

INSCRIPTIONS.

It may be convenient to give a *résumé* of the epigraphic results of the Survey of Palestine, which have been more numerous and important than might perhaps be supposed, without collecting those scattered through the pages of the Memoirs.

HEBREW.

1. The inscription on a tomb in the Jordan Valley, which appears to be perhaps as old as the Siloam text, was discovered by me in 1874. (Memoirs, vol. ii, p. 396.) It is here given for comparison.



2. The curious text from Umm ez Zeinât, which reads, perhaps, Eleazar Bar Azariah, was copied by me after being discovered by Sergeant Armstrong in 1873. (Memoirs, vol. ii, p. 71.) As regards this it might perhaps be suggested that we have here the tomb of Rabbi Eleazar ben Azariah, who died 83 A.D. He was one of the Tannaim (Mishnah Beracoth, iii, 7), a disciple of R. Jonathan ben Zaccai, who died 73 A.D. Both were priests. R. Eleazar appears to have succeeded Gamahil the younger at Jamnia. (Cf. *Pirke*, Aboth iii, 17.) The discovery of these ancient Hebrew texts during the Survey may be considered an important addition, especially as the zeal of M. Clermont-Ganneau has only added the Gezer text and the yet unpublished Phœnician text from Silwân.

3. The square Hebrew inscription from a tomb at 'Ain Sinia was copied by C. F. T. Drake in 1872. (Memoirs, vol. ii, p. 302.) It appears to read, Moses bar Eleazar bar Zechariah the priest. This may be ascribed to the Herodian period with confidence.

The well-known inscription at Kefr Birim is also noticed in the Memoirs, vol. i, p. 233, and that at Nebratim, vol. i, p. 244, and at el Jish, vol. i, p. 225.

4. Some Jewish graffiti at Neby Samwil are of interest. They cannot be older than 1157 A.D., but they are not recent, because they have been plastered over, and the plaster is old and has fallen off. The most important is here given from the voussoir of a pointed arch with mediæval mason's marks (the shield of David) and diagonal tooling. It appears to read, Moses Ben Nahum Levi . . . Ben Aloazer . . . Shemon. This may be of value for comparison with the graffiti on the osteophagi from the Mount of Olives described by M. Clermont-Ganneau. The form of the *Shin* is much later than that on some of these osteophagi. The same may be said of the *Ain*, *Mim*, and *Lamed*, but the *Zain* seems to have a peculiar early form, if rightly read, and the *Aleph* is also peculiar.

INSCRIPTIONS.



Among the Jerusalem inscriptions which I have collected together for the Jerusalem Volume of the Memoirs will be found mentioned the six well-known Hebrew texts, namely, the Beni Hezir Tomb, and the tomb found by De Vogüé; the sarcophagus of Queen Sara, and the stele found by De Saulcy with the letters copied at the Torph Gate by Sir Charles Wilson, and the Phœnician letters on the Temple wall; as also the Siloam text, the fragment of a text from Kefr Silwân, and the two supposed letters on the so-called "Egyptian Tomb" in the Kedron Valley. These, with the three Phœnician texts of Urm el 'Amîn (Memoirs, vol. i, p. 183), and the coffin of Eshmunazar, the Gezer Stones, and the Pillar of Amwâs, make a total of nineteen Hebrew and Phœnician texts known in Palestine. The Moabite Stone and the 'Arâk el Emîr text East of Jordan must be added to these. The graffiti are not counted, nor the numerous Jewish tombstones at Taffa. (Memoirs, vol. ii, p. 277.)

GREEK.

These are extremely numerous in Palestine, the majority being Christian, and subsequent to the fourth century. The most valuable is the stele of Herod's Temple found by M. Clermont-Ganneau. The following are the new ones found by the surveyors within the Survey.

5. The inscription of the Cathedral of Tyre, mentioned, but not given, Memoirs, vol. i, p. 73. I copied it in 1881.

ΡΟΝΤΗΝ
ΟΠΟΜΗ
Ο . . ΟΙ . . Ν
ΚΡΗΤΗΣ

See Appendix, vol. iii, p. 428.

6. Greek text at Deir Dugheiya, which was found first by Renan, in honour of John the Baptist and St. George. (Memoirs, vol. i, p. 115.) It appears to have been rediscovered in 1877.

7. Greek Christian text of Siddikim. (Memoirs, vol. i, p. 138.) It contains the name of St. Procopius and the Deacon Eusebius. From the contraction of the word Deacon it might be thought—as also from the Jerusalem crosses above the text—to be of Crusading origin.

8. Marble slab from Masûb. A funerary text, probably not earlier than the 12th century. (Memoirs, vol. i, p. 168.)

9. Greek Christian text from Marûn. (Memoirs, vol. i, p. 251.) On p. 260 is given another, which had been already copied by Renan.

10. Inscription on an early Christian tomb at Shefa 'Amr. (Memoirs, vol. i, p. 341.)

11. Inscription at 'Abûd, also found by Sir C. W. Wilson in 1866. (Memoirs, vol. ii, p. 303.) "Memorial of the Holy——."

12. Mediæval text, "Memorial of George," at el Hats. (Memoirs, vol. ii, p. 321.)

13. Inscription on font at Khûrbet Kilkh. It was found by Sergeant Black, but had, I believe, been already copied by M. Clermont-Ganneau. (Memoirs, vol. ii, p. 336.)

14. Inscription almost illegible, copied by C. F. T. Drake at 'Akrabeh. (Memoirs, vol. ii, p. 388.)

15. A few letters from another stone at the same place.

16. Inscription at Mejdél Yaba, "The Church of St. Cerycus" (an early convent), or perhaps of the "Holy Herald"—that is, probably, of John the Baptist. (Memoirs, vol. ii, p. 361.)

17. El Mujhâr, a Greek Christian text. It was copied by M. Clermont-Ganneau in 1874, of which fact we were not aware. (Memoirs, vol. ii, p. 427.)

18. Dedication by Martin the Deacon. This also was copied by M. Clermont-Ganneau. (Memoirs, vol. ii, p. 134.)

19. Deir el Kelt. Greek and Arabic text over the door, and a number of mediæval Greek texts on the pictures. (Memoirs, vol. iii, pp. 193–197.) The texts at Koruntil and Kasr Hajlah were already known. (See Memoirs, vol. iii, pp. 203, 204, 215, 216.) The latter have since been entirely destroyed.

20. A few letters at Ascalon.

21. Deir el Belak, Greek Christian. (See Memoirs, vol. iii, p. 248.)

22. Another from the same place. (Memoirs, vol. iii.)

23. Meidân ez Zeid. (Memoirs, vol. iii, p. 250.) A Greek funerary text.

24. A second found in 1877 on the same race course near Gaza. It is not given in the Memoirs. It is Christian, beginning, "The earth is the Lord's and the fulness thereof," and records the facing of some building with stone by the Deacon Alexander. It is probably not older than the fifth century. (See *Quarterly Statement*, 1878, p. 199.)

25. Sheikh Rashed. (Memoirs, vol. iii, p. 253.) A mediæval Greek Christian text in two lines.

26. Greek text in the Hebron Haram (Memoirs, vol. iii, p. 340); this is additional to one already known.

27. Khoreisa. Greek Christian text. "This is the gate of the Lord,

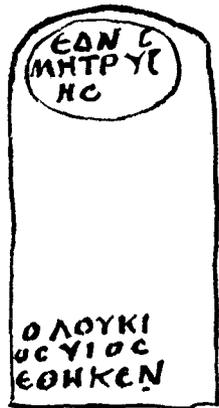


Fig. 1.



Fig. 3.

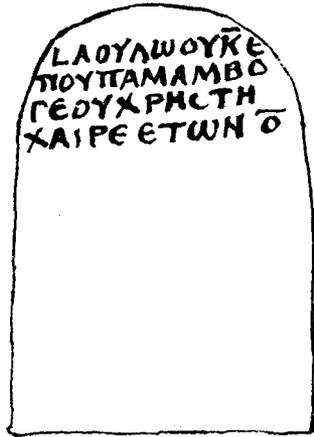


Fig. 2.

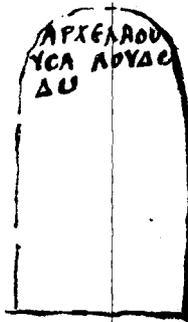
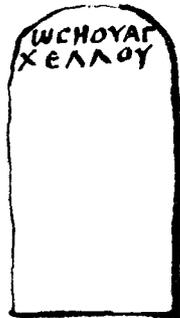


Fig. 4.



ΜΑΚΑΡΙΚΟΣ ΜΟΝΟΣ ΟΕ
ΜΟΝΙΚΙΟΥ ΥΛΙΕΤΟΥΣ

Fig. 5.

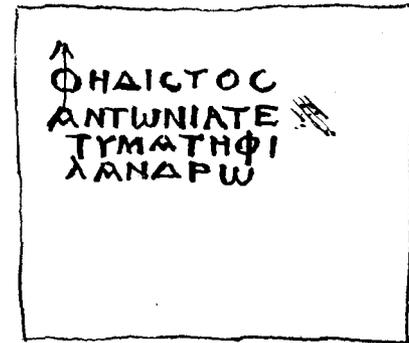


Fig. 6.

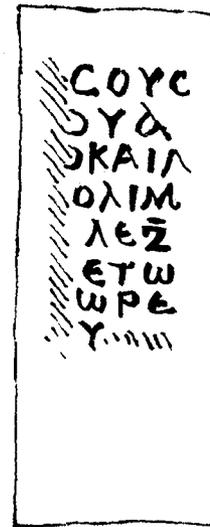


Fig. 7.

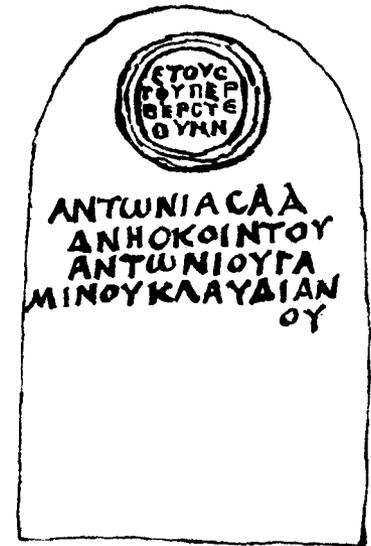


Fig. 8.

the righteous shall enter in thereat." It is probably of the Byzantine period. (Memoirs, vol. iii, p. 357.)

28. Masada ; a painted text in a cave, the word Kuriokos, "of the Lord." (Memoirs, vol. iii, p. 421.)

29. Umm el Buruk, East of Jordan ; a tablet with the name of Antonius Rufus in Greek. This has yet to be published.

30. 'Ammân. Greek text in the wall of the Cathedral, with the name of Gordiana. To be published in the Memoirs.

31. Jerusalem. A Greek Christian text from the north wall, which has not been previously published, so far as I have been able to ascertain.

32. A text from those of Jerâsh appears to be new (see the account of the Royal visit, *Quarterly Statement*, 1882, p. 219) ; but see also April, 1883, p. 108, and September, 1870, p. 389, where Canon Girdleston gives a yet longer text in hexameter.

ROMAN AND LATIN.

33. Milestone north of Jerusalem. (Memoirs, vol. iii, p. 55.)

34. Milestone at Fukeikîs near Hebron. (Memoirs, vol. iii, p. 328.)

35. Milestone near 'Ammân. To be published in the new Memoir.

36. A fine Gothic tombstone found near the Zion scarp by H. Maudslay. Noticed in the Jerusalem Volume of the Memoirs.

NABATHEAN.

36-37-38-39. Four texts from Medeba, found by Latin missionaries, and copied by me in "Jerusalem." As regards these texts, I find that Colonel Sir C. Warren has published another from Umm er Rasâs in the *Quarterly Statement*, 1870, p. 327, which is very valuable for comparison.

C. R. C.

GREEK INSCRIPTIONS.

THOSE represented in the accompanying plate (figs. 1-8) were copied in 1873 by Rev. W. Wright and myself, in the village and at the tomb of Sûk Wâdy Brarda (the ancient Abila), on the Abana River. Though mentioned in the Memoirs (Special Papers, p. 113), they have not been published. They are in the collection made by Waddington.

There is a fourth tablet uninscribed to the right. These are over a sunk tomb north of the river.

Abila existed as a town in 60 B.C. The Roman inscriptions here date about 250 A.D. The forms of Greek letters are uncial ; but these forms are found at Jerâsh probably as early as the second century A.D. They became common in the fourth and fifth centuries ; all the inscriptions here are funerary.

C. R. C.