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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.



Αἰρμος Σίθρων σὺν
Μάλχῳ καὶ Σίθρῳ
καὶ Ἀδριανῷ τέκνοις
ἔκτησεν τὸ μνημί-
ον. ὅρῳς, ξένε. τίπτε τε-
θήπας; αἰῶνος μακά-
ρον μύχιον δόμον α[ὐτ]οὶ
ἔτεν[ξ]αν

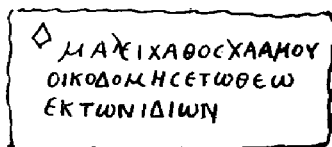
This copy appears to be better than Waddington's.

The differences in reading are: line 1—Γάρμος }
line 2—Σίθρῳ } Wadd.
line 7—νύχιον }

"Hairmos, 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 "Αβιβα (cf. No. 56).

The inscription ends with two hexameter lines.

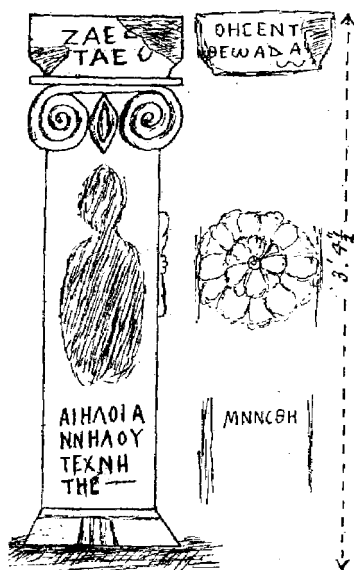
No. 50. Over door in native house (Wadd., 2515). KHABAB.



Μαλεῖχαθος Χαάμου
οικοδόμησε τῷ θεῷ
ἐκ τῶν ἰδίων

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

No. 51. In court of Sheikh's house. KHABAB.



On capital :—

*Ζάεδ[ος] Τάσο[υ ἐπ]όησεν
[τῷ] Θεῷ Ἀδάδ[ω]*

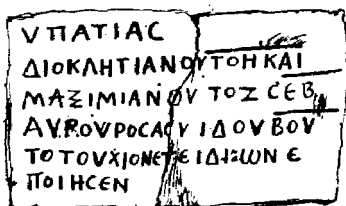
Below :—

- (1) Ἀἴηλος Ἀννήλου τεχνήτης
- (2) μνησθῇ

"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). KHABAB.



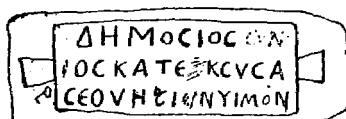
Ὑπατίας

*Διοκλητιανοῦ τὸ η' καὶ
Μαξιμιανοῦ τὸ ζ' Σεβ(αστῶν)
Αὐρ. Οὐρὸς Ἀουίδου βου(λευτῆς)
τὸ Τονχ(ε)ῖον ἐξ εἰδίων
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.

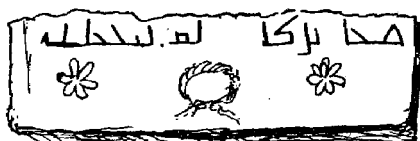
Τυχέιον is a temple of the goddess *Τύχη* (Fortune), who was held in high honour in the province.

No. 53. Over window in house, brought from Zebیره. KHABAB.



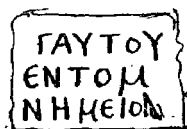
Μενέ]δημος Ἰ[α]σονος
κατε[σ]κεύ[α]σα
Σεουη[ρ]ιώνι υἱ(ι) μόν[ψ]

No. 54. In street, brought from Kerâtah. KHABAB.



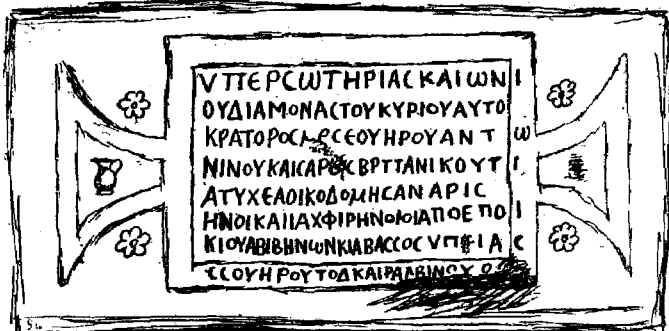
The second and third words seem to be read ابن طالم "Ibn Ṭālim" (cf. No. 81); the last word seems to contain the element الله (!) "God."

No. 55. Over door of house. KHABAB.



ὁ δαίνα ὑπὲρ ἐ]αυτοῦ
[ἐκτισ]εν τὸ
μνημεῖον

No. 56. Brought from Zebیره (= Wadd., 2512). KHABAB.



Ὑπὲρ σωτηρίας κ(αὶ) αἰωνί-
ου διαμονῆς τοῦ κυρίου Αὐτο-
κράτορος Μ(α)ρκου Σεουήρου Ἀντω-
νίνου Καίσαρος Βριτανικοῦ τ-
ᾶ Τυχέα οἰκοδόμησαν Ἀρις-
τηνοὶ καὶ Ἰαχφίρηνοὶ οἱ ἀπὸ ἐποι-
κίου Ἀβιβηνῶν καὶ Βάσσος, ὑπ[α]ρχ[ο]ν
Σεουήρου τὸ δ' καὶ [Β]αλβίνου β'

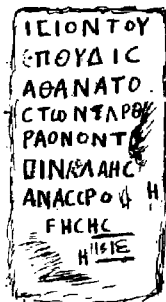
The date of this inscription is 213 A.D. (see No. 52).

The stone reads PAABINOY in the last line by mistake.

From this inscription the ancient name of Khabab is found, viz., Αβιβα. Waddington regards the Ἀρισηνοὶ and Ἰαχφίρηνοὶ 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 Iachphirenoi, 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."

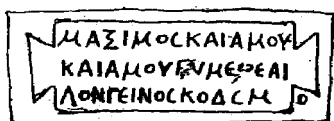
No. 57. In an arch in Priest's house; from Zebیره. KHABAB.



θα]ρσι οντου (?) ἐπ(ε)ὶ οὐδὲς ἀθάνατος
τῶν σαρθ . . . ραον . . ὄντοι καλῆς
ἀνασ[τ]ρο[φ]ῆς [ε]ῖ[ς] ἡσας [ε]ῖ[ς] ἡ

The inscription is very incomplete.

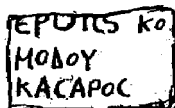
No. 58. Over door in house. KHABAB.



Μάξιμος Καίμων
Καίμων ἐ[πι]μέ[λ]ειά
Λονγείνος [οἰ]κοδόμος[ς]

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

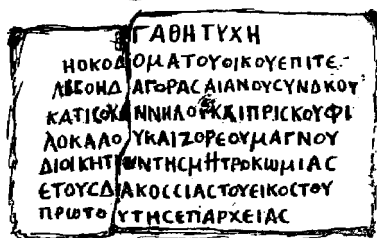
No. 59. On south end of new Church from Zebeir. KHABAB.



ἔτους σ' Κο-
μόδου
Κα(ί)σαρος

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

No. 60. In wall of Jami' (جامع). SŪR.



Ἀγαθὴ Τύχη
ἡ ο(ἰ)κοδομὰ τοῦ οἴκου ἐπιτελ(ε)σθη
διὰ Ἀγορᾶς Αἰανοῦ συνδ(ε)κου
κα[ι] Ἴσο[υ] Ἀννήλου καὶ Πρίσκου
Φιλοκάλου καὶ Ζορέου Μάγνου
διοικητῶν τῆς μητροκωμίας
ἔτους διακοσσιαστοῦ εἰκοστοῦ
πρώτου τῆς ἐπαρχείας

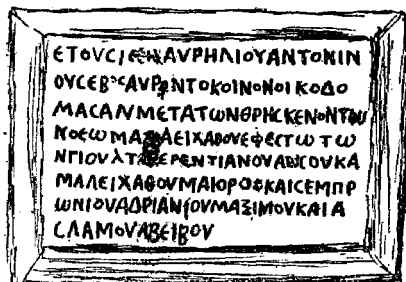
From the dates in Nos. 61 and 65, it is seen that Sŭr was in the province of Syria until the year 295 A.D. From this inscription, which dates in the 221st year of the province (i.e., Arabia), 326 A.D., and from No. 66, which dates in the same way, it is clear that Sŭr must have been included in the district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

For σύνδικος, see Wadd., 1176, and for μητροκωμία, 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.



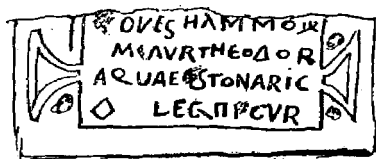
ἔτους ιε' Μ. Αὐρηλίου Ἀντονίνου
 Σεβ(αστοῦ) Σαυρῶν τὸ κοινὸν οἰκοδόμασαν
 μετὰ τῶν θρησκευόντων
 θεῷ Μαλειχάθου ἐφ' ἐστίων
 Γ(αίου) Ὑουλίου) (Τ)ερεντιάνου Αὔσου
 κα[ί] Μαλειχάθου Μαίτορος καὶ
 Σεμπρωνίου Ἀδριανοῦ Μαξίμου καὶ
 Ἀσλάμου Ἀβείβου

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. Αὔμου). See, however, his No. 2367.

Should we understand Αὔσου as gen. of Αὔσης = Ἰησοῦς? 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."

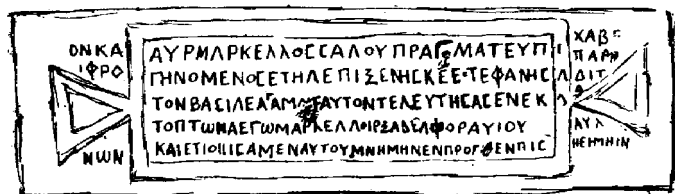
No. 62. In street. SÛR.



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

No. 63. In threshing floor. S⁸R.

... αεδ
... μή-
-τηρ πά-
-ντων

No. 64. In cellar of house. S⁸R.

Left side :—

[Ζ]ῶν καὶ φρονῶν

Right side :—

Χαῖρε παροδίτα

Centre :—

Αὐρ(ήλιος) Μάρκελλος Σάλου πραγματευτή(ς)
 γ(ε)νόμενος ἔτη λ' ἐπὶ ξένης κέ ἐξεφάνης διὰ
 τὸν βασιλέα Γαμάραυτον τελευτήσας (ἥ)νε[γ]κα
 τὸ πτώμα ἐγὼ Μάρκελλο[ς ἐ]ξάδελφος αὐτοῦ
 καὶ ἐποίησαμεν αὐτοῦ μνήμην ἕ(μ)προσθεν τ[ῆ]ς αὐλῆς ἡμ[ῶ]ν

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

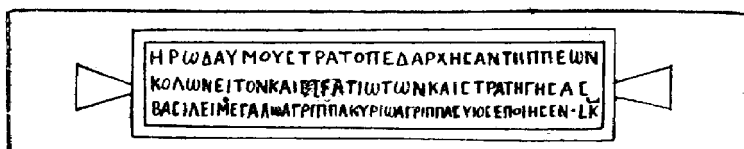
ἐποίησαμεν may possibly be for *ἐποιήσαμην*, *ἐξεφάνης* is for *ἐξαίφνης*.

"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 Gamarauros. 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.

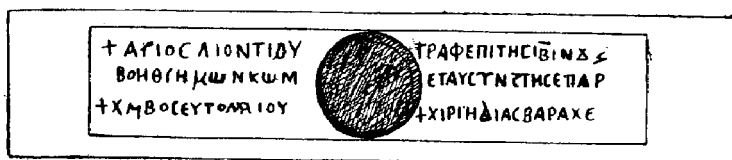


Ἡρώδα [Α]ῦμου στρατοπεδάρχῃσαντι ἱππέων
Κολωνειτῶν καὶ στρατιωτῶν καὶ στρατηγῆσας
βασιλεὺς μεγάλῃς Ἀγρίππῃ κυρίῳ Ἀγρίππας υἱὸς ἐποίησεν (ἔτει) κ'

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.



Ἅγιος Λιόντιος]
βοήθ(ε)ι ἡμῶν κώμη
τύμβος Εὐτολμίου
(ἐ)γράφ(η) ἐπὶ τῆς ιβ' ἰνδ
ἔτ[ος] υν[θ'] τῆς ἐπαρ(χ)είας
χίρι Ἑλίας Βαραχέ[ως].

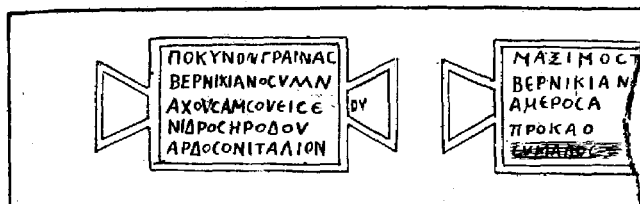
θ in line 5 is doubtful, but the year 564 A.D. corresponds to the 12th year of an indiction (see No. 60).

"Saint Liontius help our village."

"The tomb of Eutolmios."

"Written in the 12th indiction 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.

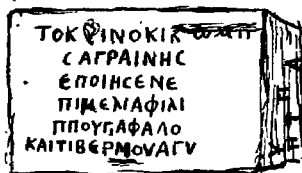


τὸ κοινὸν Γραίνας
Βερνικιανὸ(ς) Συμ-
-άρχου Σαμέου Ἐισέ(ου)
Νίδρος Ἡρόδου
Ἄρδος Οὐιταλίου

Μάξιμος
Βερνικιαν[ὸς]
Ἄμερος Ἄ
Πρόκλο[ς]
Σύμαχος

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

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

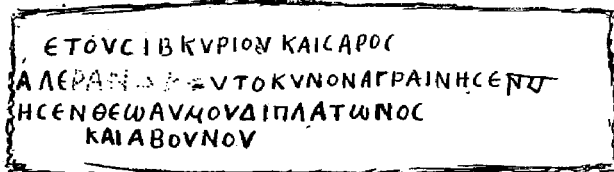


τὸ κοινὸν κώμης
Ἀγραίνης
ἐποίησεν
ἐπιμελίᾳ Φιλί-
-ππου Γαφάλο(υ)
καὶ Τιβερίου . . .

Waddington's conjecture Τιβερίου Ἀγρίππα 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."

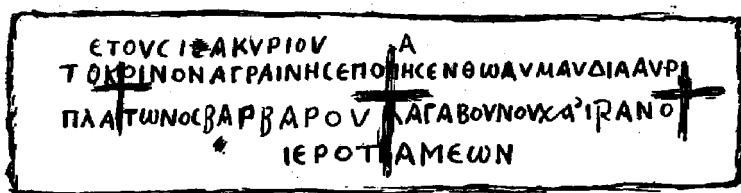
No. 69. Over old doorway (= Wadd., 2456). LUBBEIN.



ἔτους ιβ' κυρίου Καίσαρος
Ἀλε[ξ]άνδ[ρο]υ τὸ κοινὸν Ἀγραίνης ἐπό-
-ησεν θεῷ Ἀῶμον δ(α) Πλάτωνος
καὶ Ἀβούνου

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.

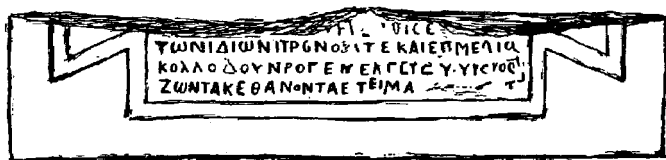
No. 70. Over old doorway. (= Wadd., 2455). LUBBEIN.



ἔτους ια' κυρίου [Μ. Αἰρ.] Ἀ[ντωνείνου Σεβ]
τὸ κοινὸν Ἀγγραίνης ἐποίησεν θ(ε)ῶ Αἰμαν διὰ Αἰρ.
Πλάτωνος βαρβάρου καὶ Ἀβούνου Χαιράνου
ιεροταμῶν

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

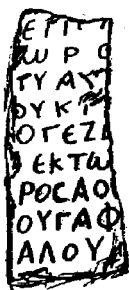
No. 71. On the side of an old sarcophagus which at some time has been used as a lintel. LUBBEIN.



....
ἐκ] τῶν ἰδίων προνο[ί]τε καὶ ἐπιμελία
Κο[μ]οδου προγενεστέρου υἱοῦ ὁς
ζῶντα κέ θανόντα ἐτείρμα

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

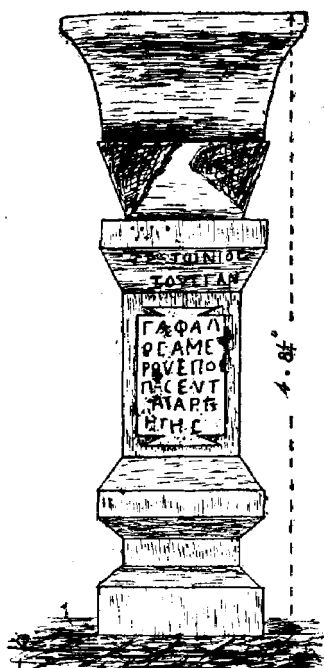
No. 72. In private house. JERAIN.



Ἐκτω-
ρος Ἀο[. -
ου Γαφ-
άλου

Jerain seems to be Agraena. See No. 67

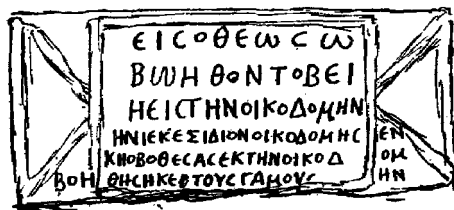
No. 73. In Courtyard. JERAIN.



..... τώνιος
 τους γαν
 Γάφαλος Ἀμέρου ἐπόησεν τ[ῆ] Ἀταργητῆς

Lines 1 and 2 may be Ἀν[τ]ώνιος [ἔ]τους γ' ἀν[έ]θηκεν

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

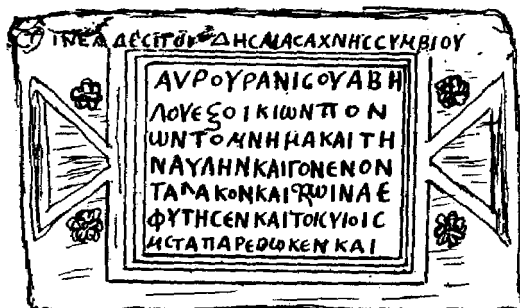


Εἰς ὃ θεὸς ὦ
 βωηθὸν Τοβεΐ-
 η εἰς τὴν οἰκοδομὴν,
 ἦν ἐξ ἰδίου οἰκοδόμησεν
 κῆ ὁ βοθέσας ἐ[ς] τὴν οἰκοδομὴν
 βοηθήσῃ κ(ε) ἐ[ς] τοὺς γάμου[ς]
 [Γαδράθη]

The spelling shows that the dedicator of the stone was almost ignorant of Greek; θεὸς 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.



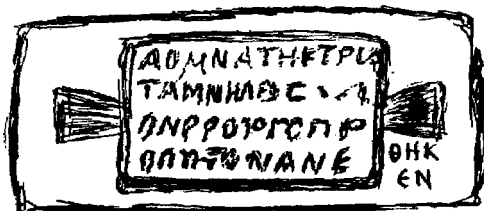
ιενδ. δ' [ἐκ] σπουδῆς Μασάχνης συμβίου
 Αὐρ. Οὐράν(ο)ς Οὐαβή-
 λου ἐξ οἰκ(ε)ίων πόν-
 ων τὸ μνῆμα καὶ τῇ-
 ν ἀλγὴν καὶ τὸν ἐνόν-
 τα λάκον καὶ [σ]υκῶνα ἐ-
 φύτευσεν καὶ τοῖς υἱοῖς
 μεταπαρέδωκεν καὶ

Waddington takes the top line as being the last one of the inscription misplaced, and reads for *ιενδ* *ε* the hopeless . . . *ιενδ*, however, is found for *ινδ* (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 . . ."

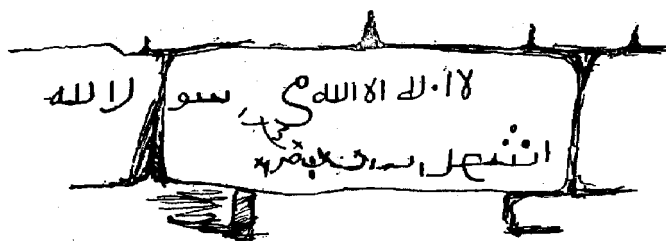
Waddington remarks that this inscription was found on the same wall as the last inscription. There has been a fig orchard in the courtyard and a cistern (λάκος). These are numerous in Damet el 'Aliah, and necessary owing to its distance from any watercourse.

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



Ἀ[θ]ηνᾷ τῇ κυρί[α]
 Τάμνηλος [Μ-
 οιαίρου] τὸ πρ-
 ὀτυλον ἀνέθηκεν.

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



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

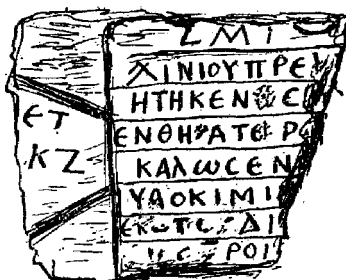
لا اله الا الله محمد رسول الله

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

بسم الله الرحمن

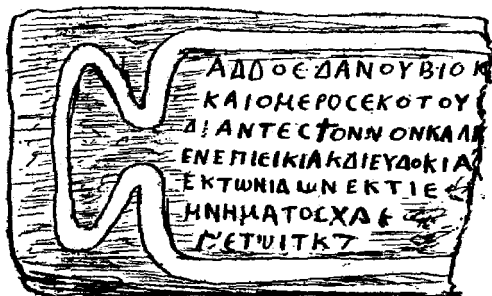
"In the name of God the merciful."

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



..... χινίου πρε[σβυτέρου? δι-
ήτηκεν
ἐν Θηατε[ρ]ο[υ] ἀμέμπτως καὶ
καλῶς ἐν [ἐπιεικίᾳ καὶ ἐ-
υδοκίμ]α.....
ἐκ τ[ῶν] δι[ω]ν ἐκτίσεν.....

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



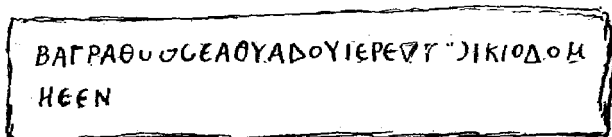
Ἀδδὸς Δάνου βιοκ[ωλυτῆς
καὶ Ὅμερος Σκότου κατασκευ-
α[σ]αντες τὸν ν[α]ὸν καλ[ῶς καὶ ἀμέμπτως
ἐν ἐπιεικίᾳ καὶ εὐδοκίᾳ . . .
ἐκ τῶν ἰδίων ἐκτίσαν
μνήματος χάριν
ἔτει τκζ'

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.

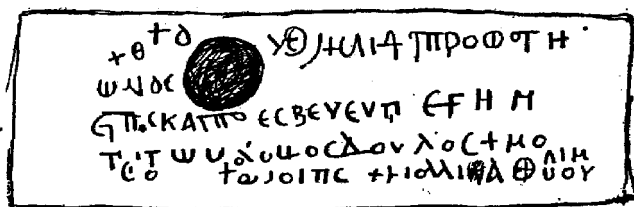
"Addos, the son of Danos, the police officer, and Homeros, the son of Skotos, having furnished the temple, well and faultlessly, fairly and rightly . . . built at their private expense for the sake of a memorial in the 327th year (of the province)."

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



Βαγράθοος Ἐαουάδου ἱερε[ῶς] [ο]ικοδόμησεν

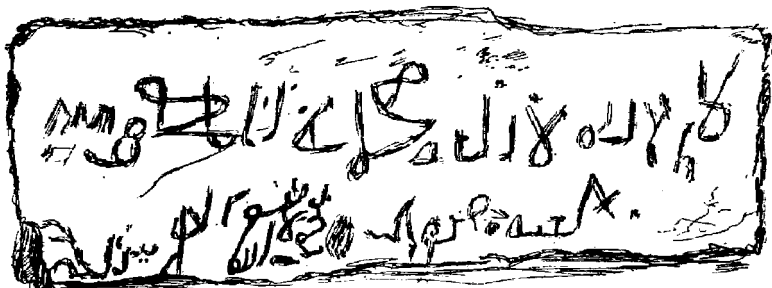
No. 79b. In wall of house. DEIR DAMA.



....
 ... πρεσβευτ[ῆς]
 ... δοῦλος ...
 .. Μοιμοῦ ..

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(ο)s ἔκτισεν τὸ μαρτ(ίριον)

τοῦ ἁγίου Ἰωάννου ἐνδ(εκτιῶνος) ἁ τοῦ ἔτους 587.
 Μησθίε ὁ γράψας.

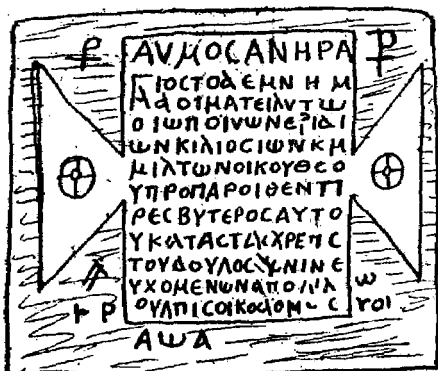
The date is 568 A.D. The other inscriptions from this place, Nos. 81, 84, 85, are all after 295 A.D., and date by the provincial era. Waddington gives one of 209 A.D. dating by the reigning emperor.

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 Talemus, 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, *Melanges*, where this inscription is discussed.

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



P T	<p>Αὔμος ἀνὴρ ἅγιος τόδε μῆμα δείματ' εἰαντῷ οἷῳ πόνων ἐξ ἰδίων καὶ ὁσίων καμάτων οἴκου Θεοῦ προπάροιθεν πρεσβύτερος αὐτοῦ καταστάς Χριστοῦ δούλος- ᾠνὴν εὐχομένων ἀπο[διδ]ὼς (sic) δραχμῶν ρ'.</p>	P T
A		Ω
	<p>Ὁ ἅλπις οἰκοδόμος.</p>	

Waddington's copy gives the letters outside the panel as ΑΩ Γραῖνη υοί. He reads in 9-10 Χριστοῦ δούλος, ᾠνὴν, 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 οἷῳ (cp. No. 112), contrary to metre, we may read

Αὔμος ἀνὴρ ἅγιος τόδε μῆμα εἰδείματ' εἰαντῷ
πόνων ἐξ ἰδίων καὶ ὁσίων καμάτων
οἴκου Θεοῦ προπάροιθε πρεσβύτερος αὐτοῦ καταστάς
Χριστοῦ δουλοσύνην εὐχομένων

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

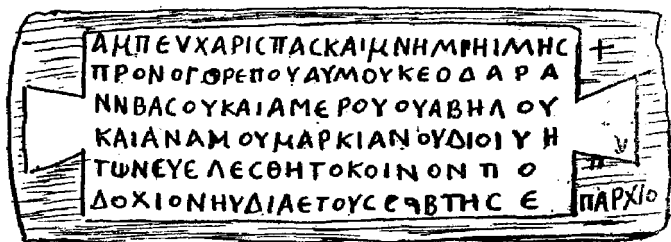
"Aumos, a holy man, built this tomb for himself out of his own earnings and pious labours, in front of the house of God, the elder of which he was, discharging the service of Christ, according to a vow.
Ulpius was the architect."

No. 83. In wall. HARRÂN.



This inscription is quite undecipherable.

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



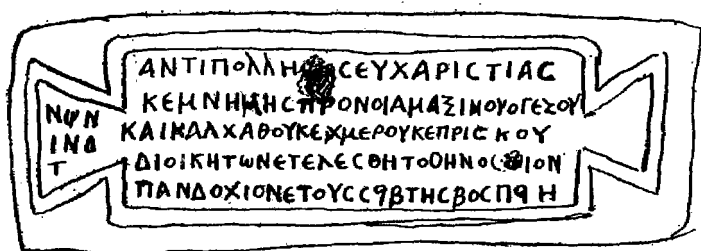
ἀντὶ εὐχαριστίας καὶ μνήμης
 προνο(ίᾳ) Γορέπου Αἰμον καὶ Ὁδάρᾳ
 Ἀ]νβάσου καὶ Ἀμέρου Οὐαβήλου
 καὶ Ἀνάμου Μαρκιανοῦ διοικη-
 τῶν, ἐτελέσθη τὸ κοινὸν παν-
 δοχίον, ἐν ἑ(κτιῶνος) ια', ἐτους σφβ' τῆς ἐπαρχι[ας

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

See No. 85.

In line 3, Waddington reads Οὐλπιανοῦ, but this copy confirms Wetzstein, who reads as above. He has **ANNHΛΟΥ** 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.

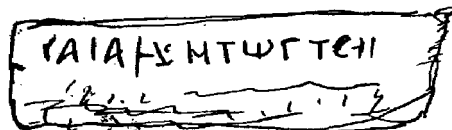


ἀντὶ πολλῆς εὐχαριστίας
 κὲ μνήμης, πρρνοία Μαξίμου Ὁγέζου
 καὶ Μαλιχ[ά]θου κὲ Ἀμέρου κὲ Πρίσκου
 διοικητῶν, ἐτελέσθη τὸ ἐη[μ]όσιον
 πανδοχείου, ἔτους σθβ' τῆς Βοστ[ρ]ρη-
 νῶν, ἰνδ(ικτιῶνος) ι'

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

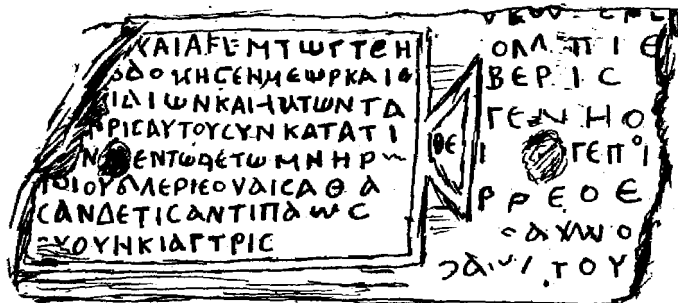
"In great gratitude and remembrance by the care of Maximus Ogezos, and Maleichathus and Amerus, and Priscus, the managers, the public hostel was completed in the 292nd year of Bostra, in the 10th (and 11th, No. 84) indiction."

No. 86. In Sheikh's house. HARRÂN.



= 87, line 1.

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



οἰκ]οδόμησεν Μέωρ καὶ
 ἐξ]ιδίων καμάτων, τὰ-
 ξας χω]ρὶς αὐτοῦ συνκατατί[θε-
 σθαι μηδέ]ν[α] ἐν τῷδε τῷ μνημ[νίῳ.
 θάρσ[ι] Οὐαλέριε οὐδὲς ἀθά[νατο]ς
 ἂν δε τις ἀντιπ[ράσσει]? δώσ[ει]
 ταμείῳ χρυσί]ου οὐγκίας τρεῖς

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. 'ĀHRÛ.

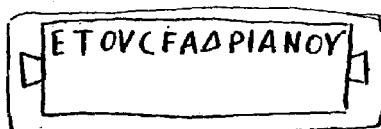


... νου
 ... οσάτην
 ... ηκεν

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

θεῶν Ἀῶμον
 [Μ]οαίε[ρ]ος Ἄτν-
 -ου ἀνέ[θ]ηκεν

No. 89. In wall. ἈΗΡΥ.



ἐτος ἐ' Ἀδριανοῦ

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

No. 90. In wall. ἈΗΡΥ.



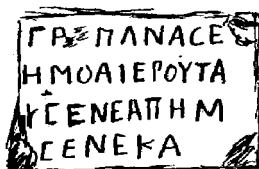
ΜΑΡΕ...

ΑΘΗ...

ΑΡΕΙ....

This inscription is undecipherable.

No. 91. In wall. ἈΗΡΥ.



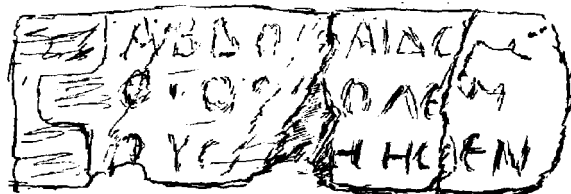
ἐξ ἰδίας ὁα]πάνας Ἐ...

-η Μοαίερον τὰ.....

ἐκτ]ισεν ἐα[υ]τῇ μ[νήμη-

-ς ἔνεκα

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

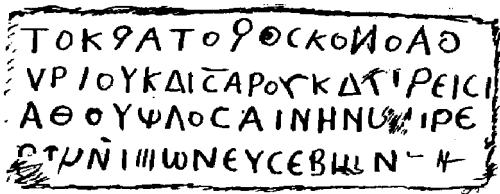


Ἀβδο[ς Μο]αιδέλου?

Θ[έμος] Ὀαέμ-

ου ο[ἰκοδό]μησεν

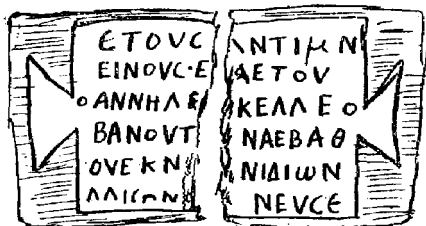
No. 93. Very rough stone, and hidden in wall (= Wadd., 2439). 'ĀHRY.



ἐτους . . αὐ]τοκράτορος Κομόδο[υ
 'Αντωνείνου κ]υρίου Καίσαρος Κ[Λ]. Πρεισ[κ-
 ιανός? . . .]άθον φ(ν)λ(ῆς) 'Οσωνηνῶ[ν θε
 ῶ ἐκ] τῶν ἰ[δί]ων εὐσεβ(είας) [χάρι]ν

Waddington's restoration θεῶ in line 3 becomes very doubtful, as this copy has distinctly **ΠΕ** 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 'Āhry must have been in Syria till 295 A.D. Afterwards it was probably incorporated in Arabia.

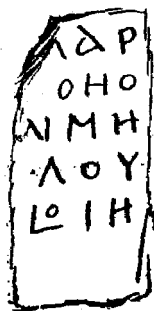
No. 94. In arch of shed (= Wadd., 2437). 'ĀHRY.



'Ετους [γ'] 'Αντ[ω]ν-
 είνου Σε[β]αστοῦ
 'Αννηλ[ος] Κελλεο-
 βάνου τ[ὸν] Ναεβάθ-
 ου ἐκ [τῶ]ν ἰδίων
 [ἀνέθηκε]ν εὐσε-
 (βείας 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. 'ĀHRY.



Small piece of larger inscription. It is quite undecipherable.

No. 96. In old wall. 'ĀHRY.



بيت ام "House of (or, perhaps, "built by") Umm
 دريس Durais
 رحمة الله on whom God have mercy."

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

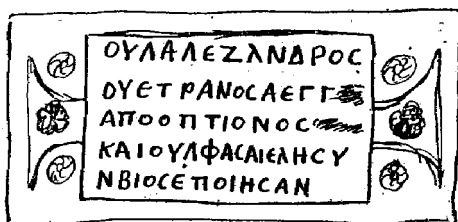
The last word is illegible (to us).

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



Νατο-
 υρος
 Γαφα-
 λου
 ετων
 κ'.

No. 98. Near gateway (=Wadd., 2445). 'ΛΗΡΥ.



Οὐλ(πιος) Ἀλέξανδρος
 οὐετρανὸς λεγ(ῶνος) γ' [Γαλλικῆς]
 ἀπὸ ὀπτίονος
 καὶ Οὐλ(πία) Φασαίελη οὐ-
 νβιος ἐποίησαν

This copy gives ἐποίησαν, Waddington's ἐποίησεν.

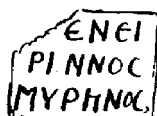
The name of the legio III Gallica appears to have been erased from this inscription, as in several other instances.

"Ulpus Alexander, a veteran of the legio III Gallica, formerly an *optio*, and Ulpia Phasaiele, 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."

Phasæele, a name in Wadd., 1928.

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



[Ἦγ]ένει
 [Ἀδ]ρι[α]νὸς
 [Παλ]μυρηνός

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

"Hadrianus of Palymyra dedicates this to Ogenes."

No. 100. On bit of old column. ἈΗΡΥ.



*Zē]νων τὴν βάσιν
μετὰ τῶν ἐρωταρίων
ἐκ τῶν ἰδίων
ἐπο[έ]σε*

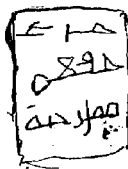
"[Zenon] out of his private purse made the base of the statues of Zeus with the small Eros-figures."

No. 101. In house. ἈΗΡΥ.



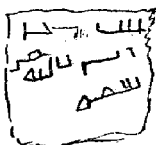
A sculptured head, much defaced. No inscription.

No. 102. In floor of house. ἈΗΡΥ.



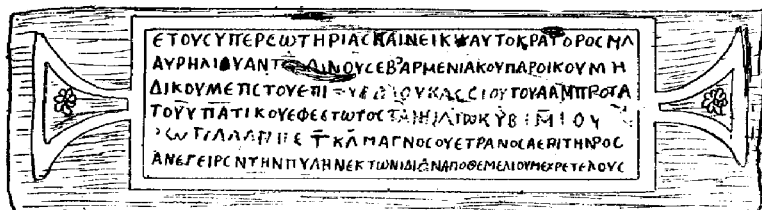
Character unknown.

No. 103. In floor of house. 'ÄHRY.



Uncertain.

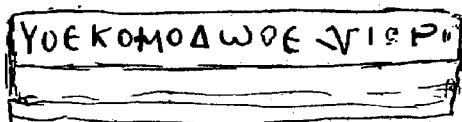
No. 104. Over lower door of Medäfeh (=Wadd., 2438). 'ÄHRY.



Ἔτους [θ'], ὑπὲρ σωτηρίας καὶ νείκ[ης] αὐτοκράτορος Μ.
 Αὐρηλίου Ἀντ[ωνεί]νου Σεβ[αστοῦ] Ἀρμενιακοῦ Παρτικοῦ Μη-
 δικοῦ μεγίστου ἐπὶ [Λο]υιδίου Κασσίου τοῦ λαμπροτά-
 του ὑπατικοῦ, ἐφεστῶτος Τ. Αὐρηλίου Κυριναλίου
 [Λεχ(ι)ῶνος] γ' Γαλλικῆς, Τ. Κλ. Μάρκος οὐετρανὸς Ἀεριτηνός,
 ἀνέγειρεν τὴν πύλην ἐκ τῶν ἰδίων ἀπὸ θεμελίου μέχρι τέλους

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

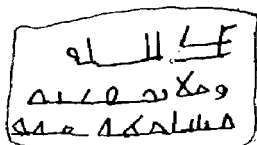
No. 105. In court of house. 'ÄHRY.



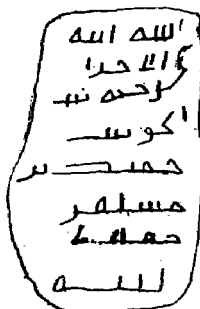
ἔτους . . αὐτοκράτο]ρος Κομόδου κυρίον ?

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

No. 106. Beside door. 'ÂHRY.

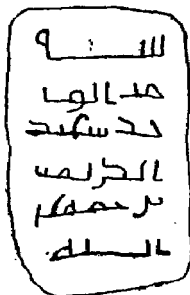


No. 107. In floor. 'ÂHRY.



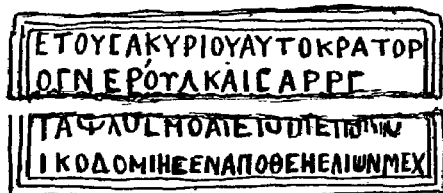
Built by (?) Homeid ibu Muslim. God have mercy upon him.

No. 108. In arch. 'ÂHRY.



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

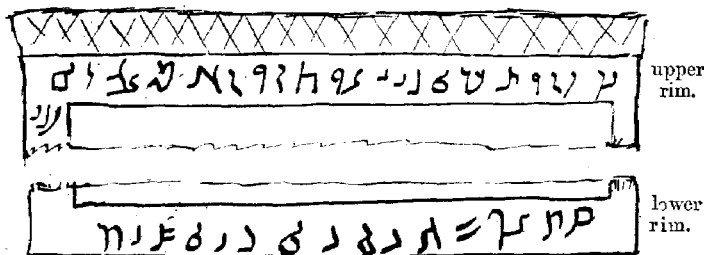
No. 109. In raised letters in roof of house. 'ĀHRY.



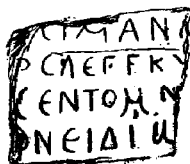
ἔτους α' κυρίου αὐτοκράτορος
Νέρουα Καίσαρ[ο]ς Γάφλος
Μοαίρον Πεπ . . . οἰκοδόμησεν
ἀπὸ θε[μ]ελίων μέχ(ρι τέλους)

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

109A. Stone at 'ĀHRY. About 16" × 12" × 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 Ḳanawât, and in 1890 was in possession of the Sheikh of 'Āhry. Is this the burial place of Jephtha? عري corresponds letter for letter with ʿry. Ought we to read in Judges xii, 7, "and was buried in 'Āhry of Gilead"?



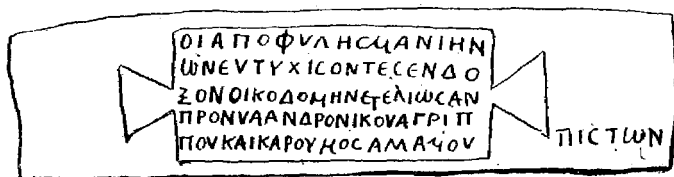
No. 110. NEJRÂN.



.. Μάνλ[ιος]
.. ος λεγ(ιῶνος) γ' Κν[ρ(ηναϊκῆς)]
ἐποίη]σεν τὸ μν[ημεῖον]
ἐκ τῶ]ν εἰδῶ[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.

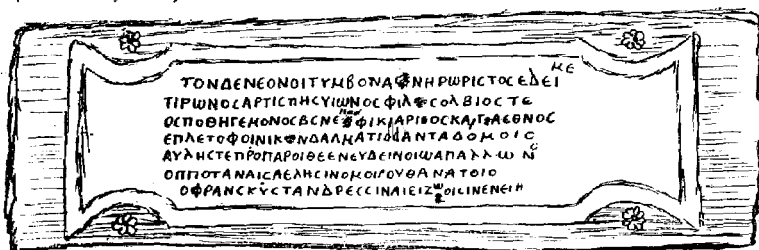


Οἱ ἀπὸ φυλῆς Μανιην-
ων εὐτυχίσαντες ἐνδο-
ξον οἰκοδομὴν ἐτελίωσαν
προνύα Ἀνδρονίκου Ἀγρίπ-
που καὶ Κάρου Μοσαμάμου πιστῶν

εὐτυχίσαντες is for *εὐτυχίσαντες*.

"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 ὤριστος ἔδειμε, ||
Τίρωνος ἀρτιεπὴς νύωνος, φίλος ὀλβίος τε, ||
ὥς ποθ' ἡγεμόνος βενεφικιάριος κατὰ ἔθνος ||
ἐπλετο Φοινίκ[ω]ν, Δαλμάτιος, ἅντα δόμοιο ||
ἀλλῆς τε προπάροιθε ἐνέδειν οἶψ' ἀπ' ἄλλων. ||
ὅππότε ἂν αἶσα ἔλθῃσιν ὁμοῦτον θανάτοιο, ||
ὄφρα νέκυσ τ' ἀνδρῶσιν αἰεζώοισιν ἐνείη. ||

The inscription is metrical, being in hexameter verse.

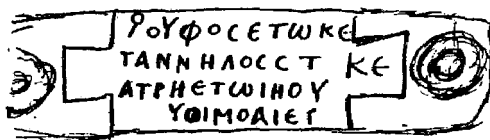
This seems a more faithful copy than Waddington's. His conjecture *ὤριστος* in line 1 is confirmed.

"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.

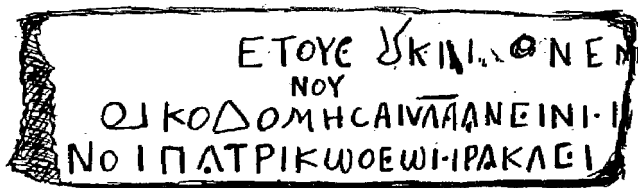
No. 113. Near Sheikh's house. (= Wadd., 2434.) NEJRÂN.



Ῥούφος ἐτῶ(ν) κε'.
 Τάννηλος ἐτ(ῶν) κε'
 Ἀτρη ἐτῶ(ν) υἱ' . . .
 υἱοὶ Μοαίερ[ου]

This is a more complete copy than Waddington's.

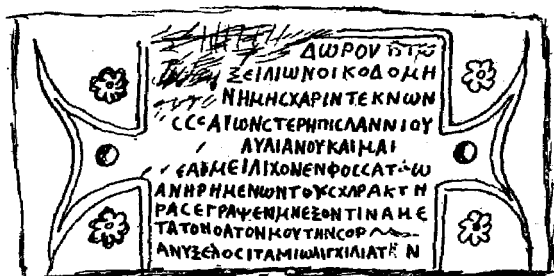
No. 114. In cellar. (= Wadd., 2428.) NEJRÂN.



Ἔτους . . Κ[ομόδου Ἀντω]νεῖ-
 νου ?
 οἰκοδόμησαν Μανεινῆ-
 νοὶ πατρικῇ θεῇ Ἡρακλεῖ.

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

No. 115. In wall of shed. NEJRÂN.



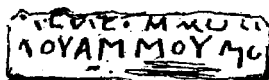
.....] ἔκρου [....
 ... εἶ]ξ εἰδῶν οἰκοδόμη[σεν
 μ]νήμης χάριν τέκνων
 [τε]σσά[ρ]ων στερηθῆς Λαννίου
 Αὐλιάνου καὶ Μαί[ορος]
 ἀμείλιχον ἐν φоссάτῳ
 ἀνηρημένων τοὺς χαρακτήρας
 ἔγραψεν μὴ ἐξόν τινα μετὰ
 τὸν θά(να)τόν μου τὴν σορ[όν]
 ἀνυξε, δῶσι ταμίῳ διςχίλια π(ε)ν[τακόσια] δηνάρια

See No. 87.

"... son of Endorus (?) ... 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 Ἀμμου Μο[αίρος] ?

(To be continued.)