

Publications of the Princeton University Archaeological
Expeditions to Syria in 1904—1905 and 1909

Division II

ANCIENT ARCHITECTURE IN SYRIA

BY

HOWARD CROSBY BUTLER

Division III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

BY

WILLIAM KELLY PRENTICE

Section B
NORTHERN SYRIA

Part 5
THE DJEBEL HALAKAH.

LATE E. J. BRILL
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SECTION B

NORTHERN SYRIA

PART B

THE DJEBEL ḤALAKAH



- | | |
|-------------------|--------------------|
| 63. KAŞR IL-BENÂT | 72. TELL ʿADEH |
| 64. KFELLÜSİN | 73. BURDJ IS-SEBʿ |
| 65. SERDJIBLEH | 74. DËR TELL ʿADEH |
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| 69. TELL ʿAḶIBRÎN | 78. REFÂDEH |
| 70. DERAʿMÂN | 79. SITT IR-RÛM |
| 71. KFËR | |





















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Abbreviations of Periodicals and Publications Frequently Mentioned.

- A. A. E. S. *Publications of an American Archaeological Expedition to Syria in 1899—1900*, I, II, III, IV.
 A. J. A. *American Journal of Archaeology*.
 Ann. Ep. *L'Année Épigraphique*.
 B. C. H. *Bulletin de Correspondance Hellénique*.
 C. I. G. *Corpus Inscriptionum Graecarum*.
 C. I. L. *Corpus Inscriptionum Latinarum*.
 C. I. S. *Corpus Inscriptionum Semiticarum*.
 S. C. Marquis de Vogüé; *La Syrie Centrale, Architecture Civile et Religieuse*.
 G. G. A. *Göttingische Gelehrte Anzeigen*.
 H. *Hermes*.
 I. G. R. *Inscriptiones Graecae ad Res Romanas pertinentes*.
 I. S. O. G. Dittenberger; *Orientalis Graeci Inscriptiones Selectae*.
 J. A. *Journal Asiatique*.
 J. K. D. A. I. *Jahrbuch des Kaiserlich Deutschen Archäologischen Instituts*.
 J. K. P. K. *Jahrbuch der Königlich Preussischen Kunstsammlungen*.
 K. A. Strzygowski; *Klein-Asien, ein Neuland der Kunstgeschichte*.
 M. N. D. P.-V. *Mittheilungen und Nachrichten des Deutschen Palästina-Vereins*.
 M. S. M. Dussaud and Macler; *Mission dans les régions désertiques de la Syrie moyenne*.
 P. A. Brünnow; *Provincia Arabia*.
 P. E. F. *Quarterly Statement of the Palestine Exploration Fund*.
 P. M. Guy le Strange; *Palestine under the Moslems*.
 P. R. G. S. *Proceedings of the Royal Geographical Society*.
 R. A. *Revue Archéologique*.
 R. A. O. Clermont-Ganneau; *Recueil d'Archéologie Orientale*.
 R. B. *Revue Biblique*.
 S. E. P. Conder; *Survey of Eastern Palestine*.
 V. A. S. Dussaud; *Voyage Archéologique au Şafâ*.
 Z. G. E. *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*.
 Z. D. M. G. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
 Z. D. P.-V. *Zeitschrift des Deutschen Palästina-Vereins*.



Explanation of Ground Plans.

SCALE: 0.0025 M. = 1 M. except when otherwise indicated on the plan.

	Walls standing to a height of 2 M. or more.		Arch in situ.
	Fallen walls, or foundations.		Arch fallen.
	" " material in situ.		Conjectured arch.
	Foundations only in situ, or top of low wall.		Opening high in standing wall.
	Conjectured walls.		" " " fallen "
	Column standing to height of 2 M. or more.		Pavement.
	" " " " " less than 2 M.		Tunnel-vault.
	Conjectured column.		Cross-vault.
	Columns and architrave in situ.		Cistern.
	Columns and arch in situ.		
	Bases in situ, arch fallen.		

Explanation of Elevations and Sections.

SCALE: 0.005 M. = 1 M. except when otherwise indicated in the drawings.

	Conjectured.		Limestone.
	Basalt.		Brick.

SCALE OF DETAILS: 5 cm. = 1 M. except when some other scale is given in drawing.

NOTE. It has not been possible to carry the above scheme into effect with absolute consistency; but it has been applied in a large majority of the drawings. Departures from the scheme are made clear by the text.

THE DJEBEL ḤALAKAH.

1103. KFELLUSĪN. COLONNADE, 473 A. D. On three blocks of architrave belonging to a two-story colonnade, facing south, and joining, almost at a right angle, the front of a house which faces west, in the south-east corner of the town. See Div. II, B, p. 226 f., Ill. 229. The third block, c, is in situ, at the east end of the second story of the colonnade. The other two blocks are on the ground, and it is possible that one of them belongs to the architrave of the lower story, while the other belongs with Block c above. In that case much the same inscription was carved on both architraves.

Four or more blocks composed the architrave in each story. Block B measures 1.91 m. by 45 cm. The letters are 5 cm. high.

- | | |
|---|--|
| <p>A. +ΑΓΙΩΩ ΕΩΣΑΓΙΟΣ+ΕΙΣΧΥΡΟΣΑΓΙΩΩΑ+
 B. +ΑΓΙΟΣΑΘΑΝΑΤΟΣ+
 C. *^ΗΞΑΝΘΙΚΟΥΧΤΟΥΑΚΦΕΤΟΥΣ</p> | <p>+ *Αγιως ὦ [Θ]εῶς, ἅγιος + Εἰσχυρός, <ἅ-
 γιως 'A + > + ἅγιος Ἀθάνατος + [...
 ]. + Μη(νός) Ξανθικοῦ, τοῦ ακφ'
 ἔτους.</p> |
|---|--|

+ *Holy God, holy + Mighty One, + holy Immortal One + + In (the) month Xanthikos, of the 521st year.* (April, 473 A. D.)

This is the trisagion again: see *A.A.E.S.* III, p. 8 f. and page 29 ff.; also No. 868 above. Certainly the words ἐλέησον ἡμᾶς, which belong to the trisagion in its original form, would be expected here, and were probably carved on one of the blocks now lost. And if so much has disappeared, it is quite possible that the monophysite addition to the trisagion, *σαυρωθεῖς δι' ἡμᾶς*, was carved and has been lost also. Cf. *C.I.G.* 8918.

1104. HOUSE, 487 A. D. On a lintel now lying in the ruins of the house adjoining the colonnade to which the preceding inscription belonged. Originally this lintel was above the north doorway in the front of the house, facing west, and nearly at right angles to the front of the colonnade. I do not believe that this house was the building to which the colonnade originally belonged. See Div. II, B, p. 226 f.

The lintel is 1.90 m. long, and 65 cm. high. It is ornamented with a trapezoidal door-cap. On the left of this door-cap are two simple disks with crosses, in the center a similar disk, and at the right another, now partly broken. The inscription is carved below the door-cap. It begins 26 cm. from the left end of the stone and is 1.56 m. long. The letters are 5 to 7 cm. high, and very well cut. Copy by Professor Littmann.

ΕΤΟΥΣ Ε Λ Φ Η Ξ Α Ν Θ Ι Κ Ο Υ Ζ

Ἔτους ελφ', μ(ηνός) Ξανθικοῦ ζ'.

Inscr. 1104. Scale 1:20.

In the year 535, Xanthikos 7th. (April, 487 A. D.)

1105. TOWER, 492 or 522 A. D. On a lintel in situ, over the doorway in the east side of a tower. See DIV. II, B, p. 225. The lintel measures 1.20 m. by 75 cm. The inscription is inscribed on a plain surface, beginning 6 to 8 cm. below the top of the stone: both lines together are 20 cm. high, while the letters vary from $4\frac{1}{2}$ to 11 cm. in height.

+ ΕΤΟ---Φ^Η Ξ Α Ν Θ Ι Κ Ο Υ Γ Ι Ν Δ Ε Ι Δ Ι Δ Α Σ Α Β Α Τ Ι Ο Υ
Δ Ι Α Κ Ο Ν ----- Σ Θ Ε Ν Τ Ο Σ Ε Κ Τ Ω Ν Ι Δ Ι Ο Ν Κ Ο Π Ο Ν

+ Ἔτο[υς ο(?)]φ', μ(ηνός) Ξανθικοῦ γ', ἰνδ. ε', διὰ Σαβατίου διακόνου, προσθέντος ἐκ τῶν ἰδίων κόπων.

In (the) year 570(?), month Xanthikos 3rd, indiction 15, through Sabatios, deacon, who contributed of his own toil. (April, 522(?) A. D.)

There seems to be room for only one numerical sign after ἔτο[υς] and before φ': consequently, if the φ itself is correct, the date must be ιφ' or μφ' or οφ', since these years alone, of the five hundreds, correspond with indiction 15. Towers of this sort, at least in Northern Syria, commonly belong to the sixth century. Six of them, Nos. 871, 992, 1058, 1087, 1117 and 1120 in this publication, are definitely dated in this century, while others, for example Nos. 814, 950, 998 and 1056, may be assigned to the same century with confidence, because of the characteristics of the inscriptions themselves or of the architecture with which they are connected. One possible exception may be found above, under No. 829, which may belong to the pre-Christian period. In view, however, of the late date of the other towers just mentioned, I am inclined to believe that the date of the present inscription is not earlier than 500 A. D., and that therefore οφ' = 522 A. D. should be restored: Professor Butler prefers an earlier date on account of the mouldings of the cornice.

Sabatios is doubtless another example of a "birthday name". The phrase ἐκ κόπων occurs in Waddington, Nos. 2142, 2385, 2412 *l* and 2412 *p*: compare also ἐκ καμάτων and ἐκ πόνων.

1106. BURDAQLI. TOMB, 164 A. D. On a large, solid block of stone, in the form of a sarcophagus, covering a simple grave hewn in the rock, on the hill a short distance northwest of the town. The first line of the inscription is on the border at the top of the block: this border is 2.69 m. long and 22 cm. wide. The full sized letters of this line are 13 cm. high: some of the vowels however are only 5 or 6 cm. in height. The second line is on the main face of the block, immediately below the border: it is 1.92 m. long, 5 cm. high, and begins 9 cm. from the left edge of the panel.

ΑΡΙΣΤΩΝ ΣΕΛΕΥΚΟΥ ΤΗΝ ΜΑΚΡΑΝ ΣΥΝ Τῷ ΠΩΜ[ΑΤ]Ι ΚΑΤΑΣΚΕΥΑΣΑΣ ΑΡΙ(Ε)ΡΩΣΑ ΘΕΟΙΣ ΚΑΤ(Α)ΧΘΟΝΙΟΙΣ
 ἤρ[ωσ]ι, ἔτους βισ', μηνὸς Πανήμου θκ'.

ΣΚΕΥΑΔΑΔΑΦΗΠΕΡΩΔΑΘΕΟΙΚΑΤΧΘΟΝΙΟΙΧΡΗΨΙΕΤΟΥΣΕΤΙΜΗΝΟΤΙΑΝΗΜΟΥΘΑ

Inscr. 1106. Scale 1 : 20.

Ἀριστων Σελεύκου τὴν μάκραν σὺν τῷ πώμ[ατ]ι κατασκευάσας ἀρι(ε)ρώσα θεοῖς κατ(α)χθονίους ἤρ[ωσ]ι, ἔτους βισ', μηνὸς Πανήμου θκ'.

I, Ariston, (son) of Seleukos, having prepared this grave with its cover, have dedicated (it) to (the) divine spirits of the lower world, in (the) year 212, month Panemos 29th. (July, 164 A. D.)

The form μάκραν is equivalent to μάκτραν: on its meaning here see van Herwerden's *Lexicon Graec. Suppletorium*, s. v., *B.C.H.* xxiv (1900), p. 289 f., Stemler, *Griech. Grabschr. Kleinasiens*, 1909, p. 18, and Nos. 1107 and 1152 below.

The phrase θεοῖς καταχθονίους is the regular equivalent in Greek for *diis manibus*, and is often abbreviated to ΘΚ on sepulchral monuments. It appears, however, from inscriptions such as *C.I.G.* 6653 ff., that θεοῖς ἤρωσι and θεοῖς δαίμοσι were used as synonyms. Sometimes two of these nouns are used together, as, for example, in *I.G.* xiv, 941: θεοῖς καὶ δαίμοσιν Χ[ρῶ]σ[τ]ης. Compare also the letters ΘΚΔ in *I.G.* xiv, 495, which appear as the heading of an epitaph: they have been emended by the editor to θ(εοῖς) κ(α)ταχθονίους, but might equally well be read θ(εοῖς) κ(αταχθονίους) δ(αίμοσι) or θ(εοῖς) κ(αὶ) δ(αίμοσι). Lastly, compare *A.A.E.S.* III, 111 = *C.I.G.* 4452 = *C.I.L.* III, 191 = *I.G.R.* III, 1007: θεοῖς καταχθονίους καὶ δαίμοσι αὐτοῦ τε καὶ τῆς γυναικὸς αὐτοῦ, words which are the translation of the corresponding phrase in the Latin part of the same inscription: *diis manibus suis et Fl. Titiae, uxoris suae, inferisque*. Apparently, in the present inscription also, the simple phrase θεοῖς καταχθονίους did not entirely satisfy the author.

1107. TOMB, 310 A. D. On the side of a monument like that described under No. 1106, above a similar grave a little farther up the hill towards the northwest, away from the town. The block has a sort of acroterion at each corner, like many real sarcophagi. The first line of the inscription is on the upper border, which is 2.59 m. long and 7 cm. wide: the letters of this line are 5½ cm. high. The other two lines are on the panel below: the second line is 2.09½ cm. long, the letters 5½ to 7 cm. high: the third line is 1.66½ m. in length, and the letters about 7 cm. high.

ΕΤΟΥΣΗΝΤΜΗΝΟΤΙΑΝΗΜΟΥΖΟΥΔΑΛΕΡΙΟΣΡΟΜΥΛΛΟΚΟΥΕΤΡΑΝΟΣ
 ΑΝΑΦΕΡΟΜΕΝΟΧΗΝΕΝΤΑΝΝΩΝΙΑΣΑΝΩΤΕΡΑΣ
 ΕΠΟΙΗΣΕΝΗΑΚΡΑΝΗΜΑΣΥΝΒΙΩ

Ἐτους ηγτ', μηνὸς Πανήμου ζ', Οὐαλέριος Ῥομύλλος, οὐτερανός· ἀναφερόμενος ἦν ἐν Παννωνίας Ἀνωτέρας· ἐποίησεν μάκραν, ἅμα συνβίω.

In (the) year 358, month Panemos 7th, Valerius Romullus, veteran: he was enrolled in Pannonia Superior: he made (this) grave together with (his) wife. (July, 310 A. D.)

On a military brick found in Dacia and published in *C.I.L.* III, 1189, there is

mentioned a BC.¹ Val. Romulus, perhaps connected in some way with the Ῥομύλλος of the present inscription. I have assumed that ἀναφερόμενος ἦν is meant as an equivalent of *conscriptus erat*: the verb ἀναφέρομαι is used in the same sense in No. 223 of this publication (III, A, 2). The genitive with ἐν is found in *A.A.E.S.* No. 14; also in Section A, No. 177, above. On the word μάκρα see the preceding inscription.

1108. LINTEL, 497 A. D. Now used as the lintel of a modern house, about 75 yards northeast of the mosque. The walls of the house seem, in part at least, medieval in origin. The lintel is ornamented with a trapezoidal door-cap. The first line of the inscription is on the highest band of the mouldings of the door-cap, the second line is on the lowest band, and the third is below the trapezoid. At the beginning of the first line there was, originally, space for six or seven letters, which are now lost, and at the end of the third line there was space for one more letter. The letters ΕΤΟΥ[] are carved above the numerals of the date at the end of the inscription. Copy by Professor Littmann.

1. -----ΔΕΔΥΜΕΧΡΙΣΤΟΝΠΕΡΙΤΞΘΟΡΑΚΙΣΜΕΤΟΠΝΕΥΜΑ
 2. ΤΟΑΓΙΟΝΜΕΤΕΜΟΥΕΣ disk ΤΙΝΤΙΝΑΦΟΒΗΘΗΣΟΜΕ
 3. ΚΕΛΕΥΣΙΤΟΥΑΓΙΟΥΘΕΟΥΑΝ disk ΕΝΕΟ_ΗΗΓΟΡΠΙΕΟΥΓΙΝΔΣΤΟΥΣΜ_

[+ Ἐν]δέδυμε Χριστόν, περιτεθοράκισμε. Τὸ Πνεῦμα τὸ Ἅγιον μετ' ἐμοῦ ἐστίν· τίνα φοβηθήσομε; Κελεύσι τοῦ ἁγίου Θεοῦ ἀνερέ[θ]η, μη(νός) Γορπείου γ', ἰνδ. 6, τοῦ 546[] ἐτου[]ς.

(Since?) I have put on Christ, I am clad in armour. The Holy Spirit is with me, whom shall I fear? At command of the holy God this (building) was renewed, month Gorpaios 3rd, indiction 6, of the 546th year. (September, 497 A. D.)

In writing the beginning of this inscription the author evidently had in mind passages in the New Testament such as *Romans* XIII, 14: Ἄλλ' ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστόν, and *Ephesians* VI, 11-14: Ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης. The verb περιθωρακίζω appears in a similar passage in St. Basil, Vol. III, p. 637A (Migne, *Patr. Gr.* XXXI): Περιτεθωρακισμένος τὸν φόβον τοῦ Θεοῦ καὶ ἐνδρυσάμενος τῇ χειρὶ τὴν ἀγάπην τοῦ Χριστοῦ. The first words of the inscription may have been [Ὡς ἐν]δέδυμε or [Ἐπει]δέδυμε.

The second sentence of the inscription seems to be compounded of two verses from the Psalms, *Ps.* XXVI, 1: Κύριος φωτισμός μου καὶ σωτήρ μου· τίνα φοβηθήσομαι, and *Ps.* CXVII, 6: Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος. Similar words are found in Nos. 926, 928 and 1044 above, and in *A.A.E.S.* III, 327: also in Nos. 942 and 950 above.

In the date, it is evident from the indiction number, 6, that only φ' = 500 can be restored: the year therefore is 546 = 497-8 A. D. For the year 346 (= 297-8 A. D.) is earlier than the use of these indiction numbers in dates, 446, 746 etc. correspond with indiction 11; 646, 946 etc. correspond with indiction 1. Moreover, if Gorpaios (= September) 546 (= 497-8 A. D.) fell in the 6th indiction, which began September 1st, 497 A. D., then September must have been the first month of the year, not the last month, in this locality at this time. It is evident that in Syria, both in communities

¹ B(eneficiarius) c(onsularis) (?).

which employed the "Seleucid era" and in those which employed the "era of Antioch", the year began about the time of the autumnal equinox, and that, under the Roman empire, the first of the year was fixed at the 1st of October. Later on, at some period not definitely known, the beginning of the year, at least in Northern Syria, was moved forward to September 1st, in order to correspond with the years of the indiction series. According to Evagrius the historian, who wrote at Antioch in the sixth century after Christ, the year began with September. But Abu'l-Faradj, called Bar Hebraeus, who wrote in the thirteenth century, says in his "Historia Dynastiarum" that the Greeks in Syria began the year with September 1st; but that the Semitic Syrians continued to begin the year with the first of October. See Ideler, *Handbuch der Math. Chronologie*, I p. 453 f. and 463 ff. All the Greek inscriptions of Syria known to me, which give definite evidence as to this question, with one exception, confirm the statement of Evagrius. These are the following:

- | | |
|---|-----------------|
| (1) <i>A. A. E. S.</i> III, 90 = Wad. 2689, | dated 483 A. D. |
| (2) <i>P. A. E. S.</i> III, B, 1108, | " 497 A. D. |
| (3) <i>P. A. E. S.</i> III, B, 1178, | " 561 A. D. |
| (4) <i>P. A. E. S.</i> III, B, 899, | " 564 A. D. |
| (5) <i>P. A. E. S.</i> III, B, 890, | " 582 A. D. |
| (6) <i>P. A. E. S.</i> III, B, 1167, | " 587 A. D. |
| (7) <i>P. A. E. S.</i> III, B, 843, | " 598 A. D. |

One other inscription, *A. A. E. S.* III, 318¹, from Khanâsir, would give positive information on this subject if there were not some error in the record of the date. Of the four readings which seem to me possible, namely 806, 816, 906 and 890, the first three correspond to years beginning in September 494, 504 and 594 A. D. respectively: the fourth, to which I gave the preference in my former publication, denotes a year beginning October 1st, 578 A. D.

On the other hand, the single exception mentioned above gives the opposite testimony, namely:

- (8) *A. A. E. S.* III, 273 = Wad. 2667, dated 449 A. D.

This inscription was found by M. de Vogüé at Ktellâtâ. From it Waddington concluded that in the "Montagnes d'El-Barra" (i. e. the Djebel Rîhâ) where Ktellâtâ is situated, October continued to be the first month of the year, while in the "District de Deir-Sém'ân" (i. e. the Djebel Halağah), at some unknown date, the beginning of the year was changed to September². The Ktellâtâ inscription, however, proves only that in the Djebel Rîhâ the year began with October as late as 449 A. D., and there is no evidence that the year began with September anywhere in Syria as early as that date. Of the seven inscriptions cited above, which show that September was the first month of the year, the earliest, (1), is dated in 483 A. D.: this inscription and three others, (2), (3) and (6), are from districts north of the Djebel Rîhâ, and show that here the calendar year began with September from at least 483 to 587 A. D., and doubtless later. The other three, (4), (5) and (7), are from the 'Alâ, the basalt region some little distance southeast of the Djebel Rîhâ, and show that here also the year began with September, at least from 561 to 598 A. D., and doubtless later. It is quite possible, then, that the change in the calendar, making September, instead of October, the first month of the year, was made between the

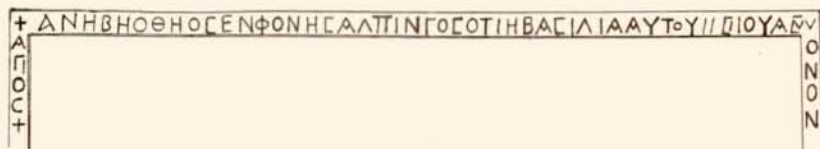
¹ = Wad. 1832. *C.I.G.* 8712. Sachau, *Reise*, p. 121. Hartmann, in *Z.P.V.* XXIII, p. 107.

² See Wad. No. 2689.

years 449 and 483 A. D. by the Greek-speaking Syrians generally. I believe that this was the case. Certainly all the evidence that there is shows that the later calendar, beginning the year with September, was in general use among the Greeks of Northern Syria in the sixth century after Christ, and there is no reason to distinguish the Djebel Rihā, in this respect, from any other Syrian district north of Ḥamā. Consequently I believe that in the Khanāṣir inscription (*A.A.E.S.* III, 318) mentioned above the date 579 A. D. should be rejected, and one of the other readings preferred, probably that of Neubauer, 806, i. e. September, 494 A. D. Also, for the same reason, the date in the trilingual inscription from Zebed¹ should be read September, 511 A. D., instead of 512, and in No. 1121 below the month Gorpaios = September should be regarded as the first, not the last, of the year. The inscription from Dār Kītā, however, published above under No. 1080, since it belongs to the period between 449 and 483, may be dated either September 451 or September 452 A. D. In the other Syrian inscriptions published by me, *A.A.E.S.* III, Nos. 33, 36, 48 and 153, and also in Wad. 2562*a* and 2562*i*, where the month Gorpaios is mentioned, this month should be regarded as the last, not the first, of the year, since these inscriptions belong to the period before 450 A. D.

From the character of the inscription as a whole, I judge that the lintel which bears it belonged originally to a church.

1109. LINTEL, 517 A. D. Lintel of a door-frame standing alone, about fifty yards northeast of the mosque. The block in handsomely moulded. The first part of the inscription, shown in the drawing, is carved on the outermost band: the other two lines are on the lowest two fasciae. For lack of time the second and third lines were copied only in cursive script. The copy is by Professor Littmann.



Inscr. 1109. Scale 1 : 20.

1. + Ἀνάβη ὁ Θεὸς ἐν φωνῇ σάλπιγγος ὅτι ἡ βασιλεία αὐτοῦ (εἰς) (τ)οῦ(ς) αἰ. (αἰ)όνου. Ἅγιος. +

2. + Κύριος τῶν δυνάμεων πάντων + disk + εὐλογῆσαι τὴν ἰσοδύ σου (καί) τὴν ἔξοδύ σου.

3. + Ἀνηγήθη ἐν (ὀ)νόματι Κυρίου, μη(ν)ός Περιτίου θ', ἰνδ. ι', τοῦ ἐξφ' ἔτους.

1. + God has gone up in (the) sound of (the) trumpet; for his kingdom is forever and ever. Holy! +.

2. + (The) Lord of all powers + shall bless thy coming in and thy going out.

3. + Restored in (the) name of (the) Lord, month Peritios 9th, indiction 10th, of the 565th year. (February, 517 A. D.)

The first part of the first line is evidently derived from *Ps.* XLVI, 6: Ἀνάβη ὁ Θεὸς ἐν ἀλαλαγμῶ, Κύριος ἐν φωνῇ σάλπιγγος. The second part may have been suggested by

¹ Published by Sachau in *Monatsber. d. Berl. Akad.* 1881, p. 169 ff, and in *Z.M.G.* xxxvi, p. 345-352. By Sachau and Neubauer in Sachau's *Reise in Syrien*, p. 125 f. Lidzbarski, *Hdb. d. nordsem. Epigr.* II, Taf. XLIII, 10. Cumont, in *Bulletin d. Mus. roy. d. Belgique*, IV (1905), p. 58 f. and 2e série, I (1908), p. 75. Dussaud, *Les Arabes en Syrie*, p. 169 n. 2. Kugener, in *Journ. Asiat.*, IX (1907) p. 509-524 and *Rivista degli Studi Orient.*, 1908, p. 577-586. *A.A.E.S.* III, 336a. Jalabert, in *Mélanges de Beyrouth*, III, p. 740 ff. Littmann, in *Revista degli Studi Orientali* IV, 196-198.

verse 8 of this same psalm: ἔτι βασιλεὺς πάσης τῆς γῆς ὁ Θεός, ψάλατε συνετῶς. Something very similar is to be found in the "Liturgy of St. James", a passage which I have used in attempting to restore the mutilated ending of the first line of the inscription: (Υψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου,) καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων¹. There are other passages, however, in the Psalms and elsewhere, which may suggest a somewhat different reading of the inscription, for example *Ps.* CXLIV, 13: Ἡ βασιλεία σου βασιλεία πάντων τῶν αἰώνων, or *Daniel*, VII, 18: Καὶ παραλήφονται τὴν βασιλείαν ἅγιοι Ὑψίστου καὶ καθέξουσι τὴν βασιλείαν ἕως αἰῶνος τῶν αἰώνων. See also *Ps.* XXI, 29; *Ps.* CII, 19; *Daniel* II, 44; III, 100 (IV, 3); *Matthew* VI, 13, etc. In the main, the meaning of the first line is clear in any case.

In the second line the phrase Κύριος τῶν δυνάμεων is common enough. It occurs often in the Psalms²: it occurs also in the Greek liturgies³. I have found it three times on Syrian lintels, in each case in a quotation from *Psalms* XLV, 8 and 12⁴. Doubtless, like many stereotyped phrases, it had lost much of its original significance, long before the present inscription was written. At the same time, unless the author of this inscription was merely using common phrases without any clear idea of what they meant, the addition of the word πάντων (i. e. πάντων) deserves consideration. I have not found the phrase with this addition elsewhere. It seems to me certain that the πάντων here is merely a grammatical mistake for πασῶν, for I find no instance where δυνάμεις is treated as masculine, even when it obviously means the *hosts of heaven*. Yet in this inscription the πάντων can hardly be construed except with δυνάμεων. Moreover the spelling, throughout the inscription, indicates that the author was far from being a master of the Greek language.

In the New Testament the word δύναμις has certain meanings which do not appear in strictly classical usage. In particular, it often means the supernatural power displayed in performing miracles⁵, and then, transferred from the cause to the effect, the miracles themselves⁶. It also signifies, in the plural, supernatural beings, mentioned as if associated with angels and the like, but nowhere sharply defined. Perhaps the phrase αἱ δυνάμεις τῶν οὐρανῶν (σαλευθήσονται)⁷ refers, as some commentators think, merely to the stars. But there can be no mistake about the meaning of this word in I *Peter* III, 22: δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, ὅς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων⁸. This is plainly the meaning of δυνάμεις in *Psalms* CXLVIII, 1 f: Αἰνετε τὸν Κύριον ἐκ τῶν οὐρανῶν, αἰνετε αὐτὸν ἐν τοῖς ὑψίστοις. Αἰνετε αὐτόν, πάντες οἱ ἄγγελοι αὐτοῦ· αἰνετε αὐτόν, πᾶσαι αἱ δυνάμεις αὐτοῦ, etc.⁹ I believe this is the meaning of the word in the present inscription: I believe the author means to invoke the lord and master of all the invisible, supernatural beings, the good and especially the evil spirits, which, according to the prevailing superstition of the times, were thought to be continually

¹ Swainson, p. 317 (b).

² *Psalms*, XXIII, 10; XLVII, 9; LXVIII, 7; LXXIX, 5, 8 and 20; LXXXIII, 2, 4, 9 and 13; LXXXVIII, 9; etc.

³ E. g. Swainson, pp. 282, 306, etc. Cf. also pp. 77, 89, etc.

⁴ *A.A.E.S.* III, p. 16, Nos. 199 and 260. *P.A.E.S.* III, No. 928.

⁵ *Matth.* XIII, 54; *Acts.* VI, 8.

⁶ *Matth.* XI, 20; *Acts.* II, 22; VIII, 13; XIX, 11; II *Cor.* XII, 12; *Heb.* II, 4.

⁷ *Matth.* XXIV, 29; *Mark* XIII, 25; *Luke* XXI, 26.

⁸ See also *Romans* VIII, 38 f. In I *Corinthians* XII, 28-31, δυνάμεις occupies a position intermediate between ἀποστόλους, προφήτας and διδασκάλους, on the one side, and χαρίσματα λαμάτων, ἀντιλήψεις, etc. on the other. In verse 29, μὴ πάντες δυνάμεις (unless ἔχουσιν is to be supplied from the verse following) must be translated: *Are all wonder-workers?* And this meaning would suit very well in verse 28.

⁹ See also *Psalms* CII, 21, and CXXXIV, 5.

thronging about human habitations, ready and able to affect human life for good or evil. The whole of this inscription, in each of its three lines, seems to me to be informed with this superstition. And, with many other inscriptions of the same sort, it throws a good deal light upon the ideas and beliefs of people in the fifth and sixth centuries, in such communities as this.

The second line as a whole is one form of a text which is perhaps the commonest of all on these Syrian lintels. See, for examples, Nos. 816, 822, 910, 933, 943, 1038 f., 1051, 1063: also *A.A.E.S.* III, 12, 119, 184, 192—94, 220, 297. Sometimes the verb used is *εὐλογεῖν*, sometimes *βοηθεῖν*, but generally *φυλάττειν*. The closest parallel to the present inscription was found at Kefr Ambil in the Djebel Rihā¹: + Ὁ Θεὸς τῶν δινόμεων φιλάξει καὶ ἐλεήσει τὸν εἰσῶδον ἡμῶν καὶ τὸν ἔξωδον +. The text, of course, is originally from *Psalms* cxx, 8. It appears also in the Greek Liturgies and in St. Chrysostom's account of the service in his day². But, as I have said elsewhere, I believe that this text, like many others, was carved above these doorways chiefly because it was believed to have a magic power to ward off the evil spirits, which might otherwise enter the building or beset those passing out. See *A.A.E.S.* III, pages 17—25, where this matter is discussed at some length, and particularly p. 25.

The formula *ἐν (ὀνόματι Κυρίου*, in the third line, is also common among these inscriptions: it has a variety of forms, such as *ἐν ὀνόματι Κυρίου Ἰησοῦ Χριστοῦ*³, *Θ(εο)ῦ καὶ Ἰησοῦ Χριστοῦ καὶ Ἁγίου Πνεύματος*⁴, *Πατρὸς, Υἱοῦ καὶ Ἁγίου Πνεύματος*⁵, *τῆς Ἁγίας Τριάδος*⁶, *τῆς Θεο[τόκου]*⁷. Of course such formulae were interwoven with the church service, the rite of baptism, doubtless with the marriage ceremony as in the modern Greek service, and probably with the burial of the dead. For Christians, these words were not inappropriate anywhere, even upon tombs. It seems to me curious, however, to find *ἐν ὀνόματι Χριστοῦ* and the letters ΧΜΓ, without any other word, on the side of a sepulchral monument in the form of a sarcophagus⁸. Moreover, of the sixteen inscriptions in this collection and in the *A.A.E.S.* III, containing this formula, no one belongs with certainty to a private dwelling.* Three or four are on tombs⁹, two belonged to churches¹⁰, three are altogether uncertain. Three others are upon towers¹¹, designed, I think, to overlook the towns in which they were situated, for the maintenance of order and safety. Three others are each upon a building called a *κτίσμα*, a word which I am inclined to believe may mean, in some cases, an *institution*¹². To the same class as these last three belongs also, in my opinion, No. 1029, which seems to me to show quite plainly its superstitious or magical character.

1110. LINTEL. An ancient lintel, used as a jamb-stone in a medieval building, about 150 yards southwest of the mosque. The left end of the block is down, and the beginning of the inscription is covered by heavy stones, which have fallen against it and can not easily be moved. The visible portion is 1.34 m. in length. The letters are of all sizes, from 5 to 15 cm. in height: the average height of the upper line,

¹ *A.A.E.S.* III, 148.

² *A.A.E.S.* III, p. 14.

³ No. 1002.

⁴ No. 996.

⁵ No. 1029. The same, with the addition of *τῆς Θεοτόκου*, No. 860; also *A.A.E.S.* III, 17.

⁶ No. 1087; *A.A.E.S.* III, 300.

⁷ *A.A.E.S.* III, 287.

⁸ *A.A.E.S.* III, 216.

⁹ No. 994, and probably 1002; *A.A.E.S.* 216 and 232.

¹⁰ No. 1099; *A.A.E.S.* 17.

¹¹ Nos. 860, 992, 1087; Compare also No. 1016.

¹² *A.A.E.S.* III, 300: τὸ ἀλ[ηθ]ῆργητον κτίσμα (καὶ) τὸ ἐν αὐτῷ εὐκτῆριον κτλ. *A.A.E.S.* 287: τὸ κτίσμα τοῦτο. No. 996 above: τὸ κτίσμα (Μα)ρκελλίου. Compare Nos. 881, 971; *A.A.E.S.* III, 437a.

however, is 10, of the lower line 8 cm. The copy is by Professor Littmann, who judged from the stone itself that the right end is probably complete. From the appearance of the inscription, however, it seems to me more probable that the right end has been lost.

VP|E O B E O C - W H Θ I
N [O V Γ J | K V Y O V I W A N]

1. + Κύριε ὁ Θεός, [β]ωήθει [τὸν δοῦ-
2. λό]ν σου ---κ-υόν Ἰωάν[νου. +

Inscr. 1110. Scale 1 : 20.

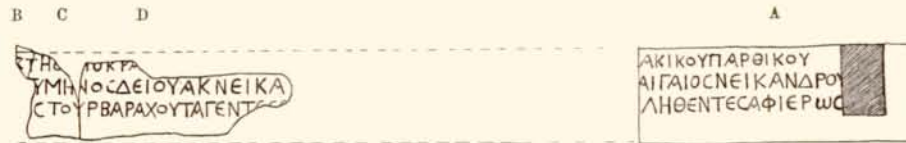
+ *Lord God help thy servant, , (son) of Ioannes! +.*

There is nothing noteworthy in this inscription except the form of the letter H: the same form is found e. g. in No. 1086, above.

The accusative with βωήθει occurs often, e. g. in Nos. 970, 1053, 1089, 1095, 1201 ff.

1111. SRİR. TEMPLE, 116 A. D. Fragments, probably of an architrave carried across the front wall of the cella of a temple. See DIV. II, B, p. 236 ff. Fragment (A) was on the top of pile of blocks near the north-east corner of the building, just east of the doorway. This was obviously the end of the inscription. The total length of the block is $73\frac{1}{2}$ cm., its height $67\frac{1}{2}$ cm. The inscription is $54\frac{1}{2}$ cm. long: at the right of it a rectangular hole has been cut, 11 cm. wide and 19 cm. high: this hole has cut off the ends of lines 2 and 3; but between the end of the first line and the hole is a blank space sufficient for three or four letters. Doubtless this hole was made to support the end of a beam, at some comparatively late time, when the temple was converted to some other use. At the right of the hole is a blank space, 8 cm. wide. Obviously the ending of the first line is complete, while from the other lines three letters at most have been lost. The height of the block is made up of three parts. The uppermost, $17\frac{1}{2}$ cm. high, probably contained an overhanging cornice which has been broken off. The second part is 26 cm. high, and had always a plain surface. The lowest part, now 22 cm., originally probably about 24 cm. high, contains the inscription. The letters are 4 cm. high, and are regular and well cut: below the inscription is a blank space now about $5\frac{1}{2}$ cm. high.

Fragments (B), (C) and (D) were found were found ten or fifteen feet to the east of Frag. (A), where someone had recently been breaking up the ancient blocks for new building material. These three pieces fit together: the maximum length of the block so formed is about 75 cm., its greatest height is 21 cm. Fragment (B) by itself is $4\frac{1}{2}$ cm. long, (C) 14 cm., (D) about 57 cm. The letters are of the same height and form as in Frag. (A): below the inscription is the same blank space, $5\frac{1}{2}$ cm. high. When copying the inscription I estimated that, in the first line, between KTH and OKP the space suited three letters rather better than four. At the end of the second line, after KA, there are traces of a N.



Inscr. 1111. Scale 1:20.

1. Ἔτους] κ' τῆ[ς Αὐτοκρά[τορος Νέρουα Τραιανου Καίσαρος Σεβαστου Γερμανικου Δ]ακικου Παρθικου,
2. Ἔτους ηκ]ύ', μηνός Δείου ακ', Νείκαυ[δρος and about 27 letters in addition to the 5 supplied κ]αί Γάιος Νεικάνδρου,
3. και ----]στουρβαράχου, ταγέντες ε[about 25 letters and και ἐπιμε]-ληθέντες, ἀφιέρωσαν.

In the 20th year of the Emperor Nerva Trajan Caesar Augustus Germanicus Dacicus Parthicus, in the year 428, month Dios 21st, Nikandros and Gaios, son of Nikandros, and son of, being appointed and directing (the work), dedicated (this building). (November, 116 A. D.)

The marks above the first letter of the first line and above the first letter of the second line, show that the date of this inscription was stated in two ways, first according to the reign of the emperor and then according to some era. The titles, preserved at the end of the first line, show that this emperor was Trajan. The 20th year of Trajan was the year 116 A. D., counting from 97 A. D., when Trajan was adopted by Nerva and received the tribunicia potestas. In the summer of 116 Trajan received the title *Parthicus*. In August, 117, he died in Cilicia, while he was still on his way back from his successful war against the Parthians and his voyage down the Tigris to the Persian Gulf. The date of the inscription then is November, 116. The hundreds figure, in the second statement of the date, shows that the Seleucid era must have been employed, despite the fact that the inscriptions of the Djebel Shêkh Berekât¹, about ten miles distant, belonging to the years between 61 and 120 A. D., and the inscription of the temple at Burdj Bâkirhâ², about five miles distant and belonging to the year 161 A. D., are undoubtedly dated according to the era of Antioch. Consequently, ἔτους ηκ] can be restored at the beginning of the second line.

After ἔτους κ' τῆς, in the first line, ἡγεμονίας, or some such word, must be understood before Αὐτοκράτορος, unless an unusual word, αὐτοκρατρίας³, is to be restored. A parallel to the present inscription, in this respect, occurs in an inscription found by Professor Magie in 1909 at iṣ-Ṣanamên⁴: Ἔτους πέ(μ)πτου τῆς Αὐτοκράτορος Τιβερίου Κ(λ)αυδίου Καίσαρος Σεβαστου Γερμανικου κτλ.

The patronymic at the beginning of the third line may be Βαράχος, the Aramaic *Bārakh*⁵, or some compound, such as Τουρβαράχος⁶. Consequently the beginning of this line may have been [και ----]στουρ Βαράχου or [και ----]ς Τουρβαράχου. The Roman name *Astur* is not long enough to fill the lacuna; but some Semitic name might well end in *-stūr*. On the other hand και Γάιος Τουρβαράχου would suit the space. I suppose that four persons were mentioned here as having had charge of the building of this temple and afterwards having dedicated it.

¹ *A.A.E.S.* III, p. 104 ff.

² *A.A.E.S.* III, no. 48.

³ See David Magie: *De Romanorum iuris publici vocabulis* etc., p. 68.

⁴ Published in this series, III, A, No. 655, 2.

⁵ *A.A.E.S.* III, 247.

⁶ Compare Εβιδβουραχος in No. 948 above, and Βαρεχβηλος in No. 1092.

1112. TELL 'AqIBRÍN. GRAFFITO, rudely scratched upon a plain block, 97 by 61 cm., built into a wall on the north side of one of the principal streets, near the center of the village. The letters are about 5 cm. high, and practically all of them are uncertain.

1. ϜϜ|ϜϜ
2. ϜϞϞϞ+κ
3. ϞϞϜϞ--

I have not been able to make any sense out of this fragment.

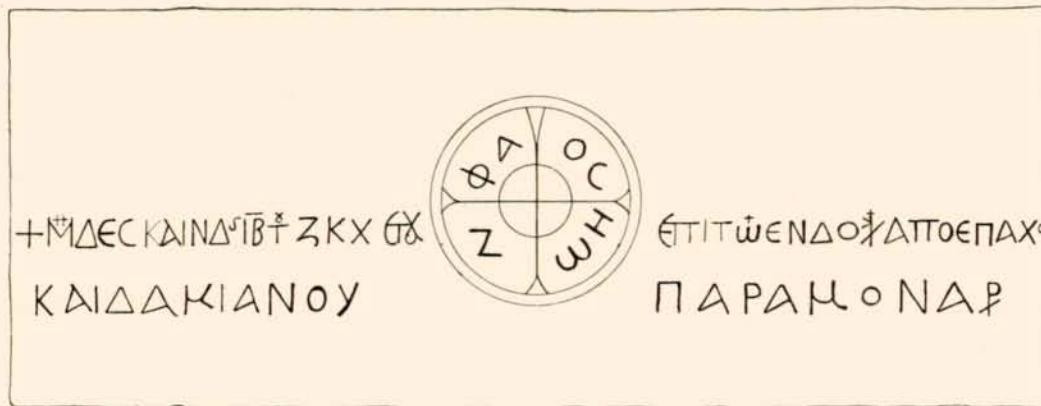
1113. FRAGMENT. On a block, 103 cm. high and about 62 cm. wide, built into a high wall on the west side of a street, about fifty yards north of the southernmost mosque. There seems never to have been anything upon the left half of the stone:



the letters, however, reach the right edge. About the center of the right half of the stone is a large hole. The letters are incised and are well cut: they are from 4 to 6 cm. high. It is possible that this is the left end of a very large lintel, with a long inscription carved on a plain face. Such a lintel, judging by the height, must have been between three and four meters long. On the other hand, since there was a riot in progress in the village while this inscription and No. 1112 were being copied, it may be that there is really more on these blocks than I was able to read. It is barely possible that the first three letters form a date, the figures being arranged in the order of their numerical values, instead of in the alphabetical order as usual: if so the date is 248 = 199 A. D.

Inscr. 1113. Scale 1:20.

1114. DUR'AMÂN. LINTEL, 579 A. D. Fallen in the ruins of a small building, perhaps a tower, at the extreme west end of the town, about 50 feet south of a small church or chapel. See Div. II, B, p. 241. The block is complete, and measures 139 by 53 cm. In the center is a disk, 27½ cm. in diameter, containing the words Φύσις, Ζωή. The letters of the first line are 4 to 5 cm. high, those of the second line 6 cm.: they are irregular in form as well as in size; but I believe the reading of all but a very few is certain.



Inscr. 1114. Scale 1:10.

+ Μη(νός) Δεσ(ίου) κα', ινδ. ιβ' του ζκχ' έτους, επί τῶ(?) ένδοξ(στάτου) από έπάρ'χ(ων), και Δαμιανού, παραμοναρ(ίου).

+ Month Desios 21st, indiction 12, of the 627th year, under the right honorable ex-prefect, and Damianos, warden. (June, 579 A. D.)

† The P has been omitted by mistake from the drawing reproduced here.

A *paramonarios* (*aedituus*, *warden*) was the custodian of a church building¹. From the mention of such a person here, I think it is safe to assume that the building had some close connection with the small church which is only 50 feet distant. It seems most strange that the name of the ex-prefect should be lacking. Perhaps he erected both buildings, and had his name recorded upon the lintel of the more important of the two. I do not think the lintel of this, the "West Church", is in existence. On the other hand the letter after *ἐπί* in the first line looks like Υ rather than Γ , and over the ω which follows appears a small cross, which five letters farther on seems to be a sign of abbreviation. Perhaps the ex-prefect's name is really here, after all, and perhaps we should read *ἐπί Ἰω(άννου), ἐνδοξ(οτάτου) ἀπὸ ἐπάρχ(ων)*.

1115. CHURCH. Three pieces of the lintel of the east doorway in the south side of the larger church, the "East Church", near the western part of the town. See DIV. II, B, p. 240 f. The church is now completely ruined. The pieces lie in the heap of blocks just as they fell, (A) and (B) leaning against each other and almost in a line. The inscription is on the uppermost band of a series of mouldings framing the doorway, but not extending to the top of the lintel.

Fragment (A) formed the left end of the original block. From its left end 27 cm. have been broken away. The letters which remain measure 46 cm. in length and $6\frac{1}{2}$ cm. in height: the inscribed band is 8 cm. wide. I estimated that 3, or more probably 4, letters had been lost from the beginning. Fragment (B) is 21 cm. long. The inscription upon fragment (C) is 59 cm. long: 34 cm. more have been broken away from the end of this stone.

Altogether 178 cm. of the original lintel are represented by these fragments. Consequently not much can have been lost. The letters are in false relief, i. e. each stroke is formed by two parallel grooves, and all are badly weathered: none are absolutely certain, excepting those in (A) which are tolerably clear.

(A)	(B)	(C)
---- √ΟΥΕΥΣΕΒΙΟ	ΑΛΕΞ	ΑΥΑΛΟΣΕΠΙΣΕ

I think that (A) and (B) may be read: *Ἐκ πόνου Εὐσεβίου* [ν] *Ἀλεξ[άνδρου]*. Fragment (C) may be what is left of *ἡ πύελος ἐκτίσθη* (*the font was made*), or of some name, such as *Εὐρύαλος*, with *ἐπίσκοπος* or *ἐκτίσε* or *ἐπίσε* (for *ἐποίησε*). Perhaps all three may be read together: [*Ἐκ πόνου Εὐσεβίου*] *Ἀλεξ[άνδρ](ο)υ* (ν)*αὐς* *ἐ(κ)τίσ(θ)[η]*: *From the labor of Eusebios son of Alexandros (this) temple (i. e. church) was built.*

The phrase *ἐκ πόνων* (*ιδίων, οικείων* etc.) occurs often enough in these inscriptions: I do not remember, however, to have seen the word used in the singular elsewhere. Perhaps [*ἐκ τῶν τοῦ κοίνοῦ*] was written.

The names of a Flavius Eusebios and an Alexandra, his wife, occur together in an inscription found at Dâr Kîṭā, No. 1075 above, dated 355 A. D.: there may be some connection between these persons and those of the present inscription. An undated inscription at Djūwānîyeh, *A.A.E.S.* III, 26, contains the following: *Κύριε βοήθη Δόμνο και Εὐσέβιο και Μα(ρ)ω(ν)α(?) και Ἀλεξανδραν.*

1116. KFĒR. TOMB(?), 360 A. D. On a lintel, in situ, of a small building about the center of the ruins, facing west. See DIV. II, B, p. 241. The building was perhaps a

¹ *A.A.E.S.* III, No. 85.

tomb, originally: later it was used as a mosque. The inscription, in letters 9 cm. high, is incised on the top band of the mouldings of the lintel. The whole band measured originally 173 by 12 cm. It is broken at the left end. The inscription measures 150 cm. in length. On the jambs there are letters, which may be merely meaningless graffiti, but which are perfectly legible as far as they go. On the left jamb are the letters ΜΟ, 16½ cm. in length, 7 and 5½ cm. in height respectively. Below this are ΛΟ, 9 cm. long, 7 and 4½ cm. high respectively. On the right jamb, ΙΜΙΠΙ, 17 by 8½ cm., and below, the single letter Η, 6 by 7 cm.

ΓΟΥΧΥΜΗΝΟCΛΩ ΥΚ Ἐτους ηυ', μηνός Δώ[ο]υ χ'.
In the year 408, month Loös 20th. (August, 360 A. D.)

1117. BURDJ IS-SAB^c. TOWER, 572 A. D. On a plain stone in the wall of a tower, on the east side, about 8 feet from the ground. The stone measures 182 by 87 cm. The letters, 8 cm. high, are incised, and are deep and well cut. In the third line, after ΔΕCΠ^s and before ΗΜ, there is perhaps a cross instead of the two letters shown in the copy: perhaps there is nothing here at all, but only a flaw in the stone. All else is clear.

1. + ΕΓΕΝΕΤΩ ΠΩ ΠΥΡΓΟΥ CΕΠΙΤΟΥ
2. ΤΑ ΠΙΝΟΥ CΥΜΕΩΝΟΥ ΒΑΣΤΟΥ
3. ΔΕCΠ^s Τ^H ΕΗΜΙΟΥ CΤΙΝΟΥ ΜΔΕCΙΟΥ
4. ΙΝΔΕΤΟΥ ΚΧΗΤΟΥC+

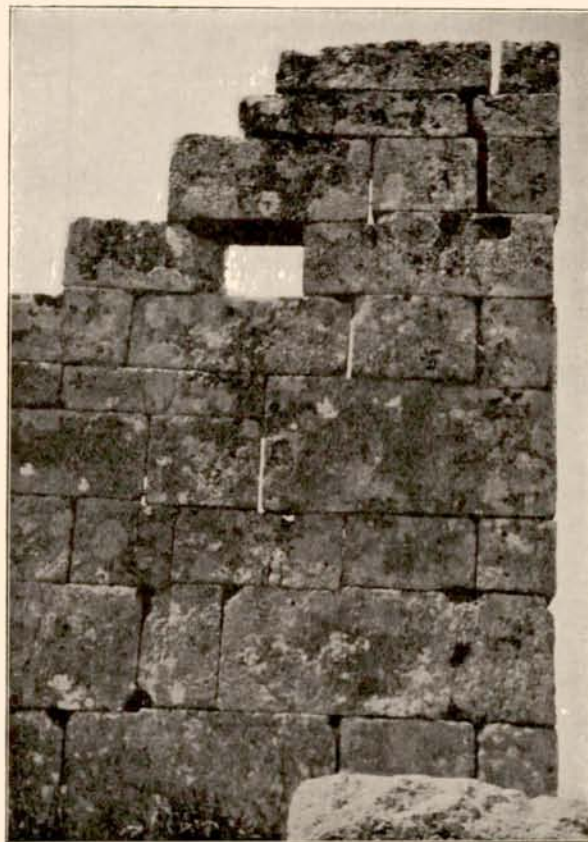
+ Ἐγένετω ὁ πύργος ἐπὶ τοῦ ταπεινοῦ Συμεώνου Βάσ(σ)ου, δεσπ(ό)του τε (?) ἡμ(ῶν) Ἰουστίνου, μη(ν)ός Δεσίου, ἰνδ. ε', τοῦ χ' ἤτος. +

+ *The tower was (erected) under the humble Symeones, son of Bassos, and our Lord Justinus, in the Month Desios, indiction 5, of the 620 year. (June, 572 A. D.)*

The adjective ταπεινός, *humble*, was used by churchmen, even bishops, and doubtless others, when speaking of themselves. For example, St. Maximus, Confessor, in a letter to Kosmas, writes: τῷ θεωριεστάτῳ κυρίῳ Κοσμῷ διακόνῳ, Μάξιμος ταπεινός χαίρειν¹. So also the title ταπεινότης, e. g. ἐς βοήθειαν τῆς ἡμετέρας ταπεινότητος².

The emperor mentioned in this inscription is, of course, Justin II.

1118. ZERZÎTĀ. PORTICO, 375-6 A. D. On an architrave, in situ, in the lower story of the portico of a building of uncertain character, facing west, and about 50 feet



Inscr. 1117. Tower ad Burdj is-Sab^c.

¹ Epist. xv. Migne, *Patrol. Gr.*, xci, p. 544.

² Epiphanius, *Adv. Haeres.*, Migne, *Patrol. Gr.*, xli, p. 881 c.

south of the tower (No. 1120). The stone is 2.19 m. long and 40 cm. high. It has a plain face on which the letters, 8 cm. high, are incised in broad lines.

+ ΕΤΟΥΣ ΔΚΥΘΕΛΗ ΣΙΘ̄Υ ΠΕΤΡΟΣ ΘΕΟΤ + *Ετους δκϛ',
 ΚΝΟΥ ΠΕΡΙΟΔΕΥΤΗΣ + ΕΚΤΙΣΑ θελήσει Θε(ε)ῦ Πέτρος Θεοτ(έ)κνου, περιοδευτής, + ἔκτισα.

+ In the year 424, by the will of God, I, Petros son of Theoteknos, *periodeutes*, built (this). (375-6 A. D.)

A *periodeutes* was a visiting presbyter, whose rank was intermediate between that of ordinary presbyters and the bishop: see *A.A.E.S.* III, Nos. 7 and 288. The form θελήσει is doubtless for θελήσει. It is possible that the author of this inscription believed that his composition was metrical.

1119. DOORWAY, 423 A. D. On the lintel of a doorway, facing south, immediately east of the tower (No. 1120). See *Div. II, B*, p. 246-8, Ill. 250 and 252. Before the doorway is a vestibule, formed by two columns supporting an architrave, and roofed by two slabs stretching from this architrave to the lintel. All the rest of the building has been destroyed.

In the center of the lintel is a disk, 62 cm. in diameter, enclosed by a semicircle in relief, the radius of which is 67 cm. The inscription is in two parts, one on each side of this semicircle. The first is 41 cm. long, and 13½ cm. high: it begins 14½ cm. from the left end of the lintel, and is 10 cm. from the bottom of the stone. The second part is 47½ cm. long and 18½ cm. high: it extends to a point 5½ cm. from the right end of the block, and is 8½ cm. from the bottom of the stone. The letters are incised, and are 4 to 7 cm. high: they are somewhat irregular, but perfectly legible.

ΕΤΟΥΣ ΒΟΥ
 ΗΥΠΕΡΒΓ

ΕΠΙ ΜΑΡΑ ΠΡΕΣΒ
 ΚΑΙ ΝΟΝΝΟΥ ΔΙΑΚ
 ΑΝΕΝΕΟΘΗ

*Ετους βου', μηνός Ὑπερβ(ερεταίου) γ', ἐπὶ Μαρα, πρεσβ(υτέρου), καὶ Νόννου, διακ(όνου), ἀνετέθη.

In the year 472, month *Hyperberetaios* 3rd, under Maras, presbyter, and Nonnos, deacon, (this) was rebuilt. (October, 423 A. D.)

The names Μάρας (or Μάρα)¹ and Μάρις² are Greek forms of the Syriac name *Mara* or *Mari*, meaning originally *lord*, *master*, and so the equivalent of the Greek (?) names Κυρις³ and Κυρος⁴. The forms Μάρων⁵, Μαρόνας⁶ and Μαρίων⁷ are diminutives with the Syriac suffix *-on*. Probably the name Κυρίων or Κυρίωνας, in No. 1172 below, is also a diminutive, equivalent to *Maronas* and formed with the same (Syriac) suffix.

Concerning the persons mentioned in this inscription see below, under No. 1124.

¹ This form occurs in the trilingual inscription from Zebed, certainly in the Syriac part, and possibly in the Greek also. For this inscription see the references given above, p. 140, n. 1. Compare also the form Μαρίας, which appears to be the genitive of a man's name in *Wad.* 1988, 2067, and perhaps 1901.

² Nos. 1146 and 1199.

³ Nos. 1076, 1159 and *A.A.E.S.* III, 288 = *Wad.* 2633.

⁴ *A.A.E.S.* III, 51 and 336; IV, *Syr.* 7 and 22.

⁵ Nos. 1095, 1096: also Κυρί[θ] in *A.A.E.S.* III, 76.

⁶ *A.A.E.S.* III, 26.

⁷ No. 1070 and 1124; *A.A.E.S.* III, 48.

1120. TOWER, 500 A. D. On the lowest member of the mouldings of the string course, on the south and east sides of the tower. See Div. II, B, p. 247 f., Ill. 250-252. The whole of the inscription is in its original place; but the second stone in this course on the east side of the tower, has fallen to the ground. I find no record in my field notes as to whether this second block was inscribed or not. It may have been lying on its face in such a way that it was impossible to move it in the time at my disposal. I believe, however, that it was not inscribed, and that the inscription is complete, ending with the first, i. e. the corner, block of the string course on the east side. The east face of this block is 43 cm. long, the upright stroke of the K being 15 cm. from the left end or corner. The inscribed band of the mouldings is $9\frac{1}{4}$ cm., high, the letters 6 cm.

† ΙΧΘΥΣ ΒΟΗΘΙΟΥ ΜΕΟΝΗ ΣΤΡΕΚ' ΕΚΤΙΣΕΝ ΜΗ ΔΕΣΙΟΥ ΤΟΥ ΗΜΦΕΤΟΥΣ ΕΥΣΕΒΙΟΥ ΤΕΧΝΙΣΤΩΝΝΟΜΑΡ

Κ' ΕΚΤΙΣΕ ΒΟΗΘ

Inscr. 1120.

+ ΙΧΘΥΣ, βοήθι. Συμεώνης πρεσβύτερος ἔκτισεν μὴ(νὸς) Δεσίου, τοῦ ἡμφ' ἔτους. Εὐσέβιος τεχνίτης (καὶ) Ἰωάννης Μαρ. --- Κ(ύρι)ε, βοήθ[ι].

+ *J(esus) Ch(rist) the S(on) of G(od) (our) S(aviour), help (us)! Symeones, presbyter, built (this) in (the) month of Desios, of the 548th year. Eusebis (was the) architect, and Ioannes Mar --- Lord help (us)! (June, 500 A. D.)*

The last three letters on the south side, together with the first three on the east, suggest the word *μάρτυρ*. But because of the sign between *τεχνίτης* and *Ἰωάννης*, because there appears to be a mark of abbreviation after *ΜΑΡ*, and because the upright stroke of the third letter on the east side has, at the bottom, the cross stroke which commonly marks an abbreviation, I do not believe that the reading *μάρτυρ* is probable. It is perhaps possible that the sign before *Ἰωάννης* and the cross stroke through the *P* before *ΚΕ* may be intended for punctuation marks, and that *Εὐσέβιος τεχνίτης*. *Ἰωάννης, μάρτυρ, (βοήθι)*. *Κ(ύρι)ε, βοήθι* may be read. I am inclined, however, to see in *Ἰωάννης Μαρ*, a son of the *Μαρ[ί]ονος* mentioned in No. 1124, and to read the first letters on the east side as *πρ.* = *πρεσβύτερος*, i. e. *Eusebis (was the) architect and Ioannes, son of Marion, presbyter*. Ioannes, then, a presbyter, was an architect or builder by profession: there are other cases in which a presbyter appears to have been also a *τεχνίτης*, e. g. *Κυρις* in Nos. 1095 and 1096¹. At the same time, for the letters on the east side, the reading *Σ(ὦ)τ(ε)ρ, Κ(ύρι)ε, βοήθι* is possible, and a little closer to my copy.

The name of Symeon was, of course, very common in Northern Syria from the middle of the fifth century on. A presbyter of that name is mentioned in Nos. 815 and 963, both without date, and at some distance from Zerzītā. Twelve or fourteen miles south-west of Zerzītā, at Bākirhā, a *Συμεώνης πρεσβύτερος* is mentioned in an inscription² over a gateway opening into the courtyard of a cloister and a church: this inscription is dated 491 or 501 A. D., and Symeon of Bākirhā may be the same as the presbyter of the present inscription. Again, three inscriptions, Nos. 1154, 1156 and 1159, from Dēr Sim'ān, four or five miles south-west of Zerzītā, mention a Symeon or

¹ Compare Sergios in Nos. 1211-1213, and persons named Symeon in the present commentary.

² *A.A.E.S.* III, 51.

Symeones who may be identical with the presbyter of Bākirhā, or of Zerzītā, or both. If so, the Dēr Sim'ān inscriptions perhaps contained the ancient name of the town to which this person belonged, probably Bākirhā. But unfortunately the text of two of these latter inscriptions is uncertain. In No. 1154, dated 479 A. D., the reading seems to be $\Sigma\text{ΥΜΕΩΝΗ}\Sigma\text{ΤΟ}\text{ΝΗ}\text{ΑΡΙ}\text{Η}\text{Η}\text{C}^1$: in No. 1156, $\Sigma\text{ΥΜΕΩ}\text{Ν}\overset{\circ}{\text{Α}}\text{Π}\overset{\circ}{\text{Μ}}\text{Υ}\text{Ρ}\text{Ι}\text{Μ}\text{Η}\text{Λ}$. In the first of these Symeon is said to have built (*ἐποίησεν*) an inn (*πανδοχείον*): in the second, Symeon's connection with the building, apparently a private house, is not stated. The third inscription from Dēr Sim'ān, No. 1159, also undated, mentions a *Συμεώνης [οικοδό]μος*. It seems probable that the three inscriptions at Dēr Sim'ān refer to the same person; but I think it is not very probable that this is the person mentioned elsewhere. An inscription at Brād², dated 496 A. D., mentions a *Συμεώνης*, a *τεχνίτης*, and another, at Refādeh³, dated 510 A. D., mentions a *Συμεώνης* with a certain *Ἀ(β)ράμης*, evidently as builders of a *στοά*.

A certain Eusebios, a *τεχνίτης*, is mentioned in No. 1089, at Dār Kītā, ten or twelve miles south-west of Zerzītā over rather rough country. The date of the Dār Kītā inscription is lost; but it seems more probable that this Eusebios was the same as the *Εὐσέβης τεχνίτης* of No. 1094, dated 389 A. D., at Bābiskā, close to Dār Kītā, and perhaps also the *Εὐσέβης διάκονος* of No. 1096, found at Bābiskā and dated 401 A. D.⁴ A certain *Εὐσέβων, Μαρ[ί]ονος υἱός*, is mentioned without a date, in another inscription at Zerzītā, No. 1124.

The form of the letter Β, used in the word *πρεσβ.*, occurs elsewhere. See the commentary on No. 1142 below.

1121. HOUSE(?), 538 A. D. On the architrave of the second story of a colonnade of rectangular piers, in the southern part of the town. There were about five of these piers: it did not seem possible to determine certainly the character of the building to which the colonnade belonged. Div. II, B, p. 248 and Ill. 256. The letters themselves varied from 5 to 10 cm. in height: they were read only with great difficulty, from a ladder placed against the piers on each side of the inscription. Consequently some of the letters were perhaps misread. The copy was made by Professor Littmann.

+ $\overline{\text{W}}\overline{\text{Θ}}\overline{\text{Ε}}\overline{\text{Δ}}\overline{\text{Ε}}\overline{\text{Τ}}\overline{\text{Ο}}\overline{\text{Ν}}\overline{\text{C}}\overline{\text{Ζ}}\overline{\text{Π}}\overline{\text{Φ}}\overline{\text{Η}}\overline{\text{Η}}\overline{\text{Ν}}\overline{\text{Ο}}\overline{\text{C}}\overline{\text{Γ}}\overline{\text{Ο}}\overline{\text{Ρ}}\overline{\text{Π}}\overline{\text{Ι}}\overline{\text{Ε}}\overline{\text{Ο}}\overline{\text{Ν}}\overline{\text{Ζ}}$
 ΟΓΙΤΗΝΕΚΤΙΣΕΝΙΑΚΟΒΟCΡΟΧΙΟCΚΑΙΔΩΗΔC
 ΥΛ ΚΑΙΕΥΟΙΕΙCΕΑΝΟΝΝΟΚΔΙΑΚΚΑΙΦΙΛΙΠΟΝ
 ΚΑΙΑΒΡΑΗΙΟΥΥΟΥ

+ Ω Θεός Α. Ἔτους ζ'πφ', μηνός Γορπιέου ζ'. (Στέγ)ην ἔκτισεν Ἰάκοβος Ῥόχιος καὶ (Θ)ωμάς, [σπο]υ(θ)[ῆ καλῆ (?)] καὶ εὐ(ερ)γεσί)α Νόννου, διακ(όνου), καὶ Φιλίπου, καὶ Ἀβραμίου υἱοῦ.

+ Ω God A. In the year 587, the 7th of the month Gorpieos. (This upper) story was built by Iakobos Rochios and Thomas, through the efforts and kindness of Nonnos, deacon, and Philipos, and Abramios (his) son. (September, 538 A. D.)

The restoration of the beginning of lines 2 and 3 is, of course, very uncertain. Professor Littmann's copy refers to the space after ΥΛ in the third line as „uninscribed”.

¹ V.l.: *Συμεώνης Τουμιώας*, Waddington: M. de Vogüé, however, read — *ριμης* at the end of the second name.

² No. 1177. A *τεχνίτης Συμόνης* is mentioned in No. 1080, at Dār Kītā, dated 452 A. D. See also No. 1167, dated 487 A. D.

³ No. 1148.

⁴ No. 980, Kerrātin, 455-6 A. D., mentions *Καλλιόπιος καὶ Ἀγριπίνος, υἱοὶ Εὐσεβίου*.

It does not seem possible, however, that this was so originally: probably the letters have disappeared for some reason. The words *σπουδῆ καλῆ* may find a parallel in *A.A.E.S.* III, 288 = *Byz. Zeitschr.* XIV, p. 27, No. 11. I understand the inscription to mean that Iacobos Rochios and a certain Thomas, otherwise unknown, paid for the construction of the upper story of this building: that the work was done under the direction of a deacon and two other persons, who, if the reading *σπουδῆ καλῆ καὶ εὐεργεσία* is correct, are thanked for their services as if they received no other compensation. Perhaps this building belonged to the church: it might well have been a shop or a row of shops, the rents of which provided income for the church.

Nonnos was a common name in this region at this period. See Nos. 1119, 1122, 1142 and *A.A.E.S.* III, 93 f. In the first of these, another deacon Nonnos is mentioned; but the date is 423 A. D. In No. 1122, dated 539 A. D., Ioannes son of Nonnos appears to have erected a building similar to that of the present inscription. I assume that Abramios was the son of Philip, not of Nonnos. See also below under No. 1124.

In this region, during the sixth century, the year seems to have begun on September 1st, corresponding thus to the indiction year. Consequently the present inscription belongs to the September of 538 A. D. and not of 539. See No. 1108 and its commentary.

1122. HOUSE(?), 539 A. D. At the west end of the architrave of the second story of a long portico, facing south, in the northern part of the town. *Div.* II, B, p. 248 and *Ill.* 255. The inscribed block is about 7 feet long. In the center is a disk, above which are marks which were probably letters. They appear to have formed two lines one above the other, consisting of six or more letters each, the letters being about 4 cm. high. I thought I could read *ΙΩΚΟΒΟ* and below this *--CONIN*: perhaps *Ἰάκωβος Νόννου* was meant, or *Ἰωάννης Νόννου*: perhaps these marks are not letters at all. The rest of the inscription is incised in letters 6 cm. high, half on one side, half on the other side of the disk. Copy by Professor Littmann.

+ ΧΡΙCΤΗΒΟΕΘΙ ΙΟΑΝΝΟΥΝΟΝΝΟΥ+ + Χριστῆ βοήθει Ἰοάννου Νόννου ἔκτισεν
 EKTICENET disk ΟΥΕΖΠΦΗΔΗΕΙΟΥ ἔτους ζπφ', μη(νός) Δησίου.

O Christ help Ioannes son of Nonnos: he built (this) in the year 587, month Desios. (June, 539 A. D.)

The second half of the first line may be read: (*this is the house*) of *Ioannes son of Nonnos*. But I am inclined to think *Ἰοάννου* merely a mistake for *Ἰωάννη*.

Concerning the persons mentioned here see under No. 1124 below.

1123. HOUSE(?). On a lintel, in situ, of a building, probably a private dwelling, facing west in the north-east corner of the town. Within the doorway is a room with another doorway in the southern side.

In the center of the lintel is a disk. On the left of the disk appear the three lines of inscription given here. There seemed to be an inscription on the right of the disk also; but, if so, I was unable to read it. The lines copied measured together 48 cm. in length, and 16 cm. in height. The letters themselves are 4 cm. high, and all are badly cut and badly weathered, so that the whole reading is uncertain.

I am inclined to believe that this inscription was continued on the right side of the disk, so that the copy contains only half of each line.

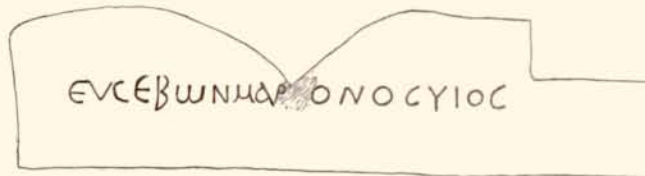
+ΚΥ.Ω.Ο.Η.Θ.Ι.Ο.
Δ.Ο.Υ.Σ.Ο.Υ.Δ.Γ.Ι.Ο.Σ.
Α.Χ.Ρ.Ι.Σ.Τ.Ε.Ο.Δ.Ε.Τ.Ο.Ν.Σ.

1. + Κύ(ριε) βοήθισον
2. σου σου. Ἅγιος [.
3. ----- ἔτους [.

Inscr. 1123. Scale 1:10.

One is tempted to read *ἰσοδον* in line 1 f. Perhaps *ἐκτίσθη* may be in the third line, or *τ(ου) εσ(φ) ἔτους*, i. e. *in the year 575 = 526-7 A. D.*

1124. HOUSE(?). On an architrave in situ in a colonnade of rectangular piers, belonging to a small house in the southern part of the town, south of the tower. The block is badly broken at the top and somewhat damaged at the ends, but the inscription appears to be complete. The stone itself measures 1.71 m. by 43 cm.: it was never smoothly finished, and the letters are very crude in form and badly cut. They vary from 5 to 10 cm. in height. Copied by Professor Littmann.



Εὐσέβων, Μαρ[ί]ονος υἱός.

Eusebon, son of Marion.

Inscr. 1124. Scale 1:20.

On the name *Εὐσέβων* see above under No. 1120, and on *Μαρ[ί]ων* under No. 1119.

The inscriptions from Zerzītā, seven in number, Nos. 1118-1124, contain names, which, in their simple or their diminutive form, occur in more than one of these inscriptions, and in such relationships that they suggest the possibility of arrangement in some sort of a family tree. These names are *Mara*, *Marion*, *Ioannes*, *Eusebon*, *Nonnos* and *Iakobos*. Such names are common enough, and any arrangement must be considered purely hypothetical, especially in view of the fact that in most cases not even the father's name is given to distinguish the person. However, assuming that it is natural for a father to name a son after his own father, the following table is offered, mainly to show the chronological order in which these persons lived.

Mara, presbyter, 423 A. D. (No. 1119).

(Ioannes)

Marion, father of Ioannes(?), (No. 1120): father of Eusebon (No. 1124).

Ioannes, presbyter and technites(?), 500 A. D. (No. 1120: cf. No. 1177) Eusebon, no date (No. 1124).

Nonnos, deacon, 538 A. D. (No. 1121): father of Ioannes, and of Iakobos(?), 539 A. D. (No. 1122).

Ioannes, 539 A. D. (No. 1122)

Iakobos, 539 A. D. (No. 1122).

1125. KHARĀB SHĒKH BEREKĀT. HOUSE, 236 A. D. On the lintel of a house, in situ, in the north-western part of the town. The doorway is near the eastern end of the house wall. On the south side of the wall are nine tall monolithic piers

supporting an architrave, as if for a portico or a trellis. South of these monoliths is an open space, about 15 yards square, perhaps a court.

The lintel is 1.89 m. long and 49 cm. high. On its face is a dovetail plate in relief, 79 cm. long and 23 cm. high, having at each end a rosette in relief. The *καὶ σοί* is on the face of the plate, incised in broad lines, the letters 15 cm. high. The rest is below the plate, incised, in letters 7 cm. high: this part of the inscription is 76 cm. long. The reading is certain.

ΚΑΙ ΣΟΙ
ΕΤΟΥΣ ΔΠΤΠΑΝ

Καὶ σοί.
Ἔτους δπσ', Παν(ῆμου).

To thee also! In the year 284,
(month) Panemos. (July, 236 A. D.)

The words *καὶ σοί* I take to be an abridged form of the phrase, common on these lintels: *ἕσα λέγεις, φίλε, καὶ σοὶ τὰ διπλά* or *καὶ σοὶ ταῦτα*. See Nos. 1073 and 970 above. The purpose of the formula was, I believe, to avert the curses of enemies and to invite the blessings of friends. See the discussion of this particular phrase in *A.A.E.S.* III, p. 25 and Nos. 10, 114, 116, 186, 235, 262; also Nos. 42 and 89.

1126. HOUSE, 407(?) A. D. On the lintel of a house, facing south, in the northern part of the town. The house-wall is of polygonal masonry. The lintel measures 2.51 m. by 90 cm. In the center is a semicircle, sunk below the surface, and containing a disk and ⚔ in relief below the surface of the semicircle. On each side of the semicircle is another disk, executed in relief below the main surface.

The first line of the inscription is above the semicircle, and measures 2.29 m. in length by 7 cm. in height. The letters, incised in rather broad lines, are well cut, but now badly weathered. The second line is within the semicircle and below the central disk: it is 1.14 m. long, 5 cm. high. I believe that the reading is certain, with the exception of the hundreds figure in the date.

ΕΙΣΘΕΟΣΚΑΙΟΧΡΙΣΤΟCΑΥΤΟΒΕΤΟΥCΕΝΥΗΑΡΤ̄
ΡΟΥΦΙΝΙΑΝΟCΠΡΕCΒΥΤΕΡΟCΕΠΟΙΗCΕΝ

Εἰς Θεός, καὶ ὁ Χριστός αὐτοῦ. Ἔτους ενύ',
(μηνός) Μαρτ(ίου), Ρουφινιανός, πρεσβύτερος,
ἐποίησεν.

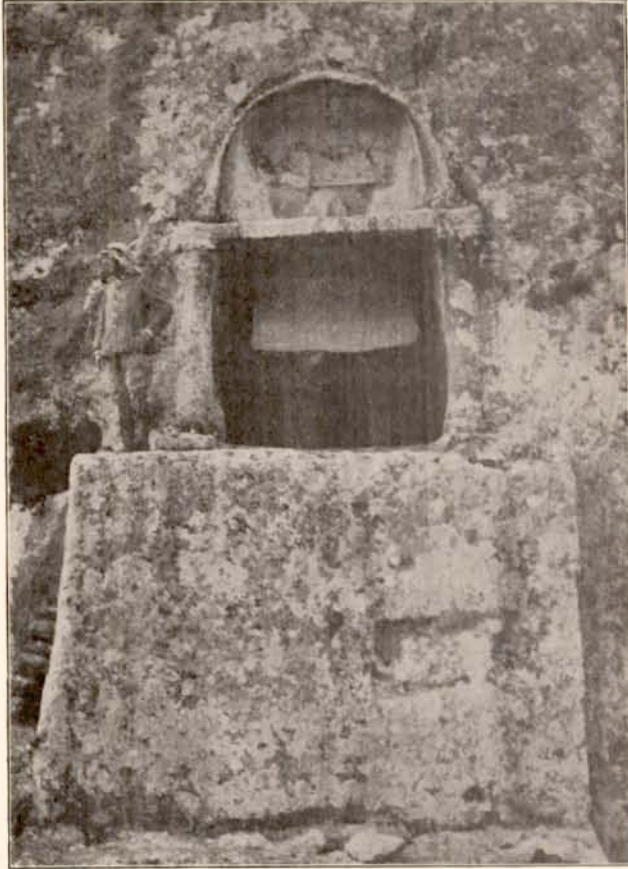
One God and his Christ! In the year 455, in the month of March, Rouphinianos, presbyter, built (this). (March, 407 A. D.?)

The formula is a very common one, especially in this neighborhood. See Nos. 1049, 1074, 1076, 1077, 1080-1086 inclusive, 1095. The phrase *Εἰς Θεός* or *Εἰς Θεός μόνος*, which is doubtless pre-Christian in origin, appears, for example, in Nos. 875, 959, 968, 971, 1045, 1070, 1075, 1089, 1090. The Roman names for months are seldom found in Northern Syria: there are, however, a few examples, such as Nos. 908, 915 etc.

1127. KĀṬŪRĀ. TOMB. In the vestibule of a rock-hewn tomb, on the south side of the wadi which runs east and west through the ancient town. This tomb is the farthest west of those in the wadi: others, nearer to the town, bear Nos. 1128-1134.

The floor of the vestibule is about ten feet above the level of the road through the wadi, and before it the rock has been scarped away, leaving a little platform. The vestibule itself is almost cubical in form, measuring about 7 feet each way: the front is open, and has an engaged column hewn on the rock at each side. Above

the vestibule is a niche, in which is carved in relief on the rock a figure reclining on



Inscr. 1127. Rock-hewn Tomb at Kātūrā.

a couch, and above the figure an eagle¹ with wings outspread. The doorway of the tomb is very small, and was closed both by a door, and also by a stone, of the cart-wheel sort, which rolled across it from a slot at the right: within the tomb are three arcosolia, each containing a single sarcophagus. See Div. II, B, p. 249 ff.

The inscription is in the vestibule, incised on the face of the rock above the doorway of the tomb. The photograph reproduced here shows a squeeze in place upon the inscription. The whole inscription is 1.40 m. long by 59 cm. high: the letters of the first line are $6\frac{1}{2}$, of the other lines 3 to 4 cm. high: the letters of the words *καὶ σὺ* are a little larger than those adjacent to them, and are slightly separated from the rest.

Published in *C.I.G.* 4452. Wad. 2699. *C.I.L.*, III, No. 191 and p. 973. Cagnat, *I.G.R.*, III, No. 1007. S. de Ricci (from a copy by Gosche) in *R. Archéol.* 1907, 2 p. 286 and 292 f. *A.A.E.S.* III, No. 111.

1. T FLAVIVSIVLIANVSVETERANVS
 2. LEGVIII AVGDEDICAVITMONVMENTVMSVVMIN
 3. SEMPITERNVMDIISMANIBVSSVISETFLTITIAEVXORISSVAE
 4. INFERISQVEETHEREDIBVSSVISPOSTERISQVEEORVMVT
 5. NELICERETVLLIEORVMABALIENAREVLLOMODOIDMONV
 6. MENTVM
 7. Τ ΦΛΑΟΥΙΟΙΟΙΟΥΛΙΑΝΟΟΥΕΤΡΑΝΟΟΛΕΓΕΩΝΟΧ
 8. ΣΕΒΑΣΤΗΣΑΦΙΕΡΩΣΕΝΗΝΗΗΕΙΟΝΑΥΤΟΥΔΙΗΝΕΚΕΣ
 9. ΘΕΟΙΣΚΑΤΑΧΘΟΝΙΟΙΣΚΑΙΔΑΙΗΟΙΣΑΥΤΟΥΤΕΚΑΙ
 10. ΤΗΣΓΥΝΑΙΚΟΣΑΥΤΟΥΚΛΗΡΟΝΟΝΟΗΟΙΣΑΥΤΟΥΚΑΙΤΟΙΣΕΓΓΟ
 11. ΝΟΙΣΑΥΤΩΝΟΠΩΣΜΗΔΕΝΙΕΞΟΝΗΑΠΑΛΛΟΤΡΙΩΣΑΙΚΑΤΟΥ
 12. ΔΕΝΑΤΡΟΠΟΝΤΟΑΥΤΟΗΝΗΜΕΙΟΝ
- KAICY

T. Flavius Iulianus, veteranus leg(ionis) VIII Aug(ustae), dedicavit monumentum suum in sempiternum diis manibus suis et Fl. Titiae, uxoris suae, inferisque, et heredibus suis, posterisque eorum, ut ne liceret ulli eorum abalienare ullo modo id monumentum.

Τ. Φλάουιος Ἰουλιανὸς οὐετρανὸς λεγεῶνος ἡ' Σεβαστῆς ἀφιέρωσεν μνημεῖον αὐτοῦ διηνεκῆς θεοῖς

¹ See Cumont, *L'Aigle funéraire des Syriens*, in *R. de l'Hist. des Religions*, T. 62 (1910), p. 119-164 (*C. R. de l'Acad.* 1910, p. 441). Ronzevalle, in *Mélanges de Beyrouth*, v, 2, p. 1^o-62^o.

καταχθονίους καὶ δαίμοσι αὐτοῦ τε καὶ τῆς γυναικὸς αὐτοῦ, κληρον(ον)όμοις αὐτοῦ καὶ τοῖς ἐγγόνοις αὐτῶν, ὅπως μηδενὶ ἐξὸν ἢ ἀπαλλοτριῶσαι κατ' οὐδένα τρόπον τὸ αὐτὸ μνημεῖον.

Καὶ σύ.

Titus Flavius Julianus, veteran of (the) 8th legion, (called) Augusta, has dedicated his monument forever to his manes and (those) of Flavia Titia, his wife, and to those in the world below, to his heirs also and to the descendants of these, so that none of them may dispose of this monument in any way. Thou also (farewell)!

At the end of line 9 there is room for six or eight letters more. The stone is mutilated here, and it is possible that van Egmond and Heyman were nearly right in reading ΕΙΤΙΑΣ, that is (Τ)ετίας. The inscription belongs probably to the end of the second, or the first half of the third century: compare, for example, *A.A.E.S.* III, No. 112, from this same town, and dated 195 A. D.

1128. SCULPTURES ON LIVING ROCK. On the south wall of the same wadi as No. 1127 but farther east, towards the town, are figures sculptured in relief upon the rock, most of them in rude niches. Below some of them are inscriptions which show that the sculptures were monuments to the dead. See *Div.* II, B, p. 249 f., Ill. 257 f. The present inscription, the first one to the east of No. 1127, is below a niche containing a group of three figures, with a single figure on each side. The figures are about half life-size. The inscription is at the right of the center. The first line is 64, the second 80 cm. long: the letters are 7 to 9 cm. high.

Published in *A.A.E.S.* III, 115, E.

The first word may be read ΓΑΔΕΙΟΣ or ΡΕΑΔΕΙΟΣ or as in the drawing. All these three forms have Semitic equivalents: גַּדְיָה, גַּדְיָה and גַּדְיָה. Consequently I am unable to determine which name was written here. Probably ΑΛΔΕΙΟΣ is correct, judging by the following inscription. If so, the text is as follows: Ἄλδειος, ἄλυπε, χαῖρε: *Haldeios, care-free, farewell!*

ΑΛΔΕΙΟΣ
ΑΛΥΠΕΧΑΙΡΕ

1129. SCULPTURES ON ROCK, 122 (?) A. D. Below the same niche as No. 1128, at the left of the center. The first line is 62 cm. long, the fourth 39. The total height of the inscription is 17 cm. The letters are about 3 cm. high, and badly weathered.

Published in *A.A.E.S.* III, 115, F.

Ε _ _ _ Ο Σ Η Η Ν Ο Σ Λ Ω Ο Υ Α	*Ε[τους] οσ'(?) , μηνὸς Λώου	<i>In (the) year 270(?) , on (the) 1st</i>
Σ Ε Α Ν Ο Ν Ο Σ Γ Α Δ Α Ι Ο Υ	α' , (Γ)εανον (τόν?) Ἄ(λδ)ίου ¹	<i>of (the) month Loos, (this portrait)</i>
Π Ϛ _ _ _ Η Γ Υ Ν Η	[ἐ]πο[ίησε] , ἡ γυνή , Βαρσιμ-	<i>of Geanos the son of Haldios was</i>
Β Α Ρ Σ Ι Μ Σ Η Σ Α	σησα.	<i>made by his wife Barsimsēsa.</i>
		(August, 122 A.D.?)

The reading of this inscription is most uncertain, and this is particularly unfortunate, because otherwise it would furnish a definite date for these most interesting sculptures. In the second line I am not at all sure that there is any letter between the second Σ and the following Α. Probably *Barsimsēsa* is a feminine name formed from the Syriac *Bar-Shimshā = Son-of-the-Sun*. Names compounded of שִׁמְשָׁ are common in Hebrew

¹ In my former publication I preferred Σεάνονος Γαδ(ε)ίου. Compare also Ἀδδαί, Ἀδδαίος, Ἀδδαίος: Lidzbarski, *Semitische Kosenamen*, in *Eph. f. sem. Epigraphik*, II (1903-1907), p. 1-23.

(cf. שמשון = *Samsōn*), in Palmyrene (cf. שמשון = Λισαμσος = *Lisamsos*), and in Arabic. Compare also *Samsigeramos* (Wad. 2564 and 2567).

1130. SCULPTURES ON ROCK. East of Nos. 1128 and 1129. Below a niche, in which a single male figure is sculptured.

Published by Waddington, No. 2703. *a*, from copies made by himself and by M. de Vogüé. Also by J.-B. Chabot, from his own copy, in *Journ. Asiat.*, 9e Série, T. xvi (1900), p. 274 f. Also *A.A.E.S.* III, 115 D.

The inscription measures 45 by 8 cm. This is the Syriac name *Barlāhā*. M. Chabot cites Assemani, *Bibl. Or.*, I, 401, 406¹; III, 213.

1131. SCULPTURES ON ROCK. East of No. 1130. Below a niche in which is a single male figure. The whole inscription measures 69 by 16 cm., the letters being 6 to 7 cm. high.

Published by Waddington, No. 2703 *b*. Chabot, *Journ. Asiat.* xvi (1900), p. 274. *A.A.E.S.* III, 115, C.

ΒΑΡΑΘΗΣΑ Βαραθης, ἄλυπε, χαιρε. *Barathes, care-free, farewell!*
ΛΥΠΕΧΑΙΡΕ

The name *Barathes* appears in the Palmyrene inscriptions in the form *Bar 'Athe*. M. Chabot quotes a Palmyrene-Latin inscription found at South Shields, England, and published by Wright in *Transact. Soc. Bibl. Arch.*, vi, p. 438, in which the name has in Palmyrene the form ברעה, in Latin the form *Barates*.

1132. SCULPTURES ON ROCK. East of No. 1131. On the base of a group of two figures within a niche. One of the figures is that of a man, the other of a woman.

ΑΥΓΑ Ἀγαίε, ἄλυπε, χ[αίρε]. The male figure, on the right as one
ΙΕΑΛ ΠΡΑΙΟCΑΛΥ Πραϊός, ἄλυπε, χαιρε. faces the group, is much larger than the
ΥΠΕΧ_ΠΕΧΑΙΡΕ female: on his left arm the man is

holding something, perhaps a child. The second line of the inscription is 69 cm. long, and all three lines together are 24 cm. in height.

Published by Waddington, No. 2703 *c*. Chabot, *Journ. Asiat.* xvi, p. 273 f. *A.A.E.S.* III, 115, B.

Waddington's reading is ΑΥΓΑ | ΛΑΡΑΡΑΙΟCΑΛΥ | _ _ _ CΤΕΧΑΙΡΕ: M. de Vogüé read ΕΑΛΘΑΑΙΟCΑΛΥ: Chabot read ΠΡΑΙΟCΑΛΥΠΕΧΑΙΡΕ on the right, and on the left, ΑΥΓΑ | _ _ Α Λ | _ ΠΕΧΑΙΡ. Combining his own copy with that of Waddington, M. Chabot reads at the left ΑΥCΑΛΑ or ΑΥCΑΛΕ ΑΛΥΠΕ. Of the form ΑΥCΑΛΑ Chabot writes: "Le nom *Αύσαλα* serait le correspondant très exact du nom sémitique אֲשַׁלָּא. On s'attendrait néanmoins à le voir écrit avec deux λ. Je ne serais point surpris qu'il fallût le reconnaître dans un fragment d'inscription grecque très fruste, copié à Palmyre par M. Mordtmann (*Neue Beiträge*, p. 23) où on lit, d'après ce dernier: ΑΙCΑΛΛΑΤ, c'est-à-dire probablement: *Αύσαλλα τ(σ)*". On the other hand M. Clermont-Ganneau, *Recueil*, II, p. 16, finds *Αύσα*, as genitive of a name *Αύσας*, in an inscription from Djerash: "Quant à *Αύσα*, ce serait le génitif de *Αύσας*, forme congénère du nom nabatéo-grec, *Αύσος* = אֲשַׁשׁ." Compare also Wad. 2064, where Clermont-Ganneau proposes to read *Μάσεχος* 'Αούσα, instead of 'Αουσα[δου]². In the present inscription, however, I believe that the reading

¹ Page 416(?).

² *Recueil* II, p. 16 n. 2.

Αὐγαῖε is certain, and would therefore translate as follows: *Augaios, care-free, farewell!*
Raaios, care-free, farewell!

Concerning the second name M. Chabot says: "Le nom propre Ρααῖος se trouve dans une inscription bilingue de Palmyre (Vogüé, *P.* no. 16) où il répond au palmyrénien רעγ. Ce même nom רעγ, dans une autre inscription (Vogüé, *P.* No. 22), est traduit en grec par Ἡλιόδωρος". Both names have the masculine form. Possibly one is the name of the man who is represented in this relief, and the other the name of the child which the man seems to be holding on his arm. The wife's name, then, is not given, perhaps because she had this monument made during her lifetime, in memory of her dead, her husband and her infant son.

1133 SCULPTURES ON ROCK. East of No. 1132. On the base of a group of four figures within a niche. The two figures at the right seem to be women, if one may judge by the curls at the sides of the neck of each. The figure at the extreme right, however, has draperies which cover the feet, while the other has not. The two figures at the left of the group appear to be men. The inscription is in two parts, divided by a perpendicular line. The first part measures 50 by 11 cm., the letters being $2\frac{1}{2}$ to 3 cm. high: the second part measures 56 by $11\frac{1}{2}$ cm.

Published in *A.A.E.S.* III, 115, A. Waddington, under No. 2703 d, published six letters from the end of the first line of the second part, and seven letters from the end of the second line.

ΑΛΟΥΛΑΙΟΣΕΠΟΨΗ	ΝΙΚΑΝΩΡΕΠΟΙΚΑΤΨΠΑ	Ἀλουλαῖος ἐπόση [τῷ πατρὶ καὶ τῇ γυναικί.
ΨΠΑΤΡΕΙΚΑΙΤΗ	ΤΡΙΚΑΙΤΗΓΥΝΑΚΕΙΜϚ	Νικάνωρ ἐποίησα τῷ πατρὶ καὶ τῇ γυναικί μου],
ΓΥΝΑΙΚΕΙ	ΕΥΔΗΜΩ	Εὐδήμῳ.

Alulaios made (this) for his father and his wife.

I, Nikanōr, made this for my father and my (?) wife, Eudemos.

I suppose ἐπόση to be for ἐποίησε, and ἐποίησα for πεποίηκα¹. The letters OCH of the first form, however, are uncertain, and perhaps ἐποίησα should be read in both cases. *Alulaios* is perhaps a "birthday name", from ²*Alūl* = *September*.

In my former publication I translated the second part of the inscription as follows: *I, Nikanor, made this for my father, Eudemos, and his wife.* Professor Robinson, in his review², says: "The translation is extraordinary. It should be 'Alulaios made this for his father and his own (not his father's) wife. I, Nikanor made this for my father and my (not his) wife, Eudemo' (τῇ γυναικί μου). For Εὐδήμῳ read Εὐδημοῖ. A feminine, not a masculine is wanted, and Εὐδημῶ would be a good Kosename". Perhaps Professor Robinson did not wholly appreciate the reasons which led me to reject this perfectly obvious translation. The inscription, divided into two parts, is carved below a group of four persons, sculptured on the rock. Undoubtedly the four persons mentioned in the inscription are the same as those represented together in the sculptured group. Consequently I believed that the sculptured group and both parts of the inscription were executed at the same time. Now that one man had occasion to make a monument for his father and his wife together seems possible enough; but that two men, at the same time, had such occasion, so that two fathers, each without his wife but with a daughter-in-law instead, appear in the same memorial, seemed to me, not impossible perhaps, but at least extraordinary. On the other hand it seemed to me quite natural

¹ So also Professor Hiller von Gaertringen, in *B.P.W.* 1909 Sp. 17.

² *A.J.P.* 1909 p. 206.

that two men should unite in making a memorial of their parents. Furthermore, it may be observed that the second part of the inscription occupies a somewhat longer space than the first: it is also true that its letters are slightly smaller than those of the first. Such irregularities are characteristic of these Syrian inscriptions, and appear to be due to the fact that the stone-cutters did not draw the inscriptions upon the stone before executing them with the chisel. Consequently, if the second inscription had ended with *γυναικί*, as the first did, it would have formed less than two lines instead of three, and would not have balanced the first part. Therefore I believed that the words *μο[υ] Εὐδήμω* were added to fill up space, and belonged in thought to *τῷ πατρί*. Finally I am inclined to trust the evidence of my copy that *Εὐδήμω* is on the stone, and not *Εὐδήμοι*.

Of course it may properly be objected that if the dedicators intended to refer to their mothers, they should have used the word *μητρί*, instead of *γυναικί* (*τοῦ πατρός*). And to reply that perhaps these dedicators were adopted sons, or that the women referred to were their step-mothers, is not very satisfactory.

Perhaps the whole difficulty lies in a misreading of the letters after *γυναικί*, in the second part of the inscription. If *καί* should be read here, then Alulaios and Nikanor may have been brothers, who united to make a memorial to the father of them both, to the wife of each, and to Eudemos, a son of one of them.

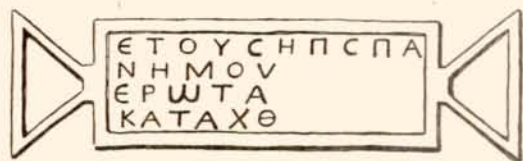
In view of these considerations I have adopted here a translation which leaves the meaning of the inscription still uncertain.

1134. TOMB, 240 A.D. East of No. 1133, in the south side of the same wadi as Nos. 1127-1133, and nearest of all to the town. The inscription is incised on a dovetail plate above the entrance to a rock-hewn tomb. The tomb consists of a broad dromos like an open fore-court, a vestibule with two columns supporting three arches, and a chamber, about twelve feet square, containing three arcosolia, all hewn in the living rock. On the face of the tomb, opposite the columns of the vestibule, are pilasters. On the face of each pilaster is what appears to be a bucranium: beyond each pilaster, on the tomb wall, is a large wreath, with a knot of ribbon at the bottom, in relief.

The inscribed plate measures 85 by 27 cm. inside. The first line of the inscription extends to the full length of the plate: the other three lines occupy only about half the length, leaving a blank space of about 40 cm. at the right of each. The letters are well carved and perfectly distinct.

Published by Waddington, No. 2701. By Seymour de Ricci (from a copy by Gosche) in *R. Archéol.*, 1907, 2, pp. 286 and 293. Fröhner in *Mélanges d'Épigraphie et d'Archéologie*, xi-xxv, p. 32. Jalabert, in *R. Archéol.*, 1903, 2, p. 236: also *Mélanges de la Faculté Orientale de Beyrouth* Tome III, p. 736. *A.A.E.S.* III, No. 113. Briess, in *Klio*, XII, p. 259. Jalabert, *Klio*, XII, p. 499.

In my former publication I adopted the reading and explanation given by Waddington, although this explanation seemed to me unsatisfactory, as indeed I think it must have



Inscr. 1134. Scale 1:20.

seemed to its author. This reading is as follows: "Ετους ηπσά, Πανήμου. Έρωτα καταχθ[ονίους]. "Par une bizarrerie singulière, au lieu d'inscrire le nom du défunt, on invite le passant à interroger les dieux infernaux, s'ils désirent savoir son nom". Fröhner proposed to read Έρωτᾶ καταχθ(ονίου), and this reading is approved by Jalabert, who says: "Erotas serait le nom propre que

ne peut guère manquer à une épitaphe". Both these readings, however, ignore the strange arrangement of the letters of the last three lines. To me it seems obvious that this inscription is incomplete: after carving the first line the stone-cutter chose to carve the first half of lines 2, 3 and 4 in turn, before carving the second half of line 2 etc., and, for some unknown reason, never finished the inscription. If so, the missing letters may be restored here with as much confidence as in any incomplete document. I would therefore read as follows:

1. Ἔτους η'πσ', Πα-
2. νόμου - -', [ἀφι]- *In (the) year 288, Panemos —, consecrated to the spirits*
3. ἐρωτα[ι θεοῖς] *in the world below. (July, 240 A. D.)*
4. καταχθ[ονίους].

The phrases θεοῖς καταχθονίους, θεοῖς δαίμοσιν, θεοῖς ἕρωσιν are common equivalents of the Latin *dis manibus*, as the indices of *I.G.* XIV, or of almost any collection of Greek inscriptions of the Roman period show. A very good example will be found under No. 1127 above. The Roman influence, to which such expressions were due, is shown also in the bucrania with which the front of the tomb is decorated.

This text, then, is not an epitaph, as has been supposed, but the inscription upon a tomb, which may well have been constructed before the actual need of it had arisen.

1135. HOUSE(?), 391 A. D. On the lintel of a door-frame, standing alone on the hill in the northern part of the town. Lintel and jambs have simple mouldings. The letters are irregular and not very clear. Copied by Professor Littmann.

ΕΤΟΝΧΗΗΗΝΟCΙΠΕΡΒΕΡΕΤΕΟΥΚΦΛΦΙΛΕΟΝ

Ἔτους μύ', μηνός Ἰπερβερετέου κ', Φλ. Φιλέον.

In the year 440, month Hiperbereteos 20th, Flavius Phileon. (October, 391 A. D.)

I suppose Φιλέον to be for Φιλαίων or Φιλέων: this was doubtless the owner of the house.

1136. HOUSE(?), 466-7 A. D. A lintel fallen in the ruins of what appears to have been a private house, in the part of the town which is directly east of the mouth of the wadi where the rock-hewn tombs are. The lintel measures 1.95 m. by 46 cm.: the first half of the inscription is 68 by 16 cm., the second half 86 by 15 cm. In the center is a disk 18 cm. in diameter. The letters are 4 to 6 cm. high. The whole face of the stone was covered with plaster, half a centimeter thick, which had to be hacked off with a *mankûsh* before writing could be seen. I do not think, however, that any letters were overlooked.

ΕΤΟΥC disk ΚΕΒΟΗΘΙCΟΝΤΩΝ Ἔτους εἰφ', Κ(ύρι)ε βοήθισον τῶν ἐπὶ τοῦ
ΕΙΦΕΠΙΤΟΥ ΔΟΥΛΟΝCΟΥΒΑΡΑΨΑ δούλόν σου, Βαράψα.

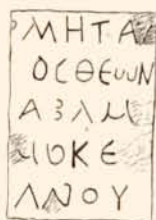
In the year 515 (this was built). Lord, help those under (the care of) thy servant Barapsas. (466-7 A. D.)

The inscription is full of mistakes; but its meaning is fairly clear. I have assumed that the figures of the date were omitted by mistake, and afterwards added at the

beginning of the second line: also that τῶν is a grammatical mistake for τοῖς, δοῦλον for δούλου the result of carelessness. Perhaps, however, τῶν is for τόν, and τόν δοῦλον σου the object of βοήθισον. Perhaps δοῦλον was meant to serve as the object of both βοήθισον and ἐπί. Or perhaps the author intended to write, at the left of the disk: Ἔτους εἰφ', (μηνὸς) Περσιτίου.

The name Βαραψ or Βαραψαββας occurs in an inscription found at Mu'allak in 1900¹: both there and here I have been tempted to read Βάραχ. According to Professor Littmann Βαραψα is a short form of Βαραψαββας. The latter is the Syriac name *Bar-had-bē-shabbā* (sometimes *Barhabshabbā*), "Sunday-son", in Greek Κυριακάδος, in Latin Dominicus.

1137. FRAGMENT, built into the wall of a ruined Mohammedan structure near the tower: it is called by the modern natives the *Djāmi*^c, and seems to have been in fact a mosque. The block at present is 39 cm. wide and 56 cm. high. The letters, 5 to 9 cm. high, are irregular in size and form, and badly cut. At the same time the inscription has not the appearance of a graffito. Copied by Professor Littmann.



Inscr. 1137.
Scale 1:20.

I have not been able to find any reading for this fragment, sufficiently probable to suggest. Of course one naturally thinks of μητρ[ός or Δη]μήτρ[ι]ος², πρ[ὸς θεῶν, κέ = καί, . . .]ανοῦ.

1138. FIDREH. DOOR-FRAME, 411 A. D. A lintel on its jambs, standing alone in the south-western part of the town. Div. II, B, p. 253. The block is 1.32 m. long: its height varies from 42 to 47 cm. Near the center is a disk with a cross, in relief, 23 cm. in diameter. The inscription is below the disk: it is 83 cm. long, its letters 4¹/₂ to 7 cm. high. After the first Α of ΑΔΙΝΑΥ an Υ, 3¹/₂ cm. high, has been inserted, above the line of the other letters, evidently to correct a mistake. The whole inscription is very poorly scratched on the stone, rather than carved, and is now badly weathered. Professor Littmann, who copied the inscription, noted upon his copy that there may have been more letters, but that he could not be sure of this, and certainly could not read them.

ΕΤΟΥΥΘΝΥΑΔΙΝΑΥ Α Ἔτους θνύ, Αύδινα(ία)υ α'.

In the year 459, Audinaios 1st. (January, 411 A. D.)

Perhaps instead of Audinaios a person's name should be read. The last letter may be Λ: between it and the preceding γ is a space (in the copy) sufficient for ι or perhaps some other letter. Perhaps ια' should be read.

1139. DOOR-FRAME, 421 (?) A. D. A lintel on its jambs, standing alone but near a large house, in the north-western part of the town. See Div. II, B, p. 253, Ill. 263. The block is 1.73 m. long and 56 cm. high. On its face is a dovetail plate, formed by incised lines. In the dovetails are the letters Α and Ω, the former in the dovetail on the left, the latter in that on the right. The plate itself is 53 cm. long and 36 cm. high. It is not quite in the center of the lintel, but is placed somewhat too low and

¹ *A.A.E.S.*, III, 332.

² Compare the inscription from "El-Al" (in Djolan), published by M. Fossey in *B.C.H.* XXI (1897), p. 42, No. 13: Δημητρία χαίρε.

too near the right end. The letters, 5 to 6½ cm. high, are also incised. The whole design and inscription are badly executed. Copied by Professor Littmann.

ΟΘΕΟΚΚΕ Ὁ Θεός καὶ ὁ
 ΟΧΡΙΣΤΟ Χρι(στὸ)ς. Ἔτους God and (his) Christ! In the year 469, month
 ΥΨΟΖΥΗΗΝ θξϛ', μην(ός) Panemos(?) 15th. (July, 421 (?) A. D.)
 ΠΠΠΠΠΝΟΥΕΙ [Πανή](μ)ου εἰ'.

The units figure in the date is uncertain. Professor Littmann noted on his copy that in what appears to be the name of the month the N before the final ΟΥ seemed to be certain. The name Panemos, however, fits the lacuna, and may be regarded as highly probable at least. The dots, one at each side of the final I, are to be noticed. Such dots occur with I in a good many Syrian inscriptions, most of which are comparatively late.

1140. HOUSE, 424 A. D. On a lintel lying upside down in front of its jambs, in the ruins of a private house a little west of the center of the town. Div. II, B, p. 254, Ill. 264. The inscribed fascia is at the bottom of the lintel, below the mouldings. It is 1.20 m. long and 17 cm. high. The letters, 3 to 6 cm. high, are incised and well cut: the inscription practically fills the fascia upon which it is carved. Copied by Professor Littmann.



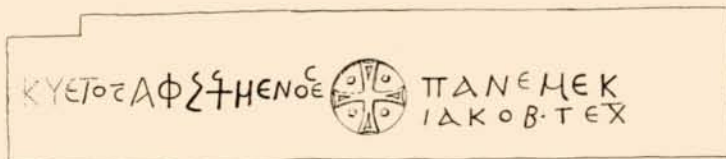
(Δόξα) Π(α)τρ(ι) καὶ Υἱῶ καὶ Ἁγίῳ Πν(ε)ύ(ματι) γέγονεν
 ἐν μηνὶ Ὑπερβερετέω, ἰνδ. η', τοῦ γού ἔτους.

Inscr. 1140. Scale 1 : 20.

Glory to Father, and Son and Holy Spirit: (this) was built in the month Hyperbereteos, indiction 8, of the 473rd year. (October, 424 A. D.)

The Gloria Patri appears elsewhere on lintels, i. e. Nos. 984, 1031, 1146, 1173; A. A. E. S. III, 34, 156, 198 B, 321. The form γέγονεν is used in this sense in A. A. E. S. III, 288 = Wad. 2633.

1141. HOUSE (?), 453 (?) A. D. On the lintel, in situ, of a building with a portico within a courtyard, in the north-western part of the town. See Div. II, B, p. 253, Ill. 263. The block measures 1.94 m. by about 40 cm. In the center is a small disk, 20 cm. in diameter, containing a cross in relief below the surface. The letters are from 4 to 8 cm. high. Those at the left of the disk are 14 cm. from the bottom of the stone; the second line, at the right of the disk, is 9 cm. from the bottom. Professor Littmann, who made the copy, says that the lintel is complete at the left end: that the first two letters, however, KY, are altogether uncertain. The other letters are at best indistinct.



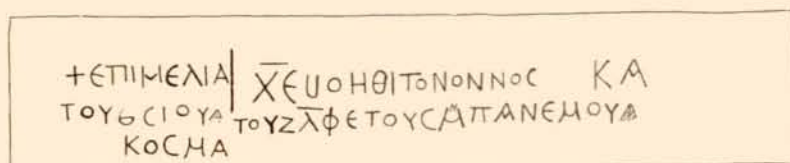
(+) Ἔτος αφ', ζ(?) + μηνὸς Πανέ-
 μ(ου) εἰ', Ἰάκοβ(ος), τεχνίτης.

Inscr. 1141. Scale 1 : 20.

+ Year 501 + month Panemos 25th, Iakobos, builder. (July, 453 (?) A. D.)

I do not understand the meaning of the character after the ΔΦ of the date. In form it is not exactly a Z. It may be intended for Σ = 6 and, if so, may be the number of the indiction; for the 501st year of the era of Antioch corresponds to the 6th year of the indiction series. Or it may be a ζ, and the date may then be αφξ', i. e. 561 = 512-3 A. D.

1142. HOUSE, 489 A. D. On the architrave of the second story of a portico, before a building which appeared to be a private house, facing west, about the center of the town. The block is 2.13 m. long, and 41 cm. high. The letters, 3¹/₂ to 7 cm. high, are scarcely more than scratched on the surface of the stone, and are now badly weathered. Copied by Professor Littmann.



Inscr. 1142. Scale 1:20.

³Επιμελία τοῦ ὁσίου
Κοσμά. Χ(ριστ)έ, βοήθει τῷ Νόν-
νος(?). Τοῦ ζλφ' ἔτους, μη(νὸς)
Πανέμου κα'.

Under direction of the holy Kosmas. Christ help Nonnos(?). In the 537th year, month Panemos 21st. (July, 489 A. D.)

Professor Littmann has given me the following information about the inscription, in addition to his drawing. There was possibly one letter after ΟCΙΟΥ, like a Λ, but apparently erased. Possibly there were letters before ΚΟCΗΑ, and, if so, these may have been ΒΟCΟΥ. There was also a letter, like Λ, after ΠΑΝΕΜΟΥ; but apparently this was erased and ΚΑ, in larger size, written above it. Perhaps we should read here: Ἐπιμελία τοῦ ὁσίου Ἀβόσου¹, Κοσμά, *Under direction of the holy Abosos, son of Kosmas.* Or perhaps some title followed ὁσίου, such as ἀββᾶ, *abbot*, or ἐπισκόπου, *bishop*. The adjective ὁσιος is not infrequent with names of church officers or monks.

Α κοσμάς τεχνίτης is mentioned in two inscriptions at Brâd², dated 491 and 496 A. D.: a Κοσμάς also in an inscription at Burdj il-Kâs³, dated 493 A. D.: also probably in an inscription at Kefr Nabû⁴, on a building which bears, elsewhere, the date 504 A. D.

In the second part of the inscription the letters ΤΟΝΟΝΝΟC may, of course, stand for τῷ Νόννῳ, or perhaps τῷ Νόννου (οἴκῳ), *the house of Nonnos*. But I am inclined to believe that τὸν οἶκον, for τῷ οἴκῳ, should be read: *Christ help (i. e. bless) this house!* The accusative with βοηθεῖν is common enough in these inscriptions. The name Νόννος, however, is not infrequent in this region. A certain Nonnos, a builder, is mentioned in two inscriptions from Serdjibleh⁵, dated 471 A. D. See also above, under No. 1124.

The letters ΚΑ are doubtless a correction for Α, representing the day of the month.

The form of β in βοήθει may be seen in other inscriptions, for example Nos. 1085, 1086, 1099, 1120 etc.

1143. LINTEL(?). Stone, probably a lintel, built into the south wall of a house,

¹ See above, Nos. 874, 875 and 881.

² Nos. 1176 and 1177.

³ No. 1190.

⁴ Published by Chapot in *B.C.H.* XXVI, p. 181, No. 25, and in the commentary to No. 1174 below.

⁵ *A.A.E.S.* III, Nos. 93 and 94.

about the center of the town. The house appears to have been ancient, but, in Professor Littmann's opinion, may have been rebuilt after the Mohammedan occupation.

The whole block is 1.78 m. long, by 37 cm. high. The inscription is 1.27 m. in length, the letters $3\frac{1}{2}$ to 5 cm. high: it is well cut and perfectly legible. Copied by Professor Littmann.

+ ΠΕΤΡΟΣ ΑΝΤΟΝΙΝΟΥ ΔΙΑΚΟΝΟΥ ΤΗΚΤΟΝΗΣ + Πέτρος Ἀντονίνου, δὲ διάκονος, τηκτόνης.

+ *Petros, son of Antoninos, deacon, (was the) builder.*

The word τηκτόνης seems to be a combination of τέκτων and τεχνίτης: it was perhaps invented by Deacon Peter, for I have not found the word elsewhere. Perhaps, however, Πέτρος, Ἀντονίνος, Ἰάκωβος, τέκτονες was meant.

1144. REFÂDEH. Fragment, 73-4 A. D. On the left end of a moulded block, like part of a lintel or architrave, or of the cap of a pier or pedestal, lying in a pile of ruins immediately north of the house with the Syriac graffito¹, and about 50 yards south-east of a colonnade² with its roof-slabs intact, near the center of the town. At the top is a large projecting cornice, 14 cm. high, and projecting 9 cm. Below this is a plain band, 14 cm. wide, and below this again a band 25 cm. wide, which bears the inscription. The whole fragment is 67 cm. long at the top, and about 52 cm. high. See Div. II, B, p. 254, Ill. 265. The inscription is incised, the letters being $4\frac{1}{2}$ to 6 cm. high. At the left of the inscription is a space, 19 cm. wide, where the surface has been destroyed: doubtless there was some symbol here, which has been erased. I believe the beginnings of the three lines have been preserved practically intact. I believe, however, that the lines may be incomplete at the right, and that the inscription may have been longer. Copied by Professor Littmann and the editor.



Ἔτους βυρ' Α
δωνίς Βαρ --
ω καὶ Μεα ---

Inscr. 1144. Scale 1 : 20.

The date of this inscription is the year 122, i. e. 73-74 A. D. The fragment is very similar to the fragments found at Bābiskā and published under No. 1092 above. The Bābiskā fragments are dated 143 A. D., and are believed by Professor Butler and myself to be parts of the caps of the cheek-pieces of steps leading to some ancient building, probably a temple.

At the beginning of the second line there are marks before ΔΩΝΙΣ which may be the remains of a Α; but I have not felt warranted in reading Ἀδωνίς or Ἀδώνις.

1145. TOMB, 341-2 A. D. On a block above two rock-hewn arches, forming the façade of the vestibule of a rock-hewn tomb, facing south, about 30 yards south-east of the tower. The main chamber of the tomb is at the end of the dromos. It contains three arcosolia, each containing two sarcophagi. The arches with their supports and the whole vestibule, as well as the chamber, are hewn in living rock; but above the arches are five blocks, without mouldings, in position like the frieze above an architrave. The central one of these blocks bears the inscription. In the west side

¹ Div. IV, Syr. No. 25.

² House IV: See Div. II, B, p. 257 f.

of the dromos is the entrance to a second chamber, having three arcosolia, each with a single sarcophagus. DIV. II, B, p. 258, Ill. 273.

The inscription is incised on a dovetail plate formed by a plain moulding, 4 cm. broad, in relief. The plate, within the moulding, is 50 cm. long and 44 cm. high. The letters are from 8 to 15 cm. high. Copied by Professor Littmann.

ΕΤΟΥΣ
97 "Ετους 97'. In the year 390. (341-2 A. D.)

1146. PANEL OF A BALUSTRADE, 427 (?) A. D. A block, like the double panels often found in the second story of the portico of a private dwelling, now built into a late cross-wall, just inside of an interior doorway of an ancient house which faces south, in the north center of the town. The stone is 1.80 m. by 95 cm. It contains two rectangular plates, sunk into the surface, and bordered by simple mouldings: the one on the left is blank, the one on the right bears the inscription. The inscription is 50 cm. long, 31 cm. high at the left end, 25 cm. at the right. The letters are 4 cm. high: they are incised and fairly well cut. The figures of the date are badly damaged; but the number of the indiction makes the date fairly sure. Copied by Professor Littmann and the editor.

+ ΔΩΞΑ ΠΑΤΡΙΚΗ
ΒΙΩΚΑΙΑΓΙΩΠΝΒ
ΜΑΡΙΣΤΕΧΝΙΤ,
Η ΠΑΝΕΜΟΒΙΝΔ
ΤΤΟΙΙΙΙΙΟΙΝΕΤΟΥΣ+

+ Δώξα Πατρί καὶ Υἱῶ καὶ Ἁγίῳ Πν(ε)ύ(ματι). Μάρις τεχνί(της).
Μη(νός) Πανέμου, ἰνδ. 1', το[ῦ] ε[ρ]οῦ ἔτους. +

+ *Glory to Father and Son and Holy Spirit. Maris, architect. In the month Panemos, indiction 10, of the 475th (?) year. + (July, 427 (?) A. D.)*

Compare No. 1140. The iota with two dots appears also in No. 1139 and elsewhere. The name Μάρις is another form of the name Μαρᾶς or Μαρᾶ, the Syriac having both the forms *Marī* and *Marā*: see under No. 1119 above.

1147. HOUSE, 439 A. D. On a lintel in situ, in a small house in the north-western corner of the town, facing southward. The stone is without mouldings, and measures 2.65 m. by 80 cm. The inscription is 1.42 m. long, and the letters are 8 cm. high.

Published by Waddington, No. 2695. *A.A.E.S.* III, No. 118.

ΙΧΘΥΣ+ΑΡΧΗΤΟΥΝΕΩΚΤΙΣΤΟΥ Ἰ(ησοῦς) Χ(ριστός), Θ(εοῦ) Υ(ἱός), Σ(ωτήρ). Χρ(ιστός)
ΕΤΟΥΣΖΠΥΗΞΑΝΔΙΚΟΥΑ ἀρχὴ τοῦ νεωκτίστου. Ἔτους ζπυ', μη(νός) Ξανδικοῦ α'.

J(esus) Ch(rist), (the) S(on) of G(od), (the) S(avior). Chr(ist), beginning of the new-created(?). In (the) year 487, on (the) 1st of (the) month Xandikos. (April, 439 A. D.)

On the letters ΙΧΘΥΣ see the commentary to No. 1188 below. The word νεωκτίστου, or νηωκτίστου (Waddington), is obviously for νεοκτίστου: in my former publication I suggested that it might refer specifically to one admitted into the church, and quoted *Colossians* 1, 18 and *Revelation* III, 14. Dölger, *Das Fischsymbol*, 1910, p. 251 f., regards this interpretation as "ausgeschlossen": he connects νεωκτίστου with ἔτους, and suggests that

here the era of Bostra was employed. In view of the uniform practice in this region of dating according to the "era of Antioch", this suggestion seems to me impossible. See also Jalabert, in *Mélanges de Beyrouth*, v, 1, p. xxvii.

1148. HOUSE, 510 A. D. "Sur le parapet de la galerie extérieure d'une maison antique. Bien conservé", Waddington. See also M. de Vogüé, *S.C.* Pl. 110, and Butler, *A.A.E.S.* II, p. 252. The inscription was discovered and copied by Waddington and also by Gosche: it was not found by the Princeton Expedition of 1905 or by the American Expedition of 1899-1900.

Published by Waddington No. 2696. S. de Ricci (from the copy by Gosche) in *R. Archéol.* 1907, 2, pp. 287 and 294. *A.A.E.S.* III, No. 119.

Συμεώνης. + Κύ(ριε) εὐλόγησον τὴν εἴσοδον καὶ τὴν ἔξοδον ἡμῶν, ἀμήν. Ἐπληρόθη στοὰ ἐν μ(ηνί) Λώου 15' (?), ἰνδ(ικτιῶνος) τρίτης, τοῦ ηνφ' ἔτους. Ἀηράμης.

Symeones. + *Lord bless our coming in and our going out, amen. (This) stoa was completed on (the) 16th(?) of (the) month Lōos, indiction third, in the 558th year. Aerames.* (August, 510 A. D.)

Waddington, in his commentary on this inscription, says: "Συμεώνης et Ἀηράμης sont les propriétaires de la maison. On remarquera combien le nom propre Συμεώνης est fréquent dans ce district". Professor Littmann and M. de Ricci both propose to read ΑΒΡΑΜΗΣ for ΑΗΡΑΜΗΣ, and probably this correction should be made in Waddington's text, although the latter receives some support from Gosche's copy. Ἀβράμης, and kindred forms of the name *Abraham*, are very common in Syria.

The word στοὰ, in the present inscription, doubtless means a bazaar, in which the goods for sale were exposed in the lower story of the portico before the building, very much as in the modern Syrian bazaars. See *A.A.E.S.* II, p. 127 f. and 167 f.: also *A.A.E.S.* IV, *Syriac* 14 and 15.

On the sentence Κύ(ριε) εὐλόγησον κτλ. see the commentary to No. 1109 above.

1149. HOUSE. On the lintel of a house with a portico still standing, near the tower, in the south-western part of the town. *Div.* II, B, p. 257 f., *Ill.* 271 f. The inscription, in letters 4 to 5 cm. high, is incised upon the outer rim of a disk of unusual form. This rim is about 6 cm. broad. Within it is a ring, perhaps $2\frac{1}{2}$ cm. broad, ornamented with a rope pattern. Within the ring is a circular space, 36 cm. in diameter, which may have contained a head in relief. If so, the head has been completely destroyed, for the surface is now rough as if some ornament had been rudely hacked away. The cross, with which the inscription begins, is directly above the center of the disk. The remaining letters occupy about one quarter of the rim, the last two letters being very nearly obliterated. After these five letters, a space of about the same length is mutilated so that no letters can be read. The rest of the rim seems never to have been inscribed. Copied by Professor Littmann.

This may be + Ἀγία Μ[αρία]; but since only the letters ΑΓΙ are clear, such a reading is most uncertain.

+ ΑΓΙΑΜ

1150. ROCK-HEWN CHAMBER. Over the entrance of a large, rock-hewn chamber, used at one time for making olive oil, and perhaps designed for this purpose originally.

It is in the western part of the town, facing south. The doorway is approached through a rather long dromos, with steps: in the wall at each side of the dromos is the mouth of a cistern. The chamber itself is roomy and well cut. In the roof, near the entrance, is a hole, through which I suppose the fruit was poured in from above. At the back of the chamber, near the left-hand corner, is a large circular basin, apparently part of the solid rock, similar to the basin of a mill for crushing olives. This basin was filled to the rim by the soil which covered the floor of the chamber, so that it was not possible in the time at my disposal to examine it thoroughly.

The inscription is rudely incised. The whole, including the crosses, measures 54 cm. in breadth by 18 cm. in height. Some of the letters are very dim and uncertain: in fact, the first ζ of the fourth line is the only letter after the $\chi\rho\eta\sigma\tau\omicron\varsigma$ of which I feel absolutely sure.

Ι Χ Θ Υ Ζ Η	
ϸ Ο Υ Χ Ρ Η Σ Τ +	I. X. Θ. Υ. Σ. Ἰησοῦς Χρηστός, Θεοῦ Υἱός, Σωτήρ.
+ Ο Ζ Θ Ε Ο Υ Ψ Ι	
Ο Ζ Ζ Ψ Τ Η Ρ	Jesus Christ, (the) Son of God, (the) Savior.

See below, under No. 1188.

1151. HOUSE, 516-7 A. D. On the lintel of a window in the north wall of the second story of a house, which faces west, in the north-eastern part of the town. The window is divided in two by a small pier, the face of which is ornamented with an engaged column and capital. See DIV. II, B, p. 256 f., Ill. 269 f.

On the left of the inscription is an ornamental disk, on the right an ornamental square. The first line is 57 cm. long, the height of the five lines together 28 cm.: the fifth line projects 21 cm. to the right of the others. The first part of this fifth line has been broken away. Most of the letters are from $3\frac{1}{2}$ to 5 cm. high: they are perfectly distinct. Copied by Professor Littmann.

Published by Waddington, No. 2697. *A.A.E.S.* III, No. 120.

+ Ἰ Η Σ Ο Ν Α Ζ Ψ Ρ Ε Ψ Ζ	
Ο Ε Κ Μ Α Ρ Ι Α Σ Γ Ε Ν Ν Ε	+ Ἰησοῦς ὁ Ναζωρεῦς, ὁ ἐκ Μαρίας γεννηθεῖς, ὁ Υἱὸς
Θ Ι Ζ Ο Υ Ζ Τ Ο Υ Β Ψ Ε Ν Θ Α	τοῦ Θεοῦ, ἔνθα κατοικεῖ· μὴ ἔστω οὐδὲ Ἐτε-
Κ Α Τ Ο Ι Κ Ι Μ Ι Ε Σ Τ Ψ Δ Ε	λ(έσθη) τοῦ ἐξφ' ἔτους. +
..... Ε Τ Ε Λ Ψ Τ Ε Ξ Φ Ε Τ Ο Υ Ζ +	

+ *Jesus of Nazareth, (he) that was born of Mary, the Son of God, dwells here. Let not ----- . This was finished in the 565th year. + 516-7 A. D.)*

Waddington's reading of the fifth line is [Μηνὸς Ἀ]πελ(λαιου) ζ', ἐξφ' ἔτους. +

This inscription, with others of similar character, is discussed in *A.A.E.S.* III, pp. 19-25. See also No. 1029 above, and No. 1154 below.

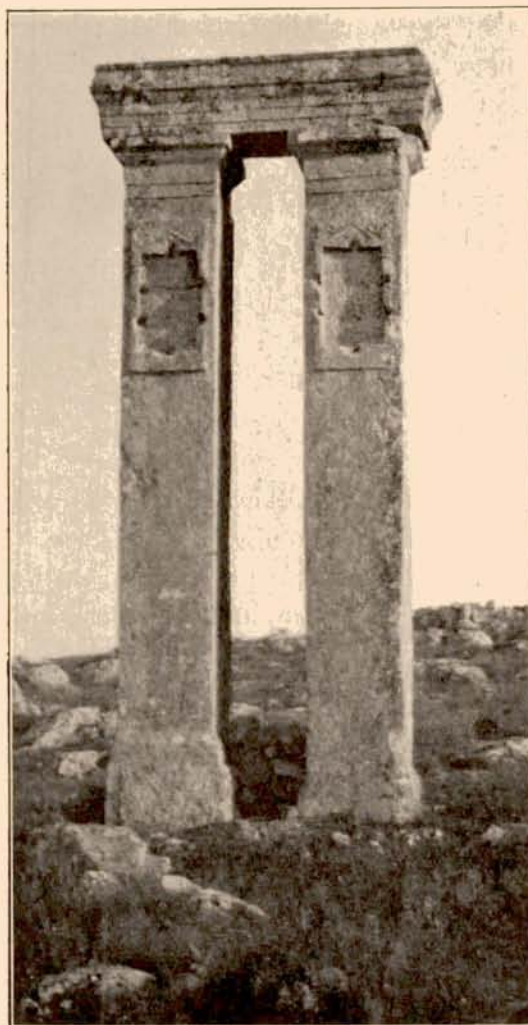
1152. SITT IR-RÛM. TOMB, 152 A. D. On an architrave supported by two tall shafts of rectangular section, set above the entrance to a rock-hewn tomb, a couple of minutes' walk south-east of the chapel and cluster of buildings called "Sitt ir-Rûm" (*The Lady of Rûm, i. e. of the Greeks*), and perhaps fifteen minutes north of Kāṭūrā.

The monument stands facing northward, on the south side of a small wadi. The two shafts are monoliths, about 16 feet high, 71 cm. broad at the face, and 68 cm. apart. About 9 feet up on the face of each is a socket as if for a tablet or a relief, about $2\frac{1}{3}$ feet high, and a foot or foot and a half broad¹. The whole architrave is about 1.80 m. in length. The first line of the inscription is upon the low frieze, above the architrave proper, and originally below the heavy cornice, which has fallen from the monument and was found by Professor Butler in the dromos of the tomb below. The other three lines are upon the three bands of the architrave, below a cymatium. The letters are large, and were originally most handsomely carved, but are now somewhat weathered.

The tomb itself is almost directly below the monument: the entrance is some yards towards the north, but the dromos, cut down into the sloping hillside, leads towards the south. Within the tomb is a large chamber, having in each side two arcosolia: the first, third and sixth of these, beginning at the right of the entrance, contain each three sarcophagi, side by side and with their ends towards the center of the chamber. The other arcosolia contain each two sarcophagi. See Div. II, B, p. 259 f.

Published by Waddington, No. 2698. See also M. de Vogüé: *S. C.* Pl. 94. S. de Ricci (from a copy by Gosche) in *R. Archéol.* 1907, 2, pp. 286 and 293 f. *A.A.E.S.* III, No. 110. Div. II, B, p. 259 f. and Pl. xxii.

The inscription was copied by Gosche, Belgian consul at Aleppo, about the year 1702. Afterwards it was copied by MM. Waddington and de Vogüé. Apparently none of these gentlemen had the use of a ladder, and for this reason were unable to make more complete copies. The copy by Gosche is far better than the others: this is probably due, not so much to the fact that he visited the monument some two centuries before the others, as to a difference in the light upon the inscription. If M. Gosche was able to visit this place very early in the morning, he might have had a little sun-light shining across the letters, and so have been able to read easily from the ground much more than is visible from below at ordinary times. Standing on a level with the inscription, however, I judged all the letters, except those specially marked in my copy, absolutely certain. I believe there is practically no doubt about any of them, except at the very end of the last line. For this reason I



Monument bearing. Inscr. 1152.

¹ I think it possible that one of these tablets has been discovered by MM. Toselli at Antioch, and published by M. Victor Chapot in *R. des Ét. Anc.* VI (1904), p. 31. It bears the inscription Θεοδόσιε Ἰσιδότης ἄλυπε χαίρει.

have not thought it necessary to give here the variant readings of the other copies. Perhaps it should be stated, however, that all the other copies give the more common name *Εισίδωρος* instead of *Εισίδοτος*. The date, *ασ'*, is confirmed by Gosche.

1. ΕΤΟΥΣΑΣΥΠΕΡΒΕΡΕΤΑΙΟΥΕ
2. ΕΙΣΙΔΟΤΟΣΠΤΟΛΕΜΑΙΟΥΥ_ΟΝΕΑΥΤΩΕΠΟΙΗΣΕΝΤΑΠΑΝΤΑ
3. ΚΑΙΜΑΡΚΙΑΚΟΔΡΑΤΟΥΤΗΓΥΝΑΙΚΙΑΥΤΟΥΚΕΙΣΕΤΑΙΔΞΕΝ
4. ΜΑΚΡΑΤΡΙΤΗΙΔΙΑΤΗΣΕΓΔΕΞΙΩΝΨΑΛΙΔΟΣΠΡΩΤΑΚΕΙΟΝΗ

In the fourth line, after ΠΡ, there may be Ο instead of Ω: after ΕΙΣ, Τ instead of Ι. Around the corner to the right are marks which may be letters, continuing the inscription: these are ΗΑ|Ν.

* Έτους *ασ'*, Υπερβερεταίου *ε'*. Εισίδοτος, Πτολεμαίου υ[ι]όν, έαυτῶ έποίησεν τὰ πάντα, και Μαρκία Κοδράτου, τῆ γυναικι αὐτοῦ· κείσεται δὲ ἐν μάκρῃ τρίτῃ ἰδίᾳ τῆς ἐγ δεξιῶν ψαλίδος πρώτ(ης) εισίδν(τι).

In (the) year 201, Hyperberetaios 5th. Eisdotos, son of Ptolemaios, made all for himself and for Markia, (daughter) of Kodratos, his wife: and he shall lie in his own sarcophagus, the third in the first arcosolium on the right as one enters. (October, 152 A. D.).

The last two words are uncertain; but the meaning of the whole document is perfectly clear in view of the arrangement of the sarcophagi in the tomb, described above. The form *υίόν*, in the second line, is doubtless merely a mistake for *υίός*. *Μάκρᾱ*, a late form of *μάκτρα*, in the sense of a coffin or sarcophagus, is met with elsewhere: for example, in an inscription on a sarcophagus standing alone in the open country, near Burdaklı: ¹ Ἀρίστων Σελεύκου τὴν μάκτραν σὺν τῷ πύμ[ατ]ι κατασκευάσας ἀφι(κ)έρωσα θεοῖς κατ'χθονίους ἔτους βισ', μηνὸς Πανήμου θκ' (July, 164 A. D.). See also Perdrizet, in *B.C.H.* xxiv (1900), p. 289 f. Dittenberger, *Syl.* ² II, No. 653 l. 107 and note 62. Stemler, *Griech. Grabschrr. Kleinasiens*, 1909, p. 18. In general, the present inscription may be compared with *A.A.E.S.* III, Nos. 157-164.

¹ No. 1106 above.

Publications of the Princeton University Archaeological
Expeditions to Syria in 1904—1905 and 1909

DIVISION III

GREEK AND LATIN INSCRIPTIONS IN SYRIA

BY

WILLIAM KELLY PRENTICE

SECTION B

NORTHERN SYRIA

PART 5

THE DJEBEL HALAKAH

LATE E. J. BRILL
PUBLISHERS AND PRINTERS
LEYDEN — 1914.

Abbreviations of Periodicals and Publications Frequently Mentioned.

- A. E. or A. A. E. S. *Publications of an American Archaeological Expedition to Syria in 1899—1900*, I, II, III, IV.
- A. J. A. *American Journal of Archaeology*.
- Ann. Ep. *L'Année Épigraphique*.
- B. C. H. *Bulletin de Correspondance Hellénique*.
- C. I. G. *Corpus Inscriptionum Graecarum*.
- C. I. L. *Corpus Inscriptionum Latinarum*.
- C. I. S. *Corpus Inscriptionum Semiticarum*.
- É. A. O. Clermont-Ganneau; *Études d'Archéologie Orientale*.
- Ephem. Lidzbarski; *Ephemeris für semitische Epigraphik*.
- G. G. A. *Göttingische Gelehrte Anzeigen*.
- H. *Hermes*.
- I. G. R. *Inscriptiones Graecae ad Res Romanas pertinentes*.
- I. S. O. G. Dittenberger; *Orientalis Graeci Inscriptiones Selectae*.
- J. A. *Journal Asiatique*.
- J. K. D. A. I. *Jahrbuch des Kaiserlich Deutschen Archäologischen Instituts*.
- J. K. P. K. *Jahrbuch der Königlich Preussischen Kunstsammlungen*.
- K. A. Strzygowski; *Klein-Asien, ein Neuland der Kunstgeschichte*.
- M. A. A. Jausen et Savignac; *Mission Archéologique en Arabie*, I.
- M. N. D. P.-V. *Mittheilungen und Nachrichten des Deutschen Palästina-Vereins*.
- M. S. M. Dussaud et Macler; *Mission dans les régions désertiques de la Syrie moyenne*.
- N. E. Lidzbarski; *Handbuch der nordsemitischen Epigraphik*.
- P. A. Brünnow; *Die Provincia Arabia*.
- P. E. *Princeton Expeditions*.
- P. E. F. *Quarterly Statement of the Palestine Exploration Fund*.
- P. M. Guy le Strange; *Palestine under the Moslems*.
- P. R. G. S. *Proceedings of the Royal Geographical Society*.
- P. W. Pauly-Wissowa; *Real-Encyclopädie der classischen Altertumswissenschaft*.
- R. A. *Revue Archéologique*.
- R. A. O. Clermont-Ganneau; *Recueil d'Archéologie Orientale*.
- R. B. *Revue Biblique*.
- Rép. *Répertoire d'épigraphie sémitique*.
- S. C. Marquis de Vogüé; *La Syrie Centrale, Architecture Civile et Religieuse*.
- S. E. P. Conder; *Survey of Eastern Palestine*.
- V. A. S. Dussaud; *Voyage Archéologique au Şafâ*.
- Z. G. E. *Zeitschrift der Gesellschaft für Erdkunde zu Berlin*.
- Z. D. M. G. *Zeitschrift der Deutschen Morgenländischen Gesellschaft*.
- Z. D. P.-V. *Zeitschrift des Deutschen Palästina-Vereins*.

THE DJEBEL ḤALAQAḤ.

It is more difficult to define the limits of the Djebel Ḥalaqaḥ than those of the three other groups of hills which compose the mountain country of Northern Syria, for the reason that this district lies between two large, and better defined, groups of hills, in such close proximity to both, that it is almost impossible definitely to determine where the one ends and the other begins. Even the natives, who are perfectly familiar with the name, seem to have a very hazy notion of the actual limits of the country to which the name should be applied when they are questioned about those portions of the hills which border upon the neighbouring mountains. The name, signifying "Ring Mountain", doubtless was given to the hills which encircle the plain of Sermedā (See Map of Northern Syria); yet it is quite apparent that the Djebel Bārīshā touches this plain, forming its northwestern boundary, thus breaking the continuity of the ring. A native on the Ḳubbit Babūtṭā, the slopes of which extend down to the plain, would tell one that that mountain is a part of the Djebel Bārīshā, and yet the same native, if taken down to Sermedā, would probably say that all the hills surrounding the plain are called Djebel Ḥalaqaḥ, showing that one cannot depend upon native nomenclature for clear geographical definition. A similar difficulty is encountered at the northeast where the splendid dome of the Djebel Shèkh Berekât seems to have its foundations laid in the Sermedā plain, and the hills lying to the north of that mountain, like the mountain itself, seem to be almost as closely connected with the Djebel Sim'ân on the east as they are with the Djebel Ḥalaqaḥ on the west. Here again the native usage is inconsistent. The hills on the southern boundary of the plain of Sermedā are sometimes called the Djebel Kammūneh by natives living on the southern side of the range, but there is no difficulty in defining them as part of the "Ring Mountain".

For purposes of clearness in these publications it becomes necessary to delimitate the borders of the Djebel Ḥalaqaḥ, and, though the limits given herewith may be arbitrary in a few minor details, they must serve in fixing the geographical position of places described in this Part, since no more definite data for delimitating the region are obtainable. We may begin at the northwest of the plain of Sermedā where the defile through which the Roman road passes affords a well marked boundary between the northern foot-hills of the Djebel Bārīshā and the westernmost hills of the Djebel Ḥalaqaḥ. From this point our mountains extend eastward to the foot of Shèkh Berekât, and northward to the low, marshy borders of il-⁵Amḳ, the lowlands surrounding the Lake of Antioch. To the northeast a more or less arbitrary line must be drawn to

divide our mountains from the Djebel Sim^ʿân, and the most natural feature for this boundary is a valley extending northwards from the foot of the Djebel Shêkh Berekât and opening out toward il-^ʿAmḳ. This dividing line will leave Ḳāṭûrâ, Sitt ir-Rûm, and Refâdeh in the Djebel Ḥalaḳah, and will make Dêr Sim^ʿân the westernmost town in the Djebel Sim^ʿân. The Djebel Shêkh Berekât, the highest and most imposing mountain in all this part of Northern Syria, we may name as a part of the Djebel Ḥalaḳah; for, though a native of the Djebel Sim^ʿân would probably claim it as a spur of his mountains, it is in reality cut off from them by deep valleys, and is structurally, and to all appearances, more closely connected with the ring of hills that encircles the Sermedâ plain. There is no question about the low hills that bound the plain on the east, except as to how far the name might be applied to the rolling country that stretches farther to the eastward; for that country, with the exception of the edges of the road to Aleppo, remains still to be explored. The southern range of the Djebel Ḥalaḳah is crossed by the Roman road, and mounts up to a considerable altitude at Srir, to fall again toward a slight depression where it joins the Djebel Bârîshâ which closes the western side of the "ring". Few of the ancient sites in the Djebel Ḥalaḳah have been reached by travellers. The four or five buildings, at Ḳāṭûrâ and Refâdeh, published by M. de Vogüé, and the eight or ten, from Ḳaṣr il-Benât, Serdjibleh and Mshabbak, mentioned by the American Expedition, are the only ones that have been published thus far from this mountain region.

The region as defined above embraces at the same time some of the loftiest points and the lowest hills in these mountains of Northern Central Syria, some of the boldest and most rugged scenery and some of the most gently rolling, peaceful landscape in all the hill country. In its general conformations, as in its ruins, the region is closely allied with the Djebel Bârîshâ and the Djebel il-A^ʿla. The civilization represented by its ruins began to flourish at least as early as the first century of our era, and was probably in existence a century or more earlier, though the earliest inscription, which was discovered at Refâdeh, is dated in the year 73 A.D. There are dated inscriptions to prove that an important shrine had been established on the summit of Shêkh Berekât before the end of the first century, and there are other dated inscriptions, and monuments, which show that a high state of civilization was in existence in the plain of Sermedâ early in the second century. I think it highly probable that settlements were established in the hills on either side of the great highway that led eastward from Antioch, in the days of that city's wealth and power, under the Diadochi, though it is evident that the custom of placing inscriptions upon buildings, or at least of dating inscriptions, did not come in vogue before the period of Roman domination in the region. It is probable that, in the plain, the houses and other ordinary buildings of the earlier period were built of sun-dried brick, and have long since perished; but, in the mountains, stone only seems to have been used, and there are buildings in the Djebel Ḥalaḳah, built of polygonal masonry, which may belong to a period more remote by two or three hundred years than the earliest dated inscriptions. It is to be borne in mind, however, that polygonal masonry continued in use as a method of wall building in all these regions of Northern Syria, well through the fourth century after Christ, unless it can be shown that, in every case where this sort of masonry appears in a dated building of the later centuries, the inscription containing the date represents the restoration of a much older structure, or the use of sections of ancient walls in

buildings otherwise new; but I think this would be hard to prove. The earliest private house with a definitely dated inscription in all this country is constructed almost entirely in polygonal style. Its date is 207 A.D.: the inscription appears upon the lintel of a doorway in the upper storey, with polygonal masonry on both sides of it. This is of course only *prima facie* evidence that the walls were built in the early years of the third century; but it seems almost incontestable. There is another form of polygonal work, to be seen in a great number of houses, which has the look of being more primitive than that of the dated houses, and, though this work may be only coarser and poorer examples of wall building of the same period, I am inclined to believe that it is more ancient, and may not impossibly represent the civilization of from two to four hundred years earlier.

What has been said of the ruined towns and the monuments of the Djebel Bārīshā¹ is equally true of those in the Djebel Ḥalaḳah, the same people, following the the same pursuits, inhabited both regions, and left similar records of their civilization. There are only a few features here that would be unfamiliar to a traveller coming from the hills which lie immediately to the westward. The rock sculptures of the valley of tombs at Ḳāṭūrā are unique in Central Syria, and they represent an undoubtedly early epoch in the history of art for this part of the world; for, while there are rock sculptures of religious character, and rock-hewn tombs with sculptured figures, in the Djebel Rīḥā, the funeral sculptures which fill this valley of tombs exist as the only examples of their kind known thus far in the region. Among the monuments of later periods the great monasteries of the Djebel Ḥalaḳah stand out as peculiar to the country that bordered upon the greatest of Christian monastic institutions and the most revered of Christian shrines in Northern Syria, and it is worthy of particular remark that most of these monasteries, with their large dormitories and spacious inns for pilgrims, lie on, or near, the roads which led toward the shrine of St. Simeon Stylites at Ḳal'at Sim'an.

It will not be necessary to discuss again the subjects of architecture ecclesiastical, civil, domestic and funerary, under separate general heads; for these topics have been considered at some length in the introductory paragraphs in Part 4. The churches here present the same general types, both in plan and construction, they are of about the same dates, and afford only minor features that are to be taken as individual characteristics. The bazaars or shops, and the inns, which are the only civil buildings represented, are precisely similar to those of the Djebel Bārīshā. The majority of private houses too are of the same general types; though the private residences of Refādeh were built on an unusually sumptuous scale which reminds one of the villa towns of the Djebel Rīḥā, and the tower-house, a residence of four to five storeys, of which there are numerous examples in ruins and one remarkable example in an almost perfect state of preservation, gives the Djebel Ḥalaḳah a type of domestic architecture that is not elsewhere represented in Northern Syria. Again, the paucity of monumental tombs, and the rarity of built tombs or rock-hewn tombs of any kind, draws attention to the contrast in this particular between the monuments of these groups of northern hills and those of the Djebel Rīḥā.

¹ II, B, A. pp. 150-157.

63. ẒAŞR IL-BENÂT.

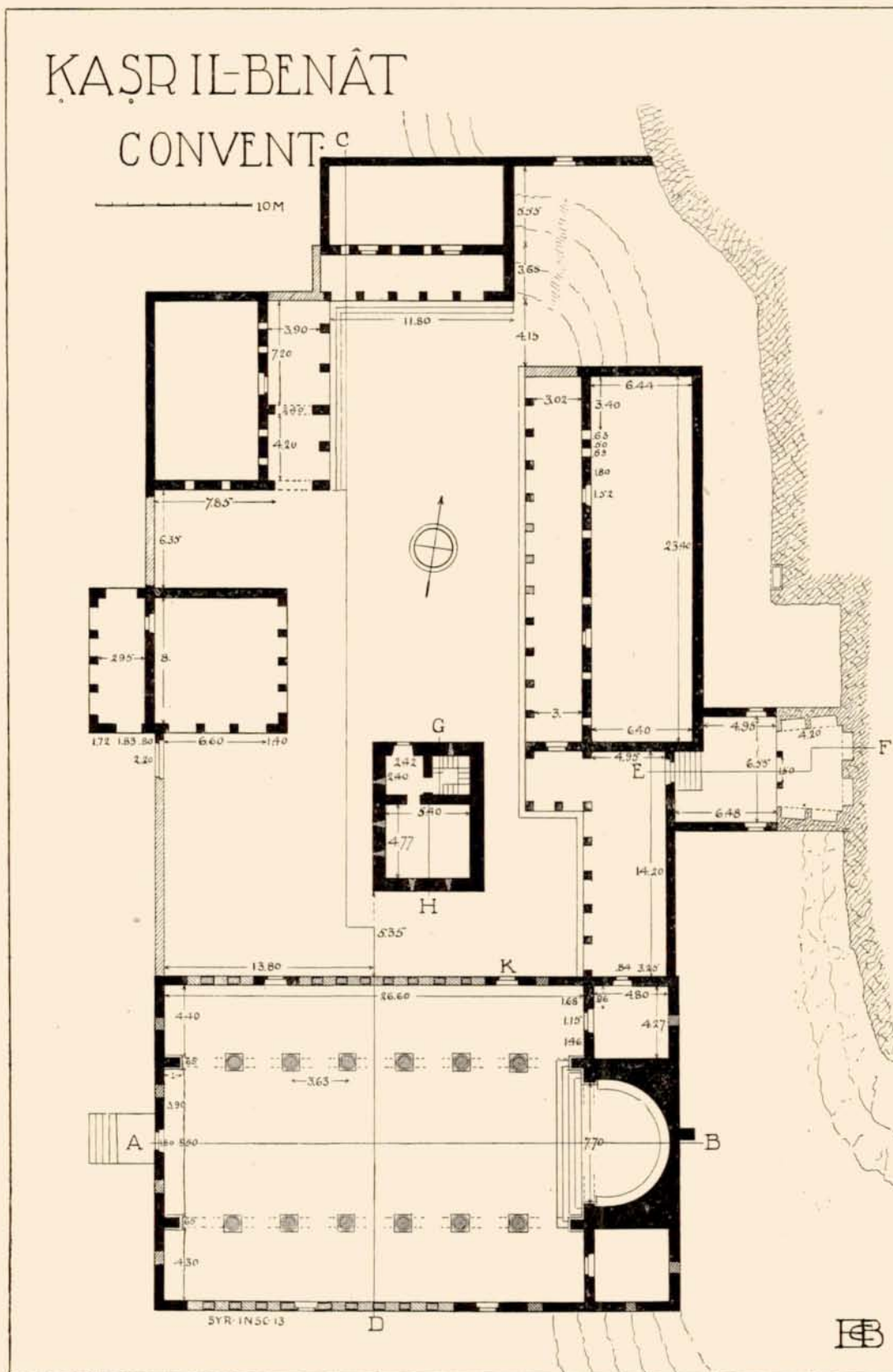
This deserted ruin, one of the most imposing in Northern Syria, must have evoked the admiration of many a European traveller on the old route from Antioch to Aleppo, before the new carriage road was built to carry voyagers by a less rugged, though somewhat longer, way far to the north; yet I have been able to find only the briefest references to it earlier than the imperfect description, given with photographs and a ground plan of the church, in the Publication of the American Archaeological Expedition to Syria in 1899-1900.¹

It is a rare experience, in these days, to journey over an ancient road, built by the Romans, and unimproved since the sixth century, and unexpectedly to come upon an imposing group of buildings, untenanted for upwards of thirteen hundred years, and untouched, save by time, in all those centuries; yet such is the experience of one who passes over the ancient road from *Antiochia* and *Beroea*. This great ruined pile, with its lofty tower and several other tall buildings almost intact, is the first ruin of importance encountered on the way, after the road leaves the monotonous wastes of the plain and enters the deep defile which divides the precipitous frontier of the Djebel Bārîshā from the rocky slopes of the Djebel Ḥalaḡah. After passing the ruins of ʿAin Dilfeh, the major part of which is on the right, or south, of the road, the pass narrows at once, and high cliffs rise on either hand; then, after a very short distance, the road turns slightly, and on the left looms up a convent tower with ruined and half ruined buildings clustering about it, all set a little above the highway in an amphitheatre among the grey rock-ribbed hills. The sight is imposing in the extreme, and most picturesque withal; but, to the hurried traveller who must reach Aleppo before night, it is but a brief vision; for the defile narrows again, and the hills shut out almost at once the scene they have just disclosed.

The name, Ẓaşr il-Benât, the Arabic equivalent of Maidens' Castle, is one quite often given by the Arabs to small ruins, or ruins of single buildings. It usually carries with it a tradition that the place was formerly occupied by virgins, i.e., nuns, was a convent in short, and the tradition, as in the present case, is usually correct in all probability. There could be no mistaking the monastic character of the building on this particular spot; but the name is the only suggestion we have that the convent was for women; never-the-less, in this case, as in many others, I should not hesitate to accept the old native tradition as true until something to the contrary is definitely proven.

The plan of the convent (Ill. 218) is quite regularly disposed, and admirably fitted to the narrow space which it occupies. On the side toward the road stands the church, one of the largest in Northern Syria, to the west of it extend the conventual buildings, a tower of seven storeys, set on the transverse axis of the church, and directly north of it, dominating the group. On the west side of the open space beyond the tower, and adjoining the main entrance to the close, is a tall building, with a three-storey portico of piers set outside the enclosing wall on the west, and a large square apartment within, open, except for a row of piers, on the south and east, and closed on the two other sides. This seems to have been a sort of entrance hall or reception

¹ *A.A.E.S.* II, pp. 140-142.



Ill. 218.

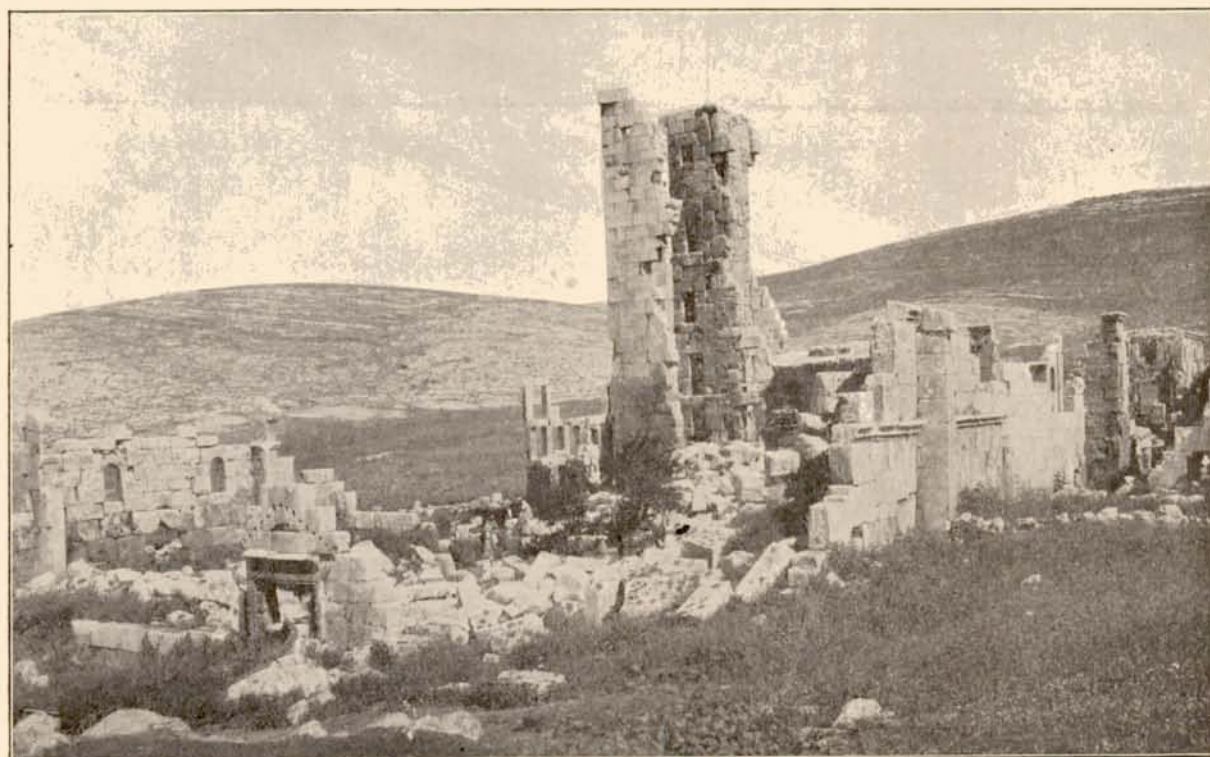
building. Next to it, on the north, is a domestic, or residential, building three storeys high, and having a three-storey portico on the court. The building contiguous to this at its northeast angle, and closing the north side of the court, is another three-storey inn or dormitory, and a structure of the same general type, but more than twice the length of any of the others, bounds the east side of the close, extending from the northern dormitory to the tower. This is connected with the church by a covered portico. From this portico, just beside the long building, a flight of steps leads up from a doorway on the level of the court, to a higher level which extends all along the east side of the group of buildings. Indeed, the east end of the church and the lower storey of the long building were partly hewn out of the solid rock, and the greater part of the higher level was scarped out of the rock of the mountain side. The steps just mentioned conduct one to a small enclosure the east side of which is composed of a portico of three openings with two square piers which is the front of a rock-hewn tomb chamber with six deep arcosolia, two on a side, with a ceiling and an upper storey built in the ordinary manner. The plan outlined above is not difficult to trace in the ruins; for many of the buildings are exceptionally well preserved.

The church has suffered rather more than the other buildings; for, although its east end is preserved to the height of several courses above the springing of the half-dome of the apse, and the west end still boasts about half of its original height, the whole columnar structure of the interior, owing to the more delicate construction of its lofty arches, has collapsed, bringing the clearstorey with it, and crushing the side walls, excepting a small fragment containing a doorway, on the south side near the east end. The tower has been rent asunder, its western half being preserved to its full height of seven storeys, and its eastern half having been reduced to a single storey. Both of these buildings are shown in Ill. 219, a photograph which was reproduced in the Publications of the American Expedition.¹ At the extreme left stand the west wall of the nave, with its portal and two windows in the storey above it, its two piers still carrying the springers of the arches of the arcades, and the bases of two colonettes on the top of the wall. In the foreground, on the same side of the picture, is the one preserved side portal, — the easternmost on the south side. To the right of the middle of the photograph stands the tower showing five of its seven storeys on the broken side. Next to this, on the right, one can catch a glimpse of the cap of the pier on the north side of the apse, with some vaulting stones above it, and then comes the long flat east wall with its curious single buttresses, and, on the extreme right, the ruins of the long building. The two buildings on the west side of the close have two storeys almost intact, and both have sufficient remains of their uppermost porticos or loggias to prove that they were three-storey buildings. The northern building is almost perfectly preserved in its three storeys (Ill. 220), and the long building on the west side of the close has one storey intact, and parts of its walls and porticos three storeys high. The rock-hewn tomb-chamber and the building above it, are in an almost complete state, but for the wooden roof of the latter. With the sole exception of the convent at *Ḳal'at Sim'an* there is nowhere in Syria so complete a group of religious buildings.

The restorations herewith presented are naturally based upon measurements of

¹ *A.A.E.S.* II, p. 156.

the extant portions of the buildings and the careful observation and measurement of the fallen details. The standing parts of the church are to be seen in the photographs (Ills. 219 and 221); the results of piecing these parts together with fallen details are given in Ill. 222 and in Plate XX. The lower part of the west façade (Ill. 222) is still standing, the restoration of the upper parts is not purely conjectural; for the bases of the two colonettes are in place, the colonettes are lying in the ruins, and the marks of the beds of the two pilaster piers and of the balustrade, or parapet, are still to be seen on the upper faces of the stones which form the cornice of the lower storey. The height of the clearstorey can be determined approximately. The gable is of course conjectural, and is supplied by analogy with preserved gables of the same date in the locality. The longitudinal section (Sect. A-B in Ill. 222) has been restored, for the most part, from a study of fallen details. The bases of the interior columns



Ill. 219. Kaşr il-Benât. Convent. General View from the Southeast.

are in situ, the shafts and capitals of several columns lie unbroken in the ruins, so that the height and span of the arches of the nave are determinable. There are also a number of arcuated lintels from the windows of the clearstorey among the ruins, from which the height of the windows is to be found, since the proportions of the opening below the arch are about constant. The height of the aisle walls is known, and the position of the portals, but the number and placing of the aisle windows must be conjectured from the number and position of the fallen arcuated lintels which may, in many cases, be confused with those fallen from the clearstorey. The timbering of the roof is of course entirely conjectural. The restoration of the east end, with its apse, is simple and conclusive, but for its gable. One view of it is shown in Section A-B Ill. 222, and another in Plate XX. In the former the preserved portions are

CHVRCH
OF
CONVENT.
RESTORATIONS



WEST FAÇADE.

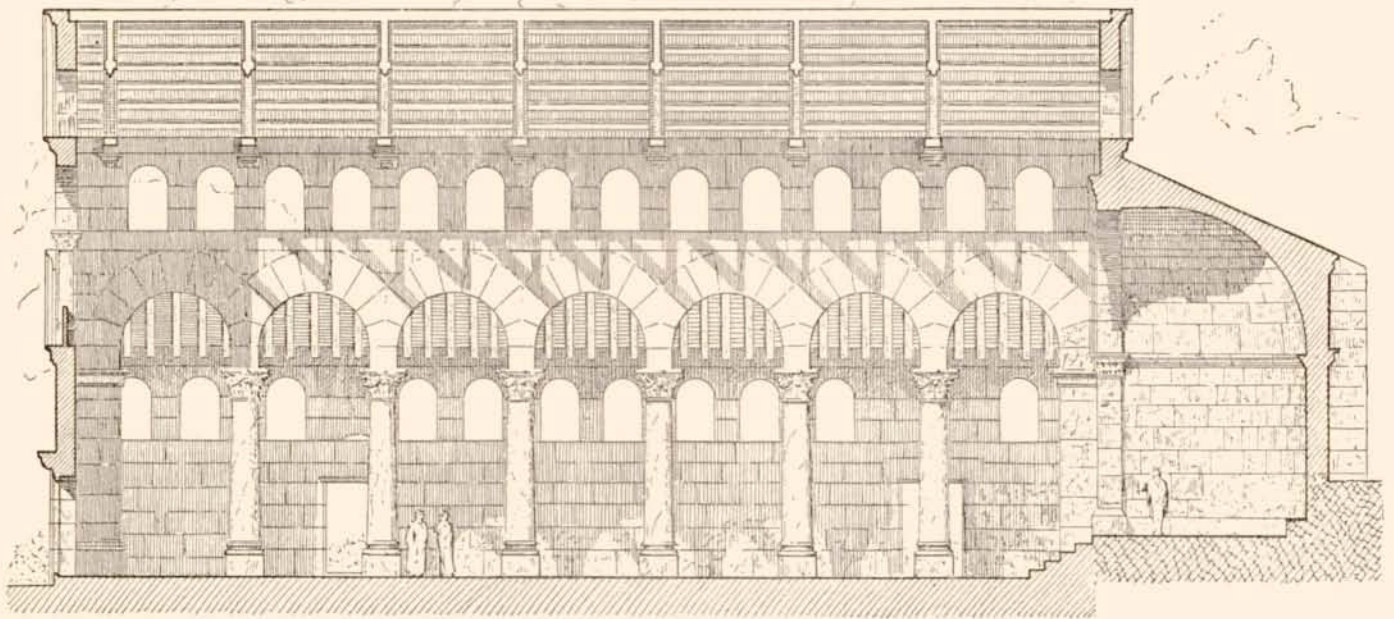


X

50 CM.



Y



10 M.

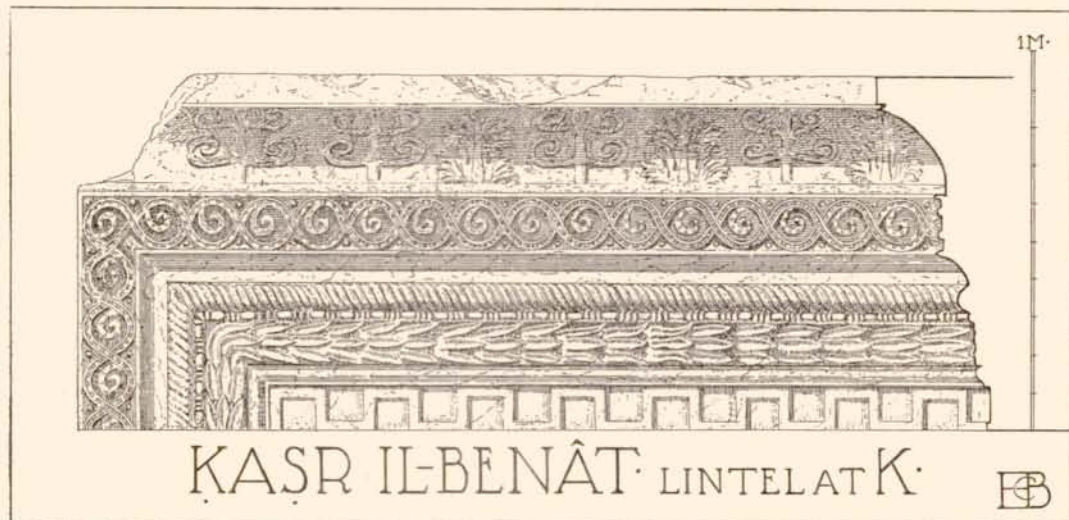
SECTION AB ·
KASR IL-BENÂT.

ndicated, in the latter the general disposition of levels is shown, while the photograph (Ill. 221) serves to corroborate both. It will be noticed in the photograph that the base of the northern pier of the apse is set just below the level of the lintel of the doorway leading into the side-chamber. The figure beside the pier is standing on a solid floor of stone. We were unable to excavate at this point, and I am therefore unable to say definitely whether this floor is natural rock or a pavement; but, in any event, we have the height of the bema above the floor of the nave, and this necessitates a long flight of steps as I have shown in Plate XX. The arch of the apse, with its fascias, its cavettos and ovolo mouldings, all under a fine, deep, cymatium enriched with anthemions and honeysuckles, recalls the arched architraves of Roman buildings in Syria, and spans one of the broadest chancels in all this region. In the cross section, as in the longitudinal, the height of the clearstorey, the design of the gable end, and the timbering of the roof, are conjectural, and, though the measurements of the arcuated lintels, and of other details of the clearstorey, give the results presented in these drawings, I am inclined to believe that the proportion of height to width was greater in the original building than these measurements suggest. The ornament of the church is restrained and beautiful, and strictly within the rules that seem to have obtained throughout Northern Syria during the first quarter of the fifth century, and which characterize the work of the architect of this building. The caps of the piers of the apse are adorned with richly carved, and crisp, erect acanthus leaves, with curling tops; the moulding that marks the springing of the semi-dome is plain by contrast, being made up of two narrow bands surmounted by a heavy cymatium. The same motive, enriched by the addition of an ovolo below the cymatium, is employed for the responds of the nave arcades. The mouldings of the apse arch have been described above. The six capitals on the north side of the nave, and five of those on the south, are all apparently of one kind, the type illustrated in Ill. 222 x, a somewhat severe style of uncarved Corinthian, with small angle volutes and an extra leaf under each volute caught up, together with the regular leaf below it, by a garland of delicate leaves which is hung from the middle of each face of the capital, just below the thin abacus. The twelfth capital, that next to the apse on the south side, is a more faithful reproduction of the Classic Corinthian type, though, like all capitals of this style in the Christian architecture of Syria, its height is out of proportion to its width, giving a squat effect. But this capital was wrought with special care (Ill. 222 y), and on one of its faces is a large circular placque, or medallion, framed in a double row of beading, and containing a memorial inscription¹ of Kyrios, the architect of the church, whose tomb, so the inscription says, is in the apsis. A photograph of this capital appears in *A.A.E.S.* III, p. 93. The sole remaining ornamental features of the church are the doorways. The main west portal is plainer than the others, being framed in simple mouldings, and crowned with a heavy, plain, ovolo door-cap, and was probably added after the completion of the edifice; the doorways on the south side are set with more elaborate frame mouldings, and are capped with a heavy cymatium carved with erect acanthus leaves; but the north portals, opening upon the court, which were the chief entrances to the basilica, are richly decorated (Ill. 223), like the finest portals in the Djebel Bārishā. The lowest, or in-

¹ *A.A.E.S.* III, insc. 76.

most, fascia is enriched with a crenellation executed by means of a narrow fillet in relief, outside of this is a cyma reversa, the next band is carved with delicate pointed leaves, like laurel, plaited as a garland, this is bounded by a bead-and-reel. Above this come an ovolo and a deep cavetto, the former carved to resemble a twisted rope, the latter plain, with a bevelled fillet. Outside of all is a broad band adorned with a delicate interlacing fillet. The fillet itself is beaded, and the outer, triangular, spaces are given a small boss, while the interior spaces contain a little hook-shaped fillet, also beaded. Across the top of the lintel is a heavy, salient, cavetto richly carved with upright acanthus leaves alternating with a variation of the Greek honeysuckle. The whole design is a slightly enriched reproduction of portals in the East Church at Ksêdjbeh, the East Church at Bâbîškā, and the Church of St. Paul and Moses at Dâr Kîtā, all of which, I believe, were designed by Kyrios, the architect of the present building.

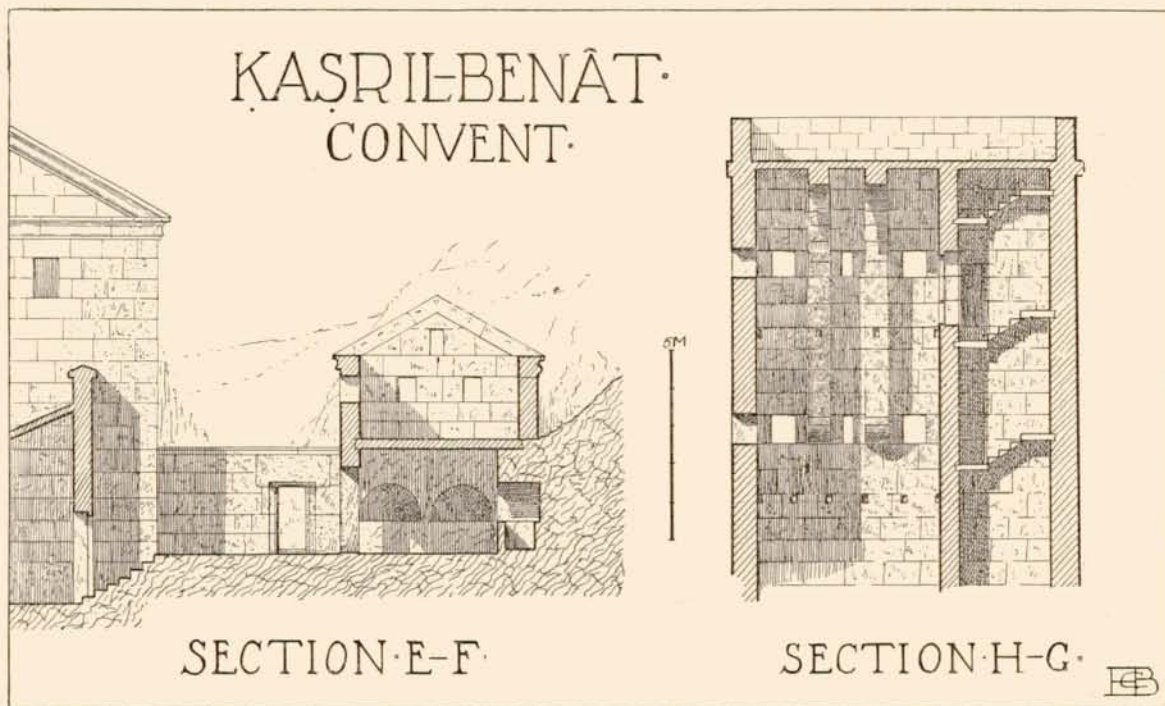
The tower, although half destroyed, looms up majestically from any point of view; for the reason that the earthquake divided it vertically instead of horizontally as was



Ill. 223.

usually the case, and spared about 22 of its 23 odd metres of height. I regret that I find a discrepancy between my notes and the photographs as to the number of storeys into which the tower was divided; for, while the notes give six as the number of horizontal divisions, I remember that there are two floors below the five shown in Ill. 219, and I am persuaded that I was counting the floor levels above the ground when I made my note, and that the four rows of loop-holes shown in Plate XX should be re-spaced to give room for five: the two upper storeys are correctly drawn according to two photographs. Each storey was divided into three rooms, one large and two small, one of the smaller apartments seeming to have accommodated the staircase which was of wood. On the ground floor (see plan, Ill. 218) the other small room provided a vestibule for the entrance, and the large room was spanned by a transverse arch which carried a stone ceiling. Above this the next three floors were very much alike, but the two upper floors were much higher than the others, and were reached from alternating landings in the stairs. The large room on the uppermost floor was spanned by two transverse arches (See Ill. 224 Section H-G) which

sprang from piers which were bonded in with the walls, and were carried down to the middle of the storey below, where they rested on huge corbels. These arches probably carried a roof of stone, and there is little doubt that the other rooms in the top of the tower were stone roofed; but it is unusual to find so small a space spanned by two transverse arches, and one cannot but wonder if these two arches had not some other purpose beside that of carrying the roof of stone slabs. It seems worthwhile to suggest, at least, that each of these arches was intended to have a log suspended from it, which, with some simple mechanism for swinging the logs until they struck each other, made a *semanterium* in the top of this lofty tower, anticipating the use of bells. The tower would have been unsatisfactory as a watchtower, for the reason that the hills about it are so high that an increased elevation of 23 m. above the ground adds little to the view, and the top of the tower is visible from few points in



Ill. 224.

the surrounding hills from which the other buildings are not equally plain to view. The large floor space in each storey, and the division into separate rooms suggest other possible uses for the tall structure; but they are not easy to determine. The interior of the walls of the smaller chambers, wherever they are preserved and well protected, shows a lining of plaster and remains of painted wall decorations, such as intricate discs and crosses, in green and red, on a ground of buff. The building appears to have been used for other purposes than those of a lookout and a bell tower.

It seems hardly necessary to discuss in detail the architecture of the domestic buildings of the convent; for they are of a style already familiar to us in a large number of buildings discussed in Part 4. It is quite evident that they were used as dormitories for the inmates of the convent, and as inns for pilgrims on the road to the shrine of St. Simeon at *Ḳal'at Sim'ân*. The photograph given herewith (Ill. 220) will serve for one as well as another of these structures, and illustrates the massive, lithic, simplicity of buildings of this class. It may be of interest to call attention to

the fact that the main walls of these buildings are neither of fine coursed masonry, like the tower and the wall shown at the end of the porticos in Ill. 220, nor of crude rubble, like the walls of most inns and shops in this country; but are made up of narrow, irregular, courses fitted around monolithic door and window frames, a sort of compromise between the two extremes of wall building in Northern Syria.

Only one feature more remains to be discussed; that is the tomb adjoining the convent. A long narrow lane, scarped out of the natural rock, as I have said above, extends all along the eastern side of the group of convent buildings, under the steep side of the mountain. This passage is interrupted by the two parallel walls which form a little court before the tomb. The side walls of the tomb itself are cut out of the rock on both sides (See plan, Ill. 218), so that they stand free, projecting to meet the built walls of the little court. Three sides of the rock-hewn chamber have two arcosolia each (Ill. 224 Sect. E-F), and every arcosolium embraces a sarcophagus also hewn out of the rock. The front, or west, side of the chamber has three broad openings between square piers which carry an architrave. The upper storey, carried on the rock-hewn walls and the piers, is a plain building of one storey, with gable ends to the north and south. It was approached from the outside on the south.

Not the least interesting piece of information that we have about this convent is the fact that the architect Kyrios built the church here in fulfilment of a vow, and was given burial within its walls – as a reward perhaps for his labours as designer, and probably builder, of this and a number of other important religious edifices in the neighbourhood. I have discussed this architect, and the various forms in which his name is written in the inscriptions of the churches which he built, in an earlier publication¹, and have referred to the subject again in Part 4²; I have nothing to add to the subject here, and would only reiterate my conviction that one man, whatever variants in the spelling of his name appear in the five different inscriptions,³ built at least four of the churches in which these inscriptions appear, and probably one other. The dates given in four of these inscriptions range from 390 to 418 A.D., a space of twenty-eight years. The names Markianos Kyris and M. Kyris at Bābiskā, Kyros at Dār Kītā, Kyrillas at Ksēdjbeh, and Kyrios here at Kṣaṣr il-Benāt, are all admitted by Mr. Prentice and other epigraphists to be possible variants of the same name; two of the three forms, Kyris, Kyros and Kyrios, must be mistakes in spelling for one form which was correct; but which that one was we cannot know. But this discussion of the inscriptions is not within my province; I wish to confine myself to the material evidence, of which there is so much, and, in this final reference to Markianos Kyris, Kyros or Kyrios, to assemble that material. Passing over the resemblances in ground plan among the four churches,⁴ resemblances which might be due to the fact that all were built within seventeen years, and in the same locality, I desire to call attention to the more important resemblances which exist in the minor details; for these details are unique in Northern Syria.

One has only to compare the capital (x) in Ill. 222 with capital (b) Ill. 170, at Ksēdjbeh, and the capital shown in Ill. 186, at Dār Kītā, or to place the drawing of capital (d) beside that of the capital shown in Ill. 177, to appreciate their similarity;

¹ *A.A.E.S.* II pp. 133-7, 136-7, 138, 142.

³ *A.A.E.S.* III, inscs. 57, 67, 73, 76. III, B, 4, insc. 1096.

² II, B, 4 pp. 160, 169, 178-9.

⁴ Ills. 170, 177 and 186.

but even still more striking is the resemblance between the portal ornament shown in the illustrations of the lintel at \aleph in Bābiskā (Ill. 177), the lintel at Λ in Ksēdjbeh (Ill. 170) and the portal from Dār Ḳītā represented in Ill. 189. But the similarity is perhaps best appreciated by comparing three photographs in three different books, viz., II, B. 4, Ill. 189., *A.A.E.S.* II, p. 736, and *A.A.E.S.* III, p. 77. These three portals might have been executed from the same model, and a fourth, – our lintel at Ḳaṣr il-Benāt – shows only slight enrichments of the same design. It cannot have been possible that names so similar, written in inscriptions upon four similar churches, were the names of four different men, especially since we know how near together they are, and that they were built within seventeen years. These Syrians of the fifth century were ever better architects than they were scholars of Greek. They may not have been able to inscribe their names in Greek upon the buildings which they erected; or to read them after they had been inscribed by others. This man's name is a very unusual one in the region, and it is not surprising, after all, that the clerk of each of these churches should have spelled the name in a different manner, or that one should have known only his "pet name", Kyrilla. For my own purposes I have Latinized the name and given it our modern English form: for me, it is Marcian Cyrus who lies in his tomb under the ruined apse of the greatest of his creations which was, and is, one of the finest monuments of early Christianity in Northern Syria. His work shows that he was not only a good architect, but a man of originality and independent genius; his doorways and capitals are unique, and, while they were not derived from older designs, so far as we can judge, they were copied a century and more later by less competent architects.

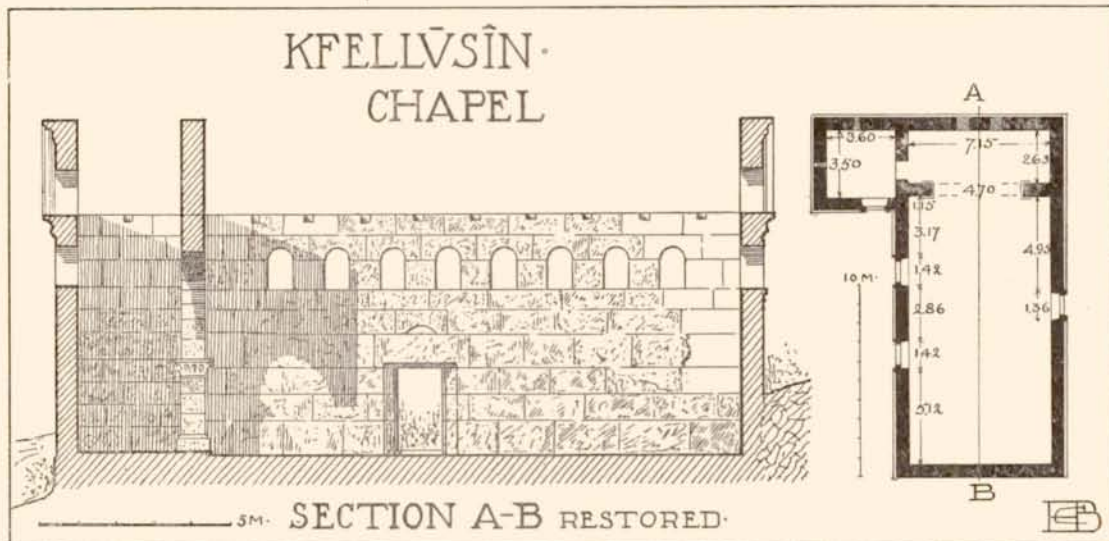
64. KFELLŪSĪN.

It seems unwise to take up the ancient sites of the Djebel Ḥalaḳah in the order in which we visited them; for that order was largely conditioned by force of circumstances in connection with moving our camp; nor shall I follow the order which would seem most logical according to the natural disposition of the country, or the direction of paths, or other conditions of accessibility; but shall take them up in the order which seems most logical upon the flat surface of our map, and the next site is to be Kfellūsīn, which lies directly over a high mountain to the northeast of Ḳaṣr il-Benāt, though it could be reached from that place only by passing around by way of Serdjibleh, or by retracing the Roman road westward, and swinging around northeastwards by the plain; for Kfellūsīn is the most northerly ruin in this particular group, and is not far from the great plain of il-⁵Amḳ.

The ruined town occupies two sides of a sequestered valley among the hills. A few families of Turkman nomads have built temporary abodes, half tent and half house, among the ruins. The ancient architectural remains which are scattered over both slopes, consist of extensive groups of buildings, too much ruined for profitable study, and, among the better preserved buildings, a chapel on the west side of the valley, and a completely ruined church, a high tower, a number of good houses, and a row of rock-hewn tombs on the east side. The three buildings published herewith are very well preserved, and their situation, overlooking the valley, adds to their charm. It is a pity that the church is too completely ruined for one to be able to trace even

its ground plan; for it was of the plainest type and was probably early in date.

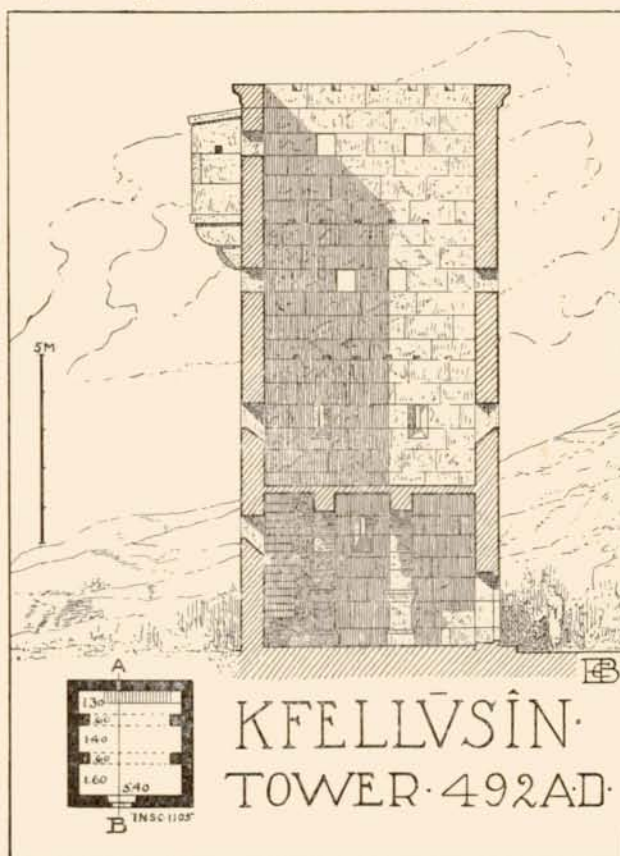
CHAPEL. The chapel is a building which may be dated, by comparison with buildings the dates of which are known, between the years 500 and 550 A.D. Its side walls are quite well preserved, and show the characteristic Syrian motives of decoration that flourished in the first half of the sixth century. Its ground plan (Ill. 225) is oblong, with a space at the east end dividend from the rest of the interior by an arch, for a sanctuary, and with a side-chamber on the north of the sanctuary, which was added after the rectangular chapel had been completed. There are two entrances on the north side, which was the side more directly approachable from the town, and one on the south. The west end was set into the hill-side, and there was no entrance at that point, but a doorway was cut through to the chamber which was added on the north of the sanctuary, and this chamber itself had a doorway on the west. The photograph (Ill. 226) shows the treatment of the exterior, and Section A-B (Ill. 225)



gives an interior view. The exterior was divided into two storeys by a heavy string moulding. The upper storey, having the effect of a clearstorey and containing eight windows on each side, was about half the height of the lower which was unbroken save by the three portals. The doorways were framed in richly wrought mouldings, some of which were carved with barbs. The mouldings were broken by discs in the middle of each lintel, and those of the eastern doorway on the north side were turned up in spirals on either side of the threshold. This portal is crowned by a high cavetto doorcap carved with plain erect acanthus leaves; the other has a simple torus doorcap surmounted by a low cavetto. Both doorways have segmental lunettes above them, adorned with incised mouldings. The string moulding is profiled in a fashion common at the period, and the mouldings of the windows, rather heavy and in high relief, were curved up in semicircles between the openings, and terminated in spiral loops, all very characteristic of the region. The side chapel, or vestry, had two practicable storeys, and may have been carried up for a third to form a sort of tower. It is provided with a salient base moulding; but the mouldings of the narrow little window on the ground floor, and of the coupled windows on the floor above, are executed in the form of incised lines cut upon the stones which form the jambs and lintels of the windows.

TOWER. Date: 492 A.D. The tower which is almost perfectly preserved, stands on ground rather too low for a watchtower (Ill. 227), though it has a height of about 15 metres and was divided into four storeys.

The ground floor (Ill. 228) was spanned by two transverse arches carrying a stone ceiling, and had a staircase of stone in its northwest angle; the entrance is on the east side, the windows on this floor are loop-holes. The floor above consists of one large room lighted also by loop-holes, and by one large window toward the east; but the two upper storeys had windows of normal width and height, two in each face. The top floor was provided with a large latrina corbelled out from the west wall, as is shown in Ill. 227. These double corbels, the lower half of one of which is a pyramidal bracket, carry a large flat stone which constituted the floor of the latrina, pierced with two holes. Upon this floor were built the walls consisting of three high courses of stone only 12 cm. thick. The structure was covered by a slightly slanting roof of stone slabs which were carried under the main cornice of the building. The inscription,¹ carved upon the



Ill. 228.

otherwise plain lintel of the entrance, gives a date which may be read 522 or 492 A.D.; but the profile of the cornice of the building seems to confirm the earlier of the two dates.

HOUSE. Dates: 473 and 486 A.D. The most interesting of all the private houses stands high on the slope, to the southeast of the tower. A distant view of it is shown in the photograph (Ill. 227), at the right of the tower, and drawings of it are presented in Ill. 229. The site of this house was prepared by cutting back the face of the natural rock of the hill-side to the height of one storey. Against this smooth perpendicular wall one end of the house was set, and a portico of square monolithic piers was set up in front of it extending northwards from the house. The house proper consisted of three storeys of two rooms each. The uppermost floor had coupled arched windows under a double, arcuated, lintel with incised mouldings (Ill. 229). The portico that extended along in front of the wall of natural rock was given an upper storey of Ionic columns, and a solid back wall was built upon the natural wall of rock. This loggia was reached from the second floor of the house. This independent two-storey portico, extending out away from the house and not in front of it, is the first example of its kind noted in these publications; and the first of which I have any record in these mountains, though it is a feature common enough in the houses of Refâdeh, and of the towns of the Djebel Sim'an. It is an interesting proof of the semi-out-of-door

¹ III, B. 5, insc. 1105.

existence of the ancient inhabitants that the most artistic, and most costly, part of these residences should be open air porticos and loggias. These features added greatly to the beauty of these little cities in ancient times. Two inscriptions¹ give definite



Ill. 229.

dates to this house, dates which are thirteen years apart. The loggia has the date April 473; the easternmost doorway of the house, which must have received its inscription after the house had been in use for some time, is dated April 486 A.D.

65. SERDJIBLEH.

Our map of Northern Syria gives the name Kfellūdīn to a ruin a short distance to the east of Kfellūsīn. The place was never a large one, and now consists only of a much ruined tower of small dimensions and a mass of scattered building material at the top of a fine slope rising to the northward from a deep and picturesque valley. It is not important to give a special and separate description to these ruins, and we shall now take up the ruins of Serdjibleh, an ancient site, visited for the first time, by the American Expedition. The place is situated in the midst of high open country, and is visible for miles around, especially from the northern slopes of the Djebel Bārīshā, its lofty tower standing out as a conspicuous landmark, and two other well preserved buildings and numerous standing porticos giving the site the look of an inhabited place. A distant view of the ruin is given in *A.A.E.S.* II, p. 6, a plan and two photographs of its church are represented in the same publication² where there also appear a plan and two photographs of its well preserved chapel³, plans and a photograph of its tower⁴, and three photographs illustrating its stoa⁵ and a small, but well-preserved, oblong building.⁶ Fuller measurements taken in 1905 have made it possible to present a more complete set of restored elevations and sections of three of these

¹ III. B. 5, inscs. 1103, 1104.

⁴ Ibid. p. 254.

² *A.A.E.S.* p. 147.

⁵ Ibid. pp. 170-2.

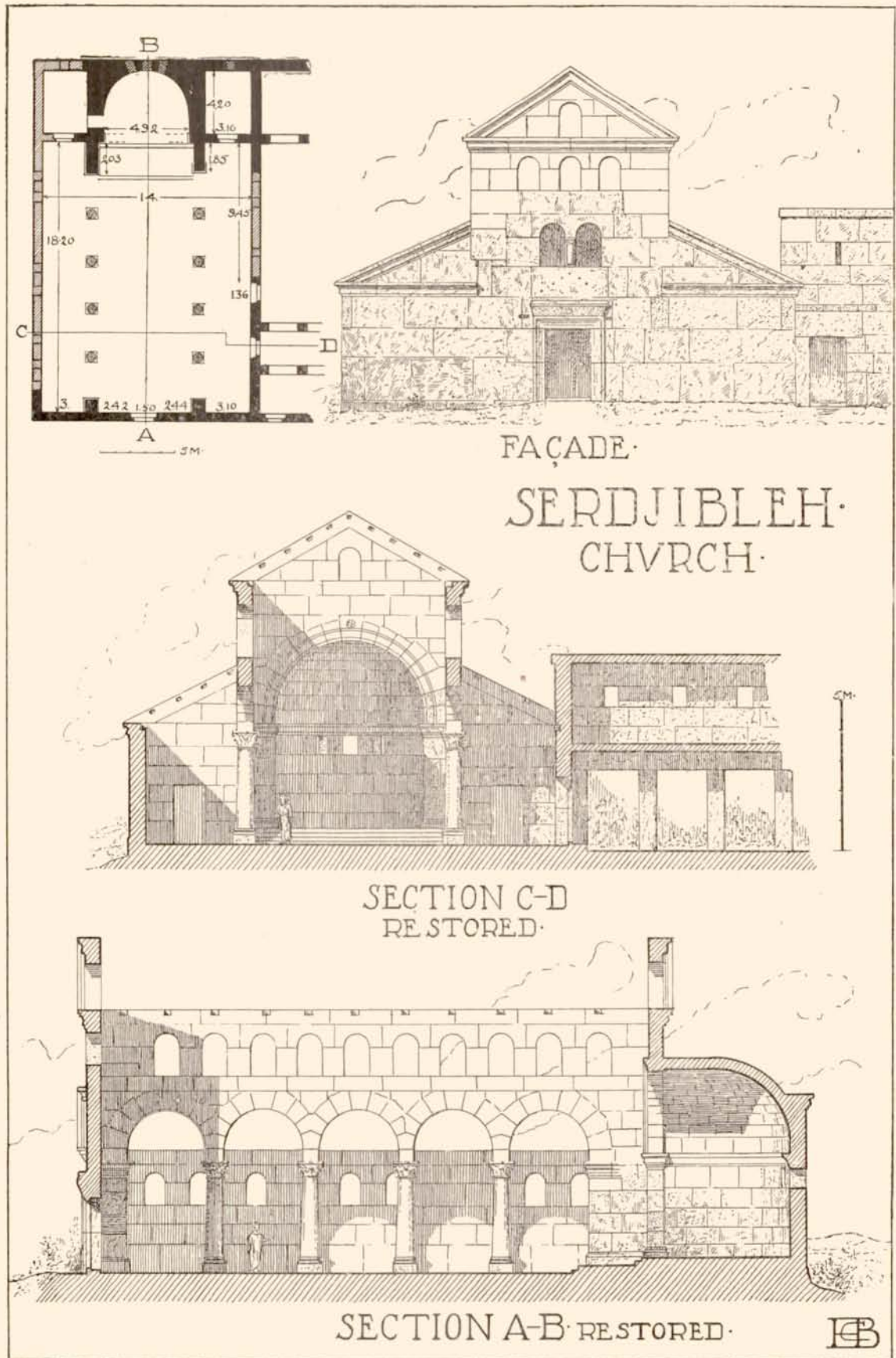
³ Ibid. p. 151.

⁶ Ibid. II, p. 166.

buildings which are of more than usual importance, and these are given below. The ancient town, now completely deserted, was among the larger settlements of the region, and its architecture is of a high class. Two buildings here, both of them stoae, are dated in the third quarter of the fifth century. The well preserved condition of the ruins adds much to the beauty and interest of the place.

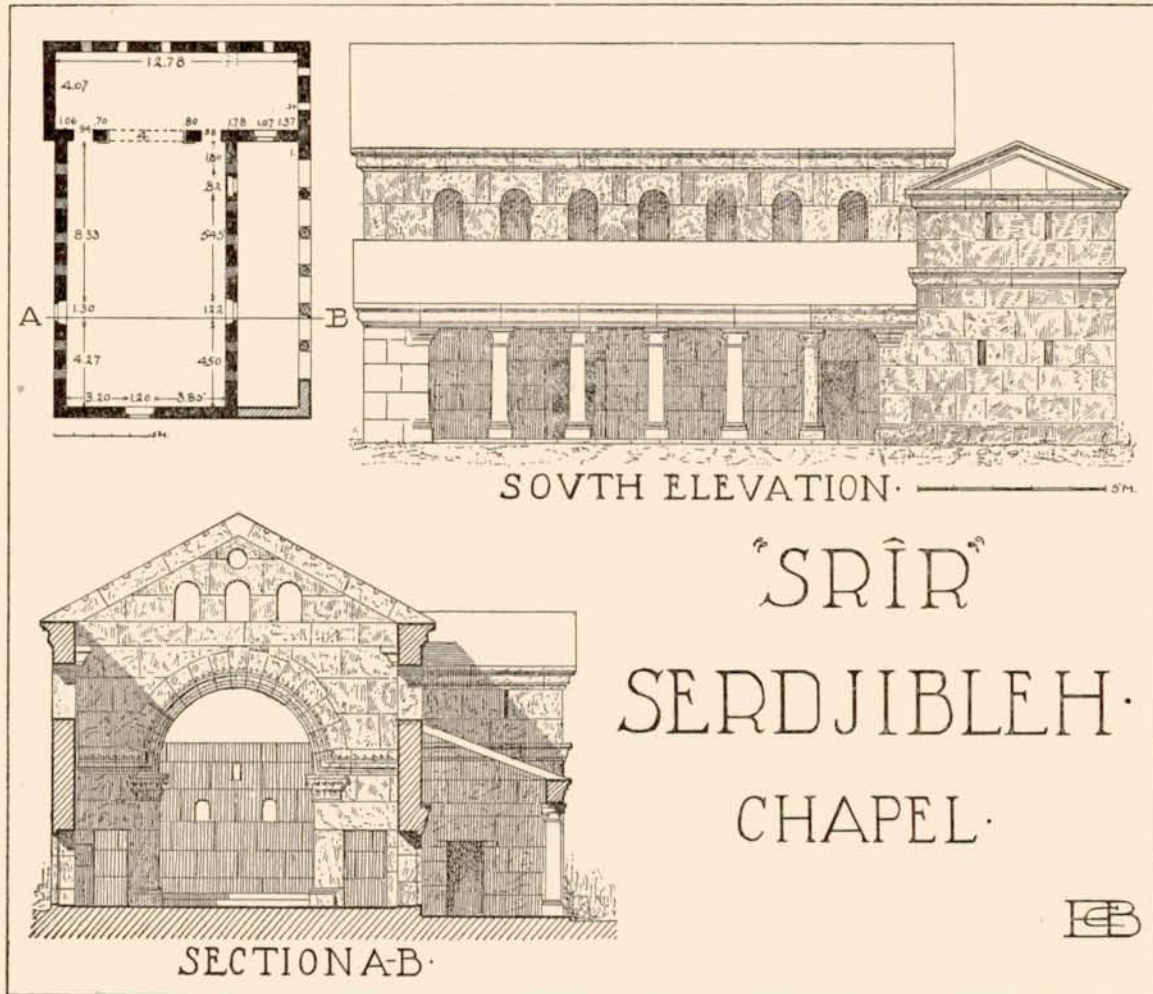
CHURCH. The church stands a little apart, in the southeastern quarter of the town. Little of it remains now but the lower two-thirds of its façade and a portion of its apse wall up to the height of the springing of the dome, and the walls of one of its side chambers. The buildings on the west side of its cloister court are in a better state of preservation, having their two storeys still intact. The ground plan, the west façade, a cross section, and a longitudinal section of the church, together with the north end of the cloister building are given in Ill. 230. The plan belongs to a type common in churches of the early fifth century; it has a broad nave of five bays, a deep semi-circular apse between side chambers, and a flat east wall. The details which are important to note are the greatly elongated responds at the east end of the nave arcades which embrace a projecting bema between them, and the windows of the apse of which there are three, two of them breaking through the wall at an angle. The façade is restored to a certainty, it is one of the simplest in Northern Syria, having no windows in the ends of the side aisles. The portal, framed in good mouldings, and crowned by a door-cap which is a simple trapezoid adorned with discs in flat relief and capped by a broad fascia, belongs to a type common in the earlier churches of the Djebel Sim'an. The coupled windows, separated by an Ionic half colonette, were placed over the portal on the level of the interior arches. An interesting feature is the size of the stones employed in the lower storey of the façade which is only three courses high. The two sections, A-B and C-D, speak for themselves; in general arrangement and proportion they are correct, and only the number of windows is conjectural. The only ornaments of the interior are the moulding of the apse arch which are very simple and flat in profile, and the capitals of the columns of the nave arcades, which are the plainest type of uncarved Corinthian. The long building on the west side of the cloister is a two-storey structure, with two rows of square monolithic piers in front of the wall, on the ground floor, making a deep double portico open to the east, and with a ceiling of stone slabs. The upper floor has side walls with a row of piers between them to carry a roof of stone. The whole structure is a capital example of the lithic construction of Syria, walls, supports, intermediate floor and roof all being of cut stone, so well fitted that the building has withstood the earthquake shocks of fifteen hundred years.

CHAPEL. Of a somewhat different style, and of a little later date, is the chapel on the southwestern outskirts of the town, called Srîr, or "little" Serdjibleh, by the natives of to-day. It is one of the largest of the undivided churches of the region, and is among the best preserved buildings in Syria. The broad oblong nave (Ill. 231) had a roofed colonnade along its south wall, like so many of these undivided chapels which seem to have a side aisle outside instead of inside the building. The sanctuary, separated from the nave by an arch between two rectangular openings, is now an undivided oblong apartment, with its major axis at right angles to that of the nave, and protruding to the south far beyond the wall of the nave so as to gain a portal in the end of the portico. The walls of the sanctuary proper are only half as high



Ill. 230.

as the nave walls, and carried a lean-to roof; but the extension at the south end was built up a storey higher and roofed in gable form, as may be seen in the south elevation (Ill. 231), from which it must be argued that an arch originally divided the extension from the sanctuary proper and carried the corresponding upper wall and gable; but this is the only missing part of the walls of the building which is otherwise complete so far as its stone portions are concerned, excepting the four columns in the south portico. A row of holes for the ends of the timbers, which appear in the west wall, just below the windows, suggest that an open porch, without end walls, was carried

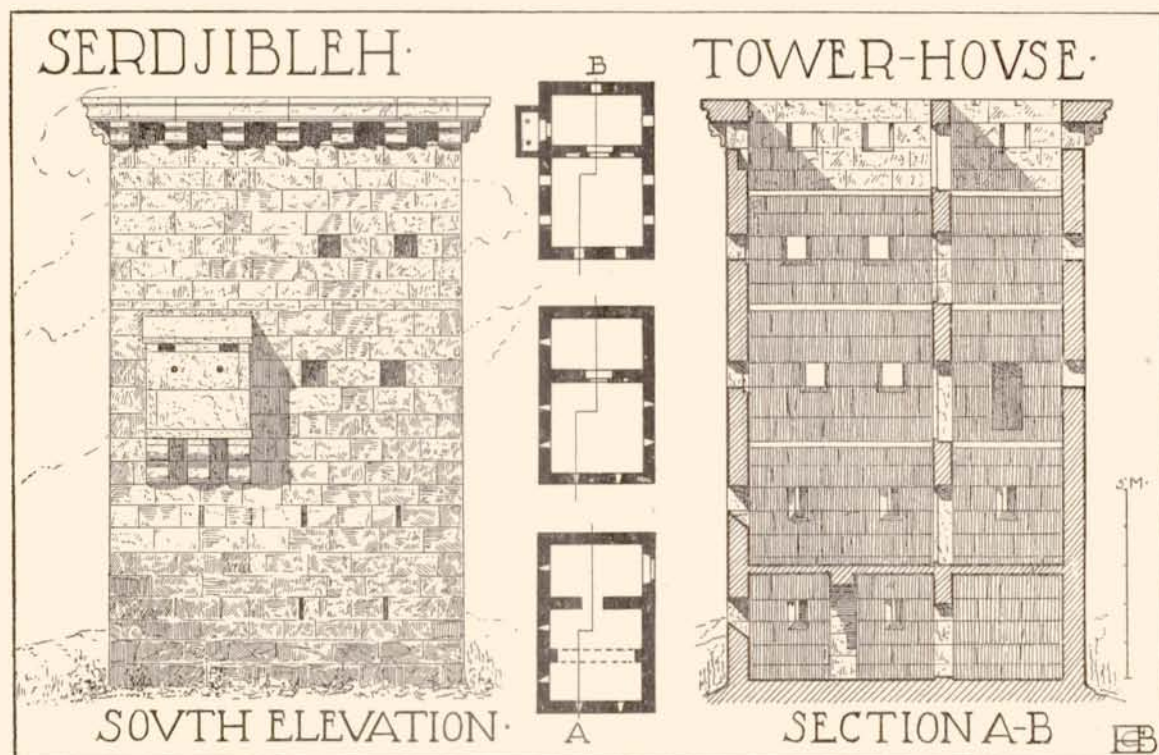


Ill. 231.

across the west façade. The western doorway is unadorned save by a disc carved upon a square placque in relief upon its lintel; but the westernmost of the two south portals is framed in good fifth-century mouldings, and crowned by a bevel faced door-cap carved with flat lace-like geometrical patterns. The windows are all round-topped and unadorned. The capitals of the columns of the portico are of Ionic form, and the pier caps at the ends of the portico, and the architraves, are composed of good fifth-century mouldings. The interior ornament consists of the mouldings of the chancel arch, — two fascias and a cymatium crowned with cusplings —, which are carried over the high arch and horizontally to the walls on either side, the caps of the chancel piers, composed of plain erect acanthus leaves, and, perhaps one might include, the

brackets, — simple inverted half pyramids —, which supported the timbering of the roof. The date of this charming little structure should be placed at about 470 A.D.; for its mouldings and its capitals are precisely similar to corresponding details in the immediate vicinity, which are dated between 470 and 472 of our era.

TOWER HOUSE. I venture to publish this most conspicuous of Serdjibleh's antiquities, on larger scale, and from a different point of view to that of the former publication; for the reason that this building remains unique, even after the whole extent of the Djebel Sim'an has been explored. The ground plan, elevation, and longitudinal sections presented herewith (Ill. 232) require no elaborate description beyond that given



Ill. 232.

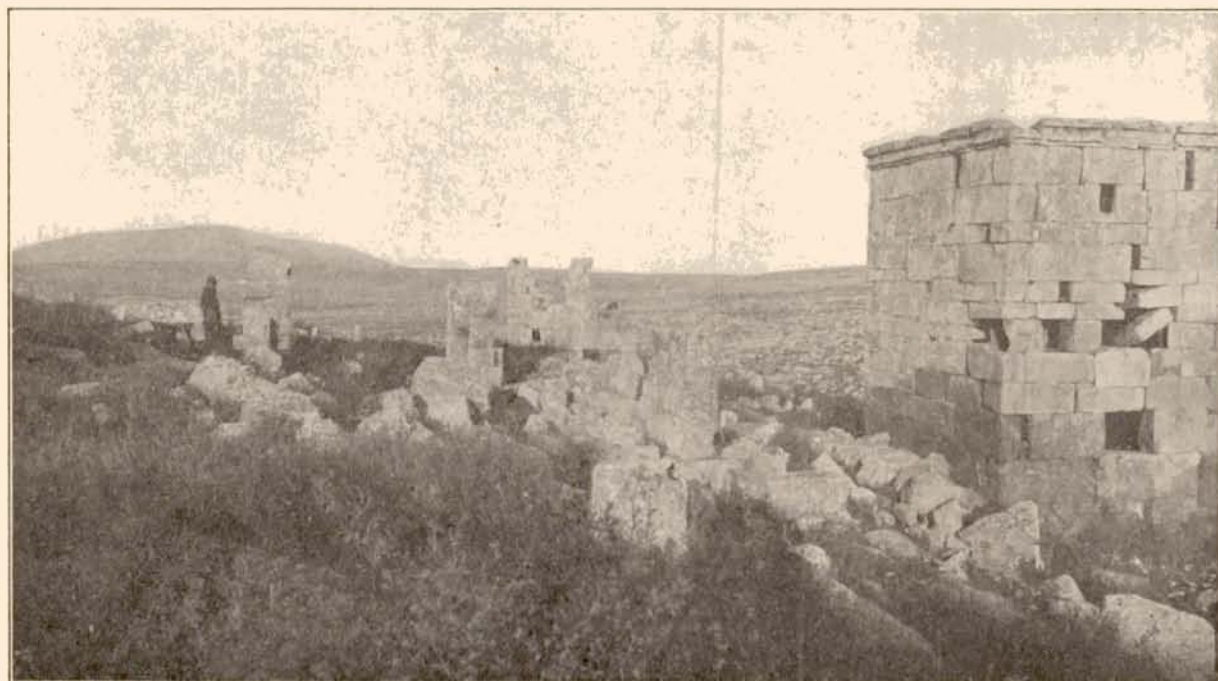
in the earlier publication¹; but I shall once more discuss the purpose of the structure. I have called it a tower-house because I believe that, whether it served as a watch-tower or not, it was inhabited by one or more families, or by a number of soldiers, according as we consider it a private or a public building. The important fact is that it was planned and constructed for domestic residential purposes. Its ground plan seems to have provided a stable, separated from the upper floors by a stone ceiling, and an entrance hall with a stairway. The floor next above the ground has a rather military, defensive look, owing to the use of deeply splayed loop-hole windows; but the three storeys above this, lighted by numerous large windows, fitted with cupboards and niches cut into the walls, and, one of them, provided with a double latrina, were living apartments offering more than usual spaciousness and convenience. The building is quite intact, lacking only its wooden floors and roof, plaster on its walls and doors for its doorways, to make it habitable to-day. It must be considered as a five-

¹ *A.A.E.S.* II, p. 254.

storey house, because it must have been lived in by a family or other group of persons. I have not attempted to restore the roof; it is impossible to say whether this was flat or pyramidal; though the great overhang of its cornice would suggest the latter. If this were the case, the usefulness of the building as a watchtower would be somewhat diminished. But if it was a watchtower it was inhabited either by a public, official, watchman who lived in the building with his family, like a light-house keeper, or by a detachment of soldiers, constabulary let us say, who had the same domestic arrangements that a family would have. In either case it was more than the ordinary watchtower, and should be classed with residential buildings. It is altogether to be considered as one of the most interesting buildings in Northern Syria.

66. KEFR ḤAUWÂR.

Situated about half an hour's ride to the east of Serdjibleh, on the crest of a hill rising steeply from a deep cultivated valley, are the ruins of this small town which can never have been a place of great importance. The site is absolutely deserted though it looks down upon a road much frequented by natives, as a direct route from the plain of Sermedâ to the villages on the shores of the lake of Antioch. The

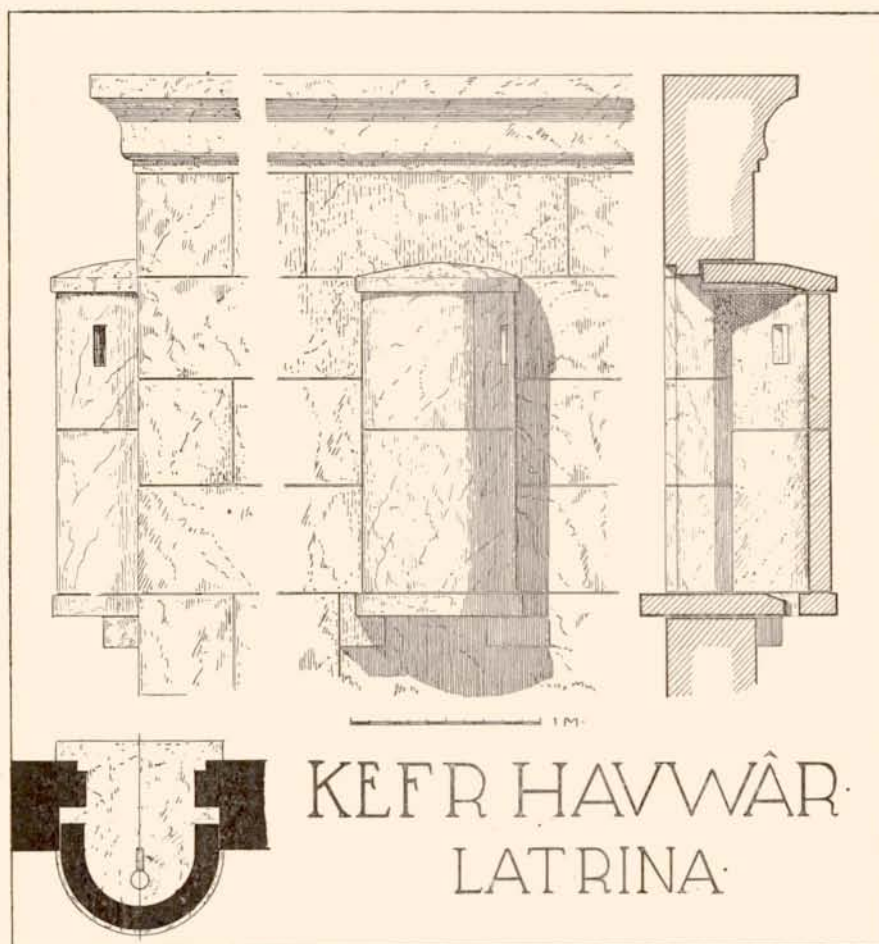


Ill. 233. Kefr Ḥauwâr, Ruins of Church and Tower. View from the West.

site is an imposing one (Ill. 233) with a glorious view of the Djebel Shêkh Berekât directly to the east, and of the wide expanse of barren, rocky, rolling country to the southeast and south; but the ruins are few and almost completely overthrown, the only buildings which are distinguishable among the ruined houses being a small church of which the chancel piers of a rectangular sanctuary are standing, and four small towers, one of the latter in a fair state of preservation. We found the church too much destroyed to measure its plan when we visited the place in 1900, and I only noted

the fact that its fallen details were of the plainest sort; but I found interest in the towers on account of their number, and because each of them was supplied with what seemed to be a latrina. Careful measurements were taken of this detail, and I propose to publish them herewith, taking this occasion to discuss the subject of these, and similar, structures in general; for, in spite of their frequent appearance in the ancient architecture of Syria, I can find no detailed publication of them. The accompanying photograph (Ill. 233) shows the ruins of the church on the left, one of the more ruined towers in the middle, and one of the better preserved towers on the right. The detail in question, the latrina is presented in a complete set of drawings in Ill. 234.

This feature, so common in the architecture of Southern and Northern Syria, and



Ill. 234.

so often found as a detail of towers and tower-like structures, is a very important one, not only in connexion with the history of civilized sanitation, but, also, as a possible aid in determining the use of these tall buildings. Most of the examples which appear in the towers of the little town of Kefr Hâuwâr are of the ordinary rectangular type supported on corbels, that have been illustrated recently in this Part, at Serdjibleh¹ and at Kfellûsîn.² The example which I have chosen to describe in detail, is of curved form, and has no real corbels. Its floor is composed of a single slab (Ill. 234) which projects outside the wall in a semi-circle, and is carried through the wall, to project within, as a rectangle bounded by the ends of the semi-circle produced in straight lines. The projecting semicircle which is pierced with a hole, as the drawing shows, and rests partly upon two blocks which are not true corbels, carries two thin semi-circular courses, each 12 cm. thick and 83 cm. high, one course composed of a single stone, the other of two stones, both, of course, cut to convex form without and concave form within, and both bonded well into the wall. The roof

¹ Ill. 232.

² Ills. 227, 228.

is composed of a single stone, semi-circular, and almost flat, but slightly convex above and concave below, also well bonded with the wall and projecting beyond the curved walls. The weight of the course above the roof, and of the cornice above that, is sufficient to hold the whole structure in place upon the bottom stone which in its turn is held rigid by the pressure of the walls which overlap it on either side of its doorway. This structure, and each of the corresponding structures in the other towers at this place, is placed on the south side of the tower, the side away from the entrance, and above the slope. The form, dimensions, and position of all are such that they could have been nothing else than latrinae; but who shall give a satisfactory explanation of the purpose of four such towers, each with its latrina, set in a row on the edge of a little town like Kefr Hauwâr? An explanation may be read in the discussion which follows; but I am not fully persuaded in my own mind.

Various theories have long existed for the explanation of the use of this feature in ancient and Mediaeval architecture. The construction of all of them is on the same principle as that of the bay window, or oriel; but not one of them can be found that served as a window either for looking in three directions, which is the ostensible purpose of the bay window, or for admitting an extra amount of light. The oldest theory, which may or may not be true of this detail as it appears in Mediaeval castles, that it served as a place from which boiling oil, liquid pitch, or molten lead, could be conveniently dropped upon the heads of assailants of an entrance below, must be abandoned in the case of almost every one of these structures as they appear in Syria; for the simple reason that very few of them are placed over an entrance. The fact that some of them are found in the middle of the highest storey of towers has suggested the theory that ropes, or chains, for the ringing of the *semanterium* were suspended through the orifice, so that an alarm could be sounded, or a summons given, without entering the tower. This is not an impossible theory in certain cases. It has also been suggested, in cases in which this detail occurs over an entrance, that it was in some way connected with the opening of the door from without, by someone who dropped a latch chain from above and within. But, as I have said above, there are many examples in which the position, dimensions, and form are such that they could have been only latrinae. The presence of broken terra-cotta pipes below the example at Djerâdeh, in the Djebel Rîhâ, gives further support to this belief; for, taking these into consideration as the probable accompaniments of all such structures, we have proof of an advanced state of what might be called sanitary plumbing at this early date; for such pipes unquestionably conducted to sewers or reservoirs of some sort. The latrinae of many houses in the Haurân have niches or brackets for water jars in their side walls, and a similar feature exists in the tower at Djerâdeh¹ in Northern Syria. Certain other latrinae have wash-hand-basins² corbelled out from their walls. If the degree of advance in these particulars which have to do with sanitation and personal cleanliness, is to be taken as an index of progress in civilization, we must infer that the civilization of Syria in the fourth and fifth centuries, was considerably in advance of that of large parts of Europe at the present day.

Such structures then, as they appear in the examples here at Kefr Hauwâr, in the towns of Serdjibleh, Kfellûsîn and Djerâdeh, referred to above, and in the two

¹ *A.A.E.S.* II, p. 129.

² *II. A.* 3. p. 204.

examples at Refâdeh to be discussed later in this Part,¹ are to be taken as latrinae; other forms of the same feature are to be found within the houses, and on the ground floor, in many houses at Umm idj-Djimâl² in Southern Syria, and in houses at Tafhâ, also in the Haurân, where a structure on the second floor of a house, essentially like those of Northern Syria, overhangs the town wall. But there are other examples, similar in form to those cited above, which, owing to their dimensions and to their positions, and for other reasons, cannot be regarded as latrinae. The projecting structures corbelled out from all four walls of the top storey of the tower of the barracks at Umm idj-Djimâl³ is bottomless, and never had a bottom, and it is impossible to determine the use of it. This feature, as it appears in the two-storey tower published by M. de Vogüé,⁴ is placed above the entrance to a tower, and is by all means too small to have been a latrina, and other examples of very small, semi-circular overhanging structures of this kind might be quoted which, from their position over doorways, and from their small dimensions, might be considered as a means of defence by dropping missiles, or as in some way connected with the opening of the door. It is rather difficult, however, to understand the reasons for placing such a means of defence above the entrance to small and insignificant buildings such as most of these towers are, while no such provision was made for the protection of the entrances of any of the great villas, or the public buildings, which probably contained objects of value, likely to inspire piratical greed, and well worthy of defense.

But as yet no very definite reason has suggested itself for the existence of such a group of small towers as this one in Kefr Hâuwâr. In the basalt region to the south, east of the Djebel Riḥâ, we found small towers, only two storeys high, one in each town; which I assumed to be military in character, or in some way connected with the government administration in these ancient villages.⁵ Most of them have inscriptions which add to their dignity and importance. The numerous towers that existed in the Southern Haurân,⁶ often four or five in a single town, were situated in a comparatively flat country, and were high enough to have served as practicable lookouts for the watching of the fields and flocks. Other towers in this border region, isolated structures erected between the frontier fortresses, were unquestionably signal towers, and purely military in purpose.⁷ Similar purposes are hardly to be assigned for the existence of the small towers in Northern Syria, especially in cases like this at Kefr Hâuwâr where there is a group of them. These were certainly not houses to be lived in, as some of the larger towers undoubtedly were. Their construction is not for defense, like the towers of Kerrâtîn⁸, il-Burdj⁹, and many of the other towns further east, some of which have inscriptions¹⁰ of military character. They are too low, and situated in too mountainous a country to have been watch towers; for they are not so high as many of the private residences. They were not signal towers for they are not in a region of fortresses and barracks, like the great eastern frontier country that stretches along the edge of the desert from a little south of Aleppo to far south of Boşra. Indeed there is no self evident purpose for which they seem to have been designed. It has been suggested that they may have had a religious origin,

¹ Ills. 269, 275.

⁴ S.C. Pl. 58.

⁷ II. A. 2. p. 143.

¹⁰ III. B. insc. 1057, III. A. insc. 177.

² II. A. 3. pp. 194-205.

⁵ II. B. 1, pp. 12, 18, 21. 2. pp. 65, 75, 103.

⁸ II. B. 2, p. 75.

³ II. A., 3. p. 170.

⁶ II. A. 2. pp. 115, 127, 129, 137.

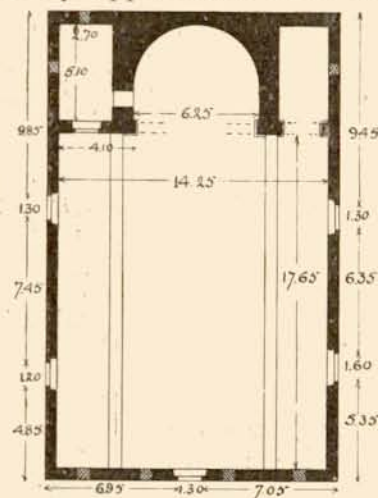
⁹ II. B. 2., p. 103.

as a substitute for the isolated columns of the Syrian "Pillar Saints", like that upon which St. Simeon Stylites spent the greater part of his long life. These towers would have afforded isolation complete as that of the single column, and even greater seclusion; they could give the anchorite absolute apartness from the world without involving the idea of self-inflicted martyrdom. Dr. Littmann has referred me to the poems of Imru'ulqais, an Arab poet of the sixth century, who sings of the Christian monk whose night lamp shines afar out over the desert. This night lamp is in one case called *menârah*, a word which originally means "a place of fire." But *menârah* also means "lighthouse" and "minaret", and, therefore, may refer to a monk's tower lighted by a lamp. It is not out of the question that some of these smaller towers in the region made famous by St. Simeon the Stylite and his followers were the retreats of holy men.

67. BURDAQLI.

The day on which we reached this interesting site was rainy, and I shall always regret that we were unable to return to it. Photography was impossible under the conditions, the weather rendered the use of the measuring tape difficult and unprofitable, and I stopped taking measurements after I had finished work on the church which, of the two on this site, was the most accessible. The ruin is situated north of the Roman road, on the far side of the first range of hills, and is to be reached from the road only by a single narrow pass; but it is easily approached from the east, for it overlooks the plain of Sermedā from a considerable elevation. There was a large town here in ancient times, built upon the slope that stretches down toward the plain. There were two churches, many houses of the better class, and a number of tombs. The place was inhabited in early Moslem days, which is not often the case among these Syrian hill-towns. A ruined mosque with a minaret is still to be seen, and pointed arches appear in a number of ancient houses that were partly rebuilt in the middle ages. One of the churches was almost totally destroyed, when the mosque and other Moslem buildings were erected, and the other was in part demolished; but several of the ancient residences near the top of the slope still retain their ancient form, with two-storey porticos that have piers below and columns above. A few families still make their homes here among the ruins in the summer time, but otherwise the place is quite deserted.

The church which was apparently the older of the two has been destroyed beyond the possibility of accurate measuring; it is barely recognizable in the midst of a heap of broken building stones; but the other church was preserved in a peculiar manner. The outer walls are intact (Ill. 235); but every vestige of the interior structure of columns and arches, and every trace of the clearstorey, have disappeared. It is plain that the Moslem builders carefully removed all the debris of the interior structure, which had fallen, or which they had pulled down, for



SOUTH CHURCH
BURDAQLI

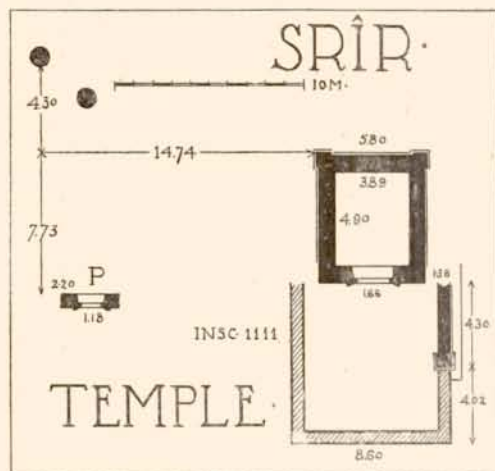
Ill. 235.

the construction of other buildings, leaving the space enclosed by the outer walls free for other purposes. It has recently served as a cattle pen. The plan shows a broad, deeply set apse, and oblong side chambers, all within a flat east wall, and two entrances on either side, beside the one in the west wall. The sole ornament, beside the cornice of the wall, consists of mouldings, entirely incised, which frame the portals. The church seems to have been built early in the sixth century.

68. SRÎR.

TEMPLE. Date: 116 A.D. This site takes us directly across the plain of Sermedā, to the summit of the southern range of the Djebel Ḥalaḡah, a mountain top which was undoubtedly, in most distant centuries, a sacred "high-place" of the ancient Syrians, held hallowed by the Syrians of historical times, and crowned with a beautiful little shrine by a Roman Emperor. In making the ascent one may pass two small ruined towers, Burdj Nāṣir and Burdj ʿAbdallāh, both indicated upon our map, and the little modern village called Burdj Khaler may be seen, a short distance off, at the right. This site was one of three temple-crowned hills in Northern Syria. Burdj Bāḡirhā on the west, Ḳalʿat Kālōtā on the east, and Srîr on the south, standing like sentinels, at almost exactly equal distances, about the most revered shrine of all, the sanctuary of Zeus Madbachos, overtopping all the rest upon the summit of the Djebel Shêkh Berekât. Srîr commands a view of all the others, and is a site of imposing beauty.

Unfortunately very little of the temple survives, hardly more than enough to show that it ever existed. Early Christian hands destroyed the temple, and substituted in



Ill. 236.

its place a rude shelter for some hermit, using as much of its beautifully finished stone as was necessary for a rude little chapel, and carrying most of the rest away. It may be that excavations here, at least the removal of the masses of broken building stones which cover the site, might reveal more of the original building, and other architectural details; but, as it is, I am able to present only an incomplete plan (Ill. 236) without suggestions for restoration, and a drawing of the details of the entablature and of a doorway (Plate XXI).

I have endeavored, in drawing the ground plan, to show all the walls of the early building that can be traced in the ruins; these are given in solid black, while the later walls are hatched in. The result gives a nearly square cella facing east, with walls, 88 cm., thick preserved to a height of a metre or more, having corner pilasters at the west end, and a doorway with moulded jambs, 1.66 m. wide, at the east. In front of this, and a little to the north, is a long anta wall of which only the bottom course with its mouldings is preserved. This wall is only 55 cm. thick, it appears to be standing upon the angle of a podium; but it is difficult to connect it with the cella; for it is neither a prolongation of the cella wall, nor the prolongation of a possible outer cella wall (which might be conjectured from South Syrian analogies) because its inner face is only 83 cm. distant from the outer face of

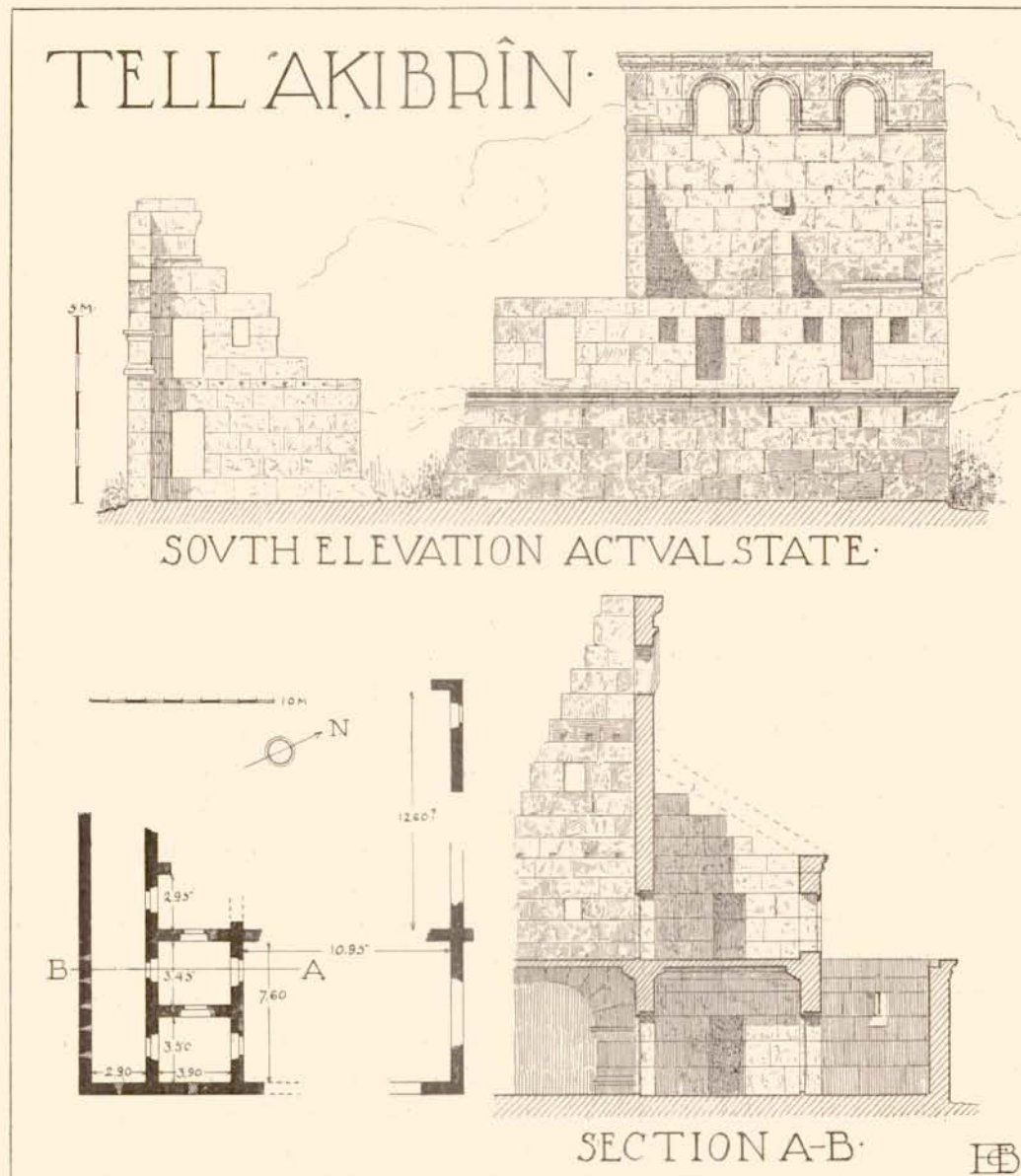
the thick cella wall, and 83 cm. would not allow for a passage of sufficient width between the walls. No corresponding anta is visible on the south where a later wall and the accumulation of debris rendered investigation impossible. A few metres to the south of the temple, and below the crest of the hill, stands a complete doorway, of Classic design (P on the plan), that has been moved from some other place and set up anew, and, some twelve metres to the west of this, stand two column-shafts, 92 cm. in diameter, also manifestly not in situ. The present position of the doorway is meaningless, either with reference to the temple or the later, Christian, building. The column-shafts were taken from the ruins of the temple and set up on end perhaps for the use of pillar hermits. The destroyers of the temple could not have been more thorough in their work if they had set out intentionally to obliterate the plan of the ancient building. In the ruins directly below the south wall, under a wild fig tree, lies a fragmentary building inscription¹ of the emperor Trajan, and, on all sides, are fragments of architectural details. No remnant of a capital was found; but all three members of the entablature are represented in numerous pieces (Plate XXI). The architrave is triple banded, and crowned, in good Classic manner, by an ovolo and a cavetto without carved ornament. The frieze, which is of one piece with the architrave, is of the pulvinated type; but has the rare, and not ungraceful, form of a flat cyma recta with a narrow band above it. The cornice, with its dentils somewhat broadly spaced for the best Roman work, its cyma-reversa bed mould, its simple consoles, narrow corona and high cymatium, is unusual in most of its proportions, but undeniably satisfactory as a design. The portal marked (P) on the plan is not the upper part of the portal the lower courses of which are still in situ in the temple; for its opening is only 1.18 m. wide, while that of the other is 1.66 m. wide, and the extreme width of its cornice is only 2 m. But its members reproduce, on small scale, and with altered proportions, the members of the entablature: it belongs to the same style and the same epoch. The frame mouldings have the form of an architrave, with three bands, a cyma-reversa and a fascia. The doorcap is composed of a section of frieze and cornice, the former, lower in proportion than the great frieze, but showing a cyma-recta profile, and the latter having a band of consoles, totally different in proportions to those of the main entablature, but showing the same elements, less artistically treated. Trajan's inscription is the earliest imperial inscription that has been found upon a building in Syria. It is carved upon a piece of architrave of a design wholly unlike that of the main architrave, and much higher, being 65 cm. in height to the others 34 cm. This wider member seems to have been the inside face of the order, which had no frieze or cornice, and corresponded in height to the outer architrave and frieze combined which were carved upon a single course 59 cm. high. The inscription probably appeared upon that portion of the interior order which was carried across the front wall of the cella, directly above the portal. The total height of the entablature is only 6 cm. less than the diameter of the column shafts, making it clear that the two details do not belong to the same order. There are then two orders represented, and this must be explained in one of three ways: a single temple was so designed as to require a major and a minor order, or two temples, one larger than the other, were built successively upon the same site, or there were

¹ III. insc. 1111.

two temples here at the same time, the foundations of one of them being hidden in the ruins. But it seems most probable that the fragments represent an interior and an exterior order.

69. TELL 'AḲIBRÎN.

At the foot of the mountain on which the temple of Srîr stands, on the edge of the Sermedâ plain, and beside the Roman road at the point where it enters the plain, is a village called Tell 'Aḳibrîn. The houses of the modern settlement cluster

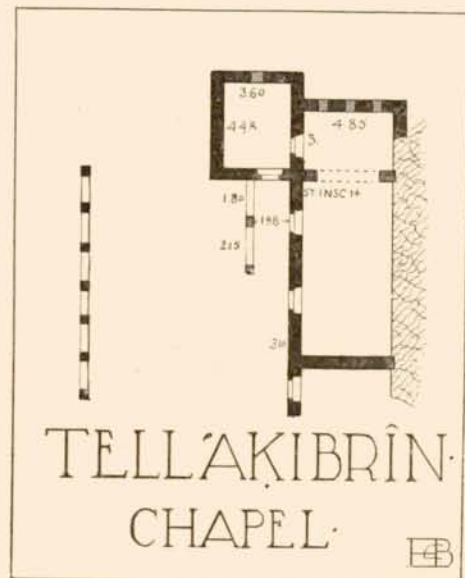


Ill. 237.

about the ruins of an ancient town; some of the ancient walls rise to such a lofty height above the surroundings that the village looks like an important town when seen from across the plain. The ruined buildings on this site are of more than usual interest, and it is unfortunate that the place is inhabited, both for the reason that the

old walls are being constantly broken up for building purposes, and that the modern houses conceal much that is important for a thorough examination of the ancient. The day chosen for our visit to the place was particularly inopportune; for a feud had broken out among the inhabitants, and the village was in an uproar when we arrived. The villagers treated us with all courtesy; but it was very apparent that they preferred our absence to our presence at the moment, so that they might resume the function on hand with greater freedom. The more important buildings are at least partly inhabited, and some of the householders offered polite excuses for not permitting us to enter their domiciles. I measured the most striking of the ancient buildings so far as I could under the circumstances, then betook myself to the ruins of a little chapel on the outskirts of the town, to secure measurements of that, and then left the place so that the affair of the day might be carried on without interruption.

The building that towers in four storeys above the town is one the purpose of which I was unable to determine, partly, perhaps, because I was unable to secure a complete plan of it. That part of the plan that I could examine and measure is presented herewith (Ill. 237). It fortunately embraces the most conspicuous part of the building, the part shown in the photograph (Ill. 238) which was taken from the south. The south side of the building is a long narrow apartment one storey high, lighted by loop-holes, and once roofed with flat slabs of stone. Adjoining this is a row of square chambers, two storeys high, which was covered with a lean-to roof of wood. Doors and windows in the upper storey of this part open out upon a terrace made by the stone roof of the long apartment. The inside wall of the two easternmost of the chambers just described rises two storeys higher, and in the uppermost storey of this wall are three fine large windows, with rich mouldings, that opened over the lean-to roof of the lower part of the structure. On the other side of this wall is a complex of modern inhabited houses in the midst of which I was able to discover only that a large room, equal in width to two of the chambers, and 10.95 m. long, extended to the north, and that the pier and springers of an arch stood on the line of the east wall (See Ill. 237, Sect. A-B). This large room is still partly covered with a stone ceiling above which were three storeys with intermediate floors of wood, as may be seen by the holes for timbers still visible in the fragment of the east wall. I could not discover if the building was symmetrical in having another row of chambers and a second long apartment on the north of the large main hall, nor could I determine with certainty whether the fine ruined structure to the northwest, shown at the extreme left of the photograph, was originally a part of the tall structure. The levels of the floors appear to be the same, the construction and style are similar in both; but I am not sure that the distance from the one to the other, given as 12.60 m. in my plan is correct, for, as I recall the space, it was greater. I trust that some future explorer will have greater



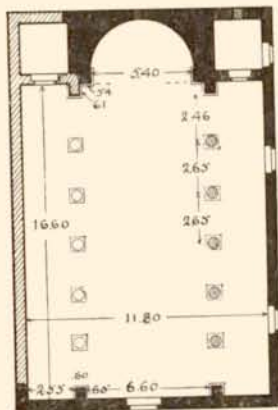
Ill. 240.

success in choosing his day for a visit to this place, and will be admitted to examine the inside walls of the houses and stables that cluster about this building.

In another part of the town are the ruins of a building constructed on a very large scale, with coupled windows, 4 m. high, divided by a handsome half-column. I did not examine it closely, and have no idea of its plan or purpose; but I took a photograph of the wall which contains the large windows, and that (Ill. 239) is presented herewith. The chapel in the southeast part of the town is a building of small importance, but acquires interest from the fact that its entire south wall is cut into the natural rock of the mountain-side (Ill. 240). The only entrances to the nave are on the north side. A transverse arch divides the nave from the sanctuary which is connected with the side-chamber on the north. A portico of piers extended along the north wall, and similar porticos enclosed the other sides of a small cloister. A single slab from a chancel rail, with an inscription¹ in Syriac upon it, was found inside the chapel, near the arch.

70. DERA'MÂN.

This is a deserted and ruined town, of medium size, perched upon the top of the ridge that rises from the south-eastern corner of the plain of Sermedā. On the way to this ruin we passed through the inhabited village of Tawâmi where we saw few, or no, remains of ancient civilization. The ruins of Dera'mân include two very much dilapidated churches, and scores of houses, all in the simple lithic style which is characteristic of so many of the ancient towns in Northern Syria. The two churches

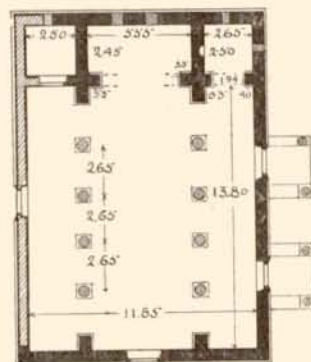


EAST CHVRCH
DERA'MÂN.

Ill. 241.

stood in the northwestern section of the town; one appears to be of earlier date than the other, and this I have called the East Church. In its proportions and details it resembles the churches of the early fifth century. Its plan (Ill. 241) shows a broad nave of six bays, and a semi-circular apse between side-chambers, all hidden on the outside by a flat east wall. There is a doorway in the west wall, and two in the south wall as usual, beside a narrow entrance from the exterior into the prothesis which is on the south side of the apse. Comparatively little of the church is preserved to a height of over three metres; but the bases of the columns on the south side of the nave are still in place. There is a broken inscription² on the fallen lintel of the eastern doorway in the south wall, but it is not dated. The other church stands only 22 m. to the west. We may call it the West Church. It should be placed among the churches of the latter part of the sixth century. The church is a little smaller, as a glance at the ground plan (Ill. 242) will show. The nave has only

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WEST CHVRCH
DERA'MÂN.

Ill. 242.

¹ IV, B. insc. 14.

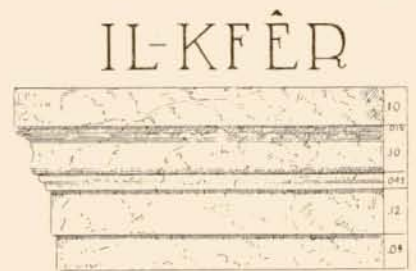
² III. B. 5, insc. 1115.

five bays, the sanctuary is rectangular and has two side-chambers. Again we find a western portal in addition to two entrances on the south where each had a distyle porch. A part of the east end is preserved to a height of five or six metres, the south wall stands about three metres high and all the lower courses of the west end are standing; but, otherwise the building is badly dilapidated. Enough of the structure remains for one to be able to see that deep mouldings adorned the doorways and windows, and that a high base moulding was carried all around the church; but the stone used, though very white in colour, was of very friable quality, and its surface has, in most cases, been worn, or washed away, and most of the profiles of the mouldings are unrecognizable. The ground plan so closely resembles that of the church at Khirbit Tēzîn (Ill. 210) that the two should be compared.

To the southwest of the West Church are the ruins of what appears to have been a small tower. An inscription¹ upon a lintel in its ruins gives the date, June 579 A.D. The great majority of buildings in this place, however, as I have said above, are private residences, all in one style, and all of about one period. The two photographs given herewith (Ills. 243 and 244) illustrate the massive simplicity of these buildings. Many houses have the tall proportions of the house in the first picture, and many have the great roofing slabs in the upper storey of the colonnades, while others are of the lower proportions of the second picture, which shows also the severely plain panels of the upper storey still in place, and a single block in the wall of the lower storey, of such dimensions as almost to give the name of "megalithic" to this style of building. The sole ornament of these houses consists of the trapezoidal door-cap with horizontal mouldings, and these are all of practically one style.

71. KFÊR.

Out in the plain of Sermedā, near its southeastern corner, and in the middle of a grove of olive trees, is a group of much dilapidated ruins which seem to have been inhabited, and built over, in the Middle Ages and perhaps later. There are ruined houses here which are undoubtedly of Moslem origin in the midst of walls which date from the early centuries of our era. Not one building is sufficiently well preserved to permit full or accurate measurements of it being taken. The only detail which I shall mention is a moulding upon the lintel of the doorway of a small building which I believe to have been a tomb, and this is illustrated here because it bears a dated inscription², which gives it importance for comparison with similar mouldings without dates. The date is quite early, August 360 A.D., and the profile of the moulding (Ill. 245) bears traces of Classic influence. Beginning at the bottom, there are two bands with a narrow cyma reversa above them, and above this a cyma reversa terminating in a flat fillet, and capped by a broad fascia.



LINTEL OF TOMB.
DATE: 360 A.D. INSC 1116

Ill. 245.

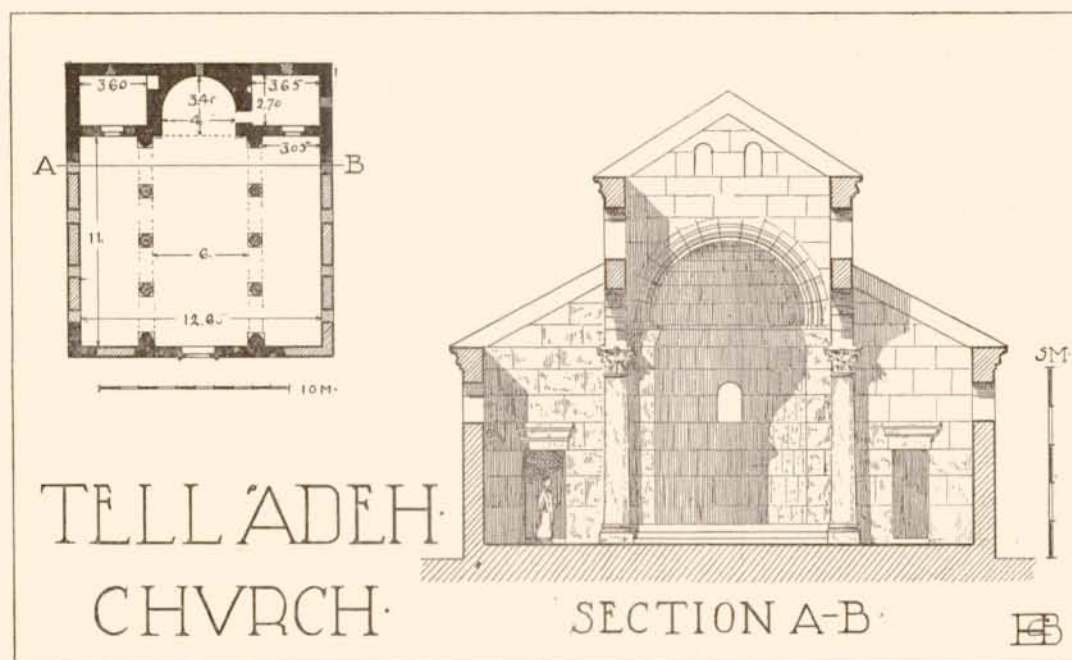
¹ Ill. insc. 1114.

² Ill, insc. 1116.

72. TELL 'ADEH.

On the north of the Sermedā plain, and set upon the slope of the first line of low hills at the southwest foot of the Djebel Shêkh Berekât, is a small inhabited village which occupies the site of an ancient town. The early settlement was not large, its buildings covered a confined space; and very little of them remains except in fragments of architectural details and quadrated blocks which have been built into the walls of crude modern habitations. But the little church has escaped total destruction because parts of its walls were incorporated with mediaeval and modern structures which all but conceal it from view. One dwelling occupies the apse and side-chambers, and another was built against the west wall, so that the east and west ends are quite well preserved. The side walls have disappeared; but traces of their foundations, and the bases of the interior columns, are still to be found among the crude, half-ruined, walls of the modern house.

The ground plan (Ill. 246) is somewhat unusual for this region. The apse and



Ill. 246.

side chambers are such as might have been designed for the usual basilical church of the fifth century; but the nave is wider than it is long, and has but four narrow bays; the only entrance seems to have been the west portal. The apse is preserved up to the springing of its semi-dome, the northern chamber beside it is almost intact, and the other preserves about half of its original height, while three sections of the west wall are standing about three metres high. The plan and the cross-section both show the detail which is the most interesting, and the most important, feature of the church; I refer to the half-columns which stand, as responds, at both ends of the nave arcades. This arrangement is quite unusual, and is of importance to the history of church building, as I have endeavored to point out in an article in *Revue Archéologique* (1906, Juli-Dec. pp. 413-423) in which this church was published for the first

time. The resemblance to the Tychaion at iṣ-Ṣanamên in the Ḥaurân, a late Roman temple of the beginning of the third century, will readily be seen by comparing the drawing given herewith with the first and second illustrations in the article mentioned above. This church should be compared also with one which formerly existed at Dâṇâ in the Sermedâ plain, dated in the year 483 A.D., which was published long ago by Texier and Pullan¹, and also with the West Church at Ksêdjbeh²; for the three were separated by only a few miles.

73. BURDJ IS-SEB'

Burdj is-Seb' is a small ruin, only ten minutes' walk to the north of the village of Tell 'Adeh, where there seems to have been a monastery; but hardly any of its buildings have escaped the stone breakers of the neighbouring village, save a small tower of two storeys dated by a Greek inscription³ of the year 572 A.D. There is also a Syriac inscription⁴ in the ruins, which was first published by M. Pognon⁵, who gives a brief description of the site, and which is republished in Part IV of these publications. The important fact contributed by this inscription is that the monastery was in existence in the ninth century; for it is dated in the year 858 A.D. The monastery is referred to in the inscription as the "convent of the Greeks", and, together with the convent at Dêr Tell 'Adeh, described below, is one of the only two or three Christian buildings in Northern Syria that are known to have been in use after the year 610 A.D.

74. DÊR TELL 'ADEH

A little to the east of the two sites just described, at the foot of the great mountain, are the ruins of the ancient monastery which gave its name to one of them, and was the parent of the other. Dêr Tell 'Adeh, translated the "convent of Tell 'Adeh", or of *Theleda* as it was called in Greek, was a religious retreat famous in olden times throughout all this part of the world, and is frequently mentioned in Syriac literature as the "Great Convent".

The ruins here would indicate that the ancient monastery was called "great", not so much by reason of its size, as owing to its fame, its age, or broad influence; for the remains on the site, though unmistakably those of a convent, are, by no means, so great in extent as the ruins of half a dozen other monasteries in this region about Ḳal'at Sim'ân.

The plan of the ruins (Ill. 247) takes the form of the Greek letter Π with one shaft shorter than the other, set into the hillside by cutting and filling, and facing south. The two wings of the building, or group of buildings, consist each of a large undivided hall, like those of convents at Dêr Termanîn and Dêr Sim'ân, with porticos of monolithic piers on three sides, the fourth side being set against the hill. The two wings are connected by a shallow building with a portico in front which connects the porticos of the wings. Adjoining the west wing, at the north, on a level one storey higher, is a paved terrace with a small tower. This terrace may have been continued

¹ Architecture Byzantine. Pl. IX, see also *A.A.E.S.* II, p. 142.

³ III, insc. 1117.

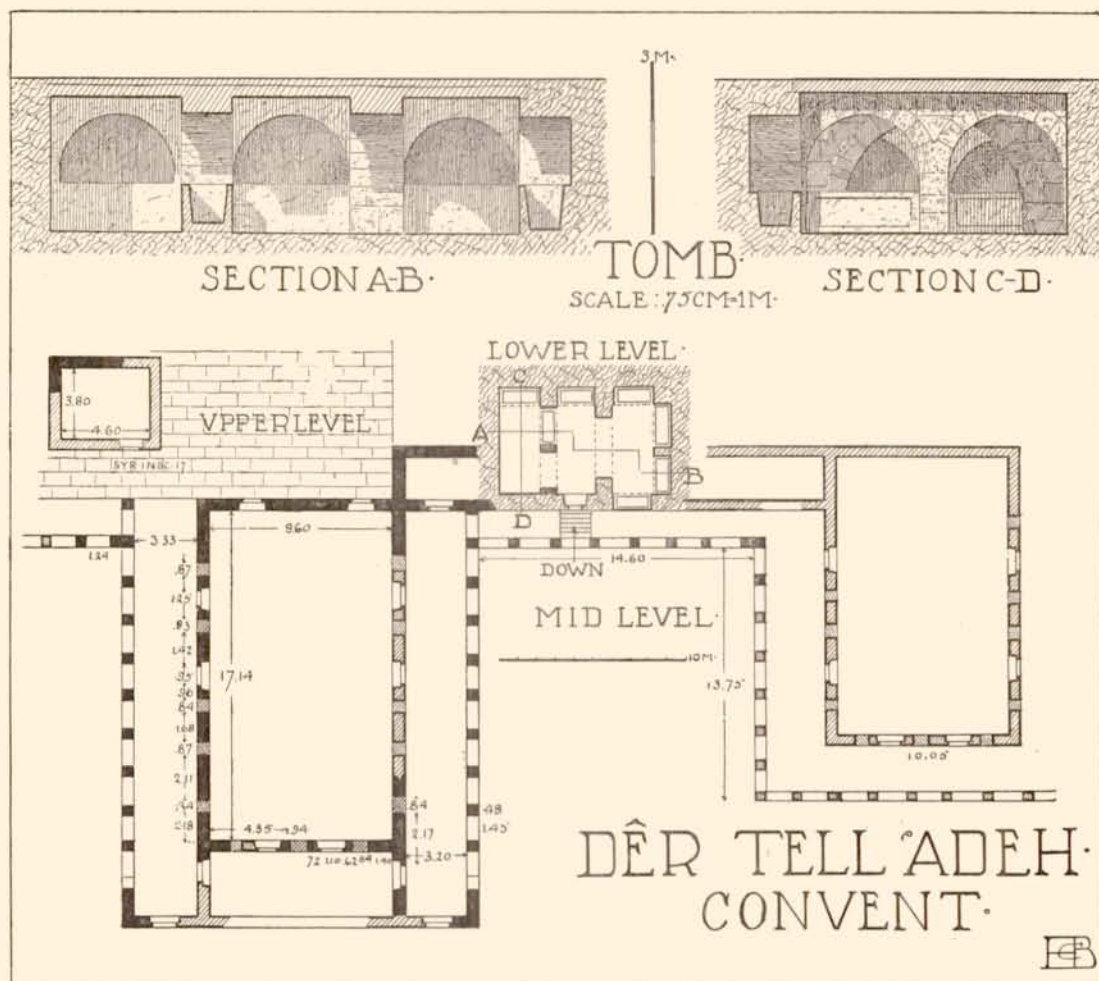
⁴ IV, B, insc. 19.

² II, B, 4, p. 160.

⁵ *Inscriptions Sémitiques de la Syrie*, p. 54.

eastward behind the whole building; but, if so, it is now hidden in the ruins. Just west of the middle of the connecting portico, a flight of steps leads downward to a large tomb hewn in the natural rock, but having two transverse arches built across it and a roof of slabs.

Beyond the limits of the area covered by the buildings given here in ground plan there are no ruins to show that the convent was any larger than it is shown to be here, and I found no remains of a church or chapel which is, in most cases, an indispensable feature of these monasteries; but it is not impossible that a small portion of one of the buildings was set apart for a chapel, as was the case in a large convent



Ill. 247.

of similar type at Dêr Sim'ân. Very little of the superstructure is standing, although several rows of piers are quite intact. The south wall of the west wing is preserved to a sufficient height to indicate that the building (Ill. 248) was at least two storeys high, and possibly three, and I imagine, from the great masses of fallen walls and monolithic piers, that the whole structure was originally at least two storeys high and had two storeys of open loggias all around. The tower, called *burgā* in a Syriac inscription, is almost wholly destroyed. The west wall of the west wing is preserved in one storey with a row of piers carrying architraves outside it. The southern front of the same wing shows that the portico here was partly composed of solid walls with

practicable doorways the significance of which is difficult to explain. Doorways at the north end of the great hall in this wing probably lead into chambers underneath the terrace. The whole structure of the east wing has fallen in such confused heaps that only the plan could be made out. But the tomb which lies almost on the central axis of the group of buildings is intact. It is arranged like a chapel, divided by transverse arches into three bays, the east end however has two arcosolia, end to end, with no suggestion of a place for an altar. In the north and south ends of this bay are single arcosolia. The arch, a single span, springs from piers of natural rock faced with ashlar. The middle bay has the entrance at the foot of the stairs on the south and an arcosolium on the north; this bay is divided from the one next to it on the west by two arches carried on a pier in the middle of the chamber. All the arches are very wide in the soffit, and one of these also embraces a sarcophagus and gives the effect of an arcosolium open on both sides. The western bay has but one arcosolium, that on the north. It was probably the intention to make three more arcosolia in the rock walls of this bay, as they should be required. The two Sections of this tomb, presented herewith (Ill. 247), will serve to give a pretty definite notion of its form and arrangement. It will be seen that the chamber was excavated downward in the natural rock and not hewn out, like a cave, as was the case with most rock hewn tombs in Northern Syria. The built portions, i.e., the pier, the arches and the roof, were made of most carefully worked stone, and the whole finish of the interior is very smooth and well executed. To the southeast of the convent are the ruins of a gate at the end of a road that led up from the plain. The gate is not shown in the plan and its condition is too ruinous to permit the making of a plan of restoration; but an inscription in Syriac¹ on the broken lintel gives us the word *porta* and two dates.

Two of the dates given in the inscriptions of this place, taken together with that given in the inscription at Burdj is-Seb^c furnish material for special reflection. The earlier of the two dates mentioned on the portal of Dêr Tell 'Adeh is 601 A.D.² and involves no problem; for there are many inscriptions, in various parts of Northern Syria, that have dates which fall within the first decade of the seventh century. But the later date on this same portal³ 907 A.D., the date of the tower inscription⁴ 941, and that at Burdj is-Seb^c⁵ 858 A.D., all found within a radius of a mile, and one other date, that of an inscription at Kefr Lâb in the Djebel Sim'ân, which falls within the latter half of the 8th century, are the only dates among all the inscriptions of Northern Syria which indicate that inscriptions were being carved upon buildings in the region after the Mohammedan conquest. All these inscriptions are in Syriac and suggest that no Greek was in use at that time. It would seem that the ancient and renowned convent of Tell 'Adeh, which was Jacobite, and strongly national in its sympathies, was able to make terms with the Moslem rulers for the continuance of its existence, which other, and larger, religious establishments could not secure.

Although no inscriptions earlier than the beginning of the seventh century were discovered here, there can be no doubt that the buildings of the monastery are earlier than the inscriptions, as early, at least, as the fifth century. One of the inscriptions refers to the convent as "this holy place", and I have no doubt that the fine tomb, which occupies the central point of the whole group of buildings, was the sepulchre

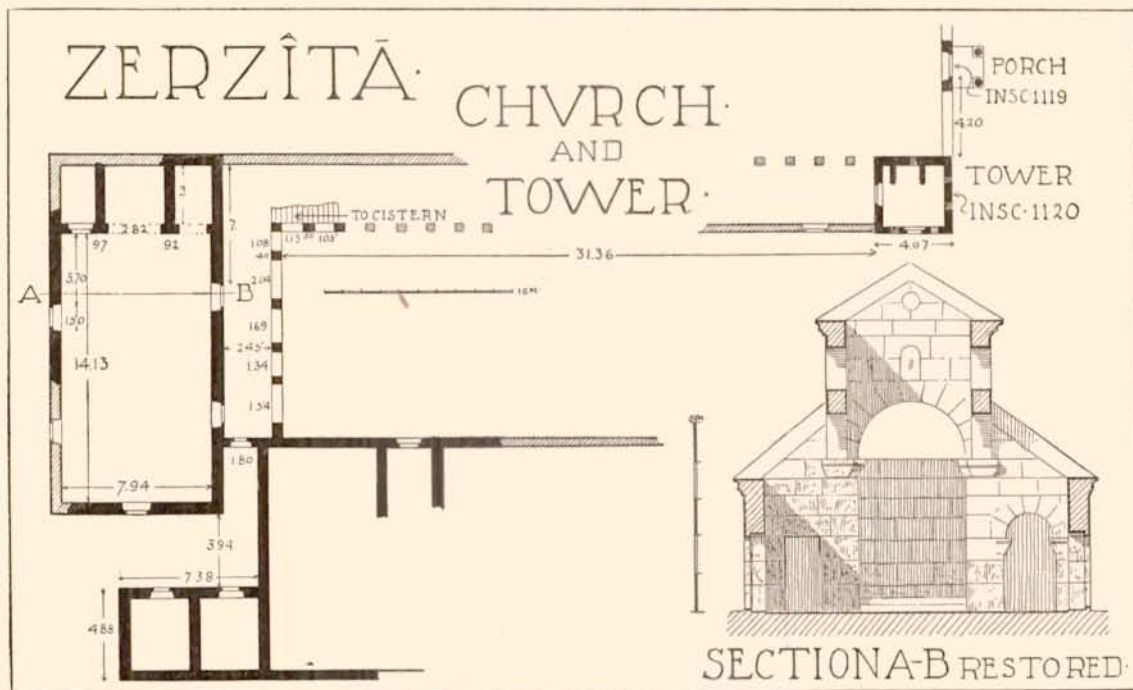
¹ IV. B. insc. 16.² Ibid.³ IV. B. insc. 16.⁴ Ibid. 17.⁵ Ibid. 19.

of abbots and other dignitaries of the Church, even saints, perhaps, the sanctity of whose bones contributed to the religious importance of the place. It seems to me not impossible that the convent of *Theleda* was the mother of other convents in the neighbourhood, like Dêr Termanîn and Ẓaṣr il-Benât, which, though larger in extent and possessing extensive and beautiful churches, do not figure so prominently in Syriac literature and in the lists of abbots, and was the seat of the ecclesiastical head of all.

75. ZERZÎTĀ.

The path from Dêr Tell 'Adeh to Zerzîtā passes around the western foot of the Djebel Shêkh Berekât, through rough and almost impassable country. The ruins of Zerzîtā, which are spread over a large area on the top of a high ridge to the southwest of the great mountain, comprise a church, a detached tower, and many stoae in two storeys. The place must have been large and important in its day; it is now occupied by a few families of Turkman nomads who have built temporary quarters among the ruins.

CHURCH. The church (Ill. 249) is in particularly bad condition, only the walls on the north side of the chancel, the lower courses of the north wall of the nave, parts of the west and south walls and the portico on the south, are standing. The ground plan (Ill. 250) is somewhat unusual, a long narrow nave with one entrance at the

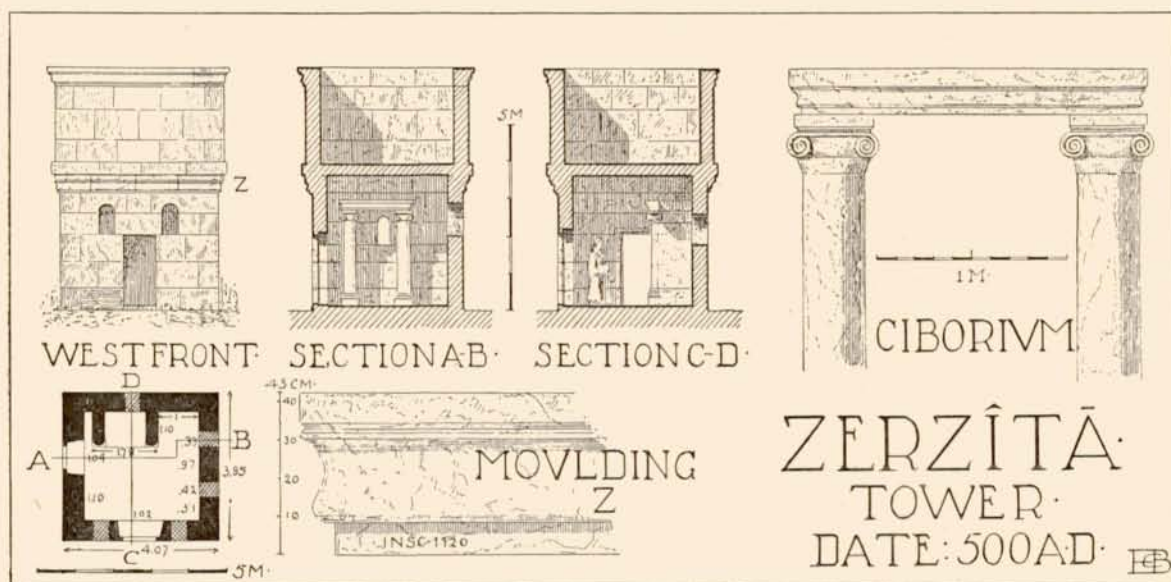


Ill. 250.

west and two in either side wall, with a square presbyterium and oblong side chambers; all trace of the number of interior columns and arches is lost. There are no piers or responds on either side of the apse or at the west end; the arches of the nave arcades sprang from brackets at both ends, as I have shown in Section A-B, Ill. 250. This drawing which is based upon careful measurements of the existing walls at the east end, and is conjectured only so far as regards the height of the clearstorey,

gives proportions which are high and narrow in comparison with those of most of the churches in the region, and are almost Gothic in their effect of slenderness. The piers of the portico on the south side of the church are short and heavy, with bracket caps and heavy architraves which are cut to accommodate the slant of the roof. There is a large rock-hewn cistern below the chancel, reached by a flight of steps which descends from a long stoa that extends southward from the east end of the church.

TOWER. Date: 500 A.D. The position of the tower with reference to the church is shown on the plan (Ill. 250) where it will be seen to stand at the end of the long stoa which extends southward from the church. At its end near the church this stoa faces west, near the tower it faces east; I was unable to find the point at which the change was made. A plan on larger scale, and several more detailed drawings of the tower are given in Ill. 251; a photograph of the tower, and of the little porch near



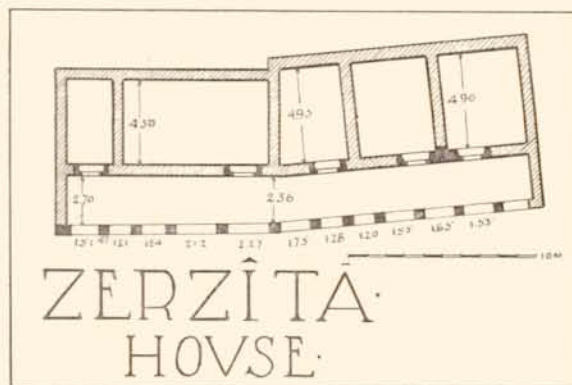
Ill. 251.

it, is given in Ill. 252. It is a small structure about 4 m. square outside, built in two storeys, the upper overhanging the lower by a few centimetres, and separated by an intermediate floor of stone slabs. The high courses and large blocks of stone used tend to reduce even more the scale of the building. A moulded belt course with a dated inscription¹ of the year 500 A.D. upon it, and the usual form of cornice, are the only exterior embellishments of the tower. Its chief importance lies in what it contains rather than what it is; for the minute chamber of the ground floor was a chapel, and it contains a small ciborium. This consists of two thin walls extending forward from the east wall of the chamber, and terminating in half-columns of late Ionic style, which carry a slender architrave. This little structure is not centred upon the axis of the chapel, and the window in the east wall does not open upon the middle of the ciborium. The plan, structure, and details of this feature may be observed in the various drawings of it presented in Ill. 251. Some doubt as to whether the little structure should be called a ciborium has been raised by friends who have seen these illustrations, because there is no trace of an altar; yet not one of them has been able to suggest another possible

¹ Ill. insc. 1120.

purpose. It is certainly not a tomb, for it is not large enough; it could hardly have provided a canopy for a throne in so small a room; but a chapel or an oratory might be very small and yet have its altar. The altar under this ciborium would, of necessity, have been very small, but it could not occupy the position it would have occupied in an apse, and I venture to suggest that the ciborium in many of the rectangular sanctuaries of this region were erected, like this one, against the east wall. It would still have been possible, even in the case before us, for the altar to have stood free from the wall, and for the priest to have stood behind it, facing the west. If I am right in assuming that this is a ciborium, it is the only example of that feature of church furniture that has remained in situ in all Syria, though the four colonettes of a ciborium were found in the ruins of the apse of a church at *it-Ṭūbā*.¹ The inscription carved upon the string course of this little tower suggests a Christian origin for the custom of placing inscriptions in a similar position on the minarets of Mohammedan mosques. The profile of the moulding itself is typical of the late fifth century string mouldings. The doorway with a distyle porch in front of it, shown on the plan and in Ill. 252, is all that is left of the building to which it belonged. An inscription dated October 423 A.D. appears in a sunken panel, in imitation of a lunette, above the doorway.

HOUSE. The house of which a photograph is given in Ill. 253, and which is represented by a ground plan in Ill. 254, is typical of one class of residences in *Zerzītā*. Like all the houses here, its walls were built of small irregular pieces of stone laid in clay, and have entirely disintegrated, while its two-storey portico of fine monoliths is perfectly preserved. This structure has two nearly equal divisions set at a slight angle, and seems to represent two different periods of building. The western half of the house has one large room and one small one on the ground floor, its lower portico is composed of piers and its upper portico of Ionic columns; while the eastern half has three rooms of nearly equal size on the ground floor, and both storeys of its portico are piers. The panels of the parapet are still in place in several bays.

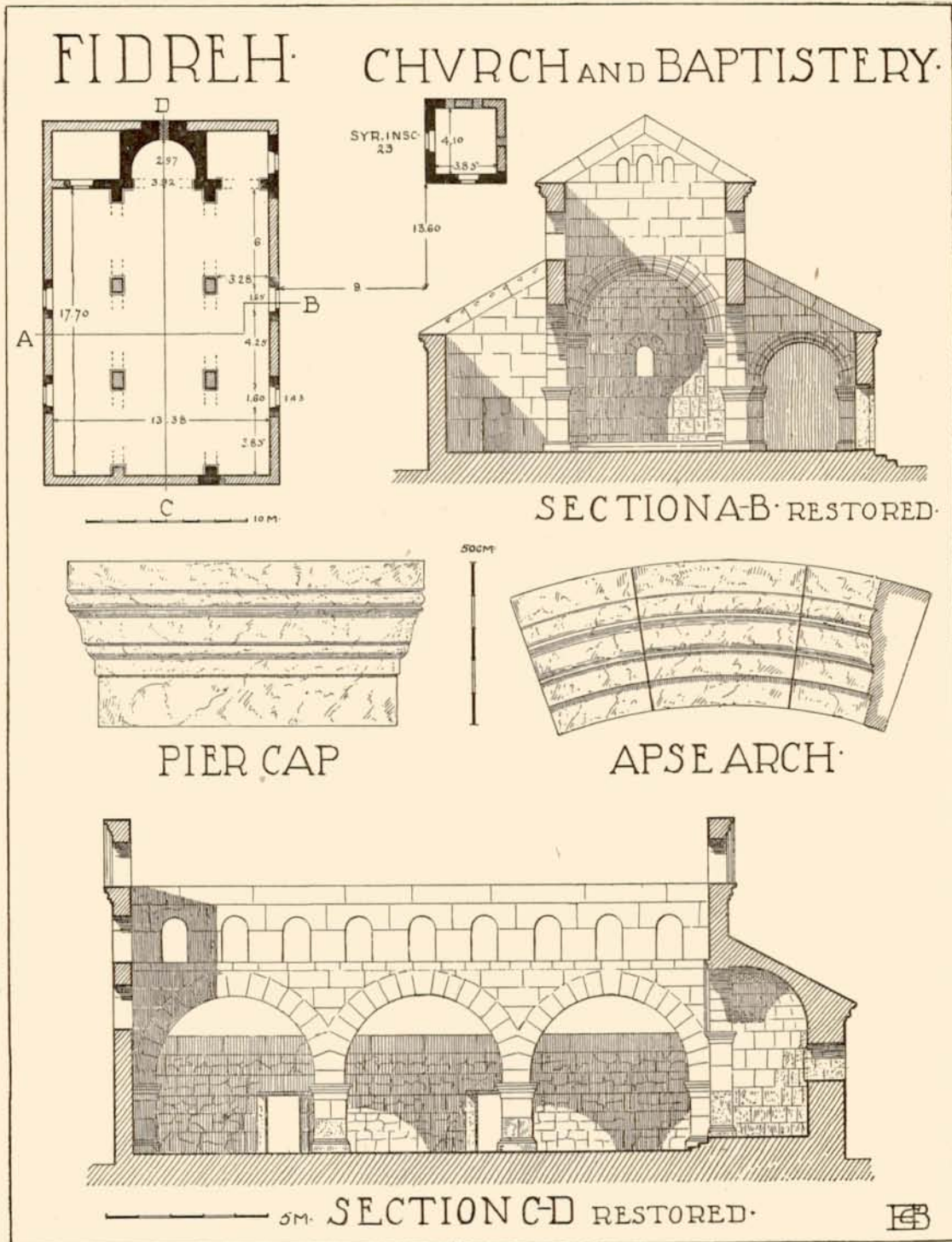


Ill. 254.

TWO HOUSES. Dates: June and September 539 A.D. There are many houses in this town in the simple rectangular style without cornice or other mouldings. In all of them the two-storey porticos are standing intact, two of them have inscriptions of the same year, 539 A.D., one was completed in June, the other in September, as we learn from two inscriptions² which probably indicate their completion. The two inscriptions were carved upon the same place in both houses, i.e. the first architrave block in the upper storey at the west end of the portico. The stone employed in these porticos is well finished; but there is little of interest in their designs excepting in the low relief carving in the panels of their parapets (Ills. 255, 256).

¹ II. B. I, p. 20.² III. inscs. 1121-1122.

of the church. It is quite devoid of architectural interest, both as regards its plan (Ill. 260), and its ornament of which there is none save its cornice. Its only claim



Ill. 260.

to notice is that it is dated by a Syriac inscription¹ of the year 513 A D. Even if it were not dated, one would say that it did not belong to the period in which the

¹ IV, B. insc. 23.

simplicity, like the ancient Greeks. These simple buildings in Ḳātūrā are invariably fitted with monolithic door and window frames; there is no trace of ornament or symbolism upon them.

77. FIDREH.

This is the most inaccessible of all the ancient sites in Northern Syria; though it appears to be but a few minutes ride from Refādeh, the nearest town on the east, an hour or more is consumed in crossing the deep wadi with almost perpendicular cliffs that separates the plateau on which the ruins stand, from the hills to the south and east. On the north and west this plateau falls steeply to the plain of il-ʿAmḳ. The ruin is absolutely deserted. It was an extensive town, built, for the most part, in that style, common in the Djebel Bārīshā and at Serdjibleh and Zerzītā in this same mountain, in which the stoa were well made and still stand, but in which all the walls have disintegrated. Even in the church only the apse wall was built of dressed stone, and the jambs and lintels of the portals were monoliths. All the other walls have disappeared completely, leaving the doorways standing to mark their places.

CHURCH. This is one of the rare examples in the region, of a church in which built piers of square plan and broad arches take the place of columns and narrow arches in the interior arcades, as was common in the churches of the basalt region far to the southeast which are described in II. B. 1 and 2 of these publications. In other respects, the plan (Ill. 260) is not unlike that of the early fifth-century churches of the neighbourhood. The apse is rather narrow, and the flat wall back of it is extremely thick, the window piercing it being 1.17 m. deep. The prothesis, on the south side, opens into the south aisle by a broad arch and has a doorway leading out of doors. The doorways are all in place (Ill. 261), and the piers of the interior, though crushed by the fall of the arches, have their lower courses in place and their caps lying near by. It was perfectly possible to obtain the measurement of their original height. The cross section and longitudinal section (Ill. 260) may be considered as being approximately correct in their proportions; for all the heights, excepting that of the clearstorey, are determinable.

The details of the interior are very interesting; for the profiles of the mouldings of the pier-caps and of the apse arch (Ill. 260) are closely allied with mouldings which are definitely dated in the last quarter of the fourth century. The flat torus between two bevelled fillets, which appears immediately below the upper fascia in both details, occurs in this manner only in the earliest of the dated mouldings of the Christian period in Syria, and the ovolo placed directly below a cavetto, is a classical profile that was not employed in the later Christian architecture of this region. I did not make a drawing of the mouldings of the doorways for the reason that they so nearly reproduce the profile of the apse arch, in which the middle member is a cyma recta; this moulding, in the doorways, is much deeper, with a projecting, outward, lower curve. It would be particularly important if this church, which has piers and broad arches in the nave arcade, should prove to be a product of the fourth century, as its mouldings indicate; for then we should have both forms of interior arrangement in the earliest Christian basilicas.

BAPTISTERY. Date 513 A.D. The baptistery is a small building to the southeast

the men and women named in those inscriptions lived and died somewhere in this neighbourhood, and many other men and women lived, and died, and were buried, about here in the same period, though no dated tombs of the period have been discovered. I think it not unwise to argue that they were buried in unpretentious graves, and that their memorials were not unlike these reliefs near Ẓāṭūrā. If such monuments were erected as stelae, or as cippi, instead of being carved upon the natural rock, their disappearance, in the great building operations of later generations, is easily explained; for the Christian inhabitants of Syria would have had little respect for the effigies of their Pagan forefathers. The rock-hewn chamber-tomb, just east of the reliefs, with its vestibule and its entrance flanked by half columns and crowned with a semi-circular pediment containing a sculptured eagle, all carved out of the living rock, is illustrated by a photograph in the publications of the *A.A.E.S.*¹ It was the tomb of Titus Flavius Iulianos, a veteran of the eighth legion, as is proclaimed by a bilingual inscription² in Greek and Latin; its date however is not given, but the name is foreign, as compared with those carved below the sculptures, — Alulaios, Barathes, Seanon, Gadeios and Barsimsēsa—, and we may believe that this tomb belonged to the period of the tomb of Aemilius Reginus, just outside the ravine, in the town of Ẓāṭūrā, which is dated 195 A.D.

The tomb just mentioned was published by M. de Vogüé³ and is described in the



Ill. 259. Ẓāṭūrā, Tomb of Reginus.

publication of the *A.A.E.S.*⁴ where a photograph is given. I shall not repeat the description here; but I wish to insert a small photograph (Ill. 259) which may be of interest to compare with the tomb of Eisdotos at Sittir-Rûm published below.

The ruins of the town of Ẓāṭūrā are almost entirely those of houses built of rough stone, or of rough, or smooth, polygonal masonry. There are only two buildings in quadrated masonry, and these are better preserved than the others. One is a tall rectangular house, on the northern edge of the ruins, which had a two-storey portico. But these two houses have every appearance of being much later than the body of the ruins which would seem to be very ancient. The antiquity of the ruins is further proven by the existence of widely scattered fragments of a building in Classic style and of fairly large scale. I am inclined to believe that the rough stone and polygonal houses were the ordinary dwellings of the inhabitants of all this region during the

period ending with the first century after Christ, and that the people who built fine temples and other monuments were content to live in houses of extreme plainness and

¹ *A.A.E.S.* III, p. 125.

² *Ibid.* inscr. 111.

³ *S.C.* Pl. 94.

⁴ *A.A.E.S.* II, p. 61.

76. KĀṬŪRĀ.

In making the journey from Zerzītā to Kāṭūrā one first descends to cross a valley, and then passes to the northeast over a broad plateau. Before Kāṭūrā is reached the road enters a narrow ravine, and descends with it toward the ancient town. The sides of the ravine increase in height, and, just before it ends, the rocks rise to a height of at least eight metres. It is at this spot that the famous reliefs appear upon the face of the rock wall on the south side of the ravine. The rock appears to have been comparatively smooth by nature, and upon its face were carved these simple, unadorned niches each embracing one or more figures (Ills. 257, 258). One of the niches is long enough to hold four seated figures, another has three, several have a pair of figures; but the majority are tall and narrow embracing a single figure or only a bust. Men and women are represented, in high relief, usually seated and with the knees much fore-shortened. A few of the reliefs are in a good state of preservation, others are badly weathered. The whole series is of special interest in this region where figure sculpture is so rare. In some respects they are suggestive of the Palmyrene sculptures, though they are executed in a freer style, and have none of the rich detail of head-dresses and jewelry that stamp the sculptures of Palmyra as oriental, and showing little or no influence of Greece and Rome. Many of them resemble the cruder class of Roman funeral reliefs, yet their crude appearance may be due more to weathering than to poor execution: for the rock is much softer than marble. The groups are arranged in a conventional row, and the attitudes are stiff, as is the case in most ancient grave reliefs outside of Attica. In drawing and in execution they are far in advance of the sculptured busts in the tomb at Dêḥes, published by the *A.A.E.S.*¹, and have more of the character of the tomb sculptures at Frīkyā also published by the American Expedition.² I believe that these sculptures are earlier than those at Frīkyā which are dated 324 A.D., a phenominally late period for Pagan work of this class, especially in Syria. Kāṭūrā was strongly Christian by 336 A.D. if we may judge by an inscription³ found there. There are inscriptions upon some of these sculptures, which were republished by Mr. Prentice⁴ who gives in his commentary a brief description of the monuments; but only one of the inscriptions bears a date and this, though there is some uncertainty about it, is given as 122 A.D. Other inscriptions upon tombs in the locality, are dated 152, 195 and 240 A.D., but these all appear with monumental tomb structures. The place of burial of the persons commemorated by the sculptures is not to be found; there is a rock-hewn tomb in the same ravine further to the east, which is mentioned again below; but this was made for one family, and it seems probable that the dead represented in these reliefs were interred in simple graves in the bottom of the ravine. If this be true, it is not unlikely that many of these monuments belong to a period earlier than that which produced the fine architectural monuments and elaborate rock-hewn tombs which characterize the funeral architecture of the second century. No tombs have been found in Northern Syria which correspond in date to the temenos wall with its inscriptions⁵ erected on the top of the Djebel Shêkh Berekât, or to the inscription⁶ set up in Refâdeh, near by, in the first century of our era, yet

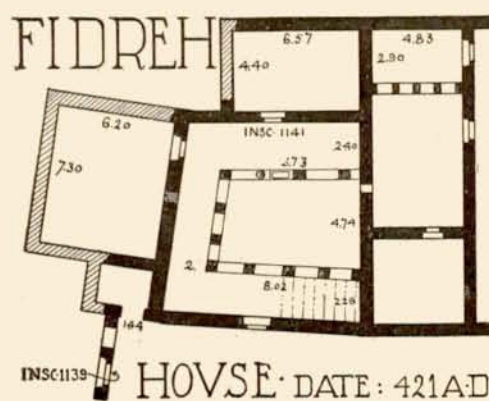
¹ *A.A.E.S.* II, p. 274.⁴ *Ibid.* inscs. 115 A-F.² *Ibid.* pp. 279-80.⁵ *Ibid.* inscs. 100, 101, -2-7-8.³ *A.A.E.S.* III, insc. 116.⁶ III, B. VI, insc. 1144.

church was built; but rather to the period of a number of ecclesiastical buildings in Northern Syria, which bear Syriac inscriptions, and are quite uninteresting from the architectural point of view.

HOUSES. Dates: 411, 421, 424, 453, 489, and 531 A.D. It is not necessary to give a ground plan of any of the houses of the ordinary type, which are often indistinguishable from shops, with their long rows of rooms and two-storey porticos. Many of the porticos here are well preserved; while almost all the walls have wholly perished. There are large rock-hewn chambers below many of the houses, with approaches leading down from the porticos. Some of these were cisterns, others were presses; many have been used as stables in recent centuries; but there are no mangers in them, or other conveniences for cattle, and I doubt if they were originally intended for any such purpose. These houses, or rather the two-storey porticos in front of them, are dated by inscriptions¹ in a number of instances, six dates covering a period of an hundred and twenty years, — from 411 to 531 A.D.

HOUSE. Date: 531 A.D. The earliest of these dates appears upon a solitary doorway which is all that remains of a poorly built house, the latest is a Syriac² inscription upon the upper architrave of a two-storey portico. This stoa, which is also the sole survivor of a large house with poorly constructed walls, presents features of considerable interest. The photograph (Ill. 262) shows how rankly the vegetation may become in this semi-desert land under favourable conditions; for the whole of the lower storey of piers is hidden by tall weeds. But it is the upper storey of this portico that demands our closer observation; for here one may see how three of the plain thick supports were converted into ornamental details, perhaps even after they were set in place. The upper half of each of these three piers, the part above the balustrade, or parapet, was carved, upon its outer face, to the form of an Ionic half column. The capitals are of that late variety which was in imitation of the Classical Ionic order. The panels of the parapet are countersunk and moulded, and adorned with symbolical discs in a variety of patterns.

HOUSE. Dates: 421 and 453 A.D. This curiously irregular house of which a plan is given (Ill. 263) is of far better workmanship from the standpoint of construction than most of the houses of Fidreh, and most of the walls of the lower storey are still standing. A doorway on the street just outside the house bears the date³ 421 A.D.; another inscription⁴, on the lintel of the doorway which faces the courtyard on the side opposite the entrance, is dated July 453 A.D. This residence was built about a courtyard which had porticos on three sides, almost like a Roman atrium. The portico was roofed with slabs of stone, some of which are in place just to the right as one enters. Its supports are all square monolithic piers but one which is a column, and there seems to have been an upper storey of the same general description. The three rooms shown on the extreme right of the plan belong to an-



Ill. 263.

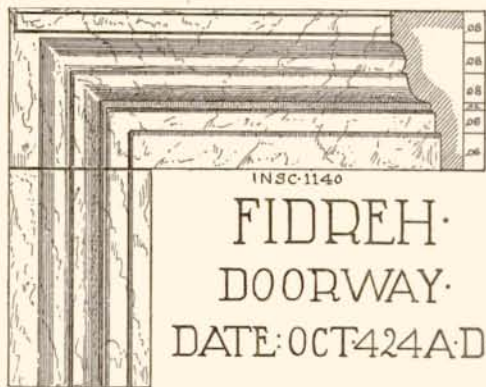
¹ III. inscs. 1138-1142.

² IV, B. insc. 24.

³ III. insc. 1139.

⁴ Ibid. insc. 1141.

other house; but a small window was cut between one of these rooms and the courtyard of the other house to encourage neighbourly conversation or observation.

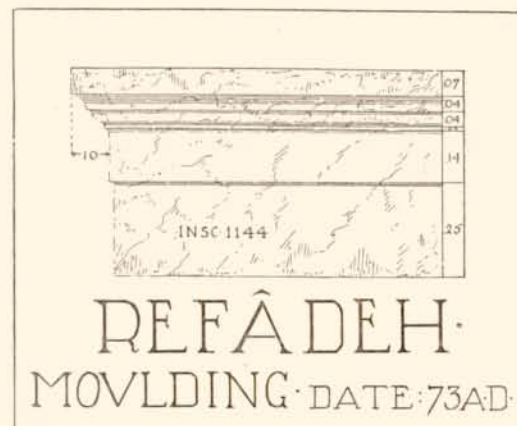


Ill. 264.

DOORWAY. Date: Oct. 424 A.D. Another doorway (Ill. 264) which is also all that remains of a dwelling, excepting heaps of broken stone, bears a date¹ which reads 424 A.D. The mouldings of the jambs and lintel are remarkable for their beauty as well as for the delicacy and finish with which they were wrought. They are an example of the best workmanship of the early part of the fifth century.

78. REFÂDEH.

This is a large deserted site composed almost entirely of the ruins of private residences, and, in this respect, is much more like the villa towns of the Djebel Rîhā than like the ruined towns about it. It was entirely a residential town, with no shops or public buildings, not even a church or chapel, and having only a watch tower that cannot be counted as a residence. Refâdeh, in fact, consists of a great collection of houses of the better class, and is the richest ruin, in this respect, in all the northern half of Northern Syria. Many of the houses are in a remarkable state of preservation, and the large number of porticos and beautiful colonnades which are still standing in two storeys, make it the most picturesque of all the little deserted cities of the hill country. The place was visited by M. de Vogüé who published two of the most interesting houses.² I passed through the ruins in 1899; but in too great haste to make a study of any of the buildings. The ruined dwellings here present an interesting variety of styles, and, though the dated inscriptions upon them are all of the sixth century, I am convinced that the fourth and third centuries are represented, on account of analogies with dated houses in the Djebel Sîmân, and it is quite possible, even probable, that some of the well built houses in the polygonal style of masonry may date from the second or first century of our era; for we found a small architectural fragment, with an inscription³, or part of an inscription, dated in the year 73-74 A.D. This is the earliest fragment of a building with a definite date that has been found, thus far, in all Northern Syria, the next earliest being a stone in the wall of the temenos on the summit of Shêkh Berekât, dated 86 A.D. The fragment (Ill. 265) may have served as part of an architrave or of a parotid, or, possibly, is a piece of the cap of a pedestal; but its broad lower fascias would seem to exclude all possibilities but that of its having been part of a large building.



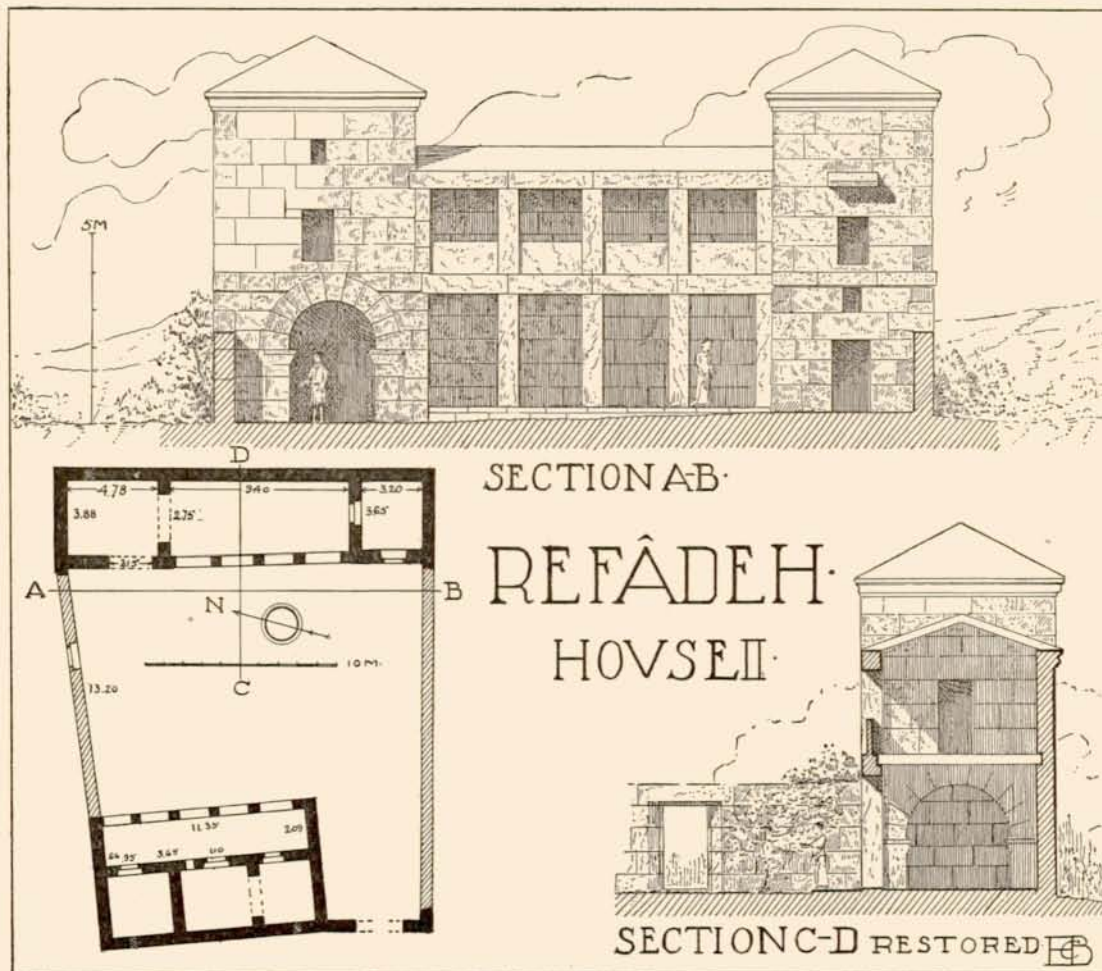
Ill. 265.

¹ Ill. insc. 1140.

² S.C. Pls. 110, 111.

³ Ill. insc. 1144.

HOUSE No. I. We may begin the examination of the houses of Refâdeh with an example of what I believe to be the earliest sort of house in Northern Syria, a house built of polygonal masonry (Ill. 266). I regret now that I made no plan of this building. There were other plans, so much more complicated, to be drawn that I left this simple one to be described in words. It consists of one large room, approximately square, which was probably spanned by a broad transverse arch, with a long rather narrow room on either side of it. The square room was very high, its ceiling being the roof of the house; the rooms at the sides were in two storeys, under the same roof as the middle room. The plan is strikingly like that of houses in the Southern Ḥaurân. The middle room was entered through a tall doorway, and there were two large windows set in the wall well above the doorway. The doorways of the side rooms were lower, and there was a doorway in the upper storey on the left which opened upon the roof of a porch in front of the lower entrance, and was reached by a flight of steps built against the wall between this entrance and the middle doorway. There are no remains of a cornice or other decorative details; the walls are 80 cm. thick, but beautifully laid in polygonal fashion. The flat arches over two of the lintels are interesting details of construction.

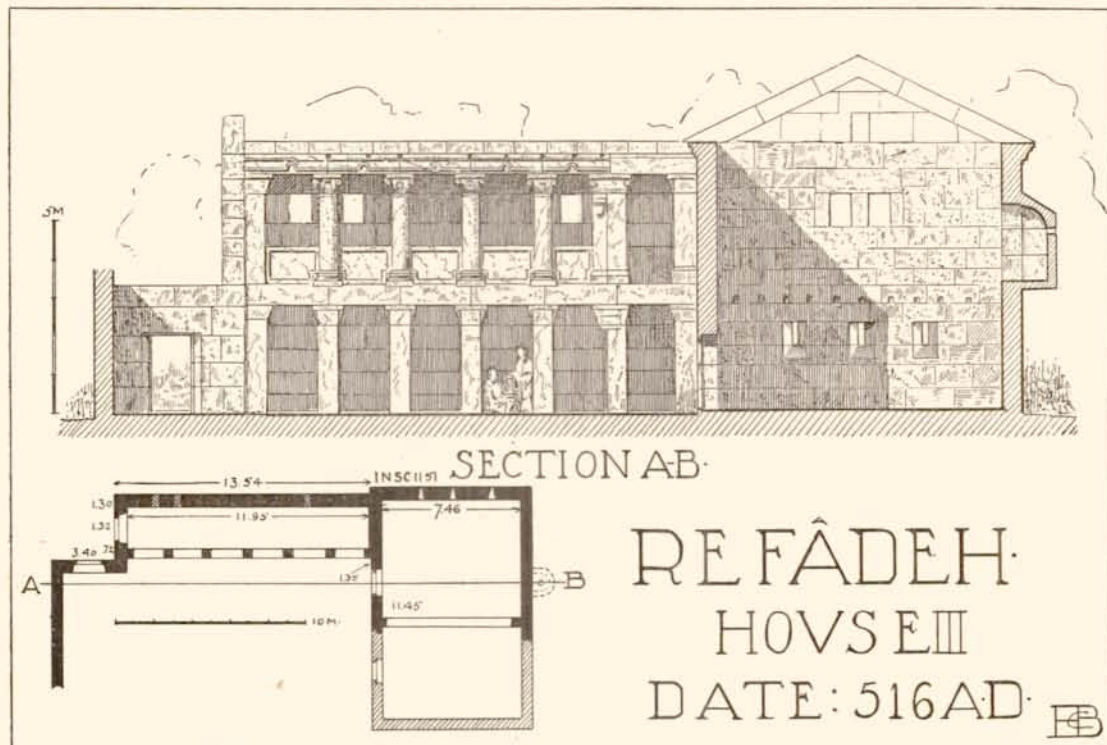


Ill. 268.

HOUSE No. II. The next house to be taken up for description is one in that simple unadorned style (Ill. 267) which is so characteristic of the domestic architecture

of Northern Syria. It is not necessarily to be considered as earlier than the houses which follow it in this account of the houses of Refâdeh; for this particular style was in vogue during at least three centuries. The ground plan (Ill. 268) is in two distinct parts, on opposite sides of a large courtyard. Yet I have no doubt that the two parts made up a single residence of the villa class. On the west side of the court is a two-storey house with three rooms on the ground floor and a two-storey portico. Two of the rooms on the ground floor are connected by a broad arch and, together, compose one large room. Beside the house, on the south, is an arched entrance to the compound. On the opposite side of the court, facing west, is the more interesting division of the villa which is shown in two drawings in Ill. 268. Here are two towers of three storeys each, connected by a stoa of two storeys. The rear wall is solid and unbroken, the tower at the north opens upon the court by means of one broad arch and upon the end of the stoa by another. The lower of the two intermediate floors in both towers is composed of long slabs of stone. In this house, as in many others in Refâdeh, the two-storey portico, or stoa, exists as a feature by itself, and not merely as a porch in front of a dwelling. The construction was of the best quality as the excellent state of preservation shown in the photograph will attest.

HOUSE No. III. Date: Dec. 516 A.D. This house is one of the many in Refâdeh that preserve their beautiful two-storey stoaes intact. It is also another example in which the stoa was built as an independent feature extending out from the main part

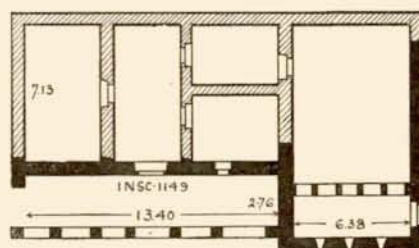


Ill. 269.

of the residence (Ill. 269) forming a windbreak toward the north, and offering a protected southern exposure. The house itself was a two-storey structure with two large rooms on both floors; it faces west. It was certainly intended to have a two-storey porch; but this may not have been built. In the upper storey there are coupled win-

dows toward the north, with an inscription¹ above them, on the outside, which gives the date 516, A.D., and an overhanging latrina in the east wall essentially like that at Kefr Hâuwâr (Ill. 234) but somewhat larger. The stoa is composed of a portico of square piers below and a colonnaded loggia above, in which there are four columns and a double pier at the point where the loggia joined the upper portico in front of the main part of the residence (Ill. 270). The rear wall of the stoa is well built of large quadrated blocks, and has large windows in the upper storey. This wall and the architrave of the colonnade carry the great slabs of a stone roof. The lower piers have bracketed caps, and the capitals of the columns are of pseudo-Ionic style, also bracketed. The bases of the columns are let into the architrave on which they stand, in an interesting manner. The upper architrave is richly moulded. It has an ornamental disc over the middle intercolumniation, and the chief moulding describes little horse-shoes over the other intercolumniations. The parapet which I have shown in the drawing is not in place; but sections of it lie upon the ground in front of the building and within it. The word stoa is applied advisedly to these structures; for an inscription² upon the parapet of one of them, in this town, has given us this Greek term. It signifies the form rather than the purpose of the building. A Syriac inscription³ at Bâbiskâ, containing the word *estewâ*, the equivalent of the Greek *stoa*, occurs upon the parapet of a very long portico which was unquestionably a shop front⁴, and I imagine that the term was often used to designate these bazaars, the most important and imposing part of which was the long portico. But, in the case of the building published by M. de Vogüé⁵, it seems rather doubtful if the word implies a bazaar, for the portico is a small one, and the building of which it forms the front appears to have been a private residence facing upon a small court.

HOUSE No. IV. M. de Vogüé chose this residence as one of two in Refâdeh to be published in his great work⁶. The house is so beautiful, and so well preserved, that I shall republish it here with a photograph (Ill. 271) and a ground plan (Ill. 272) which M. de Vogüé did not give. In this case the two-storey portico and the wall behind it were strongly built of highly finished stone, and they still carry the greater part of the stone roof. The other walls of the house, on the contrary, were built of irregular stones laid rather loosely in clay, and they have disintegrated almost completely. The design is the lightest and most graceful of that of any stoa in the region. The piers of the lower storey, and the columns of the upper, are taller and more slender than was common, and the ornamental details are unusually rich and varied. The lower storey is severely plain, and the doorways and windows in the wall behind the stoa are without ornament; but the columns have moulded bases of most delicate design, set upon plinths carved with designs in low relief, slender shafts, and capitals in two different foliate designs based upon the Corinthian model. The sections of the parapet have sunken panels and ornamental discs,



REFÂDEH. HOUSE IV

Ill. 272.

¹ Ill, insc. 1157.

⁴ *A.A.E.S.* II, p. 265. II. B. 4, p. 176.

² *Wadd.* 2699, III. 1148.

⁵ *S.C.* Pl. 110.

³ *A.A.E.S.* IV. 14, 15.

⁶ *Ibid.* Pls. 110, 111.

the architrave is richly moulded, and the moulding was returned at the ends and carried down upon the faces of the piers below it to terminate in spiral loops at the level of the parapet. Above this the projecting ends of the roof-slabs are enriched with a moulding, and pierced with holes for water-spouts which connect with a gutter cut along the upper faces of the slabs. All these details are shown with great precision in Plate 111 of *La Syrie Centrale*. There is an inscription¹ upon the lintel of the lower portal of this house, but it is not dated.

The other charming house published by M. de Vogüé² the one that had the *stoa* inscription upon its parapet, is now in ruins. It was almost intact in the early sixties, when it was seen by both de Vogüé and Waddington, but I did not see it on the occasion of my hurried visit in 1899, and was unable to find it in 1905.

TOMB. Date 341-2 A.D. In the western part of the town there are a few rock-



FROM A TOMB
DATED 341-2 A.D.

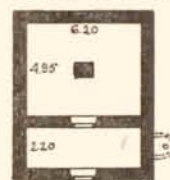
Ill. 273.

was a fine structure with a moulded string course to mark the division between the ground floor and the floor above it (Ill. 275). The lower storey was constructed in courses of ordinary height, the upper storeys in very high courses with horizontal beds irregularly broken. The interior was divided into a smaller and a larger room; the first formed an entrance hall, and is long and narrow, the second is nearly square with a pier in the middle that supported stone beams upon which the slabs of the ceiling were laid. The storey next above has an overhanging latrina like that of Kefr Hâuwâr fully illustrated in Ill. 234.

hewn tombs with square chambers and three arcosolia. A moulding above the entrance to one of them (Ill. 273) is not without interest; for it is dated by an inscription³ of the year 341-2 A.D., a period not particularly rich in dated monuments.

TOWER. The watch-tower of which a plan (Ill. 274) is given herewith, stands in the southern quarter of the ruin. Its west wall preserves three storeys intact, and part of a fourth, the other sides being more or less in ruins. It

REFÂDEH.



TOWER.

Ill. 274.

79. SITT IR-RÛM.

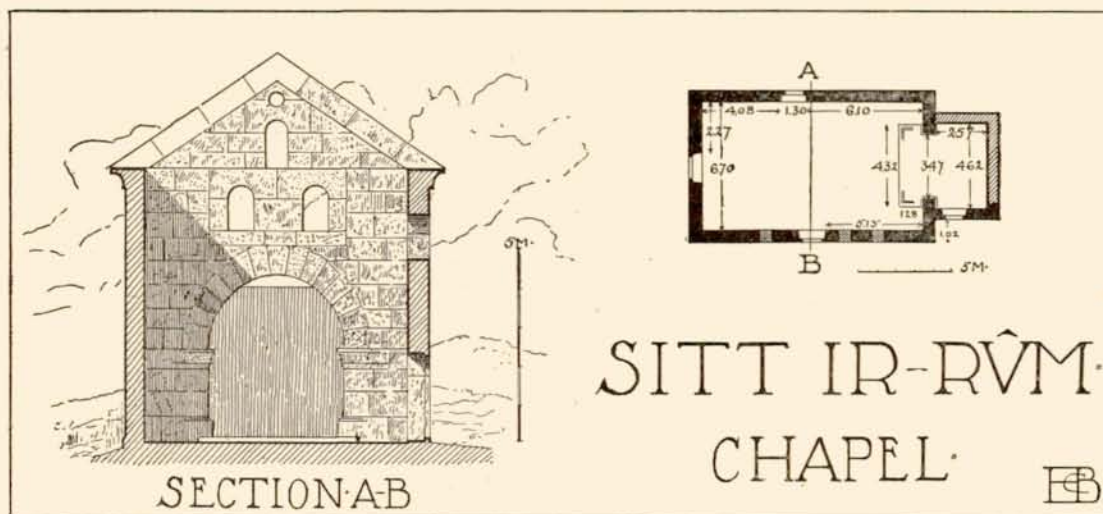
This Arabic name which signifies the "Lady of the Greeks", or of the Greek land, was probably derived from the little convent here, with its chapel; for this may have been dedicated to the Blessed Virgin, or may have had a Greek lady for its abbess. Little remains of the convent today saving the chapel (Ill. 276) which stands on high ground on the north side of a wadi, overlooking the ruins of the domestic buildings which lie to the south of it. The plan of the building (Ill. 277) is a simple rectangle, with a doorway on each of its three sides, and with a small rectangular, sanctuary, narrower than the nave, set against the east wall. The sanctuary had a door opening to the south. The chapel is tall in proportion to its width, and the windows are set very high up in the wall. The chancel arch is so much lower than the wall that two large windows were placed over it above the lean-to roof of the

¹ Ill. insc. 1149.

² S.C. Pl. 110.

³ Ill, insc. 1145.

sanctuary, and below another large window and a small round opening in the gable end. The main cornice of the building has the form of a tall cavetto, and is almost Egyptian in its effect. The style of the chapel is so simple that it is impossible to give it even an approximate date. In front of the chancel arch is a narrow platform of slabs raised 15 cm. above the floor of the rest of the chapel, which is covered with hard plaster of a red colour. In the upper faces of the slabs at the outer angles of



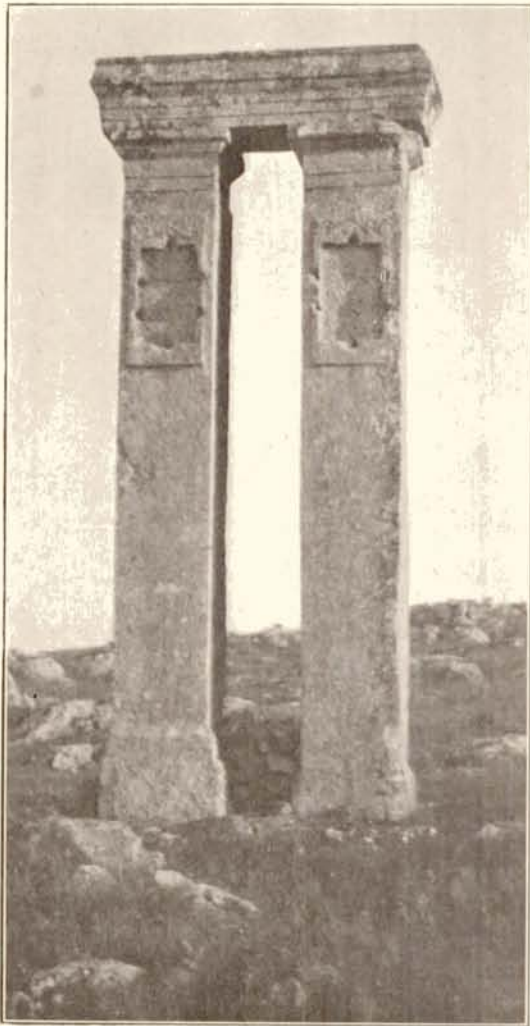
Ill. 277.

the platform are grooves to receive the panels of a chancel rail. The platform, then, is an example of a bema, and is important, since so few of these features have survived in the ruined churches of Syria. The other buildings of the convent, which were built about a cloister on the south side of the chapel, are too completely ruined to permit the taking of satisfactory measurements. There are a few monolithic piers standing in rows; but the walls are entirely disintegrated.

TOMB. Date: Oct. 152 A.D. The tomb of one Eisidotus, a rock-hewn chamber on the south side of the wadi below Sitt ir-Rûm, is marked by a fine monument a small perspective sketch of which was published by M. de Vogüé.¹ The monument (Ill. 278) consists of two monolithic shafts of square plan, over 5 m. high, which carried a complete Classic entablature. The shafts have been slightly dislodged so that the architrave projects beyond the piers at either end; but I am convinced that this was not the case with the monument as originally set up. The shafts are intact, the architrave and frieze are still in place, as they are shown in M. de Vogüé's drawing, but the cornice, which has fallen, and which M. de Vogüé apparently did not see, was found, in two pieces, in the entrance to the underground tomb. The great monoliths which compose the two shafts are plain, almost rough, to a height of 50 cm. above the ground; above this they are very smoothly dressed on all sides and provided with moulded caps. On the north face of either shaft, a little below the caps, is a sunken panel, like a very shallow niche, framed with a plain raised moulding, and capped by a little pediment set between two miniature acroteria, like the horns at the end of a Syrian sarcophagus cover. Between the horns and the gable are small rosettes in

¹ S.C., Pl. 94.

relief. The faces of both panels are grooved with two horizontal lines which divide the surface into three parts, and, at the ends of the grooves, are small holes bored deeply into the frame. Similar holes were bored into the middle of the frame moulding at the top and bottom of the panels which probably contained bronze plaques or low reliefs in bronze. The treatment of the order will be better appreciated by a

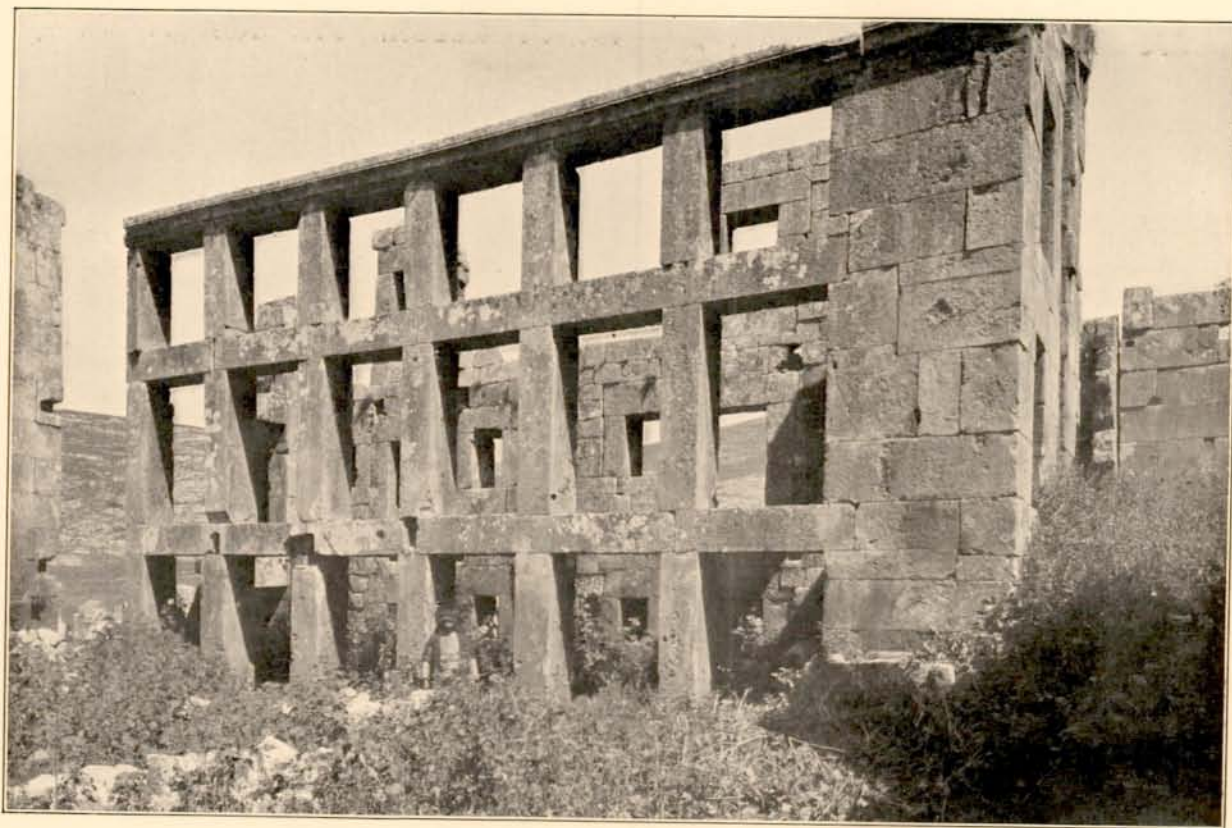


Ill. 278. Sitt ir-Rûm. Tomb of Eisidotos. View from the North.

glance at Plate XXII which, by mistake, gives the date 154 instead of 152 A.D. The mouldings of the caps of the shafts, and of the architrave, and the low frieze which is pulvinated in the form of a flat cyma recta, are all shown as they are today, with the Greek inscription¹ carved in large letters upon the bands of the architrave and upon the face of the frieze. Above this has been placed the cornice, which was found in the tomb below, adding much to the imposing effect of the whole. The monument was of course equally well finished on all sides, its details were very beautifully drawn and carefully executed. It is interesting to find so chaste and well studied a design in Classic style at so early a period, and at such a distance from the great artistic centres. It is probably to be taken as an example of contemporary work in Antioch.

The entrance to the underground tomb is 6.40 m. to the north of the westernmost shaft. It faces north, and is reached by a flight of steps, cut in the rock, 80 m. wide at the top, and 1.58 m. wide at the entrance to the tomb. The dromos in which the steps descend is 3.10 m. long. The tomb chamber, hewn entirely out of the solid rock, has two arcosolia in each of three sides and the entrance in the fourth. The arcosolia on either side of the entrance have each three sarcophagi with their ends toward the chamber. The right-hand arcosolium in the wall opposite the doorway is similarly arranged, but the remaining arcosolia have only two sarcophagi each. The inscription gives explicit directions as to where the body of Eisidotos is to lie: it says "and he shall lie in his own sarcophagus, the third in the first arcosolium on the right as one enters."

¹ III. insc. 1152.



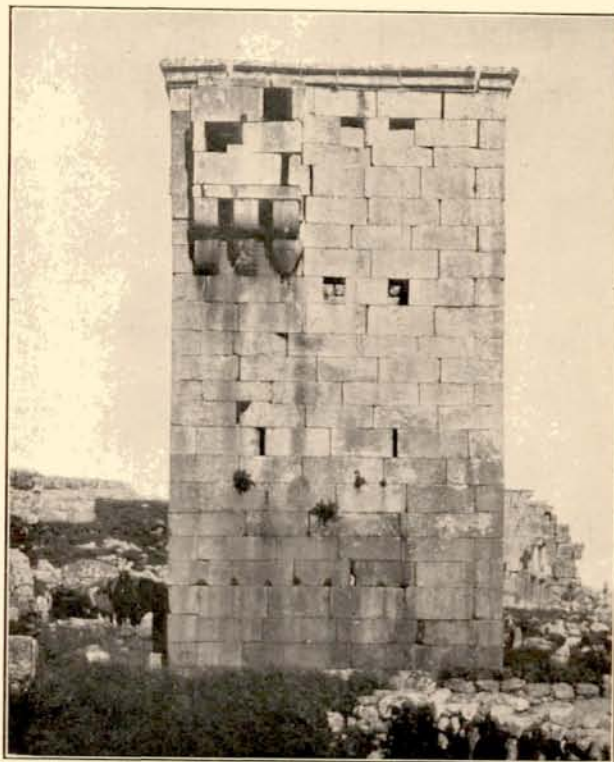
Ill. 220. Qasr il-Benât, Convent, North Building, from the South.



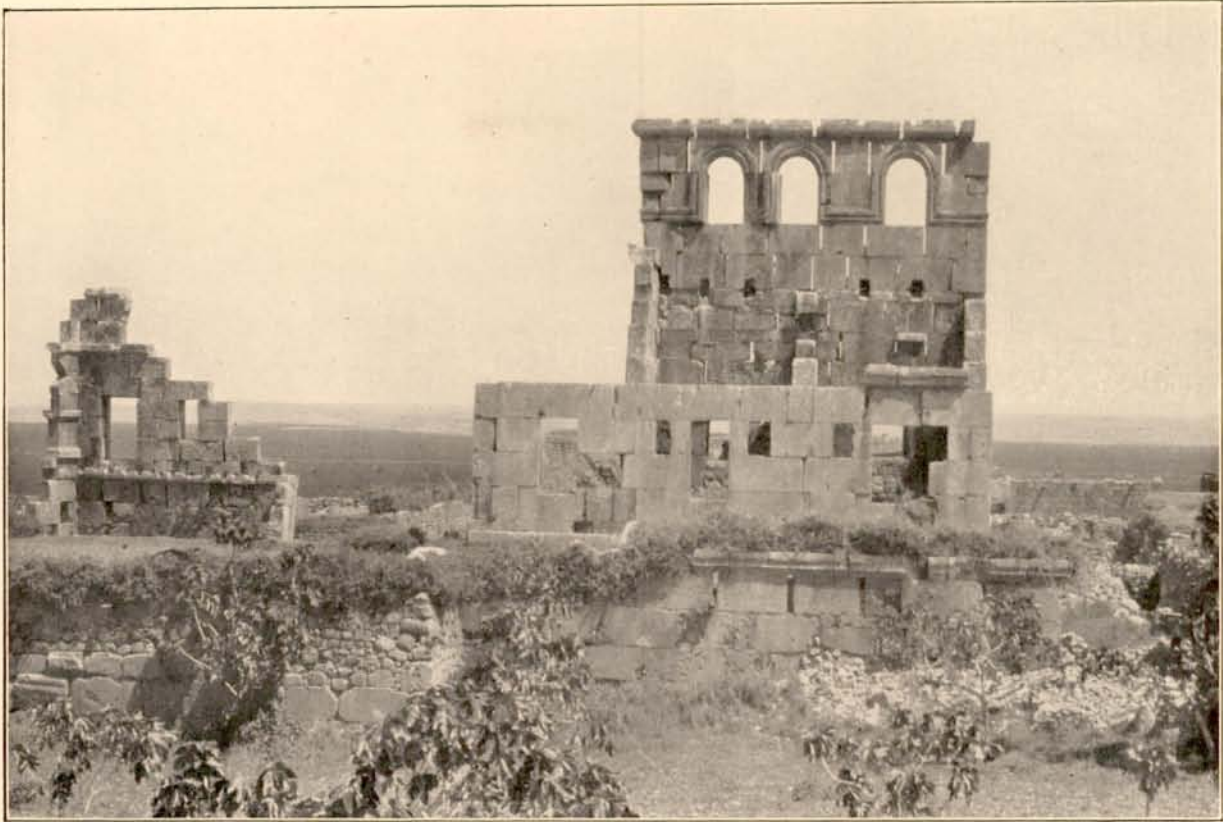
Ill. 221. Qasr il-Benât, Church of Convent. Interior, looking East.



Ill. 226. Kfellüsín, Chapel, North Side.



Ill. 227. Kfellüsín, Tower. View from the West.



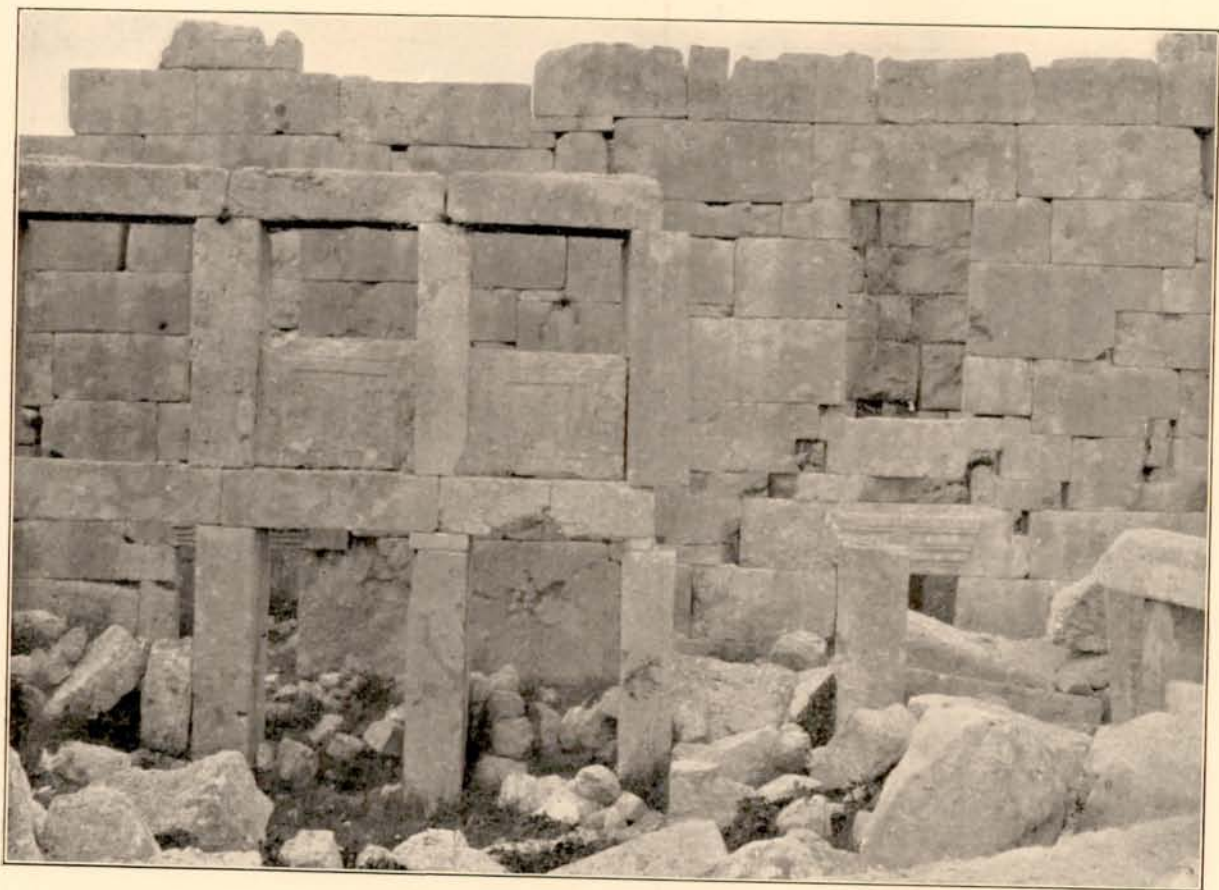
Ill. 238. Tell 'Akibrin. Ruins of a Large Building. View from the South. Plain of Sermedā beyond.



Ill. 239. Tell 'Akibrin. Large Ruin. View from the South.



Ill. 243. Der'amân. Private House, facing South.



Ill. 244. Der'amân. Private House facing South.



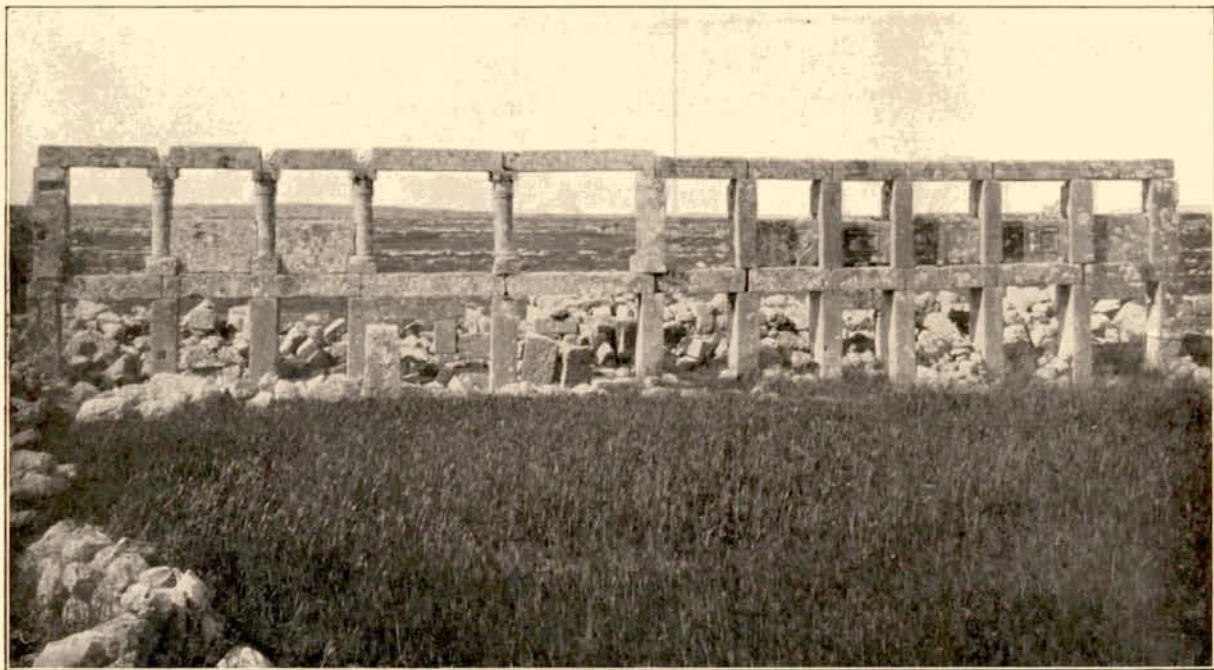
Ill. 248. Dêr Tell 'Adeh. Ruins of Convent. View from the Northeast.



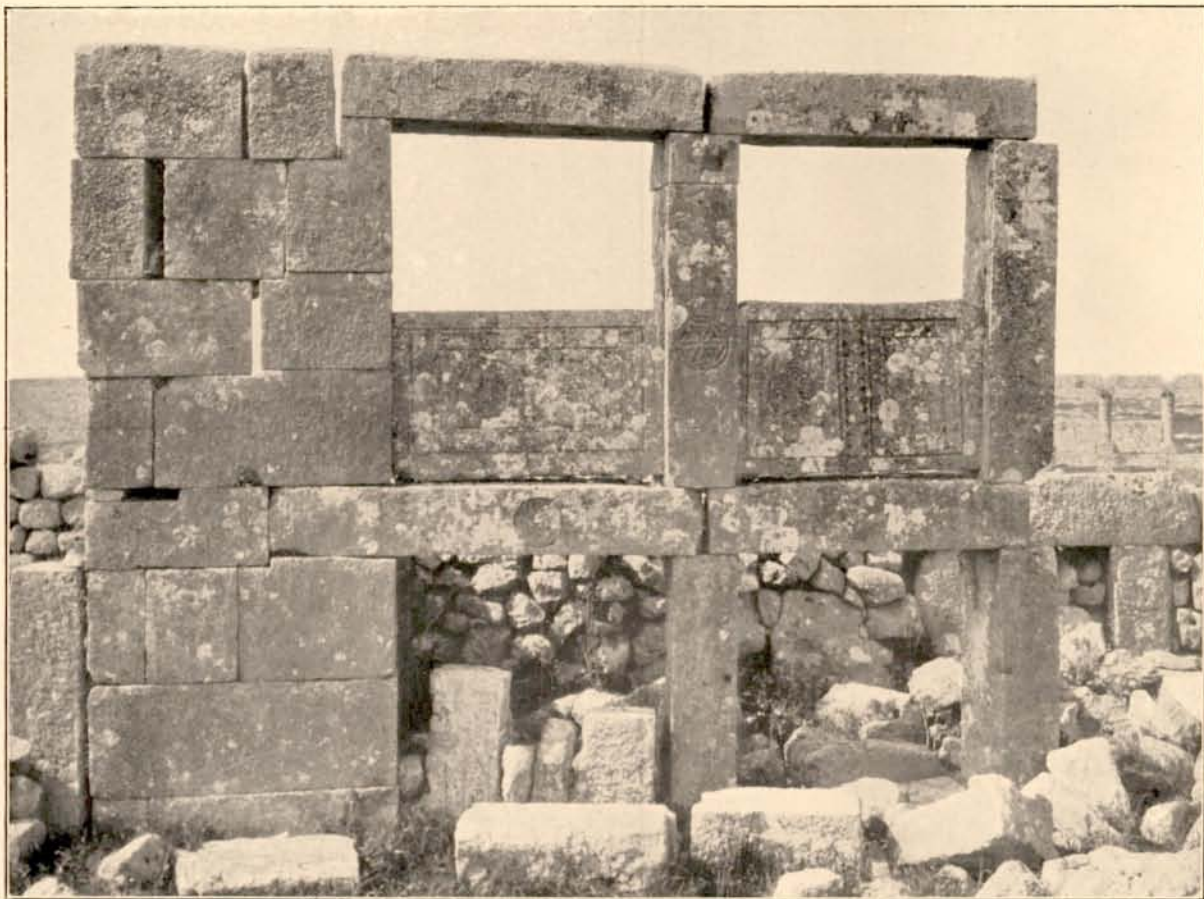
Ill. 249. Zerzîtâ. Ruins of Church. View from the Southwest.



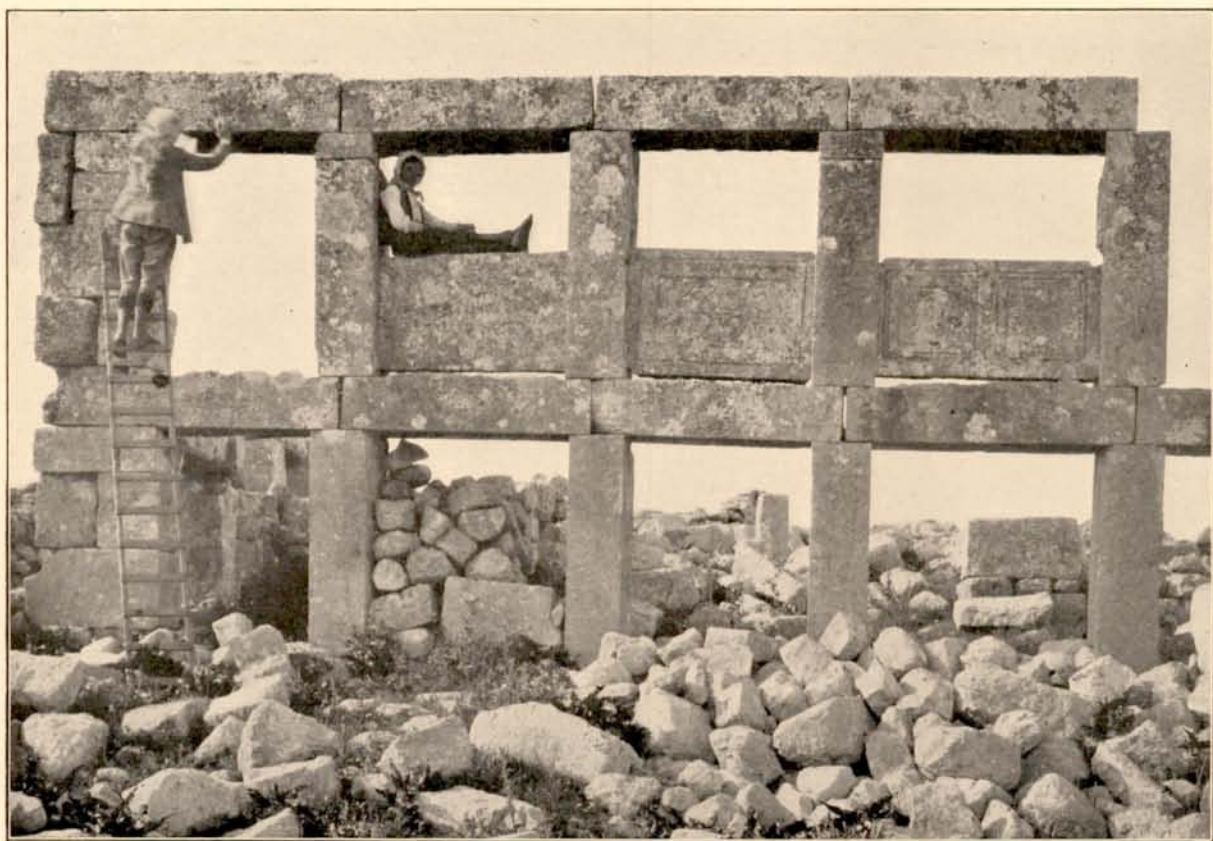
Ill. 252. Zerzitā, Tower dated 500 A.D. and Porch dated 423 A.D. View from the Southwest.



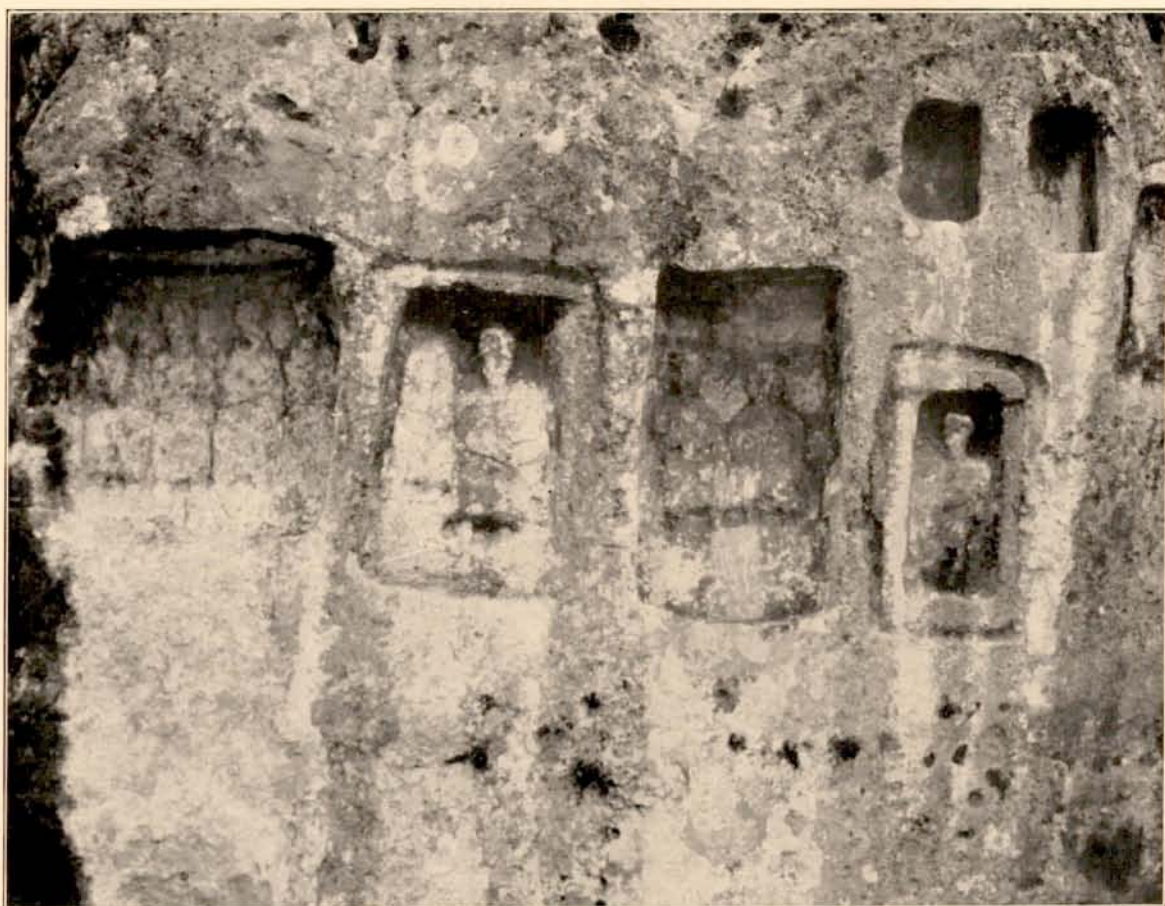
Ill. 253. Zerzitā. Portico in Northern Part of Ruins, facing South.



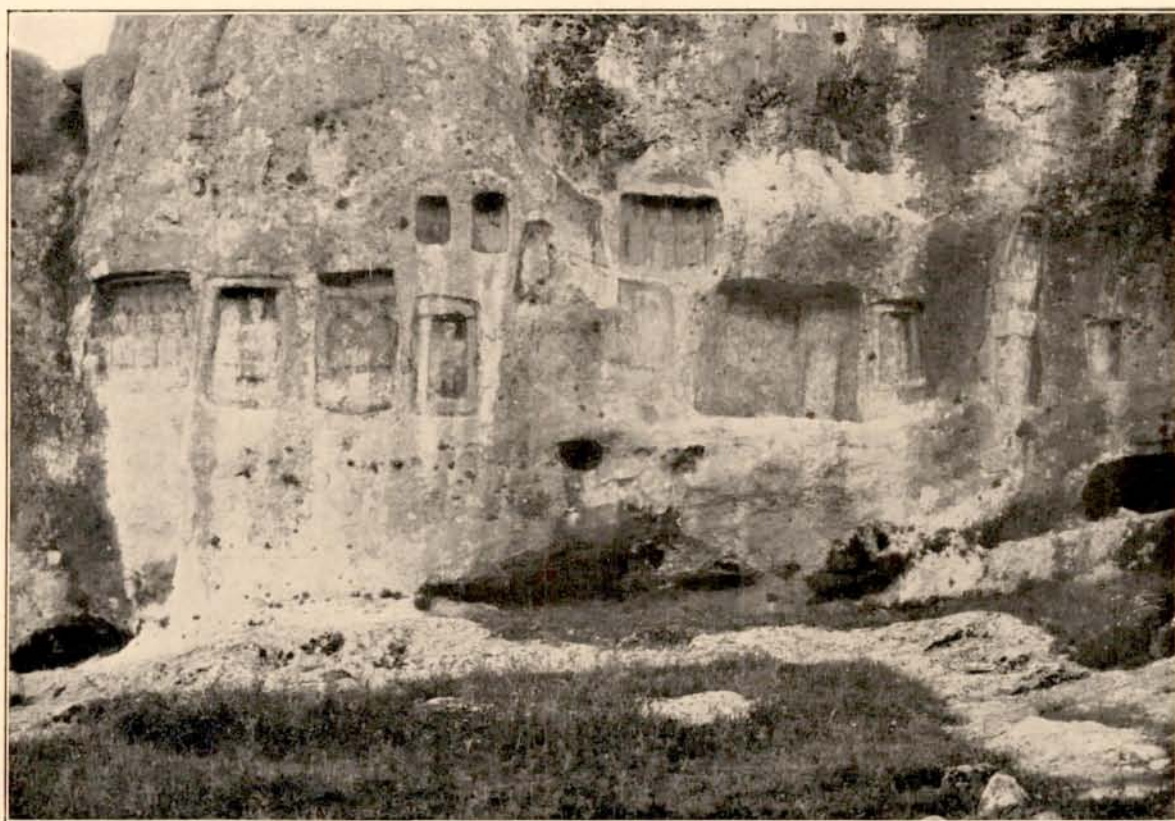
Ill. 255. Zerzîtā, Portico of House, dated June 539 A.D. View from the South.



Ill. 256. Zerzîtā. Portico of House, dated September 539 A.D. View from the South.



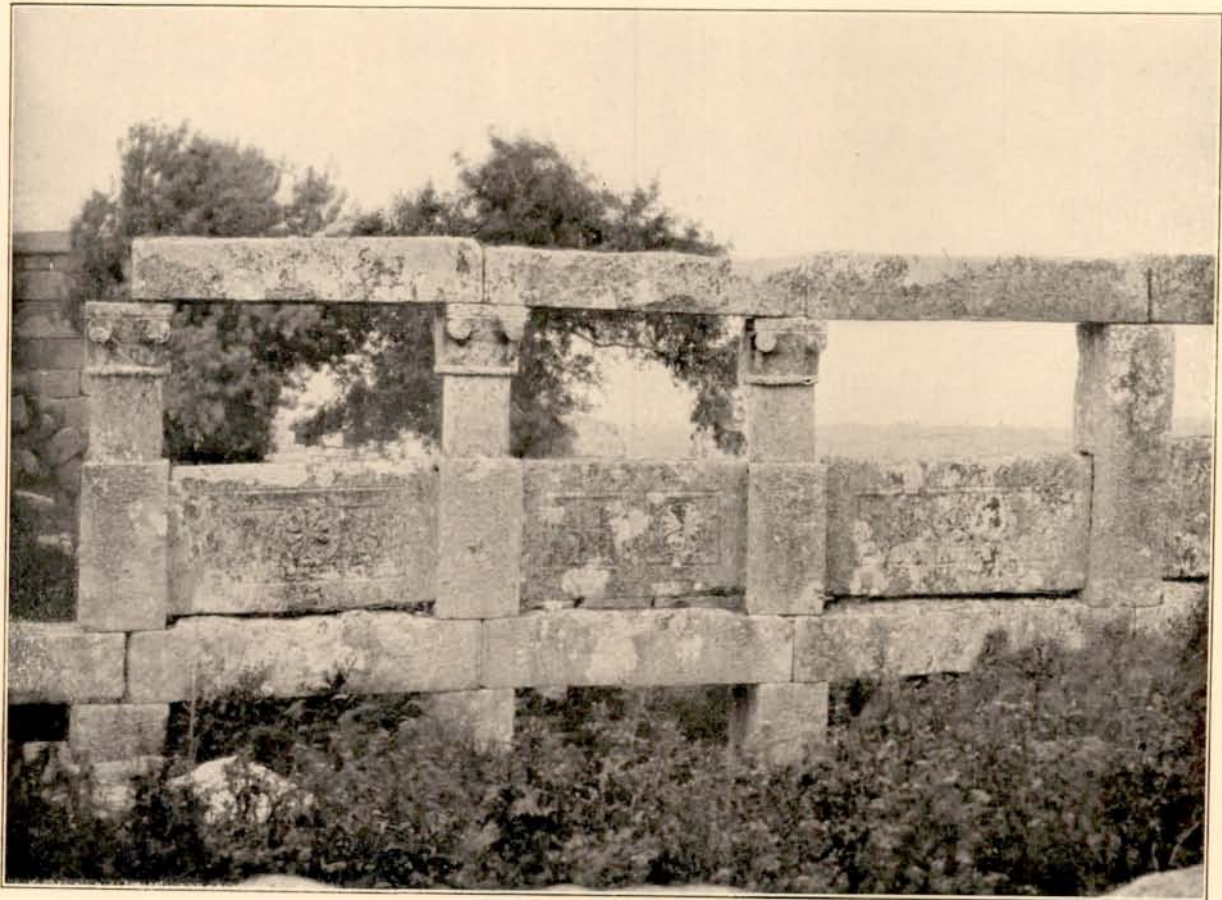
Ill. 257. *Ḳaṭūrā*. Rock Sculptures in Ravine to the West of the Ruined Town.



Ill. 258. Ravine near *Ḳaṭūrā*. Face of Natural Rock with Funeral Sculptures.



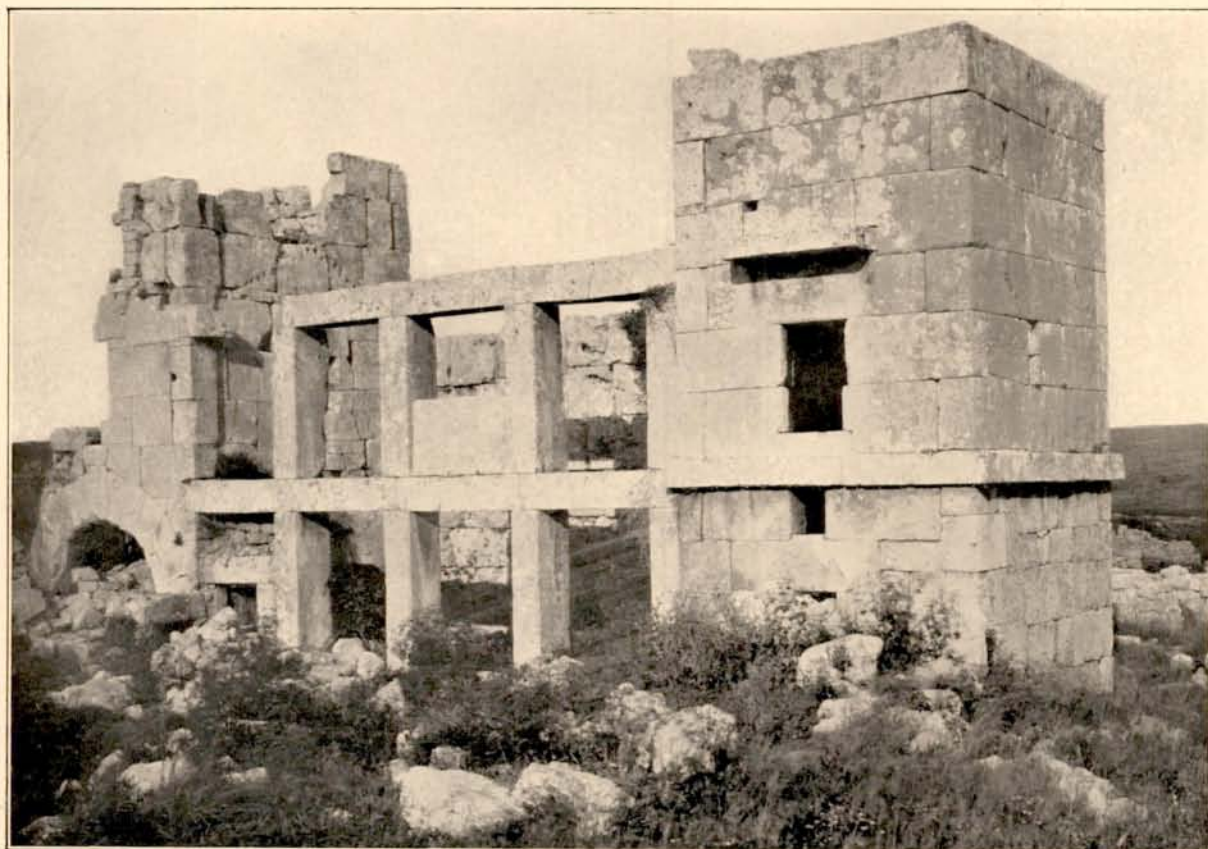
Ill. 261. Fidreh. Ruins of Church. View from the Southwest.



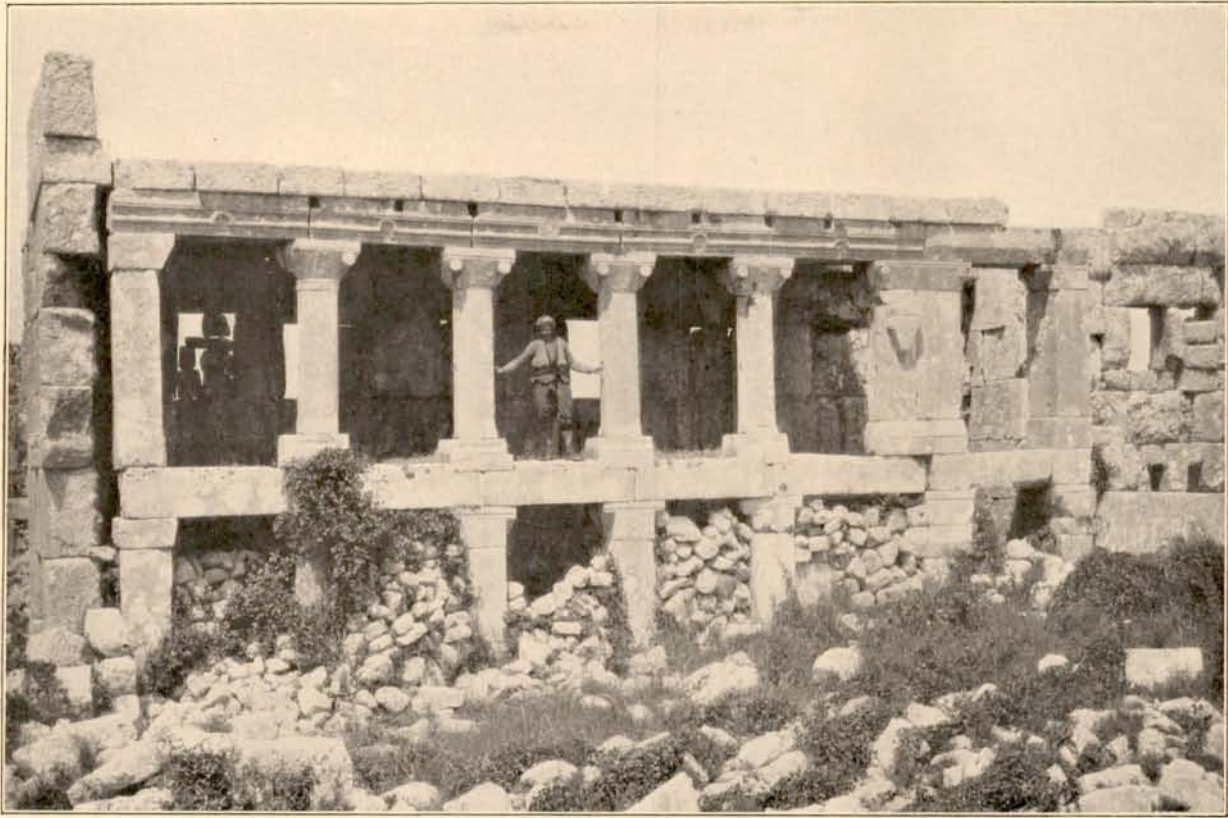
Ill. 262. Fidreh, House dated 531 A.D.



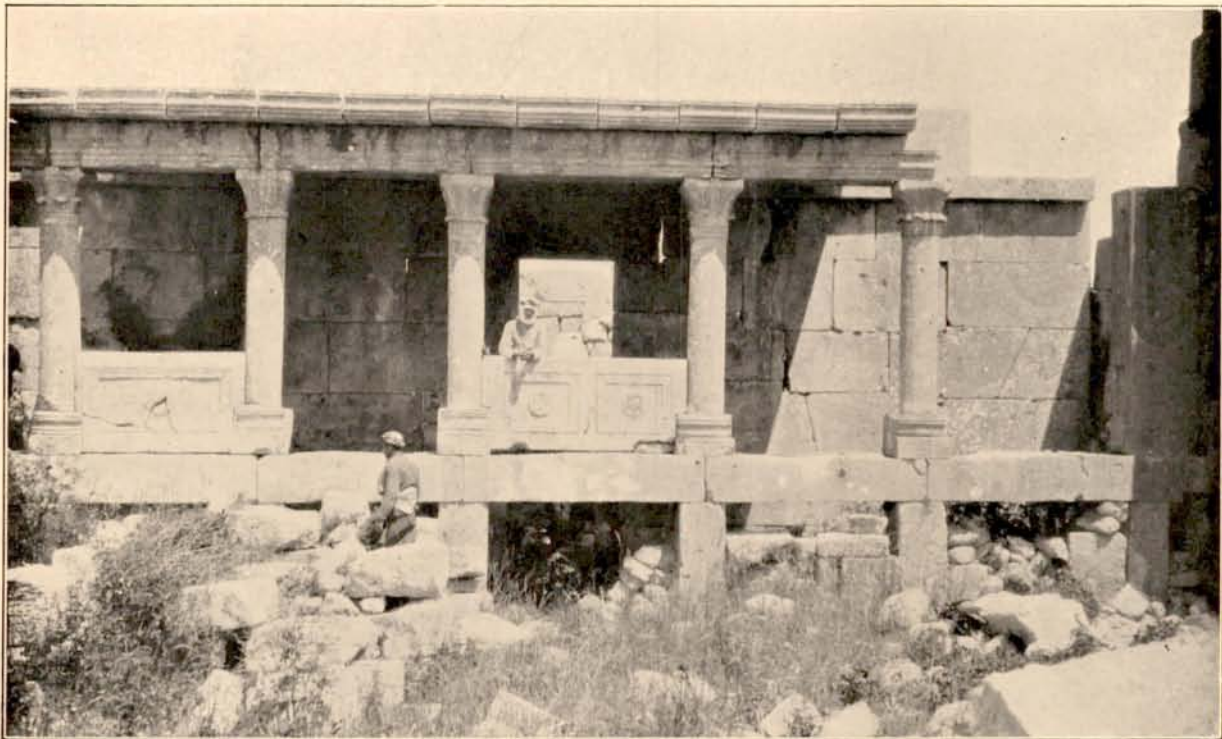
Ill. 266. Refádeh. House No. I, of Polygonal Masonry.



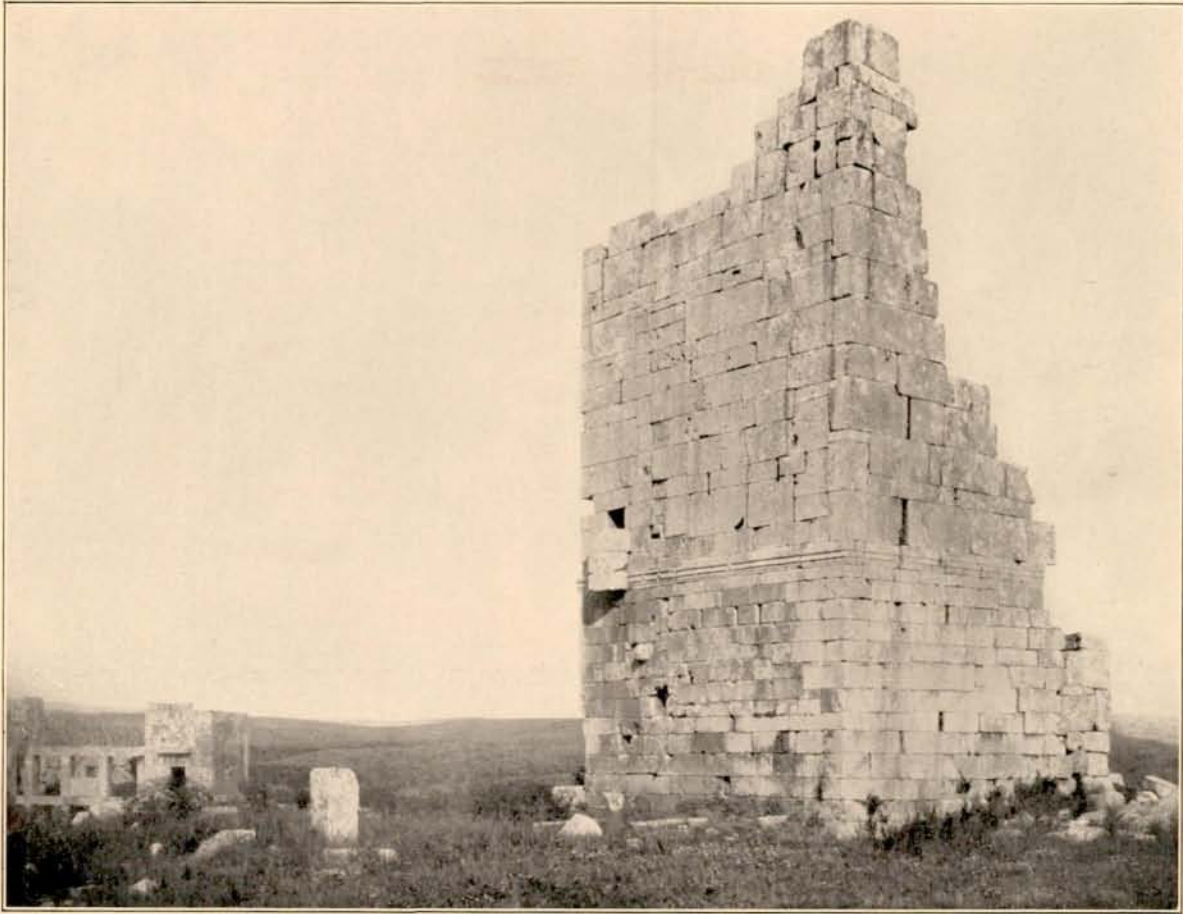
Ill. 267. Refádeh. House No. II, facing West.



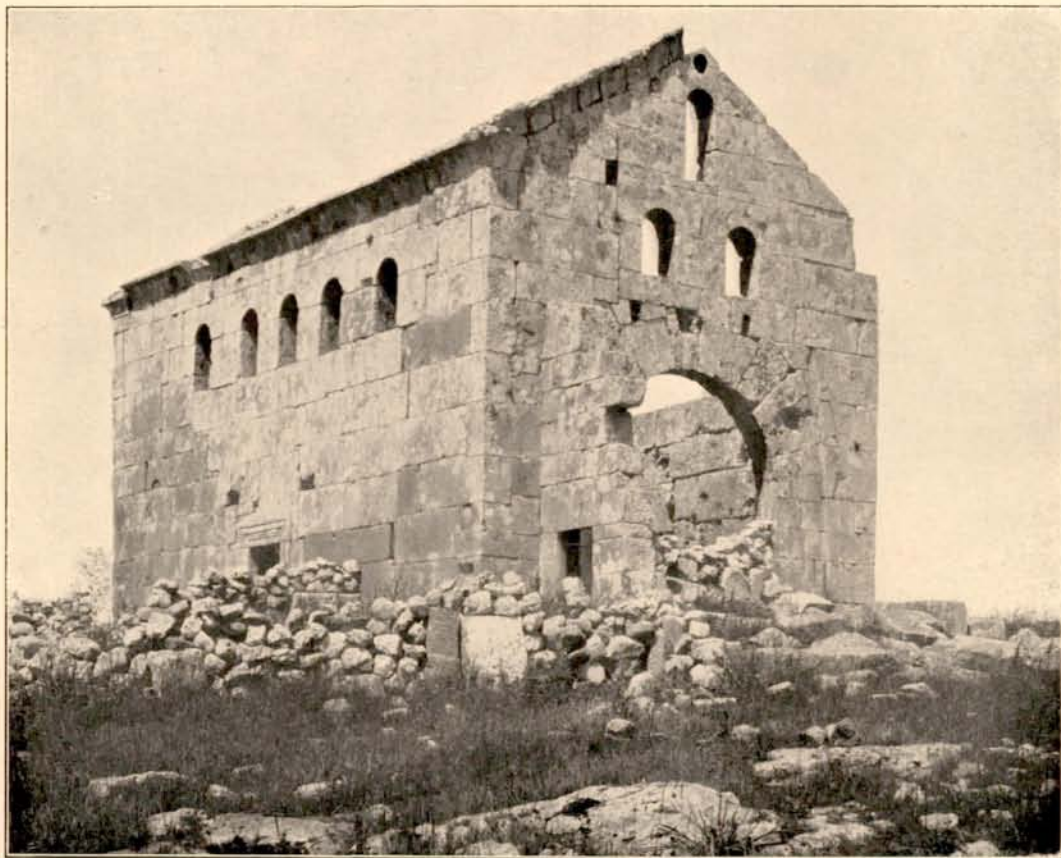
Ill. 270. Refādeh, House No. III, Dated 516 A.D., facing South.



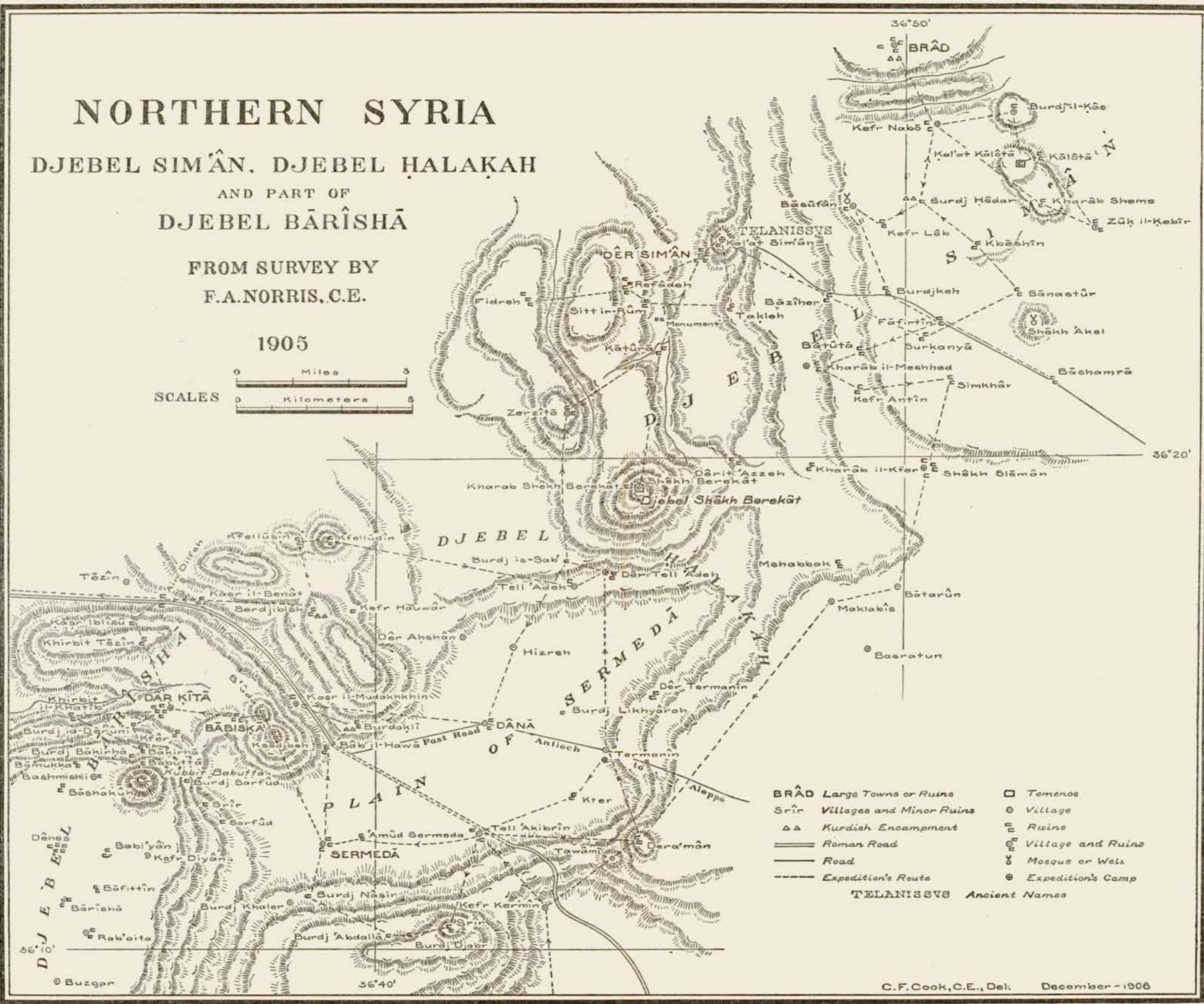
Ill. 271. Refādeh, House No. IV. Published by M. de Vogüé.



Ill. 275. Tower at Refâdeh. View from the Southwest.



Ill. 276. Chapel at Sitt ir-Rûm, from the Southeast.



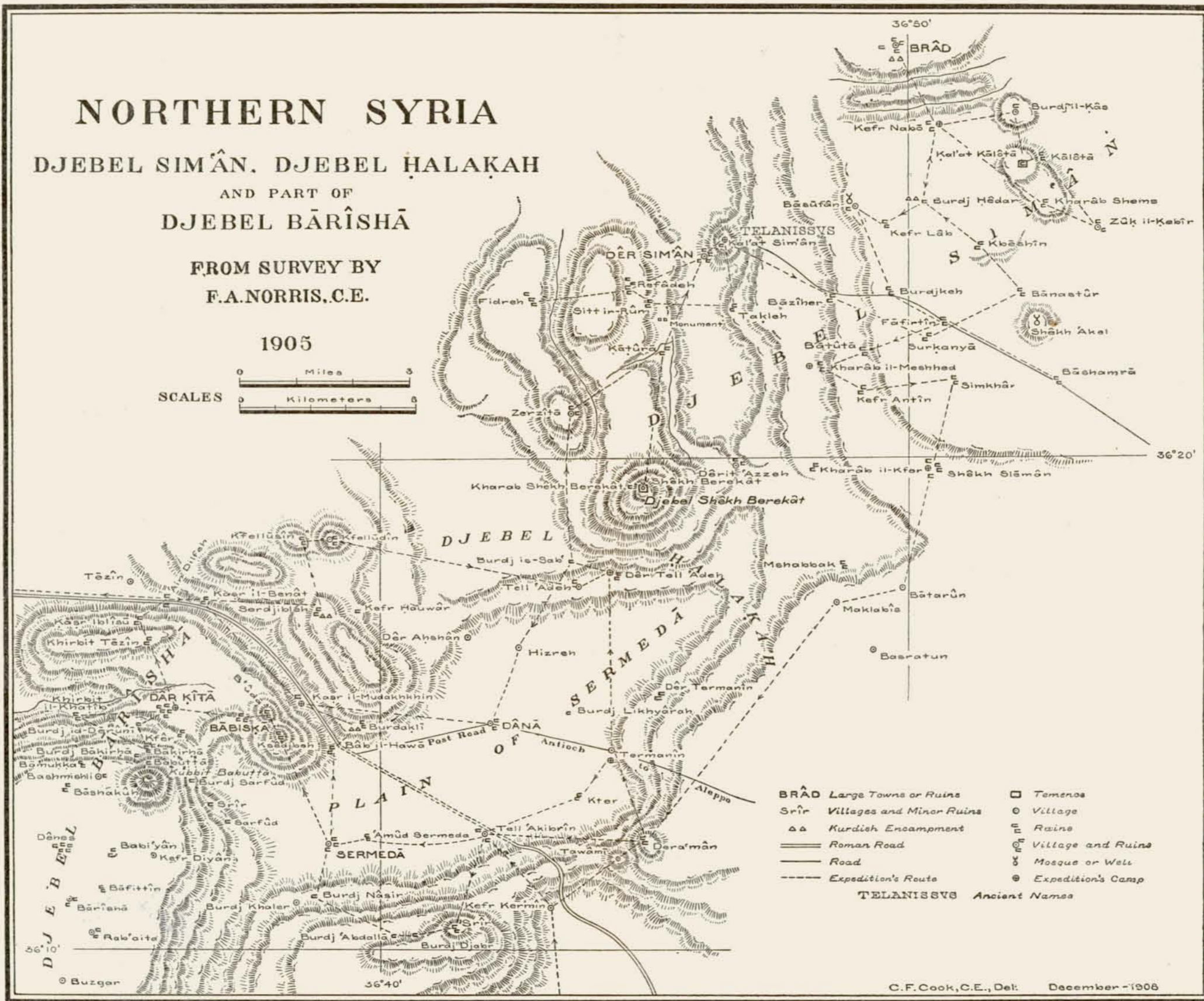
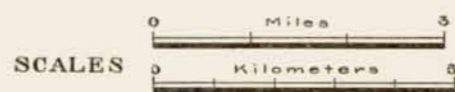
Div. II, Sect. B, Pt. 5.

NORTHERN SYRIA

DJEBEL SIMÂN, DJEBEL HALAKAH
AND PART OF
DJEBEL BĀRISHĀ

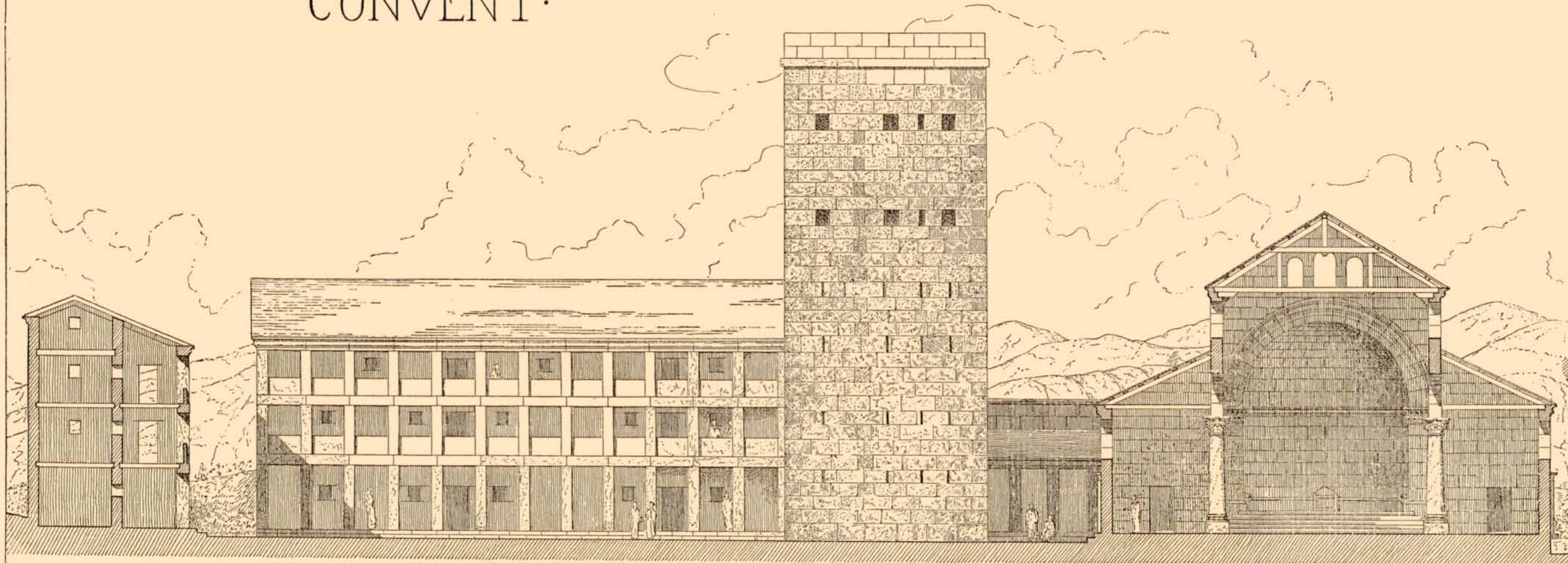
FROM SURVEY BY
F.A. NORRIS, C.E.

1905



C.F. Cook, C.E., Del. December 1906

KASR IL-BENÂT CONVENT.



SCALE: 0.5CM=1M



SECTION C-D RESTORED

EB

SCHEME FOR PUBLICATIONS OF PRINCETON ARCHAEOLOGICAL EXPEDITIONS TO SYRIA

DIVISION I.
**Geography and
Itinerary.**

SECTION A.

Southern Syria.

SECTION B.

Northern Syria.

DIVISION II.
Architecture.

SECTION A.

Southern Syria.

PARTS.

1. * Ammonitis.
2. * Southern Ḥaurân.
3. * Umm idj-Djimâl.
4. * Bosra.
5. Djebel Ḥaurân and
Ḥaurân Plain.
6. Sî^c.
7. Ledjâ.

SECTION B.

Northern Syria.

PARTS.

1. * The ^cAlâ and Ḳaşr
Ibn Wardân.
2. * Anderîn-Kerrâtîn-
Ma^crâtâ.
3. * Djebel Riḥâ.
4. * Djebel Bārishâ.
5. Djebel Ḥalaḳah.
6. Djebel Sim^cân.

DIVISION III.
**Greek and Latin
Inscriptions.**

SECTION A.

Southern Syria.

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2. * Southern Ḥaurân.
3. * Umm idj-Djimâl.
4. * Bosra.
5. Djebel Ḥaurân and
Ḥaurân Plain.
6. Sî^c.
7. Ledja.

SECTION B.

Northern Syria.

PARTS.

1. * The ^cAlâ and Ḳaşr
Ibn Wardân.
2. * Anderîn-Kerrâtîn-
Ma^crâtâ.
3. * Djebel Riḥâ and
Djebel il-Waṣṭânî.
4. * Djebel Bārishâ.
5. Djebel Ḥalaḳah.
6. Djebel Sim^cân.

DIVISION IV.

**Semitic
Inscriptions.**

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* Nabataean Inscriptions.

SECTION B.

Syriac Inscriptions.

SECTION C.

Safaitic Inscriptions.

SECTION D.

Arabic Inscriptions.

* *Published.*