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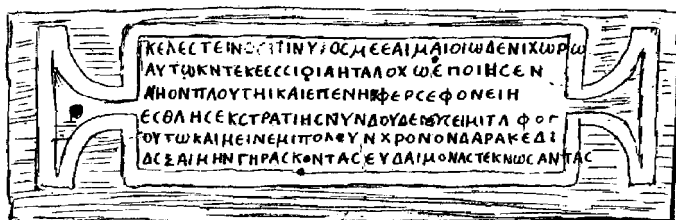
GREEK AND OTHER INSCRIPTIONS COLLECTED IN THE HAURAN.

By Rev. W. EWING.

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

(Continued from p. 160.)

No. 117. This stone is just over the lintel of the "Kasr." The lintel itself is part of a sarcophagus said by the Sheikh of the village to have once contained treasure. (= Wadd., 2419.) RÎMET EL LUHF.



Κελεστείνος πινυτός με ἐδίματο τῷδ' ἐνὶ χώρῳ
αὐτῷ καὶ τεκέεσσι φίλῃ τ' ἀλόχῳ ἐποίησεν,
νηὸν Πλουτῇ καὶ ἐπενήῃ Περσεφονείῃ,
ἐσθλῆς ἐκ στρατῆς, Νῦν δ' οὐδεν[ος] εἰμι τάφος·
Οὕτω καὶ μέινειμι πολὺν χρόνον· [εἰ] δ' ἄρα κέ δι,
δεξαίμην γηράσκοντας, εὐδαίμονας, τεκνώσαντας

"Celestinus the prudent built me on this spot; for himself, his children and his dear spouse he made me, a temple to Plutus and dread Persephone; they are of a noble band. But now I am the tomb of no one. So may I long remain. Yet if it must e'en be, let me receive them when they grow old, full of years and happiness, and leaving their offspring on the earth."

Waddington gives the following note: the words ἐσθλῆς ἐκ στρατῆς perhaps indicate that Celestinus was a Christian. This epitaph is similar to that in the *Anthologia Palatina*, VII, 228, which runs:

Αὐτῷ καὶ τεκέεσσι γυναικί τε τύμβον ἔδειμεν
Ἀνδρότιον. οὕτω δ' οὐδενός εἰμι τάφος
οὕτω καὶ μέιναιμι πολὺν χρόνον. εἰ δ' ἄρα καὶ δεῖ
δεξαίμην ἐν ἐμοὶ τοὺς προτέρους προτέρους

No. 118. This stone is now the keystone of an arch over a doorway.
RÎMET EL LUHF.



O U

7 O

The inscription is on an incomplete shield shaped stone, the letters being separated by the arms of a cross.

No. 119. In garden. (= Wadd., 2421.) RÎMET EL LUHF.



Σάπατρος οἰκοδόμος ἐκτέσασατο

No. 120. In cellar. (= Wadd., 2418.) RÎMET EL LUHF.

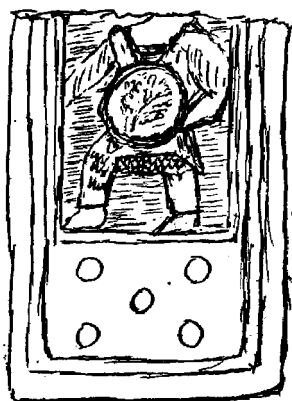
ΜΟΣΛΕΜΟΣ ΦΑΡΕΚΟΝ ΣΕΙΗ
ΝΟΣΕΠΟΙΗΣΕ ΤΗΝ ΘΥΡΙΔΑ

Μόσλεμος Φαρέκον Σειη-
νός ἐποίησεν τὴν θυρίδα
ἐν(δικτιῶνος)

Waddington reads *Μοέλεμος*, which is probably right, cp. *Μοαίεπος*.

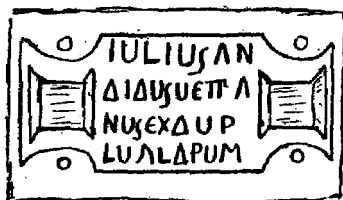
Moslemos apparently belonged to Sia (*Σεία*), a village near Canatha, (see ours from this place, 35 ff.).

No. 121. In a garden in the village. RÎMET EL LUHF.



No inscription. A large ornamental stone with the figure of a man in armour holding a shield carved on it. The figure seems intended to represent a Roman soldier. The upper part of the stone on which was the head could not be seen.

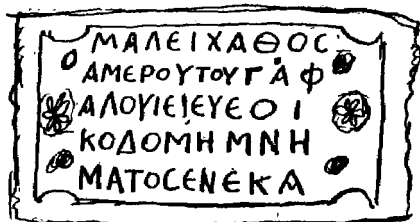
No. 122. In letters very deeply cut, over old door. (= Wadd., 2424, and C. I. L., III, 123.) RÎMET EL LUHF.



Iulius I[C]andidus veteranus ex I[du]p- l[icario] Val[er]iae drom[edariorum].

Julius Candidus veteran, formerly soldier on double pay of the Valerian camel-corps (understand *alae*).

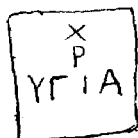
No. 123. On side of street. RÎMET EL LUHF.



Μαλείχαθος
Ἀμέρου τοῦ Γαφ-
άλου ιε[ρ] εὐς οἰ-
κοδόμη(σεν) μνή-
ματος ἕνεκα

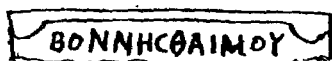
Letters in relief $2\frac{1}{2}$ inches in length.

No. 124. Beside Medâfeh. RÎMET EL LUHF.



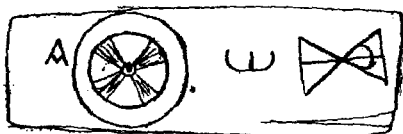
Χρ(ιστός)
Υγια

No. 125. Over window on roof. RÎMET EL LUHF.



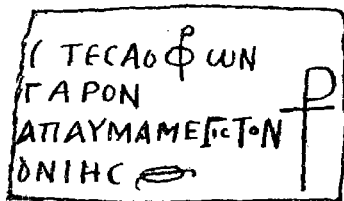
Βόννης Θαιμου

No. 126. In floor of Medâfeh. RÎMET EL LUHF.



A wheel with four spokes, and the Α on one side, the Ω on the other.
See No. 26. On the right we have the monogram of Jesus Christ, Χρ(ιστός).

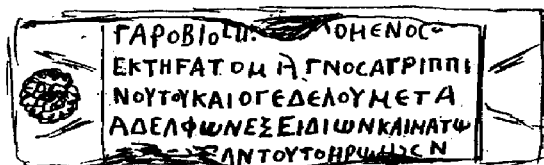
No. 127. (= Wadd., 2391.) MURDUK.



]ς τε σοόφρων. ||
μέ]γαρον ||
ἀν]άπανμα μέγιστον ||
γεωπ]ονίης ||

Fragment of a metrical inscription.

No. 128. In floor of shed. MURDUK.

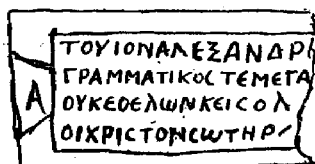


γὰρ ὁ βίος π[εραν]όμενος
ἐκτῆσατο Μάγνος Ἀγριππί-
νου τοῦ καὶ Ὁγεδέλου μετὰ
ἀδελφῶν ἐξ εἰδῶν καμάτων
ἐπόη]σαν τοῦτο ἡρώων

Stone has καμάτων and ἡρώων. Something is missing at the beginning where the stone has been broken, perhaps . . . λανθάνει.

"Life passes imperceptibly away (?). The possessor was Magnus, son of Agrippinus, who was also called Ogedelos, along with his brothers ; they with their own labour erected this monument."

No. 129. In Sheikh's Medâfeh. MURDUK.



τοῦ[τ]ον Ἀλέξανδρ[ος Θεοδώρου τύμβον] ἐτεύξεν]
γραμματικός τε μέγα[ς καὶ
οὐκ ἐθέλων κείσθαι] χωρὶς πατρίδος τε φίλων τε
οἱ Χριστὸν σωτήρ[α γενέσθαι]

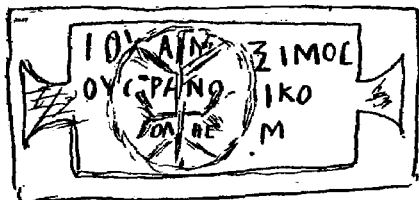
The stone has been broken in half on the right hand side, and the other part is missing. On the right was probably Ω corresponding to the Α on the left. This is apparently two elegiac distichs.

No. 130. In floor of court. MURDUK.



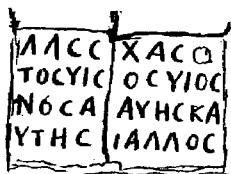
Fragment of a larger stone. Nothing can be made of it.

No. 131. In old building. MURDUK.



Ἰούλ(ιος) Μ[α]ξιμος
οὐετρανὸ[ς ο]ἰκο-
[δ]όμη[σ]ε [ἐτ(ῶν)]μ'

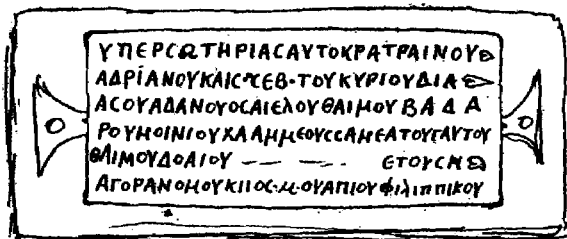
No. 132. In old building. MURDUK.



τος υἱο-	Χάσο-
νὸς α-	ος υἱὸς
ὑτῆς	αὐ[τ]ῆς κα-
	ὶ ἄλλος.

Two inscriptions on same stone. That on the left is not complete.

No. 133. Over door of Sheikh's Medâfeh. (= Wadd., 2330.)
KANAWÂT.

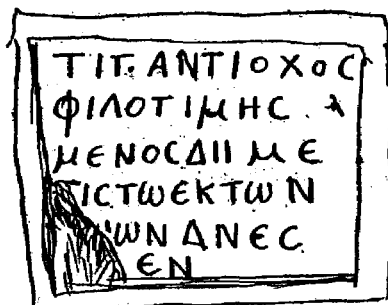


Ὑπὲρ σωτηρίας Αὐτοκρά(τορος) Τραῦ[α]νον
Ἀδριάνου Καίσα(ρος) Σεβ(αστοῦ) τοῦ κυρίου, διὰ
Ἀσουαδάνου Ὁσατέλου, Θαίμου Βαδά-
ρου, Μοινίου Χλαμμέους, Σαμεάτου Γαύτου,
Θαίμου Δοαίου,, ἔτους ἧ',
ἀγορανομούντος Μ. Οὐλπίου Φιλίππικοῦ

Kanawât is the ancient Canatha. It formed part of the province of Syria till 295 A.D., and then was incorporated in Arabia. The date of the

inscription is 104-105 A.D. The names preceding the word *ἔτους* have been erased. There is no other mention of an *ἀγορανόμος* (aedilis) in the inscriptions of the Haurân.

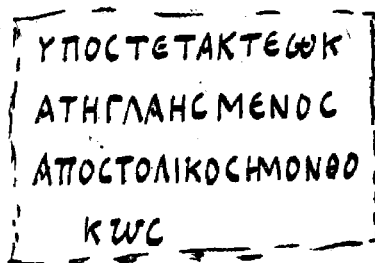
No. 134. Raised letters in front of old temple. (= Wadd., 2340.)
 ΚΑΝΑΒΑΤ



Τί(ος) Ἀντίοχος
 φιλοτιμησ[ά]-
 μενος Δι' με-
 γ]ίστω ἐκ τῶν
 ἰδι]ων ἀνέσ-
 τησ]εν

See No. 133.

No. 134A. On doorway of Serai at ΚΑΝΑΒΑΤ. (= Wadd., 2362.)



ὑποστέτακτε ὡ κατηγλαησμένος ἀποστολικὸς ἡμῶν θῶκος,
 which is

ὑποτέτακται ὁ κατηγλαῖσμένος ἀποστολικὸς ἡμῶν θῶκος.

Nos. 135-136. (Wadd., 2365.) *SIA'*. Much damage has been done recently to sculpture and inscriptions on this picturesque hill.

ΕΠΙΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΑΓ
ΟΥ ΤΟΥ ΕΚ ΒΑΣΙΛΕΩΣ ΜΕΓΑ
ΛΟΥ ΜΑΙΟΥ ΑΦΑΡΕΥΣΑΤΕ

ΣΑΡΟΣ ΕΥΣΕΒΟΥΣ ΚΑΙ ΦΙΛΟΡΩΜΑ
ΦΙΛΟΚΑΙΣΑΡΟΣ ΕΥΣΕΒΟΥΣ ΚΑ
ΑΓΡΙΠΠΑΣ ΥΙΟΣ ΑΝΕΘΗΚΑΜ

*ἐπὶ βασιλείῳ μεγάλῳ Ἀγ[ρίππα φιλοκα]ίσαρος εὐσεβοῦς φιλωρωμαί-
ου τοῦ ἐκ βασιλείῳ μεγάλῳ Ἀγρίππα] φιλοκαίσαρος εὐσεβοῦς καὶ φι-
λωρωμαίου Ἀφαρεῖς ἀπε[λεύθερος καὶ] Ἀγρίππας υἱὸς ἀνέθη[κ]αν.*

The date is between 37 A.D. and 44 A.D. *Sia'* is close by Canatha, a little to the south of it, and like it was in Syria till 295 A.D. (*cf.* above and Wadd.), and thereafter in Arabia. The ancient name was *Σεία* (see No. 120). This inscription is important as giving the complete titles of the two Agrippas.

No. 137. (Wadd., 2369.) *SIA'*.

ΜΑΛΕΙΧΑΘΟΣ

Μαλείχαθος

The stone contains only this one word, having been broken since Waddington saw it, who reads:

Μαλείχαθος (Μο)αίερου

Nos. 138-139. (Wadd., 2368.) *SIA'*.

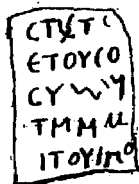
ΔΥΤΟΥ ΜΟΑΙΕΡΟΥ

ΜΑΛΕΙΧΑΘΟΣ ΑΥ

Μαλείχαθος Αὐ[τοῦ] τοῦ Μοαίερου.

For form *Αὔσου*, see No. 61, note.

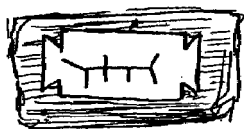
No. 140. SIA'.



..... ετους

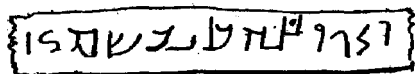
The inscription is much mutilated and quite indecipherable.

No. 141. SIA'.



No inscription.

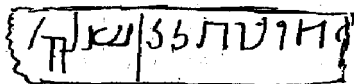
No. 142. SIA'.



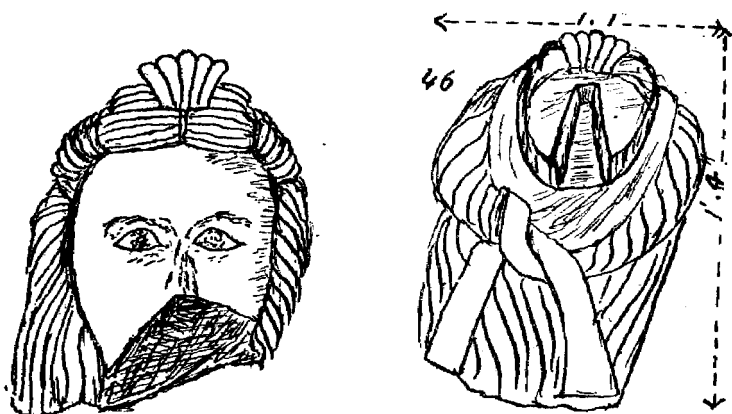
No. 143. SIA'.



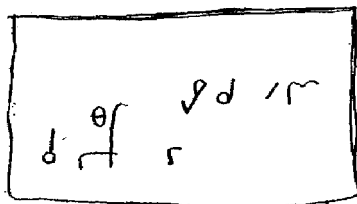
No. 144. SIA'.



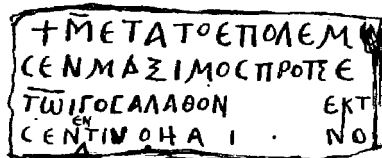
Nos. 145-146. Sculpture of head (from front and back). Found in garden, but now in the house of the Sheikh. EL KUFR.



No. 147. On street. EL KUFR.



No. 148. In Medāfeh. (= Wadd., 2294.) EL KUFR.



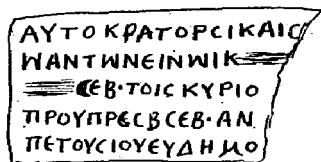
Μετὰ τὸ ἐπολέμ[ι-]
 σεν Μάξιμος προτέ(κτωρ) ἐ-
 τῶ(ν) ιγ' ὅς? ἀλαθον ἐκτ[ι-]
 σεν ἐν(ἐ)τ(ε)ι νοη' (?) α' ἰνδ(ικτιῶνος)

The date is not certain, but is reckoned by the provincial era. The date of Nos. 150, 151, 153, is by the era of Bostra, being all after 295 A.D.

No. 149 shows that El Kufr was originally in Syria, but it was incorporated in Arabia after 295 A.D.

The word *ἀλαθον* or *σαλαθον* is found also in Wadd., No. 2358, but is inexplicable.

No. 149. House wall in street. EL KUFR. Same as No. 185: Wadd., 2071.



Αὐτοκράτορσι Καίσα[ρσι Μ. Αὐρηλί-]

ω Ἀντωνεῖνω κ[αὶ]

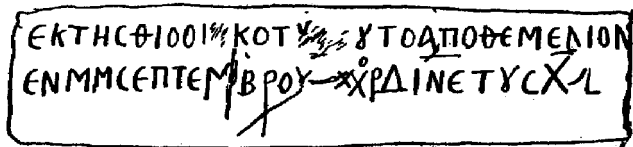
.. Σεβ(αστοῖς) τοῖς Κυρίο[ις ἐπὶ Μαρτίου Οὐ-]

ήρου πρεσβ(ευτοῦ) Σεβ(αστῶν) ἀν[τιστρ(ατήγου) ἐφεστῶτος]

Πετουσίου Εὐδῆμο[ν]

The name of Commodus, who reigned along with Marcus Aurelius from 176-180 A.D., has been erased from the inscription. He was one of the emperors who were "damnati memoriae." Martius Verus governed Syria from 175 to 178.

No. 150. In wall. EL KUFR.



ἐκτῆσθι ὁ οἶκο(ς) τ[ο]ῦ [θεοῦ] οὗτο(ς) ἀπὸ θεμελίων

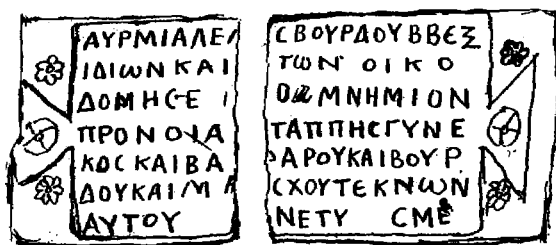
ἐν μην(ι) Σεπτεμβρίου χρό(νο)ις δ. ιν(δικτιῶνος) ἔτους Χ[α']

Cf. Wadd., 2028. The date is 720 A.D. See No. 148.

The latest dated inscription in Waddington is of the date 665 A.D. (No. 1997). These Christian inscriptions of a later date than the Mohammedan conquest come all from the Eastern part of the province near the desert.

"The house of God was built from the foundation in the month of September in the 4th indiction in the 615th year of the province."

No. 151. In wall of house. EL KUFR.



Αὐρ(ήλιος) Μιάλε[λο]ς Βούρδου ββ ἐξ
 ιδίων κα[μά]των οἰκο-
 δόμησε[ν τ]ὸ μνημῖον
 προνοίᾳ [Ἀρ]τάππης γυνε-
 κὸς καὶ Βα[ρβ]άρου καὶ Βοῦρ-
 εου καὶ Μ[άλ]σχου τέκνων
 αὐτοῦ [ἐ]ν ἐνυ σμέ

The date is 350 A.D. See No. 148. For the letters ββ which sometimes follow names in Syrian inscriptions, no satisfactory explanation has been offered.

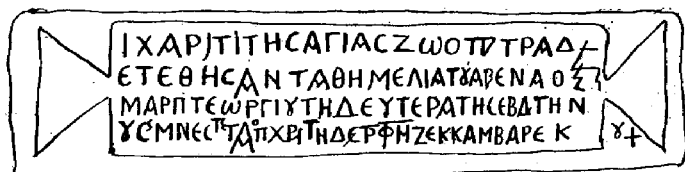
No. 152. Over doorway. EL KUFR.



οἰνοθήκη [τῆ]ς [ἀ]γ[ί]ας μο-
 νῆς Ἀτάου ἐκ σπου-
 δῆς ἀββᾶ [Ἡ]δύλου

“The wine cellar of the holy monastery of Ataos, built under the supervision of the Abbot Hedylos.”

No. 153. In cattle shed. EL KUTR.

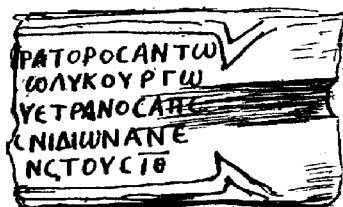


ἐν] χάριτι τῆς ἁγίας ζωοποι(οῦ) Τρ[ι]ᾶδος
 ἐτέθησαν τὰ θημέλια τοῦ ἁ[γίου] ἐν δόξ[ου]
 μάρ[τυ] (ρος Γεωργίου τῇ δευτέρᾳ τῆς ἐβδόμοδος) τῇ
 . . . μ(η)νὸς ἐσ[χά]τ(η) Ἀπ[ρ]ο(ίου) χρο(νίου) ἑ' ἰνδικτιῶνος
 ἔτο(υς) φμζ' ἐκ Καμβάρου

The reading of the last two lines is very doubtful. The date is 652 A.D. See No. 148.

"By the grace of the holy and life-giving Trinity the foundations were laid (of the church) of the martyr George, holy and glorious, on the Monday following (his festival), the last day of April, in the 10th indiction, in the year 547 of the province, by Cambarocus."

No. 154. In roof waterspout. (= Wadd., 2286A.) HEBRÂN.



Ὑπὲρ σωτηρίας Αὐτοκ[ράτορος] Ἀντωνίου
 Σεβαστοῦ Θε[ῶ] Λυκούργου
 ο]υ̅ετρανὸς ἀπο-
 λυθεὶς ἐντείμως ἐκ τ[ῶ]ν ἰδίων ἀνέ-
 θεκεν εὐσεβείας χάρι]ν, ἔτους ιθ'

We have restored this after Waddington.

The date is 156 A.D. The indiscriminate use of the provincial era or the year of the reigning emperors by which to reckon the date, which is seen in the inscriptions of this place, shows that until 295 A.D. it must have been on or near the border line of the original provinces of Syria and Arabia. After 295 A.D., when Arabia was extended towards the north, the addition of the districts of the Haurân and Jaulân placed it

well within the bounds of Arabia (see Waddington on the inscriptions of this town).

The stone is now used as a waterspout.

No. 155. Over door. (= Wadd., 2288.) HEBRÂN.

ΤΟΝΑΟΝΚΥΡΙΟΥΔΙΟΣΕΚΟΝΗΣΑ

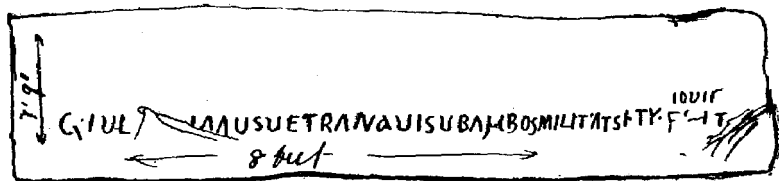
τὸ(ν) ναὸν Κυρίου Διὸς ἐκονήσα

No. 156. In roof of cellar. HEBRÂN.

ΣΕΙΟΥΥΠΑΤΣΦΕΣΤΩΤΟΣ
ΤΕΦΑΝΟΥΤΟΥ

..... Σείου ὑπατ(ικού) ἐφρστώτος
το ... (Σ)τεφάνου τοῦ

No. 157. Over doorway of cattle shed. HEBRÂN.



G. Iul[ius

Jillus vetr

No. 158. Broken lintel in yard. HEBRÂN.

ΥΠΕΡΣΩΤΗΡΙΑΣΜΑΡΑΥΡΙ
ΚΑΙΑΛΕΞΑΝΔΡΟΥΜΟΝΙΜΟΥΑΙ
ΕΥΣΕΒΙΑΣΕΝΕΚΕΝΑΥΤΟΥΙ
ΕΤΟΥΣΥΙ=ΑΙΛΕΦΕΤΟΥΑΙ

ὑπὲρ σωτηρίας Μάρ(κου) Αὐρ[ηλίου] Ἀντωνείνου
Καί(σαρος) Ἀλεξάνδρου μονίμου αἰ
εὐσεβίας ἔνεκεν αὐτοῦ
ἐτους

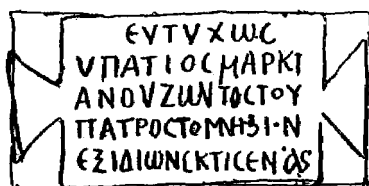
No. 158A. Over doorway of Temple. Es SANAMEIN. Wadd., 2413f.

ΥΠΕΡΣΩΤΗΡΙΩΣΚΑΙΝΕΙΚΗΣΤΟΥΚΥΡΙΟΥΑΥΤΟΚΡΑΤ — — — — — ΣΕΒΕΥΘΕΒΕΥΤΡΟΥ
 ΙΟΥΛΙΟΣΓΕΡΜΑΝΟΣΡ — — — — — ΕΥΕΡΓΕΤΗΣΚΑΙΡΗΣΙΩΝΚΑΙΚΤΙΣΤΗΣΤΟΝΚΗΧΟΝΑΠΟΤΗΣΕΩ
 ΓΡΑΦΗΣΣΥΝΕΤΕΝΕΣΕΝΚΑΠΟΤΥΧΑΙΩΝΑΦΕΡΩΘΕΝΣΕΤΟΥΣ 15.

ὑπὲρ σωτηρίας καὶ νεύκης τοῦ Κυρίου Αὐτοκράτ[ορος Σεβ(αστοῦ)
 εὐσεβ(οῦς) εὐτυχοῦς Ἰούλιος Γερμανὸς ἑκατοντάρχης εὐεργέτης
 Αἰρησίων καὶ κτίστης τὸν σηκὸν ἀπὸ τῆς ἐπιγραφῆς συνετέλεσεν καὶ
 τὸ Τυχαίων ἀφ[ι]έρωσεν ἔτους 15.

For the safety and victory of our Lord the Emperor—Augustus Pius Felix, Julius Germanus—the patron and founder of the Airesians, completed the burial place in accordance with the deed, and consecrated the temple of Τύχη in the year 16, i.e., A.D. 192. The names of Commodus and of the legion III Gallica have been erased.

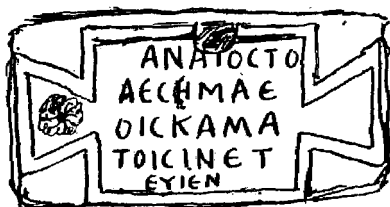
No. 159. In Sheikh's Medâfeh. (= Wadd., 2018.) 'ORMÂN.



εὐτυχῶς
 ὑπάτιος Μαρκι-
 -ανοῦ ζῶντος τοῦ
 πατρὸς τὸ μνημί(ο)ν
 ἐξ ἰδίων ἐκτίσεν σλσ'

The date is 341 A.D. As the inscriptions of 'Ormân date both before and after 295 A.D. by the era of Bostra, it must always have been in Arabia after the formation of that province in 106 A.D. For other examples of inscriptions of 'Orman dating thus, see Nos. 162, 163, 164, Wadd., 2016, 2018, 2019.

No. 160. In Sheikh's Medâfeh. (= Wadd., 2021.) 'ORMÂN.



'Αναῖος τό-
 -δε σῆμα ἐ-
 -οῖς καμά-
 -τοισιν ἐτ-
 -ευ(ξ)εν

There is a copy of this inscription in *Kaibel, Epig. Gr.*, No. 457. It forms a hexameter verse.

"Anaios fashioned this monument by his own labour."

No. 161. In Sheikh's Medâfeh. (= Wadd., 2020.) 'ORMÂN.



ἔτ(ους) σγς'
Δρακόν-
τι(ο)ς Θεμ-
άλλου τόδε
σῆμα ἐοῖς ἔτευξεν

The date is 401 A.D. See No. 159.

No. 162. In Sheikh's Medâfeh. (= Wadd., 2017.) 'ORMÂN.



Μνήμης εἵνεκά ποτε
ἐν ζωῶ(ς) ἐσθλῶν
ἀνδρῶν Ὅταίσου
τοκάος καὶ Οὔαλεντος
κασινγήτου
ἐγ λεγεῶνος ἀνῆ[ρ]
ὀνόματι Ἰουλιανὸς
... αἴματι τόνδ' ἐδείματο τύμβον ἔτει ρμ'

Before the last line come the letters *τωηαω* = Wadd., *ωηασω*, perhaps
= τῷ ἡδέῳ αἵματι = ἐξ ἰδίων καμάτων, seeing the man is a soldier.

The date is 245 A.D. See No. 159.

(To be continued.)