

THE INSCRIPTIONS OF EDREI.

HERR SCHUMACHER has given us several Greek inscriptions which are not in Waddington's great work, but those from Edrei are found in the "Inscriptions Grecques et Latines de la Syrie," copied in 1862, and published by Waddington in 1870.

The long text, which is No. 2070 *e.* of Waddington, has, however, been better copied by Herr Schumacher (though some parts seem doubtful), and the date is certain. The following are the parts which appear to me to be quite clear:—

Αγαθή

Τυχη

1. Ὑπερ σωτηριας και νεικης του Κυριου ημων Αυτοκρατορος
2. Γαλιηνου Σεβ. εκτισθη του Σεβ. προνοιας
3. (Ιουλ)ιου (Ιουλ)ιανου του κρατιστου
4. Ισιδωρου
5. Μ. Αντου. Βασσου Αιλιου Βασσ .
6. ον και Ζηνοδωρου Ταυρινον και Σαβινου

ET. * P. N. H.

The text is of the reign of Galienus, and of the year 158. Galienus reigned 260–268 A.D., and the date is clearly of the era of Bostra (105 A.D.), which gives us 263, or the fourth year of Galienus.

The Julius Julianus of this text is a person well known from two other inscriptions—one at Bostra and one at Palmyra (Waddington, Nos. 1951 and 2580). From the former we learn that he was Prefect of the 1st Parthian Legion of Philip, or Commander of Parthian auxiliary cavalry. Philip was an emperor of Arab origin, and Julius Julianus may have been of the same race. Philip was killed in battle by Decius, near Verona, in 249 A.D., so that Julius Julianus was a person of importance some 14 years before the date of the inscription of Edrei, but not more than 19 since Gordian III was murdered in 244 A.D.

From the Palmyra text we learn that Julius Julianus was commandant of cavalry at Palmyra. He held the high rank of *militia quarta*.

As regards the other names, that of Bassus is often found in the Hauran. Zenodorus, son of Taurinus, might be a relation of Rabbelus, son of Taurinus, whose name occurs at Dekîr, in Trachonitis (Waddington, No. 2537 *g*). Another Zenodorus, son of Bathanus, is noticed as dying at the age of 42 at Edrei (2070 *l*).

The Hauran texts are of the highest value for the history of Syria from the time of Herod and Agrippa down to the first days of the Moslem Conquest. Of these texts 1,600 are collected. They not only give decrees of the emperors for the rule of the province, and for the discouragement of the *baksheesh* system, with details as to the Roman forces, but they show that as late as the time of Agrippa I the inhabitants of Bashan

were living in underground caves, and had not begun to build houses. They show us how late Paganism survived, a heathen temple having been built in 320 A.D., in the Hauran, to Apollo Aumos, by Arabs. In another case in Trachonitis such a temple appears to have been converted into a church. The gods of Greece—Zeus, Helios, Selene, Kronos, Herakles, Athene—were adored side by side with Arab deities, Dushera, Aziz, Aumu, &c. The Arabs were early converted to Christianity, and a Greek-Kufic bilingual of 586 A.D. shows that they built a church at Harrân only a few years before the Moslem Conquest.

Their creed was apparently heretical and Ebionite. They adored Sergius and Bacchus, Martha, Marthine, Elijah, St. George, and Job, side by side with "the God of Abraham, Isaac, and Jacob," and with Christ and the Virgin Mary.

The earliest distinctly Christian texts here, as in Italy, belong to the 3rd century, A.D. The Saints Martha and Marthine were adored, according to Epiphanius (Adv. Hæres., II), by the Elkaisites and Sampseans in Arabia (*see* Waddington, p. 570). These heretics of the 3rd century A.D. were also found along the Euphrates, and followed a prophet of Hadrian's time. They were great exorcists, and their doctrines as to the successive incarnations of our Lord were shared by the Nazarenes of Syria, whom the Elkaisites also resembled in their austerities. They appear to have been still known to Moslem writers in the 10th century A.D. as *Mughtasileh*, or "baptists."

C. R. C.

MOSAIC AND EMBROIDERY IN THE OLD TESTAMENT.

MOSAIC wall decoration is generally acknowledged to be of ancient origin, and I am inclined to regard this art as of extreme antiquity in Jerusalem, and as being perhaps of Jewish origin. There is, I think, distinct allusion to the use of mosaic ornament, or "embroidery in stone," in 1 Chron. xxix, 2, where King David is enumerating the materials prepared by him for the temple—gold, silver, brass, iron, and wood, onyx stones, שוהם, stones for setting, מלואים—"glistening stones of divers colours," אבני פוך ורקמה, and every precious stone יקר, and stones of marble, שיש. The words, אבני פוך ורקמה, rendered in our Authorised Version "glistening stones of divers colours," can be translated more closely to the Hebrew words and construction by "stones of colour and embroidery." פוך "Colour" may imply stain, or artificially produced colour; and רקמה, "embroidery," is rendered in Exodus xxxviii, 23, &c., &c., Judges v, 30, and Psalm xlv, 14, as embroidery and needlework in stuffs, and it carries with it the idea of overlaid, applied (*appliqué*) ornament (still much used in Egypt, Palestine, Turkey, Persia, &c.). Appliqué embroidery appears to have been used for stuffs