

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

DIVISION III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

SECTION A

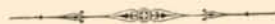
SOUTHERN SYRIA

PART 7

THE LEDJĀ.

BY

ENNO LITTMANN and DAVID MAGIE Jr.



LATE E. J. BRILL
PUBLISHERS AND PRINTERS
LEYDEN — 1921.

Bibliothèque Maison de l'Orient



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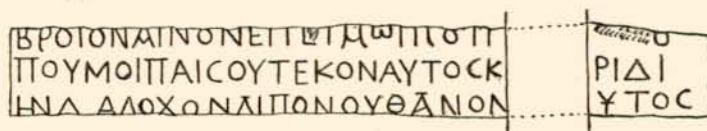
Abbreviations of Periodicals and Publications Frequently Mentioned.

A. E. or A. E. S. *Publications of an American Archaeological Expedition to Syria in 1899—1900*, I, II, III, IV.
 A. J. A. *American Journal of Archaeology*.
 Ann. Ép. *L'Année Épigraphique*.
 B. C. H. *Bulletin de Correspondance Hellénique*.
 C. I. G. *Corpus Inscriptionum Graecarum*.
 C. I. L. *Corpus Inscriptionum Latinarum*.
 C. I. S. *Corpus Inscriptionum Semiticarum*.
 É. A. O. Clermont-Ganneau; *Études d'Archéologie Orientale*.
 Ephem. Lidzbarski; *Ephemeris für semitische Epigraphik*.
 G. G. A. *Göttingische Gelehrte Anzeigen*.
 H. *Hermes*.
 I. G. R. *Inscriptiones Graecae ad Res Romanas pertinentes*.
 I. S. O. G. Dittenberger; *Orientis Graeci Inscriptiones Selectae*.
 J. A. *Journal Asiatique*.
 J. K. D. A. I. *Jahrbuch des Kaiserlich Deutschen Archäologischen Instituts*.
 J. K. P. K. *Jahrbuch der Königlich Preussischen Kunstsammlungen*.
 K. A. Strzygowski; *Klein-Asien, ein Neuland der Kunstgeschichte*.
 M. A. A. Jaussen et Savignac; *Mission Archéologique en Arabie*, I.

M. N. D. P.-V. *Mittheilungen und Nachrichten des Deutschen Palästina-Vereins*.
 M. S. M. Dussaud et Macler; *Mission dans les régions désertiques de la Syrie moyenne*.
 N. E. Lidzbarski; *Handbuch der nordsemitischen Epigraphik*.
 P. A. Brünnow; *Die Provincia Arabia*.
 P. E. *Princeton Expeditions*.
 P. E. F. *Quarterly Statement of the Palestine Exploration Fund*.
 P. M. Guy le Strange; *Palestine under the Moslems*.
 P. R. G. S. *Proceedings of the Royal Geographical Society*.
 P. W. Pauly-Wissowa; *Real-Encyclopädie der classischen Altertumswissenschaft*.
 R. A. *Revue Archéologique*.
 R. A. O. Clermont-Ganneau; *Recueil d'Archéologie Orientale*.
 R. B. *Revue Biblique*.
 Rép. *Répertoire d'épigraphie sémitique*.
 S. C. Marquis de Vogüé; *La Syrie Centrale, Architecture Civile et Religieuse*.
 S. E. P. Conder; *Survey of Eastern Palestine*.
 V. A. S. Dussaud; *Voyage Archéologique au Şafâ*.
 Z. G. E. *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*.
 Z. D. M. G. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
 Z. D. P.-V. *Zeitschrift des Deutschen Palästina-Vereins*.

BRÉKEH.

782. FRAGMENT. Fragment, apparently of a lintel, now serving as a roof-slab in a stable which opens on the courtyard of a house about the centre of the village. It rests on cross-slabs, one of which conceals part of the face. Length about 1.85 m.; height 23 cm.; length of portion covered by the cross-slab 21 cm. The letters were much blackened by smoke, a fact which, combined with the darkness of the room, made it difficult to decipher the inscription. Height of letters 5-7 cm. Copied by Magie.



Inscr. 782. Scale 1: 20.

.....
 - - - - - αμ|βροτον αινου
 - - - - - που μοι παις, ὄ(ν) τέκον αὐτός,
 κ[ου]ριδίην δ' ἄλογον λιπὸν οὐ θάνον . . . υτος - -

This epigram contains the Homeric phraseology usual in such compositions, *i. e.* αἶνος and κουριδίη ἄλογος. The verse-ending ὄν τέκον αὐτός also has Homeric parallels, *Il.* O 198 and X 87 and 353, and it occurs in the clause παιδῶν χάριν ὄν τέκον αὐτοῖ in *Wad.* 1057 = *Kaibel, Ep. Gr.* 344. The clause οὐ θάνον . . . υτος in connection with preceding would seem to express the common sentiment that the dead did not die unmourned; the obvious adjective ἄλογος is metrically impossible, but, in view of the metrical liberties taken by the authors of such verses, it may perhaps be permissible to read it here.

DJDIYEH.

783. STELE. Found in the northern part of the village in the house which is immediately east of the house of the *Shèkh*. The base of the slab is broken off. Height of the fragment 45 cm.; width 32 cm. Height of letters 3 $\frac{1}{2}$ -7 cm. Copied by Magie.

ΟΝΑΡΘΑ
ΑΤΑΥΡ
ΕΙΝΟΝ
ΕΤΩΝ

Οναρθα Ταυρείνου ἐτών . .

Inscr. 783.
Scale 1 : 20.

On the name Οναρθα see no. 667.

783¹. LINTEL. Over the door of a modern house in the northern part of the village. Length 2 m.; height 36 cm. Only the left end of the face is inscribed. Length of l. 2 64¹/₂ cm., of l. 3 20 cm. Height of letters 4-5 cm. Copied by Butler.

ΛΜΕΘΟΣΣΑΛΑΜΟ
ΟΙΚΟΔΟΜΟΣΕΠΟΙ
ΗΣΕΝ
ΚΩΝ

Σ|(α)μεθος Σαλαμο[υ
οικοδόμος ἐποί-
ησεν,
κώμ(ης)

Inscr. 783¹. Scale 1 : 20.

Shāmit, (son) of Salm, builder, of (the) village of, made (it).

The name Σαλαμας is found in the form Σαλεμος in *B. C. H.* XXI (1897), p. 50, no. 42, and in the genitive Σαλεμου in *M. S. M.* p. 271, no. 92. It usually occurs in the forms Σαλμας and Σαλμης and the lengthened form Σαλαμανης; see nos. 73, 733, and 724.

783². BLOCK. Found in the same house. The block serves as a voussoir in an arch within the house. Length 69 cm.; height 41¹/₂ cm. Height of letters 3-4 cm. Copied by Magie and Butler.

ΒΙΟΣ ΚΑΙ ΣΕΡΓΙΟΣ
ΥΙΟΙΣ ΙΩΑΝΝΟΥ ΤΟΥ ΓΟΥΡΑ
ΕΞ ΙΔΙΩΝ ΚΑΜΑΤΩΝ
ΕΚΤΙΣΑΝ ΟΙΚΟΝ ἉΓΙΟΥ
ΗΛΙΟΥ ΤΟΥ ΠΡΟΦΗΤΟΥ

. . . . βιος και Σέργιος
υιοί<ς> Ἰωάννου το(ῦ) Γουρα (?)
ἐξ ἰδίων καμάτων
ἔκτισαν οἶκον ἁγίου
Ἠλίου τοῦ προφήτου.

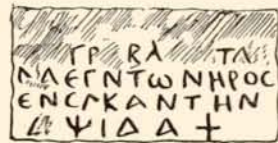
Inscr. 783². Scale 1 : 10.

. . . . bios and Sergius, sons of Ioannes, the (son) of Gurāh, at their own expense built a holy house of Elias the Prophet.

Churches dedicated to Elias the Prophet were numerous in the Ledjā and the Djebel Haurān; see Wad. 2497, 2499, 2503 (Zorāh), Wad. 2431 (Nedjrān), Wad. 2436 = our no. 791 (idj-Djadj), no. 801² (Dēr idj-Djūwānī), no. 728 (Saleh).

We are very doubtful of our interpretation of the letters at the end of line 2. A group of letters very similar to these appears in an inscription from Djizeh (*R. B.* II (1905), p. 597, no. 4). The editors, PP. Savignac and Abel, read ΗΛΙ | ΥΟΝΕΝΥ ΤΟΝΓΟΜΙ, and interpreted as Ἡλίου Ὀνένου Τονγομι (?), "d'Élie Onenos Tongomi (?)", adding that the last word was probably to be read τῶν Γομι, "de la tribu des Gomi". M. Clermont-Ganneau pointed out (*R. A. O.* VII (1906), p. 179) that Ὀνένου was the patronymic and in a later article (*id.* VIII, p. 79 f.) suggested that the mysterious letters should be read ΤΥΗΓΥΜΣ, *i. e.* τοῦ ἡγοῦμ(ένου), the prior of the monastery. This interpretation, however, requires drastic emendation, and in our inscription any such reading is quite out of the question. We therefore incline to the belief that the name of the father of Ioannes is contained in these letters. The genitive form Γορα is found in no. 797³, and hence we would suggest it as a possible reading here. Perhaps the name of the grandfather should similarly be read in the inscription from Djizeh, *i. e.* το(ῦ) Γομ(ου), (cf. Wad. 2174).

783³. BLOCK. Built into the same arch, some distance above no. 783². Length 69 cm.; height about 35 cm. The letters were too far above the ground to permit measurements to be made, and they were much blackened by smoke. Copied by Magie.



Inscr. 783³. Scale 1:20.

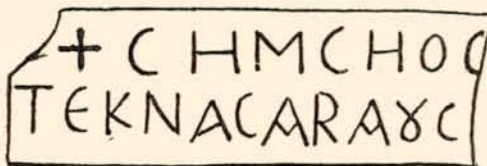
.....

 ... ντων (π)ροσ-
 έν(ε)γκαν τήν
 ψίδα +.

..... presented the apse.

The stone doubtless came from the church of St. Elias the Prophet; see no. 783². In ll. 2-3 (ἀ)γα(θ)έ)ντων might be restored, as a genitive absolute in agreement with some proper names preceding it, but the size of the block seems to preclude any such reading.

783⁴. FRAGMENT. Built into the hearth of a house in the northern part of the village. It is evidently the upper left corner of a good-sized block. Length at the top 54 cm., at the bottom 62½ cm.; height 20 cm. Height of letters 5-8 cm. Copied by Magie.



Inscr. 783⁴. Scale 1:10.

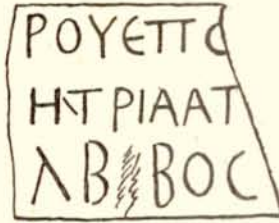
+ Σημσηος [καὶ
 τέκνα Σαβᾶου ἐ[κτισαν (?)]

Shamsai and, children of Sabāh, built (?)

The name Σημσηος is more properly spelled Σαμσαιος or Σαμασαιος; see no. 60.

783⁵. FRAGMENT. Built into the wall of a courtyard in the northeast corner of

the village. The wall is on the north side of the courtyard, and the stone faces the street. Length $35\frac{1}{2}$ cm.; height 28 cm. Height of letters $5\frac{1}{2}$ –8 cm. Copied by Magie.



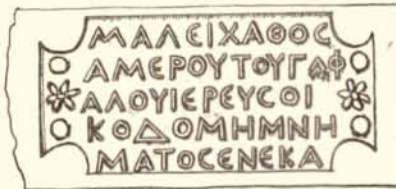
Inscr. 783^s. Scale 1:10.

..... ρου ἐπο[ί]ησε
 (?) μέρ|η τρία ατ
 (Α)β[ε]βος [οικοδόμος (?)].

RÎMET IL-LUHF.

784. BLOCK. Found in the centre of the town, a short distance east of the house of the *Shêkh*. The stone is built into the wall which supports the steps leading up to an open paved "sitting-place", or terrace where the men of the village gather. The block faces east. Length 99 cm.; height 47 cm. The inscription is on a dovetailed plate, ornamented at the ends of the inscription with knobs and rosettes. The letters are in relief. Height of letters 6– $6\frac{1}{2}$ cm. Copied by Magie.

Ewing, *P. E. F.* 1895, p. 267, no. 123.



Inscr. 784. Scale 1:20.

Μαλιχαθός
 Ἀμερου τοῦ Γαφ-
 αλου ἱερέως οἰ-
 κοδόμη μνή-
 ματος ἕνεκα.

Malikat, (son) of Amir, the (son) of Gahfal, priest, built (it) to serve as a memorial.

Line 3: ΙΕΙΕΥΕ, Ewing.

The verb in ll. 3–4 was read by Messrs. Wright and Souter as *οικοδόμη(σεν)*. It may be, however, that the writer intended to use the imperfect. Such a use would be very rare, but *ἐπέει* (for *ἐποίει*) is found in *C. I. G.* 4552 = *Wad.* 2413 *n*, and *οικοδόμη* seems to be the correct reading in no. 787¹⁸. The expression *μνήματος ἕνεκα* is very unusual, but it occurs also in an inscription from is-Sanamên, now at Beirût; see Jalabert in *Mél. de la Fac. Orient. de Beyrouth* 1 (1906), p. 152, no. 20, apparently a lintel. The similar phrase *μνήματος χάριν* occurs in no. 800. The expression is probably to be regarded as a variant of the usual *μνήμας ἕνεκα* or *χάριν*, but it is possible that *μνήμα* is used in these formulas in its ordinary concrete sense of "tomb".

784¹. LINTEL. Over a door which leads into an underground stable, about 100 ft. south of no. 784. The stone faces east. Length 1.56 m.; height 27 cm. Height of letters $4\frac{1}{2}$ –8 cm. Copied by Magie.

Waddington, no. 2418; Ewing, *P. E. F.* 1895, p. 266, no. 120.

ΜΟΣΛΕΜΟΣΦΑΡΕΚΟΥΣΕΙΗ
ΝΟΣΕΠΟΙΗΣΕΤΗΝΟΥΡΚΙΑΝ

Μοσλεμος Φαρεκου Σει-
νος ἐποίησεν τὴν οὐρ(ν)αν (?).

Inscr. 784¹. Scale 1 : 20.

Muslim, (son) of Fārik, of Sī, made the urn.

Line 1: ΜΟΕΛΕΜΟΣ, Waddington.

Line 2: ΘΥΡΙΔΑΝ, Waddington; ΟΥΡΙΩΑΙΝ, Ewing.

Waddington read *θυρίδα* at the end of l. 2, apparently regarding the form *θυρίδαν* as an erroneously formed accusative from *θυρίς*, perhaps due to a confusion with *θύραν*. The emendation is drastic, especially as, according to our field-notes, the first letter is certainly O. Moreover, the other words are too correctly formed to justify the assumption of such a formation in this one instance. Messrs. Wright and Souter read *τὴν θυρίδα ἐν(δοκτιῶνος)*, which is certainly wrong, as there is every reason to believe that the inscription is complete. The third character from the end is perhaps a ligature (*e. g.* κ), but as we are not able to make any word by resolving it, we incline to the belief that it is an incorrectly formed letter. Accordingly, we would suggest *οὐρ(ν)αν*, supposing the character in question to be a reversed N, as in *ἐποίησεν*, which the mason attempted to correct. The use of the Latin word would be analogous to that of *πέρτα* in no. 803⁷.

Our reading *Μοσλεμος* confirms Mr. Ewing's copy as against Waddington's *Μοελεμος*; the name occurs also in nos. 119 and 440. For *Φαρεκου* see no. 182, and for the adjective *Σειηνός* no. 767.

784². FRAGMENT. Built into the wall of a house in the eastern part of the village. It is over the window which is above a door on the north side of the house. Height 41 cm.; width 28 cm. Height of letters 6–7½ cm. Copied by Butler.

ΕΒΟΥ
ΥΕΠΟ
ΓΡΩ

..... εβου
..... υ ἐπο[ίησε]
..... θεῶ πα[τρῶν]

Inscr. 784². Scale 1 : 10.

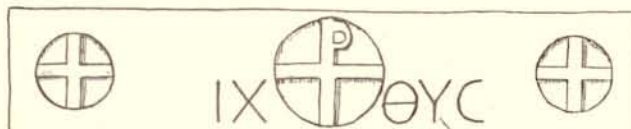
Among the inscriptions from Rimet il-Luhf copied by the Rev. Selah Merrill and published by Professor Allen (*Am. J. Philol.* vi (1885), p. 213) is a fragment (no. 59), which, according to Mr. Merrill's copy, reads: ΜΑΡΤΕΙΝΟΣ ΑΝΔΡΟΣΥ | ΙΩΠΑ. The last line suggests the last line of the present inscription and raises the question whether these two fragments are not parts of the same inscription. If we may suppose that

an error has been made in Mr. Merrill's copy, and that his fragment contains, not two, but three lines, the two may be combined to read somewhat as follows:

Μαρτεῖνος . . βου [καὶ Σώ-
σ]ανδρος ὕ[ιὸς] (ς) ἐπο[ίησαν
θ] (ε)ῶ πατρ[ῶ]ν.

784³. LINTEL. Over the door of a house in the eastern part of the town. The stone faces west. Length 1.66 m.; height 33 cm. The letters of the inscription are unusually well executed. Height of letters 11 cm. Copied by Butler.

Allen, *Am. J. Philol.* vi (1885), p. 214, no. 60.



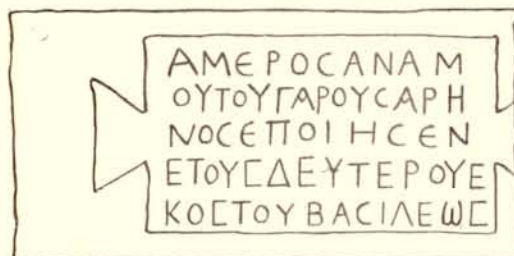
Inscr. 784³. Scale 1 : 20.

Ι(ησοῦς) Χ(ριστοῦς) Θ(εοῦ) Υ(ιὸς) Σ(ωτήρ).

NEDJRÂN.

785. BLOCK. Built into the wall of the house of the *Shêkh*, which fronts on the north side of a large open space in the central part of the village, north of a tower. The stone is above the lintel which is over the door leading to the courtyard attached to the house, and faces south. The right end has been broken off. Length 67 cm.; height 33 cm. The inscription is within a dovetailed frame. Length of frame, excluding the dovetails, 48 cm., height 26 cm. Height of letters 4-4½ cm. Copied by Magie.

Savignac, *R. B.* II (1905), p. 96, no. 13.



Inscr. 785. Scale 1 : 10.

Ἀμειρος Ἀναμ-
ου τοῦ Γαρου, Σαρην-
νός, ἐποίησεν
ἔτους δευτέρου ἐ[ι]-
κοστοῦ βασιλείας

^c *Amir*, (son) of *An'am*, the (son) of *Gar* (or *Garw*), *Sarēnos*, made (it) in (the) twenty-second year of King

Our copy agrees with that of P. Savignac, except that the latter gives no indication that the stone is broken.

The name of the king, in the 22d year of whose reign this inscription is dated, was probably on the right end of the stone, under the dovetail. He was probably Agrippa II, whose kingdom included this region; see inscriptions from *Sûr* in the northern *Ledjā* (no. 797), and from *Sîc* toward the southeast (Wad. 2365). Inscriptions dated according to the year of Agrippa have also been found in the *Haurân* Plain, at

ḤAkrabâ (Wad. 2413 b = Ewing, *P. E. F.* 1895, p. 49, no. 19 = Ditt. *I. S. O. G.* 423) and iṣ-Ṣanamên (Mordtmann, *Arch.-Epigr. Mitt.* VIII (1884), p. 189, no. 27 = Ewing, p. 58, no. 46 = Ditt. *I. S. O. G.* 426). The latter bears a double date, the years from which the dates are reckoned being respectively 56 and 61 A. D.; see Mommsen, *Num. Zeitschr.* III (1871), p. 451 f. and Dittenberger *ad loc.* *Σαρηνός*, like *Σαιηνός* in no. 784¹, is evidently an ethnic adjective. Unfortunately we have no means of making any conjecture as to the name of the town to which it refers. Our copy at least gives a negative answer to the query of Professor Lidzbarski as to whether *Σαιηνός* should not be read in P. Savignac's copy; see *Eph.* II (1908), p. 334 f. The name *Γαρος* does not seem to occur elsewhere, but it is found in the compound form *Γαρηλος*; see Lidzbarski, *loc. cit.*

785¹. BLOCK. Found in the house of the *Shêkh*; see no. 785. The stone is over a door connecting two rooms used as stables on the north side of the courtyard. Length 90 cm.; height 43½ cm. The inscription is within a raised dovetailed frame. Length of frame 54 cm.; height 35 cm. The face of the stone is much worn, and as the room was quite dark, the letters could be read only with great difficulty. Height of letters 2–3½ cm. Copied by Butler and Magie.

Ewing, *P. E. F.* 1895, p. 160, no. 115 = *I. G. R.* III 1175.



Inscr. 785¹ Scale 1:10.

..... (θ)άρου ν
 . . . ε]ξ ειδίων οικοδόμη-
 σεν] μνήμης χ(ά)ριτι, τέκνων
 τε]σσάρων στερη[θ]ίς (Δ)αννίου
 5. και Κλ]αυδιανού και Μάγ-
 νου] και Μειλίχο(υ) ἐν φροσά(τ)ῳ
 ἀνηρημένων. Τὸς χαρακτῆ-
 ρας ἔγραψεν· μὴ ἐξόν τινα με-
 τὰ τὸν (θ)ά(να)τόν μου τὴν σορὸν
 10. ἀνῴξει, ὅσι ταμίῳ (θ)ι(σ)χίλια π*(ε)ν-
 τα[χ]ό[σια].

....., (son) of ... *dōros*, built (it) at his own (expense) as a memorial, having lost (his) four sons, *Dānī* and *Claudianus* and *Magnus* and *Meilichos*, (who were) killed in (the) entrenchments. He inscribed these letters: whereas it is not permitted for any one to open the tomb after my death, he shall give to (the) *fiscus* two thousand five hundred *denarii*.

Line 1: ΔΩΡΟΥ, Ewing.

Line 2: ΖΕΙΛΙΩΝ, *z. t. l.*, Ewing.

Line 4: ΣΣΑΙΩΝΣΤΕΡΗΠΙΣ, *z. t. l.*, Ewing.

Line 5: ΛΥΛΙΑΝΟΥΚΑΙΜΑΙ, Ewing.

Line 6: ΕΑΙΜΕΙΛΙΧΟΝΕΝΦΟCCΑΤ/Ω, Ewing.

Line 9: ΤΗΝCOP//, Ewing.

Line 10: ΑΝΥΞΕΛΟCΙΤΑΜΙΩΛΙΓΧΙΛΙΑΤ/Ν, Ewing.

The letters on the lower edge of the frame are lacking in Mr. Ewing's copy.

In ll. 6-7 Messrs. Wright and Souter read ἀμελίχον . . . ἀνηρημένων, "mercilessly killed". This reading does not account for the iota which appears immediately after Α in Mr. Ewing's copy as well as in ours. Furthermore, there is not room for another proper name in l. 5. Accordingly, as Μελιχος is a good Greek name, it seems clear that it is to be read as the name of the fourth son, and that the preceding ΑΙ represent καί; there is an evident trace of a κ before them.

Φοσσαῖον is regularly used by the Byzantine writers with a wider meaning than the Latin *fossatum*, and usually designates the camp as a whole; see Theophanes, pp. 319, 12 and 325, 2 (de Boor), *Chron. Pasc.* p. 725, 1 (Dind.), Leo *Tact.* x 14 and xi 1, and other references cited by Sophocles, *s. v.*, also the edict of Anastasius from Ptolemais, Wad. 1906 a, l. 36. Ἀνῶξις in l. 10 is probably an error for the infinitive ἀνῶξαι, rather than the indicative or subjunctive, as otherwise the construction would be hopelessly faulty. As it is, some such clause as εἰάν τις ἀνῶξη must be supplied before δῶσαι; for such formulas see J. Merkel, *Ueber die sog. Sepulchralmulten* (Leipzig 1892), p. 46 f. The proper restoration of the words specifying the amount of the fine imposed is difficult. Messrs. Wright and Souter read διαχίλια π(ε)ντακόσια δηνάρια, but if the denarius-sign in our copy is correct, some other explanation must be adopted. We are inclined to the supposition that the stone-cutter intended to abbreviate πεντακόσια by Π, and accordingly placed the denarius-sign after it; then, finding that there was still some space in the line and on the frame below it, he proceeded to carve the rest of the word. We have emended the name in l. 4, because Λαννις does not occur as a name, whereas Δαννις is probably for Δανιος, representing the Arabic name *Dānī*. Δανιος occurs in an inscription from Dār Kītā, *A. A. E. S.* III 62.

785³. FRAGMENT. Found in the house of the *Shêkh*; see no. 785. The stone is built into the wall which supports a terrace in front of the *medâfeh* opening on the courtyard. It is evidently part of a stele, of which both top and base have been broken off. Height 27 cm. The letters are badly cut. Height of letters 5-12 cm. Copied by Magie.



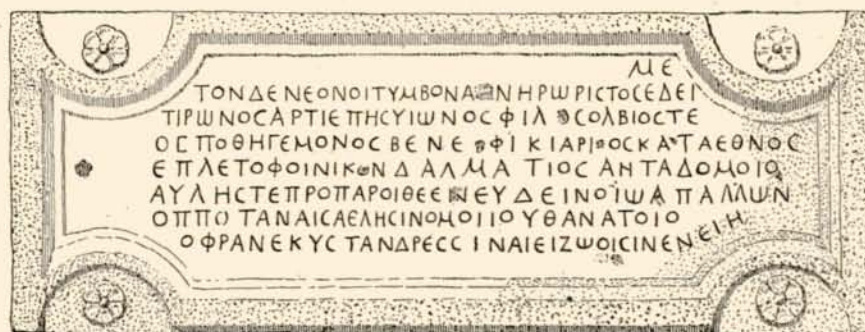
Inscr. 785³. Scale 1:20.

. λας Σαφρο|υ

On Σαφρος (*Safr*) see no. 286. This inscription seems to strengthen the evidence for the existence of the name in this form, unless Σαφ[ε]ρο|υ is to be read here.

785³. LINTEL. Over the door of a shrine about 50 yds. south of the tower which is in the central part of the village; see no. 785. Length 1.13 m.; height 42½ cm. The inscription is within a raised dovetailed frame. Length of frame 1.05 m.; height 30 cm. Height of letters 2-3 cm. Copied by Magie.

C. I. G. 4578 c and *Add.* p. 1180; Waddington, no. 2432 = Kaibel, *Ep. Gr.* 444 = *I. G. R.* III 1174; Ewing, *P. E. F.* 1895, p. 158, no. 112; Oppenheim, *Vom Mittelmeer zum pers. Golf*, I, p. 93 (photograph); cf. Dussaud and Macler, *M. S. M.* p. 243.

Inscr. 785³. Scale 1 : 10.

Τόνδε νέον οἱ τύμβον ἀνὴρ ὄριστος ἔδειμε,
 Τίρωνος ἀρτιπέης υἱόνος, φίλος ὄλβιός τε,
 ἕς ποθ' ἡγεμόνος βενεφικιάριος κατὰ ἔθνος
 ἔπλετο Φοινίκων, Δαλμάτιος, ἄντα ὁμοιο
 5. αὐλῆς τε προπάροιθε ἐνεύθεν οἶον ἀπ' ἄλλων
 ὅππότεν αἴσα ἔλθῃσιν ὁμοίου θανάτου,
 ὄφρα νέκυσ τ' ἀνδρέσσιν αἰεὶ ζῶοισιν ἐνείη.

This new tomb the best of men, Tiron's grandson, ready of speech, beloved and blessed, who once did serve as governor's beneficiarius among (the) nation of (the) Phoenicians, Dalmatius, built for himself, in order that when the fate of death common to all should take him, he might sleep therein over against (his) house and before (his) courtyard, alone apart from others, that, though dead he might ever be among living men.

Line 1: Α••ΝΗΡΩΑΚΤΟC, Buckingham; ΑΝΗΡΩΑΚΤΟC, Waddington; Α/ΝΗΡΩΠΙΚΤΟC, Ewing; ΩΠΙΚΤΟC, Dussaud and Macler.

Line 4: ΦΟΙΝΙΚΩΝ, Waddington; ΦΟΙΝΙΚ/Ν, Ewing.

Line 6: ΕΑΗCΙΝ, Buckingham; ΕΛΘΗCΙΝ, Waddington; ΕΛΗCΙΝ, Ewing.

In l. 1 all the later copies have established Waddington's suggestion that ὄριστος should be read instead of [ὄνομ]αστός, the emendation adopted by Franz and included in his text by Waddington himself. The space in Α/ΝΗΡΩ is probably due to a blemish on the stone; the width, according to our field-notes is 4 cm. The expression ἡγεμόνων . . . κατὰ ἔθνος . . . Φοινίκων undoubtedly denotes, as Cavedoni pointed out (*Ann. d. Inst.* XIX (1847), p. 170, see *C. I. G.* III, p. 1180 f.), the governor of Syria Phoenice; this province was created in 194 A. D., see G. A. Harrer, *Studies in the Hist. of the Rom. Prov. of Syria* (Princeton 1915), p. 87 f. Franz's further suggestion that Dalmatius was the name of the governor and accordingly should be read in the genitive has been shown by all later copies to be an error; the name is evidently that of the builder of the tomb.

In l. 6 ἔλθῃσιν, which was read by Franz, and appears in Ewing's copy, though rejected by him for Waddington's ἐλθῃσιν, is established by our copy. The idea is quite Homeric, for much the same expression is found in *Od.* β 99-100 = γ 237-238: εἰς ἕτε κέν μιν (ὅππότε κεν δὴ) | μοῖρ' ὄλοσθ' καθέλθῃσι τανηλεγέος θανάτου. The expression θάνατος

ομοίως is found in close conjunction with the latter passage (γ 236); it also occurs in an epitaph from Smyrna, *C. I. G.* 3284 = Kaibel, *Ep. Gr.* 307. The verse ending *οἶος ἀπ' ἄλλων* is also Homeric: *e. g.* *Od.* ι 192, *H. Ven.* 76 and 79.

785[†]. COLUMN. Found in front of the entrance to a *medâfeh* in a courtyard in the southwestern part of the village. The column is upside down. Circumference of the column 1.12 m. The inscription is on the abacus. Length of a side of the abacus 48 cm.; height 14 cm. Height of letters 4 $\frac{1}{2}$ –8 cm. Copied by Magie.



Inscr. 785[†]. Scale 1 : 20.

Α[μ]ερος . αμου ἐπι(οίησεν) (?).

Amir, son of . am, made (it).

No. 785 records a dedication made by *Αμερος Αναμου* and suggests the restoration [Αν]αμου here; however, there seems to be hardly room on the stone for two letters. Perhaps [Μ]αμου (cf. no. 436) or [Γ]άμου (see no. 805¹) should be read.

In addition to these inscriptions, fragments of inscriptions already known were seen at Nedjrân by the Expedition of 1909 as follows:

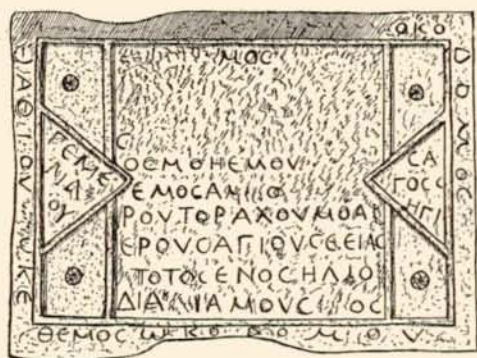
Waddington, no. 2429, frg. *b*. Built into the front wall of the house of the *Shêkh*; see no. 785. It is high up, above the arches which are in front of the house, and upside down. Length 80 cm.; height 12 cm. Height of letters 5–7 cm. Immediately below the letters is the line of the raised plate on which the inscription was cut, and below this is a margin 5 cm. high. Consequently, there were never any letters below l. 2 of the fragment, and Waddington's note "martelé" is erroneous.

Waddington, no. 2431. Left end of the block, built into the north wall of the house of the *Shêkh*. It was so far above the ground that no measurements could be made.

Dussaud and Macler, *M. S. M.* p. 243, no. 11. Built into the wall surrounding the enclosure in which the tower stands; see no. 785. The inscription is on a raised dovetailed plate. Height of letters 4 $\frac{1}{2}$ –5 cm. Our copy reads plainly ΟΓΔΙΕΛΗΝ[ΩΝ, suggested by MM. Dussaud and Macler, but not adopted by them in their text.

ŞMÊD.

786. BLOCK. Built into the wall above the main door of the shrine which is in the southeastern part of the village. Length 61 cm.; height 45 cm. The inscription is within a raised frame. The face of the stone is much worn, and it was only with great difficulty that any letters could be read. Height of letters 2–3 cm. Copied by Magie.



Inscr. 786. Scale 1:10.

... .. μος

 σ
 ος Μο(ν)εμου
 εμος Αμ[μ]ος
 ρου Τορα(ν)ου Μοα[ι-
 ερου Σαγμου ΙΞΕΙΑC
 . τὸ τ[έμ]ενος Ἡλίου[ν]
 διὰ [Κα]ταμου Σ . . . ος
 (κ)ῆ ΜΞ(ι)λί(χ)ου
 (Μ)αθιου καὶ Θεμου ἀκοδόμοι.
 Σαγμος CΗΓΙ
 ἀκο(δ)όςμος.

Whatever be the correct reading of this almost illegible inscription, it seems most natural to read l. 8 as referring to a temenos of Helios. This evidence as to the existence of a temenos at Smêd is borne out by the fact that remains of a pavement were found around the shrine into which this block is built; see Div. II. A. 7, p. 415. Moreover, no. 786^b records the donation of a pavement and altars which were probably in this temenos. The letters at the end of l. 7 are most reasonably to be regarded as part of the verb recording the construction or consecration of the temenos, analogous to the usual κτίξεν or ἀπεροῦν. The proper names which precede are presumably the names of the members of the commission in charge of the work, but the combination of apparent nominatives in ll. 1, 4 and 5 with the succession of genitives in ll. 6 and 7 makes it difficult to explain their syntax. Τορανος (*Tahrān* or *Thahrān*) is evidently the same name as Τορανης in no. 786^a; the Greek form does not seem to occur elsewhere. On Μονεμος, Μοαερος and Σαγμος see nos. 127, 347 and 787¹⁴ respectively.

The letters in l. 9 and in the dovetails are probably to be read as names, although we are far from certain as to their correct reading, or even as to the order in which they are to be read. We regard our arrangement as merely a suggestion; it seems to us impossible to read the two dovetails together, or to connect the letters on the right dovetail with those on the left edge of the face. Σαγμος (*Shāgh*) occurs also in Wad. 2511; the name is a variant of *Shāghī* (Σαγμοί). On Μαθιου see no. 799¹.

786^a. BLOCK. Built into the eastern wall of the shrine. The stone is high above the ground, and faces east. Length 62 cm.; height 57 cm. The letters contain traces of red coloring-matter. Height of letters 2-5 cm. Copied by Magie.



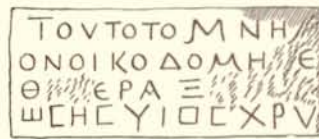
Inscr. 786^a. Scale 1:20.

Μογμερος Τορ-
 ανης καὶ Μογ-
 ερος Αντω-
 νίου Δαβανης
 σ[ι]κοδόμοις.

Mughaiyir, (son of) Tahrān (or Thahrān), and Mughaiyir, (son) of Antoninus, (son of) Dhahban, builders.

The mention of a Φυλή Δαβανηνῶν in no. 786³ suggests that Δαβανης be read as a tribal name. In this case, the similarity of ending would lead us to suppose that Τσορανης was to be read in the same way. However, Δαβανης was in use as a man's name; the genitive Δαβανου is found in Wad. 2071 = *A. A. E. S.* III 392. Accordingly, we are inclined to believe that it should be interpreted in the same way in the present inscription. On the name Τσορανης see no. 786. For various other forms of Μογερος see nos. 347 and 734. The obliteration of the letters at the beginning of l. 5 makes us uncertain whether οἰκοδόμοις is an error for the nominative, or whether it is really a dative, referring perhaps to some persons whose names followed.

786². BLOCK. Built into the same wall, a little lower down. Length 82 cm.; height 34 cm. The right end has been trimmed off. Height of letters $3\frac{1}{2}$ -7 cm. Copied by Magie.

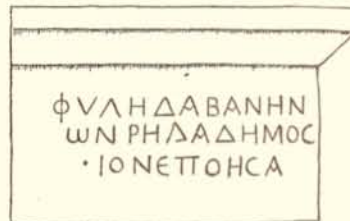


Inscr. 786². Scale 1:20.

... built this memorial, and . . . ses, (his) son, goldsmith.

Τοῦτο τὸ μνημ[ε]-
ον οἰκοδόμη[σ]ε . .
Θ. εραξ[ε] . . και . .
ωσ[τ]ις υἱὸς χρυ[σο]χ[ό]ου.

786³. BLOCK. Found under the outside stairway of the tower which is immediately southeast of the shrine. The face is surmounted by a plain moulding. The top of the block has been hollowed out, so that it has the appearance of having been used as a waterbasin. Length of the block 82 cm.; height $63\frac{1}{2}$ cm.; height of the face 41 cm. Height of letters 5-6 cm. Copied by Magie.



Inscr. 786³. Scale 1:20.

(The) tribe of (the) Dabanēnoi made (the) public speakers'-platform.

This tribe is not otherwise known.

Φυλή Δαβανη-
ῶν (β)ῆ(μ)α δημόσ-
ιον ἐπόησα[ν].

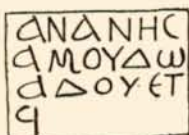
786⁴. FRAGMENT. Found in a house in the southern part of the village, about fifty yards southwest of the shrine. The stone now serves as a soffit of the keystone of an arch in a long room. It is said to have been brought from the neighboring village of Burd. Length 72 cm.; height 29 cm. Height of letters 10-11 cm. Copied by Butler.



Inscr. 786⁴. Scale 1:20.

... (υ) οἰκο(θ)όμησεν

786⁵. BLOCK. Built into the wall of a partly underground stable about one hundred yards northeast of the shrine. The stone now serves as a jamb of a small window in the front wall. Length 48 cm.; height 33 cm. Height of letters 7–8 cm. Copied by Butler.



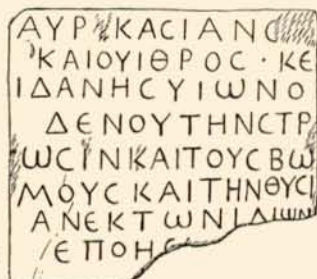
Inscr. 786⁵.
Scale 1 : 20.

Ανανης
Αμου Δω-
αδου ἐτ(ών)
χ'.

i. e. *Hanān* (?), (son) of *Ham* (or *Am*), (son) of *Duwād*.

Ανανης is found in the genitive Ανανου in an inscription from Sahwit il-Khidr, Wad. 1969 = *I. G. R.* III 1299; on the form of the name see Lidzbarski, *Eph.* II, p. 22. Αμου is a common name; see no. 135. We know of no other instance of Δωαδου, but the Arabic form is well established.

786⁶. BLOCK. Found in a courtyard about 200 yards north of the shrine. The lower right corner has been broken off. Length 41 cm.; height at the left end 36 cm., at the right end 26 cm. Height of letters 3–3½ cm. Copied by Magie.



Inscr. 786⁶ Scale 1 : 10.

Αὐρ(ἥλιος) Κασσιανός[ς]
καὶ Ουίθρος καὶ
Ἰδανης υἱῶν Ο-
δενου τὴν στρ-
ῶσιν καὶ τοὺς βω-
μοὺς καὶ τὴν θυσί-
αν ἐκ τῶν ἰδίων
ἐποίησαν.

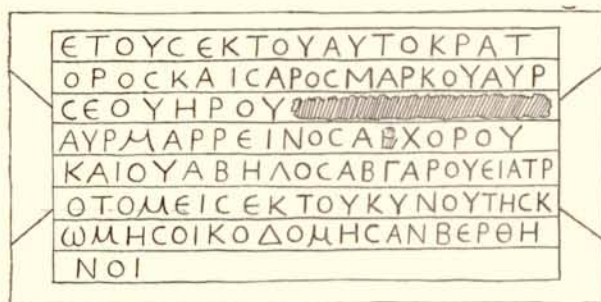
Aurelius Cassianus (or *Kaṣiān*) and *Witr* and *Idān*, of (the) sons of *Udhain*, made at their own (expense) the pavement and the altars and the sacrifice.

The stone probably came from the temenos of Helios; see no. 786. The name *Κασσιανός* is probably the Roman Cassianus, often found in inscriptions from these regions as *Κασσιανός*. It may, however, represent a form *Kaṣiān*, a lengthening of *Kaṣi* (or *Kaṣiy*), which in its Greek transcriptions cannot be distinguished from the Roman Cassius; see no. 435. On *Ουίθρος* see no. 117. We know of no other instance of the name *Ἰδανης*. *Οδενος* also occurs in an inscription from *Kharabā* copied by P. Séjourné (*R. B.* VII (1898), p. 110), and by Professor Brünnow (*P. A.* III, p. 334). The hypocoristic form *Οδενάδος* or *Οδαννάδος* is, of course, well known.

MDJEDIL.

787. BLOCK. 227 A. D. Found lying in a courtyard near the southwestern corner of the village. Length 78 cm.; height 38½ cm. The inscription is within a dovetailed frame formed by incised lines, and the rows of letters are separated by incised lines.

In l. 3 there is a space, 32 cm. long, from which the letters have been erased. Height of letters $2\frac{1}{2}$ -4 cm. Copied by Magie.



Inscr. 787. Scale 1:10.

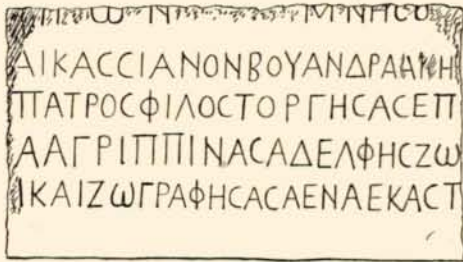
In (the) sixth year of Emperor Caesar Marcus Aurelius Severus Alexander, Aurelius Marinus, (son) of Abkur, and Wahb'el, (son) of Abgar, surgeons (?), built (it) from the common (fund) of the village, (being) Berthēnoi. (227 A. D.)

The word *ιατρομεύς* is a new one. At first sight, this plural form might seem to be merely an error for *ιεροταμείς*, and the likelihood seems to be strengthened by no. 793, which records the construction of a sanctuary by the community through the agency of two *ιεροταμείς*. However, the spelling of the rest of the inscription is so normal that it is difficult to assume so gross an error in this one word. Furthermore, the existence of the analogous compounds *ιατραλείπτης* and *ιατροκαύστης* (see Wilcken, *G. G. A.*, 1894, p. 725) indicates clearly that *ιατρομεύς* is properly and logically formed. We therefore believe that the word should not be emended, and that it is used here instead of the more common term *χειρουργός*. On the name *Αβγαρος* see no. 659. *Ουαβήλος* (*i. e.* 'Gift of God') occurs also in nos. 800^a and 800^b; the form *Ουαβιελος* is found in *B. C. H.* XXI (1897), p. 54, no. 54.

The adjective *Βερθηνοί* seems to have been added as an afterthought. Unfortunately, there is no indication whether it is tribal or ethnic. In the absence of the word *φυλή*, it might perhaps be fair to regard it as ethnic, signifying the community of which Marinus and Wahb'el were members. On general principles, this would be some community other than Mjêdil, citizens of which would not be designated as such in a local document. In this particular case, however, the fact that the building was erected from the common fund of the village would point to the belief that those who were responsible for the construction were members of the community, and not outsiders. Moreover, the fact that no name is appended to the word *κώμης* might have suggested the addition, at the end of the inscription, of some word indicating the name of the village. We are inclined to think, therefore, that this adjective contains the ancient name of Mjêdil, which, on the analogy of the relation of other adjectives to the name of the community (*e. g.* *Βοστρονής*, *Καναθηνός*) would be *Βέρθα* (or *Βέρεθα*). This name suggests the name *Beretana*, included among the towns of Arabia in the list of the bishops at the Council of Nicaea; see Harduin, I, p. 311 f., Gelzer-Hilgenfeld-Cuntz, *Patrum Nicaen. Nom.* p. LXI (*Βερετανεύς*), Brünnow, *P. A.* III, pp. 253 and 263. However, it would be difficult to explain the existence of two forms, one spelled with *θ* and one with *τ*, and any identification seems impossible.

Ἔτους ἕκτου Αὐτοκρά-
τορος Καίσαρος Μάρκου Αὐρ(ηλίου)
Σεουήρου [Ἀλεξάνδρου]
Αὐρ(ηλίου) Μαρρεῖνος Αβγαροῦ
καὶ Ουαβήλος Δβγαροῦ ἰατρ-
στομεῖς ἐκ τοῦ κοινῆ τῆς κ-
ώμης οἰκοδόμησαν Βερθη-
νοί.

787¹. FRAGMENT. Built into a stone seat in front of a large house in the centre of the southern section of the village. Length 60 cm.; height 33¹/₂ cm. Height of letters 4-4¹/₂ cm. Copied by Magie.



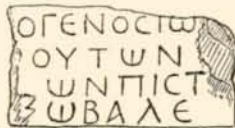
Inscr. 787¹. Scale 1 : 10.

..... ων μνησο
 και Κασσιανόν βου(λευτήν) άνδρα α[ύτ]ή[ς]
 πατρός φιλοστοργήσασ(α), επ[οίη]-
 σεν μετ]ά Αγριππίνας αδελφής, ζω[οπλα]-
 στήσασ](α) και ζωγραφήσασα ένα έναστ[ον].

..... Cassianus, councillor, her husband, loving (her) father, made (it) together with Agrippina (her) sister, having sculptured and painted each one.

The inscription seems to have come from a tomb erected by the wife and daughter, respectively, of the two men commemorated. In l. 2 perhaps we should read βου(λ)(ευτήν), supposing that a lambda has been omitted in the copying, but βου. is used as an abbreviation in Wad. 2514. The use of the genitive with φιλοστοργεῖν is probably due to analogy with ἐρᾶν.

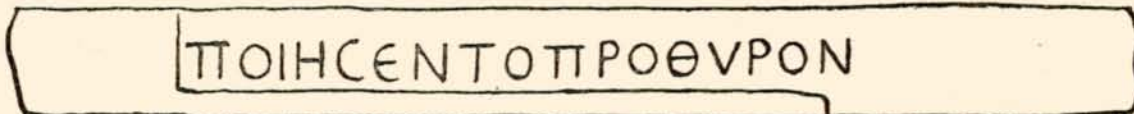
787². FRAGMENT. Found lying in the courtyard of a newly-built house in the eastern part of the southern section of the village. Length at the top 44 cm., at the bottom 59 cm.; height 32 cm. Height of letters, in l. 1 3¹/₂-5 cm., in the other lines 5-7 cm. Copied by Butler.



Inscr. 787². Scale 1 : 20.

.....
 τ]ὸ γένος τῶ[ν]
 ου των
 ων πιστ[ῶν] (?)
 ἐ]ξω βαλε[ῖν] (?)

787³. LINTEL. Used as the threshold of the gateway of a courtyard in the south-eastern part of the southern section of the village. The lintel has been cut in two horizontally, and only the lower portion is extant. Length 1.47 m.; height 14 cm. Length of inscription 92 cm. Height of letters 3¹/₂-4 cm. Copied by Butler.



Inscr. 787³. Scale 1 : 10.

[..... ἐ-]
 ποιήσεν τὸ πρόθυρον.

..... made the vestibule.

787⁴. STELE. Built into the south wall of a house in the southeastern angle of the southern section of the village. The base has been broken off unevenly. Height at the left edge 83 cm., at the right 90 cm.; width 32 cm. The face is well finished, and the letters are carefully executed. Height of letters 5-7 cm., of M 10 cm. Copied by Butler.



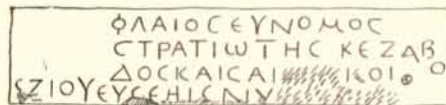
Inscr. 787⁴.
Scale 1 : 20.

Αυσος Αδερου ἐτῶν μ'.

i. e. *Aus*, (son) of *Adhr* (or *Adhir*).

Αδερως occurs as the name of an Idumaeen, an enemy of King Solomon, in Joseph. *A. I.* VIII 7, 6, § 199 f. and Suidas *s. v.* The form Αδρωσ is found in the genitive Αδρου in an inscription from Halbun in the Anti-Lebanon, Wad. 2555 b.

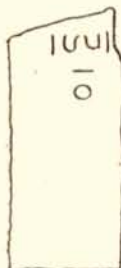
787⁵. LINTEL. Over the door of a stable in the southern part of the southern section of the village. Length 1.17 m.; height 25 cm. The right half of the two lower lines is partially obliterated. Height of letters 3-7 cm. Copied by Butler.



Inscr. 787⁵. Scale 1 : 20.

Φλάιος Εὐνομος
στρατιώτης καὶ Ζαβ-
δος καὶ Σαι[ος] υἱοὶ [?] Δ-
εξιῶν εὐσε(β)ί[ας] ἕνεκα.

Flavius Eunomos, soldier, and *Zabd* and *Shai*, sons of (?) *Dexias*, as a mark of piety.



Inscr. 787⁶.
Scale 1 : 20.

787⁶. FRAGMENT. Built into the wall of a house in the southern part of the southern section of the village. It is some distance above the ground and faces north. Height 69 cm.; width 29 cm. Height of letters 4-5 cm. Copied by Butler.

787⁷. BLOCK. Built into the wall of a tower on the southern edge of the northern section of the village. The stone is on the inside of the wall, and faces north. Length 81 cm.; height 34 cm. Height of letters 3-5 cm. Copied by Butler.

ΕΠΙΜΑΛΧΟΥ ΚΑΣΣΙΟΥ
 ΚΕΤΥΡΙΑΚΟΥ ΟΥΡΑΝΙΟΥ
 ΤΙΣΤΩΝ ΟΙΚΟΔΟΜΗΣ
 ΟΙΚΟΣ ΕΚ ΤΩΝ ΤΟΥ ΚΟΙΝΟΥ
 ΣΟΡΕΧΟΣ ΚΕ ΚΑΡΟΥΟΣ ΓΑΔΟΣ
 ΔΩΚΑΝ ΤΟΝ ΤΟΠΟΝ

Ἐπὶ Μάλχου Κασσίου
 καὶ (Κ)υριακοῦ Οὐρανίου
 πιστῶν οἰκοδομή(θ)η
 ὁ οἶκος ἐκ τῶν τοῦ κοινού.
 Σορεχος καὶ Καρουος Γαδός
 ἔδωκαν τὸν τόπον.

Inscr. 787¹. Scale 1:10.

Under Malchos, (son) of Cassius, and Kyriakos, (son) of Ouranios, *pistoi*, the house was built out of the (funds) of the community. Shuraik and Karuh (or Karu^e), (sons of) Gad, gave the site.

We have emended Τυριακοῦ to Κυριακοῦ, as the former does not seem to have been used as a man's name. Σορεχος is found elsewhere in the form Σοραιχος, e. g. no. 781, Wad. 2592, 2594, 2595, and Lidzbarski, *Eph.* II, p. 292 f. We know of no other instance of Καρουος. On the *pistoi* see no. 611.

787⁸. BLOCK. Built into the wall of the same tower. The stone faces south. Length 65 cm.; height 25 cm. Height of letters $2\frac{1}{2}$ - $3\frac{1}{2}$ cm. Copied by Magie.

ΜΑΣΕΧΟΣ ΤΟΝΖΙΚΟΥ ΟΙ
 ΚΟΔΟΜΟΥ ΔΕΥΤΕΡΟΣ
 ΑΥΜΟΣ ΖΑΒΕΟΥ ΖΑΒΙΣ ΜΑ
 ΘΕΤΕΣ ΔΙΟΝΥΣΟΣ ΚΕ ΒΑΣΙ
 ΝΣΚΟΣ ΠΙΣΤΟΙ Ε ΠΑΥΤ
 ΟΣ ΕΚΟ

Μ]ασεχος Τονζικου οἰ-
 κοδόμου δεύτερος,
 Αυμος Ζαβου, Ζα[β]ις μα-
 (θ)ετες, Διονυσος καὶ Βασι-
 (λι)σκος πιστοί, [κ]ε (Γ)αυτ-
 ος ἐκο(δόμος).

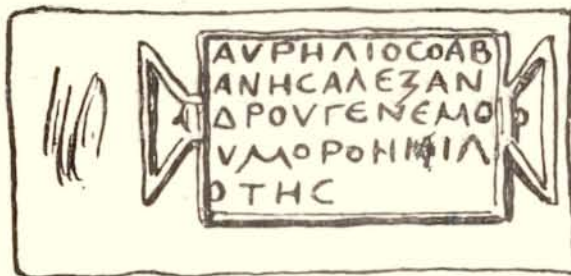
Inscr. 787⁸. Scale 1:10.

Māsik, (son) of Tonzikos builder, second (?), Aum, (son) of Zabai, Zabī, learner, Dionysos and Basiliskos, *pistoi*, and Ghauth, builder.

The name Τονζικος is doubtful, as the first letter is uncertain, and this name does not occur elsewhere, as far as we know. It suggests Τόνζος, the name of a river and a town in Thrace (Ptol. III 11, 12), but this does not sufficiently explain the existence of such a name in Syria. It is probably to be regarded as the equivalent of the Arabic *Tunzik* or *Tanzik*. We are in doubt as to the meaning of δεύτερος. It can hardly be supposed to be a proper name in this context, but whether it refers to Μασεχος, as the second son, or, in close connection with οἰκοδόμος, as the builder's chief assistant, or whether it is to be applied to Αυμος as an associate in the work, is far from clear. Ζαβουος is usually found in the form Ζαβαιος or Ζαββαιος; see no. 214. Ζα[β]ις, if our restoration is correct, is for Ζαβιος, a form which occurs in a Jewish inscription from Rome, *C. I. G.* 9903. On the *pistoi* see no. 611. The restoration of ll. 5-6 is very uncertain. The letters ΕΚΟ in l. 6 seem to be an abbreviation for οἰκοδόμος, analogous to ο[ι]κος in no. 787¹⁰. A proper name must, therefore, be restored before them. The restoration here proposed seems to us to be the most natural, but

perhaps all the letters following *πιστοί* should be read as the name of the builder. On the name *Γαυτος* see nos. 223 and 398.

787⁹. BLOCK. Found in a courtyard immediately north of the tower where nos. 787⁷ and 787⁸ were found. The stone was standing on its right end, which was embedded in the ground. Length 78 $\frac{1}{2}$ cm.; height 33 $\frac{1}{2}$ cm. The inscription is within a raised dovetailed frame. Height of letters 2-3 $\frac{1}{2}$ cm. Copied by Magie.



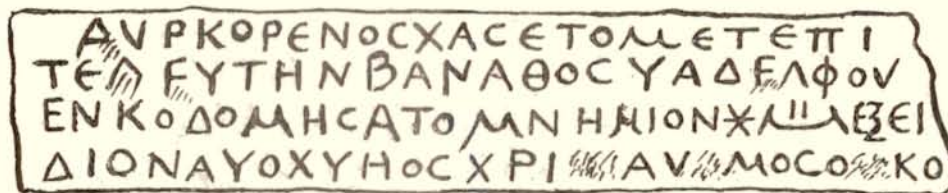
Inscr. 787⁹. Scale 1:10.

Αὐρήλιος Οαβ-
ανης Ἀλεξάν-
δρου· γένε(το) μο-
υ μόρον φιλ-
έτης.

Aurelius Wahbān, (son) of Alexandros. Love caused my death.

The formula is a most unusual one, but the letters are perfectly clear. In the construction there seems to be a confusion between *γίγνομαι* and the causative *ἐγενάμην* in its figurative sense as used in Aesch. *Theb.* 751, *ἐγένετο μὲν μόρον αὐτῶ*. *Οαβανης* is for *Οαβανης*, a lengthened form of the name *Οαβος* (see nos. 100 and 316). This form does not seem to occur elsewhere in Greek inscriptions.

787¹⁰. LINTEL. Serving as the lintel of a stable in the southern part of the northern section of the village, about fifty yards west of the tower where nos. 787⁷ and 787⁸ were found. The stone faces north. Length 1.24 $\frac{1}{2}$ m.; height 27 cm. The right end is irregular, but the stone seems to be intact. The inscription was copied as it was growing dark, and the correctness of the copy cannot be vouched for. Height of letters 2 $\frac{1}{2}$ -4 $\frac{1}{2}$ cm. Copied by Magie.



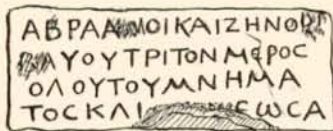
Inscr. 787¹⁰. Scale 1:10.

Αὐρ(ήλιος) Κορενος Χασετο(υ) μετ' ἐπι-
τελευτήν Βαναθου ἀδελφοῦ
ἐνκοδόμησα τὸ μνημῖον * ἢ μ(υριαδῶν) ἕξ εἰ-
δίον. Αὐοχυ(λος) χρί(στης) (?), Αὐμος ο[ἰ]κοδόμος.

I, Aurelius Kurain, (son) of Kāsīt, after (the) death of Banat (my) brother built in the memorial for 80,000 (?) denarii at my own (expense). 'Aukal (?) (was) whitewasher, 'Aum builder.

If our copy is correct, this inscription contains a number of strange forms. If the stone is intact, as seems to be the case, the solecism *ἐπιτελευτή* must be read. It is perhaps, however, a not unnatural compound, especially in view of the common use of the verb *ἐπιτελεῖν*. In fact, the adjective *ἐπιτελεύσιος* is used with reference to death by Byzantine writers; see *Thesaurus Gr. Linguae*, s. v. *Ἐπιτελευτή* is an easy error for *ἐνοικιοδόμησα*, a compound, which, to be sure, has little meaning in this connection. The name *Κορηνός* does not occur elsewhere, but the Arabic form is well established. On the names *Χασπεός* and *Βαναθός* see nos. 136 and 126 respectively. The genitive of the latter, as it appears in our copy, seems hardly possible; perhaps *Βαναθο(υ) (τοῦ) ἀδελφοῦ* should be read. We are uncertain as to the proper restoration of the numeral in l. 4. The cost of a *μνήμα* recorded in Wad. 1999 was *τῆς μυριάδος*, and perhaps this figure should be read here also. We are also doubtful about the proper reading of l. 4. The blank spaces seem to be due to blemishes on the stone, and not to obliteration of letters. It seems most natural to read the letters which follow *εἰδόν* as a name, but *Λουχμός* does not correspond to any known form. Accordingly we have ventured to emend to *Λουχ(λ)ός*, which is perhaps the Arabic *ʿAukal*. The reading *χρ(στ)ης* is, of course, very doubtful, but there is at least warrant for the work of one of this trade in connection with a tomb in the famous expression *τάφοι κεκολλημένοι* of Matt. XXIII 27.

787¹¹. BLOCK. Built into the wall of a house immediately west of the stable where no. 787¹⁰ was found. The stone is at the right of the doorway leading to the *medâfeh*. Length 85 cm.; height 31½ cm. The bottom of the face, near the centre, has been chipped off, and a portion of the last line of the inscription has been thereby obliterated. Height of letters 5–7 cm. Copied by Butler.



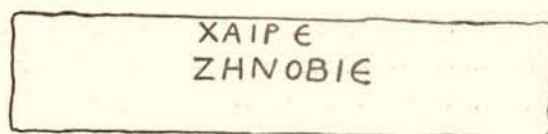
Inscr. 787¹¹. Scale 1:20.

To Abraham and Zenobios, (his) son, (belong) a third part of the whole memorial, and the herōa.

Ἀβραά(μ)ο(υ) καὶ Ζηνοβί-
ου(υ) τοῦ τρίτου μέρους
ἔλου τοῦ μνήμα-
τος καὶ [τὰ ἡ](ρ)ώ(ε)α (?).

For other instances of the record of a part-ownership in a tomb see no. 170 and the references there cited. The first name is probably to be read *Ἀβραά(μ)ου*, a common form of the name Abraham. The restoration of the end of l. 4 is proposed with some hesitation. On the analogy of other inscriptions of the same character, cited under no. 170, we should read *τρίτου . . . καὶ δωδέκατον*, or perhaps some other fraction. Our copy, however, does not permit of any such restoration. Nor will the general sense of the inscription justify the otherwise obvious restoration of the last four letters, [*άνεν*]έωσα[ν]. Accordingly we would suggest the reading as given above. The form *ἡρώειον* (*ἡρόειον*) is found in other inscriptions from these regions; see *A. A. E. S.* III 172 and 279.

787¹². LINTEL. Used as a lintel in the same house. The stone is over the doorway leading to the *medâfeh*. Length 1.42 m.; height 31 cm. Length of l. 2 of the inscription 49 cm. Height of letters 5–7 cm. Copied by Butler.

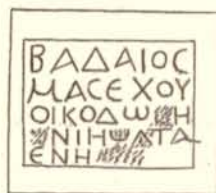
Inscr. 787¹². Scale 1 : 20.

Χαίρε, Ζηνόβιε.

Farewell, Zenobios.

This stone is perhaps from the burial-place, belonging to a Zenobios, which is mentioned in no. 787¹¹.

787¹³. BLOCK. Built into the wall over the doorway of the same house. Length 54 cm.; height 49 cm. The inscription is on a rectangular plate. Height of letters 5-7 cm. Copied by Butler.

Inscr. 787¹³.
Scale 1 : 20.

Βαδα(ρ)ος

Μασχου

οικοδόμη

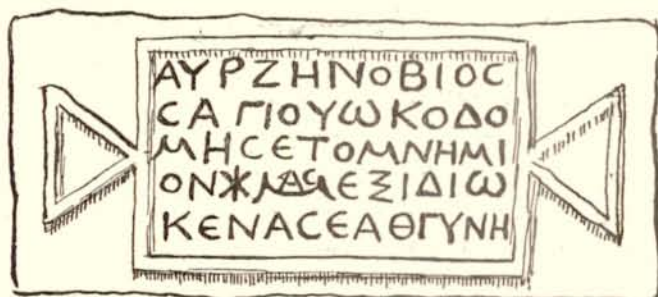
[μ]νή[μ]ατα

ΕΝΗ

Badar, (son) of Māsik, built memorials

We have emended the name in l. 1 to Βαδαρος which is a common name, whereas Βαδαίος does not occur. The reading οικοδόμη, as an imperfect, is based on no. 784, where this form is found. The restoration of ll. 4-5 is very uncertain. The last five letters in l. 4, as they appear in the copy, suggest, as the most obvious restoration for the whole, μνήματα. The letters in l. 5 are hard to explain. They may be part of a proper name, as Ενη (for Ενη), or Ενητος. On the other hand, the analogy of no. 784 suggests, as the proper emendation of these lines, [μ]νήματ(ος) ἔνη[μα].

787¹⁴. BLOCK. Built into the wall supporting the stairway of a house in the eastern part of the northern section of the village. Length 85 cm.; height 37 cm. The inscription was within a raised dovetailed frame; this frame has been carefully chipped off. Length of the frame, excluding the dovetails, 49 cm.; height 27 cm. Height of letters 3-5¹/₂ cm. Copied by Butler.

Inscr. 787¹⁴. Scale 1 : 10.

Αὐρ(ήλιος) Ζηνόβιος

Σαμου οικοδό-

μησε τὸ μνημῆ-

ον * μ(υρίων) , ας ἔξ ἰδίω[ν],

κὲ Νασσαθ γυνή μου.

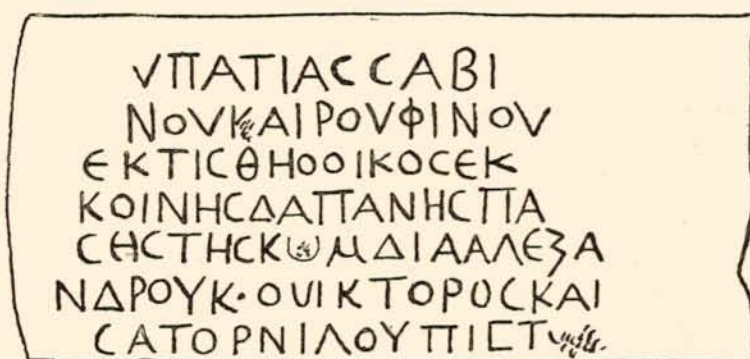
Aurelius Zenobios, (son) of Shāghī, built the memorial for 11,200 denarii, at his own (expense), and Nāshihat (or Nāshiat), my wife.

The reading of the numeral in l. 4 presents some difficulty. The stroke which is shown clearly on the copy at the left of A leaves no doubt that this numeral is to be read as 1000. Accordingly the following C is, as would naturally be expected, 200. On the analogy of other inscriptions containing the symbol M (*e. g.* Wad. 1963, 1993, 1999 and our no. 787¹⁰) this should be read μ(υριάδες) 1200. However, this sum seems altogether too large to have been the cost of a tomb, as this μνημῖον presumably was, and accordingly we have adopted the reading as above.

The name Σαγμος seems to occur in no. 786, and in the form Σαγμοῖς in Wad. 2226; the Arabic form is well established. Νασσαθη is found in Wad. 2230, and a masculine Νασσαθός is perhaps to be restored in *V. A. S.* p. 176, no. 45; see Lidzbarski, *Eph.* 1, p. 331. Other instances occur of the exact transcription of the Arabic name with the omission of the Greek feminine ending, *e. g.* Βακραθ in no. 375.

WAKM.

788. BLOCK. 316 A. D. Built into the wall of an ancient building, now a stable, which opens on the courtyard attached to a large house about the centre of the village; see Div. II. A. 7, p. 417. The stone is over a door on the north side of the courtyard, and is in situ. Length 95 cm.; height 45 cm. Height of letters 3-5 cm. Copied by Butler and Magie.



Ἵπατίας Σαβί-
νου καὶ Ρουφίνου
ἐκτίσθη ὁ οἶκος ἐκ
κοινῆς δαπάνης πά-
σης τῆς κώμης διὰ Ἀλεξά-
νδρου καὶ Οὐίκτορος καὶ
Σατορνίλου πιστ[ῶν].

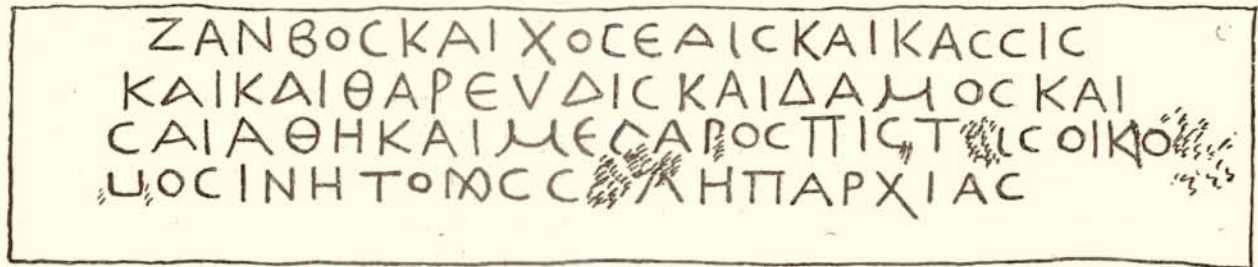
Inscr. 788. Scale 1:10.

In (the) consulship of Sabinus and Rufinus, the house was built at (the) common expense of all the village, through Alexandros and Victor and Saturnilus, pistoi. (316 A. D.)

Other inscriptions of the earlier part of the fourth century dated according to the consuls have been found in the Ledjā and the neighboring districts; see *P. A.* III, p. 267, to which should be added our nos. 669 of 350 A. D. (il-Kefr, dated also according to the era of Boṣrā) and 799¹ of 352 A. D. (Djedil). As Professor Brünnow has remarked (*l. c.*), the method of dating by the year of the emperor is not found in inscriptions of these regions after 295 A. D.; after this time the date is given by the consulship, but no example of consular dating has been found later than 356 A. D.

For Σατορνίλος, instead of Σατορνίνος, see no. 31. On the πιστοί see no. 611.

788¹. LINTEL. 316-396 A. D. Over a doorway opening upon the same courtyard. Length 1.63 m.; height 33 cm. The face of the stone is much worn away, and the letters are hardly legible. Height of letters 3-5 $\frac{1}{2}$ cm. Copied by Magie.



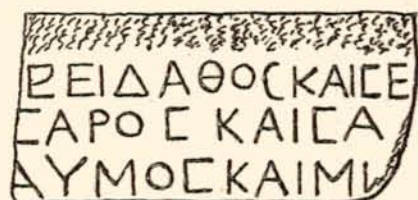
Inscr. 788¹. Scale 1:10.

(Ξ)άν(θ)ος και Χοσε(β)ίς και Κάσσις
και <και> Θαρευδής και Δάμος και
Σαυάθη και Μέγαρος πιστ(οί) οικο[θ]-
μοσιν ἤτο(υ)ς σ· α' (?) ἡπαρχίας.

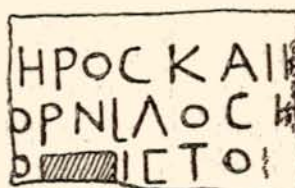
Xanthos and Khushaib (?) and Cassius and Tarūd (?) and Dahm (or Da'm) and Sha'at and Megaros, pistoi, built (it) in (the) year 2.1 (?) of (the) province. (316-396 A. D.)

The reading Χοσε(β)ίς is very uncertain, but there is a definitely established Arabic name *Khushaibān*, the shorter form of which, *Khushaib*, may be represented here. It may be akin to *Χοσβίας* and *Χοσβία*, found in Joseph. *A. I.* iv 6, 10, § 141 and Suidas, *s. v.* Δάμος seems to be for the common name Δάμας; (Δ)άμου has been read in an inscription from il-Ghariyeh by MM. Dussaud and Macler, *V. A. S.* p. 205, n. 98, but the correctness of the reading has been questioned by Professor Lidzbarski, *Eph.* i, p. 335. The names Θαρευδής and Σαυάθη do not seem to be found elsewhere, but the whole inscription is so worn that we feel doubtful as to the correct reading of these, as well as the other names. Σαυάθη may represent the same name as the letters CΑΙ ΑΔΘ read by Fossey in an inscription from the Djōlān, *B. C. H.* xxi (1897), p. 41, no. 8; in spite of the apparently feminine form, which our copy shows, the name must be a masculine, since a woman was hardly included among the πιστοί. On the πιστοί see no. 611.

788². FRAGMENTS. Built into the southern wall of the house to which is attached the stable where nos. 788 and 788¹ were found. Both fragments are broken at the sides and at the bottom; frg. A is chipped at the top, but no letters have been cut away, so that we have the first line of the inscription. Length of frg. A 51 cm., of frg. B 38 $\frac{1}{2}$ cm.; height of frg. A 25 cm., of frg. B 22-23 $\frac{1}{2}$ cm. Height of letters 4-6 cm. Copied by Magie.



Inscr. 788². Frg. A. Scale 1:10.



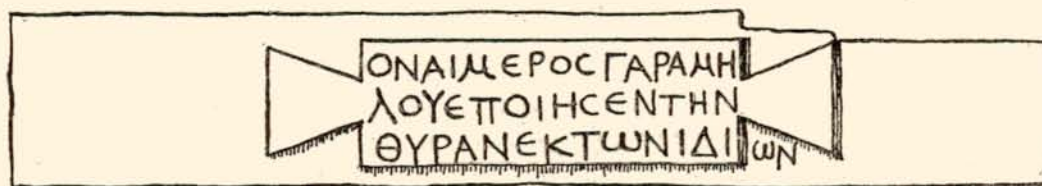
Inscr. 788². Frg. B. Scale 1:10.

Ο(σ)ειδαθος και Σε[ου]ῆρος και (Α)[β]-
 γαρος και Σα[τ]ορνίλος κ|αι
 Αυμος και Μ[αί]ο[ρ] πιστοί . .

Usaidat and Severus and Abgar and Saturnilus and Aum and Maior, pistoi,

The inscription is evidently of the same character as the preceding. We have read Οσειδαθος on the analogy of the feminine forms in nos. 73 and 485; for shorter forms of the same name see no. 509. On Σατορνίλος see no. 788. On the πιστοί see no. 611.

788³. LINTEL. Built into the same wall, west of 788² A and B. Length 1.38 m.; height 23¹/₂ cm. The inscription is on a raised dovetailed plate. Length of the plate, exclusive of the dovetails, 50 cm.; height 16¹/₂ cm. Height of letters 3-3¹/₂ cm. Copied by Magie.



Inscr. 788³. Scale 1:10.

Οναιμερος Γαραμη-
 λου ἐποίησεν τὴν
 θύραν ἐκ τῶν ἰδίων.

Unaimir, (son) of Garam'el, made the door at his own (expense).

On Γαραμηλος see nos. 35 and 638. The name Οναιμερος does not seem to be found elsewhere.

788⁴. BLOCK. Found in a stable in the northeastern part of the village. It serves as the springer of an arch. Length 82 cm.; height 42 cm. The inscription is in a raised dovetailed frame. Length of the frame, excluding the dovetails, 37 cm.; height 33 cm. Height of letters 2¹/₂-5 cm. Copied by Butler.

Inscr. 788⁴. Scale 1:10.

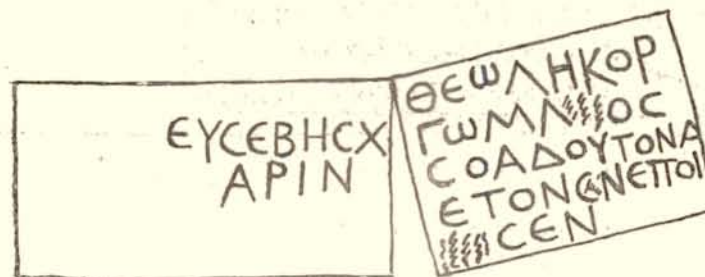
Κόμοδος
 Πακάτου
 και Βανενα (?)
 γυνή και Μά-
 ξιμος αδελφός
 έκτισαν εύνο[οι
 τὸ μνημιόν
 κ]ε (ήρ)ῶν (?).
 Ἄνα(λ)[ω]μα
 δηναρίω[ν] (?).

Commodus, (son) of Pacatus, and Banēna (or perhaps Bunaina) (his) wife and Maximus (his) brother built in affection the memorial and herōon (?). The cost (was) denarii.

The name Βανενη occurs on a stele found near Boṣrā; see *R. B.* II (1905), p. 602, no. 13 and Lidzbarski, *Eph.* II, p. 335. The expression εύνοοι, if our reading be correct, is a variation on the expression εύνοίας χάριν.

KHURĒBĀT.

789. BLOCK. Found about the centre of the southern section of the ruins. It was built into a wall of late construction in the ruins of a small building; see *Div.* II. A. 7, p. 218. The inscription is on the end and the left side of the block. Width of the end 37 cm.; height 27 cm.; length of the block 50 cm. Height of letters 2¹/₂-6 cm. Copied by Magie



Inscr. 789. Scale 1:10.

Θεῶ Ληκόρ-
 γω Μ(α)[ν]ος
 Σοαδου τὸν ἀ-
 ετὸν ἐνεποί-
 η]σεν,
 εὐσεβῆς χάριν.

For (the) God Lykourgos, Ma'n, (son) of Su'ād, put in the eagle as a mark of piety.

In the interpretation of this inscription the first problem is the significance of ἀετός. The question arises at once as to whether it is to be taken literally as a stone eagle, or whether it denotes, as so often in Greece, the pediment of a building, in this case the shrine of the god. It seems clear that the Syriac word *nesrā*, like the Greek ἀετός and ἀέτωμα, was used to designate the pediment of a building, especially a temple; see Clermont-Ganneau, *R. A. O.* VII (1906), p. 382 f. This fact, combined with the common Greek usage, might be considered a reason for maintaining that the word

ἀετός is used in this sense here. Unfortunately, no clue can be obtained from the verb, for the compound ἐμποιεῖν might denote the process either of building in a pediment, or of putting an eagle into a recess. It seems equally impossible to base any conclusion on the appearance of the stone itself. The extension of the inscription to the left side of the block, instead of to the right as one would expect, seems to show that the latter side was in, or against, a wall, but its position might have been either at a corner of the building below the pediment, or at the corner of the base of a votive-offering, one side of which was in a recess or against a wall. On the other hand, the smallness of the letters makes it evident that the stone was near the ground. This points to the belief that it supported a votive-offering, rather than that it recorded the construction of a pediment. The fact that eagles are common as votive-offerings (*v. inf.*) would strengthen this belief, and it seems to us highly probable that ἀετός, as used here, denotes a stone or bronze figure of an eagle dedicated to the god.

This inscription has a close parallel in an inscription from Dêr idj-Djūwānī (no. 801²) reading: Θεῷ Ληκούργῳ Μανος Σοαδου τῆν Νείκην εὐσεβῆ(ς) χάριτι ἐποίησεν. The name of the donor is identical in both inscriptions, and the fact that both contain the same erroneous formula of dedication and similar mis-spellings of the god's name, makes it evident that the same man dedicated both objects. The distance between Khurēbāt and Dêr idj-Djūwānī is short enough to permit the supposition that one of the stones has been carried from one settlement to the other, and the fact that Khurēbāt has long been uninhabited and has evidently been used as a stone-quarry strengthens this hypothesis. On the other hand, other inscriptions from Dêr idj-Djūwānī mention a dedication to a god and a building erected by a ἱερεὺς (nos. 801⁶ and 801¹), and hence it seems more probable that the god Lykourgos had temples in both places, and that Maⁿ dedicated a votive-offering in each. The god is known, furthermore, from a fragmentary inscription from Ḥebrân (no. 663), reading Θεῷ Λυκούργῳ and giving the correct spelling of the name. The combined testimony of the three stones makes evident that a deity named Lykourgos was worshipped in at least two places in the Djebel Ḥaurân and Ledjā.

The evidence of these inscriptions agrees strikingly with the statement of Nonnos that there was a cult of Lykourgos in Arabia; see *Dionysiaka* xx 180 f. and xxi 155 f. This statement is made in connection with the relation of the myth of the conflict between Dionysos and king Lykourgos, and the overthrow of the latter (*Dionys.* xx-xxi). The myth, as here related, represents Lykourgos as ruler in Nysa, as in the generally current version, but locates Nysa, not in Thrace, but in Arabia. Lykourgos is described, sometimes as son of Ares, sometimes as son of Dryas, and as a μαίφρονος ἀνὴρ who kills strangers at the altar of Zeus Xenios; the poet then adds, without much apparent connection: βιαζόμενοι δὲ πολῖται / ἀντὶ Διὸς σπεύδοντο θυηπολίην Λυκούργῳ (xx 180 f.). The narrative then proceeds to tell how this Lykourgos attacked Dionysos on his triumphal progress to India, and forced him to take refuge in the sea, but was finally overcome by becoming entangled in a vine, into which the nymph Ambrosia was changed. Lykourgos then succumbed to Dionysos, but Hera rescued him, ἔπως ἐναρίθμιος εἴη / ἀθανάτοις: Ἀραβες δὲ πολυκνίσσων ἐπὶ βωμῶν, / ὡς θεὸν, ὕψα Δρύαντος ἐμειλίξαντο θυηλαῖς, / ἀντὶ Διωνύσιου μελιρραδάμνητος ὀπίρης / λύθρον ἐπισπένδοντες ἀβακχεύτῳ Λυκούργῳ (xxi 155 f.). Zeus, however, punishes the presumptuous Lykourgos with blindness.

In this narrative the poet seems to have combined two things — the well-known myth dealing with the conflict between the king Lykourgos and Dionysos, and the

description of an Arabian Lykourgos-cult, in which libations of blood were customary. The transference to Arabia of the conflict and the subsequent blinding of Lykourgos is not the innovation of Nonnos, but goes back to a much earlier period; see Diodoros III 65,7: τῶν δὲ ποιητῶν τινες, ὧν ἔστι καὶ Ἀντίμαχος (apparently Antimachos of Kolophon), ἀποφαίνονται τὸν Λυκούργον οὐ Θράκης ἀλλὰ τῆς Ἀραβίας γεγενῆσθαι βασιλέα, καὶ τῶν τε Διονύσου καὶ ταῖς βόαχαις τὴν ἐπίθεσιν ἐν τῇ κατὰ τὴν Ἀραβίαν Νύση πεποιῆσθαι.

The localisation of the myth in these regions appears also in two etymological stories in which the name of the city of Damascus is derived, in the one case, from Askos, a giant who fought with Lykourgos against Dionysos, in the other, from the wine-skin (ἀσκός), with the contents of which the god overcame his adversary; see Steph. Byz. s. v. Δαμασκός and *Damascius* in Phot. *Bibl.* 242, p. 348 Bekker. In view of the wide-spread fame of Antimachos and the great influence of his poetry, it may be inferred that his version of the myth became popular in the Hellenistic period and found its way into the works of the later writers. To Nonnos it gave an opportunity of connecting the actual cult in Arabia of a deity called Lykourgos with the classic myth of Dionysos' combat with his opponent of this name. This procedure is thoroughly in accordance with the aetiological method of the Alexandrian poets, as well as with Nonnos' manner of introducing into his epic reminiscences of contemporary customs and ceremonies (see Christ-Schmid, *G. L. G.* II, p. 782 f.), and there is no reason for supposing any real connection, hostile or otherwise, between this deity and the god Dionysus.

Nevertheless, the episode as related by Nonnos has served as the means for an identification of the Arabian Lykourgos with the Nabataean deity Shai' al-Ḳaum; see Clermont-Ganneau *R. A. O.* IV (1901), p. 396 f. M. Clermont-Ganneau bases his argument on an inscription from Palmyra, which records a dedication made by a Nabataean to Shai' al-Ḳaum (Littmann, *J. A.* XVIII (1901), p. 383 f.). Among the epithets applied to the god is $\text{דַּי לֹא שׂוֹתָא חֲמֹר}$ = 'he who drinks no wine'. On the basis of this epithet, taken in combination with the biblical tradition of abstinence from wine on the part of the Kenite Rechabites (Jeremiah xxxv 6 f.) and the statement of Diodoros (XIX 94) that the Nabataeans drink no wine, M. Clermont-Ganneau contrasts this deity with the god Dusares, regarded as the Arabian equivalent of Dionysos, and infers the existence among the Nabataeans of two "dieux antinomiques, pour ne pas dire antagonistes; un Dusarès nettement bacchique, et un Shai' al-Ḳaum non moins nettement anti-bacchique". Then, assuming that the myth as contained in Nonnos has a real connection with the Arabian deity Lykourgos, he identifies the "anti-bacchic" Shai' al-Ḳaum with the god Lykourgos, whose cult is described by Nonnos, and who is honored in the inscription from Hebrân.

Believing as we do, that Nonnos' description of the combat between the Arabian Lykourgos and Dionysos represents only a combination made by the learned mythological poets from Antimachos on, we cannot feel convinced of the correctness of this connection between Lykourgos and the Nabataean god 'who drinks no wine'. Moreover, the actual information given by Nonnos about the offerings made to Lykourgos indicates no essential difference between his cult and that of Dusares, since the libations in his honor, consisting of $\lambda\upsilon\theta\rho\varsigma$, suggest at once the cult of Dusares at Petra, in which the baitylos was smeared with the blood of the victims; see no. 238. The use of the blood-offering in both cults would go to show that they were parallel, not antagonistic.

Unfortunately, there is no means of ascertaining whether Lykourgos is to be regarded as an importation from Europe, or, on the other hand, as a native deity who received a Greek name after the influx of Hellenism in the fourth century B. C., and who, prior to this time, had an Arabic name or was perhaps merely known as the god of the locality or even of some individual (see no. 793). The former alternative is supported by the apparently well established tradition that there was a cult of Lykourgos on Pangaion in Thrace, in which he was associated with Dionysos; see Eurip. *Rhes.* 973 and Strab. p. 471. It might be supposed that this cult was carried from Thrace to Arabia, perhaps even that the veteran who set up the votive-offering at Ḥibrân may have been a Thracian. On the other hand, the purely Semitic names on the stones from Khurēbāt and Dêr idj-Djūwânî suggest that the god is a native deity who had received a Greek name.

The objects dedicated in these two inscriptions are the usual dedications made to the local deities throughout these regions. Under the influence of Hellenism these gods, which were commonly regarded as sun-gods, began to receive the attributes, and even the name, of Zeus. Chief among these attributes was the eagle, which, as the emblem of the deity, was placed on coins and was employed as part of the ornamentation or dedicated as a votive-offering in many a temple; see Dussaud, *R. A.* I (1903), pp. 130 f. and 369 f., Ronzevalle, *Mél. de la Fac. Or. de Beyrouth*, v (1912), pp. 11* f. and 35* f., and Div. II. A. p. 378 (Sî'), p. 416 (Mdjêdil), and p. 436 (Djisreh). Statues of Victory, as commemorated in the inscription from Dêr idj-Djūwânî, were similarly dedicated to the various deities more or less assimilated to Zeus. Thus at iṣ-Ṣanamên, according to two inscriptions (see no. 655³), a *νίκη* and *νικαδία* were dedicated to Zeus Kyrios, the Hellenised Ba'al of the locality. At il-Haiyât, where, apparently, a similar Zeus-Ba'al was worshipped, (see Wad. 2097) a *νίκη* was presented as a votive-offering; see Wad. 2099 = *A. A. E. S.* III 364 c. At Ba'albek there was a votive *statua Victoriae auro illuminata*; see *C. I. L.* III 14386 d. At Beirût statues of *Νίκη* served as the acroteria of the temple, and they appear elsewhere holding the solar disk, the emblem of the sun-god; see Dussaud, *l. c.* p. 138. The same close association is also expressed by a relief on an altar at Rome, where the Palmyrene god Sol-Malakbel is represented as being crowned by a *νίκη*; see *C. I. L.* VI 710. Accordingly, as far as any inference can be drawn from the character of these votive offerings, the conception of Lykourgos was similar to that of the Hellenised Ba'als worshipped in the various localities of these regions.

KHARSAH.

790. BLOCK. Found in the southern part of the town. The stone is over the door of a *medâfeh* attached to the public lounging-place. Length 95 cm.; height 52 cm. The inscription is in a raised dovetailed frame. Length of frame 43 cm.; height 36 cm. The surface of the stone is badly weathered and many letters are completely obliterated. Height of letters $2\frac{1}{2}$ - $3\frac{1}{2}$ cm. Copied by Butler and Magie.



Ἀσσαρος Ραξου
 Τ[α]υ[ενο]υ (?) ΒΟΝ . ΤΟ
 ΙΜ
 Μ [ι]δίο(ι)-
 ς ἀν[α]λώμα[σιν]
 τὸ μ[νημείο]ν εἰ-
 λογ[η] ἀνέθηκ-
 εν μνη(μ)[ο]σύ-
 νης ἕνεκεν

Inscr. 790. Scale 1 : 10.

Ash'ar, (son) of Rā'is, (the son) of Thānin, at (his) own expense erected the whole memorial for the sake of remembrance . . .

The block evidently came from a tomb, but nothing but this fact and the name of the builder can be gotten from the inscription. Ἀσσαρος is found in the form Ἀσαρος in nos. 392 and 409, Ραξου occurs in Wad. 2203 a and in the list of soldiers from Ashmunên, *Cat. gén. des Ant. Égypt. du Musée du Caire*, J. G. Milne, *Greek Inscr.* (Oxford 1905), p. 25 f., no. 9296. On Ταμενος see no. 778.

790¹. VOUSOIRS. Three voussoirs once side by side in an ancient arch. They were said to have been taken from a well built structure in the centre of the village, which has a square arched niche, facing north. The voussoirs were probably over the niche. Block A was in the arch of the public lounging-place; blocks B and C were in an arch in a new building near the centre of the town. Height of block A 16½ cm.; width 33½ cm.; height of blocks B and C 15½ cm.; width of B at base 24½ cm., of C 10½ cm. Copied by Butler in 1905.



A

Πρωτογένης, (εκατόνταρχος), γαμβρός
 ἡμέτερος, ἐκ τῶν ἰδίων
 τὴν Νίκην ἐποίησεν.



C

B

Inscr. 790¹. Scale 1 : 10.

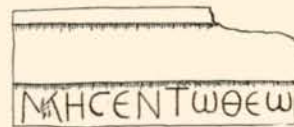
*Protogenes, centurion, our kinsman
 by marriage, made the (statue of)
 Victory at his own (expense).*

The statue doubtless stood in the niche from which the voussoirs seem to have been taken.

790². BLOCKS. Two blocks found in different portions of the town, but apparently containing parts of the same inscription. Block A was found in the western part of the town, and was serving as the lintel of the entrance to a courtyard. Block B is built into the wall of a courtyard in the southern part of the town, directly north of the public lounging-place; it is upside down. Length of A 1.64 m., of B 74 cm.; height of the blocks 30 cm. The inscription is on a band, which is below a moulding; on A the moulding has been cut away. Height of letters 5½-9 cm. Block A was copied by Butler, B by Magie.



Inscr. 790² A. Scale 1 : 20.



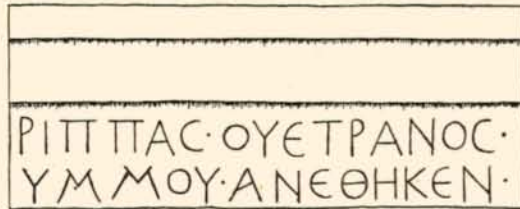
Inscr. 790² B. Scale 1 : 20.

Ἀδούσος Καδάμου οἰκοδόμησεν τῷ θεῷ.

Adūs (?), (son) of *Kadam*, built (it) for the god.

The name Ἀδούσος does not seem to be found elsewhere, either in the Greek or the Arabic form, but Arabic names formed from the same root are common, e. g. 'Udus, 'Udas, 'Addās.

790³. CAP OF A PIER. Found in a room opening on a roof above a courtyard situated about forty feet east of the courtyard in which no. 790² B was found. The stone faces north. Height 27 cm.; length 68 cm. The inscription is on a band beneath a moulding. Height of letters 3½-4½ cm. Copied by Magie.



Inscr. 790³. Scale 1 : 10.

Ἀγρίππας οὐετρανὸς
Σοῦμου ἀνέθηκεν.

Agrippa, a veteran, (son) of *Summus*, dedicated (it).

790⁴. FRAGMENT. Found in the southern part of the town a few yards northeast of the courtyard in which no. 790³ was found. The stone is in the east wall of a tower and is close to the ground. Height 34 cm.; width 9½-14 cm. Height of letters 4½-6 cm. Copied by Magie.



Inscr. 790⁴.
Scale 1 : 10.

..... σκε
..... ε
..... εκ-
τίσθη (?)]εξ
ιδίω (?) *|μ(ύρια) φ'.

This is evidently a fragment of an inscription which recorded the erection of some building and specified the cost. We have read the latter as in no. 787¹⁴, rather than in the normal way, as $\mu(\nu\rho\iota\acute{\alpha}\delta\epsilon\varsigma)$ φ' seems too large an amount to have been expended on the building into which a stone of this character was built.

IDJ-DJÂDJ.

791. FRAGMENTS. Fragments, apparently of a lintel, found lying on the ground just outside the southeast corner of the ruins. Frg. A, the left end of the stone, is uninscribed, frg. B contains the left end of the inscription; the break at the right end of frg. B was quite fresh, but the right end of the stone could not be found. Length of frg. A $13\frac{1}{2}$ -23 cm., of frg. B 51 - $55\frac{1}{2}$ cm.; height 25 cm. Height of letters 4 - $4\frac{1}{2}$ cm. ll. 1-3, 3 - $3\frac{1}{2}$ cm. in l. 3. Copied by Magie.

Waddington, no. 2436.



Inscr. 791. Scale 1 : 10.

Ϝ Ἡλίας Καία[μωου τῶν
Χαιῶν ἡκω[θώμεσεν
τοῦτων μα[ρτίρον Ἄγις
Ἡλία[ς].

Elias, (son) of Kaiyām, of the (sons) of Kaiy (?) (or Ka'akhīh), built this chapel (of) St. Elias.

Line 2: + ΔΕΙΩΝ *z. τ. λ., Wad.*

In Waddington's time the stone was intact, and the restorations are made from his copy. The stone was then in situ "sur la porte d'une petite église antique, qui a servi plus tard de mosquée, mais qui est restée a peu près intacte".

At the beginning of l. 2, Waddington read [Δ]αίω, noting with regard to the first letter, that it is "si mal faite qu'on ne sait pas trop quelle valeur lui attribuer". The character in question is hardly more easy to interpret in our copy than in Waddington's, but it seems to us to resemble X more than anything else, and we believe accordingly that Χαιῶν, or perhaps Χλειῶν, should be read. These seems to be little warrant for the reading Σαίῶν suggested by Gildemeister; see *Z. D. P.-V.* xi (1888), p. 45. For other instances of the mention of the family or clan see the commentary to no. 160. On the cult of St. Elias in Syria see no. 783².

DJRÊN¹

792. ALTAR. 140 A. D. Found in a courtyard immediately south of an ancient tower in the centre of the village. The entrance to the courtyard is under the tower. Height of the altar 1.07 m.; width of the cap 38 cm. The inscription is partly on a bevel above the die and partly on a raised dovetailed plate on the die. Height of

¹ On the name of this place see no. 793.

the plate 24 cm.; width $21\frac{1}{2}$ cm. Height of letters on the bevel $2\frac{1}{2}$ -5 cm., on the die 3 - $3\frac{1}{2}$ cm. Copied by Magie.

Ewing, *P. E. F.* 1895, p. 141, no. 73.



Inscr. 792.

Line 1: ΤΩΝΙΟΕ, Ewing.

Line 2: ΤΟΥΕΓΑΝ, Ewing.

Line 3: ΓΑΦΑΛ, Ewing.

Line 4: ΑΤΑΡΓ, Ewing.

Messrs. Wright and Souter, in interpreting Ewing's copy, were misled by the incorrect spelling of the name of the emperor, and did not perceive that the first line of letters on the bevel is the continuation of l. 2. The date is not an early one for this part of the Ledjā, for a stone from il^cAhreh (Wad. 2437 = Ewing, p. 151, no. 94) is dated in this same year, while another stone from il^cAhreh (Ewing, p. 150, no. 89), as well as two altars from Msêkeh (nos. 795⁷ and 795⁸) are dated in the principate of Hadrian.

In l. 3 we have followed Ewing's copy in reading Γαφαλος, since this is a common name, whereas Σαφαλος does not seem to occur. The erroneous dative form Ἀταργάτης is confirmed by Ewing's copy.

792¹. STELE. 543 A. D. (?) Found at the base of a wall on the eastern side of the village. Height $1.02\frac{1}{2}$ m.; width 29 cm. The top is pointed. The face is well finished. Height of letters 5-9 cm. Copied by Butler.

Ἔτους γ' Ἀν-
τωνί(ν)ου.
(Γ)αφαλ-
ος Ἀμι-
ρου ἐπέ-
ησεν τ-
ῆ Ἀταργ-
άτης.

*In (the) 3d year of An-
toninus. Gahfal, (son) of
Amir, made (it) for Atar-
gatis. (140 A. D.)*



Inscr. 792¹.
Scale 1 : 20.

Φασαι-
ελη Α-
μερο-
υ ετω-
ν η'.
(^οΕτους) υλη' (?).

*Fasai'el, daughter of 'Amir, (aged)
18 years. (In the year) 438. (543 A. D.)*

On the name *Φασαιελη* see no. 210. The record of the date is unusual on a stele, and the omission of ^οΕτους is also uncommon, but it is hard to explain the letters in l. 6 in any other way than as a date.

792². LINTEL. Over the door of a building in the southwest part of the village, now used for storing straw. Length 1.62 m.; height 35¹/₂ cm. The stone is broken at the right end. There were originally three crosses on the face of the stone, but those at the centre and the right end have been erased. Height of letters 7¹/₂-11 cm.; height of the extant cross 14 cm. Copied by Magie.



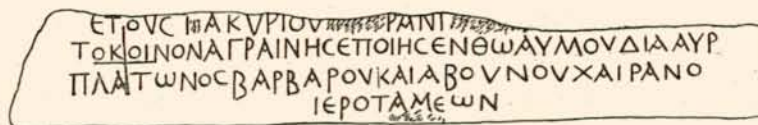
Inscr. 792². Scale 1 : 20.

Α (και) Ω. Α (και) [Ω].

LUBBÊN.

793. LINTEL. 213 (?) A. D. Over the entrance to a courtyard in the eastern part of the village, and about 100 metres south of the large church; see Div. II. A. 7, p. 419. When Waddington saw the stone, it was "devant la porte de l'église", and this was confirmed by the natives who said that the block had been brought from the church. The stone is broken at the top and at the right corner. At the left end of the face is a roughly incised cross, which was doubtless added when the block was used in the construction of the church. Length 1.37¹/₂ m.; height at the left end 27¹/₂ cm., at the right end 24¹/₂ cm. Height of letters 4-8¹/₂ cm.; height of the cross 17¹/₂ cm. Copied by Magie.

Wetzstein, no. 114; Waddington, no. 2455 = *I. G. R.* III 1146; Ewing, *P. E. F.* 1895, p. 140, no. 70; cf. Dussaud and Macler, *M. S. M.*, p. 242.



Inscr. 793. Scale 1 : 20.

Ἔτους (κ)α' κυρίου Μ(άρκου) Αὐρ(ηλίου) Ἀντ(ωνείνου) Σεβ(αστοῦ)
τὸ κοινὸν Ἀγραίνης ἐποίησεν Θ(ε)ῶ Ἀυμοῦ, διὰ Αὐρ(ηλίου)
Πλάτωνος Βαρβάρου καὶ Ἀβούνου Χαίρανο(υ)
ἱεροταμέων.

In (the) 21st (?) year of (our) lord Marcus Aurelius Antoninus Augustus, the Community of Agraina constructed (this) for (the) God of Aum through the agency of Aurelius Platôn, (son) of Barbaros, and Abûn, (son) of Khairân, temple-treasurers. (213 A. D.)

Line 1: ΕΤΟΥΣΙ//ΑΚΥΡΙΟΥ, Wetzstein; ΕΤΟΥΣΙΑΚΥΡΙΟΥΜΑΥΡΑΝΤΟΥ//Ν//, Wad.; ΕΤΟΥΣΙΑΚΥΡΙΟΥ//Α, Ewing.

The changing of the name of this village has given rise to considerable confusion. Wetzstein and Waddington knew the place, which was then uninhabited, as Djrên, evidently a corruption of *Ἀγραίνα*, the ancient name, which is preserved in this and the following inscriptions. On the other hand, MM. Dussaud and Macler point out that these stones, in spite of the mention of *Ἀγραίνα*, are not at Djrên, but at Lubbên. The present Druse inhabitants, on being questioned about the name of the place, said that the old name of the village was indeed Djrên, but that their fathers who settled here were told by the Bedawin that the name of the ruins was Lubbên, and that they accordingly adopted this name. Afterwards, when they settled the neighboring ruined village (now Djrên), they learned that this had the name of Lubbên, but having utilised this name already, they gave to the new settlement the name which they then learned was the true name of their own village.

The correct date of this stone has been the subject of some discussion, due to the fact that the following inscription records a dedication to the same god made by the community through the agency of the same men, and clearly dated in the year 233 A. D. Accordingly, Wetzstein, who did not succeed in deciphering the name of the emperor, assumed that Ἀλεξάνδρου was to be restored in l. 1, and that the date of the inscription was 232 A. D. Waddington, on the other hand, reading Μ(άρκου) Αὐρ(ηλίου) Ἀντ[ωνεί]νο[υ], dated the inscription in 208, the eleventh year of Caracalla reckoned from 198, when the tribunician power seems to have been bestowed on him. To this date, however, there are two objections. The first, raised by Professor Brünnow (*P. A.* III, p. 324), is that the same men are named as acting for the community in no. 793¹, and that therefore the interval between the two inscriptions could not have been as long as twenty-five years. The second is that in 208 Septimius Severus was still alive and was leaving Rome with Caracalla and Geta to take the command of the operations in Britain, and hence it is most improbable that the name of Caracalla alone should be used in dating. Professor Brünnow holds that the emperor is not Caracalla but Severus Alexander, and that accordingly the date is 232, a year prior to that of no. 793¹.

But there is no evidence that the name Antoninus was ever borne by Alexander, and from the testimony of the various copies it is clear that this name, and not Ἀλεξάνδρου was contained in l. 1. Therefore, since the shortness of Elagabalus' rule precludes him, the only possible emperors are Marcus Aurelius and Caracalla. Messrs. Wright and Souter did, indeed, act on the supposition that it is the former who is meant here, but any such possibility is, of course, precluded by the evidence of no. 793¹. Accordingly, the stone must be dated in the reign of Caracalla. There was, however, considerable divergence and confusion in the computation of the years of this emperor. It was observed by Wilmanns (*Exempla Inscr. Lat.* p. 519) that in several inscriptions the tribunician years seem to be reckoned from 197, when Caracalla was *Imperator destinatus*. However, it has since been shown by Mommsen (*St. R.* II³, p. 801, n. 3) that so many errors appear in the computation of Caracalla's tribunician years, as they appear in inscriptions, that no conclusion can be drawn from the observation of Wilmanns. On the other hand, on Alexandrian coins and in Egyptian inscriptions and papyri, the years of Caracalla are reckoned continuously, not from 198, but from 193, the beginning of the rule of Severus; see Eckhel, *D. N.* IV 82 f., Dittenberger *I. S. O. G.* 209, and *B. G. U.* 64, 275 *et pass.* The question at once arises whether this method was used in Syria also, at least in non-official inscriptions, but the reading *ω'* gives the year 203 as the date, which is, of course, open to the same objections as 208. It will be noticed, however, that on all the copies except Waddington's there is an indication of a blur or of an obliterated letter immediately after the stroke which represents the first letter of the date. We are therefore inclined to believe that κλ, not ΙΑ, is the correct reading. This date, of course, cannot be reckoned from 198, since Caracalla was killed in 217, but could be reckoned from 197, did it seem justifiable to base a computation on the observation made by Wilmanns. It seems to us more reasonable, however, to suppose that the same method of dating the years of Caracalla is used here as in the Egyptian documents, and that accordingly the date is 213. This year, while not altogether free from the objection raised by Professor Brünnow, since it presupposes an interval of twenty years between the present inscription and no. 793¹, is at least not open to the objection that the name of Severus should be included.

The deity known as the Θεὸς Αὐμοῦ was worshipped, not only at Lubbên, according to the testimony of this inscription and no. 793¹, but also at other places in the Ledjâ and the immediate neighborhood. The most important seat of this cult was probably at Dêr il-Leben, where a number of inscriptions recording dedications to him were found in the large temenos; see Wad. 2392-2395. He was worshipped also at Harrân (no. 794), at Dâmit il-^εAlyâ (nos. 800² and 800⁷), and apparently at ^εÂhireh (Wad. 2441 = Ewing, *P. E. F.*, 1895, p. 149, no. 88). It was formerly supposed that the form Αὐμοῦ was the actual name of the god with the characteristic Nabataean ending *ου*, but it was shown by Nöldeke that the name was in the genitive and that the expression signified the 'god of ^εAum', the god not being otherwise characterized; see Nöldeke *C. I. S.* II 176. Nöldeke also pointed out that there were various Nabataean analogies.

Other deities, similarly characterized only by the addition of a proper name in the genitive, were worshipped in various places in these regions. Thus a Θεὸς Μαλαχθοῦ was worshipped at Djedil (no. 799) and at Sûr (Ewing, *P. E. F.*, 1895, p. 136, no. 61 = *I. G. R.* III 1143); a Θεὸς Οὐασαυθοῦ at ^εAtil (Wad. 2374 and 2374a = *C. I. G.*

4609 and add. p. 1181 = *I. G. R.* III 1238); a Θεός [Α]μερου at il-Ghariyeh esh-Sherkiyeh (Dussaud and Macler, *V. A. S.*, p. 205, no. 96); a Θεός Ἀρκεσιλάου at Frikyā (*C. I. G.* 4464 + 9899 = *Wad.* 1834 = *A. A. E. S.* III 242); and a Θεός Γεννηα is honoured in an inscription now in the Louvre (Clermont-Ganneau, *R. A. O.* v (1903), p. 160).

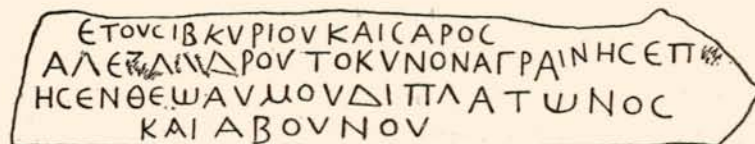
In all these instances the god was called by no name of his own, but was merely designated as the god of some individual, and under this designation received the worship of both communities and individuals; see Clermont-Ganneau, *É. A. O.* II (1897), p. 33 and *R. A. O.* v (1903), p. 160 f. It would seem, then, that the cults of these "nameless gods" arose from the Semitic custom of avoiding the bestowal of a definite name on a deity and of regarding him and referring to him as the god of a certain person or tribe or of a definite place. In these cases the use of a man's name seems analogous to the designation of Jahveh as the 'God of Abraham', 'God of Israel', etc. In some cases, the "nameless god" seems to have remained the object of a private cult, but generally he was worshipped by the community and dedications were made to him by the κοινόν. Evidently, as was the case with the 'God of Abraham', the "nameless god" of an individual became the god of the tribe or the community. Thus, according to these inscriptions, the cult at Lubbên was a public one, and this was also the case at Dâmit il-'Alyā. Moreover, the great temenos at Dêr il-Leben was evidently a generally recognized and much frequented sanctuary. The cult of the Θεός Μαλεχαθου at Sûr was also a public one. On the other hand, the Θεός Ουασαιαθου at 'Atil and the Θεός Ἀρκεσιλάου at Frikyā are characterized by the dedicator as his Θεός Πατρῶος.

Gradually the tendency seems to have developed, as in the case of purely local Ba'als (see no. 789), to assimilate a "nameless god" to a more generally recognized deity. This is certainly the case with regard to the Θεός Λυμου, who is honoured in the inscriptions at Dêr il-Leben as Ζεὺς ἀνίκητος Ἥλιος Θεός Λυμου and Ἥλιος Θεός Λυμου.

The name Ἀβουνοσ seems to occur only here and in no. 793¹. Χαιρανης is found in no. 793⁹ and in *A. A. E. S.* III 370; the form Χαιρος is common.

793¹. LINTEL. 233 A. D. Over the door of a house immediately south of the same church. The stone faces east. Length 1.98 m.; height 35 cm. Height of letters 4-8 cm. Copied by Magie.

Wetzstein, no. 116; Waddington, no. 2456 = *I. G. R.* III 1147; Ewing, *P. E. F.* 1895, p. 139, no. 69 cf. Dussaud and Macler, *M. S. M.* p. 242.



Inscr. 793¹. Scale 1:20.

Ἔτους ιβ' κυρίου Καίσαρος
Ἀλεξάνδρου τὸ κυνόν Ἀγραίνης ἐπί-
ησεν Θεῷ Λυμου δι(ὰ) Πλάτωνος
καὶ Ἀβουνοῦ.

In (the) 12th year of (our) lord Caesar Alexander the Community of Agraina

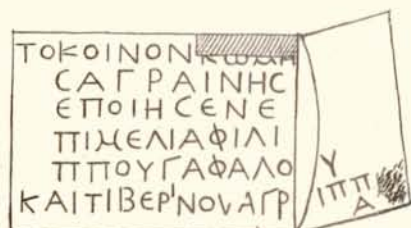
constructed (this) for (the) God of 'Aum through the agency of Platōn and 'Abūn. (233 A. D.)

Line 2: ΑΛΕ-ΔΙ\Ρ V x. τ. λ. ΕΠV, Wetzstein; ΑΛΕΞΑΝΔΡΟΝ x. τ. λ. ΕΠ, Wad.; ΑΛΕΡΑΝ>Υ<V x. τ. λ. ΕΝΠ, Ewing.

The name of the Emperor was evidently erased in ancient times. For the names of the god and the builders see the commentary to no. 793.

793². VOUSOIR. Built into the entrance of the same church. It is the lowest voussoir on the north side, and immediately over the cap of the pier. Length 75¹/₂ cm.; height 52¹/₂ cm. The right end of the top of the face has been cut away. The last two lines of the inscription are continued around on the right end of the block. Height of letters, which are deeply cut, 4-6 cm. Copied by Magie.

Wetzstein, no. 115 = Waddington 2457 a; Ewing, *P. E. F.* 1895, p. 139, n. 68; Dussaud and Macler *M. S. M.* p. 242.



Inscr. 793². Scale 1 : 20.

Τὸ κοινὸν κώμη-
ς Ἀγραίνης
ἐποίησεν ἐ-
πιμέλεια Φιλί-
ππου Γαφαλοῦ
καὶ Τιβερίνου Ἀγρίππα.

The Community of (the) village of Agraina made (it) under (the) supervision of Philippos, (son) of Gahfal, and Tiberinus, (son) of Agrippa.

Line 1: ΤΟΚΟΙΝΟΝ x. τ. λ., Wetzstein; ΤΟΚ/ΙΝΟΚΙ x. τ. λ., Ewing.

Line 6: ΤΙΒΕΡΝΟΝ ΑΓV ΠΙΠA, Wetzstein; ΤΙΒΕΡΝΟΝ ΑΓV, and on the end of the block ΥΠ|ΠΙΑ, Ewing; ΤΙΒΕΡΝΟΥ, D. and M.

Wetzstein's conjecture in l. 6, Τιβερί[ι]ου Ἀγρίπ[π]α was questioned by Messrs. Wright and Souter, who were unable, however, to propose any other restoration of the last name. MM. Dussaud and Macler, on the basis of their reading, observed that Τιβερί[ι]ου could not be read, and compared the name as read by them with Τιβερίνος, which is found in *C. I. G.* 8609 = Wad. 2158.

793³. BEAM. 417 A. D. (?). Over the apse of the same church. The stone was so far above the ground that no measurements could be made. The letters are very faint. Copied by Magie.



Inscr. 793³.

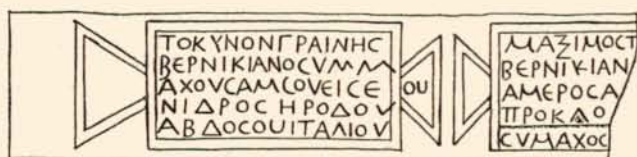
Ἔτους τρι(β)΄.

In (the) year 312 (?). (417 A. D.)

793⁴. BLOCK. Built into the wall of a high building, resembling a tower, a few

metres southwest of the same church. The stone is in one of the lower courses, and faces east. Length 1.65 $\frac{1}{2}$ m.; height 38 $\frac{1}{2}$ cm. The inscription is in two dovetailed frames formed by incised lines and placed side by side. The last line of the right dovetail has been cut away, and a name inscribed afresh. Height of letters 3–5 cm. Copied by Magie.

Wetzstein, no. 113; Waddington, no. 2457; Ewing, *P. E. F.* 1895, p. 139, no. 67; cf. Dussaud and Macler, *M. S. M.* p. 242.



Inscr. 793⁴. Scale 1:20.

Τὸ κύνον Γραίνης·
 Βερνικιανὸς(ς) Συμ-
 μάχου, Σαμσου Εισσου,
 Νιδρος Ἡρόδου,
 Ἀβδος Οὐιταλίου,
 Μάξιμος Τ,
 Βερνικιαν[ὸς],
 Ἀμερος Α,
 Πρόκλος[ς],
 Σύμαχος

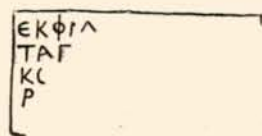
The Community of Graina: Berenikianos, (son) of Symmachos, Shams, (son) of Isā (?), Nidhr, (son) of Herōdes, Amir, (son) of Vitalius, Maximus, (son) of T , Berenikianos, (son) of , Amir, (son) of A , Proklos, (son) of , Symachos, (son) of

Line 3: CAMEOV, Wad.; CAMCOV, Ewing.

Line 4: ΑΡΔΟΣ, Wad., Ewing.

Γραίνα is probably another form of the name of the village, rather than an error for Ἀγραίνα. It seems like a transition from the form Ἀγραίνα to the modern Djren. The change from Ἀδραα to Der^a is somewhat similar. In l. 2 we have read Σαμσου ('sun') with Ewing; for kindred forms see nos. 60 and 803⁴. For Εισσεος see no. 668. Νιδρος occurs also in nos. 793⁹ and 793¹⁰.

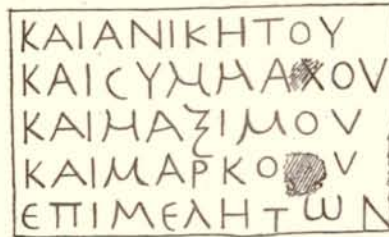
793⁵. BLOCK. Built into the wall of a house about 25 metres northeast of the same church. The stone is at the right of the door of the house and is lying on its face, so that only the upper left corner could be read without demolishing the wall. Length of the block 65 cm.; height 32 $\frac{1}{2}$ cm. Height of letters, which are well executed, 3 $\frac{1}{2}$ –6 cm. Copied by Magie.



Inscr. 793⁵. Scale 1:20.

Ἐκ φι[λοτιμίας]
 τα
 χ
 ρ

793⁶. BLOCK. Built into the outside wall of the same house, about 25 metres northeast of the same church. The stone is at the left of the door of the house and faces south. Length 51 cm.; height 30 cm. Height 3 $\frac{1}{2}$ –7 cm. Copied by Magie.



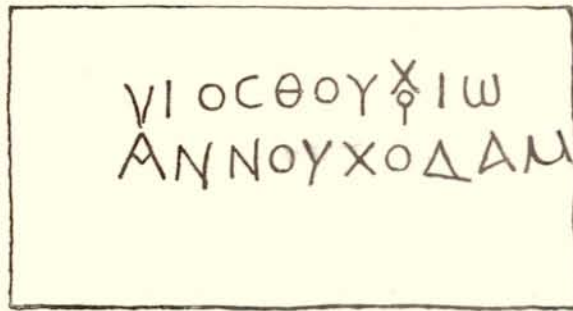
.....
 και Ἀνικήτου
 και Συμμάχου
 και Μαξίμου
 και Μάρκου
 ἐπιμελητῶν.

Inscr. 793⁶. Scale 1 : 10.

..... and *Anikētos* and *Symmachos* and *Maximus* and *Marcus*, overseers.

The first part of the inscription was evidently on some other block, perhaps no. 793⁵, although the fact that the latter block is considerably longer would tell against such a belief.

793⁷. BLOCK. Found in the house of the *Shêkh*, in the northern part of the village. This house was at one time a chapel; see Div. II. A. 7, p. 420. The stone is built into an arch which spans the main room, and is so far above the ground that no accurate measurements could be made. Length about 74 cm. Copied by Magie.



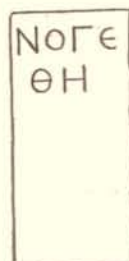
Υἱὸς Θεοῦ Χριστός. Ἰω-
 ἄνου Χοδαμ.

Christ, (the) son of God. (The offering) of Ioannes, (son) of Khidhām (?).

Inscr. 793⁷.

The patronymic is very uncertain, but it may represent an Arabic *Khidhām* or *Kidām*, perhaps pronounced *Khudhām* or *Kudām*.

793⁸. STELE. Built into the wall of a stable in a courtyard west of the house of the *Shêkh*. The slab faces west. Height 33½ cm.; width 15½ cm. Height of letters 2½–3½ cm. Copied by Butler.



Νουγέη.

i. e. *Nug^eat*.

Inscr. 793⁸.
 Scale 1 : 10.

The form *Νουγέη* does not seem to occur elsewhere, but the name is the same as *Νουγη* in no. 78.

793⁹. ALTAR. Found in a house facing on a courtyard about 100 metres west of the house of the *Shèkh*. The altar was standing upside down in the middle of a room. The base is broken off. Height 61 $\frac{1}{2}$ cm.; width of the die 20 cm. Height of letters 2 $\frac{1}{2}$ -4 cm. Copied by Magie.



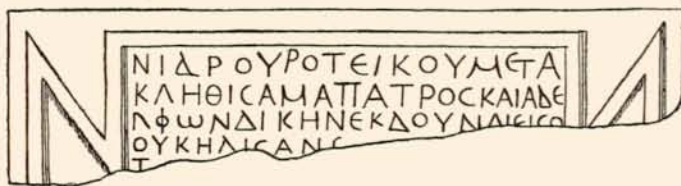
Χαιραν-
ης Νιδ(ρ)-
ου Οτο-
ου Αι-
ατου
ἐτ(ών) σ', π-
ρωτ[ο-
κ[ωμ[ε]-
της (?).

Inscr. 793⁹. Scale 1 : 10.

Khairān, (son) of *Nidhr*, (son) of *Hotū*, (son) of *Aiyāt*, (aged) 70 years, chief of the village.

On the names *Χαιραν* and *Νιδρος* see nos. 793 and 793⁴ respectively. *Οτοου* does not seem to be found elsewhere; it probably represents *Hotū*, for *Haṭū*, a root from which there are various well established names, e. g. *Hattū*. *Αιατος* is a possible Greek name, but in view of the Semitic character of all the other names in this inscription, we believe that this also is Semitic, and the equivalent of *Aiyāt*, an intensive from of *Īt* (1705), no. 286. We are very uncertain about the restoration of *πρωτοκωμ[ε]της*. The word is common in the later writers, and it is probably to be read in an inscription from Asia Minor (see *J. H. S.* xxii (1902), p. 358, no. 119), but its use in Syria is not definitely established; see no. 38.

793¹⁰. BLOCK. Found in a *medāfeh* about 25 metres south of no. 793⁹. The stone is embedded in the pavement by the hearth. Length 88 $\frac{1}{2}$ cm.; height at the left end 23 cm. The lower half of the stone has been broken off irregularly. The inscription is in a raised dovetailed frame. Length of the frame, exclusive of the dovetails, 58 $\frac{1}{2}$ cm. Height of letters 2-3 $\frac{1}{2}$ cm. Copied by Magie.



Νιδρου Ροτεικου μετα-
κληθις ἄμα πατρός και ἀδε-
λφών δίκην ἐκδοῦναι, εἰς ἧ
οὐ κηλις ἀνε[νημέ]κτο
Τ
.

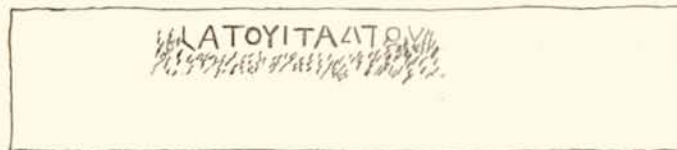
Inscr. 793¹⁰. Scale 1 : 10.

Nidhr, son of *Rutaiḳ* (?), having been summoned, together with his father and brothers, to pay a penalty, up to which (time) no blot had been put upon

It is hard to imagine the character of the monument to which this interesting inscription belonged; it may have been something erected, either in expiation of the offence alluded to, or in commemoration of an acquittal. To judge from the appearance of the stone, only about half of the inscription has been preserved.

L. 4 has been restored from the phrase πάσης τῆς κηλίδος εἰς ὑμᾶς ἀναφερομένης in Antiphon, *Tetral.* II, 3, 11. On the name Νιδρος see no. 793⁴. Ροταικός does not seem to occur elsewhere; it may be for a possible Arabic name *Rutaiḳ*, or it may be an error for Ρο(σ)τεικός, the Latin *Rusticus*. The genitive Νιδρου seems to be due to the intention to use a genitive absolute; the construction, however, was changed in the course of the composition of the sentence.

793¹¹. LINTEL. Over the door of a modern house near the centre of the village, and about 100 metres southwest of the house where no. 793¹⁰ was found. The door faces north. The face containing the inscription is the soffit of the lintel in its present position, and the lower portion has been cut away in order to permit the swinging of the door. Length of the lintel 1.84 m.; height of the inscribed face 39 cm. Height of letters 3-4¹/₂ cm. Copied by Butler.

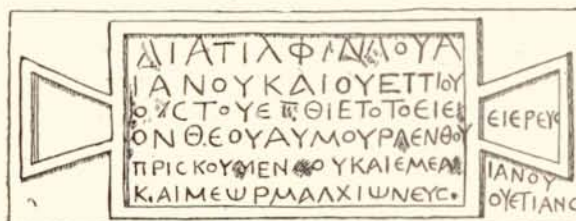


Inscr. 793¹¹. Scale 1 : 20.

The reading of the patronymic is uncertain. We have thought of *Ἰωνῆς* (*Ītān*), a lengthened form of *Ἰτης* or *Ἰτος* (nos. 712 and 286). The form *Ἰωνός* is found as the name of the Phoenician eponymous founder of the city of the same name in Crete; see Steph. Byz. *s. v.* On the other hand, it is possible to read *Ἰτα(μ)ου*, a form which occurs in the name of *Ἰταμός λιμῆν*, a coast-town of Arabia Felix (see Ptol. VI 7, 18), but this is not known as a man's name.

HARRÂN.

794. BLOCK. Found in the wall of a ruined house in the southern part of the village. The stone faces east. Length 74¹/₂ cm.; height 28¹/₂ cm. The inscription is within a raised dovetailed frame. The surface of the plate is badly worn. Height of letters 2¹/₂-4 cm. Copied by Magie.



Inscr. 794. Scale : 10.

Διὰ Τι. (Ἀ)φι(αν)οῦ Ἀ-
ιανοῦ καὶ Οὐεττίου
[Ἰ]σοῦ(στοῦ εἰ)στο τὸ εἰς|ρ-
ὸν Θεοῦ Ἀυμοῦ Ραενθου,
Πρίσκου Με(ε)ου καὶ Ἐμε(λ)ιανοῦ Οὐετιανο(ῦ)
καὶ Μέωρ Μαλχίων(ος) εἰερευό(ντων).

Through the agency of Tiberius Aphianus, (son) of Aianos, and Vettius, (son) of Iustus, was erected the sanctuary of (the) God of 'Aum, Priscus, (son) of Menneas, and Aemilianus, (son) of Vettianus, and Maior, (son) of Malchion, being priests.

The condition of the stone necessitates considerable emendation in order to secure an intelligible reading. However, it is at least clear that the inscription records the erection of a shrine to the God of 'Aum. Apparently, also, the names of the priests are appended, the right dovetail and the space below it being encroached upon because of lack of room inside the frame. Thus in Wad. 2393 two priests are named as participating in erecting an edifice in honor of this same divinity.

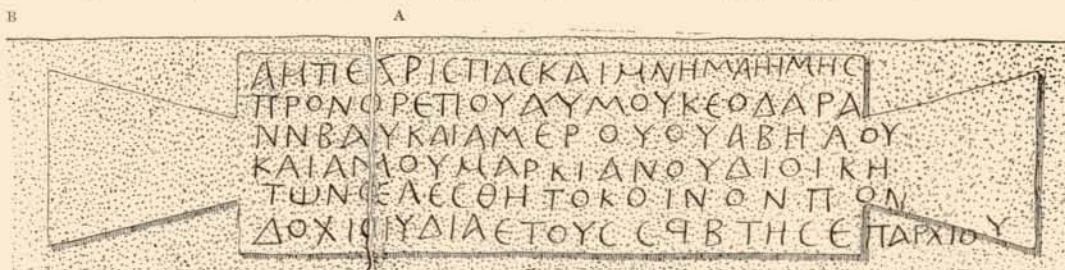
The name Aphianus is cognate with the feminines Apphia (Aphia), Greek Ἀφία, Ἀφρία; see *Thes. Ling. Lat.* Αἰανῶ may be either the Greek name Αἰάνης or Αἰανός, the Latin *Aianus*, as in *C. I. L.* vi 2381, or the Arabic *Haiyān*, as in no. 342.

On Θεὸς Αὐμου see no. 793; the letters following we have been unable to explain to our satisfaction. If, as the copy would indicate, they represent a proper name, this could hardly be joined with the regular series of name and patronym following. It seems easier to regard it as an epithet or an appositive connected with Θεῶ. Thus in Wad. 2374 *a* we have the combination Θεῶ Οὐασαβου πατρῶν Θεανδρίῳ. However, we should hesitate on the basis of our copy to suggest a new name or epithet for this god, called elsewhere simply Θεὸς Αὐμου or Ἥλιος Θεὸς Αὐμου with the epithets ἀνίκητος, δεσπότης, Ζεὺς; cf. no. 793.

Ἐλευθέρων is a solecism for the proper form of ἱεράομαι or ἱερατεύω. On the spelling cf. no. 803^b and *C. I. G.* 5020 ἱερέυς.

794¹. LINTEL. 397-8 A. D. Lintel, intact when seen by Wetzstein, Waddington and Ewing, but now broken into two fragments. Frg. A was found in the floor of a ruined house west of an open paved space in the center of the village. Length 1 m.; height 26 cm. Frg. B was found in the hearth of an arched *medâfeh* situated in the northern part of the village and facing west. This *medâfeh* belongs to the *Shêkh*. Length 43 cm.; height 31 cm. The inscription is on a raised dovetailed plate. Height of letters 2¹/₂-4 cm. Frg. B was copied by Magie, frg. A by Butler.

Wetzstein, no. 112; Waddington, no. 2463; Ewing, *P. E. F.* 1895, p. 147, no. 84.



Inscr. 794¹. Scale 1:10.

Ἀντὶ εὐχαριστίας καὶ μνήμης,
 προνο(σία) [Γ]ορηπου Αὐμου καὶ Οὐα-
 ς(ου) Βά[σο]υ καὶ Αμερου Οὐαβηλου

καὶ Ἀν[α]μοῦ Μαρκιανοῦ διοικη-
τῶν, ἐ[[τ]]έλεισθη τὸ κοινὸν πον-
δοχῆ[ν] ἰ(ν)δ(ικτιῶνος) ἐτ[ε]οῦς σϩβ' τῆς ἐπαρχίου.

As a mark of gratitude and remembrance, by (the) plan of Gurf (or Gurp), (son) of °Aum, and °Udharān, (son) of Bassus (or Bas), and °Āmir, (son) of Wahb'el, and An'am, (son) of Marcianus, was completed the public inn in (the) 11th indiction, in (the) 292d year of the province. (Sept. 397–March 398 A. D.)

Line 1: ΔΑΠΕΥ etc., Wetzstein; ANTIΕΥ, Wad.; ΑΜΠΕΥ, Ewing; ΜΝΗΜΗC, Wetzstein and Wad.; ΜΝΗΜΗΗΙΜC, Ewing.

Line 2: ΚΕΟΔΑΡΑ, Wetzstein; ΚΕ....., Wad.; ΚΕΟΔΑΡΑ, Ewing.

Line 3: ΝΝΒΛCΟΥ, Wetzstein; ΑΝΝΗΛΟΥ, Wad.; ΝΝΒΛCΟΥ, Ewing; ΟΥΑΒΗΛΟΥ, Wetzstein and Ewing; ΟΥΛΠΙΑΝΟΥ, Wad.

Line 5: ΕΥΕΛΕCΘΗ, Wetzstein and Ewing; ΕΤΕΛΕCΘΗ, Wad.; ΠΟ|ΙΝ, Wetzstein; ΠΑΝ, Wad.; ΠΟΝ, Ewing.

Line 6: ΗΥΔΙΑ, Wetzstein; ΙΝΔΙΑ, Wad.; ΗΥΔΙΑ, Ewing; ΕΠΑΡΧΙΟΥ, Wetzstein and Ewing; ΕΠΑΡΧΙΑC, Wad.

We have published our copy of this inscription for the purpose of showing how it agrees with Ewing's in substantiating the correctness of Wetzstein's readings as against Waddington's. The mason who cut the letters seems to have been quite ignorant of Greek.

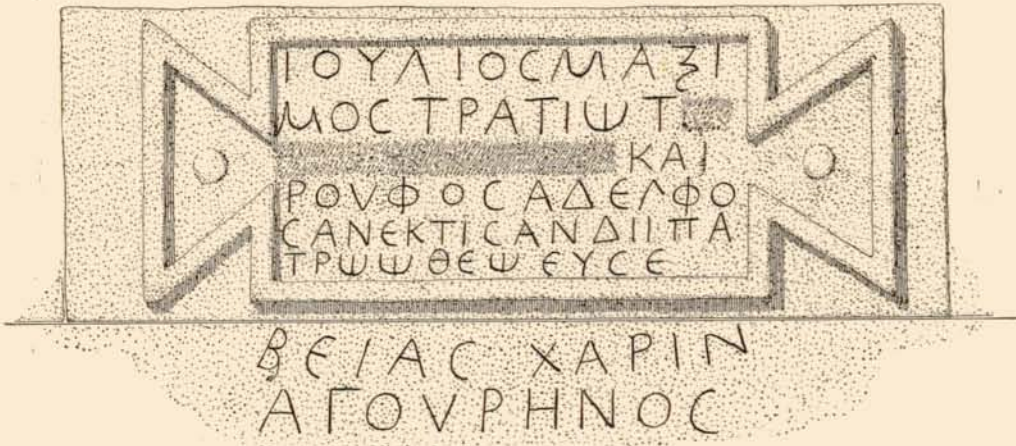
Οδουρανης does not seem to be found elsewhere, but it is merely the lengthened form of the well established name °Udhar. On Γορπεος, Βάσσος, and Ουαβηλος see nos. 714, 281, and 787 respectively.

The construction of this inn is also commemorated in Wad. 2462, dated ἔτους σϩβ' τῆς Βοστ(ρ)ηνῶν, ἰνδ. ι'. On the importance of these two inscriptions in determining the date of the beginning of the year see Waddington's commentary.

MSEKEH.

795. BLOCKS. Now used as lintel and superlintel over the north door of a tower, situated on the eastern edge of the ruins and 100 yards south of the mosque. Length of upper block 1.17 m., height 41 cm. Length of lower block 2.12 m.; height 51 cm. Six lines of the inscription are within a raised dovetail frame; the last two lines are carried over to the lower block. The letters are well cut. Height of letters on upper stone 3–5 cm.; on lower stone 5–6 cm. Copied by Magie.

Ewing, *P. E. F.* 1895, p. 353, no. 184 = Cagnat, *I. G. R.* III 1148.



Ἰούλιος Μάξι-
 μος (σ)τρατιώτης
 λεγ(ιῶνος) γ' Γαλλ(ικῆς) και
 Ρούφος ἀδελφός
 ἀνέκτισαν Διὶ πα-
 τρῶν θεῶ ἐύσε-
 βείας χάριν.
 Ἀγου(β)ηνός (?).

Inscr. 795. Scale 1 : 10.

Julius Maximus, soldier of (the) Third Legion, Gallica, and Rufus, (his) brother, built (this) to Zeus, (their) ancestral god, as a mark of piety. Agoubēnos.

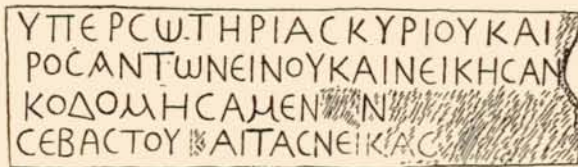
Line 3: ΚΑΥ=, Ewing.

Line 8: ΑΓΟΥΒΗΝΟΣ, Ewing.

In line 3 Messrs. Wright and Souter restored wrongly λεγ. ΙΙΙ Κυρ.; this legion never suffered *damnatio memoriae*. Cagnat *loc. cit.* has corrected the error. At the end of the line Wright and Souter restored κα[ι Μάξιμος], Cagnat κα[ι Ἰούλιος]. Our copy shows no traces of a name preceding Ρούφος; there is, indeed, no space for such an insertion unless the right dovetail was encroached upon.

Previous editors have left the last line of the inscription unexplained. Apparently we have here a proper name, presumably that of the builder. An obvious explanation is that Ἀγουβηνός is a defective transliteration of *Augurinus*, correctly written in Greek Ἀύγουρῖνος or Ἀύγουρεῖνος. However, the ending -ηνός is strongly suggestive of an ethnicum. In Ptol. v 18 mention is made of a tribe of Arabia Deserta, the Ἀγουβηνοί, who lived near the border of Arabia Felix. It is tempting, therefore, to read Ἀγου(β)ηνός and to assume that the tribal name had developed into a personal name, as is frequently the case in Latin and Greek; cf. *Syrus, Ρωμαῖός, Λύδη et cet.*

795¹. BLOCK. Built into the west wall of the same tower. The stone is too high to be accessible, and no measurements could be made. Copied by Magie and Butler.



ὑπὲρ σωτηρίας κυρίου Καίσα-
 ρος Ἀντωνεῖνου καὶ νείκης ἀν[ω]-
 κοδομήσαμεν [τὸ]ν
 Σεβαστοῦ (καὶ) τὰς Νείκας

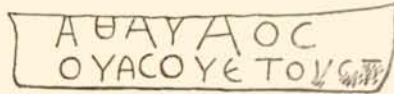
Inscr. 795¹.

In behalf of (the) safety and victory of (our) lord Caesar Antoninus we restored (or built) the of Augustus and the Victories

The paucity of titles would indicate that the emperor here named was Antoninus Pius or Marcus Aurelius rather than Caracalla. The same titles, with a change in order, occur in *I. G. R.* III 1060, an inscription of Antoninus Pius.

The character of the dedication to which the block belonged cannot be determined with certainty. The word Σεβαστοῦ succeeding the break in l. 3, and such inscriptions as *C. I. G.* 4039 = *I. G. R.* III 157 ἀνδριάντας ἀνέθηκε Καίσαρος Σεβαστοῦ (Tiberius) καὶ Ἰουλίας Σεβαστῆς (Livia); Domaszewski, *Arch.-Epig. Mitt.* IX (1885), p. 119, no. 81 = *I. G. R.* III 162 τὴν εἰκόνα τοῦ κυρίου Σεβαστοῦ (Antoninus Pius) . . . ἀνέστησε suggest the restoration τὸν [ἀνδριάντας, which fits the space well. However, the verb ἀνοικοδομέω, even in the sense of 'restore', is not strictly appropriate to such a context. The difficulty may perhaps be obviated if we suppose that a portrait-statue of the emperor and the Victories were architectural members of a building of which mention was made in the lost part of the inscription, and that the verb was meant primarily to apply to this building.

795². BLOCK. Found lying in the doorway in the north side of the same tower. The stone is under no. 795. Length 97 cm.—1 m.; height 19½ cm. at left edge, 21 cm. at right. Height of letters 6–10 cm. Copied by Magie.



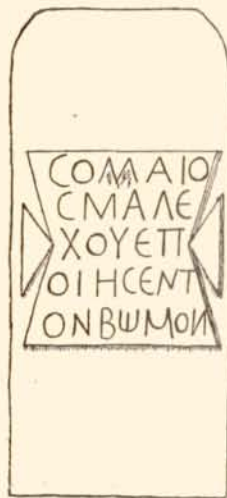
Insc. 795². Scale 1:20.

Αθαυαός
Ουαοσου ἔτους . . .

Atwah (?), (son) of *Wahsh*, in (the) year . . .

We have found no other instance of the name Αθαυαός. It may represent *Atwah*, *Atwā*, or *Athwā*, but none of these are known as names. The patronymic does not seem to be found elsewhere in Greek inscriptions.

795³. BLOCK. On the west side of the same tower. The stone is beneath a cap which supports an arch in the interior of the tower. Height 64½ cm.; width 28½ cm. The inscription is on a raised dovetailed plate. Height of letters 3–5 cm. Copied by Magie.



Inscr. 795³. Scale 1:10.

Σομαιο-
ς Μαλι-
χου ἐπ-
αίησεν τ-
ὸν βωμόν

Sumaiy (or *Sumai*^c), son of *Mālik*, made the altar.

Σομαιός is found also in Wad. 2506.

795⁴. BLOCK. 247-249 A. D. In the east wall of a private house situated 25 yards southwest of the tower. The block faces east. Length 1.41 m.; height 51½ cm. The inscription is within a raised dovetailed frame, 74 cm. long and 39½ cm. high (inside measurements). The name of the emperors has been lightly erased. The rest of the block was never inscribed. Height of letters 3½-5 cm. Copied by Magie.



Inscr. 795⁴. Scale 1 : 20.

Ὑπατεία τῶν κυρίων ἡ-
μῶν Φιλίππων Σεβ(αστῶν) ὠκο-
(δομήθη) Α

*In the consulship of our lords
Philippi Augusti was built*

The younger Philip entered his first consulship as his father's colleague on Jan. 1, 247 A. D. and in this same year the title Augustus was conferred upon him. The date of this inscription, therefore, lies between this year and the death of the father and son in the autumn of 249 A. D.

The inscription was left unfinished, the greater portion of the surface of the plate having never been inscribed. We may surmise that the news of the fall of the emperors reached the stone-cutter during the progress of his work. The idea of dating the building for which this was intended according to the principate of the Philippi would naturally be abandoned in favor of a new inscription which should commemorate the victorious Decius. The fact that the name Φιλίππων was partly erased also betokens a deliberate *damnatio memoriae*. The single A at the end of l. 3 was probably inscribed for the purpose of computing the space necessary for the letters.

795⁵. BLOCK. Built into a house situated on the eastern edge of the ruins, 50 yards south of the ruined mosque. The block is above a lintel and faces south. Length 64 cm.; height 31 cm. The inscription is on a sunken plate within a raised dovetailed frame. Length of plate 44 cm.; height 23½ cm. Height of letters 2½-3 cm. Copied by Magie.



Inscr. 795⁵. Scale 1 : 10.

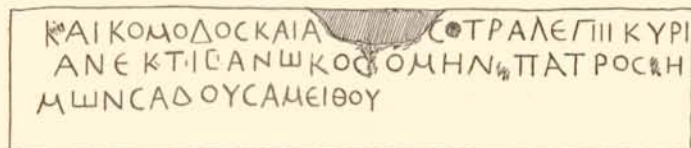
Σολεῖμος (ἑκατόνταρχος) λεγε(ῶνος) τρίτη(ς)
Κυριν(αίκτης) οἰκοδόμησεν
ὑ(π)ὲρ Ἀραβ(ι)ανοῦ ὑ-
ιοῦ Θφ(ρημισίου) τῆς ἡγεμονίας
τὸ μνημεῖον, ἐτῶν
κδ'.

Sulaim, centurion of (the) Third Legion, Cyrenaica, built the memorial in behalf of Arabianus, (his) son, member of the governor's staff, (aged) 24 years.

On the name Σολεῖμος see nos. 209 and 451. The word ἡγεμονία in l. 4 is apparently

used with the same meaning as in Wad. 2225: β(ενε)ρ(ιαι)άριος καὶ ἀγορευταρχήσιος καὶ κορνηκούλαριος καὶ ἑκατόνταρχος γενόμενος τῆς ἡμερο(νίας). The word was explained by Waddington as the equivalent of τῶν ἡμερόνων, a meaning which it sometimes has in papyri, where, by a sort of polite circumlocution, it is used to designate the prefect of Egypt, instead of the usual ἡμερών; e. g. *P. Oxy.* 237 and *P. Strassb.* 41. However, there is no analogy between these papyri and the present inscription, and such a use of the word seems quite out of place here. Moreover, the holders of the various posts mentioned in Wad. 2225 were regularly members of the *officium* of the governor of the province, and the expression ὀφφικιάριος τῆς τάξεως is common in papyri; see *P. Teb.* 335, *P. Lips.* 17, 23, 34. Accordingly, in these two inscriptions ἡμερονία seems to be used in the sense of *officium*, instead of the usual word τάξις.

795⁶. BLOCK. In a house on the west side of a courtyard, situated about 100 yards southwest of the ruined mosque. The stone is used as a lintel. Length 1.79 m.; height 38 cm. Height of letters 4–7 cm. Copied by Magie.



Inscr. 795⁶. Scale 1:20.

Και. (?) Κόμοδος καὶ Μα[ξιμος] στρα(τιώται) (or -τιότης) λεγ(εώνος) ΙΙΙ Κυρη(ναϊκῆς)
ἀνεκτίσαν ὡς ὁμοῦν πατρός ἡ-
μῶν Σαδου Σαμειθου.

Caecilius Commodus and Maximus, soldiers (?) of (the) Third Legion, Cyrenaica, built (the) edifice of our father, Sa'd, (son) of Shāmit.

Line 1: ΚΑΙ ΜΑ, so our copy; M omitted in drawing.

In the absence of any indication of any break at the top of the stone, except for the chipping at the centre of the upper edge, there seems to be no reason to suppose that the inscription is incomplete. Accordingly, it seems more plausible to regard the first three letters as an abbreviation for a name, such as *Καιλίως* or *Καίλιος*, rather than as the conjunction *καί*. *Οικοδομή*, in the sense of *οικοδόμημα*, is found in *Matt.* xxiv 1, *Mk.* xiii 1, *C. I. G.* 4449, 4595 et al.

The confusion in person between the verb-form and the pronoun is similar to the converse shift *ἐαυτῆ . . . ἐποίησα* in no. 699.

795⁷. FRAGMENT OF ALTAR. 133 A. D. Found in the arched portico adjoining the southeast corner of the long building with the painted ceiling, situated in the southwestern part of the village; see *Div. II. A.* 7, p. 424 f. The stone was lying near no. 795⁶. Height at the left edge 55 cm., at the right 41 cm.; width 28 cm. The inscription is on a raised dovetailed plate. Height of letters 1½–3 cm. Copied by Magie.



Inscr. 795¹. Scale 1 : 10.

Λουαίθεμος Σα-
δου ἐπόησε-
ν τὸν βω-
μὸν θεῶ π-
ατρῶν ἐκ τῶν
ιδίων ἀσεβεί-
ας ἕνεκα, ἔτο-
υς ἑξ' Ἀδριανου-
ς Καίσαρος.

Lu'aitim, (son) of Sa'd, built the altar to (his) ancestral god, at his own (expense), as a mark of piety (?), in the 17th year of Hadrian Caesar. (133 A. D.)

The Greek form Λουαίθεμος does not occur elsewhere, but the Arabic *Lu'aitim* is a well established diminutive of the name *La'tham*; the two forms occur in Safaitic as לעתמן and לעתמן. We have restored Λουαίθεμος in 795⁸.

The formula ἀσεβείας ἕνεκα seems to be an error for the usual εὐσεβείας χάριν; a dedication "in expiation of impiety" would hardly be couched in such a phrase.

795⁸. ALTAR. 136 A. D. Found close to no. 795⁷. Height 55 cm.; width 32 cm. at base; width of die 26 cm. The inscription is on a raised plate. Height of letters 1 1/2-3 cm. Copied by Magie.



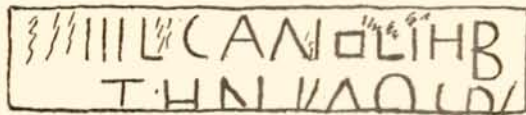
Inscr. 795⁸. Scale 1 : 10.

.....
..... ἀ]γ]εῖθ-
η] (κ) α (ν) θεῶ
Λο]υαίθε]μου
ἔτο (νς)
εἰκοστοῦ κ[υ-
ρ]ίου Ἀδριανου[ς]
Κ]αίσαρος.

..... set up (the altar) to the God of Lu'aitim, in the 20th year of (our) lord Hadrian Caesar. (136 A. D.)

The word-order declares against reading a nominative Λουαίθεμος in line 3. We have therefore restored the genitive form. The 'God of Lu'aitim' is doubtless the ancestral divinity referred to in no. 795⁷. On such gods see no. 793.

795⁹. FRAGMENT. Used as the keystone of an arch in the same portico. Length 66 cm.; height 14 cm. Height of letters 4-6 1/2 cm. Copied by Magie.

Inscr. 795⁹. Scale 1:10.

We have restored *κάθ[α]ρσιν* merely as a suggestion based on the presence of the word in no. 694.

795¹⁰. Stele. Fragment of a stele found in the same portico. Height 26–33 cm.; width at base 21 cm. Height of letters 5–6 cm. Copied by Butler.

Inscr. 795¹⁰.
Scale 1:20.

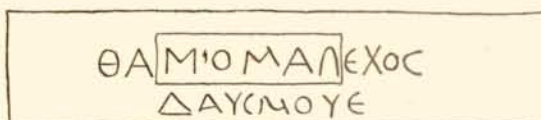
.....
.....
.....
.....
· χ]α
ἴρε
ἔτ(ων) ε'.

795¹¹. Block. Used as the lintel of a low door in the north wall of the village. Length 1.43 m.; height 37 cm. Copied by Magie.

Inscr. 795¹¹. Scale 1:20.

Γερμανός.

795¹². Block. Used as a lintel over the door of a stable in the eastern part of the ruins. The stone faces east. Length 1.43 m.; height 29 cm. Height of letters 5–9 cm. Copied by Butler.

Inscr. 795¹². Scale 1:20.

Θα(ι)μομαλεχος Δαυσμου ε'

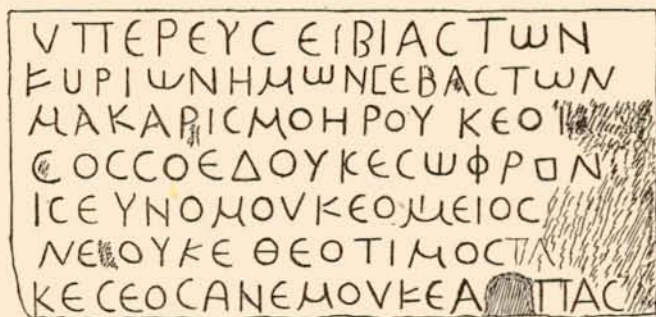
Taimu-Malik, (son) of Dausam,

Θαμομαλεχος is a theophorous name, analogous to Θαμάλλας and Θαμοδοσσαρης; see nos. 318 and 508. The name means 'Servant of Malik'; on the name of the god see Littmann, *Entzifferung*, p. 77. Both the reading and the interpretation of the patronymic are doubtful. Δαυσμου, if the reading be correct, suggests *Dausam*, a possible by-form of the name *Daisam*.

'IL-UBÉR.

796. Block. Built into the wall of a small chapel near the centre of the town, see Div. II. A. 7, p. 427. The block is on the inside of the south wall, and quite

close to the ground. Length 86 cm.; height 40¹/₂ cm. The letters are poorly cut. Height of letters 3-4¹/₂ cm. Copied by Magie.



Ἐπὲρ εὐσεβείας τῶν
 κυρίων ἡμῶν Σεβαστῶν
 Μακάριος Μοῦρου καὶ Οὔτα-
 σος Σουαΐδου καὶ Σωφρόν-
 ιος Εὐνόμου καὶ Οὐμαΐου ...
 νε[ι]ου καὶ Θεότιμος ...
 καὶ Σοῦς Ἀνεμοῦ καὶ Ἀ[γρί]πας

Insc. 796. Scale 1 : 10.

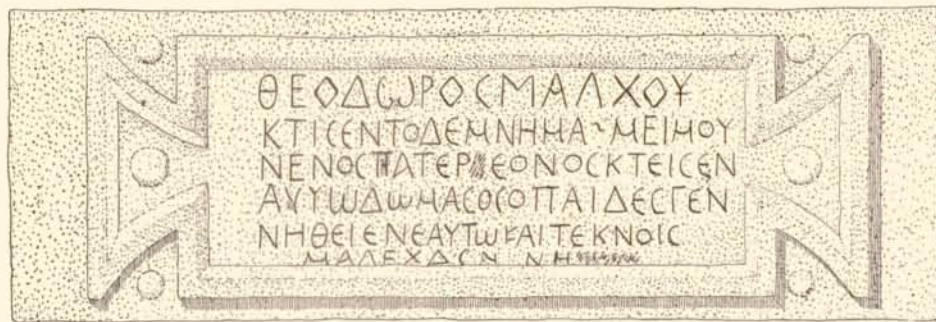
In behalf of (the) mutual love of our lords, (the) Augusti, Makarios (son) of Mughaiyir, and Otās, (son) of Suwaid (or Su'aid), and Sōphronios, (son) of Eunomos, and Umai, (son) of ...neios, and Theotimos, (son) of, and Shai', (son) of Ghānim, and Agrippa

In the formula of dedication, εὐσεβεία has obviously not its usual meaning, as ordinarily expressed in such phrases as εὐσεβείας χάριν, but is used in a technical sense, on the analogy of the use of the adjective Εὐσεβής as the equivalent of *Pius* in the titles of the emperors. The legend *Pietas Augusti* or *Augustorum* is common on the reverse of imperial coins, and the present formula is evidently an attempt at a Greek rendering. Except in this instance, the *Pietas Augusti* or *Augustorum* does not seem to have been regarded as sufficiently concrete to serve as the object of vows, but dedications to it are not uncommon; see *C. I. L.* vi 563 (Trajan), iii 6807 (*Augustorum nostrorum*), and ii 1663. The legend, as stamped on the coins, had various meanings, indicated in part by the accompanying type; see Wissowa in Roscher, *Lex.* iii, p. 2503 f. In the third century, however, a new type appears on the coins of emperors having sons as associates in power. Here, the legend *Pietas Augustorum* stands on the reverse with the heads of the associates; see the coins of Philip with the heads of Philip the younger and Otacilia (Eckhel, *D. N.* vii, p. 321, Cohen, *Méd. impér.*³ nos. 4-6); of Decius with heads of Herennius and Hostilianus (Eckhel, vii, p. 345, Cohen, no. 2); and, in the fourth century, of Valens with Valentinian I and Valentinian II (Eckhel, viii, p. 154, Cohen, no. 24). A slightly different type appears on the coins of Valerian and Gallienus (Cohen, nos. 5 and 10) and Valerian and Saloninus (Cohen, no. 1), where *Pietas Augustorum* is on the obverse with the heads of the two ruling emperors. In all these cases it seems most natural to regard the legend as signifying the affection existing between father and son, analogous to the phrase *Pietas mutua Augustorum* which, accompanied by clasped hands, appears on the coins of Balbinus and Pupienus (Eckhel vii, p. 306). We believe that the formula in the present inscription has this same significance, and that the dedication was made to ensure the continuance of this feeling. The prominence given to the phrase on the coins of Valerian and Gallienus, suggests the conjecture that they may be the Augusti here commemorated.

On the usual forms of the name Μοῦρος see no. 347. For Οὔτασος see no. 76.

Ομεις does not seem to be found elsewhere, except in the forms Ομειβη and Ομειβη; see no. 132, and, for an Arabic equivalent, Lidzbarski, *Eph.* 1, p. 219.

796¹. LINTEL. Built into the low wall which surrounds the Mohammedan praying-place in the northern part of the town. The stone is on the south side of the small enclosure and is upside down. Length 1.22 m.; height 41 cm. The inscription is in a dovetailed frame with bevelled edges. Length of frame, exclusive of the dovetails, 71 cm. Height of letters 2¹/₂-4¹/₂ cm. Copied by Magie.



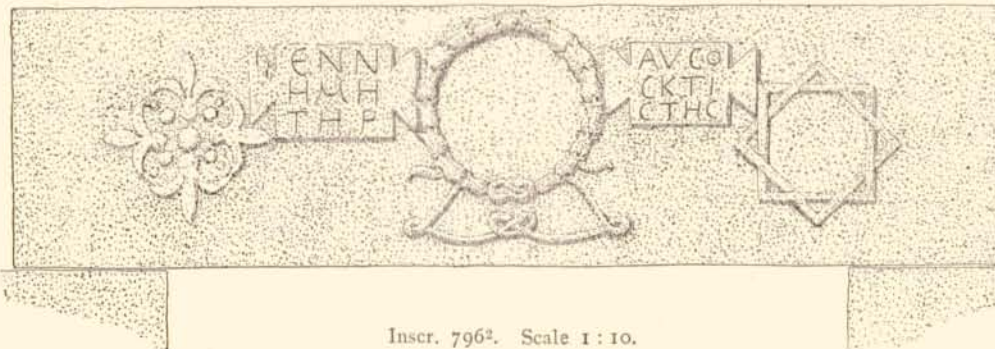
Inscr. 796¹. Scale 1:10.

Θεόδωρος Μάλχου
κτίσεν τὸδε μνημα, μαμού-
(μ)ενος πατέρ[α] ἔθν, ὃς κτίσεν

αὐ(τ)ῷ δῶμα· (οὐ)το παῖδες γεν-
νηθεῖν ἑαυτῷ καὶ τέκνοις.
Μαλέχα(θη) (μ)ή[τηρ].

Theodoros, (son) of Malchos, built this memorial, making a likeness of his father, who built for him a house; so may children be born to himself and to (his) offspring! Malikat, (his) mother.

796². LINTEL. Over a door in the monastery which is in the eastern part of the town; see Div. II. A. 7, p. 426. The door leads into the room on the southeast corner of the ground floor from the room which is immediately west of it. Length 1.29 m.; height 34 cm. In the centre of the face is an elaborate wreath, at the right and left are two ornamental panels. The inscriptions are on dovetailed plates between the wreath and the panels. Length of the plate at the left, exclusive of the dovetails, 15 cm., height 13¹/₂ cm.; of the plate at the right 12¹/₂ cm., height 11¹/₂ cm. Height of letters, at the left 3¹/₂-4 cm., at the right 2-3 cm. Copied by R. B. Barnes and H. W. Bell.



Inscr. 796². Scale 1:10.

Εννη μήτηρ.
Αυσος κτίστης.

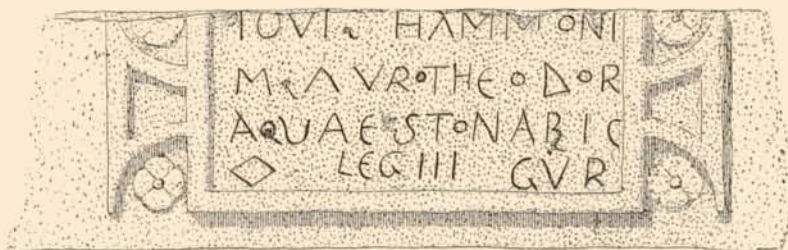
*Aus (was the) builder,
Hinn (his) mother.*

On the name Εννη see no. 30.

SÛR.

797. LINTEL. Built into a modern wall on the eastern edge of the town. The block is quite close to the ground and faces north. It has been trimmed off roughly at the top and has been broken at both ends. Length at the top 1.92 m., at the bottom 2.12 m.; height 31 $\frac{1}{2}$ cm. The inscription is in a raised dovetailed frame, with rosettes at the corners. Length of the frame, excluding the dovetails, 54 $\frac{1}{2}$ cm.; height 23 $\frac{1}{2}$ cm. Height of letters 2-4 $\frac{1}{2}$ cm. Copied by Magie.

Ewing, *P. E. F.* 1895, p. 136, no. 62 = *Ann. Ép.* 1895, no. 77 = *C. I. L.* III 13604.



Inscr. 797. Scale 1:10.

Ioui Hammoni.
M(arcus) Aur(elius) Theodor(us)
a quaest(i)onario
Leg(ionis) III Cur(enaicae).

To Jupiter Ammon. Marcus Aurelius Theodorus ex-quaestionarius of the 3d Legion, Cyrenaica.

Line 1: IOVES, etc., Ewing.

Line 3: AQUAE/STONARIC, Ewing.

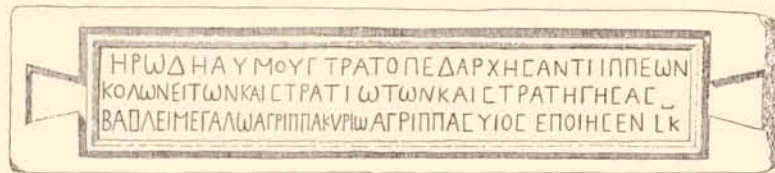
In l. 3 the editors of the *C. I. L.* read from Mr. Ewing's copy [q]uae[s]t[i]onarius (?), but our copy confirms the reading *a quaest(i)onario*. The correct form of the expression is *ex quaestionario*, as in *C. I. L.* VIII 20251, but it is impossible to read this here, and the form in the present inscription may have arisen through the resemblance of *a* to ἀπὸ, the Greek equivalent of *ex*, or perhaps through confusion with the form *a quaestionibus*. *Quaestionarii* are mentioned as specifically attached to legions in other inscriptions: *C. I. L.* II 4156, III 10458 and 12401; they were also attached to the *officium* of the *legatus* of an imperial province, and to the various cohorts stationed in Rome; see von Domaszewski, *Rangordnung d. röm. Heeres*, *Bonner Jahrb.* cxvii (1908), pp. 9, 17, 21, 34 et al. Among the *principales* they ranked immediately below the *beneficarii*. It was supposed by Marquardt (*Staatsverw.* II, p. 552) that they were not torturers, as had been generally assumed, but judges in military courts, inasmuch as legionary soldiers were, as Roman citizens, exempt from torture. On the other hand, Mommsen pointed out (*Eph. Ep.* IV, p. 421) that many of the legionaries were not citizens, and, in the belief that legionary *quaestionarii* are found only in connection with imperial legates, inferred that they could not have been used solely for conducting the trials of soldiers. The inscriptions, however, which mention legionary *quaestionarii* (*v. supra*), do not indicate that these officers were especially attached to the staff of the governor, as was the case with the five *quaestionarii* in the *officium* of the governor of Numidia (*C. I. L.* VIII 2586). Nevertheless, the comparatively low

rank of the *quaestionarius* among the *principales* would go to show that he was not a judge at trials, but rather occupied a much humbler position, if not actually that of torturer.

For other inscriptions showing that Jupiter Ammon was worshipped in these regions see no. 523.

797¹. LINTEL. 75 or 80 A. D. Over a door fronting on a courtyard near the centre of the town. The lintel faces south and is upside down. Length 2.03¹/₂ m.; height 44 cm. The inscription is in a raised dovetailed frame having solid dovetails. Inside length of the frame 1.57 m.; height 25 cm. The letters are well executed and regular. Height of letters 5¹/₂–6 cm. Copied by Magie.

Kersanté, *Bull. de la Soc. Nat. d. Antiq. de France*, 1894, p. 227 f.; Ewing, *P. E. F.* 1895, p. 138, no. 65 = *Ann. Ép.* 1895, no. 78 = Dittenberger, *I. S. O. G.* 425 = *I. G. R.* III 1144; Dussaud and Maclier, *M. S. M.* p. 242.



Inscr. 797¹. Scale 1:20.

Ἡρώδη Αὐμοῦ, στρατοπεδάρχῃσαντι ἰππέων
Κολωνεϊτῶν καὶ στρατιωτῶν, καὶ στρατηγῆσας
βασιλεῖ μεγάλῳ Ἀγρίππᾳ κυρίῳ, Ἀγρίππας υἱὸς ἐποίησεν. ("Ἐτους) κ'.

For *Hērōdēs*, (son) of *°Aum*, who was commander of (the) cavalry of (the) *Kolōneitai* and (the) soldiers, and who was general for (the) great king, lord *Agrippa*, *Agrippa* (his) son made (this). In (the) year 20. (75 or 80 A. D.)

Line 1: ΗΡΩΔΑΥΜΟΥ, Ewing.

Line 2: ΚΟΛΩΝΕΙΤΩΝ, Ewing.

Line 3: ΒΑΣΙΛΕΙ, Kersanté, Ewing.

The date was fixed by the editors of Ewing's copy in 69 A. D., but this error was corrected by Dittenberger, who also pointed out that, owing to the double system of dating the years of Agrippa II, the exact year could not be determined.

The nationality of the troops commanded by Herodes is doubtful. The editors of the *I. G. R.* supposed them to be the *Ala 1 Augusta Gemina Colonorum*, which was in service in Judaea in the time of Hadrian; see *P.-W.* I, p. 1238. The commander of such an *ala*, however, would not have such a name as Herodes son of *°Aum*, but would, of course, be a Roman. Nor is the suggestion offered by Messrs. Wright and Souter, that the troops were from the colony of Ptolemaïs, more convincing, since the leader of a troop furnished by a colony of veterans would have a Roman name. The name *Κολωνεῖται* was applied in Athens to those who gathered at the *Κολωνίς* in the Agora; see Hyperides *ap.* Poll. VII 132 and Suidas, *s. v.* *Κολωνεῖταις*. Accordingly, it seems probable that the *Κολωνεῖται* of the present inscription were natives

of some town or region which was known by the Greek word *Κολωνός*. It was presumably in the kingdom of Agrippa II, but its location, unfortunately, cannot be determined.

797². BLOCK. 326 A. D. Built into the wall of the Nabataean temenos which is in the northwestern corner of the town; see Div. II. A. 7, p. 428 f. Length 1.25 m.; height 46 cm. The block is broken vertically. Length of frg. A at the base 41½ cm., of frg. B 83½ cm. Height of letters, in l. 1 4-5 cm., in the other lines 3-3½ cm. Copied by Magie.

Ewing, *P. E. F.* 1895, p. 135, no. 60; Dussaud and Macler, *M. S. M.* p. 242.



Inscr. 797². Scale 1:10.

Ἀγαθὴ Τύχη.

Ἡ οἰκοδομὴ τοῦ οἴκου ἐπετέ-
 λέσθη διὰ Γορα Σαϊανου συνδίκου
 καὶ Ἰσου Ἀννηλου καὶ Πρίσκου Φι-
 λοκάλου καὶ Ζορεου Μάγνου,
 διοικητῶν τῆς μητροκωμίας,
 ἔτους διακοσσιαστοῦ εἰκοστοῦ
 πρώτου τῆς ἐπαρχείας.

Good Fortune! The building of the house was completed by the agency of Gurāh, (son) of Shaī'ān, syndic, and Isos, (son) of Hann'el, and Priscus, (son) of Philokalos, and Zurai', (son) of Magnus, administrators of the finances of the *metrokōmia*, in (the) 221st year of the province. (326 A. D.)

Line 2: Η ΟΙΚΟΔΟΜΑΤΟΥ ΟΙΚΟΥ ΕΠΙΤΕ, Ewing.

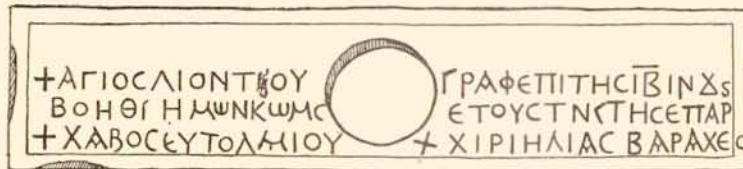
Line 3: ΛΕΣΘΗ ΔΙΑ ΓΟΡΑ ΣΑΙΑΝΟΥ ΣΥΝΔΙΚΟΥ, Ewing.

The inscription shows that Sûr, like some of the neighboring towns in the district, Mismiyeḥ, Zor'ah and Brêkeh, was a *metrokōmia*, or community having a rank between a πόλις and an ordinary κώμη; see Wad. note to no. 2414. The ancient name is given as *Σαυρών τὸ κοινὸν* in Ewing, no. 61 = *I. G. R.* III 1143. On the *διοικηταί*, see Prentice, *Trans. Am. Philol. Assn.* XLIII (1912), p. 122 f. The word was also used to designate the procurator of the district of Alexandria; see Magie, *de Rom. Iuris publ.*

sacrique Vocabulis, etc., p. 108. The term *σύνδικος* seems to be used here in the sense of *ἑκδικος*, as in the *lex portoria Palmyrenorum*; see Dittenberger, *I. S. O. G.* 629. The names in l. 3 were read as *Ἀγορᾶς Λιανῶ* by Messrs. Wright and Souter. However, since it is not probable that the final letter of *διά* would be elided in an inscription of this character and date, we are inclined to read here a name *Γορας*, perhaps representing an Arabic *Gurāh*. It is necessary to read a genitive here, and so we would propose the reading *Γορα Σαιανου*, regarding the patronymic as a lengthened form from the common name *Σαιος* (*Shai*), analogous to *Λουιδος* – *Λουιδανης*, etc. For *Ἀννηλος* see no. 53. *Ζορεος* does not seem to occur elsewhere.

797³. LINTEL. 458 A. D. Over a door in the same wall. Length 1.95 m.; height 43¹/₂ cm. In the centre of the face is a sunken disk, surrounded by an incised line. The letters are thick and shallow. Height of letters 5–6¹/₂ cm. Copied by Magie.

Ewing, *P. E. F.* 1895, p. 138, no. 66.



Inscr. 797³. Scale 1 : 20.

+ Ἅγιος Λιοντ[ί]ου.
Βαβ[ι] (ι) ἡμῶν κώμ(η).
+ Χαβος Εὐτολμίου
γράφ(ει) ἐπὶ τῆς εβ' ἰνδ(ικτιώνος),
ἔτους τγ' τῆς ἐπαρ(χρίας),
+ χριί Ἡλίας Βαραχ[ε]ο[υ].

(The chapel) of St. Leontios. Help our village! *Ka'abūh*, (son) of *Eutolmios*, writes (it) in the 12th indiction, in (the) 353d year of the province, by (the) hand (of) *Elias*, (son) of *Berechiah*. (458 A. D.)

Line 2, at right of disk: ΕΤΑΥCΥΝ<ΤΗCΕΠΑΡ, Ewing.

Line 3: + ΧΜΒΟC, *z. τ. λ.*, Ewing.

The date was read by Messrs. Wright and Souter as *ω[γ]*, *i. e.* 564 A. D., corresponding to the 12th indiction. The third letter, however, according to both Mr. Ewing's copy and ours is clearly a *Γ*, and our reading *τγ'* is confirmed by the fact that the 12th indiction began in September, 458 A. D. In l. 1, Messrs. Wright and Souter, read *Λιόντιο[ς]*, and regarded it as a vocative. The genitive, however, is clearly on the stone, and it has seemed to us better to treat it as such, and to read as above. The church of St. Sergius at *Dâr Kîta* is similarly designated merely by the Saint's name in the genitive; see *A. A. E. S.* III 61. The characters after the words in l. 2 seem to be marks of abbreviation, but perhaps they are to be read as *Ι* and *Η* respectively. Messrs Wright and Souter read *τύμβος Εὐτολμίου (ἐ)γράφ(η)*, but our copy shows that the name *Χαβος* is to be read, and it seems more reasonable to regard the verb as an active form, probably present, of which this name is the subject. For the name see no. 361. The name *Βαραχίας* is found in Josephus, *A. I.* IX, 12, 2, § 250, and in Matth. XXIII 35.

797⁴. FRAGMENTS. Found in different parts of the town. Frgs. A and C are built into the north wall of a courtyard in the northern part of the town; A forms part of the right jamb of a door. Frg. B is built into the north wall (partly ancient) of a stable in the western part of the town, and about 100 feet east of a large complex with ceiled rooms; see Div. II. A. 7, p. 430 f. Length of A 34½ cm.; height 45 cm.; height of letters 4-4½ cm. Length of B 39 cm. at the base, 83 cm. maximum; height 45 cm.; height of letters 4-4½ cm. Length of C 48½ cm.; height 40½ cm.; height of letters 4½ cm. The letters in all are beautifully formed. Copied by Magie.

Dussaud and Macler, *M. S. M.* p. 242, no. 9 (A and C only).



Inscr. 797⁴ A.
Scale 1:20.



Inscr. 797⁴ B. Scale 1:20.



Inscr. 797⁴ C.
Scale 1:20.

..... Μάλχος οὐετ[ρανός και συστρατιώτ]ης αὐτοῦ λεγε[ώνος]
..... εὐσεβείας χάριν.

Malchos, a veteran, and his comrade, of (the) .. legion as a mark of piety.

Line 1: ΑΛΧΟΚΟΥΕ, D. and M.

The height of the blocks, as well as the similarity in shape and size of the letters, indicates clearly that they are fragments of the same inscription. The original inscription was evidently quite long, and carved on two courses; frg. C was the last inscribed stone in the lower course. Any restoration must be very uncertain. The last four letters in frg. B are most plausibly explained as the beginning of *λεγεών*, and *αὐτοῦ*, since it cannot be read in connection with this, must depend on the previous word ending in *-ης*, and so refer back to *Μάλχος* or some other name. We have restored [*συστρατιώτ*]ης as the word which seems to suit the context best. The phrase *εὐσεβείας χάριν* indicates that the inscription was dedicatory, probably, in view of the most common usage of the phrase, recording an offering to a god. In this case, the blocks formed part of the base. For similar dedications made by a centurion and his *com-militones* see *C. I. L.* XIII 7699, 7709, 7727.

797⁵. ALTAR. Found in a deserted courtyard in the southeastern corner of the town. It is built into the wall at the right of a doorway which leads into a room on the south side of the courtyard, and is lying on its left side. Height 93½ cm.; width of cap 33 cm. The inscription is on the die. Height of die 44½ cm.; width 22 cm. Height of letters 4-5½ cm. Copied by Magie.

Inscr. 797⁵. Scale 1:10.

Ραββος Αμμου.

Rabb, (son) of Amm.

For the names see nos. 159 and 143 respectively.

797⁶. FRAGMENT. Fragment of an altar built into the same wall at the left of the doorway. Height 42 cm.; width of extant portion of the die 21 cm. The inscription was on the die, but it has almost all been cut away. Height of letters 3-4 cm. Copied by Magie.

Inscr. 797⁶.
Scale 1:20.

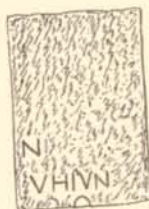
Perhaps:

Η|σος Ν.....

i. e. *Khair*.

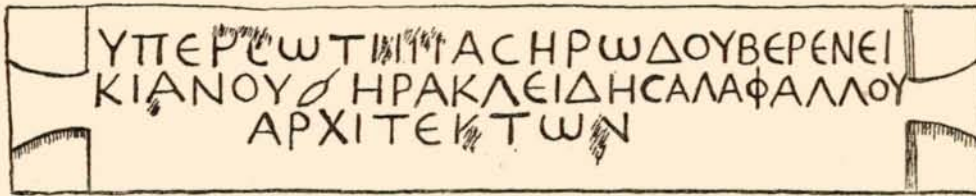
For the name see no. 330.

797⁷. FRAGMENT. Built into the wall on the south side of a courtyard in the southeastern corner of the town. It is lying on its left side. Height 52 cm.; width 35 cm. Height of letters 4-4½ cm. Copied by Magie.

Inscr. 797⁷.
Scale 1:20.

.....
.. υη γου|
.....

797⁸. LINTEL. Found in a house in the southern part of the town. It is over a door in the second story on the north side of the courtyard of the house, and faces east. Length 1.29 m.; height 25 cm. The inscription is on a raised dovetailed plate, with solid dovetails, formed by merely cutting away the face of the stone at the four corners. Height of letters 4-4½ cm. Copied by Magie.

Inscr. 797⁸. Scale 1 : 10.

Ὑπὲρ σωτηρίας Ἡρώδου Βερενικιανοῦ. Ἡρακλείδης Καλαφαλλοῦ ἀρχιτέκτων.

For (the) preservation of *Hērōdēs*, (son) of *Berenikianos*. *Hērakleidēs*, son of *Khalaf-allāh*, master-builder.

The name *Καλαφαλλας* seems to be new. It is a compound formed in the same way as *Θαυμαλλας* and other theophorous names. For the simple form *Καλαφος* see no. 90.

797⁹. ALTAR. Found in a room, used as a stable, in the southern part of the town. The altar serves as the lower portion of a pier which supports the roof; the base is embedded in the ground. Height above the ground 99½ cm.; thickness of the base 38 cm. The inscription is on the side of the altar, on the die and on a band below it. Height of the die 31 cm.; thickness 32 cm. The back of the altar has been chipped, and the ends of the lines thereby destroyed. The letters are much worn, and many are almost illegible. Height of letters 3½-4½ cm. Copied by Magie.

Inscr. 797⁹.
Scale 1 : 20.

Μαβογ[αι-
ος Ανη[ου
ἐποίησεν
ὑπὲρ σω(τ)[ηρ-
ίας Μαλκα[χ-
αθου υἱοῦ
εὐσεβεία[ς
(χάρην).

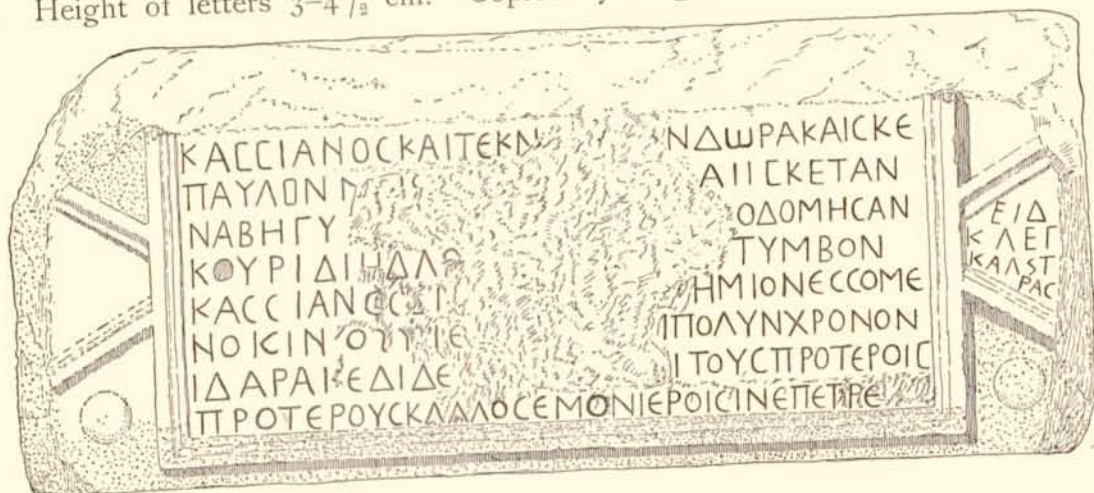
Mabbōghāy, (son) of *Hanī*, made (it) for (the) preservation of *Malikat*, (his) son, as a mark of piety.

This inscription is of interest as strengthening the evidence for the use of *Μαββογαιος* or *Μαμβογαιος* as the name of a person. It is the Syriac form of the ethnic adjective of the city of Bambyke-Hierapolis (Membidj), and was read as a personal name in two Nabataean inscriptions from Petra by M. Clermont-Ganneau, who compared this name with *Μαμβογαιος* in Wad. 2554 and 2555; see *R. A. O.* IV (1901), p. 99 f. The name had been restored previously by Messrs. Wright and Souter in an inscription from *Iṣ-Ṣanamên* (Ewing no. 46), with the note that the form *Μαμβογαιω* (dat.) was found in a Cappadocian inscription. This restoration was accepted by Professor Ditten-

berger (*I. S. O. G.* 426), who also cited the two inscriptions of Waddington's. The form *Ανηος* does not seem to occur elsewhere; *Ανηος* in *A. A. E. S.* III 333 has been regarded by Prentice as an error for *Ανναίος* (*Hannai*). On the other hand, *Ανεος* (*Hāni*) is common.

IL-^cĀŞIM

798. LINTEL. Found lying on the ground just inside a doorway which leads into a courtyard in the southeastern angle of the ruins. Length 1.42 m.; height 58 cm. The inscription is within a raised dovetailed plate. Length of frame (inside) 98 cm.; height 38 cm. The upper edge of the block and all the centre of the face are worn away. Height of letters 3-4¹/₂ cm. Copied by Magie.



Inscr. 798. Scale 1:10.

Κασσιανός καὶ τέκν[α] γῶρα καὶ ΚΚΕ
 ΠΑΥΛΟΝ ΑΙΙΚ καὶ Ταν-
 να(λ)η γυ[νή] ὠκ|οδόμησαν
 κουριδίη ἀλ[όχῳ]] τύμβον.
 5. Κασσιανός [.] μνημιῶν ἐσσομένοισιν
 οὔτω καὶ [μείναιμ]ε πολὺν χρόνον, (εἰ) δ' ἄρα καὶ θ(ε)ῖ,
 θε[ξαίμην] ἐν ἐμοῖσι τοὺς προτέρο(υ)ς προτέρους.
 Κάλλος ἐμὸν ἱεροῖσιν ἐπέτρε|ψε

The inscription is evidently from a tomb, and at least the last four lines are metrical in the doggerel verse usual in these tomb-inscriptions. Ll. 6-7 are taken, or adapted, from *Anth. Pal.* VII 228, ll. 3-4; l. 6 is repeated in a sepulchral inscription from Rimet il-Luhf, Wad. 2419 = Kaibel, *Ep. Gr.* 449, and l. 7 in an epigram from Lebka'a, *Arch.-Epigr. Mitt.* VIII (1884), p. 182 = *B. C. H.* XXI (1897), p. 55. For other expressions of the same wish see no. 572^s. The end of the last line is in the right dovetail, but we have not been able to make anything out of the letters. The name *Ταννηλος* occurs frequently in Waddington.

798¹. FRAGMENT. Built into the north wall of a tower situated near the eastern

edge of the ruins. Height 37-45 cm.; width at top 47 cm. Some doubtful traces of a dovetailed frame, formed by incised lines are visible on the stone. Height of letters 3-4 cm. Copied by Magie.

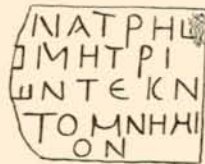


..... ἡμῶν
 ΥΕΝ
 ἡν ἔμπροσ-
 θεν οὐκ ὁδομη.

Inscr. 798¹. Scale 1:10.

If some form of κύριος is to be restored before ἡμῶν, the stone may be regarded as a fragment of a dedication containing allusion to some emperor or emperors. The fourth line has been deliberately effaced.

798². FRAGMENT. Found about 100 ft. north of the same tower, on the eastern edge of the ruins. The stone is used as a part of the left jamb of a door in the second story of a modern wall and faces south. Height at right edge 47 cm.; width at top 47 cm., at base 44 cm. Height of letters 5-10¹/₂. Copied by Magie.

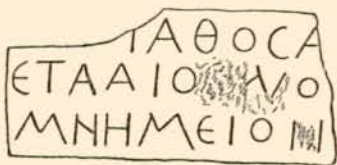


..... κ(αὶ) Ἀτρη . .
 μητρί
 μετὰ (?) τῶν τέχν-
 ων . . .] τὸ μνημι-
 ον.

Inscr. 798². Scale 1:20.

On the name Ἀτρη, *Atr*, see no. 283.

798³. FRAGMENT. Found north of an open space near the centre of the ruins. A flight of steps ascends from the west side of the space. The block faces east. Height 15-20 cm.; width at base 43 cm. Height of letters 3-5 cm. Copied by Magie.



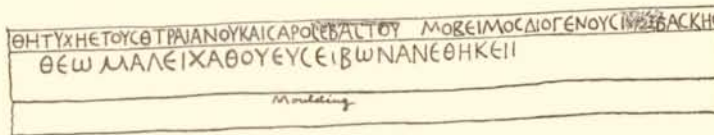
..... ατος Α]. μ-
 ετὰ Ατ[υ] Μο
 μνημείον

Inscr. 798³. Scale 1:10.

Ατος, Arabic *Haiy*, is found also in Wad. 2160 and *V. A. S.* p. 189, no. 66; see Lidzbarski, *Eph.* I, p. 333, 66.

DJEDIL.

799. CORNICE. 106 A. D. Piece of cornice now over the door of a building, used as a stable, in the southwestern angle of the ruins. Length 1.82 m.; height 27 cm. The inscription is in two lines above a moulding. Height of letters $3\frac{1}{2}$ -5 cm. Owing to the threatening attitude of the natives, this inscription and no. 799¹ were copied hastily and amid disconcerting interruptions, so that the correctness of the copies is open to question. Copied by Magie.



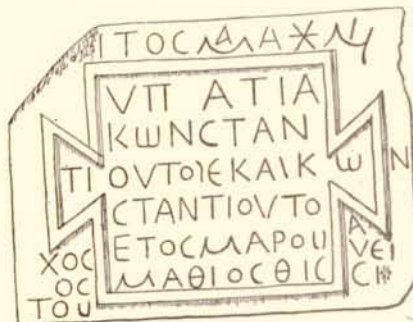
Inscr. 799. Scale 1 : 20.

Ἄγαθὴ Τύχη. Ἐτους θ' Τραιανοῦ Καίσαρος (ς) Σεβαστοῦ, Μο(κ)ιμοῦ Διογένους ... βασικῆς ... Θεῷ Μαλιεργίου εὐσεβῶν ἀνέθηκεν.

Good Fortune! In (the) 9th year of Trajan Caesar Augustus, Mukim, (son) of Diogenes, ...bakes..., dedicated (this) to the God of Malikat, expressing his piety. (106 A. D.)

The word following the patronymic was probably either the name of the grandfather, perhaps preceded by the usual τῷ or an ethnic adjective. It would be tempting to read Δαμ[α]σκη[νός], but the broken letters at the beginning and end cannot be restored in such a way as to make this reading plausible. It may be that this is the ethnic adjective from Βασιά, a town situated somewhere east of the Jordan (Joseph *A. I.* XIII 6, 6, § 210), and that τῷ Βασικη[ίου], analogous to the adjective Φαινήςσιος from Φάιννα (see no. 800¹) is to be read. On the Θεῷ Μαλιεργίου see no. 793.

799¹. BLOCK. 352 A. D. Standing on the top of a modern wall about 50 feet north of no. 799. Length 53 cm.; height 39 cm. The inscription is partly in a raised dovetailed frame, partly at the sides of and above the frame. Length of the frame, excluding the dovetails, 30 cm.; height $28\frac{1}{2}$ cm. Height of letters 3-4 $\frac{1}{2}$ cm. The inscription was copied amid the same difficulties as no. 799. Copied by Magie.



Inscr. 799¹. Scale 1 : 10.

Ἰππία
Κωνσταν-
τίου τὸ ε' καὶ Κων-
σταντίου τὸ α'
Χοσέτος Μάρου ἑτα-
δῆς (?) Μαθίος θίος [αὐ-
τοῦ
... τὸς ἀνάλω]μα (θηγαρίων) μυριάδης ε'.

In (the) consulship of Constantius for the fifth (time) and of Constantius for the first (time), Kusait, son of Mar², (and) Matiy his uncle the cost (was) 100,000 denarii. (352 A. D.)

In reading the date, it seems to us necessary to regard the stroke after τὸ in l. 3 as a scratch on the stone, since Constantius II did not have fifteen consulships, and his fifth consulship coincided with the first of Constantius Gallus in 352 A. D. We should be inclined to suggest the reading τὸ(ῶ) ε', were it not for an inscription from is-Ṣanamên (*B. C. H.* XXI (1897), p. 56, no. 59 = *R. B.* II (1905), p. 604, no. 22), which is dated, in a manner similar to this, ἐν ὑπατείᾳ τῶν δεσποτῶν ἡμῶν Κωνσταντίου Αὐγούστου τὸ ἕβδομον καὶ Κωνσταντίου ἐπιφανιστάτου Καίσαρος τὸ τρίτον (354 A. D.).

The reading of the end of the inscription is difficult, partly owing to the presence of what seem to be abbreviations written above the frame, and partly owing to the fact that, on account of the circumstances in which the inscription was copied, no note was made as to whether there were ever any more letters below the frame. We have supposed that the close of the inscription would not have been written above the frame had there been room below it, and have accordingly assumed that there were originally letters in this space. As it seems impossible to regard the large Μ before the denarius-sign as the customary abbreviation for μυριάδες in view of the fact that this follows, we have supposed that it is to be read with the letters above and at the side as an abbreviation for ἀνάλωμα, which usually accompanies the figures recording the cost. The letters which immediately precede are presumably the genitive ending of the word designating the building, the cost of which is recorded, e. g. μνήμα]τος or δῶμα]τος. However, perhaps another proper name ending in -τος should be read. Χοσιτος seems to be *Kusait*, a diminutive form of *Kāsīt* (Χασίτος see no. 94). Μαρου (*Mar²*, 'man') occurs also as a genitive in an Arabian inscription, *C. I. G.* 4668 a, and Μαρως (*Mārā*, 'lord') was a Syrian name; see *Suidas*, s. v., and *Sozom.* III 16, and an inscription from Ḥama in *Z. D. P.-V.* VII (1884), p. 124, no. 5. The use of υῖός with the patronymic is, indeed, rare, and the spelling υῖός is strange in view of the presence of such forms as ὑπαίτις, but it seems to us hard to read these letters in any other way, especially as Μάριος is a well established name (see *Wad.* 2372, 2413 k, 2546 a). Perhaps, however, Μαρῶ(υ)ιτος for Μαρῶνιτος, analogous to Αμμῶνιτος for Αμμῶνιτος (no. 668), should be read, and regarded as an erroneous use of the nominative for the genitive. For other instances of the participation of an uncle in the work see no. 724.

DĀMIT IL-^cALYĀ.

800. BLOCK. 432 A. D. Built into the wall at the side of the entrance of the courtyard attached to a modern house near the centre of the village. The right end of the stone has been broken off. Length at the top 75 cm., at the bottom 73 cm. Height 44 cm. The inscription is in a raised dovetailed frame. The rows of letters are separated by incised lines. Copied by Butler in 1905.

Ewing, *P. E. F.* 1895, p. 144, no. 79.



Inscr. 800. Scale 1:10.

Σαδδός Δανουβίου
 και ἡμερος Ἐκότου [περ-
 ά(ν)αντες τὸν βίον καλῶς και
 ἐν ἐπιε(ι)κία και εὐδοκία
 ἐκ τῶν ἰδ(ι)ῶν ἔκτισαν
 μνήματος χάρι[ν].
 Ἐτ(ει) τλζ'.

Sād, (son) of Danubius, and Ḍāmir, (son) of Hekotos (?), completing life nobly and in righteousness and good repute, built (it) at their own (expense) to serve as a memorial. In (the) year 327. (432 A. D.)

- Line 1: ΑΔΔΟCΔΑΝΟΥΒΙΟΚ, Ewing.
 Line 2: ΚΑΙΟΜΕΡΟC, *κ. τ. λ.*, Ewing.
 Line 3: Δ/ΑΝΤΕCΤΟΝΝΟΝΚΑΛ, Ewing.
 Line 5: ΕΚΤΩΝΙΔΩΝΕΚΤΙΕ, Ewing.
 Line 6: ΜΝΗΜΑΤΟCΧΑ/, Ewing.

Messrs. Wright and Souter assumed that a considerable portion of the inscription was lost, and read in l. 1 Αδδός Δανου βιωλ[ωλ]ύτης. It seems quite clear from our copy, however, that not more than two or three letters have been lost from each line, and there is therefore no possibility of restoring so long a word as βιωλ[ωλ]ύτης. Moreover, the last letter in l. 1 is clearly γ. Δανούβιος occurs as a man's name in an inscription from Uyūn, Wad. 1984; the Latin form *Danuuius* also occurs, *e. g.* *Cod. Iust.* vi, 59, 10 and *C. I. L.* iii 3581. Σαδδός is usually spelled Σαδός, but this form seems to occur in *M. S. M.* p. 263, no. 70; on the doubling of the consonant see Lidzbarski, *Eph.* ii, p. 328, no. 26. In l. 2, Ἐκότου is plain in Mr. Ewing's copy as well as in ours. As there is no Semitic name of which this can be considered the equivalent, it seems best to regard it as an attempt at Ἐκατός, or some form like Ἐκατῶς, found in two inscriptions from Erythrae, *Ditt. Syll.*² 210 and 600. In ll. 2-3, Messrs. Wright and Souter read [κατασκευ]ά[σ]αντες τὸν ν[α]όν, but our copy shows beyond all question that τὸν βίον is on the stone. This word, as well as the phrase μνήματος χάρι[ν], suggest that the inscription is from a tomb, and we have restored the participle in ll. 2-3 accordingly. On the expression μνήματος χάρι[ν] see no. 784.

800¹. ALTAR. Found in a house near the centre of the village. The base is embedded in the ground. Height above the ground 50 cm.; width of the cap 37 cm. The inscription is on a raised plate on the die, and above and below the plate. Height of the visible portion of the die 37 cm.; width 24 cm. Width of the plate 20 cm. Height of letters 3-4 cm. Copied by Butler in 1905.



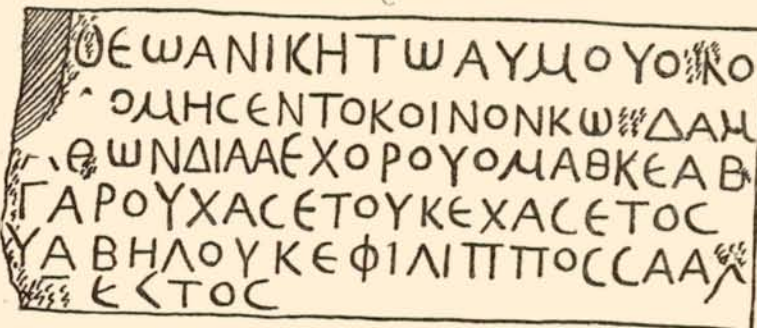
Inscr. 800¹. Scale 1 : 10.

Ἐπηκόω
 Διὶ Φα-
 νησί-
 ω εὐχ-
 ῆν (Σ)ε(λ)-
 (ε)υκος
 Οχορα-
 (ν)ου [ε-
 υσε(β)ω].

To Zeus of Phaina, Hearer of prayer. Seleukos, (son) of ^cAkarān, (fulfils) a vow, in piety.

Φαινήςιος is the ethnic adjective of Phaina-Mismiyeh; see Wad. 2524 *et seq.* The god is, then, the local Ba'al of Phaina, and the donor perhaps a native of the same place. In the same way, Ζεὺς Ἡλιοπολίτης is the recipient of altars at places other than Ba'albek (see *I. G. R.* III 926 and 1087), and Ζεὺς Σαρδηνός was invoked at Boṣrā (see no. 558). Οχορανης - ^cAkarān is the lengthened form of Οχορας - ^cAkar, a well established Arabic name.

800². BLOCK. Found in a courtyard in the eastern part of the village. Length at the top 96 cm., at the bottom 83 cm.; height 38 cm. Height of letters 3-5 cm. Copied by the servant Bshāra in 1905 and revised by Butler.



Inscr. 800². Scale 1 : 10.

Θεῶν Ἄνικητῶ Αὐμοῦ ο(ι)χο-
 θόμησεν τὸ κοινὸν κώ[μ](ης) Δαμ-
 ά(θ)ων διὰ Α(β)χοροῦ Ομα(θ) καὶ Αβ-
 γαροῦ Χασιετοῦ καὶ Χασιετοῦ
 Οὐαβηλοῦ καὶ Φίλιππος Σα(θ)ου
 κ]ε Ξ(ε)ας

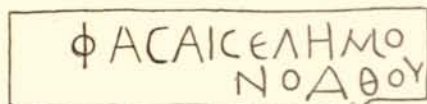
To (the) Unconquerable God of ^cAum, the community of (the) village of Damatha built (this), through the agency of Abkur, (son) of Amat, and of Abgar, (son) of Kāsīt, and of Kāsīt, (son) of Wahb-²el, and (of) Philippos, (son) of Sa^cd, and (of) Shai^c,

This inscription and no. 800¹ are interesting as showing that the ancient name of Dāmit il-^cAlyā was *Damatha*, a neuter plural analogous to *Kanatha*, the ancient name of Ḳanawāt. They also show that there was at this place a cult of the Θεὸς Αὐμοῦ (see no. 793). On the names Αβχορος, Χασιετος, and Ουαβηλος, see nos. 659, 136,

and 787 respectively. The reading of the patronymic in l. 3 is doubtful. It seems impossible to read Ομαβ , for although the name Ομαβι is found in no. 95, it is purely a woman's name. The name must, therefore, be emended to Ομαθ , *Amat*, or to Ομαρ , *Omar*. The omission of the Greek case-ending is very strange, for, although it is sometimes omitted in patronymics, as in nos. 36³, 92, and 793⁷, all the other patronymics in this inscription have the regular genitive ending.

800³. LINTEL. Serving as the lintel of a modern house near the ancient church in the eastern part of the village. Length 1.10 m.; height 24–25 cm. Height of letters 5–8 cm. Copied by Butler in 1905.

C. Graham, *Trans. Roy. Soc. of Lit.* vi, p. 285, no. 10; cf. p. 318.



Inscr. 800³. Scale 1 : 20.

Φασσαι<σ>έλη Μουαθου.

Fasai²el, (daughter) of Mun'at.

Line 1: IACAICEΛΗΜΟ, Graham.

The lintel may have come either from the house or the tomb of Φασσαιέλη. On this name see no. 210. In the present instance the ζ after the fifth letter is probably only an indentation on the face of the stone, which, according to Butler's field-notes, is very porous. Μουαθου is the same name as Μουαθου, Wad. 2429. The latter would be the usual rendering of the Arabic name; in the present form the Ο represents the Arabic *ain*.

800⁴. BLOCK. Built into the wall of the same house. Height 45 cm.; width 40 cm. The lower left corner has been broken off. The face is badly weathered. Height of letters 3–7 cm. Copied by Butler in 1905.

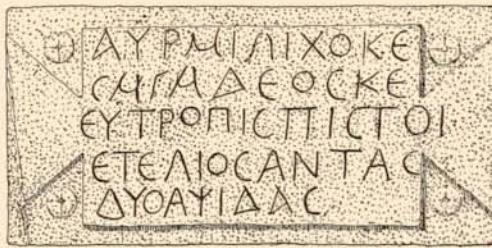


Inscr. 800⁴.
Scale 1 : 20.

Χα(σ)ετος ('Α)γ(α)πάσο[υ] ήτθ[υ] κ(η').

On the name *Χασετος (Kāsīt)* see no. 136. The patronymic suggests the Greek name *Ἀγαπαίος* more than anything else, but this name and the letters that follow are so worn that any restoration is most uncertain.

800⁵. BLOCK. Found on the top of a house in the southeastern part of the village. Length 66 cm.; height 32 cm. The inscription is on a raised dovetailed plate. Length of the plate 45 cm.; height 27 cm. Above and below the dovetails are small disks which contain crosses. Height of letters 3¹/₂–4 cm. Copied by Butler in 1905.

Inscr. 800⁵. Scale 1 : 10.

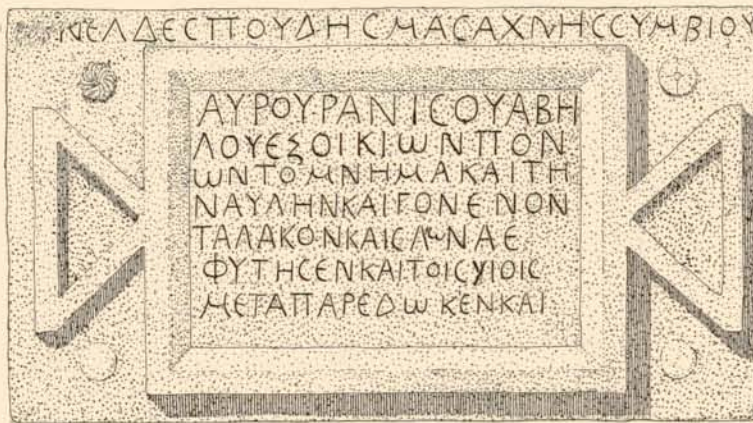
Αὐρ(ήλιος) Μίλιχο(ς) καὶ
Σαγαδεὸς καὶ
Εὐτρόπις πιστοὶ
ἐτέλεισαν τὰς
δύο ἀψίδας.

Aurelius Milichos and Shagadiy (or Sagadiy) and Eutropios, pistoi, completed the two apses.

The name Σαγαδεὸς is not found elsewhere in Greek, but it is evidently the transliteration of *Shagadiy* (*Shagadiyā*) or *Sagadiy* (*Sagadiyā*) found in a Sinaïtic inscription, *C. I. S.* 896. In Euting's copy of this inscription the third consonant is doubtful, and the present inscription is of interest in determining that this letter is Δ. It also establishes the vowels to be read in the Sinaïtic form. On *πιστοί* see no. 611.

800⁶. BLOCK. Built into the wall of a house in a group of buildings just outside the southwestern corner of the village. The block faces south. Length 1 m.; height 50 cm. The inscription is within a raised dovetailed frame and is continued above the frame. Length of the frame, excluding the dovetails, 52 cm.; height 34 cm. Height of letters 3–5 cm. Copied by Butler in 1905.

Waddington, no. 2452; Ewing, *P. E. F.* 1895, p. 142, no. 75.

Inscr. 800⁶. Scale 1 : 10.

Αὐρ(ήλιος) Οὐράνιος Οὐαβη-
λου ἐξ οἰκίων πόν-
ων τὸ μνῆμα καὶ τῆ-
ν αὐλὴν καὶ (τ)ὸν ἐνόν-
τα λάκκου καὶ σ(υ)κῶνα ἐ-
φύτησεν καὶ τοῖς υἱοῖς
μετὰπαρέδωκεν καὶ

... ΝΕΛΔΕ, σπουδῆς Μασαχγῆς συμβίου.

Aurelius Ouranios, (son) of Wahb-el, from (the results of his) own toil (con-
Publications of the Princeton University Archaeological Expeditions to Syria, Div. III, Sec. A, Pt. 7. 57

structed) the memorial and the enclosure and the pool which is within (it), and planted the fig-grove, and made (them) over to his sons and, under (the) supervision of Masaknā (?) (his) wife.

Line 4: ΝΑΥΛΗΝΚΑΙΤΟΝΕΝΟΝ, Wad.

Line 5: ΤΑΛΑΚΟΝΚΑΙΚΩΝΑΕ, Wad.; ΤΑΛΑΚΟΝΚΑΙΩΙΝΑΕ, Ewing.

Line 6: ΦΥΤΕΥΣΕΝ, z. τ. λ., Wad.

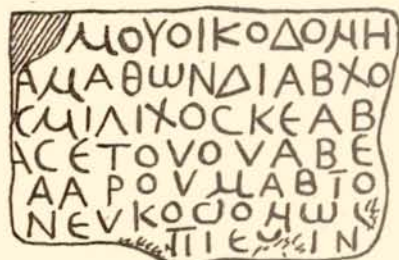
Above the frame: //ΝΕΛΔΕΣΠΟΙΔΗΣ, z. τ. λ., Wad.; ΙΝΕΛΔΕΣΙΤΟΝΔΗΣ, z. τ. λ., Ewing.

The correct reading of l. 5 must remain in doubt. We have adopted Waddington's *σικδων* because it seems assured by the verb. His copy suggests that γ was omitted and then added to κ, forming a sort of ligature. The combination of a pool and grove with the tomb is similar to that provided for in the will of a Gaul (*C. I. L.* XIII 5708), who ordered the construction of an *aedificium et pomaria et lacus*, and also to Trimalchio's order, *omne genus enim poma volo sint circa cineres meos et vinearum largiter* (Petron. *Sat.* 71). A *munimentum sive pomariolum* is mentioned in *C. I. L.* x 3594, and instances of gardens in connection with tombs are common; see *Dessau, Inscr. Lat. Sel.* 8345 f. The form *ἐρύτησεν* seems to be merely an error for *ἐρύττισεν*.

The letters above the frame were read by Waddington. . . νελδῆ? σπο[υ]δῆς Μασαχνης συμβίου. Messrs. Wright and Souter suggested: Ἰεθ(ικτιώνος) θ' [ἐκ] σπουδῆς, etc. This reading, however, leaves entirely unexplained the καί at the end of l. 7, and leaves out of account the many instances where the inscription is too long for the frame and has to be completed above it. Moreover it is most improbable that the inscription began merely with the number of the indiction and without the number of the year. We believe, therefore, that these letters carry on the inscription from l. 7 and that the first five represent a verb connected by καί with μεταπαρέδωκεν.

On the name Ουαβηλος see no. 787. The name Μασαχνη has been restored in an inscription from il-Hit, *R. B.* VII (1898), p. 104, but it does not seem to occur elsewhere. The Semitic *Masaknā* means 'we have seized', and the name may be explained as indicating what the parents may have said when the child was born; compare *Genesis* IV 1.

800⁷. FRAGMENT. Built into the east wall of the same group of buildings. Length 47 cm.; height at the left end 30 cm., at the right 32 cm. The letters are roughly formed, and the incisions are deep and broad. Height of letters 3-5 cm. Copied by Butler in 1905.



Inscr. 800⁷. Scale 1:10.

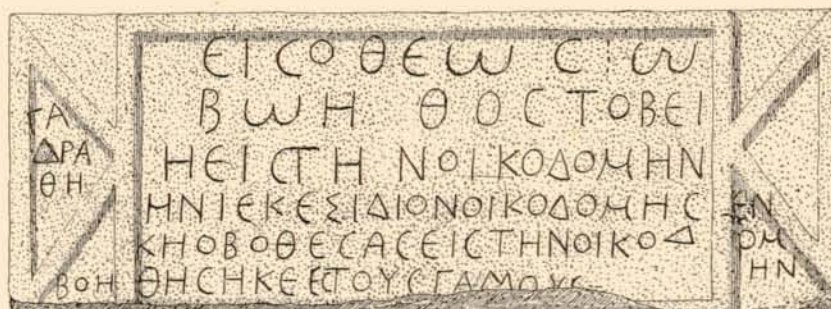
Θεῶ Ἀνικήτῳ Ἀυ]μου οἰκοδόμη[σεν τὸ
κοινὸν κώμ(ης) Δ]αμάθων δι(ὰ) Ἀβχο[ρου .
. . . . καὶ]ς Μίλιχος καὶ Ἀβ[γαρου
Χασετου (?) καὶ Χ]ασετου Ουαβη[λου . .
.]ααρου Μαθιο[υ καὶ . .
. τῶ]ν (οἰ)κοδόμω[ν
. ΠΙΕ//ΙΝ

To (the) Unconquerable God of °Aum, the community of (the) village of Damatha built (this), through the agency of Abkur, (son) of, and of, (son) of Milichos, and of Abgar, (son) of Kāsīt, and of Kāsīt, (son) of Wahb²el,, and of aaros, (son) of Matiy, and the builders

This inscription is a parallel to no. 800^a, and ll. 1-4 have been restored accordingly. On the names in these lines see the references there cited; on Μαθιος see no. 799¹. We cannot offer any plausible restoration of ll. 5-7. It seems most natural to read (αι)κοδομω[ν in l. 6, and the plural demands at least two names in conjunction with it. On the other hand, it seems improbable that this word applies to all the names in the inscription. Accordingly, we are inclined to believe that some such word as πιστων or προνοητων is to be restored in l. 5, referring to the four names which precede. An instance of the construction of a building ἐπι προνοια of four πιστοι and one οικοδομος is found in Wad. 2022 a. The letters in l. 7 may represent a date or some sort of a formula.

800^b. BLOCK. Over the lintel of a doorway which leads into an ancient courtyard in the southwestern part of the village. The stone is broken at the bottom. Length 1.10 m.; height at the right end 40 cm. The inscription is within a raised dovetailed frame. Length of the frame, excluding the dovetails, 77 cm. Height of letters in ll. 1-3 4-6 cm., in the other lines 2¹/₂-4 cm. Copied by Butler in 1905.

Wetzstein, no. 118; Cyril Graham, *Trans. Roy. Soc. of Lit.* vi, p. 284; Waddington, no. 2451; Ewing, *P. E. F.* 1895, p. 141, no. 74.



Inscr. 800^b. Scale 1 : 10.

Εἰς ὁ Θεὸς ὦ
βοηθὸς Τοβεί-
η εἰς τὴν οἰκοδομίαν,
ἡνίακ(α) ἑξ ἰδίου οἰκοδόμησεν,
καὶ ὁ βοθέσας εἰς τὴν οἰκοδομίαν,
βοηθήσῃ καὶ ἐς τοὺς γάμους.
Γαδρατῆ.

(There is) one God, the helper for Tobias for the building, when he built at his own (expense), and he who helped for the building, will help also for the marriage. Gadrat.

Line 2: ΒΩΗΘΟΘ, Wetzstein; ΒΩΗΘΟΝ, Ewing.

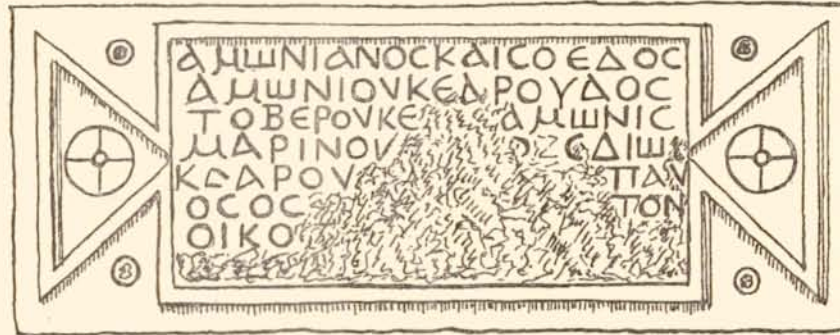
Left dovetail: Letters omitted by Ewing.

In l. 4, Wetzstein read ἦν[π|ε|ρ]; Waddington, as well as Messrs. Wright and Souter, read ἦν ἐξ ἰδίου, κ. τ. λ., disregarding entirely the letters ΙΕΚ, which appear in their copies as plainly as in Wetzstein's and ours, and may therefore be regarded as certain. We would suggest ἦνικ(α) for ἦνικα. This gives the necessary connection between the thought in ll. 1-3 and the verb οἰκοδόμησεν, and the spelling is not surprising in an inscription in which the orthography is as thoroughly bad as it is in this one.

The name Γαδραθη occurs also in no. 345. The presence of this feminine name on the stone seems to be an indication that Tobias' expectation was fulfilled.

DĒR IDJ-DJŪWĀNI.

801. BLOCK. Built into the wall over the north door of the mosque, which is near the centre of the ruins and immediately north of the monastery; see Div. II. A. 7, p. 436. Length 1.10 m.; height 43 cm. The face of the stone is much worn, especially in the centre and the lower portion. The inscription is within a raised dovetailed frame. Length of the frame, excluding the dovetails, 67 cm.; height 33 cm. In the dovetails are disks, and above and below are raised knobs. Height of letters 3-4 cm. Copied by Magie.



Inscr. 801. Scale 1:10.

Ἀμμωνιανὸς καὶ Σουαῖδ
 Ἀμμωνίου καὶ Ἀρω(α)δῶς
 Τοβερῶν καὶ [? Ἀύρ(ήλιος)] Ἀμμωνίως
 Μαρίνου [καὶ] (ε)διώ[ν]
 Κ(λ)άρου [καὶ ? Δομιτ(ι)αν(ν)-
 ὄς Οσ τῶν
 οἰκόν[ν]

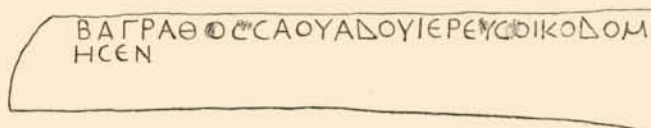
Ammōnianus and Suwaid (or Su'aid), (sons) of Ammōnios, and Arwad, (son) of Dhubair, and Aurelius Ammōnios, (son) of Marinus, and edion, (son) of Clarus, and Domitianus, (son) of Os, (built) the house

Our restoration of ll. 4-5 is intended only as a suggestion. Another possibility is Διωκλήρου; the name Διόκληρος is recorded as the name of one of King Solo-

mon's officers in Joseph. *A. I.* VIII 2, 3, § 35. For the feminine form of *Αρουαδος* see no. 71. *Τοβερως* does not seem to occur elsewhere, but the Arabic equivalent is known.

801¹. LINTEL. Over the doorway of a building situated a few metres south of the monastery. The stone faces north. Length at the top 1.66 m., at the bottom 1.70 m.; height at the left end 25 cm., at the right 33 cm. There are traces of black paint in some of the letters. Height of letters $4\frac{1}{2}$ – $5\frac{1}{2}$ cm. Copied by Magie.

Ewing, *P. E. F.* 1895, p. 144, no. 79 A.



Inscr. 801¹. Scale 1:20.

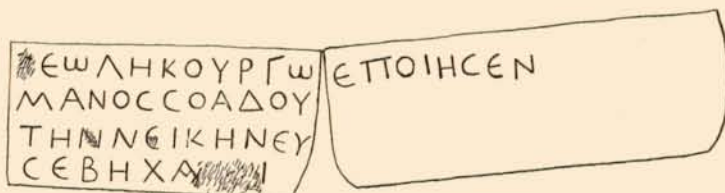
Βαγραθως Σαουαδου ιερευς οικοδομησεν.

Bagrat, (son) of Sawād, (the) priest built (it).

ΒΑΓΡΑΘΟΥΣ ΣΑΟΥΑΔΟΥ and ΟΙΚΙΟΔΟΜ | ΗΣΕΝ, Ewing.

Messrs. Wright and Souter read *Βαγραθως Εαουαδου*, which was corrected by M. Clermont-Ganneau to *Βαγραθου(ς) Σαουαδου*, the latter name probably to be read *Σελουανου*, an error for *Σιλουανου*; see *É. A. O.* II (1897), p. 34 = *P. E. F.* 1896, p. 81. Our copy, however, seems to give the correct reading of the patronymic; for the name see nos. 522 and 801⁴. The name *Βαγραθως* is found in the form *Βαγρατος* in *C. I. G.* 4518 and 4519 = *Wad.* 2562 *h* and 2562 *i*; on the Semitic form see Clermont-Ganneau, *R. A. O.* I (1888), p. 56. *Βαγραθως* was probably the priest of Lykourgos, to whom no. 801² is dedicated.

801². BLOCK. Found lying on the ground in a room entered from a courtyard in the northwestern corner of the ruins. The entrance to the room is at the south end of the east side of the courtyard. Length of the face of the stone 41 cm. at the top, 38 cm. at the bottom; height 19 cm.; thickness 48–53 cm. The inscription is continued on the right end of the stone. Height of letters 2 – $3\frac{1}{2}$ cm. Copied by Magie.



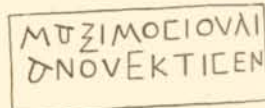
Inscr. 801². Scale 1:10.

*Θεῷ Ληκούργω
Μανος Σαουαδου
την Νείκην εὐ-
σεβη(ς) χάριτι
ἐποίησεν.*

For (the) god Lykourgos, Ma'n, (son) of Su'ad, made the (statue of) Victory as a mark of piety.

On the god and the donor see no. 789, which is a close parallel to this inscription.

801³. BLOCK. Built into an arch in a low room entered from the same courtyard. The room is at the east end of the south side of the courtyard. Length 67 cm.; height 26 cm. Height of letters $4\frac{1}{2}$ - $6\frac{1}{2}$ cm. Copied by Magie.

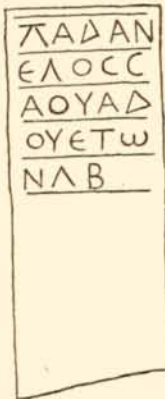


Μάξιμος Ἰουλι-
ανού ἔκτισεν.

Inscr. 801³. Scale 1:20.

Maximus, (son) of Julianus, built (it).

801⁴. STELE. Built into the west wall of the chapel at the northern end of the ruins; see Div. II. A. 7, p. 436. The stone faces outwards. Height at the left side 1.02 m., at the right $96\frac{1}{2}$ cm.; width 40 cm. The base is broken off. The face is well finished, and the rows of letters are separated by incised lines. Height of letters, which are well cut, $5\frac{1}{2}$ -6 cm. Copied by Magie.



Inscr. 801⁴.
Scale 1:20.

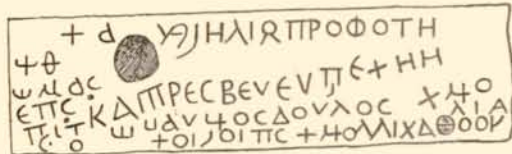
Λαδανῆλος Σαουαδου
ἑτῶν λβ'.

i. e. Ladānā-'el (son) of Sawād.

The first name, if the reading be correct, is interesting as having the meaning 'with us is God', corresponding to the Hebrew *'immānū-'el* (Immanuel). For Σαουαδου see nos. 522 and 801¹.

801⁵. LINTEL. Over the door of a ruined house in the southeastern corner of the ruins. The stone faces north. Length 1.23 m.; height 32 cm. There are numerous blemishes on the face, and the alignment of letters is irregular. Height of letters 3-6 cm. Copied by Magie.

Ewing, *P. E. F.* 1895, p. 145, no. 79 B.



Inscr. 801⁵. Scale 1:20.

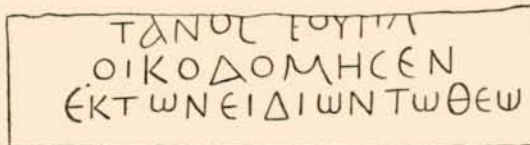
Ἄγιε Ἡλία, προφῶτη
καὶ πρέσβευ, εὐ ποιε + ἡμ-
ῶ(ν). Αὐμος δοῦλος,
+ οἱ λοιπ(οί) + Μ(α)λιχαβ(ος)
+ Μολιμ(ος).
+ Θωμᾶς ἐπο(ίτησεν).

O holy Elias, prophet and intercessor, bless us! Aum, a servant; the others, Malikat, Muhlim. Thomas constructed (it).

The letters are so badly formed and so irregularly placed on the stone that it is difficult to make anything out of them, and our reading must be regarded only as a

suggestion. The size and evident importance of the *xxi* and the following letters indicates that they are to be read with the letters in l. 1 rather than with those at the left end of the stone, and we have accordingly proposed the reading as above. The interpretation of the letters at the lower left corner is especially problematical.

801⁶. LINTEL. Over a doorway entered from a ruined courtyard about 50 metres northwest of the house where no. 801⁵ was found. The doorway is in the wall on the north side of the courtyard. The top of the stone has been trimmed off. Length 1.37 m.; height at the left end 34 cm., at the right 36 cm. Height of letters 5¹/₂–10 cm. Copied by Magie.



Inscr. 801⁶. Scale 1 : 20.

Τανος (Γ)ου(ρ)α
οικοδόμησεν
ἐκ τῶν εἰδίων τῷ Θεῷ.

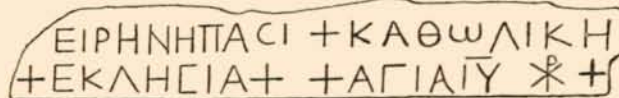
Thann, (son) of Gūrā, built (it) at his own (expense) for the God.

The god is probably Lykourgos; see no. 801³. On the name Τανος, elsewhere spelled Τανος, see no. 628. For the name Γουρα see no. 797².

KRÊM

802. LINTEL. Over a doorway entered from a courtyard in the northwestern part of the ruins. The doorway is in the wall on the south side of the courtyard. The shape of the stone is somewhat irregular. Length at the top 1.45 m., at the bottom 1.57 m.; height 23–24 cm. Height of letters 5–10 cm. The letters contain traces of red paint. Copied by Magie.

Waddington, no. 2519.



Inscr. 802. Scale 1 : 20.

+ Εἰρήνη πᾶσι.
+ Ἐκκλησία + καθολικὴ + ἁγία Ἰησοῦ Χριστοῦ +.

Peace (be) to all! (The) holy catholic church of Jesus Christ.

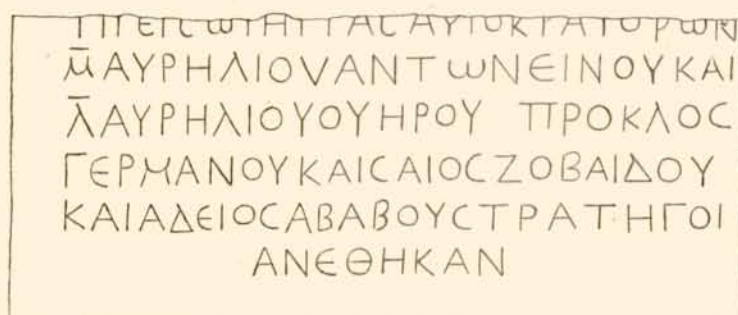
Line 2: ΙΥ ϩ+, Wad.

In l. 2 Waddington read [Κ]ρ(ίω), but the character following ἁγία is evidently an *iota*, and the chrismon is also plain. The letters ΙΥ are evidently the abbreviation for Ἰησοῦ as elsewhere, e. g. *A. A. E. S.* III 70.

SHA'ĀRAH

803. BLOCK. 161-169 A. D. Built into the front wall of the mosque, which is on the brow of the hill and on the right side, as one ascends the long main street of the ancient city. The stone is over the lintel of the doorway. The face had at one time been covered with plaster but this had been scraped off except at the upper right corner; here a piece was removed by the Expedition, and the two letters at the end of l. 1 thus brought to light. The block is broken at the upper edge. Length $96\frac{1}{2}$ cm.; height 41 cm. Height of letters $3\frac{1}{2}$ -4 cm. Copied by Magie.

C. I. G. 4560 (copies by Burckhardt and Seetzen); Waddington, no. 2520 = I. G. R. III 1125.



Ἵπὲρ σωτηρίας Ἀυτοκρατόρων
Μ(άρκου) Ἀυρηλίου Ἀντωνίνου καὶ
Λ(ουκίου) Ἀυρηλίου Οὐήρου Πρόκλος
Γερμανοῦ καὶ Σαίος Ζοβαίδου
καὶ Ἀδείος Ἀβαβου στρατηγῶν
ἀνέθηκον.

Inscr. 803. Scale 1:10.

For (the) preservation of (the) Emperors Marcus Aurelius Antoninus and Lucius Aurelius Verus, Proklos, (son) of Germanos, and Shai', (son) of Zubaid, and Adiy, (son) of Habāb, (the) strategoi, dedicated (this).

Line 1: "Punctis distinguit Burckhardtus"; ΙΙΙΙΙΑΩΙΗΙΙΑΑΑ\Ι'Ι'ΙΑ, Seetzen; ΥΠΕΡΣΩΤΗΡΙΑΣΑΥΤΟΚΡΑΤΟΡΟΣ, Wad.

Line 4: ΙΑΙΟΥΣΟΒΑΙΔΟΥ, Burckhardt; ΓΑΙΟΥΣΟΠΑΙΔΟΥ, Seetzen.

Line 5: ΑΔΕΙΟΥΣΑΒΑΒΟΥ, Burckhardt; ΑΔΑΙΟΥΣΑΒΑΒΟΥ, Seetzen; ΑΛΕΙΟΥΣΑΒΑΒΟΥ, Waddington.

Our copy serves to correct Waddington's, showing, as it does, that *Ἀυτοκρατόρων* is to be read in l. 1, applying to the names of both emperors, as is usual. The use of the singular, on the other hand, would be contrary to all custom.

The *στρατηγῶν* were presumably the chief magistrates of the community. The title of *στρατηγός* is found in inscriptions from other places in these regions; see Wad. 2071 = *A. A. E. S.* III 392 (Shehbā), Wad. 2114 (il-Hît), *A. A. E. S.* III 150 (Ma'arrit Bêtâr). In all of these, however, there is but a single *στρατηγός*, who would seem to be eponymous, since the name and title are used with *ἐπί*, probably to indicate the time of the erection of the building; similarly a dedication for the preservation of Maximinus Thrax was erected at Kefr-Lahâ *στρατηγείας Οὐλ(πίου) Σααριανοῦ*, Wad. 2399. At Palmyra, on the other hand, this title was used by the duumvirs of the colony; see Wad. 2601 and commentary. At Sha'arah, according to this inscription, the *στρατηγῶν* seem to have been a board, as in Athens in the pre-Roman period and in the cities of Asia Minor; see Liebenam, *Städteverw.* p. 286 f. *Ἀδείος* is found in the form *Ἀδειος*

makes it impossible to claim with certainty that it was a part of the same inscription. However, the general appearance of the stone and the character of the letters seem to warrant the assumption that it is to be connected with the other fragments. If the first five letters are to be read, as seems most natural, as *bello*, the last two are most plausibly regarded as some form of the verb *ovare*. It is tempting to read *ov[anti]*, referring to an *ovatio* of Constantine, held after one of the civil wars by means of which he made himself master of the Empire, but in the entire lack of knowledge of any such *ovatio*, held either by Constantine or by any other emperor after Augustus, such a reading is hardly justified. Perhaps *ov[antes]* is to be read, applying to those who erected the monument after the completion of some war.

803⁶. COLUMN. Fragments of an hexagonal column with concave faces found east of the mosque. Frgs. A and B were lying in the street immediately inside the gate which is on the brow of the hill. Frg. c was standing close to the wall of the mosque. Height of frg. A 51½ cm.; of frg. B 69 cm. at the left edge and 55 cm. at the right edge; of frg. C 1.47 m. Width of the faces, of frg. B 27 cm., of frg. C 26 cm. Height of letters, in frgs. A and B 7-8 cm., in frg. C 6-7 cm. Copied by Magie.

Waddington, no. 2522 (frgs. A and B only).



Inscr. 803⁶. Scale 1 : 20.

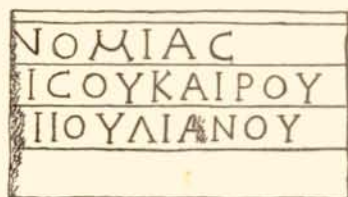
Julius Villianus, (son) of Theodoros, priest, and Bassus his uncle dedicated at their own (expense)

- Line 2: ΟΥΘ/, Wad.*
- Line 3: ΔΙΑΝ, Wad.*
- Line 4: ΟCΘEO, Wad.*

In Waddington's time the upper part of the column, now represented by frgs. A and B, was unbroken and l. 4 was intact. The name in ll. 2-3 was read by Waddington Οἰθ[υ]διανός (?), and the third character in l. 2 does indeed look more like Θ than anything else. However, such a name as this seems impossible, and we have



Inscr. 803⁴.
Frg. A.
Scale 1 : 10.



Inscr. 803⁴. Frg. B. Scale 1 : 10.

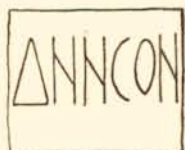
Οικονομίας
Σομισου και Ρού-
φου κ[α]ι Ιουλιανού.

In (the) administration of Shumais and Rufus and Julianus.

The inscription is complete, for the manner in which the fragments fit together shows that the full width is preserved; also the upper and lower edges of the block seem to be unbroken. The inscription must therefore simply record the date, as in no. 803¹. The function described by *οικονομία* is evidently the same one that is alluded to in nos. 803¹ and 803², and the inscription must come from the same temenos. The form *Σομισος* does not seem to be found elsewhere; the Arabic form is a diminutive of *Shams* 'sun', which is found as a name in no. 793⁴. *Shamasai* (*Σαμασαις*) in no. 60 is also an hypocoristic form.

803⁵. FRAGMENTS. Built into the walls of the mosque. Frgs. A, C, D are in the south wall, frg. B is in the east wall and upside down. Length of A 45 cm.; height 38 cm. Length of B 84 cm.; height 31 cm. Length of C 55 cm.; height 37 cm.; width of uninscribed space at the right end 16 $\frac{1}{3}$ cm. Frg. D was too far above the ground to be measured. There are traces of red paint in the letters of B and D. Height of letters, of A 19–20 cm., of B 15–20 cm., of C 19–21 cm. Copied by Magie.

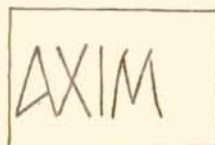
Waddington, no. 2523.



Inscr. 803⁵. Frg. A.
Scale 1 : 20.



Inscr. 803⁵. Frg. B.
Scale 1 : 20.



Inscr. 803⁵. Frg. C.
Scale 1 : 20.



Inscr. 803⁵. Frg. D.

D(omi)n(o) n(ostro) Constantino Maxim(o)
..... bello ov[ant]

Frg. A: ANNWN, Wad.

Frg. B: TANTINOM, Wad.

Frg. D: BELLοοΥ, Wad.

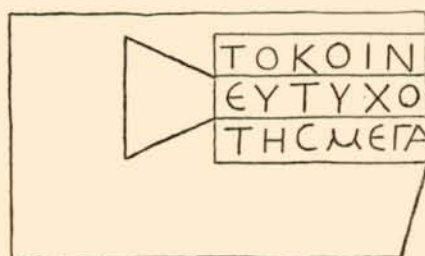
Waddington's sole comment is: "il n'y a rien à tirer de ces fragments, dont deux sont en grec et les deux autres en latin". Our copy, however, shows that, in spite of the initial Δ, they are all in Latin, and that three, at any rate, form part of an honorary inscription of Constantine. In the case of frg. D the lack of measurements unfortunately

We have restored $\tau\epsilon\mu[\acute{\epsilon}\nu]ου\varsigma$ in ll. 2-3 on the analogy of no. 803¹. The letters preceding the word are very uncertain, but it seems impossible to read $\pi\rho\acute{\omega}\tauου$, as in no. 803¹, or indeed any other numeral adjective. They may represent either the name of the deity or deities to whom the enclosure was consecrated, or the name of the community to which it belonged. The fact that the names in ll. 4-7 are nominatives precludes the possibility of reading $\omicron\iota\kappa\omicron\nu\omicron\mu(\iota\alpha\varsigma)$, as in nos. 803¹ and 803⁴, and we have accordingly deemed it necessary to regard the letters in l. 4 as the abbreviation for $\omicron\iota\kappa\omicron\nu\omicron\mu\iota$, supposing the three dedicators to have performed the function which is referred to in no. 803¹, and probably in no. 803⁴, as $\omicron\iota\kappa\omicron\nu\omicron\mu\iota\alpha$.

On the names Νασσρος and Αλασαβος see nos. 122 and 299 respectively. On Οσαιδος , of which Οσαιδελος is a theophorous compound, see no. 509. The feminine form of Φασαιελος is common; the masculine occurs in Palmyrene inscriptions; see *A. A. E. S.* IV, p. 59 f.

803³. FRAGMENT. Built into the south wall of the mosque. The stone is upside down. Length at the lower edge 51 cm.; height $32\frac{1}{2}$ cm. The inscription was within a dovetailed frame formed by incised lines. Height of the frame 17 cm.; length of the extant portion $27\frac{1}{2}$ cm. Distance between the top of the block and the top of the frame 3 cm., between the bottom of the frame and the bottom of the block $12\frac{1}{2}$ cm. The rows of letters are separated by incised lines. Height of letters $3-3\frac{1}{2}$ cm. Copied by Magie.

Waddington, no. 2521.



Inscr. 803³. Scale 1:10.

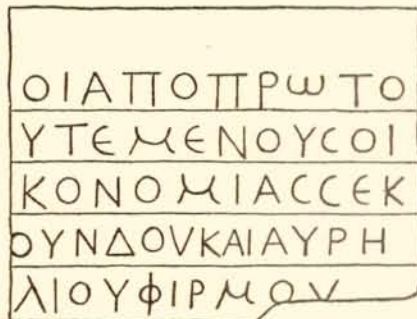
Τὸ κοινόν
 εὐτυχόν
 τῆς μεγάλῃς

The inscription evidently recorded a dedication made by the community. Waddington read $\epsilon\acute{\upsilon}\tau\upsilon\chi\omicron[\acute{\upsilon}\varsigma]$ in l. 2, but it is difficult to see what the construction of such a word would be. It seems more reasonable to regard the word as agreeing with $\tau\acute{\omicron}\kappa\omicron\iota\nu\acute{\omicron}\nu$ and expressing the reason for the dedication, analogous to the dedication in Wad. 2427, $\omicron\iota\ \acute{\alpha}\pi\acute{\omicron}\ \phi\upsilon\lambda\acute{\eta}\varsigma\ \text{Μαυνηνῶν}\ \epsilon\acute{\upsilon}\tau\upsilon\chi\acute{\iota}\sigma\omicron\nu\tau\epsilon\varsigma$ (i. e. $\epsilon\acute{\upsilon}\tau\upsilon\chi\acute{\eta}\sigma\alpha\nu\tau\epsilon\varsigma$) $\acute{\epsilon}\tau\epsilon\lambda\acute{\iota}\omega\sigma\alpha\nu$. In l. 3 Waddington restored $\theta\epsilon\acute{\alpha}\varsigma$, and it is indeed tempting to restore here the name of some goddess, to whom the temenos, mentioned in nos. 803¹ and 803³, was dedicated.

803⁴. FRAGMENTS. Built into the walls of the mosque. Frg. A serves as the east jamb of a window in the north wall. Height 26 cm.; width 17 cm. Frg. B is in the west wall; the face is somewhat worn. Height 25 cm.; width $45\frac{1}{2}$ cm. The rows of letters in both fragments are separated by incised lines. Height of letters 3-4 cm. Frg. A copied by H. W. Bell, frg. B by Magie.

in no. 366. *Αβαβος* is found in Wad. 2420; on this form of the name see Lidzbarski, *Eph.* II, p. 22.

803¹. BLOCK. Inside the mosque, built into the east wall of the *mihrab*. Length 54 cm.; height 41 cm. The rows of letters are separated by lightly incised lines. Height of letters 4–5 cm. Copied by Magie.



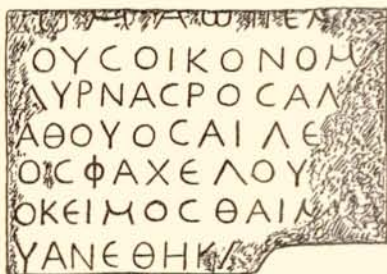
Inscr. 803¹. Scale 1:10.

Οί ἀπό πρώτο-
υ τεμένους· οί-
κονομίας Σεκ-
ούνδου καὶ Αὐρη-
λίου Φίρμου.

Those in charge of (the) first temenos. In (the) administration of Secundus and Aurelius Firmus.

The appearance of the stone gives every indication that the inscription is complete. It seems to have been erected by the officials whose office is indicated in ll. 1–2. The description of their office is peculiar, for the preposition regularly used to denote a function is *ἐπί*. This use of *ἀπό* suggests the Latin *ab*, which is regularly employed in this way. The erection of the monument is dated in the *οἰκονομία* of two officials, who are evidently eponymous. No. 803² is dated similarly. Here too the grammatical construction is unusual, for we should expect the dative. However, in no. 788, Wad. 2215 = *I. G. R.* III 1263, and Wad. 2399 = *I. G. R.* III 1213 *ὑπατείας* and *στρατηγείας* are similarly used.

803². BLOCK. Built into the inside wall of the mosque, immediately at the right of the entrance. The stone is standing on its right side. The block is broken at the upper and lower edges. Length 50 cm.; height 35 cm. Height of letters 3¹/₂–4 cm. Copied by Magie.



Inscr. 803². Scale 1:10.

[Οί]
..μα(ν) τεμ[ε-
ν]ους οἰκονόμ(αι),
Αὐρ(ήλιος) Νασρος Αλ[ασ-
α]θου, Οσαι(θ)ε[λ-
ο]ς Φα(σε)ελου, [Μ-
ο]κειμος Θαμ[ο-
υ ἀνέθηκα].

The administrators of the temenos of, Aurelius Nasr, (son) of Khalasat, Usaid'el, (son) of Phasa'el, Mukim (son) of Taim, dedicated (it).

thought it more probable that the character in question represents a ligature for ει, and have accordingly read Οὐειλιανός for Οὐλλιλανός, the use of the diphthong being consistent with the spelling of εἰρέεις; the forms Οὐείλιος and Οὐειλία occur in *C. I. G.* 4283 = *I. G. R.* III 664. On the other hand, perhaps Οὐερ(θ)ιανός is to be read as in *Wad.* 2538.

The connection of frg. c with frgs. A and B is, of course, not certain, but the fact that it contains the end of the verb necessary to complete the dedicatory formula, as well as the similarity in size of letters and width of face, has led us to believe that it is a fragment of the same column. Unfortunately our copy does not permit the restoration of the end of the inscription.

803⁷. LINTEL. Over a door on the southern side of a courtyard in the modern village which is on the edge of the plain north of the ancient town. The courtyard is east of the *Tell* which is east of the ancient bath; see *Div. II. A.* 7, p. 439. The right end of the lintel has been broken off, and the left edge has been trimmed down. Length of extant portion 1.15 m. on the upper edge, 1.21 on the lower; height 35 cm. The face is very rough and full of small holes. Height of letters 7–10 cm. Copied by Magie.

ΦΛΕΥΤΡΟΠΠΙΟΣ ΟΛΑ
ΚΑΙ ΤΗΝ ΠΟΡΤΑΝ ΕΚ Θ[ε]μελίων

Φλ(άουιος) Εὐτρόπιος Ολα[σου]
καὶ τὴν πόρταν ἐκ θ[ε]μελίων

Inscr. 803⁷. Scale 1 : 20.

Flavius Eutropius, (son) of Khulās (?), (built) and the gate, from (the) foundations

The word *πόρτα* is frequently found in Byzantine writers, and it also occurs in an inscription from Egypt, *C. I. G.* 8661, which seems to be the same as the one published by de Ricci, *Arch. f. Pap.-Forsch.* II (1903), p. 570, no. 149 = *Ann. Ép.* 1903, 230. On *Ολασος* see no. 443.

ṬAFF.

804. LINTEL. Found over a door on the west side of a courtyard at the eastern end of the ruins. The stone seemed to be in situ. Length 1.91 m.; height at the left end 20 cm.; at the right 29 cm. Height of letters 6–11 cm. Copied by Magie.

ΝΙΚΑ ΕΥΤΥΧΗ ΤΩΝ ΒΕΝΗΤΩΝ
ΒΕΝΗΤΩΝ

Νίκα, εὐτύχη τῶν Βενήτων.

Conquer, Fortune of the Blues!

Inscr. 804. Scale 1 : 20.

On the formula see no. 256.

804¹. LINTEL. Found over the door of a room in the second story and immediately south of no. 804. Length 1.21 m.; height 27¹/₂ cm. Near the centre of the face is a disk with enclosed cross in very low relief. Height of letters 5-7 cm.; diameter of the disk 23 cm. Copied by Magie.



Inscr. 804¹. Scale 1:20.

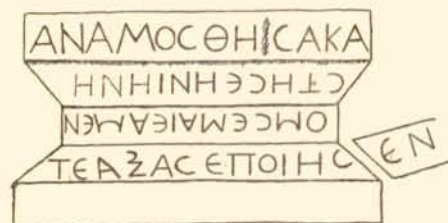
Νίκα. Κύρις, κόμητς,
κα[ι] ἀδε(λφός), πωλά τὰ ἔτη).

Success! Kyrios, Comes, and (your) brother, many be your years!

The reading of the inscription is somewhat uncertain, but it is hard to read *κωμητς* as the genitive of *κόμητς*, and the spelling of *πωλά* seems to justify us in regarding it as an error for *κόμητς*. Πολλά τὰ ἔτη is the usual acclamation; see Wad. 1900, 1830 and 1831 = *C. I. G.* 8681 and 8897, Wad. 2358, 2413 o, and *Jahresh. d. Oest. Inst.* x (1907), *Beibl.* p. 70. For a votive-offering dedicated by a man and his sister see *C. I. G.* 8869.

SAHR.

805. BASE OF STATUE. Found in the temenos of the temple; see Div. II. A. 7, p. 441 f. The base consists of a cap, a broad bevel, a very low die, another broad bevel, and a base. Total height 28¹/₂ cm.; width of cap 45¹/₂ cm. Height of die 5 cm.; width 35¹/₂ cm. There are letters on the cap and the lower bevel; the last two on the latter extend over on the right side. There are other letters upside down on the die and upper bevel, the position of which leads one to believe that the base was used twice, and that when used for the second time it was placed upside down. Height of letters on the cap and lower bevel 2¹/₂-4¹/₂ cm., of those on the upper bevel and die 2-2¹/₂ cm. Copied by Magie.



Inscr. 805. Scale 1:10.

Α
Ανάμος Θησαλια.
Τεαξας επιοησεν.

Β
Ο(α)σεμαιθ Αυ(ου)(?)
στησε(υ) Νι(κην).

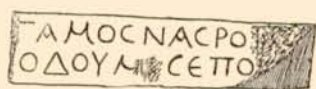
Ανάμος (*An'am*) is a very common name, but the other names are difficult to explain, and, owing to the haste in which the copy was made, they will admit of almost any emendation. The first name in B suggests *Ονασιμαθος* (*Wasimat*) in no. 733. The torso of a Nikē was found not far from this inscription and may be the one to which the inscription refers.

805¹. BASE OF STATUE. Found in the temenos of the temple. It is the base of a fully-clothed male life-sized statue of which head and shoulders are missing; see

Div. II. A. 7, Ill. 387. The right end of the base is broken. Original length of the base $45\frac{1}{2}$ cm.; height $9\frac{1}{2}$ cm. Height of letters $2\frac{1}{2}$ -3 cm. Copied by Magie.



Inscr. 805¹. Photograph.



Inscr. 805¹. Scale 1:10.

Γάμος Νασρού.
Οδουμ[ος] ἐποίησεν.

Gamos, (son) of Nasr.
°Odūm (?) made (it).

Οδουμος is evidently the name of the sculptor, as seems to be the case in no. 805 also; the Greek form of the name is not found elsewhere, but it seems to be a rendering of °Odūm, a form of the name °Adūm. Γάμος is a common Greek name; it is found also in an inscription from Djerash, *M. N. D. P.-V.* 1897, p. 39, no. 3 = *P. A.* II, p. 255, no. 8 = *M. N. D. P.-V.* 1901, p. 54, no. 14. For Νασρος see nos. 122 and 803².

805². FRAGMENT. Found in the temenos of the temple. Height 15 cm.; width at the top 10 cm., at the bottom $19\frac{1}{2}$ cm. Height of letters 3-3 $\frac{1}{2}$ cm. Copied by Magie.



Inscr. 805².
Scale 1:10.

Αρα
και Αδ
ΜΕΥΘ

805³. FRAGMENT OF ALTAR. Found immediately southwest of a tower-like structure about 200 metres north of the temple. Only the lower left corner of the die, the bevel, and the base are preserved. Height of the fragment $41\frac{1}{2}$ cm. Height of letters $3\frac{1}{2}$ -4 cm. Copied by Magie.



Inscr. 805³. Scale 1:10.

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Inscr. 805⁴.
Scale 1:10.

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[.....]
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805⁴. FRAGMENT OF COLUMN. Found with no. 805³. The only legible letters are on the base. Height of the base $10\frac{1}{2}$ cm. Height of letters 2-2 $\frac{1}{2}$ cm. Copied by Magie.

452

805⁵. FRAGMENT. Found with nos. 805³ and 805⁴. Height of the inscription 17 cm.; width 19 cm. Height of letters 3-4 cm. Copied by Magie.



B]άσσος . . .
 [. Xα-]
 σέτου Βη-
 . ου εὐσ(ε)-
 [βῶν ἀνέ-
 θηκεν.

Inscr. 805⁵.
 Scale 1 : 10.

Bassus, (son) of , (son) of Kāsīt, (son) of Be . . . dedicated (it) in piety.

INDICES TO DIVISION III, SECTION A

BY

AINSWORTH O'BRIEN—MOORE, A. M.

INDICES.

- I. Names of Men and Women.
- II. Names of Places and Tribes.
- III. Deities, Angels and Saints.
- IV. Emperors and Kings.
- V. Words and Phrases.
- VI. Vowel Substitutions and Peculiar Spellings.
- VII. Dated Inscriptions.
- VIII. Places.

I.

NAMES OF MEN AND WOMEN.

A.

- Α, 164, 668, 793⁴.
 Αβαβου g., 803.
 Αβαβη, 647.
 Αβγαρος, 112, 152, 476, 692, 693, 753, 787, 788²,
 800², 800¹.
 Αβδαλγου g., 56; Αβδαλλγους g. 645.
 Αβδαλλας, 46, 144; Αβδαλλας, 295, 623.
 Αβδισαρου g., 630.
 Αβδοβαλου g., 723.
 Αβδοσβαδς, 567, 569.
 Αβδος, 162, 179, 216, 318, 322, 793⁴.
 Αβιβαβη, 159, 290; Αβειβαβη, 119, 427.
 Αβιβηος, 627.
 Αβιβος, 113, 783³; Αβειβος, 226, 759.
 Αβο, 569.
 Αβουου g., 793, 793¹.
 *Αβραάμος, 787¹¹; see also Index III s. v. Θεός
 *Αβραάμ και Ίσαάκ και Ίακώβ.
 Αβραμης, 196.
 Αβσαρος, 130.
 Αβχορου g., 659, 787, 800², 800¹.
 *Αγαθόπους, 765.
 *Αγαθος, 262.
 *Αγαπάου (?) g., 800⁴.
 Αγαρη, 519, 755.
 Αγας, 352, 414.
 *Αγουβηνός, 795.
 *Αγρίππας, 230, 231, 569, 790³, 793², 796, 797¹.
 *Αγριππίνα, 787¹; *Αγριππεινα, 6.
 *Αγριππίνος, 762.
 Αδ, 805².
 Αδβηλος, 624.
 Αδδος, see Αδος.
 Αδειος, see Αδιος.
 Αδερου g., 787⁴.
 Αδιος, 366; Αδειος, 803.
 Αδος, 62; Αδδος, 738.
 Αδουσος, 790².
 *Αδριανός, 164, 431, 745.
 Αεδος, 374.
 Αεικνου g., 342.
 *Αετός, 215.
 *Αζβόλιος, 628.
 Αζίζος, 62, 98, 180, 211, 570, 616, 689, 692, 693,
 696, 701, 714; Αζειζος, 607, 692, 720; Αζεζος, 352.
 Αζιμκη, 289; see also Ασμκη.
 Αθαυκος, 795².
 Αθιχος, 342.
 Αθου g., 181.
 Αιανου g., 794.
 Αϊας, 655².
 Αιατου g., 793⁹.
 Αιβεσαθος, 84.
 Αιγρατα, 640.
 Αιδανου g., 46.
 Αιδη, 444.
 Αϊλιος, 765⁵.
 Αϊμιλιανός (Εμελιανός), 794.
 Αϊνήσιος, 553.
 Αϊνιος, 731.
 Αιος, 798³.
 Αιρειηλου g., 674.
 Αιρου g., 151; see also Ηρος.
 Ακητου g., 91.
 Ακραβη, 301, 430.
 Ακραβος, 369¹, 411, 426, 442, 471.
 *Ακταϊος, 306.
 Αλαβδος, 275.
 Αλας, 90.
 Αλασα, 131; see also Αλασσα.
 Αλασαθος, 299, 313, 406, 803².
 Αλασσα, 64; see also Αλασα.
 Αλανσος, 304.
 ΑλαΦαλλου g., 797⁸.
 ΑλαΦος, 90, 174, 185, 191.
 Αλδη, 121, 393, 503, 567.
 Αλδου g., 139.
 Αλεμανος, 510.
 *Αλεξαμενός (?), 115.
 *Αλέξανδρος, 115 (?), 156, 157, 281-2, 311, 484,
 560, 656, 661, 765⁴, 787⁹, 788.
 *Αλέξοιτος (?) g., 59.
 Αλεσαθη, 330.
 Αλεσου g., 112, 632, 741.

- Ἄμαζόνιος, 549.
 Ἄμας, 726.
 Ἄμβρίλιος, 156, 157; see also Ἄμρίλιος.
 Ἄμερας, 51.
 Ἄμερος, 407, 410, 709, 761, 784, 785, 785⁴, 792,
 792¹, 793⁴, 794¹, 800.
 Ἄμραθου g., 705.
 Ἄμμία, 553.
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 Χριστιανοί, 710.
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Ψ.

Ψυχή, 601.

Ω.

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A.

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 Adiabenicus, 17.
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 aerarius, 540.
 aeternus, 537.
 ala, 524; -a Nova Firma Milliarum Cataphrac-
 taria Philippiana, 527.
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 aperio, I, [XIII].
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 Augustus, 10 (10a), 17, 114, 205, 206, 208, 232,
 622, [I], [II], [IV A], V A, [VI A], VII, [XIII],
 [XIV], [XV], [XVIII], XX, [XXI]; -us, In-
 victus, 207, 228, [IV B], V B, VI B, VIII, IX A,
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 per, 229, 233; see also *s. v.* legatus.

B.

Bellum, 803⁵.
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 benignissimus, 524.
 Britannicus Maximus, 17, V A, VI A, XV.
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C.

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 XIII, XIV, [XV], XVI A, XVII, XVIII, XIX,
 XX, [XXI]; -ar, Nobilissimus, 205, 206, 207,
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 VI Hispanorum, 17; -s I Thracum 17; -s III
 Tracum, 17.

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 232, 533, V A, VI A, [XV].

consularis, 533, 666.

consulatus, 233.

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D.

Dacicus, [I], XIII.

dedico, 540, 545.

deus, I.

devotissimus, 233, 527.

dies, 525.

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dulcissimus, 525.

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E.

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exstruo, 10 (10a).

F.

Fabrico, 233, 236.

facio, 235, 532, 622, 658.

Felix, 17, 207, [228], [IV B], V A, V B, [VI A],
VI B, [VIII], IX A, XV, XVI A, XVII.

filia, 235.

filius, 525, 526, 528, 531, 622, [I], [IV A], [VII],
[XIII], [XIV], XX.

finis, 666, I, [XIII].

fiscus, 235.

forma [I], XIII.

frater, 545.

fundamentum, 233.

G.

Germanicus, 232, I, XIII.

H.

Habeo, 236.

hastatus, 541.

heres, 541.

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I.

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Imperator, [10] (10a), 17, 207, [228], 232, 622,
I, II, IV A, IV B, [IV C], V A, V B, VI A,
VI B, [VII], [VIII], IX A, [XII], XIII, XIV,
[XV], [XVI A], XVII, XVIII, XIX, XX, XXI.

incolumitate, pro, I.

insisto, 229.

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Invictus, see *s. v.* Augustus.

iussus, 666.

iustissimus, 235, 524; -s, per omnia, 533.

Iuventutis, see *s. v.* Princeps.

L.

Legatus, 544; -s Augusti, 10; -s Augusti pro-
praetore, 2, 17, 528, 530, I, II, III, [XIII],
XXI; -s Augustorum propraetore, 232, 524,
533, [VII]; -s propraetore, V A, VI A, X, [XV].

Legio III Cyrenaica, 3, 526, 530, 542, 544, 797;
-o Cyrenaica Valeriana Galliana, 533; -o VI
Ferrata, 541; -o I Parthica Philippiana, 527;
-o XXII Primigenia, 531.

M.

Magister equitum et peditum, 233.

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mater, 541.

Maximus, 803⁵.

Medicus, 232.

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mensis, 525.

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milito, 3, 658.

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N.

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O.

Omnes sui, 532.

opportunos, 10 (10a).

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optimus, 527; Optimus, XIII.

opus, 232.

ovo, 803⁵.

P.

Parthicus, 17, 232, 622, VII; -s Maximus, V A,
VI A, XV.

pater, 205, 236.

Pater Patriae, I, II, [IV A], V A, VI A, [XIII],
[XIV], XV, [XX], XXI.

patronus, 524.

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perfectissimus vir, 234.

perficio, 232.

perpetuus, 207; see also *s. v.* Augustus.

piissimus, 235, 236, 543.

Pius, 17, 207, [228], [IV B], [V A], V B, VI A,
VI B, VII, [VIII], IX A, [XV], XVI A, XVII,

pono, 229, 525, 526, 547.

Pontifex Maximus, 622, I, IV A, V A, VI A, VII,
[XIII], XV, XX.

populus, XVI A.

posterior, 526, 535.

praefectus, 666; -s alae, 524, 627; -cohortis,
229; -s legionis, 527.

praepositus, 527; ex praepositis, 236.

praeses, 234, 524, 531.

primipilaris, 236.

prior pilus, 538.

princeps, I; -s Iuventutis, IV A, XIV, XX; -s
posterior, 526, 535; -s Senatus, IV A, XIV,
XX.

proconsul, V A, VI A, XV.

pronepos, 622, [VII].

propraetor, IV A, [XIV], XX; see also *s. v.* legatus.

provincia, 234, 524, 537, I, [XIII].

Q.

Quaestionario, a, 797.

quaestor aerarii, 540.

quiesco, 537.

- R.
 Rarissimus, 533.
 redigo, I, [XIII].
 refacio, [VII].
- S.
 Salute, pro, 17.
 salvus, 229, 233.
 sanctissimus, I.
 Sarmaticus. [232].
 scriniarius, 229.
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 solum (n.), 10 (10*a*).
 solvo, I.
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 sterno, I, [XIII].
- T.
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- transfero, 10 (10*a*).
 tribunicia potestas, 622, [I], II, IV A, V A, VI A,
 VII, XIII, XIV, [XV], XX, XXI.
 tribunus, 233.
 Triumphator, Aeternus, 229.
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 U.
 Uxor, 235.
 V.
 Vallum, 232.
 veteranus, 658.
 vetus, 524.
 via, [I], [XIII].
 victor, 229.
 victoriosissimus, 233.
 vicus, 537.
 virginia, 537.
 vivo, 10, 235, 236, 525, 537, 539, 542.
 volo, 235.
 votum, I.

VI.

VOWEL SUBSTITUTIONS AND PECULIAR SPELLINGS.

1. Substitutions for *α*.

αι.

ναϊός, 38.

η.

ήνέκτισεν, 158.

μονηστήριον, 722.

ο.

άρμοτοῦσιν, 20 Frgs. 24-26.

δηληγοτεύω, 20 Frg. 39, 20 Frg. 47, 20 Frg. 54.

διοτύπωσις, 20 Frgs. 36-37.

ήρογότωρ, 20 Frg. 40.

Θεονδρίτιον, 693.

κόπιτον, 20 Frgs. 24-26, 20 Frg. 54.

κατό, 20 Frg. 56.

πονδοχεΐον, 794¹.2. Substitutions for *αι*.

ε.

ἄργητε, 20 Frg. 33.

ἀνώνας, 20 Frgs. 24-26.

ἀνῦξε, 785¹.

δίκατε, 249.

δύνατε, 20 Frg. 47.

εἴργαστε, 712.

εἴρητε, 20 Frg. 33.

ἐνγεον, 28.

κέ, passim.

κέτε, 726.

κεῖτε, 585, 594.

κῆτε, 720.

κῆτε, 213, 285, 572², 620, 683, 695.

πρεπόσιτος, 20 Frg. 41.

συντελεστέ, 20 Frg. 40.

χέρετε, 231.

ὠλίτε, 727.

ει.

εἴρητε, 20 Frg. 33.

η.

ή, 685.

ήτιας, 20 Frgs. 20-33.

κῆ, 159, 244, 800⁸.

ι.

ἰχμαλουσία, 686.

3. Substitutions for *αυ*.

α.

ἐπάσω, 191.

ἐντᾶθα, 285.

4. Substitutions for *ε*.

αι.

αίπι, 281-2.

αἰτῶν, 227.

ει.

εὔσειβῶν, 799.

εὔσειβίας, 796.

η.

Βενήτον, 266.

ἐμήραε, 175.

ήλεός, 265.

ήξαδος, 708.

ήπαρχεία, 669, 788¹.ήτος, 20 a, 139, 177, 185, 214, 465, 714, 788¹,
800⁴.

κτισθῆν, 618.

λήγω, 159.

περιστηρεῶν, 758.

προτήκτορος, 213.

ὠφήλημα, 20 Frg. 12.

ι.

ἀνίθη, 186.

ἐτελίσκαν, 800³.Λιοντίου, 797³.Κυριναϊκή, 795⁵, 795⁶.οὔτρανικοῦ, 765¹³.

προτίκτορος, 757.

τελιῶθη, 557.

5. Substitutions for *ει*.

- ε*.
- θάρσε, 300.
κῆτε, 726.
- η*
- εὐτύχη, 62, 804.
κῆτε, 720.
- ι*
- ἀλήθειαν, 20 Frg. 40.
ἀνέγειρεν, 167.
ἀποφέρειν, 20 Frgs. 34-35.
αὔξει, 568.
αὐξίτω, 159.
βοήθῃ, 40¹, 797³.
βοηθῆ, 251.
διοτύπωσις, 20 Frgs. 36-37.
δόσι, 785¹.
ἐνφανίζιν, 20 Frgs. 24-26.
ἐπεικίξῃ, 800.
ἐπιτήδιος, 20 Frg. 11.
εὐτύχη, 726, 737.
εὐτυχεῖτε, 611.
θάρσι, *passim*.
θῖος, 724, 799¹.
ἴσδος, 707.
κῆτε, 213, 285, 572, 620, 683, 695.
κτίξῃ, 605.
μετακλήθῃς, 793¹⁰.
μνημῖον, *passim*.
οὐδῖς, 29, 32, 104, 166, 374, 695.
πονδοκίον, 794¹.
παρέχιν, 20 Frg. 46.
πρακτίον, 20 ll. 10, 23; 562.
πράξῃ, 20 Frg. 58.
πρεζβίαν, 103.
πρωτίξῃ, 173.
σπίρης, 769.
στερηθῖς, 785¹.
ταμίω, 785¹.
τίχος, 685.
ὑπατίξῃ, 799¹.
ὑπομένιν, 20 Frgs. 20-23.
Φυλάξῃ, 707.
χιρί, [715], 797³.
χρία, 20 l. 28.
ᾠλίτε, 726.
ᾠφέλια, 20 Frgs. 36-37, 20 Frg. 46.

6. Substitutions for *ευ*.

- ε*.
- ἐτυχεῖς, 692.

- ευ*.
- κατεσκευάσῃ, 284.
- η*
- ἐφύτησεν, 800⁶.
ᾠροτομήε [765¹¹].
- ι*
- στρατιόμενος, 177.
7. Substitutions for *η*.
- α*.
- δύνατε, 20 Frg. 47.
ἔτα, 126, 587.
μαδαμῶς, 20 Frgs. 20-23.
σᾶμα, 757.
τᾶς, 222.
- αι*.
- ἐκτίσθαι, 728.
ἐπόκισεν, 36².
- ε*.
- ἀποδημετά, 765⁴.
δελεγατευθ . . . , 20 Frg. 47.
ἐ, 256, 710.
εἰρεμένη, 20 Frg. 55.
ἐμήρα, 175.
ἐπήεσα, 225.
ἐπέεσεν, 168.
ἐποίησεν, 719.
εὐλώγεσον, 722.
ἠκοδάμεσαν, 791.
κόμες, 222.
μαθετέε, 787⁸.
πολέμεσον, 249.
τύχε, 266.
- ει*.
- ἐτάφει, 757.
οἰκωδάμεισαν, 25.
- ι*.
- βοήθισον, 24.
ἐκτίσθαι, 677.
ἐτελέσθαι, 719.
μνισθῆ, 40.
σιμισαλίον, 20 Frgs. 27-30.
- ο*.
- προφότης, 801⁵.
- υ*.
- βωύθῃ, 39.

8. Substitutions for *i*.

ε.

ἔκτεσαν, 712.
ἔκτεσεν, 212, 726.
ἱεροταμιῶν, 793.

ει.

εἰατροτομεῖς, 787.
εἰδίων, 785¹, 787¹⁰, 801⁶.
εἰρενόντων, 794.
εἰρεύς, 803⁶.
εἰρόν, 794.
ἔκτεισεν, 765¹³.
ἐπεῖ, 692.
εὐχαριστεῖτε, 655².
ἰδείων, 674.
κτεῖσεν, 796¹.
μάτριξεν, 20 l. 8.
μειμούμενος, 796¹.
μέχρει, 20 Frg. 10.
νεικαδίαις, 655³.
νείκης, 652, 655³, 765¹², 795¹, 801².
τειμῆς, 655, 655¹.
υἱός, 799¹.

η.

ἔκτισεν, 244.
ἔκτισαν, 724.
ἐκτίσθι, 677.
πριμηκηράτου, 169.

9. Substitutions for *o*.

α.

ἤξαδος, 708.
παρφυροφόρος, 211.
τά, 244.

ω.

βωύθι, 39.
διαφέρων, 619.
εὐλώγεσον, 722.
ἠκωδόμεσεν, 791.
Θεῶς, 722, 800⁸.
κώμης (comes), 804¹.
μεμώριον, 619.
μνημίτων, 755.
οἰκωδόμεισαν, 25.
προσφωράν, 728.
τῶν, 728.
ᾶ, 800⁸.
ᾶλῆτε, 726.

10. Substitutions for *oi*.

ε.

ἐκοδομήθη, 177.
ἐκοδόμος, 714, 787⁸.

ευ.

εὐκοδόμησεν, 240.

η.

ἐπήεσα, 225.
ἠκωδόμεσεν, 791.

ι.

τίχος, 685.

ο.

ἐκοδομήθη, 177.
ὀκοδόμος, 786.
ποέω, passim.
προνόη, 222.

υ.

ἀνῦξε, 785¹.
ἐπύησεν, 277.
κυνόν, 787, 793¹, 793⁴.
σύ, 159.
ύ, 158.
ὕκοδόμος, 159.

11. Substitutions for *ou*.

ω.

ἄδελΦᾶ, 755.

12. Substitutions for *υ*.

ε.

πελῶνα, 244.

η.

Φήλης, 765¹¹.

τίχη, 256.
ἰός, 20 a.

οι

οἶός, 24.
ἄλοιπε, 752.

13. Substitutions for *ω*.

α.

Λάου, 717.

ο.

Βενήτον, τῶν, 256, 266.
βομός, 700.
διόξον, 265.

δόσι, 785¹.
 ἐγδικόν, 659.
 εἰδίου, 787¹⁰.
 ἐτελίωσαν, 800⁵.
 ἐτυχῶς, 692.
 ἡτῶν, 139, 800⁴.
 θεμελίον, 677.
 ἰδίον, 800⁵.
 ἱερῶ, 696.
 ἱεροταμιῶν, 659.
 ἰνδικτιῶνας, 20 Frgs. 8-9.
 κόμης, 222.
 κόμης, 66.
 ὄ, 249.
 οὔτο, 796¹.
 πελῶνα, 244.
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 στρατιότης, 349.
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ου.

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ἀμφάδια, 262.
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 ἀσεβείας (for εὐσεβείας) ἔνεκε, 795¹.
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 βοηθέντος, 730.
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 γύνηκι, 725.
 Δαάσσου, 21.
 δεσσιακοστός, 29.
 διακοσσιαστός, 797².
 διακοστός, 711.
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εἰς Ῥάμη, 103.
 ἐκλήσια, 670, 802.
 ἐμ Μεσοποταμίας, 177.
 ἐνθαδὴν, 594.
 ἐνκοδόμησα, 787¹⁰.
 ἐνφανίζεσθαι, 20 Frg. 13.
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 ἐπαρχίου, τῆς, 794¹.
 ἐπιτελευτή, 787¹⁰.
 ἐπολεμίσειν, τό, 672.
 εὐκτήριν, 728.
 εὐσέβης χάριν, 789, 801².
 ἡνίεκα, 800⁵.
 ἡρώεα, 787¹¹.
 ἡρῶν, 788¹.
 κάστραν, 18.
 κτίζμα, 556.
 λάκος, 800⁶.
 λεγιῶν τέρτη Κυρνακέ, 349.
 μακρτίρον, 791.
 μάστερ, 244.
 μνεμῶ, 760.
 νίκη, 710.
 δαυτρῶς, 177.
 οἶκος τοῦτο, 677.
 ὀροτομής, [765¹¹].
 οὔτρανός, 183, 704, 760.
 πεστύς, 59.
 πρεζβία, 103.
 πωλά, 804¹.
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 τελιπτή, 212.
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 Τυχέα, 654.
 ὠροτομής, [765¹¹].

VII.

DATED INSCRIPTIONS.

A. D.

- 45 ἔτος πέμπτον (of Tiberius), 655².
 75 (80?) ἔτος κ' (of Agrippa II), 797¹.
 106 ἔτος θ' Τραϊανοῦ, 799.
 111 ἔτος ε' (of the province), 185.
 131 ἔτος ιε' (of Hadrian), 662 A.
 133 ἔτος ιζ' Ἀδριανοῦ, 795¹.
 136 ἔτος εἰκοστὸν Ἀδριανοῦ, 795².
 140 ἔτος γ' Ἀντωνίνου, 792.
 155 ἔτος ὀκτωκαιδέκaton (of Antoninus Pius), 659.
 156 ἔτος ιθ' (of Antoninus Pius), [663].
 157 ἔτος δεῦτερον πεντηκοστὸν (of the province), 700.
 162 ἔτος εκς' (era of Pompey), 11.
 164 ἔτος νθ' (of the province), 706.
 169-70 ἔτος ἑνκτον (of Marcus Aurelius), 155.
 178 (?) ἔτος ὀκτωκαιδέκaton (of Marcus Aurelius?), 661.
 191 ἔτος ις' (of Commodus), 652.
 196 ἔτος αθ' (of the province), 182.
 208 ἔτος ρβ' (of the province), 223.
 208 ἔτος ργ' (of the province), 275.
 213 ἔτος κα' (of Caracalla), 793.
 214 ἔτος ρδ' (of the province), 664.
 223 ἔτος ρη' (of the province), 276.
 227 ἔτος ἕκτον (of Severus Alexander), 787.
 233 ἔτος ιβ' (of Severus Alexander) 793¹.
 253 ἔτος ρμη' (of the province), 657.
 278-9 ἔτος ρογ' (of the province), 546.
 282 ἔτος ζ' (of Probus), 765¹².
 289 ἔτος ρπδ' (of the province), 688.
 306 ἔτος σα' (of the province), 228.
 308 ἔτος σβ' (of the province), 19.
 315 ἔτος διακοσιαστὸν καὶ δέκaton (of the province), 711.
 315 ἔτος ις' (of the province), 198.
 316 consulship of Sabinus and Rufinus, 788.
 316-96 ἔτος σ. α' τῆς ἐπαρχείας, 788¹.
 318 ἔτος σιγ' (of the province), 179.
 320 ἔτος σιε' (of the province), 547.
 323 ἔτος σιη' (of the province), 697.
 324 ἔτος σιθ' (of the province), 685.
 325 ἔτος σκ' (of the province), 168.

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- 325-34 ἔτος σκ. (of the province), 702.
 326 ἔτος διακοσιαστὸν εἰκοστὸν πρῶτον τῆς ἐπαρχείας 797².
 327 ἔτος σκβ' (of the province), 61.
 330 ἔτος σκε' (of the province), 701.
 330 ἔτος σκε' (of the province), 37.
 333 ἔτος σκθ' (of the province), 695.
 335 ἔτος λς' (of the province), [173].
 336 ἔτος σλα' (of the province), 611.
 344 ἔτος σλθ' (of the province), 262.
 348 ἔτος σμγ' (of the province), 224.
 350 ἔτος σμε' τῆς ἐπαρχείας, 669.
 350 ἔτος σμε' (of the province), 177.
 352 consulship of Constantius II and Constantius Gallus, 799¹.
 358 ἔτος σνγ' (of the province), 732.
 359 ἔτος σνδ' (of the province), 724, 726.
 362 ἔτος σνζ' (of the province), 86, [705].
 366 ἔτος σξα' (of the province), 183.
 372 ἔτος σξζ' (of the province), 689, 696.
 377 ἔτος σοβ' (of the province), 167.
 380 ἔτος σοε' (of the province), 197.
 380 ἔτος σοε' (of the province), 158.
 385 ἔτος σπ' (of the province), 62.
 386 ἔτος σπα' (of the province), 386, 740.
 386 ἔτος σπβ' (of the province), 693.
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