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NOTE

ON A

SEPULCHRAL MONUMENT

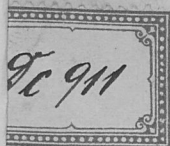
FROM

PALMYRA.

BY

PROFESSOR WILLIAM WRIGHT, LL.D.

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NOTE ON A SEPULCHRAL MONUMENT
FROM PALMYRA.

BY PROFESSOR WILLIAM WRIGHT, LL.D.

THE accompanying photographs are taken from a monument recently sent home to England by Mr. Henderson from Palmyra, and now deposited in the British Museum. It is sepulchral, and the inscription, on the left side of the figure, merely gives the name of the deceased, in three lines :—

ירחבולא *Yarhibōlē,*
בר רבאל *the son of Rab'el*
שלמא חבל *Shalmē. Hbl.*

In the absence of a positive date, we cannot be very far wrong in ascribing this monument to *circa* A.D. 200.

The name of *Yarhibōlē* (for *Yarhibōlai*, see Noeldeke in Z. d. D. M. G., xxiv, p. 90) is not uncommon. We find it, for example, in De Vogüé's *Syrie Centrale, Inscriptions Sémitiques*, p. 6, no. 2, and p. 74, no. 124 (where read ירחבולא גמלא), written precisely as here; and again at p. 53, no. 73, in the fuller form ירחיבולא. The corresponding Greek texts exhibit the genitive case, *Ἰαριβωλέους*, at p. 6, no. 2, and p. 74, no. 124. It is derived from the name of the lunar deity *Yarhibōl*, *op. cit.*, p. 17, no. 15, ירחבול אלהא (in the corresponding Greek, *θεοῦ Ἰαριβώλου*), and p. 63.—The name of the father, רבאל, *Rab'el* ("great is *Ēl*"), is a compound of the same class as מְבַאֵל ("good is *Ēl*"), Isaiah vii. 6, Ezra iv. 7, and יְחִיאל ("Ēl liveth"), which occurs not only in the later historical books of the Bible, but also, as Noeldeke

has pointed out to me, in De Vogüé, *op. cit.*, p. 67, no. 99 (where רבואל is given by mistake). We find רבאל in De Vogüé's Nabathean inscription no. 7, p. 112, as the name of a king, though the editor has preferred the reading רבאל. The Greek form is 'Ράβηλος or 'Ράβιλος; whereas the form 'Ράββηλος, in Arabic رَبَّيْل, *Ribbīl*, is, according to Noeldeke, *Rabbēl*, "great is Bēl." Yet another compound with 'Ēl is רבאל ("gracious is Ēl"), which we find in De Vogüé, p. 122, no. 10, and probably also at p. 62, no. 93 (instead of רבאל, see Noeldeke in Z. d. D. M. G., xxiv, p. 88). The pronunciation of the name *Shalmā*, or perhaps rather *Shalmē* (see Noeldeke, Z. d. D. M. G., xxiv, p. 90), seems fixed by the Greek equivalent Σάλμης (or Σαλμῆς?) in De Vogüé, p. 27, no. 27.—The whole name *Rab'ēl Shalmē* is an example of a class of compounds which appear to be very frequent; *e.g.*, מקימו אקליש, *op. cit.*, p. 40, no. 36a; מלכו אבנית, *ibid.*; מלא ארנבי, p. 53, no. 73; מלכי אנבת, in the inscription published at Rome by Fabiani. The second element is a sort of surname or nickname, as clearly appears from De Vogüé, p. 41, no. 36b, ימליכו בר, מקימו די מתקרא אקליש, in Greek 'Ιάμλιχος Μοκείμου τοῦ καὶ Ἀκκαλείσου.—Of the word or formula רבאל I have already treated in the Transactions of this Society, Vol. VI, part 2, pp. 439, 440. The view that it is an interjection, רבאל, meaning *alas*, is maintained both by Professor Chwolson of St. Petersburg in the *Mélanges Asiatiques*, t. vii, p. 437, and by Professor Enrico Fabiani in the *Bullett. della Comm. Archeol. Comunale di Roma* for 1878, at p. 8 of the *tirage à part*.

The monument with which Professor Chwolson deals came also from Palmyra, and is interesting to us as representing the full length figures of two children, with a double inscription. Below is the date of the erection of the stone:—

בירח כנון שנת 1111 ז' 173 / צלמיא אלן תרויהוק
 די עלישא ובעלתגא בני בונא בר שבי בר
 בלשור בר חירן רבאל

- (1) *In the month of Kānūn, in the year 426 (i.e., A.D. 115).
These are the two statues*
- (2) *of 'Olaishā and Bē'el-tāgā, the children of Bunnē, the son of
Shabbai, the son of*
- (3) *Bēl-shūr, the son of Hairān. Hbl.*

Here the word חבל is in its ordinary position at the end of the inscription; but in the upper one, it stands at the beginning:—

חבל Hbl.
 בעלתגא Bē'el-tāgā
 ועלישא and 'Olaishā,
 בני בונא בר the children of Bunnē, the son of
 שבי Shabbai.

On the other hand, the stele described by Professor Fabiani, which is in the Museo Capitolino at Rome, and was no doubt found somewhere in Italy (possibly at Rome itself, or Pozzuoli), presents a curious parallel to that of South Shields:—

D M
 HABIBI . ANNV
 BATHI . F . PAL
 MVRENVS . V . ANIS
 XXXII . M . V . D
 XXI . FECIT . HERES
 FRATER

that is, *Diis Manibus. Habibi Annubathi filius Palmurenus
vixit annis XXXII mensibus v diebus XXI. Fecit heres frater.*
 Below this is the Semitic text, in characters of the Haurānitic
 type, which is closely allied to the Palmyrene:—

נפש חביבי בר
 מלכי אנבת חבל

- (1) *The tombstone of Habībī, the son of*
 (2) *Malkī Annubath. Hbl.*

I may also direct attention to the bilingual monuments of two Roman soldiers from Palmyra, which were discovered in North Africa, and have been explained by Levy in the *Z. d. D. M. G.*, xii, p. 209, and xviii, p. 109; and to another bilingual tablet, of a somewhat different type, in the British Museum, of which the same scholar has given a copy in *Z. d. D. M. G.*, xv, p. 616. This last monument is dated A. Gr. 445 = A. D. 134; and as even the latest copy is not perfectly accurate, I may be excused for repeating it in this place.

ΔΙΙ ΜΕΓΙΣΤΩ ΚΕΡΑΥ
 ΝΙΩ ΥΠΕΡ ΣΩΤΗΡΙ
 ΑΣ ΤΡΑ. ΑΔΡΙΑΝΟΥ ΣΕΒ
 ΤΟΥ ΚΥΡΙΟΥ ΑΓΑΘΑΝΓΕ [*sic*]
 ΛΟΣ ΑΒΙΛΗΝΟΣ ΤΗΣ ΔΕΚΑ
 ΠΟΛΕΟΣ ΤΗΝ ΚΑΜΑΡΑΝ ΩΚΟ
 ΔΟΜΗΣΕΝ ΚΑΙ ΤΗΝ ΚΛΙΝΗ [*sic*]
 ΕΞ ΙΔΙΩΝ ΑΝΕΘΗΚΕΝ
 ΕΤΟΥΣ ΕΜΥ ΜΗΝΟΣ ΛΩΟΥ

לבעל שמן מרא עלמא קרב
 כפתא וערשא אנתגלס

POSTSCRIPT.—At the request of Professor Wright I add a few notes on this interesting monument.

It is cut from a block of white calcareous stone, 20 inches in height, and 15 inches in width. The breadth of the figure across the shoulders is 12 inches, with a similar height from the shoulders to the base of the stone. A space of about 6 inches square is covered by the inscription, in three lines of letters averaging about three-quarters of an inch in height.

On the annexed plate, below the figure itself, is represented the inscription on an enlarged scale; but the extreme shallowness of the cutting of the letters has prevented a clearer copy being taken.

On the opposite side of the figure to the inscription will be noticed an ornament. It is difficult to say exactly what this is intended to represent; but the upper portion is probably a mural crown, around the base of which is a triple wreath of leaves, fastened in the centre with a buckle or brooch. The *corona muralis* was given by his commander to the first man who scaled the wall of a besieged city. The wreath may perhaps also be a badge of distinction, a kind of *corona triumphalis*. Beneath this again is a veil, possibly likewise a mark of distinction. It was customary with the Romans to place upon the head of the dead, when carried in the funeral procession, any crown acquired during lifetime; and the ornaments on the present sculpture, are no doubt added to denote the distinctions acquired by the deceased. The figure wears both the inner and outer tunic as well as the toga; and, as pointed out by Dr. Birch, the *clavus latus* is added, although not of the usual form. This ornament, said to have been introduced at Rome by Tullus Hostilius after his conquest of the Etruscans, was a distinctive mark of the Senatorian order.

W. HARRY RYLANDS.

On the ornament plate, below the figure itself, is inscribed
the inscription on an engraved metal; but the extreme dis-
tance of the outline of the letters has prevented a better
copy being taken than that which is here given.
On the opposite side of the figure to the inscription, which
is not an ornament, it is difficult to say exactly what
this is intended to represent, but the upper portion is pro-
bably a crown, and the base of which is a series
of leaves, attached in the center with a handle
to the crown. The crown was given by the emperor to
the first man who scaled the wall of a besieged city. The
word may perhaps not be a badge of distinction, a kind
of crown or tiara. Beneath this again is a very possibly
likewise a mark of distinction. It was evidently with the
intention to place upon the head of the dead, when carried
in the funeral procession, any crown acquired during his
life; and the ornaments on the present sculpture are no
doubt added to denote the distinction acquired by the
deceased. The figure wears both the inner and outer
tunic as well as the toga; and as pointed out by Dr. Birch,
the chiton tunic is visible although not of the usual form.
This ornament said to have been introduced at Rome by
Tiberius following after the conquest of the Parthians, was a
distinctive mark of the Roman order.

W. H. R. RAYNE

Lc 944



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