

KENTPON EΛΛHNIKHΣ KAI PΩMAIKHΣ APXAIOTHTOΣ
EΘNIKON IΔPYMA EPEYHΩN

RESEARCH CENTRE FOR GREEK AND ROMAN ANTIQUITY
NATIONAL HELLENIC RESEARCH FOUNDATION

ΜΕΛΕΤΗΜΑΤΑ

57

INSCRIPTIONS FROM PALAESTINA TERTIA

VOL. Ib

THE GREEK INSCRIPTIONS FROM GHOR ES-SAFI
(BYZANTINE ZOORA) (SUPPLEMENT),
KHIRBET QAZONE AND FEINAN

YIANNIS E. MEIMARIS

and

KALLIOPE I. KRITIKAKOU-NIKOLAROPOULOU



ATHENS 2008

DIFFUSION DE BOCCARD-11, RUE DE MEDICIS, 75006 PARIS

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ΕΘΝΙΚΟΝ ΙΔΡΥΜΑ ΕΡΕΥΝΩΝ

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Cover illustrations

Front: Detail of the city of Zoora in the Madaba mosaic map.

Back: Tombstone no. 42 from An-Naq' cemetery.

Map and drawings by Y.E. Meimaris

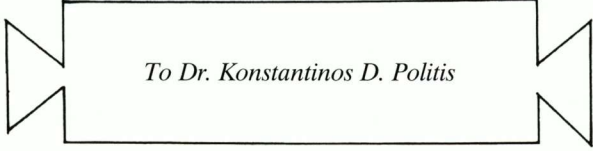
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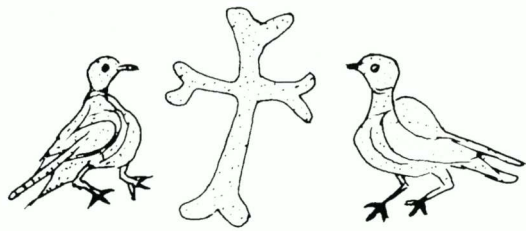


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To Dr. Konstantinos D. Politis



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PREFACE

The present volume is complementary to volume Ia, entitled *Inscriptions from Palaestina Tertia: The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora)* and published in 2005, which contained 321 inscribed funerary stelae from this area (and another 20 bearing only symbols). Vol. Ib includes 66 new inscriptions from the Ghor es-Safi area (Byzantine Zoora), also one from Khirbet Qazone and 13 from Feinan (Byzantine Phaeno, see map on p. 12). The vast majority of the Ghor es-Safi epigraphic material (64 inscriptions) originates from the An-Naq' cemetery, a burial site since Early Bronze Age located on the south bank of the Wadi al-Hasa, where all the tombstones of the first volume were found (*IPT Ia*, p. 6 and p. 7, fig. 3). From the remaining two inscriptions, one comes from the site of Khirbet Sheikh 'Isa next to the cemetery, probably identified with the Byzantine town of Zoora, whereas the other from Umm Tawabeen, a large Nabataean-Roman fortress on the southeastern hill above the Wadi al-Hasa (*ibid.*, p. 4 and p. 5, fig. 2).

It should be noted that 38 of the 64 An-Naq' cemetery epitaphs have already appeared in a preliminary publication in an Appendix to volume *IPT Ia* but here are properly published, while the remaining 27 are new and have been collected during the last three years. Most of the latter (those with the 'Z' prefix in the inventory number) were registered by K.D. Politis and another six were copied and photographed by me, four at the office of the Department of Antiquities in Safi, one at the Franciscan Archaeological Institute on Mount Nebo and one at the Jordan Archaeological Museum in Amman. A number of them were available to us through photographs placed at my disposal by Dr. Fawzi Zayadine (13 inscriptions), by Prof. Hamzeh Mahasneh (3 inscriptions) and by the Department of Antiquities in Amman (4 inscriptions). More than 30 unpublished Greek inscriptions from An-Naq' cemetery have also come to my attention, however access to them is difficult since they are kept in private collections. Finally, the Jewish-Aramaic epitaphs coming from the same cemetery will appear in a separate volume in the near future.

Aiming at a more complete picture of the history of Zoora and its surroundings during the Byzantine period, we initially intended to include in this volume 19 Greek inscriptions from the monastic complex of Saint Lot at the nearby site of Deir 'Ain 'Abata (see *IPT Ia*, p. 4 and p. 5, fig. 2). However, this epigraphic material will be part of the forthcoming publication on the results of the excavations at the Sanctuary of Saint Lot at Deir 'Ain 'Abata to be edited by K.D. Politis (see bibliography Meimaris and Kritikakou-Nikolaropoulou forthcoming 2008).

As mentioned above, apart from the Ghor es-Safi evidence, this volume is enriched by one epitaph discovered in 1996 in the Nabataean cemetery at Khirbet Qazone, an area north of Ghor es-Safi and southwest of Bab edh-Dhrā (no. 67, see map on p. 12)) and by 13 (8 of them already published) inscriptions from Feinan, the Byzantine city of Phaeno, famous for its copper mines, situated between Zoora and Petra (on the history of this city see Sartre 1993, pp. 139-142). Ten of the Feinan inscriptions come from the south cemetery (nos. 68-77), two from

the west cemetery (nos. 78-79) of the city and one from the so called "Monastery Church" on the west slope of the townhill (no. 80; for the topographical plan of the area see map on p. 13). Eight of these inscriptions were stored until 1997 at the British Institute at Amman for Archaeology and History, while the remaining four (nos. 72, 78-80) are missing. At this point it should be noted that the unfortunate destiny of some of the inscriptions, those misplaced, presented to individuals as gifts, stolen, sold or mutilated, is the reason for the inclusion in this volume of inscriptions from Ghor es-Safi available only through a photograph or of inscriptions found in areas outside the territory of Ghor es-Safi. Thus, apart from the now lost four inscriptions from Feinan, the inscription from Khirbet Sheikh 'Isa was stolen a day after its discovery, while an epitaph from the An-Naq' cemetery, published in the first volume (*IPT Ia*, no. 171) as intact, was later found mutilated in its lower part in an antique store in Karak.

The great bulk of the epigraphic material in this volume is of funerary character. The only exceptions are two invocatory inscriptions, one incised on a board game from the An-Naq' area (no. 64) and the other deeply engraved on a block discovered in second use at Khirbet Sheikh 'Isa (no. 65), as well as a late sixth century building inscription from Feinan, plausibly referring to a church construction (no. 80). The chronological frame of the material covers mainly the period from the fourth to the sixth century AD, with only one example from the early seventh century (AD 607, no. 49). Worthy of mention is the presence of two pagan Nabataean epitaphs, the first in Greek from Khirbet Qazone relatively dated in the first-second centuries AD (no. 67), and the second bilingual, Greek-Nabataean, of the second-third centuries (?) from the An-Naq' cemetery (no. 50).

The importance of the recent collection of epitaphs from the Ghor es-Safi area, which constitutes the main body of this volume, lies in the fact that it adds new material and consequently fresh information to that furnished by the already known epitaphs for the Christian community of Zoora. The hitherto earliest attestation of the cross in the area (AD 342/3, no. 2), the various Christian symbols (some of them new, e.g. the star), the typically Christian burial phrases, as well as the mention of another fifth-century deaconess (no. 31) further confirm the early Christianization of the indigenous people and the good organization of the local church. Moreover, the 24 new names added to the 270 Hellenized Semitic, Greek and Latin ones already documented, as well as the constant indication of the age of the deceased and of the exact date of death (usually expressed in era year, month day and weekday) offer additional prosopographical and demographical data for the local society. From the purely chronological point of view, the dates given in the new epitaphs not only yield the earliest indiction reference in Palestine and Arabia (AD 384, no. 8), but they also contribute to the enrichment of the inadequately represented sixth century - and especially of its 517-570 gap - with two new dates, AD 535 (no. 46) and 558/9 (no. 47). Another important element is the speculation of the AD 363 earthquake, which had already killed four persons at Zoora (*IPT Ia*, nos. 22, 23, 24), as the cause of death of three members of the same family referred to in a common epitaph (no. 51).

Accordingly, the explicit mention of a famine in 592 as the real cause of death of a large mass of the population - provided by the recovery of the stone and the subsequent proper reading of epitaph no. 68 from Feinan, so far preserved only in a facsimile - is the most valuable piece of information furnished by the 13 inscriptions of this city, 5 of which are unpublished (nos. 70, 74, 75, 76, 77).

This book, like volume *IPT Ia*, contains two main parts. Part I includes introductory chapters which have exactly the same structure as those of the *IPT Ia* and refer to the symbolic decoration of the stelae, as well as to the burial formulae, the onomasticon, the offices, the indication of the age of the deceased and the date of death, as well as to the language and palaeography of the inscriptions. These chapters deal only with the data provided by the newly recorded inscriptions from Ghor es-Safi, since these are supplementary to the evidence of the first volume and help in forming a good picture of the life in Byzantine Zoora. Obviously, this picture could have been more complete if we had at our disposal all the extant epigraphical material of this city.

The second part is composed of the main epigraphic corpus which, as mentioned above, contains inscriptions from the Ghor es-Safi area coming mainly from the An-Naq' cemetery (classified into dated and non-dated) and secondarily from Khirbet Sheikh 'Isa and Umm Tawabeen - and also from Khirbet Qazone and Feinan. The inscriptions from the latter site have been arranged first in topographical and then in chronological sequence. The editorial method followed for the publication of the material is identical to that described in pp. 89-90 of the volume *IPT Ia*. It is only to be noted that a few corrections and additions that have been made in some of the funerary texts, originally included in the appendix to vol. *IPT Ia*, are not indicated in the critical apparatus since they are improved readings resulting from autopsy.

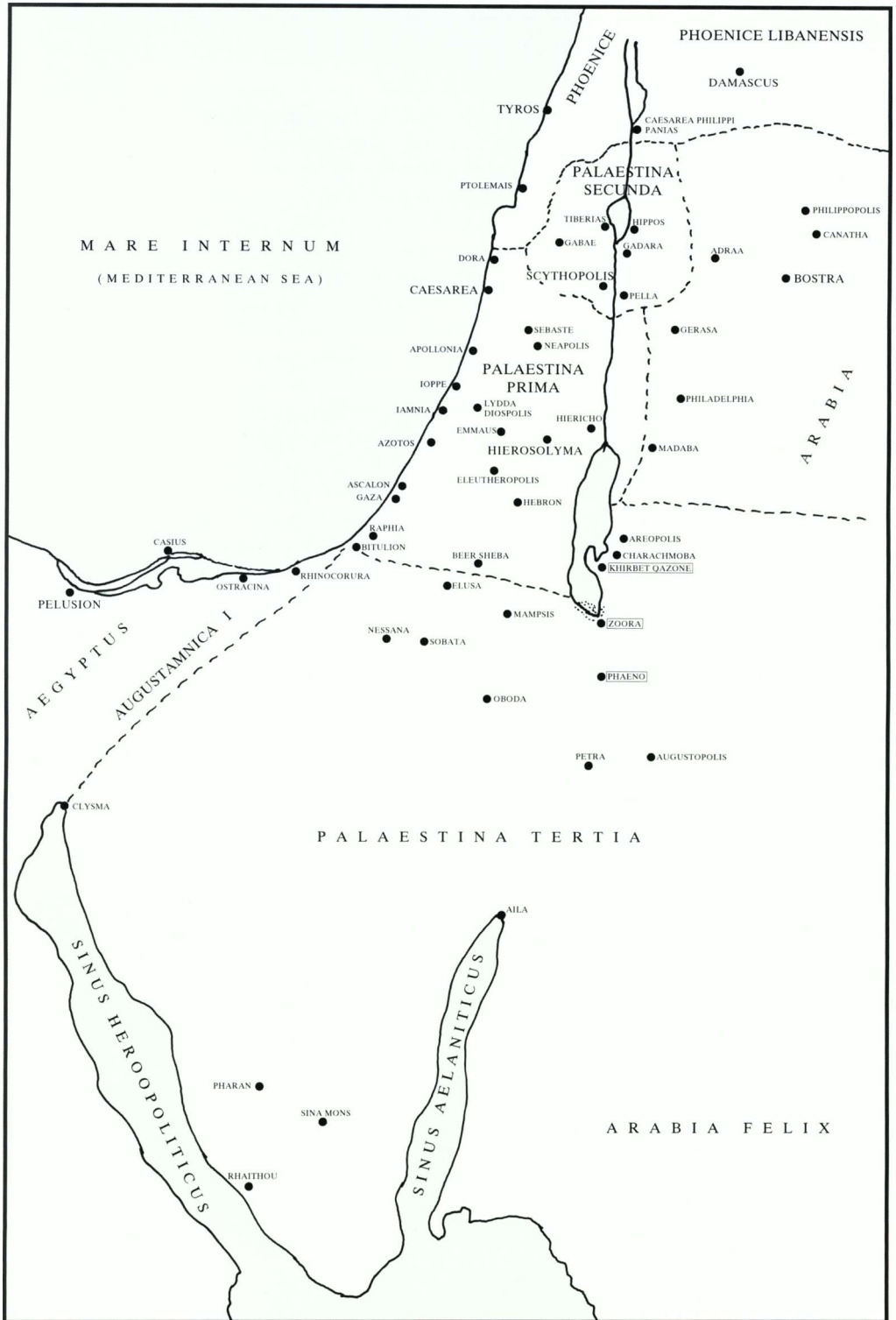
The book is also equipped with two maps, one of the provinces of Palestine and Arabia in the Byzantine period and another of the Wadi Feinan area, a list of abbreviations, bibliography, seven indices, as well as 39 plates, in which the photograph of each inscription is also accompanied by its drawing.

Acknowledgements

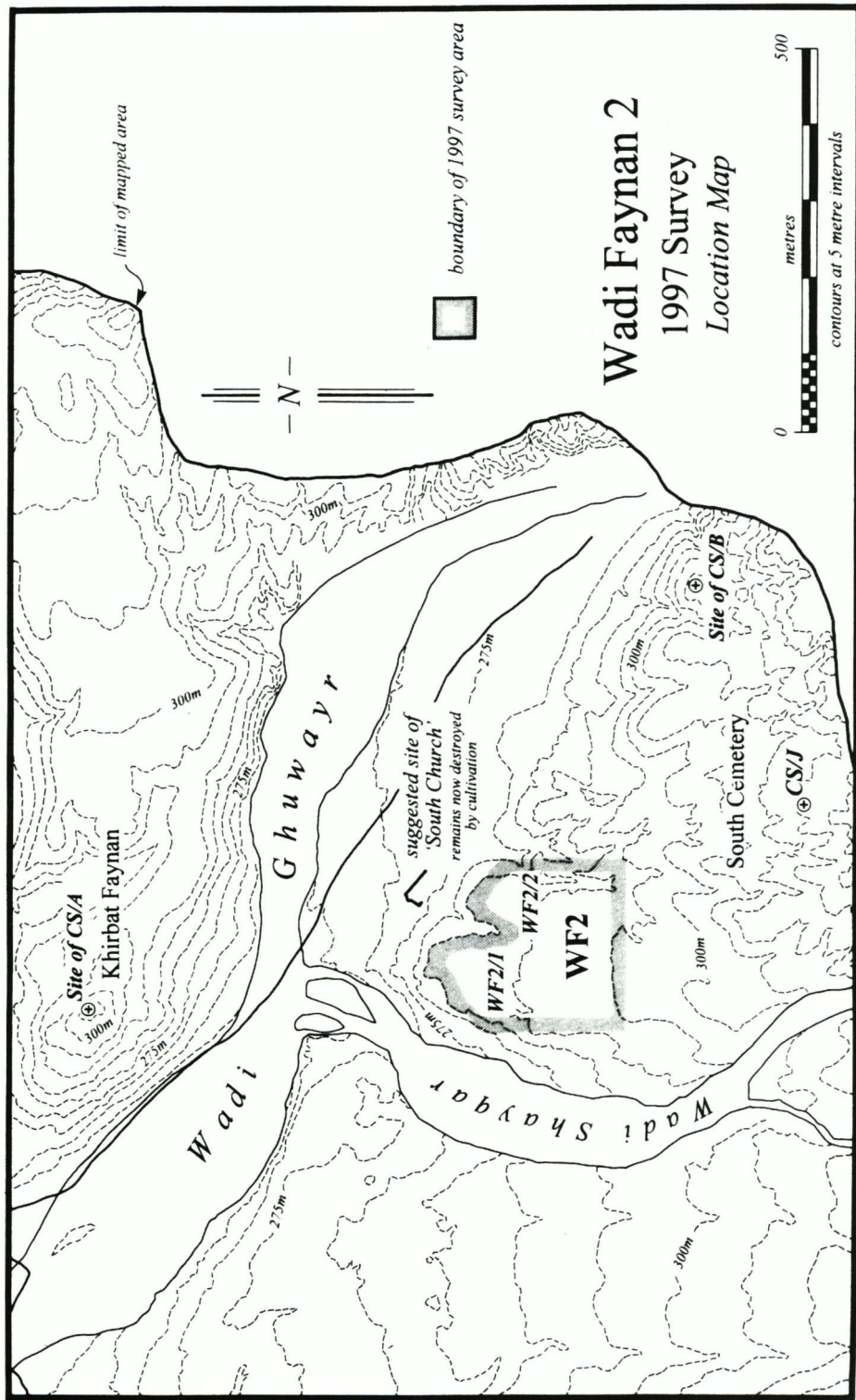
I gratefully acknowledge the full support of this project by the Centre for Greek and Roman Antiquity and especially by its Director, Professor M.B. Hatzopoulos.

For the inscriptions from Ghor es-Safi I express my gratitude to Dr. K.D. Politis for his continuous trust in me, supplying me with every new epigraphic item in photographs taken by him and by Mr. Trevor Springett, photographer of the British Museum Photographic Department. Thanks are also due to Dr. Fawzi Zayadine and Prof. Hamzeh Mahasneh for providing me with 13 and 3 photographs, respectively, of inscriptions from this area. Concerning the inscriptions from Feinan, I am obliged to the following members of the British Institute at Amman for Archaeology and History: Dr. George Findlater and Mrs. Isabelle Ruben, who sent me photographs of the inscriptions from the South Cemetery, as well as Dr. Bill Findlayson who handed to me a CD and copies of the drawings of the aforementioned inscriptions in 2006.

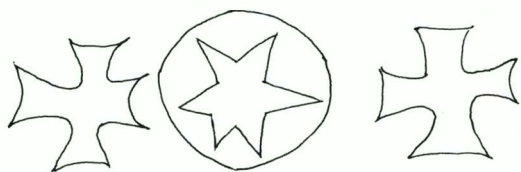
For their assistance in several stages of this work I would like to express my thanks to the archaeologists Konstantinos S.-D. Ananiades, Ph.D. candidate in Classical Archaeology, and Kyriaki Mavromataki. I wish to especially thank my colleague, Mrs. Kalliope Kritikakou-Nikolaropoulou, for her continued excellent scientific contribution.



The provinces of Palaestina and Arabia in the Byzantine Period.



Map of Wadi Feinan (after Freeman and McEwan 1998, p. 62, fig. 1).



LIST OF ABBREVIATIONS

A

AAE	<i>Arabian Archaeology and Epigraphy</i> . Copenhagen.
ACO	E. Schwartz, ed. <i>Acta Conciliorum Oecumenicorum</i> , vols. 1-4. Berlin and Leipzig 1924-40.
ADAJ	<i>Annual of the Department of Antiquities of Jordan</i> . Amman.
AJA	<i>American Journal of Archaeology</i> . The Journal of the Archaeological Institute of America.
AncSoc	<i>Ancient Society</i> . Catholic University. Louvain.
Antichthon	<i>Antichthon</i> . Journal of the Australian Society for Classical Studies. Sydney.
Antiquity	<i>Antiquity</i> . A Quarterly Review of Archaeology. Gloucester.
Aram	<i>Aram</i> . Periodical of the ARAM Society for Syro-Mesopotamian Studies.
Archaïognosia	Ἀρχαιογνωσία. Athens.
ʿAtiqot	ʿAtiqot. Journal of the Israel Department of Antiquities. Jerusalem.

B

BAAL	<i>Bulletin d'Archéologie et d'Architecture Libanaises</i> . Beirut.
BAGD	W. Bauer, W.F. Arndt and F.W. Gingrich. <i>A Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 2nd ed. revised and augmented by F.W. Gingrich and F.W. Danker from W. Bauer's 5th ed. 1958. Chicago and London 1979.
BAH	<i>Bibliothèque Archéologique et Historique</i> . Institut Français d'Archéologie du Proche-Orient, Beyrouth-Damas-Amman.
BAR-IS	<i>British Archaeological Reports</i> . International Series. Oxford.
BASOR	<i>Bulletin of the American Schools of Oriental Research</i> . Ann Arbor.
BE	<i>Bulletin Épigraphique in Revue des Études Grecques</i> . Paris.
BMB	<i>Bulletin du Musée de Beyrouth</i> . Paris.

C

CAHL	G.C. Bottini, L. Di Segni and E. Alliata, eds. <i>Christian Archaeology in the Holy Land: New Discoveries, Essays in Honour of Virgilio C. Corbo (SBF Collectio Maior, vol. 36)</i> . Jerusalem 1990.
CIG	A. Boeck, ed. <i>Corpus Inscriptionum Graecarum</i> . Berlin 1828-77.

- CIJ J.-B. Frey, ed. *Corpus Inscriptionum Judaicarum*, vol. I (Rome 1936, revised ed. by B. Lifshitz, New York 1973), vol. II (Rome 1952).
- CP *Classical Philology*. University of Chicago Press. Chicago.
- Cyr. Scyth., *Vita Euth.*; *Vita Sabae*; *Vita Cyr.*; *Vita Theod.* E. Schwartz, ed. *Kyrrillos von Skythopolis* (Texte und Untersuchungen zur Geschichte der Altchristlichen Literatur, vol. 49.2). Leipzig 1939. *Leben des Euthymios*, pp. 3-85; *Leben des Sabas*, pp. 85-200; *Leben des Kyriakos*, pp. 222-235; *Leben des Theodosios*, pp. 235-241.

D

- DELG P. Chantraine, ed. *Dictionnaire étymologique de la langue grecque: Histoire des mots*, vols. I-IV.2. Paris 1968-80.
- DM *Damaszener Mitteilungen*. Mainz.

E

- E.P.A. Era of Provincia Arabia.
- EpigAnat *Epigraphica Anatolica*. Zeitschrift für Epigraphik und Historische Geographie Anatoliens. Bonn.
- ErIsr *Eretz-Israel*. Archaeological, Historical and Geographical Studies. Israel Exploration Society. Jerusalem (in Hebrew and English).
- Eus., HE E. Schwartz, ed. *Eusebius, Historia Ecclesiastica. Die Kirchen-geschichte* (GCS, vol. 9i-ii). Leipzig 1903-8.
- Eus., Onom E. Klostermann, ed. *Eusebius, Onomastikon. Das Onomastikon der biblischen Ortsnamen* (GCS, vol. 11i). Leipzig 1904. Repr. Berlin 1966.
- Evagr., *Hist. eccl.* J. Bidez and L. Parmentier, eds. *The Ecclesiastical History of Evagrius with the Scholia*. Amsterdam 1964.

G

- GCS *Die griechischen christlichen Schriftsteller der ersten drei Jahrhunderte*. Kirchenväter Kommission der Königlichen Preussischen Akademie der Wissenschaften. Berlin 1897-1941.

H

- Hellenica *Hellenica*. Recueil d'épigraphie, de numismatique et d'antiquités grecques (ed. L. Robert), vols. I-XIII. Paris 1940-1965.
- HEO II G. Fedalto, ed. *Hierarchia Ecclesiastica Orientalis. Series episcoporum ecclesiarum christianarum orientalium*, vol. II: *Patriarchatus Alexandrinus, Antiochenus, Hierosolymitanus*. Padoua 1988.

Hesychius M. Schmidt, ed. *Hesychii Alexandrini Lexicon*, 5 vols. Halle 1858-68. Repr. Amsterdam 1965.

I

IEJ *Israel Exploration Journal*. Israel Exploration Society. Jerusalem.
IGA V *Inscriptiones Graecae Aegypti*, vol. V: G. Lefebvre, ed. *Recueil des inscriptions grecques-chrétiennes d'Égypte*. Cairo 1907. Repr. Chicago 1978.
IGLS *Inscriptions grecques et latines de la Syrie*. Paris 1929 - .
IPT Ia Y.E. Meimaris and K.I. Kritikakou-Nikolaropoulou. *Inscriptions from Palaestina Tertia*, vol. 1a: *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora)* (Meletemata, vol. 41). Athens 2005.

J

JECM V *The Joint Expedition to Caesarea Maritima Excavation Reports*, vol. V: C.M. Lehmann and K.G. Holm. *The Greek and Latin Inscriptions of Caesarea Maritima* (American Schools of Oriental Research). Boston 2000.
JJS *Journal of Jewish Studies*. Oxford Centre for Hebrew and Jewish Studies. Oxford.
Jos., AJ Josephus, *Antiquitates Judaicae*.
JRA *Journal of Roman Archaeology*. University of Michigan. Ann Arbor.
JSOT *Journal for the Study of the Old Testament*. Sheffield.

K

Ktéma *Ktéma*. Civilisations de l'Orient, de la Grèce et de Rome antiques. Strasbourg.

L

LA *Liber Annuus*. Studium Biblicum Franciscanum. Jerusalem.
Lampe G.W.H. Lampe, ed. *A Patristic Greek Lexicon*. Oxford 1961. 5th repr. 1978.
Latomus *Latomus*. Revue d'études latines. Brussels.
Levant *Levant*. Journal of the British School of Archaeology in Jerusalem and of the British Institute at Amman for Archaeology and History. London.
LGPN P.M. Fraser and E. Matthews, eds. *A Lexicon of Greek Personal Names*. Oxford 1987- .
LSJ *A Greek-English Lexicon*, compiled by H.G. Liddell and R. Scott, revised and augmented throughout by Sir H.S. Jones with the assistance of R. McKenzie. Oxford 1978, repr. of the 9th ed. (1940). *Revised Supplement* (ed. by P.G.W. Glare and A.A. Thompson). Oxford 1996.

M

- Meletemata* *Meletemata*. Publications of the Research Centre for Greek and Roman Antiquity. The National Hellenic Research Foundation. Athens.
- Muséon* *Le Muséon*. Revue d'études orientales. Louvain-la-Neuve.

N

- Nessana 1* G.E. Kirk and C.B. Welles. "The Inscriptions", in H.D. Colt, ed. *Excavations at Nessana (Auja Hafir, Palestine)*, vol. 1. London 1962, pp. 131-197.
- Nessana 3* C.J. Kraemer, Jr. *Excavations at Nessana*, vol. 3: *Non-Literary Papyri*. Princeton, N.J. 1958.
- NIAA* *Newsletter of the Institute of Archaeology and Anthropology, Yarmouk University*. Irbid.
- NouvArch* *Nouvelles Archives des Missions scientifiques et littéraires*. Paris.

O

- ODB* A.P. Kazhdan et al., eds. *The Oxford Dictionary of Byzantium*. New York and Oxford 1991.
- OLD* P.G.W. Glare. *Oxford Latin Dictionary*. Oxford 1982.

P

- PA* R.E. Brünnow and A. von Domaszewski. *Die Provincia Arabia (auf Grund zweier in den Jahren 1897 and 1898 unternommenen Reisen und der Berichte früherer Reisender)*, vols. I-III. Strasbourg 1904-9.
- PAES IIIA* E. Littmann, D. Magie Jr. and D.R. Stuart. *Publications of the Princeton University Archaeological Expeditions to Syria in 1904-5 and 1909, Division III: Greek and Latin Inscriptions, Section A: Southern Syria*. Leyden 1921.
- Petra Papyri I* J. Frösén, A. Arjava and M. Lehtinen, eds. *The Petra Papyri I* (American Center of Oriental Research). Amman 2002.
- Photius, Bibl* Photius, *Bibliotheca*. R. Henry, ed. *Photius Bibliothèque*, vols. I-V. Paris 1959-67.
- PLRE* *The Prosopography of the Later Roman Empire*, vol. I: A.D. 260-395 (eds. A.H.M. Jones, J.R. Martindale and J. Morris, Cambridge 1971); vol. II: A.D. 395-527 (ed. J.R. Martindale, Cambridge 1980); vols. IIIA-B: A.D. 527-641 (ed. J.R. Martindale, Cambridge 1992).
- POC* *Proche-Orient Chrétien*. Jerusalem.
- PP* *La Parola del Passato*. Rivista di studi antichi. Napoli.

Q

Qedem *Qedem*. Monographs of the Institute of Archaeology. The Hebrew University of Jerusalem. Jerusalem.

R

RB *Revue Biblique*. Paris.
RE G. Wissowa, W. Kroll and K. Mittelhaus, eds. *Paulys Realencyclopädie der Classischen Altertumswissenschaft*. Neue Bearbeitung. Stuttgart 1958-72.
RömQSchr *Römische Quartalschrift für christliche Altertumskunde und Kirchengeschichte*. Freiburg.

S

SBF *Studium Biblicum Franciscanum*. Jerusalem.
SEG *Supplementum Epigraphicum Graecum*. Leiden and Amsterdam 1923 - .
SHAJ *Studies in the History and Archaeology of Jordan*. Department of Antiquities. Amman.
Syria *Revue d'art oriental et d'archéologie*. Institut Français d'Archéologie du Proche-Orient. Paris.

T

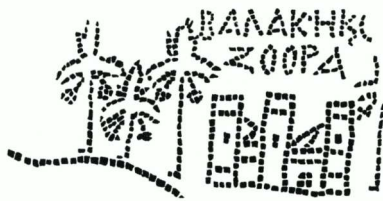
TIR, Jud.-Pal. Y. Tsafirir, L. Di Segni and J. Green, eds. *Tabula Imperii Romani, Judaea-Palaestina: Eretz Israel in the Hellenistic, Roman and Byzantine Periods*. Jerusalem 1994.

W

Waddington W.H. Waddington. *Inscriptions grecques et latines de la Syrie recueillies et expliquées*. Paris 1870.

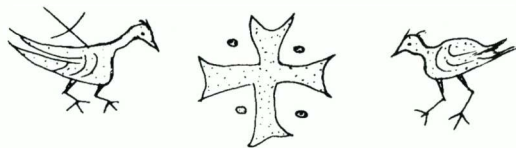
Z

ZDPV *Zeitschrift des Deutschen Palästina-Vereins*. Wiesbaden.
ZPE *Zeitschrift für Papyrologie und Epigraphik*. Bonn.



PART I

INTRODUCTION
TO THE GHOR ES-SAFI *SUPPLEMENT*



THE TOMBSTONES (STELAE)

DESCRIPTION

The material used for the newly recorded tombstones from Ghor es-Safi is local sandstone of various colours, occasionally with natural stripes. The only stand-outs are a stele from the An-Naq' cemetery (no. 24) and a lintel from Umm Tawabeen (no. 66) made of limestone. The usual form of the tombstones is rectangular, either narrower or wider, and only in a few cases their shape is almost square (nos. 22, 25, 38, 48, 57?). Some stelae feature a rounded top and/or bottom whereas others a roughly pointed lower part.

The preparation of the stone for writing included as a rule the smoothing either of the whole front face or of its inscribed area. The latter is frequently bordered by a linear frame (36 cases) and/or divided by guide-lines which can be either incised, red painted or both. These lines are usually encountered single, rarely double (nos. 10, 14, 59) and twice every other line (nos. 24, 31). Despite the use of frame or guide-lines, there is often a miscalculation of the writing space especially at the end of a line or at the lower part of the epitaph having as a consequence letters bigger or smaller, squeezed or sparse, superscribed or placed beyond the frame (e.g. nos. 11, 13, 22, 37, 48). Occasionally the incision of more guide-lines than necessary may result in uninscribed areas (nos. 18, 25, 60).

Furthermore, the interlinear space may be irregular and it is not infrequent that one or more lines or even the whole inscription feature an ascending (nos. 2, 21, 22, 27, 33, 35, 49, 51, 56) or descending (nos. 14, 34, 47, 48, 52, 57) alignment, while in one case the whole text slants to the right (no. 44).

Concerning the funerary text, this is usually incised in a rather unprofessional manner, with the exception of a number of epitaphs nicely and carefully executed (e.g. nos. 9, 12, 32, 35, 41, 50, 66). Red colour is amply employed not only in the decoration, the frame and the guide-lines, but also in the embellishment of the incised text. It appears applied over the whole inscription (e.g. nos. 1, 2, 4, 9, 41, 48, 50, 53) or selectively over certain lines of the text, numerical signs or individual letters. In one instance the inscription is entirely written in red paint (no. 60) which has faded in its greater part.

DECORATION

The vast majority of the recent epitaphs bear an incised and/or red painted decoration mainly characterized by simplicity and schematization. Typologically the ornaments appearing on the tombstones could be distinguished into decorative (geometrical, linear, floral, etc.) and symbolic (crosses, monograms, other symbols, etc.). Regarding the decorative motifs, these are placed on either or on the three sides of the inscription or even within it (for the latter case see below, numerical letters). Thus, the horizontal and vertical lines of the text's

frame are frequently adorned with or replaced by decorative patterns of two main types, geometrical and floral. The first category includes primarily the zigzag pattern (nos. 9, 16, 19, 24, 29, 66) and secondarily angular motifs (nos. 31, 32) and triangles (no. 17). Unique is the case of a slab, dated to the late fourth-early fifth century AD (no. 64) and bearing an inscribed board game which consists of horizontal bands and compartments, vertical lines and round sockets, among other designs. The frame-like floral decoration is here restricted to palm branches which serve in addition a symbolic purpose (nos. 8, 9, 46, 60; see also below, symbols), as do also the serpentine motifs which are drawn alongside the text (see below, symbols).

Occasionally, the frame itself is shaped in the form of a cross (nos. 19, 35) or of an arched entrance, the latter reminiscent of a church entrance. The vaulted frame encloses the inscription in two tombstones dated to AD 432 and 473 respectively (nos. 26, 42). In the later example the vault includes a big hollow outlined cross with triangulated bars.

SIGNS AND SYMBOLS

Being indisputable witnesses of the Christian faith, the signs and symbols encountered in the newly recorded funerary texts of Ghor es-Safi are in their majority alike to those attested in the first volume of this area (*IPT Ia*, pp. 10-15 with drawings of individual symbols in pp. 16-23).

a. Signs representing Christ

Cross: The cross is the most common Christian symbol on the new stelae since it is represented in 40 of them which cover the period from approximately the mid-fourth to the early seventh century AD. Its first secure example dates to AD 342/3 (no. 2), that is two or three years earlier than previously attested at Ghor es-Safi (*IPT Ia*, no. 6, AD 345), whereas its last is of AD 607 (no. 49).

The usual position of the cross is the central one above and/or below the text or the frame surrounding it, and often in the beginning or the end of the inscription or both. In one instance the last line is flanked by crosses (no. 63) but there are cases in which a single cross is inserted in the middle of the first (no. 49) or of the third (no. 58) or of the fourth (no. 2) line of the text.

The upper or the lower part of the stele is often decorated with more than one cross arranged mainly in groups of two (nos. 3, 8, 28, 32, 54, 63), once in a group of three (left cross faded, no. 29) and of four (no. 62). The groups of two usually consist of crosses of the same type and often of the same size with one exception (no. 8) in which they are different as it happens also with the group of four.

Occasionally a single cross is found inscribed within a circle (nos. 24, 27) or a wreath (nos. 36, 62), enclosed within a square (unparalleled, no. 29) or a rectangular frame (no. 63) or placed under a vault (no. 42). More frequently the cross comprises the central figure of a larger symbolic scene, thus represented between *cross-rho* monograms (no. 31) or birds (nos. 30, 32, 41). On two occasions the text is surrounded by a cross-shaped frame (nos. 19, 35), whereas in one case the text itself has the form of the cross (no. 23).

Concerning the typology of the crosses depicted on the stelae of this supplement, the predominant type, and the favourite at Ghor es-Safi, consists of two bars equal in length and width, the so-called *Greek cross*, which appears in two basic forms, the *linear* and the *outlined*.

The *linear* cross, which is very frequent, is encountered in two main variations, the plain and the one with serifs. The plain linear cross, formed simply of two intersecting straight lines, is

the most common. In the second variation the bars of the cross terminate in serifs, which can be linear (nos. 6, 48), triangular (nos. 29, 33, 40, 63) or forked (nos. 41, 48, 49). Exceptionally small horizontal strokes decorate the four corners of a cross with linear serifs inscribed within a sun-disc (no. 60), while the symbolic letters A Ω occupy the upper corners of a similar cross, whose lower corners are dotted (no. 31), and the lower corners of a cross with forked serifs (no. 41). The linear cross can be found once (nos. 2, 6, 11, 12, 24, 29, 47, 63), twice (nos. 13, 45, 46, 58, 62) or even three times (nos. 54, 65) on the same tombstone.

The *outlined* cross, also commonly employed and subdivided into a plain and an apiced form, occupies as a rule a prominent position above or below the funerary text. The plain outlined cross consists basically of equal bars drawn in outline (nos. 8, 35, 36, 62). Interesting variations of this type of cross feature one with a small linear cross (no. 2, AD 342/3) or a *chi*-sign (nos. 24, 38, 44, AD 428?, 468, 506) in its centre or a cross composed of intersecting bars (no. 3, AD 355), in one case filled with *chi*-signs (no. 32, AD 444).

The second form, the outlined cross with serifs, presents a type with slender bars triangulated at their edges (nos. 8, 61) and another with broader bars markedly triangulated (nos. 8, 30, 32, 42) or completely triangular (nos. 53, 65). The second type features a version with dots in the four corners of the cross (no. 30).

A number of more complex outlined cross designs include the following types: a cross formed of four triangular bars attached to a central circle (nos. 19, 66); a cross composed of four small triangles and a central lozenge (no. 38) or of four free standing triangles (nos. 62, 63); a *chi*-shaped cross consisting of double intersecting lines (no. 30); and a small cross formed of four dots (no. 66). It is to be noted that the above mentioned types date to the fifth century (except for no. 66, AD 508) and mainly to its second half.

Cross-rho: *Cross-rho* is the most common of the monograms representing Christ at Ghor es-Safi since it has already been attested in 57 epitaphs (see *IPT Ia*, pp. 11-12) to which are to be added six new cases dated between AD 372 and 443 (nos. 7, 8, 9, 31, 56, 57). In the latter the symbol can be found above (nos. 8, 31, 56), below (no. 7) or at the very end (nos. 9, 57) of the funerary text. The cross, of which the monogram is composed, is of the plain linear form, and in one case (no. 31) is decorated with dots in its four corners. In the earlier tombstone (no. 7, AD 372) three identical *cross-rhos* in a row are depicted below the inscription. In an almost contemporary stele (no. 8, AD 384) the *cross-rho* monogram is placed on the top of the epitaph preceded by two outlined crosses, while the upper part of a mid-fifth century tombstone (no. 31, AD 443) is ornamented by two dotted *cross-rho* monograms flanking a large plain dotted cross with linear serifs which bears in its upper corners the sacred letters A Ω. In three stelae dated to the last quarter of the fourth century (nos. 9 [AD 389], 56, 57), the monogram is associated with the palm branch. In one instance (no. 56) *cross-rho* is the central symbol above flanked by two horizontal palm branches (the right one is mutilated), while in the other two (nos. 9, 57) the monogram closes the epitaph accompanied by a vertical palm branch.

Cross-chi: This type of monogram is already recorded in two Ghor es-Safi tombstones, one of the late fourth (*IPT Ia*, no. 45, AD 383) and another of the late fifth century (*ibid.*, no. 241, AD 485). The present *cross-chi* monogram (no. 38) dated to AD 468 and placed on the upper right margin of a framed inscription (like *IPT Ia*, no. 241 above), features, however, characteristically bending edges that make it resemble a helix.

Cross-rho and chi: Despite the partial preservation of this monogram – due to its faded red colour – in an early fifth century tombstone (no. 17, AD 406), its identification is rather secure since four more attestations of this sign are known from Ghor es-Safi (*IPT Ia*, nos. 51, 87, 212, 324; cf. *ibid.*, p. 12), two of them contemporary to the present one. The latter is depicted to the left of a sun-disc, to the right of which should have originally existed another *cross-rho* and *chi*, now totally faded.

A Ω: This supplement has contributed two new examples of these letters commonly employed by the Christians of Zoora to symbolize Christ as the beginning and the end of all the universe. In the earlier one (no. 31, AD 443) the letters A Ω occupy the upper quadrants of a large central cross placed at the top of the text and flanked by two smaller *cross-rho* monograms. In the later instance (no. 41, AD 472), which is the hitherto latest attestation of these symbolic letters at Ghor es-Safi (see *IPT Ia*, p. 12, s.v. and p. 15, fig. 4), A Ω are depicted on the lower corners of a cross with forked serifs which occupies as well the central position of the area above the inscription.

b. Other symbols

Birds: Birds, in particular schematized doves or peacocks (for their symbolism see *IPT Ia*, p. 13), are the second most frequent symbol after the cross (ca. 55 cases: *ibid.* p. 15, fig. 4) also on the new funerary stelae from Ghor es-Safi which amount to eleven and cover the period of a century, from AD 406 to 508. The last recorded date testifies to the prolongation of the symbol's use in the area for almost thirty years longer than previously attested (AD 481, *IPT Ia*, no. 236).

Typologically the most common theme consists of two heraldic birds flanking a central cross and is usually placed above (nos. 29, 30) or below (nos. 17, 32, 41, 62, 66) the epitaph. In a sole instance the number of birds on either side of the cross is duplicated (no. 29). On the other hand, in three cases the left bird is almost totally effaced, but its existence is confirmed by the presence of a central symbol: of a cross (no. 17), of a cross within a wreath (no. 62) or exceptionally in the later case (no. 66) of a vase (see below). A variation of the above mentioned theme includes a bird preceded by three different crosses at the bottom of the text (no. 24, AD 428?) or a bird next to a cross repeated twice at the end and below the inscription (no. 38, AD 468). Also the known motif of a bird pecking at a bunch of grapes (see *IPT Ia*, no. 290) is found depicted at the upper part of a mid-fifth century tombstone (no. 33, AD 456). Finally, the bird occurs as an independent symbol at the bottom of a late fifth century epitaph (no. 40, AD 470?).

Palm branch: Ten new palm branch representations are added by the recent epigraphic material to the 31 already attested on the Christian funerary stelae of Zoora (see *IPT Ia*, pp. 13-14 and p. 15, fig. 4). Their dates range between AD 357 and 535 which is a broader chronological span for the use of this symbol than that offered by the previously known examples, i.e. 372-481 (see *ibid.*). The palm branch, either shorter or longer in form, appears mostly schematized in vertical or horizontal position above, below or at the sides of the text. In three tombstones it is depicted as an isolated symbol, placed below (no. 5, AD 357), in the upper left (no. 21, AD 422) or the lower left margin (no. 45, AD 512) of the inscription. The palm branch is also frequently encountered combined with a *cross-rho* monogram, either in the form of two horizontal branches flanking the chistogram above the text (no. 56, in which the right branch is mutilated) or as a vertical branch standing next to it below the inscription (nos. 9 [AD 389], 57).

In one case the symbol is flanked by two chiselled away motifs in the middle of the upper part of a fifth century epitaph (no. 28, AD 434/5), whereas in another a peacock holds a palm branch in its bill (no. 66, AD 508). Preserving its symbolic meaning, the palm branch often serves also as a decorative element, replacing (nos. 9 [AD 389], 60) or ornamenting certain frame lines (nos. 8 [AD 384], 46 [AD 535]) of the inscription.

Serpent: Serpents are a quite common symbolic representation on the local tombstones of Zoora, appearing so far on ca. 50 of them dated between the years AD 385-453 (for its symbolism and use see *IPT Ia*, p. 14; cf. p. 15, fig. 4). The symbol is also encountered in four of the new stelae, two of which (nos. 14, 18) bear the absolute dates 398 and 412 respectively, while another two (nos. 59, 60) are relatively dated in the first quarter of the fifth century. The way the serpents are represented on these stelae seems to fulfill, apart from the symbolic, also a decorative purpose since they are found bordering the vertical sides of the text and usually the symbol above it. This serpentine motif consists of two vertical series of snakes heraldically drawn in red paint on the flanks of the inscription. The snakes are fully preserved in one case (no. 60) whereas in the remainder (nos. 14, 18, 59) only faint traces of them are visible.

Star: The six-pointed star, a symbol used to illustrate the concept of Christ as Messiah (for the documentation of this symbolism and relevant examples see Bagatti 1971, pp. 161-166; cf. Ferreira 2004, pp. 152-154, also p. 263, fig. 3), makes here its first appearance in the funerary iconography of Ghor es-Safi. In this unique occurrence dated in AD 444 (no. 32), the star appears inscribed within a circle amidst two equal in size outlined crosses. This representation, which occupies the upper part of the tombstone, corresponds to a similar symbolic scene, composed of a big cross flanked by two heraldic birds, in the lower part.

Sun: This is a symbol almost epichoric at Ghor es-Safi, whose funerary stelae have yielded to date 27 examples covering the period from the late fourth to the mid-fifth century (AD 387-446; for its interpretation and local usage see *IPT Ia*, p. 14; cf. p. 15, fig. 4). Approximately to the same period, i.e. AD 398-427, are dated the seven new occurrences of the sun motif in the area (nos. 14, 17, 18, 19, 23, 59, 60). In all cases the symbol occupies the central position on top of the text and once is most likely flanked by two *cross-rho* and *chi* monograms (the right one is missing, no. 17). It is mainly drawn in red colour with the exception of two instances which are deeply incised and painted over in red (nos. 23, 60). As regards its typology, the symbol of the sun is depicted in the following forms: as a big simple circle (sun-disc) heavily outlined in red paint (nos. 14, 17, 23), and as a big outlined circle surrounded by red painted triangular (mostly faded, nos. 18, 19, 59) or linear (no. 60) rays. In the latter case the linear rays run clock-wise, while within the sun-disc is enclosed a big plain cross with linear serifs and small horizontal strokes in its quadrants.

Vase: The vase, mainly in the form of a schematized amphora, is so far depicted on six tombstones dated during the fifth century (AD 424-481, see *IPT Ia*, pp. 14-15 and fig. 4). In the new example, represented on the early sixth century epitaph from Umm Tawabeen (no. 66, AD 508), the partially preserved vase is placed below the text between two heraldic peacocks (the left one is hardly discernible) holding a palm branch in their bills. This is probably a variation of the known symbolic scene composed of two heraldic birds which peck at bunches of grapes sprouting out of a central vase (for its symbolism and relevant evidence see below, vine).

Vine: In this supplement the vine is represented once above a mid-fifth century epitaph (no. 33, AD 456) in the form of a cluster of grapes amidst two heraldic birds (the left one is faded), a scene considered to symbolize the rejoicing of the dead's soul in paradise and already encountered in slight variations in the Ghor es-Safi funerary repertory (*IPT Ia*, nos. 196, 235, 290).

The table that follows is supplementary to that included in *IPT Ia* (p. 15, fig. 4) and aims at a concise presentation of the evidence furnished by the Christian signs and symbols depicted on the newly recorded tombstones from Ghor es-Safi.

SIGNS AND SYMBOLS IN CHRONOLOGICAL ORDER OF APPEARANCE

Representing Christ			Other symbols		
<i>Symbol</i>	<i>Date</i>	<i>Frequency</i>	<i>Symbol</i>	<i>Date</i>	<i>Frequency</i>
cross	342/3-607	40	palm branch	357-535	10
cross-rho	372-443	6	birds	406-508	11
cross-rho and chi	406	1	serpents	398-406/	
A Ω	443-472	2	1st qu. of 5th c.		4
cross-chi	468	1	sun	398-427	7
			star	444	1
			vine	456	1
			vase	508	1



BURIAL FORMULAE

BURIAL TERMS AND PHRASES

The burial formulae, used in this supplement to the inscriptions from Ghor es-Safi, are in their vast majority similar to those encountered in the main epigraphic corpus of this area and like them can be classified into two categories. The first includes the terms and phrases indicating the burial place and the second those related to the deceased.

In the first category belongs the ancient Greek term *μνημεῖον*, in the double sense of the memorial to the dead and the grave (see *IPT Ia*, commentary of no. 1), which continues to take precedence for the period from the early fourth to the mid-sixth century as attested by two recent epitaphs (no. 46, AD 535; no. 47, AD 558/9). The present epigraphic material adds 54 new examples of *μνημεῖον* to the 283 already known, thus reaching 337 mentions in a total of 388 inscriptions. As a rule the word appears in its iotacized form *μνημίον* (48 instances), but spellings like *μνημίαν* (nos. 11, 47), *μνημίων* (no. 57), *μεμίον* (nos. 24, 38) or the abbreviated one *μνημίο(ν)* (no. 2) are also met.

Μνημεῖον, which in most of the cases is the introductory word of the funerary text, is usually followed by the name of the deceased in genitive (37 examples), and frequently in nominative (16 instances) or rarely in accusative (1 case) as a result of the confusion of the cases, a common phenomenon at Ghor es-Safi (see below Syntax, p. 48).

Ἐνθάδε κεῖται is another sepulchral expression of classical origin encountered also in the new material for the indication of the tomb. This phrase, which at Ghor es-Safi makes its first appearance in the late fourth century and was hitherto recorded until the late sixth century, is enriched by three new attestations (nos. 45, 48, 49), the latest of which testifies to the expansion of the phrase's employment until the early seventh century AD.

The second category of formulae is that associated with the deceased and comprises mainly verbs used to express the connotation of dying. The most frequent of them is *ἀποθνήσκω*, principally employed in the genitive second aorist participles *ἀποθανόντος*, *ἀποθανούσης* which accompany the name of the deceased. The newly recorded material not only has added almost 40 new instances of this verb to the 205 already attested, but has also expanded its use from the early to the late sixth century (no. 48, AD 577). A later use, that is in the early seventh century (no. 49, AD 607), than that recorded so far (*IPT Ia*, no. 262, AD 576), is also documented for the verb *τελευτῶ* which is represented here by six examples of the genitive aorist participles *τελευτήσαντος*, *τελευτησάσης* (see index 6) and by one occurrence of the aorist indicative *ἔτελεύτησαν* (no. 41).

As for the purely Christian burial verbs *παύομαι* and especially *κοιμῶμαι*, the first is represented by seven new instances of the aorist participles *πανσάμενος*, *πανσαμένη*, dated like the previous ones (38 in number) between the second half of the fourth to the first half of the fifth century. Although confined to two new examples, the use of the verb *ἐκοιμήθη* appears expanded between the end of the fourth and the beginning of the sixth century (no. 13, AD 398; no. 66, AD 508), in comparison to the known evidence (*IPT Ia*, nos. 84, 106, 153: first half of the fifth century).

Two of the eulogistic expressions, employed to praise certain Christian virtues of the

deceased in the epitaphs of the first volume of Ghor es-Safi (*IPT Ia*), are also encountered here with preponderant the epichoric phrase *μετὰ καλοῦ ὀνόματος καὶ καλῆς πίστεως* (on an interpretative analysis of this laudatory formula see *IPT Ia*, commentary of no. 91). This supplement has contributed 16 new instances of the expression (see index 6, s.vv. *ὄνομα* and *πίστις*) to the hitherto recorded 87 cases which cover the period from the early fifth to the early sixth century AD.

The first component of the phrase, *μετὰ καλοῦ ὀνόματος*, is represented by 16 new occurrences (61 cases previously known) which bear witness to a prolongation in its use until AD 535 (no. 46; former latest attestation in AD 474: *IPT Ia*, no. 228), while its second part, *μετὰ καλῆς πίστεως*, appears only once here (no. 41, AD 472) as it happened also in *IPT Ia* (no. 181, AD 446).

The second encomiastic phrase, *ἐν ὁσιότητι*, is attested only in two late fourth century epitaphs (no. 8, AD 384; no. 12, AD 396); in the latter it is combined with *μετὰ καλοῦ ὀνόματος* (for the four already known examples of this phrase, see *IPT Ia*, p. 26).

Quite limited are here, as in *IPT Ia*, the references to an epithet qualifying the deceased. The common Christian adjective applied to the dead, *μακάριος*, is recorded only once (no. 48, AD 577), while another typical Christian appellation, *δοῦλος, -η* (i.e. of God), is encountered in two epitaphs (nos. 23, 62) and in one invocatory inscription (no. 65) dated during the second and third quarters of the fifth century, the period to which are placed the other two known cases of *δοῦλος* from Zoora (*IPT Ia*, nos. 129, 207).

Worthy of mention is the rare adjective *καλή*, qualifying the deceased *Ausene* in a pagan epitaph from Khirbet Qazone (no. 67), as well as the epithet *παρθένος*, attributed to a young girl in a fourth century epitaph (no. 51, AD 363? with commentary on the term), since it is attested for the first time at Zoora.

Previously unparalleled in the funerary epigraphy of this city is also the phrase *εὐνοίας χάριν*, employed in a second-third (?) century AD bilingual (Greek-Nabataean) epitaph (no. 50) as a sign of affection of the husband *Zoilos* towards his wife *Ishmeele*.

ACCLAMATIONS

The consolatory expression *θάρσει οὐδείς ἀθάνατος*, used indiscriminately in pagan, Jewish and Christian epitaphs of Late Antiquity, was by far the most frequent acclamation by which the relatives wished farewell to the departed on the stelae of Zoora (on its meaning, frequency and parallels in Palestine and Arabia see *IPT Ia*, p. 27 and commentary of no. 2). It is noteworthy that the recent epigraphic evidence from this city has increased by 35 the number of the relevant attestations which hitherto amounted to about 210 and were placed chronologically from the mid-fourth to the late sixth century (for the predominance of the Christian usage of the phrase at Zoora, as opposed to the frequency of pagan or Jewish examples from other parts of Palestine and Arabia, see *ibid.*). In seven of the new occurrences (formerly recorded instances: 38) the formula *θάρσει οὐδείς ἀθάνατος* is personally addressed to the deceased by reference to his/her name (nos. 14, 15, 18, 35, 36, 63; in no. 19 his patronymic is exceptionally added) or to his/her kindred with the living (no. 41).

In one fourth century epitaph the exhortation appears reduced to *θάρσει* (no. 1, AD 332/3; for the five known examples see *IPT Ia*, p. 27), while in another two are encountered variants of the original expression. The first of them, *θάρσι ὁ βίος ταῦτα* (no. 3, AD 355), emphasizing the

brevity of earthly life, is the earliest of the other two Ghor es-Safi mentions (*IPT Ia*, no. 33, AD 373; *ibid.*, no. 36, AD 376), while the second, εὐμοίρι οὐδὶς ἀθάνατος (no. 45, AD 512) is the latest reference to the encouragement verb εὐμοίρει which was so far known only from two fourth century epitaphs (*IPT Ia*, no. 16, AD 356; *ibid.*, no. 18, AD 358/9).

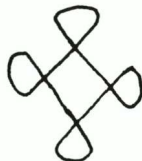
Another acclamation, amply documented in the funerary inscriptions of Ghor es-Safi as an expression of its Christian inhabitants' belief in one God, is that of εἶς Θεός which is usually employed either by itself or accompanied by complementary phrases (e.g. εἶς Θεός ὁ μόνος, εἶς Θεός ὁ βοηθῶν, εἶς Θεός ὁ πάντων Δεσπότης), at the head of the epitaph (for a discussion on the acclamation's origin, use, variants and parallels see *IPT Ia*, pp. 27-28; pp. 114-115, no. 20; cf. also recently Markschiefs 2002, pp. 209-234).

In this supplement are represented the most numerous types of this acclamation, that is εἶς Θεός and εἶς Θεός ὁ πάντων Δεσπότης. The first phrase, whose peak is placed in the first half of the fifth century, is not only increased by three new examples (see index 1b) to the 35 already documented, but also its latest attestation (no. 41, AD 472) is dated almost twenty years later than previously (*IPT Ia*, no. 207, AD 456). The second one, which prevailed at Zoorā from the second half of the fifth century onwards and numbered hitherto 53 cases, is enriched by 13 new instances (see index 1b; for the unprecedented high frequency of the εἶς Θεός Christian attestations at Ghor es-Safi and its importance for the use and development of this acclamation in Palestine and Arabia, see *IPT Ia*, p. 28).

The recent epigraphic material has also furnished two previously unrecorded acclamations at Zoorā referring to Jesus Christ: the first is another variant of the εἶς Θεός formula accompanied by the vocative Ἰ(ησοῦ) Χ(ριστ)έ (no. 62, mid-fifth century AD), while the second is the common Christian acclamation Χριστὸς νικᾷ (no. 66, AD 508 with commentary).

INVOCATIONS

A small number of invocations is adduced by the present supplement to those of the main epigraphical corpus of Ghor es-Safi (on the latter see *IPT Ia*, p. 28). Two of them are funerary and in these God or Jesus Christ is requested to give repose to the deceased: εἶς Θεός, ἀνάπαυσον τὸν δοῦλόν σου (no. 23, AD 427), and Χριστὲ ἀνάπαυσον αὐτόν (no. 49, AD 607) which is the only invocation of Zoorā that dates to the seventh century. The third type of invocation, Κύριε ὦ Θεός <v> ἡμῶν <v>, βοέθησον <v> τὸ <v> δοῦλῳ <v> (no. 65, AD 452/3?), is addressed to God for help and protection by a certain Theodoros, most likely benefactor of one of the churches of Zoorā.



ONOMASTICON

The new epigraphic material recorded at Ghor es-Safi furnishes a number of 88 different names (see respective list at the end of the chapter which is complementary to that included in *IPT Ia*, pp. 34-40). Of these, 24 are not attested in the rich onomasticon of this area, hitherto including about 270 personal names. Thus the city of Zoora and its surroundings have so far yielded a total of about 295 anthroponyms which are of Semitic, Greek and Latin origin.

NAMES OF SEMITIC ORIGIN

The Semitic onomasticon of Zoora, mainly comprising Hellenized Nabataean/Arabic and Aramaic names, is enriched – thanks to the recent evidence (38 examples) – with 10 new names: Ἄλεβος (no. 50), Αὐσένη (no. 67: Kh. Qazone), Ἐμμεδάβος (no. 12), Ἐφθάος (no. 53), Ἡλίας (no. 46), Ἴσμεήλη (no. 50), Μαρία (nos. 44, 45), Σαλαέος (no. 30), Σαώλας (no. 63), Σελαμίη (no. 3), five of which (Αὐσένη, Ἐμμεδάβος, Ἐφθάος, Ἴσμεήλη and Σελαμίη) are otherwise unparalleled in Palestine and Arabia. On the other hand, some of the especially popular local names, like Ἄλφιος (nos. 13, 37), Ὀλεφος (nos. 20, 32), Σαμίραβος (nos. 8, 11) and Σίλθα (nos. 21, 51) are also adequately represented in the newly recorded epitaphs along with indigenous theophoric names. The latter either have as second component the divine name *Allah* such as Ἀλαφάλας (no. 36) and Σ<ε>άλλας (no. 28), or are composed of the word *bd*, “servant”, and the name of a Semitic divinity or of a Nabataean king, e.g. Ἀβδάλγης (no. 51), Ἀβδαλμίθαβος (no. 57), Ἀβδισάρος (no. 8) and Ἀβδαρέτας (no. 50). In one case the deceased bears the name of the important Nabataean god *Obodas* (Ὀβέδδας, no. 22). In addition to these pagan theophoric names, which were still in use in the sixth century by the Christian inhabitants of Zoora, names related to the Old and New Testament appear as well in this supplement: Ἄννα (no. 10), Ἡλίας (no. 46), Ἰάκωβος (no. 42), Ἰωάννης (nos. 49, 59), Μαρία (nos. 44, 45), Σίλας (nos. 19, 29, 66).

NAMES OF GREEK AND LATIN ORIGIN

Regarding the names of Greek (30) and Latin (15) origin encountered in the new material, nine Greek and five Roman names appear for the first time in the nomenclature of Ghor es-Safi. These are: Ἀμύντας (no. 58), Ἀρισταβούλα (no. 27), Ἀρτέμιος (no. 53), Εὐσταθία (no. 16), Ζωΐλος (no. 50), Θεόδοτος (no. 1), Μένων (no. 15), Πορφυρία (no. 30), Στέφανος (no. 41), and Ἄντωνίνα (no. 2), Γάϊος (no. 22), Λουκία (no. 35), Λουλιανός (no. 41), Μαρκιανός (no. 12) respectively.

Among the Greek anthroponyms are included – as it happens also in the main epigraphic corpus of Zoora – mythological and historical names, such as Αἰάνης (no. 15), Αἰνεΐας (nos. 9, 21), Ἀλέξανδρος (nos. 6, 40, 49), Ἀμύντας (no. 58), Μάρων (no. 14), Σίβυλλα (no. 25), Ὀρίων (nos. 2, 22, 56), pagan theophoric names like Ἀρτέμιος (no. 53), Διονύσιος (no. 33), Ζηνόβιος (no. 52), Ζήνων (no. 7), Δημήτριος (nos. 4, 52), Ἰσίδωρος (no. 59), but also names derived from the Christian tradition, e.g. Εὐσταθία (no. 16), Θεόδοτος (no. 1), Θεόδωρος (no. 65), Παρθένιος (no. 9), Στέφανος (no. 41), Σωφρονία (no. 17). It is to be noted that the Greek Πέτρος (nos. 3, 24, 31, 35, 43, 45) and the Latin Παῦλος (nos. 6, 23, 37, 44, 57) are preponderant in this supplement too,

enumerating in total 26 and 21 examples respectively, a fact which confirms beyond any doubt the popularity of the cult of these prominent Apostles at Zoora.

PATRONYMIC AND KINSHIP

In the vast majority of the new epitaphs from Ghor es-Safi, as in those of the main corpus, the name of the deceased is accompanied by a patronymic (with the exception of nos. 13, 24, 41, 48, 51, 54, 61, 62, 65, 67) according to the usual Greek naming practice adopted by the local people. It is noteworthy that in two of the epitaphs (nos. 22 [problematic], 49) there is an additional mention of the grandfather's name, a practice frequently met in Nabataean inscriptions.

Terms of kinship as a rule are not indicated in the funerary epigraphy of Zoora, therefore their mention here is also limited. A reference to the word *θυγάτηρ*, "daughter", is made in two cases: in the first one the deceased young woman, *Μαρία*, is addressed as "θύγατερ" by her parents who apparently ordered her epitaph (no. 44); in the second a certain virgin *Enne* appears as "θυγάτηρ" of *Siltha* in a common burial of three persons presumably victims of the AD 363 earthquake (no. 51). The dative "συμβίῳ" applied to *Ishmeele* in the Greek text of the bilingual Greek-Nabataean inscription (no. 50), specifies her as the wife of *Zoilos* who according to the Nabataean text erected the burial monument in her memory. The word "ἀδελφόν", preceding the name of the deceased *Alphios* in epitaph no. 13, could be considered as another term denoting kinship only if it is interpreted as "blood brother" and not as "spiritual brother", i.e. brother in Christ. In the case of the five-year-old *Loulianos* and the two-year-old *Stephanos*, however, who are both mentioned in epitaph no. 41, the blood relationship is ascertained not only by the term ἀδελφός applied to *Stephanos* but also by the additional reference to the two boys as "υἱῶν Ἀντύου", sons of *Antys* (for these brothers see also below).

An attempt has also been made here, as in *IPT Ia*, to detect, through the combination of prosopographical and chronological data, a kinship between two or more persons mentioned in different epitaphs presented in this but also in the previous volume (*IPT Ia*). A few cases in point are given below:

Summus, son of *Olephos* (no. 20), and *Sibylla*, daughter of *Summus* (no. 25), who died within the decade 419-429 could be father and daughter, as suggested by their age at the time of death (*Summus* 42, *Sibylla* 12) and the patronymic of *Sibylla*. A father-daughter relationship could also be assumed in the case of *Βωλανὸς Ἀσάδου* (*IPT Ia*, no. 72) and *Σωφρονία Βωλανοῦ* (no. 17), if we consider the patronymic of *Sophronia*, a rare one in the area, and an age difference of 41 years between them (*Volanos* died in AD 395 at the age of 48; *Sophronia* died in 406 at the age of 18).

In addition, the fact that *Samirabbos* (no. 8) and *Amathesos* (*IPT Ia*, no. 61) shared the extremely rare patronymic *Abdisharos* and died within a short period of time (*Samirabbos* in AD 384; *Amathesos* in AD 389) at an approximate age (*Samirabbos* 25; *Amathesos* 20), correlated with affinities in the wording, palaeography and symbolic decoration of the two men's epitaphs leave no doubt that they were brothers. Quite analogous is the case of two young men *Aeneas* (no. 9) and *Onenos* (*IPT Ia*, no. 67), who, due to their same patronymic *Parthenios*, approximate age and date of death (*Aeneas* aged 23 in AD 389; *Onenos* aged 25 in 392) as well as to their similar epitaphs, stand a good chance of being brothers. Similarly,

another two young people *Germanus*, aged 25 at the time of his death in AD 473 (no. 42) and *Kyriake*, who passed away at the age of 20 in 466 (*IPT Ia*, no. 218), both children of a certain *Iakovos* (a name otherwise unattested at Zoora), are in all probability brother and sister.

Finally, the reference to the rare patronymic *Antys* (supplemented by the common burial with *Sammaseos* and by chronological data) in the epitaph of the little brothers, *Loulianos* and *Stephanos* mentioned above, was decisive for their identification as sons of *Antys* the *primicerius* (*IPT Ia*, no. 231) who died at the age of 50 in AD 476, that is in four years after the death of his sons. If this identification is correct (for an analytical correlation of the data that led to it see below commentary of inscr. no. 41), it is of special importance because it shows that *Loulianos* and *Stephanos* represent the fourth generation in the genealogical tree of their family which has already been reconstructed in the first volume of Ghor es-Safi (*IPT Ia*, p. 32) and included *Antys* (first generation), his sons, *Sammaseos* the subdeacon and *Petros* (second generation), and the son of *Petros*, *Antys* the *primicerius* (third generation).

ETHNICS

Five foreigners were known so far to have been buried in the Christian cemetery of Zoora, all of them coming from cities located to the south of Zoora: two from Petra (*IPT Ia*, nos. 131, 279); two from Phaeno (*ibid.*, nos. 80, 268); one from Augustopolis (*ibid.*, no. 278). The newly recorded epitaphs reveal the existence of two more foreign people among the local residents of Zoora. The first person, however, a certain Ὀκεῦλος Φαινοίσιος (native of Phaeno: no. 54, 2nd half of 4th c. AD) is most likely the same man mentioned in inscr. no. 268 of *IPT Ia* and for this reason cannot be considered as a new case. The second, an eight-year-old boy originating from Petra, Πάυλου Ἀβδαλμίθαβος Πετρῆος (no. 57, last quarter of 4th c.) is the third Petraean referred to in the epitaphs of Zoora (for more information on the other two natives of Petra see *IPT Ia*, p. 32, and in this volume commentary of no. 57).

In conclusion, an overall examination of the old and new evidence on the anthroponyms recorded in the funerary epigraphy of Ghor es-Safi does not alter the general picture presented in the first epigraphic volume of this area (*IPT Ia*, pp. 32-33).

The total number of the different personal names amounts now to about 295, a fact which corroborates the great variety of the local onomasticon. The Semitic nomenclature (160 names) takes precedence over the Greek (81) and the Roman one (41). This testifies to a solid Semitic population in the city which, however, next to the purely indigenous names employed also Graeco-Roman names alternating them with the local Semitic ones. Names derived from the Christian tradition, either Graeco-Roman or Semitic (biblical) ones, which appear from the mid-fourth century onwards, seem to increase from the beginning of the sixth century although the epigraphic material from this century is extremely restricted. It is to be noted that indigenous pagan theophoric names continued to be employed by the local Christians until at least the mid-sixth century according to the hitherto known evidence.

LIST OF NAMES ACCOMPANIED
BY THEIR FREQUENCY AND DATE

NAMES OF SEMITIC ORIGIN

Name	Frequency	Date
'Αβδ(άλ)γου (g.)	1	363?
'Αβδαλίθαβος	1	last quarter of 4th c.
'Αβδαρέτου (g.)	1	2nd – 3rd? c.
'Αβδισάρου (g.)	1	384
'Αλαφάλου (g.)	1	462
'Αλέβου (g.)	1	2nd – 3rd? c.
'Αλού{ου}φα (g.)	1	363?
'Αλφιον (ac.), 'Αλφίου (g.)	2	398 – 464
'Αννα	1	390
'Ασμακώνου (g.)	1	440
Βωλανοῦ (g.)	1	406
'Εμμεδάβους (g.?)	1	396
'Ενη	1	363?
'Εφθάου (g.)	1	2nd half of 4th c.
'Ηλιοῦ (g.)	1	535
'Ιακώβου (g.)	1	473
'Ισμεήλη	1	2nd – 3rd ? c.
'Ιωάνν(ης), 'Ιωάνης	2	1st quarter of 5th c. – 607
Καϊάμου (g.)	1	459
Κασσίου, Κασσιό[ου] (g.)	2	late 4th – early 5th? c. – 433
Μάληη	1	443
Μιλίχου (g.)	1	355/6
Μα[ρία]?, Μαρίας (g.)	2	506 – 512
Μάρσου (g.)	1	432
'Οββης (g.)	1	around mid-5th? c.
'Οβέδδου (g.)	1	423
'Οκεῦλου (g.)	1	2nd half of 4th c.
'Ολέφθα (n., v.), 'Ολέφθας (g.)	2	398 – 468
'Ολέφρου, <'Ο>λέφ<ο>υ (g.)	2	419 – 444
Σαλαέου (g.)	1	441
Σαμιράββου (g.)	2	384 – 392
Σαμμασέου (g.)	1	472
Σαώλα (v.)	1	mid-5th c.

Σ<εάλλ>ου (g.).....	1	434/5
Σελαμάνης, Σελαμάνου (g.), Σελαμάνη (v.).....	2	412 – 558/9
Σελαμίη, Σελάμι (v.).....	1	355
Σίλα (g.), Σίλου (g.).....	3	415 – 508
Σίλθα, Σίλθας (g.) .	2	363? – 422

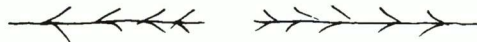
NAMES OF GREEK ORIGIN

Name	Frequency	Date
Αϊανοῦ (g.), Αϊάνη (v.).....	1	403
{ Αϊνίου (g.)	1	422
{ Ἐνίας.....	1	389
Ἀλεξάνδρου (g.), Ἀλεξάγδρου (g.)	3	362 – 607
Ἀμύντου (g.).....	1	late 4th – early 5th? c.
Ἀντύου (g.)	1	472
Ἀρισταβούλα	1	433
Ἄρ[τ]εμίου (g.)	1	2nd half of 4th c.
Γηργίου (g.)	1	607
Δημητρίου, Δημητρίφ[υ] (g.)	2	355/6 – 2nd half of 4th c.
Διονυσίου (g.).....	1	456
Εὐσταθία	1	405
Ζηγ[οβίου?] (g.)	1	2nd half of 4th c.
Ζ[ήνω]νος (g.)	1	372
Ζωΐλος	1	2nd – 3rd? c.
Θειώνη.....	1	392
Θεοδότου (g.) .	1	332/3
Θεώδορω(v) (ac.).....	1	452/3?
Ἰσιδώρου (g.) .	1	1st quarter of 5th c.
Κύρας (g.), Κύ[ρας] (g.).....	3	456 – 535
Κυριακή	1	434/5
Λεώντις	1	508
Μάρωνος (g.).....	1	398
Μεγεθίου (g.)	1	405
Μένωνος (g.)	1	403
Παρθενίου (g.).....	1	389
<Π>έτρος, Πέτρου (g.), [Πέ]τρου (g.)	6	355 – 512
Πιθολάου (g.)	1	390

[Π]ορφυρί<α>ς (g.).....	1.....	441
Στεφάνου (g.).....	1.....	472
Σύβε[λ]λα.....	1.....	429
Σωφρονίας (g.).....	1.....	406
᾽Ωρίωνος (g.), ᾽Ωρίωνος (g.), ᾽Ωρί[ωνος] (g.).....	3.....	342/3 – 423

NAMES OF LATIN ORIGIN

Name	Frequency	Date
Ἄννιανός.....	1.....	441
Ἄτωνῖνα.....	1.....	342/3
Γαΐου (g.).....	1.....	423
Γερμανός, Γερμανοῦ (g.).....	2.....	432 – 473
Κλαυδίου (g.), [Κλαυ]δίου (g.).....	3.....	last quarter of 4th c. – 493?
Λουκίας (g.), Λουκία (v.).....	1.....	461
Λουλιανοῦ (g.).....	1.....	472
Μακρίνου (g.), Μακρῖνε (v.).....	2.....	372 – 462
Μαρκιανοῦ (g.).....	1.....	396
Ματρώνης (g.), Ματρῶνα (v.).....	1.....	415?
Οὐαλεντῖνα, Οὐαλεγγίγας (g.).....	2.....	mid-5th c. – 470?
Οὐαλοντίνου (g.).....	1.....	332/3
Παύλου (g.).....	5.....	362 – 506
Σιλουανοῦ (g.), Σιλουαν<ό>ν (ac.).....	2.....	427 – 468
Σούμμου, Σοῦμμου (g.).....	2.....	419 – 429
Χρήσκου (g.).....	1.....	444



OFFICES AND PROFESSIONS

The epigraphic evidence, furnished by the recently recorded Ghor es-Safi funerary stelae on the offices held or the professions exercised by the native population, is extremely meagre and confined to two references to ecclesiastical officials of lower rank, i.e. a *subdeacon* and a *deaconess*.

The first attestation occurs in a tombstone of AD 472 which belonged to the subdeacon *Sammaseos* and to two little brothers *Loulianos* and *Stephanos* (no. 41). However, the valuable information provided by the funerary text that *Sammaseos* had passed away 25 years before the burial of the children in 472, suggests that *Sammaseos* is identical to the homonymous subdeacon mentioned in epitaph no. 184 of *IPT Ia*, dated in AD 449 (for the full documentation of this identification, see below commentary of no. 41). Therefore, this subdeacon's mention cannot be considered an additional case of a cleric (for the other six subdeacons encountered in the Zoora inscriptions see *IPT Ia*, p. 41).

The reference to the deaconess is made in a mid-fifth century epitaph (no. 31, AD 443), in which this office is attributed to a fifty-year-old woman named *Malche*. She is the fifth and earliest chronologically deaconess to be added to the four already buried at the cemetery of Zoora during the decade 444-454 (see *IPT Ia*, p. 41). The information on a new deaconess from this period is an additional testimony for the flourishing and well organized local Christian community of Zoora, at least during the first half of the fifth century, when these deaconesses but also most of the ecclesiastical officers of this city were active (*ibid.*).

As far as the military and civil offices are concerned, this supplement offers no new examples (for the eight already attested see *IPT Ia*, pp. 41-42), and similar is the picture with the professions which in any case were scanty (for the only two previous mentions see *IPT Ia*, nos. 156, 196 and p. 42).

The reference to only two ecclesiastical offices in the new material provides a further confirmation of the statement made in the first volume of Ghor es-Safi (*IPT Ia*, pp. 41-42) that only persons of some social standing, and preferably clerics, were considered worthy of a special mention in the epitaphs.



AGE AND CAUSES OF DEATH

The practice of the constant indication of the age at the time of death, observed in the vast majority of the epitaphs (285) comprising the first volume of the epigraphic corpus of Ghor es-Safi (*IPT Ia*, p. 43), is followed – as expected – also in the present supplement. It is characteristic that out of 65 epitaphs included here, the age of the deceased is fully mentioned in 49 (of the remaining 16, in 7 the age reference is mutilated and only in 9 is omitted).

In the new epigraphic material the age formula is styled in the same manner as that recorded in the already known funerary texts from this area (*ibid.*). Usually placed after the name and the patronymic of the dead, it is composed of the word *ἐτῶν* followed by the age numeral and preceded mainly by the participle *ἀποθανών* (-οῦσα) in genitive or nominative. Occasionally are employed the synonymous participles *παυσάμενος* (-ένη), *τελευτήσας* (-ασα) and once *θανών* (no. 24). *Ζήσας* (-ασα) accompanied by the word *ἔτη*+numeral is encountered in sixth and seventh centuries epitaphs. The term *ἐτῶν* appears also variously spelled as *ἐτῶν*, *ἡτῶν*, *ἡτῶν* or abbreviated as *ἐτῶ(ν)* and *ἐτ(ῶν)* (see index 6). The age numerals are given as a rule in Greek numerical signs descendingly ordered (except for no. 39 with an ascending numerical sequence: units-tens) and in a few cases in cardinal numbers (nos. 10, 19, 23, 29, 33, 37, 44, 59).

The phenomenon of the precise mention of the age especially in the epitaphs of children (see for example no. 59: *μηνῶν δέ[κα]*), as well as that of the frequent approximate indication of the adults' age through numbers that are multiples of 5 and 10, observed in *IPT Ia*, are repeated in the new evidence. Noteworthy is the unusual way of denoting the approximate age of a young boy, “*ἐτῶν ὀκτώ μικρῶ πρόσ(θεν)*” (no. 33), unparalleled at Ghor es-Safi. Of the 49 individuals whose age is recorded in the new collection of the Ghor es-Safi epitaphs, 26 are male and 23 female (the sex of five of them is ambiguous: nos. 5, 14, 17, 27, 38), thus increasing the total number of men from 171 to 197 and of the women from 109 to 132. The statistical table on p. 40 has been compiled on the basis of the one presented in *IPT Ia* (p. 44), but has been revised so as to include the new evidence and to give a complete –within the bounds of possibility– picture of the mortality rates among the local inhabitants of Zoora (for caution in the use of these statistical results see *ibid.*, pp. 43-44).

The data furnished by the new table are not considerably differentiated from those of the previous one. Generally speaking, the male deaths (60%) are more numerous than the female ones (40%), a common phenomenon observed in most of the epitaphs of the ancient world (Sartre–Fauriat 2001, II, pp. 142-143 with a discussion on the reasons that caused it).

Concerning the percentages of mortality for men and women according to the age, the following remarks could be made: **a.** During infancy and childhood (0-14 years) is estimated an average rate 17% for both sexes (16.3 for the boys; 17.5 for the girls) while an increased mortality is noticed for the boys of 0-7 years (12.7%) and the girls of 8-14 years (11.4%). **b.** During adulthood, that is from 15 to 64 years, the female deaths exceed the male ones at least until the age of 44 when 53.7% of the women had lost their lives, compared to 49.3% of the men. The respective figures show that women perished with higher frequency between 15 and 24 years (29.5%) and men between the ages of 25-34 (24.9%; for a possible interpretation of this phenomenon see *IPT Ia*, p. 44). From 45 to 64 years the female mortality is declining (17.4%)

unlike the male one which appears increased (24.4%). c. The people belonging to old age represent 11% of the local population (10.1% men; 11.8% women). In particular, 28 persons (15 men, 7.6%; 13 women, 10.3%) reached the age of 80, while another 7 entered extreme old age since they lived until the late 80s and the early 90s and surprisingly one of them until the age of 108 (on these seven elders see *IPT Ia*, p. 44).

AGE AT THE TIME OF DEATH		NUMBER OF DEATHS IN ABSOLUTE FIGURES		NUMBER OF DEATHS IN PERCENTAGES	
Years		Males	Females	Males	Females
0 - 7	} <i>infancy and childhood</i>	25	8	12.7	6.1
8 - 14		7	15	3.6	11.4
15 - 24	} <i>adulthood</i>	25	39	12.7	29.5
25 - 34		49	19	24.9	14.4
35 - 44		23	13	11.7	9.8
45 - 54		26	12	13.2	9.1
55 - 64		22	11	11.2	8.3
65 - 74	} <i>old age</i>	13	10	6.6	7.6
75 - 84		2	3	1.0	2.7
85 - 108	<i>extreme old age</i>	5	2	2.5	1.5
TOTAL		197	132	±100	±100

Seasonal mortality is another field which has been examined at Ghor es-Safi due to the numerous references to the day of the local Macedonian month on which the death occurred. In this supplement are included 47 new month mentions which, added to the 255 already known, make a total of 302. It is to be noted that the new material has not modified the conclusions drawn in *IPT Ia* (p. 45 with analytical tables for number of deaths in each month), indicating an increased number of deaths during the winter months of December and January and secondarily in the spring months of April and May. The lowest mortality is observed in October.

In the new evidence an indirect reference to the cause of death is made in a late fifth century epitaph mentioning a common burial of two little brothers (no. 41). As clearly reported on their stele, the two children died simultaneously (ἐτελεύτησαν δὲ ἐν ἡμέρᾳ καὶ ὥρᾳ μιᾷ) which implies a sudden cause of death (accident, natural disaster?). In an undated epitaph, witnessing also a common sepulture of three members of the same family (no. 51), despite the silence about the cause of death, this could be plausibly attributed to the earthquake of May 363 which was responsible for the death of four more persons at Zoora as explicitly stated in their funerary texts (*IPT Ia*, nos. 22 [double burial], 23, 24; for the substantiation of this assumption see below commentary of no. 51).

DATE OF DEATH

Comprising an integral part of the funerary text, the date of death is indicated also in the great majority of the newly recorded epitaphs from Ghor es-Safi. In particular, 50 of them contain a detailed chronological formula, in a few others the date is mutilated or lacking the year reference (nos. 56, 59-63), while only 8 are entirely deprived of date (nos. 50-55, 57, 58). Consequently, if these 50 securely dated inscriptions are to be added to the 264 ones of the first epigraphic volume of Ghor es-Safi (*IPT Ia*, p. 46), their amount increases to 314 which corresponds to 81.34% of the total number of inscriptions from this area.

These 314 burial texts cover the period from the early fourth (AD 309, *IPT Ia*, no. 1) to the early seventh century (AD 607, no. 49 on the condition that this epitaph actually originates from Ghor es-Safi), but their distribution is unequal. More specifically, the fourth century has furnished 95 epitaphs, the fifth 201, the sixth 17, whereas the seventh merely 1. The quite limited representation of the sixth century is mainly due to a chronological gap observed between the years 517 and 570 (unless fortuitous, an enumeration of plausible reasons that may have caused it is given in *IPT Ia*, p. ix) which so far can be only remedied by two of the recently collected epitaphs dated in 535 (no. 46) and 558/9 (no. 47). On the other hand, the fifth century is the most amply documented, a fact that alludes to a demographic explosion and prosperity at Zoora during this period.

Furthermore, a segmentation of the hitherto dated epigraphic material into quarters of centuries (see table below) demonstrates that in the fourth century a peak of deaths is observed in its last quarter (54), unlike the first and the second quarters which are only represented by 2 and 10 epitaphs respectively. In the fifth century the greater number of deaths is concentrated in the first three quarters but especially in the second one (70).

DISTRIBUTION OF DATED INSCRIPTIONS BY QUARTERS OF CENTURIES

<i>4th cent.</i>	<i>No.</i>	<i>5th cent.</i>	<i>No.</i>	<i>6th cent.</i>	<i>No.</i>	<i>7th cent.</i>	<i>No.</i>
301-325 AD	2	401-425 AD	58	501-525 AD	9	601-625 AD	1
326-350 AD	10	426-450 AD	70	526-550 AD	1		
351-375 AD	29	451-475 AD	51	551-575 AD	3		
376-400 AD	54	476-500 AD	22	576-600 AD	4		
<i>Total</i>	95	<i>Total</i>	201	<i>Total</i>	17	<i>Total</i>	1

In the new collection of funerary inscriptions the dating formula follows the same pattern as that appearing in the epitaphs of the main corpus of Ghor es-Safi. Usually placed after the age of the deceased and before the concluding consolatory phrase “θάρσει, οὐδεις ἀθάνατος”, it is basically composed of the *year numeral*, the *month day* and the *weekday* (only in two cases the order is changed in *month day-year-weekday*: nos. 39, 40), supplemented occasionally in the second half of the fifth century and regularly in the sixth century by the *indiction year*.

In a few inscriptions dated from the fourth until the mid-fifth century, the date is reduced to one or two dating elements, that is either year (nos. 1, 2, 28) or year and month (nos. 3-6, 11, 13, 14, 24, 27). In one case a month-weekday combination is encountered (no. 61).

Era year: As discussed in *IPT Ia* (pp. 46-47), the era employed in the epitaphs of Ghor es-Safi is the *era of provincia Arabia*, which has as starting point the 22nd of March 106 and commemorates the annexation of the Nabataean kingdom into the Roman Empire by Trajan.

The reference to the era in the new material consists of a year numeral preceded mainly by the terms *ἔτους* (17 cases) or *ἐν ἔτι* (14 instances) appearing also in a number of variations (see index 6, s.v. *ἔτος*). Noteworthy is the omission of the word *ἔτους* and its replacement by the article *τοῦ* (no. 66) or the preposition *ἐν* (no. 22), as well as the plain mention of the era year (nos. 13, 45, 65?). The year numerals are as a rule denoted through Greek numerical signs in descending sequence and only in a few instances through ordinal numbers (nos. 19, 23, 29, 33).

Month: The *Graeco-Arabic calendar*, using Macedonian month nomenclature and starting on the spring equinox with *Xanthikos* (on this calendar see *IPT Ia*, p. 47 with bibliography), is the one employed also in the recent Ghor es-Safi epitaphs.

In these, all twelve Macedonian month appellations are represented, except for *Hyperberetaios*, mostly in local spellings (see index 5c). Of special mention is, however, the exceptional use of the Julian month name *April* in an early sixth century epitaph from Umm Tawabeen (no. 66, AD 508).

The month formula is usually expressed through the term *μηνός, μηνί* or the phrase *ἐν μηνί* and their orthographic or abbreviated variations, followed by the month appellation and its day; in one case is employed a plain month name (no. 23). The days of the month are principally indicated in numerical letters, mainly in descending and less often in ascending sequence (nos. 3, 8, 17, 24, 34, 45), but occasionally by ordinal numbers (nos. 10, 12, 14, 35, 36?) and numerical noun (no. 66). The latter appears also in combination with a cardinal (*ἄκτᾶδι εἴκοσι*: no. 19) and an ordinal (*τρίτη καὶ εἰκάς*: no. 23; cf. also *IPT Ia*, no. 130) number.

Weekday: The third component part of the date of death, the *weekday*, is preserved in 33 of the newly recorded funerary inscriptions. If this number is to be added to the 171 complete weekday references of the main corpus, it results in a total of 204, which corresponds to 52.8% of the whole epigraphic material (for the quantitative superiority as well as the chronological significance of the Ghor es-Safi weekday attestations, see *IPT Ia*, p. 48). Moreover, an attempt to incorporate the new evidence into the old has as a consequence the enrichment of the list presented in *IPT Ia* (p. 49) and includes all the local weekday designations in chronological order (for the complete list see p. 43).

As in *IPT Ia*, the weekday of death is indicated primarily by *planetary* and *numerical* denominations. Of the seven planetary weekday appellations (on their astronomical origin, naming and use in East and West see *IPT Ia*, p. 48) are recorded in this supplement only the following four: *ἡμέρα Ἡλίου* (Sunday, no. 10), *ἡμέρα Σελήνης* (Monday, no. 8), *ἡμέρα Ἐρμού* (Wednesday, no. 7), *ἡμέρα Διός* (Thursday, nos. 9, 22). The earliest of them (no. 7) dates to AD 372, while the latest (no. 22) to AD 423, that is a decade later than the hitherto known latest example at Zoora (*IPT Ia*, no. 216, AD 412).

The numerical weekday designations, of biblical origin (*IPT Ia*, p. 48), are here fully represented from the end of the fourth century (no. 12, AD 396) until the early seventh century (no. 49, AD 607). Of the three numerical weekday formulae described in *IPT Ia* (p. 49), only two are encountered in this supplement: *ἡμέρα* (or *ἐν ἡμέρα*) *Κυρίου* + numeral and *ἡμέρα* (or *ἐν ἡμέρα*) + numeral.

COMPLETE LIST OF WEEKDAY DESIGNATION IN CHRONOLOGICAL ORDER

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<p>ἡμέρα Ἡλίου AD 382-395 (nos. 10*, 41, 45, 52, 71, 72)</p> <p>ἡμέρα Κυρίου α΄ AD 398-576 (nos. 16, 23, 79, 85, 88, 89, 94, 95, 110, 111, 116, 119, 164, 175, 204, 233, 262)</p> <p>ἡμέρα Κυρίου πρώτης AD 439/1st half of 5th c. AD (nos. 161, 292)</p> <p>ἡμέρα Κυριακῆ AD 441-516 (nos. 15, 36, 168, 174, 179, 215, 227, 230, 232, 258, 317)</p> <p>ἡμέρα Κυρίου Κυριακῆ AD 473/2nd half of 5th c. AD (nos. 225, 295)</p>	<p>ἡμέρα Σελήνης AD 345-395 (nos. 7, 8, 23, 24, 56, 74)</p> <p>ἡμέρα Κυρίου δευτέρου AD 359-484 (nos. 19, 99, 103, 128, 132, 136, 150, 177, 182, 188, 196, 198, 224, 239)</p> <p>ἡμέρα Κυρίου β΄ AD 402-484 (nos. 2, 30, 38, 105, 235, 240)</p> <p>ἡμέρα β΄ AD 443-495 (nos. 170, 178, 212, 237, 250)</p> <p>ἡμέρα δευτέρου τοῦ σαββάτου AD 456 (no. 207)</p>	<p>ἡμέρα Ἄρειου AD 354/5-412 (nos. 12, 21, 54, 69, 82, 211, 216)</p> <p>ἡμέρα Κυρίου γ΄ AD 378-476 (nos. 17, 20, 37, 127, 137, 138, 151, 163, 220, 231)</p> <p>ἡμέρα Κυρίου τρίτης AD 445-472 (nos. 120, 221)</p> <p>ἡμέρα σαββάτου γ΄ AD 427 (no. 131)</p> <p>ἡμέρα γ΄ AD 436-473 (nos. 39, 41, 42, 148)</p>	<p>ἡμέρα Κυρίου τετάρτης AD 396-411/around mid-5th ? c. AD (nos. 12, 61, 98)</p> <p>ἡμέρα Κυρίου δ΄ AD 403-455 (nos. 15, 18, 32, 97, 100, 109, 112, 113, 124, 147, 158, 162, 192, 203, 255, 289)</p> <p>ἡμέρα τε-ε-κέρτης AD 475 (no. 229)</p> <p>ἡμέρα δ΄ AD 485 (nos. 241, 243)</p>	<p>ἡμέρα Δι(ε)ῶς AD 334-423 (nos. 5, 9, 22, 31, 39, 51, 60, 67)</p> <p>ἡμέρα Κυρίου ε΄ AD 385-506 (nos. 29, 34, 40, 41, 44, 50, 78, 86, 123, 135, 156, 166, 167, 173, 190, 205, 209)</p> <p>ἡμέρα Κυρίου πέμπτης AD 395 (no. 73)</p> <p>ἡμέρα ε΄ AD 437-443 (nos. 153, 171)</p> <p>ἡμέρα πέμπτης τοῦ σαββάτου AD 465-506 (nos. 217, 257)</p>	<p>ἡμέρα Ἀφροδίτης AD 370-395 (nos. 28, 38, 63, 64, 70, 75, 87, 281)</p> <p>ἡμέρα Κυρίου ζ΄ AD 400-461 (nos. 21, 25, 26, 31, 80, 91, 96, 122, 149, 169, 195, 200, 208)</p> <p>ἡμέρα Κυρίου ἑκτης AD 461 (no. 35)</p> <p>ἡμέρα ζ΄ AD 456-577 (nos. 48, 206, 244)</p> <p>ἡμέρα Παρασκευῆς AD 452 (no. 193)</p> <p>ἡμέρα Κυρίου Παρασκευῆς AD 607 (no. 49)</p>	<p>ἡμέρα Κρόνου AD 366-383 (nos. 25, 44)</p> <p>ἡμέρα Κυρίου Κρόνου AD 407 (no. 93)</p> <p>ἡμέρα Κυρίου ζή AD 406-499 (nos. 33, 92, 101, 104, 107, 108, 115, 140, 145, 157, 160, 181, 197, 242, 249, 252)</p> <p>ἡμέρα Κυρίου ἑβδόμης AD 415-481 (nos. 19, 236)</p> <p>ἡμέρα ζή AD 440-498 (nos. 165, 187, 201, 210, 251)</p> <p>ἡμέρα Σάββατου (or Σάββατον) AD 444-479 (nos. 176, 214, 234)</p>

* The inscription numbers related to the supplement are indicated in bold.

The first formula, whose characteristic Christian introductory phrase *ἡμέρα Κυρίου* is uniquely attested in the epigraphy of Palestine and Arabia (for its significance see *IPT Ia*, p. 50), precedes chronologically the second one and continues to be the most frequent of all the weekday appellations. Its seven weekday numerals are usually indicated by the Greek letters α' - ζ' and sporadically by ordinals (nos. 12, 19, 35, 61). Only in a single instance the phrase *ἡμέρα Κυρίου* is not followed by a numeral but by the term *Παρασκευῆ* for Friday (on this designation see *IPT Ia*, p. 50, and no. 193), which is the hitherto latest attestation of a weekday at Ghor es-Safi (no. 49, AD 607).

The employment of the second formula, *ἡμέρα* + numeral is documented in this supplement from the second half of the fifth to the late sixth century (AD 577, no. 48), while its respective use in the main epigraphic corpus of this area does not exceed the end of the fifth century. Worthy of mention is Sunday's designation not as *ἡμέρα α'* but as *ἡμέρα Κυριακῆ* in an epitaph of AD 462 (no. 36; for the Christian origin of this weekday appellation and its epigraphic occurrences at Ghor es-Safi and generally in Palestine, see *IPT Ia*, p. 51 and in this volume table on p. 43).

Of the 33 weekday references included in the newly recorded epitaphs, 18 are in perfect agreement with the dating particles, while in 14 there is a discordance of one or two days between the weekday indicated in the funerary text and that resulting after the conversion of the provincial into modern date (*1 day earlier*: nos. 17, 18, 36, 44, 48; *1 day later*: nos. 20, 31, 35, 38, 49; *2 days later*: 10, 16, 19, 42). This discrepancy is a common phenomenon in the already published securely dated epitaphs of Ghor es-Safi as well as in other documents of Late Antiquity in East and West (for a description of the reasons for this phenomenon see *IPT Ia*, p. 51).

Indiction: This supplement has contributed 8 new indiction references (nos. 8, 36, 37, 43, 45, 46, 48, 49) to the 17 already known dated mainly to the second half of the fifth and to the sixth century. It is to be noted, however, that the special importance of these mentions lies in the fact that so far they offer not only the earliest record of an indiction year in Palestine and Arabia dated in AD 384 (no. 8 with commentary), but also the latest one for Ghor es-Safi dated in the early seventh century (AD 607, no. 49).



LANGUAGE

As described in the first epigraphical volume of Ghor es-Safi (*IPT Ia*, p. 55) the Greek language employed by the native population in their epitaphs is based in the Hellenistic *koine* used in the Near East during Late Antiquity but contains also vernacular elements and is characterized by a stereotyped phraseology and orthographical errors.

Since most of the phonetical, morphological and syntactical phenomena recorded in this supplement have already been encountered in the above mentioned volume where they are thoroughly treated (*ibid.*, pp. 55-68), we will here confine ourselves to a simple enumeration of these phenomena and their examples, placing emphasis on the features appearing here for the first time.

PHONETICS

a. Vowels

Interchanges of vowels due to iotacism

- ι for ε:** ἔτι for ἔτει (see index 6, s.v.); θάρσι for θάρσει (*ibid.*, s.v.); μνημίον, μνημίων, μνημίαν, μνεμίον for μνημεῖον (*ibid.*, s.v.); οὐδῖς for οὐδεῖς (*ibid.*, s.v.); Αἰνίου for Αἰνείου (no. 21); Πιθολάου for Πειθολάου? (no. 10); ἔπιτα for ἔπειτα (no. 41); εὐμοίρι for εὐμοίρει (no. 45); κῖτε for κείται (no. 48).
- εἰ for ι:** Δειός for Διός (no. 22); Δεσείου for Δαισίω (no. 23); τριακοσσειοστοῦ for τριακοσιοστοῦ or -ῶ (nos. 19, 23).
- η for ι:** Ἀρτεμισίου or -ίω for Ἀρτεμισίου or -ίω (nos. 42, 46); χάρησμα for χάρισμα (no. 64).
- υ for ι:** Σύβε[λ]λα for Σιβύ[λ]λης (no. 25).
- υ for οἰ:** ἐκυμήθεν for ἐκοιμήθη (no. 13); ἐκυμέθη for ἐκοιμήθη (no. 66).

Substitutions of vowels due to other phonetical phenomena, like leveling of the quantity of vowels, monophthongization of diphthongs, local phonetical idiosyncrasies, etc., or to combination of them with iotacism:

- α for αυ:** Ἀδωνέου for Αὐδυναίου (no. 14).
- α for ο:** ἄ for ὀ (no. 38); ἀκτάδι for ὀκτάδι (no. 19); ἀνόματος for ὀνόματος (nos. 15, 16, 19, 25, 29, 30, 38) and ἀνάματος for ὀνόματος (no. 31); ἀπαθανούσαις for ἀποθανούσας (no. 33); ἀποθανάντος for ἀποθανόντος (no. 53); Ἀρισταβούλα for Ἀριστοβούλης (no. 27); Δεσπάτες and Δεσπάτης for Δεσπότης (nos. 38, 43); μνημίαν for μνημεῖον (nos. 11, 47); πεντηκαστοῦ for πεντηκοστοῦ (no. 33); τριακοσσιασ(τοῦ) for τριακοσιοσ(τῶ) (no. 29).
- ο for α:** ἀθάνοτος for ἀθάνατος (no. 17); κολουῦ for καλουῦ (nos. 30, 38); μετό for μετά (no. 25); Πονέμου for Πανήμου (no. 8).
- ε for αι:** Ἀπελλέου for Ἀπελλαίου (nos. 11, 33); Αὐδονέου for Αὐδυναίου (nos. 4, 25); Αὐδονέου for Αὐδυναίω (no. 12); Αὐδενέου for Αὐδυναίου (no. 9); Ἀδωνέου for Αὐδυναίου (no. 14); Γορπιέου for Γορπιαίου (no. 43); Δεσίου for Δαισίω (nos. 13, 23) and Δεσίου for Δαισίου (no. 19); Ἐνίας for Αἰνείου (no. 9); κέ for καί (no. 51, twice); κείτε for κείται (no. 45) and κῖτε for κείται (no. 48); Πετρῆος for Πετραίου (no. 57).

ε for η: βοέθησο(ν) for βοήθησο(ν) (no. 65); Δεσπάτες and Δεσπότες for Δεσπότης (nos. 38, 44); έγραφε for έγραφη (no. 13); έκυμήθεν and έκυμέθη for έκοιμήθη (nos. 13, 66); έμέρα for ήμέρα (nos. 38, 44); καλῆς for καλής (nos. 38, 44); μενός for μηνός (no. 38); μενί for μηνί (no. 66); μνεῖον for μνημεῖον (nos. 24, 38); Πανέμου for Πανήμου (nos. 20, 21, 27, 30, 36, 41) and Πονέμου for Πανήμου (no. 8); τελευτέσαντος for τελευτήσαντος (no. 20) and τελετεύσαντος for τελευτήσαντος (no. 27).

η for ε: Γηρογίου for Γεωργίου (no. 49); ήμήρα for ήμέρα (no. 22); ήτων for έτων (nos. 44, 57) and ήτων for έτων (no. 9); ήτους for έτους (no. 9); μητά for μετά (no. 43); πίστηως for πίστεως (no. 31).

ε for ι: Άρτεμεσίω for Άρτεμισίω (nos. 26, 34, 35, 45); <Π>ερετίω for <Π>εριτίω (no. 24).

ε for υ: Αύδονέω for Αύδυναίου (no. 9); Σύβε[λ]λα for Σιβύ[λ]λης (no. 25).

ο for ω: άποθανόν for άποθανών (no. 48); Γηρογίου for Γεωργίου (no. 49); ήτων for έτων (no. 9); Θεώδωρο(ν) for Θεόδωρο(ν) (no. 65); πάντον for πάντων (no. 48); πρώτον for πρώτων (no. 41).

ω for ο: δοῦλω(ν) for δοῦλο(ν) (no. 65); Θεώδωρο(ν) for Θεόδωρο(ν) (no. 65); Λεώντις for Λεόντις (no. 66); μνημίων for μνημεῖον (no. 57); ώ for ό (no. 65).

ο for υ: Αύδονέω for Αύδυναίου (nos. 4, 25) and Αύδονέω for Αύδυναίω (no. 12).

ω for υ: Άδωνέω for Αύδυναίου (no. 14).

ου for ο: άπαθονούντος for άποθανόντος (no. 43); εΐκοσι for εΐκοσι (no. 44).

οι for ου: Φαινισί<ου> for Φαινουσί<ου> (no. 54).

The following cases of vowel confusions, resulting also from some of the afore-mentioned phonetic processes, are attested here for the first time in the Greek epigraphy of Ghor es-Safi:

αι for η: άποθανούσαις for άποθανούσης (no. 44) and άπαθανούσαις for άποθανούσης (no. 33).

ει for ε: Θειώνη for Θεώνης (no. 11).

ε for ο: Όβέδδου for Όβόδου (no. 22).

ο for ε: Ουαλοντίνου for Ουαλεντίνου (no. 1).

b. Consonants

Dittography

δδ for δ: Previously unattested case of consonant duplication at Ghor es-Safi, Όβέδδου for Όβόδου (no. 22).

σσ for σ: τριακοσσειστοῦ for τριακοσιοστοῦ and τριακοσιοστῶ (nos. 19, 23); τριακοσιασ(τοῦ) for τριακοσιοσ(τῶ) (no. 29); τριακοσιοστοῦ for τριακοσιοστοῦ (no. 33).

Haplography

λ for λλ: Άλαφάλου for Άλαφάλλου (no. 36).

ν for νν: Ένη for Έννης (no. 51); Ίωάνης for Ίωάννου (no. 59).

Consonant substitutions

Due to aspiration:

θ for δ: Ξανθικός for Ξανδικός (nos. 3, 17, 38).

χ for κ: Χρήσκου for Κρήσκεντος (no. 32).

Due to phonetic spelling:

v for μ: συνβίω for συμβίω (no. 50). First occurrence of this change at Ghor es-Safi.

Irregularities of vowels and consonants due to clerical errors

a. Confusions usually between letters of similar shape:

A for Δ (<i>new</i> : no. 44)	Θ for O (<i>new</i> : nos. 32, 35)
Λ for Δ (<i>new</i> : no. 24)	O for Θ (no. 24)
B for Π (<i>new</i> : no. 24)	O for A (<i>new</i> : no. 30?)
H for Π (<i>new</i> : no. 24)	O for C (no. 46)
I for T (<i>new</i> : no. 46)	C for E (no. 24)

- b. Omission of a single letter (nos. 8, 22, 23, 24, 30, 32, 36, 51, 62, 65), of a syllable (τελευ<τή>σαντος; no. 6; <κα>λήης; no. 31; Φαινοισί<ου>; no. 54) or of a whole word (<Λώου>; no. 32; <μετά>; no. 41).
- c. Incision of superfluous letters (ἐκυμήθε{ν}; no. 13; ἀποθανόν{ον}τος; no. 14; Ἀλού{ου}φα; no. 51).
- d. Transposition of two contiguous letters (Ἀσμακώνου for Σαμάκωνος; no. 29), or mutual transference of the vowels of two successive syllables (ἀθάνοτας for ἀθάνατος; nos. 24, 38; ἀπαθονούτος for ἀποθανόντος; no. 43; τελετεύσαντος for τελευτήσαντος; no. 27).

MORPHOLOGY

Inflectional irregularities are observed in personal names of all three declensions mostly in the use of the genitive case:

a. Double genitive ending

Masculine personal names in -ας of the first declension present either the normal genitive ending -ου (Ἀβδαρέτου; no. 50; Αἰνίου; no. 21; Ἀλαφάλου; no. 36; Ἀμύντου; no. 58; Ἡλιοῦ; no. 46; Κασσίσου; no. 27; Ὀβέδδου; no. 22; Σ<εάλ>ου; no. 28; Σίλου; no. 66) or the later one -α (Ἀλού{ου}φα; no. 51; Σίλα; no. 29), while in one inscription there is parallel use of both genitive forms (Σίλου and Σίλα; no. 19).

b. Heteroclitc genitive

Use of second declension genitive ending in the place of the third declension one: Ἀντύου for Ἄντυος (no. 41), <Σα>μακώνου for <Σα>μάκωνος (no. 29), Χρήσκου for Κρήσκεντος (no. 32).

Use of third declension genitive ending in the place of the second declension one: Ἐμμεδάβου for Ἐμμεδάβος (no. 12).

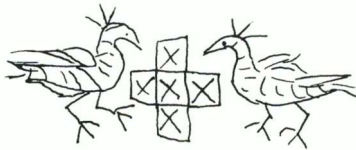
Concerning the rest of the case forms of personal names, the following phenomena are to be noted:

- a. Use of different ending for nominative and vocative in first declension female names: Σελαμίη (*nom.*) - Σελάμι (*voc.*) (no. 3).
- b. Use of the masculine nominative ending -ις, later development of the second declension nominative ending -ιος; Λεώντις (no. 66).

Finally, incongruities are noticed in the use of the numerals like the replacement of an ordinal numeral either by a cardinal (εἴκοσι for εἰκοστῆ; no. 19) or a numerical noun (ἄκτάδι for ὀγδόη; no. 19; εἰκάς for εἰκοστῆ; no. 23; δεκάδι for δεκάτη; no. 66).

SYNTAX

- a. *Discordance in gender*, that is use of a masculine participle after a feminine name (ἀποθανόντος for ἀποθανούσης; nos. 14, 17, 25, 38; τελετεύσαντος for τελευτησάσης?: no. 27).
- b. *Confusion of cases*, a characteristic syntactical feature in the funerary language of Ghor es-Safi, presents the following examples:
- Nominative in the place of genitive, usually employed after the term μνημεῖον, mainly for the name of the deceased (nos. 2, 3, 9, 10, 11, 16, 18, 24-28, 31, 51, 59, 62), the patronymic (no. 57) or for words accompanying the name of the dead, such as participles (nos. 2, 7, 11, 12, 16, 18, 19, 21, 30, 31, 41, 46, 62), terms of kinship (no. 51) and ethnics (no. 57).
 - Nominative in the place of dative, a substitution previously unattested at Ghor es-Safi (τρίτη καὶ εἰκάς for τρίτη καὶ εἰκοστῆ; no. 23; ὁ γράψας for τῷ γράψαντι; no. 64).
 - Genitive in the place of dative, a confusion usually observed in the month name after the dative μηνί (nos. 12, 13, 23, 26, 29, 30, 34-37, 44, 45, 61) in the ordinal numerals after the phrase ἐν ἔτει (nos. 23, 29), or in the word ἔτος after the preposition ἐν (nos. 17, 28?).
 - Genitive in the place of accusative (ἀποθανόντος for ἀποθανόντα; no. 23).
 - Accusative in the place of genitive (μνημῖον τὸν ἀδελφὸν Ἄλφιον for μνημεῖον τοῦ ἀδελφοῦ Ἀλφίου; no. 13; ἀ<π>οθανο<ῦ>σαν for ἀ<π>οθανο<ῦ>σης; no. 28; παρθένου for παρθένου; no. 51).
 - Accusative in the place of dative (βοέθησο(ν) τὸ(ν) δοῦλω(ν) Θεώδορω(ν) for τῷ δούλω Θεοδώρῳ; no. 65).
 - Vocative in the place of nominative (newly recorded: Εἶς Θεός, Ἰ(ησοῦ) Χ(ριστ)έ for Ἰ(ησοῦ)ς Χ(ριστό)ς; no. 62).



PALAEOGRAPHY

THE SCRIPTS

The palaeographical data, furnished by the securely dated inscriptions included in this supplement, demonstrate a close resemblance to the letter forms described and schematically represented in chronological sequence in the first volume of Ghor es-Safi (*IPT Ia*, p. 69 and pp. 75-85, fig. 18).

This similarity is evident not only in the form and the use of the two main scripts employed in the area, i.e. the *round* one – recorded here from the second quarter of the fourth (AD 332/3, no. 1) until the early sixth century (AD 607, no. 49) – and the *angular (square)* one, attested from the mid-fifth (AD 459, no. 34) to the early sixth century (AD 506, no. 44), but also in their local variants.

More specifically, the elegant version of the round alphabet with the small symmetrical letters and the characteristic red painted symbolic decoration, already documented in a number of Ghor es-Safi epitaphs dated between the mid-fourth and the mid-fifth century, is also frequently encountered in the new material between the end of the fourth and the first quarter of the fifth century (nos. 12-15, 18, 19, 23, 59, 60 / AD 396-427).

Similarly, two of the newly recorded epitaphs dated in the late fourth century AD (nos. 9, 57), employ the same calligraphic variant of the angular script, already attested in four inscriptions of the same period (*IPT Ia*, nos. 57, 58, 67, 70) and featuring certain rhomboid letters and an *upsilon* with crossbar.

Special mention deserves, however, the earliest script used in this supplement which belongs to the Greek text of a second-third century bilingual, Greek and Nabataean, epitaph (no. 50). It is an elongated oval shaped calligraphic alphabet, featuring a tiny *omicron* in l. 1, small decorative serifs in the letters, as well as dots as word-dividers. It could be compared to the “tall and narrow round” letter style well attested at Gerasa during the second half of the second and the first half of the third century AD (Welles 1938, pp. 360, 362).

ABBREVIATIONS

The words, usually abbreviated in the Ghor es-Safi epigraphy (see *IPT Ia*, pp. 70-73), are stereotyped and can be divided into the *ordinary* ones and the *sacred* ones. In this supplement the first group includes:

1. *Personal names*: Ἰωάννης (no. 49), Ἀβδάλγου (no. 51), Θεόδωρων (no. 65).
2. *Ecclesiastical offices of lower rank*: διακόνου (no. 31), ὑποδιακόνου (no. 41).
3. *Funerary terms referring to the tomb* (μνημῖον, no. 2) *or to the deceased* (δοῦλων, no. 65; ἐτῶν, nos. 8, 41, 42, 53, 61; ὀνόματος, no. 46; ἀποθανούσης, no. 46; ζήσας, τελευτήσας, no. 49).
4. *Terms concerning the date of death*: ἔτους (nos. 1, 8, 46, 47, 49), μηνός (nos. 5, 8, 11, 14-16, 18, 21, 31, 33, 42, 43, 48), Δαισίω (no. 49), Δύστρου (no. 5), Ἀπριλίω (no. 66), ἡμέρα (nos. 9, 15, 16, 18, 26, 31, 33, 39, 40, 42, 48, 49), Παρασκευῆ (no. 49), ἰνδικτιώνος, -ῶνι (nos. 8, 36, 37, 43, 45, 46, 48, 49), πρόσθεν (no. 33).

5. *Ordinal numerals denoting the year* (δεκάτου, no. 19; τριακοσσιαστοῦ, no. 29) *or the month day of death* (εἰκοστῆ, no. 36).

The abbreviations of the second group, that is of the sacred names, refer exclusively to God the Father and Jesus Christ the Son, i.e. Θεός, Κύριος, Ἰησοῦς Χριστός (see index 1b, s.vv.), as well as to the epithet Δεσπότης attributed to God (no. 48).

There are the two main methods of abbreviation, the *suspension* and the *contraction*, which present also a number of variations.

a. Suspension, i.e. suppression of one or more letters from the end of the word, is primarily used for ordinary words.

1. *Simple suspension*: In the relevant examples, dated in the fifth century, the number of letters omitted ranges from one letter (ΘΕΩΔΟΡΩ(ν), no. 65) to one syllable (ΕΙΚΟC(τη), no. 36; ΤΡΙΑΚΟCЦИAC(του), no. 29; ΠΡΟC(θεν), no. 33).
2. *Suspension combined with superscription of the last letter over the preceding one*: Common method, attested here from the mid-fourth (AD 357) to the early seventh century (AD 607) and employed exclusively for the words μηνός, -ί, ϩ (nos. 5, 14-16, 18, 31, 33, 42, 43, 44, 48, 49) and ἡμέρα ϩ (nos. 15, 16, 18, 31, 33, 39, 42).
3. *Suspension accompanied by an abbreviation mark*:
 - a. *The S-sign*, which appears mostly in an upright position, S, after the last letter of the abbreviated word (nos. 5, 19, 31, 45-49, 61) and in one case ligated to it (ΕΤS, no. 49). In a few instances a variant of the upright S-sign, a small lifted sign ^s, is employed after the last letter (ΕΤ^s, no. 8; ΖΗC^s, ΙΝΔ^s, no. 49) or attached to it (ΔΑΙC, no. 49). The use of this common kind of abbreviation extends from the mid-fourth (AD 357, no. 5) to the early seventh century (AD 607, no. 49) with a peak in the sixth century.
 - b. *The diagonal stroke, /*: This mark is found usually across the lower stroke of *kappa*, ϫ (ΙΝΔΙϫ : nos. 36, 37, AD 462 and 464; ΥΠΟΔΙΑϫ: no. 41, AD 472; ΠΑΡΑϫ: no. 49, AD 607) and once across the vertical stroke of *rho*, Ϙ (ΑΠΡ, no. 66, AD 508). Sometimes it appears lifted after the last letter (ΗΜΕ/: no. 9, AD 389; ΕΤ/: no. 53) or over it (ΕΤῶ: no. 42, AD 473).
 - c. *The horizontal stroke, —*: This sign occurs during the fourth century in the following forms: over each letter of the abbreviation (new): ΕῚ(ῶν) (no. 1, AD 332/3); over the whole abbreviation: ΜΗ(νόC) (no. 11, AD 392); over the last letter of the abbreviated word: ΜΝΗΜΙῚ(ν) (no. 2, AD 342/3). The latter use is also documented in a few inscriptions of the advanced fifth (ΒΟΕΘΗCῚ(ν) ΤῚ(ν) ΔΞΛῚ(ν): no. 65, AD 452/3?; ΕΤῚ(ν) : no. 41, AD 472) and the early sixth century (ΠΑΝΤῚ(ν): no. 44, AD 506).
 - d. *The ξ-sign, ξ*: This rare mark is recorded once in the suspension of the word <i>νδικτιῶν</i>, <I>ΝΔξ, in a late fourth century epitaph (no. 8, AD 384) which is so far the earliest attestation of this sign in the inscriptions from Ghor es-Safi.
4. *Suspension with superscription and horizontal stroke*: This is a variant of the abbreviation method 2 and is here encountered once in the word μηνός, ϩ (no. 21, AD 422; for more examples see IPT Ia, p. 71, no. 5).
5. *Suspension with ligature and horizontal stroke*: This kind of abbreviation is hitherto unparalleled at Ghor es-Safi, and is employed in the term μηνός, ϩ (no. 8, AD 384) and in the personal pronoun ἡμῶν, ϩ (no. 65, AD 452/3?).
6. *Suspension with ligature and abbreviation sign S*: There is only one early seventh century

attestation of this method in the personal name Ἰωάννης, abbreviated as ΙΩΔΗΝΣ (no. 49, AD 607; for an earlier example used in the word ἡμέρα see *IPT Ia*, p. 71, no. 6).

b. Contraction, that is the omission of one or more letters from the middle of the word, is an abbreviation method principally employed for the *nomina sacra*.

1. *Simple contraction*: Consisting as a rule of the first and last letter of the sacred name, it is used to indicate the genitive Κυρίου, ΚΥ (no. 18, AD 412), the vocative Κύριε, ΚΕ (no. 64) or the nominative Χριστός, ΧC (no. 66, AD 508).
2. *Contraction denoted with superscription*: This is to date the first instance of such a contraction at Ghor es-Safi and is employed in the genitive Κυρίου, ⲕ̅ (no. 33, AD 456).
3. *Contraction denoted with an abbreviation mark*: a. *with a horizontal stroke*: This is the most commonly used sign, mainly appearing over the contracted genitive Κυρίου, ⲕ̅Υ (nos. 12, 15, 16, 23, 25, 26, 29, 31, 32, 34 / AD 396-459); also the sacred names Ἰησοῦ Χριστέ, ἸΥ ΧΕ (no. 62, mid-fifth c. AD) and Θεός, Θ̅C (no. 47, AD 558/9 and 48, AD 577) are thus contracted; b. *with a diagonal stroke*: the present contraction is the only one in this supplement referring not to a sacred but to a personal name, the two middle letters of which have been contracted by the stroke: ΑΒΔ'ΤΟΥ (Ἀβδ(άλ)γου, no. 51, AD 363?); c. *with a cross-like abbreviation sign* + : this is a hitherto unique sign for the epigraphy of the area, occurring twice in an early seventh century inscription to denote the contraction of the sacred names Κυρίου, ⲕ̅Υ and Χριστέ, ⲕ̅'ε (no. 49, AD 607).
4. *Contraction combined with suspension expressed in ligature*: It is met in the word ἡμέρα abbreviated as Η̅Ⲟ̅ (no. 48, AD 577).
5. *Contraction combined with suspension denoted by horizontal stroke*: This type of abbreviation is employed once at Ghor es-Safi for the chronological term ἰ(ν)δ(ικτιώνος), ἸΔ (no. 43, AD 493?).

Of the sacred names used in this supplement only the epithet Δεσπότης attributed to God is not abbreviated by contraction but by suspension, indicated by the sign S: ΔΕCΠϚ (no. 48, AD 577).

LIGATURES

Ligatures are sporadically encountered in the epigraphical texts of this supplement from about the mid-fifth until the early seventh century AD. The most common are the *two-letter ligatures*, as a rule formed by the joining of two horizontal contiguous square letters: ΜΗ (ἡμήρα: no. 22, AD 423), ΗΜ (ἡμῶν): no. 65, AD 452/3?), ΗC (πεντεκαίδεκάτης: no. 36, AD 462), ΙΝ (πάντων: no. 37, AD 464), ΝΝ (Ἰωάννης): no. 49, AD 607). In the abbreviated words ἔτ(ους) and Δαισ(ίω), appearing in the same epitaph (no. 49, AD 607), the abbreviation sign S is ligated to the upper stroke of the last consonant (ΕΤ̅, ΔΑΙC), while in a fifth century epitaph the second letter of the ligature is attached to the lower part of the first letter (ΔΙ, οὐδ̅ίς: no. 61). The monogrammatic ligature of the diphthong ΟΥ, Ϛ, frequent in early Christian epigraphy, occurs here twice (δοῦλω(ν): no. 65; Ἀλεξάνδρου: no. 49, AD 607), whereas another case of vertical ligature is found in the word μῆνός (ⲙ̅ⲛ̅, no. 8, AD 384). An interesting variant of the two-letter ligature is the insertion of the second letter into the middle of the first one, employed in the abbreviation of the word ἡμέρα, Η̅Ⲟ̅ (no. 48, AD 577).

The *three-letter ligature* is represented here by one example concerning also the term ἡμέρα, whose letters *eta-mu-rho* are ligated: ⲉⲙⲣ (no. 26, AD 432).

NUMERICAL LETTERS

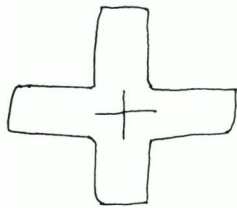
The large amount of Greek numerical letters employed to indicate the age, the era or the indiction year, the month day and the weekday, bear in various places the following diacritical marks in order to be distinguished from the other letters: the *small horizontal bar*, $\bar{}$. This is the most common mark usually placed over the whole numeral (33 inscriptions in which the bar marks one, e.g. no. 2, up to five or six numerals, e.g. nos. 48 and 41) or rarely above and below it (nos. 30, AD 441; 35, AD 461). In a few cases each one of the numerical figures is indicated by a horizontal bar over it (nos. 1, 21, 26, 49) and once under it (no. 5). Other types of diacritical mark placed above the numeral are: the *horizontal line with scroll-like endings*, ∞ (no. 5, AD 357 [twice; in the year numeral combined with horizontal bars below]; no. 12, AD 396) and the *trema*, $\cdot\cdot$, occurring over *iota* as a tens figure (nos. 20, 31; in the latter combined with horizontal bar) and as initial letter of the chronological term ἰνδικτιῶνος (nos. 45, 48).

The numerical letters are in addition emphasized by marks preceding, following or flanking them and serving also as punctuation or decorative marks. These include the *small oblique stroke slanting to the right*, \backslash (no. 3, AD 355) and the *ξ-sign* ξ (no. 8, AD 384), both following a year numeral and attested for the first time at Ghor es-Safi. The next two marks, however, employed from the mid-fifth century onwards, are the most frequent of this category. The first one in chronological appearance is the *angular bracket (wedge)*, $< >$, which occurs single before (nos. 17, 45) or after (nos. 41, 48) the numeral or both (nos. 5, 66), as well as flanking the numeral in pairs or in series of three facing to the same (nos. 14, 15 [twice], 17) or the opposite direction (nos. 16 [twice], 17 [twice]; in the latter no. the series of three heraldic brackets are placed next to the month day numeral instead of enclosing it). It is to be noted that occasionally terms specifying the numerals like ἔτους (nos. 5, 48), ἡμέρα Κυρίου (no. 17) or month names (nos. 4, 5) are decorated with angular brackets.

The second mark, the *S-sign* also precedes (no. 12), follows (nos. 27, 41, 61) or flanks (nos. 41, 66) the numerical figures. In three inscriptions (nos. 14, 15, 16) the sign is found in pairs (nos. 14, 16) or in a series of three (nos. 14, 15) in the form of serpentine motifs on either side of the numeral. In two cases both marks are employed (nos. 41, 66).

One or more *blank spaces* on one or both sides of the numeral (no. 18), occasionally combined with other diacritical marks, like the horizontal bar (nos. 4, 9, 11) and the angular brackets (no. 15), are also used to distinguish a certain numeral from the remaining text. Finally, only eight inscriptions contain numerals devoid of any diacritical mark (nos. 10, 19, 22, 23, 24, 28, 42, 57).

PART II
THE INSCRIPTIONS



GHOR ES-SAFI

I. AN-NAQ' CEMETERY

A. DATED INSCRIPTIONS

1. Tombstone of yellowish sandstone, irregularly hewn, almost rectangular in shape. Inv. no.: Z-401. Dimensions: 0.48x0.30x0.085 m. The inscribed surface, which has been roughly smoothed, is chipped, especially at the upper part, and scratched in the middle. The text is engraved and painted in red. The letters, unskilfully executed in round script, are considerably bigger (particularly in l. 1) and more widely spaced in the first four lines than in the last three. Height of letters: 0.02-0.05 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 401, no. 1

Date: 227 E.P.A. = 22 March AD 332 – 21 March AD 333

Plate I

	θάρσι.	<i>Be of good cheer.</i>
	Μνημῖ-	<i>Monument of</i>
	ον Οὐαλο-	<i>Valentinus,</i>
4	ντίνου Θε-	<i>(son) of</i>
	οδότου, ἄ-	<i>Theodotos,</i>
	ποθανόν-	<i>who died in</i>
	τος ἔτ(ους) σκζ'.	<i>(the) year 227.</i>

Critical apparatus

l. 1: θάρσι, phonetic spelling for θάρσει.

ll. 2-3: μνημῖον, phonetic spelling for μνημεῖον.

ll. 3-4: Οὐαλοντίνου for Οὐαλεντίνου, *omicron* for *epsilon*.

l. 7: the word ἔτους is abbreviated by its initial letters, *epsilon* and *tau*, bearing above a separate horizontal bar; the same bar is employed to mark each one of the era year's numerical letters.

Commentary

l. 1: The exhortation θάρσει, addressed to the deceased *Valentinus*, is the introductory (*IPT Ia*, nos. 4, 15, 269) or the closing phrase (*ibid.*, nos. 286, 297) in a limited number of fourth century stelae from Zoora, the present being one of the earliest. However, the full formula θάρσει, οὐδεις ἀθάνατος is the most commonly employed in the epitaphs of this city (*ibid.*, p. 27 and p. 94, no. 2).

ll. 2-3: The burial term μνημεῖον, mainly in its iotacized form, is preponderant at Zoora for the indication of the tomb (for discussion on this term see *IPT Ia*, p. 24; in this volume p. 29).

ll. 3-4: The Hellenized Latin name *Ούαλεντῖνος*, rendered here in the local pronunciation *Ούαλοντῖνος*, is a frequent one in the Christian epitaphs of Zoora, in which it occurs four more times, borne mostly by natives (*IPT Ia*, nos. 22 [with commentary on the name], 45, 139, 240; for the feminine *Ούαλεντῖνα*, see *ibid.*, no. 193, and in this volume nos. 40, 62). The lengthened form *Ούαλεντιανός* is recorded on a Christian funerary mosaic from Gadara (Weber 2002, p. 302, no. IS 47).

ll. 4-5: *Θεόδοτος* is a common Greek theophoric name, epigraphically documented in Greece already from the fifth century BC (*LGPN I-IV*, s.v.). Due to its meaning, “the one given by God”, this name was employed as well in Palestine and Arabia equally by pagans (Scythopolis, area of Hefzibah: *SEG* 41 [1991], no. 1574]; es-Sanamein, Hauran: *PAES* IIIA, no. 654), Jews (Beth She’arim: Schwabe and Lifshitz 1974, no. 128; Jerusalem: *CIJ* II, no. 1404 = Lifshitz 1967, no. 79 where the *Θεόδοτος* mentioned is a priest and *archisynagogos* who built a synagogue and a hostel in this city), and Christians. The Christian instances originate from Moab (el-Kerak: Canova 1954, no. 129: *Θεοδώτου*), the Negev (Beersheba: Alt 1921, no. 39: *Θειοδότου*; Nessana: *Nessana* 3, pap. nos. 90.144, 154 [*Θεωδότου*], 91.45), and the Sinai (Wadi Haggag: Negev 1977, no. 247: *Θεόδοτος ὁ ἑπαρχος*), while a Theodotos from Gaul is mentioned in the Life of Saint Euthymios (Cyr. Scyth., *Vita Euth.*, ch. 48, p. 69, ll. 16, 23; p. 70, l. 19). The feminine name, in the spelling *Θεωδότη*, occurs in a sixth century (AD 529) epitaph from Gaza (Glucker 1987, p. 123, no. 7).

ll. 5-7: The genitive participle *ἀποθανόντος* or *ἀποθανούσης*, which refers to the deceased man or woman respectively, is one of the most common in the epigraphy of Zoora (for its commentary see *IPT Ia*, p. 25 and in this volume p. 29).

2. Tombstone of whitish sandstone, rectangular in shape, broken on the left and upper right sides. The stone came to our knowledge through a photo given by Professor H.M. Mahasneh who provided also the dimensions. Dimensions: 0.51x0.27x0.11 m. The front surface, which has been nicely smoothed, is flaked off at the upper and lower left corners. The space below the inscription is occupied by a large outlined cross with a small simple cross in its centre. Both the text and the cross are engraved and painted over in red colour. The script is of the round alphabet with the exception of a square *epsilon* (l. 6). The letters are carefully executed and aligned except for l. 5 which is ascending. Height of letters: Not provided.

Bibl.: Unpublished

Date: 237 E.P.A. = 22 March AD 342 - 21 March AD 343

Plate I

4	Μνημῖο(ν) Ἄντωνῖ- να Ὠρίω- νος, + ἄ- ποθανοῦ- σα ἑτῶν ν´, ἕτους σλζ´. +	<i>Monument of Antonina, (daughter) of Orion, who died (at the age) of 50 years, in (the) year 237.</i>
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Critical apparatus

- l. 1: $\mu\eta\eta\mu\iota\omicron(v)$, phonetic spelling for $\mu\eta\eta\mu\epsilon\iota\omicron(v)$; the final $\mu\upsilon$ is abbreviated by a horizontal stroke over the preceding letter.
- ll. 2-3: Ἀντωνῖνα for Ἀντωνίνης , use of nominative in the place of genitive.
- l. 4: a simple cross appears after the patronymic.
- ll. 4-6: $\alpha\pi\omicron\theta\alpha\nu\omicron\sigma\alpha$ for $\alpha\pi\omicron\theta\alpha\nu\omicron\sigma\eta\varsigma$, nominative for genitive.
- l. 7: the era year numeral is crowned by an elongated horizontal bar.

Commentary

ll. 2-3: The Hellenized Latin feminine name Ἀντωνῖνα occurs only sporadically in the epigraphy of Palestine and Arabia. A pagan example comes from Hauran (Wetzstein 1863, p. 313, no. 168), while three Christian instances are recorded in Moab (el-Kerak: Canova 1954, no. 56), at Nessana (*Nessana 1*, no. 30d, where the form Ἀντρονίνας is most likely the genitive of the feminine and not the nominative of the masculine name as the editors suggest), and possibly at Ma'ale Adummim (Di Segni 1990, pp. 156-157, no. 4: $[\text{Ἀντο}]\nu\acute{\iota}\nu\alpha\varsigma$). The masculine Ἀντωνίνος was, on the contrary, frequent among pagans (e.g. Waddington, nos. 2074, 2075; *PAES IIIA*, nos. 126 [uncertain], 786¹; *SEG 7* [1934], nos. 517, 518, 521, 522, 739, 741, 1033, 1155, 1216), Christians (e.g. Canova 1954, no. 302; Negev 1981, no. 28; Di Segni 1997, pp. 189-190, no. 2, pp. 209-211, no. 26, pp. 228-233, no. 49), and Jews (Schwabe and Lifshitz 1974, no. 208; *JECM V*, no. 180: Lehmann and Holum note that “the name Antoninos became current under the Antonines and Severans in the second century”) of the aforementioned provinces.

ll. 3-4: Ὠρίων , a name especially popular in Egypt, occurs four more times in the hitherto known epitaphs from Ghor es-Safi (*IPT Ia*, nos. 54 [with commentary], 274; see also in this volume no. 22, where the name's reading is not quite certain, and no. 56) in which it appears always in a fourth century context. This name is also attested in the neighbouring area of Moab (Canova 1954, nos. 113, 224, 304 and recently Meimaris, Mahasneh and Kritikakou-Nikolaropoulou 2007, no. 18). Of interest is an epigram from Petra (end of fourth century? AD) mentioning a certain Orion who, according to the preserved text, renovated the walls of Petra and saved the city from an attack of the Saracens (Merkelbach and Stauber 2002, p. 445 = *BE* 2003, no. 610).

The present epitaph is the earliest of those collected so far at Ghor es-Safi which bears the symbol of the cross, and in a particularly emphatical manner.

3. Tombstone of veined brownish sandstone, rectangular in shape. Inv. no.: Z-411. Dimensions: 0.48x0.28 m.; thickness unrecorded. The front surface has been smoothed but is flaked off at the lower part. Below the inscription are depicted two crosses formed of two incised intersecting rectangular bars. The text is engraved in big characters of varying size not so properly aligned. The script is basically square with a few round exceptions. Height of letters: 0.02-0.04 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 401, no. 2

Date: 22 Xanthikos 250 E.P.A. = 12 April AD 355

Plate II

	Μνημῖον	<i>Monument of</i>
	Σελαμίη Πέ-	<i>Selamie, (daughter) of</i>
	τρου, ἀποθα-	<i>Petros, who died</i>
4	νούσης ἐτών	<i>(at the age) of 55 years,</i>
	νέ, ἔτους σν,	<i>in (the) year 250,</i>
	μηνὸς Ξανθι-	<i>on (the) 22nd (day) of (the)</i>
	κοῦ βκ'. Θάρσι,	<i>month Xanthikos. Be of</i>
8	Σελάμι, ὁ βίος	<i>good cheer, Selami(e),</i>
	ταῦ ν τα.	<i>such (is) life.</i>
	+ +	

Critical apparatus

l. 1: μνημῖον, phonetic spelling for μνημεῖον.

l. 2: Σελαμίη for Σελαμῆς, nominative instead of genitive.

l. 5: the age numeral is denoted by a long horizontal bar above, whereas the year numeral is followed by a small diagonal stroke.

l. 7: the month day numeral, denoted also by a horizontal bar, is inverted; θάρσι for θάρσει.

l. 8: Σελάμι for Σελαμίη, the vocative form of the name is differentiated from the nominative one in l. 2.

l. 9: the unscripted letter-space is probably due to the unevenness of the stone's surface at this point.

Commentary

l. 2: The name *Σελαμίη*, which occurs here also in the contracted form *Σελάμι*, is unparalleled in the epigraphy of Palestine and Arabia. Despite its uniqueness, this name is undoubtedly derived from the common Semitic root *šlm*. It could probably be compared to feminine names such as *Σαλάμηθα* (Gaza: Saliou 2000, p. 407, no. 17), *Σαλαμάθ* (Jerusalem: *CJ II*, no. 1236), *Σαλαμάθ* (Palmyra: *SEG 35* [1985], no. 1505), or *Σαλαμάθ* (Antioch: *ibid.* 32 [1982], no. 1435). *Σελαμίη* is most likely the female counterpart of masculine names like *Σελάμι*, *Σελέμας*, *Σελήμι*, *Σαλάμας*, *Σάλεμος*, *Σάλμος*, *Σόλεμος*, etc. which are recorded in Greek inscriptions from the areas of Hauran, Golan, Mount Nebo and the Negev, as well as in Semitic (Nabataean, Safaitic and Palmyrene) inscriptions (for a collection of this evidence and its bibliography, see Di Segni 1998, pp. 428-429, no. 4 and p. 459, n. 12; cf. Sartre 1985, p. 236, s.v. *Σαλμος*; p. 239, s.v. *Σολαμος*; Gatier 1998, p. 419, s.v. *Σαλαμανος*, *Σαλμος*; Al-Qudrah 2001, p. 155, s.v. *Σόλαιμος*).

ll. 2-3: The patronymic *Πέτρος*, due to its allusion to the Apostle Peter, is a popular name in Christian Palestine and Arabia (for a representative list of examples from these provinces, including some eminent bearers of the name, see *IPT Ia*, p. 137, commentary of inscr. no. 40). In the epitaphs of Zoora, however, the name is encountered with an unprecedented high frequency reaching a total of 26 instances (*ibid.*, index 2, p. 432, s.v. [20 cases]; in this volume nos. 3, 24b, 31, 35, 43, 45). It is noteworthy that the present mention is the earliest of all, while the latest one dates to the beginning of the sixth century.

ll. 7-9: This is the third and so far earliest attestation of the consolatory phrase *θάρσει*, ὁ

βίος ταῦτα in the funerary stelae of Zoora (see also *IPT Ia*, nos. 33 [with a collection of examples and mention of similar expressions], 36).

4. Tombstone of purple sandstone, almost rectangular in shape, broken at the lower left corner. Inv. no.: Z-403. Dimensions: 0.64x0.43 m.; thickness unrecorded. The inscribed surface, which has been roughly smoothed, is chipped at the upper and lower left edges and flaked off in the middle of the right side. The funerary text is engraved and decorated with red paint. The letters are carefully executed in big round script and a relatively good alignment. Height of letters: 0.02-0.045 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 401, no. 3

Date: Audynaiois 250 E.P.A. = 17 December AD 355 – 15 January AD 356

Plate II

	Μνημῖον	<i>Monument</i>
	Μιλίχου	<i>of Milichos,</i>
	Δημητρί-	<i>(son) of Demetrios,</i>
4	ου, ἀποθ-	<i>who died</i>
	ανόντος	<i>(at the age) of</i>
	ἑτῶν λ', vv	<i>30 years,</i>
	ἔτους σ',	<i>in (the) year 250,</i>
8	μηνὸς Αὐδο-	<i>in (the) month</i>
	ν νέου.	<i>of Audynaiois.</i>

Critical apparatus

l. 1: μνημῖον.

l. 6: the age numeral is emphasized by a horizontal bar above it.

l. 7: the year numeral is denoted by the same bar.

ll. 8-9: Αὐδονέου for Αὐδυναίου, *omicron* for *upsilon* and phonetic spelling of the diphthong *αι*.

l. 9: the line closes with three angular motifs partially effaced.

Commentary

l. 2: This is the fourth, but earliest in date, attestation of the name Μίλιχος in the funerary stelae hitherto discovered at Ghor es-Safi (for the other three examples, see *IPT Ia*, nos. 98, 270, 275), which have also yielded the contracted form Μίλιχis (ibid., no. 51) and the more frequent spelling Μάλεχος (ibid., no. 65 with commentary on this name). Μίλιχος, one of the numerous Hellenized personal names derived from the common Semitic root *mlk*, “to reign” (Wuthnow 1930, pp. 70-71, 75, 76, 78; Sartre 1985, p. 214; Al-Qudrah 2001, pp. 127-130, 137), is mainly encountered in Hauran and to a lesser degree in Moab and Mount Nebo, in the variants Μίλιχος, Μείλιχος, Μιλίχιος, Μίλιχος (for the relevant epigraphic evidence from Hauran and Moab, see *IPT Ia*, p. 193, no. 98; for the fragmentary example from ‘Uyun Musa on Mount Nebo, see Di Segni 1998, p. 454, no. 62).

ll. 3-4: The Greek name Δημήτριος is of a rather limited and early use in the onomasticon of Zoora where it is met in two more fourth century epitaphs, in one case borne by an *officialis* (*IPT Ia*, no. 4; see also below no. 52). On the contrary, Δημήτριος appears frequently in the epigraphy –mostly pagan– of the Graeco-Roman cities of Decapolis, particularly at

Gerasa, but also at Abila, Philadelphia, Pella and Gadara. Occasional instances are encountered as well at Madaba, Sepphoris (Ḥorvat Hesheq) and in the region of Hauran (for a collection of the specific examples, see *IPT Ia*, p. 96, commentary of no. 4; to this list add: *SEG* 44 [1994], no. 1389; Gatier 1996, pp. 47-48, no. 1 = *SEG* 46 [1996], no. 2057; Gatier 2002, pp. 277-281 = *SEG* 52 [2002], no. 1717; Weber 2002, pp. 283-284, no. IS 7).

5. Tombstone of sandstone, almost square in shape, broken at the top and the upper right corner, and chipped all around. We owe the notification of this inscribed tombstone to Dr. F. Zayadine who handed to us a black and white photograph of it in May 2006. Since this photograph is the only evidence available, a more specific description of the tombstone and its dimensions is not possible. The inscribed surface has been smoothed. Below the inscription to the right a vertical palm branch is depicted. This symbol and the text are engraved and probably painted over in red colour. The script is a mixture of square and round alphabets. Traces of incised guide-lines are visible at parts. Height of letters: Unknown.

Bibl.: Unpublished

Date: 7? Dystros 251 E.P.A. = 21? February AD 357

Plate III

	Μνημῖον [.]	<i>Monument</i>
	Μ.Λ.ΜΑ	<i>of.....</i>
	ΔΙΟΥ, ἀποθα-	<i>who died at</i>
4	νότος ἔτων	<i>(the age) of 6 years,</i>
	ζ', ἔτους	<i>in (the) year 251, on (the)</i>
	σνά, μη(νός) Δύστ(ρου)	<i>7th? (day) of (the) month</i>
	ΤΟΥ Ζ'. (palm branch)	<i>Dystros.</i>

Critical apparatus

The dark colour of the tombstone, as rendered in the black and white photograph, makes the reading of the inscription problematic.

l. 1: μνημῖον for μνημεῖον: only the lower part of the dotted letters is preserved; the now broken part of this line would have originally included the beginning of the deceased man's name.

l. 2: this line would have contained the continuation of the dead's name and the start of the patronymic, but its reading is far from certain.

l. 5: the age numeral, which is slightly weathered, is emphasized by heraldic angular motifs; a similar motif is drawn after the word ἔτους.

l. 6: a horizontal bar with scroll-like endings above and two smaller separate bars below mark the era year numeral; a small lifted *eta* above a large *mu* comprises the abbreviation of μηνός; Δύστρου is abbreviated by an S-sign after *tau* which is followed by an angular motif.

l. 7: the three barely discernible letters at the beginning of this line may have been remains of an earlier inscription as their smaller size suggests; the month day numeral is denoted by a horizontal stroke similar to that in l. 6.

6. Tombstone of yellowish sandstone, rectangular in shape, slightly wider at the bottom. Inv. no.: Z-402. Dimensions: 0.535x0.34x0.09 m. The inscribed surface has been smoothed and is in a good state of preservation. Above and below the inscription a small and a big linear cross with serifs are incised respectively. The text is deeply and carefully engraved in round script. Both the text and the crosses are painted over in red colour and set within quite superficially incised guide-lines and frame. Height of letters: 0.013-0.03 m. Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 402, no. 4
Date: 6 Dios 257 E.P.A. = 23 October AD 362

Plate III

	+	
	Μνημῖον	<i>Monument</i>
	Ἀλεξάν-	<i>of Alexandros,</i>
	δρου Παύλου,	<i>(son) of Paulus,</i>
4	τελευ<τή>σαντ-	<i>who died (at the age)</i>
	ος ἐτῶν λς´,	<i>of 36 years, on the 6th</i>
	μηνὸς Δίου ζ´,	<i>(day) of (the) month Dios,</i>
	ἔτους σνζ´.	<i>in (the) year 257.</i>
8	Θάρσει, οὐδεὶς	<i>Be of good cheer, no one</i>
	ἀθάνατος.	<i>(is) immortal.</i>
	+	

Critical apparatus

I. 1: μνημῖον.

II. 4-5: ΤΕΛΕΥCΑΝΤΟC on the stone: the omission of the syllable TH is probably due to a letter-cutter's oversight.

I. 5: the age numeral is marked above by a horizontal bar.

I. 6: the month day numeral is also denoted by a horizontal bar.

I. 8: θάρσει.

Commentary

II. 2-3: The widespread use of the Greek name Ἀλέξανδρος among the populations of the Graeco-Roman East regardless of the ethnic origin of the name's bearer (Sartre 1985, p. 173, s.v.) is also confirmed in the case of Zoora. It is noteworthy that in the epitaphs of this remote city eleven people, apparently indigenous, bear this name. The present mention, however, is by almost a century earlier than the hitherto known examples from Zoora which mostly date in the fifth century (between AD 432 and 485: see *IPT Ia*, index 2, p. 428, and in this volume nos. 40, 49). The name Ἀλέξανδρος is encountered with considerable frequency also in other parts of Palestine and in Arabia as attested by the abundant pagan and Christian epigraphic evidence from these provinces (for a selective list of this material, see *IPT Ia*, pp. 235-236, no. 139; to the pagan examples add: Canatha: *SEG 50* [2000], no. 1535; cf. also Augier and Sartre 2001, pp. 125-130; Gadara: Weber 2002, p. 300, no. IS 42; Tyre: Rey-Coquais 2006, nos. 29, 111, 165?; to the Christian ones add: Mount Gerizim: Di Segni 1990c, pp. 344-345, no. 2; *SEG 50* [2000], no. 1508; Khirbet esh-Shubeika: Tzafaris 2003, p. 83, no. 1).

I. 3: The patronymic Παῦλος was also a name especially favoured by the Christian

inhabitants of Zoora as evidenced by its hitherto 21 attestations on the tombstones of this city (for the sixteen see *IPT Ia*, index 2, p. 432, s.v.; see also in this volume nos. 23, 37, 44, 57). The popularity of the personal name Παῦλος in Zoora and throughout Palestine and Arabia is certainly to be attributed to the veneration paid to the Apostle Paul (on the evidence of his cult in these provinces, see Gerasa: Welles 1938, p. 484, no. 327; Rihab: Piccirillo 1981, pp. 78-79, no. 6A; Umm al-Rasas: Piccirillo 1997, pp. 389-390, no. 3 = *SEG* 47 [1997], no. 2083; Caesarea Maritima: Di Segni 2000, pp. 386-389, no. 1, pp. 397-399, no. 12; cf. Meimaris 1986, pp. 104-105; Sartre-Fauriat 2000, pp. 309-310). Due to the name's evangelic origin many of its bearers were ecclesiastical officers (for a provisional list of these persons, see *IPT Ia*, p. 95, no. 3, where are also given a few representative instances of civil and military officials bearing the name Παῦλος).

ll. 4-5: For the burial verb τελευτάω and its use in the epigraphy of Zoora, see *IPT Ia*, p. 25 and in this vol. p. 29).

ll. 8-9: For the recurrent exhortation θάρσει, οὐδεὶς ἀθάνατος at Zoora, see above commentary of inscr. no. 1.

7. Tombstone of purple and yellow sandstone, originally rectangular in shape, broken in the upper left, upper right and lower right corners, and chipped at the bottom. Inv. no.: Z-370. Dimensions: 0.40x0.265x0.07 m. The front surface is smooth, but is flaked off on the right side. The text is carefully engraved and aligned. The letters, which are small in size, follow the round alphabet. Below the inscription are incised three *cross-rho* monograms in a row. Height of letters: 0.01-0.02 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 402, no. 5

Date: 5 Artemisios 267 E.P.A. = 25 April AD 372

Plate IV

	Μνημῖον Ζ[ήνω]- νος Μακρίνου, [παυ]- σάμενος ἐτῶν λ',	<i>Monument of Zenon (?), (son) of Macrinus, who died (at the age) of 30 (?) years,</i>
4	ἔτους σξζ', μη[ν]ῶς Ἄρτεμισίου ε', ἡμέρᾳ Ἑρμοῦ.	<i>in (the) year 267, on (the) 5th (day) of (the) month Artemisios, on (the) day of Mercury (Wednesday).</i>
8	Θάρσει, οὐδὶς ἀθάνατος. ‡ ‡ ‡	<i>Be of good cheer, no one (is) immortal.</i>

Critical apparatus

l. 1: μνημῖον.

ll. 2-3: [παυ]σάμενος for [παυ]σαμένον, nominative for genitive.

l. 3: of the age numeral only an oblique hasta is preserved which most probably belongs to a *lambda*.

l. 4: the year numeral is emphasized by a faintly incised horizontal bar; of the dotted *omicron* only the right half is preserved.

l. 5: the month day numerical letter is also marked by a horizontal stroke.

l. 7: θάρσει; οὐδεὶς.

Commentary

ll. 1-2: Taking into account the preserved letters of the name of the deceased, the restoration *Ζήνωνος* seems to be the most suitable. Besides, the Greek theophoric name *Ζήνων* is already attested twice at Ghor es-Safi (*IPT Ia*, nos. 159, 283), while it can also be restored in inscr. no. 52 of the present volume. Its use is documented in the epigraphy of Palestine and Arabia continuously from the Hellenistic to the Christian times (for a collection of the relevant evidence, see *ibid.*, p. 255, commentary of no. 159). The preference for the name *Ζήνων* among the Christians of these provinces (although less than expected among the Christians of Arabia according to Sartre 1985, pp. 202-203, s.v.) has been related to the cult of Saint Zenon, a military official who served at the Roman garrison of Zizia – a fort located ca. 40 km. south of Amman – and was martyred there in AD 304 (for his *Passio*, see Milik 1959-1960, pp. 162-163; cf. Piccirillo 2002, pp. 371-372, especially note 20). Of interest is the rare feminine form *Ζηνωνίς* met in a Roman epitaph from Tyre (Rey-Coquais 2006, no. 396).

l. 2: The Hellenized Latin name *Μακρῖνος* is encountered in two more epitaphs from Zoora (*IPT Ia*, no. 1; below no. 36), borne in both cases by natives as their patronymic indicates. The majority of the *Μακρῖνος* examples originate from Asia Minor and Egypt, while the name's relative frequency at Zoora is interesting given its scarcity in Palestine and Arabia (for a bibliography on the name, see *IPT Ia*, p. 92, commentary of no. 1).

ll. 2-3: *Πανσάμενος* (or - *ένη*) is a typically Christian participle frequently encountered at Zoora (*IPT Ia*, p. 25 and in this volume p. 29).

l. 6: For the common employment of planetary weekdays in the epitaphs of this city see *IPT Ia*, p. 48; cf. also in this volume p. 42).

8. Tombstone of brownish sandstone, rectangular in shape, curved at the top, missing the upper and lower left corners. The stone came to our knowledge through a colour photograph handed to us by Dr. Fawzi Zayadine in May 2006. Dimensions: Not provided. The inscribed surface has been nicely smoothed. The inscription is enclosed within a rectangular frame, coarsely engraved. The external parts of the vertical frame lines are decorated with incised oblique lines imitating vertically split palm branches which at the top turn into complete palm branches (the left one is placed in oblique, while the right one in straight position). Above the frame in the middle is depicted a flat outlined cross flanked to the left by a slender cross with slightly triangulated serifs and to the right by a linear *cross-rho* monogram. The engraved text is set between irregularly incised guide-lines except for the penultimate and the last lines. At the end of the text, inside the frame, has been carved a hollowed flat outlined cross with triangulated serifs. Traces of red paint have been preserved in various parts of the text (including the hollowed cross) and in the left side of the frame. The script is of the round alphabet with elongated letters, clearly but unskillfully executed and aligned, having a bigger size in the first and last lines. Height of letters: Not provided.

Bibl.: Unpublished

Date: 12 Panemos 279 E.P.A., 13th indiction = 1 July AD 384

Plate IV

	+ + †	
	Μνημῖον	Monument of
	Σαμιράββου	Samirabbos, (son)
	Ἀβδισάρου,	of Abdisharos,
4	ἀποθανόν-	who died in
	τος ἐν ὀσί-	holiness (at the
	τητι ἐτ(ῶν) κέ', ἐν	age) of 25 years, in (the)
	<i>νδ(ικτιῶνι) γί', ἔτ(ους) σοθ',	13th indiction, in (the) year 279,
8	μην(ός) Πονέμου βί',	on (the) 12th (day) of (the)
	ἡμέρα Σελή-	month Panemos, on
	νν νης. +	the day of (the) Moon (Monday).

Critical apparatus

l. 1: μνημεῖον.

l. 6: the word ἐτῶν is abbreviated by its first two letters and a lifted twisted S-sign; the age numeral bears above the characteristic horizontal bar.

l. 7: the word ἰνδικτιῶνι is abbreviated by the rare ξ-sign after *delta*, while its first letter *iota* was inadvertently omitted by the letter-cutter; the indiction numeral is inverted; the word ἔτους is abbreviated by its first two letters; the year numeral is followed by a ξ-sign, similar to that abbreviating the word ἰνδικτιῶνι, which in this case serves as punctuation or decorative mark.

l. 8: the abbreviation of the word μηνός consists of the letters *mu* marked by a horizontal stroke and the letters *eta*, *nu* in vertical ligature; Πονέμου for Πανήμου: *omicron* in the place of *alpha* and *epsilon* for *eta*; the month day numeral is inverted and marked above by a horizontal bar.

Commentary

l. 2: The present epitaph as well as inscr. no. 11 add two more examples to the long list of the twelve Σαμίραββος references already attested in the funerary epigraphy of Zoora (*IPIT Ia*, index 2, p. 432). The importance of this compound Hellenized Semitic name lies not only in its high frequency but also in its exclusively epichoric usage at Zoora (for a plausible etymology and further commentary on Σαμίραββος, see *ibid.*, p. 108, no. 15).

l. 3: Ἀβδισάρου is the Greek transliteration of a Semitic theophoric name, composed most likely of the word 'bd, "servant", and the divine name 'šr (Ishshar) known from Dura, Palmyra and SW. Palmyrene (for a detailed discussion on Ἀβδισάρου' etymology, refuting the possibility of having Δουσαρήσ as second component, see Sartre 1985, p. 166, s.v.; cf. p. 149). This name was hitherto known by a handful of inscriptions from Hauran recording the forms Ἀβδισάρου (*PAES IIIA*, no. 630; Sartre 1982, no. 9329) and Ἀβδισάρ (Dussaud and Macler 1902, p. 674, no. 93; Sartre 1982, no. 9300). Recently, the spelling Ἀνιδισάρου, both as the name of the deceased and his patronymic, is encountered on an anthropomorphic stele of 118/7 BC from the Shakkoura necropolis on the island of Bahrain (ancient Tylos: Gatier, Lombard and Al-Sindi 2002, pp. 226-229, no. 2 = *SEG 52* [2002], no. 1738).

At Zoora Ἀβδισάρου occurs also as a patronymic in another epitaph, almost contemporary with the present one, which belonged to a certain Ἀμάθησος, aged 20 (*IPIT*

la, no. 61, AD 389). The fact that Samirabbos and Amathesos shared the same rare patronymic, combined with their approximate age and time of death as well as with affinities regarding the symbolic decoration, the palaeography and the phraseology of the two epitaphs, lead to the assumption that the two men were brothers (see above p. 33).

ll. 5-6: Ὁσιότης, “holiness, piety”, is an important Christian eulogistic term employed already in the New Testament (*Lk.* 1:75, *Eph.* 4:24). At Zoora it is applied, apart from Samirabbos, to a few men – including Samirabbos’ brother mentioned above – and women who died during the second half of the fourth and the early fifth century AD and were buried in the cemetery of this city (for a list of these persons see *IPT Ia*, p. 26; cf. *ibid.*, p. 117, no. 22 with commentary on the term ὀσιότης; see also below no. 12).

ll. 6-7: The use of an indiction year in the dating formula of this late fourth century epitaph is particularly noteworthy because it is so far the earliest attestation of this chronological element not only in the epigraphy of Zoora but also in that of Palestine and Arabia. More specifically, indiction years are recorded in the inscriptions of Palestine only around the mid-fifth century (AD 441), while the earliest attestation of reckoning by indiction in Arabia dates to AD 389/90, that is five or six years later than 384 (for the relevant examples see Meimaris in collab. with Kritikakou and Bougia 1992, pp. 33-34).

The indiction numeral of the present epitaph, however, should be IB (12) instead of IF (13) in order to comply with the remaining dating particles. This discrepancy could either be attributed to a letter-cutter’s blunder, since the text is dated about the time the indiction changed from 12th to 13th, or to the plausible exceptional use of the Egyptian indictional system, whose start moved between May and July (*ibid.*, p. 33 and n. 10), although the Constantinopolitan indiction, starting in September, was the norm in this area.

9. Tombstone of white sandstone, rectangular in form, broken at the top and the lower left edge and rounded at the bottom. Inv. no.: Z-406. Dimensions: 0.39x0.24x0.06 m. The inscribed surface, which has been nicely smoothed, preserves salt crystals and is flaked off at places in its upper half. The inscription is enclosed on its three sides (upper-left-right) within an engraved and red painted frame, consisting of a horizontal palm branch and two vertical lines. Faint remains of an engraved zigzag pattern are discernible here and there adjoining the side lines of the frame. The inscription ends with a big *cross-rho* monogram followed by a vertical palm branch, both incised and painted over in red as is also the text. The script is basically square, featuring rhomboid *omicron* and *theta* as well as *upsilon* with an ornamental crossbar in its vertical hasta. The letters, which are smaller in size towards the end, are nicely executed, albeit not perfectly aligned. Height of letters: 0.01-0.025 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 402, no. 6

Date: 26 Audynaïos 283 E.P.A. = 11 January AD 389

Plate V

	Μνημῖον	<i>Monument of</i>
	Ἐνίας Παρ-	<i>Aeneas, (son) of</i>
	θενίου, ἡ-	<i>Parthenios, (who died</i>
4	τῶν κγ', ν	<i>at the age) of 23 years,</i>
	ἦτους σπγ',	<i>in (the) year 283,</i>
	μηνὸς Αὐδε-	<i>on (the) 26th (day) of (the)</i>

	νέου κς', v	month Audynaios, on (the)
8	ἡμέ(ρα) Διός,	day of Jupiter (Thursday).
	† (palm branch)	

Critical apparatus

l. 1: μνημεῖον.

l. 2: Ἐνίας for Αἰνείου, phonetic spelling of the name and use of nominative in the place of genitive.

ll. 3-4: ἡτῶν for ἐτῶν, *eta* is emphasized above with a horizontal bar, and noted are the interchange of *epsilon* with *eta* and the phonetic spelling of *omega*; the age numeral is stressed not only by a horizontal bar above, but also by a diagonal stroke below.

l. 5: ἡτους for ἔτους.

ll. 6-7: Αὐδενέου, incorrect spelling for Αὐδουαίου.

l. 8: the word ἡμέρα is abbreviated by its first three letters and a small diagonal stroke attached to the upper stroke of *epsilon*; the smaller in size and squeezed in the upper left corner of the *cross-rho* monogram letters ΔΙ are most likely the initial letters of the weekday's planetary name Διός; the remaining two letters ΟC are faintly incised in the upper right corner of the monogram.

Commentary

l. 2: The frequent use of phonetic spellings in this epitaph (see critical apparatus above) has most likely affected the name of the deceased, Ἐνίας, which may be the phonetic rendering of the Greek mythological name Αἰνείας. This assumption is further corroborated by the genitive form Ἡνίου, also met at Zoora (*IPT Ia*, no. 130) among the natives of which the name Αἰνείας, in its iotacized form Αἰνιάς, was commonly employed (*ibid.*, nos. 17, 59, 96, 237 [twice], 278, 285; see also no. 21 in this volume). An adequate number of Αἰνείας' examples has been also encountered in Hauran. The frequency of this otherwise rare name in Palestine and Arabia among the local population of Zoora and Hauran may be associated with the fact that the Nabataean king Aretas V (9 BC – AD 40) was called Aeneas before he took the dynastic name of Aretas (on this issue see Sartre 1985, p. 172, s.v., who conjectures that in an indigenous milieu Αἰνείας may conceal a Semitic name; for a collection of the epigraphic evidence on Αἰνείας in Palestine and Arabia, see *IPT Ia*, p. 110, no. 17; cf. Sartre 1993, p. 137, no. 106).

ll. 2-3: As a Christian name, Παρθένιος was particularly common in Egypt while in Palestine and Arabia, with the exception of the Christian examples of Zoora, it was hitherto known only from inscriptions of the Roman period (Gerasa: Welles 1938, p. 419, no. 124; p. 446, nos. 197, 198; Beth She'arim: Schwabe and Lifshitz 1974, no. 201). At Zoora the name Παρθένιος was already known from four Christian epitaphs (*IPT Ia*, nos. 67, 116, 138, 301), but the present attestation is the earliest. In one of these inscriptions (no. 67) Παρθένιος appears as the patronymic of a certain Ὀνεος, aged 25, who died in AD 392, that is three years later than the 23-year-old Ἐνίας of the present epitaph. The prosopographical and palaeographical data of the two funerary texts reveal that *Onenos* and *Aeneas* were brothers (see also above, p. 33).

The decorative (almost identical Christian symbols) and palaeographic affinities

(elegant angular script with certain characteristic rhomboid letters) between this and four contemporary epitaphs of Zoora (*IPT Ia*, nos. 57 [AD 387], 58 [AD 388], 67 [AD 392], 70 [AD 394]) point to the same workshop or letter-cutter.

10. Tombstone of brownish sandstone, rectangular in shape, broken at the upper corners and rounded at the bottom. It was found in a rescue excavation at the site of Tawahin es-Sukkar (on this site see *IPT Ia*, p. 7, fig. 3). Present location: Office of the Department of Antiquities of Jordan in Safi. Dimensions: 0.35x0.24x0.07 m. The front surface, which has been smoothed, is flaked off at the upper left corner. Remains of a double incised linear frame are visible on the right side of the inscription and partially on the left. Slightly incised double guide-lines are discernible throughout the text. The inscription is engraved and painted over in red colour. The script follows the round alphabet. The letters, which are bigger and more widely spaced in the first seven lines, are carefully executed and aligned. Height of letters: 0.01-0.02 m.

Bibl.: Unpublished

Date: 1 Dios 285 E.P.A. = 18 October AD 390

Plate V

	Μνημῖον	<i>Monument of Anna,</i>
	Ἄννα Πιθο-	<i>(daughter) of P(e)itholaos,</i>
	λάου, τελευ-	<i>who died having a</i>
4	τησάσης με-	<i>good name (at the age)</i>
	τὰ καλοῦ ὀνό-	<i>of fifty-five years,</i>
	ματος ἑτῶν	<i>in (the) year 285, on</i>
	πεντήκοντα	<i>the first (day) of (the)</i>
8	πέντε, ἔτους σπέ',	<i>month Dios. Be of good</i>
	μηνὸς Δίου πρώτη.	<i>cheer, no one (is) immortal.</i>
	Θάρσι, οὐδὲς ἄθά-	<i>(She died) on the day of (the)</i>
	νατος. Ἡμέρα Ἡλίου.	<i>Sun (Sunday).</i>

Critical apparatus

l. 1: μνημεῖον.

l. 2: Ἄννα for Ἄννης; nominative case in the place of genitive.

ll. 2-3: Πιθολάου, phonetic spelling for Πειθολάου?

l. 10: θάρσει; οὐδεῖς.

Commentary

l. 2: Ἄννα, a well known biblical name derived from the common Semitic root *hnn*, “to be gracious, benevolent” (Wuthnow 1930, p. 23), appears in two early fifth century epitaphs also from Zoora (*IPT Ia*, nos. 91 [AD 405], 131 [AD 427]). However, the present mention of the feminine name Ἄννα, except for being the earliest one, is in addition the only certain, since in the two other cases the name’s femininity is questioned. Anna is further epigraphically attested as a Jewish name at the cemetery of Beth She’arim (Schwabe and Lifshitz 1974, nos. 2, 3, 70) and at Ben Shemen (*ibid.*, p. 3 and n. 11), while as a Christian one in Hauran (Waddington, no. 1965), at Khirbet es-Samra (Gatier 1998, pp. 377-378, no.

48) and at Wadi Haggag in Sinai (Negev 1977, nos. 161, 188; for more information on the biblical testimony on the name, see *IPT Ia*, p. 227, no. 131).

ll. 2-3: The patronymic *Πιθόλαος*, plausibly a phonetic spelling of the Greek compound name *Πειθόλαος* or less likely *Πυθόλαος*, is so far unattested in Palestine and Arabia. The only parallel of the name is encountered also at Zoora in a mid-fifth century epitaph in which it occurs as a patronymic of a certain Saridas who bore the title of *archisynagogos* (*IPT Ia*, no. 7 with commentary on the name offering evidence from Egypt and Greece).

ll. 4-6: The eulogistic expression *μετὰ καλοῦ ὀνόματος*, which is employed either alone or in combination with the phrase *καλῆς πίστεως*, is epichoric in the funerary epigraphy of Zoora (on the high frequency, the span and the meaning of the simple and compound form of this expression, see *IPT Ia*, pp. 25-26; cf. also in this volume p. 30).

l. 11: The addition of the weekday at the very end of the epitaph, after the concluding exhortation “θάρσει, οὐδείς ἀθάνατος”, is met as well in a small number of the Zoora inscriptions (*IPT Ia*, nos. 24, 28, 54, 82, 147, 211, and in this volume no. 24).

11. Tombstone of white-reddish sandstone, rectangular in shape, almost rounded at the top, broken at the lower right side. The stone came to our knowledge through Professor H.M. Mahasneh, who provided us with a photo and its dimensions. Dimensions: 0.44x0.25x0.10 m. The inscribed surface, which has been smoothed, is flaked off mostly on the left side. Above the inscription in the middle stands a simple incised cross. The text is engraved in round script with medium-sized letters, clearly but not carefully cut, presenting a descending alignment. The alphabet features an *alpha* with a characteristic (crooked) middle bar. Height of letters: Not provided.

Bibl.: Unpublished

Date: 5 Apellaios 287 E.P.A. = 21 November AD 392

Plate VI

	+	
	Μνημῖ-	Monument of
	αν Θειώ-	Theone, (daughter)
	νη Σαμιρ-	of Samirabbos,
4	άββου, παυ-	who died (at the
	σαμένη ἐτ-	age) of 25 years,
	ῶν ν κέ΄,	in (the) year 287,
	ἔτους σϷ΄,	on the 5th (day) of (the)
8	μη(νός) Ἀπελλέ-	month Apellaios.
	ου ε΄. Θάρσι,	Be of good cheer,
	οὐδὶς ἀθά-	no one (is)
	νατος.	immortal.

Critical apparatus

ll. 1-2: *μνημῖαν* for *μνημεῖον*: iotacism and use of *alpha* in the place of *omicron*.

ll. 2-3: *Θειώνη* for *Θεώνης*: the diphthong *ει*, probably standing for *eta* or *iota*, replaces *epsilon*, while nominative is used in the place of genitive.

ll. 4-5: *παυσαμένη* for *παυσαμένης*, nominative for genitive.

l. 6: the age numeral is emphasized by a horizontal bar above.

l. 8: the word *μηγός* is abbreviated by its first two letters bearing above a slightly ascending bar.

ll. 8-9: Ἀπελλέου, phonetic spelling for Ἀπελλαίου.

l. 9: a horizontal bar is also used to denote the month day numeral; θάρσι for θάρσει.

l. 10: οὐδῖς for οὐδεῖς.

Commentary

ll. 2-3: The name of the deceased woman, *Θεώνη*, hitherto unrecorded at Ghor es-Safi, is quite rare in Palestine and Arabia. The only epigraphic parallel comes from a pilgrim rock graffito at Wadi Haggag in Sinai, but there the form *Θεώνη* is the accusative of a masculine name and not a feminine name (Negev 1977, no. 86). The masculine counterpart of *Θεώνη*, *Θέων*, is more frequent in these provinces with pagan examples from Gerasa (Welles 1938, pp. 375-378, nos. 5, 6 [same person], AD 69-70; Lazzarini 1989, pp. 44-45, no. 4) and Bostra (Sartre 1982, no. 9080: governor of Arabia), and a Christian one from Petra (*Petra Papyri I*, no. 1, ll. 10, 89, 96/23 May AD 537). Feminine names such as *Θεωνίς*, *Θειωνίς*, *Θεονίνη* etc., and masculine ones like *Θέων*, *Θείων*, *Θεωνᾶς*, *Θεονίνος* etc. are particularly attested in Egypt, both epigraphically (e.g. *IGA V*, nos. 3, 124; *SEG 8* [1937], nos. 374, 657, 837; Łajtar and Twardecki 2003, nos. 48, 49) and papyrologically (Preisigke 1922, cols. 131, 134, 137-138; Foraboschi 1967, cols. 133, 136, 138-139).

ll. 3-4: The Hellenized Semitic patronymic *Σαμίραββος*, a typically epichoric name at Ghor es-Safi, was especially favoured by the natives numbering so far twelve examples which range from the mid-fourth to the late fifth century (for the name's etymology and an enumeration of its attestations, see *IPT Ia*, p. 108, commentary of inscr. no. 15).

12. Tombstone of white-yellowish sandstone, rectangular in shape, slightly curved on the right side. The stone came to our knowledge through a photograph handed to us by Dr. Fawzi Zayadine in May 2006. Dimensions: Not provided. The inscribed surface, which has been smoothed, is in a good state of preservation with the exception of a superficial erosion in the beginning of lines 3-5. The engraved text is enclosed within a square frame and set between guide-lines, both also incised. In the middle, below the inscription, stands a partially weathered linear cross. The letters, which follow the round alphabet, are nicely executed and aligned, featuring small decorative dots at their edges. Height of letters: Not provided.

Bibl.: Unpublished

Date: 8 Audynaioi 291 E.P.A. = 24 December AD 396

Plate VI

	Μνημῖον Ἐμμε- δάβου Μαρκι- ανοῦ, παυσάμε- 4 νος ἐν ὀσιότητι μετὰ καλοῦ ὀνό- ματος ἑτῶν ν', ἐν ἔτι σ'α', μηνὶ	<i>Monument of Emmedabos, (son) of Marcianus, who died in holiness having a good name (at the age) of 50 years, in (the) year 291, on (the) eighth</i>
--	--	--

8	Αὐδονέου ὀγδόη, ἡμέρα Κυρίου τετάρτη. +	(day) of the month Audynaios, on (the) fourth day of (the) Lord (Wednesday).
---	---	--

Critical apparatus

l. 1: μνημῖον, phonetic spelling for μνημεῖον.

ll. 1-2: Ἐμμεδάβους is probably a heteroclitic genitive for Ἐμμεδάβου.

ll. 3-4: παυσάμενος for παυσαμένου: use of nominative instead of genitive.

l. 6: the age numeral is separated by the preceding word by the diacritical mark S, while a horizontal bar is discernible above it.

l. 7: ἔτι, phonetic spelling for ἔτει; the year numeral is emphasized above by a horizontal line with scroll-like endings.

l. 8: Αὐδονέου for Αὐδυναίω, *omicron* for *upsilon*, phonetic spelling of the diphthong αι, and use of genitive in the place of dative.

l. 9: the sacred name Κυρίου is abbreviated by its first and last letters covered by a horizontal bar.

Commentary

ll. 1-2: The Hellenized Semitic name Ἐμμεδάβος is so far epigraphically attested neither in Zoora nor elsewhere in Palestine and Arabia. It is only known as a Semitic masculine and feminine name, spelled *'mdbw*, from two Palmyrene inscriptions of the fifth century AD (Stark 1971, p. 5, s.v.). According to Stark, who studied the onomastics of Palmyra, this is a compound name which means “mother of his/her father”, eventually calling to remembrance the paternal grandmother (ibid., p. 69, s.v.). The same scholar, who compares *'mdbw* to the Jewish name *'bwdm*, “father of his mother” (its Greek transcription Ἄβουδέμος occurs in two inscriptions, one from Jaffa, *CJ* II, no. 903, and another from Tiberias, Lifshitz 1967, no. 76 II), provides also parallels of this name in Syriac and in other Semitic languages. In the epigraphy of Zoora Ἐμμεδάβος could be etymologically compared to the feminine diminutive name Ὀμμαβίη, “mother of the father”, abundantly encountered in a variety of spellings (for commentary on this name see *IP*T Ia, p. 132, no. 34).

ll. 2-3: *Μαρκιανός*, Greek transliteration of the Latin cognomen *Marcianus*, is new in the nomenclature of Zoora. On the contrary, this name is frequently attested in the Roman epigraphy of Hauran either as a cognomen or as an autonomous name (Dussaud and Macler 1901, p. 190, nos. 67, 68; Dussaud and Macler 1902, p. 655, no. 36; Waddington, nos. 2018, 2178, 2547; *PAES* IIIA, nos. 310, 312, 646, 794¹; Sartre 1982, nos. 9054, 9055). A renowned Roman bearer of the name is certainly *P. Iulius Geminius Marcianus*, governor of Arabia from AD 161 to 163 and perhaps until 166 (Sartre 1982a, pp. 83-84, no. 10 with a collection of sources referring to his career), whose building activity is recorded in inscriptions of this period from Gerasa (Welles 1938, pp. 380-381, nos. 11, 12; p. 405, nos. 64, 65) and Philadelphia /Amman (Gatier 1986, no. 18 = *SEG* 44 [1994], no. 1415).

Among the Christian personages bearing the name *Μαρκιανός*, the most eminent is a bishop of Gaza, known from the Councilar Acts in 536 (*ACO* III, p. 188, no. 24, l. 31) and by the two *encomia* written for him by the rhetor *Choricus* of Gaza (*PLRE* IIIB, pp. 819-820, s.v. *Marcianus* 1). Two dedicatory mosaic inscriptions discovered recently in an ecclesiastical

complex at Jabaliyeh near Gaza, which mention this bishop and are dated in 530 and 549, help to a better establishment of his episcopate (Saliou 2000, pp. 397-398, no. 6; pp. 399-400, no. 9). Two more ecclesiastical persons with the name *Μαρκιανός*, the first a presbyter of the Church of Resurrection (Ναός τῆς Ἀναστάσεως), and the second, founder of a coenobium in the area of Bethlehem, are mentioned by Cyril of Scythopolis in the Lives of St. Euthymios and St. Sabas (Schwartz 1939, index II, p. 273, s.v. *Μαρκιανός* 2 and 3 respectively).

l. 4: For commentary on the phrase “ἐν ὀσιότητι”, see above inscr. no. 8.

l. 9: For the purely Christian weekday designation, composed of the phrase *ἡμέρα Κυρίου* + numeral, and its common use by the Christians of Zoora, see *IPT Ia*, p. 50, and this volume p. 44.

13. Tombstone of grey sandstone with dark purple dots, rectangular in shape and curved at the bottom. Inv. no.: Z-371. Dimensions: 0.41x0.28x0.12 m. The stone is slightly chipped all around, while its inscribed surface has been left almost unwrought. The inscription, as well as a small incised linear cross below it to the left, are enclosed within an engraved frame following the outline of the stone. The text, also engraved, was originally painted over in red as evidenced by the remains of red colour especially on its right side. The script is of the round alphabet and the letters are big, but carelessly cut and aligned. Height of letters: 0.02-0.04 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 403, no. 7

Date: Daisios 293 E.P.A. = 21 May – 19 June AD 398

Plate VII

	Μνημῖον	Monument
	τὸν ἀδελ-	of the brother
	φὸν Ἄλφι-	Alphios.
4	ον. Ἐκυμή-	He fell asleep
	θεν ἔτῶν	(at the age) of 40
	μ'. Ἐγράφε	years. It was written
	μηνὶ Δεσί-	in (the) month of
8	ου, σγγ'. +	Daisios, (in the year)
	+	293.

Critical apparatus

l. 1: μνημῖον.

ll. 2-4: τὸν ἀδελφὸν Ἄλφιον for τοῦ ἀδελφοῦ Ἄλφίου: use of accusative instead of genitive case after μνημῖον.

ll. 4-5: ἔκυμήθεν for ἐκοιμήθη: phonetic spelling of the diphthong *οι*, interchange of *eta* and *epsilon* and use of a superfluous *nu* at the end.

l. 5: ἔτῶν, phonetic spelling for ἐτῶν.

l. 6: the age numeral bears a horizontal bar above; ἐγράφε for ἐγράφη, *epsilon* for *eta* in the last syllable (unless ἔγραψε was originally meant by the compiler of the text).

ll. 7-8: Δεσίου for Δαισίω, phonetic spelling of the diphthong *αι* and use of genitive instead of dative; a small linear cross is incised at the end of the text.

Commentary

ll. 2-3: Since the kinship is rarely indicated in the epitaphs of Zoora (*IPT Ia*, nos. 22, 297; see also below nos. 41, 44, 50, 51), one cannot say with certainty whether the term ἀδελφός, applied to Alphios, is employed in the sense of the “blood brother” or of the “spiritual brother”. If the first is the case, then we are further indirectly informed that the person who ordered the stele was the brother of Alphios (for the use of the term ἀδελφός to indicate the “blood brother”, see below inscr. no. 41).

ll. 3-4: Ἄλφιος, one of the Greek transliterations of the common Nabataean name *hlfw* (Arabic *khalaf*) which means “successor”, is the most popular Hellenized Semitic name in the nomenclature of Zoora. The epitaphs, in which it is recorded, amount so far to fifteen and are dated between the early fourth and the late fifth century AD (*IPT Ia*, index 2, p. 428, s.v.; see also below no. 37). Apart from Zoora, whose testimony is overwhelming, the name is frequently attested in other places of the Third Palestine (mainly the Negev and Moab) and of Arabia (especially Hauran) in a variety of spellings: mostly Ἄλφιος but also Ἄλφειος, Ἄλειφος, Ὀλφιός etc. (for the etymology of Ἄλφιος and its attestations in Palestine and Arabia, see *IPT Ia*, pp. 93-94, no. 2; to these examples add the Homeric genitive Ἀλφίωιο which appears in a fourth-fifth century funerary epigram from Petra: Tracy 1999, pp. 307-308, no. 2 = *SEG* 49 [1999], no. 2101).

ll. 4-5: This epitaph offers the earliest mention of the burial verb ἐκοιμήθη in the funerary epigraphy of Zoora. The use of this verb, which expresses the Christian conception of death as a long sleep in anticipation of the resurrection, is rather infrequent in this city’s inscriptions (see *IPT Ia*, nos. 84, 106, 153; also below no. 66) in comparison with the repeated employment of the verbs ἀποθνήσκω and παύομαι (*IPT Ia*, p. 25). A preference for the sepulchral term ἐκοιμήθη is observed in epitaphs from the Negev and especially in those from the cemetery of the Choziba Monastery (Deir Wadi el-Qilt) in the Judean Desert (for these examples, but also for an analysis of the Christian meaning of ἐκοιμήθη, see *ibid.*, p. 176, commentary of inscr. no. 84).

l. 6: The passive aorist verb ἐγράφη, which could here refer either to the compilation or to the execution of the funerary text, is sporadically encountered in inscriptions and papyri from Palestine and Arabia (Canova 1954, no. 352; *SEG* 44 [1994], no. 1364; Piccirillo 1981, pp. 71-72, no. 2B, pp. 76-77, no. 5; *Nessana* 3, p. 345, index XI, s.v. γράφω). However, in the majority of the relevant evidence from these provinces the verb occurs in its active aorist forms ἔγραψα/ἔγραψε or in the participle γράψας, and this is also the case in two epitaphs from Zoora (*IPT Ia*, nos. 20 [with a collection of the respective examples] and 145).

14. Tombstone of yellowish sandstone, rectangular in shape, chipped at the top and along the right side. Inv. no.: Z-373. Dimensions: 0.42x0.245x0.08 m. The front surface, which has been nicely smoothed, is weathered at places, flaked off at the lower left corner and scratched especially above and below the text. In the middle of the upper unscripted area are discernible faint traces of a red painted sun-disc, while on the left side are visible traces of faded red painted snakes vertically placed. The engraved text is set between double guide-lines of such a shallow incision that they are almost invisible. Remains of red paint have been preserved in the first two lines of the inscription. The script is of the round

form with small, mostly symmetrical letters, carefully cut with a slightly descending alignment. Height of letters: 0.01-0.018 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 403, no. 8

Date: 1 Audynaios 293 E.P.A. = 17 December AD 398

Plate VII

	(sun-disc)	
	Μνημίον Ὀλέ-	<i>Monument of Oleftha,</i>
	φθα Μάρωνος,	<i>(daughter?) of Maron,</i>
	ἀποθανόντον}-	<i>who died (at the age)</i>
4	τος ἐτῶν ιβ΄,	<i>of 12 years, in (the) year</i>
	ἔτους σγ΄, μη(νὸς)	<i>293, on (the) first (day)</i>
	Ἄδωνέου πρώτη.	<i>of (the) month Audynaios.</i>
	Θάρσι, Ὀλέφθα, οὐ-	<i>Be of good cheer, Oleftha,</i>
8	δὶς ἀθάνατος.	<i>no one (is) immortal.</i>

Critical apparatus

l. 1: μνημίον.

ll. 3-4: the engraver by inadvertence cut the letters *omicron* and *nu* twice, while the participle should be in the feminine form ἀποθανούσης if the name is feminine.

l. 4: the age numeral is flanked by three decorative serpentine motifs.

l. 5: the year numeral is emphasized by three angular motifs on either side; a small *eta* over a big elongated *mu* forms the abbreviation of μηνός.

l. 6: Ἄδωνέου for Αὐδυναιίου: monophthogization of the diphthong αυ, *omega* for *upsilon* and phonetic spelling of the diphthong αι.

l. 7: θάρσει.

ll. 7-8: οὐδεὶς.

Commentary

ll. 1-2: The Hellenized Semitic name Ὀλέφθα is a common one at Zoora, since it is hitherto documented seven times. In two of these occurrences the name is clearly feminine (*IPT Ia*, nos. 85, 121), while in the remaining five (*ibid.*, nos. 32B, 124, and in this volume nos. 14, 32, 38) it is accompanied by the participle ἀποθανόντος which speaks in favour of its masculinity. However, the occasional use of a masculine participle after a feminine name and the frequent confusion between the nominative and the genitive case make it quite difficult to discriminate whether Ὀλέφθα (or Ὀλέφθας in no. 38) is the genitive of a masculine name or the nominative of a feminine name. At Zoora occurs also the feminine name Ἀλολεφάθη (*IPT Ia*, no. 164), whose second component Ὀλεφάθη may be a variant of Ὀλέφθα.

Ὀλέφθα is in all probability the hypocoristic or a variant form of Ἀλάφθα, derived from the common Semitic root *hlf*, “to succeed, to follow”. Ἀλάφθα is a name encountered in Jewish epitaphs from Jaffa (*CIJ* II, no. 904) and Caesarea Maritima (*JECM* V, no. 175). In two funerary inscriptions from Golan are attested the forms Ἀλάφθα (Rafid: Gregg and Urman 1996, no. 129) and Ἀλαφώθα (Na’rân: Gregg 1996, pp. 315-316, no. 7 = SEG 46 [1996], no. 1971), while the name Ἀλεφάθης appears at el-Kerak in Moab (Canova 1954, no. 45).

l. 2: The patronymic *Μάρων* is already known from two Christian epitaphs of Zoora, dated around the mid-fifth century AD (*IPT Ia*, no. 166, AD 441; no. 205, AD 456); consequently, the present mention is the earliest of the three. Two more Christian examples of *Μάρων* in Palestine and Arabia are to be found in an inscription from the baths of Hammat Gader (Di Segni 1997, p. 245, no. 61) and in an unpublished metrical one kept at the Archaeological Museum of Amman. Among the Christian bearers of the name deserve to be mentioned Saint Maron, an anchorite who lived in Syria and died in the early fifth century (Delehaye 1902, col. 465), and a monk of the Laura of Saint Euthymios (Cyr. Scyth., *Vita Euth.*, ch. 19, p. 30, l. 7; p. 31, l. 20).

In Palestine and Arabia the personal name *Μάρων* was already attested in inscriptions of the Late Roman period at Gerasa (Welles 1938, pp. 408-409, no. 74, pp. 440-441, no. 188, borne in both cases by civic officials), Caesarea Maritima (*JECM V*, no. 5, borne by a procurator acting as governor probably after AD 260 and not later than 282), and also in Galilee (Abel 1908, p. 576, no. 5) and Bashan (*SEG 28* [1978], no. 1346). Although originally a Greek mythological name (Pape and Benseler 1911, col. 868), the frequent use of *Μάρων* and its variants, especially by the native population of N. Syria, made some scholars to assume a Semitic etymology from the Aramaic root *mr'*, "lord" (for this etymology and a list of *Μάρων*'s variants, see Wuthnow 1930, pp. 73, 74, 149; cf. Sartre 1985, p. 215).

15. Tombstone of white-brownish sandstone with purple veins, almost rectangular in shape. The existence of this stone was made known to us by Dr. Fawzi Zayadine through a colour photo he handed to us. Dimensions: Not provided. The inscribed surface, which has been smoothed, is sufficiently well preserved. The engraved text would have originally been surrounded by an incised frame, from which only the upper and left sides are preserved. Traces of incised guide-lines are also discernible. The script follows the round alphabet and features an *alpha* with a broken bar. The letters are small, carefully cut but present a slightly descending alignment. Height of letters: Not provided.

Bibl.: Unpublished

Date: 2 Artemisios 298 E.P.A. = 22 April AD 403

Plate VIII

	Μνημιῶν Αἰανοῦ Μέ- ωνος, ἀποθανόν- τος μετὰ καλοῦ ἀνό- ματος ἐτῶν νβ', ἔτους σζή', <small>ννν</small> μη(νός) Ἀρτεμισίου β', ἡμ(έρα) Κ(υρίου)υ δ'. <small>vacat</small>	<i>Monument of Aianes, (son) of Menon?, who died having a good name (at the age) of 52 years, in (the) year 298, on (the) 2nd (day) of the month Artemisios, on (the) 4th day of the Lord (Wednesday). Be of good cheer, Aianes, no one (is) immortal.</i>
4		
8	Θάρσι, Αἰάνη, οὐδὶς ἀθάνατος.	

Critical apparatus

l. 1: *μνημιῶν*; the dotted letter is not clear in the photograph.

ll. 3-4: *ἀνόματος* for *ὀνόματος*, interchange of *omicron* and *alpha*.

l. 4: the age numeral is flanked by three serpentine motifs.

l. 5: three angular motifs facing right flank the year numeral on either side; on its right side also a blank area.

l. 6: a small *eta* over a big *mu* forms the abbreviation of μηνός; the month day numeral is framed by two serpentine motifs left and right.

l. 7: the word ἡμέρα is abbreviated by the superscription of a small *mu* over an elongated *eta*; the sacred name Κυρίου is abbreviated by its first and last letters crowned by a horizontal bar; the weekday numerical letter is emphasized by two angular motifs on either side and an unscribed area to its right.

l. 8: θάρσει; οὐδείς.

Commentary

l. 1: The name of the deceased is already recorded as a patronymic in two late fifth century epitaphs from Zoorā (*IP T Ia*, no. 226, AD 474 and no. 240, AD 484). The present occurrence is not only the earliest, but also helps in specifying the nominative of the name as Αἰάνης by means of the vocative Αἰάνη (l. 8). Αἰανός or Αἰάνης could be, as occasion serves, the Greek mythological name (Pape and Benseler 1911, p. 27), or its Latin equivalent *Aianus*, or in a Nabataean milieu like this probably the Greek transliteration of the Nabataean name *ḥywn* (Al-Khaysheh 1986, p. 81, s.v.), Arabic *Ḥaiyān* (*PAES IIIA*, p. 413, no. 794; Stark 1971, p. 88), which draws its origin from the Semitic root *hyy*, “to live” (Wuthnow 1930, p. 139). In Palestine and Arabia the name appears in a variety of orthographic spellings, *Αἰανός*, *Αἰάνης*, *Αἰάνις*, *Ἀειάνης*, *Ἀϊάν*, mainly in the Hauran and sporadically in the Judaeen Shephelah, the Negev (Nessana), and the area of Hermon (for a list of these spellings and their bibliography, as well as parallels from Egypt, see *IP T Ia*, p. 316, no. 226; to the Hermon add: *SEG 40* [1990], nos. 1776, 1786).

ll. 1-2: Despite the fact that the initial letter of the patronymic cannot be verified, due to the photo’s faintness at this point, its discernible outline points to a *mu*. Μένων, “firm, steadfast”, was a common Greek name mentioned already in Homer’s *Iliad* (12, 193; cf. Pape and Benseler 1911, p. 902, s.v.). Epigraphically this name is attested principally in Greece, but also in other Mediterranean areas (e.g. Sicily, Cyprus, Cyrenaica), from the sixth century BC onwards (see *LGPN I-IV*, s.v.). Palestine and Arabia have not yielded so far any epigraphic evidence on Μένων, unless the Hauranian names *Μενέος* (*PAES IIIA*, no. 794) or *Μεννέος* (Waddington, no. 2497), which present a phonetic similarity to Μένων, could be considered its variants. Egypt, on the other hand, has produced a sufficient amount of Μένων occurrences recorded in papyri of the Hellenistic and Roman periods (Preisigke 1922, col. 214, s.v.; Foraboschi 1967, p. 195, s.v.).

16. Tombstone of white sandstone, almost rectangular in shape, wider at the top. Inv. no.: Z-378. Dimensions: 0.435x0.31x0.09 m. The inscribed surface, which has been roughly smoothed, is weathered at places, flaked off at the right side, and bears salt crystals on the left and lower sides. Faint traces of an incised zigzag pattern are discernible above and below the inscription. The text is engraved in small round letters which become progressively bigger especially towards the end. Height of letters: 0.008-0.02 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 403, no. 9

Date: 8 Artemisios 300 E.P.A. = 28 April AD 405

Plate VIII

	Μνημῖον Εὐσταθία	<i>Monument of Eustathia,</i>
	Μεγεθίου, παυσα-	<i>(daughter) of Megethios,</i>
	μένη μετὰ καλ-	<i>who died having a</i>
4	οὔ ἀνόματος καὶ	<i>good name and</i>
	καλῆς πίστεως	<i>good faith (at the age)</i>
	ἑτῶν νε', νν	<i>of 55 years,</i>
	ἔτους τ', μη(νός)	<i>in (the) year 300, on (the) 8th</i>
8	Ἄρτεμισίου ἡ',	<i>(day) of (the) month Artemisios,</i>
	ἡμ(έρα) Κυρίου α'. Θάρσι,	<i>on (the) 1st day of (the) Lord (Sunday).</i>
	οὐδὶς ἀθάνα-	<i>Be of good cheer, no one</i>
	τος. <i>vacat</i>	<i>(is) immortal.</i>

Critical apparatus

- l. 1: μνημῖον; Εὐσταθία for Εὐσταθίας, nominative for genitive.
- ll. 2-3: παυσαμένη for παυσαμένης, use of nominative in the place of genitive.
- l. 4: ἀνόματος for ὀνόματος, *alpha* for *omicron* in the first syllable.
- l. 6: the age numeral is flanked by a pair of serpentine motifs.
- l. 7: the year numeral is marked by three heraldic angular motifs on either side; a small *eta* over an elongated *mu* abbreviates the word μηνός.
- l. 8: the month day numeral is preceded by two angular motifs facing left and followed by three same motifs facing right.
- l. 9: the word ἡμέρα is abbreviated by a small *mu* inside the upper half of a big *eta*; the contraction of the sacred name Κυρίου is marked above by a horizontal bar; the weekday numerical letter is preceded by three badly cut serpentine motifs; θάρσει.
- l. 10: οὐδεὶς.

Commentary

l. 1: The Greek feminine name *Εὐσταθία* is new in the onomasticon of Zoora and in general a rare one among the Christians of Palestine and Arabia, since it is hitherto attested only on a fourth century funerary mosaic from Gadara (Umm Qeis: Weber 2002, p. 302, no. IS 47). A few parallels of this name are also encountered in inscriptions from the neighbouring Syria (e.g. Apamea: Lifshitz 1967, nos. 39, 48; for more examples from Greece and Italy, see *LGNP IIIA*, p. 176, s.v.; *ibid. IIIB*, p. 166, s.v.; *ibid. IV*, p. 136, s.v.).

Εὐσταθία's masculine counterpart, *Εὐστάθιος*, seems to be more frequent in the epigraphy of Palestine and Arabia. It occurs as a presbyter's name in a sixth century mosaic inscription from Kafr Kama (5 km NE of Mount Tabor: Meimarīs 1986, pp. 194-195, no. 975), and as a curator's name in two papyri from Petra dated in AD 537 (*Petra Papyri I*, no. 1, ll. 10, 89, 95) and 539 (*ibid.*, p. 24, only mention of this papyrus with inv. no. 63+65). The hagiographical sources, more specifically the Lives of St. Sabas and St. John the Hesychast, written by Cyril of Scythopolis, preserve the memory of two more *Εὐστάθιος* bearers: a hegoumen of the Coenobium of Spelaion, and a scribe (calligrapher) from Gaul (Schwartz

1939, index II, p. 263, s.v.). Epigraphical and papyrological evidence on *Εὐστάθιος* comes also from Syria (e.g. Waddington, no. 1831; *SEG* 39 [1989], no. 1613) and Egypt (inscriptions: *IGA* V, nos. 5, 6, 11, 231; papyri: Preisigke 1922, col. 114; Foraboschi 1967, p. 115).

l. 2: The later Greek personal name *Μεγέθιος* (Pape and Benseler 1911, p. 879) occurs also as a patronymic in a fourth century epitaph from Zoora (*IP*T Ia, no. 28, AD 370). A few parallels of *Μεγέθιος* in Palestine and Arabia have been so far recorded in three inscriptions from Hauran (Bostra: Sartre 1982, nos. 9111, 9419; Museum of Suweida: Dunand 1934, p. 48, no. 72), and in a sixth century (AD 538) papyrus from Petra (*Petra Papyri* I, no. 5, ll. 8, 13). Hauran has also yielded, along with Moab, several examples of the feminine name *Μεγεθία* in a variety of orthographic spellings, some of them locally met (for the specific examples, their exact provenance and bibliography, see *IP*T Ia, p. 125, commentary of inscr. no. 28). ll. 3-5: For the expression *μετὰ καλοῦ ὀνόματος καὶ καλῆς πίστεως*, see above commentary of inscr. no. 10.

17. Tombstone of yellowish sandstone, irregularly hewn, almost rectangular in shape, originally missing the lower right corner. Inv. no.: Z-400. Dimensions: 0.44x0.30x0.07 m. The inscribed surface, which has been nicely smoothed, is chipped at the top, weathered and cracked at the bottom. Above and below the inscription remains of a red painted decoration are preserved. In the middle of the upper part the upper half of a sun-disc is discernible; to its left there is an indistinct symbol (*cross-rho* and *chi*?), while a similar sign could have originally existed to its right. The space between the sun-disc and the frame is filled with three inverted decorative triangle-like motifs, one attached to the disc and the other two to the corners of the frame. Below the text to the right a peacock is almost fully preserved but its counterpart to the left is almost totally faded. The inscription is enclosed within a red painted frame, the preserved right side of which is triple-lined and set between guide-lines also drawn in red paint. The text is engraved with l. 1 painted over in red and traces of red colour visible throughout it; *omicron* in l. 10 and *theta* in l. 11 are drawn only in red paint. The script is basically of the round alphabet with a few square exceptions (in ll. 7, 9, 10, 11), featuring small, well cut and aligned letters. Height of letters: 0.01-0.015 m.

Bibl.: Preliminary publication in *IP*T Ia, Appendix, p. 404, no. 10

Date: 21 Xanthikos 301 E.P.A. = 11 April AD 406

Plate IX

	✱ (sun-disc) [✱]	
	[Εἷς Θεός].	[One (is) the God].
	Μνημῖον νν	Monument of
	Σωφρονίας ν	Sophronia, (daughter?)
4	Βωλανοῦ, ἀπο-	of Volanos,
	θανόντος νν	who died (at the age)
	ἑτῶν ιη´,	of 18 years,
	ἐν ἔτους τα´,	in (the) year 301,
8	μηνοῦ Ξανθι-	on the 21st (day) of (the)
	κοῦ ἀκ´,	month Xanthikos,
	ἡμέρα Κυρίου γ´.	on (the) 3rd day of (the) Lord

	Θάρσι, ρῦδις vv	(Tuesday). <i>Be of good cheer,</i>
12	ἀθάνατος, [bird] (bird)	<i>no one (is) immortal.</i>

Critical apparatus

l. 1: this line should have originally contained the expression “εἰς Θεός”, probably written in red paint but now faded.

l. 2: μνημεῖον.

ll. 4-5: ἀποθανόντος for ἀποθανούσης, use of masculine participle in the place of feminine (unless Σωφρονίας is the nominative of a masculine name).

l. 6: the age numeral is flanked by a series of three angular motifs facing right.

l. 7: ἐν ἔτους for ἐν ἔτει, mistaken use of genitive instead of dative after ἐν; the year numeral is flanked by a pair of heraldic angular motifs.

l. 9: the three heraldic angular motifs, originally intended to decorate the inverted month day numeral, were mistakenly placed after it.

l. 10: three angular motifs facing right precede the word Κυρίου and a single similar motif the weekday numeral.

l. 11: θάρσει; ρῦδεῖς.

l. 12: ἀθάνατος for ἀθάνατος, *omicron* for *alpha* in the third syllable; the inscription ends with three motifs similar to those of l. 10.

Commentary

l. 2: The name of the deceased, although accompanied by the masculine participle ἀποθανόντος, is most likely the feminine Σωφρονία, since this discrepancy between the female gender of the deceased and the following participle is common in the inscriptions of Zoora. In addition, the same name occurs in a slightly later epitaph from Zoora as feminine (*IPT Ia*, no. 216, AD 412). Being a rather infrequent name in Palestine and Arabia, apart from Zoora, Σωφρονία is encountered in a few inscriptions from the neighbouring area of Moab, while the masculine Σωφρόνιος is attested once in Hauran and Sinai (for the specific examples and their bibliography, see *ibid.*, p. 306, commentary of inscr. no. 216 where are also given parallels from Egypt).

l. 3: With the exception of another occurrence of the name in a late fourth century epitaph of Zoora (*IPT Ia*, no. 72; for the possibility that *Sophronia* was the daughter of *Volanos* mentioned in this epitaph see *Onomasticon* p. 33), Βωλανός is hitherto unattested elsewhere in Palestine and Arabia, but it occurs occasionally in the East (for parallels from Syria and Egypt, see *ibid.*, p. 165; to these add a few examples from Phrygia: *SEG* 34 [1984], no. 1288; *ibid.*, 52 [2002], no. 1300). According to Preisigke (1922, col. 507), Βωλανός may transliterate in Greek either the Arabic *Baulān* or the Latin *Volanus*.

18. Tombstone of yellowish sandstone, rectangular in shape, broken at the lower left corner and chipped on the right side. It was confiscated by the Department of Antiquities of Jordan, in the store-house of which it is presently kept. Dimensions: Not provided. The inscribed surface, which has been nicely smoothed, is weathered at the bottom and covered with lichens on the right side. In the middle of the area above the epitaph is depicted a sun-disc,

the outline of which is heavily drawn in red paint. Faint traces of small red painted triangles are discernible especially on its right side. The inscription is bordered on the left and right sides by a series of vertically placed red painted snakes, mostly faded. The whole text is engraved, but remains of red colour in almost every line indicate that it should have originally been painted over in red. The script follows the round alphabet with small, carefully cut but slightly descending letters. Height of letters: Not provided.

Bibl.: Unpublished

Date: 1 Dystros 306 E.P.A. = 15 February AD 412

Plate IX

	(sun-disc)	
	Μνημῖον Σελα- ν	<i>Monument of Selamanes,</i>
	μάνης Κλαυδίου,	<i>(son) of Claudius,</i>
	παυσάμενος με-	<i>who died having a</i>
4	τὰ καλοῦ ὀνόμα-	<i>good name and good</i>
	τος καὶ καλῆς πίσ-	<i>faith (at the age) of 40 years,</i>
	τεως ἐτῶν ν μ', ν	<i>in (the) year 306,</i>
	ἔτους νν τς', vacat	<i>on (the) 1st (day) of the month</i>
8	μη(νός) Δύστρου ν α', ν	<i>Dystros, on the 4th day</i>
	ἡμ(έρα) ν Κ(υρίου)υ vacat δ'. vacat	<i>of (the) Lord (Wednesday).</i>
	θάρσει, Σελαμάνη,	<i>Be of good cheer, Selamanes,</i>
	οὐδὶς ἀθάνατος.	<i>no one (is) immortal.</i>

Critical apparatus

l. 1: μνημῖον.

ll. 1-2: Σελαμάνης for Σελαμάνου, use of nominative in the place of genitive.

l. 3: παυσάμενος for παυσαμένου, same mistake as above.

l. 6: the age numeral is flanked by two uninscribed spaces.

l. 7: the era year numeral is emphasized by blank spaces on either side.

l. 8: the term μηνός is abbreviated by a small *eta* inserted in the upper part of *mu*; the month numerical sign is also stressed through an uninscribed space on either side.

l. 9: the abbreviation of ἡμέρα is denoted by the superscription of *mu* over *eta*; the sacred name Κυρίου is contracted by its first and last letter; both the contraction of Κυρίου and the weekday numeral are flanked by uninscribed spaces.

l. 10: θάρσει.

l. 11: οὐδείς.

Commentary

ll. 1-2: Σελαμάνης, Greek transliteration of a frequent Semitic name, is discussed below in inscr. no. 47.

l. 2: On the Hellenized Latin name Κλαύδιος see below commentary of inscr. no. 43.

19. Tombstone of yellowish sandstone, rectangular in shape, broken in the four corners. Inv. no.: Z-409. Dimensions: 0.485x0.42x0.08 m. The inscribed surface, which has been smoothed, is chipped at the lower left corner and cracked in the middle of the left side.

Above the inscription is depicted a sun-disc, the outline of which is heavily drawn in red paint. Traces of small red painted triangles are visible around it. The text is enclosed within a now mostly faded red painted cross-shaped frame, the lower vertical bar of which ends in a band decorated with a zigzag pattern. The lower right corner of the cross-shaped inscription is occupied by a cross formed of four triangulated bars, filled with grey paint, and of a red painted circle in its centre. A similar cross could have existed in the lower left corner. The decoration of the two upper corners is not preserved. The text is of a shallow incision and bears red paint in ll. 1, 4, 5, 6, 7, 8, 10, 13. The script is of the round alphabet with small, symmetrical, nicely cut but descendingly aligned letters. Height of letters: approximately 0.008-0.015 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 412, no. 34

Date: 28 Daisios 310 E.P.A. = 17 June AD 415

Plate X

	(sun-disc)		Monument of
	Μνημῖον Μα-		Matrona, (daughter) of Silas,
	τρώνης Σίλου		who died having
	παυσομένη με-		a good name and
4	τὰ καλοῦ ἀνό-		good faith (at the age)
	ματος καὶ καλῆς πίστεως ἑτῶν		of sixty years, in (the)
	ἑξήκοντα, ἔτους τριακοσσειοστοῦ		three hundred and tenth
	δεκάτ(ου), μηνὸς Δεσίου ἄκτάδι		year, on the twenty-eighth
8	εἴκοσι, ἡμέρα Κυρίου ἑβδόμη. Θάρ-		(day) of (the) month Daisios,
	σι, Ματρῶνα		on the seventh (day) of (the)
	Σίλα, οὐδὶς ἄ-		Lord (Saturday). Be of good
	θάνατος ἔτ-	+	cheer, Matrona, (daughter)
12	vacat ὦν vacat		of Silas, no one (is) immortal.
	vacat νη΄. vacat		(She died at the age) of 58 years.

Critical apparatus

Since the revision of the stele by means of autopsy was not possible, the reading of the epitaph is merely based on photographic material. For this reason the text presented above cannot be considered unerring as there are still letters that need further confirmation.

l. 1: μνημῖον.

l. 3: παυσομένη for παυσαμένης; *omicron* for *alpha* and use of nominative instead of genitive.

ll. 4-5: ἀνόματος for ὀνόματος; initial *omicron* interchanged with *alpha*.

l. 5: the word ἑτῶν is barely visible.

l. 6: the second letter is barely discernible; τριακοσσειοστοῦ for τριακοσιοστοῦ: duplication of *sigma* and *iotacism*.

l. 7: an S-sign abbreviates the genitive ending -ου of δεκάτου; Δεσίου, phonetic spelling for Δαισίου; ἄκτάδι (right spelling ὀκτάδι) for ὀγδόη: use of numerical noun in the place of the ordinal number.

l. 8: εἴκοσι for εικοστῆ; use of a cardinal in the place of an ordinal number.

ll. 8-9: θάρσι, phonetic spelling for θάρσει: the first three letters are faintly preserved.

l. 10: the patronymic appears in l. 2 in the genitive Σίλου; οὐδεὶς.

Commentary

ll. 1-2, 9: The feminine name *Ματρώννα* derives from the Latin word *matrona*, “matron”, a title of respect applied to married women or wives usually of a high social rank (*OLD*, p. 1084, s.v.). At Zoora this name occurs in three more epitaphs dated between the late fourth and the late fifth century AD (*IPT Ia*, nos. 44, 241, 287). As a Christian name, *Ματρώννα* is further encountered in a number of inscriptions from Transjordan (Kh. el-Wahadneh, south of Pella: Piccirillo 1981, pp. 18-20, no. C; Gerasa: Gatier 1985, p. 312, no. 4; Quweismeh: Gatier 1986, no. 54; ‘Ayun Musa, Mt. Nebo: *ibid.*, no. 96 = Di Segni 1998, p. 456, no. 68), and in an epitaph from Caesarea Maritima in the spelling *Ματρούνα* (*JECM V*, no. 205). The personal name *Ματρώννα* is also attested in Greek-Jewish inscriptions from Caesarea Maritima (*ibid.*, no. 83), Ascalon (*CIJ II*, no. 965 = Lifshitz 1967, no. 71) and Tyre (Rey-Coquais 2006, no. 142), while in the cemetery of Beth She’arim a woman of some standing, Calliope from Byblos, bears the epithet *ματρώννα* (Schwabe and Lifshitz 1974, nos. 136, 137). In addition, the title of honour *ματρώννα στολάτα* qualifies a woman in a Late Roman inscription from Hauran (Khirbet Ghazāleh: Sartre-Fauriat 2001, vol. II, p. 168, nn. 445-454, who also provides a detailed list of this expression in East and West). Examples of the name *Ματρώννα* are also recorded in Egypt (Preisigke 1922, col. 209; Foraboschi 1967, p. 192, s.v.) and Syria (*IGLS*, indexes). Finally, the masculine *Ματρωνιανός*, a derivative of *Ματρώννα*, is mentioned in one of the inscriptions from the baths of Hammat Gader (Di Segni 1997, p. 224, no. 40).

ll. 2, 10: *Σίλας* or *Σιλᾶς*, met also as *Σειλας* and *Σεειλας*, is the Greek transcription of a common Semitic name derived from the root *šl*, “to ask for” (Wuthnow 1930, pp. 107, 109, s.v.v.; Stark 1971, pp. 50, 113, s.v. *šyl*). The name occurs in the Talmud in the form *šīla’*, while in the New Testament *Σίλας* was a respected member of the church of Jerusalem who accompanied the Apostle Paul on his second missionary journey (*Acts* 15:22, 27, 32, 34; 15:40-18:5; cf. *BAGD*, p. 750, s.v.). Josephus mentions four different persons bearing this name (Pape and Benseler 1911, p. 1390, s.v. 2 a-d).

In the nomenclature of Zoora *Σίλας* is a frequent name, since it is so far borne by seven inhabitants of this city (*IPT Ia*, nos. 77, 106, 225, 263, 275; also this epitaph and below no. 29), as well as by another man, native of the neighbouring city of Phaeno, but buried at Zoora (*IPT Ia*, no. 80; for another instance of the name from Umm Tawabeen see below no. 66). The local use of the name extends from the end of the fourth till the end of the sixth century. Epigraphic parallels of *Σίλας* from Palestine and Arabia have been mainly recorded in Golan (Kh. Zemel [Hellenistic]: Hartal 2002, pp. 75-117; Kafr Hārib: Gregg and Urman 1996, no. 9; cf. *BE* 2001, no. 505; Šûrmân: Gregg and Urman 1996, no. 184). A few Christian occurrences of the name are attested at Kafr in Hauran (Dunand 1939, p. 559, no. 245), at Khirbet Samra (Gatier 1998, p. 378, no. 50) and at Jerusalem (Thomsen 1921, pp. 108-109, no. 175), where the person mentioned is a *lecticarius*, “bier-bearer”. *Σίλας* is also documented in Syria (Wuthnow 1930, as above; Gatier 1998, p. 419, s.v.).

ll. 11-13: The additional reference to Matrona’s age (58 years) at the end of the epitaph may reveal the attempt for a precise indication of the deceased woman’s age which in l. 6 above was given approximately (60 years; for the usual practice in Palestine and Arabia of indicating the age of the deceased in approximate numbers, multiples of 5 and 10, especially in advanced ages, see *IPT Ia*, p. 43).

20. Tombstone of brownish sandstone with red stripes, almost rectangular in shape, broken in the upper left corner. It was found in the An-Naq' cemetery during the excavations of the Tawahin es-Sukkar site by the Department of Antiquities. Present location: Office of the Department of Antiquities in Safi. Dimensions: 0.38x0.26x0.07 m. The inscribed surface has been smoothed. The inscription is enclosed within a square linear frame and set within guide-lines, both engraved. The text is also incised in round script with letters of medium size, well carved and aligned with traces of red paint. Height of letters: 0.009-0.025 m.

Bibl.: Unpublished

Date: 26 Panemos 314 E.P.A. = 15 July AD 419

Plate X

	Μνημῖον Σοῦμμου Ὀλέφου, ἀποθανόν- τος ἐτῶν μβ', ἐν ἔτι	<i>Monument of Summus, (son) of Olefos, who died (at the age) of 42 years, in the</i>
4	τιδ', μηνὸς Πανέ- μου κς', τελευτέ- σαντος μετὰ κα- λοῦ ὀνόματος. ν	<i>year 314, on the 26th (day) of (the) month Panemos; he passed away having a good name. Be of good cheer, no one (is) immortal.</i>
8	Θάρσι, οὐδὶς ἀθάνα- τος. Ἡμέρα Κυρίου γ'.	<i>(He died) on the 3rd day of (the) Lord (Tuesday).</i>

Critical apparatus

l. 1: μνημῖον, iotacism for μνημεῖον.

l. 3: ἐν ἔτι, iotacism for ἐν ἔτει.

l. 4: the year numeral is crowned by a horizontal bar and bears a trema over the tens figure.

ll. 4-5: Πανέμου for Πανήμου: *epsilon* for *eta*.

l. 5: the month day numeral is denoted above by a horizontal bar.

ll. 5-6: τελευτέσαντος for τελευτήσαντος; interchange of *epsilon* and *eta*.

l. 8: θάρσει; οὐδείς.

Commentary

l. 1: Σοῦμμος, here most likely a Hellenized Semitic name, is also known at Ghor es-Safi from an undated epitaph, in which it occurs both as the deceased man's name and his patronymic (IPT Ia, no. 265), and from another funerary inscription, dated in AD 429, where the person mentioned as the father of the twelve-year-old *Sibylla* is probably identical to this Σοῦμμος (see below no. 25 and its commentary). Epigraphic parallels of this personal name have been hitherto documented in Hauran in the variant forms Σοῦμμος, Σοῦμος, Σόμμος and Σόμος (for the specific instances as well as the etymology of the name, see IPT Ia, p. 354, no. 265).

l. 2: Ὀλεφος is the Greek transliteration of the Arabic *Khulaf* (Al-Qudrah 2001, p. 151, s.v. Ὀλεφος) which is generally considered as hypocoristicon of the common name *Khalaf*, in Greek Ἄλαφος (on this name see Wuthnow 1930, pp. 16, 141; Sartre 1985, pp. 172-173, s.v. Ἀλαφος, with instances from Hauran and parallels in various Semitic languages; cf. also Gregg and Urman 1996, pp. 169-170, no. 136, p. 194, no. 160, p. 222, no. 176, p. 255, no. 213). It is worthy of mention that Ἄλφιος (see above no. 13), Ὀλεφος and Ὀλέφθα (see above no. 14), all derived from the root *hlf*, were the most favourite names among the local

inhabitants of Zoora. More specifically, the Ὀλεφος attestations in this city amount to thirteen (in this volume nos. 20 and 32; also eleven more in *IPT Ia*, p. 431, index 2, s.v.) and cover the chronological span from the second quarter of the fifth to the early sixth century AD. Although Zoora has yielded so far the most numerous occurrences of Ὀλεφος in Palestine and Arabia, this name occurs also frequently in Hauran and sporadically in the Negev, at Aila, and Rihab (for this evidence, see Sartre 1993, commentary of no. 147, and *IPT Ia*, commentary of no. 6; for a recent example from Ḥorvat Karkur 'Illit in the Negev, see Figueras 2004, pp. 127-128, no. 4).

21. Tombstone of white sandstone, irregular in shape, pointed at the top, broken in the middle of the left and the upper right sides. Inv. no.: Z-389. Dimensions: 0.46x0.37x0.05 m. The inscribed surface, which has been smoothed, is covered with lichens in its greater part. On the left margin an incised palm branch is depicted vertically to the first four lines of the inscription. The text is engraved, while ll. 1, 5 are additionally painted over in red. Traces of red colour are also preserved in ll. 2, 8. The script is a mixture of round and square alphabets. The letters, which are of varying size, are clearly cut but ascendingly aligned from the second line onwards. Height of letters: 0.01-0.03 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 404, no. 12

Date: 4 Panemos 317 E.P.A. = 23 June AD 422

Plate XI

(palm branch)	Μνημῖον Σίλθα Αἰνίου, ἀποθανοῦ- σα μετὰ καλοῦ ὀνό- ματος ἐτῶν ν', ἐν ἔ- τι τιζ', μη(νός) Πανέμου δ', ἡμέρᾳ Κυρίου ν ζ'.	<i>Monument of Siltha, (daughter) of Aeneas, who died having a good name (at the age) of 50 years, in (the) year 317, on (the) 4th (day) of the month Panemos, on (the) 6th day of (the) Lord (Friday).</i>
4	Θάρσει, οὐδὲς ἀθά- νατος.	<i>Be of good cheer, no one (is) immortal.</i>

Critical apparatus

l. 1: μνημῖον.

l. 2: Αἰνίου, iotacism for Αἰνείου.

ll. 2-3: ἀποθανοῦσα for ἀποθανούσης; use of nominative in the place of genitive.

l. 4: the age numeral is denoted by a horizontal bar above.

ll. 4-5: ἐν ἔτι, iotacism for ἐν ἔτει.

l. 5: each one of the three numerical letters of the era year are emphasized above by a small horizontal bar; the same bar appears over the abbreviated (by a small *eta* inside a big *mu*) word μηνός and the month day numeral; Πανέμου for Πανήμου.

l. 6: the weekday numeral is also crowned by a horizontal stroke.

l. 7: οὐδέις.

Commentary

l. 1: The Hellenized Semitic name Σίλθα, most likely the feminine counterpart of Σίλας (see

above inscr. no. 19), is so far the most popular feminine name in the onomasticon of Zoora. Its attestations, which amount to ten (*IPT Ia*, nos. 13, 22, 102, 119, 195, 222, 239, 243; in this volume nos. 21, 51), date between the mid-fourth and the late fifth centuries. Such a high frequency is suggestive of epichoric use, a view corroborated by the fact that the name is paralleled only once in Palestine and Arabia. The relevant inscription, which is found on a sixth century mosaic pavement in the Church of Saint Elias at Kissufim, S. of Gaza, mentions a certain “κυρά Σιλθοῦς”, the benefactress of the Church, who is represented as a wealthy woman dispersing coins (*SEG* 30 [1980], no. 1690; cf. *SEG* 34 [1984], no. 1472).

l. 2: The patronymic appears in the spelling Ἐνιάς in inscr. no. 9 where this personal name is commented upon.

22. Tombstone of yellow and purple sandstone, almost square in shape, rounded at the top. Inv. no.: Z-385. Dimensions: 0.345x0.315x0.07 m. The inscribed surface, which has been smoothed, is chipped at the lower right side. The inscription is enclosed within a square frame, engraved on the three sides and red painted at the bottom. The partially preserved incised vertical line, which runs in parallel to the left frame line, may have been part of an earlier inscription's frame. Only the first line of the text is equipped with an incised and red painted guide-line. The text is engraved, while ll. 1, 4, 7 preserve traces of red colour. The script is in a mixed square and round alphabet. The letters are small, carelessly executed and aligned especially towards the end where they become almost unintelligible, probably a sign of the letter-cutter's unskilfulness and illiteracy.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 404, no. 11

Date: 15 Dystros 317 E.P.A. = 1 March AD 423

Plate XI

	Μνημῖον Ὀβέδδου	Monument of Obedas,
	Ὀρίονος Γαίου, <ἀ>πο-	(son) of Orion (?), (son) of Gaius (?),
	θανόντος μετὰ καλοῦ	who died having a good name
4	ὀνόματος καὶ καλῆς	and good faith in (the year)
	πίστewας ἐν τιζί,	317, on (the) 15th (day) of (the) month
	μηνὸς Δύστρου ιε΄,	Dystros, on (the) day
	ἡμέρη Δειός. Θ-	of Jupiter (Thursday). Be of
8	ἀρσι, οὐδὲς ἀθάνατος.	good cheer, no one (is) immortal.

Critical apparatus

l. 1: μνημῖον; Ὀβέδδου for Ὀβόδου: *epsilon* for *omicron* and duplication of *delta*.

l. 2: the dotted letters of both names cannot be read with certainty due to the bad quality of the letter-cutting in this line; the letter in brackets is omitted by the engraver.

l. 7: ἡμέρη for ἡμέρα: *eta* seems to be in ligature with the preceding letter *mu* and it substitutes for *epsilon*; Δειός, iotacism for Διός.

l. 8: θάρσει; οὐδεις; this line, although incised in an almost unintelligible script, has been restored on the basis of the standardized phraseology of the Zoora epitaphs.

Commentary

l. 1: The name Ὀβέδας, borne by the deceased, is also encountered as a patronymic in a

mid-fourth century epitaph from Zoora (*IPT Ia*, no. 20, AD 360/1). Ὀβέδας or Ὀβεδος, which corresponds to the Arabic *ʿUbaid* (Alt 1921, p. 29, n. 3), is a hypocoristicon of Ἄβδος, *ʿabd*, “servant” (Al-Qudrah 2001, p. 147, s.v. Ὀβαιδος). It is a name of Nabataean origin well documented in the Third Palestine and Arabia, especially in the regions of the Negev and Hauran in a variety of orthographic spellings (on the etymology and the various forms of Ὀβέδας see *IPT Ia*, p. 115, no. 20). More frequent, however, is at Zoora the use of the theophoric Hellenized Nabataean name Ὀβόδας (see *ibid.*, no. 63 with an extensive commentary on this name), which in one case appears in the genitive form Ὀβόττου (*ibid.*, no. 178) presenting a duplication of the second consonant (*tau* instead of *delta*), as it happens in the present spelling Ὀβεδδου.

l. 2: The patronymic Ὠρίων, if our reading is correct, is known from four more epitaphs from Zoora (see above commentary of inscr. no. 2).

If the word following the patronymic is indeed the name Γαίου, then we will have the first reference of a grandfather’s name in the burial epigraphy of this city (for a seventh century mention see below no. 49).

l. 7: The name of the day, ἡμέρα Δειός, is the latest occurrence of a planetary weekday hitherto mentioned on the funerary stelae of Zoora (see *IPT Ia*, p. 48; also above p. 42).

23. Tombstone of yellow sandstone, almost rectangular in shape, chipped all around. Inv. no.: Z-392. Dimensions: 0.36x0.27x0.06 m. The front surface has been nicely smoothed. The inscription is flanked by an engraved double frame preserved intact only at the right side. Above the inscription is depicted a deeply incised sun-disc. The text, which has the shape of a cross, is engraved basically in a round script with a few square *epsilon*, *omega* and *sigma* (ll. 6, 7, 9, 10). The letters are small, carefully cut but with an ascending alignment after l. 2. Height of letters: 0.006-0.014 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 405, no. 13

Date: 23 Daisios 322 E.P.A. = 12 June AD 427

Plate XII

	(sun-disc)	
	Εἷς Θεός.	<i>One (is) the God.</i>
	Ἀνάπαυσον	<i>(Lord) give rest</i>
	τὸν δοῦλόν	<i>to Your servant</i>
4	Σου Σιλουαν<ο>ν	<i>Silvanus, (son) of</i>
	Παύλου, ἀποθανόντος	<i>Paulus, who died</i>
	μετὰ καλοῦ ὀνόματος	<i>having a good name</i>
	ἑτῶν πέντε, ἐν ἔτει	<i>(at the age) of five years, in</i>
8	τριακοσσειοστοῦ εἰκοσ-	<i>the three hundred</i>
	τοῦ δευτέρου, ἐν μηνὶ	<i>and twenty-second year,</i>
	Δεσείου τρί-	<i>on (the) twenty-third (day)</i>
	τη καὶ εἰκάς,	<i>of the month Daisios, on</i>
12	ἡμέρα Κ(υρίου)υ ἄ.	<i>(the) 1st day of (the) Lord</i>
	Θάρσι, οὐδὶς	<i>(Sunday). Be of good cheer,</i>
	ἢ ἀθάνα<α>τ<ο>ς.	<i>no one (is) immortal.</i>

Critical apparatus

- l. 4: the *omicron* in the angular brackets has been inadvertently omitted by the letter-cutter.
 l. 5: ἀποθανόντος for ἀποθανόντα, use of genitive in the place of accusative.
 l. 8: τριακοσσειστοῦ for τριακοσιοστῶ: duplication of *sigma*, iotacism and use of genitive instead of dative.
 ll. 8-9: εἰκοστοῦ for εἰκοστῶ: genitive for dative case.
 l. 9: δευτέρου for δευτέρω: same mistake as the previous one.
 l. 10: Δεσείου for Δαισίω: phonetic spelling of the diphthong αι, iotacism and use of genitive in the place of dative.
 ll. 10-11: εἰκάς for εἰκοστῆ: nominative for dative and use of a numerical noun in the place of an ordinal number.
 l. 12: KY capped with a horizontal bar stands for the abbreviation of Κυρίου.
 l. 13: θάρσει; οὐδεῖς.
 l. 14: the engraver left two uninscribed letter spaces at the beginning of the line; he also neglected to carve the two letters placed in angular brackets.

Commentary

- l. 1: Εἶς Θεός, a common acclamation in the East expressing the belief to one God, is adequately represented in the Christian epitaphs of Zoora either alone or accompanied by related phrases, e.g. εἶς Θεὸς ὁ μόνος, εἶς Θεὸς ὁ πάντων Δεσπότης (on the origin, diffusion, meaning, variants and relevant evidence of this expression, see *IPT Ia*, pp. 27-28 and pp. 114-115, no. 20; cf. also this volume p. 31).
 ll. 2-4: The invocation to God for the repose of the deceased or of his soul, a recurrent theme in Christian epitaphs, is not without parallels on the funerary stelae of Zoora (see *IPT Ia*, nos. 28, 106, 116, 125, 129, 225). Other epigraphic attestations of this formula in Palestine and Arabia are principally encountered in the regions of the Negev and Moab (for the specific examples, see *ibid.*, commentary of nos. 28 and 106).

The personal name *Σιλουανός*, the Latin *Silvanus*, is documented five times in the funerary epigraphy of Zoora (*IPT Ia*, nos. 247, 261; in this volume nos. 23, 38), in one case in the uncommon spelling *Σελουανός* (*IPT Ia*, no. 115). In general, it was a frequent name in Palestine and Arabia. Its Roman examples are almost exclusively encountered in Hauran (Waddington, nos. 2047, 2070h, 2085; *PAES IIIA*, nos. 165, 420, 689, 696; Sartre 1982, no. 9302; Atallah 1995, pp. 395-396, no. 5), with the exception of a dedication to Zeus Olympios from Kh. Yâjûz (area of Amman), made by an *aquilifer* of the Third Cyrenaic Legion (*SEG 49* [1999], no. 2103), and another inscription from Paneas (Caesarea Philippi: Gregg and Urman 1996, no. 238 [restored]).

The Christian occurrences are recorded in Golan (Gregg and Urman 1996, nos. 182, 201), at 'Evron (Tzaferis 1987, pp. 41-42*, nos. 4, 5), at Jerusalem (*SEG 43* [1993], no. 1063), at Wadi el-Qilt (Choziba Monastery: Schneider 1931, p. 321, no. 73), at Mekawer (Piccirillo 1995, pp. 296-297 = *SEG 45* [1995], no. 2021), and in the Negev (Beersheba: Alt 1921, no. 11; Tequma: Figueras 1996, pp. 267-268, no. 2; Nessana: *Nessana 3*, pap. no. 79, l. 61). In the inscriptions from 'Evron (see above) both Greek transliterations of *Silvanus*, *Σιλβανός* and *Σιλουανός*, are used to identify the same person, a deacon. This double spelling is also employed for the Samaritan scholasticus *Silvanus* from Scythopolis (on his career see *PLRE*

II, p. 1012, s.v. *Silvanus* 9), mentioned in two inscriptions of this city as responsible for the construction of a pagan basilica in the time of Anastasios (Di Segni 1999, pp. 638-639). A Jew buried at Beth She'arim bears also this name (Schwabe and Lifshitz 1974, no. 211).

Finally, a dux of Arabia in the years 348-351, referred to in a number of inscriptions recording military building operations, was called Σιλουϊνιανός, which is a lengthened form of Σιλουανός (*PLRE* I, p. 842, s.v. *Fl. Silvinianus* 1).

l. 5: For the patronymic Παῦλος, a quite popular name at Zoora, see commentary of inscr. no. 6.

24. Tombstone of limestone, rectangular in shape, broken at the upper right and lower left corners. It was found in Safi, confiscated by the local police and submitted to the Office of the Department of Antiquities in Safi. Dimensions: 0.37x0.19x0.13 m. At the lower part of the front surface are faintly preserved the last three lines of an original incised inscription (*text a*), placed within guide-lines, and a frame, below which is discernible a symbolic decoration: in the middle an incised and red painted cross with a *chi*-sign in its centre flanked by two red painted crosses, the right one within a circle, and at the right end an incised bird painted over in red. The text which is extended above the remains of the original inscription (*text b*), probably belongs to a later period and has been carved by someone unfamiliar with the Greek language who simply copied letters and words unsuccessfully. The letters of the original inscription are superficially cut in square script, while the later text is deeply but clumsily engraved and bears also deeply incised guide-lines at places. Traces of a zigzag decoration are preserved on the right side of the original frame and plausibly a sun-disc above the later inscription. Height of letters: 0.005-0.01 m. (*text a*); 0.007-0.018 m. (*text b*).

Bibl.: Unpublished

Date: 17 Peritios 322? E.P.A. = 1 February AD 428?

Plate XII

Text b	Μνεμῖον	Monument of Petros.....
	<Π>έτρος ΟΤΙΟ,	[who died?]
	<Ξ>τους ΤΚΒ΄?	in (the) year 322?
4	<Π>ερετίου ζι΄.	on the 17th (day)
	<Θ>άρσις, οὐ<δ>ις	of Peritios (?).
	ἀθάνατα<ς>.	Be of good cheer,
	Θανόντ[ος]	no one (is) immortal. He died
Text a	ας ἔτῳγ?years old.
	Θάρσι, οὐ<δ>ις ἄ-	Be of good cheer,
	θάγατος. +	no one (is) immortal.
	+ + + (bird)	

Critical apparatus

Text b

l. 1: μνεμῖον for μνημεῖον.

l. 2: <Π>έτρος for <Π>ετρον: the first letter has been carved as *eta* instead of *pi*.

l. 3: *epsilon* in the brackets has been cut as *sigma*; the horizontal hasta of the dotted *tau* is barely discernible, as is also the lower loop of the dotted *beta*.

l. 4: <Π>ερετίου for <Π>εριτίου: the initial letter resembles a small *beta*.

l. 5: ΟΑΡCIC is written on the stone for θάρσει; οὐδεὶς is abbreviated as ΟΥΛ, with the last letter written as *lambda* instead of *delta*.

l. 6: ἀθάνοτα<ς> for ἀθάνατο<ς>: transposition of *alpha* and *omicron* and omission of *sigma*.

Text a

pres. l. 1: only faint traces of this line are preserved.

pres. ll. 2-3: these lines probably belong to the original inscription cut on the stone (see description above).

Commentary

l. 2: Despite the misleading incision of its initial letter, the name of the deceased man is certainly to be read as Πέτρος, a personal name especially favoured by the Christian population of Zoora (see above commentary of inscr. no. 3).

The awkward carving of several letters, observed throughout the text and resulting from the lapicide's unfamiliarity with the Greek language, makes it doubtful whether the letters, which follow the name of the dead, belong to a patronymic or to the abbreviation of the participle ἀποθανόντος.

25. Tombstone of reddish sandstone, almost square in shape. Inv. no.: Z-390. Dimensions: 0.37x0.31x0.04 m. The inscribed surface, which has been nicely smoothed, is chipped all around with letters missing at the end of ll. 1-3. Partial damage of letters, caused by small deep hollows on the stone, is observed in ll. 2, 6, 8. Engraved frame lines are preserved left and right of the inscription, which is set between incised guide-lines bearing traces of red paint. Due to miscalculation, the space between the last two guide-lines has been left un-inscribed. The text is deeply engraved with traces of red paint in ll. 1, 4, 7. The letters are well cut and aligned in round script featuring a small *omicron*. Height of letters: 0.009-0.024 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 405, no. 14

Date: 11 Audynaïos 324 E.P.A. = 27 December AD 429

Plate XIII

	Μνημῖον Σύβε[λ]- λα Σορύμιου, ἀποθ[α]- νότος μετὸ καλ<οὔ>	<i>Monument of Sibylla, (daughter) of Summus, who died having a good name (at the age) of 12 years, in (the)</i>
4	ἀνόματος ἐτῶν ιβ', ἐν ἔτι τκδ', μη- νὸς Αὐδοπέου ια', ἡμέρα Κ(υρίο)υ ζ'. Θάρσι,	<i>year 324, on (the) 11th day of (the) month Audynaïos, on (the) 6th day of (the) Lord (Friday). Be of good cheer, no one (is) immortal.</i>
8	οὐδὶς ἀθάνατος.	

Critical apparatus

l. 1: μνημεῖον.

ll. 1-2: Σύβε[λ]λα for Σιβύλλης, iotacism, *epsilon* for *upsilon* and use of nominative in the place of genitive.

ll. 2-3: ἀποθ[α]νόντος for ἀποθ[α]νούσης, masculine for feminine participle.

l. 3: μετό for μετά, interchange of *omicron* and *alpha*; the genitive ending -ου of the adjective καλοῦ would have either been omitted by the letter-cutter or, at the most, abbreviated by a small sign S, since there is practically no space available between *lambda* and the frame line.

l. 4: ἀνόματος for ὀνόματος; substitution of *alpha* for *omicron*.

l. 5: the age and the year numerals are stressed above by a horizontal bar which almost coincides with the guide-lines; ἔτι, iotacism for ἔτει.

l. 6: Αὐδονέου for Αὐδυναίου, *omicron* for *upsilon* and phonetic spelling of the diphthong αι; the month day numeral is emphasized by a horizontal bar similar to those of line 5.

l. 7: the contraction of Κυρίου consists of the first and last letters, crowned by a horizontal bar similar to those of ll. 5, 6 as is also the weekday numeral; θάρσει.

l. 8: οὐδείς.

Commentary

ll. 1-2: The name Σιβύλλα, borne by the deceased young girl, was originally the name of a prophetess from Erythrai in Asia Minor which later in antiquity became synonymous to the prophetess; its etymology is ambiguous, either Greek (plausibly compound of the Aeolic words σιός = θεός, “god” and βυλή = βουλή, “counsel”), Latin or Semitic (Pape and Benseler 1911, pp. 1380-1381; *RE* II. A2, cols. 2073-2183, s.v. *Sibyllen*; *DELG*, p. 1001, s.v.). Epigraphically, as a personal name, Σιβύλλα is infrequently attested since the fifth century BC, but no relevant examples have been so far recorded in Palestine and Arabia with the exception of those from Zoora. The latter are to be found in one fourth and two fifth century epitaphs from this city in the spellings Σιβύλα (*IP*T Ia, no. 5 with commentary on the name and the associated to it Silylic tradition) and Σύβελλα (*ibid.*, no. 107, and this epitaph).

l. 2: Σοῦμμος, the patronymic of *Sibylla*, appears as the name of the deceased in epitaph no. 20 which is dated in AD 419. The fact that *Summus* of inscr. no. 20 and *Sibylla*, daughter of *Summus*, of this inscription died within the decade 419-429, combined with their age at the time of death (*Summus* 42, *Sibylla* 12), lead to the assumption that they could be father and daughter.

26. Tombstone of yellowish sandstone, rectangular in shape with rounded corners, chipped especially on the left and upper sides. It was confiscated by the Department of Antiquities of Jordan, in the store-house of which it is presently kept. Dimensions: Not provided. The inscribed surface, which has been smoothed, is slightly weathered at places. The epitaph is enclosed within a deeply but coarsely engraved rectangular frame vaulted at the top. Both the vault and the lower line of the frame are additionally painted over in red. Deeply incised are as well the guide-lines within which the epitaph is set. The latter is also heavily engraved and preserves traces of red colour in ll. 1, 3, 6, 7, 8, 9. The letters, which become smaller in size in the last lines, follow the square script with a few round exceptions (ll. 6, 7) and a characteristic cursive *alpha*. Height of letters: Not provided.

Bibl.: Unpublished

Date: 23 Artemisios 327 E.P.A. = 13 May AD 432

Plate XIII

	Μνημῖο-	Monument of
	ν Γερμαν-	Germanus, (son)
	ὸς Μάρσου,	of Marsos, who died (at
4	ἀποθανόν-	the age) of 25 years,
	τος ἐτῶν	(in the) year 327,
	κέ, ἔτους τ-	on the 23rd (day)
	κζ', ἐν μηνὶ	of the month Artemisios,
8	Ἄρτεμείου	on the 6th day of (the)
	+ κγ', ἡμ(έ)ρ(α) Κυρίου υ ζ'.	Lord (Friday).

Critical apparatus

ll. 1-2: μνημῖον.

ll. 2-3: Γερμανός for Γερμανοῦ, nominative for genitive.

ll. 6-7: the hundreds figure of the year numeral is carved at the end of l. 6, while its tens and units figures stand in the beginning of l. 7.

l. 8: Ἄρτεμείου for Ἄρτεμισίω, *epsilon* for *iota* in the third syllable and use of genitive in the place of dative.l. 9: the line starts with a plain linear cross; each one of the month day digits is marked by a horizontal bar; the word ἡμέρα is abbreviated by the ligature of the letters *eta*, *mu* and *rho*; the contraction of the *nomen sacrum* Κυρίου (KY) is denoted by a horizontal bar over *upsilon*.

Commentary

ll. 2-3: The personal name *Γερμανός* appears also in inscr. no. 42 where it is discussed.l. 3: *Μάρσος*, a name of Semitic origin, is already known from a bilingual, Greek/Jewish - Aramaic epitaph from Zoora (*IPT Ia*, no. 18, with commentary on the etymology and the parallels of the name).ll. 6-7: The phenomenon of separating the three numerical letters comprising the year of death in two lines – probably due here to a miscalculation of the available writing space – is exceptional in the epigraphy of Zoora, observed only in one more epitaph from this city (*IPT Ia*, no. 43, AD 383).

27. Tombstone of purple sandstone, almost rectangular in shape. The stone came to our knowledge through a colour photograph handed to us by Dr. Fawzi Zayadine in May 2006. Dimensions: approximately 0.84x0.52 m.; thickness unrecorded. The front surface, which had been smoothed, is now almost entirely covered by a green layer caused by humidity or oxidation. In the middle of the last line is depicted in relief an outlined cross with triangular serifs, inscribed in a hollow circle. Remains of an incised frame are visible on the upper, left and right sides. The text is deeply engraved in round script with a few square exceptions (l. 7). The letters are carefully and symmetrically cut, but they present a slightly ascending alignment. Height of letters: Not provided.

Bibl.: Unpublished

Date: 16 Panemos 328 E.P.A. = 5 July AD 433

Plate XIV

	Μνημῖον Ἀρισ-	<i>Monument of Aristoboula,</i>
	ταβούλα Κασ-	<i>(daughter?) of Kassisos,</i>
	σίσου, τελε-	<i>who died (at the</i>
4	τεύσαντος	<i>age) of 3 years, in (the)</i>
	ἑτῶν γ', ἔτο-	<i>year 328, on the</i>
	υς κτη', μην-	<i>16th (day) of (the) month</i>
	ος Πανέμου	<i>Panemos.</i>
8	ις. +	

Critical apparatus

l. 1: μνημεῖον.

ll. 1-2: Ἀρισταβούλα for Ἀριστοβούλης, *alpha* for *omicron* in the third syllable and use of nominative in the place of genitive, if the name is feminine.

ll. 3-4: τελετεύσαντος for τελευτήσαντος (or τελευτησάσης?), transposition of the diphthong *eu* and the vowel *epsilon* which stands for *eta* (see also *lPT* 1a, no. 139).

l. 5: the age numeral is denoted by a horizontal bar above.

l. 6: the era year numeral is also emphasized by a horizontal bar.

l. 7: Πανέμου for Πανήμου, *epsilon* for *eta*.

l. 8: the month day numeral is not only covered by a horizontal bar but also followed by a lifted S-sign.

Commentary

ll. 1-2: Taking into account the recurrent confusion between the nominative and the genitive case as well as the frequent use of a masculine participle after a feminine name at Ghor es-Safi, one cannot say with certainty whether Ἀρισταβούλα represents here the nominative of the feminine Ἀριστοβούλη (more likely) or the genitive of the masculine Ἀριστόβουλος, spelled here Ἀρισταβούλας. Ἀριστόβουλος, “best in counsel”, is a purely Greek name, compound of the adjective ἄριστος and the noun βουλή, while its feminine form Ἀριστοβούλη appears also as an epithet of Artemis in Attica and at Rhodes (*LSJ*, p. 241). As a consequence these two places along with Delos, the native island of Artemis, have yielded the most numerous instances of these names starting from the fifth century BC onwards (*LGPN* I, pp. 65-66; II, pp. 53-54; IIIA, p. 59; IIIB, pp. 54-55; IV, p. 43). Ἀριστόβουλος continued to be employed until the eighth century AD in Egypt according to the papyrological evidence (Preisigke 1922, col. 48; Foraboschi 1967, p. 48).

The Zoorā example, however, is so far the first epigraphic attestation of this Greek name in Palestine and Arabia, although Ἀριστόβουλος was known in the area as the name of several members of the Hasmonaeian and the Herodian dynastic families (Pape and Bensele 1911, pp. 130-131, s.v. Ἀριστόβουλος 5). A village southeast of Hebron, named Aristoboulias and mentioned by Cyril of Scythopolis (“Ἀριστοβουλιάδος τῆς κώμης”: *Cyr. Scyth., Vita Euth.*, ch. 12, p. 22, l. 3), may preserve the memory of one of these Aristobouloi (*TIR Jud.-Pal.*, p. 67, s.v. *Aristobulias*). In the *Prosopography of the Later Roman Empire* three

persons are referred to as bearers of the name Aristoboulos: a *praefectus urbis Romae* in 295-296 (*PLRE* I, p. 106, s.v. *T. Cl. Aurelius Aristobulus*), a *curator domus divinae rerum Antiochi* in AD 588, as well as an *ex praefecto* and *magister scrinii* in the East in 591 (*ibid.* IIIA, p. 117, s.vv. *Aristobulus* 1 and 2 respectively).

ll. 2-3: The patronymic, possibly Greek transliteration of the Arabic *Qassīs*, “priest” (Milik 1959-1960, p. 160; cf. Gatier 1998, p. 417, s.v. *Κασισεος*; for its Nabataean and Safaitic equivalents, see Negev 1981, p. 39 and nn. 128, 129), is found in the genitive *Κασσίου* in two more epitaphs from Zoora (*IP*T Ia, no. 286; in this volume no. 58), and in a dedicatory inscription from Fîq in Golan (Gregg and Urman 1996, no. 22). The variant genitive spelling *Κασείσου* occurs at 'Avdat in the Negev (Negev 1981, no. 6). The nominative of the name appears at Wadi Haggag in Sinai as *Κασσίας* (Negev 1977, no. 26), whereas the accusative *Κασσίον* from the same place (*ibid.*, no. 29) suggests also a nominative *Κασσίος*. The name is met once at Khallit T̄sā Šîr in the area of Irbid as *Κασσιουσ* (*SEG* 51 [2001], no. 2063).

However, a more common form of this name in the epigraphy of Zoora is that of *Κασσιεύς* (*IP*T Ia, nos. 180, 220, 242, 312) which is also attested in Hauran, Mt. Nebo, the Negev and Sinai (for this form and its variants see *ibid.*, commentary of no. 180; for a quite recent example of the name in the spelling *Κασσιεύς* from Mu'tah in Moab, see Meimarīs, Mahasneh and Kritikakou-Nikolaropoulou 2007, no. 20). Because of its meaning, several bearers of this name were deacons, presbyters or monks.

28. Tombstone of white and purple sandstone, almost square in shape, broken at the lower right corner. It was communicated to us in May 2006 by Dr. Fawzi Zayadine through a colour photograph. Dimensions: Not provided. The inscribed surface, which has been smoothed, is flaked off at the top and the bottom. Above the inscription a palm branch is flanked by two diagonally placed (floral?) motifs now chiselled away. Left and right of the text, covering the height of two lines, stand two incised crosses; the left one is simple outlined with rhomboid serifs, while the right one is similar to the left but its vertical bar ends in an *omega*-like sign or an anchor. Above each cross a horizontal bar is incised. The text is engraved in round and square script of unprofessional quality with carelessly cut and aligned letters. Height of letters: Not provided.

Bibl.: Unpublished

Date: 329 E.P.A. = 22 March AD 434 - 21 March AD 435

Plate XIV

	(palm branch)	
	Μνημῖον	<i>Monument of</i>
	+ Κυριακῆ Σ<εά>- +	<i>Kyriake,</i>
	<λ>ου, ἀ<π>ο<θ>ανο<ῦ>-	<i>(daughter) of Seal(I)os,</i>
4	σαν μετὰ κα-	<i>who died having</i>
	<λ>οῦ ὀνόματο<ς>	<i>a good name and</i>
	καὶ κ<αλ>ῆς <π>ίς-	<i>good faith (at the age)</i>
	τεως ἐτῶν ιζ',	<i>of 17 years,</i>
8	ἐ<ν> ἔτους τκ<θ'>.	<i>in (the) year 329.</i>

Critical apparatus

Since the whole appearance of the epitaph shows that it is not genuine (see commentary below), an attempt for a critical apparatus seems unnecessary.

Commentary

The entire appearance of this tombstone, that is the epitaph and its symbolic decoration, indicates that it is not authentic. It is obvious that the numerous vulgarisms (unusual cutting of some letters, especially of *omega* which is carved as W, misspellings, omission of letters, syntactical mistakes, etc.) are due to an engraver, ignorant of the Greek language, who tried unsuccessfully to copy a Greek epitaph. The original epitaph, from which he copied lines 1-8, is no. 140 of Zoora (*IPT Ia*) which belonged to a seventeen-year-old girl. Strangely enough, two more fake copies of this epitaph have been recorded in this city (*IPT Ia*, nos. 256, 293). The present inscription does not include a critical apparatus because of its many solecisms and deficiencies which, however, have been corrected and restored in the process of transcription on the basis of the original text.

l. 2: The deceased girl's name *Κυριακίη*, given here in nominative instead of genitive, although a purely Christian name, is rare in Palestine and Arabia since it is hitherto attested only at Zoora (see also *IPT Ia*, nos. 140, 218) and once at Tyre (Rey-Coquais 2006, no. 183). Its masculine form *Κυριακός*, on the contrary, is adequately documented, especially in Moab (Canova 1954, ind. onom., p. 422, s.v.: 11 cases; Meimaris, Mahasneh and Kritikakou-Nikolaropoulou 2007, no. 21; for additional evidence from these provinces see *IPT Ia*, commentary of no. 140; to this add Al-Muheisen, Terrier and Piccirillo 1997, p. 493; *SEG* 51 [2001], no. 2063; Di Segni 2003, pp. 149-151).

ll. 2-3: Albeit some of the letters of the patronymic are wrongly spelled or omitted, this is certainly to be restored as *Σεάλλ(λ)ου*, as the original text indicates. This is a Hellenized Semitic theophoric name, interpreted as "companion of Allah" and appears at Zoora in the forms *Σεάλλας* (see also *IPT Ia*, no. 140) and *Σηάλλας* (*ibid.*, no. 31 with commentary on the etymology and the parallels of this name).

29. Tombstone of greenish and white sandstone, almost square in shape, rounded at the top, broken at the bottom and chipped all around. Inv. no.: Z-381. Dimensions: 0.39x0.33x0.10 m. The inscribed surface, which has been smoothed, is eroded especially in the upper half of the epitaph, luckily with no loss of text. A deeply engraved and red painted square frame surrounds the inscription. Attached to the upper frame line is a square which includes a plain linear cross. The symbolic motif, which is incised and red painted, is flanked by a pair of heraldically depicted birds whose red colour is partially faded. Below the lower frame line three plain crosses are represented of which the central bears linear serifs and is incised and heavily painted in red, while the right is only painted as would have also been the left one which is totally faded. Alongside the left vertical frame line a zigzag-like pattern is drawn in red paint; a similar motif may have originally existed on the right side of the frame. The text is engraved and remains of red paint are visible throughout it. The script is in a mixed square and round alphabet. The letters are small-sized and of a mediocre execution and alignment. Height of letters: 0.01-0.015 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 405, no. 15

(a pair of birds) + (a pair of birds)		
	Μνημῖον Ἀσμάκωνου	<i>Monument of Samakon,</i>
	Σίλα, ἀποθανόντος	<i>(son) of Silas, who died</i>
	μετὰ καλοῦ ἀνόμα-	<i>having a good name and</i>
4	τος καὶ καλῆς πίστεως	<i>good faith (at the age)</i>
	ἑτῶν ἑβδομήκοντα,	<i>of seventy years, in the</i>
	ἐν ἑτὶ τριακοσσιασ(τοῦ) τρια-	<i>three hundred and thirty-fourth</i>
	κοστοῦ τετάρτου, μηνὶ	<i>year, on the 22nd (day) of</i>
8	Δύστρου κβ', ἡμέρᾳ Κ(υρί)ου ε'.	<i>(the) month Dystros, on (the)</i>
	Θάρσει, οὐδὶς ἀθάνα-	<i>5th day of (the) Lord (Thursday).</i>
	<i>vacat</i> τος. <i>vacat</i>	<i>Be of good cheer, no one (is)</i>
	[+] + +	<i>immortal.</i>

Critical apparatus

The text of lines 1-5, although affected by the erosion of the front surface, is sufficiently legible.

l. 1: μνημῖον; Ἀσμάκωνου, heteroclitic genitive for Σαμάκωνος with transposition of the name's first two letters.

ll. 3-4: ἀνόματος for ὀνόματος; substitution of *alpha* for *omicron*.

l. 6: ἐν ἑτὶ, iotacism for ἐν ἔτει; τριακοσσιασ(τοῦ) for τριακοσιοσ(τῶ): duplication of sigma, *alpha* for *omicron* and abbreviation through suspension of the three last letters.

ll. 6-7: τριακοστῶ τετάρτῳ: use of genitive in the place of dative.

l. 8: Δύστρου for Δύστρω: same mistake as above; the month day numeral as well as the contraction KY for Κ(υρί)ου are marked above by a horizontal bar.

l. 9: Θάρσει; οὐδεὶς.

l. 10: the syllable TOC, remaining from the previous line, has been squeezed in much smaller letters below l. 9, probably due to miscalculation of the available space in this line.

Commentary

l. 1: Despite its awkward spelling, there is no doubt that the deceased old man's name is Σαμάκων, in all probability the Greek equivalent of a Semitic name derived from the root *smk*, "to support", which appears also as a common name in Safaitic inscriptions (Harding 1971, p. 329, s.v. *smk*; Al-Qudrah 2001, pp. 186-187, s.v. Σομάκος, with parallels in other Semitic dialects). Σαμάκων is already recorded in three epitaphs from Zoora, in two of which is mentioned the same person, an archdeacon killed with his daughter Obbe in the earthquake of AD 363 (*IPt Ia*, nos. 23, 24, 102). In three fifth century dedicatory inscriptions from a church at Έvron the name Σαμάκων is attested four times, borne by a presbyter and a deacon (Tzaferis 1987, pp. 42-43*, no. 5 (twice); p. 44*, no. 7; p. 47. no. 12 = *BE* 1989, no. 981).

The names Σομάκος (*PAES* IIIA, nos. 355, 469, 490) and Σουμάκος (*ibid.*, no. 398), encountered in epitaphs of the Roman period from Umm el-Jimâl in Hauran, as well as Σομμάκος from Dura-Europos (Cumont 1926, no. 50), seem to share a common Semitic root with Σαμάκων (Wuthnow 1930, pp. 111, 112, s.vv.). The previously unattested form *Εσμαχος*,

occurring on a basalt cobble from Wadi Salma in NE Jordan, has been considered by the editors of the inscription as a variant of *Σαμακος*, a name documented at Bûrak in Hauran (Atallah and Al-Jibour 1997, pp. 459-462, no. 1).

l. 2: The patronymic *Σίλας*, a frequent name at Zoora, is discussed in inscr. no. 19.

30. Tombstone of yellow-white sandstone with two diagonal gold stripes, irregular in shape except for the left side. Inv. no.: Z-398. Dimensions: 0.51x0.315x0.06 m. The front surface has been smoothed especially in the inscribed area. The epitaph, which occupies the centre of the tombstone, is enclosed within a deeply engraved and heavily red painted frame. Above the inscription and inside the frame a symbolic representation is carved: in the middle an outlined cross with triangular serifs, bearing dots in its four corners, is flanked by two naïvely drawn heraldic birds. Remains of red paint have been preserved in the four dots and the birds. Below the inscription, at the lower right corner of the frame, is depicted a big, heavily red painted cross with triangular serifs whose lower vertical bar exceeds the frame line. The text is engraved and ll. 2, 5 are additionally decorated in red colour. The last line, which is probably a later addition as the different handwriting suggests, is written in red paint. The script is of the round alphabet. The letters, which vary in size (bigger after the third line), are small, rather carelessly executed and aligned. Height of letters: 0.005-0.015 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 406, no. 16

Date: 4 Panemos 336 E.P.A. = 23 June AD 441

Plate XV

	(bird) + (bird)	
	Μνημῖον [Π]ορφυρί-	<i>Monument of Porphyria (?),</i>
	<α>ς Σαλαέου, ἀποθα<ν>οῦσα	<i>(daughter) of Salaeos, who</i>
	μετὰ κολοῦ ἀνόματος	<i>died having a good name and</i>
4	καὶ καλῆς πίστεως +	<i>good faith (at the age) of 20</i>
	ἔτων κ', ἐν ἔτι τλς',	<i>years, in (the) year 336, on</i>
	ἐν μηνὶ Πανέμου δ',	<i>(the) 4th (day) of (the) month</i>
	ἡμέρᾳ Κυρίου β'.	<i>Panemos, on (the) 2nd day of</i>
8	Ἀννιανός. +	<i>(the) Lord (Monday).</i>
		<i>Annianus.</i>

Critical apparatus

l. 1: *μνημεῖον*; *pi* and the left half of the dotted *omicron* are lost because of a small chip at this point.

l. 2: the *alpha* in angular brackets is cut as *omicron* on the stone (for this discrepancy see commentary below); ἀποθα<ν>οῦσα for ἀποθα<ν>ούσης; *nu* is omitted by the letter-cutter, while its preceding letter *alpha*, originally forgotten, was later added by him between *theta* and *omicron*; the participle is used in the nominative instead of the genitive.

l. 3: κολοῦ for καλοῦ and ἀνόματος for ὀνόματος: interchange of *omicron* and *alpha*.

l. 4: at the end of this line is engraved a *chi*-like cross formed of double intersecting lines.

l. 5: both the age numeral and the units figure of the era year numeral are marked above and below by a horizontal bar; ἐν ἔτι, iotacism for ἐν ἔτει.

l. 6: Πανέμου for Πανήμω: *epsilon* for *eta* and use of genitive in the place of dative; a horizontal bar above and below denotes also the month day numeral.

l. 7: the weekday numerical letter is emphasized in the same way as the above numerals.

Commentary

ll. 1-2: The name of the deceased appears on the stone as [Π]ορφύριος. However, the interchange of *omicron* and *alpha*, noticed as well in l. 3 of this epitaph, could have also affected the -ος ending of the name. This fact combined with the accompanying feminine participle ἀποθανοῦσα – which could not have stood in the place of the masculine one, since in the Zoora inscriptions only the feminine participle is confused with the masculine but not the opposite – speak in favour of the feminine [Π]ορφυρί<α>ς. The later Greek names Πορφύριος and Πορφυρία (or Πορφυρίς), derived from the word πορφύρα, “purple”, and consequently meaning “someone dressed in purple”, i.e. “king” (Pape and Benseler 1911, p. 1237, s.vv.; *LGPN* I, II, IIIA, IV, s.vv.), are frequently employed in the epigraphy of Palestine and Arabia from the third century onwards. More specifically, the feminine Πορφυρία is encountered mostly in Christian inscriptions from Tyre (Rey-Coquais 1977, nos. 35, 216; idem 2006, no. 399 mutilated, either Πορφ[υρία]ς or Πορφ[υρίου]), and also from the regions of Moab (Canova 1954, nos. 285 [‘Azrā], 318 [el-Mote]), of the Negev (Nessana: *Nessana 1*, no. 54) and of Hauran (Khirbet Sa’ad: Sari 1995, pp. 526-529 = *SEG* 45[1995], no. 1983). In Transjordan, examples of Πορφυρία are found either in church dedicatory inscriptions from Mount Nebo (Kh. Mekhayyat, Church of Saints Lot and Prokopios: Gatier 1986, no. 98 = Di Segni 1998, p. 444, no. 44; *ibid.*, Chapel of Priest John: Gatier 1986, no. 107 = Di Segni 1998, pp. 447-448, no. 52 [possibly same person]) and Khallit ‘Isā Šīr (area of Irbid: *SEG* 51[2001], no. 2065), or in two epitaphs from Rihab which present the local idiosyncratic spellings Παρφυρία and Πορπερία (Gatier 1998, p. 404, no. 122 and p. 409, no. 144 respectively).

No less are the epigraphic attestations of the masculine Πορφύριος, also in the contracted form Πορφυρίς, in the above mentioned provinces. These originate from Golan (Khisfin: Gregg and Urman 1996, no. 79), Hauran (Qasr el-Hallabat: Gatier 1995, pp. 400-401 = *SEG* 45[1995], no. 1988), Beth Shean (Scythopolis: *SEG* 39[1989], no. 1638), Seilun (in Samaria: *SEG* 8[1937], no. 148), Deir el-Qilt (Choziba Monastery in the Judean Desert: Schneider 1931, no. 117), Khirbet el-Beiyûdât (territory of Jericho: Di Segni 1990b, p. 268, no. 3) and Beth She’arim (Πορφύρις, borne by a Jew: Schwabe and Lifshitz 1974, nos. 4, 5); also from the Transjordanian sites Umm er-Rasas (Piccirillo 1994, p. 261, no. 18; p. 263, no. 19f) and Khallit ‘Isā Šīr (area of Irbid: *SEG* 51[2001], no. 2060, Πορφυράς), from Moab (Ġuwir: Canova 1954, no. 422) and the Negev (Beersheba: Alt 1921, no. 30; ‘Avdat: Negev 1981, no. 45).

Two eminent historical bearers of this name are: a. the neoplatonist philosopher Πορφύριος, a native of Tyre. *Porphyrios* was the name given to him by his teacher Cassius Longinus who translated into Greek his original Phoenician name *Malchos*, meaning “king” (Pape and Benseler 1911, p. 1237; on Porphyrios’ life see *PLRE* I, pp. 716-717, s.v. *Porphyrius* 1); and b. Πορφύριος, the bishop of Gaza from AD 395, who is known for his struggle against paganism in this city and for his campaign for destruction of the temple of the local god Marnas (*ODB*, p. 1700, s.v. *Porphyrios of Gaza*). Porphyrios was also called a governor of Palaestina Prima, plausibly active in AD 484 (*PLRE* II, p. 900, s.v. *Porphyrius* 2), as well as a

man from Madaba who asked Saint Sabas to heal his brother Gerontios (Cyr. Scyth., *Vita Sabae*, ch. 45, p. 136, l. 11).

l. 2: The patronymic *Σαλαέος* is attested only once in a mosaic pavement inscription found in the Northern Church excavated at Herodion (Di Segni 1990a, pp. 177-182, no. 1). According to the editor of the inscription (*ibid.*, p. 181), “*Salaeos* could be the biblical Salai (Neh. 11:9) or the Arabic *Ṣallaḥ* (Wuthnow 1930, pp. 102-103)”.

l. 8: The name *Ἀννιανός*, which has been added in red paint below the main text, could have been either the signature of the letter-cutter or even the indication of a second burial. *Ἀννιανός*, Greek transliteration of the Latin *Annianus*, is already encountered in two fifth century inscriptions from Zoora (*IP T Ia*, nos. 144 [with commentary on the name and its parallels in Palestine and Arabia], 199).

31. Tombstone of white sandstone, almost rectangular in shape, broken in the lower left corner. Inv. no.: Z-380. Dimensions: 0.54x0.35x0.10 m. The inscribed surface, which has been smoothed, is chipped in the middle of the left and right sides and presents signs of erosion in the margins of the epitaph. In the centre above the inscription is depicted a large plain cross with linear serifs flanked by two smaller *cross-rho* monograms (*rho* is partially preserved in the left and almost totally faded in the right monogram). All three crosses are incised and painted over in red with red coloured dots in their corners except for the central one whose upper corners are decorated with the symbolic letters *A Ω*. Heavily red painted guide-lines are visible every other text line. Attached to the upper first guide-line are discernible remnants of a continuous series of red painted angular motifs facing left. The space between the last two guide-lines below the text is filled with a double series of similar angular motifs. The upper series is alternately (every three motifs) incised and red painted or only painted, while the lower one is drawn exclusively in red paint. The text is all engraved and –as its lines are divided by the guide-lines in pairs – the beginning of the first and the end of the second line within the pair are additionally decorated with red paint. The script is of the round alphabet with symmetrical, carefully engraved and aligned letters. Height of letters: 0.009-0.02 m.

Bibl.: Preliminary publication in *IP T Ia*, Appendix, p. 406, no. 17

Date: 18 Dystros 337 E.P.A. = 4 March AD 443

Plate XVI



Μνημῖον Μάλ-
χη Πέτρου, διακ(όνου),
παυσαμένη με-
4 τὰ καλοῦ ἀνάμα-
τος καὶ <κα>λῆς πίσ-
τηως ἐτῶν ν΄,
ἔτους τλζ΄, μη(νός) ν
8 Δύστρου ιη΄, ἡμ(έρα)
Κ(υρίου)υ ν ζ΄. Θάρσι, οὐ-
δὶς ἀθάνατος.

Monument of Malche,
(daughter) of Petros, (the)
deaconess, who died having
a good name and good faith
(at the age) of 50 years, in
(the) year 337, on (the)
18th (day) of (the) month
Dystros, on (the) 6th day
of (the) Lord (Friday).
Be of good cheer, no one
(is) immortal.

Critical apparatus

l. 1: μνημείον.

ll. 1-2: Μάλχη for Μάλχης: use of nominative in the place of genitive.

l. 2: the first four letters and a diagonal S-sign comprise the abbreviation of the word διακόνου.

l. 3: παυσαμένη for παυσαμένης; nominative for genitive.

ll. 4-5: ἀνάματος for ὀνόματος; *alpha* for *omicron* in the first two syllables.

l. 5: καὶ καλῆς is written ΚΑΙΛΗC on the stone; plausibly a haplographic mistake of the letter-cutter.

ll. 5-6: πίστηως for πίστεως; substitution of *eta* for *epsilon*.

l. 6: the age figure is marked above by a horizontal bar.

l. 7: a long horizontal bar covers also the year numeral; the word μῆνός is abbreviated by a small *eta* over a big *mu*.

l. 8: the month day numeral whose tens figure *iota* bears a *trema*, is denoted by a horizontal bar; a small *mu* inside the upper half of a big *eta* stands for the abbreviation of ἡμέρα.

l. 9: Κυρίου is as usual abbreviated by *kappa* and *upsilon* crowned by a horizontal bar; θάρσει.

ll. 9-10: οὐδεῖς.

Commentary

ll. 1-2: Μάλχη, one of the numerous Hellenized Semitic names derived from the common root *mlk*, “to reign”, is recorded for the first time in the onomasticon of Zoora. The tombstones of this city have, however, preserved other forms of Μάλχη, such as its hypocoristicon Μολέχη (*IPT Ia*, no. 219; see also the masculine Μολέχης, *ibid.*, no. 76 with parallels for both masculine and feminine names), as well as the lengthened form Μαλεχάθη (*ibid.*, no. 126) and its diminutive Μολεχάθη (*ibid.*, no. 53 with a list of variant spellings of Μαλεχάθη and Μολεχάθη).

The closest parallel to Μάλχη in Palestine and Arabia could be considered the feminine Ἀμλάχη, encountered at el-Heyât of Hauran (Waddington, no. 2102; cf. Wuthnow 1930, p. 19, s.v.) and at Rihab (Gatier 1998, p. 408, no. 140). Μάλχη is obviously the feminine form of Μάλχος, a name widely employed in a variety of spellings (*Μαλχάιος*, *Μαλχίων*, *Μάλαχος*, *Μάλεχος*, *Μάλιχος*, *Μίλιχος*, etc.) in Hauran, Transjordan (especially Gerasa) and the Negev (for a collection of the relevant evidence, see Di Segni 1998, p. 454, no. 62; *IPT Ia*, p. 159, no. 65; p. 193, no. 98).

l. 2: The patronymic Πέτρος, the most popular name at Zoora, is commented on in *inscr.* no. 3.

The fifty-year-old Malche bears the ecclesiastical title of the deaconess, ordained in the Early Church by the bishop to elderly respectable women of a Christian community. She is so far the earliest of the five deaconesses, buried at the cemetery of Zoora between the years AD 443 and 454 (see also *IPT Ia*, nos. 175, 181, 195, 200). The fact that these five women must have been on active service in the first half of the fifth century suggests an increasing and lively local Christian community during that period (*ibid.*, p. 41). Their number is remarkable compared to that of the deaconesses from other parts of Palestine and Arabia (on the office of the deaconess and its evidence from these provinces, see *ibid.*, pp. 270-271, no. 175; for recent examples, see the reference of an Ἀξία διάκ(ονος) at Gadara-Umm Qeis: Weber 2002, p. 307, no. IS 58 = *SEG* 52 [2002], no. 1643, as well as the mention

of the deaconess Kyra in two inscriptions from a martyrium at Khallit Ṭsā Ṣīr near Irbid: SEG 51[2001], nos. 2064 [Κύρας διακονίσσης], 2065 [Κύρα(ς) διακ(όνου)]; in no. 2066 the term *διακο(νίσσης)* probably refers also to Kyra).

32. Tombstone of white sandstone with a diagonal flat purple stripe, rectangular in shape, rounded at the right side and the bottom. The stone came to our knowledge through a black and white photograph handed to us by Dr. F. Zayadine. Dimensions: Not provided. The inscribed surface, which has been smoothed, is flaked off in the middle of the right side. Above the epitaph in the centre is depicted a six-pointed star inscribed in a circle and flanked by two deeply engraved flat crosses with triangulated serifs, of which only the left one is clearly visible. Below the inscription another symbolic representation appears: a cross, formed of two intersecting rectangular bars filled with *chi*-signs, is flanked by two schematically depicted heraldic birds with crest. Both the symbolic decoration and the text are engraved but preserve at places remains of red paint. The script is of the round alphabet with a few square exceptions (ll. 3, 6, 10). The letters are of good workmanship, symmetrical, carefully cut and aligned. Height of letters: Not provided. Bibl.: Unpublished

Date: 21 [Loos?] 339 E.P.A. = 9 August? AD 444

Plate XVI

	+ (star in a circle) +	
	Μνημίον <Ο>λέ-	<i>Monument of Olefos,</i>
	φ<ο>υ Χρήσκου, ἄ-	<i>(son) of Chreskes (Crescens),</i>
	ποθανόντος	<i>who died having a</i>
4	μετὰ καλοῦ ὀ-	<i>good name and good</i>
	νόματος καὶ	<i>faith (at the age) of</i>
	καλῆς πίστε-	<i>50 years, in the year</i>
	ως ἑτῶν ὕ, ἐν	<i>339, on the 21st (day) of the</i>
8	ἔτι τλθ', μηνὸς	<i>month [Loos?], on the</i>
	<Λῶου> κα', ἡμέρα	<i>4th day of (the) Lord (Wednesday).</i>
	Κ(υρίου)υ δ'.	<i>Be of good cheer; no</i>
	Θά<ρ>σι, οὐδὶς ἄ-	<i>one (is) immortal.</i>
	θάνατος.	
	(bird) + (bird)	

Critical apparatus

l. 1: *μνημεῖον*.

ll. 1-2: both *omicrons* in angular brackets have been cut as *theta*.

l. 2: Χρήσκου for Κρήσκεντος; *chi* for the initial *kappa* and use of heteroclitc genitive.

l. 7: the age figure is emphasized by a horizontal bar above it.

l. 8: ἔτι, iotacism for ἔτει; the year numeral is also stressed by a horizontal bar; the three dotted letters at the end of the line are faintly preserved.

l. 9: the letter-cutter inadvertently omitted the month name in the beginning of this line; the month day and the contraction of Κυρίου bear the usual horizontal bar by contrast with the weekday numeral which seems to be devoid of it.

- l. 10: θά<ρ>σι, iotacism for θά<ρ>σει: *rho* was neglected by the engraver; οὐδέϊς.
 l. 11: the empty space at the end of the line is filled with three decorative angular motifs.

Commentary

For the star representation see Signs and symbols, p. 27, s.v. *star*.

ll. 1-2: On the use of the quite popular Hellenized Semitic name Ὀλεφος at Zoora, its etymology and parallels, see above commentary of inscr. no. 24.

l. 2: The patronymic Χρήσκησ represents here a local spelling of the Hellenized Latin cognomen Κρήσκησ, *Crescens*. Although this name is hitherto unattested in Palestine and Arabia, it is mentioned at Zoora in four epitaphs dated from AD 385 to 444, the present one being the latest (see also *IPT Ia*, nos. 49 [with commentary on the name], 82, 122).

l. 9: The mention of the weekday, on which the death occurred, offers the clue for the restoration of the month's name which was neglected by the lapicide. Thus, only the 21st of the month *Loos* seems to be in perfect accordance not only with the era year but also with the weekday.

33. Tombstone of yellow and purple sandstone, rectangular in shape, broken at the upper right corner and the lower left part. Inv. no.: Z-384. Dimensions: 0.425x0.28x0.08 m. The front surface, which has been nicely smoothed, shows a number of chisellings in the margins of the text. Above the inscription towards the right are preserved traces of a red painted symbolic representation, showing a bird facing to the left and pecking at a bunch of grapes. A similar bird - now faded - could have originally existed on the other side of the bunch. The epitaph is framed on the left and right sides by vertical incised lines and set between also incised guide-lines. The text is deeply engraved and bears red paint in ll. 1, 3, 5, 7, 9, 11, 13. The script is of the round alphabet with a few square *sigma* and *omega*. The letters, which are more widely spaced in the first eight lines, are quite well cut but follow a slightly ascending alignment in ll. 1-3. Height of letters: 0.08-0.018 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 406, no. 18.

Date: 15 Apellaios 351 E.P.A. = 1 December AD 456

Plate XVII

	[bird?] (vine) (bird)	
	Μνημιῶν Κύρας	<i>Monument of Kyra,</i>
	Διονυσίου, ἀ- ν	<i>(daughter) of Dionysios,</i>
	παθανούσας	<i>who died having a good</i>
4	μετὰ καλοῦ ν	<i>name and good faith</i>
	ὀνόματος καὶ	<i>shortly before she reached</i>
	καλῆς πίστεως	<i>eight years old,</i>
	ἑτῶν ὀκτῶ μικρῶ	<i>in the three hundred</i>
8	πρόσ(θεν?), τοῦ ἕτους ν	<i>and fifty-first year, on (the)</i>
	τριακοσσιοστοῦ	<i>15th day of (the) month</i>
	πεντηκαστοῦ πρώ-	<i>Apellaios, on (the) 7th day</i>
	του, μη(νός) Ἀπελλέου ιε΄,	<i>of (the) Lord (Saturday).</i>
12	ἡμ(έρα) Κ(υρίου) υ ζ΄. Θάρσι, οὐδὶς	<i>Be of good cheer, no one</i>
	ν ἀθάνατος. +	<i>(is) immortal.</i>

Critical apparatus

l. 1: $\mu\eta\mu\epsilon\acute{\iota}\omicron\nu$; the final *sigma* of the deceased's name partially exceeds the right frame line.

ll. 2-3: ἀπαθανούσαις for ἀποθανούσης; *alpha* for *omicron* in the second syllable, while the diphthong αι stands in the place of *eta* (for the spelling ἀποθανούσαις cf. below no. 44); the last two letters of this participle, *iota* and *sigma*, are only painted in red colour.

ll. 7-8: ΜΙΚΡΩΠΡΟC on the stone may stand for the expression μικρῶ πρόσθεν.

l. 9: τριακοσιοστοῦ.

l. 10: πεντηκαστοῦ for πεντηκοστοῦ: substitution of *alpha* for *omicron*.

l. 11: superscription of a tiny *eta* over a large *mu* forms the abbreviation of $\mu\eta\nu\acute{o}\varsigma$; Ἀπελλέου, phonetic spelling for Ἀπελλαίου; the month day numeral is emphasized above by the usual horizontal bar.

l. 12: the abbreviation of the word ἡμέρα consists of a small *mu* inserted in the upper half of a large *eta*; the unusual for the area superscription of *upsilon* over *kappa* denotes the abbreviation of the sacred name Κυρίου; the usual horizontal bar above the weekday figure; θάρσει; οὐδείς.

l. 13: the inscription closes with a linear cross ending in triangular serifs.

Commentary

l. 1: *Κύρα* is a Greek name derived from the title of respect *κυρία* or *κυρά* which was applied to women of some standing and was typical of the Late Roman and Byzantine periods (on the title and the name *Κύρα*, as well as on related female names, see Fournet and Gascoy 2001, pp. 146-149). At Zoora the use of the personal name *Κύρα* is predominant, numbering thirteen attestations (*IPT Ia*, index 2, p. 430, s.v. [10 cases]; in this volume nos. 33, 34, 46) which are dated from AD 363 to 535, thus covering a period of almost two centuries. The plethora of the epigraphic evidence on *Κύρα* at the cemetery of Zoora is indicative of epichoric usage, especially when the name is only occasionally encountered in other parts of Palestine and Arabia like the Negev (Nessar.a: *Nessana 1*, no. 30d), the Sinai (Wadi Haggag; Negev 1977, nos. 57, 199 [as a pilgrim's name]), the area of Irbid (Khallit Ṭsā Šīr: *SEG 51*[2001], nos. 2064, 2065) and in Jewish epitaphs from Joppe (*SEG 8*[1937], no. 140) and Jerusalem (Ilan 1996, ossuaries 9, 25 [*Κυρία*]). The name *Κύρα* is also documented epigraphically in Syria (e.g. *SEG 40*[1990], nos. 1762, 1779; *SEG 43*[1993], no. 1020) and papyrologically in Egypt (Preisigke 1922, col. 188, s.v.; Foraboschi 1967, p. 174, s.v.).

l. 2: The mention of the common Greek theophoric name *Διονύσιος* in three epitaphs of Zoora, two of which date to the fifth (*IPT Ia*, no. 113 and the present epitaph) and one to the sixth (*IPT Ia*, no. 317: *Διονύσις*) century, is an additional piece of evidence for the elsewhere documented survival of this pagan name well into the Early Christian period (Kajanto 1963, p. 87). A few other Christian epigraphic attestations of *Διονύσιος* and the feminine *Διονυσία* from Palestine and Arabia have been encountered in Moab, at Petra, in the Negev and Golan, whereas the pagan ones, which are reasonably more numerous, originate particularly from Hauran and also from Gerasa, Petra and Gaza (for each specific example and its bibliography as well as for two Jewish instances, see *IPT Ia*, p. 219, commentary of inscr. no. 113; for more recent pagan examples of *Διονύσιος*, see Kushnir-Stein 2002, pp. 37-38, no. 1 [Gaza: *Αὐρ(ηλίου) Ἀπολλωνίου*

Δ[ιο]νυσίου, an agoranomos]; Hartal 2002, pp. 75-117 [Kh. Zemel: [Δι]ονυσίο(υ)]; for Διονυσία see Wineland 2001 = SEG 51[2001], no. 1926 [Abila: [Διον]υσία(ς)].

ll. 7-8: The temporal phrase μικρῶ πρόσθεν (LSJ, p. 1513, s.v. πρόσθεν BII), if properly completed, expresses here the approximate indication of the age of the deceased girl which in another epitaph from Zoora is denoted by the preposition ὡς (IPT Ia, no. 275).

34. Tombstone of purple sandstone, almost oval in shape, pointed at the bottom. Inv. no.: Z-412. Dimensions: 0.55x0.355 m.; thickness unrecorded. The inscribed surface has been smoothed, except for the lower part which has been left unwrought, and is weathered at the top. The epitaph is framed on its three sides (upper, left, right) by deeply incised lines. Faint traces of a red painted guide-line are discernible below the third text line. The inscription is deeply engraved in angular script. The letters, which are bigger in the beginning and the end of the text than in the middle, are mostly elongated and clearly cut but not always straight, especially in the first two lines which show a slightly descending alignment. Height of letters: 0.01-0.018 m.

Bibl.: Preliminary publication in IPT Ia, Appendix, p. 407, no. 19

Date: 17 Artemisios 354 E.P.A. = 7 May AD 459

Plate XVII

	Εἷς Θεός, ὁ πάντων Δεσπότης. Μνημῖον Κύρας	One (is) the God, the Lord of all. Monument of Kyra, (daughter) of Kaiamos,
4	Καΐάμου, ἀποθανούσης μετὰ καλοῦ ὀνόματος ἐτῶν λ', ἐν ἔτι τνδ', ἐν	who died having a good name (at the age) of 30 years, in the year 354, on (the) 17th (day)
8	μηνὶ Ἀρτεμεσίου ζι', ἡμέρᾳ Κυρίου ε'. Θάρσει, οὐδὲς ἀθάνατος.	of (the) month Artemisios, on (the) 5th day of (the) Lord (Thursday). Be of good cheer, no one (is) immortal.

Critical apparatus

l. 3: μνημεῖον.

l. 7: the age and the era year numerals are emphasized above by a horizontal bar; ἐν ἔτι, phonetic spelling for ἐν ἔτει.

ll. 8-9: Ἀρτεμεσίου for Ἀρτεμισίω: *epsilon* for *iota* in the third syllable and confusion of dative with genitive.

l. 9: the inverted month day numeral is crowned by a horizontal bar; the same bar stands over the abbreviation of the sacred name Κυρίου and seems to extend partially also over the weekday numerical figure *epsilon*.

l. 10: θάρσει; οὐδέεις.

Commentary

ll. 1-2: For the religious acclamation εἷς Θεός ὁ πάντων Δεσπότης and its documentation in the funerary inscriptions of Zoora, see IPT Ia, pp. 27-28; also this volume p. 31.

l. 3: *Κύρα*, the most common feminine name at Zoora, occurs also in the previous inscription, where it is fully discussed.

l. 4: The patronymic *Καϊάμιος* may correspond to the Arabic *Qaiyām* and is derived from the Semitic root *qwm*, “to be firm, straight” (Wuthnow 1930, pp. 60, 61, 164; cf. Sartre 1985, p. 211, s.v. *Κοεμας*; Al-Qudrah 2001, p. 119, s.v. *Καιούμιος*). The name was popular among the Christian inhabitants of Zoora who employed it mainly in the form *Καϊάμιος* (apart from the present epitaph, see also *IPIT Ia*, nos. 69 [*draconarius*], 171, 187 [name and patronymic], 191), but also in the variants *Καϊάμιος* (ibid., no. 120), *Καϊόμιος* (ibid., no. 106) and *Καϊούμιος* (ibid., no. 205). The funerary stelae of this city have preserved as well the feminine forms *Καϊάμη* (ibid., no. 214) and *Καύμη* (ibid., no. 234). The Zoora examples date as a rule to the fifth century AD, but the name is epigraphically known in Palestine and Arabia from the Roman period, especially in the region of Hauran where it occurs in an interesting variety of spellings (on the Hauranian evidence, but also on examples from Transjordan, as well as from Moab and the Negev, see ibid., pp. 162-163, commentary of inscr. no. 69 and pp. 296-297, commentary of inscr. no. 205; to these add: Sartre 1996, p. 91, no. 183, *Καέμ[ας]*; *SEG* 51[2001], nos. 2060, 2062 [*Καιουμιος*], 2063 [*Καιουμ*]; Figueras 2004a, pp. 235-237*, no. 7, [*Καιο*]ύμας; idem 2004, p. 128, no. 5, *Καϊάμ[ου]*).

35. Tombstone of white-yellowish sandstone, rectangular in shape, slightly curved at the bottom. The stone came to our knowledge through a colour photograph handed to us by Dr. Fawzi Zayadine in May 2006. Dimensions: Not provided. In the front surface a shallow rectangular cavity has been formed and nicely smoothed in order to receive the funerary text. The epitaph, in the form of a cross, is outlined by a deeply incised frame and is engraved in a professional manner. Its square letters, almost calligraphic for the area, are nicely cut though with a slightly ascending alignment. Height of letters: Not provided. Bibl.: Unpublished

Date: 7 Artemisios 356 E.P.A. = 27 April AD 461

Plate XVIII

	Ἐἷς Θεός,	<i>One (is) the</i>
	ὁ πάντων	<i>God, the Lord</i>
	Δεσπότη-	<i>of all. Monument</i>
4	ς, Μνημιό-	<i>of Lucia, (daughter)</i>
	ν Λουκίας	<i>of Petros, who died</i>
	Πέτρου, ἀ-	<i>having a good name</i>
	ποθανούσης μετὰ καλ-	<i>(at the age) of 20</i>
8	οῦ ὀνόματος ἐτῶν	<i>years, in the year 356,</i>
	κ', τοῦ ἔτους τνς', ἐν	<i>on the seventh (day) of</i>
	μηνὶ Ἀρτεμείσιου ἕβδ-	<i>the month Artemisios,</i>
	<ό>μη, ἡμέρᾳ Κυρίου	<i>on (the) sixth day of (the)</i>
12	ἕκτη. Θάρ-	<i>Lord (Friday). Be of</i>
	σι, Λουκία,	<i>good cheer, Lucia,</i>
	οὐδὶς ἀ-	<i>no one (is)</i>
	θάνα- ν	<i>immortal.</i>
16	τος. +	

Critical apparatus

l. 1: the dotted *epsilon* is faintly preserved.

ll. 4-5: μνημεῖον.

l. 9: the age numerical figure is distinguished by a horizontal bar above and below, while the era year numeral is only crowned by the same bar.

l. 10: Ἀρτεμεσίου for Ἀρτεμισίω: *epsilon* for *iota* and use of genitive in the place of dative.

l. 11: the first letter *omicron* is cut on the stone as *theta*.

ll. 12-13: θάρσει.

l. 14: οὐδεὶς.

l. 16: the inscription ends with a small plain outlined cross.

Commentary

l. 5: Λουκία, Greek transliteration of the common Latin name *Lucia* (Pape and Benseler 1911, p. 813, s.v.; cf. *LGPN* IIIA, p. 276; IIIB, p. 261; IV, p. 212), is new in the Zooran onomasticon and rare in the epigraphy of Palestine and Arabia. It is so far recorded only in two epitaphs from Golan (Gregg and Urman 1996, nos. 70 [Kafr el-Mâ, where are also given two parallels from Syria: *IGLS* I, no. 171; III.1, no. 756], 225 [Quneitra] = *SEG* 46 [1996], no. 1983).

Its masculine counterpart, Λούκιος, is more frequent in these provinces, where it is either attested as a *praenomen*, mostly of Roman governors of Arabia, in cities of Decapolis (Philadelphia/Amman: *PAES* IIIA, no. 2; Gerasa: Welles 1938, pp. 397-398, no. 50, pp. 402-403, no. 60, p. 404, no. 63, p. 432, nos. 163, 164, p. 435, no. 172; Gadara: Weber 2002, pp. 294-295, no. IS 30 and plausibly p. 300, no. IS 41 = *BE* 2003, no. 585), or as a single name in Moab (Maḥaiy: Canova 1954, no. 363), at Caesarea Maritima (*JECM* V, no. 111), at Tyre (Rey-Coquais 2006, no. 60) and in Hauran (a certain Λούκιος *cencitor* is mentioned in three boundary stones of the Tetrarchy [AD 293-305] from Neeila, identified with Inkhil: Sartre 1992, pp. 113-117, no. 1 = *SEG* 45[1995], no. 2005, and Mleiḥāt al-'Atash: Sartre 1992, pp. 117-119, nos. 2, 3 = *SEG* 45[1995], nos. 2006, 2007).

Λουκᾶς, an affectionate or pet name for Λούκιος, especially known as the name of the Evangelist Luke (*BAGD*, p. 480, s.v.), occurs as the name of a presbyter in two dedicatory inscriptions from the Church of Khirbet el-Beiyûdât near Jericho (Di Segni 1990b, pp. 265-268, nos. 1, 2). Among the bearers of Λουκᾶς are also to be enlisted a provincial governor of the East, active in the early-middle fifth century AD (*PLRE* II, p. 690, s.v. *Lucas* 1), and a monk, disciple of St. Euthymios and founder of a monastery in the outskirts of Metopa (Cyr. Scyth., *Vita Euth.*, ch. 8, p. 16, l. 11; *Vita Sabae*, ch. 29, p. 114, l. 4; *Vita Theod.*, p. 237, l. 4).

l. 6: On the patronymic Πέτρος see above commentary of inscr. no. 3.

36. Tombstone of yellow sandstone with purple stains on most of its surface, almost square in shape, broken in the lower left side. The stone was brought to our attention by Dr. F. Zayadine who handed to us colour and black and white photographs of it. Dimensions: Not provided. The inscribed surface is nicely smoothed. The epitaph is surrounded by an incised frame preserving traces of red colour. In the central area above the upper frame line is depicted a now faded red painted wreath in the form of a double outlined circle filled with linear pattern which includes traces of a red painted outlined cross (for this symbol see *IPT Ia*, no. 183, where the wreath is flanked by two heraldically depicted birds).

The text is engraved and ll. 1, 3, 5, 7, 9, 11, 13 are additionally decorated with red paint. The script follows the angular alphabet with nice, symmetrical letters (except for ll. 11-13) professionally executed and aligned. Height of letters: Not provided.

Bibl.: Unpublished

Date: 20 Panemos 357 E.P.A., 15th indiction = 9 July AD 462

Plate XVIII

	(cross within a wreath)	
	Εἷς Θεός, ὁ πάντων	<i>One (is) the God, the</i>
	Δεσπότης. Μνημῖον	<i>Lord of all. Monument</i>
	Μακρίνου Ἀλαφάλο-	<i>of Macrinus, (son) of</i>
4	υ, τελευτήσαντος με-	<i>Alaphallas, who died</i>
	τὰ καλοῦ ὀνόματος	<i>having a good name and</i>
	καὶ καλῆς πίστεως ἐτ-	<i>good faith (at the age)</i>
	ῶν λεί, ἐν ἔτι τνζ', πε-	<i>of 35 years, in the year</i>
8	ντεκαιδεκάτης ἰνδι-	<i>357, in the fifteenth</i>
	κ(τιῶνος), ἐν μηνὶ Πανέμο-	<i>indiction, on the twenti-</i>
	υ εἰκοσ(τῆ), ἐν ἡμέρᾳ	<i>eth (day) of the month</i>
	Κυρ<ι>ακῆ. Θάρσει, Μα-	<i>Panemos, on Sunday.</i>
12	κρίνε, οὐδὶς ἀθά-	<i>Be of good cheer, Macrinus,</i>
	vacat νατος,	<i>no one (is) immortal.</i>

Critical apparatus

The parts of the funerary text found in the areas of the purple stains, though not clearly discernible, are legible.

l. 2: μνημῖον.

ll. 3-4: Ἀλαφάλου for Ἀλαφάλλου: haplography of lambda.

l. 7: both the age and the era year numerals are distinguished by a long horizontal bar above; ἐν ἔτι, phonetic spelling for ἐν ἔτει.

l. 8: the ending -ης of the indiction numeral seems to be in ligature.

ll. 8-9: the word ἰνδικτιῶνος is abbreviated by an oblique stroke across the sloping stroke of kappa; normally this word and its numeral should also follow the prepositional form ἐν+dative used for the other dating elements.

ll. 9-10: Πανέμου for Πανῆμου: epsilon for eta and use of genitive instead of dative.

l. 10: ΕΙΚΟC most likely abbreviates the correct ordinal number εἰκοστῆ than the cardinal one εἴκοσι.

l. 11: the iota in angular brackets was omitted by the letter-cutter.

l. 12: οὐδεῖς.

l. 13: the first half of this line was left uninscribed.

Commentary

l. 3: Μακρίνος, the name of the deceased, occurs also in inscr. no. 7 where it is discussed.

ll. 3-4: The father's name, Ἀλαφάλας, haplography for Ἀλαφάλλας, corresponds to the theophoric Arabic name *Khalaf Allah*, "successor of Allah". At Zoora it appears also in a slightly earlier epitaph in the contracted form Ἀλφάλας (IPT Ia, no. 130). The name

Ἀλαφάλλας was especially popular in the Negev, predominantly at Nessana and secondarily at Rehovot and Elusa, while a few of its examples have been recorded in Sinai (Wadi Haggag) and one in Hauran (for the etymology of the name and the relative evidence, see *ibid.*, commentary of no. 130; for its first component, ἄλαφος, see *ibid.*, commentary of no. 60 and in this volume commentary of no. 20). The interesting variant forms [A]λουφά[λο]ν (*IGLS* V, no. 2383*bis*) and ἄλλουφάλλ, the latter devoid of the Greek ending (*ibid.*, no. 2568), are encountered at Emesa and its territory.

ll. 10-11: The Christian term *Κυριακή* for the designation of “Sunday” is already attested in eleven epitaphs from the Zoora cemetery, dated mostly in the second half of the fifth century like the present one (for the relevant evidence see *IPT Ia*, p. 49, fig. 15 and index 5f; on the origin and meaning of this appellation as well as on epigraphic parallels from Palestine, see *ibid.*, p. 51).

37. Tombstone of white sandstone, quasi-rectangular in shape with a trapezoidal bottom, broken at the upper right corner. Inv. no.: Z-387. Dimensions: 0.40x0.26x0.08 m. The inscribed surface, which has been smoothed, is weathered on the upper and left sides. The epitaph was originally enclosed within a rectangular frame; the upper and left frame lines were engraved and painted over in red, while the lower and right ones were only drawn in red colour as evidenced by their preserved remains. Unidentified traces of a red painted decoration are barely discernible above the inscription, while beneath the lower frame line there are faded remains of a red painted outlined cross. The text is all engraved but ll. 2, 4, 5, 7, 9, 11 are additionally heavily painted over in red. The script is of the square alphabet with the exception of a few round characters. The letters are of good workmanship and alignment. Height of letters: 0.008-0.028 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 407, no. 20

Date: 24 Peritios 358 E.P.A., 2nd indiction = 8 February AD 464

Plate XIX

	Ἐῖς Θεός, ὁ πάντων	<i>One (is) the God,</i>
	Δεσπότης. Μνη-	<i>the Lord of all.</i>
	μίον Ἀλφίου	<i>Monument of Alphios,</i>
4	Παύλου, ἀποθα-	<i>(son) of Paulus, who</i>
	νόνητος μετὰ κα-	<i>died having a good</i>
	λοῦ ὀνόματος	<i>name (at the age) of</i>
	ἑτῶν ἑβδομή-	<i>seventy years, in the</i>
8	κοντα, τοῦ ἔτους	<i>year 358, in (the) second</i>
	τηνί, δευτέρας ἰνδικ(τιῶνος),	<i>indiction, on (the) 24th</i>
	ἐν μηνί Περιτίου	<i>(day) of (the) month Peritios.</i>
	κδ'. Θάρσει, οὐδὶς	<i>Be of good cheer, no one</i>
12	ἀθάνατος.	<i>(is) immortal.</i>
	†	

Critical apparatus

l. 1: the dotted letters are partially effaced as a result of the erosion; the last two letters, *omega* and *nu*, are in ligature.

l. 2: the three dotted letters are also partially obliterated.

ll. 2-3: μνημείον.

l. 9: the era year numeral is crowned by the usual horizontal bar; the term ἰνδικτιῶνος is abbreviated by a long oblique stroke across the sloping stroke of *kappa*; this letter, due to lack of space, is written on and beyond the right frame line.

l. 10: Περιτίου for Περιτίω: use of genitive in the place of dative.

l. 11: a horizontal bar denotes the month day numeral; οὐδεῖς.

Commentary

l. 3: Ἄλφιος, the most common Hellenized Semitic name at Zoora occurs also in inscr. no. 13, where it is commented upon.

l. 4: For the patronymic Παῦλος, another especially favourite name among the natives of this city, see commentary of inscr. no. 6.

38. Tombstone of white and purple sandstone, almost square in shape, broader at the top, broken at the bottom. The stone came to our knowledge through a colour photograph handed to us by Dr. Fawzi Zayadine in May 2006. Dimensions: Not provided. The front surface has been nicely smoothed. The epitaph and its symbolic decoration are enclosed within a deeply incised frame, partially preserved at its lower part. Inside the upper right corner of the frame is depicted an incised *cross-chi* symbol in the form of a helix. At the end of the epitaph stands an outlined cross with a *chi*-sign in its centre and next to it a schematic bird facing to the cross, both incised. Below the inscription almost in the middle appears an incised cross formed of a central lozenge and small triangles as bars. To the left of the cross, another schematically carved bird faces to it, while below the bird is incised a plain cross with linear serifs. The text is all engraved in square script with the exception of a few rounded characters. The letters are deeply and rather carefully cut, but do not present a straight alignment. Height of letters: Not provided.

Bibl.: Unpublished

Date: 10 Xanthikos 363 E.P.A. = 31 March AD 468

Plate XIX

	+ Εἷς Θεός, ἀ πάν- vvv των Δεσπάτες. (cross-chi)	<i>One (is) the God, the Lord of all. Monument</i>
	Μνημῖον Ὀλέφθας	<i>of Olefthas, (son or daughter?)</i>
4	Σιλουανοῦ, ἀποθανόν- τος μετὰ κολοῦ ἀνό- ματος καὶ καλῆς πίσ- τεως ἑτῶν ἡ' ν, τοῦ ἔ-	<i>of Silvanus, who died having a good name and good faith (at the age) of 8 years, in the year 363,</i>
8	τους τξγ', μενὸς Ξανθι- κοῦ ἰ', ἐμέρα Κυρί- ου β'. Θάρσι, οὐδῖς ἀθάνατος. + (bird)	<i>on the 10th (day) of the month Xanthikos, on (the) 2nd day of the Lord (Monday). Be of good cheer, no one (is) immortal.</i>
	(bird) +	
	+	

Critical apparatus

l. 1: the inscription opens with a cross, while at the end of the line there are three uninscribed letter spaces; the article *ὁ* is rendered as *ά* (see below for the common substitution of *alpha* for *omicron*).

l. 2: Δεσπάτες for Δεσπότης; substitution of *alpha* for *omicron* and of *epsilon* for *eta*.

l. 3: μνεμίον for μνημεῖον; *epsilon* for *eta* and phonetic spelling of the diphthong *ει*.

ll. 4-5: ἀποθανόντος for ἀποθανούσης; use of masculine participle in the place of feminine (unless Ὀλέφθας is a masculine name).

l. 5: κολουῖ for καλουῖ; interchange of *omicron* and *alpha* in the first syllable.

ll. 5-6: ἀνόματος for ὀνόματος; same mistake as above.

l. 6: καλῆς for καλῆς; interchange of *epsilon* and *eta*.

l. 7: it seems that a tens figure was originally intended by the letter-cutter for the age numeral as suggested by the extension of the diacritical horizontal bar in the blank space beyond the units figure.

l. 8: the era year numeral is emphasized by a horizontal bar above; μενός for μηνός; *epsilon* for *eta*.

l. 9: the month day numeral is followed by two angular motifs serving as punctuation marks; ἐμέρα for ἡμέρα; another confusion of *eta* with *epsilon*.

l. 10: the weekday numerical letter is considerably bigger than the remaining characters and its horizontal bar is also misplaced like that of the age numeral in l. 7; θάρσει; οὐδεῖς.

l. 11: ἀθάνατος for ἀθάνατος; mutual transference of the vowels *alpha* and *omicron* in the last two syllables.

Commentary

l. 3: For the name of the deceased, its origin and parallels, see commentary of inscr. no. 14.

l. 4: Σιλουανός, the father's name, appears as well in inscr. no. 23 where it is discussed.

39. Tombstone of reddish sandstone with grey stripes, rectangular in shape with a rounded bottom. Inv. no.: Z-410. Dimensions: 0.26x0.40 m.; thickness unrecorded. More than half of the inscribed surface, which had originally been smoothed except for its lower part, is now completely damaged with severe loss of text. The epitaph was originally enclosed within an incised frame whose only the lower part is preserved. The extant text appears engraved in square script with letters well cut but not carefully aligned, especially in the last two lines. Height of letters: Unrecorded.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 407, no. 21

Date: 13 Daisios 365 E.P.A. = 2 June AD 470

Plate XX

4	[- - - -]	
	[- - - -]	
	[- - - -]	
	[- - - -]	
	[- - - -]	
	[- - - -]
	[ca. 7] ἔτη ὄν ει΄,	(at the age) of 15 years, on (the)

8	μ[ηνὸς] Δεσίου ιγ', ἐν ἔτι τξξ', ἐν ἡμ(έρᾱ) γ'. Θάρσι, οὐδὶς ἀθά- νατος. +	13th (day) of (the) month Daisios, in the year 365, on (the) 3rd day (Tuesday). Be of good cheer, no one (is) immortal.
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Critical apparatus

l. 7: the dotted letters are faintly preserved; the age numeral is inverted.

l. 8: the letters in brackets are totally obliterated, while the dotted ones are faintly preserved; Δεσίου for Δαισίου; a horizontal bar is visible above the month day numeral.

l. 9: ἐν ἔτι, iotacism for ἐν ἔτει; the barely discernible remains of the units figure of the year numeral point to an *epsilon*; the year and the weekday numerals are marked above by a horizontal bar; the word ἡμέρα is abbreviated by a small *mu* inside the upper half of an elongated *eta*.

l. 10: θάρσει; οὐδεις.

l. 11: a small linear cross in oblique position closes the inscription.

40. Tombstone of white sandstone, almost trapezoidal in shape, pointed at the top. Copied by Y. Meimaris at the Franciscan Archaeological Institute in the Memorial of Moses on Mount Nebo where it is kept. Dimensions: 0.38x0.30x0.08 m. The inscribed surface, which has been smoothed, is chipped at the upper left corner. Accumulation of salt crystals in the area of the epitaph has caused partial erosion of the text. Above the inscription in the middle is carved a cross with triangular serifs. Below the inscription to the left is depicted an incised and probably red painted bird facing left. The text is engraved but ll. 1, 3, 5, 7, 9 preserve also traces of red colour. The script is of the square alphabet featuring small symmetrical letters, carefully executed but not well aligned. Height of letters: 0.008-0.012 m.

Bibl.: Unpublished

Date: 12 Dios 365? E.P.A. = 29 October AD 470?

Plate XX

	+	
	Εἷς Θεός, ὁ πάντων Δεσπότης. Μνημῖον Οὐαλεγγίνας Ἀλε-	One (is) the God, the Lord of all. Monument of Valentina, (daughter) of Alexandros,
4	ξάνδρου, ἀποθανού- σης μετὰ καλοῦ ὀνό- ματος ἐτῶν κη', μηνὸς Δίου ιβ', τοῦ ἔτους	who died having a good name (at the age) of 28 (?) years, on the 12th (day) of the month Dios, in the year 365 (?) on the
8	τξξ', ἡμ(έρᾱ) [Κ(υρίου) ε']. Θάρσι, οὐ- δὶς ἀ[θά]νατ[ος]. + (bird)	5th (?) day [of (the) Lord] (Thursday?). Be of good cheer, no one (is) immortal.

Critical apparatus

The dotted letters represent imperfectly preserved letters due to erosion.

l. 7: the month day numeral is emphasized above by the usual horizontal bar.

l. 8: it is not clear whether the year numeral bore also the horizontal bar; the abbreviation of ἡμέρα is denoted by the superscription of *mu* above *eta*; the eroded space following the abbreviation should originally have been occupied by the contraction KY of the sacred name Κυρίου, as the preserved horizontal bar over it indicates; the unclear weekday numerical sign is also stressed above by a bar; θάρσει.

ll. 8-9: οὐδέξις; a small outlined cross is barely discernible at the end of line 9.

Commentary

l. 3: The feminine name Οὐαλεντῖνα, the Latin *Valentina*, occurs in two more fifth century epitaphs from the Zoora cemetery (*IPT Ia*, no. 193 and in this volume no. 62). Its epigraphic parallels in Palestine and Arabia are meagre and are recorded in an epitaph from Bostra (Sartre 1982, no. 9242) and in a pilgrim's graffito at Wadi Haggag in Sinai (Negev 1977, no. 132). For the masculine form Οὐαλεντῖνος, which is more frequent, see above commentary of inscr. no. 1.


ll. 3-4: For the numerous attestations of the common Greek name Ἀλέξανδρος at Zoora and elsewhere in Palestine and Arabia, see the commentary of inscr. no. 6.

41. Tombstone of yellowish sandstone, rectangular in shape, broken at the upper right corner and chipped all around. It was confiscated by the Department of Antiquities of Jordan, in the store-house of which it is presently kept. Dimensions: Not provided. The front surface, which has been nicely smoothed, is flaked off especially on the left side. The epitaph is enclosed within a rectangular heavily red painted frame, whose corners are decorated with small triangles. Above the frame in the middle stands a linear cross with forked serifs, the lower corners of which are occupied by the symbolic letters *alpha* and *omega*. Below the frame a similar outlined cross, engraved and painted red, is flanked by two heraldic birds nicely drawn in red paint. The same type of cross is used in the beginning and the end of the epitaph which is composed of 15 lines incised and heavily decorated with red colour. The text, which follows the square script, is written in medium-sized letters nicely executed, although not perfectly aligned. Height of letters: Not provided.

Bibl.: Unpublished

Date: 22 Panemos 367 E.P.A. = 11 July AD 472

Plate XXI

		
	+ Εἰς Θεός. Μνημῖον	<i>One (is) the God. Monument</i>
	πρῶτον μὲν Σαμ-	<i>(belonging) first to Samma-</i>
	μασέου ὑποδιακ(όνου),	<i>seos, (the) subdeacon, who</i>
4	ἀποθανῶν πρὸ ἐτῶ(ν)	<i>died 25 years ago; (and)</i>
	κε'. Ἐπιτα Λουλιανοῦ,	<i>then to Loulianos, 5 years</i>
	ἐτῶν ε', καὶ Στεφά-	<i>old, and to (his) brother</i>
	νου, ἀδελφοῦ, ἐτῶν	<i>Stephanos, 2 years old, (both)</i>
8	β', υἱῶν Ἀντύου.	<i>sons of Antys. (The two children)</i>
	Ἐτελεύτησαν δὲ	<i>passed away on the same day</i>
	ἐν ἡμέρᾳ καὶ ὥρᾳ	<i>and hour, having</i>
	μιᾶ, <μετὰ> καλῆς πίστεως,	<i>a good faith, in (the)</i>

12	ἐν ἔτι τξζ', μηνὸς Πανέμου κβ', ἡμέ- ρα γ'. Θάρσι, οὐδὶς ἀθάνατος. + (bird) + (bird)	year 367, on (the) 22nd day of the month Panemos, on (the) 3rd day (Tuesday). Be of good cheer, no one (is) immortal.
----	--	---

Critical apparatus

l. 1: μνημεῖον.

l. 2: πρῶτον, phonetic spelling for πρῶτον.

l. 3: the word ὑποδιακόνου is abbreviated by a diagonal stroke across the lower oblique stroke of kappa.

l. 4: ἀποθανών for ἀποθανόντος, use of nominative in the place of genitive; the abbreviation of ἔτων is denoted by a horizontal bar above the penultimate letter *omega*.

l. 5: the numeral is indicated by a horizontal bar above and an S-sign to its right; ἔπιτα, phonetic spelling for ἔπειτα.

l. 6: the age numerical sign of this line is also denoted by a horizontal bar and an S-sign.

l. 8: the age figure is separated from the following word by an angular motif flanked by two S-signs; Ἄντύου, heteroclitic genitive for Ἄντυος.

l. 11: the preposition μετά is omitted before the phrase καλῆς πίστεως.

l. 12: ἔτι, iotacism for ἔτει; the era year numeral is followed by an S-sign.

l. 13: Πανέμου for Πανήμου, *epsilon* for *eta* in the second syllable; the usual horizontal bar above and the S-sign to its right emphasize also the month day numeral.

l. 14: the weekday numeral is stressed in the same way as the month day figure in the preceding line; θάρσι for θαρσεῖτε, iotacism and use of the second person singular instead of the second person plural of the present imperative, as the exhortation to the two deceased persons necessitates (for the same mistake see *IPT Ia*, no. 22).

Commentary

ll. 2-3: The Hellenized Semitic name *Σαμμασέος*, which most likely corresponds to the Arabic *Sammās*, “servant, deacon”, was a frequent one among the Christians of Zoora (*IPT Ia*, nos. 184, 188, 254, 290, 317) who also employed it in the form *Σαμμάσας* (*ibid.*, nos. 192, 267). Both spellings along with a number of variants, e.g. *Σαμμασαῖος*, *Σομμασέος*, *Σαμσαῖος*, *Σάμσος*, *Σήμσηος*, are encountered mainly in the epigraphy of Hauran and Moab (for the relevant evidence and the name’s etymology see *ibid.*, commentary of nos. 184, 192).

l. 3: *Sammaseos*’ name was in accordance with his office. Ὑποδιάκονος, “subdeacon”, an ecclesiastical office of lower rank, auxiliary to the deacon, is attested in several fifth century epitaphs from the cemetery of Zoora (*IPT Ia*, nos. 96, 149, 150, 163, 184, 212, 240; for the main duties of ὑποδιάκονος and its epigraphic evidence in Palestine and Arabia, see *ibid.*, commentary of no. 96).

l. 5: The first deceased child’s name, *Λουλιανός*, hitherto unparalleled in the Zoora onomasticon, is a quite rare one. Its known attestations are of Egyptian provenance, since the name is so far mentioned in a Christian graffito from Wadi Haggag in Sinai along with a typically Egyptian name (Negev 1977, no. 204) and also in a fifth century papyrus from Egypt (Foraboschi 1967, p. 183, s.v. *Λουλιανός*).

ll. 6-7: Unlike *Λουλιανός*, his brother *Στέφανος* – as indicated by the explanatory term *ἄδελφός* – bears an also previously unattested in the epigraphy of Zoorā but quite popular name in Third Palestine, and especially in the area of the Negev. *Στέφανος* was a common name also in Phaeno, a neighbouring city of Zoorā (see below nos. 68, 76 [with a commentary on the name and its parallels, as well as on the cult of the homonymous Saint], 77).

l. 8: The two little brothers, *Loulianos* and *Stephanos*, are further identified in this line as sons of a certain *Ἄντυς*. This name, elsewhere unrecorded in Palestine and Arabia, appears in three fifth century epitaphs of Zoorā, twice as a patronymic (*IPT Ia*, nos. 162 [with commentary on the name], 184 [same person]) and once as the name of a *primicerius* (*ibid.*, no. 231; for the possible kinship between this man and the two children see commentary below).

ll. 9-11: The death of the two brothers was simultaneous, as explicitly stated in these lines. Although the cause of death is not reported, the fact that they both died at the same time points rather to some kind of accident or catastrophic event.

This epitaph is significant because it furnishes valuable information first on the funerary customs practised by the inhabitants of Zoorā, and secondly on the identity of the tomb owners and their relationship with persons already known from other epitaphs of this city.

According to the funerary text the grave belonged to three persons: to the subdeacon *Sammaseos* and to two brothers, *Loulianos*, aged 5, and *Stephanos*, aged 2, who were interred there 25 years after the sepulture of *Sammaseos*. Common burials have been hitherto recorded at Zoorā for members of the same family and in the case of exceptional events, such as the AD 363 earthquake (*IPT Ia*, no. 22; in this volume no. 51). Based on this observation we tried to investigate whether the three tomb occupants were associated with each other.

Prosopographical and chronological data offered by this epitaph and combined with those of three already published epitaphs from Zoorā (*IPT Ia*, nos. 162, 184, 231), belonging to three male members of the same family, seem to provide the answer to this question. The subdeacon *Sammaseos* who, according to the present inscription, died 25 years before AD 472, that is in 447, may be identical to the subdeacon *Sammaseos* who passed away at the age of fifty in 449, i.e. 23 years ago (*IPT Ia*, no. 184). The difference of two years is plausibly due to an approximate estimation of the date of death, a frequent phenomenon in the stelae of Zoorā (see *ibid.*, p. 43).

According to the other two relevant epitaphs, *Sammaseos* had a brother called *Petros* who died in AD 439 at the age of 33 (*IPT Ia*, no. 162), while *Petros* appears as the father of a certain *Antys primicerius* who died in 476, 50 years old (*ibid.*, no. 231). Taking into account the age of *Antys* at the time of his death as well as the scarcity of this name at Zoorā, there is a strong possibility that he was the father of the two little boys, *Loulianos* and *Stephanos*, and also the nephew of *Sammaseos*. The fact that the two children were not buried in the grave of their father but in that of their father's uncle, although peculiar at first sight, is explainable. When his two sons died in AD 472 – apparently quite accidentally – the *primicerius Antys* was still alive (he died four years later in 476) and consequently did not possess a tomb of his own. This was plausibly the reason which impelled *Antys* to bury his

children in the tomb of his uncle *Sammaseos*. The latter - at least as results from the hitherto known epigraphical evidence - died without issue, therefore his tomb could have been preferred for this unexpected burial.

42. Tombstone of reddish sandstone with a diagonal purple stripe at the lower right corner, rectangular in shape with a vaulted top. Inv. no.: Z-379. Dimensions: 0.515x0.24x0.075 m. The front surface, which has been nicely smoothed, is slightly chipped at the upper, left and right sides. The epitaph is placed within a deeply engraved and carefully executed rectangular frame, crowned by an also deeply carved vault which includes a big hollow outlined cross with triangulated serifs. Superficially incised guide-lines are visible underneath the first four lines and partially under ll. 5 and 8. The text is deeply engraved except for the second half of l. 2 and the beginning of ll. 3 and 4 which present a shallow incision. The script is oval, featuring a big cursive *alpha*, elongated *iota* and small *omicron*. The letters are carefully executed and aligned. Height of letters: 0.007-0.022 m. Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 408, no. 22
Date: 30 Artemisios 368 E.P.A. = 20 May AD 473

Plate XXI

	+	
	Μνημῖον Γερμα-	<i>Monument of Germanus, (son) of</i>
	νοῦ Ἰακώβου,	<i>Iakovos, who died having</i>
	ἀποθανόντος	<i>a good name (at the age)</i>
4	μετὰ καλοῦ ν	<i>of 25 years, in (the) year</i>
	ὀνόματος ἐτῶ(ν) κε´,	<i>368, on (the) 30th (day) of (the)</i>
	ἐν ἔτι τξη´, μη(νός) Ἄρτε-	<i>month Artemisios, on (the)</i>
	μησίου λ´, ἡμ(έρα) γ´. Θάρ-	<i>3rd day (Tuesday). Be of good</i>
8	σι, οὐδὶς ἀθάνατος.	<i>cheer, no one (is) immortal.</i>

Critical apparatus

- l. 1: μνημῖον, phonetic spelling for μνημεῖον.
l. 4: the last letter *upsilon* is so faintly incised that it is barely visible.
l. 5: the word ἐτῶν is abbreviated by the suspension of the last letter which is denoted by a small oblique stroke over the penultimate letter *omega*.
l. 6: ἔτι, iotacism for ἔτει; a small *eta* over a large *mu* comprises the abbreviation of the term μηνός.
ll. 6-7: Ἄρτεμησίου, iotacism for Ἄρτεμισίου.
l. 7: superscription of *mu* inside the upper half of a big *eta* abbreviates the word ἡμέρα.
ll. 7-8: θάρσει; οὐδέϊς.

Commentary

ll. 1-2: The Zoora funerary stelae have preserved so far two more fifth century mentions of the personal name *Γερμανός* (*IPT Ia*, no. 118, AD 419; in this volume no. 26, AD 432). On the contrary, the name was widely employed in the East, including the provinces of Palestine and Arabia, which have yielded numerous attestations particularly from Hauran, but also from Transjordan and the Negev. Although *Γερμανός* obviously transliterates in

Greek the Latin cognomen *Germanus*, its high frequency in areas with indigenous population led some scholars to assume an alternative Semitic origin for the name from the root *ǧrm*, “to decide” (for this etymology, for a representative sample of evidence on the name *Γερμανός*, as well as for references to Saint Germanos, a Caesarean martyr, see *IPT Ia*, p. 214, commentary of inscr. no. 118; for more recent instances of the name, see Gatier 1996, p. 53, no. 5; Sartre 1996, p. 87, no. 52; Gatier 1998, p. 371, no. 21, pp. 404-405, no. 124; Atallah 2001, pp. 199-201, no. 1; *SEG* 51 [2001], no. 2062).

l. 2: There is one more attestation of the personal name *Ἰάκωβος* as a patronymic in the epigraphy of Zoora which is dated a few years earlier (*IPT Ia*, no. 218, AD 466; for the probability that *Kyriake* mentioned on that stele and *Germanus* of the present epitaph are sister and brother, see above p. 34). An infrequency in the use of this name is also observed among the Christian population in the rest of Palestine, where the relevant examples are limited to two: one from Kh. Seilun in Samaria (*SEG* 8 [1937], no. 148, *Ἰάκκοβος*) and another from Rehovot in the Negev (Tsafirir 1988, pp. 154-159, no. 1, *Ἰάκκοβος*). On the contrary, the name *Ἰάκωβος* was commonly employed by the Jews of this province in a variety of forms (for these instances, as well as for the epigraphical evidence on the patriarch Jacob from Palestine and Arabia, see *IPT Ia*, p. 308, commentary of inscr. no. 218).

43. Tombstone of white-yellowish sandstone with a purple stain in its centre, rectangular in shape, pointed at the bottom. The stone came to our knowledge through a photograph handed to us by Dr. F. Zayadine in May 2006. Dimensions: Not provided. The inscribed surface, which has been smoothed, is chipped at the upper right corner and weathered at the upper part and the middle of the text. The inscription is enclosed within an incised frame, the lower line of which is partially preserved. The text is engraved in angular script with rectangular letters of rather good workmanship and alignment. Height of letters: Not provided.

Bibl.: Unpublished

Date: 28 Gorpaios 388? E.P.A., 2nd indiction = 15 September AD 493?

Plate XXII

	Εἷς Θεός, ὁ πάν-	<i>One (is) the God, the</i>
	των Δεσπᾶ-	<i>Lord of all. Monument</i>
	της, Μνημῖογ	<i>of Claudius,</i>
4	Κλαυδίου Πέ-	<i>(son) of Petros,</i>
	τρου, ἀπαθο-	<i>who died having</i>
	νούντος μη-	<i>a good name</i>
	τὰ καλοῦ ὀνό-	<i>(at the age) of 2 (?) years,</i>
8	ματος ἐτῶν β΄,	<i>in the year 388(?), on the</i>
	ἐν ἔτι τπῆ΄, μη(νός) Γορ-	<i>28th (day) of (the) month</i>
	πίεου κη΄, ἰ(ν)δ(ικτιῶνος) β΄.	<i>Gorpaios, in (the) 2nd indiction.</i>
	Θάρσι, οὐδὶς νν	<i>Be of good cheer, no one (is)</i>
12	ἀθάνατος.	<i>immortal.</i>

Critical apparatus

l. 1: only the upper half of the dotted letter is preserved.

ll. 2-3: Δεσπάτης for Δεσπότης; substitution of *alpha* for *omicron*; the final *sigma* is almost effaced.

l. 3: μνημῖου, iotacism for μνημεῖου.

ll. 5-6: ἀπαθονούντος for ἀποθανόντος; mutual transposition of *alpha* and *omicron* in the second and third syllables, and rendering of *omicron* with the diphthong *ou* in the fourth syllable.

ll. 6-7: μητά for μετά; interchange of *eta* and *epsilon*.

l. 7: the letter *nu* in this line is inverted.

l. 8: the age numeral probably bears a horizontal bar above.

l. 9: ἔτι, iotacism for ἔτει; the tens and units figures of the year numeral, which is denoted by a horizontal bar above, are not quite clear in the photograph, but at the present there is no way to check them; an *eta* over *mu* consists the abbreviation of μῆνός.

ll. 9-10: Γορπιέου, phonetic spelling for Γορπιαίου; the month day numeral is marked above by a horizontal bar; the word ἰνδικτιῶνος is abbreviated by its first and third letter bearing above a horizontal bar which extends also over the following indiction numeral.

l. 11: θάρσει; οὐδεῖς.

Commentary

l. 4: Κλαύδιος, the Hellenized Latin *nomen Claudius*, was a particularly popular personal name among the Christians of Zoora, as evidenced by its hitherto twelve attestations (in this volume nos. 18, 43, 56; see also *IPT Ia*, nos. 52, 128, 142, 150, 207, 211, 212, 243, 260). In one of these cases the name occurs in the vernacular form Ἀκλαύδις (ibid., no. 128 with parallel spellings), while in another it is employed as a *supernomen* of a Semitic name (Σάββα ὁ καὶ Κλαυδίου: ibid., no. 142). The Zoora mentions add significantly to the scarce Christian evidence on Κλαύδιος from Palestine and Arabia which is so far limited to a bishop's name recorded in the Church of the Prophets, Apostles and Martyrs at Gerasa (Welles 1938, p. 476, no. 298) and to a pilgrim's graffito at Wadi Haggag in Sinai (Negev 1977, no. 247). In the epigraphy of these provinces, however, Κλαύδιος is mostly encountered as a Roman *gentilicium*, borne as a rule by military and civil officials (for a selective list of these officials, see *IPT Ia*, p. 149, commentary of no. 54; for recent examples see *SEG* 45[1995], no. 2026C [Rawwafah]; Weber 2002, p. 291, no. IS 23 [Gadara]; Sartre 2003, pp. 96-98, no. I [Wādī Mukattab, Sinai]).

ll. 4-5: For the patronymic Πέτρος see above commentary of inscr. no. 3.

44. Tombstone of white sandstone, rectangular in shape, broken at the lower left corner. Inv. no.: Z-395. Dimensions: 0.295x0.23x0.06 m. The inscribed surface, which has been smoothed, is slightly flaked off at the upper left side. In the middle of the area below the inscription is depicted an incised outlined cross with a *chi*-sign in its centre, preserving remains of red paint in the left horizontal arm and the *chi*-sign. The whole text is deeply engraved, but its first four lines and l. 11 are also decorated with heavy red colour; faint traces of red paint are as well discernible in ll. 5, 6, 7, 10 and 12. The script follows the angular alphabet featuring an *alpha* with a long broken bar. The letters, which are rather carefully cut and aligned, are slanting from left to right. Height of letters: 0.01-0.017 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 408, no. 23

Date: 2<4> Dystros 400 E.P.A. = 10 March AD 506

Plate XXII

	Εἷς Θεός, ὁ πάντων(ν)	<i>One (is) the God,</i>
	Δεσπότες, Μνημί-	<i>the Lord of all. Monument</i>
	ον Μαρίας Παύλο-	<i>of Maria, (daughter) of</i>
4	υ, ἀποθανούσαις	<i>Paulus, who died having a</i>
	μετὰ καλοῦ ὀνό-	<i>good name and good faith</i>
	ματος καὶ καλῆς	<i>(at the age) of twenty-five</i>
	πίστεως ἡτῶν	<i>years, in the year 400, on</i>
8	εἴκοσι πέντε,	<i>(the) 24th (?) (day) of (the)</i>
	ἐν ἔτι ὕ', ἐν μη(νὶ) Δύ-	<i>month Dystros, on (the) fifth day</i>
	στρου κ<δ'>, ἐν ἑμέ-	<i>of (the) Lord (Thursday).</i>
	ρᾷ Κυρίου ε'. Θάρσι,	<i>Be of good cheer, daughter,</i>
12	θύγατερ, οὐδὶς	<i>no one (is) immortal.</i>
	ἀθάνατος.	
	+	

Critical apparatus

l. 1: the suspension of the last letter *nu* in the word πάντων is denoted by a horizontal stroke over the penultimate letter *omega*.

l. 2: Δεσπότες for Δεσπότης: *epsilon* for *eta* in the last syllable.

ll. 2-3: μνημίον, phonetic spelling for μνημεῖον.

l. 4: ἀποθανούσαις for ἀποθανούσης; interchange of *eta* and *epsilon* which here is rendered with the diphthong *αι*.

l. 6: καλῆς for καλῆς: substitution of *epsilon* for *eta*.

l. 7: ἡτῶν for ἔτῶν: *eta* for *epsilon*, the opposite substitution than that mentioned above.

l. 8: εἴκοσι for εἴκοσι: *omicron* rendered with the diphthong *ου*.

l. 9: ἔτι, iotacism for ἔτει: the era year numeral is marked above by a small horizontal bar; an *eta* over *mu* abbreviates the dative μηνί.

ll. 9-10: Δύστρου for Δύστρω: use of genitive in the place of dative.

l. 10: the units figure of the month day numeral is written as *alpha* on the stone but has been corrected to *delta* since 24 Dystros correlates better with the rest dating particles (year and weekday).

ll. 10-11: ἑμέρᾳ for ἡμέρᾳ: another case of confusion of *eta* with *epsilon* (see above ll. 2, 4, 6, 7); the weekday numeral bears a horizontal bar above.

l. 11: θάρσει.

l. 12: οὐδεὶς.

Commentary

l. 3: The deceased young woman bears the common biblical name *Μαρία* (for its etymology see Noth 1928, p. 250; Fowler 1988, p. 136; cf. Kajanto 1963, pp. 95-96), which is so far partially preserved in another almost contemporary epitaph from Zoora (see below no. 45). Unlike the paucity of the *Μαρία* references in the Zoora cemetery – which, however, may

be an outcome of the limited number of sixth century funerary stelae hitherto discovered at this city - the name is abundantly represented in the neighbouring Moab (Canova 1954, nos. 121, 122, 123, 124, 275, 296 [*Μαρήα*], 360, 391), and especially in the Negev (Beersheba: Alt 1921, no. 10; Elusa: *ibid.*, no. 67; Kirk and Gignoux 1996, p. 176, no. 24; Nessana: *Nessana 1*, nos. 14, 32 [*Μαρίε*], 70; *Nessana 3*, nos. 21.9, 145.2, 188.6; Oboda: Negev 1981, no. 25), where Rehovot has yielded the majority of the relevant examples (Alt 1921, nos. 80, 89, 92, 96, 115; Tsafirir 1988, p. 156, no. 3; p. 161, no. 11). Frequent mentions of the name *Μαρία* have also been recorded at Hammat Gader (Di Segni 1997, pp. 199-200, no. 12; pp. 220-223, nos. 37B, 38), Caesarea Maritima (*JECM V*, nos. 187, 229, 301, 302), Gaza (Saliou 2000, p. 396, nos. 4 [*Μαρούα*], 5; pp. 400-401, no. 10; pp. 401-402, no. 12; pp. 402-403, no. 13 [same person]), in the churches of Mount Nebo (Gatier 1986, nos. 98, 107 = Di Segni 1998, pp. 444, no. 44; pp. 447-448, no. 52 [same person]; Gatier 1986, no. 101 = Di Segni 1998, pp. 441-442, no. 40), and in rock inscriptions at Wadi Haggag in Sinai (Negev 1977, nos. 168, 201, 203).

With the exception of the Jewish epigraphic evidence on *Μαρία* or *Μαριάμ* and its variants, which is associated with the Old Testament usage of the name (see mainly Schwabe and Lifshitz 1974, commentary of no. 8 and p. 52, n. 20; Rahmani 1994, index III.C.1, pp. 295-296, s.vv. *Μαρία*, *Μαριάμ*, *Μαριάμη* and p. 105, commentary of no. 108; cf. also Ilan 1989, pp. 196-197 = *SEG 39*[1989], no. 1618), the plethora of the Christian literary, epigraphical and papyrological material on this name from Palestine and Arabia, especially from the end of the fourth century onwards, has its origin in the great respect and veneration paid by the population of these two provinces to the Virgin Mary. This is testified by the erection of churches to her memory and by the numerous invocations to her under the appellations *Μαρία*, *Ἁγία Μαρία*, *Θεοτόκος*, *Παρθένος*, etc. (for a collection of these mentions see Meimaris 1986, pp. 79-86; for the cult of the Virgin Mary in the area, cf. also Gatier 1986, p. 128, commentary of inscr. no. 130).

ll. 3-4: The quite common personal name *Παῦλος* is discussed in inscr. no. 6.

l. 12: The fact that the deceased *Μαρία* is addressed as “*θύγατερ*” reveals that the stele was erected by her parents. The term *θυγάτηρ*, “daughter”, is also employed in two fourth century epitaphs from Zoora (see below no. 51 and *IPT Ia*, no. 22).

45. Tombstone of white sandstone, rectangular in shape, slightly chipped all around. Inv. no.: Z-383. Dimensions: 0.32x0.23x0.10 m. The inscribed surface, which has been smoothed, is flaked off in the middle of the area covered by ll. 1-5 with the subsequent loss of text. A weathering at the bottom of the surface has additionally caused partial obliteration of a few letters in the last line. The left half of an incised palm branch has been preserved at the lower left margin of the inscription. The text is all engraved in a mixed square and round script. The letters, which become bigger towards the end, are as a rule well executed and aligned. Height of letters: 0.06-0.016 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 408, no. 24

Date: 26 Artemisios 40<7> E.P.A., 5th indiction = 16 May AD 512

Plate XXIII

++ Εἷς Θεός, ὁ πάν-
των Δεσ[π]ότης.
Ἐνθάδ[ε κ]εῖτε

One (is) the God, the
Lord of all.
Here lies Maria (?),

4	Μα[ρία? Πέ]τρου, ζήσα[σα ἔτ]η ἑγ' μετὰ καλοῦ ὀνό- ματος, ἀποθανοῦ-	(daughter) of Petros (?), who lived 73 (?) years having a good name, (and) died on (the) 26th (day)
8	σα μηνὶ Ἄρτε- μεσίου ςκ', ἰνδ(ικτιῶνος)	of (the) month Artemisios, in (the) fifth indiction,
(palm branch)	πέμπτῃς, υς'.	(in the year) 406.
12	Ἐὐμοίρι, οὐδὶς ἄθάν v ατος,	Have a good fortune, no one (is) immortal.

Critical apparatus

- l. 1: the line starts with two small linear crosses.
 l. 3: [κ]εῖτε for [κ]εῖται: phonetic spelling of the diphthong αι.
 l. 4: the personal names have been restored on the basis of the number of missing letters.
 l. 5: the tens figure of the age numeral is not certain, but it seems to be a round letter.
 ll. 8-9: Ἄρτεμειοῦ for Ἄρτεμισίω: *epsilon* for *iota* and use of genitive in the place of dative.
 l. 9: the word ἰνδικτιῶνος is abbreviated by the letters ΙΝΔ and an S-sign, while the initial letter *iota* bears a trema above.
 l. 10: the era year numeral is separated from the preceding word by an angular motif.
 l. 11: εὐμοίρι, iotacism for εὐμοίρει; οὐδείς.
 l. 12: an uninscribed space is left in the middle of the word ἀθάνατος.

Commentary

l. 3: The common expression *ἐνθάδε κεῖται* (see also below nos. 48, 49), which from the early sixth century gradually replaced the prevalent term *μνημῖον* for the indication of the burial place on the stelae of Zoora, is discussed below in no. 76.

l. 4: The name of the deceased woman is most likely to be completed as *Μαρία*, a name which appears also in inscr. no. 44 where it is commented upon.

The patronymic is also partially but certainly restored as *Πέτρος*, a personal name discussed in inscr. no. 3.

l. 10: The year of death should be υς'=407 E.P.A. and not υς', in order to coincide with the remaining chronological elements (month day, indiction). The erroneous incision of the year numeral's units figure could be ascribed either to the commissioner of the epitaph, who perhaps failed to notice that the new year 407 had begun almost two months ago, or to the lapicide who probably confused the numerical letter ς with Z due to their similarity.

ll. 11-12: The encouragement formula, *εὐμοίρει οὐδείς ἀθάνατος*, stands here exceptionally in the place of the predominant one at Zoora *θάρσει οὐδείς ἀθάνατος*. The exhortation *εὐμοίρει* is also employed in two mid-fifth century epitaphs from this city: in the first of them it occurs in the form "εὐμύρι" (*IPt Ia*, no. 16 with commentary on its meaning and parallels), while in the second in the third imperative person "εὐμοίριτω" (*ibid.*, no. 18). The present mention is hitherto the latest.

46. Tombstone of white and purple sandstone, rectangular in shape, rounded at the corners, broken at the upper right side. Inv. no.: Z-391. Dimensions: 0.38x0.275x0.06 m. The

inscribed surface, which has been smoothed, is badly chipped along the break at the right side of the stone with subsequent loss of text. The epitaph is surrounded by an incised frame whose left side forms a schematic palm branch. The text is engraved and bears faint traces of red paint as does also the frame. The script is of the round alphabet with a few square exceptions (l. 1). The letters, which vary in size even within the same line, are deeply engraved and fairly well aligned. Height of letters: 0.012-0.025 m.

Bibl.: Preliminary publication in *IP T Ia*, Appendix, p. 409, no. 25

Date: 1 Artemisios 430 E.P.A., 13th indiction = 21 April AD 535

Plate XXIII

	+ Εἶς Θ[εός, ὁ πᾶν]- των Δεσπ[ότης]. Μνημῖον Κύ[ρας]	One (is) the God, the Lord of all. Monument of Kyra(?),
4	Ἡλιοῦ, ζήσασα μ[ε]- τὰ καλοῦ ὀνόματος ἔτη ιη', ἀποθαν(ούσης) μηνὶ Ἀρτεμη-	(daughter) of Elias, who lived 18 years having a good name, and died on (the) 1st (day) of the month
8	σίῳ α', ἰνδ(ικτιῶνος) ιγ', ἔ<τ>(ους) υλ'. Θάρσει, οὐδι- ς ἀθάνατο<ς>. +	Artemisios, in (the) 13th indiction, in (the) year 430. Be of good cheer, no one (is) immortal.

Critical apparatus

l. 1: the line starts with a plain linear cross.

l. 3: μνημῖον; of the dotted *upsilon* only the upper right half is missing.

l. 4: ζήσασα for ζησάσης: use of nominative in the place of genitive; only the left vertical hasta of the dotted *mu* is preserved.

l. 5: an S-sign after *mu* abbreviates the word ὀνόματος.

l. 6: the age numeral is marked by the usual horizontal bar over it; the S-sign is also used for the abbreviation of the participle ἀποθανούσης.

ll. 7-8: Ἀρτεμησίῳ, iotacism for Ἀρτεμισίῳ.

l. 8: the month day and the indiction numerals are both indicated by the usual horizontal bar; the term ἰνδικτιῶνος is abbreviated by the sign S; the same abbreviation sign is used for the word ἔτους, whose second letter *tau* has been cut as *iota*.

l. 9: a horizontal bar stands also above the era year numeral; θάρσει.

ll. 9-10: οὐδείς.

l. 10: the final *sigma* of the word ἀθάνατος has been written as *omicron*; a plain linear cross closes the epitaph.

Commentary

l. 3: Based on the number of the mutilated letters, *Κύρα* seems to be the most suitable restoration for the deceased woman's name. On *Κύρα* see commentary of inscr. no. 33.

l. 4: The patronymic is a quite popular biblical name in Palestine and Arabia whose attestations are discussed in inscr. no. 71 from Feinan.

47. Tombstone of white sandstone, rectangular in shape, chipped all around. Inv. no.: Z-376. Dimensions: 0.26x0.16x0.07 m. The inscribed surface, which has been roughly smoothed, is badly weathered in its lower half with significant loss of text. The epitaph is engraved in the round alphabet with a few square exceptions. The preserved letters are small, of a mediocre quality and present a descending alignment. Height of letters: 0.008-0.012 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 413, no. 38

Date: 453 E.P.A. = 22 March AD 558 – 21 March AD 559

Plate XXIV

	+ Εἷς Θεός, ὁ πάν-	One (is) the God,
	των Δεσπότης.	the Lord of all
	Μνημῖαν	Monument of
4	Σελαμάνου	Selamanes,
	Σαμ[....]ο[.]	(son of) Sam.....
	A [ca. 8]
	[- - - -]
8	τοῦ ἔτους υνγ'	in the year 453
	[- - - -]
	[- - - -]
	[... ἀθάνα]-	immortal (?)
12	vacat τος.	

Critical apparatus

l. 1: the epitaph opens with a small linear cross; the contraction of the sacred name Θεός is marked by a horizontal bar.

l. 3: μνημῖαν for μνημεῖον: iotacism and substitution of *omicron* for *alpha* in the last two syllables respectively.

l. 4: the middle and the lower strokes of the dotted *epsilon* are not preserved; at the end of the line there are traces of an unintelligible letter.

l. 5: this line should have originally contained the patronymic.

l. 8: the dotted letters are heavily weathered; the word ἔτους seems to have been abbreviated, but the abbreviation sign is totally effaced.

l. 12: the syllable -τος, most likely belonging to the adjective ἀθάνατος, is faintly preserved alone in the middle of the line.

Commentary

l. 4: Σελαμάνης (or -ος), the common Hellenized Semitic name of the deceased, is encountered at Zoora also in three fifth century epitaphs (in this volume no. 18 [AD 412] and in *IPT Ia*, nos. 111 [AD 416], 167 [AD 441]). It corresponds to the Arabic name *slmn* which is amply documented in the Greek epigraphy of Palestine and Arabia in a variety of transcriptions, e.g. Σελαμάνης (or -ος), Σελαμῖνος, Σελαμάν, Σαλαμάνης (or -ος), Σαλαμάνιος, Σαλμάνος, Σαλαμάν, Σαλαμίων. The neighbouring to Ghor es-Safi regions of Moab and the Negev have yielded a considerable amount of epigraphical and papyrological examples, but the name was also frequently employed in inscriptions from Mount Nebo, Madaba and its territory, Hauran and Golan (for the name's etymology and a collection of the

relevant evidence, see Gatier 1986, p. 119, no. 118; Di Segni 1998, p. 462, n. 92; *IPT Ia*, p. 206, no. 111; for recent examples see Saliou 2000, p. 407, no. 17 [Jabaliyeh near Gaza]; Piccirillo 2002, p. 380 = *BE* 2005, no. 551 [Zizia, east of Madaba]; Figueras 2004, pp. 125-126, no. 2 [Ḥorvat Karkur ʿIllit, Northern Negev]).

l. 5: Although this line is heavily eroded, the preserved letters point either to the names *Σαμυράβου* or *Σαμάκωνος* or *Σαμμασέου* for the patronymic, restorations which are also compatible with the number of the weathered letters of this line.

48. Tombstone of white-yellowish sandstone, almost round in shape, broken at the upper left corner and the bottom. The stone came to our knowledge through colour photographs handed to us by Dr. F. Zayadine in May 2006. Approximate dimensions: 0.25x0.24 m.; thickness unrecorded. A thin layer of the smoothed inscribed surface is flaked off all around the epigraphical text. Above the epitaph is depicted an incised and red painted linear cross with forked serifs, while below it stands a cross with linear serifs. Below the lower cross, which is partially preserved, on either side there are remains of an unrecognizable red painted decoration. The text is framed on its left and right side by heavily red painted, now partially faded, vertical lines. The text is engraved and painted over in heavy red colour, faded at places. The script follows the round alphabet, featuring an *alpha* with a long broken bar. The letters are of a mediocre execution and present a descending alignment with the exception of the last two lines. Height of letters: Not provided.

Bibl.: Unpublished

Date: 1 Peritios 471 E.P.A., 10th indiction = 16 January AD 577

Plate XXIV

+		
	+ Εἷς Θεός, ὁ πᾶντων	<i>One (is) the God, the Lord</i>
	Δεσπότης). Ἐγθάδε κίτε	<i>of all. Here lies the</i>
	ὁ μακάριος πάπα	<i>blessed papa (father)</i>
4	CONOC, ζήσας ἔτη νε΄,	<i>.....who lived 55</i>
	ἀποθανὸν ἡμ(έ)ρ(α) ζ΄,	<i>years and died on the 6th day</i>
	μη(νός) Περιτίου α΄,	<i>(Friday), on the 1st (day) of</i>
	ἰνδ(ικτιῶνος) ι΄, τοῦ νν	<i>the month Peritios, in the 10th</i>
8	ἔτους υοα΄. +	<i>indiction, in the year 471.</i>
	+	

Critical apparatus

l. 1: the epitaph opens with an outlined cross with triangulated serifs drawn in red paint; the sacred name Θεός is contracted by its first and last letters bearing a small horizontal bar above, which is almost totally faded; πᾶντων, phonetic spelling for πάντων.

l. 2: a barely discernible S-sign after *pi* abbreviates the term Δεσπότης; κίτε, phonetic spelling for κεῖται.

l. 4: the first five letters of this line are given in capitals because, although fairly visible, are not quite understandable; the final *sigma* of the participle ζήσας, originally forgotten by the engraver, was later added in the space above the letters *alpha* and *epsilon*, initial

letter of the following word ἔτη; the age numeral is marked above by a small horizontal bar and followed by an angular motif.

l. 5: ἀποθάνόν, phonetic spelling for ἀποθανών; the abbreviation of ἡμέρα consists of the initial letter *eta* and the ligature of *mu* and *rho*; the weekday figure is denoted by the usual horizontal bar above and followed also by an angular motif.

l. 6: superscription of a small *eta* over a big *mu* comprises the abbreviation of μηνός; the usual horizontal bar above and the angular motif after it emphasize the month day numeral.

l. 7: the word ἰνδικτιῶνος is abbreviated by an *S*-sign after *delta*, while its initial letter *iota* bears above a trema; the indiction numeral is stressed above by a small horizontal bar, while the angular motif after τοῦ serves as punctuation mark.

l. 8: the era year numeral is also crowned by a horizontal bar; the epitaph closes with a forked-serifed linear cross drawn in red paint.

Commentary

l. 3: Μακάριος, “blessed”, the most common epithet applied to the deceased in Christian epitaphs, is inadequately represented in the rich funerary epigraphy of Zoora compared to the high frequency of the term in other Palestinian areas, and particularly the Negev (for a tentative explanation of this phenomenon, whether regional or temporal, as well as for a selective evidence on μακάριος from Palestine, see *IPT Ia*, p. 348, no. 260). The three other attestations of the adjective μακάριος at Zoora appear in abbreviated form in epitaphs dated in the last three decades of the sixth century (*ibid.*, nos. 260, 262, 264), like the present one, while the synonymous word μακαρίτης, recorded on two of the city’s stelae, occurs much earlier in the beginning of the fifth century (*ibid.*, nos. 86, 282).

The term πάπ(π)ας or παπ(π)ᾶς, which qualifies the deceased, implies that he was a member of the local clergy, most likely a priest, since this word was used in the Early Byzantine period as a title of respect and affection for presbyters and bishops. Πάπ(π)ας, as a presbyter’s title, is epigraphically known mainly from Asia Minor, whereas in Palestine and Arabia the term is hitherto unattested with the exception of Zoora, which has yielded another instance of πάπας mentioned in a late fifth-century epitaph (AD 489, *IPT Ia*, no. 246 where there is a more detailed commentary on the term, also including an alternative interpretation).

l. 4: The capital letters in the beginning of the line most likely represent the name of the deceased which is not easily comprehensible, unless we suppose that a round *sigma* was inadvertently written by the lapicide in the place of the initial round *epsilon*. If this is the case, the name could be read as EONOC, presumably a phonetic rendering for names like Αἰῶν, Αἰῶνις, Αἰῶνος frequently encountered in second to fourth centuries papyri from Egypt (Preisigke 1922, cols. 14, 518). The name Αἰῶν is also attested in fifth century church dedicatory inscriptions from Palestine (Evron: Tzaferis 1987, p. 40, no. 3, p. 42, no. 5, p. 47, no. 12) and Arabia (Khirbet el-Maqati’ in the territory of Pella: Piccirillo 1981, pp. 23-25), mainly borne by clergymen. It might share the same etymology with the name Αἰάνης [or -ός] discussed above in no. 15.

49. Tombstone of white-yellowish sandstone, rectangular in shape, curved at the top, broken at the lower left corner. Copied by Dr. Y. Meimaris in December 2003 at the Jordan Archaeological Museum of Amman, in the courtyard of which it is presently kept. Plausible provenance from Ghor es-Safi. Dimensions: 0.81x0.42x0.175 m. The inscription occupies two-thirds of the inscribed surface, which has been smoothed and is weathered at the upper part with partial obliteration of a few letters. The inscription is enclosed within a rectangular incised frame which at the top follows the outline of the stone. In the middle of the area between the last line of the inscription and the lower frame line stands an incised linear cross terminating in forked serifs. The text is engraved in a mixed square and oval script. The letters are fairly well executed and present an ascending alignment, especially from the fourth line onwards. Height of letters: 0.022-0.05 m.

Bibl.: Unpublished

Date: 26 Daisios 502 E.P.A., 10th indiction = 15 June AD 607

Plate XXV

	Ἐνθά + δε κε[ι]τ(αι)	<i>Here lies Ioannes, (son)</i>
	Ἰωάνν(ης) Γηοργίου	<i>of Georgios, (son) of Ale-</i>
	Ἀλεξάνδρου, ζήσ(α)ς	<i>xandros, who lived 60 years</i>
4	ἔτη ζ', τελευτήσας ἐν	<i>and died on the 26th (day)</i>
	μη(ν) Δαισίω) κς', ἡμ(έρα) Κυρίου)	<i>of the month Daisios, on (the)</i>
	Παρασκ(ευῆ), τοῦ ἔτ(ους)	<i>day of (the) Lord Friday, in the</i>
	φβ', ἰνδ(ικτιῶνος) ι'. Χ(ριστ)έ, ἀνά-	<i>year 502, in the 10th indiction.</i>
8	παυσον αὐτόν.	<i>Christ, give him rest.</i>
	+	

Critical apparatus

l. 1: an incised cross with forked serifs, missing its upper arm, separates the word ἐνθάδε in two parts: the first part ΕΝΘΑ is partially effaced; the verb κεῖται, which is also partially obliterated, is abbreviated by an S-sign after *tau*.

l. 2: the name Ἰωάννης is abbreviated by a sign S after the two *nu* which are in ligature; Γηοργίου, phonetic spelling for Γεωργίου.

l. 3: the dotted letters *alpha* and *nu* are almost totally effaced; ζήσας is abbreviated by an S-sign.

l. 4: a horizontal bar is discernible above the age numeral; the sign S abbreviates the participle τελευτήσας.

l. 5: a small *eta*, with an extended middle bar, over a big *mu* comprises the abbreviation of μηνί; an S-sign attached to the upper stroke of *sigma* is used for the abbreviation of the month Δαισίω; the month day numeral is emphasized by a small horizontal bar above each one of its figures; the abbreviation of the word ἡμέρα consists of its first two letters, *eta* and *mu*, with a horizontal bar over the latter; the sacred name Κυρίου is abbreviated by the common contraction *kappa-upsilon* marked by a quite unusual abbreviation sign in the shape of a cross formed of four tiny bars not connected to each other.

l. 6: a diagonal stroke across the lower oblique stroke of *kappa* abbreviates the weekday Παρασκευῆ; ἔτους is abbreviated by an S-sign next to *tau*.

l. 7: the era year numeral is marked by a horizontal bar above; a lifted S-sign next to *delta*

abbreviates the word ἰνδικτιῶνος; the contraction of the sacred name Χριστέ is denoted above by the same cross-like abbreviation sign encountered in l. 5.

Commentary

l. 2: The biblical name Ἰωάννης is already attested in six epitaphs from the cemetery of Zoora (see below inscr. no. 59, and *IPT Ia*, nos. 57, 153, 155, 196, 203), and in a dedicatory inscription from the nearby Monastery of Saint Lot at Deir 'Ain 'Abata (Meimaris and Kritikakou-Nikolaropoulou forthcoming 2008, no. 1). It is by far the most popular name in the onomasticon of Palestine and Arabia between the fourth and the eighth century AD with a peak in the sixth and seventh centuries. In particular, Palaestina Tertia, in which the city of Zoora belonged, has furnished quite numerous epigraphical and papyrological attestations of Ἰωάννης (for a representative enumeration of examples, not only from the Third Palestine, but also from other parts of Palestine and Arabia, see *IPT Ia*, commentary of inscr. no. 57; Meimaris and Kritikakou-Nikolaropoulou, as above).

The patronymic Γεώργιος, spelled here phonetically Γηόργιος, occurs so far on one more tombstone from Zoora (*IPT Ia*, no. 318). Like Ἰωάννης, it is a quite common name in Palestine and Arabia, despite the fact that it started to be employed in the epigraphy of these provinces only in the sixth century AD. Its popularity is certainly an outcome of the great veneration paid by the local population to the homonymous soldier-martyr, who is said to have been buried in Lydda (Diospolis) of Palestine (on the cult of Saint George, as well as on the evidence concerning the personal name Γεώργιος, see *ibid.*, commentary of no. 318).

l. 3: Ἀλέξανδρος can be no other than the name of the grandfather of Ioannes. If this is so, then it is the second mention of this kind in the epigraphy of Zoora (cf. above no. 27). On the name Ἀλέξανδρος see above inscr. no. 6.

ll. 5-6: Unlike the frequency of planetary and numerical appellations for “Friday” encountered in the dated epitaphs of Zoora, the term Παρασκευή is met only in a mid-fifth century inscription (*IPT Ia*, no. 193) and in the present one which is the latest of the weekday mentions in the funerary epigraphy of this city. The preceding phrase ἡμέρα Κυρίου, although as a rule combined with numerical weekday denominations (*ibid.*, p. 50), is found once associated with a planetary weekday (*ibid.*, no. 93: ἡμέρα Κυρίου Κρόνου) and twice with a typically Christian weekday (*ibid.*, nos. 225, 295: ἡμέρα Κυρίου Κυριακῆ), as is the case here.

ll. 7-8: The prayer to Jesus Christ or to God the Father for the repose of the deceased in heaven, expressed either in the form of an invocation as here or in that of the wish (e.g. Κύριος Ἰησοῦς ἀναπαύσῃ) is attested mainly in a number of fifth century sepulchral inscriptions from Zoora (see also nos. 23, 77; cf. *IPT Ia*, p. 28 with a collection of examples from this city as well as from Palestine).

B. NON-DATED INSCRIPTIONS

50. Tombstone of whitish sandstone, rectangular in shape. The stone came to our knowledge through a photo given by Professor H.M. Mahasneh who also provided its dimensions. Dimensions: 0.23x0.40x0.13 m. The inscribed surface, which has been nicely smoothed, is slightly weathered at places. It bears a bilingual inscription in Greek and Nabataean of two lines each, both engraved and painted over in red colour. The Greek text, which precedes, is executed in calligraphic oval script with symmetrical letters except for a tiny *omicron* in the last syllable of the first line. The Nabataean text, which follows, is also elegantly executed with elongated letters. Height of letters (Greek text): Not provided. (Nabataean text): Not provided.

Bibl.: Unpublished

Date: 2nd – 3rd ? c. AD

Plate XXV

Greek text

Ἰσμεήλη Ἀβδαρέτου, Ζωΐλος	Zoilos, (son) of Alevos,
Ἀλέβου, συνβίω, εὐνοίας χάριν.	(made this tomb) for his wife Ishmeele, (daughter) of Abdaretas, out of affection (for her).

Translation of the Nabataean text

This is the monument which Zoilos, son of 'Aleb, made for Ishma'in, / his beloved wife, daughter of Abusalem, in the month of Siwan.

Critical apparatus

ll. 1-2: the dot is used as word-divider throughout the text.

l. 2: συνβίω for συμβίω: although *nu* before the labial *beta* becomes *mu*, here it remains unchanged; the term should normally follow the woman's patronymic.

Commentary

Greek text

l. 1: The deceased woman bears a Hellenized Semitic name hitherto unattested at Ghor es-Safi. Ἰσμεήλη, a compound theophoric name (Wuthnow 1930, pp. 47, 172), is known only in the masculine form Ἰσμαῆλος, encountered in two Jewish epitaphs from Jericho belonging to the Goliath family and dated between AD 10 and 70 (Hachlili 1979, pp. 34-35 and 37, nos. 4b-c, 10, and pp. 48-49 commentary). The variant spelling Ἐσμαῆλος appears in a mid-fourth century (AD 341/2) building funerary inscription from Busân in Hauran (Waddington, no. 2247). Both forms of the name, Ἰσμαῆλος and Ἐσμαῆλος, are also documented in Greek papyri from Egypt of the third century BC till the sixth century AD (Foraboschi 1967, pp. 112, 152).

Her patronymic Ἀβδαρέτας is a Greek transcription of the Arabic 'Abdharith, composed of the word 'abd, "servant", and the name Harith, Ἀρέθας or Ἀρέτας, a royal Nabataean name. In the funerary epigraphy of Zoora the name occurs so far in the variant Ἀβδοάρθας

(*IP T Ia*, nos. 21 [with commentary on Ἀβδοάρθας and also on its simple form Ἀρέθας or Ἀρέτας; for the latter see recently Figueras 2004, p. 132, no. 12], 75). The Greek form Ἀβδαρέτας is also known from Ḥahire in Hauran (Savignac 1905, p. 95, no. 7 = Wuthnow 1930, p. 7), whereas the spelling Ἀδαρέτας is encountered on a tombstone from al-Mazar (near Irbid in NW Jordan: Bader and Habash 2005, pp. 192-193, no. 2).

The husband of Ismeele, Ζωῖλος, bears a common Greek name derived from the word ζωή, “life”, beneath which, however, may also be disguised a Semitic name (Wuthnow 1930, pp. 51, 138). The earliest references of this name in Palestine date to the Hellenistic period and are found in a bilingual, Greek- Aramaic, dedicatory inscription from Tell Dan (Biran 1976, pp. 204-205 = *SEG* 26 [1976/77], no. 1684), and on a Hellenistic Rhodian amphora handle found at Beit Sūr (*SEG* 8 [1937], no. 237). Zoilos was a name also frequently employed among the Jews, both in masculine (Caesarea Maritima: *SEG* 49 [1999], nos. 2038, 2043, 2044; Beth She’arim: Schwabe and Lifshitz 1974, no. 214; Jaffa: *CIJ* II, no. 917; Tiberias: Lifshitz 1967, no. 76 III) and feminine form (Apollonia: *CIJ* II, no. 891, Ζωίλα; Beth She’arim: Schwabe and Lifshitz 1974, no. 123, Ζοείλα). The Christian examples of Ζωῖλος originate from Tyre (Rey-Coquais 2006, nos. 80*, 169) and el-Arish in N. Sinai (Verreth 1997, p. 118 = *BE* 2003, no. 51), while Ζωῖλος, the patriarch of Alexandria active in the years 540-551, is mentioned in the Life of St. Sabas (Cyr. Scyth., *Vita Sabae*, ch. 37, p. 127, l. 2). Among the bearers of the name are also two high officials, a *PPO Orientis* and a tribune, who were active in the East in the middle of the fifth century and are known from literary sources (*PLRE* II, pp. 1204-1205, s.vv. *Zoilus* 1 and 2 respectively).

l. 2: The patronymic of Zoilos, Ἀλεβος, may transliterate in Greek the Arabic *Ghālib*, “victor, conqueror” or less likely *alib*, “thick, coarse, rude” (Wuthnow 1930, pp. 17, 157; Stark 1971, p. 105, s.v. *LBN*; Negev 1991, p. 51, no. 886). The name Ἀλεβος is almost exclusively attested in Hauran, in funerary (ʿAnz: Waddington, no. 2053a; *SEG* 7 [1934], nos. 1144 [Sahwet el-Blât], 1156 [Dibîn]) and building inscriptions (Sartre 1996, p. 91, no. 183 = *SEG* 46 [1996], no. 2073). The variant spelling Ἄλβος is recorded in an inscription from Maglula in Syria (Waddington, no. 2563), and on a Christian capital from Nessana in the Negev (*Nessana* 1, no. 100). In a late sixth century (AD 581) epitaph from Shivta, also in the Negev, is encountered the hypocoristic form Ὀλβιος (Alt 1921, no. 142).

Εὐνοίας χάριν or *ἔνεκεν* is a formula commonly used in honorary inscriptions as an expression of goodwill from the beneficiary, in return for the benefactions he has received by the honoured person (on this meaning and use of the term *εὐνοία* see Mitchell 1997, particularly pp. 28, 33-34). In a funerary context, however, the phrase *εὐνοίας χάριν* usually reflects the feelings of affection of the surviving relatives towards the deceased (for this notion see L. Robert in *Hellenica* XIII (1965), pp. 39-41). Such an affectionate sentiment motivated also *Zoilos* to erect a stele for *Ishmeele*, as it is further confirmed by the epithet “beloved” applied to his wife in the Nabataean version of the epitaph (for Hauranian evidence on the funerary use of *εὐνοίας χάριν*, see for example *SEG* 7 [1934], nos. 1072, 1086).

Nabataean text

Compared to the Greek text, the Nabataean one is more informative as regards the funerary character of the inscription which is only hinted at in its Greek part. More

specifically, the Nabataean inscription not only makes an explicit mention to the burial monument erected by Zoilos for his wife, but also provides the Nabataean name of the month during which Ishmeele's death occurred or Ishmeele's monument was built. The Nabataean month of Siwan is equivalent to the Macedonian month of Daisios which in the local Graeco-Arabic calendar lasted from the 21st of May until the 19th of June (see Grumel 1958, p. 173).

If the slight variation in the dead woman's name – *Ishmeele* in the Greek and *Ishma'in* in the Nabataean text – is put aside, the only remarkable difference between the two epitaphs is observed in the patronymic of the deceased which in the Greek part appears as *Abdaretas*, while in the Nabataean one as *Abusalem*. A plausible explanation for this discrepancy could lie in the fact that Ishmeele's father was probably known in the Greek speaking milieu of Zoora by his original name *Abdaretas*, while among his Nabataean fellow-citizens as *Abusalem*, that is “father of Salem”. The latter is in all probability the name given to him after the birth of his first son Salem according to the common (and present day) Arabic practice of renaming for life the father of a first-born son as *Abu* + son's name (on this phenomenon see *IPT Ia*, p. 334, commentary of no. 246). A Greek transliteration of the name *Abusalem*, Ἀββοσάλεμος?, is perhaps to be recognized in the partially preserved name ΑΒΒΟΣΑΛ. cut on a round pebble found at Nessana (Figueras 2004a, p. 226*, no. 3).

51. Tombstone of reddish sandstone, almost rectangular in shape, pointed at the bottom. Inv. no.: Z-372. Dimensions: 0.48x0.30x0.09 m. The inscribed surface, which has been smoothed, is weathered and flaked off at places. Faint remains of the upper and lower lines of a red painted frame are discernible. The text is engraved and preserves traces of red colour, especially in the first two lines. The script is of the round alphabet with the exception of a rhomboid *phi* (l. 2). The letters are big, fairly well executed, but ascendingly aligned. Height of letters: 0.021-0.04 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 410, no. 27

Date: Possible date that of the earthquake of 18 May AD 363

Plate XXVI

	Μνημῖον ν	<i>Monument of</i>
	Ἀλού{ου}φα Ἀ-	<i>Aloufas, (son) of</i>
	βδ(άλ)γου κέ Σίλθ-	<i>Abdalges, and of</i>
4	α κέ Ἔνη, θυγά-	<i>Siltha, and of her</i>
	τηρ αὐτῆ<ς>, πα-	<i>virgin daughter,</i>
	ρθένον.	<i>Enne.</i>

Critical apparatus

l. 1: μνημῖον.

l. 2: the diphthong ου was probably repeated twice by the letter-cutter.

ll. 2-3: the contraction of the letters *alpha* and *lambda* in the name Ἀβδάλγου is denoted by a small lifted oblique stroke next to *delta*; κέ, phonetic spelling for καί.

ll. 3-4: Σίλθα for Σίλθας, nominative for genitive.

l. 4: καί; Ἔνη for Ἐνην; possible haplography of *nu* and use of nominative in the place of genitive.

ll. 4-5: θυγάτηρ for θυγατρός: nominative for genitive.

l. 5: the *sigma* in angular brackets is omitted by inadvertence or as a result of the confusion of the cases.

ll. 5-6: παρθένον for παρθένου: use of accusative in the place of genitive.

Commentary

l. 2: The name of the deceased is most likely to be read as Ἀλούφας, since this form of the name is encountered on another late fourth century tombstone from Zoora (*IP T Ia*, no. 60, AD 389), whereas the feminine Ἀλουφάθη appears in three fifth century epitaphs from the cemetery of this city (*ibid.*, nos. 204, 294, 309). The spellings Ἀλούφας or Ἀλλούφας are also recorded in an epitaph from Mûmsiyye in Golan (Gregg and Urman 1996, p. 212, no. 172) and more frequently in Greek inscriptions from Syria, especially from the Damascus (Waddington, no. 1877a) and Emessene areas (*IGLS V*, nos. 2310, 2570, 2682). Ἀλούφας, which has been considered as a variant form of the name Ἀλαφος (Sartre 1985, pp. 172-173, s.v. *Αλαφος*), is another one of the many Hellenized names derived from the common Semitic root *hlf*, “to succeed”, some of which, like Ἀλφιος (see above commentary of *inscr.* no. 13) and Ὀλεφος (see above commentary of *inscr.* no. 20), were among the most popular in the nomenclature of Zoora.

ll. 2-3: Ἀβδάλγης, the patronymic of the deceased Aloufas, is among the most common indigenous names at Zoora. It numbers hitherto nine attestations which are a remarkable concentration for a single city and cover the period from the mid-fourth to the third quarter of the fifth century AD (*IP T Ia*, nos. 12, 32, 53, 75, 82, 90, 212, 221, 270). Ἀβδάλγης is the Greek transliteration of a Nabataean theophoric name derived from the deity *Gā*, and is epigraphically documented mainly in the regions of the Negev (especially at Nessana) and Hauran (for its etymology and specific examples from Palestine and Arabia, see *ibid.*, pp. 104-105, no. 12; to this add Fiaccadori 2002, pp. 73-78 with detailed comment on this name).

ll. 3-4: Σίλθα, who is in all probability the wife of Aloufas, bears a name almost epichoric at Zoora (for a commentary on the name see above *inscr.* no. 22).

ll. 4-6: Ἐνη is most likely a haplographic spelling of the feminine Hellenized Semitic name Ἐννη derived from the common root *hnn*. The form Ἐννη is already attested in a late fifth century epitaph from Zoora (*IP T Ia*, no. 233, AD 477) and in a number of Greek inscriptions from Hauran, an area which has also yielded the masculine variants Ἐννος and Ἐνος (for the name's origin and the specific instances, both in feminine and masculine form, see *ibid.*; for the lengthened form Ἐννάθη, also present at Zoora, see *ibid.*, no. 2).

The term θυγάτηρ αὐτῆς<ς>, accompanying Ἐνη, the third deceased, certainly designates her as the daughter of Siltha (for another mention of the term θυγάτηρ, see above no. 44). Such a specific indication of kinship at Zoora is met only in a dated epitaph mentioning a common burial of a mother and a daughter, both killed in the severe earthquake of AD 363 (*IP T Ia*, no. 22 with an extensive commentary on this disastrous earthquake). Based on the common sepulture of three members of the same family, indicated on the present tombstone, as well as on the quite similar lettering - observed between this and the epitaph of AD 363 - one may be led to the assumption that Aloufas, Siltha and Enne were three more victims of the 363 earthquake, which had already caused

the death of four persons at Zoora (ibid., nos. 22, 23, 24). The gravity of the specific earthquake, as reflected in the ancient sources, could justify an even larger number of victims (for the reasons of disproportion between the rather small number of epitaphs and the much larger number of people killed during a natural catastrophe in antiquity, see Sonnabend 1999, pp. 155-158).

Enne is called in the epitaph *παρθένος*, “virgin”, an appellation which here is most likely used to emphasize the fact that she died young before she had reached the marriageable age (LSJ, p. 1339, s.v. *παρθένος*; cf. Lampe, p. 1038, s.v. D). The term *παρθένος* seems to be employed in the same sense in a late third-fourth century funerary epigram from Khirbet el-Karmil (territory of Hebron: Meimaris 1982-1984, pp. 223-228) and in a sixth century epitaph from the Negev (Oboda: Negev 1981, no. 45; it is also restored in another epitaph from Elusa: Alt 1921, no. 64). Worthy of mention is as well the term *ἀϊπάρθενος*, iotacized form of *ἀειπάρθενος*, “perpetual virgin”, normally attributed to the Virgin Mary, which is applied to a deceased woman, sister of a presbyter named *Παῦλος* and benefactress along with her brother of a church at Jabaliyeh, near Gaza (Saliou 2000, pp. 400-402, nos. 10 [with a commentary on the terms *ἀειπάρθενος* and *παρθένος*], 12).

52. Tombstone of reddish sandstone, of which only a fragment from the upper part has been preserved. Inv. no.: Z-386. Dimensions of the fragment: 0.28x0.29x0.08 m. The preserved inscribed surface is smooth and badly flaked off along its lower part with loss of text. The extant letters are deeply but rather carelessly engraved in big oval script. They vary in size and show a descending alignment. Height of letters: 0.025-0.045 m.
Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 410, no. 29
Date: 2nd half of 4th c. AD

Plate XXVI

	Μνημῖου	<i>Monument of</i>
	Δημητρί[ο]υ	<i>Demetrios,</i>
	Ζηγ[ο]βίου[?],	<i>(son) of Zenobios (?),</i>
4	ἀπ[ο]θανόντος]	<i>who died.....</i>
	Μ[ca 8]	<i>.....</i>

Critical apparatus

- l. 1: *μνημῖου*: only the lower half of the left vertical hasta of the dotted *nu* is preserved.
- l. 2: the three dotted letters are preserved only in their upper half.
- l. 3: the name *Ζήγωνος* could equally be restored in this line; the letter *zeta* is inverted and ligated to *delta*, initial letter of the previous line.
- ll. 4-5: the restoration of these lines is hypothetical; it is based on the extant letters in the beginning of each line and on the phraseology of similar tombstones from Ghor es-Safi.

Commentary

- l. 2: The Greek name *Δημήτριος* is discussed in detail in the commentary of inscr. no. 4.
- l. 3: The first three preserved letters of this line suggest for the patronymic the restoration of the theophoric names *Ζηνοβίου* or *Ζήγωνος*, which are both attested at Zoora. For the

epigraphic evidence on Ζηνόβιος see *IPT Ia*, no. 13, while for that on Ζήνων see above inscr. no. 7.

53. Tombstone of reddish sandstone, rectangular in shape, broken at the upper and lower left corners. Inv. no.: Z-388. Dimensions: 0.44x0.30x0.065 m. The inscribed surface has been smoothed, but is heavily chipped on the lower left side and the bottom. Below the inscription, towards the right, is depicted a deeply engraved, big outlined cross with triangular bars filled with red colour. The text, which is also deeply incised and painted over in red, is set between guide-lines, the first three of which are incised and red painted, while the rest are merely drawn in red paint. The script follows the round alphabet featuring big letters, nicely executed and aligned. Height of letters: 0.022-0.04 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 411, no. 31

Date: 2nd half of 4th c. AD

Plate XXVII

	Μνημῖον	<i>Monument of</i>
	Ἐφθάου Ἄρ-	<i>Efthaos, (son)</i>
	[τ]εμίου, ἀ-	<i>of Artemios,</i>
4	ποθανάν-	<i>who died</i>
	τος ἐτ(ῶν) ν'	<i>(at the age) of</i>
	+	<i>50 years.</i>

Critical apparatus

l. 1: μνημεῖον.

l. 3: the obliterated letter falls in the chipped area; the left stroke of the middle bar of *mu* is connected to the lower edge of its right vertical hasta.

ll. 3-5: ἀποθανάντος for ἀποθανόντος: interchange of *alpha* and *omicron* in the fourth syllable.

l. 5: a small lifted diagonal stroke next to *tau* abbreviates the word ἐτῶν; the age numerical letter is marked above by a horizontal bar.

Commentary

l. 2: The personal name Ἐφθάος is not hitherto documented at Zoora or elsewhere in Palestine and Arabia. It is, in all likelihood, a variant spelling of the biblical name Ἰεφθάε, Jephthah, borne by one of the Judges of Israel (*Jg.* 11-12:8). Mention of this person is also made by the Apostle Paul in his letter to the Hebrews (*Heb.* 11:32), and by Josephus who calls him both by the names Ἰέφθαας and Ἰάφθαας (*Jos.*, *AJ V.*7.8-9, 13) which present the Greek ending -ας as does also Ἐφθάος. Furthermore, it is worth noting that Jephthah is identified by the inscription “ὁ ἄγιος Ἰεφθάε” in a unique in Early Christian art encaustic painting, which decorates the marble pilaster to the right of the central apse of Saint Catherine’s basilica in Sinai and depicts him sacrificing his daughter (Weitzmann 1965, p. 17).

ll. 2-3: The Greek theophoric name Ἀρτέμιος, a derivative of Ἄρτεμις, is new in the nomenclature of Zoora, although frequent in the Greek speaking world from the Hellenistic period onwards, especially in the spelling Ἀρτεμῆς (see *LGPN I-IV*, s.v.; Preisigke 1922, col. 57; Foraboschi 1967, p. 54). The latter form is also recorded on a pagan funerary

stele from Dêr'a in Hauran (PAES IIIA, no. 632). The compound name Ἀρτεμίδωρος is recorded in Roman inscriptions from Gerasa (Welles 1938, pp. 375-376, no. 5, along with the feminine name Ἀρτεμισία, and p. 391, no. 32) – where Artemis was the patron goddess – but it is also attested in Christian invocatory inscriptions from Nessana in the Negev (Nessana 1, no. 103) and Wadi Haggag in Sinai (Negev 1977, no. 8).

54. Tombstone of reddish sandstone, rounded at the top and trapezoidal at the bottom, slightly chipped around the upper half. Inv. no.: Z-377. Dimensions: 0.465x0.31x0.06 m. The inscribed surface, which has been smoothed, is flaked off at the upper left part. Above the inscription in the middle is seen an incised plain linear cross slanting to right, while below it two similar crosses. The text is engraved in round script with the exception of a square *epsilon* (l. 2). The letters, featuring elongated *upsilon* and *phi* (ll. 2, 3), are clearly cut but present a slightly descending alignment. Traces of an earlier inscription are visible above and below the text. Height of letters: 0.018-0.055 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 410, no. 28

Date: 2nd half of 4th c. AD

Plate XXVII

+	
Μνημῖ-	Monument
ον Ὀκεύ-	of Okeilos,
λου, Φαι-	from Phaeno.
4 νοισί<ου>.	
+ +	

Critical apparatus

ll. 1-2: μνημῖον, phonetic spelling for μνημεῖον.

ll. 3-4: on the stone is carved ΦΑΙΝΟΙΚΙ which probably stands for the ethnic Φαινουσίου; if this is the case, then the diphthong ου is written as οι and the genitive ending ου is neglected, unless its omission is suggestive of the ethnic's rendering according to the Nabataean-Arabic dialect.

Commentary

ll. 1-4: The text as well as the lettering of this funerary stele are identical to those of an already published tombstone from Zoora (*IPT Ia*, no. 268). A plausible reason for the reproduction of the epitaph may have been the roughness of the original tombstone's (no. 268) front surface and the subsequent bad execution of the inscription, which incurred the displeasure of the commissioner or even of the engraver of the stele and occasioned the need for replacing it with a better one.

On the rare name of the deceased and on his ethnic see *IPT Ia*, p. 356, commentary of inscr. no. 268 and p. 172, commentary of inscr. no. 80.

55. Inscribed fragment of white-yellowish sandstone. Inv. no.: Z-347. Dimensions: 0.225 x0.162 m; thickness unrecorded. The inscribed surface has been smoothed but is partially weathered. Of the original engraved text only three fragmentary lines have been

preserved. The extant letters are of the round type, carefully cut and aligned. Traces of red paint are discernible all over the surface. Height of letters: 0.03-0.042 m.

Bibl.: Unpublished

Date: 2nd half of 4th? c. AD

Plate XXVIII

[-----]
 -- A ----
 -- NAIΑ -
 -- ΠΠΟ --
 [-----]

56. Tombstone of white-brownish sandstone, of which only the upper left part is preserved missing its upper left corner. It was confiscated by the Department of Antiquities of Jordan, in the store-house of which it is presently kept. Dimensions: Not provided. The front surface of the stone has been roughly smoothed. Above the preserved fragment of the epitaph is depicted a big palm branch in horizontal position. To its right is visible the upper part of a *cross-rho* monogram. Since the latter is usually represented between two palm branches, there is no doubt that a similar palm branch could originally have stood in the now lost right part of the stele. The symbolic decoration is deeply engraved as are also the guide-lines of the text. The latter, which presents the same deep incision, is written in big round letters with an ascending alignment. Height of letters: Not provided. Bibl.: Unpublished

Date: last quarter of 4th c. AD

Plate XXVIII

(palm branch) † [palm branch]	
Μνημί[ον Κλαυ]-	<i>Monument of Claudius (?),</i>
δίου Ὁρί[ωνος],	<i>(son) of Orion, who</i>
ἀποθα[νόντος]	<i>died having a good</i>
4 μετὰ κ[αλοῦ ὄν]-	<i>[name]</i>
[όματος	
[-----]	

Critical apparatus

l. 1: μνημί[ον], iotacism for μνημεῖ[ον].

l. 2: of the dotted *iota* only the upper half is slightly discernible.

l. 4: only the lower oblique hasta of the dotted *kappa* is lost.

Commentary

ll. 1-2: The preserved letters both of the deceased man's name and of his patronymic leave no doubt about their restoration. The first, *Κλαύδιος*, is a name especially favoured by the Christian inhabitants of Zoora (for the relevant evidence and parallels see above commentary of inscr. no. 43). The second, the Greek mythological name *Ὁρίων* is not an uncommon one at Zoora (for a commentary on the name see above inscr. no. 2).

It is to be noted that the striking similarity in the symbolic decoration, the lettering

and the onomasticon between the present epitaph of *Claudius*, son of *Orion* and epitaph no. 54 of *IPT Ia*, mentioning a certain *Orion*, son of *Claudius*, 30 years old, lends probability to the view that the two men were closely related, being plausibly father and son. Unfortunately, the fact that the age and the year of death of *Claudius* are not preserved, does not permit a further identification.

57. Tombstone of brownish sandstone with three horizontal white stripes, nearly square in shape. Inv. no.: Z-413. Dimensions: 0.27x0.38 m.; thickness unrecorded. The inscribed surface has been roughly smoothed. In the lower right corner of the stone are depicted two Christian symbols, a *cross-rho* monogram and next to it a schematic palm branch, both incised and slanting to the right. The funerary text is engraved in square script, featuring rhomboid *omicron* and *theta* as well as *upsilon* with an ornamental horizontal stroke in the middle. The letters are carefully carved but descendingly aligned. Height of letters: 0.016-0.035 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 411, no. 30

Date: last quarter of 4th c. AD

Plate XXIX

	Μνημῶν Παύ- λου Ἀβδαλμί- θαβος, Πετρῆ- 4 ος, ἡτῶν ἧ. † (palm branch)	<i>Monument of Paulus, (son) of Abdalmithabos, from Petra, (who died at the age) of 8 years.</i>
--	---	--

Critical apparatus

l. 1: μνημῶν, phonetic spelling for μνημεῖον.

ll. 2-3: Ἀβδαλμίθαβος for Ἀβδαλμιθάβου: the patronymic is placed in nominative case instead of genitive, probably affected by the wrong use of nominative in the ethnic.

ll. 3-4: Πετρῆος for Πετραίου: phonetic spelling of the diphthong αι and confusion of genitive with nominative.

l. 4: ἡτῶν for ἔτῶν: *epsilon* for *eta* in the initial syllable.

Commentary

ll. 1-2: For the quite common Apostolic name Παῦλος, see above commentary of inscr. no. 6.

ll. 2-3: In spite of the nominative case, Ἀβδαλμίθαβος most likely stands for the patronymic of the deceased. This personal name, possibly a Greek transliteration of an indigenous theophoric name, is hitherto attested only in two more Christian epitaphs from Zoora, one of the late fourth century in the form Ἀβδολμίθαβος (*IPT Ia*, no. 48, AD 385 with a few comments on its etymology), and the other of the fifth century AD in the same spelling as the present one (*ibid.*, no. 123, AD 424).

ll. 3-4: As is evident from his ethnic Πετρῆος, the young boy Paulus is the third person who, although originating from the urban centre of Petra, was buried in the cemetery of Zoora. The other two individuals were a forty-year-old man, identified also as Πετρῆος (*IPT Ia*, no. 279 with a list of Petraeans coming from the vicinity of Petra, the Negev and Hauran), and a seven-year-old girl whose ethnic is given periphrastically [ἄ]πὸ πόλεως Πέτρας<> (*ibid.*, no.

131 with a commentary on the epigraphic and literary sources on Petra and its titles; for recent bibliography on these sources, see Merkelbach and Stauber 2002, p. 445, no. 22/71/01 = SEG 52 [2002], no. 1732; *Petra Papyri I*, index VI, pp. 134-135, s.vv. Πέτρα/Πέτραι and Πετραίων πόλις; cf. Fiema 2002, pp. 213-215; BE 2006, no. 494).

The epitaph has been approximately dated to the last two decades of the fourth century on the grounds of palaeographic criteria and, more specifically, of the quite characteristic rhomboid letters *omicron* and *theta*, as well as the stemmed *upsilon*, which appear in a few inscriptions dated between the years 387 (*IP T Ia*, no. 57) and 394 (*ibid.*, no. 70).

58. Tombstone of white sandstone, rectangular in shape. Inv. no.: Z-382. Dimensions: 0.37x0.275x0.06 m. The inscribed surface, which has been smoothed, is flaked off at the upper right corner and weathered along the right side. Above the inscription in the middle is partially preserved a small incised linear cross. Below the epitaph is deeply engraved a large linear cross, the upper vertical bar of which separates the third line of the text in two. Slightly incised guide-lines are visible under each text line. Shallow incision characterizes also the text which is cut in square script. The letters are big (smaller in ll. 2, 3), elongated, nicely executed and aligned. Height of letters: 0.017-0.046 m.

Bibl.: Preliminary publication in *IP T Ia*, Appendix, p. 414, no. 39

Date: late 4th – early 5th ? c. AD

Plate XXIX

†
 Μνημῖο[v]
 Κασσίς[ου]
 Ἄμύ | ντου.

Monument
 of Kassisos,
 (son) of Amyntas.

Critical apparatus

l. 1: μνημῖο[v]: the final *nu* is either weathered or faded, in the case that it was written in red paint.

l. 2: the genitive ending -ου of the name could also have been weathered or faded, in the case that it was added in red colour.

Commentary

l. 2: The name *Κασσίσας* (or -ας) appears as a patronymic in inscr. no. 27 where it is commented upon.

l. 3: Ἀμύντας was a common ancient Greek name (see *LGPN I*, p. 33; II, p. 26; IIIA, p. 34; IIIB, p. 29), especially in Macedonia (*ibid.* IV, p. 22) where it appeared also as a royal name (Pape and Bensele 1911, p. 77). In the epigraphy of Palestine and Arabia, however, the name is attested only on an imported Rhodian amphora handle of the Hellenistic period found at Apollonia (SEG 46 [1996], no. 1811), and in a few building inscriptions of the second and third centuries AD from Gerasa, a strongly Hellenized city (Welles 1938, p. 393, no. 40; p. 416, no. 111; pp. 440-441, no. 188; Lazzarini 1989, pp. 42-44, no. 3). In view of this evidence, the Zoor mention of Ἀμύντας is important since it testifies to the name's survival until the

fifth century AD in the local onomasticon of a provincial city with mostly indigenous population.

59. Tombstone of yellowish sandstone of which only the upper part is preserved, chipped in the middle of the top. Inv. no.: Z-405. Dimensions: 0.285x0.18x0.045 m. The inscribed surface has been nicely smoothed. In the middle of the area above the inscription are discernible faint remains of a sun-disc, heavily outlined in red colour with red painted triangular rays around it. The lower part of the disc penetrates the space created by the first two red painted guide-lines, which from this point on become double. The upper part of an incised frame line is visible on the left side. In the left and right margins are preserved traces of vertical snakes drawn in red paint. The text, of which only the first three lines have been preserved, is engraved with remains of red colour. The script is of the round alphabet with small symmetrical letters, elegantly executed and carefully aligned. Height of letters: 0.006-0.012 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 412, no. 33

Date: 1st quarter of 5th c. AD

Plate XXX

	(sun-disc)	
	Μνημῖον Ἰωάννης	<i>Monument of Ioannes,</i>
	Ἰσιδώρου, ἀποθα-	<i>(son) of Isidoros,</i>
	νόντος μηνῶν δεξ-	<i>who died ten</i>
4	[κα ca. 11]	<i>months old</i>
	[- - - -]	<i>.....</i>

Critical apparatus

l. 1: μνημῖον; Ἰωάννης for Ἰωάννου: haplography of *nu* and use of nominative in the place of genitive.

l. 3: the dotted letters, although weathered, leave no doubt of their identity.

Commentary

l. 1: The common biblical name Ἰωάννης is commented on in inscr. no. 49.

l. 2: The popular Greek theophoric name Ἰσίδωρος (on the diffusion of the Isis derived names, especially in the Imperial period, see Parker 2000, p. 74 and n. 80), in spite of its pagan origin, succeeded in surviving into the Christian onomasticon of the area, as is evidenced by the four Christian native bearers of this name mentioned apart from the present and in three more epitaphs from Zoora, which are dated in the first quarter of the fifth century AD (*IPT Ia*, nos. 121, 129, 289). Christian references of the name Ἰσίδωρος in Palestine and Arabia are mainly encountered at Nessana in the Negev, and also at Jerusalem and its vicinity, while examples of the Roman period have been attested at Tiberias, Caesarea, el-Ji near Petra, and in the areas of Hauran and Golan (for the relevant bibliography see *ibid.*, p. 217, commentary of inscr. no. 121, where is also discussed the feminine Ἰσιδώρα; for a quite recent example of Ἰσίδωρος from Tyre, see Rey-Coquais 2006, no. 410).

ll. 3-4: This is the second male baby below one year old whose death is recorded in the

epitaphs of Zoora, the first one aged eight months old at the time of his death (*IPT Ia*, no. 33). For the infantile mortality at Zoora see *ibid.*, p. 44 and above, p. 39.

60. Tombstone of yellow and purple sandstone with diagonal stripes, rectangular in shape, chipped all around. The stone came to our knowledge through a photograph handed to us by Dr. F. Zayadine in May 2006. Dimensions: Not provided. The inscribed surface, which has been smoothed, is flaked off in the upper right side. The area above the inscription is decorated by a big outlined sun-disc surrounded by rays running clockwise. Within the disc is enclosed a big plain cross with linear serifs, bearing a small horizontal stroke in its four corners. The symbolic motif is deeply engraved and heavily painted over in red colour with the exception of the rays which are only painted. Above the symbol are discernible traces of two horizontal palm branches, drawn heraldically in red paint. Both the symbolic motif and the inscription are flanked by a series of snakes, vertically depicted in red colour. Red painted guide-lines are used for the accommodation of the funerary text which seems to have been written in thick red colour between every other set of guide-lines, as is evidenced by the first and part of the second lines which are the only ones preserved. The script of the Greek text follows the round alphabet with small symmetrical letters, carefully drawn and aligned. Height of letters: Not provided. At the level of the now lost fourth text line are discernible several Aramaic letters written upside down in red paint. Bibl.: Unpublished

Date: 1st quarter of 5th c. AD

Plate XXX

(heraldic palm branches)

(sun-disc with an inscribed cross)

Εἷς Θεός, ὁ πάντ-

ων Δεσπότης . .

[- - - -]

One (is) the God, the

Lord of all

Commentary

The Aramaic letters, which are visible at the left half of the fourth line of the now missing Greek text, are rather remains of an earlier red painted Jewish-Aramaic inscription, apparently placed in the opposite direction to that of the Greek inscription.

61. Tombstone of reddish sandstone, almost rectangular in shape, roughly rounded at the top and pointed at the bottom. It is chipped in the lower right side. Inv. no.: Z-394. Dimensions: 0.575x0.30x0.10 m. The inscribed surface has been smoothed all over except for the bottom. In the centre, just above the inscription, is incised a cross with slightly triangulated bars. The funerary text, which occupies the central part of the front surface, is enclosed within an incised square frame. The script is a mixture of square and round alphabets. The letters are of a shallow incision and are lacking symmetry and straight alignment. Height of letters: 0.005-0.02 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 412, no. 35

Date: around mid-5th? c. AD (4 Loos = 23 July)

Plate XXXI

	+	
	Μνημῖον Ὀββης, ἀπο- θανούσης μετὰ καλῆς πίστεως καὶ καλοῦ	<i>Monument of Obbe, who died having a good name and good faith</i>
4	ὀνόματος ὡ ἐτ(ῶν) ιβ', ἐν μηνὶ Λώου δ', ἐν ἡμέρᾳ Κυρίου	<i>(at the age) of 12 years, on (the) 4th (day) of (the) month Loos, on the fourth day of (the) Lord (Wednesday).</i>
8	τετάρτη. Θάρσει, οὐ- δὶς ἀθάνατος.	<i>Be of good cheer, no one (is) immortal.</i>

Critical apparatus

l. 1: μνημεῖον.

l. 4: the word ἐτῶν is abbreviated by an S-sign after tau, while a similar sign is used as punctuation mark after the age numeral.

l. 5: Λώου for Λώφ: use of genitive in the place of dative; the month day numeral is marked above by the usual horizontal bar.

l. 7: θάρσει.

ll. 7-8: οὐδὶς, phonetic spelling for οὐδέις; *iota* is attached to the lower right edge of *delta* in a kind of ligature; a lifted horizontal stroke is carved at the end of the epitaph.

Commentary

l. 1: The twelve-year-old Ὀββη bears the same name as another girl of approximately the same age who, according to her epitaph, was killed in the earthquake of AD 363 (*IPT 1a*, no. 23). With the exception of these two Christian examples from Zoora, the name Ὀββη, which corresponds to the Arabic hypocoristicon *Hubb* derived from the root *hbb*, “to love”, is almost exclusively attested in a number of Roman inscriptions from Hauran (on the name’s etymology and a collection of the relevant evidence see *ibid.*). The funerary epigraphy of Zoora has further yielded several Hellenized names formed from the same root as Ὀββη, like the feminine Ἀβάβη, Ἀβαβέα, Ἀβουβάθη (*ibid.*, nos. 123, 168, 17 respectively), or the masculine ones Ἀββιβος and Ἀβάβιος (*ibid.*, nos. 143, 154 respectively).

62. Tombstone of greenish-yellow sandstone, rectangular in shape, broken at the lower left corner and chipped on the left side. Inv. no.: Z-393. Dimensions: 0.47x0.275x0.09 m. The inscribed surface, which has been smoothed, is chipped in the middle of the right part and weathered on the lower half of the left part, in both cases with loss of text. Above the inscription is depicted a series of crosses in the following order: a hollowed outlined cross, a cross with free-standing triangular bars, and two linear crosses. They are all engraved except for the first cross which preserves also traces of a red painted outline. The area below the inscription is decorated with the following symbolic representation: in the centre a plain outlined cross is inscribed in the cavity formed by a wreath in relief, which bears below two incised ribbons preserving remains of red colour. The symbol is flanked by two incised heraldic birds, the left of which is almost totally effaced. The text, which is

engraved with faint traces of red paint, follows the square alphabet. The letters are fairly well cut and aligned. Height of letters: 0.007-0.02 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 413, no. 36

Date: mid-5th c. AD

Plate XXXI

	+ + + +	
	Εἶ<ς> Θεός Ἰ(ησοῦ) Χ(ριστ)έ. +	<i>One (is) the God,</i>
	Μνημίον τῆς	<i>Jesus Christ.</i>
	δούλης Σου + Οὐα-	<i>Monument of Your</i>
4	λεντῖνα, ἀποθα-	<i>servant Valentina,</i>
	νοῦσα με[τ]ὰ κα-	<i>who died having</i>
	λοῦ ὀνόματρός,	<i>a good name and</i>
	καλ[ῆς πίστεως]	<i>good faith (?)</i>
8	[- - - - -]
	[- - - - -]	
	[- - - - -]	
	(bird) (wreath with an	
	inscribed cross) (bird)	

Critical apparatus

l. 1: the final *sigma* of εἶς was probably inadvertently omitted by the letter-cutter; Ἰ(ησοῦ) Χ(ριστ)έ for Ἰ(ησοῦ) Χ(ριστό)ς: the contracted through a horizontal bar sacred name, although in apposition to the acclamation εἶς Θεός, has been placed in vocative instead of nominative; at the end of the line stands a plain incised cross bearing traces of red paint.

l. 2: μνημεῖον.

l. 3: a small cross stands after the word Σου.

ll. 3-4: Οὐαλεντῖνα for Οὐαλεντίνης, nominative in the place of genitive.

ll. 4-5: ἀποθανοῦσα for ἀποθανούσης, same mistake as above.

l. 6: the dotted letters are severely weathered.

l. 7: the dotted letters of this line are weathered but recognizable; the rest of the line has been restored according to the available space and the standard phraseology used in the epitaphs of the area.

Commentary

l. 1: The frequent religious acclamation εἶς Θεός is followed here by the name of Jesus Christ for the first time at Zoora (for εἶς Θεός and its complementary phrases, see above inscr. no. 23).

l. 3: The common in the Christian funerary epigraphy epithet δούλος, δούλη, “servant”, which expresses the devotion of the faithful to God, is encountered in three more fifth century epitaphs of Zoora (see above no. 23 and *IPT Ia*, nos. 129, 207 with commentary on the term).

ll. 3-4: This is the third occurrence of the Hellenized Latin name Οὐαλεντῖνα on the tombstones of Zoora. The name is discussed above in no. 40, while its masculine counterpart Οὐαλεντῖνος in no. 1.

63. Tombstone of reddish sandstone, the upper left part of which is missing. Originally it should have been rectangular in shape with a rounded top. Inv. no.: Z-407. Dimensions: 0.49x0.31x0.07 m. The inscribed surface, which had been smoothed, is now badly weathered at its upper half with subsequent obliteration of two-thirds of the epitaph. Traces of a deeply engraved cross are discernible above the text. The latter was originally enclosed within an incised rectangular frame which is fully preserved only at its lower part. Remains of incised guide-lines are visible above the second and third lines from the end. The preserved text is engraved in a mixture of round and square script. The letters are of mediocre quality and alignment. Height of letters: 0.012-0.02 m.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 413, no. 37

Date: mid-5th c. AD

Plate XXXII

+	
[- - - -]
.. μηγὸς Δ[ίου].	<i>on the of</i>
Θάρσι, Σαώλα,	<i>the month Dios (?)</i>
οὐδὶς ἀθάνα-	<i>Be of good cheer, Saolas,</i>
+ τος, +	<i>no one (is) immortal.</i>

Critical apparatus

The faintly preserved upper frame line helps in estimating an approximate number of seven effaced lines at the upper damaged part of the inscription.

pres. l. 1: the dotted letters are quite faintly preserved.

pres. l. 2: the dotted letters of this line, although partially preserved, are quite certain; Θάρσει.

pres. l. 3: οὐδεὶς.

pres. l. 4: the syllable TOC is flanked to the left by a linear cross which terminates in triangular serifs, and to the right by a cross consisting of four free-standing triangular bars, both incised.

Commentary

pres. l. 2: This is the first mention of the Hellenized Semitic name *Σαώλας* on the funerary stelae of Zoora, but its existence is already attested in a number of sixth-seventh centuries church dedicatory inscriptions from Transjordan. More specifically, a certain archdeacon *Σαώλας* is recorded in three mosaic inscriptions in the Church of Saint George at Khirbet el-Mekharryat on Mount Nebo (Gatier 1986, nos. 101, 103, 104 = Di Segni 1998, pp. 441-442, nos. 39, 40, 41), while the name occurs twice at Gerasa, in one case borne by a deacon (Welles 1938, pp. 478-479, no. 304; pp. 486-487, no. 335). Recent references of *Σαώλας* have been encountered at Umm er-Rasas (Piccirillo 1992, pp. 221-222, no. 73d), and at Nitl near Madaba (Piccirillo 2001, p. 281, no. 2); in the latter inscription the bearer of the name is also a member of the clergy, a presbyter. According to Milik (1959-60, pp. 158-159, no. 2), *Σαώλας* is a typically Aramaic name with the meaning “mendicant”, “poor”, and does not correspond to the biblical name Saul (for discussion on the etymology of Saolas, cf. Di Segni 1998, p. 461, n. 56, where are also given other Hellenized forms plausibly related to *Σαώλας*).

64. Inscribed slab of yellow and purple sandstone, rectangular in shape, slightly curved at the corners except for the upper right one which is broken. Inv. no.: Z-329 (Department of Antiquities of Jordan registration no. GNE qn Naq'). Dimensions: 0.68x0.47x0.08 m. The front surface, which shows signs of reuse, is smooth, slightly weathered in the middle, and chipped at the upper right part. The whole surface is occupied by an inscribed board game, deeply engraved and preserving traces of red colour. The game presents the following arrangement: in the middle of the board runs a horizontal band which contains twelve round sockets. Above and below this band are extended two horizontal compartments, each including twelve vertical bars. Both the horizontal band and the two compartments bear in their centre a *chi*-like sign intersected by a vertical line. These three vertically placed *chi*-like signs are dividing the board into two equal parts, each one composed of a double row of six lines and six sockets. The inscription starts vertically from the lower left margin of the board, continues horizontally in the upper margin, while its last line is incised in a horizontal band inserted below the band with the sockets. The text is engraved in a mixed round and square script. The size of the letters varies according to the space available for writing. In general the execution of the inscription, but also of the game, is of unprofessional quality. Height of letters: 0.032-0.055 m.

Bibl.: Unpublished

Date: 4th-5th? c. AD

Plate XXXIII

Κ(ύρι)ε, ὁ γράψας

ν δὸς *vacat*

χάρησµα β(όλια) ΙΙ.

Lord, grant the person

who wrote (this)

two throws of the dice.

Critical apparatus

l. 1: KE forms the contraction of the sacred name Κύριε; ὁ γράψας possibly for τῷ γράψαντι: use of nominative in the place of dative; on the right section of the band with the sockets are discernible the letters IVX; if these are in fact letters and not some kind of decoration or numbering, then they may stand for the abbreviation of the *nomen sacrum* Ἰ(ησοῦ)Χ(ριστέ).

l. 3: χάρησµα, iotacism for χάρισμα; Β is most likely the initial letter of the abbreviated word βόλια; the two vertical lines following beta (the second one is preserved only in its lower part) may stand for the Latin number II.

Commentary

The inscription inserted in the board game has, paradoxically enough, the form of an invocation to the Lord. The engraver of the game on the slab – plausibly a soldier of the unit stationed at Zoora – acting obviously also in his capacity as a player, does not hesitate to request divine assistance in order to win the game. A similar invocation, expressing the superstitious beliefs of the players, is recorded on a marble slab found in Rome which depicts a similarly arranged game, with the exception of the round sockets. This inscription, inserted vertically to the bars, reads as follows: ὃδε πέζων/τε ἰς τὰ/ βόλια. Ἰ(ησοῦ)ς Χ(ριστὸ)ς νικᾷ. /Κ(ύρι)ε, βοῖθι τοῦ ἐγρά/ψαντος - -/ καὶ πέζων/τ<ο>ς ἰς τὰ/ βόλια. /Ἀµήν (CIG IV, no. 8983; cf. Koukoules 1948, p. 202, pl. III.1). The explicit mention of the

word βόλια, “die-cubes, dice” (*LSJ*, p. 321, s.v. βόλιον), in the inscription from Rome served as a model for the completion of this word in the inscription from Ghor es-Safi. The restoration of βόλια, if correct, implies the use of dice. This element, combined with the characteristic scheme of design of the board, mainly composed of two major sections with twelve vertical lines each, points to its identification with the Roman board game of the *duodecim scripta*, the Byzantine τάβλα (*tabula*). In fact, it could have been a kind of race game, requiring both luck and tactical skill from the players who had to move their gaming pieces quickly towards a finish line, according to the outcome of some kind of dice throw. Of course, an exact description of the game or of its rules would be quite speculative (on ancient board games in general, see *RE* 13.2 [1927], cols. 1900-2029, s.v. *lusoria tabula* [H. Lamer]; Cornish-Warre 1898, pp. 324-332; Beck de Fouquières 1869, pp. 357-421; Austin 1940, pp. 257-271; Koukoules 1948, pp. 185-224, pl. I-III; Hübner 1992; de Voogt 1995, pp. 9-15; Kurke 1999, pp. 247-267).

A board game from Hammat Gader with similar layout, but lacking the sockets and devoid of an inscription (Amitai-Preiss 1997, p. 277, no. 4) could have belonged to the same category of games as that from Ghor es-Safi (for other types of board games carved on pavement stones at Ḥorvat Karkur ‘Illit, see Figueras 2004, pp. 136-137, nos. 3, 4 and p. 134 with parallels from Palestine and Arabia).

II. KHIRBET SHEIKH ‘ISA

65. Block of white sandstone, almost rectangular in shape. Inv. no.: Z-408. Dimensions: 0.29x0.50 m.; thickness unrecorded. It was found in 2002 during the construction of an irrigation channel by the Jordan Valley Authority to the east of Khirbet Sheikh ‘Isa under the modern road. It was encased in second use in one of the structures of a later period discovered in this area. Its present location is unknown, since a day after its discovery the block was stolen. The inscribed surface is roughly smoothed and bears traces of fire at the upper right side. The centre of the block is occupied by a large deeply engraved cross with triangular bars which is surrounded by an invocatory inscription. The text is also deeply engraved in round-oval script. The letters are of variable size, big in the first three lines and much smaller in the right part of the fourth line, obviously due to lack of sufficient room in this area. Height of letters: Unrecorded.

Bibl.: Preliminary publication in *IPT Ia*, Appendix, p. 414, no. 40

Date: 347? E.P.A. = 22 March AD 452 – 21 March AD 453?

Plate XXXIV

<p>+ Κύριε ὦ Θεὸς <ς> ἡμῶ(ν), ἐθησο(ν) ——— τὸ(ν) τμζ’</p>	<p>Lord our God, help (Your) servant Theodoros. (It was written in) 347?</p>
<p>4 δοῦλω(ν) Θεῶδορω(ν). +</p>	

Critical apparatus

l. 1: the inscription opens with a plain cross; the definite article $\acute{\omicron}$ is written with *omega*; the final *sigma* of $\Theta\epsilon\acute{\omicron}\varsigma$ was omitted by the letter-cutter.

l. 2: the first two letters of the pronoun $\eta\mu\acute{\omega}\nu$ are in ligature, while its last letter *nu* is abbreviated through a horizontal stroke over the preceding letter *omega*; the line ends with a cross.

ll. 2-3: $\beta\omicron\epsilon\theta\eta\varsigma\omicron(\nu)$ for $\beta\omicron\eta\theta\eta\varsigma\omicron(\nu)$: *epsilon* for *eta* and suspension of its last letter *nu* denoted by a horizontal stroke over the preceding letter *omicron*; the same abbreviation method is used in the following article $\tau\acute{\omicron}\nu$.

l. 4: $\delta\omicron\upsilon\lambda\omega(\nu)$ for $\delta\omicron\upsilon\lambda\omicron(\nu)$: *upsilon* is written over *omicron* as if they were monogrammed, *omega* stands in the place of *omicron* and the letter *nu* is abbreviated in the usual way (see ll. 2, 3); $\Theta\epsilon\acute{\omega}\delta\omicron\rho\omega(\nu)$ for $\Theta\epsilon\acute{\omicron}\delta\omicron\rho\omicron(\nu)$: the common confusion of *omicron* and *omega* here, and also the usual suspension of *nu*; the invocation closes with a small cross.

Commentary

This common invocation to God, which could have originally stood in one of the churches of Zoora, was probably made by one of its benefactors, Theodoros, as is the practice in the ecclesiastical buildings of this period.

ll. 3-4: On the right side of the block between the third and fourth line are faintly discernible the letters TMZ, which at first sight seem irrelevant to the rest of the text. If these letters did not form part of an earlier inscription, then the only possible explanation would be that they represent the date on which the invocation was laid. If this is the case, the converted date would be AD 452/3, a period compatible both with the lettering and the abbreviation methods used in the inscription (see for example *IPT Ia*, no. 189).

The theophoric names $\Theta\epsilon\acute{\omicron}\delta\omicron\rho\omicron\varsigma$ and $\Theta\epsilon\omicron\delta\omicron\rho\acute{\alpha}$ are abundantly attested in the funerary epigraphy of Zoora from the beginning of the fourth until the late sixth century AD ($\Theta\epsilon\acute{\omicron}\delta\omicron\rho\omicron\varsigma$: 10 cases, see *IPT Ia*, index 2, p. 430, s.vv. $\Theta\epsilon\acute{\omicron}\delta\omicron\rho\omicron\varsigma$, $\Theta\epsilon\acute{\omicron}\delta\omicron\rho\omicron\varsigma$; $\Theta\epsilon\omicron\delta\omicron\rho\acute{\alpha}$: 3 cases, *ibid.*, nos. 81, 288, 316). The masculine $\Theta\epsilon\acute{\omicron}\delta\omicron\rho\omicron\varsigma$ occurs also as a monk's name in a sixth century church dedicatory inscription from the basilica of Saint Lot's Monastery at Deir 'Ain 'Abata near Zoora (Meimaris and Kritikakou-Nikolaropoulou forthcoming 2008, no. 1). In general, the name enjoyed a great popularity among the Christian population of Palestine and Arabia, usually borne by clergymen (for a representative list of examples, see *IPT Ia*, commentary of no. 112).

III. UMM TAWABEEN

66. Rectangular limestone block which probably served as a lintel of a funerary monument. It is said to have been found at Umm Tawabeen and is currently kept at the store-house of the Department of Antiquities in Amman. Dimensions: 0.26x0.495; thickness unrecorded. The front surface of the block is nicely smoothed. The inscription, which

consists of three lines, opens with a deeply engraved cross bearing triangular bars and a dot in its centre. Below the epitaph runs a horizontal band decorated with a zigzag pattern which towards the right is interrupted by a schematic arch. Just below the arch is depicted a peacock whose body faces left, while its head turns to the right holding a palm branch in its bill. Faint traces of a similar peacock are barely discernible on the left side, whereas between the two birds a vase (?) is partially preserved. The whole decoration is incised, as is also the text which is written in a mixed round and square script. The letters are medium-sized and several of them bear small dots at their edges, in their interior or between them. The execution of the text, as well as its alignment, is rather careful. Height of letters: 0.015-0.033 m.

Bibl.: Unpublished

Date: 10 April 403 E.P.A. = 10 April AD 508

Plate XXXIV

<p>+ Χ(ριστὸς) νικᾷ. Ἐκυμέθη Λεών- + τις Σίλου ἐ<ν> μενί Ἄπρ(ιλίῳ) δεκά- δι, τοῦ υγ´. [bird] (vase?) (bird)</p>	<p><i>Christ is victorious. Leonti(o)s, (son) of Silas, fell asleep (died) on the tenth (day) of the month of April, in the (year) 403.</i></p>
--	--

Critical apparatus

l. 1: the *nomen sacrum* Χριστός is contracted only by its first and last letter; ἔκυμέθη for ἐκοιμήθη; iotacism in the second syllable and substitution of *eta* with *epsilon* in the third.

ll. 1-2: Λεώντις for Λεόντις, shortened form of Λεόντιος; the left hasta of the initial letter *lambda* has been inadvertently cut twice, while *epsilon* slants to the right.

l. 2: this line starts with a small incised cross formed of four dots; a decorative angular bracket follows the patronymic; the letter *nu* of the preposition ἐν is omitted by the letter-cutter; μενί for μηνί, *epsilon* for *eta*; the month name Ἄπριλίῳ is abbreviated by a diagonal stroke across the lower vertical hasta of *rho*.

ll. 2-3: δεκάδι for δεκάτη; use of the numerical noun in the place of the ordinal number; the year numeral is emphasized to the left by an angular bracket and an S-sign, whereas to the right by the same sign which was probably followed by another angular bracket now totally obliterated.

Commentary

l. 1: Ἰησοῦς Χριστός νικᾷ is a common Christian acclamation which later became the main impression on Eucharistic bread stamps of the Orthodox Church following the Liturgy of Saint John Chrysostom (see Brightman 1896, pp. 353-399; Galavaris 1970; Meimaris 1978, pp. 189-190; Coen-Uzzielli 2006, pp. 169-170). In the present epitaph the acclamation appears in its short form Χριστός νικᾷ, but both types, full and short, are encountered in invocatory or prophylactic inscriptions of Palestine and Arabia (cf. for example in the Negev: *Nessana I*, nos. 105, 106, 111; in Hauran: *PAES IIIA*, nos. 26, 40, 739; in Golan: Gregg and Urman 1996, no. 86).

For the burial verb ἐκοιμήθη see above commentary of inscr. no. 13.

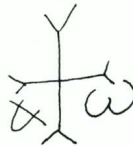
ll. 1-2: As attested by the numerous epigraphic references, the Greek name Λεόντιος was a popular one in Palestine and Arabia, especially among the clergymen (for a collection of

the relevant evidence and the cult of the homonymous saint in these provinces, see *IPT Ia*, p. 230, no. 133).

l. 2: Σίλας is recorded as a patronymic also in two of the above mentioned epitaphs from Zoora (no. 19 with a commentary on the name's etymology and examples, and no. 29).

The Roman month name employed in this epitaph, instead of the usual Macedonian one, is among the earliest attestations of the use of the Roman calendar in Palestine and Arabia (on this issue see Meimaris in collab. with Kritikakou and Bougia 1992, pp. 148, 157).

The arch, depicted at the end of the funerary text, may symbolize the entrance to paradise, the eternal dwelling of the deceased Leontios, through Christ who is the door that leads to heaven (for this symbolism see Bagatti 1971, pp. 206-209). Such an interpretation is further corroborated by the accompanying scene of the peacocks flanking a vase which is taken to represent the dead's soul rejoicing in heavenly bliss (on this motif see *IPT Ia*, p. 13, s.v. *birds*, pp. 14-15, s.v. *vase*; cf. above pp. 27-28).



KHIRBET QAZONE

67. Funerary stele of white-yellowish sandstone, tapering at the top. Dimensions: 0.45x0.235 at the top and 0.35 at the bottom x 0.12 m. It was discovered in 1996 in the Nabataean cemetery at Khirbet Qazone, an area just southwest of Bab edh-Dhrā. It is now kept at the store-house of the Department of Antiquities of Jordan in Amman. The inscribed surface, which is heavily deteriorated, is flaked off in successive layers especially at the lower part, and cracked at the upper right corner. The inscription occupies the upper part of the stele and is cut in big round calligraphic letters which terminate in dotted serifs and have straight alignment. Height of letters: Unrecorded.

Bibl.: Politis 1998, pp. 613-614, fig. 11; Egan and Bikai 1998, p. 596 (simple mention of the inscribed stele); *SEG* 48 (1998), p. 628, no. 1917; *BE* 2000, p. 572, no. 685

Date: 1st – 2nd c. AD

Plate XXXII

Αὔσέ-
νη ἢ κ-
αλή.

Ausene,
the pretty or good
one.

Critical apparatus

ll. 1-2: AYXENH (Politis; due to a typographical error the third letter of the name is written as *chi* instead of *sigma*, but in the translation the name is given in its correct form); *Αυσενη* (Gatier and *SEG*).

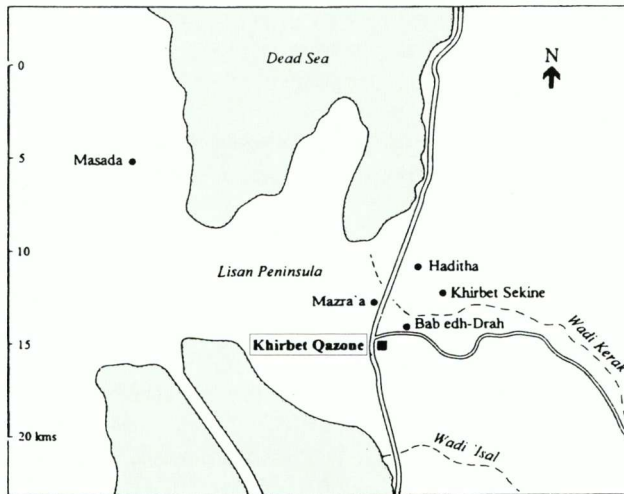
Commentary

ll. 1-2: The feminine name *Αὔσένη* is new in the onomasticon of the area and, to our knowledge, in that of Palestine and Arabia. It could probably be derived from the geographical adjective *Αὔσόνιος*, -ία, “Italian”, employed mainly by later poets to denote the inhabitants of *Αὔσονία*, “Italy” (*LSJ*, p. 278; *Hesychius*, p. 324; Pape and Benseler 1911, p. 177; cf. also the phrase “*Αὔ(σ)ονίων. θε(σ)μῶν*”, Italian sacred laws, in the funerary epigram of Arrianos from Petra: Sartre 1993, no. 55). However, if we take into account the Nabataean context where the stele was discovered, it is more likely to consider *Αὔσένη* as a Hellenized indigenous name, and more specifically as the lengthened feminine form of the masculine name *Αὔσος* which transliterates in Greek the Semitic name ’wš, “gift” implied “of God”. *Αὔσος* is a particularly common name in the region of Hauran, while it occasionally occurs in the Negev and at Gerasa (for a detailed commentary on the name, including the etymology and a collection of its Hellenized and Semitic variant forms, see Sartre 1985, p. 187 s.v.; cf. Al-Qudrah 2001, pp. 70-71, s.v.; Wuthnow 1930, pp. 30, 124).

ll. 2-3: The deceased *Αὔσένη* is qualified as *καλή*, “beautiful, good, fair”, an epithet probably added to her name in token of love or admiration (*LSJ*, p. 870, s.v. *καλός* 2). Such an

ambiguous adjective could have been employed to praise either Ausene's physical or moral beauty, but due to lack of further specification one cannot say with certainty (on the double meaning of *καλός* as “beautiful” or “good, noble”, see *LSJ* as above; Lampe, pp. 698-699, s.v.; *BAGD*, p. 400, s.v.). The epithet “ἡ καλή” is applied to a partly mutilated feminine name, identifying a now lost female figure in a mosaic panel with mythological subject from a Roman villa at ‘Ein Ya’el (*SEG* 43 [1993], no. 1052). A Christian tribune *Οὐϊκτωρῖνος*, mentioned on a late fourth century stele of Zoora, is also addressed in his epitaph by the phrase “καλὲ ἄνθρωπε”, which most likely refers to him as a “morally good, noble” man (see *IPT Ia*, no. 30 with further examples on the moral sense of *καλός*).

It is worth noting that at the cemetery of Khirbet Qazone has also been discovered a Christian tombstone which bears the common symbolic decoration of a palm branch flanked by the Apocalyptic letters *alpha-omega*. The stele has already been published in *IPT Ia* with the number 341.



Location map of Khirbet Qazone (J.M. Farrant).

FEINAN (PHAENO)

68. Tombstone of reddish sandstone, rectangular in shape. It was first recorded in the South Cemetery during the 1934 survey by F. Frank (1934, p. 224). In 1995-96 it was recovered in area 5 of the same cemetery during the excavation conducted by G. Findlater et al. (1998, pp. 71, 80) and was given the inventory number WF3, SF18. Present location: British Institute at Amman for Archaeology and History. Dimensions: 0.70x0.29 m.; thickness unrecorded. The front surface, which has been roughly smoothed, bears traces of chiselling throughout. The inscription opens with a linear cross bearing forked serifs. The epitaph is incised in seven lines, the last of which is squeezed in the lower right edge of the inscribed surface as a result of the engraver's failure to distribute equally the epigraphic text in the available space. His lack of skill is evident both in the improper alignment and in the unequal size of the letters which, being especially big in the first four lines, become considerably smaller towards the end. The script is of the round alphabet. Height of letters: 0.014-0.05 m.

Bibl.: Alt 1935, pp. 67-70, no. d, fig. 5 (based on a facsimile and two photographs of Frank 1934, p. 224); *SEG* 8 (1937), p. 53, no. 342; Meimaris in collab. with Kritikakou and Bougia 1992, p. 214, no. 197 (simple mention); Sartre 1993, pp. 142-144, no. 107; Di Segni 2006, pp. 590-592, no. 7.

Date: 22 Daisios 487 E.P.A. = 11 June AD 592

Plate XXXV

	+ Ἐνταῦθα κῆτε Στέ- φανος Σαβίνου, ζήσας ἔτη ιγ´. Ἄνεπάη ἐν Χριστῶ 4 ἐν ἔτι υπζ´, μ(ην)ῖ Δεσίου κβ´, ἐ(ν) τῶ ἐνιαυτῶ, οὗ ἔμαμίουν οἱ ἄνθρωποι καὶ ἀπέθανεν vacat τὸ τρίτ<ο>ν τοῦ κόσ(ι)μου.	<i>Here lies Stephanos, (son) of Sabinus, who lived 13 years. He came to rest in Christ in (the) year 487, on (the) 22nd (day) of (the) month Daisios, in the year during which the people were crying for food (starving), and one-third of the population (or mankind) died.</i>
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Critical apparatus

The recovery of this important tombstone during the recent excavation of the South Cemetery (see above) enabled us, through an autopsy of the stone, not only to fill the *lacunae* but also to correct the inaccuracies of Alt's reading which were mostly due to the defective facsimile and photographs taken by Frank.

l. 1: κῆτε for κῆται, phonetic spelling of both diphthongs; Alt restored this verb as κατ(ετέθη) followed by *SEG* and Sartre; Di Segni proposed κῆτε.

l. 2: the patronymic was read by Alt as Σαγώνου, a restoration disagreeably accepted by

Sartre and Di Segni; the dotted *alpha* of ζήσας is faintly preserved due to weathering of the stone at this point; Alt also deciphered the participle as ζήσας, although only a few indistinct traces are visible on Frank's facsimile.

l. 3: the age numeral is marked above by a horizontal bar; in the place of Χριστῶ Alt hypothetically completed [Κ(υρί)ω] followed by *SEG* and Sartre, while Di Segni restored Κ[(υρί)ω].

ll. 4-5: these two lines were read by Alt as follows: ἐν ἔτι ντ' [μη(νός)] Δεσίου κβ' ἐ[ν]/ τῶ ἐνιαυτῶ τῷ .τιου; Sartre reproduced the era year as ντ', although he expressed his reservations regarding Alt's restoration of the date; he also proposed the reading τῷ[τῶ] or ὄ[τ]ε for τῷ following a suggestion of D. Feissel; Di Segni suggested the following restoration for ll. 4-5: ἐν ἔτ(ε)ι υλζ', μ(ηνι) Δεσίου κβ' ἐ[ν] / τῶ ἐνιαυτῶ ὄ[τ]ε [ἐνό]σου; l. 4: ἐν ἔτι, iotacism for ἐν ἔτει; both the era year and the month day numerals bear above the diacritical horizontal bar; the same bar is used over the last letter of the line, *epsilon*, as an abbreviation mark; μηνί is abbreviated by *mu* and *iota* with *trema*; Δεσίω for Δαισίω: phonetic spelling of the diphthong αι and use of genitive in the place of dative; l. 5: the correct syntax should be ἐν τῶ ἐνιαυτῶ, (ἐν) ῶ instead of οῦ; ἐμαμίον for ἐμάμμων?

l. 7: Alt restored this line as τὸ τρίτον τοῦ κόσμ[ου?]; Sartre read on the squeeze the letters COTPKYENCO:ΚΛΟ<Ω and maintained that, in case Alt's restoration was adopted, then this should be dotted as a sign of uncertainty; Di Segni proposed for this line [τ]ὸ τρίτον τοῦ [κόσμου]. The *omicron* in angular brackets is written as *theta* on the stone; κόσ{ι}μου for κόσμου: a superfluous *iota* (euphonic?) is cut between *sigma* and *mu*, while of the diphthong *ou* only faint traces are discernible.

Commentary

ll. 1-2: The reading κῆτε for the burial verb, instead of κατ(ετέθη) proposed by Alt, is verified by the recent revision of the stone. The use of κῆται is further confirmed by inscr. nos. 69 and 76 from Feinan.

For the name of the deceased boy, Στέφανος, see commentary of inscr. no. 76.

Despite his uncertainty about Stephanos' patronymic, Alt restored it as Σαγώνου, wondering whether this could be a lengthened form of the Nabataean name Σάγος (Alt 1935, p. 70, n. 1). The new facsimile, however, demonstrates beyond all doubt that the patronymic is to be read Σαβίνου. This name, Greek transliteration of the Latin cognomen *Sabinus*, is frequently encountered in the epigraphy of Palestine and Arabia, and especially in that of Hauran (for the relevant evidence as well as for *Sabinus'* occasional assimilation to Semitic names, see *IPT Ia*, pp. 335-336, no. 247).

ll. 4-7: The recent copy of the inscription is especially revealing as regards the problematic text of lines 4 and 5. Firstly, it certifies that the era year is ντζ' (487 E.P.A.) = AD 592. This is a date much more compatible with the palaeography and the distinctly Christian wording of the epitaph than the date AD 455 resulting from the conversion of the era year ντ' (350 E.P.A.) proposed by Alt, which he himself considered as very early (Alt 1935, p. 70). In addition, the ascending order of the year numeral ντ' speaks against its correctness, a fact noticed also by Di Segni who, based mainly on this argument, tried to offer a more reasonable reading of the year numeral through a quite careful decipherment of each

numerical figure in Alt's copy. She finally proposed the year υλζ', 437 E.P.A. = AD 542, which is much closer to the real date of the inscription.

Secondly, the full reading *ἐμαμίουν*, in the place of the puzzling, partially preserved verb at the end of line 5 in Alt's copy, seems to offer the clue to the elucidation of the event that caused a heavy loss of life as stated in ll. 6-7. *Ἐμαμίουν* is in all likelihood a misspelled imperfect tense form of the verb *μαμμάω* which is epigraphically unattested but known from literary sources. *Μαμμάω* is first encountered in the periphrasis "*μαμμάω αἰτεῖν*" in Aristophanes' *Nubes* (1383) in the sense "to cry for food" (*LSJ*, p. 84, s.v.), while the meaning "to eat" in the children's language is found in later writers, like *Hesychius* (p. 69, s.v.: *μαμμάω· ἐπὶ τῆς παιδικῆς φωνῆς ἐσθίειν*) and *Photius* (245,12: *μαμμάω Ἀργεῖοι τὸ ἐσθίειν οὕτω Καλλίας*; id. 245,16: *μαμμάω Ἀττικοὶ τὴν μητέρα ἀπὸ τοῦ τὰ παιδιά μαμμάω τὸ φαγεῖν λέγειν*).

Based on such an interpretation of the verb "*ἐμαμίουν*" we are reasonably led to the assumption that the cause for the loss of human lives in Feinan could be some sort of food shortage. Although the severity of the dearth of food cannot be assumed merely on the basis of the use of the verb "*ἐμαμίουν*" – since its epigraphic mention is unique – the high level of mortality among the population points rather to a famine (previous editors spoke either for an epidemic [Hondius in *SEG* 8 (1937), no. 342] or an earthquake [Alt 1939, p. 162, n. 1, referring though to AD 455]; Di Segni, correcting the date to 542 and restoring the verb in l. 5 as [ἐνὸ]σοῦν, associated it with the outbreak of the great plague in Palestine during this year). If this hypothesis is correct, then the present epitaph is a rare case in epigraphy where human suffering, especially that of a "life threatening hunger (starvation)", is recorded (for a systematical evasion of the terms for hunger or starvation in the inscriptions, see Garnsey 1988, pp. 19, 38).

It is noteworthy that at least in Palestine there is, to our knowledge, one more epigraphic mention of a famine, "*ἔξ κερὸν πίνας*", in an unpublished inscription painted on a wooden beam (found at el-Aqsa Mosque; neg. no. 30.186 kept at the Israel Antiquities Authority Archives) by the carpenter himself who is named Ἡλίας and originates from Γεβαληνή, a region between Petra and et-Tafile east of Arraba (Eus., *Onom.* 124.21). The inscription bears no date but, judging from its palaeographical similarity with the text from Feinan, could be placed in the late sixth century AD. Such a date combined with the carpenter's place of origin, could justify the supposition that the famine recorded on the el-Aqsa beam and on the Feinan tombstone is identical.

Such an exceptional event, like a famine, is not preserved, however, in the historiography of the sixth century. In the year 592 the only disaster, reported by the historian Evagrius (*Hist. eccl.* 8.29), is a recurrence of the great plague of 541/2 in Antioch. Although the sources are silent about the outbreak of the 592 epidemic in other parts of the Near East, the researcher of the plagues in Byzantine Syria, L. Conrad, believes that "it is not likely that this was an isolated incidence of plague given the size and importance of Antioch in the late sixth century" (Conrad 1986, p. 149). If Conrad's supposition is valid, then the disease may have been transmitted also to Palestine, as it happened with previous outbreaks of the 541/2 plague (*ibid.*, pp. 144-149).

Since in the ancient sources famine and epidemic disease appear usually in pair (Garnsey 1988, pp. 25-26), it would not be improper to associate the assumed famine at

Feinan with an outbreak of the plague of 592 in Palestine. The food shortage-sickness relationship is not unknown in this province. Thus, the famine (λιμός) of AD 312/3, caused by insufficient rainfall (Eus., *HE* 9.8; cf. Garnsey 1988, pp. 34-35), as well as the great famine of the years 516-521, caused by an irruption of locusts and drought (Cyr. Scyth., *Vita Sabae*, cc. 58, 64, 66-67; cf. Patlagean 1977, pp. 79, 85; Garnsey 1988, p. 26; Sinakos 2003, pp. 155-156), were both followed by a plague (λοιμός). The sharp rise in mortality, confirmed not only by the three victims but also by the explicit statement “ἀπέθανεν τὸ τρίτον τοῦ κόσμου” (this formula evokes the phrase of the *Revelation* 9.18, “ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων”, and can be taken as an indication of heavy loss of life, although it is not quite clear whether the term “κόσμος” is employed in the sense of “mankind” or of “local population”, cf. Sarte 1993, pp. 143-144) mentioned in inscr. nos. 68, 69, 70, corroborates the hypothesis of the combination of a food crisis with an epidemic at Phaeno (for the high rates of mortality at the conjunction of the two disasters, see Garnsey 1988, pp. 25, 26). A further argument in favour of this hypothesis could be inferred by the second victim, a woman named Nonna (inscr. no. 69). If the restoration “πολιτευομένου” for her father is correct, then Nonna would have been the daughter of a local *bouleutes* (*curialis*), which means that she belonged to the upper class of Phaeno. According to the sources, wealthy people were more vulnerable to disease than to starvation (Garnsey 1988, pp. 32, 271).

Some characteristic features of the phraseology of this inscription, comprising the burial phrases “ἐνταῦθα κεῖται” and “ἀνεπή ἐν Χριστῶ”, the indication of the age and the precise date of death, associate Phaeno with the contemporary funerary tradition of neighbouring cities, e.g. Zoora (see *IPT Ia*), or areas, e.g. the Negev (Negev 1981) and Moab (Canova 1954).

69. Tombstone of reddish sandstone, originally rectangular in shape, now broken in the left and plausibly in the lower sides. It was first recorded in the South Cemetery along with inscr. no. 68 during the 1934 survey by F. Frank (1934, p. 224). In 1995-96 it was recovered in area 5 of the same cemetery during the excavation conducted by Findlater et al. (1998, pp. 71, 80) and was given the inventory number WF3, SF11. Present location: British Institute at Amman for Archaeology and History. Dimensions: 0.455x0.36 m.; thickness unrecorded. The preserved inscribed surface, which seems to have been roughly smoothed, is flaked off at various spots and particularly in the middle with significant loss of text. The inscription is engraved in big, widely spaced letters in its first half, while in its second half the letters become smaller, more crowded and descendingly aligned. The script is of the round-oval alphabet. Height of letters: 0.020-0.045 m.

Bibl.: Alt 1935, pp. 71-72, no. e, fig. 6 (after a facsimile and photograph of Frank 1934, p. 224); *SEG* 8 (1937), p. 53, no. 343; Sarte 1993, pp. 144-145, no. 108.

Date: 12 [Daisios 487? E.P.A. , 10th?] indiction = 1 June AD 592?

Plate XXXVI

<p>[+ Ἐνταῦθα or ἐνθάδε] κῆτε Νόννα [ca. 4 πολι]τευομένου θυ- [γάτηρ ...], διάκων, ζήσασα 4 [ἔτη ... ἀν]απ[αεῖσα?] μετὰ Ε [ca. 5-6 σε]μνό[τητος?], μήτηρ</p>	<p>Here lies Nonna, daughter of (the) decurion?..., (the) deaconess, who lived [years]; she died with decency, (having been) mother of....</p>
--	--

- [ca. 3-4 τέκν?]ων, ιβ' [Δεσίου?, ι]νδι-
 [κτιώνος ι?], ἥτ(ους) [υπζ'], ἐν τῷ ἐν-
 8 [ιαυτῷ ῶ ἀπέ]θανεν τὸ τρίτον
vacat? [τοῦ κόσμου].

*children?, on the 12th (day) of
 [Daisios?, in the 10th?] indiction,
 in (the) year [487], in the year
 during which died one-third
 [of the population].*

Critical apparatus

The above proposed restoration, outcome of a recent re-examination of the tombstone, is based on the observation that the lost text is the one originally cut in the now broken left and lower parts of the stone, and not that found on the left and right parts as previous editors conjectured. Of these editors, Alt gave only a drawing of Frank's facsimile of the preserved inscription and a commentary on some of the lines, while Hondius in *SEG* and Sartre, based on the drawing of Alt, transcribed the text restoring it wherever possible. Their transcriptions are given below.

- l. 1: [+ 'Ενθάδε] κίτε Νόννα [τοῦ δεῖνος], *SEG*; [Ἐνθάδε] κίτε Νόννα [- - -], Sartre; ἐνταῦθα is equally plausible to ἐνθάδε as *inscr. no. 68* attests.
 l. 2: [-]τευομένου θυ[γάτηρ], *SEG*; [- - πολι]τευομένου θυ[γάτηρ], Sartre; the *lacuna* at the beginning of the line should have originally included the patronymic.
 l. 3: [- -] δτ [ca. 3, ζ]ήσα[σ]α - -, *SEG*; [- - -] ΔΤ [- - - ζ]ήσα[σ]α [- - -, Sartre; of the dotted letters only faint traces are discernible.
 l. 4: - - ατι ca. 3 μετὰ ε- -, *SEG*; [- - -] ΑΤΙΑ[- -]μετὰ Ε[- - -, Sartre; this line could have most likely started with the age of the deceased Nonna.
 l. 5: - - μ(η)νὸ(ς) ca. 3-4 μήτηρ - -, *SEG*; [- - -] ΜΝΟ[- - -] μήτηρ [- - -, Sartre.
 l. 6: - - ων τρ- -, *SEG*; [- - -] ΩΝΤΡ[- - -] καὶ [- - -, Sartre; if the restoration τέκνων is correct, then a number is expected before it; the name of the month has been completed on the analogy of the text of *inscr. no. 68*.
 l. 7: - - ητ ca. 4 ἐν τῷ ῶ ἐ[νιαυτῷ - -, *SEG*; [- - -] ΗΤ [- - -] ἐν τῷ [ἐνιαυτῷ], Sartre; for the restoration of the era year and the indiction year numerals see commentary below.
 l. 8: - - καὶ ἀπέ]θανεν τὸ τρίτον [τοῦ κόσμου], *SEG*; [ῶ ἀπέ]θανεν τὸ τρίτον [τοῦ κόσμου], Sartre.
 l. 9: if we accept that the right side of the tombstone is intact, then an extra line is needed to accommodate the word “τοῦ κόσμου”, coming after “τὸ τρίτον”, on the condition that this phrase repeats the final formula of *inscr. no. 68*.

Commentary

- l. 1: The deceased woman bears the name *Νόννα*, commonly attested in the Christian inscriptions and papyri of Palestine and Arabia, especially from the areas of Moab, the Negev and Sinai (for discussion on the name and on the relative evidence from the two provinces, see *IPT Ia*, p. 330, no. 241).
 l. 2: The name of *Nonna's* father is totally mutilated, but his partially preserved office could be restored with reasonable certainty as *πολιτευόμενος*, *decurio*, a title which from the late fourth-early fifth century onwards gradually supplanted that of *βουλευτής*, *curialis* (for a thorough study on this office and its documentation in the Early Byzantine period, see Laniado 2002, pp. 1-126; cf. also *IPT Ia*, commentary of *inscr. no. 286*). The present mention

of a *πολιτευόμενος*, if the term is properly restored, seems to be the latest so far attestation of the office in Palestine and Arabia, since the other known epigraphical and papyrological occurrences of the term from Elusa (Negev 1981, no. 92; cf. SEG 31 [1981], no. 1401 and Di Segni 1995, p. 323: AD 454/5), Bostra (Sartre 1982, no. 9123: AD 490), Qaṣr el-Ḥallabât (PAES IIIA, no. 20, frgms. 20-23, edict of Anastasios I: AD 491-518) and Petra (*Petra Papyri I*, nos. 3.3, 4.3 [AD 538], 15.fr. 16) date from the mid-fifth to approximately the mid-sixth century. In addition, it is the first time that the term appears in an epitaph and not in a public inscription.

l. 3: If the word *διάκωγ* deciphered in this line is correct, then Nonna could have been an as yet unattested deaconess of the local Christian community (on the ecclesiastical title of the deaconess and its documentation in Palestine and Arabia, see Meimaris 1986, pp. 175-178; *IPT Ia*, nos. 175, 181, 195, 200). It is to be noted that although the usual term for a deaconess was *διάκονος* or *διακόνισσα*, it is here employed the rather infrequent term *διάκων* applied as a rule to male deacons (Meimaris 1986, p. 167, nos. 824, 831; p. 168, nos. 838-840; p. 171, no. 866).

l. 4: The now obliterated age of Nonna at the beginning of this line may have normally exceeded forty years, since this was the minimum age of admission to the office of deaconess as established by Justinian (*Nov.* 123, c 13).

ll. 6-9: In the surviving wording especially of ll. 7-8, one can recognize the same ending formula as that fully preserved in inscr. no. 68, referring to the death of one-third of the population possibly due to a famine. Since in the latter inscription this exceptional event is dated to AD 592, it is tempting to place the present epitaph in the same year. Thus, both the month name and the era year have here been restored on the basis of the date provided in epitaph no. 68, whereas the hypothetical indiction year has been selected so that it complies with the two above mentioned chronological elements.

On the high rates of mortality, being probably the consequence of a famine combined with an epidemic, and on the corroboration of this hypothesis based on evidence provided by the epitaph of Nonna, see above commentary of inscr. no. 68.

70. Tombstone of reddish sandstone of which the lower right part is preserved. It was found in area 5 of the South Cemetery during an excavation conducted in 1995-96 (Findlater et al. 1998, p. 80). Inv. no.: WF3, SF10. Present location: British Institute at Amman for Archaeology and History. Dimensions of the fragment: 0.35x0.375 m.; thickness unrecorded. The inscribed surface, which has been roughly smoothed, is weathered and has two cracks starting from the middle of its left side. The preserved text is cut in round script and below it to the left are discernible traces of a big incised cross. Height of letters: 0.025-0.05 m.

Bibl.: Unpublished

Date: 487? E.P.A. = AD 592?

Plate XXXVI

[- - ἀπέθανεν]	or	[- - -]	(died)
τὸ τρίτον τοῦ		[ἀπέθανεν] τὸ τρίτον τοῦ	one-third
vacat κόσμου.		vacat κόσμου.	of the population.
+		+	

Critical apparatus

The two versions in the transcription of the text express the uncertainty whether the tombstone is broken only in the upper or both in the upper and lower half parts.

pres. l. 1: the diphthong *ou* at the end of the line is monogrammed.

pres. l. 2: a monogrammatic *ou* appears also in this line.

Commentary

This is the third epitaph (see also inscr. nos. 68, 69) written for a victim of the famine at Phaeno, as the fragmentary final phrase “τὸ τρίτον τοῦ κόσμου” attests, and may consequently be dated to AD 592. The textual and palaeographical similarity, observed in the three epitaphs commemorating this catastrophic event, suggests not only that they were contemporary but also that they probably belonged to members of the same family.

71. Funerary stele of reddish sandstone, almost square in shape, curved at the top and slightly broken at the bottom. It was found in the South Cemetery. Inv. no.: WF3, SF3. Present location: British Institute at Amman for Archaeology and History. Dimensions: 0.455x 0.345 m.; thickness unrecorded. The front surface, which has been roughly smoothed, is occupied by a big linear, deeply engraved cross with triangular serifs. In the four quadrants of the cross is accommodated the name of the dead in big deeply incised letters which present a descending alignment as does also the cross. Height of letters: 0.035-0.055 m. Bibl.: Knauf 1986, pp. 16-17, no. A; Sartre 1993, p. 147, no. 112

Date: 6th c. AD

Plate XXXVII

Ἡ	λί	<i>Elias</i>
α	ς	

Commentary

The practice of carving the name of the deceased either in the quadrants of a cross, or above and below it, is also frequently encountered on the funerary stelae from Khirbet es-Samra (Gatier 1998, pp. 373-380, nos. 27-63). On an unpublished fragmentary slab from Wadi Firan in Sinai (kept at the excavation's store-room), instead of the name, the Christian phrase “φῶς, ζοή” is engraved on the four corners of the cross.

ll. 1-2: The name Ἠλίας borne by the deceased is an especially common biblical name whose diffusion among the Christians (from the fourth century onwards) is due to the most eminent of all the Old Testament prophets, Elias (Elijah the Thesbite: on this prophet and his cult in Palestine and Arabia, see Meimaris 1986, pp. 93-94). The provinces of Palestine and Arabia share a large proportion of the name's popularity so that an exhaustive enumeration of the relevant epigraphic evidence would be meaningless. It should be noted, however, that a considerable number of examples comes from Transjordan, his native land, i.e. from the area of Mount Nebo (Di Segni 1998, pp. 429-431, nos. 6, 7 [Siyagha]; pp. 439-440, no. 36a-b (el-Mekhayyat), and also from Hauran (e.g. Waddington, index I, p. 4, s.v.; PAES IIIA, index I, p. 459, s.v.; Sartre 1982, nos. 9120, 9121,

9126, 9139). The name's frequency in these two regions is undoubtedly an additional proof of the great veneration paid to prophet Elias, revealed by the numerous churches dedicated to him by the local population (for churches in Hauran see *PAES* IIIA, no. 783² and its commentary; Sartre-Fauriat 2000, p. 305; for a church in Madaba see Gatier 1986, pp. 141-143, no. 145). The name appears as a rule in the Hellenized form Ἠλίας, once as Εἰλίας ('Avdat: Negev 1981, no. 37) and twice as Ἐλίας (Di Segni 1998, pp. 439-440, no. 36 a-b). Special attention deserves the spelling Ἠλυάου (gen.: Gatier 1986, no. 44) which is in fact closer to the Greek transcription of the *Septuagint* version, Ἠλιοῦ, of the Hebrew name 'lyh (Wuthnow 1930, p. 51, s.v. Ἠλίας).

72. Funerary stele of sandstone. Its description is not possible since there is no photograph or facsimile, only a drawing of Knauf. It was found in the South Cemetery. Present location: Unknown. Dimensions: Unknown. The front surface of the stone is decorated with a plain cross whose horizontal bar is almost diagonal. The upper quadrants of the cross are occupied by the text which presents a descending alignment, following the heavy inclination of the cross bar. Height of letters: Unknown.

Bibl.: Knauf 1986, pp. 16-17, no. B; Sartre 1993, p. 147, no. 113

Date: 6th? c. AD

Ἄβρ(αάμ) or Ἄβρ(αάμιος)? *Abraam or Abraamios (?)*

A hand-drawn sketch of a cross. The horizontal bar is slanted downwards from left to right. The vertical bar is straight. In the top-left quadrant, the letter 'A' is written. In the top-right quadrant, the letters 'B' and 'P' are written, with 'B' above 'P'. The bottom quadrants are empty.

Commentary

The letters ABP, which belong to the name of the deceased, are in all likelihood an abbreviation of the name Ἀβραάμ (Abraham) or of one of its more Hellenized variants, like Ἀβραάμιος (or Ἀβράμιος), Ἀβρααμίας, etc. (for the remarkable frequency of this name in the Negev and a collection of the relevant examples from Palestine and Arabia, see *IPT Ia*, p. 340, no. 252).

73. Funerary stele of reddish (upper part) and white sandstone, almost rectangular in shape, curved at the top and broken in the upper left corner. It was found in the South Cemetery. Inv. no: WF3, SF144. Present location: British Institute at Amman for Archaeology and History. Dimensions: 0.49x0.32 m.; thickness unrecorded. The inscribed surface, which has been roughly smoothed, is flaked off at the top with partial loss of text. Its centre is decorated with a big outlined incised cross with triangular serifs, the upper corners of which are occupied by the name of the deceased. Height of letters: 0.04-0.043 m.

Bibl.: Knauf 1986, pp. 16-17, no. C; Sartre 1993, p. 148, no. 114

Date: 6th ? c. AD

Plate XXXVII

A hand-drawn sketch of a cross. The horizontal bar is straight. The vertical bar is straight. In the top-left quadrant, the text '[Ιω]ά' is written. In the top-right quadrant, the text 'νης' is written. The bottom quadrants are empty.

Ioannes (?)

Critical apparatus

[Ι]ωρ[δ]-ά>νης (Knauf); [Ι]ωρ[δᾶ]νης (Sartre); re-examination of the stone has shown that: a. the first two letters of the name are totally obliterated, b. only faint traces are discernible from the third letter *alpha*, and c. from the last letter *sigma* only the lower half is preserved.

Commentary

The preserved remains of the name of the deceased, as described above, in combination with the space available for the accommodation of the text point to the restoration Ἰωάννης rather than Ἰωρδάνης as previously suggested.

74. Funerary stele of reddish sandstone, almost oval in shape. It was found in the South Cemetery. Inv. no.: WF3, SF132. Present location: British Institute at Amman for Archaeology and History. Dimensions: 0.54x0.245 m.; thickness unrecorded. The front surface, which has been roughly smoothed, is heavily chipped at the top and at its lower half. Its upper half is occupied by a big isosceles incised cross ending in linear serifs. Each one of the four corners of the cross accommodates a single, carefully engraved letter from the name of the dead. Height of letters: 0.06-0.065 m.

Bibl.: Unpublished

Date: around mid-5th? c. AD

Plate XXXVIII

Κ	λ	<i>Claudius(?)</i>
α	ύ	
δ!	σ	

Critical apparatus

Only the upper edges of the letters ΔΙ and ΟC of the name *Κλαύδιος* are preserved in the lower corners of the cross below the letters Α and Υ respectively.

Commentary

The deceased bore most likely the name *Κλαύδιος* which is frequently encountered in the Christian epitaphs of the neighbouring city of Zoora (*IPT Ia*, index 2, svv. *Κλαύδιος* and *Ἀκλαύδις*; see also *ibid.*, commentary of inscr. no. 54 for more Christian examples from Palestine and Arabia).

75. Funerary stele of reddish-whitish sandstone, oval in shape. It was found in the South Cemetery. Present location: British Institute at Amman for Archaeology and History. Inv. no.: WF3, SF90. Dimensions: 0.39x0.26 m.; thickness unrecorded. The inscription is engraved on the upper half of the front surface which has been left almost unwrought. Above the text is incised a plain linear cross, while faint traces of a vaulted frame are visible at the upper part of the tombstone. The letters, which belong to the round alphabet, are rather elongated with the exception of two small *omicrons* (the one in l. 2 is rhomboid). Height of letters: 0.015-0.05 m.

Bibl.: Unpublished

Date: mid-5th – late 6th c. AD

Plate XXXVIII

+	
Κυρια-	<i>Kyriakos,</i>
κός Μου-	<i>(son) of</i>
βάνου.	<i>Moubanos.</i>

Critical apparatus

l. 2: the diphthong *ou* appears monogrammed.l. 3: only the left half of the dotted *alpha* is preserved.

Commentary

ll. 1-2: The deceased bears the common Christian theophoric name *Κυριακός* whose epigraphic mentions in Palestine and Arabia are plentiful, with a special concentration in the region of Moab (11 instances: Canova 1954, index onom., p. 422, s.v.; for more examples of *Κυριακός* and of the feminine *Κυριακή*, see *IPT Ia*, p. 237, no. 140).

ll. 2-3: The Hellenized Semitic name *Μουβάνος* (or *-ης*) is encountered, also as a patronymic, in the spelling *Μουββάνου* only in a late fifth century epitaph (AD 474) from the neighbouring city of Zoora (*ibid.*, pp. 316-317, no. 227, where the etymology of the name is also discussed).

76. Funerary stele of reddish sandstone, almost square in shape with rounded corners, broken in the lower right corner. It was found in area 5 of the South Cemetery. Inv. no.: WF3, SF26. Present location: British Institute at Amman for Archaeology and History. Dimensions: 0.42x0.395 m.; thickness unrecorded. The front surface has been nicely smoothed, is decorated with a big deeply engraved cross which ends at a triangular pedestal. The upper part of the cross is enclosed within a semicircle bearing a deeply incised dot in each of its two quadrants. The lower part of the cross separates the first line of the text in two sections, while the second line lies just below the motif. The letters are of the oval alphabet, some of them especially elongated. Height of letters: 0.04-0.082 m.

Bibl.: Findlater et al. 1998, p. 80 (simple mention of the inscribed block)

Date: late 6th? c. AD

Plate XXXIX

Στέ + φανο(ς)	<i>Stephanos</i>
ἔθθα κῆτ(αι).	<i>lies here.</i>

Critical apparatus

l. 1: the letters *sigma* and *tau* are in ligature; the final *sigma* is suspended.l. 2: κῆτ(αι), iotacism for κῆτ(αι): the verb is abbreviated by the sign S almost attached to *tau*.

Commentary

The Christian motif appearing on this stele, which has been interpreted by some scholars as a cosmic cross (Bagatti 1971, pp. 224-228), is also usually encountered as a symbol of the stylites and the recluses in Early Byzantine Syria (Fernández Ferreira 2004, pp. 320-324, 327,

342, 345). A close parallel to the present motif is found on an anepigraphic tombstone from the east cemetery of Zizia (E. of Madaba: Piccirillo 2006, p. 593, no. 3, pl. 59), while a number of similar symbols are depicted on inscribed funerary stelae from the Christian cemetery of Samrah (Gatier 1998, p. 374, no. 32; p. 375, no. 35; p. 377, no. 45; p. 380, no. 60; p. 411, no. 150).
 l. 1: The name of the first Christian martyr *Στέφανος* is a popular one in Palaestina Tertia, mainly among the local inhabitants of the Negev (Rehovot: Alt 1921, nos. 81, 86, 93, 108, 109; Tsafirir 1988, p. 185, index B, s.v.; Shivta: Negev 1981, nos. 51, 53, 58, 59, 61-63, 69, 72, 75; 'Avdat: *ibid.*, nos. 22 [uncertain], 32, 39; Beersheba: Alt 1921, nos. 7, 36; Elusa: *ibid.*, no. 55). In particular the city of Nessana has contributed not only the majority of the sixth-seventh centuries epigraphical and papyrological evidence on the personal name *Στέφανος* (*Nessana 1*, index D, p. 196, s.v.; *Nessana 3*, index IVA, pp. 339-340, s.v.; cf. Negev 1991, appendix E, pp. 148-150, s.v.), but also a considerable number of invocations addressed to Saint Stephen by the indigenous population (*Nessana 1*, nos. 27, 30, 32, 33, 43, 46, 60, 89, 109; for additional evidence on the cult of Saint Stephen in Palestine and Arabia, see Meimaris 1986, pp. 134-136; Sartre-Fauriat 2000, pp. 306-307; cf. also Piccirillo 1994, p. 245, no. 2).

Frequent are also the attestations of the name *Στέφανος* in the epigraphy of Moab (Canova 1954, nos. 21, 40, 50, 107, 155-159, 316, 390), while rare seems to be its use in the areas north of it: e.g. Decapolis, Hauran (for a discussion on this phenomenon see Gatier 1998, index onom., pp. 419-420, s.v.).

l. 2: The burial phrase *ἐνθα κίτ(αι)* here follows the name of the deceased, although the opposite is the norm. “*ἐνθα κείτ(αι)*” is a less frequent variant of the expression “*ἐνθάδε κείτ(αι)*” which is prevalent in the sixth-seventh centuries funerary epigraphy of Palestine, especially that of Moab (for a discussion on this phrase and a collection of the relevant examples in Palestine, see *IPT Ia*, p. 24, and p. 168, no. 76).

77. Funerary stela of reddish-whitish sandstone, almost square in shape, broken in the upper and lower right corners. It was found in area 5 of the South Cemetery. Inv. no.: WF3, SF40. Present location: British Institute at Amman for Archaeology and History. Dimensions: 0.37x0.35 m.; thickness unrecorded. The inscribed surface, which has been smoothed, is slightly weathered on the left side. The text is engraved in a mixture of square and round alphabets. The letters, which vary in size, are big, not skillfully executed with an ascending alignment, especially in ll. 3, 4. Height of letters: 0.035-0.07 m.
 Bibl.: Findlater et al. 1998, p. 80 (simple mention of the inscribed block)
 Date: 5th ? c. AD Plate XXXIX

	+ Κ(ύρι)ε, ἀγά-	Lord, give
	παυσον	rest to
	Στέφα-	Stephanos,
4	νον Ἀζί-	(son) of
	ζου. †	Azizos.

Critical apparatus

l. 1: the inscription opens with a plain linear cross; the sacred name *Κύριε* is contracted

through a horizontal bar; the dotted *nu* is missing the upper right stroke, while from the dotted *alpha* only the lower left stroke is preserved.

l. 3: the first two letters, *sigma* and *tau*, are in ligature.

l. 5: the text ends with another linear cross which is partially mutilated.

Commentary

ll. 1-2: The Christian funerary theme of invoking the Lord for the repose of the deceased or of his/her soul appears also in the epitaphs from the neighbouring city of Zoora (see *IPT Ia*, commentary of no. 106), as well as in those from the areas of Moab (Canova 1954, nos. 19, 29, 40, 66, 107, 166, 171, 315) and the Negev (Negev 1981, nos. 18, 53; Tsafirir 1988, pp. 157-158, no. 5).

ll. 3-4: The name *Στέφανος* occurs as well in inscr. no. 76 where it is discussed.

ll. 4-5: The patronymic, which transliterates in Greek the Arabic name 'azīz, "powerful" (Preisigke 1922, col. 505; Wuthnow 1930, pp. 13, 156; cf. Stark 1971, p. 105), was particularly popular among the natives of Hauran, in the epigraphy of which it occurs in variant spellings (for the Hauranian instances and additional evidence on the name *Ἀζίζος* from Palestine and Arabia, see *IPT Ia*, commentary of no. 131).

78. Funerary stele of sandstone, triangular in shape, chipped at the top and the bottom. It was found in the West Cemetery. Copied by F. Frank in 1934. Present location and dimensions: Unknown. The upper part of the front surface is decorated with a big cross with forked serifs flanked by palm branches. The text, which follows in four lines, opens with a small plain cross and ends with a bigger cross with forked serifs. Height of letters: Unknown.

Bibl.: Alt 1935, pp. 66-67, no. b, fig. 3 (after a facsimile of Frank 1934, p. 224); *SEG* 8 (1937), p. 53, no. 340; Sartre 1993, p. 146, no. 110.

Date: mid 5th – early 6th? c. AD

(palm branch) + (palm branch)

+ Στ<ή>-

λη τοῦ μ-

ακαρ(ίου) ΒΑ

4ΟΥ. +

Stele of the
blessed Va...



Critical apparatus

l. 1: on the facsimile of Frank a letter resembling either an *omicron* or *alpha* stands in the place of *eta*.

ll. 2-3: *μακαρίου* is abbreviated by a diagonal stroke across the lower part of *rho*.

ll. 3-4: Βα....ου (Alt); Βασιλείου (*SEG*; Sartre).

Commentary

ll. 1-3: The burial term *σήλη*, which is a pagan survival and normally designates the stele erected on top of a tomb, is infrequently employed in the Christian epigraphy of Palestine

and Arabia. The relevant evidence is concentrated in the wider area of Moab, mainly in the epitaphs from el-Kerak (11 references: Canova 1954, p. lxxix) and secondarily in those from Dhiban (3 examples: Gatier 1986, nos. 180, 181, 182). A small number of pagan epitaphs (8) from Hauran bear also the indication *στήλη* (for a collection of these examples see Sartre-Fauriat 2001, p. 32; for the rendering of the word *στήλη* into *nepshesh*, “soul”, in bilingual Greek-Nabataean tombstones, as well as for the material representation of the soul in the form of a stele among the Nabataeans, see Alt 1935, p. 66; Canova 1954, pp. lxxix-lxxx; Sartre 1982, p. 64). The phrase “στήλη τοῦ (τῆς) μακαρίου (-ας)” is abundantly documented in the Christian funerary inscriptions of Egypt (particularly in those of Akhmim, Panopolis: IGA V, nos. 238-350), from where this expression was most likely transplanted in Feinan (plausibly by the Christians from Egypt who were sentenced to work in the copper mines of Phaeno; for discussion on these exiles see Sartre 1993, pp. 140-141). For the Christian usage of the epithet *μακάριος* in the Palestinian epigraphy see *IPT Ia*, p. 348, no. 260 and in this volume no. 48.

ll. 3-4: The name of the deceased could have most probably been *Βασίλειος* according to Alt (1935, p. 67), a conjecture which was taken for granted by later editors of the inscription who reproduced it in their transcriptions. However, as Alt himself had rightly pointed out, the remains of the letters in l. 4, given in the facsimile of Frank, are not in harmony with such a restoration. In our opinion, a Hellenized name of Arabo-Nabataean origin, e.g. *Βάναθος*, *Βάριχος*, would be preferable for the region, but any attempt at its identification would be hazardous since we were unable to locate and re-examine the stone.

79. Funerary slab of sandstone, of which only the lower half is preserved. It was found in the West Cemetery. Copied by F. Frank in 1934. Present location and dimensions: Unknown. In the middle of the front surface is engraved a big outlined cross, the upper part of which is lost along with the first line of the text which once occupied the upper corners of the cross. The second line is flanking the lower vertical bar of the cross, while the third one is written in a descending alignment in the area below the cross. Height of letters: Unknown.

Bibl.: Alt 1935, p. 67, no. c, fig. 4 (after a facsimile of Frank 1934, p. 224); *SEG* 8 (1937), no. 341; Sartre 1993, p. 147, no. 111.

Date: mid 5th –mid 6th ? c. AD

[Ιω]	[ά]
νη	ς

διάκο(νος).

Ioannes (?),
(the) deacon.



Critical apparatus

ll. 1-2: [Ιωάν]νης (Alt, *SEG*, Sartre).

l. 3: διάκ(ονος) (Alt, *SEG*); this word is abbreviated by a diagonal stroke across the lower stroke of *kappa* and by superscription of *omicron* over *kappa*.

Commentary

ll. 1-2: The restoration of the deceased deacon's name, proposed originally by Alt and adopted by later editors, is plausible not only in terms of space but also in view of the Ἰωάννης' popularity in Palestine and Arabia (for a collection of examples, see *IPT Ia*, p. 152, no. 57). However, the spelling [Ἰωά]νης seems to us more suitable than that of [Ἰωάν]νης for reasons of symmetrical arrangement of the text in the four corners of the cross.

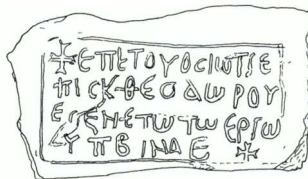
80. Sandstone block, irregularly hewn and almost rectangular in shape. It was photographed and copied by F. Frank in 1934 and refound in the so-called "Monastery" Church 6 (Ruben et al. 1997, p. 439) situated on the west slope of the townhill. Present location and dimensions: Unknown. The building inscription, engraved on the block, runs in four lines and is enclosed within a carelessly incised rectangular frame. The script seems to be of the oval alphabet, featuring a *theta* and a few *epsilons* with elongated middle bar. Height of letters: Unknown.

Bibl.: Lagrange 1898, p. 114 (only translation without mention of the year); Vincent 1898, p. 449, no. 2; Alt 1935, pp. 64-65, no. a (after a drawing of Frank 1934, pp. 223-224); *SEG* 8 (1937), pp. 52-53, no. 339; Sartre 1993, pp. 145-146, no. 109; cf. also *PA* 3, pp. 356-357.

Date: 482 E.P.A., 5th indiction = 22 March-31 August AD 587

or 482 E.P.A., 6th indiction = 1 September AD 587-21 March AD 588

+ Ἐπ<ι> τοῦ ὀσιωτ(άτου) ἔ-
πισκ(όπου) Θεοδώρου
ἐγένετω τῷ ἔργω(v),
4 (ἔτους) or ἔ(τους) υπβ',
ivδ(ικτιῶνος) ε' or ζ'. +



*In the days of the most holy bishop Theodoros this work was accomplished,
(in the year) 482, in the 5th (or) 6th indiction.*

Critical apparatus

l. 1: the inscription opens with an apiced cross; the *iota* of ἐπί looks like an unfinished *epsilon* on the copy of Frank; an S-sign (resembling an *iota*) after *tau* abbreviates the epithet ὀσιωτάτου; of the last letter *epsilon* only the upper half is preserved.

l. 2: a diagonal stroke across the lower oblique stroke of *kappa* marks the abbreviation of ἐπισκόπου; *theta* and *epsilon* are in ligature.

l. 3: ἐγένετω τῷ ἔργω(v) for ἐγένετο τὸ ἔργο(v); *omega* for *omicron* in all three words and suspension of *nu* in the last word.

l. 4: ἔ(τους) (Alt, *SEG*), ἔτους) (Sartre): it is not clear on the copy of Frank whether the letter preceding the year numeral is an *epsilon*, first letter of ἔτους, or an abbreviation sign denoting the word ἔτους; *YOC*? (Vincent), *υοζ'* (Brünnow); *ΙΝΔΕ* (Vincent), *ivδ(ικτιῶνος)* ζ' (Alt, *SEG*), *ivδ*. [ι]ε' (Brünnow) (for the date see commentary below); a cross similar to that of l. 1 is incised at the end of this line.

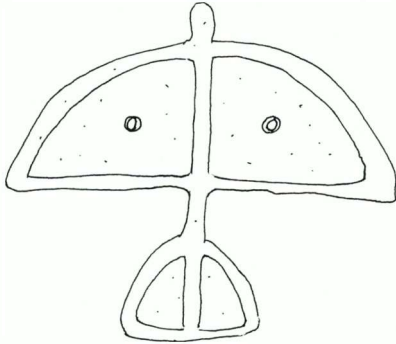
Commentary

ll. 1-2: *Theodoros* is an otherwise unknown local bishop whose name, thanks to this inscription, is added as the latest in the episcopal list of Phaeno. Before him, four bishops of this city are as yet attested in Counciliar Acts. These are in order of priority: *Saidas* (AD 431), *Kaioumas* (449), *Petros* (518), *Ioannes* (536). For additional information and bibliography on these bishops, see *HEO* II, pp. 1043-1044; Sartre 1993, p. 142, no. 106.

The epithet of respect *οσιώτατος*, applied to the bishop *Theodoros*, is a common one for this ecclesiastical office in the Christian dedicatory inscriptions of Palestine and Arabia, in which it is occasionally combined with other adjectives like *ἀγιώτατος*, *θεοφιλέστατος*, etc. (cf. the examples from the churches on Mount Nebo: Gatieur 1986, ind. gén. grec, p. 230, s.v. *οσιώτατος*).

l. 3: Although the work in question is not specified, it has been suggested that the inscription refers to the construction of the “Monastery” Church in the ruins of which the stone was found (Alt 1935, p. 65; Sartre 1993, p. 146, no. 109; Vincent [1898, p. 449, no. 2] went even further by assuming that the monastery, to which the church belonged, was erected in memory of the Christian martyrs who perished in the mines). The use of the term *ἔργον* for the designation of a church construction is not unparalleled in the Christian epigraphy of the area (e.g. Gatieur 1986, nos. 78, 80 [Siyagha on Mount Nebo]; for more evidence see Sartre 1993, p. 146, no. 109).

l. 4: The chronological data presented in this line, year according to the era of Provincia Arabia and indiction year, are rather questionable mainly due to the different readings proposed by Vincent and Alt. Vincent read on the stone YOC (?) INΔE which, according to Alt, could be interpreted as the year *νοζ´* (= 476 E.P.A.), that is AD 581/2. According to Sartre, YOC could indicate, by correcting C to E or Θ, the year 475 or 479 E.P.A., that is AD 580/1 or 584/5. However, not one of these years falls in the fifth indiction year given by Vincent and, as Sartre rightly pointed out, the same is valid for all the years of the decade 575-585. This inconsistency made Brünnow (*PA* 3) restore the indiction year as [ι]ε´ in order to coincide with the year *νοζ´* proposed by Vincent, but such an emendation is not justified by the drawing of Frank. Alt, on the other hand, based on a drawing and a photograph of F. Frank, gives the reading *υπβ´* (482) for the era year and ζ´ (6) for the indiction year, although he admits that indiction ε´ (5) is equally possible since part of both indictions falls within the year 482. Thus, 482 E.P.A., 5th indiction, equals 22 March-31 August AD 587, whereas 482, 6th indiction, equals 1 September 587-21 March 588. In our opinion, Alt’s rendering of the date is the most reliable, not only because it is faithful to Frank’s copy, but also because its dating elements are in harmony with each other.



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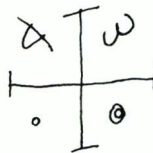
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INDICES

All indices refer to inscription numbers which are accompanied by line numbers of smaller size following a period. Each entry (excluding the personal name) is given in the dictionary form in bold and then come the word's inflected, abbreviated or vernacular forms. The brackets of restoration are kept but the dots of doubtful letters are not indicated. The partially preserved words or phrases are denoted as mutilated (*mut.*), those completely lost as restored (*rest.*), while those inadvertently omitted by the letter-cutter as completed (*compl.*). The article and the conjunction *καί* are not included in the index of Greek vocabulary.

1. DIVINE NAMES

a. Pagan

Ἑρμῆς: Ἑρμοῦ 7.6; cf. also Index 5d
Ζεύς: Διός 9.8; Δειός 22.7; cf. also Index 5d
Ἥλιος: Ἡλίου 10.11; cf. also Index 5d
Σελήνη: Σελήνης 8.9-10; cf. also Index 5d

b. Christian

ΑΩ: 31, 41

Δεσπότης: cf. Θεός

Θεός: Κύριε ὡ Θεὸς <ς> ἡμῶ(ν) 65.1-2

εἶ<ς> Θεὸς Ἰ(ησοῦ) Χ(ριστ)έ 62.1

εἶς Θεός 17.1 (*rest.*), 23.1, 41.1

εἶς Θεὸς ὁ πάντων Δεσπότης 34.1-2, 35.1-4,
36.1-2, 37.1-2, 40.1-2, 45.1-2, 46.1-2 (*mut.*),
60.1-2; εἶς Θε(ε)ὸς ὁ πάντων Δεσπότης
47.1-3

εἶς Θε(ε)ὸς ὁ πάντων Δεσπ(ότης) 48.1-2

εἶς Θεὸς ὁ πάντων(ν) Δεσπότες 44.1-2

εἶς Θεὸς ὁ πάντων Δεσπάτης 43.1-3

εἶς Θεὸς ἅ πάντων Δεσπάτης 38.1-2

Ἰησοῦς: Ἰ(ησοῦ) Χ(ριστέ) 64; Εἶς Θε(ε)ὸς
Ἰ(ησοῦ) Χ(ριστ)έ 62.1

Κύριος: cf. Θεός

Κ(ύρι)ε 64.1; Κ(ύρι)ε ἀνάπαυσον 77.1-2

ἡμέρα Κυρίου 17.10, 19.8, 20.9, 21.6, 30.7, 35.11,

61.6; ἡμέρα Κυρίου 12.9, 23.12, 25.7,

29.8, 32.9, 34.9; ἡμ(έρα) Κυρίου 15.7,

16.9, 18.9, 31.8-9, 33.12, 40.8 (*mut.*), 49.5;

ἡμ(έ)ρα Κυρίου 26.9

ἡμέρα Κυρίου 38.8-9, 44.10-11

Χριστός: cf. Ἰησοῦς

Χ(ριστ)ὸς νικᾷ 66.1

Χ(ριστ)ὸς ἀνάπαυσον 49.7-8

ἀνεπάη ἐν Χριστῷ 68.3

2. PERSONAL NAMES

Ἄβδ(άλ)γης f. of Ἄλού(ου)φας 51.2-3

Ἄβδαλμίθαβος f. of Παῦλος 57.2-3

Ἄβδαρέτας f. of Ἰσμεήλη 50.1

Ἄβδισάρος f. of Σαμίραββος 8.3

Ἄβρ(αάμ) or Ἄβρ(αάμιος)? 72

Ἄζίζος f. of Στέφανος 77.4-5

Αἰάνης (or -ός) Μένωνος 15.1, 8

Αἰνίας f. of Σίλθα 21.2

Ἄλαφάλας f. of Μακρίνος 36.3-4

Ἄλεβος f. of Ζωῖλος 50.2

Ἄλέξανδρος f. of Γηόργιος gf. of Ἰωάνν(ης)
49.3

Ἄλέξανδρος f. of Οὐαλεντῖνα 40.3-4

Ἄλέξανδρος Παύλου 6.2-3

Ἄλού(ου)φας Ἄβδ(άλ)γου h.? of Σίλθα 51.2

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 πᾶς: ὁ πάντων Δεσπότης cf. Index 1b, s.v. Θεός
 παύομαι: παυσάμενος 7.2-3 (*mut.*), 12.3-4, 18.3 παυσαμένη 11.4-5, 16.2-3, 31.3; παυσομένη 19.3
 πίστις: καλῆς πίστεως 16.5, 18.5-6, 19.5, 22.4-5, 28.6-7 (*compl.*), 29.4, 30.4, 32.6-7, 33.6, 36.6, 41.11, 61.2-3, 62.7 (*rest.*); καλῆς

πίστηως 31.5-6; καλῆς πίστεως 38.6-7, 44.6-7

πρὸ ἐτῶ(ν): 41.4

πρόσ(θεν?): 33.8

πρῶτον: πρῶτον 41.2

σεμνότης: σεμνότητος 69.5 (*rest.*)

στήλη: 78.1-2

σύ: Σου 23.4, 62.3

σύμβιος, ἦ: συνβίω 50.2

τέκνον: τέκνων 69.6 (*rest.*)

τελευταίω: ἐτελεῦτήσαν 41.9

τελευτ(ήσας) 49.4; τελευτήσαντος 36.4;

τελευ<τῆ>σαντος 6.4-5; τελευτέσαντος 20.5-6; τελετεύσαντος 27.3-4

τελευτησάσης 10.3-4

υἱός: υἱῶν 41.8

χάρις: εὐνοίας χάριν 50.2

χάρισμα: χάρησμα 64.3

ῶρα: ὥρα 41.10

7. NUMERALS

(excluding numerical letters)

a. Cardinals

εἶς: cf. Index 1b, s.v. Θεός

μία: μιᾶ 41.11

πέντε: 23.7; cf. also εἴκοσι, πενήκοντα

ὀκτώ: 33.7

δέκα: 59.3-4 (*mut.*)

εἴκοσι: εἴκοσι πέντε 44.8

πεντήκοντα:

πεντήκοντα πέντε 10.7-8

ἑξήκοντα: 19.6

ἑβδομήκοντα: 29.5, 37.7-8

b. Ordinals

πρῶτος: cf. τριακοσιοστός

πρώτη 10.9, 14.6

δεύτερος: cf. τριακοσιοστός

δευτέρας 37.9

τρίτος: τὸ τρίτον 68.7, 69.8, 70. pres. l. 2

τέταρτος: cf. τριακοσιοστός

τετάρτη 12.9, 61.7

πέμπτος: πέμπτης 45.10

ἕκτος: ἕκτη 35.12

ἕβδομος: ἕβδομη 19.8, 35.10-11

ὄγδος: ὄγδοη 12.8

δέκατος: πεντεκαδεκάτης 36.7-8; cf. also
τριακοσιοστός

εἰκοστός: cf. τριακοσιοστός

εἰκοσ(τῆ) 36.10

τριακοστός: cf. τριακοσιοστός

πεντηκοστός: cf. τριακοσιοστός

τριακοσιοστός: τριακοσσειοστοῦ δεκάτ(ου)
19.6-7

τριακοσσειοστοῦ εἰκοστοῦ δευτέρου 23.8-9

τριακοσσιασ(τοῦ) τριακοστοῦ τετάρτου 29.6-7

τριακοσσειοστοῦ πεντηκαστοῦ πρώτου 33.9-11

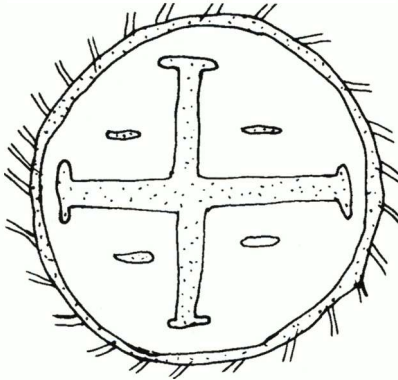
c. Numerical nouns

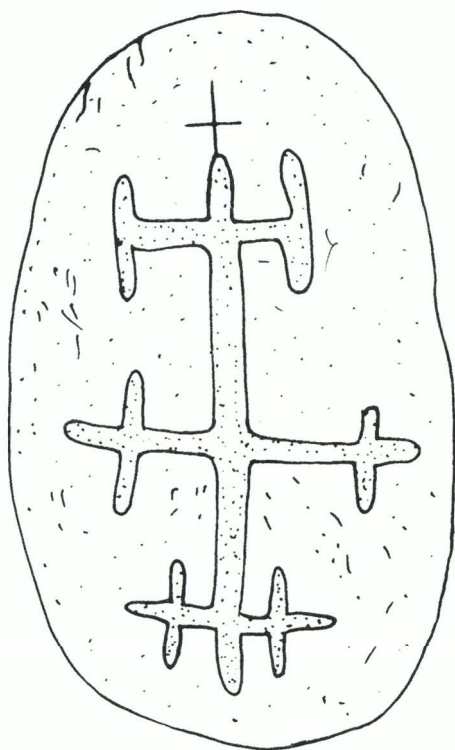
δεκάς: δεκάδι 66.2-3

εἰκάς:

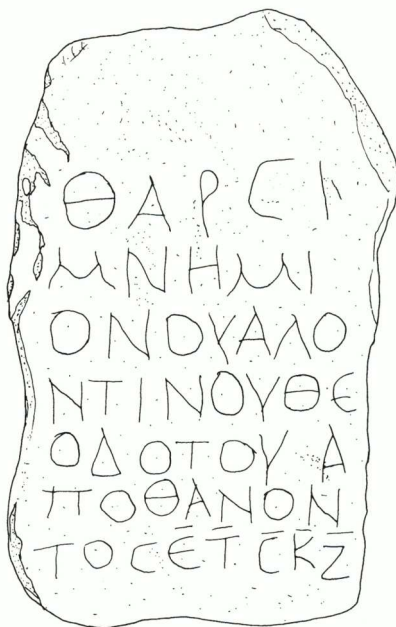
ἀκτάδι εἴκοσι 19.7-8

τρίτη καὶ εἰκάς 23.10-11

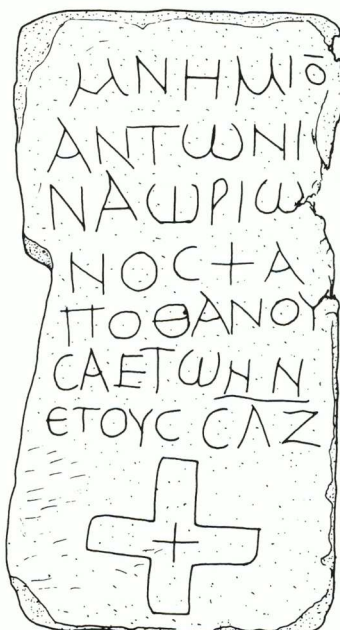
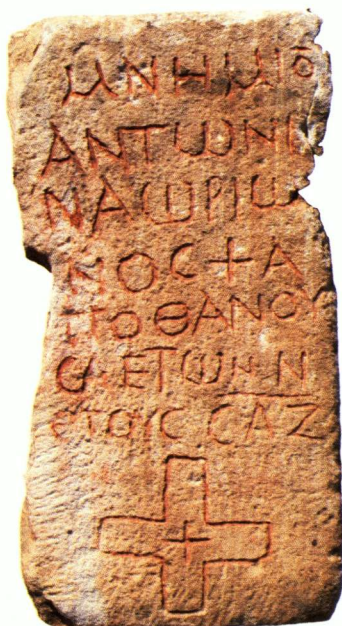




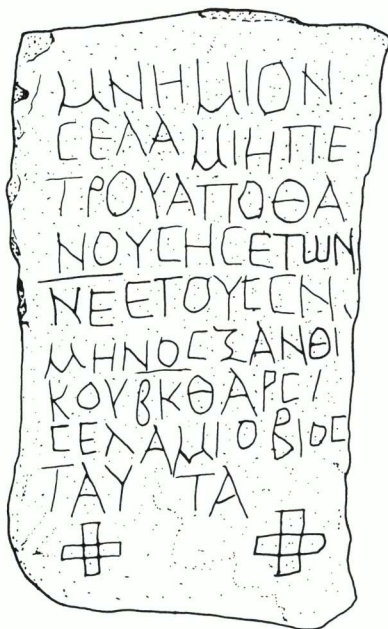
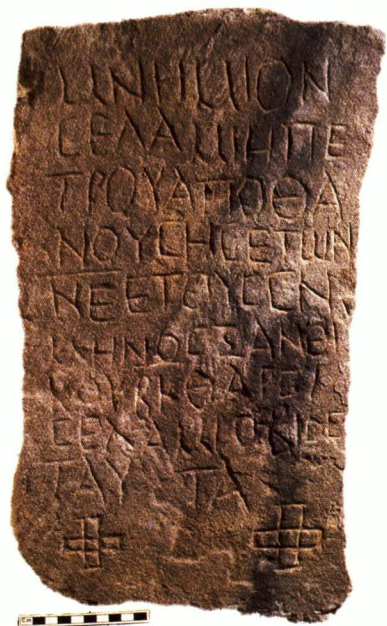
PLATES



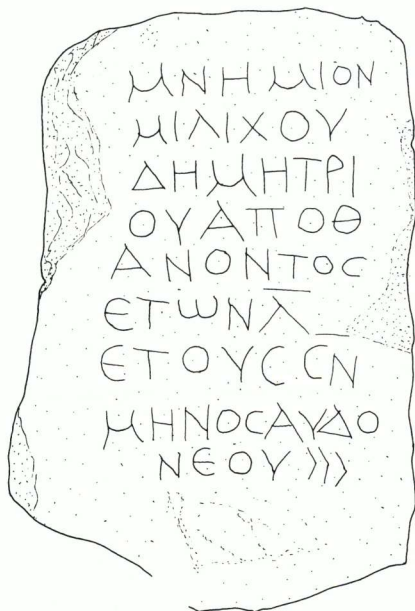
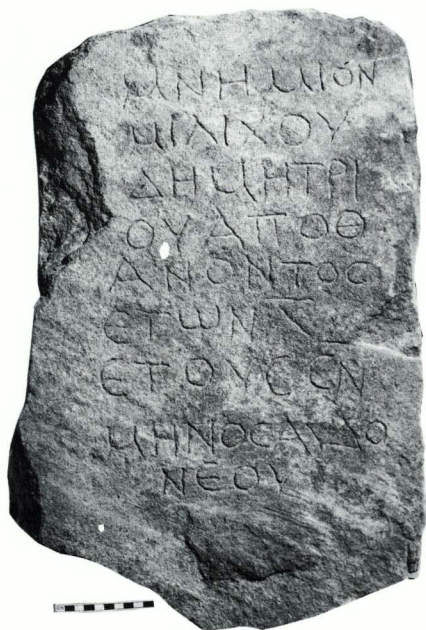
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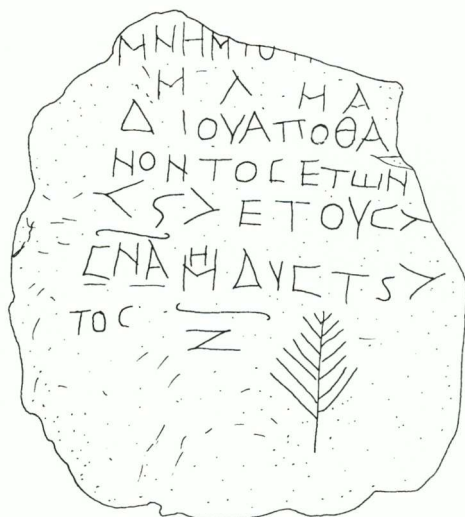
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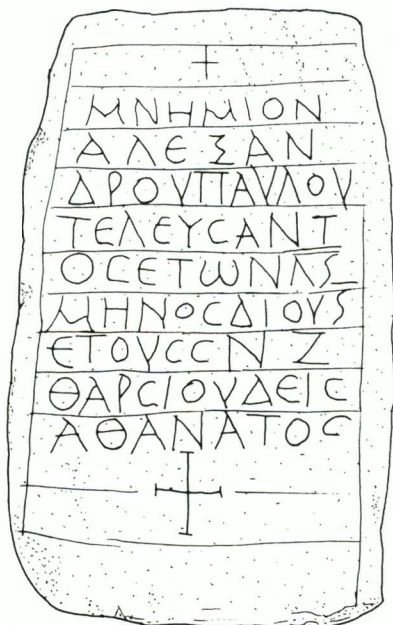
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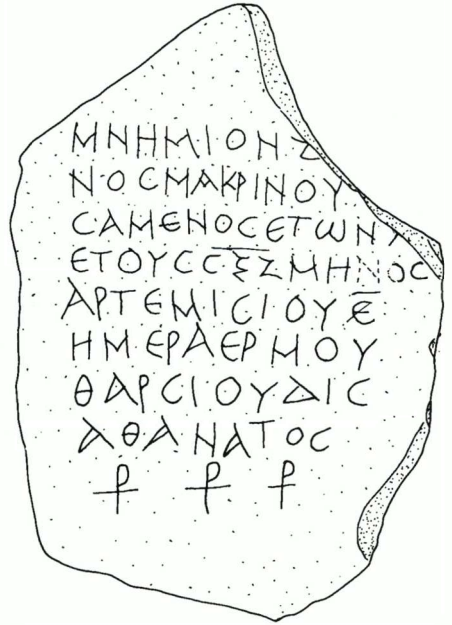
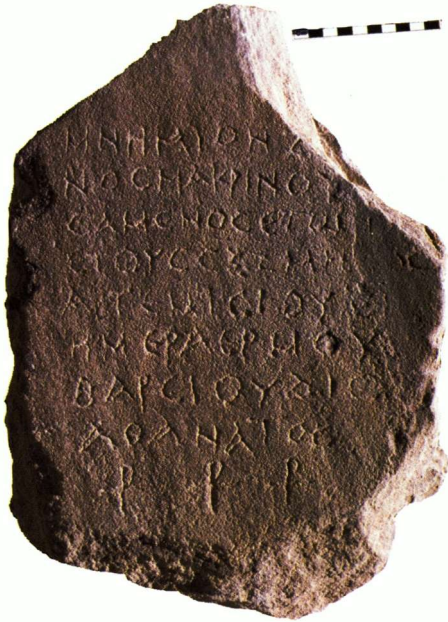
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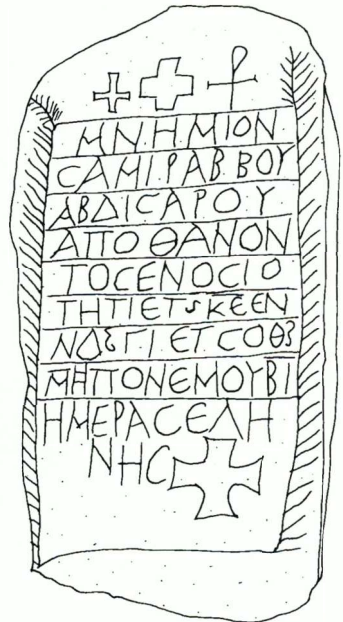
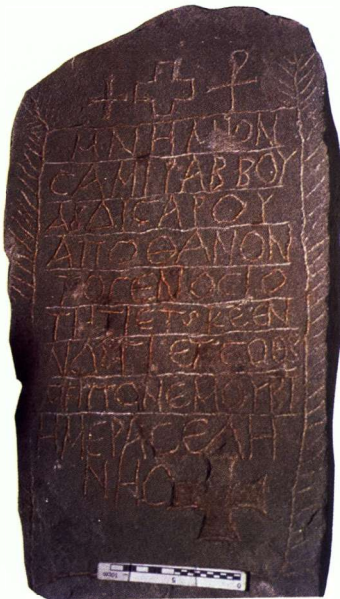
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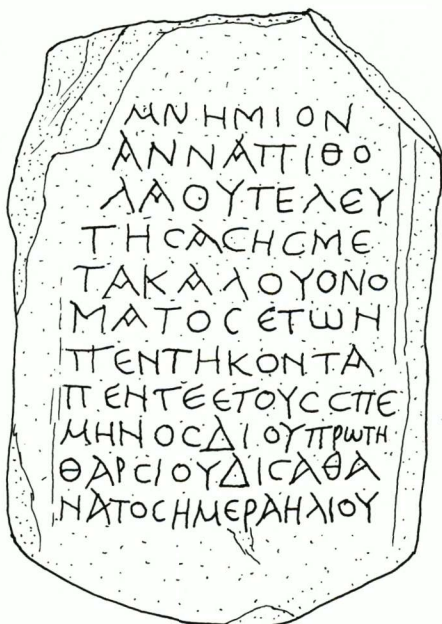
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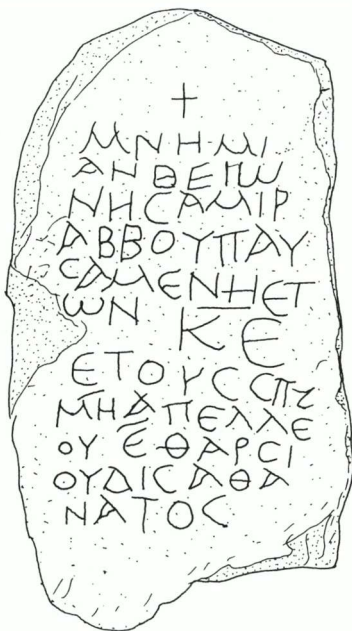
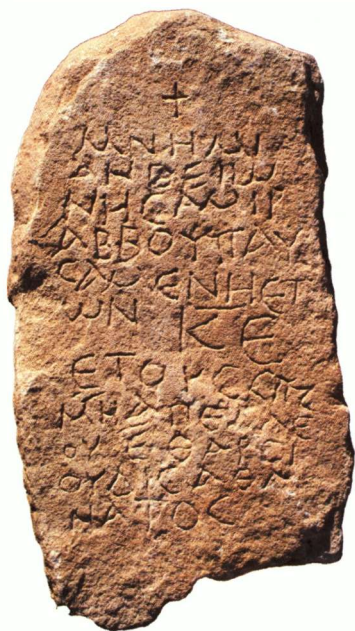
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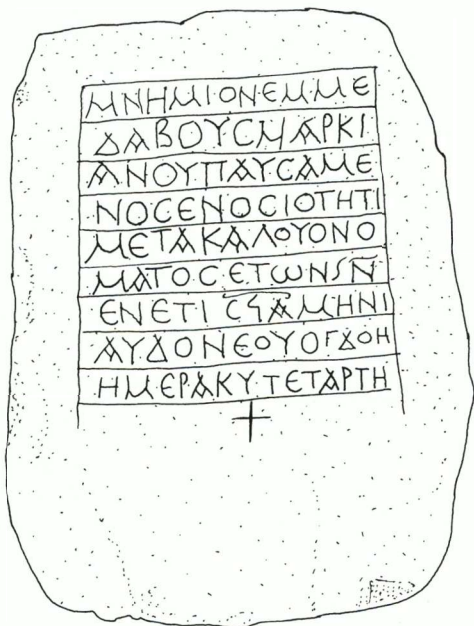
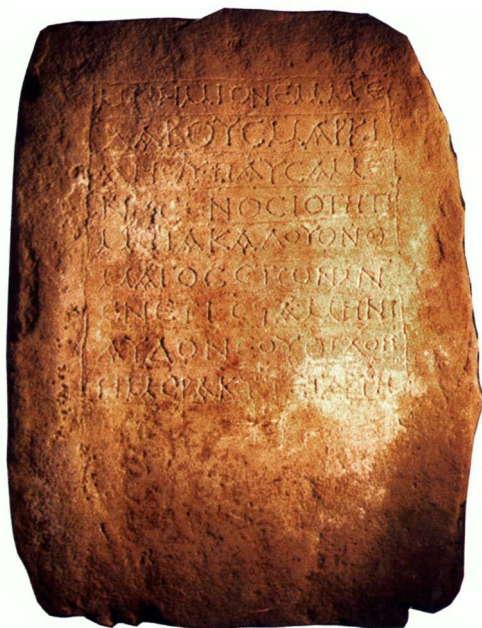
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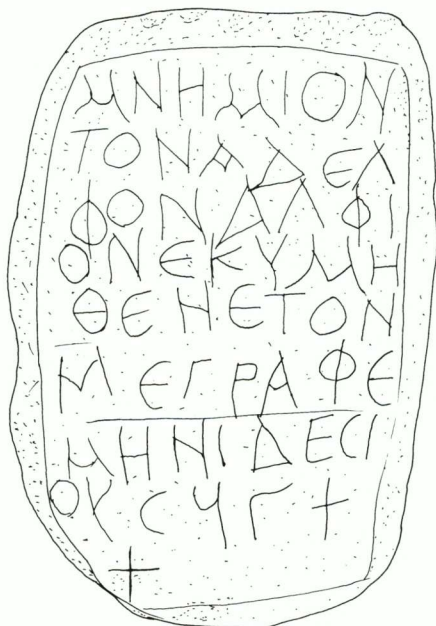
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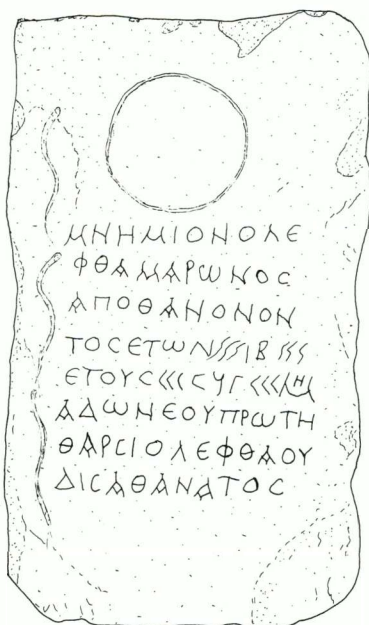
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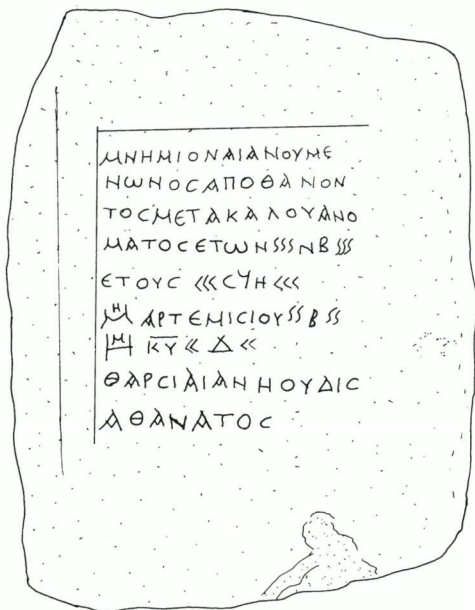
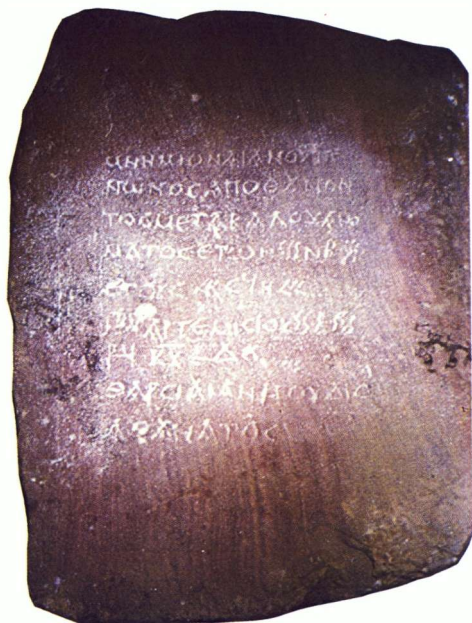
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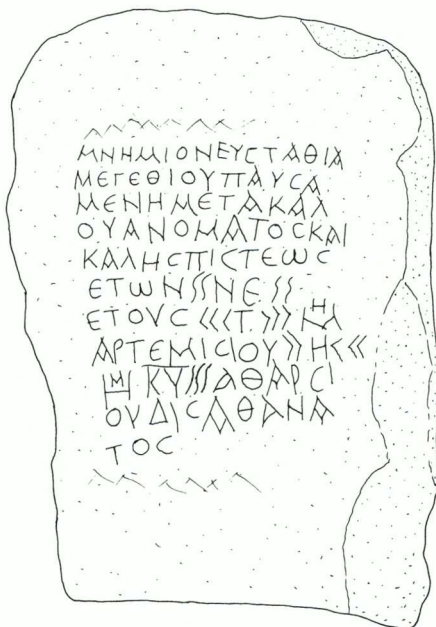
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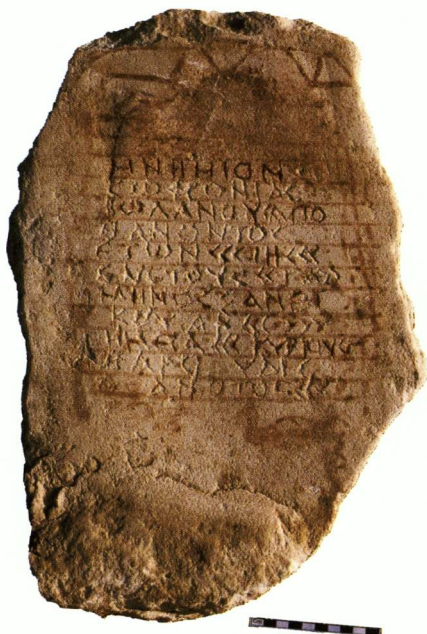
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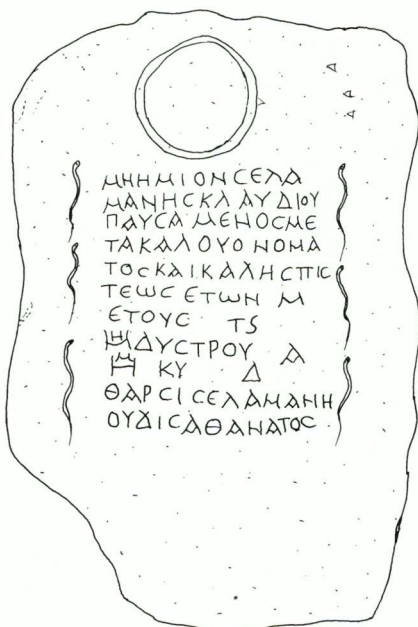
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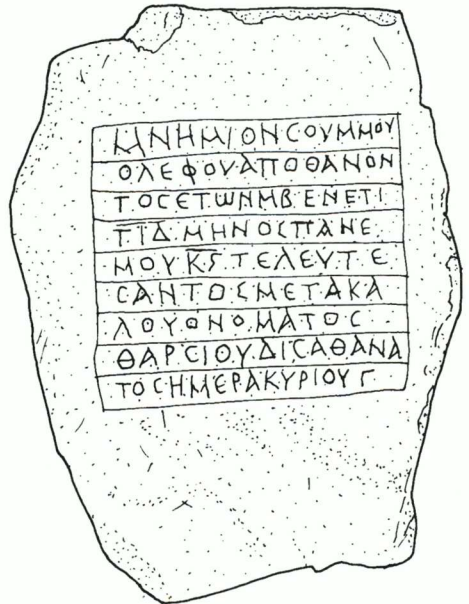
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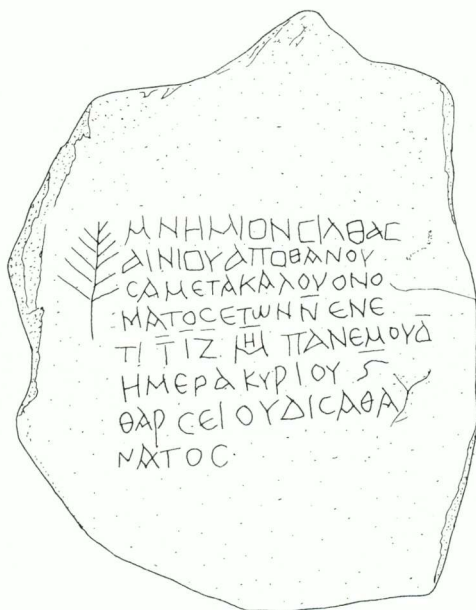
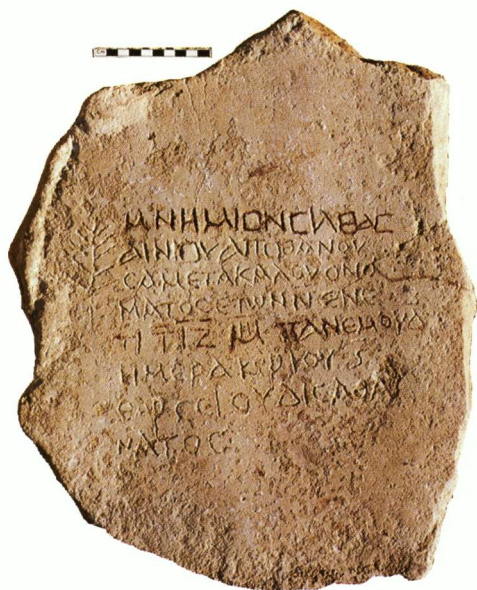
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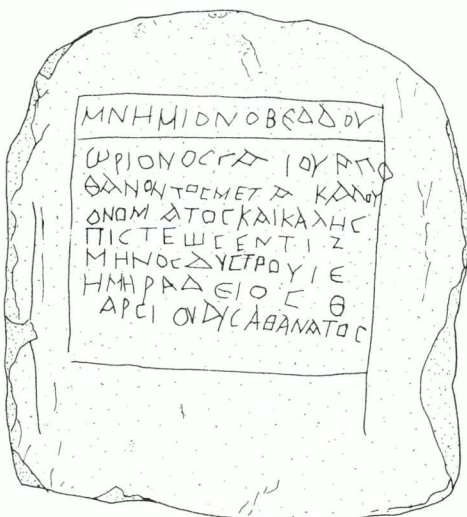
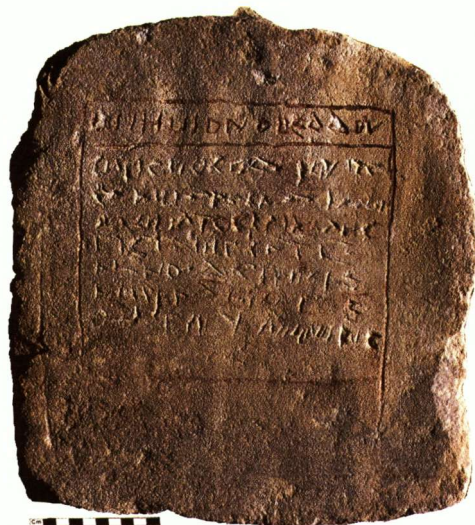
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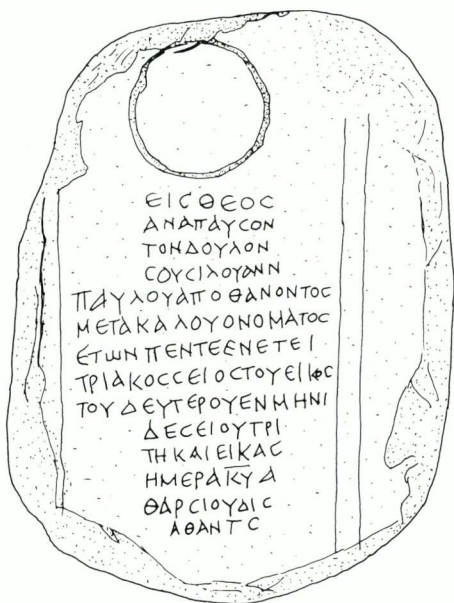
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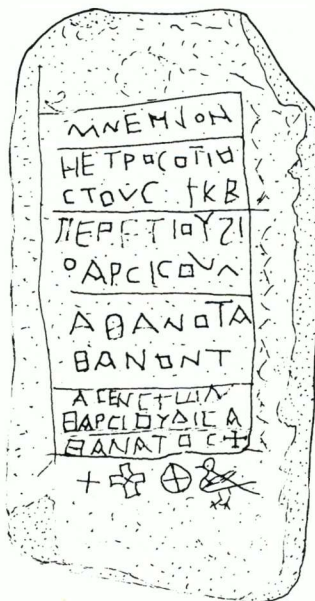
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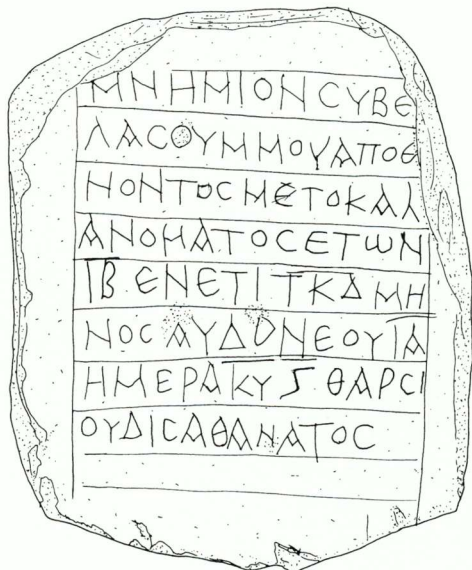
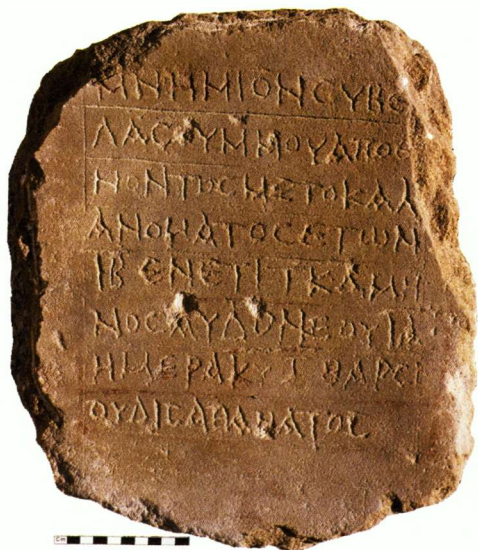
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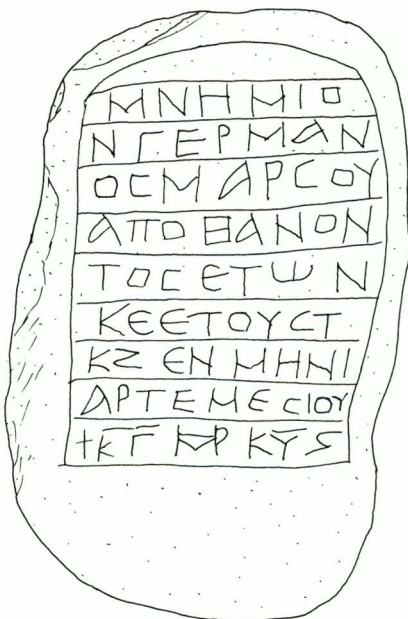
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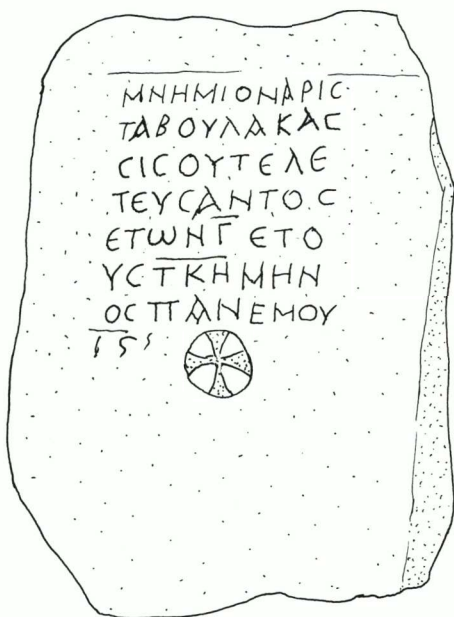
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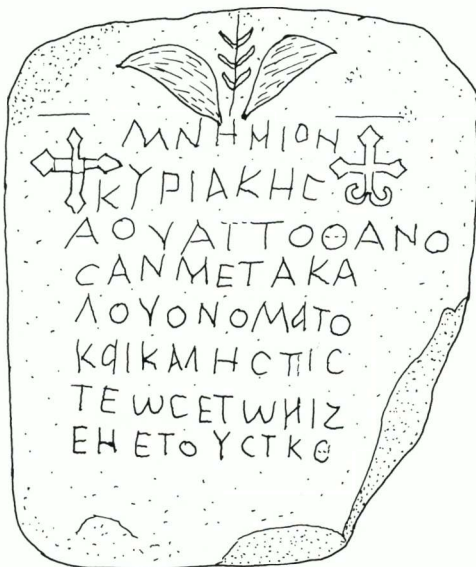
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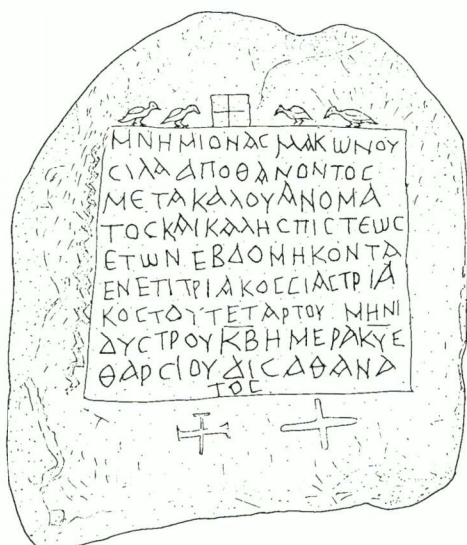
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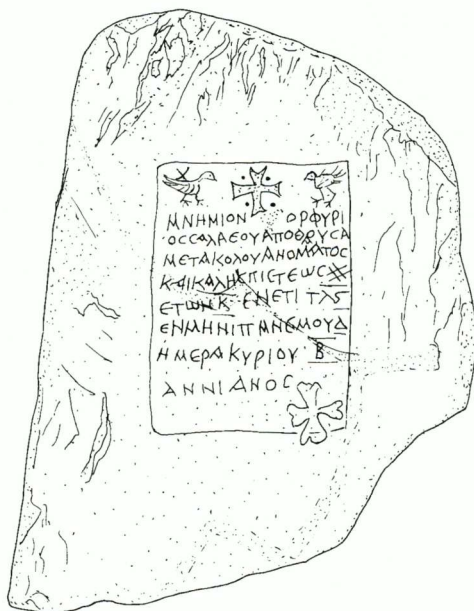
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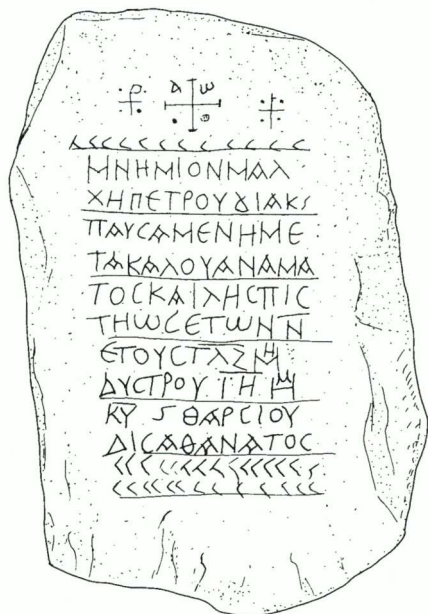
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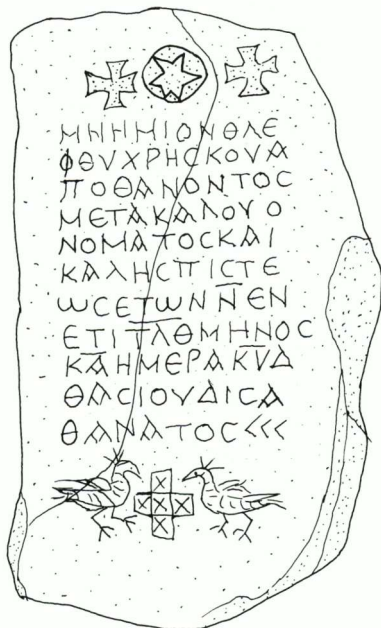
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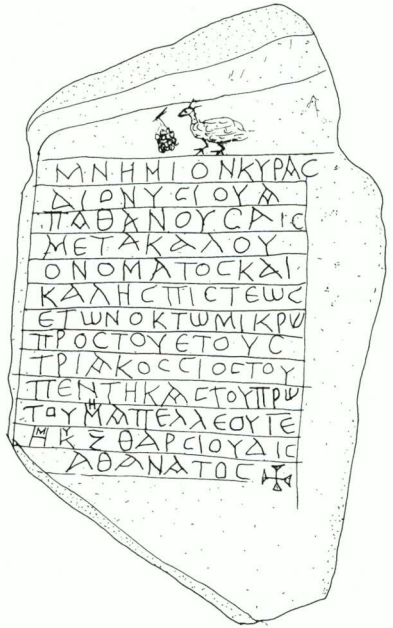
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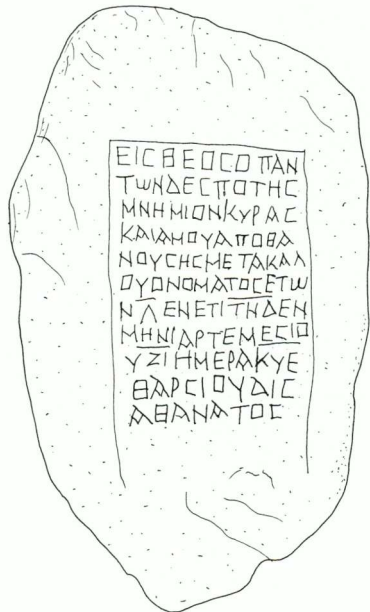
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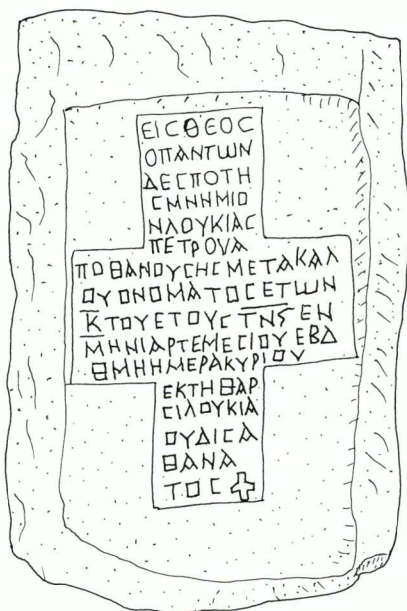
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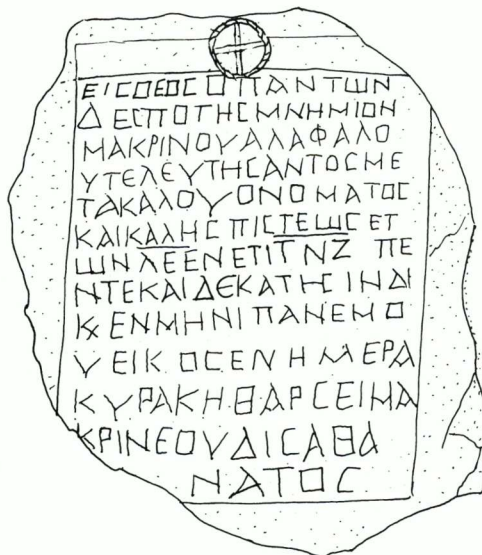
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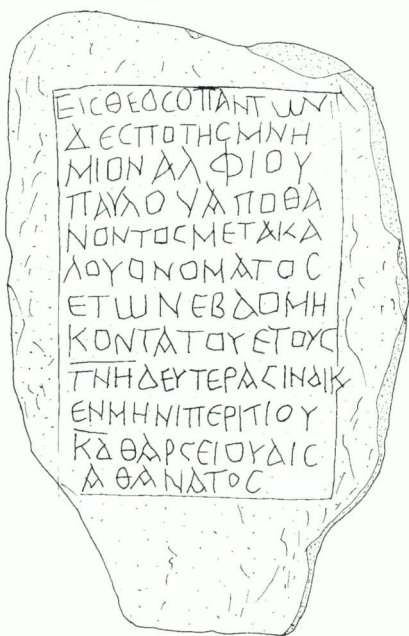
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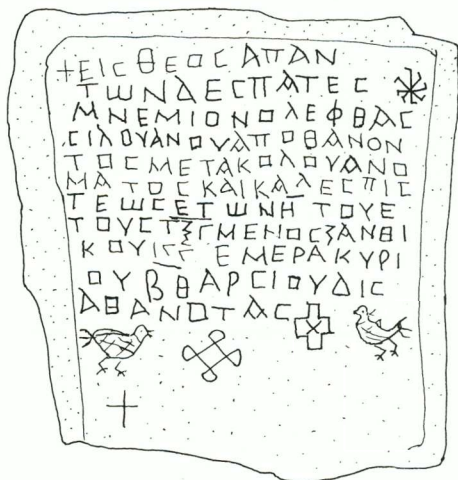
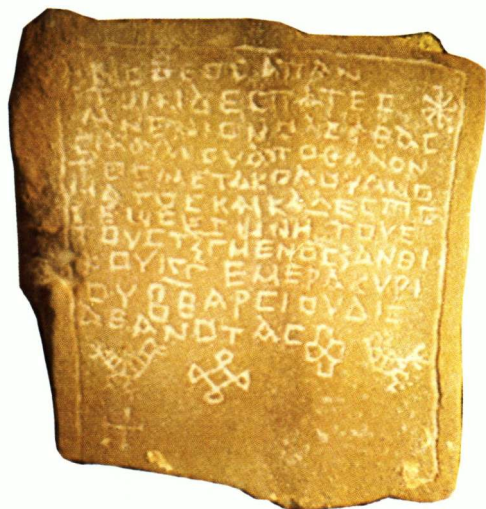
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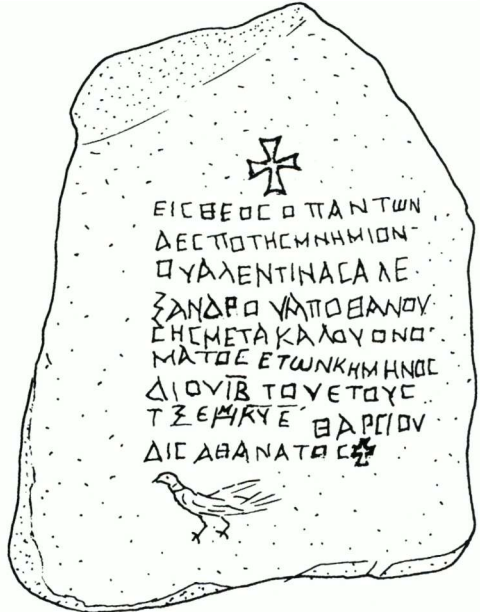
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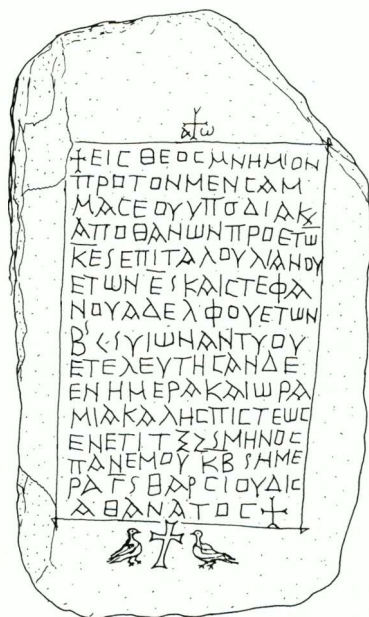
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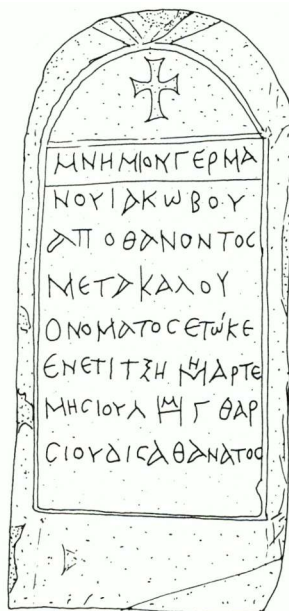
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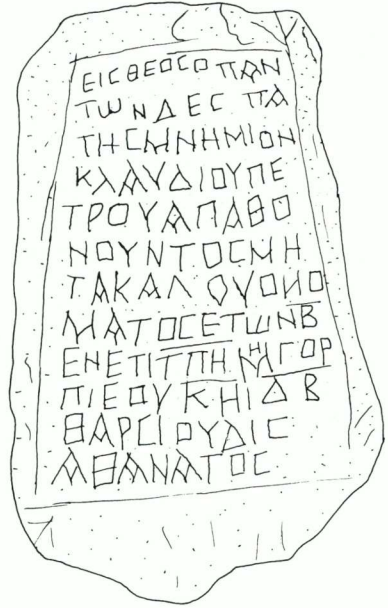
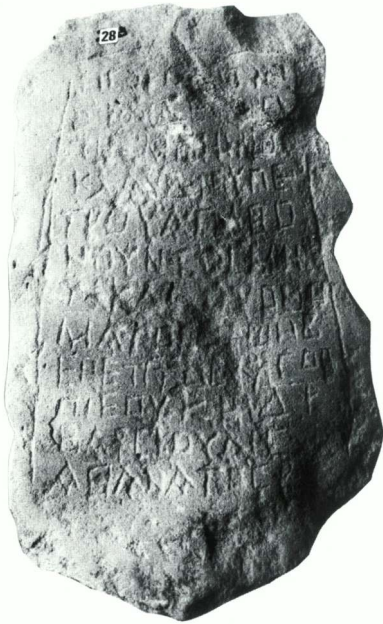
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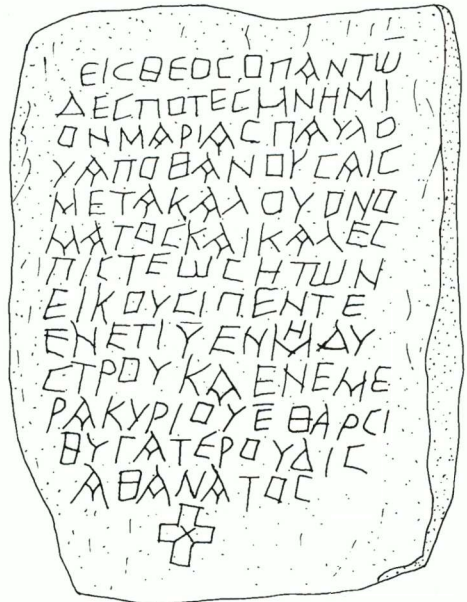
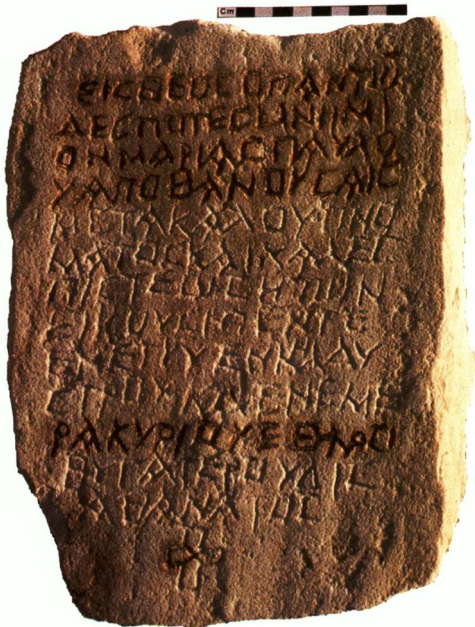
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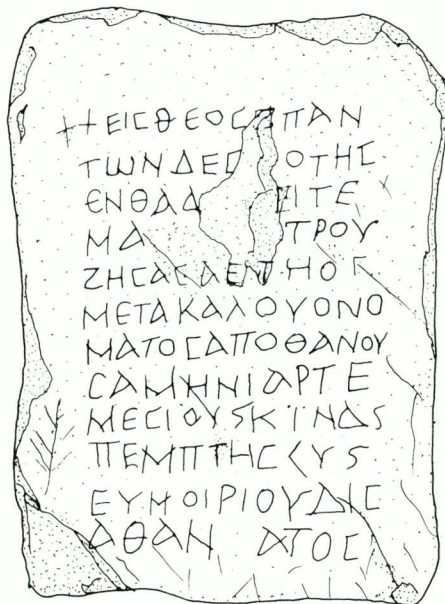
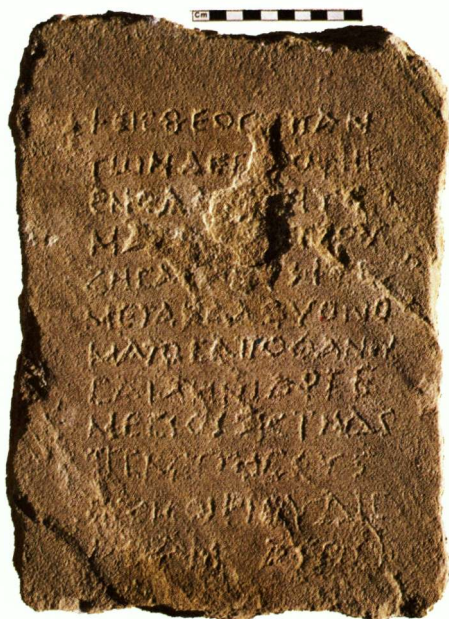
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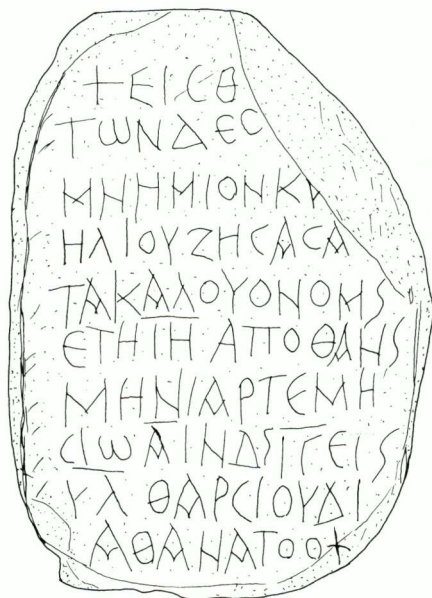
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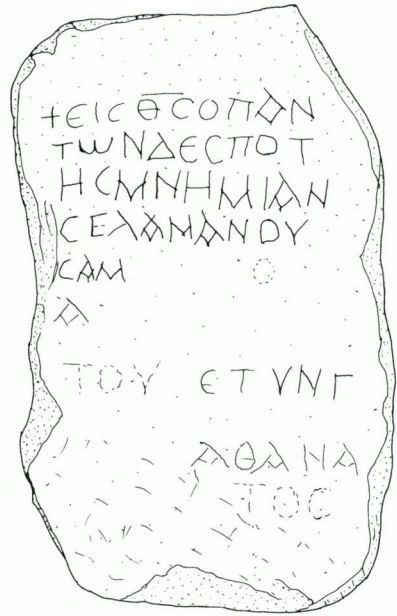
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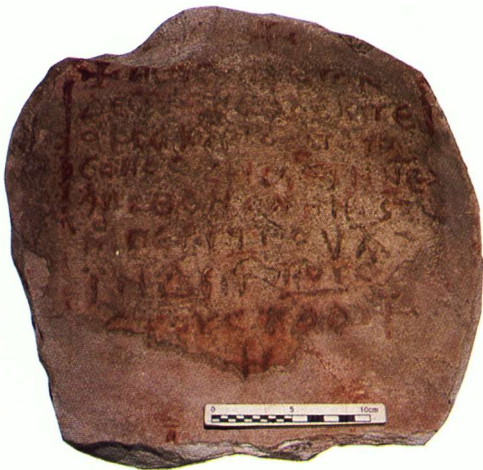
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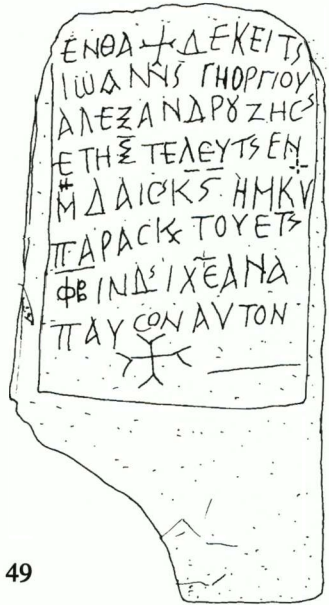
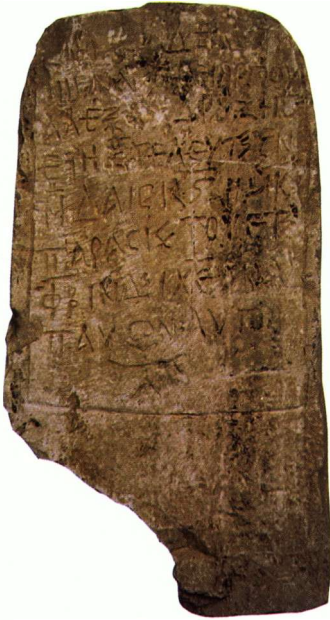
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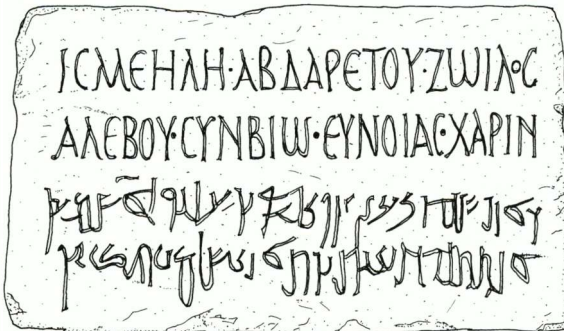
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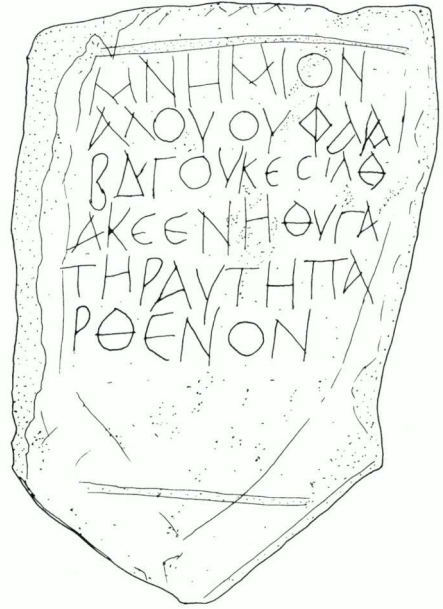
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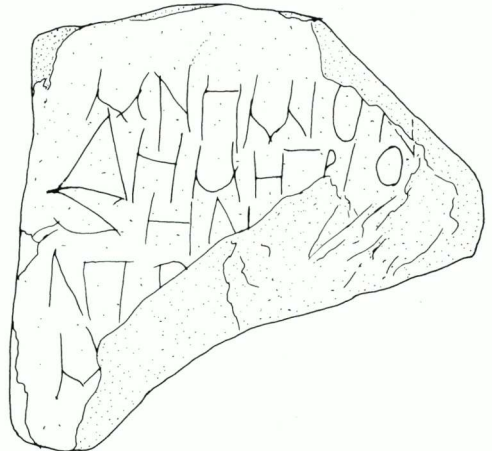
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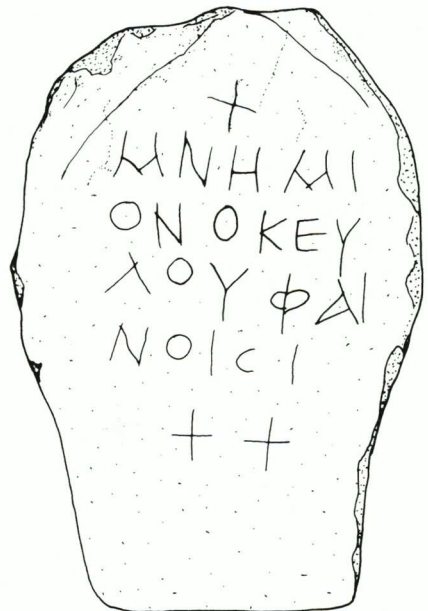
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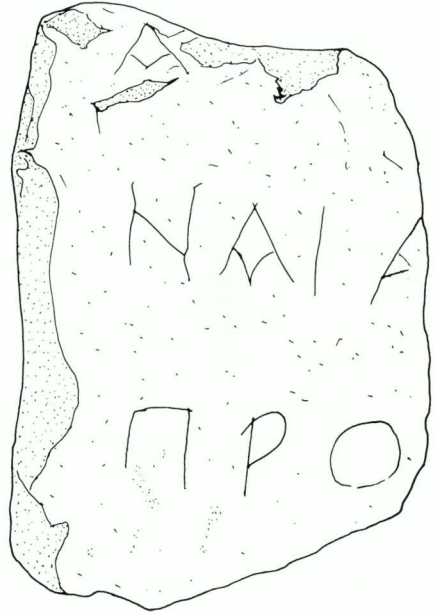
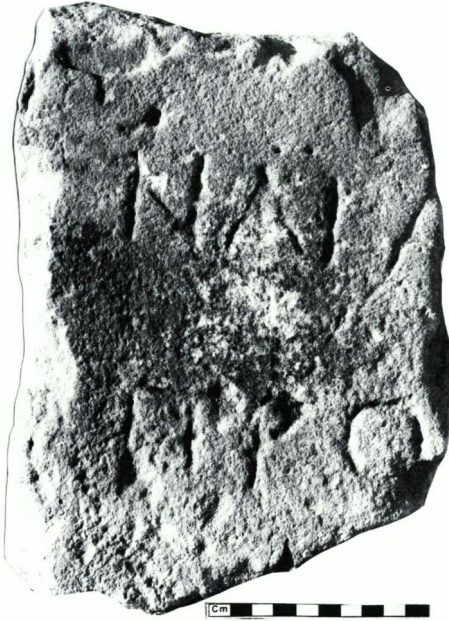
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Inscr. 53



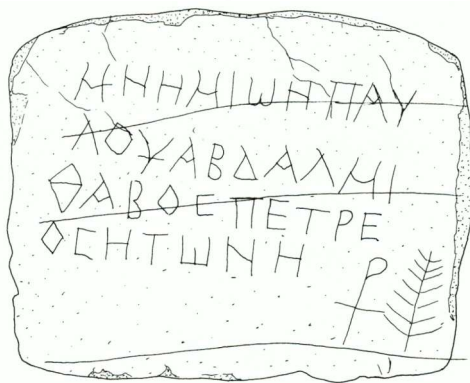
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Inscr. 55



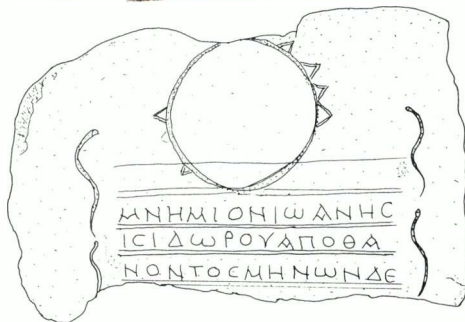
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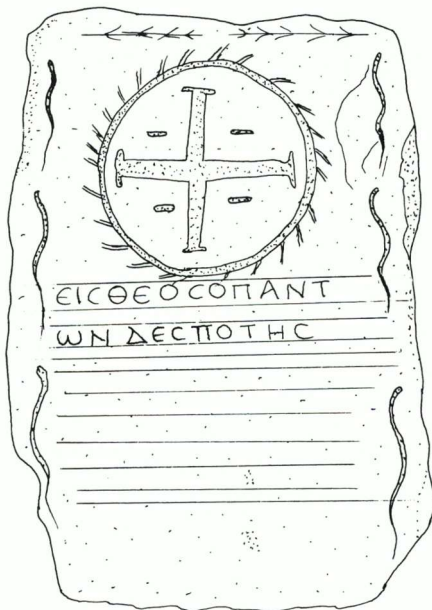
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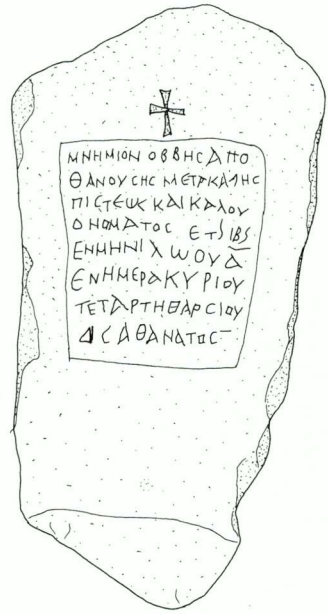
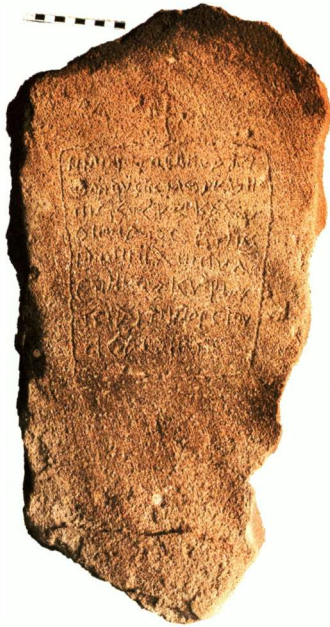
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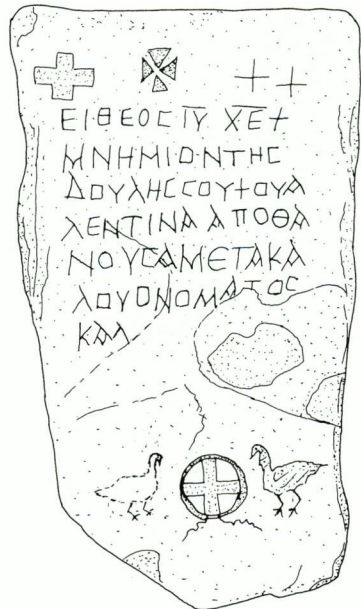
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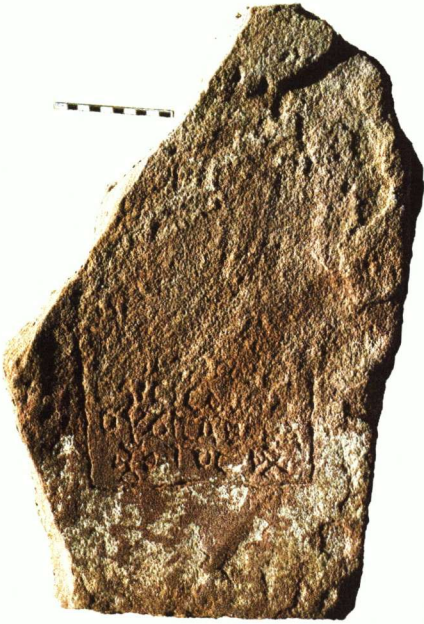
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Inscr. 61



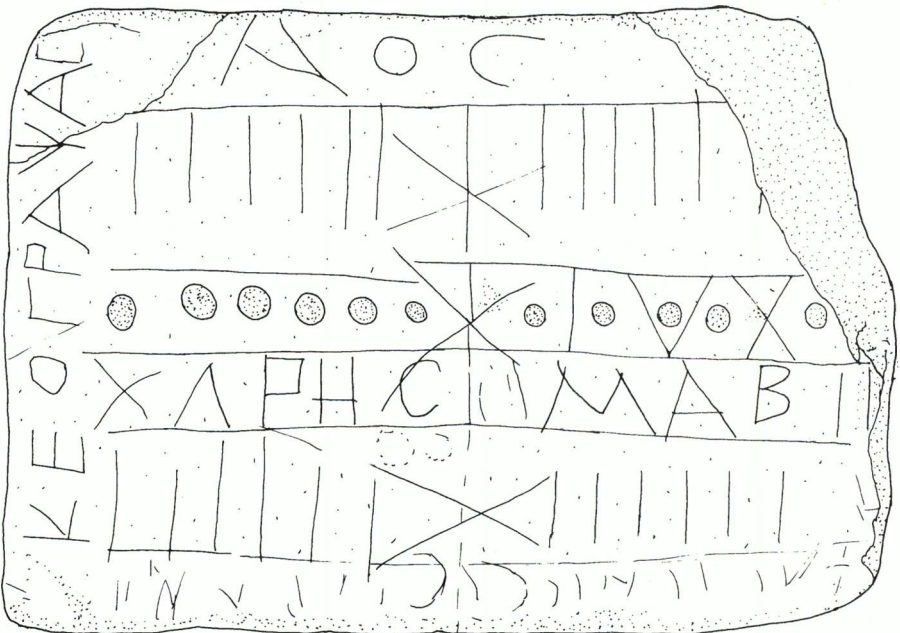
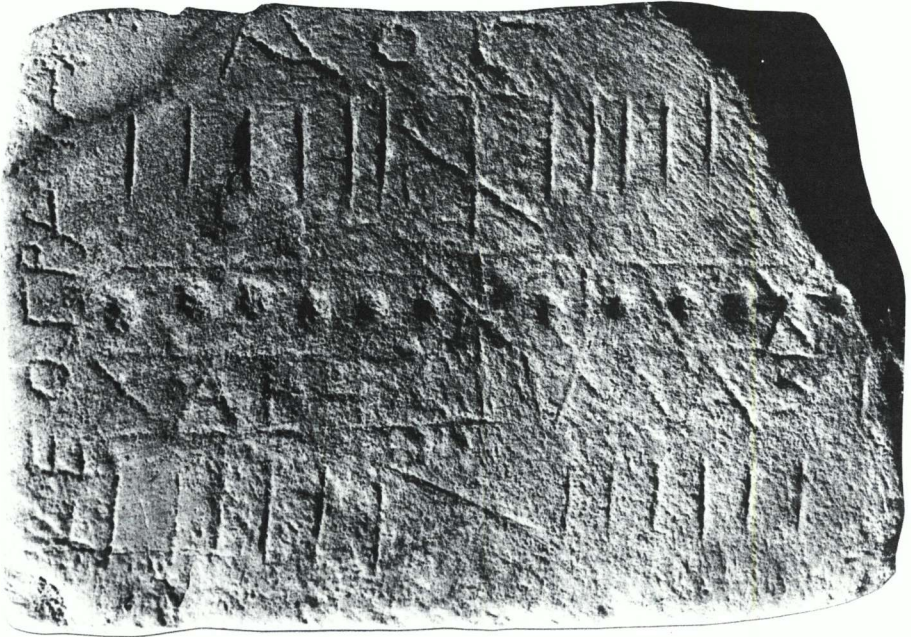
Inscr. 62



Inscr. 63



Inscr. 67





Inscr. 65

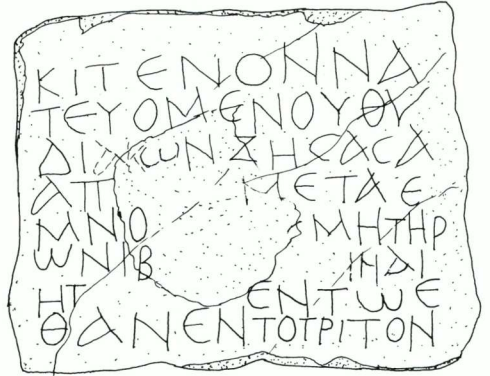


Inscr. 66





ΧΕΝΤΑΒΘΑΚΙΤΕ ΕΤΕ
 ΦΑΝΟCCΑΒΙΝΟΥ ΖΗCΑC
 ΕΤΗΓΑΝΕΠΑΗ ΕΝΧΡΙCΤΩ
 ΕΝΕΤΙΥΠΖΜΙΔΕCΙΟΥ ΚΒΕ
 ΤΩ ΕΝΙΔΥΤΩΟΥ ΕΜΔΜΙΟΥΝ
 ΟΙΔΑΝΘΡΩΠΟΙΚ ΔΙΑΤΕΘΑΝΕΝ
 ΤΟΤΡΙΤΑΝΤΟΝΚ ΟCΜΟΥ



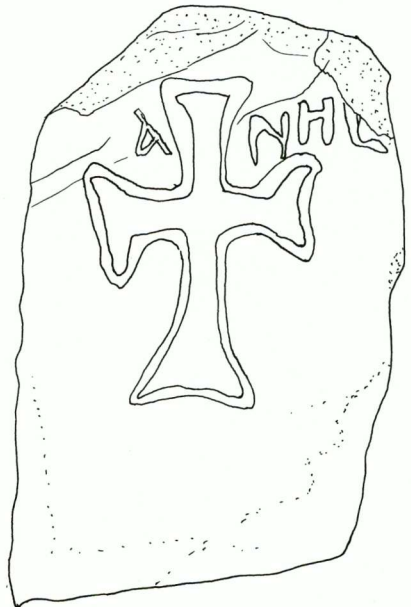
Inscr. 69



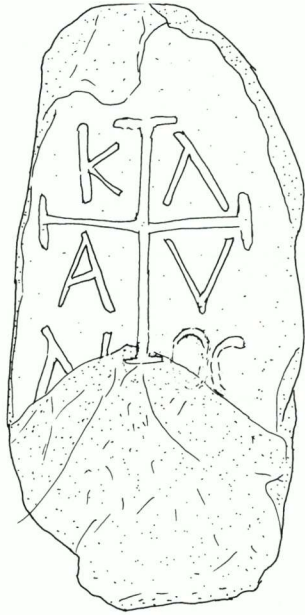
Inscr. 70



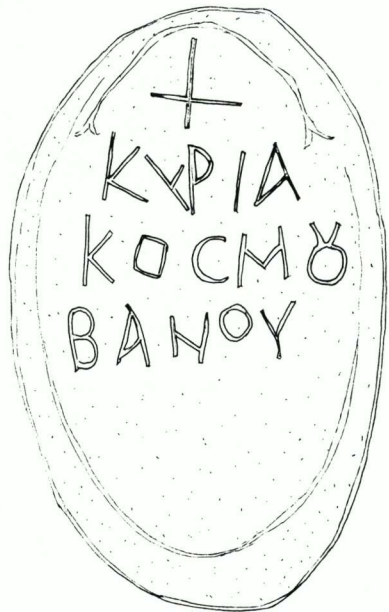
Inscr. 71



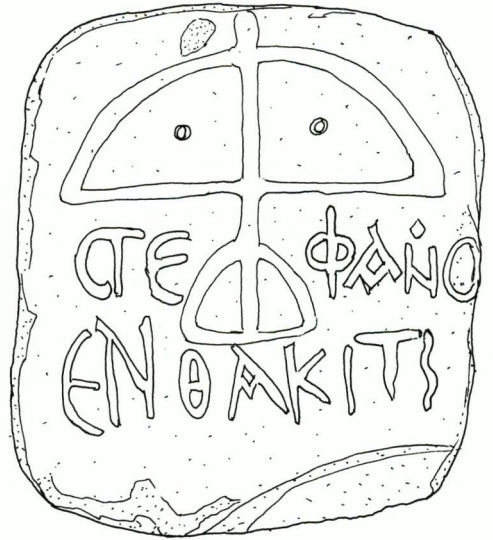
Inscr. 73



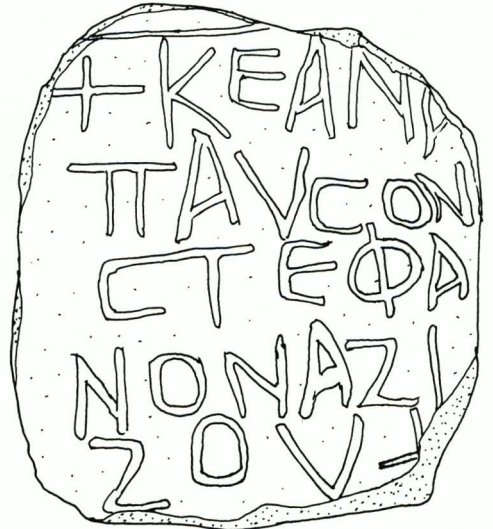
Inscr. 74



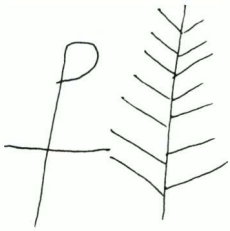
Inscr. 75

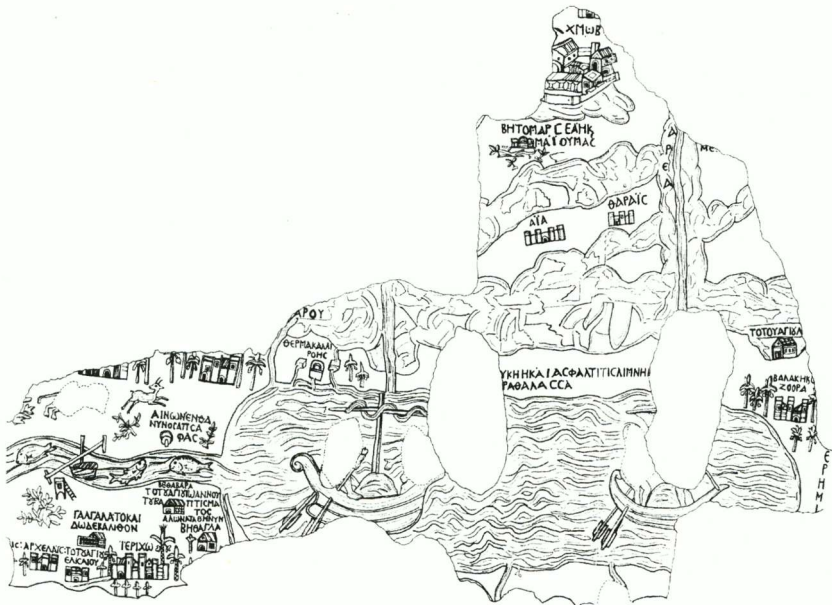


Inscr. 76

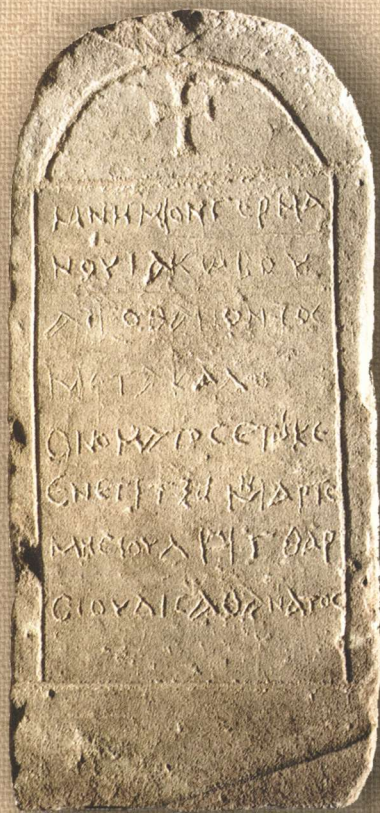


Inscr. 77





Detail of the *Madaba mosaic map* showing the *Dead Sea* with *Zoora* at its right edge (after *Alliata 1999*, inset drawing of the map between pp. 98-99).



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