



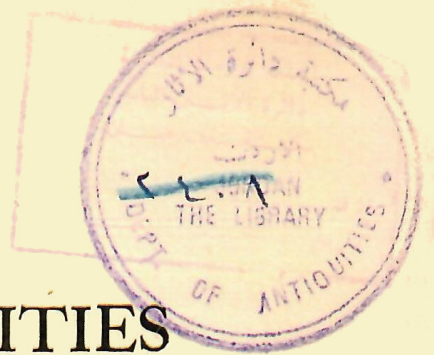
THE HASHEMITE KINGDOM OF JORDAN

ANNUAL
OF THE
DEPARTMENT OF ANTIQUITIES
OF
JORDAN

VOL. I

1951

ANNUAL
OF THE
DEPARTMENT OF ANTIQUITIES
OF
JORDAN

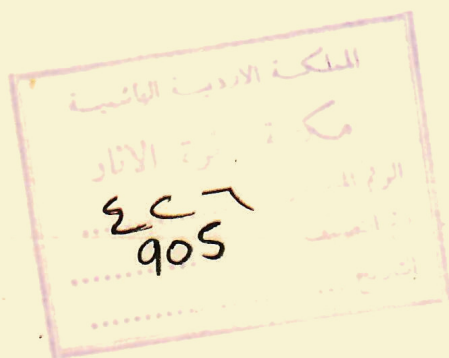


VOL. I

Edited by
G. LANKESTER HARDING, F.S.A.

PUBLISHED BY
THE DEPARTMENT OF ANTIQUITIES
AMMAN
THE HASHEMITE KINGDOM OF JORDAN

1951



CONTENTS

	<i>page</i>
NOTES AND NEWS	5
EXCAVATIONS ON THE CITADEL, AMMAN G. LANKESTER HARDING	7
RECENT FINDS OF ARABIC GOLD COINS SIR ALEC KIRKBRIDE, K.C.M.G.	17
KUFIC TEXTS DIMITRI BARAMKI	20
UNE NOUVELLE INSCRIPTION AU DIEU ARABIQUE R. P. R. DE VAUX, O.P.	23
NEW SAFAITIC TEXTS G. LANKESTER HARDING	25
A ROMAN TOMB IN AMMAN G. LANKESTER HARDING	30
FOUR SCULPTURES FROM AMMAN R. D. BARNETT	34
TWO IRON-AGE TOMBS IN AMMAN G. LANKESTER HARDING	37
A HOARD OF BYZANTINE GOLD COINS AUNI DAJANI	41
EXCAVATIONS IN JORDAN, 1949-1950 AUNI DAJANI	44
INDEX	49

NOTES AND NEWS

This present publication is the first volume of an *Annual* of the Jordan Department of Antiquities, designed to be a successor for East and West Jordan to the *Quarterly of the Department of Antiquities of Palestine*, and sponsored by the Government of the Hashemite Kingdom of Jordan. Its aim is to provide a medium for the publication not only of the work of the Department of Antiquities but also for the researches of scholars on all aspects of the archaeology, history and philology of East and West Jordan. In order to achieve this wider scope it is earnestly hoped that the help and co-operation of all persons and bodies interested in this branch of study will be generously given.

The cost of the *Annual* has been kept as low as possible consistent with the production of a good-quality publication, and the Department would also be interested to receive offers of exchange of publications with learned societies, museums, etc. All articles, subscriptions and communications regarding the *Annual* should be addressed to the Director, Department of Antiquities, P.O.B. 88, Amman, Jordan.

The construction of the Jordan Archaeological Museum on the citadel at Amman is proceeding apace, and provided no unforeseen difficulties arise the building should be able to open its doors to the public early in 1952. Messrs. Harrison, Barnes and Hubbard are the architects, and Mr. Harrison's experience of museum architecture guarantees a good, well-lighted exhibition hall. The building is small at present, and comprises an exhibition hall 26×13 m., with offices, workroom, photographic studio and stores, but is so planned that extensions can easily be added in the future. Exhibits will cover all periods of man's history in Jordan, from Palaeolithic to Islamic, and the system of exhibition will be based on that set up by Mr. J. H. Iliffe, O.B.E., in the Palestine Archaeological Museum.

The Department of Antiquities, in collaboration with the American School of Oriental Research under its Director Prof. F. V. Winnett, has recently made a brief survey of the lava belt to the north of H 5 pumping station on the Baghdad road. The result of this week's tour was a rich epigraphical harvest, some 900 Safaitic, Kufic and Arabic texts having been recorded by photography and hand copying. An interesting and so far unique discovery was a cairn in perfect preservation, with ninety-nine Safaitic texts beside it, including one which seems to name the person buried there. Most of the rest refer to this person, being by relatives and friends who came to assist in the building of the cairn. It is hoped to excavate this structure in the near future. Another interesting find was a large walled fort, possibly of the Early Bronze Age, at Jawa, some 25 km. north of H 5. The date is not absolutely certain, but the only sherds found were

of the Early Bronze and Mediaeval Arab periods. The fort cannot belong to the later period as there are Safaitic texts engraved on some of the stones of the outer wall which could only have been put there after construction.

A small quantity of the linen wrappings which were recovered from the cave near the Dead Sea in which were found the famous Dead Sea Scrolls were submitted, through the kindness of Drs. Kelso and Sellers, to the Committee on *Carbon*¹⁴ of the Oriental Institute of Chicago for dating. The method depends on a count of the residual radioactivity of the isotope *Carbon*¹⁴ in organic specimens, and gives an accuracy of ± 200 years. Dr. Libby subjected the cloth to this test, and reports that the flax of which it is made ceased to grow 1,917 years ago ± 200 years. This gives a range of from 167 B.C. to A.D. 233, and excludes any suggestions that the manuscripts are later than this date. It does not exclude the date advocated by Père de Vaux and by the editor, of c. 100 B.C., nor does it exclude the possibility of a third-century A.D. date which is advocated in some quarters. But the archaeological evidence of the late Hellenistic pottery and lamps, taken in conjunction with this new evidence, seems to favour the early rather than the late date. The discussion, however, continues.

Jordan offers unique opportunities now for excavations. Security has never been so good, even in Roman times, and communications have greatly improved in the last few years. Sites of all periods are to be found, including some especially interesting pre-historic ones, and the Antiquities law guarantees to the excavator a fair share of finds. Very few excavations has so far been carried out in East Jordan, and previous finds both scientific and casual give an indication of the high archaeological and historical interest to be gained. In this connection one need only quote such things and places as the Mesha Stela, the Nabataean Temple of Khirbet Tannur, Teleilat Ghassul, Ezion Geber, Petra. It is earnestly to be hoped that any archaeological societies planning to excavate in the Near East will give serious consideration to the possibilities of this so far neglected area of historical remains.

EXCAVATIONS ON THE CITADEL, AMMAN

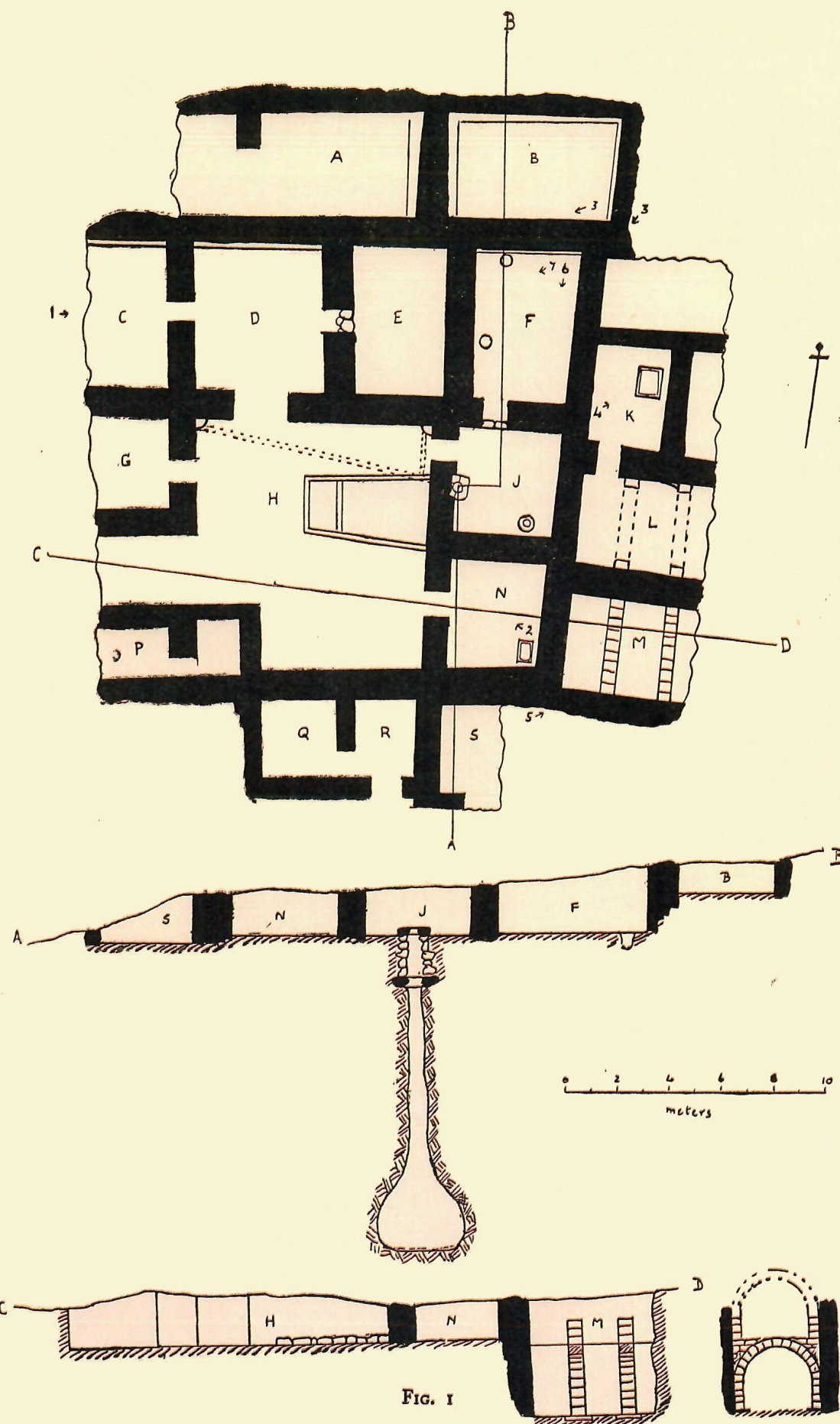
THIS work was carried out to clear an area for the building of the Jordan Archaeological Museum during the months of October and November 1949. The area cleared was merely that on which the building was to be erected, and was roughly cruciform in shape, the greatest lengths being 26 m. A courtyard and several rooms of a large house, and beginnings of other houses, all of the Early Umayyad period, were revealed, the walls of the main building still standing to a height of $2\frac{1}{2}$ m. in the highest part. The houses were cleared to floor level, and pits sunk down to bedrock, the depth of which varies tremendously, revealed only a jumbled, comparatively sterile layer.

The area is situated on the south side of the western, highest part of the citadel, and it appears that during the Roman (or less probably the Hellenistic) period all early remains were swept away to make room for a new town planning scheme. This is confirmed by deep excavations by builders on the slopes of the citadel which reveal jumbled but inverted stratification. It is only on the lower, eastern section that there are any early remains, and these appear to be mostly of the Iron Age. It is certain, however, from a tomb group in the vicinity, that it was also occupied during the Hyksos period, and one would expect so strongly defended a position, with such a fine water supply close by, to have been occupied during all the historic periods.

The material is important inasmuch as it is one of the rare occasions when we have Umayyad buildings and objects of the ordinary man. Most work in the period has been done on palaces, and indeed there are not many sites where it is possible to find the common houses, most of them having been long since built over.¹ It would appear that Amman was quite a flourishing Umayyad village, if not town, for the style of house and the quality of objects found in it are not the style and quality associated with squatters.

The Buildings (see plan, Fig. 1). The main house consisted of a courtyard, the entrance to which must be outside the area of excavation to the west, with rooms opening off it on the west, north and east sides. One room on the north side had a door considerably wider than any of the others: it was probably the open liwan or guest-room. Walls are fairly thick and built of reused Roman blocks and rough flint rubble held together by mud plaster. Only rooms C, D and F had traces of lime plaster on the walls. Floors were of beaten earth, and door sills, except for the stone sill to room F (Pl. I, 6), were flush with the floors. In the courtyard was a kind of raised platform of very rough construction, and from the north-east and north-west corners channels conducted water from the roof to the cistern in room J. This cistern is cut in the rock (see section) and is probably earlier than the building in which it was incorporated. There was an entrance to another cistern against the north wall of F, but it had collapsed, and it was not possible to clear it. The door between rooms D and E had been blocked up and used as a

¹ In Syria, XX, 1939, pp. 239 ff., Sauvaget describes the Umayyad remains at Jebel Seis, but there was no excavation, and only plans and photos of buildings are given: they are remarkably well squared up for Umayyad buildings.



cupboard (Pl. I, 1), in which was found a selection of glass, pottery and lamps. A rectangular limestone trough was in the south-east corner of room N, and a circular one in the same corner of J. A clay oven stood against the west wall of F, close by which were a number of soapstone cooking pots (Pl. I, 7), and a water jar, No. 48.

The house on the east, of which only one complete room and parts of three others were seen, was more ambitious architecturally. A great quantity of plain large white tesserae in room K suggested that the upper storey at that point had a mosaic floor: in this room was another large rectangular limestone trough (Pl. I, 4). Rooms L and M had what was probably a basement and a ground floor level both supported on arches (see section, Fig. 1 and Pl. I, 5). The arches of the basement were intact, but those of the ground floor had collapsed and fallen through into the basement. These rooms were only cleared up to the limit required by the building.

There is little to say about the houses on the north and south, except that that on the north was at a much higher level, and they were both of inferior workmanship to the main house. The walls of rooms A and D are built on the remains of earlier walls.

The Objects. The only objects other than sherds from the houses on the north, west and south were the bone inlay from rooms A and B (Pl. II), the glass and glass mosaics from room M (Pl. V, 24) and a few amorphous pieces of iron and iron nails from various rooms.

From the main house, however, we recovered a good selection of objects of all kinds, including a few coins. Only one of the latter, definitely Umayyad, was found in the floor of room J: the rest were in the filling, and consist of two more early Umayyad, one Byzantine-Arab transition and one of Claudius Gothicus. They have been identified by Sir Alec Kirkbride, K.C.M.G.

INVENTORY OF OBJECTS

Room C

1. Crushed bronze bowl, just above floor level (not illustrated).
2. Spoon-like object, iron, leaning against north wall, on floor (Pl. II). J1683.
3. Silver earring (?), high in filling (Pl. II). J1691.

Room D

4. Bronze censer, found about 25 cm. above floor level against the north wall. This unusual piece is apparently of cast bronze, body, lid and handle being made separately. The body is cylindrical with a disc base projecting beyond the cylinder and making a flange, to which three legs are attached. There is another flange at the top with three ornamented projections pierced with a small hole. The place of the fourth projection is taken by the hinge which holds the lid on. The lid is in the form of a dome with a series of arched openings in the drum. Three rectangular holes have been cut in the dome, which is surmounted by a knob. The handle is a tube of bronze ending in a crude lion's head, and is attached to the body by three rivets. It is placed between two legs, which makes the whole piece unbalanced and prevents it from standing flat. The body and

dome are delicately engraved with a formal floral design on a background of fine dots. There are remains of a white substance in the body. The only parallels I have been able to find are illustrated in the catalogue of the Cairo Coptic Museum.¹ The object when found was completely encrusted in green, and no trace of the engraving could be seen (Pl. II). J1660.

5. Bronze seal, on floor near door. The design on the bezel faintly resembles a spider, but it is very corroded (Pl. II). J1700.

6. Small silver ring with traces of glass bezel: high in filling (Pl. II). J1692.

7. Silver nail with large head engraved concentric circles: floor level (Pl. II). J1693.

8. Squat glass vase with thick bottle neck: from cupboard, with fragments of a second. Similar glass vases have been found at Kh. el Mefjer, unpublished (Pl. II). J1669.

9. Small glass bowl: from cupboard (Pl. II). J1670.

Room E

10. Pottery censer (?), on floor in south-east corner. This unique piece is very crudely made of fine red pottery with a buff surface, well fired. The decoration is of applied motifs and lines of incised dots. The square handle is inserted separately; the interior is well blackened by fire. Apart from the handle, this resembles nothing so much as the limestone censers of the Late Iron Age, but I know of no contemporary parallel (Pl. III). J1661.

11. Grey soapstone censer (?), circular body, three legs, decoration of incised lines and concentric circles. There are no signs of burning in the interior (Pl. III). J1662.

Room F

12-15. Group of iron implements, all lying together on the floor near the door in the south-east corner. The implements are a hoe, a pick, a stone hammer and an axe, and are practically identical with modern forms. But for the fact that they were actually on the floor one might have doubted their antiquity (Pl. II). J1666-1667.

16. Iron nails, plain and ornamental, found near Nos. 11-14; probably from door of the room. No iron hinges were found, so presumably the door revolved in wooden sockets. Fragments of iron chain from Room J (Pl. IV). J1814.

17-19. Grey soapstone cooking pots; it is surprising to find that this is the function of these vessels, but it is quite clear from the fact that (a) they were found on the floor near the oven and (b) they are heavily blackened by smoke on the base and outside. They each have two ledge handles, and are rather crudely hand-made; the material is, of course, very soft. No. 19 had a hole knocked in its bottom at some time, which was repaired by trimming the edges and inserting a new piece, which was riveted in place by iron rivets. No. 18 had been cracked and repaired with iron rivets and the crack smeared with some white substance (Pl. II). J1695-J1697.

Room H

20. Sandstone fire altar: the fragments of this curious object were found mixed in the filling from floor level to about 40 cm. above, against the north wall. Presumably it was standing

¹ *Catalogue General, Koptische Kunst*, J. Stryzowski, 1904, Pl. XXXII, No. 9118. See also *L'Art Copte*, Al. Gayet, 1902, pp. 292, 297.

on some kind of shelf when the wall collapsed. The object is in the form of an arched tetrapylon, with engaged columns at the corners. The columns rest on simply moulded bases and carry capitals of a highly conventionalised floral design, perhaps intended to represent some form of Corinthian capital. The arches have a simple moulding, and between the capitals and the moulding is a circular projection. The corners are surmounted by a crowstep design, and the whole is surmounted by a dome on pendentives. The dome is pierced by four arched openings, is carved on the outside and finished off in the centre with a conventionalised six-petalled flower. Although the term 'fire' altar is suggested, there is no trace of burning in the floor of the object (Pl. II). J1663.

Room J

21. Small glass bowl, with applied wavy decoration on the body: in filling (Pl. II). J1690.
22. Part of a soapstone pot with incised decoration: it has no trace of smoke, and does not seem to have been used as a cooking pot. About 10 cm. from the floor. Similar vessels imitated in pottery are found at Kh. el Mefjer¹ (Pl. III). J1701.
23. Fragments of an iron chain: found near the mouth of the cistern (Pl. IV).

Room M

24. Fragments of flat glass slabs, with gold leaf interleaved: for cutting up into gold mosaic tesserae. A quantity of these, and green, blue and yellow glass tesserae, were found nearby (Pl. V).

Room N

25. Soapstone dish, shaped like a flat iron; incised decoration: on floor in south-east corner (Pl. III). J1668.
26. Fragments of a soapstone pot with incised decoration on raised bands: on floor near door (Pl. III). J1702.

Quantities of iron nails, as 16, were found in other rooms, but could not be assigned to any particular purpose.

THE POTTERY (PLS. III-V ; FIGS. 2-5)

Some of the forms and ware can be paralleled at Kh. el Mefjer (*Q.D.A.P.*, X, pp. 65 ff.), but there are many wares found there which we do not have, and we have some forms not found at Mefjer. Some of the lamps, Nos. 34, 55 and 56, are entirely Byzantine in type: No. 55 has crosses and a debased Greek inscription on it. Others are of the type usually called Arab. No late glaze or other material was found, and in general the pottery relates much more closely to Byzantine times than does the Mefjer material.

¹ *Quarterly of the Dept. of Antiquities in Palestine*, Vol. X, Pl. 6; pp. 82-3, No. 24.

<i>Room</i>	<i>No.</i>	<i>Description</i>	<i>Body</i>	<i>Fire</i>	<i>Surface</i>	<i>Jordan Reg. No.</i>
C	27	Small two-handled jar, slightly ribbed. Fig. 3	Red	Medium	Brown	1684
	28	Small jug, ribbed neck. Fig. 2	Red	Hard	Red	1685
D (cupboard)	29	Thick, bottle-necked flask: two examples. Fig. 2	Buff	Medium	Cream	1671
	30	Same as 27	Buff	Medium	Buff	1672
	31	Same as 27, slightly larger. Fig. 3	Buff	Medium	Buff	1673
	32	Small bowl. Fig. 2	Buff	Medium	Buff	1674
	33	Small bowl. " "	Black	Hard	Red	—
	34	Lamp. Fig. 2	Brown	Hard	Brown	1675
	35	Lamp. " "	Pink	Medium	Buff	1676
	36	Lamp. Pl. III	Red	Hard	Brown	1677
	37	Jar cover: two examples. Fig. 2	Buff	Medium	Buff	1686
	38	Water jar, ribbed, combed decoration (cf. <i>Q.D.A.P.</i> , X, p. 77, No. 4). Fig. 4	Yellow	Soft	Yellow	1719
E	39	Crater, two handles, red decoration. Fig. 3	Pink	Medium	Cream	1725
	40	Large two-handled bowl, combed decoration. Fig. 2	Buff	Medium	Buff	1712
F	41	Water jar, ribbed, white decoration (cf. <i>Q.D.A.P.</i> , X, p. 77, No. 2). Fig. 4	Red	Hard	Brown	1716
	42	Pot cover (cf. <i>Q.D.A.P.</i> , X, p. 95, No. 27). Fig. 2	Buff	Medium	Buff	1678
G H	43	Pot cover, same as 37	Pink	Medium	Cream	—
	44	Small bowl. Fig. 2	Red	Medium	Red	1679
	45	Jug, ribbed on shoulder. Fig. 2	Red	Medium	Pink	1717
	46	Cooking pot, slightly ribbed. Fig. 3	Brown	Hard	Brown	—
	47	Water jar, red decoration. Fig. 3	Pink	Hard	Buff	1724
	48	Water jar, ribbed. Fig. 3	Black	Hard	Red	1698
	49	Bottle-necked flask, as 29	Buff	Medium	Cream	—
	50	Large bowl, combed decoration. Fig. 3	Black	Soft	Black	1713
	51	Pot cover, red decoration. Pl. III	Red	Hard	Cream	1687
	52	Lamp, unusual form. Fig. 2	Buff	Soft	Buff	1682
J	53	Large bowl, incised wavy line. Fig. 2	Pink	Medium	Pink	1710
	54	Large bowl, incised wavy line, as 40: two examples	Yellow	Soft	Cream	1711
L	55	Lamp. Pl. III	Pink	Hard	Buff	1680
	56	Lamp. " "	Red	Medium	Red	1681
M	57	Large bowl, combed decoration. Fig. 2	Pink	Hard	Cream	1714
	58	Pot cover, same as 37. Pl. III	Red	Medium	Pink	—
N	59	Small bowl. Fig. 2	Pink	Medium	Buff	—
	60	Small jug. " "	Buff	Soft	Buff	—
N	61	Jar, two handles, red decoration. Fig. 3	Red	Medium	Cream	1723
	62	Jar, two handles, red decoration. " "	Pink	Medium	Cream	1722
N	63	Drainpipe (?). Fig. 2	Pink	Hard	Cream	—
	64	Spouted water decanter, red decoration. Fig. 2	Buff	Hard	Buff	—
	65	Water jar, red decoration. Fig. 3	Pink	Hard	Cream	—
	66	Storage jar (?) ribbed, white decoration, much blown and warped. Fig. 4	Black	Hard	Black	1715
	67	Flask, two handles. Fig. 2	Red	Medium	Cream	1720
	68	Spouted water decanter, incomplete. Fig. 2	Red	Hard	Cream	1709
	69	Cooking pot, lug handles. Fig. 3	Brown	Hard	Brown	1718

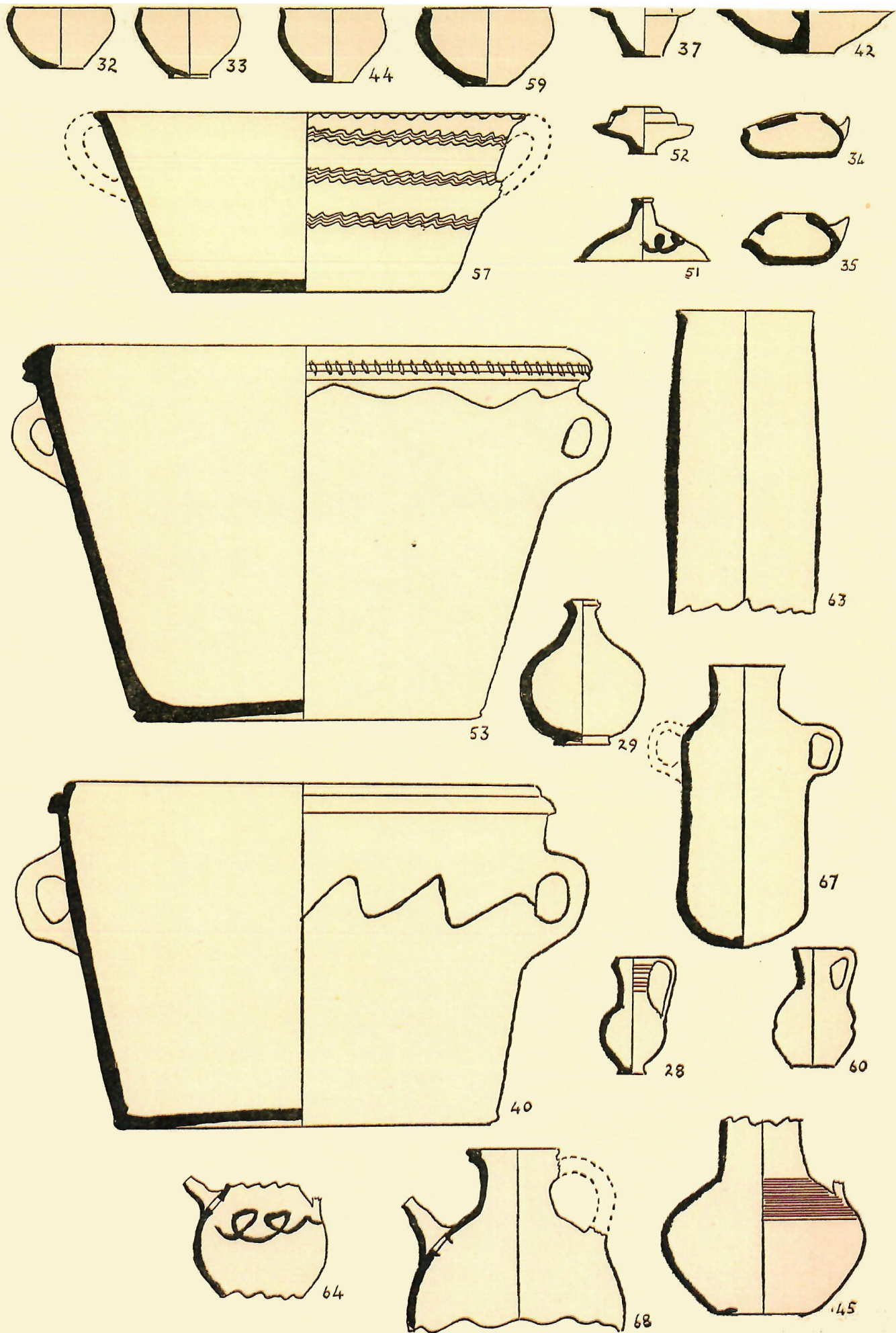


FIG. 2. Amman Citadel Excavations: Pottery (1 : 5)

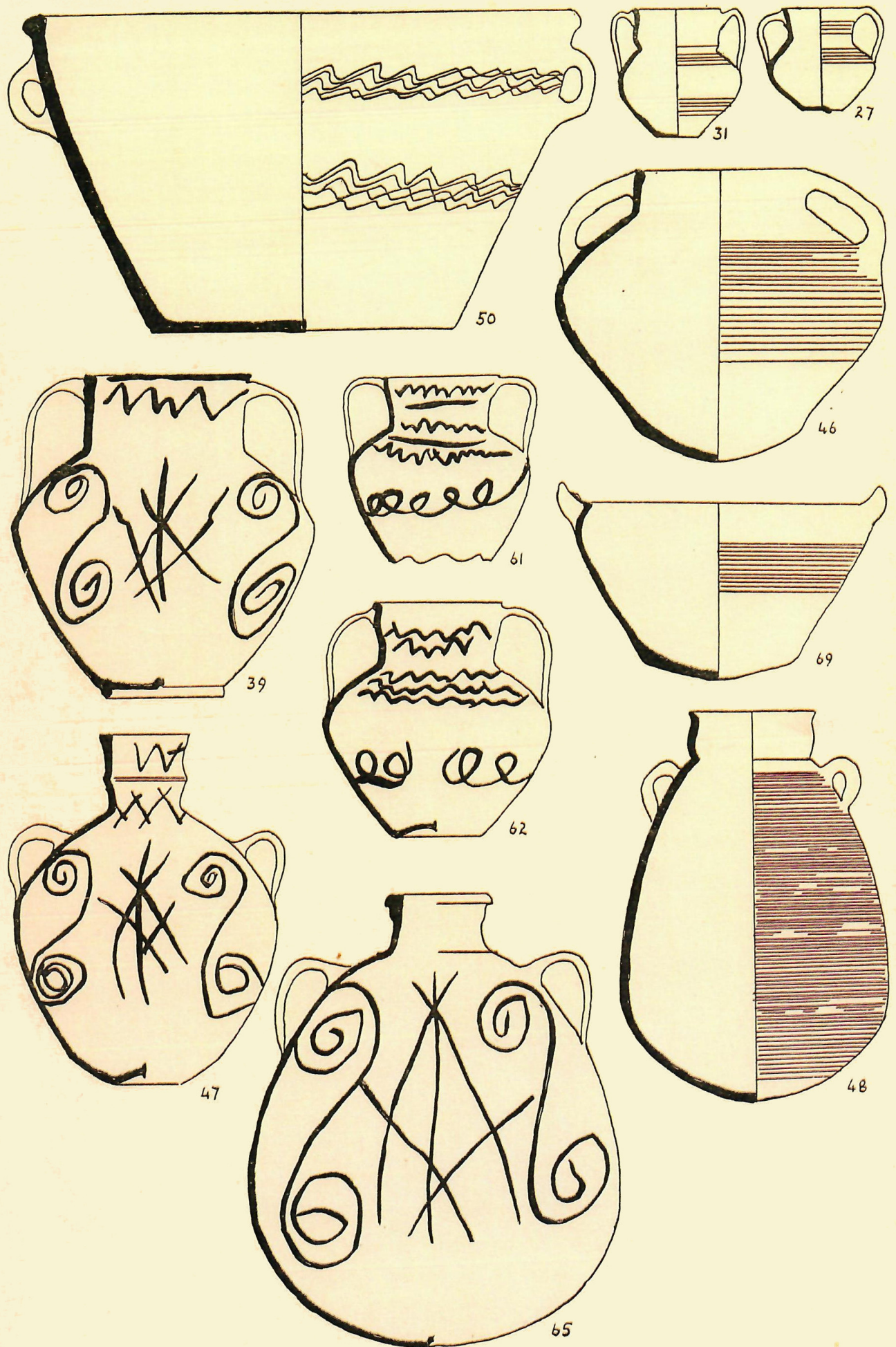


FIG. 3. Amman Citadel Excavations: Pottery (1:5)

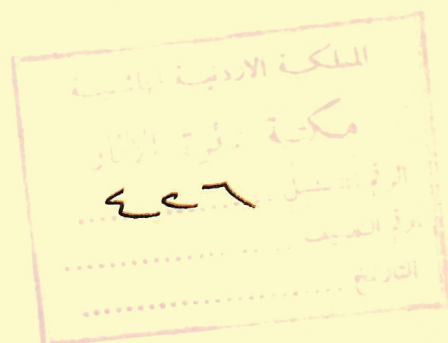
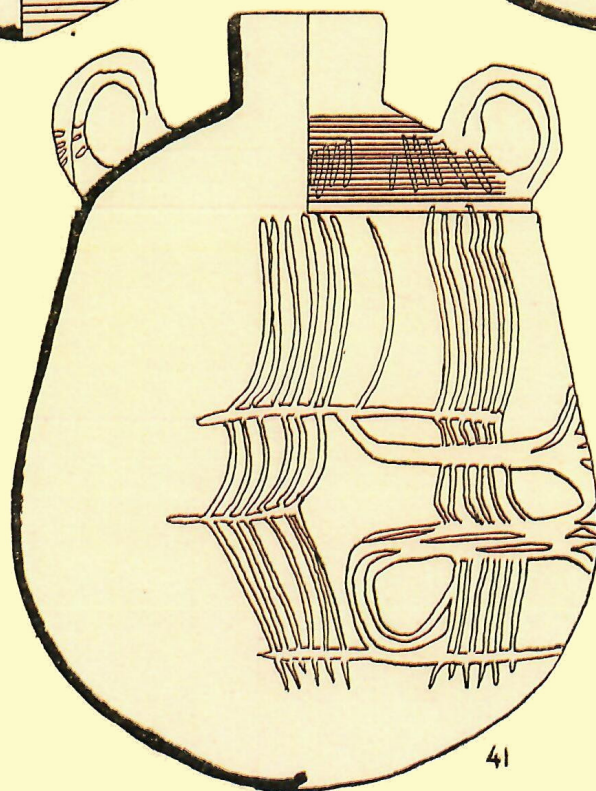
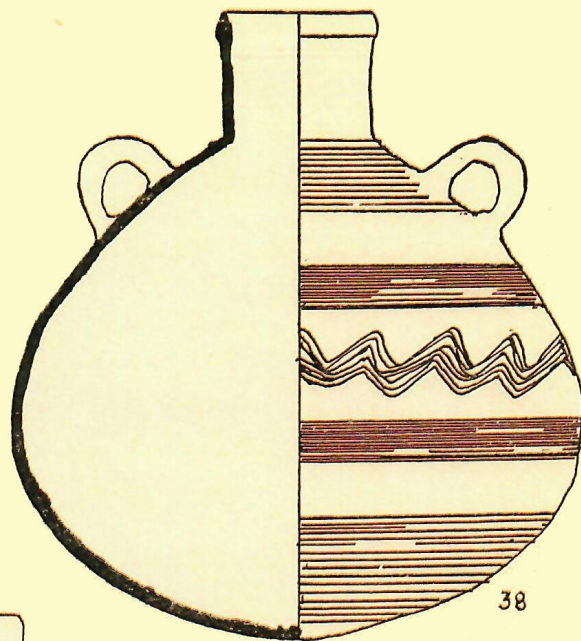
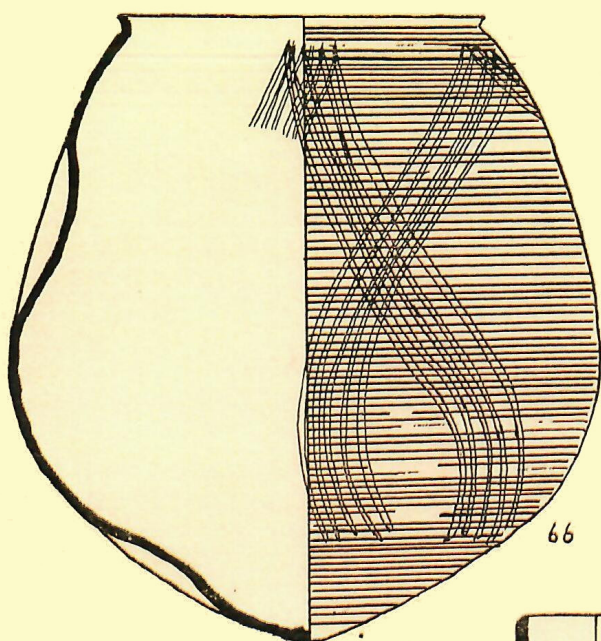


FIG. 4. Amman Citadel Excavation: Pottery (1:5)

DECORATED SHERDS

No.	Description
70, 71	Hard pink ware, buff core, red paint on buff slip (cf. <i>Q.D.A.P.</i> , X, Fig. 9; 11 and 39). Pl. V.
72	Hard red ware, pink core, red paint on pink slip; inside of flat bowl (cf. <i>ibid.</i> , No. 29).
73, 74	Hard pink ware, buff core, red paint on cream slip; inside of bowl (cf. <i>ibid.</i> , No. 6).
75	Hard red ware, grey core, red paint on white slip; inside of bowl (cf. as 72).

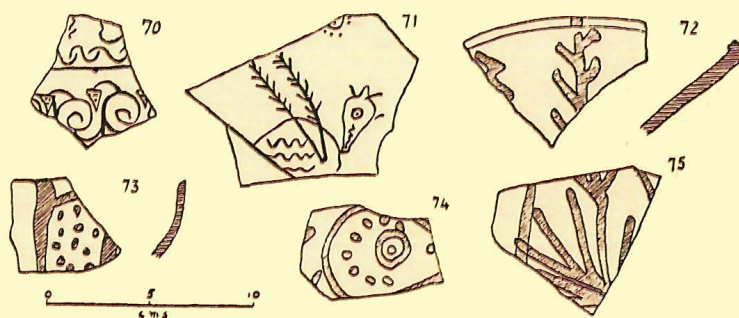


FIG. 5. Decorated Sherds.

The above is no more than a selection of the materials: it has not yet been possible to work over all the sherds for reconstruction purposes, but it does not appear that there are any new forms or ware among them.

G. LANKESTER HARDING

RECENT FINDS OF ARABIC GOLD COINS

1. Two troves of Arabic gold coins came to light recently in the Hashemite Kingdom of Jordan. The first contained dated dinars (not bearing the name of a mint) struck under the Umayyad and Abbasid Khalifats¹ and the second consisted of Fatimid coins² (Pl. V).

2. The following are the reigns of issue and the dates of the first group, the years being numbered, of course, according to the Hijra calendar:

Umayyad

'Abd-al-Malik ibn Marwan; years 79 and 84.

Al Walid I ibn 'Abd-al-Malik; years 87, 91 (2 copies) and 94.

Suleiman ibn 'Abd-al-Malik; year 98.

'Omar ibn 'Abd-al-'Aziz; year 100.

Hisham ibn 'Abd-al-Malik; years 112 (2 copies), 124 and 125.

Abbasid

Al Mansur; years 139, 141, 142, 144 (2), 145, 149 (2), 151, 152 (2), 153 (4), 155, 158.

Al Mahdi; years 159, 160 (3), 161, 162 (8), 164 (3), 165 (4), 167 (4), 168.

Ar Rashid; year 171 (2).

The coin dated the 79th year Hijra is the earliest dated Arabic coin to have been found in Jordan, and judging from available records the first dated Arabic coin to be issued was in the same series of Dinars and bore reference to year 77. There are, of course, earlier Umayyad coins bearing the names of the khalifs under whom they were issued but without dates.

3. The Fatimid types consist of issues under three khalifs Al Mu'izz (3 coins), Al 'Aziz (3 coins), Al Hâkim (4 coins) (Pl. V, 1-5).

The three coins of Al Mu'izz were of the following type:

Obverse, in three circles:

محمد رسول الله ارسله بالهدى ودين الحق ليظهر على الدين كله ولو كره المشركون
وعلى افضل الوصيين ووزير خير المرسلين
لا اله الا الله محمد رسول الله

¹ Found by workmen digging foundations for shops in the main square of Amman: they were apparently in a small pot, unfortunately broken.—G. L. H.

² Source of origin unknown.

Reverse, in three circles:

بسم الله ضرب هذا الدينر بمصر سنة اربع وستين وثلاث مائة
دعا الامام معد لتوحيد الاله اصمد
المعز لدين الله امير المؤمنين

(Struck in Egypt in the year 364 H.=A.D. 974-5.)

The second coin was probably minted at Al Mahdiya, while the mint of the third coin was illegible; the dates on both could not be deciphered.

The three coins of Al 'Aziz were all of the same type, as follows:

Obverse, in two circles:

محمد رسول الله ارسله بالهدى ودين الحق ليظهر على الدين كله ولو كره المشركون
لا اله الا الله محمد رسول الله على خير صفوة الله

Reverse, in two lines:

بسم الله ضرب هذا الدينر بمصر سنة وسبعين وثلاث مائة
عبد الله ووليه نزار الامام العزيز بالله امير المؤمنين

(Struck in Egypt in the year 370+ H.=A.D. 980+.)

The other two coins were struck at Mansuriyah, one in the year 370+ and the second in the year 380+ H. The dates could not be read completely.

The four coins of Al Hākim were all of one type:

Obverse, in two circles:

محمد رسول الله ارسله بالهدى ودين الحق ليظهر على الدين كله ولو كره المشركون
لا اله الا الله وحده لا شريك له

In the centre :

محمد رسول الله
على ولى الله

Reverse :

بسم الله ضرب هذا الدينر بمصر سنة سبع وتسعين وثلاث مائة
عبد الله ووليه المنصور ابو على الامام

In the centre :

الحاكم بامر الله
امير المؤمنين

(Struck in Egypt in the year 397 H.=A.D. 1007.)

The three other coins were of the same type, but their dates were illegible.

4. The coins in both troves consisted of known or what might be termed standard types.

5. About the same time a fine gold piece minted in the years 640 H.=A.D. 1242 at Madinat es Salam (Baghdad) by Al Musta'sim, the last Abbassid Khalif, also came to light (Pl. V, 6):

Obverse reads round:

بسم الله ضرب هذا الدينر بمدينة السلام سنة اربعين وستائة

In the centre:

الامام
لا اله الا الله
وحده لا شريك له
المستعصم بالله
امير المؤمنين
ينصر الله

Reverse reads round:

الله الامر من قبل ومن بعد يومئذ يفرح المؤمنون بنصر الله

In the centre:

الحمد لله
محمد
رسول الله
صلى الله عليه
وسلم

Al Musta'sim was put to death by the Mongols under Hulagu in A.H. 656=A.D. 1258.

A. S. KIRKBRIDE

KUFIC TEXTS

MR. G. LANKESTER HARDING kindly invited me to publish the inscriptions discussed below, which were found incised on the face of the rock in the places indicated. No. 10, however, is incised on a piece of basalt (see Pls. VI, VII).

Inscription I

اللهم اغفر للموتمر بن معطل الصافي
ما خلا من ذنبه وما علا منه اللهم اخرجني من الدنيا
سالما عالما وادخلني الجنة آمنا
هذا ما شهد به الموتمر بن معطل
شهد ان لا اله الا الله وحده لا شريك له

O God, forgive Mu'tamir son of Ma'tal as Safi; he has not escaped (literally is not free) from sin nor was he above it (sin). O God, let me depart from this world sound and wise, and let me enter paradise safe.

This is what Mu'tamir son of Ma'tal testifies. He testifies that there is no God but God alone, who has no partner.

Inscription II

اللهم اغفر لعبد الملك بن عبد (عيد or)
ذنبه كله

O God, forgive 'Abdul Malik son of 'Abd (or 'Id) all his sin(s).

These two inscriptions were discovered and photographed by Major Walmsley White at Jebel Tubeiq (map ref. approximately 360.870).

Inscription III

اللهم اغفر
لحكيم بن ابي (؟)
جسيم ذنبه ما بعد
عمل وما تأخر امين

O God, forgive Hakīm son of Aby Juheim his sins, what he has committed before and what was committed later. Amen.

Inscription IV

ايا هليلي^١ سل^٢ الله الكفاية الحسنة والعافية

O my Hilal, ask of God good providence and health.

Inscription V

غفر (الله)

لأدم بن

قره ذنبه

كله قديمه (وحديثه)

May God forgive 'Adham ibn Qurrah all his sins old (and new).

Inscription VI

الله نقه ابي حسن بن قره

May God purify Abu Hassan ibn Qurrah.

Inscription VIII

رضي الله على

حسن بن . . .

ابي

May God be pleased with (forgive) Hassan son of . . .

Inscription IX

رضي الله عن

ليد بن

الحنيا

May God be pleased with (forgive) Labid son of Al Hunayya.

Inscriptions III-IX were discovered by Mr. Harding in Wady Rum.

¹ New moon, aleph dropped. It is still usual to make a wish on first seeing the new moon.

² سل for اسأل in the sense of pray for or invoke.

Inscription X

غفر الله . . .
 بن مسعود و . . .
 وصلى عليه اذ
 توفيته اثر والمليد
 وامهو
 اجمعين .

*May God forgive . . .
 Son of Mas 'ud . . .
 and may he pray on him (his soul)
 when he caused him to be deceased
 And to Muleid and his mother
 all together.*

This inscription was discovered near H5.

The inscriptions are written in Kufic characters of the ninth century; the alephs are invariably dropped. The angle of the ح at the beginning of the word is not preceded by a horizontal stroke as in the early Umayyad period.

Some of these texts were found side by side with Thamudic inscriptions, and it seems that they were incised by passing caravans.

D. BARAMKI

UNE NOUVELLE INSCRIPTION AU DIEU ARABIQUE

CETTE inscription provient de Hamāneh, 17 km. à l'Est-Nord-Est de Djérash. Elle comprend dix lignes, gravées sous un rang de denticules et couvrant 22 cm. sur 43 cm. Hauteur des lettres: 3 cm. Estampage:

ΥΠΕΡΤΗΣΤΩ
ΝΣΕΒΑΣΤΩΝ
ΣΩΤΗΡΙΑΣΘΕ
ΩΑΡΑΒΙΚΩΛΕ
ΩΝΤΑΣΠΡΕΠ
ΩΝΤΟΣΤΟΝΑ
ΕΤΟΝΕΚΤΩΝ
ΙΔΙΩΝΕΠΟΙΗ
ΣΕΝΚΑΤΕΥΧΗΝ
.ΤΟΥΣΘ..

Υπὲρ τῆς τῶν Σεβαστῶν σωτηρίας Θεῷ
ἀραβικῷ Λεῖουντᾶς Πρέπιωντος τὸν ἀγῆτον ἐκ
τῶν ἰδίων ἐποίησεν κατ' εὐχήν [ἔ]τους θ ρ

*Pour la santé des Empereurs, au dieu arabe, Léontas,
fils de Prépôn, a fait l'aigle à ses frais, en suite d'un vœu.
L'an 189.*

La lecture est certaine, sauf la dernière ligne. La restitution *ἔτους* m'est suggérée par le R. P. Benoit et elle s'impose. Les trois lettres qui suivent donnent donc la date: la première est sûre: θ=9; la seconde et la troisième représentent respectivement les dizaines et les centaines. En troisième place, on lira avec beaucoup de probabilité ρ=100 (comparer le ρ à petite boucle des lignes 1, 3, 4, 5). En deuxième place, les restes visibles ne laissent le choix, parmi les sigles de dizaines, qu'entre ο et π, soit 70 ou 80. La date est donc 179 ou 189.

Si l'ère suivie est celle de Pompée qui, à Gerasa, commence en 63-62 av. J.C.,¹ la date serait 116-117 ou 126-127 ap. J.C., à la fin du règne de Trajan ou au milieu du règne d'Hadrien. Le choix de 189=126-127 nous est inspiré par la considération suivante.

Au-dessus de la ligne de denticules qui surmonte l'inscription, sont gravées dans une gorge de la pierre des lettres en une écriture plus cursive. On lit ΕΤΕΙϚ'Ρ(=l'an 190). On aurait pu supposer que cette date terminait une autre inscription placée au-dessus de celle que nous étudions, mais la pierre ne garde aucune trace de lignes qui auraient été écrites au-dessus de ces mots. D'autre part, ceux-ci n'appartiennent pas à l'état primitif de notre texte parce que, outre la différence des graphies, une inscription ne peut pas avoir, à son début et à sa fin, deux dates différentes. Mais cette autre date, placée en tête (ce qui n'est pas normal avec le datif *ἔτει*), ne serait-elle pas une correction? Si on lit *θηρ* à la ligne 10, il n'y a, entre les deux dates, qu'une différence d'une année, 189 et 190. Or il pouvait y avoir une hésitation d'un an sur l'ère pompéienne qui, dans les

¹ Cf. Hill, *Coins of Arabia*, p. 356.

villes voisines, Gadara et Scythopolis,¹ avait débuté un an plus tôt qu'à Gerasa et à Philadelphie.

Les noms propres sont nouveaux pour la région. Léontas est fréquent dans les inscriptions des pays grecs ou grécisés et dans les papyri d'Égypte, mais il ne s'est pas encore rencontré en Transjordanie, Palestine, Syrie. Le nom de Prépôn est très rare : il n'apparaît qu'à Athènes (CIG 189) et dans les îles de l'Égée (CIG 2137).

La dédicace suit les formules ordinaires. Son objet est un *ἄετος*. D'après l'usage du grec, le mot peut désigner ici ou bien l'image d'un aigle, ou bien un élément d'architecture, un fronton, et l'on pourrait hésiter. Il est plus probable qu'il s'agit de l'image, en bronze ou en pierre, d'un oiseau. On peut en rapprocher une inscription de Khurêbât (Syrie du Sud), qui rappelle la dédicace d'un *ἄετος* au dieu Lycurgue.² Une inscription d'el-Harise (Hauran), qui mentionne la fabrication d'un lion et d'un aigle, τὸν λέοντα καὶ τὸν ἄετον, ne laisse aucun doute.³

Mais l'intérêt principal de cette inscription est d'apporter un nouveau témoignage du culte du dieu arabe. Il est mentionné dans plusieurs inscriptions de Djérash.⁴ Celles-ci sont, comme la nôtre, du II^e siècle de notre ère et, comme dans la nôtre, les noms des dédicants n'y sont pas sémitiques : ce sont des colons grecs qui, sous le vocable de 'dieu arabe,' honorent une divinité indigène. Cette divinité est identifiée soit avec le dieu nabatéen Paqidias, soit avec le fils de celui-ci, Dusarès.⁵

Jérusalem,
École Biblique.

R. P. R. DE VAUX, O.P.

¹ A. Alt, *Zeitschrift des Deutschen Palästina-Vereins*, LV, 1932, p. 128s.; L.-H. Vincent, *Revue Biblique*, XLII, 1933, p. 556s.

² E. Littmann, D. Magie and D. Reen Stuart, *Princeton University Archaeological Expedition to Syria, III, Greek and Latin Inscriptions, Sect. A, Southern Syria*, 1921, No. 789. Les éditeurs discutent le mot et optent pour le même sens que nous.

³ *Revue Biblique*, XLI, 1932, p. 414, No. 54.

⁴ C. H. Kraeling, *Gerasa, City of the Decapolis*, 1938; C. B. Welles, *The Inscriptions*, Nos. 19 à 22, pp. 384-386.

⁵ Cf. C. B. Welles, *loc. cit.*, p. 485; L. H. Vincent, *Revue Biblique*, XLIX, 1940, p. 113s.

NEW SAFAITIC TEXTS

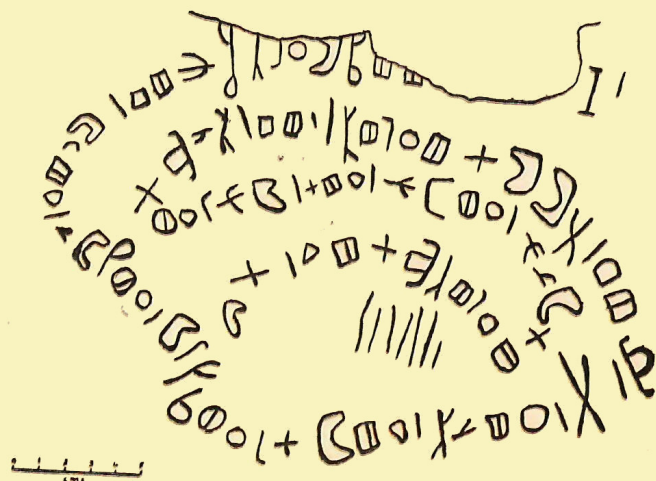


FIG. 1

1. On a flinty slab, found at Sahab, map reference 2451.1423, Registration No. J1642:

لن . . . و ثم عا اصح و عا مر و عا سمى و عا ملكى و عا
تم و عا اس و عا خلد و عا خممت و عا والن و عا اسدت
و عا حملت و عا حب و عا حسمت و عا وهدت و عا تم

By Z—. And he was sad for 'Aṣḥ and for Murr and for Sumaiy and for Mālikiy and for Taim and for 'Aus and for Khālīd and for Khamāmat and for W'alān and for 'Asdat and for Ḥamilat and for Ḥibb and for Ḥusāmat and for Wahdet and for Taim.

The name of the writer has disappeared as a result of a chipping of the stone. The verb *włm* appears to have the same meaning as *wjm*, which is more commonly used and can mean either 'to be sad for' or 'to place a stone on the cairn of' a person. A list follows of people for whom this was done.

'*sh*', perhaps '*Aṣaḥḥ*', from *ṣhyḥ*, and known Arab name. *Mālikiy* could also be vocalised *Malakiy*.

Khamāmat is a new name: *Hm'm* in Arabic means 'rubbish,' and the name would be given to divert the evil spirits.

'*Asdat* is found as a feminine name on an inscription in the Baghdad Museum, No. 49217, otherwise it is new; but cf. Nabataean '*Asd*'.

Husāmat derives from *Hs'm*, an Arab name.

Wahdat occurs once before in Thamoudic.

The rest are well-known Arab names, but *Hld* could be feminine *Khuld* (see the following text), and it is possible that other names ending in *t* are also feminine.

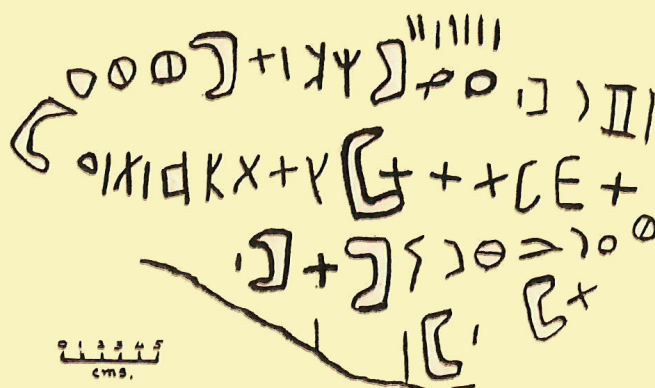


FIG. 2

2. On a limestone block, allegedly found at Khirbet Khan el Zebib, map reference approximately 254.103:

لضب بن عصم ذالت و وجم عا خلد اخته متت ترحت و
عبس و رغت من . . من . مت

By *Dabb* son of 'Āṣim of the tribe of Taim. And he laid a stone on the cairn of *Khuld*, his sister. She died, she was grieved, and he frowned (was upset), and she was reluctant (to die).

The end of the text is unfortunately not clear, though the intention seems to be as suggested. *rḡm* (*rḡmt*) is usually followed by *mny*, the first two letters of which word are clear enough. It is also clear that the verb refers to *Khuld* and not to the writer; see also *L.S.I.*,¹ Nos. 254 and 567.

Dabb seems to be a variant of *Diab*.

'Āṣim is new, and the ṣ is of a very peculiar form; the first letter could also be *j* in view of its size, though I cannot find *jṣm* as a name.

Khuld is a new feminine name.

The rest of the text is an interesting example of pre-Islamic Arabic, and Dr. Littmann vocalises it:

مَتَتْ تَرْحَتْ وَ عَبَسَ وَ رَغِمَتْ

The verb 'ḥs, though well known in Arabic, has not been found in these texts before.

3. On a basalt block found at Qa' el 'Abid, map reference 360.218 approximately (Pl. VIII). This and the next three texts on another block are from a cairn almost on the Syrian frontier, and there are another twenty or more inscriptions by the same cairn according to my completely reliable informants.² Register No. J1816.

¹ Publications of the Princetown Archaeological Expedition: *Safaitic Inscriptions*, by Enno Littmann.

² Since writing this the place has been visited, and about fifty texts photographed and recorded. It is hoped to publish these later.

لشع بن كهيل و وجم عا شيجا اخه رغم مني واتي نظر
هثبرن من اصبحت سنت حربهم ال عوذ بوعل و غنمت لذ
دعي وعور دشر ذ خبل

By Shai' son of Kāhil. And he placed a stone on the cairn of Shuja'a, his brother, disliking death. And he came, seeing the destruction from (upon?) the tribe of Ṣabāḥ, in the year in which the tribe of 'Awidh made war upon them in W'l (or Wjl?). And spoil to him who leaves [this writing alone], and Dushara blind him who destroys [it].

The names are all well known. For the expression *rġm mny* see No. 2. The next words, — واتي نظر هثبرن من —, could be differently interpreted, and Dr. Littmann would translate, 'And he came looking for the man (or the two men, ثبيرين or ثبيرين) expelled from the 'Al Ṣabāḥ,' making ثبرن the passive participle of ثبر. The tribe of 'Awidh is a well-known one, and is mentioned many times in *L.S.I.*, but unfortunately we have no other record of the war between them and the Ṣabāḥ tribe, so cannot date the text. Nor can the place W'l or Wjl be identified.

4. See No. 3 for place of finding: this, Nos. 5 and 6 are on the same stone. Register No. J1817: Pl. VIII.

لزبد بن سخر بن داف بن سخر وردف هضان ف هجد عوذ سلم و محبت

By Zabad son of Sakhr son of Daf son of Sakhr. And he followed the sheep. So, O Ḥad 'Awidh, [give] peace and glory.

A straightforward text with well-known names; the only new feature is the use of the word *mjdt*, which, however, occurs again in No. 7.

5.

لسخر بن عبد بن سخر و اشرق بضان ف هجد عوذ سلم

By Sakhr son of 'Abid son of Sakhr. And he went east with the sheep. So, O Ḥad 'Awidh, [give] peace.

Another straightforward text with no peculiarities.

6.

لسودن بن تم بن سودن و تامر هشحص ف لت و
جد ضف غنمت

By Sauden son of Taim son of Sauden. And he held a consultation (or meeting) [about] the want (i.e., shortage of supplies?). So, Allat and Ḥad Daif, [give] booty.

An interesting and unusual text, but the meaning seems clear. The word *ṣḥṣ* is found

in *L.S.I.*, No. 342, but the use of *t'mr* is new.¹ Perhaps a *h* is omitted before *lt*: the most usual expression is *fhlt*. I suggest *ʔad-Dhaif* on the analogy of *ʔad-'Awidh*: if correct, it adds another deity to the Safaitic pantheon.

7. Found by the side of the main road about 12 km. west of H5. Register No. J1815, Pl. VIII.

لتم بن نارال ذال ضف و خيط مدبر ف هلت مجدت و سلم

By *Taim* son of *Nar'el* of the tribe of *Daif*. And he went straight to [the] desert. So, O *Allat*, [give] glory and peace.

The name *Nar'el* is unusual, but the *a* seems clear: it is usually *Nahr'el*. The tribe of *Daif* is referred to in No. 6.

hyt is a new expression: Dr. Littmann translates it as the second form of *h't* 'to pass along quickly.' One would have expected either *m* or *h* in front of *mdbr*, but *m* may be elided. In which case it would read 'And he passed quickly along [from] the desert.' See No. 4 for *mjdt*.

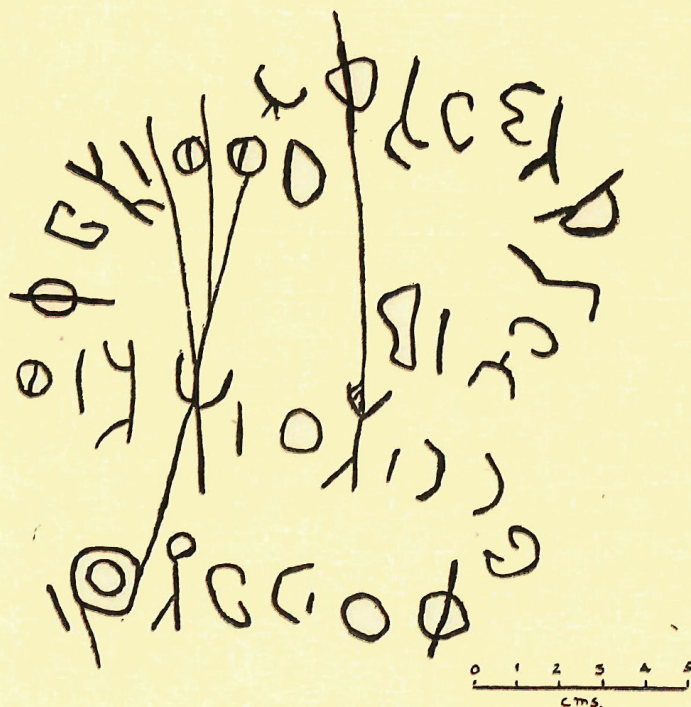


FIG. 3

8. On a small sandstone slab found somewhere east of Katrana, register No. J1820.

لجصر بن عقرب بن اعل ذال وقرالا و—س قبر (قهر)
ف هدر سلم

By *ʔāšir* son of 'Aqrab son of 'A'al of the tribe of *Wqr'el*. And he—a tomb (or, he overcame). So, oh *Dushara* [give] peace.

¹ I have since found it in Dussaud and Macler, *Mission de la Syrie Moyenne*, Pl. IX, No. 42: the end of this text is unreadable from the copy.

Jāsir is a new name: the others are known. The name of the tribe is new. The following verb is difficult to establish, as the stone is rather rubbed at this point and clearly the writer has made some slip. It is uncertain whether the upper or lower letter after the *w* should be read first: it looks like *wjs* or *wsj*, the former meaning '*to be frightened by the sound of something*,' the latter '*the fastest pace of a camel*' and hence '*to pass quickly along*.' It could also be *w's* or *ws'*: if the next word is *qbr*, it could read *w ws' qbr* '*and he enlarged a tomb*.' But the word looks more like *qhr*, which would give the rather fanciful reading *w wjs qhr* '*And he was frightened by a sound and overcame it*.'

The forms of some letters are peculiar: the *j* is the type more often found in Thamoudic, but *r* and *n*, though the former is rather exaggerated in form, are Safaitic. The *s* is more like *g̃* in form.

G. LANKESTER HARDING

A ROMAN TOMB IN AMMAN

THE tomb was discovered in the course of building operations in the land of Shekib and Mustafa Khirfan at the foot of Jebel Amman el Jedid just above Sharia el Amir Talal. It is about 50 m. from the Nabataean tomb described in the *Quarterly of the Department of Antiquities of Palestine*, Vol. XII.

The chamber was roughly cut in the rather bad rock, approximately 3 m. square, having three loculi on each of the north and south sides, one loculus and three sarcophagi on the west side, and a loculus of either side of the steps on the east side. The entrance was a small square one with a good limestone door fitted with a bronze ring; eight steps were left in the rock to the centre of the chamber. The large limestone sarcophagi must have been taken in before the door was constructed, as they were too large to pass through it.

It contained the usual group of lamps, pots, etc., but is of interest because it is well dated by coins to the late second century A.D. These have been identified by Sir Alec Kirkbride, K.C.M.G., as being of local Philadelphia mint, except for two, which were of Bostra and Ephesus. Marcus Aurelius, Antoninus Pius and Hadrian can be identified. The objects are presented in groups as found and form a very useful addition to dated material of the Roman period. It is interesting to note the occurrence of jet and amber in the same forms as found in the Jebel Jofeh Roman tomb (*Q.D.A.P.*, XIV, Pl. XXXI).

The only unusual piece is the incense burner (?) no. 8. This was thrown on the wheel in one piece from base to neck: when it was cheese-hard the base was turned, the design cut and scratched on what was to be the cover, a ring of clay inserted in the neck which was pinched over it, to form a handle. Guide marks were then scratched above and below the carination, and the vessel was divided at this point with perhaps a knife, which must have had the thinness of a razor blade, for the two parts still fit together so exactly that it is difficult to see the joint. The angle of the cut, and the way in which the clay has been pushed in, shows that wire was not the medium for cutting.

INVENTORY OF OBJECTS (PL. IX AND FIG. 1)

(Objects marked * are not illustrated)

<i>Locus</i>	<i>No.</i>	<i>Description</i>	<i>Jordan Register No.</i>	<i>Remarks</i>
Loculus A	*1	Basalt quern	1735	
	*2	Glass fragments		
Loculus B	3	Lamp	1736-7	Undecorated
	4	Lamp	—	Undecorated
Loculus C	5	Cooking pot	1738	Brown body and surface, ribbed, hard fire

<i>Locus</i>	<i>No.</i>	<i>Description</i>	<i>Jordan Register No.</i>	<i>Remarks</i>
Locus C	6	Cooking pot	1739	Red body and surface, medium fire
	7	Jug	1740	Buff body and surface, hard fire
	8	Incense burner	1742	Buff body, pink surface, lid cut off from base, marks made for fitting
	9	Juglet	—	Buff body, pink surface
	10	Lamp	1741	Traces of decoration
	11	Gold bead	1743	Thin sheet gold
	*12	Jet ring	1745	Plain circle
	*13	Beads	1744	Carnelian, green glass, brown paste
	14	Amber pendant	1746	Human head, large nose
	15	Amber pendant	1747	Miniature vase (?)
	16	Amber pendant	1748	Sitting bird or animal
	*17	Amber pendant	1749	(cf. <i>Q.D.A.P.</i> , XIV, Pl. XXXI, No. 425)
	*18	Steatite spindle whorl	1750	
	*19	Kohl stick	1752	Bronze (cf. <i>Q.D.A.P.</i> , XIV, Pl. XXVIII, No. 269)
	*20	Ointment spoon ?	1753	Bronze (cf. <i>Q.D.A.P.</i> , XIV, Pl. XXVIII, No. 281)
	21	Glass vases	1754-9	
	*22	Bracelet fragments	—	Twisted bronze wire (cf. <i>Q.D.A.P.</i> , XIV, Pl. XXVIII, Nos. 255, etc.)
	*23	Anklet fragments	—	Iron
	*24	Coin, bronze, of Ephesus, early Roman Imperial		
Locus D	25	Glass vase	1760	
	*26	Glass vase	—	Two others same as 1754-5
Locus E	27	Lamp	—	Broken, Pl. XIII
	28	Glass vase	1761	With spout
Locus F	29	Cooking pot, small	1762	Buff body, red surface, hard fire
	*30	Jet bracelet	1763	(cf. <i>Q.D.A.P.</i> , XIV, Pl. XXXI, No. 409)
Locus G	*31	Glass fragments		
	*32	Glass vase	—	Same as 1755, fragment of second
	*33	Nail	1764	Iron
	*34	Bracelet fragments	—	Bronze
Sarcophagus H	35	Earrings	1765	Gold
	*36	Fragments of torque and bracelets	—	Bronze.
	*37	Coin, unidentified, possibly Bostra		
Sarcophagus I	38	Earrings	1766-7	Gold
	*39	Beads	1768	Glass, green, black, red and yellow
Tomb floor J	*40	Many iron nails		
	41	Cooking pot	—	Buff body, brown surface, ribbed, hard fire
	*42	Cooking pot	—	Fragments of another, grey body and surface
	*43	Fragments of leather, sandals ?		

<i>Locus</i>	<i>No.</i>	<i>Description</i>	<i>Jordan Register No.</i>	<i>Remarks</i>
Tomb floor J	*44	Fragments of glass	1769	Plain
	*45	Bronze ring		
	*46	Spindle whorl, steatite, as 1750		
	*47	Bronze kohl stick, as 1752		
	*48	Lamp, same as 1736	1770-1	
	*49	Lamps		

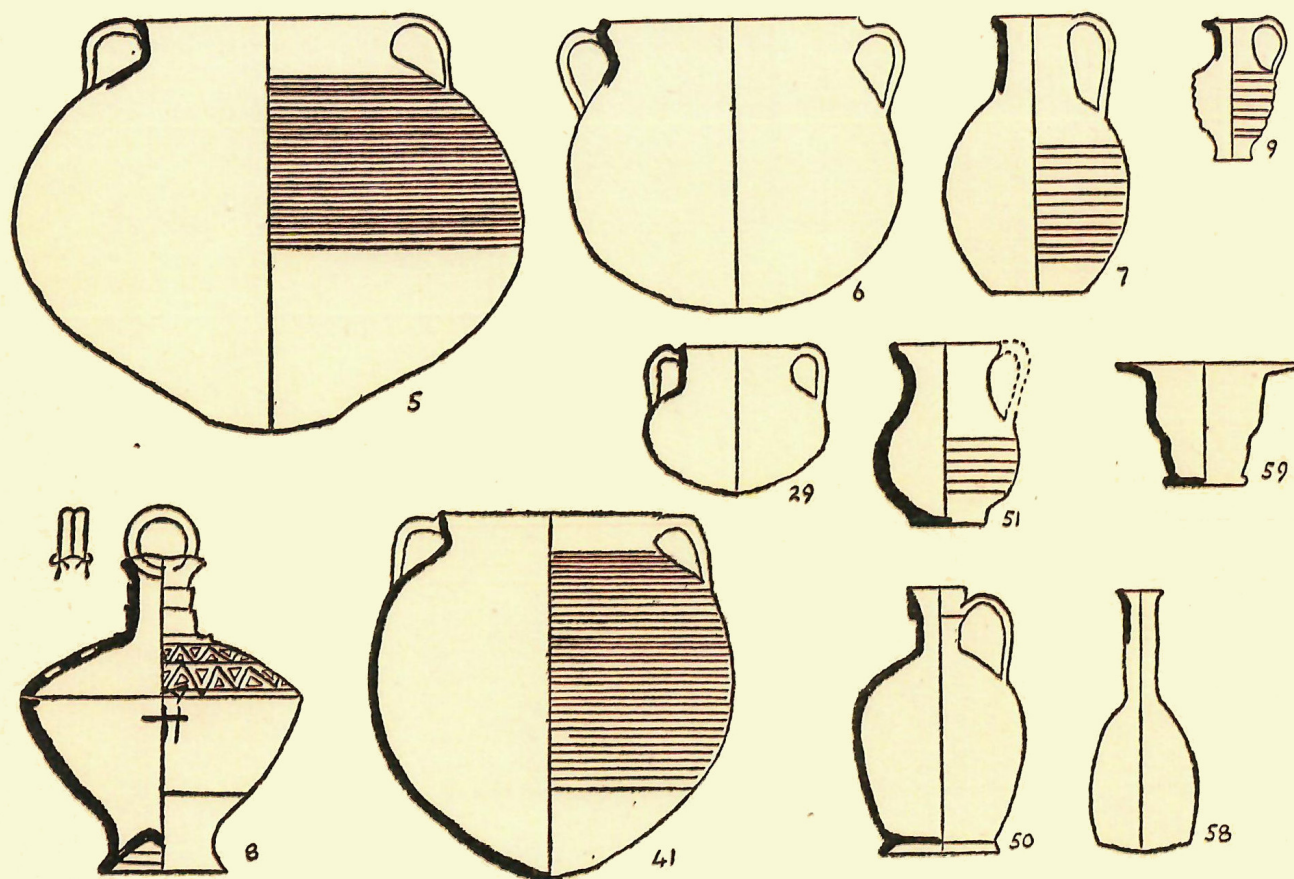


FIG. 1

Locus K	50	Flask	1772	Fine, hard red ware Brown body and surface, medium fire
	51	Juglet	—	
	52	Lamps, same as 1736 (?) and 1770; fragments of others	1773	Same as No. 25
	*53	Sherds of cooking pots Nos. 41 and 42		
Locus L	*54	Glass vase		
	*55	Two basalt hand rubbers	1775, 1776 (4), 1777 (2)	Same as No. 49
	*56	Sherds of cooking pots Nos. 41 and 42		
	*57	Lamps		

<i>Locus</i>	<i>No.</i>	<i>Description</i>	<i>Jordan Register No.</i>	<i>Remarks</i>
Locus L	58	Oil flask	1779	Red body and surface, hard fire
	59	Chalice	1778	Red body and surface, medium fire
	60	Glass vase	1774	
	*61	Fragments of three others		
	*62	Coins: Philadelphia mint. Rulers: Marcus Aurelius 1 Marcus Aurelius, and Antoninus Pius together 2 Antoninus Pius and Hadrian together 1 Five unidentifiable.		

G. LANKESTER HARDING

FOUR SCULPTURES FROM AMMAN

IN the beginning of this year a householder of Amman was removing soil from the courtyard of his house just outside the Roman city walls at the north end of the Citadel and turned up the four sculptures which form the subject of this article. Unfortunately, the work was completed before the news of the discovery reached the Department of Antiquities, and thus the possibility was lost that any circumstantial evidence might be found bearing on these statuettes and fragments about to be described. It is, however, tempting to suggest that this was a cache having some connection with a shrine. Mr. Lankester Harding (to whom I am grateful for his courtesy in inviting me to contribute these notes) has himself pointed out in the Illustrated London News of February 2, 1950, that particular importance and interest attach to this find because apart from two detached heads, one in the British Museum (BM 116739), the other in Amman, these are the first examples of native sculpture in the round of early date yet found on either side of the Jordan.

There are two complete statuettes, a head of another larger example, and a broken torso of a fourth.

The first (A, Pl. X) is of 'hard grey stone,' 81 cm. high. It represents a bearded male figure wearing a 'Syrian cap' or perhaps a version of the Egyptian crown of Osiris, with two Egyptian plumes. He is clad in a long tunic held by a girdle, the two ends of which hang down in front. Over this is wound obliquely a long garment like a shawl, crossing the left shoulder. He stands stiffly on his small plinth as if at attention with the right arm down, the left crossed on his chest, while his feet are placed together. The fact that they are bare suggests that he is regarded as standing on holy ground and is a mortal. Comparison, however, with the scene on the stele from Balu'a suggests that he is a god, for on that monument (*Palestine Exploration Quarterly*, 1934, Pl. 1) the head-dress of our present figure is worn by a goddess. On the other hand, the rest of his costume is that worn by mortals in Phoenicia and North Syria (Bossert, *Altanatolien*, Fig. 474). The answer may be that in Moab the king on certain occasions wore a partly divine dress. The same head-dress is worn by the two detached heads mentioned in the first paragraph.¹

The second figure (B, Pl. XI), 45 cm. high, seems in some ways more advanced, but this impression may be largely because it has been carried out in an easier material, limestone. It represents a draped male figure, his expression milder than that of A. His jutting chin is covered with beard, and his eyes, which were once inlaid, must have looked very lively. His hair is carefully formed into long corkscrew curls, bound at the forehead with a cord, below which they fall on to his shoulders. Two small curls fall before his ears, in the Syrian manner enjoined upon the Hebrews, who were forbidden

¹ The one in the British Museum is of grey basalt, 60 cm. high, and shows a bearded male. It was found at Amman. (The other head is of limestone, 28 cm. high, and has a moustache as well as a beard; the neck is exceptionally long, and finished off with a flat base, presumably for inserting in a torso like D described here (p. 36) —G. L. H.)

to cut the 'corners of their beards' (Lev. v. 27). It is curious that this figure should wear them, as Edom, Ammon and Moab are all described by Jeremiah (ix. 25; xxv. 23) expressly as accustomed to cut them. This figure wears a tunic of crinkly material, most probably the fine linen of Egypt, girt with a girdle, and wrapped round with a shawl like A. But the shawl in this case is shown in greater detail, with a fringed edge and tassel. In his left hand he holds a lotus flower. His feet are bare, suggesting that he is standing on holy ground, and the left one is slightly advanced. There are many traces of red paint on both flesh and dress. On the base beneath the figure are the remains of a three-line inscription (Pl. XIII), which I would read ¹ tentatively as follows:

.....
]...Yareah-'azar

son of ? Za] kir son of Shaphan

.....
[שִׁירְחָעֶזֶר

בר זכר בר שפן

The name Shaphan ('badger') is frequent in the Bible. It is also known from a Phoenician inscription (*Répertoire d'épigraphie Sémitique*, 1913), and though the name Yareah-'azar does not occur, the name 'Abd-yareah is known (Clermont-Ganneau, Sceaux et Cachets, *Journal Asiatique*, 1883, 17).

The form of the letters would assign the piece to the ninth/eighth century B.C.

What of the style of these two figures? The block-like, four-square conception of the human figure in two planes (the face projecting into line with the toes is a reminder of the original cube from which it was shaped) recurs on the statue from Malatia (Bossert, *Altanatolien*, Fig. 793). That work, probably of the late eighth century, has both the same dress as A and B and the same posture of the hands and feet. Furthermore, it even employs the same safety-device as A of leaving a small piece uncut between the bottom of the skirt and the base. In the Malatia statue, again, there is the same absurd disproportion of head and feet to the rest of the body which we find in A and B. Again, it has another important detail in common with A, that the ear (Bossert, *op. cit.*, Fig. 794) is not rendered naturalistically but stylised into the form of a question mark. The motif of the advanced foot can also be paralleled in North Syria in a statue which is said to be from Mardin but is obviously from the workshop of Tell Halaf (Bossert, *op. cit.*, Fig. 956). This is, of course, a motif found in many a Phoenician bronze statuette and in the Nimrud ivories (*Iraq*, II, Pl. XXIII), and derives ultimately from Egypt. The same is true of the lotus which the Amman figure holds and which Barrekub also grasps at Zincirli (Bossert, *op. cit.*, Fig. 352). So, too, do the two figures on the top of the sarcophagus of Ahiiram. As in Egypt, the lotus is the symbol of life; it is carried by gods, and in Phoenicia and Syria was deemed appropriate for kings, especially dead kings, to hold, no doubt to show that they partake of the privileges of immortality.

There are thus strong connections in the present case both with North Syria and Phoenicia, and we may note that the same canon of proportions (or disproportions) which gives a huge head and feet to a small body recurs in the stone colossus from Byblos (Dunand, *Byblos*, Pl. XXVI). Tell Halaf and Zincirli figures exhibit the same dumpy proportions though in a less marked degree. This squatness of types is not an

¹ I am obliged to Mr. J. Leveen and Mr. C. Moss for help in restoration.

original feature of Phoenician nor of North Syrian art in the Bronze Age. Where, then, does it originate? Akurgal in his *Späthethitische Bildkunst* has recognised at Zincirli the existence of an 'Aramaic art,' and singles out as typical of it certain features of fashion, as corkscrew curls. In my opinion this is to select misleading criteria. It seems to me that the schools (rather than the arts) of different areas from Anatolia to the Egyptian border so deeply inter-penetrate each other, in the absence of firm political and geographical frontiers, that they can scarcely yet be sufficiently disentangled, and for us to identify an Aramaean art with any degree of safety is still premature. Yet it is very curious that Tell Halaf and Zincirli, and now Amman, are all places where either Aramaeans were in control or at least Aramaic was written. And since the Malatya statue and the Sakça-Gezü sculptures cannot be separated from the latest phase of Zincirli, it seems that they might also be suspected of undergoing the same influences, whatever they were. For all have certain stylistic features in common.

Phoenician art, or perhaps better the Phoenician style, is a term I for one have always tried to reserve for that art of the Syrian Palestinian coast which most openly imitated Egyptian models. Doubtless it grew up in several centres with varying gradations of Egyptian influence. One of these centres seems to have been developed far from the coast, in Moab and Ammon, and its products are certainly vigorous though somewhat crude. However that may have happened, it certainly may be argued that the Aramaeans played some part in disseminating this art. It does not seem enough to say that these artists were simply Phoenicians who wrote Aramaic when convenient. For in Moab Aramaic was not the normal dialect. The same confusing degree of crossed influences which we have discovered may be discovered in the ivories of Arslan Tash. There we have a group of works by common consent admitted to be Phoenician workmanship. Yet they are made for an Aramaic king, as it appears, and are dedicated with an Aramaic inscription, and in one of them we have what is evidently his portrait, wearing much the same costume as our figure B (Thureau-Dangin and others, *Arslan Tash*, Pl. XXXIII, Fig. 43).

C, the small bearded head (Pl. XII), is in features very close to (B), but the coiffure this time is treated in a Phoenician adaptation of the Egyptian system. For the beard it is hard to find a close parallel, but for shape we may compare it with the terracotta head of Early Iron Age found by Glueck at el-Medeiyneh (*The Other Side of Jordan*, Fig. 86), which is not unlike figure B.

The small hollow at the back of this head suggests that this head is from a seated figure which was fitted here to the back of his throne.

D, the last piece, is the upper half of a torso, almost life-size, of a figure wearing a shawl in the manner of B (Pl. XIII). The head was inserted separately into a hollow in the neck. This piece, though much battered, is valuable in showing that the scale on which the sculptors in Moab worked was not confined to statuettes. The scale-like decoration on the edge of the dress is painted alternately red and black (or dark blue).

R. D. BARNETT

TWO IRON-AGE TOMBS IN AMMAN

THE first, called tomb C, was located some 8 m. to the north of the Roman Tomb, described on p. 30, in the same land. Nothing whatever was left of the tomb chamber, it having been quarried away in Byzantine times. The group had, however, been robbed earlier than that, as all the objects were in a layer about 35 cm. thick on the rock, above which layer was a sterile, water-laid one, covered in turn by Roman and Byzantine fillings. The pottery was nearly all broken anciently, and is of the usual Iron II type, but falling in with the earlier eighth century (Amman tombs A and B¹ and Sahab²) rather than the seventh-century forms (Adoni Nur and Meqabelein³). Small objects were confined to bronze fibulae, bronze and iron rings and bracelets, and two palettes. A regular feature of all these groups is the presence of some shells from the Palestine coast: every tomb contains three or four. Chief interest, however, centres on the remarkable pottery figurine, Pl. XIV, unfortunately incomplete; it seems to represent an hermaphrodite deity. The face is painted bright red, with black beard and moustache, female breasts, and a clear indication of pregnancy. But perhaps the most curious feature is the head-dress, consisting of four up-turning spirals set at right angles to each other; another identical group of spirals, somewhat smaller, was also found, but does not fit on to the first one, though the breaks on top of this show clearly that another similar group surmounted it. But the smaller piece was also joined to something on each side, so one is left with a vision of tiers of spirals. Or the second may, of course, be connected with something else now lost. It is impossible to guess at the base. The Mesha stela mentions Ashtor-Khemosh, a deity apparently combining the female aspects of Ashtor with the male ones of Khemosh: our figurine might well represent some such combination.

There is clearly a connection between this figurine and the shrine published by Iliffe in *Q.D.A.P.*, XI: the spiral, proto-Ionic capitals of the pillars on the shrine are in essence the same as the headdress on the figurine. And the technique of small applied discs of clay for the eyes of the bird is used for the breasts of the figurine, one of which has come off. Iliffe dates the shrine rather earlier than this group, but we still lack a well-dated group of objects for this early Iron II material.

A second small group called tomb D, of the same period, is presented with this; it was found in a cave tomb on the north slopes of the citadel hill, but was completely cleared before the objects were brought to the Department. It is only of interest for a few new pottery forms and variants of known types.

¹ *Q.D.A.P.*, XI. ² *Q.D.A.P.*, XIII. ³ To be published in *P.E.F. Annual* and *Q.D.A.P.*, XIV.

INVENTORY OF TOMB C (PL. XIV AND FIG. 1)

No.	Description	Jordan Register No.	Body	Fire	Surface	Burnish	Other Examples	Remarks
1	Dish	1780	Buff	M	Red	—	—	Grits
2	Dish	1781	Buff	M	Red-Buff	Traces	—	Grits
3	Dish	1782	Buff	S	Pink	Traces	—	Grits
4	Dish	1783	Buff-Brown	M	Pink	Traces	—	—
5	Dish	1784	Pink	M	Red	Traces	—	—
6	Bowl	1785	Pink	H	Cream	—	—	—
7	Bowl	—	Red	S	Red	—	One	—
8	Bowl	1786	Brown	M	Red	Circular inside	—	Grits
9	Bowl	1787	Buff	M	Red	—	—	—
10	Bowl	1788	Grey	S	Black	Circular in and out	—	—
11	Tripod cup	1789	Pink	M	Red	Vertical on body	Four	Grits
12	Pointed flask	1790	Pink	M	Red	Polished	Two	Black bands
13	Pointed flask	1791	Buff	M	Buff	—	Two	Black bands
14	Pointed flask	1792	Buff	M	Pink	Vertical	Two	Black bands
15	Double lamp	1793	Buff	M	White	—	—	—
16	Lamp	1794	Buff	M	Pink	—	—	Grits
17	Lamp	1795	Grey	M	Black	—	—	Grits
18	Lamp	1796	Buff	M	Buff	—	One	Grits
19	Large dipper	1797	Pink	M	Cream	—	—	Large grits
20	Dipper	—	Pink	H	—	—	One	—
21	Dipper	—	Pink	M	White	—	One	—
22	Dipper	—	Buff	M	Red	—	Two	Grits
23	Dipper spouted	1798	Buff	M	Red	—	Two	Grits
24	Oil flask	1799	Black	S	Black	—	—	Grits
25	Small jug	1800	Buff	M	Red-Brown	—	One	Grits
26	Jug	—	Buff	M	Pink	—	Five	Grits
27	Jug	—	Grey-Buff	M	Red	—	Two	Grits
28	Jug	1801	Brown	M	Red	—	Three	Grits
29	Jug	1802	Buff	M	Red	—	One	Grits
30	Jug	1803	Buff	M	Red	—	One	Grits
31	Jug	1804	Buff	H	Red	Neck vertical, body horizontal	—	Double handles, incised lines
32	Jug	1805	Grey-Buff	M	Red	—	—	Grits
33	Decanter	1806	Buff	H	Cream-Pink	—	—	Grits
34	Small pointed jar	1807	Pink	H	Cream	—	—	Coarse grits
35	Oil flask	1808	Buff	M	Buff	Polished	—	One handle
36	Oil flask	1809	Pink	M	Cream	—	—	Black lines
37	Oil flask	—	Brown	M	Brown-Red	Polished	One	Black lines
38	Oil flask	—	Brown	M	Cream	—	One	Black lines
39	Bowl	—	Light brown	H	Brown outside, grey inside	—	—	Grits, incomplete

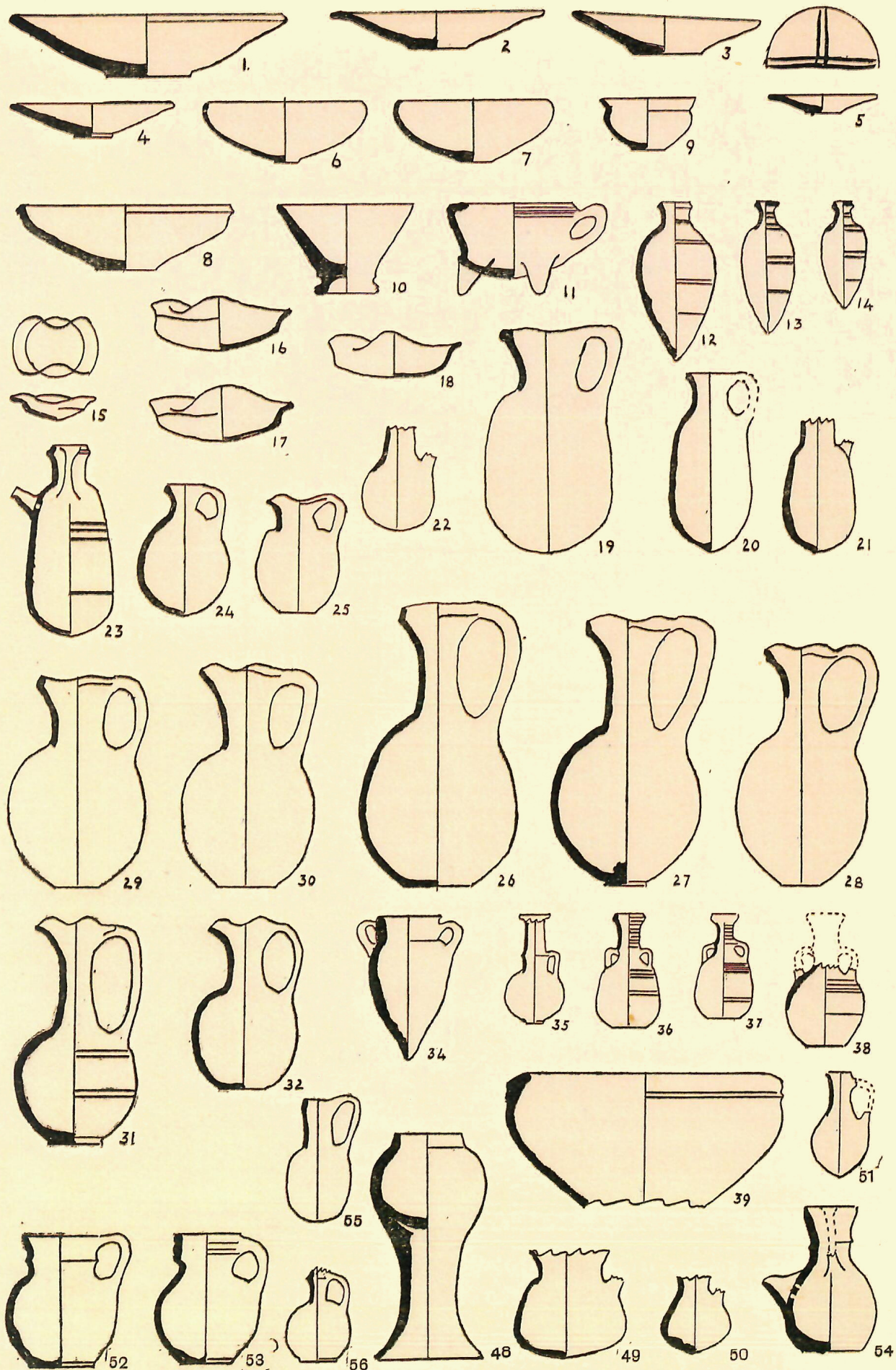


FIG. 1.

<i>No.</i>	<i>Description</i>	<i>Jordan Register No.</i>	<i>Body</i>	<i>Fire</i>	<i>Surface</i>	<i>Burnish</i>	<i>Other Examples</i>	<i>Remarks</i>
40	Bronze fibula and fragments of others	1813						
41	Fragments of Bronze bracelets, rings and ear-rings							
42	Fragments of iron bracelets and rings							
43	Pottery figurine (see text for description)							
44	Alabaster palette	1811						
45	Limestone palette	1812						
46	Shell							
47	Sherd, decorated black and white							

INVENTORY, TOMB D (FIG. 1)

48	Incense burner	—	Brown	M	Buff	—	—	Made in two parts
49	Jug	—	Red	M	Red	—	—	Incomplete
50	Drop-shape vase	—	Brown	M	Red	—	—	Incomplete
51	Juglet	—	Black	S	Black	Traces	—	—
52	Jug	—	Red	M	Pink	—	—	Pinched mouth
53	Jug	—	Red	M	Red	Traces	—	Pinched mouth
54	Strainer jug	—	Brown	M	Brown	—	—	Rough ware
55	Dipper flask	—	Brown	M	Red	Traces	—	Pinched mouth
56	Oil flask	—	Buff	M	Brown	Traces	—	—

Other forms represented are Sahab Nos. 40, 52 and 66.

G. LANKESTER HARDING

A HOARD OF BYZANTINE GOLD COINS FROM AWARTA, NABLUS

THE coins described in this note came into my possession on the second day of my appointment as Inspector of Antiquities in Western Jordan, when I was feeling keenly my responsibility as the only representative of the Department of Antiquities. But this find of gold Byzantine coins was very encouraging, especially when H.M. King Abd Allah, with the Minister of Education, visited the Department to examine the coins. It seemed to be a propitious beginning to the union of Arab Palestine with Jordan, and I hope that the future of the country under this union may indeed be a golden age.

The exact circumstances of the discovery are not clear, but the coins were confiscated by the district police in Awarta village. The twenty-nine coins range in date from the reign of Phocas (A.D. 602-610) to that of Constantine IV (A.D. 668-685). Eighteen have the mint name of Constantinople, the others bear no mint. They were alleged to have been found in a lamp, which is of characteristic seventh century almond type with flat base. Filling and wick holes are rounded with a broad groove between; decoration is of strokes, dots, trellis and palm leaf; raised knob handle; red ware.

The lamp and a selection of the coins are illustrated on Pl. XV.

My best thanks are due to Sir Alec Kirkbride, K.C.M.G., for kindly reading the manuscript of this article and making many corrections and improvements. Also to Mr. R. Richmond Brown for his excellent photographs of the coins.

PHOCAS A.D. 602-610

Solidi Minted at Constantinople

- | | |
|---|--|
| <p>1. DNFOCAS PERPAVC (Solidus).
Bust of Phocas, facing, with pointed beard; wears crown (with globus cr.) and armour; in r., globus cross, 4.30 grams.</p> | <p>VICTORIA AVGUE.
Victory in chiton and peplos standing facing; in r., long cross ending in a loop; in l., globus cr.; beneath CONOB.</p> |
| <p>*2. Same type, 4.35 grams.</p> | <p>Same type, but with H at the end of the inscription.</p> |

HERACLIUS A.D. 610-641

Minted at Constantinople

- | | |
|--|---|
| <p>*3. DNHRACLI USPPAVS (semissis).
Bust of Heraclius r., beardless; wearing diadem, paludamentum and cuirass, 2.15 grams.</p> | <p>VICTORIA AVGVI.
Cross potent on globus.</p> |
| <p>4. Same type, 2.15 grams.</p> | <p>Same type, but with S at the end of the inscription.</p> |

- | | |
|---|--|
| 5. Same type, 1.30 grams (tremissis). | Same type, but with CONOB beneath. |
| 6. Same type, 1.45 grams. | Same type, but with CONOB beneath. |
| 7. Same type, 1.45 grams. | Same type as No. 4. |
| 8. Same type, 2.10 grams (semissis). | Same type as No. 4. |
| 9. Same type, 2.15 grams. | Same type as No. 4. |
| 10. ddNHERACLIUSETHERCONST
(solidus).
Bust of Heraclius (on l.) with short beard,
and bust of Heraclius Constantine (on
r.); each wears crown with globus cr.,
paludamentum and cuirass; above,
cross, 4.45 grams. | VICTORIA AVGUE.
Cross potent on three steps; beneath CONOB. |
| *11. Same type, 4.35 grams. | Same type. |
| *12. Bust of Heraclius (on l.) with long
moustache and beard, and bust of
Heraclius Constantine (on r.) with
whiskers, moustache and short beard;
each wears crown with globus cross,
paludamentum and cuirass; above,
cross, 4.30 grams. | Same type, but with I at the end of the in-
scription. Double impression. |
| 13. Same type, 4.40 grams. | Same type, but with B at the end of the in-
scription. |
| 14. Heraclius in centre, Heraclius Constantine
(on r.) and Heraclius (on l.); standing
facing, each wearing long robes and
holding globus cr. in r.; each wears
crown and cross; Heraclius alone is
bearded, 4.45 grams. | VICTORIA AVGU.
Cross potent on three steps, beneath CONOB;
on l. K, on r. E; at the end of the inscription
Δ. |
| *15. Same type, 4.35 grams. | Same type, but on r. B, and EV at the end of
the inscription. |

CONSTANS II A.D. 641-646

- | | |
|---|--|
| 16. DNCONSTANTINVSPPAV (semissis).
Bust of Constans II, r., beardless, wearing
diadem, paludamentum and cuirass,
2.15 grams. | VICTORIAAVGUS.
Globus surmounted by cross potent. |
| 17. Same type, 2.15 grams. | Same type. |
| *18. Same type, 2.15 grams. | Same type. |
| 19. Same type, 2.15 grams. | Same type. |
| 20. Same type, 1.40 grams (tremissis). | VICTORIAAVGUS.
Cross potent, beneath CONOB. |
| *21. dNCONSTANTINUSPPAVI (solidus).
Bust of Constans II, with short beard and
whiskers, facing; wears crown and
globus cr., paludamentum and cuirass,
4.40 grams. | VICTORIAAVGUS.
Cross potent on three steps, beneath CONOB |

- *22. dNCONSTANTINUSCCONSTAN. VICTORIA AVGUS.
Bust of Constans II, with long beard and moustache, and smaller bust of Constantine IV, beardless; facing, wearing paludamentum, cuirass and crown, 4.30 grams.
Cross potent on three steps, beneath CONOB.
23. Same type, 4.35 grams. Same type, but with O at end of the inscription.
24. Same type, 4.35 grams. Same type, but with Δ at end of the inscription.
25. Same type, 4.20 grams. Same type, but with S at end of the inscription.
26. dNCONS TINUST. VICTORIA AVGUS.
Bust of Constans II, with long beard and moustache, and smaller bust of Constantine IV, beardless; each wearing paludamentum and cuirass; between them a small cross. Constans wears a helmet with globus cr.; and Constantine a crown with globus cr., 4.35 grams.
Globus surmounted by a long cross; on l., Heraclius; and on r., Tiberius; each beardless, stands facing; wears long robe and crown with cross, and holds in r. globus cr.; beneath CONOB.
- *27. Same type, 4.25 grams. Same type, but cross potent on three steps, and Δ at the end of the inscription.
- *28. Bust of Constans II, r., beardless, wearing diadem, paludamentum and cuirass, 2.15 grams (semissis). VICTORIAAVGUS.
dNCONSTANTINUSCCONS
Cross potent surmounting globus.
(N.B.—This coin does not appear in the British Museum Catalogue. The general type is that of a semissis struck at Constantinople, but the inscription on the obverse is that used for the series showing bust of Constans II and Constantine IV.)

CONSTANTINE IV A.D. 668

- *29. Bust of Constantine IV, beardless, facing; wears armour and helmet with plumes; in r., spear held transversely in l., shield, 4.45 grams. VICTORIAAVGUS.
Cross potent on three steps; on l., Heraclius; on r., Tiberius; each is beardless, stands facing, wears long robes and crown and holds globus cr., beneath CONOB.
- dN.....TINVSCCONST.
(N.B.—This obverse inscription does not appear in British Museum Catalogue.)

* Numbers marked * are illustrated on Pl. XIV.

AUNI DAJANI

EXCAVATIONS IN JORDAN, 1949-1950

BETHANY

(Custody of the Holy Land, directed by Fr. Sylvester Saller, O.F.M., assisted by Fr. Bellarmine Bagatti, O.F.M.)

EAST and south of the tomb of Lazarus at Bethany the Custody of the Holy Land owns property covered with ruins. Since Oct. 25, 1949, these ruins are being cleared, and everything of historical and religious interest is being carefully studied and recorded. The area east of the tomb of Lazarus has been completely excavated at present, and there has been brought to light a church which exhibits various phases of transformation. After the dwellings erected on the spot after the sixteenth century, and now in ruins, had been cleared away, there emerged the church, the vault of which had been rebuilt during the Crusades with pointed arches and supported by thick pilasters. The church, however, exhibits the usual Byzantine architecture, and is divided into three naves by means of pillars; it has two sacristies flanking the inscribed apse. The pavement is a rough mosaic with geometric designs. The length of the church excluding the atrium is 27 m. and the width 16 m. From 60 to 100 cm. lower than this mosaic there appeared another much finer, and thus it is apparent that underneath was another church, more ancient, situated on the same spot but placed 13 m. farther west. The walls are of beautiful squared stones with very low boss of 30-40 cm. in height. The beautiful mosaics reproduce various geometric designs like those of the Basilica of Bethlehem. The church was divided by pillars with Corinthian capitals. It was destroyed by an earthquake, as appears clearly from the ruins. Without a doubt this church goes back to the fourth century, well documented in the literature from that time (cf. Baldi, *Enchiridion Locorum Sanctorum*, Jerusalem, 1935, pp. 454 ff.). In both churches the disposition of the church with respect to the tomb of Lazarus is the same: namely, to the west is the tomb, then an atrium and finally the church. It is the disposition known already from the fourth century, for example at the Holy Sepulchre and at S. Mena in Egypt.

From the excavations it appears also that during the period of the Crusades other constructions took place around and over the tomb of Lazarus, which was the centre of the village. The principal one was the monastery erected by Queen Melisande in the twelfth century, which is situated to the south. This has been excavated in part only, but the plan is to excavate it entirely.

Notices of the excavation to date have been published in the review *La Terra Santa* (of the Custody of the Holy Land) for the year 1950, pp. 87-88; 126-160; 186-187; 225-232. It is planned to publish a detailed report after the excavations have been completed.

JERICH0

(American Schools of Oriental Research, Jerusalem, directed by Dr. J. Kelso)

Tulul Abu el Alayiq, 2 km. west of Jericho, was excavated from January to April, 1950, by the American School of Oriental Research, Pittsburgh-Xenia Seminary and

the United Nations Arab Relief Project. The earliest building was a unique Hellenistic fortress, square on the exterior but circular within. Upon it Herod the Great erected a cut stone building. Most of the Roman construction, however, was in opus reticulatum and probably dates to the reign of Herod Archelaus. There was a large building on the south tell from which a stairway descended to the grand facade (150 m. long). A combination outdoor theatre and terraced garden marked the centre of the façade and twenty-five statuary niches were on each side of it. In front of the whole façade was a water reflecting-basin. Rooms flanked both ends of this facade. Soundings only were made on the north tell and the great buildings along the north bank of the wadi. The city was deserted some time in the third century A.D. A small Arab outpost occupied the south tell in the eighth and ninth centuries, and after that the site was uninhabited.

At Nitla a church with five phases of history was uncovered dating from the fourth or fifth century to the ninth century. A monastery adjoined one of the churches. Two enigmatic inscriptions were the major finds.

TELL EL FAR'AH

(L'École Archéologique Française de Jérusalem, directed by R. P. de Vaux)

La troisième campagne de fouilles à Tell el-Fâr'ah près Naplouse

L'École Archéologique Française de Jérusalem, agissant au nom de la Commission Française des Fouilles, a fait, entre le 21 juillet et le 9 octobre 1950, une troisième campagne de fouilles à Tell el-Fâr'ah, dont elle avait commencé l'exploration en 1946 et 1947.

Les principaux résultats archéologiques sont les suivants :

(a) *Le rempart*. Dans la première période de l'Ancien Bronze, la ville s'entourait d'un large et massif rempart de briques crues, fondé sur un socle de pierres. Il était doublé d'un glacis de terre pilée. C'est le même rempart dont une portion très détruite avait été mise au jour dans la fouille de 1947. Cette année, il a été trouvé, en un endroit, étonnamment conservé, jusqu'au parapet.

Là, on a vu confirmée l'une des conclusions des campagnes précédentes : la ville a eu une longue période d'abandon, entre l'Ancien Bronze II et le Moyen Bronze II.

Au Moyen Bronze, le rempart fut modifié : sur les briques de l'Ancien Bronze fut élevé un mur de crête en pierres, protégé par un fossé et par un talus de terre pilée, que retenait un parement de grosses pierres et que chaussait un nouveau glacis.

(b) *La porte*. Dans le rempart ainsi reconstruit, s'ouvrait une porte à tenaille simple, flanquée de deux piles solides. Deux tombes de nouveaux-nés à la base de la face intérieure de cette porte (sacrifices de fondation ?) assurent l'attribution de cette structure au Moyen Bronze II.

A l'extérieur, la porte était protégée par un ouvrage avancé auquel on accédait par une rampe. La porte a été reprise, avec des modifications secondaires, une fois au Récent Bronze, deux fois au Fer. Dans le dernier état, l'ouvrage avancé n'existait plus. Finalement, la porte fut démantelée et une brèche ouverte à côté d'elle dans le rempart transforma Tell el-Fâr'ah en ville ouverte.

Devant la porte, à l'intérieur de la ville, il y avait, à la dernière période d'occupation (début du Fer II), un bassin et un pilier, qui a été trouvé renversé. Sous ce bassin, dans le niveau du Fer I, existait un autre bassin plus petit, à côté duquel était construit, dans l'axe de la porte, un socle. Il semble que ce socle supportait le pilier qui fut ensuite remonté aux niveaux supérieurs, tandis que le bassin y é reconstruit, et l'ensemble doit représenter une installation cultuelle: une *Masseba* et un bassin à libations.

(c) *Le bastion*. A l'angle sud-ouest du Tell, un bastion rectangulaire faisait saillie sur la ligne du rempart intérieur. On y distingue deux périodes de construction au Moyen Bronze II et une réfection au Récent Bronze. A cette période ou plus tard, l'un des angles fut protégé par un magnifique glacis de pierres.

(d) *Les niveaux d'habitation*. A l'intérieur de la ville, trois niveaux cohérents du Fer ont été dégagés. Le plus profond présentait un ensemble de petites maisons, avec des murs à un seul parement, conservés d'ailleurs assez haut. Des bâtiments plus importants apparaissent aux limites de la fouille. Dans le niveau suivant, l'intérêt se concentre sur un bâtiment, solidement construit et bien ordonnancé, précédé d'une grande cour, qui s'ouvrait sur l'esplanade s'étendant devant la porte ('Palais' I). A la troisième période, ce plan fut modifié, spécialement par l'adjonction de pièces annexes et de chambres sur les côtés de la cour ('Palais' II). C'est la dernière phase importante de la vie de la cité. Ses vestiges ont malheureusement été bouleversés par l'installation d'un cimetière arabe sur cette partie du Tell. On rencontre une cinquantaine de tombes, construites aux dépens des murs anciens et que leur matériel permet de dater aux environs du XIVe-XVe siècle de notre ère. Après la période du 'Palais' II, la ville paraît avoir eu une occupation plus clairsemée, jusqu'à un abandon définitif.

L'étude de l'abondante céramique recueillie dans ces niveaux permettra d'en préciser les dates. Il semble que le niveau inférieur soit du Fer I, que le 'Palais' I date du Xe siècle, que le 'Palais' II lui soit postérieur de peu, au IXe siècle, et que la ville ait été désertée au VIIIe siècle, mais ces dates sont sujettes à révision.

Sous ces niveaux assez bien conservés du Fer, on rencontre des couches du Récent et du Moyen Bronze, qui sont très pauvres en objets et en restes d'architecture. Il est cependant certain que la ville connut, pendant ce temps, une réelle prospérité, comme l'indiquent les fortifications, dont il a été parlé, et le riche matériel sorti des nécropoles. Dans la fouille même de cette année, on a dégagé une tombe d'adulte creusée dans les briques de l'ancien rempart et trois tombes d'enfants, toutes du Moyen Bronze II. Il est possible que cette région ait été peu habitée parce qu'elle se trouvait près de la porte, ou bien qu'elle ait été nettoyée par les occupants postérieurs.

En fin de saison, on a atteint, au centre de la fouille, un niveau de l'Ancien Bronze. L'exploration de ces couches profondes est réservée pour les campagnes prochaines.

(e) *Les nécropoles*. La nécropole découverte en 1947 a encore donné un riche matériel de l'Énéolithique Supérieur, du Moyen et du Récent Bronze, analogue à celui de la deuxième campagne. Une autre nécropole s'étend sur une croupe voisine. Plusieurs tombes y furent dégagées cette année et ont fourni une abondante moisson des mêmes périodes. La collection de l'Énéolithique Supérieur s'est ainsi notablement accrue, surtout la série des vases gris lustrés, et on a recueilli quelques pièces exceptionnelles, en particulier

un vase d'argent. Malheureusement, le roc très friable où ces tombes sont creusées et les plafonds effondrés y rendent le travail difficile et dangereux : on a dû l'interrompre dans plusieurs grottes. Mais la richesse des trouvailles de l'Énéolithique Supérieur laisse prévoir que la fouille des niveaux correspondants du Tell sera d'un intérêt considérable pour l'étude des civilisations archaïques de la Palestine.

Les conclusions des deux premières campagnes sont heureusement confirmées par cette fouille plus étendue. La ville, fondée vers 3.500, a connu une grande prospérité à l'Énéolithique Supérieur (tombes) et au début de l'Ancien Bronze (rempart). Elle a souffert d'un très long abandon entre l'Ancien Bronze II et le Moyen Bronze II.

Les enseignements nouveaux de cette campagne concernent surtout la période du Fer, c'est-à-dire l'époque Israélite. L'un des objectifs de la campagne de cette année était précisément de vérifier si Tell el-Fâr'ah a des titres réels pour représenter Tirsā, la première capitale du royaume Israélite du Nord, avant la fondation de Samarie. Aucune preuve décisive n'a encore été obtenue, mais les découvertes archéologiques s'accordent bien à cette hypothèse, qui a été avancée, dès avant les fouilles, par plusieurs savants. Dans cette perspective et à titre d'hypothèses de travail, on pourrait considérer le niveau inférieur du Fer comme relevant de la première installation Israélite après la conquête, le 'Palais' I comme la résidence des rois d'Israël, de Jéroboam Ier à Zimri, le 'Palais' II comme une reconstruction par Omri avant sa décision de déplacer sa capitale ; enfin, le démantèlement de la ville serait une mesure de sécurité prise par le même Omri lorsqu'il quitta Tirsā pour Samarie. Mais ces propositions ont besoin d'être étayées par une étude approfondie du matériel déjà recueilli et par des fouilles plus étendues.

DISCOVERIES IN WESTERN JORDAN, 1949-1950

A Rock-cut Tomb, As-Samu Village, Hebron District

The tomb excavated measures 3.20 m. north to south and 4.60 m. east to west, with a maximum height in the middle of 2.50 m. The adjacent area is full of rock-cut tombs.

Objects discovered are of Late Bronze and Early Iron period.

Byzantine Chamber Tomb, Wadi al Badhan, Nablus District

The tomb is cut in the rock, but strengthened within by a vault of soft limestone, the stones being laid dry. There are two openings in the east wall of the hall and another in the southern, with a sarcophagus in each. The hall has four sarcophagi of soft limestone, each with a stone cover which had been broken when plundered. Two of the sarcophagi are highly decorated with geometrical designs. Objects found prove it to be of the fourth century A.D., though it remained in use up to the sixth century A.D.

Hoard of Copper Coins at al-Bireh Village

A hoard of 116 copper coins of the Ayyubid and Mamluk periods (twelfth to thirteenth century) was found inside a jar in an ancient plastered cistern, 50 m. north of the Bireh Mosque. The cistern measures 2.30 m. east to west, 1.73 m. north to

south, with a depth of 1.70 cm. The walls are 30 cm. thick faced with plaster containing sand and crushed pottery.

Mosaic Pavement, Bethany, near Jerusalem

On the north side of the Jerusalem-Jericho Road, between km. 5 and 6, was found a mosaic pavement of white tesserae 2 cm. square each, with a double black border and triangular cup-shape decoration of white, red and black tesserae on the floor of the room. Objects discovered indicate Byzantine-Arab transitional period.

An Iron-Age Tomb at al-ʿJib

The discovery of this tomb was reported to the Department of Antiquities by the Chief Curator of Antiquities of Amman on June 14, 1949. The Department of Antiquities was not then organised in Jerusalem.

Excavation of the cave was started on May 15, 1950; it is situated on a slope east of the Spring, and beside it there are five other rock-cut caves all cleared anciently. The tomb is simply a large cave measuring 8.30 × 7.30 m. in which human bones were found abundantly. About 400 pots of various forms and in varying stages of preservation were recovered: lamps, juglets (dippers), squat black juglets, pyxides, spouted strainer jugs, spouted juglets, water decanters, flasks, mugs, pitchers, one pilgrim bottle, chalices, bowls, one amphora, cooking pots, bracelets, anklets, rings, earrings, fibulæ, toggle pins, tongs, needles, spear heads, arrow heads, dagger handles, beads, one seal and eight scarabs.

The tomb gives sufficient evidence that it was rich in quality and quantity of objects, but everything was in complete confusion and no burial was *in situ* because the cave had been repeatedly used and plundered.

As the bulk of the pottery falls between Early Iron I and II periods, it can be more closely dated by scarabs, two of which are exactly as those discovered in Megiddo Stratum V (c. 1050-1000 B.C.). Plate 69, No. 13, and Plate 72, No. 6.

Most of the material can be equated with Megiddo Stratum IV-V (c. 1100-1000 B.C.), Tell Beit Mirsim Stratum B; Tell Abu Hawam Stratum III (c. 1100-925 B.C.); and Tell en Nasbeh Iron Age tombs, Nos. 5, 32-36 and 54.

Statue of Apollo, Sebastiya, Samaria, Nablus District

The statue was discovered in a land known as Karm al-Tuteh, due north of the Augusteum Temple and 1.40 m. west of a cistern. The temple was rebuilt in the third century A.D. The statue is of white marble, and represents a youthful nude male figure, standing, head inclined slightly forward, long hair tied in a knot and falling in tresses on the shoulders, confined by a wreath; the right hand is broken at the elbow, the left is broken at the wrist and was probably carrying the bow. Beside him a tree, supporting the quiver.

AUNI DAJANI
Inspector of Antiquities

GENERAL INDEX

A

'Abd-al-Malik ibn Marwan, 17
'Abd-yareah, 35
Adoni Nur, 37
Ahiram, 35
amber, 31
American School of Oriental Research, 5, 44
Amman: citadel, 5, 7; Iron-Age tomb, 37; Roman tomb, 30; sculptures, 34
Ammon, 36
Anatolia, 36
Antoninus Pius, 30
Apollo, statue, 20
Arabian god, 21
Aramaic art, 36
Arslan Tash ivories, 36
Ashtor-Khemosh, 37
Awarta, 41
axe, Ommayad, 10
'Aziz, al, 18

B

Bagatti, Fr. Bellarmine, O.F.M., 44
Balu'a stele, 34
Barrekub, 35
Benoit, R. P., 23
Bethany, 44, 48
Bireh, al, coin hoard, 47
bone inlay, 9
Bostra, mint, 30
British Museum, 34
Byblos, 35

C

censer: bronze, 9; pottery, 10; limestone, 10; soapstone, 10
chain, iron, 10, 11
cistern, 7, 11
Claudius Gothicus, 9
coins: Abbasid, 17; Ayyubid, 47; Byzantine, 41; Byzantine-Arab, 9; Fatimid, 17; Mamluk, 47; Roman, 30
Constans II, 42
Constantine IV, 41, 43
Constantinople, mint, 41
cooking pots: soapstone, 9, 10; repairs to, 10

Coptic Museum, Cairo, 10
Crown of Osiris, 34

D

Dead Sea scrolls, 6
de Vaux, R. P., 6, 45
dish, soapstone, 11
Dushares, 24

E

eagle, image of, 24
Egypt, mint, 18
Ephesus, mint, 30
excavation, 6

F

fibulae, 40
fire, altar, 10
fortress: Bronze Age, 5; Hellenistic, 45

G

Gadara, 24
glass: tesserae, 11; vases, 9, 10; with gold leaf, 11

H

Hadrian, 23, 30
Hākim, al, 17, 18
Hamāmeh, 23
Harrison, Austen St. B., 5
Harise, al, 24
Heraclius, 41
Hermaphrodite deity, 37
Herod Archelaus, 45
Herod the Great, 45
Hisham ibn 'Abd-al-Malik, 17
hoe, Ommayad, 10
Hulagu, 19
Hyksos' tomb, 7

I

Iliffe, J. H., 5, 37
incense burners, 30, 40
inlaid eyes, 34
inscriptions: Arabic, 5; Aramaic, 35; enigmatic, 45; Greek, 11, 24; Kufic, 5, 22; Safaitic, 5, 25; Thamoudic, 22, 25

J

Jawa, 5
 Jebel Jofeh, 30
 Jebel Tubeiq, 20
 Jerash, 23, 24
 Jericho, 44
 jet, 30
 Jib, el, tomb, 48
 Jordan Archaeological Museum, 5

K

Katrana, 28
 Kelso, Dr. J., 6, 44
 Khirbet Khan el Zebib, 26
 Khirbet el Mefjer, 10, 11
 Khirbet Tannur, 6
 Khurêbât, 24

L

lamps: Byzantine, 41; Hellenistic, 6; Umayyad, 12
 Léontas, 24
 Libby, Dr., 6
 linen, 6, 35
 Littmann, Dr. Enno, 26
 lotus, 35
 Lycurgue, 24

M

Madinat es Salam, mint, 19
 Mahdi, al, 17
 Mahdiya, al, mint, 18
 Malatia, statue, 35
 Mansur, al, 17
 Mansuriyah, mint, 18
 Marcus Aurelius, 30
 Mardin, 35
 Medeiyyineh, el-, 36
 Meqabelein, el-, 37
 Mesha stela, 37
 Moab, 36
 Mu'izz, al, 17
 Musta'sim, al, 19

N

Nabataean tomb, 30
 nails: iron, 11; silver, 10
 Nimrud ivories, 35
 Nitla, 45

O

'Omar ibn 'Abd-al-'Aziz, 17
 Opus reticulatum, 45

P

palettes, 37
 Pageidas, 24
 Philadelphia, 24, 30
 Phoenician art, 36
 Phocas, 41
 pick, Umayyad, 10
 Pompeian era, 23
 pottery: figurine, 37; Hellenistic, 16; Iron Age, 37;
 Umayyad, 9, 10; Roman, 30; shrine, 37
 Prépôn, 24
 proto-Ionic capitals, 37

Q

Qa' el 'Abid, 26
 Queen Melisande, 44

R

Rashid, ar, 17
 Richmond Brown, R., 41
 rings, bronze and iron, 37
 rivets, iron, 10

S

Sahab, 25, 37
 Sakça-Gezü, 36
 Samu, al, tomb, 47
 Samaria, 47
 Saller, Fr. Sylvester, O.F.M., 44
 scarabs, 48
 Scythopolis, 24
 seal, bronze, 10
 Sellers, Dr. Ovid, 6
 Semissis, 42
 Shaphan, 35
 shell, 40
 solidi, 42
 stone hammer, Umayyad, 10
 Suleiman ibn 'Abd-al-Malik, 17
 Syrian cap, 34

INDEX OF NAMES AND WORDS IN KUFIC AND SAFAITIC TEXTS

- 'A'al, 28
'Abid, 20, 27
'Abd el Malik, 20
'bs, *verb*, he frowned, 26
'Aby Juheim, 20
'Adham, 21
'hth, his sister, 26
'Aqrah, 28
'Aṣaḥḥ, 25
'Asdat, 25
'srq, *verb*, to go east, 27
'Āsim, 26
'ty, *verb*, he came, 27
'Aus, 25
'Awidh, tribe, 27
'wr, *verb*, to blind, 27
- Dabb, 26
Daf, 27
Daif, tribe, 28
d'n, sheep, 27
d'y, *verb*, to leave alone, 27
Dushara, 27
- ḡnmt, booty, 27
- Ḥamilat, 25
Ḥākīm, 18
Ḥākīm, 20
Ḥassan, 21
Ḥibb, 25
ḥrbhm, *verb*, made war on them, 27
Ḥunayya, al, 21
Ḥusāmāt, 25
- Jad 'Awidh, deity, 27, 28
Jad Daif, deity, 27
Jāsir, 29
- Kāhil, 27
Khālid, 25
Khamāmat, 25
hbl, *verb*, to destroy, 27
Khuld, 26
hyt, *verb*, to go straight (to a place), 28
- Labid, 21
ld, or d, he who, 27
- Mālikiy, 25
Mas'ud, 21
Ma'tal, 20
mdbr, desert, 28
mjdt, glory, 27, 28
mtt, *verb*, she died, 26
Muleid, 22
Murr, 25
Mu'tamir, 20
- Nar'el, 28
nzr, *verb*, he saw, 27
- Qurrah, 21
- rḡm mny } *verb*, disliking death, reluctant to die, 26,
rḡmt mny } 27
rdf ḥdān, he followed the sheep, 27
- Ṣabāh, tribe, 27
Ṣakhr, 27
Sauden, 27
shs, *noun*, want, need, 27
Shai', 27
Shuja'a, 27
slm, *verb*, give peace, 27
Sumaiy, 25
- Taim, 25, 27
tbrn, destruction, 27
t'mr, *verb*, to hold a meeting, 28
trht, *verb*, she was grieved, 26
- W'l, 27
W'alān, 25
Wahdat, 25
Wqr'el, tribe, 28
wtm } *verb*, to be sad, to place a stone on a cairn, 25, 27
wj̄m }
- Zabad, 27



2



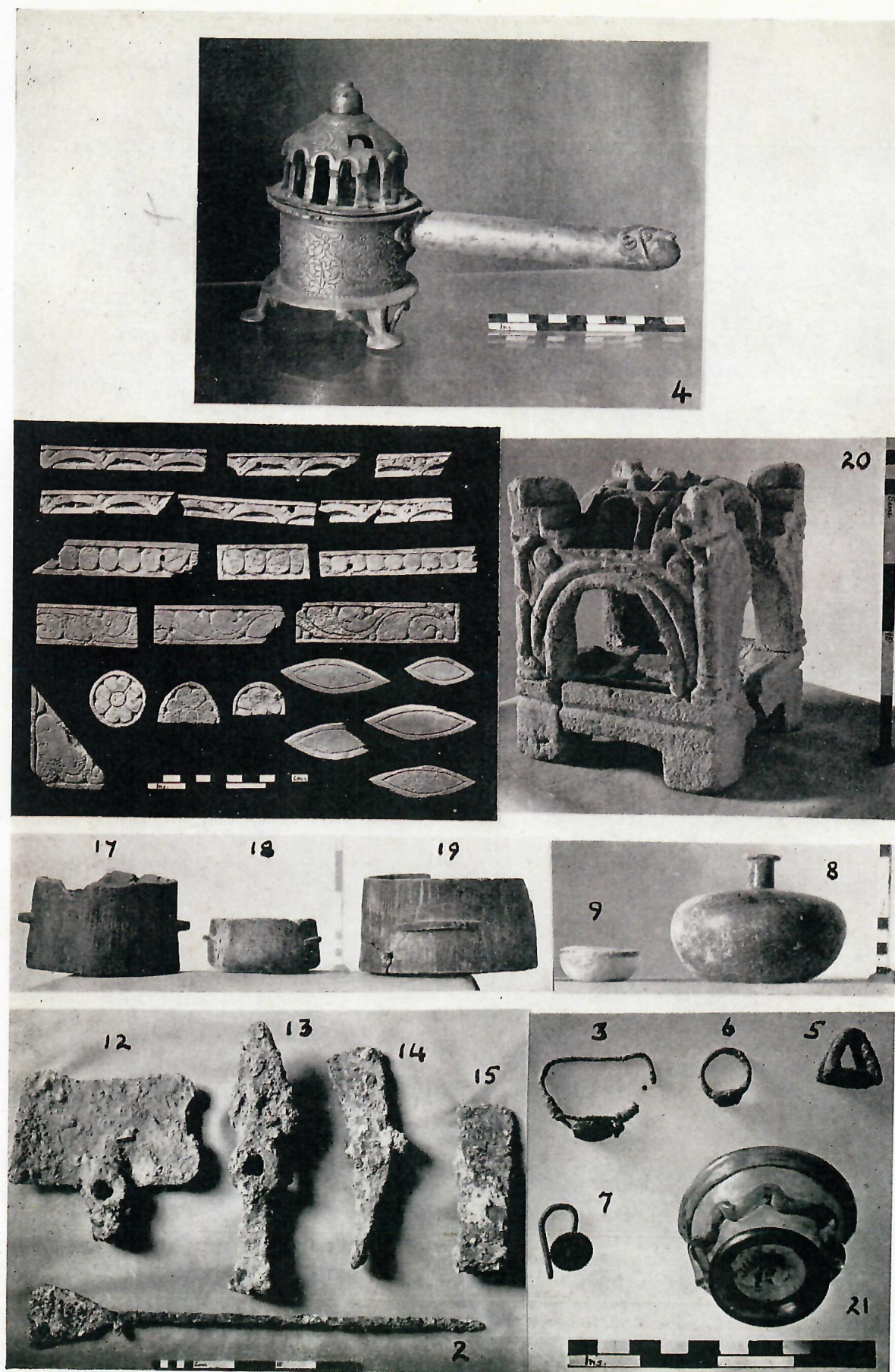
3



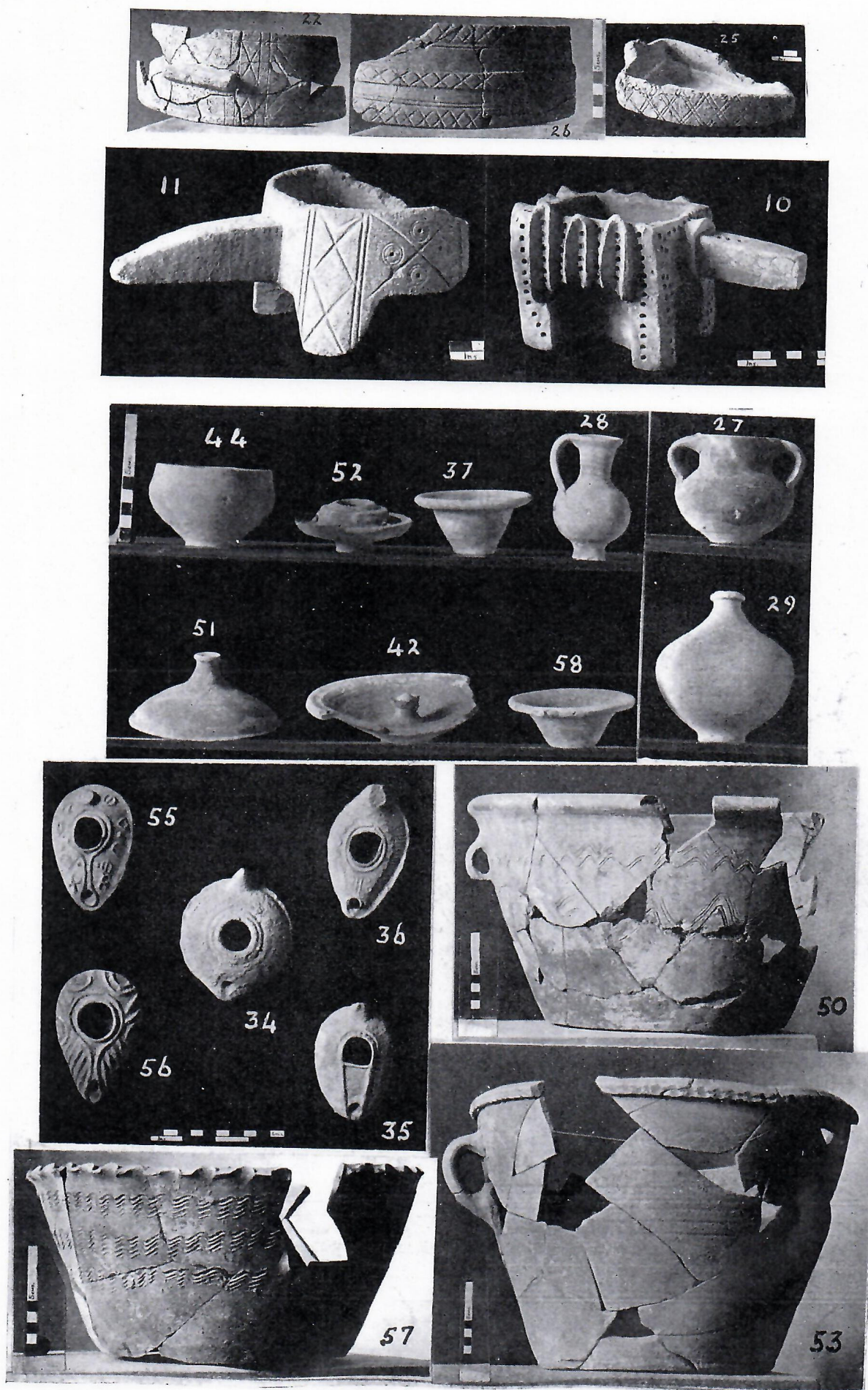
5



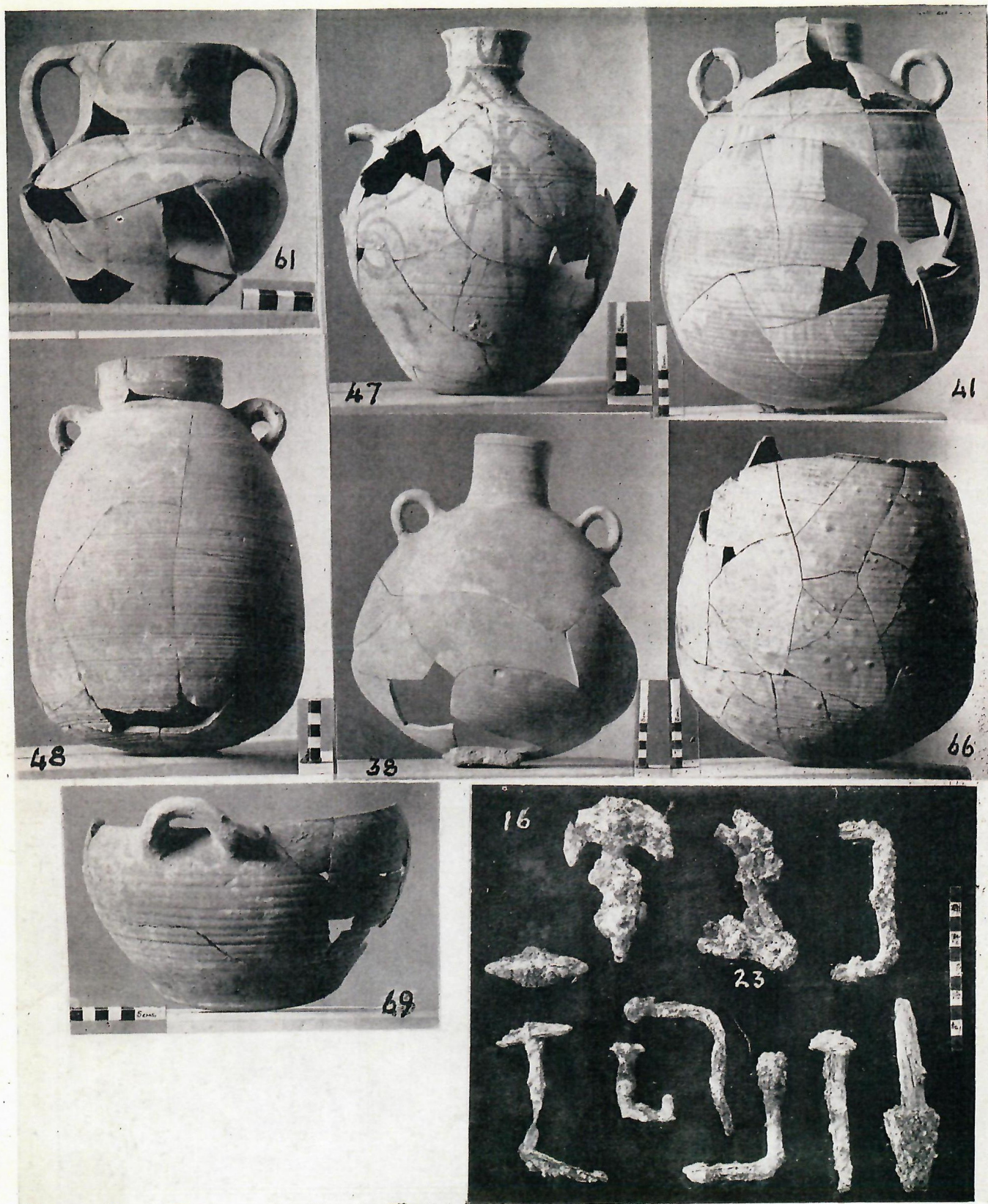
7



Amman Citadel Excavations: objects
(Photos: R. Richmond Brown)

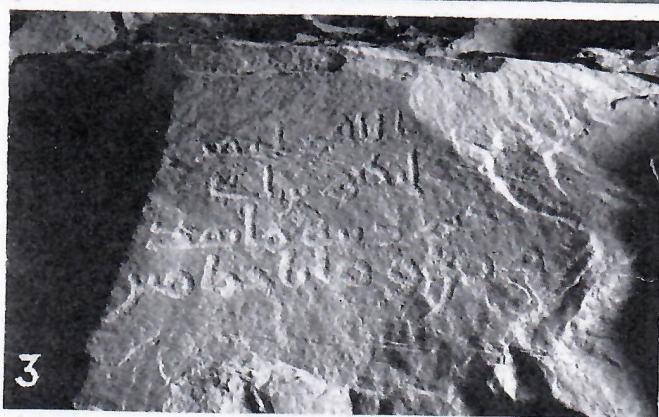
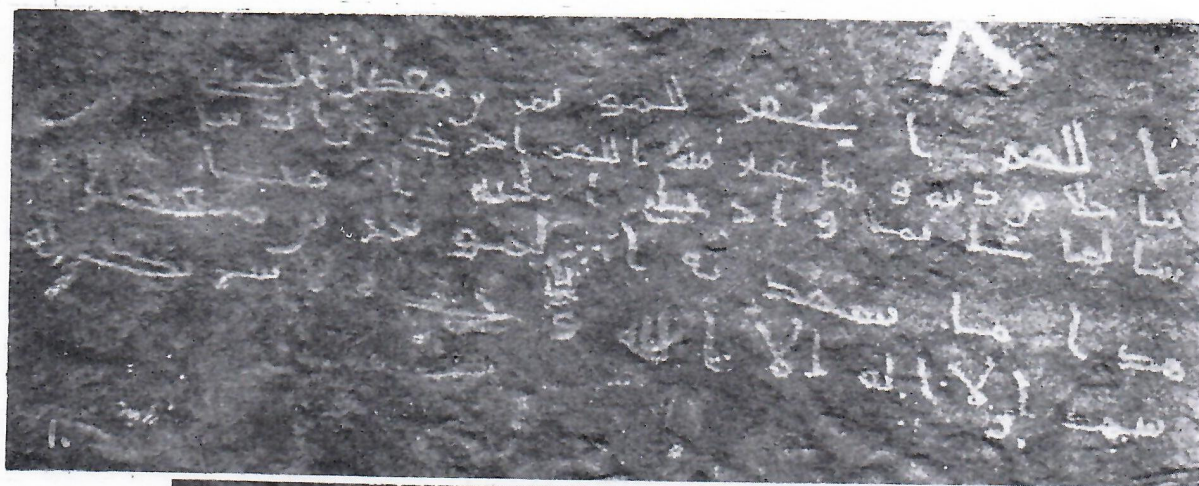


Amman Citadel Excavations: objects and pottery
(Photos: R. Richmond Brown)



Amman Citadel Excavations: pottery and iron
(Photos: R. Richmond Brown)

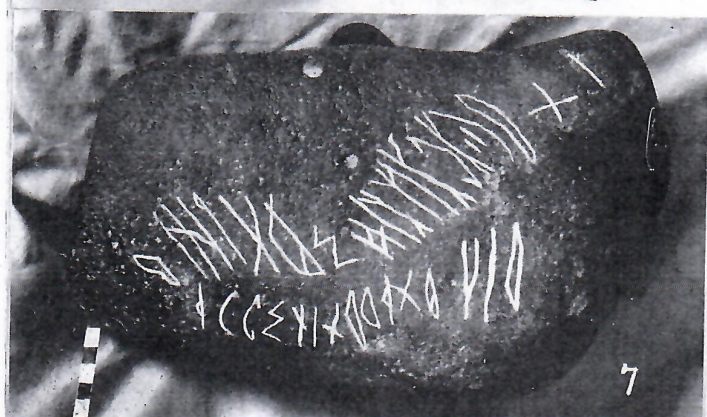


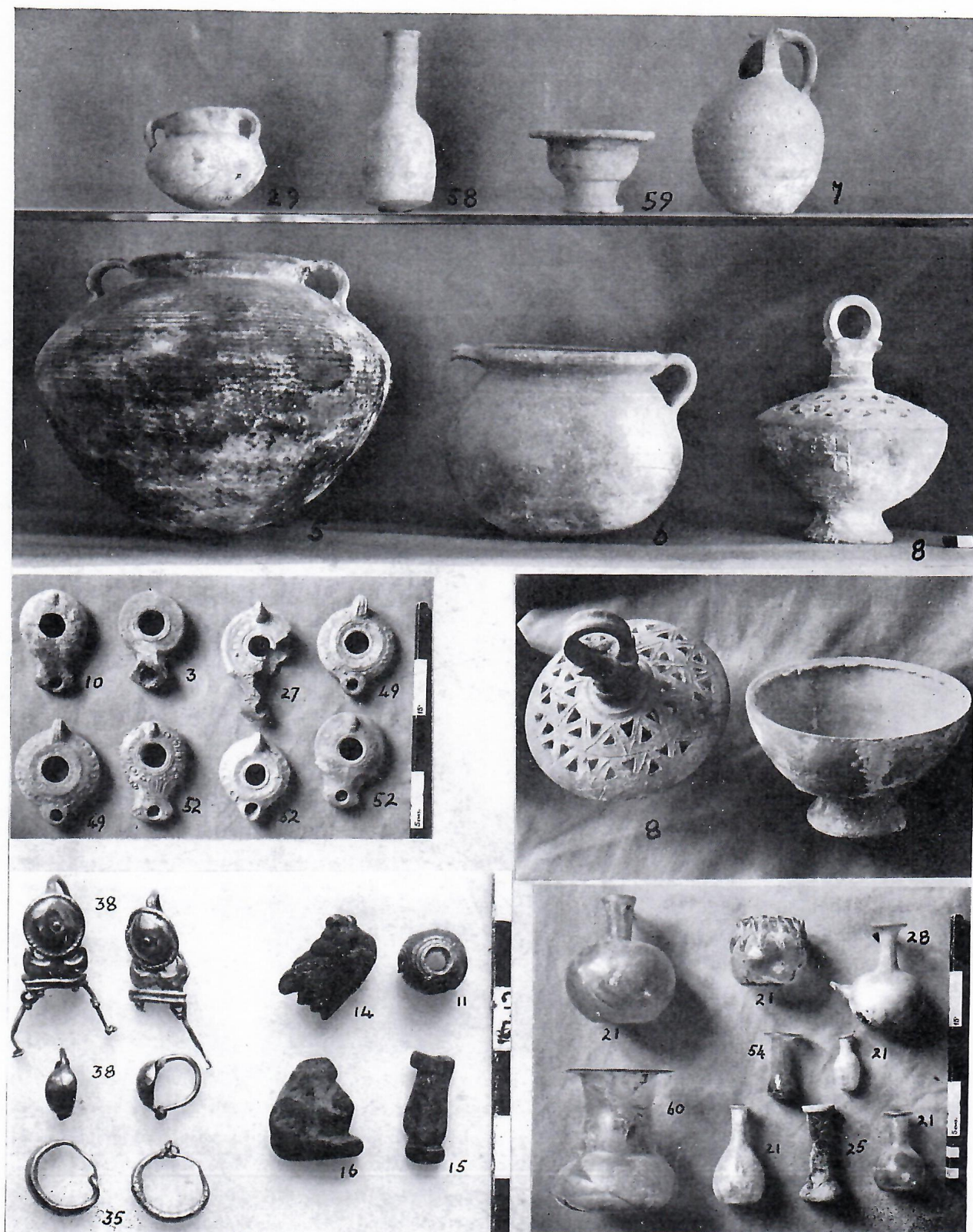


Kufic Inscriptions



Kufic Inscriptions



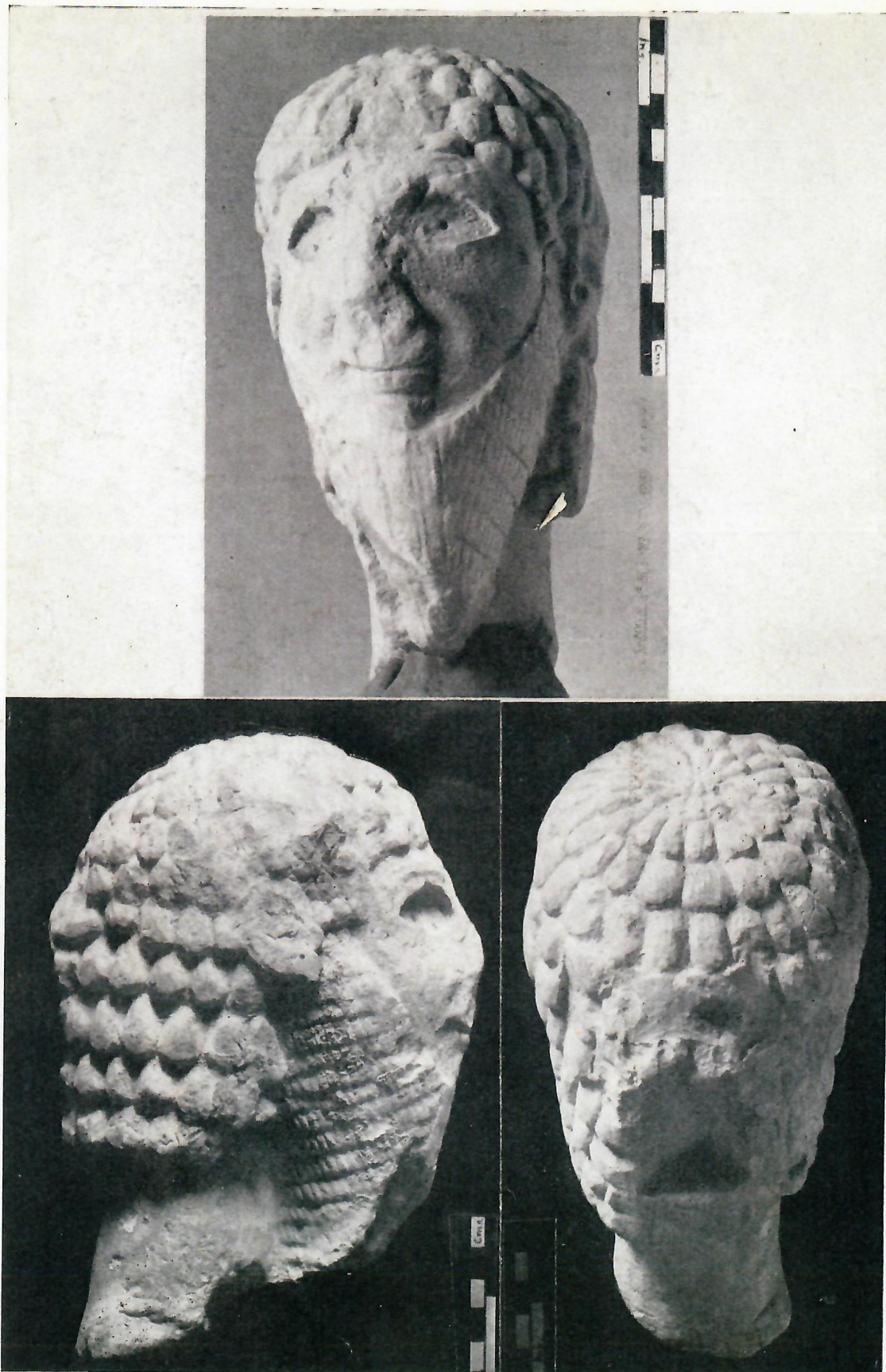


A Roman Tomb in Amman: pottery and objects



Four Statues from Amman, figure A
(Photos: R. Richmond Brown)





Four Statues from Amman, figure C
(Photos: R. Richmond Brown)



Four Statues from Amman: torso, and inscription on pedestal of figure B
(Photos: R. Richmond Brown)



Two Iron-Age Tombs in Amman: figurine, objects and pottery

Byzantine Gold Coins
(Photos: R. Richmond Brown)



Arab Lamp