

of the Sûks or bazaars, which implies the setting up of looms and workshops of all sorts.

"5. The safeguarding especially of the Holy Places of Islam, the 'Dome of the Rock,' the Al-Aksah mosque, and the remaining buildings of the Haram esh-Sherif.

"6. The establishment of a sound system of technical schools, possibly some development of the admirable Zionist school of Bezaleel. What the administrators here are looking forward to is the re-establishment of the workshop traditions through municipally aided teaching workshops by means of an apprenticeship system.

"7. The revival of the Palestine Survey associated with the names of Warren and Kitchener, and the planning of a future method of excavation. Some of the best brains, English, French, Italian, American, are at work on this, and the collective opinions of men like Sir Frederick Kenyon, Prof. Flinders Petrie, Mr. Hogarth, Sir Arthur Evans, M. Lacaut, Père Abel, Prof. Reisner, now excavating at Gizeh, and Mr. Fisher of the University of Pennsylvania, are at present being gathered together for submission to the Chief Administrator and the Commander-in-Chief. The idea is to take the experience of Egypt based on French regulations, add the collective wisdom of European and American scholarship, and 'go one better' for Palestine."

A NABATAEAN INSCRIPTION CONCERNING PHILIP, TETRARCH OF AURANITIS.

By JOSEPH OFFORD, M.R.A.S.

IN the "Fourth divisional Volume, Section A, Nabataean Inscriptions of the Princeton University Archaeological Expedition to Syria," there is a text from Sîf, a large city, in Roman times, upon the western slopes of Hauran. The annexed text is the Hebrew transliteration of Prof. Enno Littmann which is of much interest to students of Palestinian history, because it provides the first epigraphical record of Philip (II) Tetrarch of Trachonitis and other East Jordanic districts, mentioned in Luke iii, 1, and by Josephus.¹

¹ This Tetrarch must not be confounded with the other Herodian of that title of Luke iii, 19, and the other Gospels.

בשנת 33 לומרנא
 פלפס עבדו ותרו בר
 בדר וקציו בר שדי
 ותנאל בר משכאל ומנע בר
 גרמו בומס צלם גלשו בר בנתו
 אנעם בר עצבו אמנא שלם

In the year 33 of our lord
 Philippos; there was made by Witr son of
 Budar (?) and Kasiu son of Sudai
 and Hann'el son of Masak'el and Nuna (?) son of
 Garm, this altar of the statue of Galis the son of Banat (?)
 'An'am son of Asb (was) the sculptor. Peace!

This inscription is cut upon a pedestal shaped like an altar and having a capital sculptured with lions' heads and wreaths. There is a slight uncertainty about the date as the Nabataean symbol may read 23 instead of 33, which would make the memorial's date A.D. 19-20 instead of 29-30. The south-west Hauran, wherein the monument was discovered, was assigned to Herod in 23 B.C., and was included in a region of Syria called Auranitis by the classics. Herod's inscriptions are dated in accordance with the era of the Seleucides, while it will be noted the new found text is not. Philip II who is the person concerned was a son of Herod by a lady of Jerusalem named Cleopatra, and he had married Salome daughter of Herodias with whom, unlike other members of his family, he lived happily. Upon Herod's decease he was appointed as ruler of the Tetrarchy of Gaulanitis, Paneas, Batanea, Auranitis and Traconitis. His rule endured from 4 B.C. until A.D. 33, about the twentieth year of Tiberius, that is for a term of 37 to 38 years. Josephus tells us he was a kindly governor and popular with his people. This probably accounts for their dating events by his regnal years, thus confirming the historian, as did the citizens for other Nabataean princes at Bosra and Petra. These Semites, east of Palestine, were, it may be surmised, not much Hellenised and so not quite understanding the meaning of Tetrarchos called Philip "our lord" thus avoiding the incorrect מלכא. The continuance of Philip's rule of his Tetrarchy until his death in comparative independence is confirmed by its coinage, the pieces bearing the Greek legend Phillipos Tetrarch,

with a design of a tetrastyle temple. This numismatic evidence commences with coins struck in his twelfth regnal year. Upon the other face is placed a portrait of either Augustus or Tiberius, and hence it may be termed the Roman side.

The temple displayed upon the Syrian side has been supposed to represent the celebrated edifice erected by Herod at Paneas, a city whose name this Philip changed in honour of Augustus to Caesarea Philippi, *Καيسάρεια ἡ Φιλίππου*, so called to distinguish it from *Κ. Στρατωνος* on the coast. De Saulcy, however, when treating of Syro-Palestinian coins, considered the building depicted to be the magnificent sepulchre Philip constructed for himself at Beth Saida in Galilee, which town he renamed Julias.

As the building is shown upon the, as yet, earliest known coin of Philip's—one of his twelfth year's—as completed, this idea appears somewhat improbable, and Madden and others have not accepted it.

It is worth noting that the Apostle Philip came from Beth Saida, and therefore may have been so named in honour of the Tetrarch.

Turning now to the geographical interest of this inscription, Luke terms Philip "Tetrarch of Iturea and Trachonitis." Jerome translating the Greek into Latin writes *Trachonitis regio sive Iturea*, whilst other classics enumerate the divisions of the principedom as given above; also, Iturea as a name for a country is quite unmentioned before the first century A.D. As Luke does not give any of the other districts excepting Trachonitis we cannot decide which, if any of these, Iturea is substituted for, and it may be a duplicate title for Trachonitis itself.

There may be a simple explanation of Luke's language which would also account for the absence of a fixed territorial domicile for the Itureans until subsequent to our era. It is that, up to Luke's time, and probably later, the Itureans were nomads, wandering about from one district to another; when Luke wrote they were evidently temporarily settled in Philip's dominions, perhaps in Trachonitis. But some scholars think Iturea, in this instance, stands for Paneas which was near the northern boundary of the Tetrarchy.¹

An inscription discovered as long ago as 1745 certainly shows the Itureans just before Philip's time as inhabiting the Lebanon:

¹ Idumean soldiers' names such as Beliabus, Jerombal, Monimus and Hanel are both Aramaic and Arabic in derivation.

*Idem jussu Quirini adversos Itureos in Libano monte castellum eorum coepit.*¹ This evidence tends to show that these North Itureans were descendants of the "Ia'turi of the Mountains," whom Assurbanipal mentions in the annals of his expedition from Mesopotamia through Patin to Tyre and Phoenicia. If so they may be identical with the Jetur of the Pentateuch. After mentioning Laodocea of the Lebanon Strabo refers to this mountain region and the Itureans; he says they and the Arabs were "bandits." This Laodocea was found by Sachau at Tel Nebi-Mendes at the end of Lake Cades. This fixes the Iaturi mountains of the cuneiform records, which Assurbanipal says he reached after crossing the Orontes and the land of Araki, or Yarak. This last is the *massif* on the right Orontes bank now Er-Ribe. Eusebius, quoting Eupolemus, says the Jetur was one of the tribes David fought east of the Jordan.

From these accounts of the Itureans it will appear that the bulk of them may at the time of Luke's gospel have been bivouacking in any one of the Tetrarchy divisions, but that the evidence suggests their being in that of Paneas.

With regard to Philip and the Itureans having a connexion with ancestors named Iaturi or Jetur (Gen. xxv, 15) it is a curious coincidence that another text found by the Princeton explorers in Trachonitis has a name יַטוּר, Yatur, or Yetur, Greek *Iátoupos*; also *Iátoupos* in other texts found in Hauran. The Biblical יַטוּר was son of Ishmael, and so of Arab descent, and one of the Nabatean texts is from Umm ej-Jemel, and therefore on the Arabian borderland.²

¹ For this inscription (which concerns Quirinius of the Census in Luke) see Van de Mieden, *De P. Sulpicio Quirino de Censu Syrie de Itureis*. It is probably a duplicate of text in *Ephemeris Epigraphica*, 1881, pp. 537-542.

² In the well known inscription of Masub (see *Revue des Études Juives*, XII, p. 109), these words occur: אֲרֵן מַלְכִּים הָאֲרֵר פֶּעַל נֶעַם. This is the Semitic rendering of a Ptolemaic royal protocol of the year of Tyre 73 = B.C. 274, viz.: κυρίου βασιλείου μεγαλόδοξου εὐεργέτου. M. Halévy rendered it "Lord of Basilies." It is quoted here partly in reference to our note upon the title of "King of Kings," see *Q.S.*, 1916, p. 105. [The Phoenician is translated "Lord of Kings, the noble, the beneficent." G. A. Cooke, *North Semitic Inscriptions*, No. 10, p. 48.]