

SAHIL HAWRĀN EPIGRAPHIC SURVEY

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Introduction

The region to the northeast of Irbid and northwest of Ar Ramthā is known as Sahil Hawrān or Southern Huran Plain. It is traversed by the impressive Wādī Ash Shallālah canyon, a southern tributary to the Yarmouk River. The villages in this area have in many cases their old village centers preserved, that is private and public structures built mainly in the Ottoman Period, from the local black basalt stone. The village kernels are usually being deserted and partly decaying, but normally not torn down and built over. New houses are being clustered around the ancient quarters. Thus, a large amount of old building substance can still be seen and inspected, even when ruined.

The black basalt architecture of private as well as public or religious character, is evidently almost exclusively from the (later) Ottoman Period and partially from the (earlier decades of the) twentieth century. Time and again, remains of more ancient buildings have been identified in these villages, reused in the existing walls and structures (*spolia*). Of utmost importance was a large fragment of an Egyptian *stela* from the New Kingdom (13th century BC), which was detected in the wall of Ash Shaykh Khalīl -Mosque in the town Aṭ Turrah during a survey by the Jordanian Department of Antiquities in 1999 (Wimmer 2002). Siegfried Mittmann, and Ulrich Hübner and Peter Weiss were able to publish three Byzantine period Greek funeral inscriptions from the surrounding of the same mosque (Mittmann 1970: 166-167; Hübner and Weiss 2007).

Nabil Bader and Hani Hayajneh published several Greek and one Northern Arabic

inscriptions from locations south of Irbid (immediately to the south of our survey area; Bader and Hayajneh 2009), and Nabil Bader and Martha Habash five Greek inscriptions, again from villages south of Irbid (Bader and Habash 2005). Yet, it had not been attempted to survey the remaining village structures systematically for inscriptions and other ancient *spolia*¹. Currently (2020), the region is included in the systematic prospection conducted by Nabil Bader and Jean-Baptiste Yon for the preparation of Vol. 1/1: *Jordanie du Nord-Ouest* in the series *Inscriptions de la Jordanie*². Our results are, as far as they are relevant, offered as a contribution to that enterprise³.

1. The region was part of a seminal survey in 1963-1965 by Siegfried Mittmann (1970: esp. 6-26). More recently an archaeological survey of the larger region is reported by Melhem 2012. A broader approach is pursued by the Northern Jordan Project, directed by Bethany Walker, since 2003, which partially covered this region (Walker and Shunnaq 2011 [Aṭ Turrah], Corbett and Keller *et al.* 2014: 640 [Kharjā, Ash Shajarah]). An epigraphical survey further to the east is conducted by Nabil Bader, Julien Aliquot and Abdulqader Al-Husan (Al-Husan and Aliquot 2019: 45), and *cf.* also Bader 2009. The Southern Hawrān Survey of 1985, too, was conducted further to the east (Kennedy, MacAdam and Riley 1986; MacAdam and Graf 1989).

2. Les inscriptions grecques et latines de la Syrie (IGLS) XXI, 1/1; *cf.* www.ifporient.org/igls.

3. The underground tunnel system (the so called “Qanat Fir‘awn”) in and around Wādī Ash Shallālah, which have been considered to be part of a trans-regional water supply system (Döring 2004), was investigated at the time of our survey by Stephan Kempe and Ahmad Al-Malabeh. They informed us that numerous Greek painted graffiti are preserved on the tunnel walls. They would obviously deserve a separate investigation and publication, as they might shed light on the actual nature of the tunnels (*cf.* Kempe/Al-Malabeh 2017; Döring 2009: 165 fig. 17).

The Aims of the Survey

The Sahil Hawrān Epigraphic Survey (SHES) therefore undertook the task to visit the villages in the defined area, enquire with villagers and local authorities about remaining *spolia*, and look through the existing walls and structures that came into question, in a purely non-destructive way, *i.e.* without digging and without damaging any of the existing structures. The primary aim was to identify and publish previously unknown inscriptions, regardless of their date and type of script. In addition, architectural *spolia* or otherwise reused, ancient anepigraphic elements were also recorded.

The survey area was defined as limited by: 1) the Jordanian national border with Syria to the north; 2) road no. 25 (running through Ar Ramthā to the east); 3) road no. 10 (from Irbid eastwards to the south); 4) road no. 35 (from Irbid northwards to the west) (**Fig. 1**).

In this area of roughly 200 km² fifteen villages and small towns are located and were all surveyed: Adh DHunaybah, ‘Amrāwah, Ash SHajarah, Aṭ Turrah, (east of Wādī Ash SHallālah); Al Yarmūk, Kharjah, Abu Al Lūqas, ‘Al‘āl, Ḥarīmā, Al Mughayr, Marw, Ḥakamā, Sāl, Bushrā, Huwwārah (west of Wādī Ash Shallālah). The town of Aṭ Turrah, located in the north-east of the survey region, is its major settlement and yielded a large number of results and among them the most important ones (For a historical survey of Aṭ Turrah, *cf.* Walker, Shunnaq *et al.* 2011). In addition, the offices of the Department of Antiquities at Ar Ramthā were visited, and the inscriptions and *stelae* which originate from the survey area and are stored there were included in the survey documentation.

The survey was conducted in October and November 2010 (29/10-07/11/2010; permit no. 2010/84) by the author together with Khaled Janaydeh as representative of the Department of Antiquities. It was funded primarily by the “Deutscher Verein zur Erforschung Palästinas” (see Acknowledgements).

The Results of the Survey

In total, we were able to document 18 inscriptions plus 31 non-inscribed objects. The majority of the inscriptions are in Greek (G1-11), one fragmentary Greek or Latin (X1), and three in Arabic (A1-3). Already known (and

published by the surveyor, Wimmer 2002) was the important Egyptian *stela* fragment from Aṭ Turrah, (E1). Of distinguished significance among the non-inscribed objects is a *stela* from Aṭ Turrah, representing a lunar deity (kept in the DoA office at Ar Ramthā). Due to its importance it was published separately in Wimmer and Janaydah 2011 (ae1).

Egyptian Inscriptions (E1-2)

E1. *Stela from Aṭ Turrah*

Dimensions: 56:28:26cm.

Preservation: fragment.

Material: basalt.

Location: inside Maqām Ash SHaykh Khalīl.

Registration No.: SHES 2010-13, 29/10/2010.

Literature: Wimmer 2002; Walker and Shunnaq *et al.* 2001: 521.

Commentary: This important royal *stela* from the Ramesside period was first noticed in 1999 by the Department of Antiquities and published by this author⁴. The same mosque has several other ancient *spolia*: a Greek epitaph (G1) and a Roman votive altar (ae2). The structure is described in Walker and Shunnaq *et al.* 2011, 521f. The *stela* was cut on three sides to fit into a wall pillar, close to the ground, and turned by 90 degrees. What remains, is only a section of the lower eight lines of an originally much larger *stela*, with a representation on top of pharaoh interacting with one or more deities, and a lengthy text below, as the two completely preserved *stelae* of Sethy I and Ramesses II from Baysan (Bayt Shan) show⁵.

Another fragment of a Ramesside *stela* (Sethy I) was found at Tall Ash SHihāb, just five kilometers, across the modern border with Syria, to the north of Aṭ Turrah, reused in a village wall (Smith 1901; Wimmer 2008). Another

4. In coordination with and authorized by the Department of Antiquities, then directed by the late Dr. Fawwaz al-Khraysheh, this *stela* was studied and presented by the present author to the Third International Congress on the Archaeology of the Ancient Near East on 18 April 2002 in Paris. Regrettably, the congress organizers have not published the proceedings. Due to the special importance of royal Egyptian inscriptions outside Egypt, and the continuing requests on detailed information, I made my contribution available online (by 2009), now on https://www.academia.edu/34935504/A_New_Stela_of_Ramesses_II_in_Jordan_in_the_Context_of_Egyptian_Royal_Stelae_in_the_Levant. It comprises a detailed editio princeps of the *stela*.

5. Rowe 1930: pl. 41, 46. - For a complete overview on all royal Egyptian *stelae* in the Levant *cf.* Wimmer 2002, and more recently Millard 2011: 305f., Tucci 2016: 99, Levy 2017: 19, and Wimmer forthcoming. To be added is Wimmer and Heindl 2018. Note further that a Ramesside *stela* from Meydaa near Damascus, discovered in 2008 and published by Lagarde 2010, is a private monument by an army officer under Sethy I, not a royal *stela*.

15 km to the north, a famous Ramesside *stela* (Ramesses II), known as the “Stone of Job” had been standing for centuries in a mosque in the village of Ash SHaykh Sa‘d (*cf.* now Dijkstra 2018, who has shown that the monument is still preserved (or, at least, was so in 2006, personal e-mail communication 09/04/2020) in front of the local archaeological museum at Dir‘ā).

Inscription

(The following is abridged from Wimmer 2002: 3-5):

- 1 [...] --?-- [...]
- 2 [...] Nprj wtT.n Gb [...]
- 3 [... s]mn jwa.w Hr ns.wt=sn [...]
- 4 [...] rn Dsr nxb.(t) nswt n Km.t [...]
- 5 [...] mr(j) on rn=f on (n) aH[a.w ...]
- 6 [...] jr.t=sn m jwn.w m s.t=sn jr[...]
- 7 [...] bST.w sbtj=s[n ...]
- 8 [... (Wsr-]MAa.t-[Ra] stp-n-Ra)/ sA Ra (Ra-mss mrj-Jmn)/ [...]

- 1 [...] --?-- [...]
- 2 [... of] Nepri, begotten by Geb, [...]
- 3 [...] who [es]tablishes the heirs on their thrones [...]
- 4 [... of] name, sacred of titulary, King of Egypt, [...]
- 5 [...] the beloved [...], brave of name, the bravest of war[rriors, ...]
- 6 [...] to make them as columns at their place, to make [...]
- 7 [...] the rebels, th[eir] fortification [...]
- 8 [... (Wsr-]MAa.t-[Ra] stp-n-Ra)/, the son of Ra (Ra-mss mrj-Jmn)/ [...]

Nepri is a cereal God and personifies grain. The king can sometimes be addressed as “the son of Nepri”, referring to his quality as nourisher of Egypt. Geb and Nepri are often mentioned together, the first as earth God producing plants and vegetables, and both responsible for the fertility of the ground and its products in food supply. In addition, Geb is a God of divine kingship. The kings of Egypt are considered the heirs of Geb, sitting on his throne. It may not be a coincidence that this reference to the two Gods comes from a very fertile region in the Egyptian province of Canaan.

It is tempting to take line 6 as referring to Egyptian building activity. The bellicose

context of the following line would suggest some kind of fortification or residence for military personnel. For line 7, compare phrases like “the rebels crushed, their strongholds destroyed”, “who causes the rebels to flee from their fortifications.” This could indicate actual fighting. Fitting allusions at historic events into the last lines of a *stela*, preceded by exceedingly long royal titulary and litany, is common practice. On the other hand, such wording may as well be part of the usual praise. In Ramesses’ II *stela* from Baysan (Bayt Shan), he is called “an effective wall for Egypt”: sbtj pw mnx n Km.t. The allusions in lines 6 and 7, positioned toward the end of the inscription, and taken in combination, would seem to opt more in favour of a reflection of actual events.

The free space below this line marks the bottom of the *stela*. Luckily the line preserves enough of the royal name for a safe identification. Moreover, the spelling can give us a clue for an approximate date. The element ꜥꜣ was used exclusively in Ramesses’ regnal years 2-20 (Loffet 1999, 4, with further lit.).

E2. Unprovenanced Scarab

Dimensions: ca. 1.8:1.3:0.8cm.

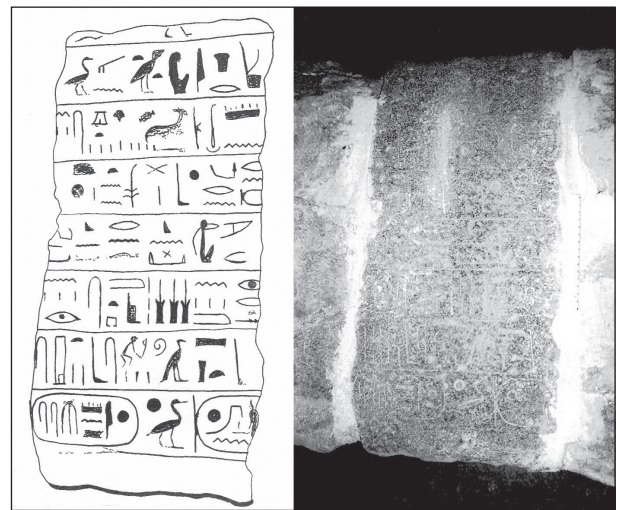
Preservation: complete.

Material: glazed steatite.

Location: private possession in the village of Harīmā.

Registration no.: (no registration no.), 2/10/2010.

Commentary: In the village of Harīmā we were directed to a private home where a woman possesses (among several ancient coins and uninscribed beads) a scarab. We were told that the scarab had been in the possession of the family’s female line for several generations. Its provenance is therefore unknown and not necessarily



1. E1, facsimile and photo (SJW)

from *Harīmā* itself or the surrounding. We include the find here due to the relative scarcity of scarabs in the region (The corpus of stamp seals from Jordan Egger/Keel 2006 lists from this region only two scarabs, from Tall Al Fukkhār and Tall Al Mughayr [both Ramesside: 288f., 308f.]). It has a shining, dark green-brown glazed surface, in the deep carvings the beige-grey steatite stone is visible, the most common material for scarabs.

Inscription

The back and sides display little elaborate carvings, the wings are unmarked, the head is shaped by only a few crude marks. The base display symmetrically arranged hieroglyphs, a frequently attested design group known as so called *nefer-signs*. They are not to be read as a coherent inscription, but convey magical and royal power symbols to protect the seals' owners. In the upper register, an *anx*-sign \dagger for "life" is flanked by two reed-symbols (*sw*, \dagger) for *njsw*, "king." Sometimes this symbol is confused and merged with the sign for "year" (*rnpt*, \dagger). Here, is it very closely connected to the upper parts of the two *anx*-signs below, as if the engraver had the *nfr*-sign \dagger for "good, beauty" in mind. The impression that he was not very well skilled and at home in Egyptian hieroglyphs is confirmed in the lower register, where the sign in the middle, flanked by two \dagger , looks like a much aborted \dagger , composed of an upside down \dagger with an angular bottom component (like the sign \square for the consonant *p*, meaningless in this context), where the sign \cup , *nb*, "all, every" might rather be expected.

A model that might originally have inspired this arrangement of symbols might have read "life (given by or to) the king," or "all good and life"—but the original model was not fully understood and flawed by the engraver. Therefore, the scarab was most certainly produced locally, somewhere in the Levant, not imported from Egypt.

Comparable designs are dated to the MB IIB period (ca. 1650-1550 BC), cf. Egger/Keel 232f. no. 72 (Pella), 272f. no. 2 (Saham); Keel 2020, 70f. no. 173 (unprovenanced).

Greek Inscriptions (G1-11)

G1. Epitaph from At Turrah

Dimensions: 36:29cm; roughly rectangular.

Preservation: complete.

Material: basalt.

Location: inside Maqām Ash SHaykh Khalīl, At Turrah.

Registration no.: SHES 2010-14, 29/10/2010.

Commentary: The small *stela* is inserted in the southwestern wall pillar of the Maqām Ash SHaykh Khalīl at ground level, turned by 90°.

Inscription:

pew/ciae/twn/k;
"Peosia, age 29"

The modest stone has a basic text pattern only, with line dividers: PN (fem.), and the indication of the deceased's age. The name Peosia is not attested, the reading might therefore be questionable (For a comprehensive analysis of over 2,000 funerary *stelae* from *Hawrān* cf. Sartre-Fauriat 2001: II 103-117. They are dated between the 1st and the 6th century AD).

G2. Epitaph from At Turrah

Dimensions: 62:29: ca.12cm; roughly rectangular.

Preservation: complete.

Material: basalt.

Location: in the garden of a private home in At Turrah.

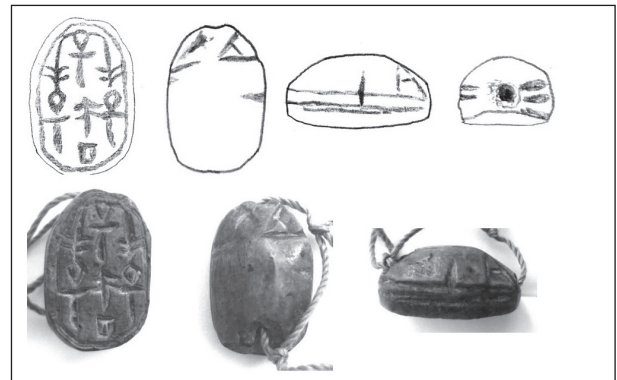
Registration no.: SHES 2010-15, 31/10/2010.

Commentary: The *stela* of average dimensions is set in the ground, in the enclosure of a flower-bed, and could not be lifted. Its precise thickness is not clear. The surface is partly polluted by mortar and concrete.

Inscription

aUD/Yn/etr
"Auden, age 100"

The PN Auden is not attested, but the reading is safe (For an incomplete fem. PN, tentatively reconstructed as A[Y]Δ(H) cf. Sartre-Fauriat 2001: I 269). It should be compared with the Arabic PN 'Awda, or 'wḏn (cf. Harding 1971, 447 ['WD], 448 ['WḐ, 'WḐN]). For a fem. PN AYΔH cf. Bader 2009: 148-150 nos. 235-240, and Sartre-Fauriat 2001: I 269. MacAdam and



2. E2, facsimile and photo (SJW).

Graf (1989, 180, with further attestations) note that the high numeral “is merely an indication that the deceased had been very advanced in years”.

G3. Epitaph from At Turrah

Dimensions: 66:30:22cm; irregular width, curved on top and right side.

Preservation: complete, but the lines are written very tight to the right edge.

Material: basalt.

Location: in front of a private home in At Turrah.

Registration no.: SHES 2010-16, 31/10/2010.

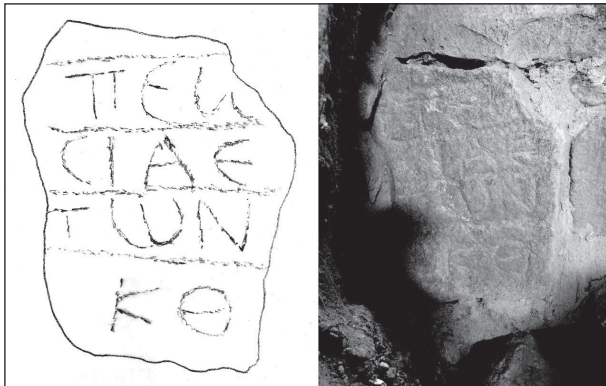
Commentary: The stone lies on the side of a street, next to the entrance of a private home.

Inscription

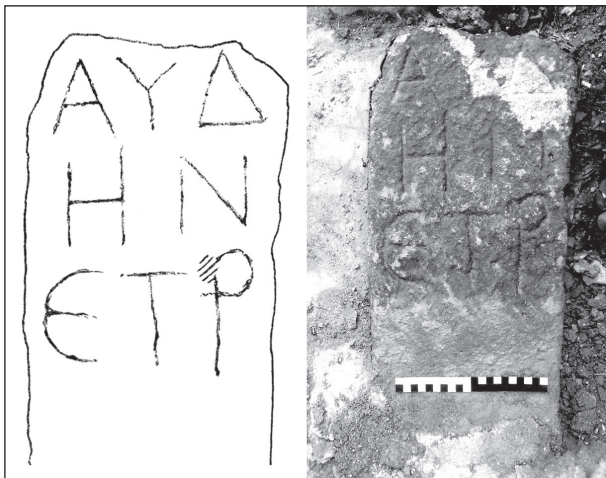
;ar/cigly/gori(?)/etā

“Be well, Gregorios, age 60”

The inscription is not entirely clear. In the PN, the first r has changed with l. The last sign is tiny and squeezed at the end of the line. The numeral is presumably ä (=60), rather than z (=7). For the very customary funerary salute



3. G1, facsimile and photo (SJW).



4. G2, facsimile and photo (SJW).

θαρσι cf. Simon 1936 and Sartre-Fauriat 2001: II 221.

G4. Epitaph from At Turrah

Dimensions: 50:33:20cm; roughly rectangular.

Preservation: complete on top and at the right side, but a few cm are missing at the left side; unclear at the bottom.

Material: basalt.

Location: next to a private home in At Turrah.

Registration no.: SHES 2010-17, 31/10/2010.

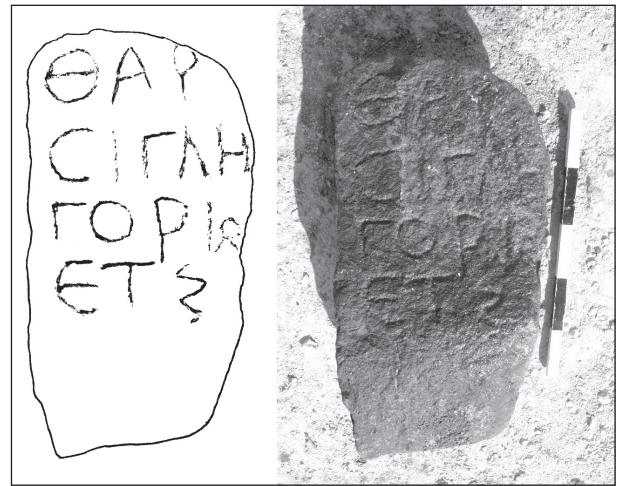
Commentary: The stone lies under an olive tree in the northeastern outskirts of the town.

Inscription

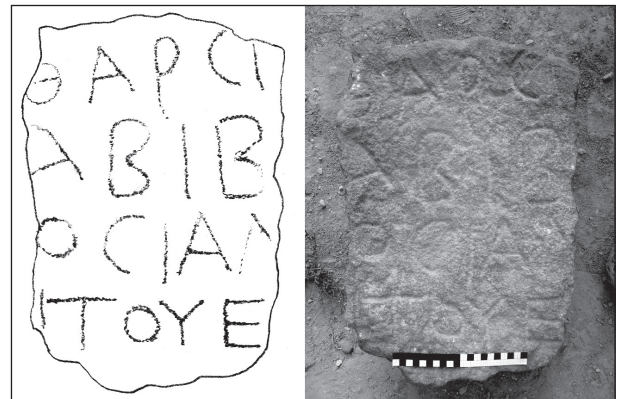
;arci/abib/ocial/itou E

“Be well, Abibos Ialitou, (age) 5”

The PN Abibos is clearly the Semitic Habîb, cf. Meimaris and Kritikakou-Nikolaropoulou 2005: 239 no. 143, Desreumaux 1998, 487 with variations and literature. The patronym Ιαλιτος is not attested in this form. Could it be a variant of Ιαλοδος (Sarte 1985, 173; Bader 2009: 119 no. 152, 158 no. 265, 166 no. 290)?



5. G3, facsimile and photo (SJW).



6. G4, facsimile and photo (SJW).

cf. also Harding 1971, 682 (YLT). Following is an **E**, not in the usual cursive but in angular shape, after a small lacuna, presumably to be read as the numeral 5, with et(wn) missing. Alternatively, the **E** might be the initial letter of Et (wn, or the like); below line 4, minor traces of what might possibly remain of letters, could be assumed, in which case the stone would be broken with the lower part of a supposed line 5 missing. It would be difficult, however, to conclusively assemble these supposed traces to -t(wn) plus a numeral, so the first option is more reasonable, with **E** for “5” as the end of the inscription.

G5. Epitaph from At Turrah

Dimensions: 86:38:22cm; rectangular.

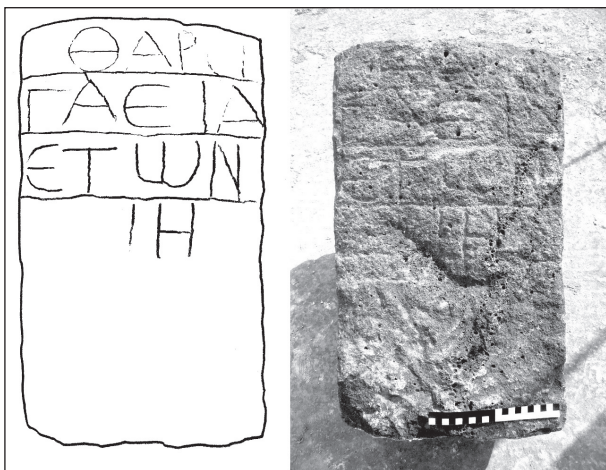
Preservation: complete.

Material: basalt.

Location: found in At Turrah (according to KHirbat Al Janāydaḥ), kept in the DoA office Ar Ramthā.



7. G5, facsimile and photo (SJW).



8. G6, facsimile and photo (SJW).

Registration no.: SHES 2010-07, 31/10/2010.

Commentary: The inscription is very shallow and difficult to discern. The *stela* is decorated on top with an incised triangular tympanum. Only 2 short lines of inscription follow with line dividers, after which the year date is enlarged in the centre. The lower half of the elongated stone is uninscribed. At some later date, ca. 7 cup holes were set roughly in a line towards the right edge of the stone.

Inscription

;arci/abilia/et l(?)

“Be well, Abilia, age 30”

The numeral is damaged by one of the later cup holes. The fem. PN Abilia is not attested, the reading is unsafe due to the bad preservation. Could it be related to Semitic *hbl* (cf. Harding 1971: 607)?

G6. Epitaph from At Turrah

Dimensions: 64:36:25cm; regular, with diminishing width from top to bottom.

Preservation: complete.

Material: basalt.

Location: found in At Turrah (according to KHirbat Al Janāydaḥ), kept in the DoA office Ar Ramthā.

Registration no.: SHES 2010-08, 31/10/2010.

Commentary: The rectangular shape of the stone is worked well, the sides were smoothed as if for a building block. The inscription, with line dividers, is shallow, line 1 is not well preserved.

Inscription

;arci/gaēia/etwn/i(?)y

“Be well, Gaeia, age 18”

The numeral is set as a separate line, a little to the right of the middle due to a fissure in the texture of the basalt. Should this fissure be a later break, *mi* could be a possible reconstruction, with a very low middle part of *m*, rendering an age of 48. The PN Gaeia is reminiscent of the DN Γαῖα, but unattested in this form.

G7. Epitaph from At Turrah

Dimensions: 65:30:20cm; roughly rectangular.

Preservation: complete.

Material: basalt.

Location: found in At Turrah, kept in the DoA office Ar Ramthā.

Registration no.: SHES 2010-09, 31/10/2010.

Literature: Mittmann 1970: 166, Tf. VII.

Commentary: Along the left margins the stone is rubbed of so that the initial letters in each line are very shallow. This *stela* was seen and published by Siegfried Mittmann

1970, 166. At that time, it marked a tomb in the Muslim cemetery of *At Turrah*. According to the photograph (Mittmann 1970: Tf. VII, Abb. 13), the stone was still standing upright, with the part below the numeral in the ground. If this was the original position of the *stela*, the Roman earth grave would have been reused over a long time. Otherwise the *stela* would have been reused and set up at a Muslim grave. Both options are interesting as in each case they document a remarkably liberal adoption of a pre-Muslim memorial for a Muslim grave. Mittmann presents a second such case from the same cemetery: a badly preserved *stela* for an 11 year old child, again in situ at a Muslim grave (Mittmann 1970, 167, Tf. VII, Abb. 14) (On another Greek epitaph, which Ulrich Hübner found deposited in front of the Maqām Ash SHaykh Khalīl (cf. E1, G1) in 2006, it was communicated by locals that it, too, originated from the *At Turrah* cemetery where it had marked a Muslim grave (Hübner and Weiß 2007: 177. I had seen it in December 2002, next to another, badly preserved epitaph. Both had disappeared by 2010). It may be speculated that most, if not all epitaphs now scattered around the town, were removed from the same cemetery). This second *stela*, like the first, was at some time removed from the cemetery and could, unfortunately, not be retrieved. Both cases indicate that the Muslim cemetery most probably preserves the site of the older, Byzantine and Roman graveyard of *At Turrah*.

Inscription

;arci/krcpi/naet/p
 “Be well, *Krispina*, age 80”

The PN should read *Κρισπινα*, the first i was omitted (cf. Mittmann 1970, 166).

G8. Epitaph from At Turrah

Dimensions: 61:25:24cm; roughly rectangular.
 Preservation: broken on left side.
 Material: basalt.

Location: found in *At Turrah* (according to KHirbat Al Janāydaḥ), kept in the DoA office Ar Ramthā.
 Registration no.: SHES 2010-10, 31/10/2010.
 Commentary: The stone has a peculiar brown patina on the inscribed side and on the right side, which does not cover the letters and must therefore predate the inscription. The margin along the right side is straight, but irregular on all other sides. The left side is broken, resulting in the loss of the initial letter in lines 1-3.

Inscription

–;arci/–g(?)erm(?)a/–n(?)e et/me
 “Be well, *Germanos(?)*, age 45”

For the reconstruction of the PN cf. Mittmann 1970: 199, here in the vocative. cf. also Gatier 1998: 371 (no. 21), 405 (no. 124); Al-Husan and Aliquot 2019, 47, 48. This PN is fairly

common and therefore probably derived from the Semitic *grm* (cf. Sartre 1985, 193).

G9. Epitaph from At Turrah

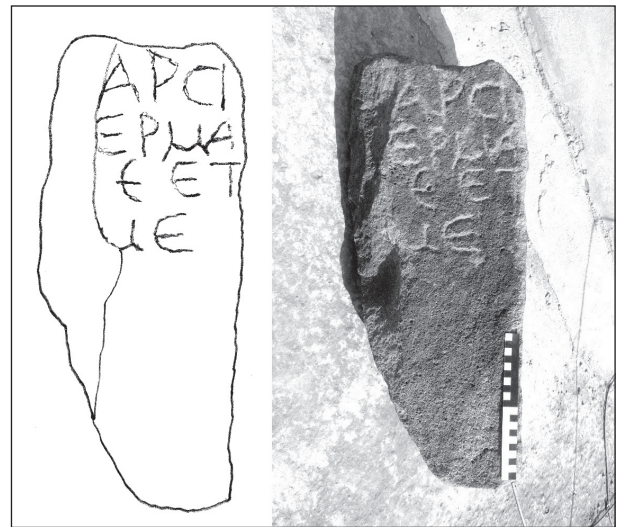
Dimensions: 58:46:20cm; roughly rectangular.
 Preservation: broken at the bottom.
 Material: limestone.

Location: found in *At Turrah* (according to KHirbat Al Janāydaḥ), kept in the DoA office Ar Ramthā.
 Registration no.: SHES 2010-11, 31/10/2010.

Commentary: The inscription, carved in soft limestone, is mostly very shallow, only line 1 is deeper and clear. The letters vary in size and intensity. The bottom is broken with parts of the inscription missing at the lower right side and possibly below. The limestone, the physical appearance, and the (partly obscure) structure of the inscription differ from all other epitaphs of the region (but cf. G11) (Limestone is extremely rare for epitaphs from *Hawrān*, according to Sartre-Fauriat 2001: II 103 n.1). Perhaps its provenience from *At Turrah* should therefore be doubted.



9. G7, facsimile and photo (SJW).



10. G8, facsimile and photo (SJW).

Inscription

;arci/elpidic/omyrou/ovv/zy~.../e~...

“Be well, Elpidi(o)s Homerou, off[icial], he lived (for X) y(ears)”

For the PN Elpidios, cf. Gatier 1998, 384 (no. 71), Sartre 1985, 199, Canova 1954, no. 163; for Homeros cf. Bader 2009: 208 no. 412(?), Meimaris and Kritikakou-Nikolaropoulou 2005: 346f. no. 259, Gatier 1998: 418, with lit. Line 4 has only the three letters ovv centred in the middle, the abbreviation for οφφικιάλιος, “official” (cf. Avi-Yona 1974: 91; Littmann *et al.* 1910: 417f., no. 795/5), followed by zy. This abbreviation for ζην, “he lived,” is commonly combined with ετ(ων) plus numeral, of which we have only the e preserved (cf. Avi-Yona 1974: 67; Wiegand 1905: 327f.; Sticotti 1899: 103f.).

G10. Epitaph from ‘Amrāwah

Dimensions: 83:38:21cm; rectangular.

Preservation: complete.

Material: basalt.

Location: kept in the garden of a private home, to the west of ‘Amrāwah.

Registration no.: SHES 2010-01, 29/10/2010.

Commentary: The *stela* is well preserved and the inscription clear, written very regular between line dividers; the numeral is larger.

Inscription

atti/kian/ocat/tiki/anou/etwn/oy

“Attikianos Attikianou, age 78”

For the PN and the identical patronym cf. MacAdam and Graf 1989: 178, Sartre 1985: 185, 189. It is not attested frequently and may be an example for Greek renderings of Semitic roots (atq; *ibid.*). The letters wn in line 6 form a ligature.

G11. Relocated Epitaph from Kitm (now in Al Mughayr)

Dimensions: 108:49:18cm, rectangular.

Preservation: complete but broken in two parts.

Material: limestone (cf. *supra* n. 13).

Location: Al Mughayr, next to a field east of the village.

Registration no.: SHES 2010-03, 01/11/2010.

Literature: Bader and Hayajneh 2009.

Commentary: This epitaph is broken in two parts but nearly complete. It was found in 1999 by Nabil Bader in front of a cave in the western part of the village of Kitim, ca. 18km southeast of Irbid (*i.e.* some kilometers

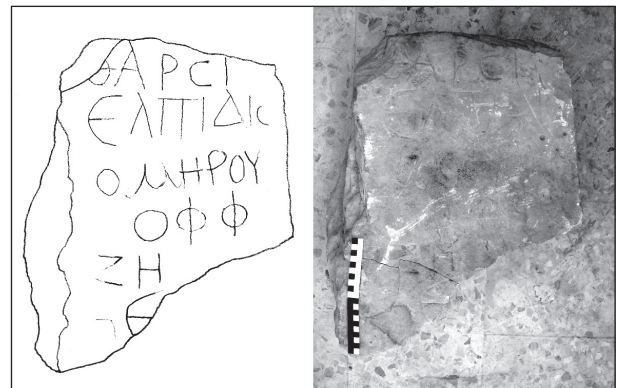
outside to the south of our survey area) and published in 2009 by Bader and Hayajneh. There is no doubt that the epitaph seen by us outside the village of Al Mughayr is identical with Bader’s Tf. 21/A. When and why it was removed to its new location, remains unexplained (We were shown this epitaph outside the village by a villager from Al Mughayr. In the possession of the same villager are the three Arabic inscriptions [see below]).

Inscription:

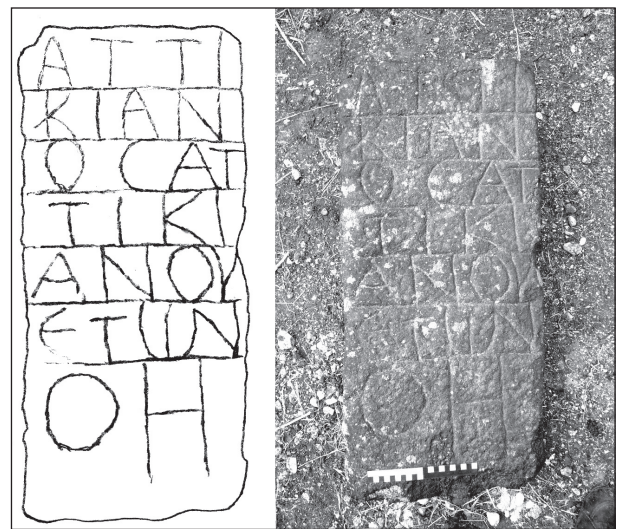
;arcei/cabein/ocma~l/<eoukai/oudica;a/natoc/etwnke

“Be well, Sabinos Malcheou, and no one is immortal, age 25”

The large stone is inscribed with line dividers. The end of line 3 is damaged. The PN Sabinos is frequent. An epitaph of a Roman veteran of the *legio III Cyrenaica* named Sabinos was found in Tall Ash SHihāb, a few kilometers north of At Turrāh (beyond the modern border to Syria), from where it is supposed to originate (Weber 2006: 49). cf. also Mittmann 1970: 170 no. 6, 204



11. G9, facsimile and photo (SJW).



12. G10, facsimile and photo (SJW).

no. 48; Canova 1954: no. 397; Sartre 1985: 234, Sartre 1998: 556, 560; for the Semitic Malch(e)os (The patronym was here read Μα[λ]χου by Bader, omitting the e) cf. Mittmann 1970: 182f. no. 19; Sartre 1985: 214, Sartre 1998: 557. For the solacing statement “no one is immortal” cf. Mittman 1970: 166 fn. 3, and comprehensively Simon 1936 (According to Sartre-Fauriat 2001: II 221, the formula appears in Hawrān, when dated, exclusively in the 4th century AD).

Nondistictive Inscriptions (X1-2)

X1. Epitaph(?) from Sāl

Dimensions: 86:44:22cm, roughly rectangular.

Preservation: fragment.

Material: limestone (cf. supra n. 13).

Location: in the village cemetery of Sāl.

Registration no.: SHES 2010-12, 04/11/2010.

Commentary: One among many broken and dilapidated epitaphs in the cemetery preserves only two large letters in its upper part. The letters are deeply incised, with no traces of more letters below or left of the I/T.

Inscription

Ic or Tc

If the first letter is read as I, it has short horizontal bars on top and bottom, and is much larger than the following c. Its lower part is shallower and could be considered a depression in the stone surface, in which case the letter is T. The c is probably complete (not a broken o). IC is of course frequent in the abbreviation IC XC (for Ἰησοῦς Χριστός, “Jesus Christos”), but the letters are too unspecific for any plausible identification. They could be Greek or Latin



13. G11, facsimile and photo (SJW).

(Epitaphs from Hawrān inscribed in Latin are extremely rare, cf. Sartre-Fauriat 2001: II 104. - For Tall Sāl, where the cemetery is situated, cf. Melhem 2012: 45. His survey mentions Roman and Umayyad pottery [but not Byzantine]).

X2. Fragment from Huwwārah

Dimensions: ca. 39:26cm, rectangular.

Preservation: fragment.

Material: limestone.

Location: Abū Al-Qasim Mosque.

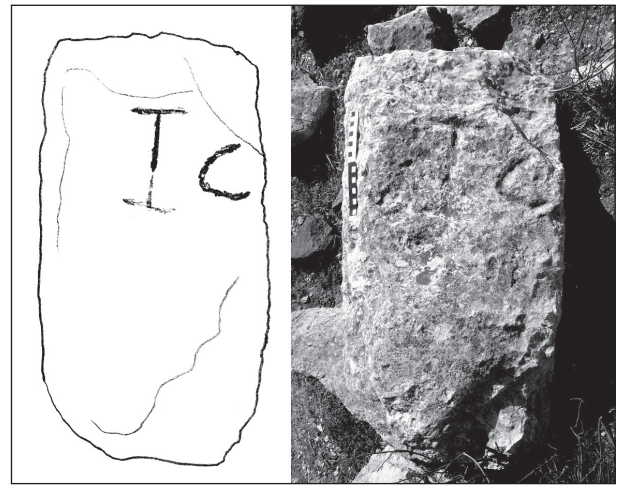
Registration no.: SHES 2010-02, 03/11/2010.

Commentary: The small block is inserted in the western exterior wall of the mosque (2nd course from bottom), cut to the size of the other building stones, and surrounded by modern cement covering the edges of the block.

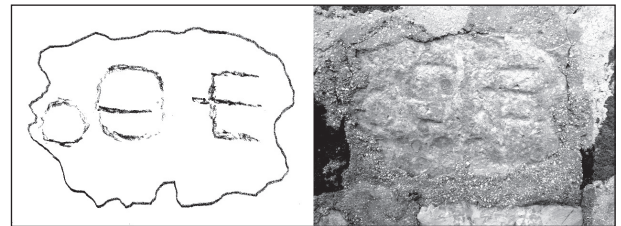
Inscription

The letters are weathered and difficult to read. Due to its fragmentary nature a safe identification of the inscription is not possible. The three preserved letters may be compared with Safaitic (or even Thamudic) awḥ. Due to the monumental character of the inscription, an identification as Greek ο; Ε, however, should not be dismissed (ὁ θε[ός]?).

Two limestone epitaphs from Huwwārah, inscribed in Greek, were published by Mittmann 1970: 168f., Tf. VIII.



14. X1, facsimile and photo (SJW).



15. X2, facsimile and photo (SJW).

Arabic Inscriptions (A1-3)

A1. Unprovenanced lintel

Dimensions: 52:25cm, rectangular.

Preservation: complete but broken in two parts.

Material: basalt.

Location: Al Mughayr, in the possession of a villager, provenance unknown.

Registration no.: SHES 2010-04, 01/11/2010.

Commentary: The text, in an archaic ductus, without punctuation, is framed at the left and right sides by a zig-zag décor pattern. The left part of the surface is partly blurred by a spilled, cement-like fluid.

Inscription

لااله الااله وحده لا شريك
له محمد رسول الله
صمداحد

“There is no God but God alone, He has no partner with Him, Muhammad is the messenger of God, Indivisible, One”

The text preserves an early version of the *Shahada* (the Islamic testimony of creed). It differs from the standard formula by the insertion of “... alone, He has no partner with Him, ...” (cf. *Qur’an Surat Al An’am* 6: 163) and the addition of the divine attributes “Indivisible, One” (cf. *Qur’an Surat Al Ikhhlās* 112: 1-2) at the end. This extended wording is attested at the Dome of the Rock in Jerusalem (692AD/72AH) and in Umayyad inscriptions (cf. Wikipedia s.v. *Schahada* (German), <https://de.wikipedia.org/wiki/Schah%C4%81da#Sakralbau>, with lit. [02/09/2020]).

A2. Unprovenanced Epitaph

Dimensions: 105:25:15cm, rectangular.

Preservation: complete.

Material: basalt.

Location: Al Mughayr, in the possession of a villager, provenance unknown.

Registration: SHES 2010-05, 01/11/2010.

Commentary: A longish slab with three texts in archaic ductus, without punctuation. Inscription A and C, in a formal ductus, both start at the narrow ends of the slab and are oriented upside down against each other. Inscription B, in a more irregular ductus, follows inscription A without gap, and looks like a later addition. Between inscriptions B and C a part of the slab was left uninscribed. Inscription C appears to be a PN. If the slab was buried with its lower part in the ground, the name would have been not only upside down, but also invisible. The back side of the slab is crudely cut and uninscribed.

Inscription A

[ب]سم الله
اللهم
النبى ×× ا
منوالا اله
الاالله

“In the name of God O God, (send blessing) upon the prophet. (Ye who) believe, there is no god but God”

Inscription B

وحد ولا
شريك له
وا × محمد

“alone, He has no partner with Him, and (the prophet) Muhammad”

Inscription C

عبد
الرحيم
“Abd Ar Rahim”

The ductus appears very early and may be compared to inscriptions dated to the late 7th century (cf. Al-Qaisy 2009: [y. 64 AH], Al-Husan 2006: 21f. [y. 70 AH]). For the brief form of the Basmala cf. e.g. Al-Husan 2006: 28, no. 3. The reading in A lines 2-4 is conjectural and based on attestations like e.g. Al-Husan 2006: 29 no. 4. In B, the group وا, line 3, is palaeographically identical with Al-Husan 2006: 21 no. 1. The rest of line 3 is difficult. There is hardly enough



16. A1, facsimile and photo (SJW).

space for our reconstruction. In C the first line is difficult to discern, and the letters are smaller than in line 2, but the reading appears safe.

A3. Unprovenanced Epitaph, Two Blocks

Dimensions: right 57:36cm, left

57:37cm, both rectangular.

Preservation: two joining blocks, complete.

Material: limestone.

Location: Al Mughayr, in the possession of a villager, reportedly from the vicinity of the village.

Registration no.: SHES 2010-06, 01/11/2010.

Commentary: The text is a verse from the *Qur'an* frequently used for funeral inscriptions.

Inscription

يا ايها النفس المطمنة ارجعي الى

ربك راضية | مرضية فادخلي

في عبادي | وادخلي جنتي

“O reassured soul, return to your Lord, well pleased and pleasing,

and enter among My servants, and enter My

paradise.”

(*Qur'an, Surat Al Fajr* 89: 27-30).

Anepigraphic Objects (Selection; Ae1-14)

In the course of our survey a large number of uninscribed objects were identified and 31 of them recorded: mainly architectural elements (column bases, capitals and shafts, lintels, door sills and jambs, ornamented friezes), sarcophagi, and varia. While exceeding the scope of an epigraphic survey, a selection of these is presented in the following (Of importance is the head of a Roman basalt statue or a funerary relief, portraying a bearded man from At Turrah. It was acquired by the Syrian Antiquities Authority in 1929, is preserved in the Damascus National Museum, and was published by Weber 2006: 49 [Cat. 36]).

Ae1. Moon God Stela from At Turrah

Dimensions: 58:43:26cm.

Preservation: broken at the bottom and at the left edge.

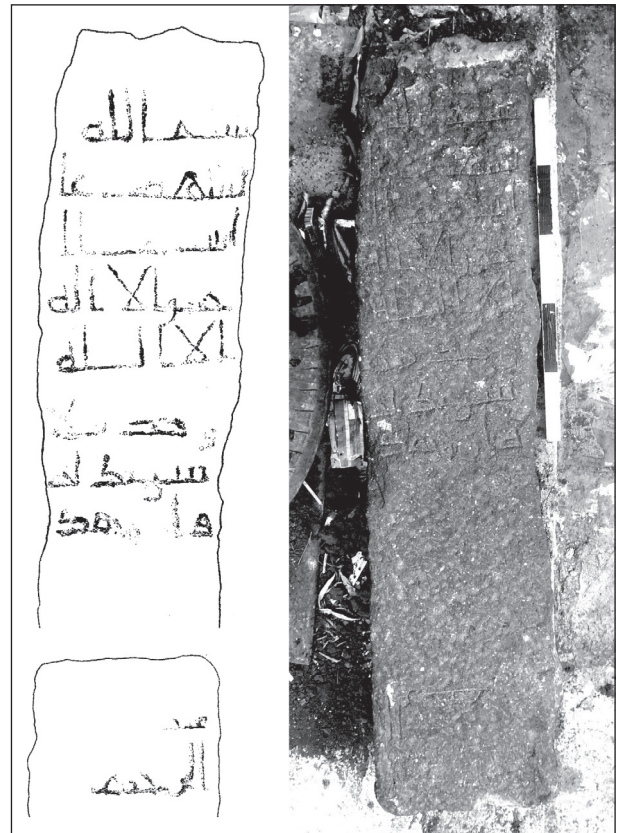
Material: basalt.

Location: found in At Turrah, kept in the DoA office Ar Ramthā.

Registration no. and date: SHES 2010-45ae, 31/10/2010.

Literature: Wimmer and Janayedh 2011.

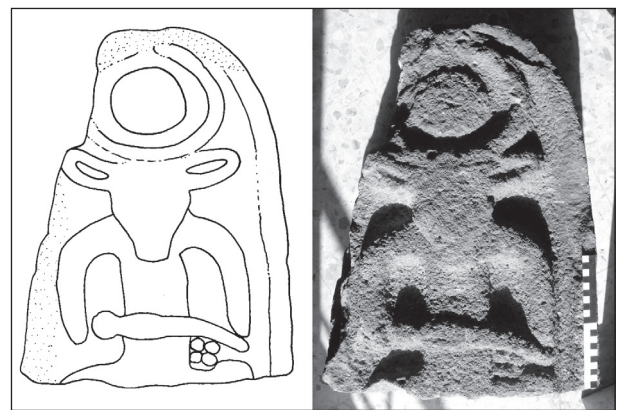
Commentary: This outstanding object was noted and identified as an Iron Age Aramean Moon God *stela* at our visit to the DoA office at Ar Ramthā. It had been found by Khaled Janaydah in At Turrah, in the western part of the town, supposedly in 2003. Unfortunately no records



17. A2, facsimile and photo (SJW).



18. A3, facsimile and photo (SJW).

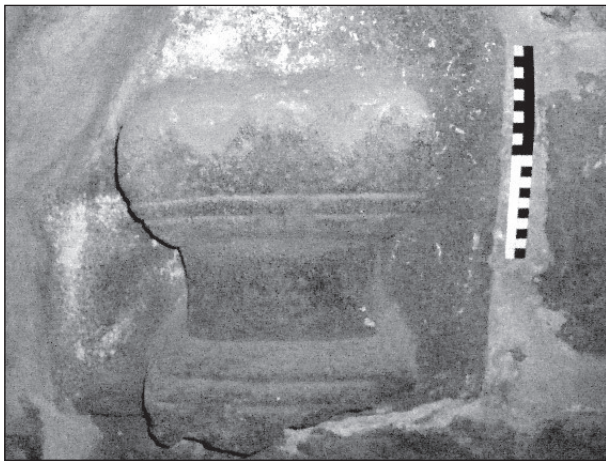


19. Ae1, photo and drawing (SJW).

exist on the exact location, circumstances and date of the discovery.

Description

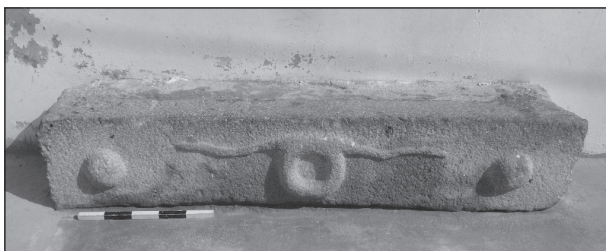
The anepigraphic *stela* shows the cult symbol of an Iron Age lunar deity: a bull's head mounted on a zoomorphic stand with four extremities. The bull's horns are crescent shaped with a full moon disc in the centre. The zoomorphic stand carries a sword, next to which a small four-leaved rosette is depicted. The iconography of the moon god symbol has been shown to be essentially Aramean, with



20. Ae2, photo (SJW).



21. Ae3, photo (SJW).



22. Ae4, photo (SJW).

possible Hittite and Mesopotamian influences, and can be dated to the 9th and 8th centuries BC. Only four *stelae* of this kind have been known: 2 from southern Syria (Tall el Ash‘ari, ‘Awas), 1 from the northern shore of the Sea of Galilee (Tall/Bethsaida), 1 from Ayn Tab (modern Gaziantep in southeastern Türkiye); all of them are uninscribed. Due to the eminent importance of the *Aṭ Turrah-stela*, being unique in the Kingdom of Jordan, it has been published separately and in full detail with historical discussion in Wimmer and Janaydeh 2011.

Ae2. Votive Altar from Aṭ Turrah

Dimensions: 42:42cm (block); 31:25:8cm (“altar”).

Preservation: damages at the bottom right and top left.

Material: basalt.

Location: inside Maqām Ash SHaykh Khalīl, Aṭ Turrah.

Registration no. and date: SHES 2010-46ae, 29/10/2010.

Commentary: A spolium in the northern wall of Maqām Ash SHaykh Khalīl (cf. above E1).

Description

The square block shows an object, protruding in semi-plastic technique, that resembles a Roman incense altar (cf. e.g. Menninga 2004: 48 [a similar but three dimensional object from nearby Abila]): a broad base, slender square pillar and a three-pinnacled basin on top. Since this representation of an altar was not functional, we assume a votive purpose.

Ae3. Sarcophagus from Aṭ Turrah

Dimensions: 211:70:70cm.

Preservation: intact, with slight damages.

Material: basalt.

Location: outside Maqām Ash SHaykh Khalīl, Aṭ Turrah.

Registration no. and date: SHES 2010-47ae, 30/10/2010.

Commentary: A few meters from the entrance of the mosque.



23. Ae5, photo (SJW).

Description

Typical Roman sarcophagus of the region, with basic decoration: two slightly protruding discs on one and two semispheric protrusions on the other longitudinal side.

Ae4. Sepulchral Lintel from At Turrah

Dimensions: 198:38:42cm.

Preservation: complete.

Material: basalt.

Location: in front of a private home in At Turrah, (same as G3).

Registration no. and date: SHES 2010-48ae, 31/10/2010.

Commentary: The monolithic lintel is deposited at the street side of a private home.

Description

A nicely executed, large lintel from a tomb, with a symmetric snake motive and flanking circular protrusions.

Ae5. Cornice Block from Kharjah

Dimensions: 130(visible):37:21cm.

Preservation: unclear, the visible portion is intact.

Material: basalt.

Location: used as a door lintel, above the entrance of the Old Kharjah Mosque.

Registration no. and date: SHES 2010-26ae, 02/11/2010.

Commentary: Both side ends are covered with mortar.

Description

The block features three parallel ribs between four plain strips of diminishing width. It could be a portion of a roof cornice (upside down) or a door jamb (turned by 90 degrees).

Ae6. Sepulchral Door from Kharjah

Dimensions: estimated width *ca.* 95cm.

Preservation: half part of a door wing.

Material: limestone.

Location: built in the exterior east wall of the Old Kharjah Mosque.

Registration no. and date: SHES 2010-27ae, 02/11/2010

Commentary: The limestone door wing is built in the mosque's outside wall at a height of *ca.* 2.5m; its measures could not be taken.

Description

Typical tomb doors from either basalt or limestone from the region display four false windows, two each in the upper and lower half (Similar doors can be seen *e.g.* in the Dar As Saraya Museum, Irbid). Depending on the orientation, this roughly square piece was the upper or lower part of a right or left wing. Both

false windows have elaborate floral decorations. Circular knobs on all sides around the windows look like they were intentionally chipped away.

Ae7. Sarcophagus from Kharjah

Dimensions: 214:72:67cm.

Preservation: intact.

Material: basalt.

Location: built in the eastern wall of the Old Kharjah Mosque.

Registration no. and date: SHES 2010-34ae, 02/11/2010

Commentary: The sarcophagus is seen in the outside facade of the Old Kharjah Mosque, flanking the entrance to the left; its other side is exposed inside the mosque.

Description

The sarcophagus displays two monumental lion faces around a circular protrusion in the center (exposed inside the mosque), and a garland motive on the other side (exposed at the mosque facade). Another sarcophagus was exposed during earthworks, while we were present (2/11/2010), in the exterior western wall of the same mosque. It was mounted upside



24. Ae6, photo (SJW).



25. Ae7, photo (SJW).

down in the lower courses of the wall. The exposed side of this sarcophagus is undecorated.

Ae8. Niche Fragment from Kharjah

Dimensions: 56:63:54 cm.

Preservation: fragmentary.

Material: limestone.

Location: found among rubble next to the west wall of the Old Kharjah Mosque.

Registration no. and date: SHES 2010-33ae, 02/11/2010.

Commentary: At earthworks west of the mosque we discerned in the rubble a fragmentary block with a conch design.

Description

The block, with seven facets of a concave shell design, belongs to a shell-headed niche, possibly from a pagan temple or an early Christian church.

Ae9. Cornice Block from 'Amrāwah

Dimensions: 87:67:29 cm.

Preservation: probably complete.

Material: basalt.

Location: built in an outside wall of a private home, with Ae10 and Ae11.

Registration no. and date: SHES 2010-19ae, 29/10/2010.

Commentary: ae 9, ae10 and ae11 are built in a modern court wall of a private home, a segment of which is composed of reused basalt blocks. ae9 and ae10 are decoratively set next to each other in the lower course of a plastered segment. Around the corner of the wall, the lower courses of an older basalt wall are visible.

Description

The right corner block of a Corinthian cornice, with crenulation and egg-and-dart molding around an obtuse angle.



26. Ae8, photo (SJW).

Ae10. Frieze Ornament Block from 'Amrāwah

Dimensions: 106:45 cm.

Preservation: probably complete.

Material: basalt.

Location: built in an outside wall of a private home, with ae9 and ae11.

Registration no. and date: SHES 2010-20ae, 29/10/2010.

Commentary: cf. ae9.

Description

Ornamental architrave block with concave curved contours, showing two six-petal rosettes entwined by acanthus garlands; similar to ae11, but not identical.

Ae11. Frieze Ornament Block from 'Amrāwah

Dimensions: 90:45 cm.

Preservation: partly broken.

Material: basalt.

Location: built in an outside wall of a private home, with ae9 and ae10.

Registration no. and date: SHES 2010-21ae, 29/10/2010.

Commentary: cf. ae9. ae11 is set in the wall segment composed of reused basalt blocks.

Description

Ornamental architrave block with convex curved contours, showing two six-petal rosettes



27. Ae9, photo (SJW).



28. Ae10, photo (SJW).

entwined by acanthus garlands; similar to ae10, but not identical.

Ae12. Sculpture Fragment from 'Amrāwah

Dimensions: 40:29 cm.

Preservation: fragmentary.

Material: basalt.

Location: kept in the garden of a private home.

Registration no. and date: SHES 2010-22ae, 30/10/2010.

Commentary: In the same garden more unspecified basalt spolia are scattered.

Description

Fragment of a wing with five-six threads of scale-composed feathers curved at a right angle. The design is typical for Roman sculpture of winged divinities, especially Nike/Victoria⁶.

Ae13. Lintel from 'Al'āl'

Dimensions: 174:38:54cm.

Preservation: probably complete.

Material: basalt.

Location: built in above the eastern entrance of the Old 'Al'āl Mosque.

Registration no. and date: SHES 2010-18ae, 7/11/2010.

Commentary: The door frame of the Old 'al'āl Mosque is composed of several reused basalt blocks.

Description

Oblong block with a protruding structured edge around three recessed frames, digressing to an opening on one narrow end.

Ae 14. Sarcophagus from Marw⁸

Dimensions: 243:82:88 cm.

Preservation: complete.

Material: basalt.

Location: outside Al 'Umarī Mosque.

Registration no. and date: SHES 2010-44ae, 7/11/2010

Commentary: In the dirt fill of the sarcophagus a broken lintel is dumped.

6. cf. Weber 2006: pl. 25, 26; cf. also pl. 15 (winged sphinx).

I have observed an almost complete, life-size sculpture of Nike/Victoria with identical wings exhibited in the garden of the Archaeological Museum of Sanliurfa (Türkiye), in May 2011. A photograph is online now, but the wings are not visible well: https://commons.wikimedia.org/wiki/Category:%C5%9Eanl%C4%B1urfa_Museum_Roman_Period_Hall?uselang=de#/media/File:%C5%9Eanl%C4%B1urfa_M%C3%BCzesi_Roma_D%C3%B6nemi_zafertanr%C4%B1%C3%A7as%C4%B1_heykeli.jpg (last view: 31/05/2020).

7. More decorated lintels were observed in Hakama and Al Mughayr.

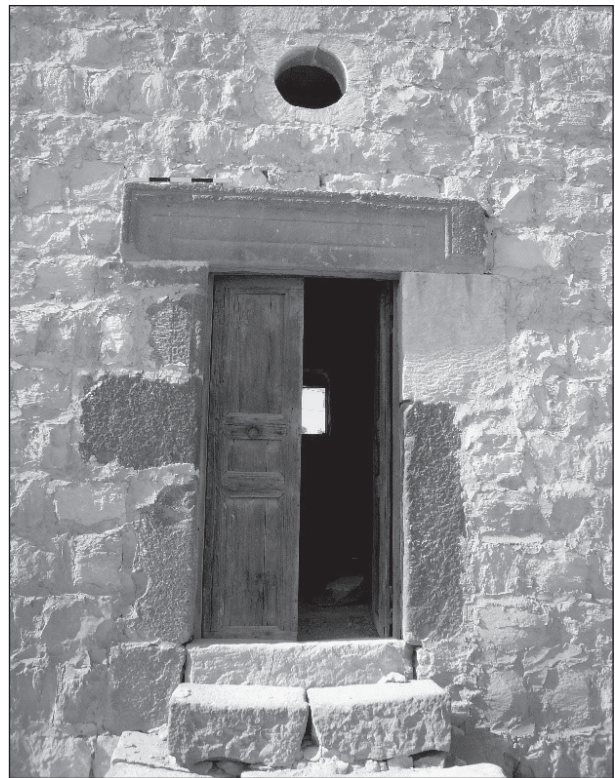
8. More sarcophagi were observed in Kharjah, Hakamā and Al Mughayr.



29. Ae11, photo (SJW).



30. Ae12, photo (SJW).



31. Ae13, photo (SJW).

Description

Two badly preserved (lion?) faces on one longitudinal side, and two protruding discs on the opposite side. Another sarcophagus from Marw, with a short inscription (MOY) next to the relief portrait of the deceased, was published by Mittmann 1970: 169, Tf. IX, Abb. 17.

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32. Ae14, photo (SJW).



33. The survey area.

his commitment and his friendship.

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