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GREEK AND OTHER INSCRIPTIONS COLLECTED IN
THE HAURAN.

By the Rev. W. EWING.

*Edited by A. G. WRIGHT, Esq., of Aberdeen, and A. SOUTER, Esq., M.A.,
of Caius College, Cambridge.*

(Continued from p. 60.)

No. 49. Over door of Church, in process of building, 1892 (Wadd., 2513).
KHABAB.



Αῖρμος Σιθρού σὺν
Μάλχῳ καὶ Σιθρῷ
καὶ Ἀδριανῷ τέκνοις
ἔκτησεν τὸ μνῆμά-
ον. ὥρᾶς, ξένε. τίπτε τε-
θήπας; αἰῶνος μακά-
ρους μένχιον δόμον αὐτοῖς
ἔτεν[ξ]αν

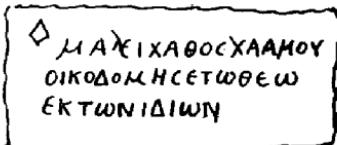
This copy appears to be better than Waddington's.

The differences in reading are: line 1—Γάρμος }
line 2—Σιθρῷ } Wadd.
line 7—νέχιον }

“Haimos, the son of Sithros, with Malchus and Sithros and Hadrian, his children, built the tomb. Thou seest, stranger; why art thou astonished? They fashioned a secret abode for a happy eternity.” Khabab is identified by Waddington (No. 2512) as the ancient Ἀβιβα (cf. No. 56).

The inscription ends with two hexameter lines.

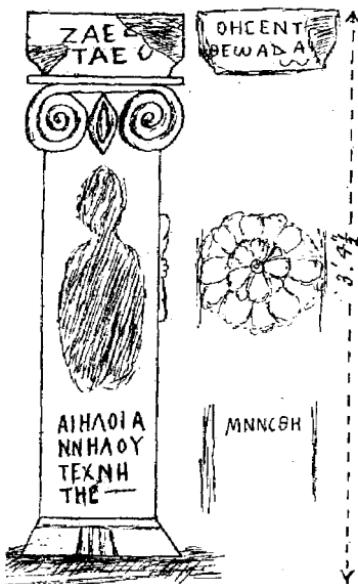
No. 50. Over door in native house (Wadd., 2515). KHABAB.



Μαλείχαθος Χαάμον
οικοδόμησε τῷ θεῷ
ἐκ τῶν ιδίων

“Maleichathos, the son of Chaamos, built (this) for the god at his own expense.”

No. 51. In court of Sheikh's house. **КНАБАВ.**



On capital:—

Záedōs[ον] Táso[ν επ]όησεν
[τῷ] θεῷ Ἀδά[δῷ]

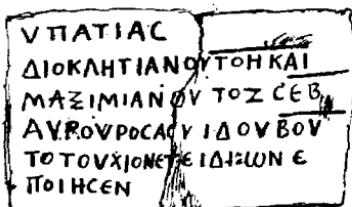
Below:—

- (1) Αἰηλος Ἀννηλου τεχνήτης
- (2) μνησθῆ

“Zaedos, the son of Tasos, made this to the god Adad; Aielos the son of Annelus was the craftsman.

May he be remembered.”

No. 52. In wall of cellar (Wadd., 2514). **КНАБАВ.**

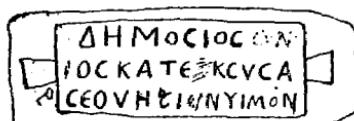


‘Υπατίας
Διοκλητιανοῦ τὸ η' καὶ
Μαξιμιανοῦ τὸ ζ' Σεβ(αστῶν)
Αύρ. Οὐρος Ἀουιδον βου(λευτῆς)
τὸ Τουχ(ε)ιον εἴς ειδίων
ἐποίησεν

The date is 303 A.D., making it probable that Khabab was in Syria after 295 A.D. That it was always in the province is seen from this date and those of 56 and 59. See Pt. II.

Τουχεῖον is a temple of the goddess Τύχη (Fortune), who was held in high honour in the province.

No. 53. Over window in house, brought from Zebireh. **KHABAB.**



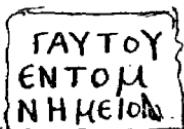
Μενέ]δημος Ἰ[ά]σονος
κατε[σ]κεύ[α]σα
Σεονη[ρ]ιώνι νι(ι) μόν[ω]

No. 54. In street, brought from Kerātah. **KHABAB.**



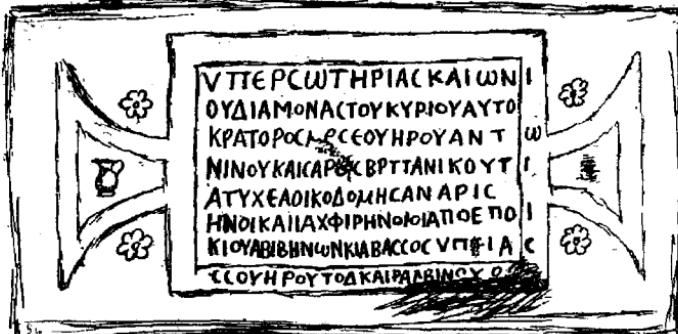
The second and third words seem to be read طالم بن “Ibn Tālim” (cf. No. 81); the last word seems to contain the element الله(!) “God.”

No. 55. Over door of house. **KHABAB.**



ο δεῖνα ὑπὲρ ε]αυτοῦ
[ἔκτισ]εν τὸ
μυημεῖον

No. 56. Brought from Zebireh (= Wadd., 2512). КНАВАВ.



ΤΤΕΡΠΩΤΗΡΙΑΣ ΚΑΙ ΩΝΙ
ΟΥΔΙΑΜΟΝΑΣΤΟΥ ΚΥΡΙΟΥ ΥΑΤΟ
ΚΡΑΤΟΡΟΣ ΛΕΣΕΟΥ ΗΡΟΥ ΑΝΤΩΝΙΟΥ
ΚΑΙ ΣΑΡΟΣ ΒΡΤΤΑΝΙΚΟΥ ΤΙ.
ΑΤΥΧΕΑΙΩΝ ΚΟΔΩΝΗ ΣΑΝ ΑΡΙΣ
ΗΝΟΙΚΑΙ ΙΑΧΦΙΡΗΝΟΙ ΟΙΑΠΟΣ ΠΟΙ
ΚΙΟΥΑΒΙΒΗΝΩΝ ΚΙΑΒΑΣΣΟΣ ΥΠΕΙΑΚ
ΣΛΟΥΗ ΡΟΥ ΤΟΔΑΚΑΙΡΑΒΙΝΟΥ Ο.

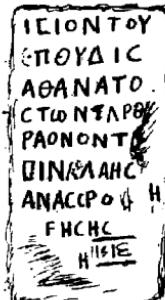
The date of this inscription is 213 A.D. (see No. 52).

The stone reads ΡΑΑΒΙΝΟΥ in the last line by mistake.

From this inscription the ancient name of Khabab is found, viz., ΑΒΙΒΑ. Waddington regards the Αριστροί and Ιαχφιρηνοί as two Arab tribes, who were vassals of the inhabitants of Khabab.

"For the safety and everlasting preservation of the Lord the Emperor Marcus Severus Antoninus Cæsar Britannicus the Arisenoi, and Iachphirenai, the dependents of the Abibenes and Bassos built the temples of Tuche in the consulship of Severus for the fourth time, and Balbinus for the second time."

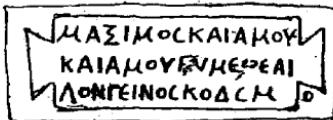
No. 57. In an arch in Priest's house; from Zebireh. КНАВАВ.



ΙΕΙΟΝΤΟΥ ΕΠΟΥΔΙΚ ΑΘΑΝΑΤΟ ΣΤΩΝ ΤΑΡΟΥ ΡΑΟΝΟΝΤΑ ΒΙΝΑΛΑΗΣ ΑΝΑΚΡΟΥ Η ΦΗΜΗ Η ΙΕΙΕ

The inscription is very incomplete.

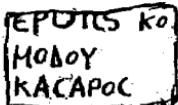
No. 58. Over door in house. ΚΗΑΒΑΒ.



Μάξιμος Καιάμου
Καιάμου ε[πι]με[λ]εία
Λονγείνος [οι]κοδόμος

For the omission of the first syllable of οἰκοδόμος, cf. Wadd., 2397.

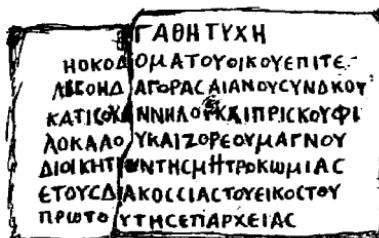
No. 59. On south end of new Church from Zebeir. ΚΗΑΒΑΒ.



ἔτους σ' Κο-
μόδου
Κα(τ)σαρος

The date is 181 A.D. See No. 52.

No. 60. In wall of Jami' (جامع). SŪR.



Ἄγαθή Τύχη
ἡ ο(ι)κοδομὰ τοῦ οἴκου ἐπιτελ(έ)σθη
διὰ Ἀγορᾶς Λιανοῦ συνδ(ι)κον
κα[ι] Ίσο[ν] Ἀνηλούν καὶ Πρίσκον
Φιλοκάλουν καὶ Ζορέον Μάγνουν
διοικητῶν τῆς μητροκαμίας
ἔτους διακοσιαστοῦ είκοστοῦ
πρώτου τῆς ἐπαρχίας

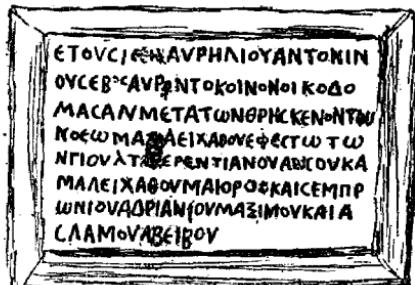
From the dates in Nos. 61 and 65, it is seen that Sūr was in the province of Syria until the year 295 A.D. From this inscription, which dates in the 221st year of the province (*i.e.*, Arabia), 326 A.D., and from No. 66, which dates in the same way, it is clear that Sūr must have been included in the district of Syria, which was annexed to the province of Arabia about the year 295 A.D.

For σύνδικος, see Wadd., 1176, and for μητροκαμία, see Wadd., 2414.

“With good fortune! The building of the house was completed by the Syndic Agores son of Aianos, and Isos the son of Annelos, and Priscus the son of Philokalos, and Zoreos the son of Magnus, governors of the village district in the 221st year of the province.”

Ought we to read Διαγόρας in line 3?

No. 61. In Kaşr esh Shemâli. Sûr.



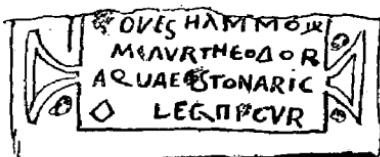
ἔτους τε' Μ. Αὐρηλίου Ἀντονίνου
 Σεβ(αστοῦ) Σαυρᾶν τὸ κοινὸν οἰκοδόμασαν
 μετὰ τῶν θρησκευόντων
 θεῶν Μαλειχάθου ἐφεστάτων
 Γ(αίν) Υιούλ(ίου) (Τ)ερεντιάνου Αὔσου
 κα[ι] Μαλειχάθου Μαῖορος καὶ
 Σερπτωνίου Ἀδριανοῦ Μαξίμου καὶ
 Ασλάμου Αβείβου

The date is 161 A.D. (see No. 60). This inscription gives us the ancient name of Sûr, viz., Saura. Maleichathus is a very common name in the district, but Waddington has no example of an inscription to a god Maleicathou (for the termination *cf. Αὔσου*). See, however, his No. 2367.

Should we understand Αὔσου as gen. of Αὔσης = Ιησοῦς? For this form see Forc.-De-Vit's *Onomasticon*.

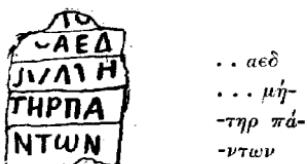
"In the 15th year of M. Aurelius Antoninus Augustus, the community of Saura, along with the worshippers of the god Maleichathou, built (the temple?). The overseers of the work were C. Julius Terentianus Ausus and Maleichathus Maior and Sempronius Hadrianus Maximus and Aslanus Abeibus."

No. 62. In street. Sûr.

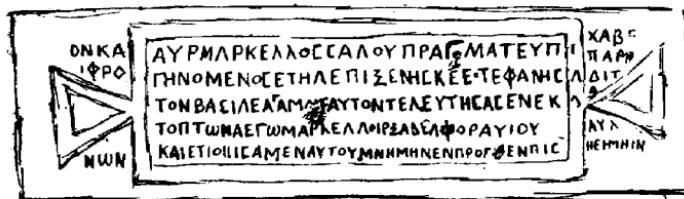


Iove[i] Hamm[ni] M. Aur. Theodor[us] a
 quaest(i)onar(i)is leg(ionis) III Cyr(enaciae)

No. 63. In threshing floor. Sôr.



No. 64. In cellar of house. Sôr.



Left side :—

[Ζ]ῶν καὶ φρονῶν

Right side :—

Χαῖρε παροδίτα

Centre :—

Αὐν(ήλιος) Μάρκελλος Σάλον πραγματευτή(?)
γ(ε)νόμενος ἐτη λ' ἐπὶ ξένης κὲ ἔξεφάνης διὰ
τὸν βασιλέα Γαμάραντον τελευτήσας (ἢ)νε[γ]κα
τὸ πτῶμα ἐγὼ Μάρκελλο[ς] ἐξάδελφος αὐτοῦ
καὶ ἐποιήσαμεν αὐτοῦ μνήμην ἐ(μ)προσθεν τ[ῆ]ς αὐλῆς ἡμ[ῶ]ν

Ζῶν καὶ φρονῶν, which is here entirely inapplicable, seems to be used without any idea of the meaning.

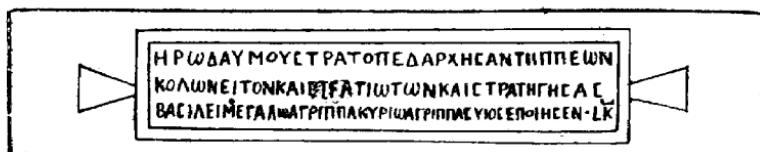
ἐποιήσαμεν may possibly be for ἐποιησάμην, ἔξεφάνης is for ἔξαιφνης.

“Living, and in his right mind.”

“Hail, passer-by.”

“Aurelius Marcellus, son of Salos, after being a steward for 30 years abroad, died suddenly by the doing of (or “for”) King Gamarautos. I, Marcellus, his cousin, brought home the body, and we (or “I”) made his tomb before our courtyard.”

No. 65. Over door in house. Sûr.

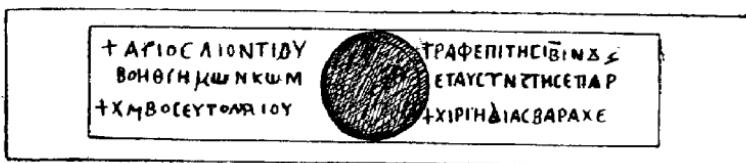


Ἡρώδᾳ [Α]ῦμον στρατοπεδαρχήσαντι ἵππεων
Κολωνειτῶν καὶ στρατιωτῶν καὶ στρατηγῆσας
βασιλεῖ μεγάλῳ Ἀγρίππᾳ κυρίῳ Ἀγρίππας νιὸς ἐποίησεν (ἔτει) κ'

The date is 69 A.D. (see No. 60).

(The troops here described as Coloneitae may have been from Ptolemais.
W. R. Paton.)

No. 66. Over door in Eastern Mosque. Sûr.



"Ἄγιος Λιόντιο[ς]
βοήθ(ε)ι ἡμῶν καύμη
τύμβος Εὐτολμίου
(ε)γράφ(η) ἐπὶ τῆς ιβ' ἵνδ
ἐτ[ο]υς νν[θ'] τῆς ἐπαρ(χείας)
χιρὶ Ἡλίας Βαραχέ[ως].

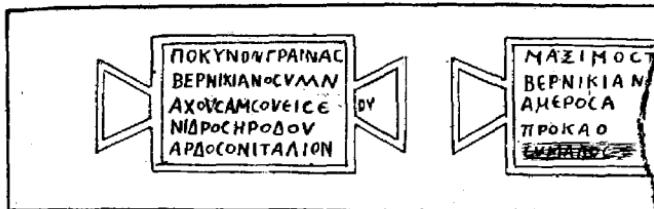
θ in line 5 is doubtful, but the year 564 A.D. corresponds to the 12th year of an induction (see No. 60).

"Saint Liontius help our village."

"The tomb of Eutolmios."

"Written in the 12th induction in the 459th year of the province by the hand of Elias, son of Barach."

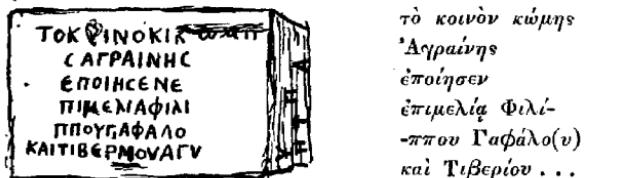
No. 67. In wall of old Mosque (= Wadd., 2457). LUBBEIN.



τὸ κυνὸν Γραίνας	Μάξιμος
Βερνικιανὸ(ς) Συμμ-	Βερνικιαν[ὸς]
άχον Σαμέου Εισέ(ον)	Ἄμερος Ἄ
Νιδρος Ἡρόδου	Πρόκλο[ς]
Ἄρδος Οὐταλίου	Σύμαχος

This is a list of the citizens of the town of Agraena (Djrein).

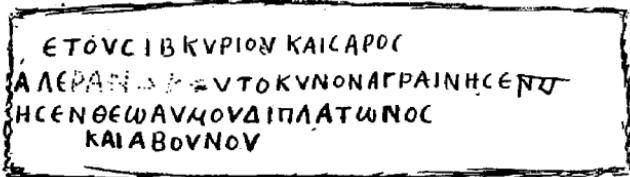
No. 68. Arch of old house (= Wadd., 2457a). LUBBEIN.



Waddington's conjecture Τιβερίου Ἀγραινῆτα seems from the "ductus litterarum" to be wrong, but it is impossible to tell what the words are.

"The community of the village of Agraena made (this). The work was superintended by Philippus Gaphalus and Tiberius."

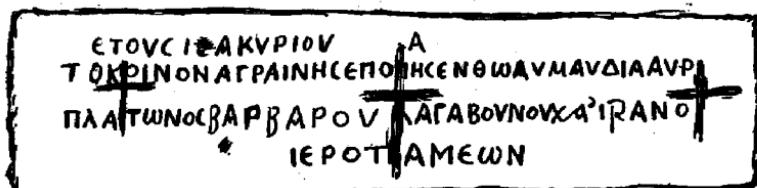
No. 69. Over old doorway (= Wadd., 2456). LUBBEIN.



ἔτους ιβ' κυρίον Καισαρος
'Αλε[ξ]άνδ[ρ]ο[ν] τὸ κυνὸν Ἄγραινης ἐπό-
-ησεν θεῷ Αέρον δι(ά) Πλάτανος
καὶ Ἀβονού

The date is 233 A.D. This inscription and No. 70 show that Lubbein formed part of the province of Syria till 295 A.D. at least. It was probably incorporated in Arabia after that date.

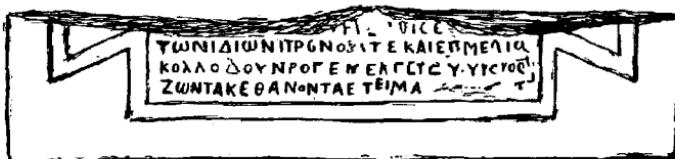
No. 70. Over old doorway. (= Wadd., 2455). LUBBEIN.



ἔτους ια' κυρίου [Μ. Αὐρ.] Α[ντωνείνον Σεβ]
τὸ κοινὸν Ἀγραίνης ἐποίησεν Θ(ε)ῷ Αὔραν διὰ Αὐρ.
Πλάτωνος βαρβάρου καὶ Ἀβούνον Χαιράνο(ν)
ιεροταμεών

The first line is restored after Wetzstein's copy. Αὔραν is the usual form. The date is 157 A.D. See No. 69.

No. 71. On the side of an old sarcophagus which at some time has been used as a lintel. LUBBEIN.



ἐκ] τῶν ιδίων προνο[ι]ᾳ τε καὶ ἐπιμελίᾳ
Κο[μ]όδου προγενεστέρου νιοῦ ὃς
ζώντα κὲ θανόντα ἐτείμα

"At his own private expense (this) was designed and carried out by Comodus, the elder son, who honoured him both alive and dead."

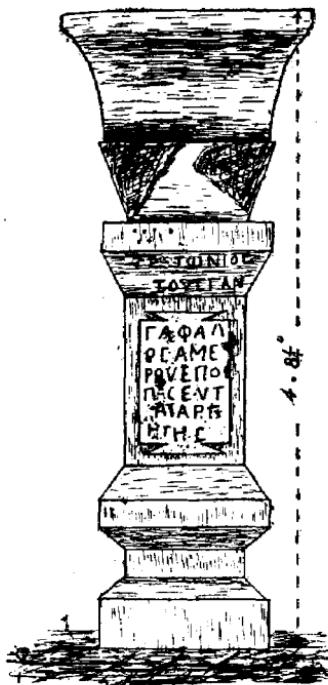
No. 72. In private house. JERAIN.



"Εκτω-
ρος Αο[. -
ον Γαφ-
άλον

Jerain seems to be Agraena. See No. 67

No. 73. In Courtyard. JERAIN.



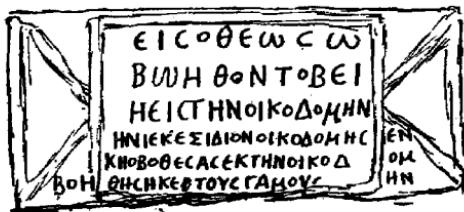
..... τάριος

..... τοὺς γαν

Γάφαλος Ἀμέρου ἐπόησεν τ[ῆ] Αταργητῆς

Lines 1 and 2 may be Αν]τάριος [ε]τοὺς γ' ἀν[έθηκεν]

No. 74 (= Wadd., 2457). DAMET EL 'ALIAH.

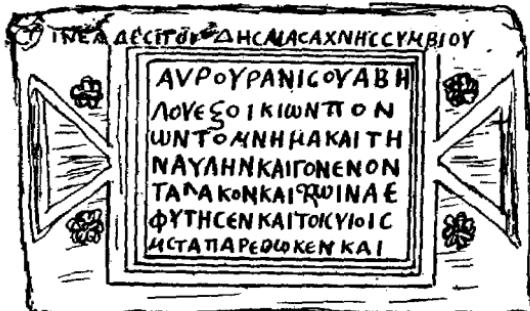


Εἰς ὁ θεῶς ὡ
βωηθὸν Τοβεί-
η εἰς τὴν οἰκοδομὴν,
ἡν ἐξ ἴδιον οἰκοδύμησεν.
κὴ ὁ βοθέσας ἐ[σ] τὴν οἰκοδομὴν
βοηθήσῃ κ(ε) ἐ[σ] τοὺς γάμουν[σ]
[Γαδράθη]

The spelling shows that the dedicator of the stone was almost ignorant of Greek; θεῶς ὁ βοηθῶν.

"God is one, who helped Tobeias in the building which he built at his own expense. May the helper in the building help him also in his marriage." Gadrathe appears to be the name of Tobeias' wife.

No. 75 (Wadd., 2452). DAMET EL 'ALIAH.



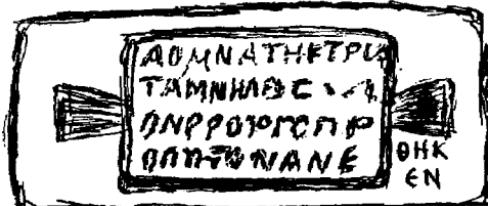
ἰενδ. δ' [ἐκ] σπουδῆς Μασάχνης συμβίον
Αὐρ. Οὐράνδ(o)s Οὐαβή-
λου ἐξ οἰκ(ε)ίων πόν-
ων τὸ μνῆμα καὶ τὴ-
ν αὐλὴν καὶ τὸν ἐνόρ-
τα λάκον καὶ [σ]υκῶνα ἐ-
φύτησεν καὶ τοῖς νιόις
μεταπαρέδωκεν καὶ

Waddington takes the top line as being the last one of the inscription misplaced, and reads for *ιενδ* ἐ the hopeless . . *ιελδε*. The spelling *ιενδ*, however, is found for *ιεδ* (indiction) so that the inscription may be read as it stands without change.

"In the 5th indiction, by the care of Masachne, his wife. Aurelius Ouranius, the son of Ouabelos, at his own expense, erected the monument and the court, and the cistern in the court, and planted the fig orchard, and transferred it to his sons, and . . ."

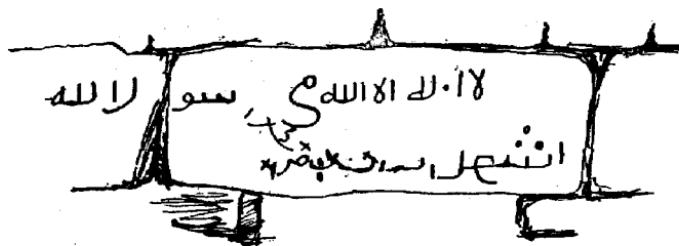
Waddington remarks that this inscription was found on the same wall as the last inscription. There has been a fig orchard in the courtyard and a cistern (*λάκος*). These are numerous in Damet el 'Aliah, and necessary owing to its distance from any watercourse.

No. 76. (Wadd., 2453). DAMET EL 'ALIAH.



Α[θ]ηνᾶ τῇ κυρί[ῃ]
Τάμνηλος [Μ-
οιαίερον] τὸ πρ-
όπυλον ἀνέθηκεν.

No. 77. Over old doorway. DAMET EL 'ALIAH.



There is no God but God. Mohammed is the Apostle of God.

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدُ رَسُولُ اللَّهِ

The Mohammedan confession of faith in modern characters. The lower line is older perhaps.

سَمْ اللَّهُ الرَّحْمَنُ

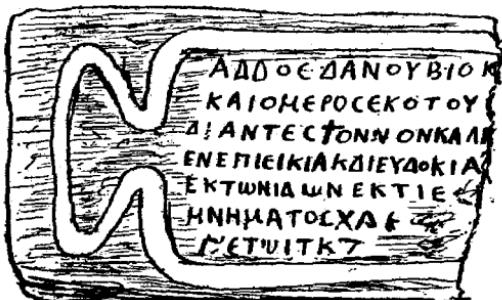
“In the name of God the merciful.”

No. 78. In wall of house. DAMET EL 'ALIAH.



..... χινιου πρε[σβυτέρου ? δι-
γτηκεν
έν Θηρατε[ι]ρ[α] ἀμέμπτως καὶ
καλῶς ἐν [έπιεικίᾳ καὶ ἐ-
υδοκιμί[α]
έκ τ[ῶν ι]δι[ων ἔκπισεν

No. 79. In wall of house. DAMET EL 'ALIAH.



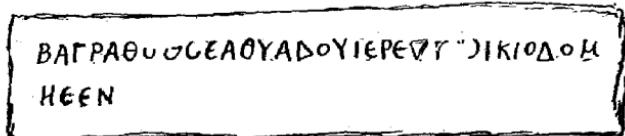
*Αδδος Δάνου βιοκ[ωλυτής]
καὶ Ὅμερος Σκότου κατασκευ-
ά[σ]αντες τὸν ν[α]ὸν καλ[ῶς καὶ ἀμέμπτως
ἐν ἐπιεικίᾳ καὶ εὐδοκίᾳ . . .
ἐκ τῶν ἰδίων ἔκτι[σαν
μνήματος χά[ριν
ἔτει τκζ'

Βιοκωλύτης, an armed policeman.

The date is 432 A.D. The use of the provincial era shows that Damet el 'Aliah was in Arabia after 295 A.D. It had originally been in Syria.

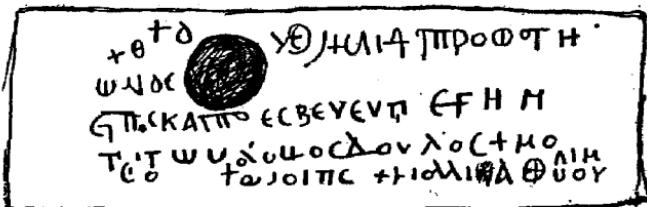
"Addos, the son of Danos, the police officer, and Homeros, the son of Skotos, having furnished the temple, well and faultlessly, fairly and rightly . . . built at their private expense for the sake of a memorial in the 327th year (of the province)."

No. 79a. In wall of house. DEIR DAMA.



Βαγράθοος Ἐαονάδον ιερεύ[ντ]ος [ο]ἰκοδόμησεν

No. 79a. In wall of house. DEIR DAMA.



.....
 πρεσβευτ[ης]
 δοῦλος ...
 .. Μοιροῦ ...

The inscription is very incomplete.

No. 80. In old wall. HARRÂN.



No. 81. Over door of old church (Wadd., 2464). HARRÂN.



[Α]σάρηλος Ταλέμου
 φύλαρχ(o)ς ἐκτισεν τὸ μαρτ(ίριον)

τοῦ ἀγίου Ιωάννου ἵνδ(ικτιῶνος) ἀ τοῦ ἔτους οὗτού.
 Μηνοθίε ὁ γράφας.

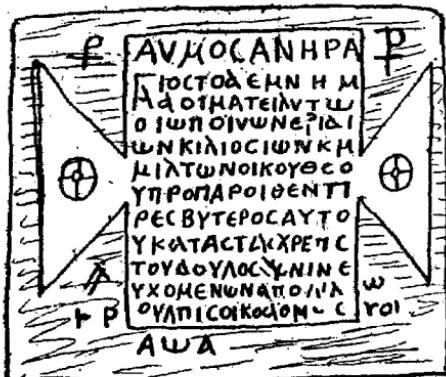
The date is 568 A.D. The other inscriptions from this place, Nos. 81, 84, 85, are all after 295 A.D., and date by the provincial era. Waddington gives one of 209 A.D. dating by the reigning emperor.

Hence Harrân must have been in the province of Syria till 295 A.D., and thereafter in the province of Arabia.

"Asarelos, the son of Talemos, the head of the tribe, founded this memorial of the martyrdom of St. John in the first indiction of the 463rd year of the province. May he that inscribed it be remembered."

For the Arabic, see Halévy, *Mélanges*, where this inscription is discussed.

No. 82. In side of native divân (Wadd., 2465). HARRÂN.



P Αῦμος ἀνὴρ ἄγιος τόδε μνῆμα δείματ' ἔαντῳ
οἴῳ πόνων ἐξ ἴδιων καὶ ὄσιων καμάτων οἴκου Θεοῦ
προπάροιθεν πρεσβύτερος αὐτοῦ καταστάς Χριστοῦ δοῦλος-
A ὥνην εὐχομένων ἀπὸ[διδ]άς (sic) δραχμῶν ρ'.
Οὐλπις οἰκοδόμος.

Waddington's copy gives the letters outside the panel as ΑΩ Γραίνη νοι. He reads in 9-10 Χριστοῦ δοῦλος, ὥνην, and gives up the rest as hopeless. We transcribe according to this reading, and translate: "paying the price of 100 drachmæ." But, following metre alone and disregarding engraver's errors, and words inserted, like οἴῳ (cp. No. 112), contrary to metre, we may read

Αῦμος ἀνὴρ ἄγιος τόδε μνῆμα ἐδείματ' ἔαντῳ
πόνων ἐξ ἴδιων καὶ ὄσιων καμάτων
οἴκου Θεοῦ προπάροιθεν πρεσβύτερος αὐτοῦ καταστάς
Χριστοῦ δουλοσύνην εὐχομένων

The lengthening effect of accent in πόνων and πρεσβύτερος is noteworthy.

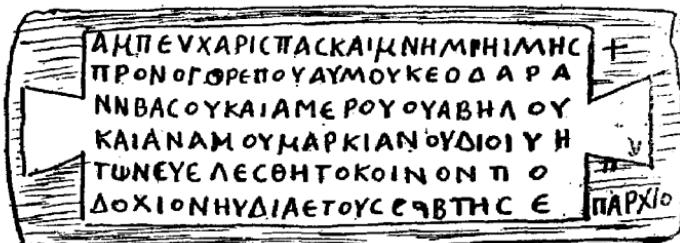
"Aumos, a holy man, built this tomb for himself out of his own earnings and pious labours, in front of the house of God, the elder of which he was, discharging the service of Christ, according to a vow. Ulpius was the architect."

No. 83. In wall. HARRÂN.



This inscription is quite undecipherable.

No. 84. On side of street, near Church (Wadd., 2463). HARRÂN.



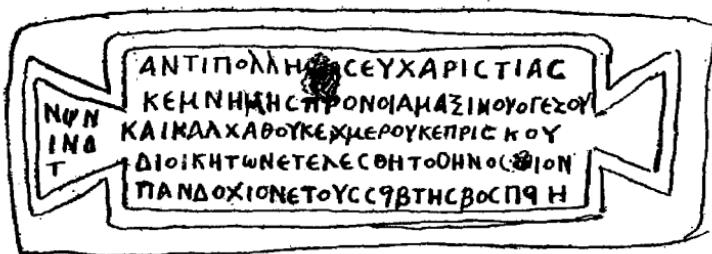
ἀντὶ εὐχαριστίας καὶ μνήμης
προνο(ι)α Γορέπου Αῦμου κὲ Ὀδαρᾶ
Ἄνθάσου καὶ Ἀμέρου Οὐαβῆλου
καὶ Ἀνάμου Μαρκιανοῦ διοικη-
τῶν, ἐτελέσθη τὸ κοινὸν παν-
δοχῶν, ἵνε(ικτιῶνος) ια', ἐπος σφι' τῆς ἐπαρχι[ας]

The date is 397 A.D. See No. 81.

See No. 85.

In line 3, Waddington reads Οὐλπιανοῦ, but this copy confirms Wetstein, who reads as above. He has **ΑΝΝΗΛΟΥ** as first word of the third line. Nos. 84-5 prove that the year 292 of Bostra began 1 Sept., 397, and therefore year 1 began 22 March, 106 A.D., about which time the first governor must have entered on office. Kubitschek (in Pauly's *Real-Encycl. s.v. Aera*) declines to accept this result, and holds to March 22, 125, as the beginning.

No. 85. Over built up door (Wadd., 2462). HARRÂN.

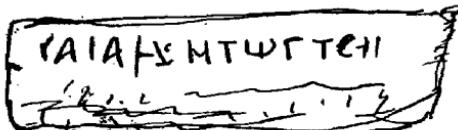


ἀντὶ πολλῆς εὐχαριστίας
κὲ μνήμης, πρρνοὶᾳ Μαξίμου Ὀγέζου
καὶ Μαλεχ[ά]θου κὲ Ἀμέρου κὲ Πρίσκου
διοικητῶν, ἐτελέσθη τὸ ἐη[μ]όσιον
πανδοχῖον, ἔτους σφβ' τῆς Βοστρογ-
νῶν, ἵνδ(ικτιῶνος) ἵ

The date is 397 A.D. See No. 81.

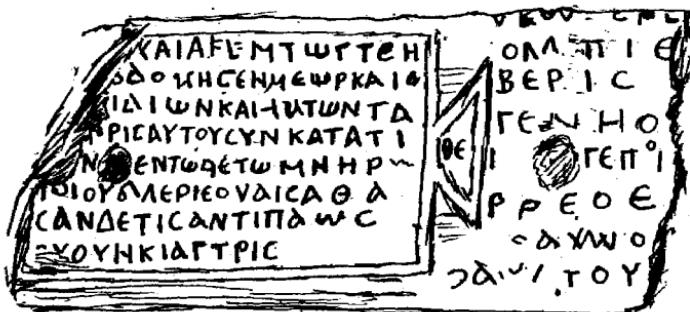
"In great gratitude and remembrance by the care of Maximus Ogezos, and Maleichathus and Amerus, and Priscus, the managers, the public hostel was completed in the 292nd year of Bostra, in the 10th (and 11th, No. 84) indiction."

No. 86. In Sheikh's house. HARRÂN.



= 87, line 1.

No. 87. In inner court of Sheikh's house. HARRÂN.



οικ]οδόμησει Μέωρ καὶ
ξέ]ιδίων καμάτων, τά-
ξας χω]ρὶς αὐτοῦ συνκατατι[θε
σθαι μηδέ]ν[α] ἐν τῷδε τῷ μυημ[ίῳ].
Θάρσο[ι Οὐαλέριε οὐδὶς ἀθά]νατο]ς
ἄν δε τις ἀντιπ[ράσσῃ]? δώσ[ει
ταμεῖω χρυσί]ου οὐνκίας τρις

This and No. 115 are examples of tombstones fixing fines for violation. They appear to be rare in this district. The part to the right is unintelligible.

“Meor (= Maior) built it from his own earnings, ordering that no one but himself is to be laid in this tomb. Courage, Valerius, no one is immortal. If any one acts contrary to this rule he shall give to the treasury 3 ounces of gold.”

No. 88. Over door. ΑΗΓΡΥ.



... νου

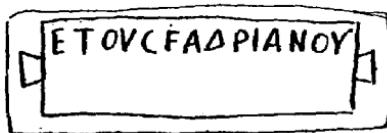
... οσατν

... ηκεν

This is possibly the other half of Wadd 2441, which would then read:

θεῷ Αὔμον
[Μ]οαιέ[ρ]ος Ατν-
-ον ἀνέ[θ]ηκεν

No. 89. In wall. 'ÂHRY.



Ἐτούς ε' Αδμιανοῦ

The date is 121 A.D. See No. 93.

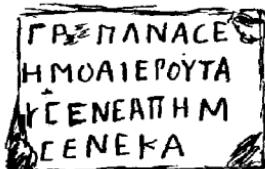
No. 90. In wall. 'ÂHRY.



MAPE ...
ΑΘΗΙ ...
APEI ...

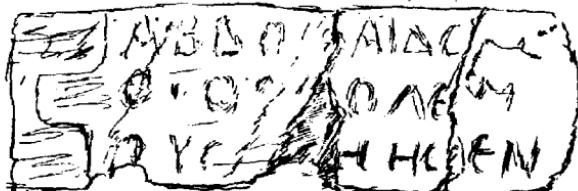
This inscription is undecipherable.

No. 91. In wall. 'ÂHRY.



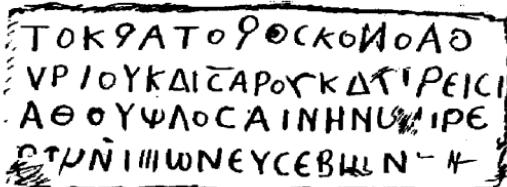
εξ ιδίας ὁα]πάνας 'Ε ...
-η Μοαιέρου τὰ
ἐκτ]ισεν ἔα[v]τῆ μ[νήμη-
-ς ἔνεκα

No. 92. In old wall (= Wadd., 2447). 'ÂHRY.



'Αβδο[s] Μοιδέλου?
Θ[έμος] Οαειδο-
ον ο[ικοδό]μησεν

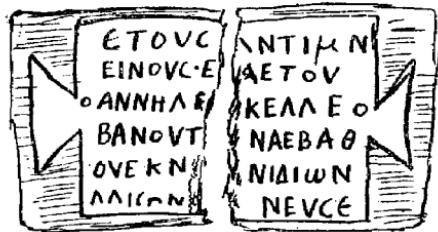
No. 93. Very rough stone, and hidden in wall (= Wadd., 2439). 'ÂHRY.



ἔτους . . . αὐτοκράτορος Κομόδο[ν]
 'Αντωνείνου κυρίου Καισαρος Κ[Λ]. Πρεισ[κ-
 τανὸς? . . .]άθον φ(υ)λ(ῆς) Ὀσαυηνῶ[ν θε
 ϕ ἐκ] τῶν ι[δί]ων εὐσεβ(είας) [χάρι]ν

Waddington's restoration $\theta\epsilon\bar{\omega}$ in line 3 becomes very doubtful, as this copy has distinctly **ΡΕ** for his **ΘΕ**. The date must be between 176 A.D. and 192 A.D. From this and Nos. 89, 94, 104, 105, 109, it is seen that 'Âhry must have been in Syria till 295 A.D. Afterwards it was probably incorporated in Arabia.

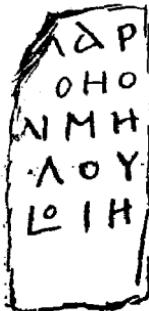
No. 94. In arch of shed (= Wadd., 2437). 'ÂHRY.



Ἐτους [γ'] 'Αντ[ω]νιο[ν]
 είνου Σε[β]αστοῦ
 'Αννηλ[ος] Κελλεο-
 βάνου τ[οῦ] Ναεβάθ-
 ου ἐκ [τῶ]ν ιδίων
 [ἀνέθηκε]ν εὐσε-
 (βειας χάριν)

The date is 140 A.D. See No. 33. The stone is now broken in two, and a good deal mutilated, but was perfect when seen by Waddington. It was recently broken up by masons from Schweir.

No. 95. In old wall. 'ÂHRY.



Small piece of larger inscription. It is quite undecipherable.

No. 96. In old wall. 'ÂHRY.



بيت أم "House of (or, perhaps, "built by") Umm
 درais Duraïs
 على الله, on whom God have mercy."

Duraïs, dimin. of darṣ (name for the young of certain animals), occurs in a proverb.

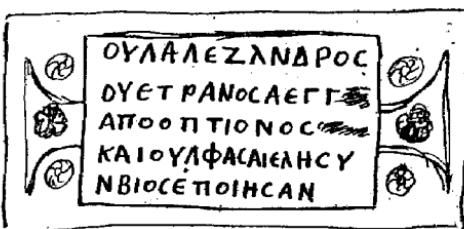
The last word is illegible (to us).

No. 97. In old wall (=Wadd., 2448). 'ÂHRY.



Νατο-
 ὑπος
 Γαφά-
 λον
 ετῶν
 κ'.

No. 98. Near gateway (=Wadd., 2445). ἈΗΡΥ.



Οὐλ(πιος) Ἀλέξανδρος
οὐετρανὸς λεγ(ιῶνος) γ' [Γαλλικῆς]
ἀπὸ ὄπτιόνος
καὶ Οὐλ(πια) Φασαιέλη οὐ-
νβιος ἐποίησαν

This copy gives ἐποίησαν, Waddington's ἐποίησεν.

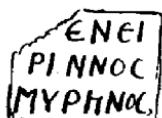
The name of the legio III Gallica appears to have been erased from this inscription, as in several other instances.

“Ulpianus Alexander, a veteran of the legio III Gallica, formerly an *optio*, and Ulpia Phasaele, his wife, erected this.”

Optio is explained, *Paul. ex Fest.*, p. 184, thus:—“a person whom a centurion or decurion selects for himself to manage his private affairs, so as to admit of his being able to devote himself to his military duties.”

Phasaele, a name in Wadd., 1928.

No. 99. On court wall (=Wadd., 2440). ἈΗΡΥ.



[Ωγ]ένει
[Αδ]ρι[α]νὸς
[Ηαλ]μυρηνός

Ogenes is the name of an ancient divinity, whom the ancient mythologists identified with Oceanus.

“Hadrianus of Palmyra dedicates this to Ogenes.”

No. 100. On bit of old column. 'ÂHRY.



*Zēnōn tēn báσin
μετὰ tān ērōtāpīn
ēk tān iēlān
ēπo[īη]σe*

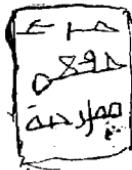
"[Zenon] out of his private purse made the base of the statues of Zeus with the small Eros-figures."

No. 101. In house. 'ÂHRY.



A sculptured head, much defaced. No inscription.

No. 102. In floor of house. 'ÂHRY.



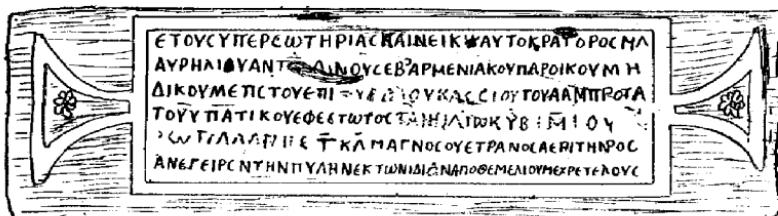
Character unknown.

No. 103. In floor of house. ἈΗΡΥ.



Uncertain.

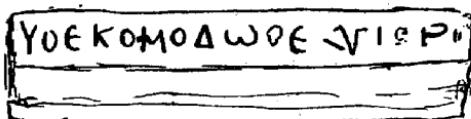
No. 104. Over lower door of Medâfeh (=Wadd., 2438). ἈΗΡΥ.



Ἐτους [θ'], ὑπὲρ σωτηρίας καὶ νείκης] αὐτοκράτορος Μ.
Αὐρηλίου Ἀντωνίου Σεβαρμενιακοῦ Παρθικοῦ Μηδικοῦ μεγίστου ἐπὶ [Αο]νιδίου Κασσίου τοῦ λαμπροτάτου ὑπατικοῦ, ἐφεστῶτος Τ. Αὐρηλίου Κυριναλίου
[λεγιώνος] γ' Γαλλικῆς, Τ. Κλ. Μάγνους οὐτρανὸς Ἀεριτρυός,
ἀνέγειρεν τὴν πύλην ἐκ τῶν ιδίων ἀπὸ θεμελίου μέχρι τέλους

The date, given in Waddington's copy, is 155 A.D. See No. 93.

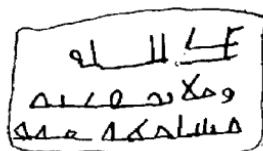
No. 105. In court of house. ἈΗΡΥ.



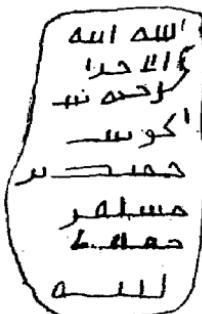
Ἐτους . . αὐτοκράτορος Κομόδου κυρίου ?

The date is 176-192 A.D. See No. 93.

No. 106. Beside door. 'ÂHRY.

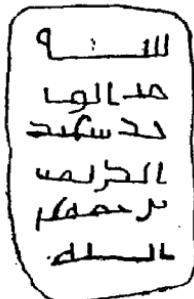


No. 107. In floor. 'ÂHRY.



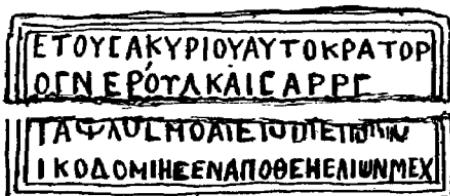
Built by (?) Homeid ibu Muslim. God have mercy upon him.

No. 108. In arch. 'ÂHRY.



Built by Amet el-Wahid, daughter of Abd el-Karim. May God have mercy upon her.

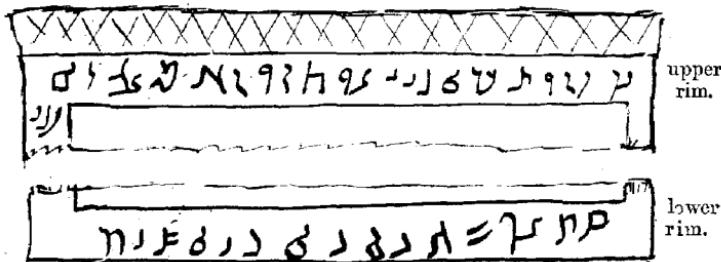
No. 109. In raised letters in roof of house. 'ÂHRY.



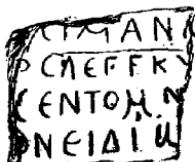
ἔτους ἀ' κυρίου αὐτοκράτορος
Νέρονα Καίσαρ[ο]ς Γάφλος
Μοαιέρον Πεπ . . . οίκοδόμησεν
ἀπὸ θε[μ]ελίων μέχ[ρι τέλους]

The date is 96 A.D. See No. 93.

109A. Stone at 'ÂHRY. About 16" x 12" x 12". On side between the lines of inscription is the effigy of an ox; on the opposite are three ox heads with horns. The stone was brought from Kanawât, and in 1890 was in possession of the Sheikh of 'Âhry. Is this the burial place of Jephtha? عَرِي corresponds letter for letter with יְהֹרֶה. Ought we to read in Judges xii., 7, "and was buried in 'Âhry of Gilead"?



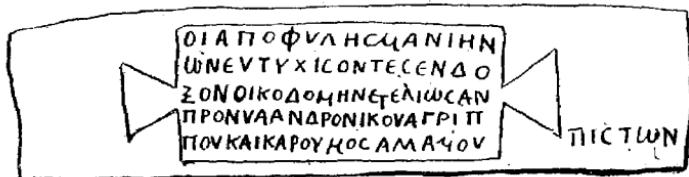
No. 110. NEJRÂN.



.. Μάνλ[ios]
.. ος λεγ[ιώνος] γ' Κν[ρ(ηναικής)]
ἐποιή[σεν τὸ μν[ημεῖον
ἐκ τῶ]ν εἰδέω[ν]

Waddington gives an inscription from this place of the date 563 A.D., reckoned by the provincial era, showing that it was incorporated in Arabia after 295 A.D.

No. 111. Over door of house. (= Wadd., 2427.) NEJRÂN.

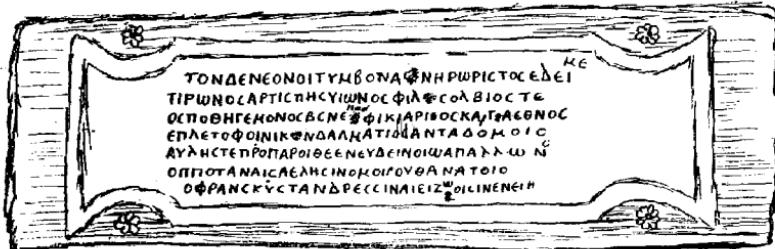


Oi ἀπὸ φυλῆς Μανιην-
ῶν εὐτυχίσοντες ἐνεο-
ξον οἰκοδομὴν ἐτελάσαν
προνύρᾳ Ἀνδρονίκου Ἀγρίπ-
που καὶ Κάρου Μοσαμάμου πιστῶν

εὐτυχίσοντες is for εὐτυχήσαντες.

“They of the tribe of the Manienes, having fared prosperously, completed a splendid building through the forethought of Andronicus Agrippa and Carus Mosamamos.”

No. 112. Over door in street, with musket ball embedded in it.
(= Wadd., 2432). NEJRÂN.



Τόνδε νέον οἱ τύμβον ἀνὴρ ὥριστος ἔσειμε, ||
Τίρωνος ἄρτιεπής νιώνος, φίλος δὲ βιός τε, ||
οὗ ποθ' ἡγεμόνος βενεφικιάριος κατὰ ἔθνος ||
ἐπλετο Φοινίκ[ω]ν, Δαλμάτος, ἄντα δόμοιο ||
αὐλῆς τε προπάροιθε ἐνεύδειν οἴη ἀπ' ἀλλων. ||
ὸππότ' ἀν αἰσα ἐλθησιν ὅμοιον θυνάτοιο, ||
οφρα νέκυς τ' ἀνδρέσσιν αἰειζώσιν ἐργέη. ||

The inscription is metrical, being in hexameter verse.

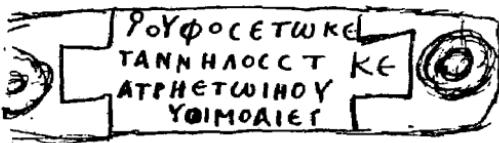
This seems a more faithful copy than Waddington's. His conjecture ὥριστος in line 1 is confirmed.

“Dalmatius, an excellent man, the eloquent grandson of Tiron beloved and happy, who once was the beneficiarius of the governor of the

province of Phoenicia, built this new tomb for himself, opposite his house and before the court, wherein to sleep alone apart from all others, whenever the fate of death the leveller comes and till his body is among them that live for aye."

Beneficiarii were such soldiers as, by favour of their commanders, were exempt from menial offices (such as intrenching, water carrying, foraging, &c.). They were often promoted by their officers and were sometimes in attendance on them.

No. 113. Near Sheikh's house. (= Wadd., 2434.) NEJRÂN.



'Ρούφος ἐτῶ(ν) κε'.

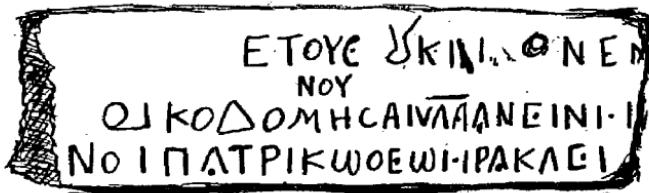
Τάννηλος ἐπ(ῶν) κε'

"Ατρη ἐτῶ(ν) ιη' . . .

νοι· Μοιαέρ[ον]

This is a more complete copy than Waddington's.

No. 114. In cellar. (= Wadd., 2428.) NEJRÂN.

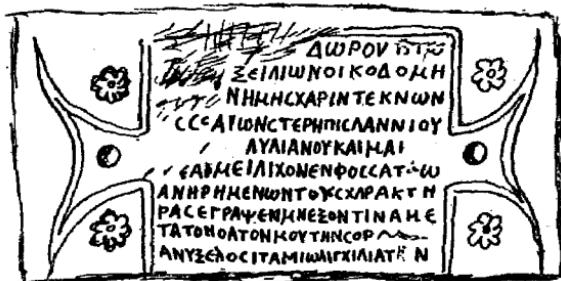


"Ετούς . . Κ[ομόδου 'Αντω]νε[ι-
νον ?

οίκοδόμησαν Μανεινη-
νοὶ πατρικῶθεν Ἡρακλεῖ.

For the name *Μανεινηνοὶ*, cf. No. 111. Commodus took the name Hercules, and is here worshipped under that name.

No. 115. In wall of shed. NEJRÂN.



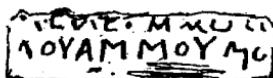
.....] ἐκρον [. . .
 . . . εἴ εἰεῖναι οἰκοδόμη[σεν
 μ]νήμης χάρω τέκνων
 [τε]στά[ρ]ων στεργηθίς Λαυνίου
 . . . Λιδιάνον καὶ Μαι[ορος]
 ἀμείλιχον ἐν φοσσάτῳ
 ἀνηρημένων τοὺς χαρακτῆρας
 ἔγραψεν μὴ ἔξον τινα μετά
 τὸν θά(να)τόν μου τὴν σορ[ὸν]
 ἀνυξε, ἐῶσι ταμώ ἐισχίλια π(ε)ντακόσια ἐγνάρια

See No. 87.

“... son of Eudorus (?) . . . built the tomb at his own expense for remembrance, having lost his four children, Lannios . . . Aulianos and Maior, who were mercilessly killed in the camp. He cut these letters. No one is allowed after my death to open the tomb. (If anyone does so) he shall give 2500 denarii to the treasury.”

This sense of *φοσσάτον* (from *fossa*) occurs often in Theophanes.

No. 116. In wall of Medafeh. NEJRÂN.



τ]οῦ Ἀμμον Μο[αίρος ?

(To be continued.)