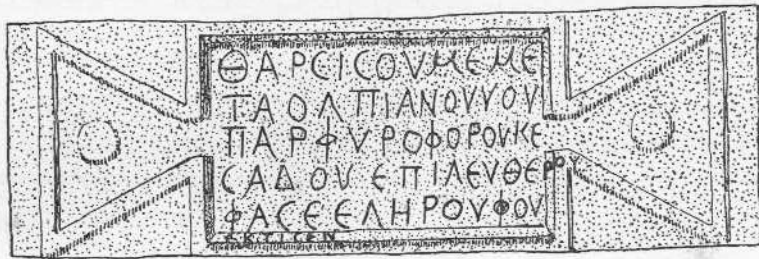
Banī, (son) of Gadd, councilor, and his wife, Umr, (daughter) of Sulaim, had the triklinos built.

Our copy corrects the version of Waddington who reads, following Wetzstein's copy, Βάνιος Γαδδου βουλευτής καὶ Ὀμρη[ς] Ὀλαίμου [ἀνεψ]ιὸς αὐτοῦ ἔκτι[σ]αν τὸ [ν] αἰ[κο]ν[ν]. D. and M., *V.A.S.* p. 183, note, proposed Ὀμρη Σολαίμου [σύμβ]ιος, a conjecture which is now confirmed.

The name Βανιος occurs also in D. and M. *V.A.S.* p. 156, no. 21; *M.S.M.* p. 269, no. 86 = our no. 220; Wad. 2268. Γαδδος is common in Syrian inscriptions. Σολαιμος is found in D. and M. *V.A.S.* p. 183, no. 55 and our no. 215; cf. also Ewing, *P.E.F.* 1895, p. 349, no. 171 = *I.G.R.* III 1309. Ομηρ does not occur elsewhere in Greek inscriptions.

On the significance of the word τρίκλινον in the Syrian house see Div. II. A. 2, p. 121 and our no. 169.

210. LINTEL. Found on the ground in a modern Bedawin enclosure in front of an ancient house near the northeast corner of the northern town. Length 1 m.; height 31 (?) cm. The inscription is on a plate within a raised dovetailed frame. Height of letters $2\frac{3}{4}$ -4 cm.



Inscr. 210. Scale 1:10.

Θάρσι, Σουμ.ε. Μετὰ Ὀλπιανού, υἱοῦ, παρφυροφόρου, καὶ Σαδου ἐπιλευθέρου, Φασελη Ρούφου ἐκτίσεν.

Be of good cheer, Suhm(?). Together with Ulpianus, (her) son, a wearer of the purple, and Sa'd, (her) freedman, Fasa'el, (daughter) of Rufus, had (this) built.

Σουμος, probably *Suhm* or *Shuhm*, occurs in no. 218 in the form Σομος. Παρφυροφόρου is, of course, for παρφυροφόρου; ἐπιλευθέρου for ἀπελευθέρου as in no. 178.

We prefer to take Φασελη as a feminine nominative as in no. 178. In Wad. 1928 Φαση[ελ]η[ς] and ibid. 2445 = *I.G.R.* III 1183 Οὐλ(πία) Φασαιελη have been generally regarded as feminines; cf. Clermont-Ganneau, *R.A.O.* II (1898), p. 378 and Wad. loc. cit. Littmann, however, *A.A.E.S.* IV, p. 60 takes the form in Wad. 2445 as a genitive masculine. However, in D. and M., *M.S.M.* p. 264, no. 72, Φασαιελη γυνή αὐτοῦ, there can be no doubt as to the employment of the name as a feminine nominative; cf. also our no. 57 on a rounded stele. A limiting genitive for ἐπιλευθέρου is not essential; cf. *A.A.E.S.* III 428 = Wad. 2365, Ἀφαρέυς ἀπελεύθερος.

211. BLOCK. In the eastern wall of a small church ("Church No. 2", Div. II. A. 2, p. 138) situated in the northern town near the southeast corner. The stone is on the north side of the apse and faces east. Length 74 cm.; height 29-36 cm. The face is badly weathered and the letters in the first line are very uncertain. Height of letters $5\frac{1}{2}$ -6 cm.



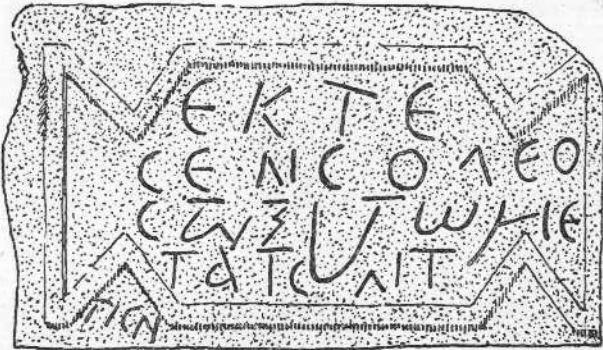
Ἐπὶ Ἀζίζου Γεαρ[ου] οὐετρανοῦ Ἀ[ρέ]θου ἐκτίσθη.

(This) was built under the direction of 'Aziz, (son) of Ghaiyar, a veteran (of the armies) of Arethas.

Inscr. 211. Scale 1:10.

The reading 'Αρέθου is a suggestion of Professor Littmann. 'Azīz had possibly served in the forces of one of the Nabataean kings of this name.

212. LINTEL. Found outside of the southern town near an isolated building at the southeast corner, north of the southern church. Length 78 cm.; height 45 cm. The inscription, except a few letters at the lower left corner, is within a raised dove-tailed frame. Height of letters 5-7 cm.



Inscr. 212. Scale 1:10.

style of the letters in which the word is inscribed may well have been designed to indicate its character as a formula.

*Ἐκτεσεν Σολεος. Αὐξίτω μετὰ τ(ε)λιτ(ή)ν.
Sulaih founded (this). May he prosper after death!

On the name Σολεος cf. no. 158.

Αὐξίτω is another example of the acclamation referred to in no. 159. The fanciful

213. STELE. Found on a pile of stones – probably a modern tomb – within an ancient house situated in the southern town. The house is directly southwest of the tower which is west of the tower of the monastery. On the lintel of the house and facing east, there is a cross. Height 80 cm.; width 38 cm. Above the inscription is a conventional vine ornament.



Inscr. 213. Scale 1:10.

*Ἐνθάδε κίτε Πρίσκος, ἑπαρχος ἀπὸ προτήκτορος, ζήσας ἔτη ξ'.
 *Ἐτου[ς]...

Here lies Priscus, prefect, ex-member of the royal body-guard, who lived 60 years. In (the) year....

We learn from no. 224, in which Priscus is also mentioned, that in 348 A.D. he was prefect of some military detachment stationed at Dêr il-Kahf. In the 4th century the prefects and the tribunes of the legions were regularly recruited from veteran soldiers who had served in the corps of the *protectores*; cf. Mommsen, *Eph. Epigr.* v, p. 137; Daremberg-Saglio, s.v. *protector*; Gregoire, *B.C.H.* xxxi (1907), p. 40 ff.

The Greek translation of the Latin *ex protectore* or *ex protectoribus* has been encountered previously in but three inscriptions; Gregoire, *op. cit.* p. 39; Kalinka, *Ant.*

Denkmäler in Bulgarien no. 96, 24; von Domaszewski, *Die Rangordnung des römischen Heeres*, *Bonner Jahrb.* cxvii (1908), p. 185 ff. In all these cases εξ is the preposition used.

214. STELE. Lying on the ground near the southwest corner of the small church outside of the southern town. Height 42-45 cm.; width 32 cm. Height of letters 6-7 cm.



Inscr. 214. Scale 1:10.

Dussaud and Macler, *M.S.M.* p. 270, no. 88.

Ζαβαιος Μαλεχου ἑτῶν σ'.

i.e. *Zabai*, better *Zabbai*, (son) of *Mālik*.

Ζαββαιος, Wad. 2611, is another transcription of the name.

215. STELE. Found lying beside a path in the northern part of the southern town, near the western end. Height 73 cm.; width 29-35 cm. Beneath the inscription is a conventional wreath. Height of letters 5-6 cm.



Inscr. 215.
Scale 1:20.

Σολαιμος Ἀετοῦ ἑτ(ῶν) μ'.

i.e. *Sulaim*, (son) of *Aetos*.

The father's name is probably a translation of Arabic *Nasr*, 'eagle.'

Σολαιμος occurs also in no. 209.

216. STELE. Used as a step in a staircase of an ancient house, situated near the northeast corner of the northern town. Height 1.10 m.; width 32 cm. The face of the stone is finished for a distance of 66 cm. from the top, the lower part of the stone is rough. Height of letters 6-10 cm.



Inscr. 216.
Scale 1:20.

Dussaud and Macler, *M.S.M.* p. 270, no. 89.

Ασαδος Αβδου ἑτ(ῶν) ξ'.

i.e. *As'ad*, (son) of *Abd*.

D. and M. read Ἀσαδος Ἀ[ε]δου. However, it appears from our copy that the letter preceding Δ cannot be ε. On Ασαδος cf. no. 85; on Αβδος cf. no. 162.

217. STELE. Used as a corbel-stone of the wall of an ancient house situated



Inscr. 217.
Scale 1:20.

near the northeast corner of the northern town. Height 98 cm.; width 20-24 cm. The face is rough. Height of letters 6-11 cm.

Σουμῆρος Σο(υ)ρήρου ἐτ(ῶν) κέ'.

218. STELE. Used as a corbel-stone in the second story of an ancient house in the northern part of the northern town. Height 1.16 m.; width 24-31 cm. The face is finished to a point 74 cm. below the top. The inscription is within an incised frame, 52 × 24 cm. Height of letters 7-8 cm.



Inscr. 218.
Scale 1:20.

Σομος Σαχηρηλ(ο)υ ἐτ(ῶν) ο'.

Suhm or *Shuhm*, (son) of *Shak(a)r-'ēl*.

Σομος is the same as Σουμος; cf. no. 210. Σαχηρηλος occurs also in Wad. 2233; cf. D. and M. *M.S.M.* p. 90, no. 44.

TELL B'ÂT.

219. STELE. On a fragment of a stele found north of the ruins in a heap of stones west of a small square building. Height 49-58 cm.; width 37 cm. Height of letters 4-7 cm. Copied by the servant Buṭrus; verified by Mr. Norris.



Inscr. 219. Scale 1:10.

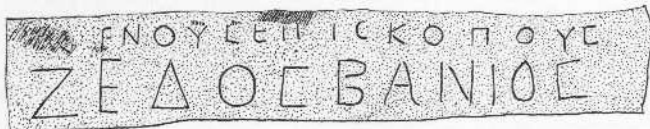
... Οβαιου Χοραι(ζ)ενος (ἐ)τ(ῶν) μ(ζ').

We believe that Χοραι(ζ)ενος is an ethnic adjective. It recalls Χοραζίν in Galilee, Matth. xi, 21. However, it may be a name, perhaps a derivative form of *Kharaz*, 'pearl-bead' (often used as a talisman). Οβαιος is Arabic *Ubaiy*. The name occurs on a stele discovered in Egypt at Ashmounein, which contains a long list of soldiers who were in garrison at Hermopolis Magna in the times of the Ptolemies. Some of these soldiers were of Semitic origin; cf. B.C.H. xx (1896), pp. 177-191.

KARA'AH.

220. LINTEL (?). On a block found in the southeastern part of the town. It is over a small door opening into a courtyard and faces north. A small modern room, which is used as a stable and a store-house for straw, has been built against the stone at the left end; two or three letters are thereby concealed. Length 1.63 m.; height 29 cm. Height of letters in the first line 7 cm., in the second 12-15 cm.

Dussaud and Macler, *M.S.M.* p. 269, no. 86.



Inscr. 220. Scale 1:20.

... the overseers of the temple-enclosure.
 ... Zaid and Banī.

... τοὺς τοῦ τεμ]ένους ἐπισκόπους.
 ... Ζεῖδος (καὶ) Βανίος.

Line 1: ΝΟΥΕΠΙΣΚΟΠΟΥΕ D. and M. Line 2: ΖΙΔΟΣ ΒΑΝΙΟΣ D. and M.

The restoration of line 1 is doubtful, especially as there is no trace of a temple at Kara'ah. However, the stone may have been brought from the neighboring hill of Tell B'at, where there seems to have been a small temple; see Div. II. A. 2, p. 142. In that case the ἐπίσκοποι were the persons charged with the oversight of the construction of buildings connected with the temenos; cf. ἐπίσκοπος πάντων τῶν ἐνθάδε γεγυότων ἔργων, *R.A.O.* II (1898), p. 64 = *B.C.H.* XIX (1895), p. 303 = *I.G.R.* III 1075, and the commentary on our no. 37. Perhaps γενομένους, ἐπιμελουμένους or a like form is to be supplied.

Ζεῖδος is to be connected with Ζαεῖδος, *M.S.M.* p. 240, no. 5 and with Ζειεῖδος, *Wad.* 2024. For Βανίος cf. no. 209.

221. STELE. Found in a courtyard in the western part of the town, a little north of the southwest corner. Height 75-81 cm.; width at top 37 cm., at base 22 cm. The face is rough. Height of letters $5\frac{1}{2}$ - $7\frac{1}{2}$ cm.



Inscr. 221.
 Scale 1:20.

Αννηλος Αναηλου ἐ(τῶν) ξ'.

i.e. Hann-'ēl, (son) of Hana-'ēl.

For the former name cf. no. 53. Αναηλος occurs also in an inscription from Boşra published by Brünnow in *M.N.D.P.-V.* 1899, p. 83, no. 39 = *P.A.* III, p. 201, no. 2.

UMM LIWÂN.

The expedition went to Umm Liwân in the hope of examining a long inscription which, according to the guide, was to be found there. However, on arriving at the place on the south slope of the hill where he thought that the inscription was, it was found that the stone had been removed.

6592 (232 A.D.) *Brittones gentiles* (in Germany); see on the whole subject, A. Stappers, *Milices locales de l'Empire Romain*, *Mus. Belge*, VII (1903), p. 200 ff.; IX (1905), p. 50 ff. Herminarius was an officer of the regular army, detailed as acting-commander of such a corps of local militia, doubtless in garrison at Imtân.

The irregular soldiery enrolled in Cappadocia, Palmyra, Syria, and elsewhere in the Orient, played an important part in the Roman army during the first three centuries of the Christian Era, acting either as home-guards or organized in regular detachments (*numeri*) serving away from home, especially in Africa and in Dacia; cf. Stappers, *Mus. Belge* VII (1903), pp. 303-317 and Cagnat in Daremberg-Saglio, art. *numerus*. From this inscription, if we mistake not, we learn for the first time of the existence of an Arabian irregular militia. A permanent garrison was maintained at Imtân, for an inscription found at that place, Wad. 2037, and dating from 350 A.D., commemorates an ἀκτουάρις οὐξιλλατιῶνος Μοθανῶν. In the time of the *Notitia* the city was garrisoned by *Equites Scutarii Illyriciani*, *Not. Dig. Or.* xxxvii 14.

Notwithstanding the fact that Motha is the form given in the *Notitia* and that Μωθῶ mentioned by Stephen of Byzantium (οἱ κωμῆται Μωθηνοί) is probably the same place (cf. Clermont-Ganneau, *R.A.O.* II (1898), p. 232, n. 4 and von Domaszewski, *Die Namen röm. Kastelle am Limes Arabicus*, *Festschrift für H. Kiepert*, Berlin, 1898, p. 68, n. 2), Waddington concluded, solely on the basis of his no. 2037, that Mothana was the ancient name of Imtân. Οὐξιλλατιῶνος Μοθανῶν he explained as a troop in garrison at Mothana. More recently, Dussaud and Macler have accepted the form Mothana, *V.A.S.* p. 167 and *M.S.M.* p. 28. Our inscription furnishes new evidence bearing on this point, although ἐν Μοθανοῖς is not by itself conclusive. However, now that we know that there was a body of native soldiery enrolled in the district, it would be reasonable to translate οὐξιλλατιῶνος Μοθανῶν 'troop of the Mothani.' Both *numerus* and *vexillatio* are almost invariably followed by the name of the *people* from which the detachment was recruited. It is not unusual to find the place of service also indicated; however, except in the case of the *exploratores* who were long stationed in one locality, it almost never happens that a detachment is designated by the place of garrison alone. In any case, place of origin and theater of operations are regularly specified by an appended genitive of the name of the people or by an ethnic adjective, not by a genitive of the place of garrison, except occasionally in the case of provinces.¹ Therefore analogy points convincingly to Motha as the name of the place, Mothani as the name of the people.

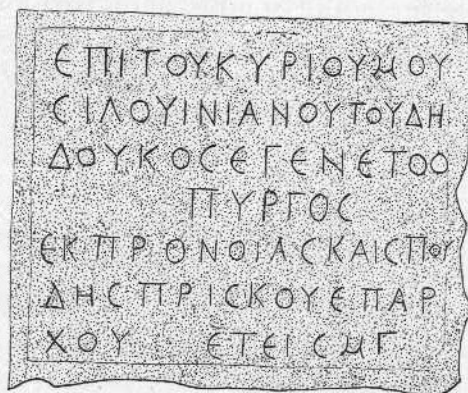
Ἀναφερόμενος in the sense of 'enrolled' occurs also in an inscription found by Mr. Prentice at Burdakli; see Div. III. B. no. 1107.

The name Γουθθας may be akin to Γαυτος; cf. also Γουτος, *R.A.* IV (1884), p. 276, no. 33 = *R.A.O.* I (1888), p. 19, no. 33, and Γαυθος, *M.S.M.* p. 261, no. 65.

224. BLOCK. 348 A.D. Found near no. 223. MM. D. and M. were told that the inscription came from Dêr il-Kahf. If this information be correct, the stone belonged to one of the towers of the fortress there. Height 50 cm.; width 60 cm. The inscription is within a frame (incised) 44 cm. high and 55¹/₂ cm. wide. Height of letters 3-5 cm.

Dussaud and Macler, *V.A.S.* p. 177, no. 47.

¹ The *numerus Palmyrenorum*, *C.I.L.* VIII 2496, garrisoned at El Kántara (*Calceus Herculis*) was called *numerus Herculis*. This forms an apparent exception. However, it may fairly be questioned whether the name is not *de numine loci* rather than *de nomine loci*.



Inscr. 224. Scale 1:10.

The copy of D. and M. agrees with ours. Silvinianus is probably the same as Flavius Salvinianus, who was *dux Arabiae* in 351 A.D., and who built a fortress at Khirbet el-'Arâdji; cf. Wad. 2194. However, the reading *Σιλουνιανου* is clear, so that Brünnow's conjecture (*P.A.* III, p. 295) that *Σαλουνιανου* is on the stone, is not verified. We have adopted Brünnow's interpretation of the letters ΔΗ; cf. *P.A.* III, p. 295 on Flavius Hierocles and p. 299 on Julius Heraclitus. The prefect Priscus we have identified with the official of the same name mentioned in no. 213.

Ἐπὶ τοῦ κυρίου μου Σιλουνιανοῦ τοῦ δ(ια)τ(η)μοτάτου δουκὸς ἐγένετο ὁ πύργος, ἐκ προνοίας καὶ σπουδῆς Πρίσκου ἐπαρχου. Ἔτει σμγ'.

Under my lord Silvinianus, most eminent dux, the tower was built, by provision and effort of Priscus, prefect. In the year 243. (348 A.D.).

225. ALTAR. On the die of an altar found in a wall in the southeastern part of the town. Total height 1.20 m.; height of die 70 cm.; width of the cap and the base 37 cm.; width of the die 33 cm. Height of letters 4-9 cm. Copied by Mr. Butler.

Dussaud and Macler, *V.A.S.* p. 178, no. 48.



Θαιμος Θαιμου (ἐ)πήεσα.

I, Taim, (son) of Taim, made (this).

The substitution of η for σι occurs also in ἡκοδόμενον for σι-κοδόμενον in an inscription from 'Anz, *M.S.M.* p. 277, no. 109 = *I.G.R.* III 1335.

Inscr. 225. Scale 1:10.

226. STELE. Embedded in the hearth of a house in the southeastern part of the town. Height 82 cm.; width 32 cm. Height of letters 6-9 cm. Copied by Mr. Butler.



Ζοβᾶδος Ἀβεῖ[ι]βου.

Zubād, (son) of Habīb.

The names are common.

Inscr. 226.
Scale 1:20.

227. STELE. Found in the same hearth as no. 226. Height 88 cm.; width 32 cm. Height of letters 6-9 cm. Copied by Mr. Butler.



Μαανης Μάξ[ι]μου αιτω(ν) κγ'.

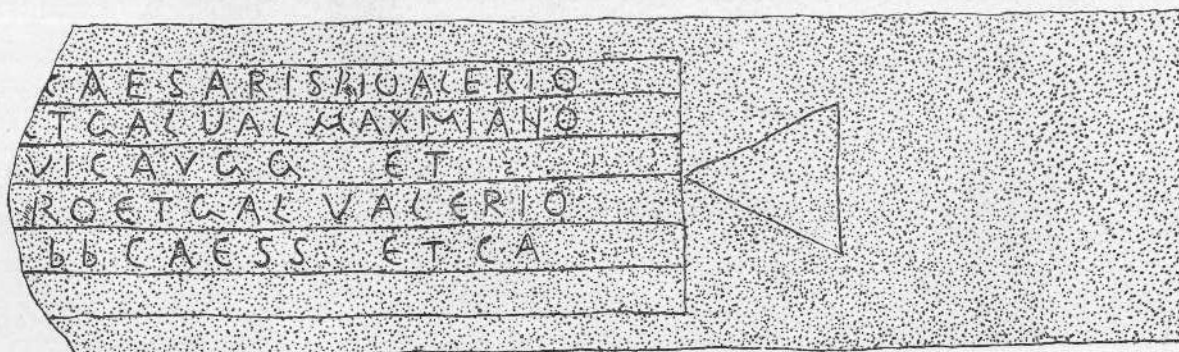
The original of Μαανης is perhaps *Maⁿ*, usually, however, transcribed *Μανος*.

Inscr. 227.
Scale 1:20.

DÊR IL-KAHF.

228. LINTEL. 306 A.D. On a fragment found among the stones in front of the Roman fortress. It belongs probably to the lintel of the partly destroyed doorway. Length 1.54 m.; height 43¹/₂ cm. The inscription is within a dovetailed frame formed by incised lines. Height of letters 4¹/₂-5 cm.

Dussaud and Macler, *V.A.S.* p. 181, no. 52; *C.I.L.* III 14380.



Inscr. 228. Scale 1:10.

[Imperatoribus] Caesari(bu)s F(l)(avio) Valerio [Constantio e]t Gal(erio) Val(erio) Maximiano [piis felic(ibus) in]vic(tis) Aug(ustis) et [F(l)(avio) Val(erio) Seve]ro et Gal(erio) Valerio [Maximino no]b(ilissimis) Caes(aribus). "Ετους σα'.

Line 1: CAEÇARIS FIVAVERIO D. and M.

MM. D. and M. found another large fragment forming the left end of the lintel. Their reading *Caesa(ribus) pi[i]s Fl. Valerio* in line 1, however, is not justified by our copy. *C.I.L.* III loc. cit. has the proper restoration.

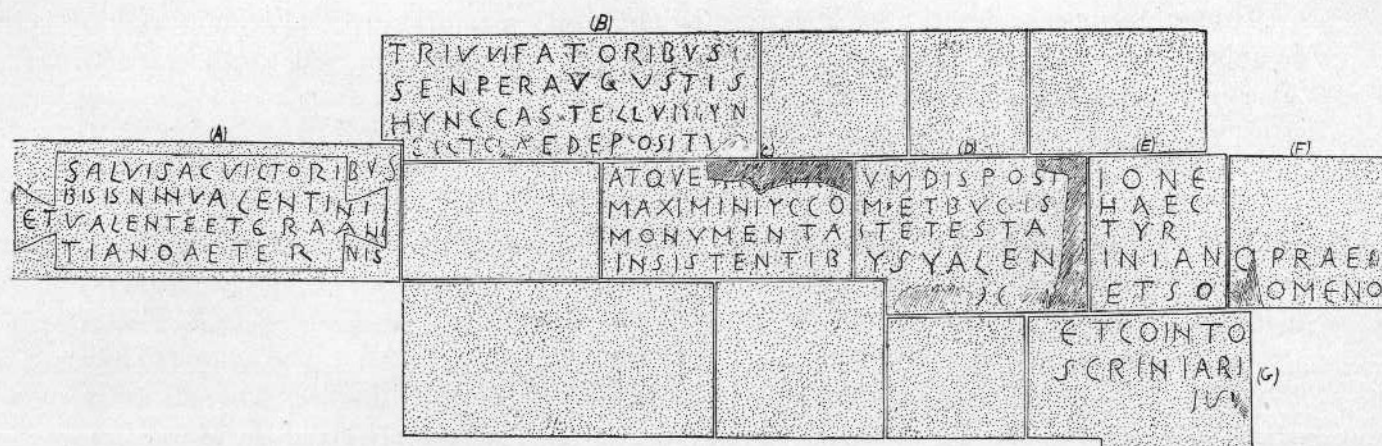
As Constantius Chlorus died on the 25th of July, 306 A.D., the date of the completion of the great quadrangle, which, according to Mr. Butler, *Div. II. A. 2*, p. 147, was added to the older, smaller fort can be accurately fixed as March 22–July 25, 306.

229. FORTRESS. 367–375 A.D. On the south wall of the fortress, on the outside, near the eastern end; cf. *Div. II. A. 2*, p. 146. The measurements of the inscribed blocks are as follows: A. 1.07 m. × 37 cm.; B. 1 m. × 33 cm.; C. 66 cm. × 31 cm.; D. 62 cm. × 41 cm.; E. 36 cm. × 40 cm.; F. $42\frac{1}{2}$ cm. × 40 cm.; G. 60 × 37 cm. Height of letters $5\frac{1}{2}$ – $7\frac{1}{2}$ cm.

Dussaud and Macler, *V.A.S.* pp. 179–180, nos. 50, 51; *M.S.M.* pp. 267–268, nos. 83, 84; *C.I.L.* III 14381, 14382; Brünnow, (after Littmann's copy), *P.A.* III, p. 295.



Photograph of Inscr. 229.



Inscr. 229; Scale 1:20.

Salvis ac victoribus d(ominis) n(ostris) Valentiniano et Valente et Gratiano aeternis triumfatoribus senper Augustis hunc castellu(m) [i]n [. . . .] sede posit[um] atque [ampli]a[t]um disposi[t]ione Maximini v(iri) c(larissimi) com(itis) et ducis haec monumenta <te>testa[n]tur, insistentibus Valen[t]iniano prae[fect]o [coh](ortis) et So[z]omeno et Cointo scriniarii[s].

We are able materially to supplement the copy made by MM. D. and M. on the occasion of their second visit to Dêr il-Kahf; cf. *M.S.M.* loc. cit.

The inscription records the alterations made in the fortress, especially at the south-east angle; cf. Div. II. A. 2, p. 147. We are unable to decipher the letters before [s]ede in line 8. We should expect some reference to the change in the ground plan that was evidently made. There is space for 4-5 letters. *Firma* or *nova* might be supplied. In line 9 there is apparently a vestige of 1A, hence we have restored *ampliaturum*, which fits the space better than *reparaturum* et cet. The main verb is evidently *testantur*, with *te* in dittography. *Castellus* is a natural form in Greek lands because of the late Hellenistic *καστελλος*; cf. no. 21. The masculine form occurs also in *C.I.L.* VIII 8426.

On *scriniarii* in the retinue of the *dux*, cf. Wad. p. 457.

The activity displayed by these emperors in strengthening the defences of the Empire is attested by other inscriptions, Wad. 2058 = *C.I.L.* III 88 = our 232 (from Umm idj-Djimâl); *C.I.L.* III 3653 (Pannonia); III 5670a (Noricum); *West D. Zeitschr.* 1892, *Korresp.* p. 194 (Schwaderloch).

230. FORTRESS. On the outer face of a lintel in situ over a small doorway in the southwest angle of the fortress. The door opens on a reservoir; see Div. II. A. 2, p. 146. Length 1.72 m.; height 29 cm. Height of letters 7-8 cm. There are traces of red paint visible in the letters. Copied by Mr. Butler.

Dussaud and Macler, *V.A.S.* p. 179, no. 49; *I.G.R.* III 1338.



Ἐπὶ Ἀγρίππου ἐπαρχοῦ ἐγένε[το] ὁ λάκκος
καὶ ἡ ἀγωγός.

Inscr. 230. Scale 1:20.

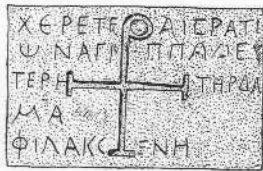
Under the command of Agrippa, the prefect, the reservoir and the aqueduct were built.

Line 2: ΚΕΑΓΩΓΟΣ D. and M.

Agrippa held command of some military detachment; cf. no. 231. Probably he was *praefectus cohortis* or *alae*; cf. nos. 213 and 224.

231. BLOCK. In the arch at the portal of the fortress, on the right as one enters. Length 68 cm.; height 43 cm. The letters are shallow and scarcely legible; some were obliterated by the superincision of the cross.

Dussaud and Macler, *V.A.S.* p. 181, no. 53.



Inscr. 231. Scale 1:20.

Χέρετε, [π]αῖ (Ἐ)ρατί-
ων Ἀγρ[ί]ππα δε[υ]-
τέρη, [καὶ μή]τήρ Δά-
μα[λις],
φίλα κ(ἔ) [ἔ]ένη.

Farewell, Eration, second daughter of Agrippa, and (her) mother Damalis, beloved and a stranger.

*Line 1: ΧΕΡΕΤΕ ΑΙ ΠΑΤΙ D. and M. Line 2: ΩΝΑΓ ΠΠΑΟΕ D. and M.
Line 3: ΤΕΡΕ ΤΝΥΔΑ D. and M. Line 4: ΜΑ D. and M. Line 5: ΦΙΛΑΚΕΝΗ*

Ἐρατίων is an easy error for the name Ἐράτιον.