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Comité d'honneur (au 01.01.2018) :

Jean ANDREAU, Alexandre FARNOUX, Ian MORRIS, †Georges ROUGEMONT, Catherine VIRLOUVET

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Marie-Françoise BOUSSAC, Roland ÉTIENNE, Jean-François SALLES, Laurianne MARTINEZ-SÈVE, Jean-Baptiste YON

Responsable de la Rédaction : Marie-Françoise BOUSSAC

Adjoint : Jean-Baptiste YON

Maison de l'Orient et de la Méditerranée — Jean Pouilloux
5/7 rue Raulin, F-69365 Lyon Cedex 07, France

marie-francoise.boussac@mom.fr

www.topoi.mom.fr

<http://www.persee.fr/collection/topoi>

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Compte rendu

A. SARTRE-FAURIAT et M. SARTRE, *Inscriptions grecques et latines de la Syrie XIV, La Batanée et le Jawlān oriental*, 2 vol., Bibliothèque archéologique et historique t. 207, Presses de l'Ifpo, Beyrouth (2016). ISBN 978-2-35159-721-7.

The series *Inscriptions Grecques et Latines de la Syrie* was inaugurated in 1929 with a first volume on Commagene and the Cyrrhestike, and the intention to carry forward the work of William-Henry Waddington published under the same title (Paris [1870]). Coverage has now extended across much of the territory of modern Syria, with an allied subseries also in progress for Jordan (IGLS XXI).¹ The new volume under review (IGLS XIV) covers the Western plain of the Ḥawrān from the villages of Kanākir and Bu'ayḏān, south of Damascus, down to the city of Der'ā (ancient Adraa), near the border with Jordan. To the west the plain is bordered by the occupied Ġawlān/Golan and the territory of Caesarea-Paneas, and to the east by the plateau of Trachon.² This volume, in two fascicles, contains an introduction, a map (indicating villages, metrokomiai, ancient cities, and bishoprics),³ 630 numbered inscriptions (some with sub-numeration) ordered geographically by findspot from south to north, a concordance table, and detailed indices. For each village and town, the editors provide an introduction, which altogether offers a welcome update on the topography of the region.⁴ The main introduction offers a synthetic treatment of the history of the region and its modern exploration, and the particular contributions of the inscriptions collected here.

The territorial focus is the region of Batanaia (the biblical Bashan, p. 3-6). In Graeco-Roman sources the term Batanaia is essentially applied to the northern part of the plain, which, in the course of the 1st c. CE, was intermittently held by Herod the Great and his descendants or incorporated in the province of Syria.

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1. For a summary of the history of the series and a prospectus of future work, which includes both new volumes and the revision of *IGLS IV* and *V*, see <http://www.hisoma.mom.fr/recherche-et-activites/inscriptions-grecques-et-latines-de-la-Syrie>.
 2. For the inscriptions of these areas see R. GREGG and D. URMAN, *Jews, Pagans, and Christians in the Golan Heights: Greek and Other Inscriptions of the Roman and Byzantine Eras*, Atlanta (1996) [*SEG XLVI 1911-2001*], and *IGLS XI* and *XV*.
 3. For the toponym Abaeba on the map, the spelling Obaba adopted in the volume (p. 593) is more correct (Greek Οβαεβα, no. 598).
 4. New results concerning toponymy include: the fixing of the ancient name of Zayzūn as Ζιζτους, not Kaparaziza as previously proposed, on the basis of text no. 312; the identification of the modern Ṣayḥ Miskīn with the see of Neapolis of Arabia (p. 371, first considered by Waddington), and of modern al-Ḥārrah, tentatively, with Eutimia-Eutime (p. 469).

The Herodian district probably became an imperial property after the end of the 1st c. CE. In the south the ruins of Tell al-Ash‘ārī have been identified with Dion of the Dekapolis, the only Greek settlement in the volume, while Der‘ā-Adraa, part of the Nabataean kingdom until its incorporation in the province of Arabia in 106 CE, was designated by Arabic geographers as the capital of the entire region. Modern researchers (p. 6-10) have been extensively exploring the region since the early years of the 19th c., a tradition in which the present editors themselves have participated from the 1980s until the outbreak of war in 2011. In total 796 texts are included from the region, 388 published for the first time, 112 re-edited after autopsy, and 296 included despite not being located, many having been lost since the time of their first editions.

The texts date from the middle of the 1st c. CE (no. 558, 45-46 CE) to the early 8th c. (no. 593, 722 CE), the vast majority in Greek, with only six in Latin and no epigraphic traces of the region’s Semitic languages in the form of bilinguals, monolingual Semitic inscriptions being outside the scope of the volume. Over half of the texts are funerary, most often epitaphs on simple *stelai*; 35 inscribed lintels also reveal the presence of monumental tombs (p. 10-11). Some 54 inscriptions are dated with precision: 17 found in Dion or in the surrounding villages reflect the city’s Pompeian era, while from 106 CE, with the annexation of the Nabataean kingdom by Rome and the creation of the province of Arabia, the provincial era was also in use mainly in Adraa and nearby villages (16 inscriptions).⁵ In the north of the plain 14 inscriptions are dated by the regnal years of the Herodians or Roman emperors.⁶

Ancient Batanaia consisted of about 60 villages, with three ancient cities located in the south: the Greek city of Dion; Adraa, which was promoted to a polis in the middle of the 2nd c. CE; and Neapolis (3rd-4th c. CE). In the north a few *metrokomiai* are known thanks to boundary markers (Neeila, no. 461, and Akraha, no. 518), which might have compensated for the lack of cities in this area.⁷ Aire, which seems to have been the administrative center of imperial estates, might also have been a *metrokomia*. Later sources demonstrate the Christian ecclesiastical geography of the region: several villages of the northern plain became sees (Eutimia, Aire, Neeila, Neue), joining Adraa and Neapolis, while a Syriac list of signatories to the so-called *Letter of the Archimandrites* attests to convents and monasteries in several others.

The funerary inscriptions are for the most part simple texts recording the name of the deceased, often with patronymic and age at death. Formulae common in this

5. Nos. 8-20 attesting the construction of fortifications for the city and other municipal structures circa 259-275 CE.

6. Note the use of the Seleucid era in Akraha/‘Aqrabāt (400/1 CE, no. 522).

7. These markers are part of a larger series of inscriptions set up for cadastration during the Tetrarchic period and also attested in neighboring areas (e.g. *JGLS XI*, p. 22).

type of text in Syria and Arabia, such as the exhortation “take heart” (θάρσει), the reminder that no one is immortal (οὐδείς ἀθάνατος), and the appellation “friend to friends” (φίλος φίλων), are frequently used; several of these texts are also dated (nos. 472-473; 476-477; 479), which offers important indications for monuments otherwise difficult to date with precision. A few epitaphs are more voluble, such as the address to the passer-by, “What you are, I was, and what I am, you will be” (ὡσπερ εἶ ἤμην κα[ὶ] ὡσπερ εἰμι ἔσ(η), no.413), or epithets like “prudent” and “greatly beloved” (πινυτός, πολυήρατος, no.465), “blameless” (ἄμειπτος, no.468), or “lion” (λέων, no.625). Such terms approach the language of funerary epigrams, in which the region is particularly rich. In the village of Maaga epigrams might even have been set up for advertisement by an epigrammatist of the village himself (no.443c). An original epitaph, carved below the bust of a bearded man with raised hands and spiky hair, explains that the deceased was unjustly killed by a δεκαδάρχης (no.615). Mention of occupation is rare, but a few Roman soldiers and veterans are attested (nos. 567, 569, 622).

Inscriptions offer valuable evidence for the cults of the region. A section of the general introduction is devoted to “La vie religieuse” (p.17-20), which gives synthetic consideration to evidence for “cultes païens,” Judaism, and Christianity. Pagan cults are mainly represented by dedications to gods or texts related to building activities, usually managed by local elites.⁸ There are few attestations of indigenous divinities: Atargatis at Bu‘ayḏān (no.611), a divinity foreign to the region but well-established enough to have a high-priest at this site, and perhaps a temple there too shared with Hadad (no.612); possibly a new divinity Akeiras in no.349 (or Iakeiras? See further the comments below), offered a dedication at a relatively late date, 274/5 CE, with the epithet πατρῶος but no sign of Graeco-Roman assimilation. Less certain are the cases of Θεάνδριος (no.570), which could be a theophoric personal name as well as a theonym,⁹ and Αἰζίος, who could be an independent divinity or an epithet of Zeus (no.485). Noteworthy also are the epitaph for a Siluanos from Ibṭa‘ (Obṭ‘a) who identifies himself as a priest (ἱερεύς), apparently in pre-Christian cult (no.396), and a funerary bust of a man who can be identified as a local priest by his attire (no.620).¹⁰ The dedicatory inscription survives for a temple at Neeila (no.461), but without mention of the divinity honored. At the Tyche temple (Τύχηϊον) of Aire, a local practice of the consecration of children to Τύχη accompanied by offerings of candelabra is

8. See nos. 461a; 512; 548-552 (the Τύχηϊον of Aire); 558-561; 578.

9. The latter seems likelier since the personal name is so far unattested and the god is well-known in the Ḥawrān, especially at Kanatha.

10. The editors point out the similarity in style to the *stele* published by A.SARTRE-FAURIAT, *Des tombeaux et des morts. Monuments funéraires, culture et société en Syrie du sud (I^{er} siècle av. J.-C.-VII^e siècle ap.J.-C.)*, 2 vol., BAH 158, Beyrouth (2001), 1, p.249-250 no.5, fig. 339, from Maṣhara near Qunayṭra in the western Ḡawlān/Golan [SEG LI 2056].

attested by two dedication inscriptions (nos. 549-552, 556-556a, with multiple copies). The authors speculate on the possible assimilation of local gods by Graeco-Roman divinities in some cases, such as the Semitic Astarte by Artemis at Dion (no.295), but not in others, as Leukothea and Melikerte at Neeila, where reference to grapevine situates them in Dionysiac mythology (no.458). Supplemental consideration is added of divinities represented on coins but so far missing from the epigraphic record, such as the deified river Yarmuk (Ἱερομυρκης). Greek divinities are accorded local epithets, above all Zeus, such as Beelbaaros (no.486).

Jewish communities are attested by Strabo and Josephus in the form of military colonies set up by Herod in the late 1st c. CE, which however are not yet in fact reflected in the local epigraphy of the expected sites of Bathyra and Aire. Outside of the colonies, most notable are the building-inscription for a synagogue, found in the modern village of Ṭafas but perhaps from the ancient Dion (no.265), and that for a tomb constructed by a Jewish family at Neapolis (no.408), besides the center of Neue (Nawā), which has yielded a building-inscription for a synagogue (said to be in Hebrew but in fact in Aramaic),¹¹ and a mention of a rabbi in a Greek inscription (no.439a), being home to a prominent rabbinical school by the 3rd-4th c. CE, with a Jewish presence perhaps as early as the 1st c. CE on onomastic evidence (no.441b). More speculative is the identification in no.282 of the epithet θεοσεβής, here in the epitaph of a boy dead at the age of nine, as applying specifically to a recent convert to Judaism who had not yet fully fulfilled the legal requirements, and referred in turn to the synagogue at Dion. The authors mention other sites, such as Adraa, known from other sources to have had Jewish communities but not reflected in Greek and Latin epigraphy.

Unsurprisingly given the proliferation of bishoprics, Christian epigraphy is well represented in the area. Building inscriptions for churches are amply attested, with two continuing past the Islamic conquest (nos. 344, 593). There are interesting details about building activities: the construction of an apse for the choir of a church in Neue (no.437); of a structure built with stone from a specific provenance (Eutime, no.522); of an inn explicitly said to belong to the Church (no.592); and of another inn that perhaps included an upper floor (στάβλον and ἀνάγιν, for ἀνάγαιον [ἀνώγαιον], no.534). In no.468a, from Neeila, comes a novel mention of the status of two Christian deceased, a man and wife, as catechumens (κατηχούμενοι). Among the small group of church mosaic inscriptions the newly published pavements at Al-Dayr just north of Adraa may be singled out (nos. 245-245c), attesting a martyrion as well as the intervention of the bishop Agapios, now surely assigned to the see of Adraa, previously known only from *IGLS XXI.5.1 2* (Ġābir, which can be placed in turn in the same see). The introduction also offers a useful overview of the evidence for the bishoprics, from epigraphy and elsewhere,

11. Cited as *CIJ* II 853, but more recently edited as *IJO* III Syr35.

and for monasticism, primarily from the *Letter of the Archimandrites*, including perhaps no.514 (Akraba).¹²

The epigraphy of the area is less informative about administration at the local level. No. 434 mentions perhaps an estate owner who was πρωτοκομήτης of a μητροκομία; the funerary text no.532 mentions a πραιπόσιτος πάγου; nos. 554-555a from the village of Aire attest to the existence of an imperial estate in Batanaia. The dedication no.555a was set up by ἡ Βαταναία itself, probably the name of the Imperial estate, under a procurator τοῦ σάλτου. Only a few honorific inscriptions survived for late Roman officials of the 3rd-4th c. CE (nos. 406; 436; 450; 555a), but a unique monument in the north of the plain witnesses the presence of a family of local Roman citizens (Tiberii Claudii of the 1st c. CE) whose members exercised some kind of policing and administrative role (συνεπολέμησεν, ἐπετρόπευσεν, no.440a). The series of Tetrarchic boundary markers provides the names of several ancient villages (nos. 461, 470, 483, 518, 586a, 598, 630), and there are some newly published milestones of the 2nd c. CE found near Neue on the road to Lake Tiberias (p.411-415).

Those interested in onomastics will miss a synthetic discussion on the distinctive features of the region, in view of the large number of personal names attested (the relevant index runs to 10 pages) and the apparent conjunction of onomastic traditions from Greek, Latin, and various languages and dialects in the Semitic family.¹³ Generally the discussion of Semitic etymologies is sparing (exceptions are e.g. nos. 88, 98, 254b, 295a, 624), while citation of comparanda from Semitic-language inscriptions from the region, as well as later Arabic onomastics, would doubtless have been of interest to some readers, but both points could understandably have been thought beyond the scope of the present project.¹⁴

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12. For the site of Asicha (cf. p.521), a reference could be added to the anchorite Eusebios, whose feats of asceticism near the village circa 400 CE (at this time a κόμη μεγάλη), including a seven-week fast, are described by Theodoret of Cyrillus, who visited him (*Historia religiosa* 18; W. Smith and H. Wace [edd.], *Dictionary of Christian Biography, Literature, Sects and Doctrines* 2 [London 1880], p.378 s.v. Eusebius [119]; *BHG* 637).
 13. Cf. e.g. the passing comments on the restriction of Βαναθος/Βαναθη and Μαλ(ε)ταθος to the Ḥawrān in the commentary to no.627.
 14. For the ancient Arabic stratum in contemporary onomastics of the region see recently A. AL-JALLAD, "Graeco-Arabica I: The Southern Levant," in A. AL-JALLAD (ed.), *Arabic in Context: Celebrating 400 years of Arabic at Leiden University*, Leiden (2017), p.99-186 (a study unfortunately not able to take into account the present corpus, nor *IGLS* XV). For Semitic onomastics as represented in Greek and Latin texts see in general H. WUTHNOW, *Die semitischen Menschenennamen in griechischen Inschriften und Papyri des vorderen Orients*, Leipzig (1930) [much dated, insensitive to variation among the Semitic languages and geographical regions, and lacking synthetic discussion] and more recently G.F. GRASSI, *Semitic Onomastics from Dura Europos: The Names in Greek Script and from Latin Epigraphs*, Padua (2012), with

Numerous intersections with Safaitic texts can be observed (see the notes below), not inconsistent with the geographical situation of the region.¹⁵

Texts are presented in the format familiar from the recent volumes of *IGLS*, with useful analysis of citations of prior publications in the introductory matter into “genetic” lemmata and bibliographic division among editions and other studies. The photographs and drawings, where available, or the majuscule copies of previous editors, are helpfully printed directly alongside the texts, and generally confirm the readings. Careful perusal of archival material and reports, some unpublished, leads the editors to some important results on provenance of inscriptions. Note for example no. 66a, an epitaph attesting a βουλευτής of Adraa in 165 CE, which can now be traced to that city, not Nineveh,¹⁶ based on a report of the stone in situ; it was later removed to the Baghdad Museum, where it was seen by a later editor unaware of the earlier publication. Decisions on the assignment of inscriptions to sites is complicated by the well-documented habit of stones to wander in later times, a problem that the editors judiciously acknowledge, even if the ultimate resolution is not satisfactory in all cases. A number of inscriptions seen in the museum of modern Der‘ā, but said to come from Inḥil (ancient Neeila, circa 45 km north, covered in the second fascicle at p. 441-456, nos. 458-469a), are nevertheless presented in the Adraa section (nos. 26, 29, 69, 112). Similar cases, described slightly differently (nos. 32, 80, and 140, “aurait été apportée de Inkhil,” or nos. 68, 97, 104a, 116, 132, and 243, “viendrait d’Inkhil,” or no. 90 “réputée venir d’Inkhil en 1992 et de Der‘ā même en 2002”) leave doubt as to whether there are different levels of certainty on provenance here, specifically as to the level of credence accorded to different, unspecified, sources of information. Given also the not insignificant number of such texts, it might have been better to group all of these stones in a sub-section at the end of Adraa, with heading e.g. “Adraa? (or Inḥil?).” All are eventually acknowledged in the preface to the Neeila-Inḥil section in fascicle 2, with the exception of no. 69; the grounds for this omission are unclear. Analogous is the case of Tall Shihāb (Tell Shehāb, p. 269-270), for which three inscriptions are included (nos. 309-311), seen by Fossey, who was in

the review of J.-B. YON, *Topoi* 20 (2015), p. 645-656. A treatment of the Ḥawrān remains a desideratum, cf. also the comments to the editions in *PAES* III, which are still worth consulting in this respect despite being otherwise superseded by the present corpus.

15. For cautions against the over-interpretation of such parallels, however, see M.C.A. MACDONALD, “Personal Names in the Nabataean Realm: A Review Article,” *Journal of Semitic Studies* 44 (1999), p. 255-257.
16. J. READE, “Greco-Parthian Nineveh,” *Iraq* 60 (1998), p. 81-82, followed by *SEG* XLVIII 1839, *I. Estremo Oriente* 63, and *Bull. ép.* 2002, 454.

fact informed by the locals that they came from Ṭurra, which falls outside of the bounds of the present volume.¹⁷

References in general proved accurate where checked. In the commentary to no.282, a note on the name Μάτρων refers to Ματρώνα in a bronze amulet, cited from the edition of M. SCHWABE and A. REIFENBERG, *Bulletin of the Jewish Palestine Exploration Society* 12 (1945/1946) [in Hebrew], p.68-72, but contrary to the note following this citation, the text has in fact been reprinted in *IJO* III, as no.Syr 77 (cf. *SEG* LIV 1581 [9]), where a similar object perhaps from Asia Minor is compared, *IJO* II 2.2, leading to the identification of a votive object, or label for a votive object, instead of an amulet. In the introduction to no.105, read *SEG* VII 961, not 105; in the commentary to no.378, read *IGLJ* [= *IGLS* XXI] 5.1 310, not 309. In places more recent editions could have been provided. Four texts are cited from *CIG* as parallels for the formula ἐπ' ἀγαθῶ in the commentary to no.4 (p.36), all of which have been re-published: 4913 → *I.Philae* 270; 4945 → *I.Philae* 197; 8610 → *OGIS* 722 (cf. also G. LEFEBVRE, *Recueil des inscriptions grecques-chrétiennes d'Égypte*, Cairo [1907], no.64, and for a nearly identical version, *SEG* XXIV 1194); 8646 → *I.Philae* 216. The first two texts seem less relevant to the sort of civic acclamation (“un souhait de bonne chance adressé à la cité”) envisioned by the editors in the present text, being rather private προσκυνήματα to Isis and Sarapis; the third and fourth are more apposite, commemorating public constructions (τετράπυλον and τεῖχος, respectively). In the commentary to no.475, only *CIL* III 10307 and *ILS* 2540 are cited for the Latin dedication from Intercisa, but the reading in question (L. 10, *Thicimim*) is the improved one reflected in *RIU* 1073.¹⁸

The editorial treatment of personal names, especially Semitic ones, is a weakness of the volume. The question is relevant due to the potential of onomastics to address questions of personal and collective identities, as perhaps the primary material for such research in the region. A decade ago one of the authors rightly pointed out the danger of over-interpreting names in greater Syria as cultural markers,¹⁹ a conclusion that should not remove, but rather underscore, the need for a systematic approach. The most obvious problem for most readers will be the accentuation of Semitic names. A common, if not standard, practice in modern epigraphic corpora is to leave diacritic marks off indigenous names in

17. For this site in modern Jordan, outside the limits of the present volume, and two additional inscriptions seen there, a reference to S. MITTMANN, *Beiträge zur Siedlungs- und Territorialgeschichte des nördlichen Ostjordanlandes*, Wiesbaden (1970), p.166-167 nos. 1 and 2 may be added.

18. See now also B. LÓRINCZ, *Die römischen Hilfstruppen in Pannonien während der Prinzipatszeit I. Die Inschriften*, Wien (2001), p.253 no.320, dated circa 240 CE.

19. M. SARTRE, “The Ambiguous Name: The Limitations of Cultural Identity in Graeco-Roman Syrian Onomastics,” in E. MATTHEWS (ed.), *Old and New Worlds in Greek Onomastics*, Oxford (2007), p.199-232.

Greek script, or at least those not transmitted by the manuscript tradition, since little is known about the rules of accentuation for these names. A further practical advantage is precisely to help readers to distinguish between indigenous names and Greek or Latin ones. The distinction between Graeco-Roman names and others is not always easy or fully practicable, but in any case the present editors have not adopted clear principles on the matter. One and the same name too often appears both with and without diacritics.²⁰ To take the example of Βασσος in no.416, which many readers would interpret *prima facie* as the Latin Bassus, one is left to wonder whether the editors believe the ambiguity between the Graeco-Roman derivation and the Semitic homophones BS' and BSS has been resolved in this case,²¹ and on what grounds. At any event, again, discussion either in the commentary or the introduction might have clarified the matter.

Another general regret is that not infrequently the forthcoming, and much-anticipated, *IGLS XVI* is cited without mention of previous editions, which it is reasonable to expect do exist in many cases, an arrangement that diminishes the utility of these citations until that work appears and leaves readers without a means of checking up the reference where possible. The loss is most acutely felt where the *IGLS XVI* parallel is a key component of an argument, e.g. no.49, where the occurrence of the name Αvouναθη in XVI 921 is given as justification for restoring the otherwise unattested Avo[v]ναθ[η]; similarly Αθεμος in no.163 on the basis of *IGLS XVI* 294a, 536, 734, 1292, and 1450. A lesser issue, but frustrating for readers interested in onomastics, is the citation of parallels for securely read but rare names in the same manner, e.g. no.169b for Σαρεινος via XVI 735, no.322b for Βοσεσος via Βοσεου (genitive ?) in XVI 53; no.86 on the new name Ειναθη, said to bear no relation despite appearances to the Ιναθης in *SEG VII* 1240 “qui a été corrigée (XVI, 1432).”

The editors note in the preface that fieldwork for the volume, conducted from 2009, was interrupted by political events in 2011, which have prevented further access *in situ*. Happily they were far enough along to bring forth the volume anyway, despite there remaining “un peu de travail à accomplir,”²² without any definite prospect of returning to Syria (p.1). The publication is thus all the more timely and precious in light of the sad reports from the 2009-2011 surveys

20. E.g. no.408: Ἀννιανός in the text and Αννιανος in the commentary; no.592e: Δίγνος in the text and Διγνος in the index; no.600: Κάτος in the text and Κατος in the commentary.

21. Cf. SARTRE, “Ambiguous Name” p.204.

22. It must be said in this connection that misprints in the Greek text are unfortunately more than occasional (for example, read in no.364 σά σν and ἄφεσιν; 408: ἐμάς and οἰκοδόμησα; 432a: Πρεῖσκου; 487: ἀγῶνα and Πατρίδι; 598: π[ρο]νοία), but rare elsewhere (read at p.38 Der'ā for Der'ā; in the translation of no.55, read 55 for 25; no.319, L.4 gives ἐτ(ῶν) ο[.] in the text but “5- ans” in translation and “quinquagénaire” in the commentary).

(p.9-10), of the disappearance of monuments seen just years prior. One can only imagine the further losses in the chaos of the years of war since. In the service of the greater utility of this work, the following comments are offered on individual texts, with a particular focus on onomastics, where the newly gathered corpus is poised to make an important contribution.²³ There remains otherwise only to congratulate the editors on this worthy fruit of years of their labor in the epigraphy and history of southern Syria.

no. 1, L. 2: [Z]αγλου is printed, but the accompanying drawing clearly shows traces of a letter to the left of A, consistent with the top bar, upper right corner, and upper part of the diagonal of Z, hence read Ζαγλου. In the notes the editors speak of a temptation to restore [N]αγλου instead, with reference to no.232, which must however be resisted as the traces do not match N and Ζαγλος is attested elsewhere, as already pointed out in the commentary. WUTHNOW, *Menschennamen* p.48 refers to the Semitic root ZĠL (i.e. “suck,” of a nursing: E.LANE, *An Arabic-English Lexicon*, London [1863-1893], p.1235c s.v.; cf. also F.WUSTENFELD, *Register zu den genealogischen Tabellen der arabischen Stämme und Familien*, Göttingen [1853], p.476 for the Arabic name Zoğeil); AL-JALLAD, “Graeco-Arabica I” p.127 to ZGL (without comment).

no. 6: ΠΙΟΒΟ is left unarticulated. Worth considering is a form of the name Πρόβος, i.e. the owner of the seal.

no. 7a: the text is of interest as a precise citation of the words of Christ to Constantine as reported by Eusebius, *De vita Constantini* 1.28, τούτῳ νικά. In the discussion of the formula, what is cited as a different form, τοῦτο νικᾷ, from e.g. *IGLS* II 365, 583, IV 1437, 1907, may be simply a phonetic variant, i.e. τούτῳ for τούτῳ by simple conflation of vowel quantity, in light of which the articulation νικᾷ instead of νικά is not necessary (only a fuller version such as *IGLS* IV 1404, τὸ σημίον τοῦτο νικᾷ, is decisive on this point).

no. 16, L. 6: the patronym ΕΣΕΜΑΝΟΥ, reflected thus in both the drawing of Schumacher and the majuscule copy of Brünnow and Domaszewski, is corrected to <Γερ>μανοῦ. The correction is palaeographically plausible but perhaps unnecessary in light of the name Εσεμος, *IGLS* XXI.5 277, from which an Εσεμανης or Εσεμανος could be derived by a derivational pattern known from Classical Arabic, especially common in personal names, in which the suffix -ān is added to the root to form adjectives (W. FISCHER, *A Grammar of Classical Arabic*, trans. J. Rodgers, 3rd ed., New Haven [2003], p.40 §65). Comparanda in Safaitic suggest some possible roots: HARDING, *Index* p.189 s.v. ḤSM, 423 s.v. ṢM, 616 s.v. ḤŠM, or 615 s.v. HSMN, tentatively referred to Arabic hasmān “broken.”

23. The notes are not intended to exhaust comparative material, nor to repeat what can readily be found in standard reference works: WUTHNOW, *Menschennamen* [with the cautions expressed above]; J.CANTINEAU, *Le nabatéen*, 2 vol., Paris (1930-1932) [updated but not replaced by A. NEGEV, *Personal Names in the Nabatean Realm*, Jerusalem (1991): see MACDONALD, “Personal Names”]; G.RYCKMANS, *Les noms propres sud-sémitiques*, 2 vol., Leiden (1934-1935); G.L. HARDING, *An Index and Concordance of Pre-Islamic Arabian Names and Inscriptions*, Toronto (1971); J.K.STARK, *Personal Names in Palmyrene Inscriptions*, Oxford (1971); GRASSI, *Semitic Onomastics*, with the review of J.-B. YON as cited above.

no.17, L. 7: Αουαρ[ου ἐπισκοπῆ Βά]σσου Αννηλου is printed following Pflaum, but the restoration is too long for the gap and does not match the traces observable on the photograph, from which read instead Αουαρ[ο]υ κ(αὶ) Βάσσου Αννηλου. Apparently for this phase of the construction two prohedroi are recorded (no.16 shows that at least for episkopoi there can be multiple office-holders); the episkopoi probably followed in the “traces de lettres sur le rebord inférieur du cartouche, illisibles sur la photographie,” or there might have been no prohedria, and only episkopoi, as in no.18.

no.19, L. 8: ΓΑΝΝΩΝ in the copy of Dalman is corrected to <Τ>αννων (accusative), on the basis of Τανος in the region. The name Γαννωσ, however, can be defended with reference to the name ḠNN attested in Safaitic: HARDING, *Index* p.169 (seven instances), who relates it in turn to ḠN (ibid. 168, 26 times in Safaitic); see also RYCKMANS, *Les noms propres* 1, p.62 who refers ḠN to the Arabic root ḠNN “être enveloppé, envelopper,” as a common element in theophorics, and indeed already tentatively relates the Greek Γαννων via WUTHNOW, *Menschennamen* p.39; cf. GRASSI, *Semitic Onomastics* p.181 s.v. Γιννεος. L.9: ΜΑΣΙΜΟΝ in the copy of Dalman is corrected to Μά(ξ)μιον without comment (perhaps suggested by the patronym, securely read as Μαξίμου), as is Μασμιον in no.20, L.6, but Μασμιος is also attested at Doura-Europos (*TEAD* VI p.298 no.792). A Semitic etymology is conceivable, cf. GRASSI, *Semitic Onomastics* p.214-215 s.v. Μασσημ with the review of YON, *Topoi* 20 (2015), p.655.

no.22, L. 1:]OXHXOYΣ[.I] is printed, with note of a sign after Σ resembling “un 8,” perhaps B or “une feuille de lierre.” One thinks of [τ]ο(ὐ τί)χουκ κ(αὶ) I], i.e. another inscription concerning municipal construction projects at Adraa, as in nos. 8-21; if the final I of this line were in fact T, τ[οὐ] could be read, perhaps to be construed with]ματος in the following line, which could also be reconciled with a construction (e.g. [δι]ατε[ί]σ]ματος, [ἀναλώ]ματος).

no.30, L. 1: Αζιζε is taken as the vocative of Αζιζος, but given the patronym in Οσ- at the beginning of the next line, an error for Αζιζε(ος) is possible (as already divided by Brünnow), a name which, despite the objection of Clermont-Ganneau, is now paralleled at Rihāb (*SEG* XXX 1716; cf. also Palmyrene ‘ZYZY, with STARK, *Personal Names* p.105). The editors offer no parallels for the use of the vocative with the epitaph formula found here (simple name and patronym, without θάρσει or similar), where the nominative seems to be the norm (despite no.43 in the genitive).

no.40: ΣΚΥΛΑΚΙΟΣ on the stone is regarded as an error for Σκύλακος, genitive of Σκύλαξ, a likely proposal that can be supported further, beyond the single attestation of this name for Syria cited from Theodoret (Zeugma), by Semitic names with the element KLB, such as Χαλβ- and Βαρχαλβ-.²⁴ The erroneous I is in any case barely visible on the photograph.

24. GRASSI, *Semitic Onomastics* p.169-170, for north and east Syria in particular, likely theophorics having to do with Nergal; incidentally, the KLBNSŠM recorded in HARDING, *Index* p.504 s.v., tentatively referred to kalb nisūš “hunting dog,” might instead be a thephoric compounded of KLB and ŠŠM (or SSM): cf. Αφισμιον at Choziba, perhaps derived from ʾB and SSM (ed. A.M. SCHNEIDER, “Das Kloster der Theotokos zu Choziba im Wadi al Kelt,” *RQ* 39 [1931], p.319 no.42), and on the divinity, M. SCHWARZ, “Sasm, Sesen, St. Sisinnios, Sesengen Barpharanges and... ‘Semanglof,’” *Bulletin of the Asia Institute* n.s. 10 (1996), p.253-257. On animal

no.44: Αμασσημα can be maintained, as simply an assimilated form of Αμαθησημα into which the editors think of correcting it via Αμαθησημα (supposing Domaszewski to have miscopied theta as lunate sigma, a more serious error than that also attributed to him in this copy of conflation of lunate sigma with epsilon): cf. Αμασσαμας, a female name in a Greek-Syriac bilingual from Edessa, in which the same assimilation is found in the Syriac (ʾMŠMŠ for ʾMTŠMŠ).²⁵

no.67: Βασωμα, assumed to be male, is referred to a Βεσημα in a forthcoming *IGLS* XVI 10 from Murduk. Some published parallels may be added: Βασουμος in *IGLS* V 2090, and perhaps Βεσαμας in *I.Pal.Tertia* Ia 118. In Semitic texts, compare Nabataean BŠMH (CANTINEAU, *Le nabatéen* 2, p.75 s.v., referring to Arabic Bašāma but with doubts as to whether the sole attestation is in fact a proper name; MACDONALD, “Personal Names in the Nabataean Realm” p.274, identifies an underlying *Bi-ism-hu), BSM in Thamudic (HARDING, *Index* p.106; cf. also RYCKMANS, *Les noms propres* 1, p.221, who identifies the verbal root BSM “sourire” in the theophoric ʾLYHBSM) and Palmyrene (STARK, *Personal Names* p.77 s.v., but with a less likely rendering as “perfumist”); and BŠM(M/N) and BŠM(T) across Sabaeen, Minaean, Thamudic, and Qatabanite (HARDING, *Index* p.107: a total of five occurrences, referred to Arabic bašam “pain”). Cf. also the modern Bessām recorded by J.J. HESS, *Beduinennamen aus Zentralarabien*, Heidelberg (1912), p.12a; and WUSTENFELD, *Register* p.108-109 for Bašāma and Bassāma (feminine, a gender also possible in the present case).

no.74: the reading of the stone according to the copy of Merrill, Γαση for the name of the deceased, deserves to be maintained in the main text, since as Allen pointed out it can be paralleled by the near homophone Γαουαη (*I.Syrie* 2032); the palaeographically possible correction of the new editors to Γαυ(θ)η is better kept in the notes. For the name cf. perhaps the Safaitic ĠWY (HARDING, *Index* p.171 s.v., referred to Arabic ġawiy “taciturn”). WUTHNOW, *Menschenamen* p.39 refers Γαουαη to ĠWY, which can denote among other things the emaciation of offspring from lack of milk (LANE, *Lexicon* p.2304c).

no.75: Γελάσις Σωφρονία is taken as a rare instance of a female double name in Greek, but the first element is unattested for women (and if feminine would be better articulated Γελασίς). There is a [Σω]φρονίας in *I.Moab* 358 (Muḥay, 586 CE), in a context in which the nominative is assured, the genitive of which in turn might be taken here to give a more usual formula, Γελάσις son of Σωφρονίας.

no.84a: the form Νυμριου on the stone according to the copy of Germer-Durand is corrected to Νυμ(φ)ίου, but this name is not attested in the region; the editors also think of Νυμ(έ)ριος (which should be Ν(ο)υμ(έ)ριος, also unattested in the region; cf. Νουμεριανός, *IGLS* XXI.5.1 134, 136). The Semitic Ναμερος (“leopard:” see in general GRASSI, *Semitic Onomastics* p.236) is closer to hand: for the vocalization here note in particular

names in Graeco-Semitic onomastics see also J.-B. YON, “Weasels and Calves. Animals and Onomastics from Qaryatain to the Euphrates,” in L. DIRVEN, Fr. DORNA METZGER and A. PERRUZZETO (edd.), *Animals, Gods and Men from East to West: Papers on Archaeology and History in Honour of Roberta Venco Ricciardi*, Oxford (2013), p.99-102.

25. H.J.W. DRIJVERS and J.F. HEALEY, *The Old Syriac Inscriptions of Edessa and Osrhoene*, Leiden (1998), no.As 62.

the Syriac reflex of the common noun, *nemrâ*, the Arabic contracted form *nimr* (LANE, *Lexicon* p.2853a), and the *Nimir* and *Nomeir* recorded by HESS, *Beduinennamen* p.51a, and WUSTENFELD, *Register* p.340, respectively, assuming perhaps a diminutive form in NMRY. Incidentally *Νομερος*, likely a variant from the same root, can be read from the photograph in *IGLS* XIII.2 9541 in place of *Νουμερος*.

no.85: *Ειτρουγαθη* is new, and compared by the editors to *Ειτραθη* and *Ιτραθη*. A relevant comparison may also be made to the Old Arabian WTR (HARDING, *Index* p.633-634 s.v., 39 occurrences), and more particularly to the derived theophoric HWTR ʾTT in Minaean, Qatabanite, and Sabaeen (RYCKMANS, *Les noms propres* 1, p.226).

no.87, L. 1-2: the restoration [A]ἰφθ[α]ος is compared to *Αιφθοος* (hence in fact [A]ἰφθ[ο]ος could just as likely be restored here), *Εφθαος*, and *Εφθαας*. A comparandum in Thamudic ʾFTH may be added (HARDING, *Index* p.58, four occurrences, referred to the Arabic causative verb with the same consonants, “to open”). In L. 3-4, the patronym is left unrestored as [.]υγ[.]αγου, for which one might think of [O]υγαγου, or [A]υγαγου, cf. *Ογαγος* in *IGLS* XXI.5.1 143 and *Αγεγος* in *IGLS* XVII.1 218, a bilingual establishing the correspondence with Palmyrene ḤGGW (STARK, *Personal Names* p.87).

no.89, commentary: the reference to a *Ζανιος* in no. 20 is to be deleted. No such name is found there, leaving the *Ζανναθη* in the present text slightly rarer (references may be added to the commoner, likely related *Ζαννεος* and *Ζοναυος/Ζονεος*, for which see *J.Pal. Tertia* Ia 78.2 and 120.2 with commentary, and to *Ζεννθαας*, in J.-B. YON and J.ALIQOUB, *Inscriptions grecques et latines du Musée national de Beyrouth*, Beirut [2016], no.107). Did the editors previously read *Ζαντου* in place of the [Αὐ]ξανίου eventually adopted in no.20 (L. 4-5)? The onomastic index includes no such entry, while the French index does include an entry s.v. *Ζανιος* pointing only to this erroneous reference.

no.90, L. 6-7: an unusual epitaph formula, ὁ βίος, τὸ κύμη, is translated “la vie, la mort,” as an expression of despair faced with the inevitability of death. For parallels for κύμη denoting “death” the editors point only to Pindar, *Nem.* 7.31 and analyze κύμη as a by-form of κῆμα, “le flot, la vague.” Less convoluted is a simple itacism for κοίμη, “sleep” (E. TRAPP [ed.], *Lexikon zur byzantinischen Gräzität, besonders des 9.-12. Jahrhunderts*, Vienna [1994-2016], p.845b s.v.), which could pass as a euphemism for death (e.g. Didymus Caecus, *Fragmenta in Psalmos* fr. 22 [Ps. 4: 9]). Or is the point instead that life itself is a kind of sleep, until the soul awakens to a higher plane of existence after bodily death? Cf. Plato, *Gorgias* 493a for the equation of mortal body (σῶμα) and tomb (σῆμα) for the soul.

no.94: the name *Θαβεβη*, unattested elsewhere in Greek transliteration, is compared to the Latin *Thabibu* (feminine, dative) in *CIL* VI 27316 (mother of a man with a clearly Arabic name, *Abdalgulla*, attested at Rome). It seems best referred to an inflected verbal form, in the third person feminine singular of the imperfect or jussive, the subject being a female divinity, from the root ḤBB “love,” otherwise unattested in this pattern (cf. GRASSI, *Semitic Onomastics* p.204-205 s.v. *Θικιμη*; AL-JALLAD, “Graeco-Arabica I” p.177-178) but common in personal names in other forms.²⁶

26. Though unattested, this seems likelier than a derivation from Safaitic TB (HARDING, *Index* p.142, with a single instance, referred to Arabic TBB “be completed”).

no.94b: the new name Αβδιθας is referred to Αβδιθος in the forthcoming *IGLS* XVI 1440. Compare perhaps the theophoric 'BDYT'(M) in Safaitic and Sabaeen (HARDING, *Index* p.401 s.v., three instances), probably in preference to theophorics so far attested in Greek transcriptions associated with the goddess Athe (Αβ(ι)δα(α)θ-: cf. GRASSI, *Semitic Onomastics* p.117).

no.98: the new name Θεσλεμη is compared by the editors to the Modern Arabic Taslima, derived from the root SLM; "le verbe *tslm* signifie 'recevoir.'" Derivatives of this root in ancient times can be added, e.g. Μοσλεμος, *IGLS* XV 385, XXI.5.1 255, 637; nor is it necessary to search as far as Modern Arabic, when Classical Arabic yields a verbal noun of the II derived form *taslim* "salvation" (LANE, *Lexicon* p.1412c s.v.). An inflected finite verb may also be considered, here the third person singular feminine, from the simple SLM, "she is," or, "may she be, safe and sound" (cf. the note on no.94 above).

no.108: the copy of Dalman shows Μαληχα[, but the editors print Μαλ[ε]χα[θη] without comment. Μαληχα[θη] should be regarded as a variant of the more common Μαλεχαθη; cf. also Μαλιχαθη, *IGLS* XXI.5.1 602. That the name was actually masculine, however, i.e. Μαληχα[θος], must also be allowed in light of the Μαλιχαθος found also in the region, e.g. *IGLS* XV 238 (cf. WUTHNOW, *Menschennamen* p.70; GRASSI, *Semitic Onomastics* p.217; AL-JALLAD, "Graeco-Arabica I" p.175).

no.123: Εμηδαβου is compared to Μηδαβους at Doura-Europos and referred in turn to MDBW at Palmyra. It may be more readily explained as a transliteration of a Semitic 'MD(')BW, "my father's mother" (which may indeed be behind both Μηδαβους and MDBW: GRASSI, *Semitic Onomastics* p.228). The editors prefer a vocative of a feminine to a genitive of a masculine, but in fact neither is necessary, as the name, which could be applied to either sex, could simply be treated as an undeclined transliteration (the underlying Semitic form after all terminates in -ū). Fuller commentary on Εμηδαβου, of surely identical derivation, does come at no.629, including a plausible correction to an epitaph from Խսնիyya in the western Ġawlān/Golan (GREGG and URMAN, *Jews, Pagans and Christians* no.151; *SEG* XLVI 1966 [1]). The passing suggestion made here can be stated more affirmatively: the photograph published by Gregg and Urman clearly shows Εμμ|αβου in L.1-2, where they had regarded Αβου as the first line, remarking that the "section at the top... could conceivably contain letters (EMM) but more probably the curved lines... of a decorative motif." The reference to the unpublished habilitation monograph of J.-B. Yon on this name may be supplemented in the meantime with the commentary in *I.Pal.Tertia* Ib 12 on the name Εμμεδαβου (genitive), as well as STARK, *Personal Names* p.69 s.vv. 'MBW, 'MBY, 'MDBW; GRASSI, *Semitic Onomastics* p.210; and AL-JALLAD, "Graeco-Arabica I" p.166-167.

no.123b: the patronym Μοεθεμου is said to be unknown, but cf. *IGLS* XV 138, where Λοαιθεμος is printed but Μοαιθεμος might be read instead, as acknowledged already there in the notes, a closer parallel than the Μοειθος compared here in the commentary. Compare M'TM in Safaitic (HARDING, *Index* p.552 s.v., four times); the apparent parallel given by WUTHNOW, *Menschennamen* p.77 (no root, "Sehr unsicher") is to be discarded following the re-edition of the inscription by M. DUNAND, *Mission archéologique au Djebel Druze. Le Musée de Soueïda. Inscriptions et monuments figurés*, Paris (1934), no.209.

no.130, L. 4-5, φίλοτις is read, but a metrical fault is noted in the hexameter (a grave epigram consisting of an elegiac distich); on the photograph there appears to be an I (at least its lower quarter) between Λ and Ο, which would resolve this difficulty (φιλίοις). The

last two lines are read $\mu\upsilon\rho\acute{\iota}\omicron\nu\ \acute{\epsilon}\kappa\ \mu\alpha\acute{\iota}\omega\ \dots$, which should be the second hemistich of the pentameter. One metrically possible solution for the final feet, which also makes tolerable sense and fits the letter-traces visible on the photograph (which are slightly more extensive than what is represented in the edition), would be $\acute{\epsilon}\kappa\ \pi\alpha\theta\acute{\epsilon}\omega\nu$, construed either with $\pi\acute{\epsilon}\nu\theta\omicron\varsigma$ (grief “caused by [your] sufferings”) or $\acute{\omicron}\chi\epsilon\omicron$ (you have departed “from sufferings”). There is no reason to assume any further loss of text after this line; another distich would surely have required an ungainly height for the monument. For $\pi\acute{\epsilon}\nu\theta\omicron\varsigma\ \mu\upsilon\rho\acute{\iota}\omicron\nu$ a reference may be added to *EAD* XXX 467; cf. also *IG* IX.1².2 298.5, $\lambda\iota\pi\acute{\omega}\mu\ \pi\alpha\tau\rho\acute{\iota}\ \mu\upsilon\rho\acute{\iota}\omicron\nu\ \acute{\alpha}\lambda\gamma\omicron\varsigma$.

no. 136a: the new name $\text{Ολβεβη}\varsigma$, taken as feminine, is said to be unparalleled. Compare perhaps LB, with feminine LBT and LBBT, across Safaitic, Lihyanite, Thamudic, and Qatabanite (HARDING, *Index* p.508, referred to Arabic labb “affectionate;” add WUSTENFELD, *Register* p.276 for Lobāba [feminine]). In fact WUTHNOW, *Menschennamen* p.88, registers an Ολβεβη with reference to M. LIDZBARSKI, *Ephemeris für semitische Epigraphik* 3, Giessen (1915), p.90, which proves to be a discussion of the same inscription as the present no. 136a, based on the first edition by Germer-Durand (hence an addendum to the references here), but does not identify a root and proposes a correction to Ουβεβη , following Lidzbarski.

no. 157a: the text is identified as a metrical epitaph, but (only) the first verse (also the first line on the stone) is said to be a hexameter. In fact the second verse (and second line) is as well; note that Αίνιου must be treated as four syllables, Ἄινιου , to fit the scansion; in the second verse the articulation $\acute{\epsilon}\pi\tau\acute{\alpha}\ \kappa\alpha\acute{\iota}\ \acute{\epsilon}\acute{\iota}\kappa\omicron\varsigma\ \acute{\epsilon}\tau\eta$ seems preferable (object of $\zeta\eta\sigma\alpha\sigma\alpha$, “having lived seven and twenty years”) to $\acute{\epsilon}\pi\tau\alpha\kappa\alpha\iota\epsilon\iota\kappa\omicron\sigma\acute{\epsilon}\tau\eta$ (apparently taken by the editors as an adjective, “à vingt-sept ans” but $\acute{\epsilon}\pi\tau\alpha\kappa\alpha\iota\epsilon\iota\kappa\omicron\sigma\iota\epsilon\tau\acute{\eta}\varsigma$, or -ετίς , would be expected on the analogy of $\acute{\epsilon}\iota\kappa\omicron\sigma\alpha\epsilon\tau\acute{\eta}\varsigma$; cf. also $\acute{\epsilon}\iota\kappa\omicron\sigma\epsilon\tau\acute{\eta}\varsigma$ in no. 190). If the name of the deceased Οχημη is related to the Semitic root ḤKM “wise,”²⁷ there could be a play on $\pi\iota\nu\tau\omega\acute{\varsigma}\ \zeta\eta\sigma\alpha\sigma\alpha$ (“après avoir vécu avec sagesse,” as rendered by the editors).

no. 161: Πωπλήσα is referred to Latin Publicia. It seems phonetically closer instead to Πόπλισσα , unattested but formed on the analogy of Ἰούλισσα (*LGN* Vb s.v.) from *Publia* (Greek Ποπλία).

no. 183: Αζβολιος is referred to Ἀσβόλι(ο)ς [*LGN* I, IV, Va], which is phonetically possible (references to two occurrences in Syria, at Doura-Europos, may be added: *TEAD* IX.1 p.212 no.940 I iv 8 and V i 7). The /z/ could also be maintained as etymological at the price of a palaeographically easy correction, Αζβο(δ)ιος , by comparison with Αζβοδος in DUNAND, *Musée de Soueïda* no.75. Both could be derived from the root ZBD, perhaps more particularly a theophoric pattern originally consisting of the causative derived form ʾZBD followed by the divine name, here reduced to Y or zero. Compare perhaps ʾZBDN in Sabaeen (HARDING, *Index* p.39 s.v., once).

no. 187a: Χοιαλαθ is said to be new and suspected in favor of a correction to (P)οαιλαθ . A reference may be added to the discussion of LIDZBARSKI, *Ephemeris* 3, p.90 (repeated by

27. Apparently the source of a common name in Safaitic (see HARDING, *Index* p. 197 s.v.), and cf. Οχημα in *IGLS* XIII.2 9631, so analyzed by AL-JALLAD, “Graeco-Arabica I” p.158, as well as Hocmaea in YON and ALIQUOT, *Musée national de Beyrouth*, no.353 (Nihatha), written there also Hochmaea , who appears also in the bilingual *ibid.* no.354 as both Ochmaea and Οχημα .

WUTHNOW, *Menschennamen* p. 120), who compares the Arabic name Ḥuwaylatu (Wuthnow without explanation refers instead to the root KHL). A theophoric might also be considered, cf. ḤY'L in Safaitic (HARDING, *Index* p. 209 s.v., 18 times, formed from ḤY(Y) "live").

no. 202: the name of the deceased,]νομη, is preceded by at least one lost line. An attractive supplement [Ασ]νομη is proposed in the notes but considered too short; the difficulty might be resolved by supposing an opening exhortation, e.g. [θάρσει].

no. 225: this difficult text is left in majuscules, but a suggestion of J. Aliquot is recorded in the notes to read πόδ(ε)ς μ' in L. 2-3. Specification of dimensions of grave plots is otherwise unknown in the region; instead one might think of reading the name of the deceased in the vocative followed by the patronym, Βαση|με Πτο|(λ)λᾶ [ΠΤΟΔΛΑ, stone?], with perhaps an exhortation such as θάρσει in a preceding, lost line, setting off the vocative. For Βασημος cf. Βασουμος, *IGLS* V 2090, and the notes on Βασωμα in no. 67 above; Πτολλᾶς is not known in the region but appears at Jerusalem, *CIIP* I.1 593; cf. also *LGPNI*, IV s.v.

no. 227: the drawing of Schumacher is reprinted, without text; from the drawing, Βουρ|ενη looks possible (the left hasta and bottom loop of Β, a rounded Ε missing the middle crossbar), a name paralleled in no. 73.

no. 245a: the mosaic offers a novel expression of the dedication, L. 4-6, εὐχὴν ποιούμενος πρῶτον τὸν(ν) [ΤΟΗ, mosaic] | ἀπάντων δημιουργὸν ἐν τῇ ἀγιωτ(άτη) καταστάσει εἰρηνηκῆ τῶν σὺν ἐμοὶ ἀδελφῶν εὐοδοθῆναι, translated "en faisant le vœu avant tout que le Créateur de toutes choses me dirige heureusement dans la très sainte condition irénique des frères qui sont avec moi." The reference to "the brethren who are with me" (οἱ σὺν ἐμοὶ ἀδελφοί) gives additional support to the proposal of the editors to identify the anonymous antecedent of ποιούμενος with the Sergios διάκονος καὶ ἀρχιμανδρίτης mentioned as the agent of the construction in L. 3. The sense of εὐοδοθῆναι, however, seems rather to require δημιουργός as subject of this passive verb, which, if analyzed as a variant spelling of εὐοδοθῆναι, would have a medio-passive sense, "prosper," in the κατάστασις (which can mean among other things a monastic "way of life:" G.W.H. LAMPE, *A Patristic Greek Lexicon*, Oxford [1961], p. 720b s.v. 5) of the donor and his brethren. Alternatively the verb might be considered a form of εὐοδέω, "be fragrant," in view of the abundant evidence for the association of fragrance with sanctity in Christian thought.²⁸

no. 266: for the name Αουλιτ[ο]υ (genitive), the editors record a suggestion of J. Aliquot to compare Αλουλιτ in some papyri from Egypt of the Islamic period (cf. already WUTHNOW, *Menschennamen* p. 19 s.v. Αλουλιδ: al-Walīd, "the child"). If the d/t interchange is accepted, the form of the present name must be 'Awlīd or 'Awlid, a diminutive ("little child") or abbreviated theophoric formed with the causative derived stem of WLD ("[such-and-such divinity] has caused [the mother] to give birth"). Alternately, there is the Old Arabic name 'WLṬ in Sabaeen and Qatabanite (HARDING, *Index* p. 86 s.v., four times).

no. 269: the epitaph offers a variant of a commonplace consolation on the inevitability of death, elsewhere expressed as e.g. οὐδεὶς ἀθάνατος or ὁ βίος ταῦτα (see in general *SEG* XLI 1825, 1873). The antecedent of τοῦτο therefore is not the name Ἀλέξις (apparently a

28. S. ASHBROOK-HARVEY, *Scenting Salvation: Ancient Christianity and the Olfactory Imagination*, Berkeley (2006).

new syncopation of the feminine Ἀλέξιον), subject of χάρις, but an abstract concept, death and burial; punctuate θάρσι· πᾶσι τοῦτο πρόκειται, “have courage, this awaits everyone.” A close parallel is in fact already to hand in a grave epigram from Tomis mentioned by the suggestion of J. Aliquot (p.226 n. 45: *I.Tomis* 275), πᾶσιν τοῦτο μένει.

no.280: an apparently new name is printed as Μαριδαλθης in the main text, with the possibility of Μαριδααθης also acknowledged in the notes. The latter seems preferable, to be regarded as the genitive of a feminine Μαριδααθη, given Μαριαδης, the name of a citizen of Antioch of the mid-3rd c. CE (*RE* XIV 1744-1745 s.v.; *PIR*² 5: 196-197 M 273), in which the Semitic MR(‘)YD’ can be identified (cf. WUTHNOW, *Menschennamen* p.73), a theophoric compound of the noun “lord” and the verbal root “know,” especially in light of a double name born by the Antiochene, Κυριάδης.

no.295c: the form Βορκαί is taken as an undeclined vocative form of Βορκαίος (vocative Βορκαίε), but in view of the Βορκός in *IGLS* XIII.2 9615, a phonetic variant for Βορκε, the vocative of this name, may be preferred. Both likely derive from the root BRQ (flash, of lightning), see in general WUTHNOW, *Menschennamen* p.37, and GRASSI, *Semitic Onomastics* p.164; for Arabic in particular, WUSTENFELD, *Register* p.107, for Barqā and Bāriq, with HESS, *Beduinennamen* p.6, on meteorological phenomena around the time of birth as inspiration for names (with the example of Māṭir, “rainy”).

no.300, L. 3: ΕΒΕΔΟΥ in the copy of Bankes is corrected to (Ο)βεδου, which seems unnecessary, as authentic ο/ε alternation can be paralleled in Ζεβεδος (e.g. *IGLS* XIV 90, *I.Gerasa* 54.6; cf. GRASSI, *Semitic Onomastics* p.196) and Ζοβεδος (*IGLS* XIV 415).

no.302: the name Ουασιχανου (genitive) in the copy of Dussaud and Macler is suspected and a misreading is considered after comparison with Ουασ(ε)ιχαθος.²⁹ The received Ουασιχανης could be justified via the common -ān suffix added to Arabic roots to form adjectives, often in personal names (see the note on no. 16 above); in this case the root might be WṢḤ as once in Lihyanite (HARDING, *Index* p.643 s.v.) or WṢḤ (cf. WṢḤW in Palmyrene, STARK, *Personal Names* p.85, referred to Arabic wasiḥ “filthy”).³⁰

no.303, L. 2: what should be a name is left in majuscules as CACCIAN[from the copy of Bankes. An easy correction gives (Κ)ασσιαν[, i.e. a form of Κασσιανός, in this position most likely the patronym Κασσιαν[οῦ]; palaeographically more difficult is (Β)ασσιαν[, i.e. a form of Βασσιανός.

no.306a: the text is a neglected metrical epitaph, known only from the first edition of Séjourné (an addendum to Merkelbach-Stauber, *SGO* IV). In L. 7, ΠΑΡΕΧΟΗ in the copy of Séjourné is corrected to παρέχων, which however leaves the preceding nominative

29. On this see recently AL-JALLAD, “Graeco-Arabica I” p. 139, giving the root as WS²KT.

30. For the giving of frightening and ugly names in ancient Arabian onomastics see M.J. KISTER, ““Call yourselves by graceful names...,”” in *Lectures in Memory of Professor Martin M. Plessner*, Jerusalem (1975), p.3-25 (discussing a saying of Muhammad to choose “beautiful” names since they will be called on the day of resurrection, as directed against pre-Islamic practice, noting also at p. 10 a proverb that an angel and a devil are present at each birth, and the angel suggests a pleasant name, the devil an unpleasant one); and A. SCHIMMEL, *Islamic Names*, Edinburgh (1995), p. 14.

θεός orphaned of construction. This noun would fit naturally as the subject, so perhaps an optative θεὸς παρέχῃ, for παρέχοι, should be considered instead, preferable to the metrically impossible πάρεχο(ν) in view of the following ἀνδρὶ. Before θεός, where []λα is printed, it is tempting to restore [ἀλ]λά. The exact division of hexameters remains uncertain, and one wonders whether elegiac couplets might be in use instead. A closing pentameter could readily be restored from the end of L. 6 through L. 8:

[ἀλ]λά θεὸς παρέχοι ἀνδρὶ φιλοπάτ[ριδι]

This pentameter, if accepted, provides the key to the rest, which may be printed with some restorations exempli gratia:

[—]δε θαύματα καλ[ῶς τευ]ξεν ἐπεὶ μάλα [πατρὶ (?)]
 [μυρ]ομένω· τί γάρ· ᾶ, Πάτρικιος ἐρατῆς
 νέρθε(ν) τι προβέβηκε· αὐτὰρ ὕπερθε δὲ τι[μή· (?)]
 [ἀλ]λά θεὸς παρέχοι ἀνδρὶ φιλοπάτ[ριδι]

“[... so-and-so] has finely wrought [these (adornments)?], since, with his father grieving – why? – ah! Patrikios has passed just beneath the lovely (earth?); above (it?), however, (he has) honor. But may God provide for a man dear to his father [...]

On this arrangement the beginning of the first hexameter remains enigmatic unless the loss of at least one further couplet above is assumed, in which case likely [ταῦτα] δέ. In L.4 (vs. 2), for ἐρατῆς sc. perhaps γῆς, object of νέρθε, cf. e.g. *Il.* 14.204 γαίης νέρθε. In L.8, the writing φιλωπατ[ρι] on the stone must be more than a careless error by the cutter, rather marking a metrically necessary diastole of the expected ο.

no.308: the name Ἀδρομος is said to be new, without further comment. Despite the numerous compound Greek names in -δρομος, a Semitic derivation seems most likely: compare Safaitic 'DRM (HARDING, *Index* p.32 s.v., once, comparing Arabic adram “plump, toothless;” cf. WUSTENFELD, *Register* p.447, for el-Adram, “Beiname” of Teim ben Gālib) and DRM (HARDING, *Index* p.239 s.v., three times).

no.322b: for the new name Βοσεσος, the editors suggest a relation to Βοσεου (genitive?) in the forthcoming *IGLS XVI* 53 (cf. WUTHNOW, *Menschennamen* p.37, and the BS' common in Safaitic: Harding, *Index* p.105 s.v., 55 times, referred to Arabic “be sociable, friendly,” or the B(')S “cat” often invoked to explain the popular Βάσσος in the onomastics of the region, cf. WUTHNOW, *Menschennamen* p.34-35; STARK, *Personal Names* p.77; GRASSI, *Semitic Onomastics* p.171), but in view of the doubled /s/, BŠŠ might be preferred, cf. the Arabic adjectives bašūš, baššāš, and bāšš “smiling, cheerful, friendly,” and WUSTENFELD, *Register* p.109 for Bašša.

nos. 331, 331b: the new names Κοβεσιος and Κοβησιος are mentioned in the commentary to the first text in a manner that might be mistaken to mean that they are “assez banals,” and otherwise passed over. Among possible derivations are KBS, in Aramaic “wash,” yielding the term for “fuller” perhaps used also as a personal name (J. HOFFIJZER and K. JONGELING, *Dictionary of the North-West Semitic Inscriptions*, 2 vol., Leiden [1995], 1, p.486 s.v.), and QBS, in Arabic “acquire, borrow, adopt” (LANE, *Lexicon* p.2480c-2481b), applied perhaps to a foster child or foundling. Syriac also yields kābūšā “nightmare” (cf. also Arabic qābūs and kābūs, and the notes to no.302 above on the giving of frightening names). Qābūs also happens to be the name of the Sultan of Oman at the time of writing (r. 1970-), cf. the Lakhmid prince Καβωσσης (Syriac QBWS), *PLRE IIIa* 258 s.v. Caboses; and

in general WUSTENFELD, *Register* p.118. Safaitic QBS might also be mentioned (HARDING, *Index* p.475, referred to Arabic Qabīṣa, for which see WUSTENFELD, *Register* p.118).

no.335: the name Σαλαμῖνος, so accented, is taken as a Greek transcription of a Latin Salaminus, without references, which seems quite rare (cf. C. Acilius Salaminus in *ILAlg* II.2 4430, from Numidia; Salaminus, *Aug. serv.* in *CIL* V 222 from Pola; also Salamina in *ILAlg* I 63, from Annaba). If related to the Greek island Salamis, the derived form should be Salaminus, just as the Greek Σαλαμῖνος, which does in fact produce Greek names (*LGPN* II s.v.). A Semitic root seems likelier, as also perhaps for Iulia Trepte que et Salamina in *ILAlg* I 63, which would be a well-paralleled pairing of a Greek and indigenous name, especially since Σαλαμῖνος itself, though said in the commentary to be new to the region, is in fact attested also at *IGLS* XIV 416 and 539a; cf. also Σαλαμῖνου (genitive) in R. DUSSAUD and F. MACLER, *Voyage archéologique au Şafâ et dans le Djebel ed-Drâz*, Paris (1901), p. 156 no.21 (likely to derive from the same SLM/ŠLM root as the commoner Σαλαμῖνης, on which see WUTHNOW, *Menschennamen* p.103).

no.338b: the new name Σηζουβας is compared to Σαιζουβας in *SEG* XIX 881; add perhaps HARDING, *Index* p.348 s.v. ŠZB', twice in Safaitic, referred to Arabic ŠZB "be lean, slender."

no.344, col. ii, L. 2: instead of the unusual formula ἰν(δικτιῶνος) χ(ρόνοις) ἰε', the drawing of Bankes suggests instead ἰνδ(ικτιῶνος) ἰε', the abbreviation marked with INΔ/, likely a Δ with rounded belly, mistaken by Bankes for IN°X, similarly Wetzstein, who copied INCXTE.

no.348i: [E]καισαθη appears to be new. From the drawing of Hrozný, traces of another letter appear at the beginning, a horizontal stroke on the baseline with a portion of an orthogonal ascender at left. The most likely comparandum seems to be Οχχαισος (*IGLS* XVII.1 18), and indeed Οκκαισαθη could be read here, though the traces are not inconsistent with Εκκαισαθη. In the former case, and perhaps also in the latter, a feminine from the same root as established by the Palmyrene bilingual, ΗΚŠ, seems likely (on the Palmyrene form see STARK, *Personal Names* p.88).

no.348k: the Al-Tireh given as the site at which the copy of G. Schumacher was taken is said to be halfway between Šayḥ Sa'ad and Tafas, but could not be located on available maps. One could consider an identification with Ḥirbat al-Ṭayr (32.79073° N, 36.0472° E), circa 7 km north of Tafas.³¹

no.349: the text appears to yield a new divinity. For the beneficiary of the dedication the editors hesitate between θεῶι Ακειρα as two apposite datives ("the god Akeiras") and a dative and genitive, i.e. "the god of Akeiras," a practice attested in the Hawrān, but not yet in Batanaia, of referring to a divinity by the name of some human devotee. The following epithet πατρῶος suggests in favor of taking Ακειρας as the name of the god, cf. *IGLS* IV 1301, θεῶ Γεννέα πατρῶο, while no parallels for the use of πατρῶος in the "dieu d'untel" formula are given. The lack of iota adscript in Ακειρα is not decisive in determining the case, in view of the following πατρῶο. As Ακειρας is unattested as a theonym or a personal name, the editors record a suggestion of J.-B. Yon to correct to Ακει(β)ας, better attested as a personal name. Ακειρας could perhaps be referred to HKR and HKRN, once each

31. Plotted via GeoNames <<http://www.geonames.org/5130/khirbat-at-tayr.html>>.

in Sabaeen and Thamudic respectively (HARDING, *Index* p.620, referred to Arabic hakir “wonderful”), or ʿKR (ʿKRN in Palmyrene, STARK, *Personal Names* p.67-68, referred to Syriac ʾakārâ “ploughman”). The less complimentary Safaitic name ḤKR (HARDING, *Index* p.196, three times, referred to Arabic ḥakr “injustice”) is difficult to reconcile with a theonym but conceivable as a personal name. The presence of the alleged iota adscript in θεῶι, however, gives pause, a feature known but never common in private inscriptions of the Imperial period, and not even consistently applied in the present text, if at all (cf. πατρῶφ). By a different division, in fact, θεῶ Ιακειρα could be read (nominative Ιακειρας), which could be referred to the Aramaic YQR, cf. Syriac yaqîr “weighty, honored, precious,” a plausible derivation for a theonym.

no.351: for the new name Παθεδος, the editors propose a correction to Παθε(λ)ος, but the form as written could be defended with reference to the common Old Arabic onomastic element RTD “dedicate, consecrate,” found on its own and in theophoric names (HARDING, *Index* p.269).

no.355: Ιητου is considered possibly a falsely declined genitive of Ιης by comparison with *I.Moab* 200 and *IGLS* XIII.2 9570a. The same name, but not necessarily the same derivation, can be found on a papyrus from Hellenistic Egypt, *P.Count.* 23.100 (a more recent edition to be preferred to *CPR* XIII as cited by the editors). In *I.Nessana* 64.2 however the same genitive Ιητου is found, allowing the possibility that a distinct Ιητος, or Ιητης, lies behind it and the present instance; cf. perhaps the biblical Yaḥaṭ (1 Chronicles 4: 2 et al.), whose Greek transliterations include Ιεθ; or less likely YĠT (cf. STARK, *Personal Names* p.91, note in particular the equivalence of Ειαθης with YʿT in the bilingual *IGLS* XVII.1 377; GRASSI, *Semitic Onomastics* 208 s.v. Ιαυθος).

no.364: ΚΘ (with overstroke) in the drawing of Dunand is taken as κ(ύριε) θ(εέ), but the abbreviation seems unusual; read rather κ(ύρι) (ε)? In L. 1-2 the phrase τὰ σά συ προ[σ]φερόμεν (*sic*) is rendered “Elles sont à toi les choses qui t’ont été offertes,” in which προ[σ]φερόμεν is apparently taken as a mistaken writing for προσφερόμενα, but it seems more natural to read here a finite verb, which requires no correction: τὰ σά συ προ[σ]φέρομεν, “We offer to you that which is yours,” cf. e.g. *IGLS* XXI.2 81, τὰ σά σοι προσφέρο (l. προσφέρω), a parallel in fact already recognized in the commentary here (“une formule votive banale”).

no.377, L. 2-3: Σαλμ|ο{σ}υ is printed, but from the photograph Σαλμ|εου seems possible, an attested name (*IGLS* XIV 417; *SEG* XLVI 1775; cf. also Σαλμαιο, *SEG* XXXVII 1413) that would obviate the correction.

no.378: the name Θουαδη is added to a single occurrence at Umm al-Ġimāl (*IGLS* XXI.5.1 310). It might be explained as an inflected verb in the third person feminine singular of the imperfect or jussive (for this pattern see the note on no.94 above), here from ʿMD (which is common in Safaitic on its own and in the derived ʿMDN: HARDING, *Index* p.435-436), which also produces the Safaitic theophoric ʿMDL (HARDING, *Index* p.436, three times).

no.388, L. 2: a new name is printed Νογεθ[η] (*sic*), which from the drawing of Dunand might be read Νογεθη. It joins only one other attestation at Agraina, *IGLS* XV 288; but might be related, as the feminine version of Ναγας (here nos. 473, 478), to Safaitic NĠʿ (HARDING, *Index* p.581 s.v., twice).

no. 398: the name Φοσαγος is unattested, and suspected by the editors, who propose emendation to Φοσαιος, also unattested but comparable to Φοσεαθη (*IGLS* XIII.1 9260). Cf. however Palmyrene PŠGW (STARK, *Personal Names* p. 109 s.v., referred to Arabic faḍiğ “sweat”). All three of the names in Greek transcription in question could conceivably be derived from the same root, if the γ is considered a variant rendering of the consonant ayin:³² in this case perhaps Safaitic FŠ’ (HARDING, *Index* p. 468 s.v., four times, tentatively referred to Arabic faš’ā “mouse” [rather fuša’ “prepuce,” LANE, *Lexicon* p. 2405c]).

no. 409: the new Οηζανου (genitive) is tentatively related by the editors to Οηζου (gen.) in *IGLS* XV 263 and Οηζων in *I.Pal.Tertia* Ia 114 and 196 (wrongly printed as Οηζ-). This conclusion seems very likely, another case of an adjectival form in the -ān suffix (see the note on no. 16 above); compare Safaitic ‘ĠZ (HARDING, *Index* p. 408 s.v. ‘ĠZ, four times in Safaitic, once in the feminine ‘ĠZT, referred to Arabic ‘āğiz “aged, weak;” WUTHNOW, *Menschennamen* p. 86, on the sole basis of Οηζου, had hesitated between ‘GZ and ḤGZ; cf. also STARK, *Personal Names* p. 104 s.v. ‘GY(Z)).

no. 413: for the rare Ασιαμος, a single other attestation is given from *IGLS* XV 303. A relation is possible to the common Safaitic ‘ŠYM (HARDING, *Index* p. 50 s.v., 50 times; cf. WUSTENFELD, *Register* p. 90 for Ašyam. WUTHNOW, *Menschennamen* p. 26, however, refers Ασιαμος and Ασιμος to ‘ŠM).

no. 414: L. 2-4 ΓΕΓΑ[ΩΣΑ καὶ ΣΩΩ]ΝΗΣ is printed; it is not guaranteed that the left or right edges are complete, but if they were it would be possible to get tolerable sense from γεγαώς, expressing parentage with the preceding genitive Νεστορίνης ἀγαθῆς.

no. 416, L. 7: Λαρίσιος is read on the basis of attestations at Delphi in the 4th-3rd c. BCE; Χαρίσιος, frequent in the Imperial period and attested in Syria at Doura-Europos (*TEAD* IX.1 p. 212 no. 940 V ii 2), seems preferable.

no. 423: the new Ομεα (vocative) is taken as feminine, in place of an expected Ομεαθη (on which see recently AL-JALLAD, “Graeco-Arabica I” p. 140). The vocative of a masculine Ομεας or Ομεης cannot be excluded, yet another metrophoric name in the genre of Εμηδαβου (see the note on no. 123 above), as also Ομειος, *IGLS* XV 132 (WUTHNOW, *Menschennamen* p. 88).

no. 427: Ανωβου (genitive) seems in context unlikely to be related to the Egyptian Ανουβ as suggested in the commentary; cf. WUTHNOW, *Menschennamen* p. 85 s.v. Νωβαν (accusative), who thinks of a theophoric compound of N’M and B’L, in a shortened form. Here perhaps an analogous formation from ḤNN and B’(L) or B(L) could be present, cf. STARK, *Personal Names* p. 89 s.v. ḤNBL.

no. 428: the reading πολὺ χρόν[οις] gives poor sense and scansion; better would be πολυχρον[οις], construed with μερόπεσσιν.

no. 435, L. 3: Αμβιβιας is related to “latin *Ambibulus*.” It seems more likely to be a theophoric Αβιβιας, otherwise unattested in Greek transcription, with infix /n/, not uncommon in Aramaic, cf. also Αμβακουμ as the standard Greek rendering of the Hebrew biblical name Ḥābaqūq; the corresponding ḤB(B)’L without the infix is well attested in

32. AL-JALLAD, “Graeco-Arabica I,” p. 126, however, concludes that there are no consonantal representations of etymological ayin in Greek transcriptions of Arabic names in this period.

Safaitic (HARDING, *Index* p.172 s.v.). The element HBB “love” is rendered comparably in e.g. Αβιβος (WUTHNOW, *Menschennamen* p.9); for Palmyrene HBY as a shortened theophoric of this kind see STARK, *Personal Names* p.87.

no.437: ΡΑΓΔΙΛΟΥ in the copy of Chapot is corrected to Ραγ(α)ίλου following Dussaud; a name Ραγδιλ- is at least conceivable in light of the Safaitic R‘D‘L (HARDING, *Index* p.281 s.v., once).

no.438d: the new Κατεινας might be referred to Safaitic QTN (HARDING, *Index* p.484 s.v., once); cf. also HESS, *Beduinennamen* p.46b, who records from this root Qatne (fem.), Qutne (fem.), Qtāne (fem.), Qiṭnān and Al-Qṭēniyye (in all cases with /q/ pronounced /g/); and WUSTENFELD, *Register* p.122 for Qatan.

no.447a: it is admitted, “[o]n ne peut rien extraire de précis de ce texte,” which is left in majuscules, but further readings might be possible. L. 4,]KMAPEX, likely [τέ]κμαρ followed by a form of ἔχω, cf. the metrical epitaph *SEG XVI* 615 ii 8 (*GV* 1896), [εὐτέ κ’ ἀν]αγκαιῶν τέκμαρ ἔλη βίτου; L. 5,]HPΑΣKEME, perhaps [(ἐ)γ]ήρασκε, cf. *SEG XX* 395.6, spoken by the tomb, δεξέμιν γηράσκοντας, εὐδέμονας, τεκνώσαντας; L. 8, perhaps ἐγγούιν, genitive or dative dual of ἔγγυος.

no.450, L. 4 εἰρηνεύ[σ]θαι is clearly a misprint. The drawing of Schröder rendered in majuscules by the editors shows EIPHNEY[.]EΣΘAI, so most likely εἰρηνεύεσθαι should simply be printed in the main text, as already suggested by the editors in the notes. The drawing of Ewing also reproduced, though generally said to be “plus faible,” gives here EIPHNEYEΣΘAH, which leads to the same conclusion.

no.464, L. 1-2: Ἀσκληπιάδης is read for the name of the deceased, but the drawing of Magie seems to show Ἀσκληα-, as was indeed read in the first edition by Littmann (*PAES* IIIA 651²).

no.468: the rare Βεενναιος is attested elsewhere only at Bozulka (vicinity of Mambiğ), in an epitaph published by J. JARRY, “Inscriptions arabes, syriaques et grecques du massif du Bélus en Syrie du nord,” *Annales islamologiques* 7 (1967), p.199 no.136. A reference may be added to Βεενναθαλος, of which the present name could be a shortened form, in YON and ALIQUOT, *Musée national de Beyrouth* no.392 (*IGLS V* 2502), explained by its most recent editors as a theophoric compound from B‘L and NTN with “ναθαλ pour ναθαν,” following WUTHNOW, *Menschennamen* p.35 (in fact NTL is a perfectly good Aramaic verbal root on its own, which along with YHB fully replaces NTN, as already discerned by Jarry).

no.471: for the new Ουρδου (genitive), references may be added to the names in Ουαρδ- derived from an originally Persian loan-word for “rose” (STARK, *Personal Names* p.85 s.vv. WRDN, WRWD; the commentary in YON and ALIQUOT, *Musée national de Beyrouth* no.134; and WUSTENFELD, *Register* p.464 for Ward), particularly common in Safaitic in the form of WRD (HARDING, *Index* p.640 s.v., 51 times; RYCKMANS, *Les noms propres* 1, p.81).

no.479: the new Καρεβος is compared to Καραβος, *IGLS VI* 2840. The editor there however articulates Κάραβος and refers the name to the Greek κάραβος, “lobster;” the inscriptions in question seem to be captions to scenes from comedy, and hence Κάραβος is best taken as a sobriquet. A better comparandum is the Safaitic QRB (HARDING, *Index* p.479 s.v., four times), cf. also WUSTENFELD, *Register* p.139 for later Arabic Qoreib and Qoreiba (feminine).

no.485, L. 1: for [Δ]ἰ ἄνω θεῶν Ἀζειζ[ω], a formulation admitted to be unusual, the editors make only general reference to οἱ ἄνω θεοί by way of comparanda. The photograph suggests ἄγιω in place of ἄνω, which has better parallels; assimilation of Ζεύς and Ἀζειζος is not yet attested, but the editors compare already e.g. the collocations Ζεὺς Βηλος and Ζεὺς Σέρασις.

no.497: for the new Θεοαρη, a reference might be added to STARK, *Personal Names* p.118 s.v. T'YR, analyzed as a finite verbal form “She will make jealous” with reference to Arabic “ġāra” (*sic*: apparently the root ĠWR, but the sense “bestow” is preferable in context, see LANE, *Lexicon* p.2307a, and HARDING, *Index* p.459 for ĠWR'L once in Thamudic; in any case the root ĠYR [cf. the similar sense in Arabic, “bestow,” LANE, *Lexicon* p.2315a] might be preferred on the basis of its popularity in Safaitic, cf. HARDING, *Index* p.460 for ĠYR on its own 44 times, and the theophoric ĠYR'L 88 times; for the finite verb pattern in the present form see the note to no.94 above).

no.500, L. 3-4: the second element of a double name, or a patronym wrongly placed in the nominative, is read [.]αμα|σαιος, for which the editors think of either Δαμασαιος or Σαμασαιος. The photograph however shows no damage or loss to the beginning of L.3, which appears intact (as in fact acknowledged in the commentary). Read rather Αμασαιος, avoided by the editors as new, but comparable to the name of a Palmyrene Αμασης at Beth She'arim in the bilingual *I.Beth Shearim* 11-12, which establishes an equivalence with the Palmyrene 'MŠ' (cf. STARK, *Personal Names* p.70), as well as Hamasaes, a Palmyrene soldier (*IDR* I 6), for whose name cf. either Safaitic HMS (HARDING, *Index* p.623 s.v., three times, referred to Arabic hamūs “silent”) or HMŠ(N) (HARDING, *Index* p.624 s.v., nine times, referred to Arabic hamiša “talk much”).

no.531: the new Αρεθαθου is explained as a diminutive of Αρεθας, the standard Greek transcription of the Nabataean royal name; that name is in fact usually written ḤRTT (CANTINEAU, *Le nabatéen* 2, p.100; NEGEV, *Personal Names in the Nabatean Realm* p.32 no.494, with MACDONALD, “Personal Names in the Nabataean Realm” p.278-279), to which Αρεθαθ- is etymologically closer.

no.532c: [A]θαμανος is unparalleled, and the editors hesitate about division between it and the following patronym, as printed Ναμου. [A]θαμανος could be considered a Greek transcription of 'T'MN “Athe is with us,” thus far identified only in Palmyrene Aramaic (STARK, *Personal Names* p.73 s.v. 'T'MN, and in shorter forms preserving the etymological ayin, 'T'M and 'TM'; though *Aθιμαν- might be expected); or simply an equivalent of Safaitic 'TMN, derivative of 'TM (HARDING, *Index* p.407 s.v. 'TMN, twice).

no.532d: for the unparalleled Γωζαλλας, a theophoric is conceivable by comparison with Safaitic 'WDLH (HARDING, *Index* p.448 s.v., once, alongside 103 attestations of the initial element 'WD “refuge”); cf. also STARK, *Personal Names* p.104 s.v. 'WD'L; GRASSI, *Semitic Onomastics* p.183 s.v. Γωσαιος; and WUSTENFELD, *Register* p.96, for the later Arabic 'Awḍmenāt.

no.540c: the new Αιμας (genitive Αιμα) is perhaps another metrophoric name, cf. STARK, *Personal Names* p.68 s.vv. 'M', 'MW and the notes to nos. 123 and 423 above.

no.541: the incomplete name of the deceased Σαλλ[] is considered “féminin inusité” of the commoner Σαλαμος and similar. It seems unlikely that more than two letters are lost, making any form of Σαλλαμ- difficult. Instead perhaps Σαλλ[ω], or Σαλλ[ου], cf. *SEG* XXXVII 1512, 1514, and 1517 (Nahariya in Palestine) and Σαλλως, *SEG* XL 1794 (on the

Phoenician coast south of Sidon), all however male names; or Σαλλ[ια], cf. the Aurelia Salia in the family of a Roman soldier originally from Karrhai (*RIU* 1073; cf. the note on no.560 below).

no.545: Ακουαμος is referred to one other attestation in the forthcoming *IGLS XVI* 438a. There is likely a relation to the popular Safaitic 'QWM (HARDING, *Index* p.61 s.v., 36 times, taken as causative of QWM, i.e. a theophoric verbal sentence: cf. the note to no.94 above).

nos. 549-552: the name Φιλωναῖος found in these four dedications is said to be unattested (p.538 n. 40), but it can be easily explained as a phonetic variant of the well-attested Φιλόνεως.

no.553: on Ἐπτακινθιανός a reference may be added to D. DANA, *Onomasticon Thracicum. Répertoire des noms indigènes de Thrace, Macédoine orientale, Mésies, Dacie et Bithynie*, Athens (2014), p.176.

no.560, L.1: the copy of Bankes (apparently taken as superior to that of Magie, which is not reproduced) is read to yield Πασμιας, but neither the present editors nor their predecessors (cf. E. Littmann in *PAES IIIA* 655³ who arrived at the same reading and thought of an unusual Egyptian derivation) have been able to offer a satisfying etymology: the first letter resembles rather Π, and Βασμιας could be better paralleled (see the note to Βασωμα in no.67 above), or assuming assimilation of /r/, cf. perhaps Barsimia, daughter or granddaughter of a Roman soldier originally from Karrhai attested at Intercisa, *RIU* 1073.12; the soldier himself bears the related name Barsemis.

no.571, L. 4: AMAP[.Y] is corrected to Αμ(ε)ρ[ο]υ, which is unnecessary in light of Αμαρου (genitive) in *IGLS XI* 20; both may be referred to 'MR (cf. WUTHNOW, *Menschennamen* p.19).

no.578, L. 11: the name of a dedicant to Tyche is left in majuscules as BONHOC, with the hypothesis of a mistake for the Σονεος attested in the forthcoming *IGLS XVI* 832 and 932; cf. however Βοναιος, DUNAND, *Musée de Soueïda* no.178, and Βονη, *IGLS XIII.2* 9795 (and in the present volume nos. 70a, 71, and 71a for Βονη).

no.581: for the new Γονεμεννου (gen.) compare perhaps Safaitic ĠNM (HARDING, *Index* p.458 s.v., eight times); HESS, *Beduinennamen* p.43b records from the same root Ġenēm, Ġānim, Ġenīme, and Ġannām; cf. also WUSTENFELD, *Register* p.170 for Ġanm.

no.582: the name Αρουση (nominative), it is claimed, could be masculine, by comparison with the Αρυση (*sic*) in Diodorus 31.28, son of a king of Cappadocia; the form given by Diodorus however is articulated in the manuscripts Ἀρύσην (accusative), hence the nominative is Ἀρύσης, and the comparison with Αρουση at least in respect of gender is invalid.

no.588: the apparently new Φαχελου (genitive) is presented without comment; relevant Safaitic comparanda are FHL (HARDING, *Index* p.463 s.v., nine times), FKL (*ibid.* 470 s.v., six times), and FHL (*ibid.* 463 s.v., once).

no.597, L. 1-2: the name of a stonemason is printed as Γαβ[- -]νης. From known formulae in L. 2 and 3, it is likely that two letters have been lost; the editors rightly reject Γαβνης. The root is likely the same as the Γαβρος (*IGLS XIII.1* 9421, *XIII.2* 9947), Γαβαρος (*IGLS XV* 202), and Γαβηρ (*IGLS XIII.2* 9861) in the region, as also in Safaitic ĠBR (HARDING, *Index* p.151 s.v., six times in Safaitic). The specific form could be Γαβ[ρα]νης,

with the adjectival *-ān* suffix (see the note to no. 16 above), for which compare the modern *Ġibrīn* recorded by HESS, *Beduinennamen* p.14a alongside *Ġabur*, *Ġābir*, *Ġebbār*, and *Ġabre* (feminine).

no. 599: the new *Φοσησου* (genitive) is compared to *Φοσηος* in the forthcoming *IGLS XVI 1073* (for which cf. STARK, *Personal Names* p.109 s.v. *PSY'*), but an error for *Φοση(γ)ου* is suspected. Safaitic *FŠ* (HARDING, *Index* p.468 s.v., twice, referred to Arabic *FŠŠ*) could support keeping *Φοσησ-*.

no. 600, L. 4: the new *Καδουσος* can be compared to Safaitic *QDS* (HARDING, *Index* p.478 s.v., three times).

nos. 601+602: the editors already suspect “une longue épigramme,” and the remains are consistent with hexameters, which would explain the syncopated form *παρτίθεμαι* (not to be corrected with the editors to *παρ(α)τίθεμαι*), as well as the lengthening metrical *gratia* indicated by *συννεχῆς*. In L. 2, for the *ΦΙΜΟCΩΝΠΑΡΕΩ* left in majuscules, a beginning *ἴφιμος ὄν* is likely, followed by either a form of the pluperfect of *παρέοικα* or the participle *παρεών*. In L. 2-3, there is no need to assume a lost syllable for *[Σε]ουῆρος*, as *Οὐῆρος* is a well attested name (Latin *Verus*). In L. 3, *παν[υ]πέρτατέ σου ΔΕΟ*, the natural continuation would be *δέο[μαι]*, but this is incompatible with the beginning of the next line as arranged here, *συννεχῆς*, leading to doubt on the arrangement of the two fragments as so far reconstructed. The two clearly belong to the same text, but one suspects that block B should be placed lower, as indicated by the situation of the two *ansae* of the framing *tabula ansata*, visible in the photograph: in block A, the full *ansa* is preserved, roughly centered with respect to the text, but in block B, only the bottom angle of it appears at the top of the surviving surface. This consideration suggests that the first preserved line on block B should align rather with L. 5 of block A, which also removes the difficulty with *ΔΕΟ|ΣΥΝΝΕΧΕΣ*. In L. 3, *σον παρὰ β[]* could be completed *σὸν παρὰ β[ωμόν]*; in L. 5, the right half is left in majuscules *]ΛΛΛΦΩ·* *CYTAPEΠOPEC*, but a slight correction could yield at the end *σὸ (γ)ἄρ ἔπορες*, the second person consistent with the vocative *δέσποτα* in L. 4.

Accordingly the following adjusted text may be given:

	ἴφιμος ὄν ΠΑΡΕΩ[
	Οὐῆρος σὸν παρὰ β[ωμόν]	
	συννεχῆς εὐχαριστ[
	πλεῖον Π.CTIOINE[] παν[υ]πέρτατέ σου δέο-
5	[μαι] ΟΤ[.]Α[...]Τ[] δέσποτα παρτίθεμαι
	[]ΛΛΛΦΩ· σὸ (γ)ἄρ ἔπορες
	[β]ραβεύς

In L.5 on the new reconstruction, read perhaps *ὄτ[ι]*, expressing the request set off by *δέομαι*.

no. 604: for the new name *Δαφουναθη*, the photograph does not readily confirm the reading of *Δ*, and seems to allow instead *Λαφουναθη*. In fact *Λαφαρνης* is attested at Doura-Europos (*P.Dura* 47 i 6, 48.5, with GRASSI, *Semitic Onomastics* p.213, referred to Arabic LFT), while Safaitic yields a possibly related LFT (HARDING, *Index* p.518 s.v., twice).

no. 605: for the allegedly new *Κοδεος*, cf. *Coddaeus*, also written *Coddeus*, in the archives of the Palmyrene cohort at Doura-Europos (*P.Dura* 98 ix 4, 100 xxvii 1), as well as Safaitic *QDY* (HARDING, *Index* p.479 s.v., 14 times).

no. 607: Αυ[σαλλ]αθος is printed for the name of the deceased, following Dussaud and Macler, who also considered Α[βδ]η[λλ]αθος, but neither is very faithful to the drawing of Taher, which shows rather ΑΥ[.]Η[.]ΑΘΟΟ. Comparing Αυδηλος in no. 188, one might think instead of Αυ[δ]η[λλ]αθος here, noting also Palmyrene 'WYDLT (STARK, *Personal Names* p. 105 s.v., a theophoric with the initial 'WD, cf. the note to no. 532d above).

no. 609: the patronym ΖΑΒΑΝΩΝΟC from the copy of Wetzstein ("sans doute une mauvaise lecture") is corrected to Ζαβδ[ι]ωνος, a better attested name but a somewhat radical alteration, and unnecessary since the root ZBN is also productive of personal names, cf. Ζαβτις in e.g. *I.Nessana* 148 (so already WUTHNOW, *Menschennamen* p. 47 for the present Ζαβανων; cf. also MACDONALD, "Personal Names in the Nabataean Realm" p. 275), and a later Arabic Zabbān is also attested (WUSTENFELD, *Register* p. 465).

no. 615: Σουδαις is taken as a personal name following "[l]e rédacteur du *SEG* [VII 1239]," but strictly it should be in the dative (Σουδαια) in apposition with δεκαδάρχη in that case, and the possibility that, taken as written, it is a genitive of a place name should be acknowledged (i.e. the dekadarch of an otherwise unattested Soudaia). The lemma in *SEG* did not in fact express an editorial opinion, rather recording in the apparatus the contrasting proposals of Vollgraff and Cumont to read a place name, and of Rostovtzeff and Torrey to read a personal name (comparing a Palmyrene form [for the Greek transcription see *SEG* VII 466 and *PAT* 1078]; an additional suggestion of D. Feissel is recorded by the present editors, of a Jewish name Σουδαις in Josephus, *AJ* 10.152 [which appears in the genitive Σουδαια]). The place name was also accepted by R. DUSSAUD, *Topographie historique de la Syrie antique et médiévale*, Paris (1927), addenda p. 516. The first editor identified Soudaia with "la localité Es-Sudeij... à l'Est du Haurân et à proximité de Namara," from which he cites a parallel for the formula δεκαδάρχης followed by a place name in the genitive (*I.Syrie* 2270).³³

no. 622, L. 7: ὧδ' (*sic*) ἐπαύσα- is printed, but the photograph shows ὧδε ἐπαύσα-, as also read by the first editor.³⁴

no. 630, L. 15: in place of κενσίτορος, the photograph suggests instead the more common κηνσίτορος.

Michael ZELLMANN-ROHRER
 LGPN – Faculty of Classics
 University of Oxford
 St Cross College

33. W. VOLLGRAFF, "Note sur une inscription grecque conservée à Damas," *Syria* 7 (1926), p. 283-284.

34. H. SEYRIG, "Antiquités syriennes," *Syria* 27 (1950), p. 247.

